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LONDON, SATURDAY, APRIL 23, 1870.

NOTES ON AMERICAN FREEMASONRY.

No. 1.—GRAND LODGE OF MASSACHUSETTS.

The “proceedings of the Grand Lodge of the Most Ancient and Honourable Fraternity of Free and Accepted Masons of the Commonwealth of Massachusetts” is at hand. It is a respectable and elegantly printed volume of 256 p.p. compiled with considerable literary ability, and must have entailed a great amount of labour upon the Grand Secretary and his assistants. It gives a most complete view of the state of Masonry under that jurisdiction, setting an example which might well be followed by our own Grand Lodge, the course pursued by the officers of which seems to be more to throw obstacles in the way of the dissemination of light, than to assist others in doing so, even when that object could be attained without in any way interfering with the ample funds at the command of Grand Lodge, so that the excuse of economy cannot even be urged.

This ponderous tome, is “ordered to be read in all the lodges.” If this instruction be followed out, the Master, or Secretary, or whatever officer the duty falls upon, would certainly find his office no sinecure.

The report commences with the quarterly communication of Grand Lodge on Wednesday, March 10, 1869, held in the Masonic Temple, Boston, when the M.W.G. Master, W. S. Gardner, occupied the chair, supported by his officers, and the Deputy District Grand Masters, of whom fifteen out of sixteen were present. These sixteen districts each represent from 10 to 14 lodges, making a total of 175 lodges, with 19,581 members, having made during the year,

1804 initiates. The representatives of sixty-seven lodges answered to the roll call, and the proceedings commence (lodge having been opened with solemn prayer by the Chaplain), with an address by the Grand Master. He stated that the records of the Grand Lodge, extending from 1733 to the present time, contain the history of the establishment of Masonry upon the American Continent, and are of inestimable value, and he recommended that a committee be appointed to examine them and report upon the condition of the transcripts, and where the originals are kept, together with the number of volumes of each.

The Grand Charity Fund consists of 50,000 dolrs. the interest of which is to be appropriated, as Grand Lodge shall direct, for the relief of such poor and distressed brethren, their widows and orphans, as may be deemed worthy of assistance. The Grand Master was unable to state in what condition the fund was, no report having been made to Grand Lodge for many years, and he could not even say who were the trustees, or even if such a body existed. There is evidently a screw loose here; the Grand Master recommends a committee to investigate the matter. The temple had been completed and occupied for some time, but in this matter also no report seems to have been made to Grand Lodge by the board of directors of the details of the vast expenditure stated to have been incurred.

The next business at the quarterly communication, consisted of charges brought by private lodges against sundry of their members. They seem to be more attentive to these matters than we are, the charges ranging from “intemperance,” “lying,” “desertion of families,” “the commission of gross acts of immorality and fraud,” “open and gross intoxication,” “wronging and defrauding brother Master Masons.” The sentences of the lodges are, with one exception, confirmed by Grand Lodge, and consist of suspension from Masonic privileges and expulsion from the Order.

At the quarterly communication on June 9th, 66 lodges are represented. The subject of the Grand Master’s address was the practice which had been customary of establishing subordinate lodges outside of the jurisdiction of the Grand Lodge of Massachusetts in those countries and states where Grand Lodges of the York Rite did not exist. In 1853, G. M. Randal, Grand Master, in his address, considered this custom not inappro-

prate, as that Grand Lodge could fairly claim to be the parent of Freemasonry in the western world.

In 1843, Bethesda Lodge was located at Valparaiso, Chili, South America, and in 1854 a charter was granted. In 1857, a charter was issued to Hiram Lodge of Copiapo, Chile, and in 1859 to Southern Cross Lodge, Valparaiso.

Bethesda Lodge is in a flourishing condition, and the preliminary steps have been taken to form a new lodge in the same town. In 1860, the name of the Southern Cross disappears from the records of G.L. The G.M. stated that he had been informed that there is in existence at Valparaiso also-called Grand Lodge, which claims all the forms and prerogatives of a Grand Lodge at Chili. If such a body, legitimately established, did exist, then the G. Lodge of Massachusetts has no right to establish subordinate lodges in that State. The legal existence however, of this Grand Lodge has been denied, and as Copiapo and Bethesda Lodges were still upon their registry, it became a matter of some importance to know whether the Grand Lodge of Massachusetts had the legal right to establish other lodges in that State. It was a subject, the Grand Master said, demanding immediate attention.

In 1866, a dispensation had been granted to certain brethren to form a new lodge at Arica, Peru. The lodge had never applied for a charter, the town of Arica having been utterly destroyed by an earthquake.

The committee charged by the Grand Lodge to examine the complaint of the Grand Lodge of Louisiana against the Grand Lodge of France, reported as their conclusions that the pretended Supreme Council of Louisiana, for the Ancient and Accepted Scottish Rite is a spurious non-Masonic body, and that no person claiming to have been made a Mason through its authority, has any right to fraternal privileges of Freemasonry. That the Grand Lodge of Louisiana has been wounded and injured in her just and lawful prerogatives and relations by the decree of the Grand Orient of France, and that if their conclusions are acceptable to the Grand Lodge, a Mason of this jurisdiction cannot sit in any lodge of the Grand Orient's jurisdiction, where any person claiming from the pretended Council of Louisiana, is present. They have forborne to recommend the absolute discontinuance of intercourse, as that body have been misled in some important particulars, cherishing the hope

that she will disclaim the hostility towards blue Masonry in the United States which her attitude evinces.

At the September quarterly communication allusion is again made to what we termed the "Foreign lodges," the question being raised as to the payment by the members of those lodges of the "capitation tax" levied on all members, under the jurisdiction of the Grand Lodge of Massachusetts, to liquidate the debt incurred in building the Masonic Temple. It was recommended that all the foreign lodges should be exempt from such special taxes.

It is an interesting historical fact that the first authority ever issued by a Grand Lodge to open and work a lodge of Freemasons, in the then comparatively and unknown, but how populous, enterprising, and wealthy state of California emanated from this Grand Lodge in the year 1848.

The committee appointed to inquire into the legality of the Grand Lodge of Chili, stated that friendly relations had hitherto existed between that body and the lodges in that country, owing allegiance to the Grand Lodge of Massachusetts, and they do not see any reason why they should not continue. The body was formed as a Grand Lodge of the Scottish Rite, and has not nor does it claim to exercise any authority or control over the York Rite or its lodges. It recognises the latter as a co-ordinate independent branch of Freemasonry, and has never interfered with the exercise of its powers, as such, within the limits of the Chilean Republic. The Ancient and Accepted Scottish Rite, it may be observed, is almost the only Freemasonry known in all the South American Republics, in Spain, and in Italy, and it and the French Rite, or *Rit Moderne*, in France. In all those countries the authorities confer the first three degrees and create lodges of Blue Masonry. In view of these facts, the committee saw no objection to the granting of a warrant to another lodge in Valparaiso. The report of the committee was accepted and their recommendations adopted.

The death of Bro Tolman, one of the oldest Masons in the State, a member of Grand Lodge was announced. He was one of that vast concourse of the fraternity, who in 1825, assembled on the occasion of the laying of the foundation stone of the Bunker Hill monument, the corner stone of which was squared, levelled and plumbed by the M.W.G.M., the Hon. John Abbott, Gen Lafayette, and Daniel Webster. He was also one of the 6000 Free-

asons of Boston vicinity, who 40 years ago signed the eloquent declaration, exhibiting the nature and principles of the institution, and protesting against the calumnies and persecution of its enemies.

The Annual Communication took place on Dec. 8th, 1869, with a good attendance of Present and Past Grand Officers and District Grand Officers. One hundred and thirty-two lodges were represented.

By the report, it appears that the Grand Lodge is deeply in debt, the liabilities being 363,500 dols., with cash in hand less than 2,000 dols.. The debt had been reduced since 1867 by 70,000 dols., and the committee are of opinion that the financial affairs cannot be considered in a sound state until the debt had been reduced 100,000 dols. more.

In the report of the Grand Master it is stated that the expenditure on account of the Masonic Temple amounted to upwards of 453,000 dols., including interest, insurance, furniture, and organ, which in some measure accounts for the heavy indebtedness mentioned above. A portion of the apartments had been let at a rental of 9,000 dols. a year. Several munificent gifts had been received in aid of the liquidation of the debt.

The Grand Master issued a circular letter to Dist. Grand Masters before their departure, enjoining them to observe in their official visitation of the lodges in their districts, and to carefully note and report upon the following matters, *inter alia*.

To inspect lodge rooms and see that they are properly tyled.

To examine the records and see that they are properly kept.

That the lodges have the proper furniture, especially the representations of the Three Lesser Lights.

To see that the work is in accordance with the Grand Lodge requirements, and whether the services of the Grand Lecturer are needed.

The Grand Master concludes his instructions to his Deputies with following recommendations:—  
“Strive to be courteous, affable, and agreeable to the brethren. Endeavour to bring them into kindly relations with the Grand Lodge and its officers. Avoid antagonism. Impress upon the Masters and Wardens the necessity of their attendance upon the communications of the Grand Lodge, and that the destinies and control of the

Grand Lodge are in their hands; and let the brethren understand that they have their representation through their chosen officers. Finally, remember, Right Worshipful Brother, that you are the only officer of the Grand Lodge who comes in close contact with all the brethren of your district; and that, as the representative of the Grand Lodge, it is your duty to encourage the zealous Mason, impart instruction where you can, cheer the lodges, and zealously labour, as co-worker with your brethren, to elevate the moral standard of Masonry in the field assigned to you.”

The Grand Master recommends that the approaching festival in celebration of the centenary of the Grand Lodge should be carried out in a manner becoming the occasion, and that a committee charged with the management of the matter be appointed.

The history of the Grand Lodge of Massachusetts embraces the so-called St. John's Grand Lodge, which was established in 1733, and the so-called Massachusetts Grand Lodge, which originated in 1769. One hundred years ago on the 27th December last, Joseph Warren, the “revolutionary patriot,” was installed as first Grand Master. Since the union in 1792 the forms and customs of this Grand Lodge have been followed with singular fidelity. It was the first Grand Lodge upon the American continent which declared its independence.

The Grand Master complains that many of the brethren, immediately after the election of the Grand Officers, are in the habit of leaving the lodge. They are reminded that they are elected by the lodges as their representatives; that the rights of the brethren they represented were in their hands, and he exhorted them not to be neglectful of the trust reposed in them.

What will appear curious to English Masons is a complaint from the Grand Lodge of California against Mount Hollis Lodge in this jurisdiction for having made a Mason a person who was a resident within the jurisdiction of the Grand Lodge of California. The person alluded to was absent from his home on a visit. He had been absent about a year, but with the intention of returning. During this sojourn he was induced by friends and relations who were officers of the lodge to petition for the three degrees, he being told that it would make no difference where he took the degrees. He did so, and was initiated, passed, and raised in the Hollis Lodge, Hollistown, in the State of Massachusetts.

He subsequently returned to California, and the Master of Lodge Columbia claims, through the Grand Lodge of California, that the Mount Hollis Lodge has violated the provisions of the Book of Constitutions.

The committee who are called upon to decide the vexed question did not feel themselves capable of settling the question of fact, whether the residence of the brother was in California or Massachusetts. They say that if the former were the case, then Mount Hollis Lodge had violated the law; but if, on the other hand, it could be considered that the home of the brother was in Massachusetts, the lodge had not broken the rules in such cases provided. Should it be found that they had done so the lodge would be held to a rigid accountability.

It seems that a question on some former occasion had been raised as to the expediency of the system of exchanging Grand Lodge representatives, which it is said originated with the Grand Lodge of New York in 1840, and which now obtains to some considerable extent in the United States. The Grand Lodge of Massachusetts seem to have regarded it as a modern innovation not calculated to promote either its own interests or that of the sister lodges. It involves the appointment of some 40 representatives, selected in most instances at haphazard, and entails a large outlay in jewels, collars, and the banner of the G.L. they represent. The expense which, it was stated, would not be so much an object if the benefit to be derived were adequate, would be not less than 3000 or 4000 dols. The committee considered the system more ornamental than useful, and the Grand Lodge voted that it was inexpedient to adopt the so-called representative system.

We are informed that on Thursday morning, at 9 a.m., the "Grand Lecturers" opened the "Grand Lodge of Instruction," and that the work and lectures of the three degrees were fully exemplified in the presence of nearly seven hundred brethren.

These duties seem to have occupied the time till half-past 5, when the Grand Lodge was closed in due form.

Here is a useful hint for the promoters of the movement for securing uniformity of ritual.

The proceedings contain amongst other useful and entertaining information, the reports of the Grand Lecturers. They seem to visit all the lodges in their respective districts, giving instruction, correcting error and abuses, and reporting the

results of their labours to the Grand Lodge. The subject is of such great importance pending the discussion of the question of uniformity of ritual that we shall revert to it on a early occasion.

### "CLANNISHNESS" OF MASONRY.

By Bro. WILLIAM ROUNSEVILLE.

In these days when it is attempted to create an organised opposition to Masonry, it may be neither uninteresting nor inappropriate to examine some of the more prominent faults ascribed to it by those who have assigned themselves the duty of expunging it from the record of history. I hear of no objection to Masonry oftener urged, except its secrets, than that which is written at the head of the article. But this term is usually meant that Masonry influences its members to become exclusive in their associations—clannish not only in feeling, but in action—and more inclined, as the influences of the associations are stronger, to confine their good offices to members instead of allowing them to go out to all the forms of want and misery. I am perfectly aware how foolish such a charge must sound in the ear of a Mason, and how needless the task of defending the institution against it, will appear to the well informed member. But I do not write for the benefit of this class exclusively. There are hundreds and thousands of well disposed and honest men in our country who believe most faithfully that such is the legitimate, natural, and unfailing influence of an institution spread over the whole earth.

The wide-spread belief of the clannish nature and influence of Masonry usually finds expression in the acknowledgement of its power as a controller of human action—of its immense influence as a moral agent. So we may be allowed to assume that it has a strong moral bearing upon the character and conduct of its members. What that influence is—in what or whose behalf it is exerted—shall be the subject of the present paper.

The mere fact of association—the assembling together of different individuals—the formation of intimate acquaintances and the engagement in the same pursuits when assembled, can be urged against Masonry no more than against the Christian Church. That organization contemplates and produces all the conditions to produce clannishness among the members, that are presented by the Masonic Institution. In that association men are

associated together; they assemble in social parties; they establish intimate acquaintance with each other, and their pursuits, when assembled, are identical. Why then should we not charge that the Christian religion and the Christian Church are clannish in their influences? Simply, I apprehend, because of the broad spirit of their teachings, the catholic character of their doctrines, and the expansive views of God and his government that are entertained. When the Christian Church does become the vehicle of clanship, and its influence is exerted to create a field of exclusiveness among the members, then it loses sight of the object of its establishment, and becomes not a Christian Church in spirit and action, but an anti-Christian conventicle.

Now, all we ask for Masonry in this regard is what any professed Christian demands for his church; judgment by our principles. On second thought, we will not ask even this just concession. We will place our defence on a broader ground than any church has dared to do, and say that neither in spirit nor in action is Masonry clannish; then neither our principles nor our practice justify the charge that Masons are clannish.

One of the first lessons taught in Masonry is that no man is to be regarded for his outward condition in life. The millionaire is no more in the presence of Masonry than he who earns his daily bread by the sweat of his brow. It is his character and not his riches, or social standing, or political station that weigh in the just balance of Masonry. Moral worth outweighs riches, and a good name is better than power. This is one of the fundamental principles of Masonry, inculcated in the first lesson, and impressed upon the candidate as soon as he stands within the threshold of the lodge. What is the influence? What must infallibly be the influence of such a principle thus enforced? If it induces a feeling of exclusiveness, and cultivates a clannish spirit, it must be of a class in which good moral character and conduct are the recognised tests of admission.

But there is another lesson taught in the lodge even before this, that has the effect to neutralise even this otherwise possible leaning to clanship. It is that great first fact that underlies all religions—all moral truth—that there is a God who created all men, and that hence all are brethren. That is the corner-stone of our moral and Masonic edifice—the foundation of the structure which we

labour to rear to the glory of the Great Architect, and for the good of mankind.

And these principles, the Fatherhood of the Supreme Ruler of the Universe, and the equality of nature wherever found, are continually kept before the minds of the members by lesson, lecture, rite, and symbol. The lodge is never closed without a recognition of both of these fundamental doctrines of nature and revelation. Is it reasonable that these have no influence on the characters and conduct of those who are compelled to listen to their enunciation, and to reflect upon their bearings upon human destiny? The truths of the Christian religion are enforced by appeals to reason and conscience, and the most salutary effects are believed to result from the frequent enunciations of its principles. In the lodge we study to enforce, by all the measures that the experience of ages point out as the most successful, some of those truths. Lessons that bring the matter home to the feelings, judgment, and consciences of men, are made use of to convey moral instruction. Symbols, the most ancient, as well as the most impressive, mediums of conveying moral truths to the mind, are used in such a manner that the initiate cannot forget their teachings. He cannot dismiss them from his mind if he would, for they are so frequently before him that they prove a constant reminder of duty, and point to the path that leads along the level of time and exhort him: "This is the way! walk ye in it! Turn ye neither to the right hand nor to the left."

Now is it likely that an association of men, professing to be governed by such principles, listening to the perpetual enunciation of such truths, and endeavouring to practice according thereto, will become exclusive in action, clannish in spirit, and set at nought all the lessons they have in the secret meeting when it is enjoined upon them to practice out of the lodge those principles and duties they learn in it? can it be possible that the study of the lessons will superinduce a departure from the tenets of our profession, and a worse being and a more exclusive be wrought out by that means? It is folly to say so. It is unreasonable to believe it. It is not believed of any other association.

The various temperance associations have ceremonies and rites, charges and lectures, all intended to impress upon the minds of those who enter their portals, the necessity and duty of being temperate in the matter of strong drink. Who

ever asserted that these ceremonies had no effect to make them more observant of the duties inculcated? And yet this is precisely what is charged against Masonry. The Christian church depends upon its rites and the frequent enunciation of its principles to incline its members to travel in the narrow path that leads to life. But who ever heard it contended that these rites and lectures had an opposite effect from what is intended? And yet this is just what is charged against us as the effect of our teaching by the level and the square.

Judged by the same rules that are applied to other associations of men, it is absolutely certain that Masonry does not make its members clannish. We know that from the very nature of the case, that such a result would be impossible. But we have another method of deciding this question that may, perhaps, be still more satisfactory and conclusive. We appeal to actual facts. We are frequently told that among the fraternity there may be nothing of this exclusive feeling, but in the intercourse of Masons with the world, they prefer each other, and are supercilious to others. This is untrue. We defy any enemy of the lodge to prove this to be a fact in a single neighbourhood.

They may prefer the company of brothers and their families, and associate with them on more intimate terms than they do with some others who are not members. That is natural. We love best those with whom we are best acquainted. As a general rule acquaintance begets friendship. It does in the lodge where all the circumstances are favourable to the reception of good impressions. But the same rule holds good in families. We love our nearest relations who live near us, most. Next come the friends who are not related to us by the ties of blood. Then those more distant and less known come in for the proper share of attention, and the general fact is, that they are dear to us in the same ratio that they are our intimates.

But it does not follow because we love those with whom we most intimately associate, more than strangers, that we despise strangers. Neither does it prove the clannish or exclusive spirit of Masons, that they regard those with whom they associate on the most intimate terms, with warmer feelings than they do those who are comparative strangers.

These are the facts in relation to the levelling

principles and teachings of Masonry, and instead of fostering an exclusive, or clannish spirit they enjoin, that a worthy man, wherever found, is the peer of a member; that virtue, honesty, and honour are the attributes that must command our veneration, whether met with in or out of the pale of the fraternity. No true Mason allows his heart to be shut up to the virtues and good qualities of his neighbour, because he is not an integral part in the great fraternity.

I have intended in this paper to appeal to the practical, every day character of Masons, to sustain the position taken, but I am admonished that my allotted space is occupied and that point must be deferred.—*Masonic Trowel* (U.S.)

#### MASONIC JOTTINGS.—No. 16.

BY A PAST PROVINCIAL GRAND MASTER.

##### THE LODGE IN ANCIENT NATIONS.

In ancient nations, when a great building was erecting, there was the lodge, and in the lodge there was science, and there were regulations taken in part from the code of natural Ethics, and there was religion; and the religion was sometimes a Pantheism and sometimes a Polytheism.

In the lodge of one ancient nation only the religion was a Monotheism.

In the lodge there was the doctrine of the soul's continuance after death; and in the lodge of the nation whose religion was a Pantheism such doctrine was the Metempsychosis. But in the lodge of the nation whose religion was a Monotheism there was no doctrine of the continuance of the soul after death, until the nation had been subdued by another nation, and its king and great men had been carried away captives, and had learnt our doctrine of the soul's immortality.\*—*Papers of a deceased Mason.*

##### THE LEGEND OF THE CRAFT AND BROTHER FINDEL.

It is clear a Birmingham correspondent has not read Brother Findel's "History of Freemasonry." Brother Findel's remarks on the legend of the Craft are as follows:—"When we compare this ancient Legend with the genuine, authenticated

\* The author of the paper which has furnished the matter for this Jotting, has overlooked the Parsees, amongst whom at this day, as many English brothers well know, are found some of our best Masons. The Parsees in the time of Zoroaster believed, and they still believe in the Glorious Architect of Heaven and Earth, and in a Future State of Reward and Punishment.

history of Architecture, it is apparent that it is founded upon historical records or traditions. It is well known that architecture is the mother of civilisation; that it thrived and flourished amongst the ancients; and it must be assumed as a fact, that, even at that early time, architects had a certain organisation of their own; but that the history of Freemasonry extended as far back as to the very earliest ages of antiquity is by no means proved."

However this may be, the Legend of the Craft, fitly and necessarily, forms part of our history.

#### DEVELOPEMENT.—FATHER.

See FREEMASONS' MAGAZINE, vol. 21, page 389).—Oxford and Cambridge brothers think the metaphorical language there employed with reference to the origin of Speculative Masonry leads to a conclusion which, it is plain, was not meant.

An Oxford brother writes, if Speculative Masonry is the child of Operative Masonry, it is another entity, and it is not, and never has been, Operative Masonry. But if Speculative Masonry is the development of Operative Masonry, it is the same entity; it is still Operative Masonry; it is Operative Masonry in a state of progress.

A Cambridge brother writes, if it is intended to assert that Operative Masonry begot Speculative Masonry, nothing should be said of development. \* \* \* The man is the development of the boy, but the son is not the development of the father.

#### MASONIC NOTES AND QUERIES.

##### GRAND MASTER PAYNE AND THE MANNINGHAM LETTER.

At page 133 of the *Magazine* for August 15th, 1868, we read, "Grand Master Payne, who succeeded Sir Christopher Wren, is a stranger to them." Can any of your readers tell me if Grand Master Payne was living in 1757, or when did he die?—W. P. B.

##### PRISCIAN'S HEAD.

A witty correspondent at Cambridge, who has just read certain contributions to our excellent periodical, thinks it matter of gratulation that, ominous as appearances sometimes were, Queen Victoria's peace has not been broken once, where poor Priscian's Head has been broken so often.—A PAST PROVINCIAL GRAND MASTER.

##### LATTAKIA.

There is now a French lodge under the Grand Orient at Lattakia, in Syria. This may be a good note for some travellers, as the steamers stop at Lattakia, and besides buying tobacco, the visitor may find brethren.—MEM.

##### DR. OLIVER.

"A Member of Grand Lodge" will find that there is a fit and enduring record of the estimation in which the late Dr. Oliver was held by our excellent periodical. The death took place in March, 1867, and in the "Address to our Readers," *Freemasons' Magazine*, June, 1867, there is the following passage:—"The half-year has not closed without our having to deplore the loss we have sustained of one of the most eminent members of the Craft, that great patriarch and historian of Freemasonry, Dr. Oliver, whose noble teachings and refined precepts have endeared him to every heart, and whose writings have obtained for him an imperishable fame; for whenever his works are spoken of the name of Dr. Oliver will be loved and revered. He has, full of age and honour, been removed from us, but the recollection of his virtues shall long keep his memory green in our souls."—CHARLES PURTON COOPER.

##### THE ORDER OF THE TEMPLE.

I have neither questioned nor wish to question the ability of Bro. "Lupus," or the acquirements I know he possesses, as *one* of the commissioners for altering the costume and ritual, but I think it is very desirable that we should know who are associated with him in this task, and by this we may judge how far it is likely that a satisfactory result will be arrived at. I therefore take the liberty of again enquiring who these commissioners are who have such an important task conferred upon them, and when and by who were they appointed? I agree with the remarks of "Lupus" as to the surrender of certain ceremonials to the S.C. of the 33°. Some of the difficulties which will henceforth arise might, perhaps, be modified, if the S.C. would require the R.A. and the Templar the 18°, and we have old precedent for it. Regarding the future jewel, I may say that I object to that of the Scottish Order, because *it is the jewel of no Order that ever existed*, and that I believe it to be a modern invention of Scotland, and never used beyond that country. Two kinds of jewels seem to have been used in England—a metal one, of Maltese form, by the Baldwin Conclave; and the jewel called that of the French Order—a white Maltese cross charged with a red one, beautifully indicating the union of the Orders of the Temple and St. John. If it can be shown that the French Order has a prior right to ourselves in this last, which I do not believe, it might, in that case, be well to adopt the Baldwin jewel—a Maltese cross, of silver for Companions; of gold crowned, for Commanders; and made somewhat larger, with a centre piece with emblem of office, for Grand Officers or Grand Crosses. If Scotland refuses to abandon their black jewel, I would, in that case, leave it to them to distinguish their nationality, and enforce merely a uniform regulation as to size and ornament.—JOHN YARKER.

##### BRO. MANNINGHAM AND THE HIGH DEGREES.

In the pretended Manningham letter, dated 1757, we find the words, "to settle these intricate and confused points." May I ask how these "points" should have been "intricate and confused" to a "famous Deputy Grand Master" in 1757? Further, can any of your readers kindly inform me how old Bro. Manningham was in 1757, and at what date he was made a Freemason?—W. P. B.

## NEW FRENCH LODGES.

The number of old lodges restored last year in France was fourteen, including one each in Paris, Marseilles, and Lyons, and of new lodges there were only five, including one in Paris.—MEM.

## LORD SACKVILLE.

A Correspondent is mistaken. Kloss, as quoted by Bro. Findel, does not admit that Lord Sackville was an accepted Mason. The passage is before me; the words are these, "If the incident mentioned by Masonic historical writers, as occurring December 27th, 1561, be true, viz., that Elizabeth was desirous of breaking up a meeting of Freemasons, which took place at York, but was prevented by Lord Sackville, who was present, becoming their surety with the Queen, yet it does not necessarily follow, as has been assumed, that he was present as an accepted Mason, but he may have been at the winter quarterly meeting of the St. John's Festival, as an enthusiastic amateur of the art of architecture, which history pronounces him actually to have been." See the note, Bro. Findel's History, page 77.\*—CHARLES PURTON COOPER.

## BRO. MANNINGHAM'S LETTER AND THE 1723 CONSTITUTIONS.

Had the *Master degree* been in existence before 1690, which, however, I do not believe, there would have been no necessity for Dr. Anderson to write in such a particularly cautious and mysterious manner as he does in the 1723 Constitutions regarding the said *Master degree*.—W. P. B.

## SPURIOUS ROSE CROIX CHAPTERS.

I am sorry to see that Bro. Matier, in his last article, has styled one of the original Rose Croix Chapters of England "*a spurious body*." The Yorkshire Chapter to which he alludes was chartered by the Grand Lodge, and is one of the few remaining chapters which have maintained their independency during the present time-serving. It is, therefore, one of the *regular* chapters of England; the bulk of those now working in this country being *spurious*, as I am prepared to prove, on hearing the grounds upon which Bro. Matier has conferred that epithet on an ancient regular Templar Chapter of Rose Croix.—JOHN YARKER.

## THE STUARTS v. THE FREEMASONS AND THE HIGH DEGREES.

I have been looking for *real* evidence of the connection said to have existed between the Stuarts and Freemasonry and the high degrees before 1746, but I do not as yet remember of having seen it.—W. P. B.

## MASONRY IN SPAIN.

This is now making progress. The Grand Orient of France has established a lodge at Cartagena, Los Hijos de Hiram—Sons of Hiram.—MEM.

## MEXICO.

One gratifying event of last year was the fusion of the two Supreme Councils.—R. B.

\* What follows is taken from a Bundle, labelled *Freemasons' Magazine* Excerpts. "Lord Charles Sackville, Duke of Middlesex, son of Lionel Granville Sackville, Duke of Dorset, and great grandson of Sir Thomas Sackville, who in 1561 was Grand Master of the Lodge at York; established in 1733 a lodge at Florence."

## GRAND LODGE PROCEEDINGS.

The Grand Orient of France has a very useful practice of publishing an index to its yearly series of proceedings, so that any desired subject can be found at once.—MEM.

## ARAB LODGES.

The Grand Orient of France has authorised Le Liban Lodge, at Beyrout, to work in Arabic, but it has to keep its minutes both in French and Arabic.—MEM.

## GOTHIC ARCHITECTURE AND THE FREEMASONS.

To whom are we indebted for the rise and progress of Gothic architecture during the twelfth and thirteenth centuries? Not, I believe, to the operative Freemasons, or *any other masons* of the period; but although a nineteenth century Freemason and a Protestant, I consider we are indebted for the said rise and progress to the clergy of the Roman Catholic Church. Further, we must beware of certain silly dreams, for the said clergy were *not* speculative Masons in any such sense as we understand the term.—W. P. BUCHAN.

"THEY DO THESE THINGS BETTER IN FRANCE" (?).

At all events Frenchmen have a way of doing things of all kinds queerly. Masonry not being a political body in these redhot times, a lodge has been founded at Pantin, entitled, "Masonic Democracy." Masonic Democracy! We might do better here. "Masonic Toryism," "Old Masonic Fenians."—MEM.

## OLDEST MASON IN FRANCE.

The oldest Mason in France died last year. His name was Boubée, his age 97, and he had been a Mason three-quarters of a century. He was a Grand Officer.—MEM.

## LIBRARY OF THE GRAND ORIENT.

The chief addition to the valuable library of the Grand Orient of France last year was the purchase of the books of Bro. Leblanc de Marconnay.—MEM.

## CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

## RED CROSS OF ROME AND CONSTANTINE.

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

Dear Sir and Brother,—A statement having recently appeared in the pages of a contemporary of an interview with Count Maffei in regard to the Red Cross of Rome and Constantine in England, in which it is implied that King Victor Emmanuel, "only lawful successor of the Parmese branch," had given his sanction to the continuance of the so-called Masonic Chivalric Order, it was deemed advisable to ascertain how far such statement was founded on fact.

There was also a remark about Greek pretenders to the dignity which "R. W. L." falls into the mistake of supposing that the Comneni were Grand Masters of the Order. The list of Grand Masters, compiled by the Abbé Giustiniani is before me, and in it is not included any of the legitimate emperors and Grand Masters after 1191, whilst he has inserted a list of characters unknown in history, and, in a great mea-

sure, probably fictitious. The merest tyro in history is aware that the Order of Constantine was continued through a long line of emperors, until the sack of Constantinople by the Turks in the 15th century, when Constantine Palaeologus, the emperor, was slain, and his brother succeeded to the rank of titular emperor, and, as stated by Bro. Matier, the roll of Grand Crosses of these emperors is yet in existence, and, to the number of 501, continued down to the present day by their heirs and successors.

You will perceive also, that Lord Kenlis is the head of this dispensation, which receives fees to confer the decoration of the Paleologian Emperors, and that he is the "only legitimate representative of the Order in the world!" The Supreme Council, for the modest sum of five guineas, creates its Princes out of humble tradesmen, and its Most Potent Sovereign Grand Commanders out of harmless nobodies who have the necessary yellow metal; but has never yet presumed, on the strength of its fictions about Frederick the Great, to claim either the Prussian monarchy or its Orders.

These pretensions have been taken up by "Lupus" and he may be glad to see the following letter, handed to me by Bro. ✕ Prince Rhodocanakis. The letter speaks for itself as regards any authority granted to the Masonic Order by Count Maffei, and I would merely point out that the Chevalier Cadorna, evidently believes that the Italian Government were merely asked to sanction the assumption of the name and Cross of Constantine by a "Masonic lodge" as a badge, and never dreamt that it was the conferment of the decoration that they were asked to allow.

Yours fraternally,

† ‡ JOHN YARKER, N. P. U.

My Dear Sir and Brother,—I have the pleasure to hand you herewith enclosed a letter which I received this morning from his Excellency the Italian E. E. and M. Pl. at the Court of St. James's, in reply to the note which I addressed to him, at your express solicitation, a few days ago. You may make whatever use you think proper of the letter in question.

Believe me to remain, with sincere regard and esteem,

My dear Sir and Brother,

Yours faithfully and fraternally,

RHODOCANAKIS.

"Londres, le 9 Avril, 1870.

"9, Cavendish-square.

"Monseigneur,—En réponse à votre lettre du 26 Mars dernier, j'ai l'honneur de vous faire connaître que d'après les recherches que j'ai ordonnées dans les archives de la Légation il est exact que le Comte Maffei, Chargé d'Affaires du Roi, interrogé par la Loge Maçonnique qui s'intitule de la "Croix Rouge de Constantin," a répondu que le Gouvernement Italien n'ayant pas reconnu les Ordres Constantinien de Naples et de Parme, il n'y avait de sa part à redouter aucune objection à ce que les membres de la Loge susdite usassent de la façon qui leur conviendrait des Ordres en question. Cette réponse a été transmise au Secrétaire de cette Loge Maçonnique le 25 Mars, 1869.

Agréez, Monseigneur, l'assurance de ma considération distinguée.

"(Sign.) CA. CADORNA.

"A Son Altesse Impériale, le Prince Rhodocanakis,  
"Park Bank House, near Manchester."

## OUR HINDU BRETHREN.

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

Dear Sir and Brother,—At page 181 of the *Magazine* I made a few remarks regarding the eligibility of Hindus as Freemasons; since then I have come across a very beautiful and highly commendable address delivered by a Hindu, which I append, as given in a newspaper. Speaking as a Mason, nothing could be finer than the practical or experimental views enunciated; they are such as might well cause any mere formalist to blush. I hope you may manage to find room for them.

Yours fraternally,

PICTUS.

"On Sunday morning a somewhat extraordinary sermon was preached at the Unitarian Chapel, Little Portland-street, Regent-street, London, by Keshub Chunder Sen, the well-known leader at Calcutta of the Brahma Somaja Society of Hindoo Theists, the chief object of which is the destruction of idolatry and caste throughout the Indian empire. This gentleman has for a considerable period been the minister of a spacious church in Calcutta, where he regularly preaches to a large number of his countrymen, and there are about fifty other churches where similar religious doctrines are taught in different parts of India. The announcement that one who holds so peculiar and interesting a position in relation to the Hindoo race and idol worship was to appear in an English pulpit naturally caused the congregation to be unusually numerous, and it included representatives of both Houses of Parliament, and several men of eminence in science and literature. After the usual service had been performed, the preacher of the day delivered his sermon upon the text, "In him we live and move and have our being." He commenced by remarking that it was of the utmost importance to them that they should realise the presence of that great holy God whom they professed to worship, and the solemn relation in which they stood to Him, as without this religion was almost powerless, and could not exercise any influence upon the life and conduct. There were thousands of nominal Theists, he went on to say, who entertained very accurate theological notions of the Divinity, who boasted of having given up idolatry, and who, consequently, thought themselves very near the kingdom of heaven; but beneath their boasted theological scholarship there lurked unbelief in its milder, but not less insidious form. They thought of God as one who was remote from them, and very little to do with the direct administration of the affairs of the world; and when they professed to pray, it seemed as if their prayers went out into empty space, where there was no present God. If men were really anxious about their salvation they should not boast it of mere intellectual ideas of the Deity. It was one thing to say with the understanding that God exists, and quite a different thing to say with the whole heart and soul, "My Lord is before me, and behind me, and filleth all space." It was one thing to talk of God as the eternal, infinite, majestic Sovereign of the universe, and another thing to feel Him very near our hearts, the living and loving Father. When God had created the universe, He did not ge

away from it. He lived among men, dwelt in their homes, was present with them in the varied circumstances of life. Wherever they went he was with them, and in that light should they always regard Him. He did not merely hold the same relation to the world He had created as the watchmaker did to the watch, but he animated all the spiritual movements of the universe and of mankind. He was in the midst of history, and His merciful finger lurked beneath all the events which gave to history its chief interest. When they looked up and saw the vast starry convex, or when they saw the moon bathing the whole of nature in one flood of sweet and serene light, they ought to feel that the Power of all powers was still quickening every movement in the universe. His presence might also be felt amid the little details of daily life, and even when they entered the arena of public life they would find that the Lord had not deserted them. Nations as well as individuals were governed by the Supreme will, and there was no spot where the Lord was not present. God was a friend and a companion to men for time and for eternity—one who sympathised with them in all their difficulties and trials, and to whom they might open their hearts in earnest supplication. Such a God was the need of the world, and the sinner peculiarly felt the want of Him. Unless and until a man had such a God before him—unless and until he could satisfy himself of being in the presence of such a God, he could not realise the blessings of true religion. Men vested with a negative religion might have come out of the Egypt of idol-worship, but they had not reached that land where alone they could find true peace and comfort. A sense of God's presence was necessary to enable any of them to resist the rushing torrent of temptations, and to arm them for the great battle with the evils around them. Fortified with that, they would say, amid all the difficulties and sorrows that awaited them, "Lord, help Thou Thy poor and helpless child;" and a few words poured out in the spirit of earnestness and sincerity would bring down from the Father of mercies strength to resist temptation, to endure the loss of rulers, and to bear up against domestic affliction. With God's presence joy became enhanced, and all that was painful in life was mitigated. The presence of the Lord was not only a school of discipline, where the character was purified and temptation guarded against—it was also a source of happiness. Let them realise the presence of the Lord wherever they went, and when they came to die, the loving countenance of their Father would reveal itself. the darts of death would become inoffensive, all the sorrows of departure would be taken away, and they would feel that they were going to mansions of righteousness and peace. In conclusion, the preacher expressed the delight which he had felt in joining in the service of that morning, and in mingling his voice with the voices of the congregation, adding that he felt that he and his brethren in India were all children of the same Father and Lord of the universe as those whom he had addressed.

"The sermon, which was extempore, and occupied about half an hour, was delivered in a clear and thoroughly audible voice, marked by a pure English accent, with great ease and fluency, and with a simple earnest, and impressive manner."

#### MASONIC SAYINGS AND DOINGS ABROAD.

The work of the Masonic Temple, Philadelphia, has been resumed, having been suspended in consequence of the illness of the architect, Bro. Bolt.

The "Landmark" says the Order of the Eastern Star is being introduced into England, the rituals having been forwarded by the Grand Secretary, Bro. Macey, of New York.

The Italian Freemasons have suppressed the interrogation usually addressed to neophytes, "What is your religion?" and now demand, "What are the duties of man to his country, to himself, and to his neighbour?"

There are 1,583 Royal Arch Chapters in New York, with a membership of 87,231.

*A Real Encampment.*—Arrangements are in progress to hold a meeting of the Grand Commandery of Knights Templar at Williamsfort, Pennsylvania, on the 14th June. Several hundred tents have been procured, and will be pitched in the grounds of the Hundic Park for the accommodation of the visiting Commanderies. It is probable that several thousands will participate in the public exercises.

The seven Masonic lodges in Hungary, two in Pesth, one in Temesvar, Oedenburg, Baga, Presburg, and Arad, on the 31st of January last united themselves in forming a Grand Lodge of Hungary. The constitution is modelled after those of the South German lodges. The principles of the lodges are declared to be independent of religious creeds or political parties.

In Roumania, since 1865, Masonic lodges have been formed in Bucharest, Bralia, Jessy, Waslin, Bottoschaw, Tokschain, and Ismail. They are under the jurisdiction of the Grand Orient of France.

A Grand "Turnoi" and reception was held by the St. John's Commandery at the Academy of Music, Philadelphia. We learn that the beauty and chivalry of not only that city, but of cities separated by hundreds of miles were present. For the Grand "Turnoi" the stage was set with the Roman Camp Scene from *Coriolanus*, and on the rising of the curtain there was presented to the view as fine-looking a collection of gentlemen in the uniform of the Templars as ever trod a stage. The proceedings included a public reception of visitors and invited guests from other cities, followed by a musical entertainment and an

"address of welcome" by Frater Sir George Giscombe, the response being delivered by P.E.C. Savey, the delegate of the Boston Commandery, and an exhibition of the proficiency of the Sir Knights in the military movements of the Order.

The Grand Chapter of Tennessee have resolved that Grand Lecturers be appointed, one for each division of the State, to communicate to the subordinate chapters a system of work and lectures in the degrees of Capitular Masonry agreed upon by a committee appointed for that purpose.

A chapter in Tennessee has petitioned Grand Chapter for a dispensation to enable it to meet alternately at two different points, a request which was not complied with, as the committee found no authority or precedent to give the chapter such a ubiquitous character.

A monumental memorial has been inaugurated at Utrecht over the grave of Bro. Van Lennep. A great number of the fraternity attended the touching ceremony, at which the King of Holland was represented by one of his aides-de-camp.

Bro. Smit Kruisinga, editor of the *Maçonnik Weekblad* of Holland, has offered a prize of fifty florins to the author of the best "Guide for those who desire to become Freemasons."

The members of the Lodge Bonaparte, held in Paris, some time since resolved to change the title of their lodge. After a long and earnest debate, 24 brethren voted for the change, and 13 to maintain the old name, when a brother, one of the founders of the lodge, called attention to an old rule, unknown, for the most part, to the members of the lodge, that it was absolutely forbidden to change the name of the lodge if seven brethren opposed it. In the face of this announcement the 24 members who voted for the change have tendered their resignation. If they adhere to their determination, as is probable, it will doubtless end in the dissolution of the lodge. "It is impossible," says *Le Monde Maçonique*, "to accept the pretension that seven members should govern the majority, however large it might be. Such an enormity cannot be justified, being both ridiculous and arbitrary."

On Saturday, April 2nd, the Lodges "Les Cœurs Unis" and "Les Philadelphes," Paris, celebrated their annual festival and the 50th anniversary of the initiation of Frère Cauchois, member of the Council of the Order, and Past Master of the Lodge "Les Cœurs

Unis." A number of ladies were present during the ceremony, which was followed by a banquet, at which covers were laid for two hundred, and a brilliant ball. Bros. d'Alsace and Thirch, the Masters of the two lodges, were indefatigable in their efforts to secure the comfort and enjoyment of all present.

Bro. Bordeaud, editor of the journal *La Turquie*, has been chosen Master of the Lodge l'Union de l'Orient, Constantinople. The respected Brother Amiable, having declined re-election on account of ill-health, accepted the post of Orator, giving an example of humility to the Masters of most of the Oriental lodges, who seem to consider it beneath their dignity to accept a position lower than that which they had previously occupied. This example has been followed by Bro. Ismyridès, who has accepted the office of Secretary, being succeeded in the Mastership of Lodge le Progrès by Bro. Vrélos, the editor of a Greek journal.

The late Bro. Henri de Bourbon was but a recent member of the Masonic fraternity, having been initiated in April, 1868, in Lodge Henri IV.

#### ST. JOHN'S DAY.

Masonic lodges in ancient times were dedicated to King Solomon. Tradition informs us that they were thus dedicated from the building of the first temple at Jerusalem to the Babylonish captivity. From that time to the coming of the Messiah, they were dedicated to Zerubbabel, the building of the second temple; and from that to the final destruction of the temple by Titus, in the reign of the Emperor Vespasian, they were dedicated to St. John the Baptist.

Owing to the many massacres and disorders which attended that memorable event, Freemasonry fell very much into decay. Many of the lodges were broken up, and but few could meet with sufficient members to constitute their legality. Under these circumstances, a general meeting of the Craft was held in the city of Benjamin, when it was observed that the principal decline of Masonry was the want of a Grand Master to direct its affairs. They therefore deputed seven of the most eminent of their members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, to request him to take the office of Grand Master. He returned for answer that, though well stricken in years (being upwards of ninety), yet having been in the early part of his life initiated into Masonry, he would take upon himself that office. He did so, and completed by his learning what St. John the Baptist had accomplished by his zeal. After his decease the Christian lodges were dedicated to him and St. John the Baptist, both of them being regarded as eminent Christian patrons of Masonry. Since then Masons have ever celebrated the 24th of June in commemoration of St. John the Baptist, and the 27th of December in commemoration of St. John the Evangelist.

## THE MASONIC MIRROR.

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

### MASONIC MEMS.

THE UNIVERSAL MASONIC CALENDAR is now in the press, and will shortly be published. We shall be glad to receive from our correspondents any information of alterations, so that it may be corrected up to the moment of publication. It has been decided that in future the publication of the CALENDAR shall take place after the installation of the M.W. Grand Master and appointment of Grand Officers.

TYLERS of Lodges, Janitors of Chapters, Equerries of Encampments, &c., in England, Scotland, and Ireland, are requested to forward their names and addresses to the Publisher of THE FREEMASONS'S MAGAZINE, so that a complete Register and Directory may be compiled.

THE next meeting of the Provincial Grand Lodge of Middlesex will take place on Saturday, May 7th, on which occasion the Provincial Grand Lodge will be received by the brethren of Villiers Lodge (No. 1,194), Isleworth.

THE ACACIA LODGE (No. 1,309), will be consecrated on Tuesday, the 28th inst., at the Sebright Arms, South Mimms. Bro. F. Walters, P.M. 73, is the W.M. designate.

THE HARROW LODGE (No. 1,310), will be consecrated on Friday, May 6th, at the Railway Hotel, Harrow. Bro. John Coutts, P.M. 27, is the W.M. designate.

LODGE OF BENEVOLENCE.—The usual monthly meeting of the Lodge of Benevolence was held on Wednesday last, in the Board-room at the Freemasons' Hall, Great Queen-street. The W. Bro. Browse, as W.M.; Bro. John Udall, S.W.; Bro. John Savage, J.W. Twenty petitioners were presented, about £300 was voted away, the consideration of several petitions adjourned, and one dismissed.

HERVEY LODGE OF INSTRUCTION, GEORGE HOTEL, WALLIAM GREEN.—The fifteen sections will be worked in the above Lodge of Instruction on Friday evening, 27th May, Bro. George King, jun., W.M. 1,238, and P.M. 1,260, in the chair. The lodge will be opened at seven o'clock precisely. The Lodge of Instruction meets every Friday evening, at 8 o'clock, for working the ceremonies and lectures. The Chelsea Railway Station is within five minutes' walk of the Hotel, and the Putney Bridge Omnibuses pass the door.

JOHN RUST, formerly the publisher of this MAGAZINE, who was dismissed on the 7th of October last, for being drunk and disorderly, was tried on the 1st Feb., at the Old Bailey, on the first of several counts, in an indictment—*Regina v. Rust*—and was found guilty of embezzlement, and sentenced to four months' imprisonment with hard labour. The prisoner, for some time past, by advertisement and otherwise, solicited aid from the members of the Craft, upon false representations, and with malicious motives. The prosecution in question did not originate, and has no connection with the Proprietors of this MAGAZINE. This notice has become necessary in consequence of communications received from various quarters, stating that the prisoner had attempted to excite sympathy in his behalf and under that plea obtain monies from those with whom his duties, as an employé in this office, brought him into communication.

## Craft Masonry.

### ENGLISH CONSTITUTION.

#### METROPOLITAN.

ALBION LODGE (No. 9).—The brethren of this lodge met on the 5th inst., under the presidency of Bro. R. Buller, W.M., supported by Bros. W. H. Baylis, S.W.; H. Albert, J.W.; Moring, P.M., Treas.; Burton, P.M., Sec.; Young, S.D.; Martin, J.D.; Harvey, I.G.; Stevens, P.M., and Dir. of Cers.; and P.M.'s E. Coste, S. Coste, Valentine, and Friend. It was proposed that a summer banquet should take place on the second Wednesday in July, at Bro. Benningfield's, the Crown Hotel, Broxbourne. Bro. Chevalier de Kotski (pianist to the King of Prussia) was unanimously elected an honorary member, and was appointed organist to the lodge. There being no further business, the lodge was then closed, and the brethren adjourned to the banquet. On the removal of the cloth, the usual loyal and Masonic toasts were proposed. Bros. Morgan, Lodge of St. John, Calcutta; Taylor, 192; H. M. Levy, P.M., 188, and Sloman, 25, were present as visitors. Bro. Willey, P.M., informed the brethren that the two children of the late lamented Bro. Buckland, having been considered ineligible for election for the Masonic Schools, a fund would be formed to place them in another school; and as several brothers had headed the list with the sum of five guineas, he would also add the same amount. Bro. Kotski announced that he would have great pleasure in giving a concert in aid of the fund for the relief of the two children of the late Bro. Buckland; he also stated that it was his intention to give a concert annually for the benefit of the Masonic charities.

EASTERN STAR LODGE (No. 95).—The regular meeting of this lodge was held at the Ship and Turtle Hotel, Leadenhall-street, on Tuesday, the 9th inst. Bro. G. S. Ayres, W.M., in the chair, supported by Bros. Hill, S.W.; Ducas, J.W.; E. W. Davis, P.M., Treas.; Bros. Bateman, Goode, Corner, and Clay, P.M.'s. The visitors present were: Bros. MacCormack of Dublin, Wingfield, Bristol; Bellamy and Westwood. Mr. Harry Bateman son of Bro. Bateman, P.M., was initiated, the ceremony being very impressively performed by Bro. Davis. After which the lodge was adjourned until October next. At the banquet, Bro. Bateman spoke of the pleasure it had given him, to have his son (who had just attained his majority), introduced into Freemasonry. Bro. MacCormack also spoke of the great treat he had experienced in visiting the lodge.

LODGE OF ST. JAMES (No. 765).—The installation meeting of this lodge was held on Tuesday, the 5th inst., at the Leather Market Tavern, Bermondsey. Bro. D. Boyce, was in the chair, and all his officers and a goodly number of brethren were present to support him. The minutes of the previous meeting having been read and confirmed, Bro. Unsworth was passed to the degree of F.C. The chair was taken by Bro. Hyde, S.W. and W.M. elect, who, in a very admirable manner, initiated into the mysteries of ancient Freemasonry a personal friend. Bro. Hyde was then installed into the Master's chair, the ceremony being performed by Bro. R. White, P.M. The newly-installed W.M. appointed his officers as follows:—Bros. R. Hooton, S.W.; T. Neville, J.W.; R. White, P.M. and Sec.; W. Jones, S.D. and Treas.; P. Child, J.D.; and P. McCallum, I.G. The visitors were Bros. Rose, P.M. 73; Bottomley, 73; Maynard, 177; Howes, 879; Dudley, 1,178; and Kelton, 1,216.

MERCHANT NAVY LODGE (No. 781).—The brethren of this lodge met at the Silver Tavern, Burdett-road, Linchouse, on Wednesday, the 13th inst. The W.M., Bro. E. T. Read, occupied the chair, supported by a goodly number of P.M.'s, officers, and brethren. The minutes of the last regular lodge having been read and confirmed, Bro. Wright, P.M. and Treasurer, assumed the chair, and Bro. Read presented the S.W., Bro. Helps, W.M. elect, for the benefit of installation. A board of Past Masters being formed, he was duly installed into the chair of K.S., the address being rendered by Bro. Barnes, P.M., Yarborough Lodge, which elicited from the brethren most hearty plaudits. The newly installed W.M. then invested his officers as follows: Bros. E. T. Read, I.P.M.; Bradbury, S.W.; Armstrong J.W.; Reeves, S.D.; Myerscough, J.D.; Neville, I.G.; Wright P.M. Treas.; Medland, Sec.; Hoan, Tyler; and Steadman Wine Steward. An elegant P.M.'s jewel was presented to the

I.P.M., Bro. Read, who responded in a very feeling speech. The speech. The visitors present were: Bros. Huggins, Barnes, Toole, Nathan, Chown, Jex, W.M. elect, Duke of Edinburgh Lodge, and several others. The lodge was closed, and the brethren adjourned to banquet. The usual loyal and Masonic toasts were given and duly responded to. Bro. Read, I.P.M., then prosed "The health of the W.M.," and in eulogistic terms spoke of the esteem he was held in by the members of the lodge. He replied in very suitable terms. The W.M. then proposed "The health of Bro. Read, I.P.M.," which was most cordially received and duly responded to. The P.M.'s, visitors, officers, and other toasts followed. The banquet, which was of the most *récherché* character, and was served in admirable style, gave the greatest satisfaction to the brethren, and reflected great credit upon the caterer, Bro. Holt.

ROYAL ALBERT LODGE (No. 907).—On Monday last this lodge met at Freemasons' Hall, and as this was the meeting when Bro. the Rev. J. M. Vaughan the W.M. elect, was to be installed into the chair of K.S., considered interest centered in the proceedings. Previous however to the ceremony of installation, Bro. H. J. Lewis, the retiring W.M., passed Bros. Bryne and Searle to the F.C. degree, and raised Bros. Stevenson and Pratt to the sublime degree of Master Mason. The retiring W.M. having vacated the chair, which was assumed by Bro. Jos. Smith, P.M., Bro. H. J. Lewis presented Bro. Vaughan as having been unanimously elected to preside over the brethren in the coming year. After Bro. Vaughan had answered the necessary questions, a Board of Installed Masters was formed, and Bro. Vaughan was by Bro. Smith regularly installed into the chair of K.S. Upon the return of the brethren, the newly installed W.M. received the customary salutes, after which he appointed and invested his officers as under: Bros. T. Morton, S.W.; A. E. T. Worley, J.W. and Sec.; J. Smith, Treas.; J. Dennis, S.D.; H. B. Sandall, J.D.; H. Smith, I.G., and J. Daly, Tyler. From labour to refreshment is always the motto of the Royal Albert, and the new W.M. received a hearty ovation from the brethren upon taking his seat at the banquet table. Supporting the W.M. were the following P.M.'s. Bros. H. J. Lewis, I.P.M.; J. A. Farnfield; J. Smith; T. Lewis, P.G. Purst.; W. H. Farnfield, and C. Chard, and the undermentioned visitors: Bros. R. H. Whiteman, P.M. Lodge of Unions; H. Moseley, P.M. Yarboro; Walton, Union of Waterloo; and Rathbone, St. Johns. The usual Masonic toasts having been duly honoured, Bro. Lewis, I.P.M., claimed attention, by proposing the health of the W.M., remarking that the manner in which he had filled the subordinate positions was an earnest to the brethren, that he would give them satisfaction as W.M. The toast was of course received with enthusiasm, and Bro. Vaughan in reply only hoped that he should fill the chair with the same satisfaction to the brethren, as the Masters who had preceded him. His only regret was that his ministerial labours would not allow him to devote so much time to Freemasonry as he desired, but he assured the brethren as far as in him lay, he would endeavour to promote the best interests of the lodge. After a short interval agreeably filled up by the excellent singing of one of the brethren, the W.M. claimed silence while he gave as the next toast the "Health of the retiring W.M., Bro. Henry J. Lewis." The brethren said Bro. Vaughan well knew the worth of Bro. Lewis, and the hearty response which he was certain awaited the toast, would show how much the brethren respected him for his labours during his year of office. The lodge however desiring to give effect to their respect, had through him asked Bro. Lewis to accept of the P.M.'s collar and jewel, which he had the pleasure of placing on his breast. The W. master having further dilated upon the many excellencies of Bro. Lewis, the brethren taking the time from the master accompanied the toast with a thorough good fire. Bro. Lewis on rising to reply was received with marked manifestations of approval, and he assured the brethren that the jewel and collar would ever be valued by him, as representing the kindly feeling exhibited towards him by the brethren of the Royal Albert Lodge. The toast of the visitors was heartily responded to, and the visiting brethren returned thanks. Bro. Chard was named to reply for the P.M.'s, when their healths were proposed, and to the toast of the officers, each of the brethren holding office said a few words in reply. The tyler's toast brought an agreeable evening to a close, the enjoyment and agreeableness of which was much enhanced by the occasional introduction of some melody, and the proficiency displayed by Bro. Dennis in officiating as accompanist on the pianoforte.

EXCELSIOR LODGE (No. 1,155).—The brethren of this lodge met on Thursday, the 7th inst., at the Sydney Arms, Lewisham-road. The W.M., Bro. Serle, was in the chair. The only business before the lodge was the election of W.M., Treasurer, and Tyler for the ensuing year. The unanimous choice of the brethren fell upon Bro. C. D. Dilley, S.W., who will be installed on the 5th prox. Bro. Bolton, Treas., was re-elected, and Bro. Goddard elected Tyler in the place of Bro. Holt, recently deceased.

HERVEY LODGE, (1,260).—The Installation meeting of this rising and prosperous lodge took place at the George Hotel, Walham Green, on Wednesday, 13th inst., Bros. G. King, jun., W.M.; G. King, S.W. and W.M. elect; P. H. Jones, J.W.; T. B. Ashford, Treas.; Way, S.D.; J. L. McCabe, C. Thomas, T. Godrich, J. Webb, A. Czarniecki, H. Hollingsworth, and others. Visitors:—Bros. Hyde Clarke, P.D. District G.M. Turkey; J. Dyer, 22; N. E. Jennings, P.M. 452, and P.G. Org. for Surrey; J. Mimpriess, W.M. 452; W. H. Andrews, P.M. 511; J. C. Willett, 172; H. G. Baker, P.M. 753; R. C. Davis, 967; J. J. Wilson, W.M. 1,237, P.G.S.D. Middlesex; F. W. Laxton, S.D. 1,238; and C. T. Speight, Tyler. The lodge was opened in due form and solemn prayer at 5 o'clock. The minutes of the previous meeting were read and confirmed. Letters were read from Bro. J. Hervey, G.S.; Col. Burdett, Prov. G.M. Middlesex; J. Brett, G.P., and several other eminent brethren, regretting their inability to attend. Bro. McCabe having given proof of his proficiency in the first degree, was passed to the degree of F.C., the ceremony being worked in the W.M.'s usual faultless manner. Bro. King, S.W., was then presented for installation, and after the customary addresses, a board of Installed Masters was formed, and Bro. G. King was installed into the chair of K.S. according to ancient custom, who then appointed for his officers, Bros. G. King, jun., I.P.M. and Sec.; P. H. Jones, S.W.; J. Way, J.W.; Ayshford, Treas.; W. Wigmore, S.D.; E. Garner, J.D.; Czarniecki, I.G.; C. Thomas, W.S.; C. T. Speight, Tyler. The Installing Master, Bro. G. King, jun., then gave the three charges in a very eloquent manner, indeed we heard some of the visitors say that they had never heard so young a Mason go through the ceremony in so perfect a manner. None of the other candidates being present, the lodge was closed in due form with solemn prayer, and the brethren sat down to one of those banquets for which Bro. J. Webb is becoming so celebrated. After the usual toasts had been given and well responded to, interspersed with some excellent songs and recitations, the W.M. in proposing the health of the I.P.M., expressed the great satisfaction he had received by being installed by his own son, and in presenting him with that magnificent jewel, he hoped he might be spared for many years to come to give his valuable assistance to the lodge. The I.P.M. returned thanks in a short but excellent speech, and hoped that before the next lodge meeting he should occupy the proud position of being 1st Principal in their chapter as well as 1st Master of the lodge; and he had no doubt that their chapter would be one of the largest in London, for he was receiving fresh names for exaltation every day. The visitors in returning thanks, expressed the great pleasure they had received in witnessing the ceremonies so ably worked and expressed a wish that the day might not be far distant when they should receive another invite to the Hervey Lodge. Shortly afterwards the brethren separated. The jewel that was presented to the P.M., is from the skilful hands of Bro. Davis, of Woodbridge-street, Clerkenwell, and deserves very great commendation, both from the improvement in the design, and the artistic skill displayed in its manufacture.

CONSECRATION OF THE ST. JOHN OF WAPPING LODGE (No. 1,306).—For some time past many members of the mystic Craft residing at Wapping have felt the desirability of establishing in that neighbourhood a lodge, for the purpose of practising the ceremonies of the universal brotherhood, but the first to take the initiative was Bro. D. D. Beck, of the Industry Lodge, 186, who after some exertion and no small amount of trouble, succeeded in obtaining a warrant to form a lodge under the title of the St. John of Wapping Lodge, 1,306. In this he was ably assisted by Bro. Mann, P.M. 186; Bartlett, P.M. 186; and Mortlock, P.M. 186; Dawson, P.M. 144; and the success which attended the consecration on the 13th inst., augurs well for its future prosperity. The consecration took place at Bro. Hayward's, the Gum Hotel, High-street, Wapping, and was attended by the following brethren:—Bros. Wm. Ough, G. Purst, 749, 1,275; Chas. Swan, P. Prov. G.D. Herts; Rev. Robert Gordon, Bozer Lodge, New York, (the Clergyman of the district); W. Moseley, 554; James Hood, 554; G. T. Berry, 144; E. Wilson,

538; Wynne, 101, 554; H. Carpenter, P.M. 186; Tallent, 186; Wm. Coward, 905; Carter, P.M. 382; Distin, 175; Woodland, 169; F. Walters, 73, &c.; Scotcher, 55; Henly, 186; C. Lacy, 174; T. S. Mortlock, P.M. 186; D. Shaboe, P. Prov. G. Chap. 959, Suffolk; J. W. Dawson, 144; Huddleston, 975, 1,158; Jos. Wright, Southern Star, 1,158; J. E. Wylie, 186; Ricketts, 87; C. E. Smithers, 101, 901; J. H. Farrow, 174; Willets, 89; James Brett, Assist. G. Purst; W. W. Smith, 890, D. D. Beck, 186, G. Roberts, 554, Thos. Johns, 30, J. Truegrove, 366, G. Kelly, P.M. 46; A. E. Wright, 598, Thos. Barnes, Chas. E. Thompson, 1,158, 177. The consecrating Master, (appointed by Grand Lodge), Bro. James Brett, Assist. G. Purst., was assisted in his duties of consecration and installation by Bros. Shaboe, who officiated as Chaplain; Mortlock, 186, as S.W.; Berry, 186, as J.W.; Bartlett, as I.G. Bros. Distin, Carter, and Coward had the musical arrangements under their care. It is almost needless to say that Bro. Brett did his work well, because his excellent working is so well known. The ceremonies could not have been better performed by any one—in a word they were perfect. Having installed Bro. Mann, P.M. of the Industry Lodge, 186, who had been selected by his friends to fill the office of W.M., Bro. Brett made some suitable observations to him as to the conduct of the lodge, and the officers were appointed as under: Bartlett, S.W.; D. D. Beck, (founder of the lodge), J.W.; Dawson, S.D.; Woodland, J.D.; Willets, I.G.; Carpenter, Sec. The newly-installed W.M. having risen to enquire if any brother had any proposition to make for the good of Freemasonry, it was proposed and carried unanimously that Bros. Brett and Shaboe be honorary members of the lodge, for which they severally returned thanks. Nineteen candidates for initiation, and five for joining, were proposed. The lodge was then closed, and the brethren sat down to a superior banquet the comfort of which was materially contributed to by Bro. T. S. Mortlock, who acted as M.C. and Wine Steward. The toasts were given and duly honoured. Bro. Ough, G. Purst., in returning thanks for the Grand Officers, said he believed they were true men and genuine Masons, and fully qualified to hold the high positions in which they were placed. Bro. Brett proposed the "Health of the W.M." He was satisfied he was the right man in the right place, and with such a man at their head the lodge was sure to prosper. He was sure they would honour him with a really good fire. The toast was received with applause. Bro. Mann spoke in excellent terms of the manner in which they had received him, and although he could not say anything of what had been done at present, yet he trusted from their excellent commencement they would go satisfactorily. He thanked them very much for their kindly expressions towards him, and concluded by proposing what he termed a special toast, "the Health of Bro. Brett, the Consecrating Master." Bro. Brett thanked the brethren in modest terms for the compliments paid to him for the working of the ceremonies. He acknowledged the assistance he had received from Bros. Shaboe, Mortlock, and others. The "Visitors" was next proposed, for which Bro. Shaboe returned thanks, and other toasts having been given, a very pleasant evening was brought to a close.

### PROVINCIAL.

#### DEVONSHIRE.

TOTNES.—*Pleiades Lodge*, (No. 710).—The monthly meeting was called for 5 p.m., on Thursday, the 14th inst., at which time only one member was present. Within half an hour a number sufficient to open lodge appeared, and the chair was taken by Bro. John Heath, P.M. Of the officers, Bros. Niner and Cuming were in their places as Wardens, and Bro. Crocker as Tyler. Bros. Dr. Hopkins and Elliott were requested to act as I.P.M. and I.G. After the lodge had been opened, several communications were read, among them from the W.M. and Secretary, explaining their unavoidable absence. The minutes of the previous meeting were read and confirmed. Several matters of no general interest except to members of the lodge were settled. The discussion on the formation of a lodge of instruction was resumed for the fourth time, and on the proposition of the J.W., seconded by the S.W., it was at last determined that the consideration of the subject be adjourned till the meeting in September. The lodge was closed in *duo furm* at seven o'clock p.m.

#### ESSEX.

COLCHESTER.—*United Lodge*, (No. 697).—On Friday, the 8th inst., there was a large gathering of brethren at the head quarters of the United Lodge, 627, (the George Hotel) to witness the installation of the W.M. for the ensuing year. The chair of this military lodge has for the past two years been very efficiently filled by Bro. Sergt.-Major Newman; and this year the choice of the brethren fell upon Bro. Geo. H. Ray, late 4th Depot Battalion, who has ably discharged the duties of Secretary for upwards of three years. The ceremony of installation was impressively performed by Bro. A. Cobb, P.M., Angel Lodge, 51; and the newly-elected Master afterwards appointed the officers for the ensuing year as follows:—Bros. John Bosworth, P.M., All Souls, Dir. of Cers.; Capt. J. S. Smith, P.M., Treas.; Sergt.-Major Calthorpe, S.W.; Thomas Rix, J.W.; T. Eustace, S.D.; W. Middleton, J.D.; T. Bolton, I.G.; James Bigley, Sec.; S. Munson, Tyler. The secretary reported that he had received letters of apology for non-attendance from a number of brethren including Bros. R. J. Bagshaw, the R.W. the Prov. G.M.; J. W. Carr, Prov. G. Sec.; &c. The annual banquet took place in the evening, when about 40 brethren sat down to a sumptuous repast. The chair was occupied by the W.M., who was supported by Bros. Bosworth, Capt. J. S. Smith, Rix, Eustace, Middleton, Bolton, Bigley, Calthorpe, Light, Warren, and Munson. The following were present as visitors:—Bros. T. R. Quilter, W.M.; A. Cobb, P.M.; H. Darken, P.M.; G. K. R. Bowler, Sec.; F. A. Cole, T. M. Bear, and T. J. Ralling, Angel Lodge, 51; Sanderson, W.M. Elect, 959; L. Matthews, W. Windrum, and C. Ruman, 371; Chas. Cobbe, 184; J. Wiseman, W.M., 43; M. Conner and C. Gorman, 81; H. Shaw, 697, &c. The loyal and Masonic toasts having been given from the chair and duly honoured, the W.M. gave "The health of the Provincial Grand Master," expressing regret that circumstances had prevented the P.G.M.'s attendance. The toast was drunk with Masonic honours. "The D. Prov. G.M. (Bro. Meggy), and the rest of the Prov. G. Officers, past and present," was next given from the chair, and Bro. Conn, in reply, remarked that he had been suddenly called upon to perform the duties of Installing Master that day, but he had done so with a great deal of pleasure. Bro. Bosworth then proposed "The health of the W.M.," congratulating him upon the trust that had been reposed in him, and expressing his conviction that under Bro. Ray's presidency the lodge would continue to maintain its present flourishing condition. The W.M., in responding, thanked the brethren for the honour they had conferred upon him, and promised that no effort on his part should be wanting to carry out the duties of the office to the satisfaction of the lodge. Bro. A. Conn then proposed "The Past Masters," coupling with the toast the health of the immediate Past Master, Bro. Newman. The W.M. returned thanks for Bro. Newman, and said that he was sorry that Bro. Newman's Military duties prevented his being present. "The Visitors" was next given by the W.M. Bro. Sanderson, whose name was coupled with the toast, returned thanks, and expressed the great pleasure it had given him to be present on this interesting occasion. He passed a warm eulogium upon Bro. Cobb, for the able manner in which he had fulfilled the duties devolving upon him, and in conclusion congratulated the W.M. upon having attained to the chair, and the lodge upon possessing such a good Mason to preside over them. Bro. Bosworth proposed "The Officers of the Lodge." He knew by experience that no Master could efficiently perform his duties unless he was well supported by his officers, and he considered that those brethren whom the W.M. had invested that afternoon were most happily chosen. The other toasts included "The Press," proposed by Bro. Bowler, and responded to by Bro. T. J. Ralling; "The Host," proposed by Bro. T. Bolton; and "The Tyler's toast." Some excellent songs added to the pleasure of a most harmonious meeting.

#### LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*John of Gault Lodge* (No. 523).—In order to lighten the pressure of work at the next regular monthly meeting on the following Thursday, an emergency meeting of this lodge was held at the Freemasons' Hall on Thursday, the 14th inst. The W.M., Bro. Toller, Prov. G. Sec., presided, and all the officers, except the Treasurer, were in their places. About 30 brethren were present, among whom were Bros. Kelly, Prov. G.M. and Senior P.M.; Duff, I.P.M.; Charles Johnson, P.M., and P. Prov. G.S.W. Jersey, Org.; Buzzard, Prov. G. Assist. Dir. of Cers., S.W.; Sculthorpe, J.W.; Baines, Sec.; Rev. Dr.

Haycroft, Prov. G. Chap., S.D.; Partridge, J.D.; Atkins and Sargeant, Stewards; Lewin, I.G.; Bembridge, Tyler; Rev. W. Targett Fry, and several others. Among the visitors were Bros. Stanley, W.M.; Crow, J.W.; L. A. Clarke, P.M. and Prov. G.S.W.; Palmer, J.D.; Stannard, Prov. G. Supt. of Works; and Atwood, of St. John's Lodge, No. 279. The lodge being opened, Bros. Charles Stuart Thomson, William Penn Cox, Fred. Torne, and Alexander Ross were called upon to undergo an examination as E.A.'s; after which, having been entrusted, they retired, and an F.C.'s lodge having been opened, they were severally passed to that degree. The organ belonging to the hall being now entirely completed after its recent renovation and enlargement, was for the first time heard to full advantage on this occasion. Bro. Crow (Fellow of the College of Organists), the Prov. G. Organist, presided with his well known taste and efficiency, and gave the musical chants, assisted by Bros. Charles Johnson, Palmer, and others. The lodge is greatly indebted to Bros. Johnson and Crow for their supervision of the work, so well carried out by the builder, Mr. Porritt, the tone and compass of the instrument having been greatly improved. A grant of £5 was afterwards made out of the lodge funds towards the cost, for which a subscription had been raised amongst the brethren. The hall now possesses a really good and sufficiently powerful organ, and one of Collard's 150 guinea horizontal grand pianofortes. The Prov. Grand Master announced that a very curious and recently published work—Bro. Jennings's "Rosierucians; their Rites and Mysteries"—had just been added to the Masonic library in the hall, which he said, although not extensive, contained a number of rare works, and suggested the expediency of making it more useful to the brethren generally by the appointment of a small committee from the two local lodges to take the supervision of the books, the preparation of a proper catalogue, and to procure, as opportunity might offer, copies of those Masonic works which are at present wanting. The Prov. G.M., the W.M., and the Rev. Dr. Haycroft were appointed as the committee from this lodge, on the motion of Bro. Duff, P.M. The business of the evening being concluded, the lodge was closed, and the brethren having adjourned to refreshment, enjoyed an hour or two of social relaxation and harmony. In addition to several songs by Bros. Atwood, Duff, and Palmer, Bro. Crow played a voluntary on the organ with great ability. The Lodge of Instruction had assembled prior to the meeting of the lodge, at which Bro. Sculthorpe presided as W.M., and went through the ceremony of the first degree very satisfactorily; after which Bro. Partridge, for the first time, gave the lecture on the tracing-board, in a highly creditable manner. It was resolved to suspend the meetings of the Lodge of Instruction until the month of September, the Rev. Dr. Haycroft being elected to preside as W.M. at that meeting.

#### MIDDLESEX.

**SOUTHALL.**—*Goach Lodge* (No. 1,238).—The regular meeting of this lodge was held at the Prince Alfred Hotel, Southall, on Monday, the 18th inst. The W.M., Bro. G. King, jun., occupied the chair, supported by his officers, Bros. Wm. Smith, C.E., I.P.M.; E. A. Baber, S.W.; R. Lonsdale, J.W.; F. W. Laxton, S.D.; Capt. Tyrell, as J.D.; and other officers and members of the lodge; and Bros. G. King, sen., P.M. 172; Chas. Thomas, 1,260; and W. Dawson, J.W. 186. The lodge was opened punctually at the appointed time. The minutes of the previous meeting were read and approved. Several communications were read. The ballot having been taken and found unanimous at a former meeting for Mr. Honeyman, he was duly initiated, being the only candidate in attendance. The ceremony was ably conducted by the W.M. The business having been concluded the lodge was closed, and the brethren adjourned to the banquet, which was followed by the usual loyal and Masonic toasts.

#### MONMOUTHSHIRE.

**PONTYPOOL.**—*Kenard Lodge* (No. 1,258).—The usual monthly meeting of the members took place in the lodge room at the Clarence Hotel, on Monday, the 18th inst. Bro. Oliver, P.M. 491, and Prov. G. Dir. of Cers., took the chair. The minutes of the last meeting having been read and confirmed, the subject matter of holding lodges of instruction was introduced and well ventilated, when it was resolved, "That a lodge of instruction be held under the sanction of the W.M., to meet at four o'clock each lodge evening." Two gentlemen in the neighbourhood were then proposed for initiation at the next meeting,

and one subscribing member named, and after some other routine business had been discussed, the lodge was closed in harmony at eight o'clock. Bro. Henry Martyn Kennard, of Crumlich Hall, will be the W.M. of the lodge for the ensuing year.

#### YORKSHIRE (NORTH AND EAST).

##### HULL.—*Provincial Grand Lodge.*

A Provincial Grand Lodge was held by special appointment in the Scalcoates Hall, Worship-street, on Wednesday, the 6th inst. Bro. John Pearson Bell, M.D., Deputy Prov. Grand Master, as R.W. Prov. G.M. occupied the throne, supported by Bros. J. Woodall Woodall, P. Prov. S.G.W., 200, as Deputy Prov. G. Master; Simeon Mosely, P. Prov. J.G.W., 250, as Prov. S.G.W.; Llewellyn Wood Longstaff, 1,010, Prov. J.G.W.; Rev. Henry W. Kemp, P. Prov. G. Chap., 250, as Prov. G. Chap.; Richard Welch Holland, 236, Prov. G. Treas.; Michael Charles Peck, 1,040, Prov. G. Sec.; John Wilson, 57, Prov. G.S.D.; Charles George Bond, 660, Prov. J.G.D.; Christopher Foster, 250, Prov. G. Supt. of Works; Christopher Other, jun., 123, Prov. G. Dir. of Cers.; Richard Watson, 543, Prov. G.S.B.; John Ward, 236, Prov. G. Purst.; William Johnson, Prov. G. Tyler; and the Prov. G. Stewards: Bros. Alfred Sanderson, 250; Wright Petchell, 602; J. Banks, jun., P.M. 630; W. G. Long, P.M. 643; R. G. Smith, 734; and Paul Strömer, 1,010.

Many Past Provincial Grand Officers, and the Worshipful Masters, Past Masters, and Wardens of the various lodges in the province were present; and Bro. Major Smyth, Dep. Prov. G.M. Lincolnshire, was present as a visitor.

The Prov. Grand Lodge having been opened in form, the Acting R.W. Prov. Grand Master stated that the Board of Benevolence had that day voted £10 to Bro. H. of the Old Globe Lodge, and £30 to the orphan children of the late Bro. R. Coates, P. Prov. J.G.W. and P.M. of the North York Lodge. The Prov. Grand Secretary read the summons convening the meeting. A portion of the 127th Psalm was then chanted, which together with the Anthems and musical responses, were throughout the ceremony given with great effect by the Masonic choir.

The W.M. of the Kingston Lodge then requested the Acting R.W. Prov. Grand Master to dedicate the hall for the purposes of Masonry in connection with that lodge.

The Prov. Grand Chaplain having delivered the opening prayer, and the Prov. Grand Supt. of Works having examined the appointments of the lodge and ascertained that all were in order, and that the elements of consecration (corn, wine, and oil) and water were duly prepared and properly placed, the first portion of the Dedication Prayer was offered up by the Prov. Grand Chaplain.

The following anthem was then performed:—

To Heaven's High Architect all praise,  
All praise, all gratitude be given,  
Who deigned the human soul to raise,  
By mystic secrets sprung from Heaven.  
Sound all the great Jehovah's praise,  
To him the dome, the Temple raise.

The Acting R.W. Prov. Grand Master then made the circuit of the lodge, and sprinkled water.

Sanctus by the choir—"Holy, Holy, Holy, Lord God Almighty! Heaven and earth are full of the Majesty of Thy glory. Glory be to Thee, O Lord."

The Acting R.W. Prov. Grand Master bearing corn, the Prov. S.G.W. with wine, and the Prov. J.G.W. with oil, then formed a procession round the lodge (solemn music accompanying) halting in the east, where corn was scattered over the lodge, and it was dedicated to Freemasonry. Grand honours were given once.

The following ode to Masonry was then sung:—

Hail Masonry! thou Craft divine,  
Glory of earth from Heaven revealed,  
Which dost with jewels precious shine,  
From all but Masons' eyes concealed.

The procession moved a second time round the lodge, and halting in the west wine was poured upon the lodge, and it was dedicated to virtue. Grand honours were given twice.

After which an ode to Virtue was then sung as follows:—

Come, holy Virtue, by whose aid  
In heaven-ward steps we long to tread,  
Bring love, bring truth, bring friendship here,  
Bring peace and unity sincere.

The procession moved a third time round the lodge, and halting in the south oil was poured upon the lodge, and it was dedicated to universal benevolence. Grand honours were then given three times.

The following ode to Charity succeeded:—

Come, Charity, with goodness crowned.  
Encircled in thy heavenly robe,  
Diffuse thy blessings all around  
To every corner of the globe.

The lodge was then perfumed with incense, after which the second portion of the Dedication prayer was read by the Prov. Grand Chaplain.

Salt was strewn over the lodge, the Prov. Grand Chaplain reading Levit. ii. v. 13.

The Acting R.W. Prov. Grand Master then solemnly dedicated the lodge to Freemasonry, virtue, and universal benevolence. Grand honours were given five times.

The Acting R.W. Prov. Grand Master then delivered an address, in which he dwelt upon the present position of the Craft and the duties of Masons, which was listened to by the large assembly with interest and great attention.

The following concluding anthem was then sung:—

Hail! Masonry Divine!  
Glory of ages shine,  
Long may'st thou reign.  
Where'er thy lodges stand  
May they have great command;  
And always grace the land:  
Thou art Divine!

Hiram, the Architect,  
Did all the Craft direct  
How they should build.  
Sol'mon, great Israel's King,  
Did mighty blessings bring,  
And left us cause to sing  
Hail! Royal Art!

The Prov. Grand Lodge was then closed in form and with solemn prayer.

At the banquet of the Kingston Lodge, held the same evening, at the Royal Station Hotel, the Acting R.W. Prov. Grand Master was present, together with a large number of the present and past Prov. Grand Officers and representatives of most of the lodges in the provinces.

## INDIA.

### BOMBAY.

#### DISTRICT GRAND LODGE.

The half-yearly communication of the District Grand Lodge of Bombay under England was held on the 2nd March, 1870. The following officers were appointed for the ensuing year:—W. Bros. Hon. J. Gibbs, D. District G.M.; A. Hays, S.G.W.; C. Thwaites, J.G.W.; E. T. Leith, D.G. Reg.; W. H. Hussey, D.G. Sec.; J. Percy Leith, D. G. Treas.; Col. L. W. Penn, D.G. Supt. of Works; J. Thomas, D.G. Org.; C. Beard, D.G. Sword Bearer; Bazanjee Pestonjee, D.G. Purst.; J. W. Seager, D.G. Tyler.

It was resolved that a letter of condolence be forwarded to the widow of the late W. Bro. H. Wickham, P.D.G.W., expressive of the deep sympathy of the members of the D.G. Lodge in her great affliction.

The D.G. Master alluded to the correspondence that had taken place in June and July last between himself and the V.E. Prov. G. Commander of Knights Templar in Bombay, regarding the editor of the *Masonic Record*, and said that his reason for not bringing the same to the notice of the D.G. Lodge before was, that he did not consider it of any importance; but, as the correspondence had been published by the V.E. Prov. G. Commander, he would direct the same to be read and published with the proceedings of the D.G. Lodge.

The D.G. Master intimated his intention of shortly resigning the high office he had the honour to hold.

ST. GEORGE LODGE, (No. 549 E.C.)—The regular meeting of this lodge was held at the Freemasons' Hall, Mazagon, on the 13th February, 1870, when Bro. E. Tyrrell Leith, was installed as W.M. for the ensuing year. The following officers were ap-

pointed and invested:—Bros. Dr. W. F. Knapp, S.W.; W. M. Tennent, J.W.; P. A. R. Oldfield, Treas. and Sec.; Dr. W. Gray, S.D.; A. J. Kinloch, J.D.; J. N. Graham, Dir. of Cers.; E. Doering, I.G.; J. W. Seager, Tyler.

## BRITISH BURMAH.

### INSTALLATION OF BRO. SIMNER AS W.M. OF LODGE GREEN-LAW (No. 1095 E.C), YOUNGOO.

On Monday, December 27th, 1869, the brethren of the above lodge were honoured with the presence of Bro. Saunders, P.S.G.W. Madras, and the Rev. Bro. Mason, D.D., P.S.G.D., on the occasion of the installation of Bro. B. Simner, Lieutenant in H.M.'s 76th Regiment, as W.M. The brethren having met in the Masonic Hall at 10 a.m., the lodge was duly opened in the first degree by the retiring W.M., and the minutes of the last meeting relative to the election of officers were read and confirmed. The Entered Apprentices having withdrawn, the lodge was raised at the second degree, and the gavel presented to Bro. Saunders, who then presided as Installing Master. Bro. Petley presented Bro. Simner to the Installing Master, and the ancient charges read by Bro. Franklin, when Bro. Simner took the solemn O.B. of W.M. The lodge was then opened in the third degree, and the brethren under the rank of Installed Masters withdrew.

Bro. Simner having been placed in the Eastern chair, the processions of the three degrees were formed, the brethren saluting in the several degrees. The usual proclamations were made, the lodge being lowered to each degree. The W.M. then proceeded to appoint his officers:—Bros. J. Petley, I.P.M.; H. L. Brett, S.W.; W. Franklin, J.W. and Treas.; F. Rivers, Sec.; W. Ferns, S.D.; R. Stephens, J.D.; C. Crofton, I.G.; C. B. Eganore, Tyler. After which he delivered the charge:—

"It is with feelings mingled with pleasure, and yet apprehension, that I now address you for the first time as Master of Lodge Greenlaw; pleasure in being invested with this distinction and the presence at my installation of such worthy Grand Officers as Bro. Saunders and Rev. Bro. Mason—pleasure, too, in the prospect of being associated with, and having the assistance of, those brethren I see around, during my tenure of office; but although these feelings give satisfaction, yet amidst this I cannot but feel my own unworthiness when I think of the moral and Masonic responsibility which must needs bear upon me during my Masonic labours in faithfully discharging the duties of your Master. By this I do not so much refer to the mere routine of a lodge, although that is important, but to the principal part of my obligation, the employment and the instruction of the brethren in the precepts of pure and ancient Freemasonry; this I look up as the first aim of every Master. Much depends upon him, and from him much is expected. It is he who ought to teach the young Entered Apprentice to expand those ideas of which he has just felt the influence by our Masonic light, and to lead him by the cords of fellowship into the depth of Masonic research with prudence, in order to stir up the more effectually love for the Craft, and a thorough acquaintance with its laws and objects, and in this way create an honourable pride in an institution which has produced such charming results of wisdom, strength, and beauty from time immemorial.

"But though a Master has much to do in the maintenance of the discipline and ritual laid down by our Constitutions, this this does not in any way release the officers and members from their fair share of responsibility in rendering at all times to the Master their assistance in the faithful discharge of his duties. A house or kingdom divided against itself cannot stand; and once relax our discipline, and the lodge will be dissolved. Discipline, we are told, is the cement of our Order; loosen the cement of the lodge, and the building will fall to the ground. Let unity, peace, and concord be our mainspring; let each officer, each member, perform his own individual duty without reference to others, rectifying in a calm and brotherly manner the faults they may observe—receiving and applying correction themselves in the same Masonic spirit, so that order and harmony may prevail, 'striving not about words to no profit but to the subverting of the hearers; study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth' (Tim. ii. 15); and every man aspiring to make himself a good and worthy brother must thus work as our ancient brethren worked, with freedom, fervency, and zeal.

"I shall not intrude long on your time, which has been so fully occupied this morning, but trust that you will allow me to direct your attention (somewhat superficially) to three points

worthy of your contemplation, to be enlarged upon, I hope, at a future period, viz. :—What is Masonry? What is the Lodge? And the connection of both with Religion.

"You no doubt say Masonry is a system of morality veiled in allegory and illustrated by symbols; but go deeper into the meaning of these words, and we will find that Masonry is nothing more or less than the application of our knowledge to a practical and beneficial end; applied in our own special language and symbols, which none but Masons can comprehend, and which even cannot fully enjoy till this partial light, this fair luminous mist, is removed from our eyes, and we stand amazed before that great glorious bright Morning Star in the Grand Lodge above, where shall be bestowed upon us perfect wisdom, and eternal happiness, provided we have worked diligently with our Masonic tools. No doubt our system is closely connected relief, and this has often been confounded, and that, too, by many Masons, with charity, sinking our Order, if it were so, to the level of a mere benefit society. One of our greatest Masonic minds describing it, says it is a brotherly love, uniting the fraternity in a chain of indissoluble affection, extending its example beyond the limits of a lodge-room, unfolding all in the embrace of universal love, a holy feeling uniting earth and heaven; with this love our devotion will be the true devotion of the soul in all its native simplicity and sincerity. This heavenly flame of divine and seraphic love which alone can unite the Creator with the creature, and thus alone can be formed and completed that true felicity of the human soul, the union to its divine original. Masonic charity is a principle dear to the heart of every Mason, it is the inculcation of every virtue, the improvement of our species, the cultivation of brotherly love amongst us. Hatred stirreth up strife; but love covereth all sins, says the preacher. (Prov. x., 12.) And above all things have fervent charity among yourselves, for charity shall cover a multitude of sins. (1st Peter, iv., 8.) Relief will cease with this life. Charity, as Masonry teaches it, is eternal. Faith and Hope will cease in a state of absolute bliss. Charity never faileth; prophecies, tongues, and knowledge shall cease and vanish away, but charity will still exist and ever reign supreme, having but one thought, one desire, the adoration of the Great Architect of the Universe. Look again, brethren, at the other grand truths Masonry teaches, especially in our first degree, showing us that we are men, made once perfect, but now, alas! a wonderful, yet confused, system of contradiction, with a body perfect, beautiful, but within it a mind, a soul, at one time powerful and lofty in its aspirations, at another feeble, even brutal; at one time grasping the heavens in its hands, at another revelling in the mire as a beast; at one time the repository of truth and virtue, at another the bold upholder of falsehood and vice; and thus it is that the worthy Mason looking at such solemn truths, works with the square to eradicate the evil he feels and sees. The revered Oliver on this subject says, to become a true Mason, to see it, a man's heart must be in his work, or he will never succeed; if it is not he will neither understand its objects nor participate in its advantages; with the mere name of Mason he will remain ignorant of its secrets, and incapable of estimating their value.

"Secondly, a lodge of Masons, we are told, consists of a certain number of brethren met together, with the Holy Bible expanded, the square and compasses, the book of Constitutions, and the Warrant empowering them to act; surrounded with emblems pointing out the way and preparing the soul, if these are properly applied, to an entrance into the eternal Grand Lodge above; and thus it is we say that the ground on which a lodge stands is Holy, dedicated as it is and always should be to the Glory of the Great Architect of the Universe; and is this theme itself not a study worth our serious reflection, while at our work; to lead us to frame our every action in accordance with that Volume of the Sacred Law, so that we as Masons should not only shine as lights to each other, but in our own individual way tend to light the paths of the inquiring out world? and as to the solemn rites and ceremonies practised within these walls, is there not sufficient in them to fill our hearts with thankfulness to the Author of our existence, and to kindle that holy fire within so as to overflow with true Masonic love, more particularly to our own, directing the mind to that hallowed object which forms I trust, the central point of every Mason's hope?

"In the lodge we met on the level, man to man, before the Great Architect of the Universe; to consider our situation as free, yet responsible agents; to aid and assist each other in building a temple, of which, I trust, the corner-stone has been

squarely and truly laid in us individually: and I say emphatically that a Mason who enters his lodge and leaves it no better, is building on the sands, and will surely fall; that corner-stone is a man's own heart, out of which everything else will grow either for good or evil, and it behoves, more, it is the bounden duty of every Mason to apply to each act and word the square of the Sacred Law which has been alluded to as the spiritual tracing board of the Grand Architect of the Universe: it alone is the groundwork of our Order on which the Masonic Ladder is fixed, as a sure and safe foundation which cannot be moved; that law the Craft love and prize, and on it we have sworn to regulate our lives by its divine plans and moral designs. The R.W. and Rev. Bro. Norval, describing a lodge, says, a Mason's lodge is a school of piety. The principal emblems are the teachers. The All-seeing eye teaches the omnipresence of the Deity. Its lessons are delightful and awful; delightful while we remember we are under its guardian care, awful when we forget that to it darkness is as the noonday. It is the school of the noblest virtues that adorn the human race. It is a school of brotherly love. The Holy Volume expanded invites us to peruse its sacred pages, because in them, and them only, are the words of eternal life. It is high as heaven, what canst thou do? deeper than hell, what canst thou know? The measure thereof is longer than the earth, and broader than the sea. (Job. xi., 8-9.)

"Lastly, the connection between Freemasonry and Religion:—I shall not now go deeper into this matter, but it is a subject which a Mason can and ought to establish in his mind, and the more you entertain it, the more you will perceive a simple but real and striking harmony between the two; this applies to none more than the Christian Mason, looking into it before the advent as a symbol, and after as a handmaiden promulgating the doctrines, and recording the types which heralded the Prince of Peace; throwing light even in the dark places of the earth; and when in the future faith is lost to sight, and perfect knowledge exists, the tendency of the two towards each other will be revealed. In fact Masonic faith has always acknowledged the Holy Volume to be God's own word, that it was written by men divinely inspired, and that it reveals the whole duty of man. Our charges ancient as you must admit they are, refer us to it as our lamp, and tells us that by a faithful study of it we gradually increase in intellectual stature, breathing a purer and more genial air, teaching us to forget that self-love within us, seeing less of the imperfections of others, more of their virtues, and enjoying a feeling of blissful charity and universal benevolence in gentleness and humility, knowing the empty and unsatisfying appetite of all things earthly, so fully expressed by St. Paul. If in this life only we hope, we are of all men most miserable (1 Cor., xv., 14); and if we can thus foster our Masonic researches with the warmth of religion, a light will shine upon us, so powerful, so penetrating, that our sympathies and charity towards one another will daily increase as the object, meaning, and the origin of our mysteries are gradually opened to view, and thus prepare us to await that final catastrophe of life, holding fast the confidence, and the rejoicing of our Hope firm unto the end. (Heb. iii., 6.)

"Let us trust to make this our end, that the sprig of acacia, that emblem of innocence plucked to decorate the tomb of a departed brother, be extended to us all.

"From the dust acacias bloom,  
High they shoot and flourish free,  
Glory's temple is the tomb,  
Death is immortality."

At the conclusion of the charge the by-laws were read, and a vote of thanks with the honorary membership of the lodge unanimously passed to Bros. Saunders and Mason.

Bro. Mason replied in a pointed speech, and expressed his pleasure at his age of 71 years at again meeting the Craft, his missionary labours having kept him away from such opportunities for the last 30 years.

Bro. Saunders returned thanks in a thrilling manner, congratulating the lodge on its flourishing condition, and pointing out the duty of every lodge in assisting the great Masonic charities. Bro. Saunders' address was listened to with great attention by the members.

The lodge was then duly closed with solemn prayer at 1 p.m., and the brethren adjourned to a Tiffin, where the usual loyal and Masonic toasts were proposed and the day's interesting proceedings brought to a close at 3 p.m.

ROYAL ARCH.

BOMBAY.

MOUNT ELBARUZ CHAPTER, (No. 123 S.C.)—An emergency meeting of this chapter was held at the Masonic Hall, Colaba, on the 3rd February, 1870. Present:—M. E. Comps. Pestonjee, Bazonjee, P.Z.; Muncherjee Framrose, P.H.; E. Freeborn, P.P.Z. as J.; E. Comps. Rustomjee Cowasjee, as Scribe E.; Ruttonjee Manockjee, Scribe N.; F. N. Coyajee, Prin. Soj., Jamsctjee Eduljee Treasurywalla, 2nd do.; Dinshaw Dorabjee Mistry, 3rd do.; Pherozeshaw Rustomjee, as I.J.; C. S. Patel, O.J. Members: Comps. Rustomjee Hormusjee Mistry, Sorabjee Palonjee, Dadabhoj Rustomjee, N. Coyajee, and Jamsctjee Nusserwanjee Dady. The chapter was opened with prayer, and the summons convening the meeting was read. The ballot was taken for Bros. Dinshaw Nowrojee Sackelothwalla and Limjee Jamsctjee Bottliboy, candidates for exaltation, which proved clear. M. E. Comp. Freeborn proposed, and M. E. Comp. Pestonjee Bazonjee seconded, that M. E. Comp. Colonel L. W. Penn, of Chapter St. Andrew's in the East, be elected an honorary member of this chapter. There being no further business before the chapter, it was closed with prayer. At the same time and place the regular meeting of Mount Elbaruz Lodges of Mark Masters and Past Masters was held, when Bro. Limjee Jamsctjee Bottliboy was duly advanced and installed in these degrees.

HISTORY OF FREEMASONRY.

The *Builder* gives a lengthy notice of the second edition of the English version of Bro. Findel's work, from which we select the following:—

"Wide, generous, and pleasant, with its corn fields and vineyards, universities and meerschauams, traditions of free cities and great guilds, Germany is the very site for the luxuriant growth of an embracing, expansive brotherhood, like that of the Freemasons; but it is not of the German lodges, so much as of the society generally, that we are minutely informed in this work. In various parts of Europe and America there are, at the present day, about 9,000 lodges, with 70 grand lodges, to which they are subordinate, forming invisible connecting lines of fellowship over this vast surface, having for asserted aim the exaltation of mankind in morals. The histories of these lodges in modern times are doubtless of interest, if only for the record of well-known names among the members, such as Elias Ashmole in an English lodge, Thomas Boswell, of Auchinlech, in a Scottish one; Daniel O'Connell in an Irish one; and Benjamin Franklin in a Pennsylvania lodge; but it is the ancient history of Freemasonry properly spoken of now as its legends and superstitions, that will have most attraction for non-Masonic readers.

"Among the documents appended is the form of an examination of a German "Steinmetz,"—stonemason. We pick out a few questions for extract:—

"Warden.—How do we recognise a Mason?

"Stranger.—By his honesty.

"Warden.—Where was the worshipful craft of Masons in Germany first instituted?

"Stranger.—At the Cathedral of Magdeburg, 876.

"Warden.—What was the name of the first Mason?

"Stranger.—Anton Hieronymus, and the working tool was invented by Walkan. (Perhaps corruptions of Adonhram and Tubal Cain.)

"Warden.—How many words has a Mason?

"Stranger.—Seven.

"Warden.—What are they?

"Stranger.—God bless all honesty, God bless all honourable wisdom, God bless the worshipful craft, God bless the Worshipful Master, God bless the Worshipful Warden, God bless the Worshipful Society, God bless all honourable promotion here, and all places on sea or land.

"Warden.—What dost thou carry under thy tongue?

"Stranger.—A praiseworthy Truth?

"Freemasonry has come to the front lately in two dis-

tant parts of Europe. It was the Masonic lodges of Madrid that conducted the funeral of Don Enrique de Bourbon a few days ago; filling the chamber of death with Masonic symbols, and placing on the coffin, with the dead prince's sword and and sash, more Masonic emblems; and sending 600 fellow Masons as mourners to his grave. Again, though the fraternity takes no part in political or ecclesiastical contests generally, the Grand Lodge at Baireuth has now broken this transcendental silence, and issued a circular directing attention to the proceedings of the Oeumenical Council, vindicating the right of the society to exist in spite of ecclesiastical opposition, and calling upon members to perform the moral duties with zeal and exactitude, and uphold the freedom of science and of conscience. The adhesion of H.R.H. the Prince of Wales has given Masonry a fresh spurt in England. At the recent dinner in aid of the Boys' School, at which the Prince presided, more than £10,000 was subscribed. If modern Masons are not otherwise practical, they certainly are so in charity. Attention thus drawn to the subject, many will, doubtless, like to get some particulars of this remarkable organization, now numbering about 600,000 members: and to these we commend Mr Findel's book as containing much of the information they require. It is freer from nonsense and error than other attempts of the kind, but the real history of Masonry is yet to be written.

ST. KITTS, WEST INDIES.

We have much pleasure in reproducing from the *St. Christopher Gazette*, the following address from the Hon. Joseph King Wattley, (Chief Justice), R.W.M. of the Mount Olive Lodge, (S.C.), to the brethren, and their reply thereto:—

"My brethren, the time has come when I must say that ominous word 'Farewell' it may be—for whom, but God knows—for ever. I need not tell you the pain it gives me, for I feel—in idea—the vibration of your highly strong faithful hearts re-echoing the solemn word that separates the 'Master' from his 'Craft.' 'Tis sad this in itself—but there is consolation that it does not sever the mysterious link of our indissoluble chain. This under the auspices of the Most High will remain secure till it pleases Him in whose hands are the issues of Life and Death to snap it asunder. I leave you then, brethren in person—your Master leaves his lodge to seek his fortune in another clime—but I leave brotherly love and good wishes in my lodge and amongst my brethren. May I not call you my Masonic children, for I see only seven of you who have not had the 'predominant wish of your heart' gratified by my command. But above all brethren whilst taking my leave, my prayers ascend to the Throne of Grace for your success, not only collectively, but individually. Brethren my purpose is not to resign either my seat as a member, nor the chair of the lodge. This is the course I resolved at the first. My resolution has been strengthened with the knowledge that will promote the interests of the Craft in respect to the erection of a lodge at Tobago. Vigorous efforts are now being made in this behalf, by a 'zealous and expert' brother, which will under God's blessing, be promoted by my remaining the Master of a working lodge. I shall thereby, with the sanction of our mother lodge, be enabled to consecrate the new lodge and instal its office-bearers. Already is the petition transmitted so as to secure my services during my tenure of office. Brethren I review the past in connection with Freemasonry with pleasure and satisfaction, and I look to the future with happy hopes. Let me commend to you my *locum tenens*. Bro. Past Master Cardin, [since dead] who has laboured well in his vocation and has served the lodge faithfully. It will gratify me when far away, to hear you have rallied around him in token of your approval of my course of action. Now then brethren 'farewell,' and

may the Most High vouchsafe to accept my prayers, that he will bless and prosper your efforts as a lodge, and shower down His blessings upon you as men."

## REPLY.

"R.W.M. be pleased to accept our warmest thanks, for the affectionate and interesting address in which you have bidden us farewell. We are particularly grateful to you for having summoned us together before leaving, that we might have another, though it may be a last opportunity of expressing our love and esteem for you as a brother Mason and the Master of our lodge. We believe that your departure is likely to benefit yourself and family; we are proud of the honour conferred on our brother, and rejoice at the improvement in his worldly prospects. The weakness and selfishness of human nature however, cause us at this moment to dwell more on our loss in losing you than on your own gain. It is impossible to avoid thinking sadly of the future of the Mount Olive Lodge, when deprived of the chief who has for so many years directed its councils, and presided in its assemblies with such remarkable zeal and ability. How often in the quiet of the midnight hour have we, your brethren and children, gazed with loving admiration on the skilful operations of your unwearied hand. We cannot but reflect, that but for your exertions, we could not have as now even an altar on which to lay the sacrifice of Masonic duty, and burn the sweet incense of brotherly love. It cheers us to know that one of your first duties in your new home will be in the capacity of Master of Mount Olive Lodge of St. Kitts, to plant the acacia on the soil of Tobago. May the precious plant grow there, as it has here, beneath your fostering care. Bro. Wattley, you have wished us well individually, as well as collectively, and the heart of every Mason present re-echoes from its own depths the word—Farewell. May the Great Architect of the Universe preserve both you and yours from all evil, and grant you every blessing. May the Most High preserve in all its strength and beauty the mystic tie that links our hearts together in defiance of time, and change, and separation, till we meet again, if not in an earthly lodge, in that 'temple not made with hands, eternal in the heavens.' 'The Lord watch between us and thee when we are absent the one from the other.

"W. J. BRANCH, M.D., S.W., now W.  
"JOHN A. NISBET, J.W., (since dead).  
"R. M. WILLSON."

## Poetry.

## WHEN WE WERE GIRLS AND BOYS.

Between the cares of busy life,  
The past recurs to mind,  
A tear is dropped, a sigh escapes.—  
We are to grief inclined.

We think upon the days gone by,  
We think upon the joys,  
We think upon a parent's smiles  
When we were girls and boys.

We think upon the pride they felt—  
Their estimate and worth—  
Wondrous children thought they us then,  
To whom we owe our birth.

I cannot see that we excelled  
In dead, in thought, in mind,  
Nor can I tell why they alone  
Could virtues in us find.

Virtues that no one else possessed,  
Or lower in degree;  
But affection leads the parent  
To see as none can see.

In infancy each little want  
Was readily supplied.  
In childhood, youth, and even age,  
Their love was verified.

They felt an interest in us then,  
Success made them rejoice,  
And when for weeping cause occur'd,  
Tremulous was the voice.

In gratitude think upon  
Thy living parents' care,  
Their watchfulness, anxiety,  
To all their mem'ries dear.

And though we hope they're gone to bliss,  
Nature cannot refrain,  
The gushing tear will needs break forth,  
'Mid hopes to meet again.

Desolate now they're gone I feel,  
I yearn for early joys,  
Those others of their offspring felt,  
When we were girls and boys.

R. BOND.

## GLASGOW LODGE COMMERCIAL.

"MAY ITS PRAISE BE UNIVERSAL."

On the occasion of a gentleman's initiation into the Order of Freemasonry in the above lodge, a few weeks ago, and at the conclusion of his speech in returning thanks for the toast of "To the Health of the Youngest Brother," he spoke the following apt verses:—

This nicht a stane's been duly laid  
By Masons loal and true;  
An ornament I trust 'twill be.  
An honour be to you.  
I also hope 'twill ne'er disgrace  
The ither stanes aroun',  
But aye stand forth in bold relief  
For many years to come.

So here's lang life to a' the Craft,  
And prosperous be their lot,  
And may their wives and little anes  
On earth be ne'er forgot.

And when lang years hao come an' gane,  
And brethren passed away,  
My heart says Masons flourish then,  
As on the present day.  
And when the world's revolving race  
Is stopped by God's command,  
May every faithful Mason meet  
A friend at God's right hand.

Whate'er our minds dictato to do,  
Let brethren do it well,  
That Masons yet unborn will ne'er  
Our love and works excel.

During the course of harmony on the same occasion, and in reply to another toast, he concluded by giving the following:—

But here I need mak' na oration  
Aboot this solemn initiation,  
Suffice to say am a Freemason,  
An' weel ye ken't.

My heart has lang been wi' the Craft,  
Tho' whiles some folks thoct I was daft;  
But what care I for a' their chaff—  
Am noo a Mason.

With heart an' han' I cam' this nicht,  
My very saul gasped for the Licht  
That Masons only, in their might,  
Hae power to gie.

Noo, here's a stane rough and unshapen—  
It's in yer han's for yer ain makin'—  
Just smooth and roun' it tao yer likin'  
For "Lodge Commercial."

And when that's done the mortar lay  
Aroun' it in Masonic way,  
An' maybe on some future day  
It'll fill a corner

I'll then, perhaps, a jewel show,  
The value none but Masons know,  
And ne'er on friendship water throw,  
But aye be true.

Accept my thanks; I'll sae na mair,  
But quietly resume my chair,  
An' hope tao help, ere lang, to rear  
THE NEW MASONIC HA'

## SCIENTIFIC MEETINGS FOR THE WEEK.

- Friday, April 22nd.—Quekett Microscopical Society, at 8.
- Monday, April 25th.—Royal Geographical Society, at 8.30; London Institution, at 4.
- Tuesday, April 26th.—Royal Institution, at 3—"On Moral Philosophy," Prof. Blackie; Ethnological Society, at 8—"On the Philosophy of Religion among the Lower Races of Mankind," Mr. E. B. Tylor; "On the Brain in the Study of Ethnology," Dr. Donavou; Society of Antiquaries, at 2—Anniversary Meeting.
- Wednesday, April 27th.—Society of Arts, at 8; Geological Society, at 8.
- Thursday, April 28th.—Royal Institution, at 3—"Electricity," Prof. Tyndall; Royal Society, at 8.30; Zoological Society, at 8.30.

## LIST OF LODGE, MEETINGS, &amp;c., FOR WEEK ENDING 30TH APRIL, 1870.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; Ro. Rooms; L., Lodge; St., Street; Sq., Square).

## METROPOLITAN LODGES AND CHAPTERS.

*Monday, April 25th.*

LODGES.—Royal Somerset House and Inverness, F.M.H.; Castle Lodge of Harmony, Willis's Rooms, St. James's; Old King's Arms, F.M.H.; Pythagorean, Ship Tav., Royal Hill, Greenwich; Universal, F.M.H.; British Oak, Bank of Friendship Tav., Bancroft-pl., Mile-end, E.; De Grey and Ripon, Angel Ho., Great Iford.—CHAPTER.—Joppa, Albion Tav., Aldersgate-st.

*Tuesday, April 26th.*

LODGES.—Tuscan, F.M.H.; Moira, London Tav., Bishopsgate-st.; Faith, Anderton's Ho., Fleet-st.; Prudent Brethren, F.M.H.; Industry, F.M.H.; Israel, Radley's Ho., Bridge-st., Blackfriars; Prince of Wales', Willis's Rooms, King-st., St. James's; Urban, Old Jerusalem Tav., St. John's-gate, Clerkenwell.—CHAPTERS.—Royal York Chapter of Perseverance, F.M.H.; St. Alban's, Albion Tav., Aldersgate-st.

*Wednesday, April 27th.*

Grand Festival, and Installation of M.W.G.M. elect.

*Thursday, April 28th.*

Gen. Com. Girls' School, at F.M.H., at 4.—LODGES.—Grenadiers, F.M.; Shakespeare, Albion Tav., Aldersgate-st.; South Middlesex, Beaufort House, North-end, Fulham; Victoria, George Ho., Aldermanbury.—CHAPTER.—Polish National, E.M.H.

## METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

*Monday, April 25th.*

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert New Cross-rd., Deptford; Old Concord, Turk's Head, Motcombe-st., Belgrave-sq.; Sincerity, Railway Tav., London-st.; St. James's Union, Swan Tavern, Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; Westbourne, the Grapes, Duke-st., Manchester-sq.; High Cross, White Hart Ho., Tottenham; Tower Hamlets Engineers, Duke of Clarence, Commercial-rd., East; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

*Tuesday, April 26th.*

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green

Dragon, Stepney; Prince Frederick William, Knights of St John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-street; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Mount Sion, White Hart, Bishopsgate-st.; Royal Union, Dubourg's Ho., Haymarket.—CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

*Wednesday, April 27th.*

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam; beth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Pythagorean, Piece of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-st.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st. Grosvenor-sq.

*Thursday, April 28th.*

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, SugarLoaf Tav., Great St. Helen's, E.C.; Whittington, Thatched House Tav., 9, Red Lion-st.; Royal Oak, Royal Oak Tavern, Deptford.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whithy Tav., 57, Wapping-wall.

*Friday, April 29th.*

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham st.; Unions (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tavern, Kennington; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Rose of Denmark Metropolitan Chapter of Instruction, White Hart, Barnes, Surrey; Victoria, Anderton's Ho., Fleet-st.; Hervey, George Ho., Wallham-green.

*Saturday, April 30th.*

Mount Sion, Union Tav., Air-st., Piccadilly; Robert Burns, Sussex Stores, Upper St. Martin's-lane.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies (and there are, doubtless, many), are respectfully requested to communicate the same to the Editor at the Office, No. 19, Salisbury-street, Strand.]

## TO CORRESPONDENTS.

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

ERRATA.—In foot-note on page 310, for "Bede" read "fede."

SEVERAL communications stand over till our next.

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