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LONDON, SATURDAY, JUNE 4, 1870.

COMING EVENTS CAST THEIR SHADOWS BEFORE.

As we have predicted on former occasions, circumstances have arisen which render it probable that at no distant day we shall have the brethren in our Australian Colonies making a claim for Masonic independence.

It will be seen in the account in another page, that on the occasion of the Installation of Bro. James Squire Farnell as Provincial Grand Master in New South Wales over the Freemasons of the Irish Constitution, that brother, in the course of his remarks, said:—"He was most anxious that a United Grand Lodge should here be established, and he hoped that his term of office might enable him to do somewhat that would tend to advance so desirable an end. He should like to see an Australian Grand Lodge, believing they were quite able to manage their own affairs, especially their interests as Masons in this part were all very closely identified. Until that union was effected he would do all he could to co-operate with the Masons of other Constitutions."

With such moderate ideas, and such truly Masonic sentiments, what reply could the three Mother Grand Lodges of Great Britain make to her children, if the request for acknowledged independence be couched in the respectful terms which may be expected from brethren holding such moderate views and loyal feelings.

The Dist. Grand Master of the English Consti-

tion "cordially concurred in the propriety of having one Grand Lodge for Australia, to which they might all be affiliated. For that union they must look to the future. Until such a union took place, the three Constitutions must be left to sail (not one after the other, but all abreast) like three majestic ships down the ocean of time."

We have only to hope that when the time arrives that our Australian brethren shall have become unanimous on this subject, and shall have fairly made out their claim, it will be gracefully and fraternally acquiesced in by the rulers of the sister Grand Lodges of England, Scotland, and Ireland.

FREEMASONRY IN FRANCE.

(Continued from page 423.)

Lodge "Française édue Ecossaise" supported the desire of Lodge "de Travail" as to the reduction of the price of copies of the Masonic Laws to ten centimes. Every Mason should receive a copy on his initiation, but in most lodges the initiate is called upon to pay for it. The author of the proposition considers the present price too high, and that it is desirable that the Financial Committee of the Grand Orient should endeavour to supply them at a much lower rate.

The proposition was supported by Bros. Poulle, Grain, Caubert, while Bro. Aronsson considered too much importance had been imported into the question, and that the purchase of the book was not a matter of annual expenditure, but incurred once and for all, and the price of 1*l.* 2*5c.* was not exorbitant for a correct edition. After some further observations, the proposition was put to the vote and carried.

With reference to the request of several brethren, that the publication of the "Bulletin Officielle" should take place regularly, and at a fixed date, it was explained by Bro. Tordeaux that the Bulletin was not exactly a journal, but a record of the official acts of the Grand Orient; and that it appears, like all publications of the same nature, when there was matter sufficient to justify its issue. Its appearance as a monthly publication was not necessary, and it would perhaps be more appropriate to issue them as No. 1 to 12 without reference to the months. Its apparent tardy appearance would thus be obviated.

The President supported the views of the Secretary of the Bulletin Committee, and ex-

plained that the preparation of the reports, and the printing, binding, and circulation necessarily occupied considerable time, and that really the information given would be retarded if the publication was fixed for a certain day of each month.

The representative of Lodge l'Etoile de l'Avenir brought forward a proposition that a more frequent inspection of the work in the lodges should take place, and that this duty should be delegated to brethren charged at the same time with the duty of smoothing over the difficulties which so often arise and disseminating the correct form of ritual, securing uniformity of working, and by this means awaken the zeal of indifferent Masons, unhappily too numerous.

The Committee explained that the duties imposed upon the inspectors of lodges appointed under article 94 of the several statutes were sufficient to accomplish the end desired by the mover of the proposition. They include as follows:—

“To assist in the working of the lodges.

“To see that the constitutions and the general laws are observed in every particular.

“To verify the minutes and accounts.

“To receive all propositions from the lodges, and inspect and transmit them to the Grand Master.”

The statement was deemed satisfactory, therefore, no proposition was made upon the subject.

Bros. Dumeril, Noell, Michet and D. Henry, proposed that the Grand Orient of France should establish a prize to authors of the best works on science, art, and literature, in honour of Masonry, of 500 francs; and also a Prize Medal for the best abridgement of the History of Freemasonry, which latter should consist of not less than 200 pages.

The committee believed that the first part of this proposition had been already accomplished, and that works in honour of Freemasonry are eligible for the prizes instituted, and annually granted, by the Grand Orient. As to the creation of a special prize for the best abridgement of the History of Freemasonry, the committee were of opinion that such a work would be eminently useful, and of general Masonic interest, and these considerations should induce the Grand Orient to create such a special prize.

It was proposed that the calendar should have only the title of “Calendrier du Grand Orient de France,” that a greater number of copies be printed, and that the price be 50 centimes.

The committee reported that they saw no reason for any change in the title, and that they had impressed upon the finance committee to make the most advantageous arrangement possible.

The report of Bro. Caubet upon the propositions, submitted to his consideration was then presented.

The proposition brought forward by a member of “la Francaise Elue Ecosaise,” and “l'Amitie Reunie,” as to the means which should be adopted to effect the extinction of the debts of the Grand Orient, which amount to 150,000 francs. He says, it is a simple matter, the revenue of the Grand Orient was 90,000 francs, while the expenditure was but 60,000 francs, leaving 30,000 francs a year at disposition. The brother proposed that a portion of this amount should be expended in assuring the life of some brother between the age 30 and 40, say 35 years, and thus, at the death of the brother selected, to secure the total extinction of the debt of the Grand Orient.

The proposition, however ingenious, as might be supposed, met with a cool reception, and finally negatived, it having been decided to extinguish the debt in five years by means of a special contribution from the lodges under the jurisdiction of the Grand Orient.

Bro. Dubois brought forward a proposition, as follows:—

“That as the efforts of individual Masons, of private lodges, and of the Grand Orient should tend to increase the number of lodges in localities not already so provided, but where there already exists a lodge, it is not desirable to establish a second, unless the existing lodge numbers more than fifty active subscribing members; and that if two lodges already exist, a third shall not be established unless each of the existing lodges have a similar membership of not less than sixty; and if three or more are in existence, until each possess one hundred members.”

The proposition was supported by Lodge Francaise elue Ecosaise and l'Amitie reunie.

Bro. Caubet agreed with the proposition, that every effort should be made in all localities where none at present exist, but he did not believe it was desirable to restrict in the manner proposed the establishment of additional lodges, where such already exist. Many considerations, he said, rendered such a regulation undesirable. The most upright and worthy men may disagree on essential questions of social economy, religious or political

belief, or personal antipathies prevail, rightly or wrongly, in all the ordinary relations of life. In such case it might prove repugnant to brethren so to associate in Masonic work, and if they were thrown together they might desire a separation which would enable them to group themselves in a more agreeable manner, and thus carry on the work more harmoniously. Is it reasonable, he said, to ask brethren so divided in opinion to live together in such restraint, and could it tend to the prosperity of the Order? Experience teaches us that the weakest lodges are not always those which have the least number of members, but rather those in which dissension and discord have penetrated.

Bro. Caubet concludes his remarks by suggesting that the proposition be not entertained by the Grand Orient, which was concurred in.

(To be continued.)

THE GRAND LODGE OF THE THREE GLOBES, BERLIN.

From a handsome volume issued by this Grand Lodge, containing a complete and valuable history of that body from its origin, we make the following interesting abstract:—

The first portion was written by Bro. O'Etzel, a former Grand Master, and printed in 1840, to commemorate the centenary of the establishment of the Grand Lodge. This, the second edition has been revised by the directorate of the Grand Lodge, who have brought the history down to the close of the year 1866.

The volume opens with the information that Frederick the Great, then heir apparent to the throne of Prussia, formed a Masonic lodge in his palace at Rheinsberg, over which Bro. Von Oberg, Master of a lodge at Hamburg, presided. On the return of Bro. Von Oberg to Hamburg, in November, 1739, the Crown Prince assumed the government of the lodge, and after ascending the throne removed it to his palace at Charlottenburg. This lodge was without name, but is subsequently alluded to as *Loge Premiere*, also as *Loge au Roi notre Grand Maitre*.

In 1740 a small number of Masons applied to the King for permission to form a lodge. They received a charter November 9th, of that year, by the name of *Aux trois Globes*, and adopted a constitution modelled after that of the Grand Lodge of England. The latter acknowledged the

lodge at once, under the plea that the King, being naturally Grand Master in his own dominions, was fully authorised to constitute lodges therein. The lodge soon gained in extent by affiliation of the *Loge Premiere*, which ceased to exist in December, 1743, and also by initiations, so that in 1741 it already numbered ninety-six members. In 1744 the lodge, by consent of the King, assumed the title of Grand Mother Lodge, *Zu den drei Weltkugeln* (Three Globes), yet its presiding officer continued to be designated as Master only. Up to 1747, the lodge, with the consent of the King had granted charters to six daughter lodges. To that period, and for some time thereafter, these charters were generally granted to a well-informed brother, who, after receiving it, proceeded to form a lodge. It was but of rare occurrence that a number of brethren united in forming a lodge, and then apply for a charter. The mother lodge exercised an indifferent supervision over her daughters, and, in fact, she had little or no authority over them. The ritual and instruction, which are now written and printed for the use of the lodges, were at that time communicated orally, and underwent many changes, particularly as they were translated from one language into another. With this they also received the imprint of the prevailing customs of the different nationalities through which they were transmitted. At first the mother lodge essentially practised the old English work. Up to 1747 the King seems to have been considered Grand Master, although he had ceased to take any interest in the lodge. With pecuniary embarrassments dissensions arose, and in order to produce greater harmony, it was decided to elect a Deputy Grand Master, which was done in that year. The lodge, however, still continued to elect a Master annually. With better regulations, peace and prosperity returned, and lodges increased in numbers. Up to 1754 the membership of the mother lodge was limited to forty-five, but in that year it was determined that all who were initiated therein should be entitled to membership without further ballot. A new lodge, by the name of *La petite Concorde*, was formed in Berlin during that year, and received a charter from the mother lodge, with the following peculiar restrictions:—Its membership was confined to twelve; no visitor was to be admitted in it unless previously introduced in the mother lodge; the lodge was not permitted to initiate, pass, or raise any one, the mother lodge reserving that privilege

to herself: the new lodge also agreed never to celebrate St. John's day by herself. In 1755 dissensions arose in the new lodge, which led to withdrawal from the mother lodge. At the request of the latter, the civil authorities interdicted the meeting of the Lodge *Concorde*, but Field Marshal Lord Keith, Governor of Berlin at that time, and Deputy Grand Master of the North German Lodges, under the Grand Lodge of England, permitted a resumption of her labours, and promised to procure for her a charter from the Grand Lodge of England.

The ancient law, that a candidate for initiation "must be * * * hale and sound, not deformed or dismembered at the time of making, but no woman, no eunuch," was singularly interpreted by the mother lodge. We are informed that, in December, 1775, Liuni, a singer, was proposed in the mother lodge. Doubts arose in the minds of the brethren as to the propriety of initiating him, he being a eunuch. By some it was considered a violation of the Ancient Constitution, which prohibited the initiation of a maimed man. The mother Lodge therefore resolved to ask the advice of the Lodge *Absolom* at Hamburg. The latter replied "that eunuchs might be initiated without hesitation, if otherwise possessing the essential qualifications for making a good and upright Mason, and if free from vices." Liuni was accepted.

The origin of the Grand Lodge *Royal York* of Prussia dates from the year 1760. During that year the mother lodge granted a charter to the Lodge *Aux trois Colombes* (The Three Doves), from which subsequently sprang the above-named Grand Lodge. In 1761 this lodge changed her name to *De l'Amitie aux trois Colombes*. In 1761 the Lodge *Concorde*, which had been chartered by the mother lodge in 1747, granted a charter for the formation of a new lodge, against the earnest remonstrance of the mother lodge. Unfriendly feelings resulted therefrom. A reconciliation, however, took place between the three Berlin lodges during the same year. The Lodge *Concorde* agreed to return to the mother lodge, and abstain in future from granting charters to new lodges. The year 1761 also witnessed for the first time the election of a Grand Master in the mother lodge.

In 1762 the higher degrees of the Clermont system were introduced in the mother lodge, and in two of her daughter lodges. This was soon followed by the introduction of other higher

degrees. Dissensions resulted therefrom, and for the first time the term "system" was used to designate the various rites which had sprung into existence. The Lodge *L'Union*, chartered by the mother lodge, worked according to the Scottish Rite. Hund, with his system of Strict Observance, became prominent in 1765, and the mother lodge gave her adhesion to it, through the influence of Bro. Zinnendorf, who had been elected Master. He, however, could not agree with Hund as to the position he should occupy in the Order in Germany, and therefore sent a brother to Stockholm, in order to obtain the ritual of the Swedish system. Retiring from the chair the year following his election, and claiming to be vested with power to charter lodges, he instituted several and furnished them the new Masonic ritual imported by him from Sweden, and on St. John's Day, 1770, instituted a new lodge, which he called the Grand Lodge of Germany. The Grand Lodge of England recognised the latter in 1773.

The Lodge *De l'Amitie* separated from the mother lodge in 1765, initiated the Duke of York, the oldest brother of King George I. of England, on the 24th day of June, 1767, under the name of *La Royal York de l'Amitie*, No. 330, adopted the English ritual, but also worked the higher degrees according to the French Rite. Almost simultaneously with this, a Bro. Koppen severed his connection with the mother Grand Lodge, and instituted the order of the *African Builders*. He found a number of adherents, but finally disappeared from view, after a precarious existence of twenty years.

Dissensions naturally followed the introduction of these various rites. Brethren of one system were interdicted from holding communication with those of other systems. Particular signs were introduced in the lodges, and these clashing were only harmonised when Bro. Wallner was installed Grand Master of the united lodges, practising the Scottish Rite. Kind feelings took the place of old animosities, and when Prince Frederic August of Brunswick; was installed National Grand Master of the Prussian States, the mother lodge assumed the title of Grand National Mother Lodge of the Prussian States. Amicable relations were also restored with the Lodge *Royal York*.

In 1783, the National Mother Lodge cut herself loose from the Rite of Strict Observance, declared herself independent, and in 1797 established a directory for the conduct of her business

and that of her daughter lodges. The government also bestowed upon her the powers and privileges of a corporation.

New difficulties, however, loomed up, by the withdrawal from Berlin of the National Grand Master, Duke Frederic Augustus, and the change in the Masonic views of Bro. Wallner, in 1797. A conference was called of the four daughter lodges at Berlin, and it was concluded to reinstitute a directory which should govern in the name of the mother lodge. The same directory also constituted the Orient, whose duty it is also to keep the system free from all foreign admixtures. All resolutions adopted by the mother lodge, as well as the election of Masters by the daughter lodges, had to be approved by this directory. Both the Grand Master and his Deputy were shorn of all their power. The directory acts in the name and place of the mother lodge, but has to receive the assent of the mother lodge to anything for which the latter may become liable. On the other hand, the directory became responsible to the State, for all resolutions adopted by the National Mother Lodge, and it was therefore necessary, that all regulations of the National Mother Lodge should receive the approval of the directory.

The Lodge Royal York divided herself into four lodges, in 1798, and with other daughter lodges which she had previously chartered, formed a Grand Lodge, under the name of Grand Lodge of Freemasons *Royal York zur Freundschaft*. The National Grand Lodge of Germany at Berlin (Swedish system) violently opposed the new Grand Lodge, but without success. On the 20th October, 1798, the King issued an edict forbidding all secret societies, exempting therefrom, however, the then existing three Grand Lodges of Berlin, viz., the National Mother Grand Lodge *Zu den drei Weltkugeln*, the Grand Lodge of Germany, and that of Royal York, with their daughter lodges. Other lodges were prohibited by this edict.

(To be continued.)

UNIVERSALITY OF MASONRY.

By Bro. WILLIAM ROUNSEVILLE.

It astonishes a thinking man when he reflects how few things mankind have in common—how many facts are universally received. There is scarcely an idea that is everywhere held. There is no system of government that is acknowledged all over the world. There is no theory of religion

that prevails among all nations. There is scarcely a fact in any system of religion, that is conceded to be such, by all mankind. Indeed there is only one that may be said to be universal, and that is the great first fact of all true theory—the foundation stone of the Masonic Institution—the existence of a Great First Cause. Beyond this, what have we that in any sense can be called universal? That is, in fact, the only universal idea among the nations of the earth. And because it is universal, theologians have been accustomed to deduce therefrom, an argument for the existence of an overruling power, which is not easily refuted. Savage, barbarous, civilized, and enlightened nations harmonise on this point alone—that there exists a Supreme and ever-living Ruler and Governor of the Universe, and in nothing else.

And as in ideas, so it is in institutions; there is but one universal—but one that is everywhere known and honoured. No system of religion can claim that pre-eminence. No reformer has yet established a work so perfect that it commands the attention, respect, and adoption of all people. Confucius, Brahma, Boodha, Mahomet, Christ, have each established their different systems of religion in the countries where they could directly assert their influence, but none are universal; not one can claim it is the great, leading, and triumphant system that swallows up the rest. With the truth, or relative value of these systems, we have nothing to do at present. We only desire to impress upon the mind of the reader that not one of the great religious reformers of the world have succeeded in making their system universal; that none has yet been found that possessed the inherent strength and adaptability to the human intellect and human wants, to commend it to the acceptance of the nations of the world. This may, or may not, be an argument in favour of these societies, according to the stand-point from which we view it, but no one will dispute the fact.

But Masonry is an exception—an astonishing exception to this otherwise unvarying rule. Masonry is universal. We find it in the most enlightened and refined nations on the globe—France, Germany, England, and the United States. We also find it among the most barbarous and savage—New Zealand, the Fiji Islands, and the American Indians. It has been very practically said that “the drumbeat of the British empire follows the sun in his diurnal progress around the globe.” We may say with equal truth, that there

is no moment of the twenty-four hours, that the meridian sun, the light-giving emblem of the Great All-Father, does not shine upon the head of a Free and Accepted Mason.

We roam over our western prairies and thread the ravines and canons of the Rocky Mountains, and in the savage tribes that make their domiciles under shadow of the everlasting ice that adorns their summits, we find those who will fraternally respond to the "mystic grip and sign," and who never yet failed to give such aid and comfort as is due from one member of the Craft to another. We cross the Pacific, and meet with the unsocial citizen of Japan, and the still more reticent Chinese, and we find the same test of brotherhood and common sympathy. We visit the islands of the western sea, and among the fierce men who inhabit them, we discover those who have learned the mystic language and obey its commands. We tread the jungles of India or explore the dread solitudes of Siberia, and the universal institution greets us on a thousand thresholds, and the fraternal recognition is given us from ten thousand labour-hardened palms. Far away in desert Africa, the way-worn traveller feels the grasp of fraternity and knows that brothers meet him even in that Ethiopia, which has not yet stretched out her hand unto God. And all over civilised Europe; even in priest-ridden Rome and woe-oppressed Spain, notwithstanding bull and inquisition, there shall not be wanted by the lonely traveller, the friendly clasp of fraternity that has greeted him in his journey around the world, proving that in all countries Masons are found.

There are many incidents on record which most beautifully illustrate the universality, and not only that, but the sublime humanising influences of our institution, but it would be foreign to the design of this article, to enter upon that exhaustless field. The sign of a Mason has rendered innocuous the uplifted hatchet; it has unbound the captive when tied to the stake; it has arrested the sword of the victor in the heat of the battle, and saved a vanquished brother; in the wilds of Asia, Africa, and America, it has brought food and succour when gold could not procure them; in the islands of the Pacific, it has transformed the ferocious cannibal into a trusted and trusty friend; and the nation does not exist on the face of the globe, which has not furnished countless instances of the universality of our institution.

Even our most bitter enemies and opposers admit that the ramifications of Masonry reach to all countries and climes, and use this as an argument that it cannot be a good institution, because it includes people of all creeds and classes. We forgive them the argument, in consideration of the acknowledgment of the fact, and shall not now attempt to controvert it.

It may not be amiss to bestow a few moments in inquiring into the cause of the universality of Masonry. It is certainly an anomaly in the history of mankind that it should have become so. Only for two causes could it become universal. A system founded upon a universally acknowledged truth; having for its foundation a great leading fact that no one could, or wished to dispute, would naturally become universal. Masonry is that system. Its corner-stone of foundation is the being of God. On that universally acknowledged truth we build our structure. Who then can object to it? None but the caviller. Who can receive it? All honest men, believing in God and His overruling superintendency. In the light of these facts, how natural is it that Masonry should become universal.

Another cause why Masonry should have become universal, is found in the fact that it fills a universal want of mankind. We are weak when isolated from our fellows. A multitude is strong. There is a world of philosophy in that old adage, that "In union is strength." The rods that could be easily broken singly, when bound together defied the utmost efforts of the strongest man. The natural tendency of mankind is to association. In more than one sense, it is a truth that "it is not good that man should be alone." Masonry takes advantage of this trait in human nature and prepares an association that shall satisfy the want. Why should not mankind everywhere avail themselves of the benefit thus offered? They would be false to their connections—false to their interests, and false to their natures if they did so. We apprehend that in these two causes, we must seek for the reasons why Masonry has become universal. It is founded upon one great leading and acknowledged truth, and is exactly adapted to the wants and needs of the human race.

If either of these causes had been wanting, we should never have heard of the institution of Masonry. Suppose Masonry had simply required a belief in God as delineated by Christian

ministers? The result would have been that none but Christians would have accepted it. Or, suppose that it had required of its votaries not only brotherly aid and protection, but the destruction of opposers, like the Thugs of India! Good men would have shrunk with horror from its embraces. The same effect would have been witnessed, had the laws of Masonry required of its members an unjust discrimination against others in business matters. No society could flourish that should incorporate that among its principles.

But Masonry being founded upon the general or abstract idea of God, and the universally conceded fact that fraternal aid to each other is a duty to be enforced and practised, there is no reason why it should not become universal. It has done so, and it ought to have done so. How could it do otherwise? and the same causes that brought it into existence, continuing to act, will continue it in prosperity, while God lives and men need to be fraternal.—*Masonic Trowel*.

MASONIC JOTTINGS.—No. 22.

BY A PAST PROVINCIAL GRAND MASTER.

BUHLE'S DISSERTATION.

The title of Buhle's Dissertation is as follows:—"Do vera origine adhuc latente fratrum de Rosea Cruce, inprimis vero ordine Francomurariorum." It was read before the Royal Society of Gottingen in 1803. A German translation with additions appeared in 1804.

AN ELIZABETHAN MASONIC TRADITION.

In some foreign Biographical Notices of the Chevalier Ramsay that have come in my way, there is an Elizabethan Masonic Tradition, the source of which is unknown to me. It is to the effect that Queen Elizabeth at one time thought that our Freemasonry was the invention of the Crusaders, and that the Freemasons were disguised Papists.

TWO MASONIC CRADLES.

According to the German theory the nave of the Metropolitan Church of York is the cradle of Masonry in England, and the nave of Kilwinning Abbey Church is the cradle of Masonry in Scotland.

THE MYTHICAL.

The Mythical is the Historical embellished. King Solomon, Grand Master of our Freemasonry, is King Solomon, President of the Lodges of Jewish and Tyrian Masons established at Jerusalem for building the first Temple.

ANTIEN'T TIMES.

In antient times it was, in general, in a nation's lodge that its Masonry took its rise.—*Old MS.*

THE 1717 THEORY. THE PHOENIX.

A young Brother who writes of the 1717 Theory and the Phoenix, should call Operative Masonry the old Phoenix burning itself, and Speculative Masonry the new and young Pcenix springing from its ashes. The simile will then make by no means the worst part of my young brother's argumentation.

FIRST DEVELOPEMENT OF SPECULATIVE MASONRY.

A learned Brother observes, that did we possess the conversations of architects, master builders, and men, eager for knowledge, who resorted to the lodge, we should probably find in them the first developement of Speculative Masonry.

CUNEIFORM INSCRIPTIONS. MASON'S MARKS.

A learned Brother writes that the recollection of the mistake of Hyde, the eminent Orientalist, in regard to Cuneiform Inscriptions, has made him always forbear to express any opinion upon the subject of old Mason's Marks.

MASONIC NOTES AND QUERIES.

CRAFTSMEN'S APRONS.

Flav.—Hence! hence, home, you idle creatures, get you home; Is this a holiday? What! know you not, Being mechanical, you ought not walk Upon a labouring day without the sign Of your profession? Speak, what trade art thou?
1st Cit.—Why, sir, a carpenter.
Mar.—Where is thy leather apron, and thy rule?

So says Shakspeare in the opening of his *Julius Cæsar*, which goes to show that in his time the carpenters wore *leather* aprons, not *harn* or coarse linen aprons, as they so commonly do now. However, I shall proceed to give a few remarks upon aprons, which are the result of a conversation with Bro. John Stewart, who took considerable interest in these matters many years ago. The Mason's apron was formed of a sheepskin, almost entire; the strings were got by cutting a slip down each side, and fixing to the two fore paws; the apron was thereby fixed by binding round the waist, the part of sheepskin above the paws being folded down, formed the flap. The masters often wore *chamois* aprons. The Smith's apron was similar to the mason's. The Farrier's had a small piece cut out across the bottom, between the paws, so as to make them look longer, while the paws themselves were cut up into strips. The Slater's apron was also cut out between the paws, only much higher up, so that the body of the apron only came down to about the knees, and left the two long paws or bands hanging down, one on each side. These long strips, when the apron was folded up so as to form a bag, could be tied or fixed at the back, so that the slater could hold nails, &c., in his apron. The Shoemaker's

apron was cut short and circular at bottom. They wore the bib up, with a string round the neck. The Cooper's apron was something like the smith's, only they wore the bib up. The Customer Weavers, I understand, wore the bib up, and the bottom of the apron squared. Other weavers wore green serge aprons. The Plumbers have long used aprons with no bib, tied round the waist, and reaching down to the tops of their shoes, made of blue and white striped linen tick. When the men are working and the apron hanging down, it is the wrong side of the cloth that is seen; but when not at work, the apron is folded round the waist, and the right side of the cloth shown. The Butchers wore striped druggat aprons. Both masters and men wore their aprons when dressed and cleaned up after the day's work was done. The foregoing is Bro. Stewart's experience of Ayrshire customs, so far as he can remember them.—W. P. BUCHAN.

TWO JOTTINGS.

See the Jotting, "Ceremonies and Symbols," page 348, and the Jotting "Liturgy and Symbols, of modern Masons," page 349, of the present volume. These Jottings; although relating to the same matter, are taken from different sources, and according to my practice, the particular words of each Jotting have been preserved. This practice is attended with many conveniences, and I am unable to believe that it can embarrass any reader having a moderate acquaintance with his subject.—A. PAST PROVINCIAL GRAND MASTER.

A COUNCIL OF RITES.

1. Mentioned in "Freemason's Quarterly," in 1838-39.
2. There existed in Edinburgh a Council of the Ancient and Accepted Rite before this period, of which Dr. Walker Arnott, of Arlary, Regius Professor of Botany in the Glasgow University, was a member. Another council was started under warrant procured by Dr. Morison, and of which the late Duke of Athole was head. After a while the two bodies united, and certain members from each chosen to represent the 33°. Can Walter Arnott W Arlary be our celebrated Bro. Walker Arnott, a P.G.Z. of Scotland? If so, how does "An American Freemason" make him out to be a Frenchman? Does "An American Freemason" know that Dr. Morrison left his valuable library to the Grand Lodge of Scotland?—D. C. L.

ENGLAND.—BUILDINGS ERECTED BY GERMANS.

My answer to the inquiry of an esteemed correspondent, is that there are two passages in Bro. Findel's History which were mentioned at the late Masonic colloquy, Rue —; subjoined is a copy of one of them: "Favoured by this predilection for building prevailing in the 13th and 14th centuries, architects every where found employment, and it not unfrequently happened, that they were invited by other builders to go to foreign countries. Thus, in the course of time, in Italy, France, and England, splendid buildings were erected by Germans.—CHARLES PURTON COOPER.

ROMAN CATHOLICS AS EDUCATORS.

If the following is a specimen of Roman Catholic teaching, it cannot but excite the most anxious solicitude and sorrow in the minds of all their true Christian friends, and an earnest concern that their

beloved offspring might ever be preserved from such fatal sophistry. The extract is taken from "Friendly Words to the Pope and Loose Protestants. A small pamphlet recently published by Messrs. Partridge, London. "Roman Catholic teaching authorises the counteraction, by equivocation and mental reservation, of the ninth commandment, which says, "Thou shalt not bear false witness against thy neighbour." Sanchez, an eminent Roman Catholic authority, in his "Opus morale in Præcepta Decalogi," pars 2, lib. 3, cap. 6, num. 13, impiously dares his Maker by teaching the reverse! These are his words:—"It is lawful to use ambiguous terms to give the impression a different sense from that which you understood yourself. A person may take an oath that he has not done such a thing, though in fact he has, by saying to himself, 'It was not done on a certain specified day,' or before he was born, or by concealing any other similar circumstance which gives another meaning to it." Sanchez goes on to say, "This is *extremely convenient*, and is *always very just when necessary to your health, honour, or prosperity.*" D. X. Junkin, in his work on the oath, published at New York by Wiley and Putnam, 161, Broadway, gives similar specimens of this awful perversion of and opposition to Divine authority from other Roman Catholics, named Filiucius, Charli, Taberna, Laymann, and Tamburinus. Dear reader, see the account of Ananias and Sapphira, and tremble! (Acts v.)"—AMICUS.

MASONIC THEORY.—CRAFT NOTORIETY.

What a brother desires he may obtain without difficulty. A Masonic Theory and Craft Notoriety always go together. My brother should observe three things:—first, let his theory rest on a negation—a negation needs no proof;—next, should he happen to possess a smattering of logic, let him get rid of it at once; lastly, he may talk, without stint, of evidence, but he must ignore, carefully and utterly, everything relating to its rules, both historical and legal. "Sic itur ad astra, in English Lodges, A.M. 5870," says a philosophic member of Grand Lodge, having taken up and read what is written above.—CHARLES PURTON COOPER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents.

MASONIC APPEAL TO THE GRAND LODGE.

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

Dear Sir and Brother,—Being present at Grand Lodge on Wednesday, I looked forward with some interest to the notice in the agenda as to a settlement in the matter of two appeals from colonial brethren against decisions of their respective District Grand Lodges.

In common with many others, I was much disappointed that once more the appeal of these brethren stands over for another three months.

I find, on reference to the *Magazine*, that the appeal of Bro. Smither's against the decision of the District Grand Lodge of South Africa, annulling his position as P.M., has stood over since February last, while that of Bro. Bease against his expulsion from the Order by the District Grand Lodge of Bombay has stood since November of last year.

These brethren being situated under most unfavourable circumstances, at a great distance from the seat of the supreme government of the Craft, their position becomes one of additional hardship, when, at meeting after meeting, their cases are deferred. They are certainly entitled to some consideration.

A reform here is certainly needed; and it only shows the absurdity of a governing body which attempts the supreme rule of the Craft, embracing some half-million of members, scattered over the most remote quarters of the earth, and involving considerations of the most weighty character.

I call it a complete farce for any a body of men to imagine that the business of an institution like the Grand Lodge of England can be transacted between the hours of seven and ten o'clock once in three months.

Although necessarily forwarded late for insertion, I hope you will find a space for this in your next issue, as I know that many of your Indian readers will be looking anxiously forward to the settlement of this question.

Yours fraternally,
FIAT JUSTITIA.

THE TEMPLAR AND ROSE CROIX DEGREES.

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

Dear Sir and Brother,—Will some of your correspondents kindly enlighten me as to the principle upon which the Templar degree ranks higher than the Rose Croix? Your correspondents, by common consent, appear to give the Templars the place of honour, but I should have thought their positions ought to have been reversed. If the Templars rank before the 18°, why not also before the 30° or 33°.

Yours fraternally,
R. A. M.

MASONIC SAYINGS AND DOINGS ABROAD.

Concerning "Adoptive Masonry," the Grand Master of Ohio says he is informed that "There is a growing disposition on the part of brethren in certain sections of the State to confer degrees on the wives and daughters of Masons, and giving them to understand that they are a part of Masonry, and urging in extenuation that they would insure the recipients the benefits of Masonic sympathy. In the long series of years through which we trace our Masonic history, we find no warrant for conferring on women any Masonic degree, and yet have the widows and orphan of Masons ever found the fullest sympathy from the institution." The Constitutions of that Grand Lodge provide that any brother conferring the so-called "side degrees" is, in all cases, a subject for Masonic discipline.

The Grand Chapter of Missouri have adopted new jewels, without collars, but hung by pin attachments.

The following remarks will tend to show the feeling

of the American press on the Masonic schism in Canada:—

"The so-called Grand Lodge of Quebec is occupying considerable of the attention of many of our Masonic editors and Grand Lodges in the United States. The policy of this country indicates neutrality till new Governments show, by their prowess or the recognition of the parent Governments, that they have a right to independent existence. At present, a large majority of our Grand Lodges and editors look upon the would-be Grand Lodge of Quebec as clandestine.—*Michigan Freeman*.

"The newly self-created body styling itself the Grand Lodge of Quebec must feel the hopelessness of its cause when it becomes necessary for the organ in Toronto to abuse every American journalist who does not take sides with that body. The attack on our contemporary, the *Keystone*, will not help the cause in Pennsylvania."—*New York Sunday Courier*.

"The *Freemason's Magazine*, published at Montreal, Canada, and started to advance the interests of the Quebec secessionists, is faithfully doing its work, striving to make the gap which now divides our Canadian Masonic brethren as wide as possible.—*Figaro* (New York).

In the Grand Lodge of Maryland in 1869 a resolution was adopted imposing a tax of two dollars per member on all affiliated Masons in that jurisdiction, which created much dissatisfaction. This session it was repealed, and the amounts collected ordered to be refunded.

Some of the lodges in Ohio seem to be in a bad way, and consequently are getting stirred up by the Grand Master, which they highly deserve. He having heard that Warren Lodge (No. 255) was in the habit of conferring degrees on the Sabbath, he promptly arrested the charter of the lodge, giving as his reason that he "recognises the principle that Masons, to be consistent with their teachings, as found in the Great Light, should remember the Sabbath day and keep it holy." The Master of Bethel Lodge was suspended for the same reason.

The Grand Lodge of Ohio has rescinded the resolution adopted in 1847, denying the admission of persons of colour into the fraternity. It also adopted resolutions prohibiting intercourse with the Grand Orient of France, until such time as that grand body ceased violating the jurisdictional rights of the Grand Lodge of Louisiana.

The Scottish Masons recently held their 18th annual *r union* in Cincinnati.

From Iowa we learn that some years back the brethren of Pine Bluff got up a grand enterprise of erecting a home for the destitute widows of Masons, and had Bro. English, the Grand Master, down to lay the foundation stone, and deliver an oration on the occasion. Much enthusiasm prevailed. The contributions poured in, and the house was built; but the kind-hearted and zealous projector of the enterprise utterly failed to persuade a solitary Mason's widow to go and make it her home, and the house was converted into an academy.

The new editor of the *New York Dispatch* says, "In the erection of a Masonic Hall the labour has been long and earnest, and the Grand Architect will not suffer the great enterprise to fail. With such men as Gibson, Simons, Austin, and others, in New York it will not fail. And, when complete, what an Asylum Fund."

In an abstract of the report of the Grand Commandery of New York, the *Masonic Trowel* makes the following remarks:—"A distinguished man—who bore sneers and obloquy as did Fulton, patiently, that he might reach the great consummation his brain conceived—was the first Grand Commander in New York. When the yellow fever broke out in New York city he was Mayor, and while ministers forsook their altars and physicians fled from their patients, he remained at his post, visiting the victims everywhere, preserving order, ministering to the sick, imparting spiritual comfort to the dying, assisting the convalescent, and burying the dead. This great man, full of humanity, generous and patriotic, conceived the idea of the Erie Canal, and, in spite of active and formidable opposition, never wavered until it was completed. This idea was greatly aided by his commanding influence as Governor. By his prescience communication was opened whereby millions upon millions now populating the mighty centre of North America—the Great West—found a highway. This man of genius, nerve, and moral courage was De Witt Clinton. The men who opposed him have conceded his merit—those who traduced him now defend him. But while his 'works praise him'—while he, 'being dead, yet speaketh'—there are not wanting traducers to blacken his memory, ghouls to feast upon his body, resurrectionists to find what never existed, and scavengers to hunt for forgeries and lies. It is now alleged that De Witt Clinton advised or consented to murder in the case of Morgan. Every public man of that day now living knows that such a thing is a sheer impossibility. The executive never ruled that administered the law with more steadiness and impartiality than De Witt Clinton. Let the birds of foul omen bring forth their ghostly and satanic wares; it will be the means of giving their real animus and character to the world."

THE MASONIC MIRROR.

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

MASONIC MEMS.

IN consequence of pressure on our columns, and arrears of matter standing over, we are compelled somewhat to curtail our report of Grand Lodge, and to omit the report of the Grand Lodge of Mark Masters, of which we shall give a notice next week.

THE Hervey Chapter will be consecrated on Saturday, the 11th June, at half-past three o'clock, by Comp. J. Hervey, the Grand Scribe E., as Z.; Comp. J. Boyd, as H.; Comp. J. Brett, as J.; and Comp. R. W. Little, Dir. of Cers. The musical arrangements will be provided by Comp. W. Dawson. Comp. G. King, jun., is the M.E.Z. designate; G. King, H.; and E. A. Baber, J.

THE paper to be read at the meeting of the Masonic Archaeological Institute on the 9th inst., is "On a new system of Mussulman Masonry," and on the 30th inst., on "The Phœnician Masons' Marks at Jerusalem."

THE Coryton and Rougemont Union Chapter of S.P.R. ✠ of H.R.D.M. will hold a Grand Lodge of Perfection, a Grand Council of Princes of Jerusalem, a Grand Lodge of the Knights of the East and West, and a Chapter of Rose ✠, at the Grand East, Exeter, on Tuesday next, the 7th inst. The business will be:—1. To inaugurate the union of the Coryton and Rougemont Chapters; 2. To affiliate the Princes of the Rougemont Chapter; 3. To appoint and invest the officers of the year. 4. To ballot for (and if approved) perfect candidates; 5. To make arrangements for carrying on the chapter. A banquet will be held at the New London Hotel, at five o'clock. Brethren intending to dine should communicate with the Recorder (*pro tem.*) Bro. S. Jarvis, Park-villa, Exeter.

TYLERS of Lodges, Janitors of Chapters, Equeries 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.

UNITED GRAND LODGE.

The Quarterly Communication of Grand Lodge was held at Freemasons' Hall, on Wednesday, the 1st inst. Precisely at the appointed time the procession entered the hall, and the Earl of Zetland, Past Grand Master, occupied the throne, supported by R.W. Bros. Thomas H. Hall, Prov. G.M. for Cambridgeshire, as Deputy Grand Master; Victor Williamson, as S.G.W.; Sir Richard M. Williams, J.G.V.; Sir A. W. Woods, G. Dir. of Cers.; J. Havers, P.G.W.; J. L. Evans, P. Board of General Purposes; A. J. McIntyre, G. Reg.; H. Lloyd, S.G.D.; J. Savage, P.G.D.; W. W. Beach, P.G.M. Hampshire and Isle of Wight; F. Dundas, P.G.W.; S. Tomkins, G. Treas.; J. Symonds, P. Assist. G. Dir. of Cers.; F. Roxburgh, P.G. Reg.; C. C. Dumas, Assist. G.D.C.; Hollon, G.S.B.; Rev. R. J. Simpson, P.G. Chap.; H. Browse, J. Hogg, and Cox, P.G.D.'s; W. E. Walmsley, P.G.S.B.; J. Creaton, P.G.D.; Thomas Fenn, P. Assist. G. Dir. of Cers.; W. P. Scott, P.G.D.; Farnfield, P. Assist. G. Sec.; Snell, P.G.D.; Stevens, P.G.W.; Mason, P.G.S.B.; W. Bradford, P. Assist. G. Dir. of Cers.; R. J. Spiers and H. Bridges, P.G.S.B.'s; H. Grissell and B.

Baker, P.G.D.'s; R. J. Bagshaw, Prov. Grand Master, Essex; Lord Limerick, Prov. Grand Master, Bristol; Revs. J. C. Martyn and W. F. Short, G. Chaplains; Revs. Sir J. W. Hayes, and — Ravenshaw, P.G. Chaplains; Hyde Pullen, William Young, and Joshua Nunn, P.G.S.B.'s; Joseph Smith, P.G. Purst., Sutton and Payne, J.G.D.'s; Brett, G. Purst.; Coutts, Assist. G. Purst.; Potter, P.G.D.; H. Empson, P.G.S.B.; E. E. Wendt, G. Sec. for German Correspondence; E. H. Patten, P.G.S.B.; C. Rawson, P. District Grand Master, China; E. J. Fraser, P.G.D.; J. Coward, G. Organist; and J. Hervey, G. Sec.

The following brethren were also present:—Bros. J. Bennett, W. Watson, Richard Spencer, George States, P.M.'s G. Stewards' Lodge; W. J. Gower, S.W., J. Saunders, and F. Bennoch, P.M.'s 1; E. J. Barron, P.M. 2; George Cordwell, P.M. 3; R. P. Middlemist, W.M. 5; F. Adlard, W. A. Hamson, and Henry May, P.M.'s 7; Simifred Frances, P.M. 8; Frederick Davies, P.M. 10; R. W. Stewart, W.M. 12; B. Starling, W.M., W. Williams, S.W., Samuel Gall, George Campion, William M. Bywater, Thomas S. Fox, George Cox, George Rill, J. H. Potts, and James Dix, P.M.'s 19; Thomas Meggy, W.M., H. M. Stoltenhoffe, and S. P. Norris, P.M.'s 21; Samuel May, W.M., George Johnston, J.W., W. H. Warr, and Mathew Cooke, P.M.'s 23; C. Bennett, P.M. 25; B. P. Dodd, P.M. 27; Charles Tighe, W.M., and James Horwood, S.W. 28; Webster Glynes, S.W. 29; Robert Shackell, S.W. 30; A. J. Church, W.M., J. Glaisher, S.W., William Smith, C.E., P.M. 33; J. W. M. Dosell and C. Hadley, P.M.'s 55; John W. Rucket, W.M. 66; W. Loewenstark, S.W. 73; H. Cary, S.W. 87; Henry F. Dumas, P.M. 99; Frederick J. Cox, W.M., J. H. Wynne, P.M. 101; William Jones, and B. Mallam, P.M.'s 108; W. Johnson, W.M. 134; E. Johnson, S.W. 140; H. Sadler, J.W. 147; W. M. Westall, and C. E. Prideaux, P.M.'s 165; Samuel Dawson, J.W., 167; J. W. Barrett, P.M. 169; Thomas Holland, J.W. 172; H. Thompson, P.M. 177; W. F. Jones, P.M. 181; H. W. Hensworth, W.M.; D. J. Drakeford, S.W. 190; J. W. Holmes, W.M.; D. Cubitt Nicholls, S.W.; W. J. Adams, P.M. 193; J. R. Sheen, P.M. 201; John Chamberlin, W. Litteaur, P.M.'s 205; Thos. James, W.M. 217; Robinson, P.M. 259; S. Rosenthal, P.M. 435; H. S. Levander, W.M. and A. Perrot, S.W. 507; John Daley, P.M. 511; J. Keuch, W.M. 538; A. D. Loewenstark and E. J. B. Bumstead, P.M. 548; H. Massey, P.M. 619; Henry Price, W.M., W. Clifton Crick, S.W., and E. Cox, J. G. Chancellor, and Thomas Turner, P.M.'s, 657; C. A. Cottebrune, P.M. 733; S. G. Foxall, W.M. 742; Samuel Mullen, W.M. 753; W. H. Harper, J.W. 766; Thomas Bartlett, W.M. 813; James Weaver, W.M. 862; Henry Marfleet, W.M., Frederick Drummond, S.W. 898; John Child, S.W. 901; James Griffen, J.W. 953; Peter Long, J.W. 1,150; A. C. Fowler, W.M. 1,158; John Sutton, J.W. 1,159; Henry Bartlett, J.W. 1,159; James Stevens, W.M., S. H. Wagstaff, J.W. 1,216; George Gee, S.W. 1,275; George King, W.M. 1,260; H. W. Lindus, W.M. 1,269; William Wigginton, W.M. 1,298.

The Grand Lodge having been opened, the minutes of the Quarterly Communication of the 2nd March were read and confirmed. The minutes of the Grand Lodge of the 27th April, and the minutes of the Grand Festival of the 14th May, were also separately read and confirmed.

The next business was the obligation, investiture, and installation of the Earl Carnarvon as Deputy Grand Master. The obligation being administered by Bro. Thos. H. Hall, the prayer being offered by Bro. the Rev. J. R. Martyn, G. Chaplain, the Earl of Zetland, performing the ceremony of investiture and installation. The Earl of Zetland then vacated the throne

which was occupied by the Deputy Grand Master, the Earl of Zetland taking his place as Past Grand Master.

The D.G. Master then announced that the M.W.G.M. had been pleased to appoint Bro. William Ough, late Grand Pursuivant, to take rank as, and wear the clothing of, a Past Grand Pursuivant.

The Scrutineers were then appointed to take the votes of the members of Grand Lodge for the election of brethren to serve on the Board of General Purposes. The Grand Deacons then distributed the ballot papers.

During the time occupied by the Scrutineers in taking the votes, the report of the Board of Benevolence for the last quarter which contained recommendations for the following grants, were read:—

The widow of the late Bro. J. W. M., of the St. George's Lodge (No. 431), North Shields	£50	0	0
Bro. J. C., of the Lodge of Fortitude and Old Cumberland (No. 12), London	50	0	0
The widow of Bro. R. R. N., of the Lodge of Three Grand Principles (No. 208), Dewsbury, Yorkshire	150	0	0

all of which were confirmed.

The following report of the Board of General Purposes was taken as read and approved.—To the United Grand Lodge of Ancient Free and Accepted Masons of England:—The Board of General Purposes beg to report that the Board of Benevolence having preferred a complaint against two brethren, viz., the W.M., and Bro. R. A. D. Bain, a Past Master of the Vitruvian Lodge (No. 87), London, for having been both present at the same time at the meeting of the Lodge of Benevolence on the 20th day of April last, in contravention of the law as laid down in the Book of Constitutions, both brethren were summoned to attend. It appeared that the W.M. was rightly in his place at the Lodge of Benevolence, and the Board therefore dismissed the complaint as against him. Bro. Bain admitted his fault, but said he had erred through ignorance, and had not voted. It appeared that the W.M. had cautioned him not to enter the lodge on the occasion in question. The Board therefore ordered him to be reprimanded for his offence against the law and cautioned him to be more careful in his behaviour for the future, and he was reprimanded by the President accordingly."

To the report is subjoined a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on the 13th May, 1870, showing a balance in the hands of the Grand Treasurer of £2,850 9s. 7d.; and in the hands of the Grand Secretary, for Petty Cash, £75.

The annual report of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, dated the 20th day of May, 1870, was laid before the Grand Lodge.

The report of the Committee on the Fund of Benevolence was then made as follows The Committee on the Fund of Benevolence beg to report that they have considered the terms of the certificate proposed by Bro. Joshua Nunn, P.G.S.B., to be sent in by every applicant for relief, referred back to this committee at the last Quarterly Communication of Grand Lodge, and recommend the same to be adopted, viz. :—

Certificate to be sent with every application for relief from the Lodge of Benevolence.

That the Master or visiting brother of a lodge recommending a case for relief at the Lodge of Benevolence shall certify in writing, under his signature, to the actual condition of the applicant, his age, profession or calling, means of subsistence, what aid he receives from his family, his future prospects, the

position he has held in the Craft, and any matter that may guide the Lodge of Benevolence in adjusting the distribution of relief from its funds. The application of widows or children to be accompanied with a like certificate so far as practicable, with the probable disposal of the funds if relieved.

Masters of lodges or visiting brethren are earnestly requested to forward the fullest particulars of each case, to enable the Lodge of Benevolence to relieve the applicants to the utmost extent of its means.

(Signed) JOHN M. CLABON,

Chairman.

The recommendation of the committee was adopted by Grand Lodge.

The appointment of the committee respecting the uniformity of working, deferred from the last Quarterly Communication of Grand Lodge, was brought forward by Bro. Stevens.

The subject was discussed at great length, and adjourned *sine die*.

Sir Albert W. Woods, Grand Director of Ceremonies, then announced that the scrutineers had completed their labours, and were prepared to report to the M.W.G.M. the result of the election of members to serve on the Board of General Purposes.

The scrutineers then entered Grand Lodge, and presented their report, which showed the following result:—

Bros. Raynham W. Stewart, W.M. 453; W. B. Bywater, P.M. 19; Samuel May, W.M. 23; Thomas Meggy, W.M. 21; John Monckton, W.M. 129; Edward Cox, P.M. 657; James E. Saunders, P.M. 1; Simeon E. Hadley, P.M. 55; H. W. Hems-worth, W.M. 190; J. A. Rucker, W.M. 66; Samuel Poynter, P.M. 902; Chas. A. Long, W.M. 25; E. J. Barron, P.M. 2; and F. Adlard, P.M. 7.

The M.W.G.M. then read the names of the other brethren nominated by the Earl de Grey and Ripon to serve on the Board of General Purposes, and also those of the Colonial Board, and the Committee of Management of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons.

The proposed motions, of which notices had been previously given, were then taken:—

i. By Bro. Raynham W. Stewart, W.M. No. 453—“That as the Freemasons' Hall and Buildings have been built out of the funds belonging to the Craft, that on and after the 24th June next, the respective rents now paid by the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows, the Royal Masonic Girls' School, and the Royal Masonic Boys' School, shall cease and determine, and that the same accommodation as now afforded them, in all respects, shall be continued for the benefit of such Institutions, free of all charge whatsoever.”

Bro. Stewart then announced that owing to the lateness of the hour and the small attendance, he considered it advisable, with the permission of the M.W.G.M., to withdraw it for the present, at the same time, placing it on the notice paper for the next quarterly communication of Grand Lodge.

ii. By Bro. R. W. Stewart, W.M. Lodge 453—“To call the attention of Grand Lodge to the want of proper arrangements for the admittance of brethren entitled to attend the Grand Lodge on the 14th of May last, and to the unseemly proceedings in the ante-rooms and lobby of the Hall, in order to prevent the recurrence of such a scene.”

On this motion being brought forward, the M.W.G.M. and Bro. Havers suggested its withdrawal, as the attention of the officers of Grand Lodge had already been called to the circumstances, and such precautions would in future be taken to prevent the recurrence of the confusion which resulted from the

unexpectedly large attendance. Bro. R. W. Stewart concurred. His object having been accomplished, he withdrew the motion.

iii. By Bro. John Udall, P.G.D.—“That the sum of £50 be given from the Fund of General Purposes. That the money be placed in the hands of the Secretary of the Asylum of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, to supply the inmates at Croydon with coals during the winter season.”

In the absence of Bro. Udall, Bro. J. Smith, P.G. Purst., with the permission of the M.W.G.M., put the proposition, which was, as usual, unanimously carried.

iv. By Bro. James Mason, P.G.S.B.—“That an organ be provided for and placed in Grand Lodge at an expense not exceeding £600, and that it be referred to the Board of General Purposes to make the requisite arrangements.”

This proposition was duly moved and seconded. It was opposed by the Grand Registrar, who referred to the report of the Building Committee, in which the subject of an organ was fully considered. It was opposed on the ground that to erect an organ in the hall would entail a great outlay and a continual expense would also be incurred. It was argued that the occasional use of the organ, perhaps only once in three months, would cause a great deterioration in the instrument, and a constant and large outlay to keep it in tune and repair, and that therefore it would be a waste money, and that a suitable instrument could be had for each occasion at an expense of about £6 6s. Other observations were made on the absurdity of the Grand Lodge appointing a Grand Organist and not possessing an organ. There was also allusion made to the miserable exhibition at the Grand Inauguration Festival, and the ridiculous effect of the music on that occasion. The objection on the score of expense of tuning and repairing and the other objections of the Grand Registrar were refuted by the Grand Organist, who explained that a small outlay by contract with the builder would ensure the instrument being kept in tune and repair, and that as to deterioration for want of use, a few hours' attendance on the day previous to its being required would suffice to put the organ into proper condition, and that therefore no apprehension of large outlay from this cause need be entertained. Several other brethren joined in an animated discussion on the subject, and finally the proposition was carried by a large majority.

The time having arrived (10 p.m.) for the closing of Grand Lodge, the further business on the agenda paper was deferred to the next meeting; the consideration of the proposition of Bro. Joshua Nunn, P.G.S.B.—“That the Book of Constitutions, so far as regards the Fund of Benevolence (with all the alterations, additions, and amendments), be printed in a separate form and sent to all Provincial and District Grand Masters, and Deputy Grand Masters, and to every lodge under the constitution of the Grand Lodge of England, to facilitate the business of the Lodge of Benevolence, and that Masters and Secretaries of lodges may not plead ignorance of the requirements therein contained,” was therefore postponed.

The appeals of Bros. George Bease and George Smithers were also deferred as on previous occasions.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

PERFECT ASHLAR LODGE (No. 1,178).—An emergency meeting of this lodge took place on the 24th ult., at the Gregorian Arms, Jamaica-road, Bermondsey. Bro. James W. Avery, the W.M., occupied the chair, and was supported by a numerous attendance of the officers and members of the lodge. Mr. C.

Joslin, introduced by Bro. Free, and Mr. John Hyde, by the W.M., were initiated, and Bro. Gardner was raised to the third degree, the ceremonies being as usual ably performed by the W.M. Lodge was closed, and the brethren spent a few hours together in great harmony. Bro. Heath, Prov. S.G.W. for Herts, on behalf of the visitors, said they were delighted with their reception at the Perfect Ashtar Lodge. The initiates returned thanks for the toast which was proposed expressly for them, and stated their pleasure at being received among such an agreeable body; and the W.M. acknowledged the compliment paid him by Bro. Elsworth in proposing his health. Some excellent songs were sung by Bros. Deering, Rose, Harding, and Seaman.

ACACIA LODGE (No. 1,309).—The brethren of this lodge met on Wednesday, the 17th ult., at the Sebright Arms, West Barnet Bro. F. Walters, W.M., in the chair. Mr. Kirby was initiated, and Bro. C. F. Hall, I.G., elected Steward for the Girls' School for 1871, making four Stewards from this lodge for next year. The list of Bro. Loc, S.W., on the last festival for the Girls' School amounted to £20. Five brethren were elected as joining members. One visitor was present, Bro. H. M. Levy, P.M. 188, who kindly took the chair of S.W.

PROVINCIAL.

BERKS AND BUCKS.

PROVINCIAL GRAND LODGE.

On Friday, the 27th ult., the annual meeting of the Provincial Grand Lodge of Berks and Bucks was held at the Assembly Rooms, Reading, where were assembled a large number of brethren, representing the different lodges in the province, and many visiting brethren from the surrounding provinces.

A meeting of the Finance Committee for the purpose of auditing the accounts of the Treasurer having been previously held, at one o'clock the Provincial Grand Lodge was opened by Bro. Sir Daniel Gooch, *Bart.*, M.P., the Prov. G.M., who was supported by his officers, as follows:—Bros. the Rev. Sir John Hayes, *Bart.*, P.G. Chap., D. Prov. G.M.; G. Botley, 414, Prov. S.G.W.; R. H. Gibbons, 209, Prov. J.G.W.; Rev. R. J. Simpson, 771, Prov. G. Chap.; C. Holden, 771, Prov. G. Treas.; W. H. Cave, 574, Prov. G. Reg.; W. Biggs, 1,101, Prov. G. Sec.; J. H. Pullen, 209, Prov. J.G.D.; R. C. Hurdley, 1,101, Prov. G. Supt. of Works; T. Strange, Prov. G. Dir. of Cers.; T. Blowers, 414, Prov. G.S.B.; J. Marriott, 209, Prov. G. Org.; R. Bradley, 414, Prov. G. Purst.; G. Brown and J. Cross, Prov. G. Stewards. The following P. Prov. G. Officers were also present:—Bros. C. Smith, P. Prov. S.G.W.; G. Stacey, P. Prov. G. Reg.; E. Morland, P. Prov. G. Dir. of Cers., W.M. 945; E. Hodges, H. Dalmaine, P. Prov. J.G.D.; J. Weighman, P. Prov. G.S.B.; J. H. Jenkins, P. Prov. G.W. Amongst the visitors were:—Bros. W. B. Beach, Prov. G.M. Hauts and Isle of Wight; John Hervey, G. Sec.; R. J. Spiers, D. Prov. G.M. Oxon; Belcher, Prov. G.S.B. Oxon; F. Binckes, Sec. Boys' School.

The minutes of the last meeting of the Provincial Grand Lodge were read and confirmed, and Bro. C. Holden was re-elected as Prov. G. Treas. The report of the committee appointed for the revision of the by-laws was presented. The report of the Finance Committee was also presented, which proved satisfactory, when the Provincial Grand Secretary presented his report as to the condition of the lodges in the province.

The R.W. Prov. G. Master then proceeded with the appointment and investiture of his officers, which were as follow:—Bros. Rev. Sir John Hayes, D. Prov. G.M.; H. Dalmaine, 945, Prov. S.G.W.; T. Medley, 840, Prov. J.G.W.; Rev. D. Fidler, 591, and Rev. T. Barker, 574, Prov. G. Chaps.; Caleb Holden, 771, Prov. G. Treas.; H. H. Hodges, Prov. G. Reg.; W. Biggs, 1,101, Prov. G. Sec.; J. Weighman, 1,101, Prov. S.G.D.; W. Howison, 414, Prov. J.G.D.; A. L. Taylor, 591, Prov. G. Supt. of Works; J. Strange, 209, Prov. G. Dir. of Cers.; J. Holmes, 771, Prov. G. Assist. Dir. of Cers.; B. Cross, Prov. G.S.B.; Mortimore, 948, Prov. G. Org.; G. Bowyer, 574, Prov. G. Purst.; Bros. E. J. Trendall, R. Belcher, and W. Biggs having served as Stewards representing the Provincial Grand Lodge at the several festivals of the Masonic Institutions, were respectively presented by the Prov. G.M. with the Charity jewels, which were accompanied by some words of well merited compliment to those brethren for the service they had rendered in the cause of the various Institutions.

At the banquet, which was served in the Town-hall, about one hundred brethren sat down at four o'clock, and on the cloth being cleared, the W.M. proposed the usual loyal and Masonic toasts, which were enthusiastically and appropriately responded to. That of the Grand Officers by Bro. Hervey, and the Masonic Charities by Bro. Binckes, who, as usual, embraced the opportunity of dilating upon the usefulness of the Charities in general, and the Boys' School, which he represented, in particular. Some excellent vocal and instrumental music, under the direction of Bros. Marriott, Gedge, Distin, and Strickland, greatly added to the pleasure of the occasion, and the brethren separated at an early hour in order to reach their respective trains.

DEVONSHIRE.

TOPSHAM.

PROVINCIAL GRAND LODGE AND CONSECRATION OF BRENT LODGE (No. 1,284).

The consecration of this lodge was fixed and took place on Tuesday, the 31st ult., Bro. Col. Brent, of Woodbury, being the W.M. designate.

A somewhat novel feature in the establishing of a new lodge was here introduced, the ceremony of consecration taking place simultaneously with the dedication of a new hall, or lodge-room, which stands on a plot of ground adjoining the Globe Hotel. Its position in connection with the adjacent buildings is such that no attempt has been made to give the structure an imposing appearance on the outside, but it has a tasteful, beautiful, and costly interior. The hall is 50 feet long by 25 feet wide, and 20 feet high. At the east or upper end of the room are the W.M.'s chair, dais, and canopy. The chair and canopy is a handsome piece of work, said to have cost £50. The back is finely carved, and adorned with a representation of "the All-Seeing Eye," and the usual Masonic emblems. The seat is of crimson leather. The canopy is supported on square fluted columns in white and gold, with Corinthian capitals, and over the canopy, on a crimson panel, are placed the Brent Arms, with the motto, "Metuenda corolla draconis." At the west end of the room is the S.W.'s seat, and on the south side is that of the J.W., each fronted with a small triangular table representing white marble, and standing on a pedestal of three steps covered with chequered cloth to correspond with the carpet. On the north side of the room is a handsome chimney-piece of Beer stone, finely carved, surmounted by the Brent Arms. The room is well lighted by brilliant gilt gas burners, suspended from tasteful bosses on the panels of the ceiling, while corresponding bosses adorn the line of cornice round the spring of the roof. The windows, which are Roman shaped, are partly filled with crimson, purple, and violet glass. The "tracing-boards," representing some of the inner and outer scenes of a Masonic lodge, are considered to be among the finest in Devonshire. There are ante rooms and an entrance hall fitted up with equal regard to appearance and taste. The architect of this building is Mr Harbottle, to whom also the credit is due for much of the admirable decoration; the builder is Mr. John Moass, of Exeter, who also supplied the seats and other moveables. The Grand Master's chair and canopy were designed and carved by Mr Sendell, of Castle-street, Exeter, who has also executed all the wood-carving of the ceiling, and supplies the oak chairs provided for the S.W., J.W., P.M., Secretary, and Treasurer, as well as the table; a prettily-toned harmonium with which the room is furnished was supplied by Mr Godolphin. The warrant frame has been made by the Messrs. Rowden from an old piece of oak, taken from the destroyed tower of St. Mary Major's Church, Exeter.

The ceremony was very numerously attended, the following having assembled at the lodge:—Bros. the V.W. the Rev. J. Hynsley, M.A., Prov. G.M.; V.W. L. P. Metham, D. Prov. G.M.; R. G. Brent, P.M. 650, Prov. G. Treasurer; W. Scott, Prov. G.D.; E. Davies, S.W. 1,099; George W. Burdon, W.M. 303; Captain Dick, P.M. 1,181; C. Leigh, W.M. 1,205 (Stonehouse); J. Dickinson, Chap. 1,125; C. H. Law, P.M. 97, P. Prov. S.W. (Herts); S. R. Force, P. Prov. G. Dir. of Cers.; H. L. Brewster, W.M. 1,254, P.P.C.; Henry W. Hooper, S.W. 1,255; John Hutchings, 2nd Royal Regiment Lodge; Jethro Tucker, J.W. 1,254; Henry Bale, P.M. P.P.W.; P. Silvester, 105; John Kenshole, 39; S. S. P. Blight, P.M. 39, 1. Prov. G. Org.; Thomas Olliver, S.W. 328; H. S. Gill, 1,124; J. K. Pendray, 444; E. Middleton, 710; J. H. Elliott, 710; W. S. Carle, 1,254; J. Gould, W.M. 444; John Gambell, P.M., P. Prov.

G. Assist. Dir. of Cers. 223; P. F. Luke, 144; C. Hooper, 144; E. Elford, 970; F. Colden, 710; A. B. Niner, J.W. 710; J. Lakeman, P.J.D. 156; G. P. Ward, P.M., P.G.P. 303; A. Baily, J.W. 444; W. Shephard, 39; R. W. Fulford, 120, P. Prov. G. Reg.; J. E. Shanks, S.W. 189 and 1,025; J. I. Orchard, 164; W. H. Geachias, P.M. 39, P. Prov. G.S., P.G.D.; H. Bartlett, P.S.W. 710, P. Prov. G. Dir. of Cers.; A. Soper Hexter, P.M. 112, P. Prov. G. Org.; W. Godolphin, 710; G. Evans, S.W. 1181; G. Glandfield, W.M. 328, P. Prov. G.S.D.; J. Strapp, P.M. 33, P.G.S.; W. Easton, P.M. 39, P.G.S.; J. Clench, P.M. 444; W. L. Quick, P.G.W. 39; J. Stephens, jun., I.G. 710; James Northam, S.W. 710; S. Blacking, 710; C. T. Force, P.M. 444; Thomas Chudleigh, 710; H. M. Bartlett, P.M. 304; P. C. Gidley, S.D. 112; St. Leger Lousada, 164; W. Furze, 39; J. Crocker, Tyler 710; W. Pearne, P.G.S. 421; E. Furze, W.M. 421; T. Davey, S.G.W. Devonshire; E. Blight, 189; W. D. Moore, P.D. Prov. G.M. 112; H. B. Stark, P. Prov. G. Org.; R. Redway, P.M.; S. V. Narrin, 109; W. T. Blake, 106; J. Spetigue, P.M. 106; W. Sherwin, J.D. 106; J. P. Heath, 39; J. Melhuish, 106; H. Scott, S.W., 372; W. E. Gifford, 106; J. P. Melhuish, 106; L. C. Horne, 106; J. Foster, 106; C. Adams, S.D. 39; G. Bishop, 106; Shrimpton, 106; G. G. Mitchell, P.M. 20, and 1,247, P. Prov. G. Org.; J. Bristow, P.G.M. 446; G. Heath, P.M. 710; Thomas Gardner, P.M. 39; G. Tweed, S.W. 847; F. Horspool, J.D. 1,254; N. T. J. Haydon, S.W. 1,138; A. L. Luke, 39; T. Higgs, 106; H. Hopkins, P. Prov. S.G.W.; P. W. J. Warwickshire, P.M. 43 and 958; C. Langdon, 1,254; W. Knott, J.D., 372; L. D. Westcott, W.M. 80; S. Hodder, Steward 1,284; W. E. Williams, J.D. 1,125; W. H. Stafford, S.D. 710; J. Stroud Short, 303; S. Williams, 302; E. Brice, 39; R. W. Head, W.M. 112; G. H. S. Yates, Prov. J.G.W., 1,138; H. Manier, 53, Bath; J. Page, P.M. 372; R. C. J. Stocker, 122; R. L. Lloyd, 1,138; T. B. Gibbs, 252; J. N. Martin, 611; A. Bodley, 39; Henry Willey, 112; W. Lambie, 1,138; John Moass Lee, 39, J.W. 1,284; James Stile, S.D. 1,254, I.G. 1,284; John Way, W.M. 39; J. Hawton, P.M. 1,091, W.M. 954, Prov. G. Dir. of Cers.; W. Dymond, 39; W. Cann, P.G.T.

The lodge was opened in the first degree, and the Prov. G. Secretary announced to the Prov. G. Master (Rev. J. Huyshe) that it desired to be duly constituted and consecrated in ancient form. The warrant from the M.W. the Grand Master having been read, the brethren of the new lodge signified their assent to the officers named in that document. The Prov. G. Master then pledged the W.M. (Col. Brent) and officers to obey the constitutions, &c., and then declared the Brent Lodge to be regularly and duly constituted. After the usual formalities, the Prov. G. Chap. (Rev. W. L. Pope, D.D.) delivered the opening invocation, and afterwards read a portion of Holy Scriptures. The Prov. G. Master next delivered an invocation, and afterwards offered a prayer. The Dep. Prov. G. Master, Bro. L. P. Metham, P.G.D. of England, afterwards delivered the following oration on Masonry:—

"Right Worshipful Sir and Brethren,—Could our ancient brethren, that small and happy band of brothers, who first taught and practised Freemasonry, look upon the noble and majestic tree which, in the lapse of ages, has grown from the little seed they sowed with so much confidence, and tended with so much care; could they drink again of the refreshing waters of that little rill they guided and protected until it has swollen into a mighty river, making the arid desert laugh, with varied plenty crowned, they would see with delight that their works had followed them. They would have felt that the unselfish and noble institution they founded had progressed and matured as only human institutions can progress and mature which have their foundations laid deeply and solidly in correct principles. Could they have accompanied us to-day into the House of Prayer, they would have seen, as they would have desired to see, that while the brotherhood profess no more than that theirs is a peculiar system of morality veiled in allegory and illustrated by symbols, yet it is not that false morality which professes to be independent of all religious convictions, but rather that pure and simple morality which is the willing handmaid of the most exalted conceptions of the deity. From that book from which the preacher must draw his inspiration, and which is always open in our Lodges, Masons learn a lesson of daily admonition, instruction, and also of encouragement. Nearly fifty generations of men passed away while the bible was being written. Legislators, kings, priests, generals, judges and shepherds were its authors. In poverty, in wealth, in conflict and in peace, in the palace or in exile, each in turn raised his voice as he was directed by holy inspiration: in words as varied as their rank

and age they all bent their energies to compose that wondrous epic. They never faltered in their hope or expectation, even in adversity, imprisonment, or the flames, or in the den of lions, that a new Jerusalem would be founded, in which Jew and Gentile, Scythian and Barbarian, bound and free, should claim an equal heritage. No other writing can be shown which, composed through so many successive ages, points ever to one definite end and object. Without seeking for a moment to raise moral perception to the same level as spiritual inspiration, we may claim that our ancient brethren in like manner never faltered in a steadfast belief in the solemn integrity of their mission to create a common bond of brotherhood which should banish division and strife, narrowness and sectarianism, and teach men to live together in that "charity which is the bond of perfectness." Their motto, "Multæ terricolis lingua, mæconice una." They looked down the long vista of coming ages from the time when, instead of man being arrayed against man in national and private strife, the words of our poet brother should be realised, and

"Man to man the world o'er
Shall brothers be, and a' that."

And none, I think, who look at the signs of the times; none who read history aright, can fail to see that every hour adds to the conviction that humanity will some day throw off much of its baser attributes, and approach nearer and nearer to its Divine model. And that time will advance more rapidly if Masons are true to themselves and to their Order. None could have witnessed the magnificent spectacle displayed by Grand Lodge but a few days ago, when the Grand Master and his Deputy were installed, without the conviction forcing itself on his mind that if the representatives who were there from every rank in life, from the Prince next to the throne down to the artisan from the workshop, would themselves lead the lives of true Masons, and both by precept and example disseminate the godlike principles of our Order, there would be seen, perhaps even in our own generation, the lever which shall morally move the world. Worshipful Master and brethren of the Brent Lodge, I would exhort you, in the name of the Craft, so to demean yourselves both within and without the lodge, which has to-day been consecrated for your use, that you may add an impulse and a weight to this progress.

The W. Bro. concluded by reading an address delivered at the dedication of a church in Calcutta, by Keshub Chunder Sen, the great Indian reformer.

The usual Masonic service was afterwards gone through, in which Bro. Hexter acted as Org., and the following as vocalists:—Bros. Godolphin and Horspool (alto), Cross, Long, Furze (tenor), Rouse, Shears, and Ware. After the formalities had been gone through, a procession was formed, which, headed by two bands of music, proceeded through the principal street of Topsham, and returned to the parish church, where Divine Service was held. There was a very large congregation, including many who did not belong to the Masonic Order. The sermon was preached by the Rev. Bro. J. Dickenson, of Tiverton, who selected for his discourse the latter part 37th verse 10th chapter St. Luke—"Then said Jesus unto him, go and do thou likewise." The sermon was a very appropriate one, the preacher pointing out the duty of one man to his neighbour. He remarked that they were that day met to open a lodge in that town, where would be carried out the grand work of Freemasonry, by the principles of which they were united in a bond of affection. By their principles they drew together men of the most distant countries, so that in every nation it might be truly said Masonry would find a friend, and in every clime a home. There was, he reminded his congregation, no strife or animosity allowed to exist in a Masonic Lodge, for all were bound together by the tie of brotherly love and friendship. At the conclusion of the sermon, the usual collection was made, and the procession returned to the Lodge. In the afternoon the brethren dined together in a large room on the premises of Messrs. Holman, shipbuilders. Upwards of 180 brethren were present.

ISLE OF MAN.

ATROLE LODGE (No. 1,004).—On Tuesday, the 24th ult., a special emergency was held of this lodge, under the presidency of Bros. R. Tuton, W.M., S. Webb, S.W., and W. Harris, J.W., for the purpose of initiating Mr. J. J. Quine and Mr. W. Cole, which ceremony was respectively performed by the W.M., and Bro. G. M. Lofthouse, P.M., after which, at the request of the W.M., Bro. James Hamer, P.M., assisted by Bros.

W. T. May, P.M., C. Lædham, P.M., and the officers of the lodge went through the whole of the seven sections of the first degree, to the great gratification of the brethren present, the lodge was then closed, and adjourned to supper and separated in peace and harmony at an early hour.

TYNWALD LODGE (No. 1,242).—On Wednesday, the 25th ult., the regular meeting of this lodge, was held at their rooms in Athole-street, under the presidency of Bro. Harwood, W.M., (who had been present at each of the previous meetings), the business being the raising of three brethren to the third degree, which was performed (at the request of the W.M.) by Bro. G. M. Lofthouse, P.M., of the Athole Lodge No. 1004, in a most marked and admirable manner, the lodge was then closed to the second degree, when Bro. James Hamer, P.M., (who with the remainder of the deputation from Liverpool were present), delivered the beautiful lecture in the second degree in his usual excellent manner, the lodge was then closed to the first degree, and then finally in brotherly love, peace, and harmony.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—On the evening of Wednesday, the 18th ult., after the conclusion of the Masonic ceremonies in laying the foundation stones of the churches of St. Paul and St. Mark, an emergency meeting of this lodge was held, which was numerously attended. The business was to raise Bros. Sir Henry St. John Halford, *Bart.*, A. Pell, *M.P.*, and Charles Stuart Thomson. The lodge having been opened up to the second degree, those brethren passed the usual examinations, after which they retired. The lodge was then opened in the third degree, when Bro. Toller, the W.M., raised Bro. Pell to that sublime degree. The Prov. G.M., Bro. Kelly, then raised Bro. Sir H. Halford, after which the W.M. resumed the duties of the chair, and raised Bro. Thomson; and, finally, gave the traditional narrative, the lecture on the tracing board and the working tools. The lodge was then closed down in the three degrees.—The regular monthly meeting of the lodge was held at the Freemasons' Hall, on Monday, the 23rd ult., for the election of W.M. and other business. Bro. Toller, W.M., presided, supported by P.M.'s Kelly (Prov. G.M.), Duff, Rev. John Spittal (Prov. G. Chap.), and W. B. Smith. All the officers were in their places except the I.G., and there was a numerous attendance of members and visitors. The preliminary business having been completed, the W.M. proceeded to raise Bros. Torne and Goss to the third degree, in his usual most efficient manner. There was a third candidate due for the third degree and also one for the second, but they were unable to attend. The lodge having been closed down to the first degree, Bro. Duff, I.P.M., proposed, and the Rev. Bro. Spittal, P.M., seconded, and it was carried unanimously, that a resolution be recorded on the minutes of the lodge, expressive of the deep regret of the members at the great loss which the lodge and the province have sustained by the melancholy decease of that most estimable brother, the late Earl Howe, P. Prov. G.M., and one of the founders of this lodge. The W.M., Bro. Toller, in supporting the proposition, announced to the lodge that in his capacity of Prov. G. Secretary, he had conveyed in writing to the other Masters of lodges in the province the Prov. G. Master's directions for the members of these lodges to wear Masonic mourning for the space of six months, as a tribute of respect to the memory of the late Prov. G. Master, and he instructed the Secretary to record the same on the minutes. A ballot having taken place, Bro. Buzzard, S.W., was duly elected W.M. for the ensuing year, and the festival of the lodge was fixed to take place on St. John's-day. In the temporary absence of Bro. Toller on the motion of the Prov. G.M., seconded by Bro. W. B. Smith, P.M. and Treas., and carried unanimously, six guineas were voted for the purchase of a P.M.'s jewel, or otherwise, as a token of personal esteem and of gratitude to Bro. Toller, for the very admirable manner in which he had discharged his duties as W.M. for the past year. Testimony being made to the fact that never had the chair been better filled than by its present occupant, whilst his personal good qualities and his modesty of demeanour, have gained him the esteem of every brother of this and of the sister lodge in the town. Four gentlemen having been proposed for initiation, and a revision of the by laws of the lodge having been agreed upon, the lodge was closed and the brethren adjourned to refreshment.

The Marquis of Westminster has promised £100 towards purchasing the Baily Hill, at Mold, for the public.

SCOTTISH CONSTITUTION.

GRAND LODGE.

The quarterly communication of this ancient body was held in Freemasons' Hall, Edinburgh, on Monday, the 23rd ult., when the R.W. Substitute Grand Master, Bro. Henry Inglis, of Torsoce, occupied the throne in the absence of the M.W. Grand Master, the Earl of Dalhousie. Bro. W. Mann, S.G.W., was present, and Bro. W. Officer officiated as J.G.W. Grand Lodge was very numerously and efficiently attended, and having been opened in due form, and the ordinary routine business transacted, Bro. Capt. Henry Morland was appointed Prov. G.M. of Western India, the office having been vacated by the resignation of Bro. Dr. Barton. Bro. Captain Morland, being in attendance, was ushered into Grand Lodge with full honours, and invested with the regalia of his office with becoming solemnity, the R.W. Substitute Grand Master performing the ceremony of installation in a very effective manner. The Three Globes Grand Lodge of Germany having conferred the honour of honorary member of that body, as also representative thereof at the Grand Lodge of Scotland on the R.W. Bro. H. Inglis, this opportunity was embraced for the reception of the commission, and the R.W. Substitute Grand Master having retired, the chair was occupied *pro tem.* by the S.G.W., Bro. Mann. The appointment having been confirmed, Bro. Inglis was, on his return to Grand Lodge, received with every mark of honour and esteem, and was invested with the dignity of his new office amid the acclamations and congratulations of his brethren. A commission from the Grand Lodge of Denmark, appointing the Right Hon. Viscount Strathallan as their representative at the Grand Lodge of Scotland, was also received and confirmed.

CANADA.

HAMILTON.

ST. JOHN'S LODGE (No. 40).—At the regular meeting of this lodge held on Thursday evening, the 21st April, there was a very large gathering of the brethren at their lodge room, it having been arranged by the committee appointed at a previous meeting, with full power to prepare some suitable token of esteem and regard to be presented to Bro. T. B. Harris, for his many and valuable services rendered to the lodge, that the presentation should take place on this regular meeting. Bro. Isaac P. Wilson, the D.D.G.M. for the Hamilton District, being present, paying an official visit to the lodge. There were likewise present, in addition to the D. Dist. G.M., a great many distinguished brethren from a distance, amongst whom were:—Bros. Richard Bull, P.D.D.G.M.; Dr. Browse, of Prescott (President of the Medical Council); Dr. Mostyn, P.D.D.G.M., of Almonte; Dr. W. H. Day, P.D.D.G.M., of Trenton; Dr. Adam, of Toronto; E. Mitchell, W. W. Pringle, and W. T. Munday; W.M.'s of the other city lodges; Bros. W. Reid, C. W. Smith, R. White, A. G. Jones, Stoney Creek; H. G. Vanstadden, Strathroy; Bros. Dr. Lavell, of Kingston; Dr. Allan, of Brantford; Dr. Agnew, of Toronto; and Dr. Carson, of Whitby, and about 100 other brethren. Bro. Harris having, by request of the D.D.G.M., proceeded with the regular business of the lodge, amongst which was the introduction of two candidates, and the ceremony of initiation having been completed, the R.W. D.D.G.M. was pleased to address the brethren present, and complimented the lodge on the correctness of the work and the efficiency of its officers, and then intimated to the presentation committee that the lodge was ready for their report. Bros. C. R. Smith, S.W.; T. Hill, J.W.; A. Rutherford, Sec.; W. Bell, I.G.; and D. McKillop, members of the committee, approached the dais, and presented Bro. T. B. Harris with a very complimentary address, expressive of the esteem in which he is held by the fraternity, and the very great obligations the Craft are under to that brother for his labours in their behalf for the past twenty-two years, seventeen of which he has continued to hold official position as a ruler in the Craft. The address was very elegantly engrossed on vellum, the work being most artfully performed by Mr. Wm. Bruce. It was accompanied by a very valuable and elegant Past 1st Principal's jewel, of solid gold, set with rubies and diamonds, manufactured by Bro. J. Belling, and had the following inscription engraved on it, "Presented by St. John's Lodge, No. 40, A.F. and A.M., to R.W. Bro. Thomas Bird Harris, as a mark of affection.

esteem, and appreciation of his many valuable services to the lodge. Hamilton, Ont., 21st April, 1870." Bro. Harris gracefully acknowledged the compliment, referring to another souvenir about fifteen years previous, when he had been the recipient of a similar favour at their hands. He assured the brethren that his efforts on behalf of Masomy had been to him a labour of love; that in the future, as in the past, they might rely on any effort in his power for the good of the Craft, and the extension and diffusion of its noble principles. We very sincerely congratulate our R.W. brother on this token of the deserved appreciation of his Masonic labours by the fraternity in this city. The compliment is well deserved; and the fact that the Masters of all the city lodges, and so many others of the fraternity assembled, with the members of the lodge over which he presides, to do him honour, is evidence that the kindly feeling expressed in the address is confined to no one lodge, but is joined in by the fraternity generally. After the lodge was closed, the brethren adjourned to Bro. Lee's restaurant, where a capital supper had been prepared by the committee, and its being the expressed wish that Bro. Harris should be their guest, the honours of the chair were ably discharged by Bro. E. Mitchell. Altogether, it was a red-letter day with the Masons, whose enthusiastic admiration for their R.W. brother they always delight to give expression to.—*Craftsman.*

AUSTRALIA.

NEW SOUTH WALES.

INSTALLATION OF THE R.V.W. BRO JAMES SQUIRE FARNELL, J.P., M.L.A., AS PROVINCIAL GRAND MASTER OF THE I.C.

On Monday, March 14, R.W. Bro. James Squire Farnell, J.P., M.L.A., was formally installed as Provincial Grand Master of the Free and Accepted Masons of New South Wales, under the Irish Constitution. The installation took place in the Masonic Hall, York-street; the R.W. Bro. John Williams, J.P., Past District Grand Master under the English Constitution, officiating at the impressive ceremony, which was conducted according to the ancient and established usages of the above-named mystic fraternity. The P.D.G.M. was assisted by the three Prov. Grand Lodges—English, Irish, and Scotch. Most of the leading members of the Craft were present, the brethren under the English and Scottish Constitutions assembling on the occasion, in proof of their goodwill and cordial sympathy with their brothers under the I.C. Every influential member of the Order under the Irish Constitution, resident in Sydney, was in attendance. Probably not fewer than 300 Masons took an actual part in the ceremony.

The Provincial Grand Lodge was opened at about 4.30 p.m., Bro. John Williams in the chair; Bro. F. McLean as Provincial Grand Senior Warden, and Bro. James Williams as Provincial Grand Junior Warden. The various members of the different lodges having assumed the places assigned to them in the Great Hall (which was properly prepared for the occasion), the Provincial Grand Lodge was opened in the first degree, a long, appropriate, and affecting prayer being offered up by the Provincial Grand Chaplain, the Rev. Bro. C. C. Kemp. On the dais at the eastern end of the hall were the chief Masonic officers present. The R.W. Past District Grand Master, Bro. Williams, was supported on his right by the R.W. the new Provincial Grand Master, Bro. J. S. Farnell, having on his left the R.W. the Past Provincial Grand Master, I.C., George Thornton, J.P. Next to Bro. Farnell sat Bro. E. O. Smith, the Deputy District Grand Master of the E.C., and near that gentleman the District Grand Secretary, Bro. John A. Matthews. Bros. F. B. Davidson, M. Israel, J. W. May, R. Driver, and other distinguished Masons. To the left of the chair, next to the P.P.G.M. Thornton, I.C., sat the Acting Provincial Grand Master, Bro Sedgwick, of the Scottish Constitution, P.P.D.G.M. Bro. J. W. Guise, I.C., and Bros. John Clarke, J. Wearne, M.L.A., W. Tunks, J. Jamieson, F. Gale, R. W. Moore, H. Dobson, W. Vial, H. Priestly, W. Amner, and other members of the Craft. Ranged along the eastern wall, by the side of the harmonium, were Bros. Levey, Hodge, and several other gentlemen, whose vocal efforts added very greatly to the very pleasing effect of the ceremony.

After the prayer of the Provincial Grand Chaplain, an anthem was sung by the choir.

The Entered Apprentices and Fellow Craft brethren were then successively called upon to retire as the P.G.L. passed to the second and was raised to the third degree; after which the P.D.G.M. Williams called upon the Provincial Grand Secretary (Bro. J. B. Jackson) to read the letters patent of the Provincial Grand Master of Ireland, his Grace the Duke of Leinster. The Provincial Grand Secretary read the patent accordingly. By it Bro. James Squire Farnell was, in accordance with the expressed desire of the brethren in the Irish Constitution in New South Wales, nominated and appointed to be Provincial Grand Master of New South Wales (I.C.) on the retirement of Provincial Grand Master George Thornton. The P.D.G.M. having received the patent, and satisfied himself as to its contents, and as to the seal and signature, said that by virtue of that document he and all Masons were bound to recognise Bro Farnell as the Provincial Grand Master for New South Wales in the Irish Constitution. The newly-appointed Provincial Grand Master was then "presented" from the west, and the obligation was administered to him by the P.D.G.M., who next proceeded to invest the P.G.M. with the splendid insignia of his office.

The Provincial Grand Master was then placed in the chair, and duly saluted in the east, the west, and in the south. During the salutation of the P.G.M. (who was conducted round the circle by the Installing officer, and P.D.P.G.M., Bro. J. Clark, preceded by the P.G. Dir. of Cers.) the choir sang an anthem.

The newly-appointed P.G.M.'s first act in the chair was to confirm the appointments of the Provincial Grand Lodge.

The P.G.M. was then proclaimed by the Installing officer in the east, in the west, and in the south—the brethren saluting as they passed. Solemn music was played as the members of the Order went by the chair. The P.G.L. was then lowered to the first degree, and the F.C. and E.A. brethren were readmitted.

The Installing officer, in a few earnest and brotherly words, addressed the P.G.M., and expressed the satisfaction which he felt at seeing him raised to so distinguished a position in the Craft.

Bro. Farnell, P.G.M., acknowledged his obligations to all the brethren, and described his vivid sense of the responsibilities which had been thrown upon him by the acceptance of that office, to which he had been called. He had not sought it, but had been willing to accept it when he found it was the general wish of his brethren in the Irish Constitution that he should so do, after the retirement of their P. Provincial Grand Master, their esteemed Bro. Thornton, whom they were proud to see again present amongst them. That brother had resigned his high office when his affairs had obliged him to return for a while to the mother country; and he had resigned because he feared lest in his absence the interests of the Order might suffer. The P.G.M. proceeded to address the brethren, at some length, on the end and object of Freemasonry; insisting strongly on the moral beauty of the system, and its numerous advantages. He was most anxious that an United Grand Lodge should here be established, and he hoped that his tenure of office might possibly enable him to do somewhat to advance so desirable an end. He should like to see an Australian Grand Lodge, believing they were quite able to manage their own affairs, especially as their interests as Masons in this part of the world were all very closely identified. Until that union was effected, he would do all that he could to co-operate with Masons of other Constitutions.

The Past Provincial Grand Master, Bro. George Thornton, explained the reason why he had retired from the high office of P.G.M. of the I.C. It was not from indifference to the interests of Irish Masonry, or Masonry under any Constitution whatever, but simply because he feared lest his absence from this colony might prove to be injurious to their Masonic interests. He should always remain warmly and cordially identified with Freemasonry, as a private member; and he would show himself a working member on his return from his next intended visit to England.

The Provincial Grand Lodge was then closed, the brethren leaving the hall whilst the National Anthem was played by the accompanist.

The banquet, in celebration of the installation of the Provincial Grand Master of New South Wales, under the Irish Constitution, took place in the Masonic Hall in the evening at eight o'clock. About 150 brethren, all in Masonic Craft regalia sat down to table. Beside the Provincial Grand Master Farnell sat the D.D.G.M., Bro. E. O. Smith, E.C., and the Acting Provincial Grand Master Sedgwick of the S.C. Near these gentlemen were

Bros. R. W. Moore, W. Godson, H. Dobson, W. Vial, J. A. Matthews, J. B. Jackson, J. Clark, J. Small, and M. Israel. The side tables were both well filled. The D.G.M., Bro. A. T. Holroyd, and P.D.G.M., Bro. John Williams, were not present, being unfortunately unable to attend.

The Right Worshipful the Chairman (P.G.M. Farnell) proposed "The Queen."

The toast was received with loud cheers, the National Anthem Anthem being sung with much loyal energy and power by the assembled brethren.

The R.W. Chairman proposed "The Health of the Most Worshipful the Grand Master of Ireland, the Duke of Leinster." He said that his Grace the Grand Master of the Freemasons in Ireland for nearly half a century, and had made himself conspicuous for the energetic action and discriminating interest he had always evinced on behalf of the Craft. The Most Worshipful was now getting into "the sere and yellow leaf," and they could not, in the ordinary course of events, expect that the Order would long continue to have the benefit of his wisdom and experience in Masonry; but they would, nevertheless, drink heartily to the health of one who was not only a high personage, but a man who had always proved himself to be a working Mason amongst the Masons of Ireland. The brethren of the order at large, and particularly the brethren of the Irish Constitution, felt highly honoured at having such a Grand Master as the present Grand Master of Ireland. His Grace's deeds spoke for himself, and he wished he might long be spared to them.

Drunk with Grand Lodge honours.

The R.W. Chairman proposed "The Health of his Excellency the Governor. His Excellency was the representative of her Majesty in this colony, and was, from his office, and from his personal merits, fully entitled to this honour at their hands. If his Excellency was not a Freemason, and he (Bro. Farnell) believed he was not, the sooner his lordship became one the better. From what he had seen and heard of his Excellency, he believed him to be a worthy representative of their beloved Queen.

Drunk with marks of applause.

Air: "The Fine Old Irish Gentleman."

The R.W. Chairman proposed "The Most Worshipful the Grand Masters of the English and Scottish Constitutions." If he had had occasion to speak in terms of well deserved praise of their Most Worshipful brother the Duke of Leinster, he must speak in equally high terms of the Most Worshipful the Grand Masters of the English and Scottish Constitutions. The R.W.M. then proceeded, more especially, to refer to the M.W. the Earl of Zeiland (so long Grand Master of the English Constitution), and to the Earl of Dalhousie, who had so worthily succeeded the Earl of Athol as Grand Master of Masons in Scotland. He called upon them all to drink to the healths of the Most Worshipful the Grand Masters of the English and Scottish Constitutions.

Drunk with appropriate Masonic honours.

Bro. E. O. Smith, D.D.G.M. (E.C.), rose to propose "The Health of the R.W. the Provincial Grand Master of the Irish Constitution. He said it had become his duty and his privilege (in the unavoidable absence of the District Grand Master of the English Constitution) to propose that toast, which he doubted not would meet with a ready acceptance at their hands. The toast he invited them to drink was the health of Bro. James Squire Farnell, the R.W. Provincial Grand Master of the Masons of New South Wales under the Irish Constitution. The V.W. brother pronounced an eloquent eulogy on the R.W.P.G.M., who through his intelligence, his assiduity, and his devotion to Masonic lore, had raised himself at a comparatively early age in life, to the highest apex of Masonic honour in the Constitution with which he had more particularly identified himself. The V.W. spoke also of the responsibilities of the position which Bro. Farnell had been elevated, and assured him that he would always find sympathy, advice, and co-operation in the Grand Lodges of the other Constitutions as long as he stood in the old ways of the Craft. He (Bro. E. O. Smith) cordially concurred in what the R.W.P.G.M. had said as to the propriety of having one Grand Lodge for Australia, to which they might all be affiliated. For that, however, they must look to the future. Until such a union took place the three Constitutions must be left to sail, not one after the other, but abreast, like three majestic ships down the ocean of Time. In all ships the members of the several crews would, he hoped, always be found ready and willing to perform their several duties, until they reached that Grand

Lodge where all shall be manifested in light—that heaven where every mystery shall be entirely cleared away.

Drunk with Masonic honours.

The R.W. Chairman responded to the toast in a long and eloquent speech, in the course of which he again recurred to the idea of one Australian Grand Lodge. He traced his own career as a Mason, had indicated the course which he desired in future to pursue, now that he had been raised to that eminent position. The speech was listened to with deep interest by all Masons present.

The V.W. Bro. Jackson, P.G.S. (I.C.), in a neat and appropriate speech, proposed "The District Grand Master of the English and the Acting Provincial Grand Master of the Scottish Constitution."

Drunk with Masonic honours.

Bro. E. O. Smith, D.D.G.M., and Bro. Sedgwick, Acting P.G.M., severally returned thanks.

The remaining toasts were—"The R.M.P.D.G.M., E.C., Bro. John Williams," "The Past Officers of the Provincial Grand Lodge, I.C.," "The Present Officers of the Provincial Grand Lodge, I.C.," "The Ladies," "The Press," and the old Masonic toast of "Our Poor and Distressed Brethren throughout the World."

ROYAL ARCH.

METROPOLITAN.

CYRUS CHAPTER (No. 21).—A meeting of this chapter was held on Tuesday, the 24th ult., at the Ship and Turtle, Leadenhall-street, Comp. George Lambert, P.Z., and Z. 7, as M.E.Z.; Comp. W. Shakespeare Webster, H. The meeting was called solely to make the arrangements for a summer fete, which being concluded, the companions adjourned to the banquet, which was served by Comp. George Painter in magnificent style. Fourteen companions only were present, but the repast was elegantly served. Comps. Thomas Price, 186, and N. 975; and Comp. Capt. Collins, Victoria Rifles, were present as visitors.

ISLE OF MAN.

DOUGLAS.—Consecration of the Athole Chapter (No. 1,004).

We are glad to find that Masonry, both Craft and Arch, is in such a flourishing and prosperous condition. It is not much over four years since the first lodge under the English Constitution was opened on the island, there being at that time only one small lodge in Castletown under the Irish Constitution, and at the present time there are two flourishing lodges in Douglas and one in Ramsay. The Athole Lodge (No. 1,004), as also the Tynwald Lodge (No. 1,212), applied for and had granted to them a warrant for a Royal Arch Chapter to be attached to their respective lodges, and on Monday, the 23rd ult., at the Douglas Hotel, Douglas, the Athole Chapter (No. 1,004) was duly consecrated by Comp. W. T. May, P.Z., as M.E.Z.; James Hamer, P.Z., as H.; and C. Leedham, P.Z., as J., who were specially invited from Liverpool for the purpose.

After the consecration, which was conducted by Comp. J. Hamer in his usual effective manner, they proceeded to instal into their respective offices Comps. G. M. Lofthouse, as M.E.Z.; H. P. Mayle, as H.; and R. Tuton, as J., who were duly saluted as such by the companions present.

After these proceedings, no less than eight candidates were proposed for exaltation at the next meeting. The business being over, the companions dined together, the caterer being Comp. H. P. Mayle, the landlord. The usual loyal and Masonic toasts were given, and special votes of thanks to the deputation and to the Chapter of Harmony (No. 220), Garston, near Liverpool, for their valuable assistance in obtaining the warrant for the chapter, and sending three P.Z.s. to consecrate and instal. The companions then adjourned at an early hour, well satisfied with the day's proceedings.

THE HALF-YEARLY MEETING of the Grand Orange Lodge of Ireland was opened in Enniskillen recently, the Earl of Enniskillen in the chair. Amongst the members present were Lord Crichton, and Mr. William Johnston, M.P. The Grand Master, in his opening address, deplored the division in the Orange ranks, and urged union among the brotherhood as necessary to the existence of the institution. One of the brethren submitted a number of propositions, which, if adopted, will cause a radical change in the character of Orangism, if it does not altogether destroy it for political purposes.

MARK MASONRY.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*Fowke Lodge* (No. 19).—A bi-monthly meeting of this lodge was held at the Freemasons' Hall on Thursday, the 26th ult., Bro. Duff, W.M., in the chair. There were also present Bros. Kelly, P.M. and P.G.M.; Johnson, S.W.; Smith, as J.W.; Partridge, P.M.O.; Rev. Dr. Haycroft, S.O.; L. A. Clarke, J.O.; Stretton, Treas.; Sculthorpe, Reg., as I.G.; Ricardson, Sec.; Toller, S.D.; Baines, J.D.; Bembridge, Tyler; Gosling, Palmer, Morr, and Bryan. The lodge having been opened, and the minute read and confirmed, a ballot was taken for Bros. F. J. Smith, of No. 522, and F. B. Williams, of No. 279, who were duly elected, and, being in attendance, were advanced by the W.M.; after which, the P.G.M. gave the explanation of the working tools, the lecture, and the final charge. Bro. Johnson, in the absence of the Dir. of Cers., presided at the organ, and led the musical chants. The brethren were ordered to appear in Masonic mourning for six months, as a token of respect to the late Earl Howe, P. Prov. G.W. of the Mark, and a resolution of regret at his decease placed on the minutes. Two candidates having been proposed, the lodge was closed, and the brethren adjourned to refreshment.

KNIGHTS TEMPLAR.

SUFFOLK.

PROVINCIAL GRAND CONCLAVE,

The annual meeting of the Provincial Grand Conclave of Suffolk and Cambridge, under the command of the Very Eminent Sir Knight N. G. Phillips, Provincial Grand Commander and Past Grand Sub-Prior of England, was held at the Masonic Hall, Ipswich, on the 25th ult., under the banner of the Encampment of Prudence, E.C. Sir Knight C. Davy, when there was a large attendance of the Knights Templar of the united provinces. Amongst others there were present—Sir Knights N. G. Phillips, V.E.P.G.C. Rev. R. N. Sanderson, D.P.G.C., P.E.C.; Rev. F. R. Palmer, P.G. Prelate, P.E.C.; C. T. Townsend, P.G. Chancellor, P.E.C.; Dr. Pitcher, P.E.C.; Dr. Mills, P.E.C.; Westgate, E.C., Plantagenet Encampment; C. Davy, E.C., Prudence Encampment; S. Rosenthal, E.C., Grove Encampment, P.P.G. 1st Captain Surrey; J. M. P. Montagu, P.G. Captain of England; Emma Holmes, P.G. Almoner, Northumberland; R. Beaumont, M.D., R.N., &c., &c. The Prudence Encampment previous to its reception of the Provincial Grand Conclave, admitted and installed as Knights Templar Companions S. B. King, P.Z., and J. Franks, P.Z., of the Royal Sussex Chapter. The Provincial Grand Commander, attended by his Aide-de-Camp, the Grand Chancellor, Deputy Grand Prelate, and Sword Bearer was received under the arch of steel, and the business of the grand conclave was immediately proceeded with. The following were appointed Provincial Grand Officers for the ensuing year:—Sir Knight Rev. R. N. Sanderson, Deputy-Provincial Grand Commander; Sir Knight Rev. J. F. Hardy, P. Grand Prior; Sir Knight M. O. Sims, P.G. Sub-Prior; Sir Knight Rev. F. R. Palmer, P.G. Prelate; Sir Knight J. Pitcher, P. 1st Grand Captain; Sir Knight W. T. Westgate, P. 2nd Grand Captain; Sir Knight C. T. Townsend, P. Grand Chancellor, with the rank of Past Grand Captain; Sir Knight C. Davy, the rank of Past Grand Captain; Sir Knight Emma Holmes, Prov. Grand Registrar; Sir Knight Rev. A. Fraser, P.G. Almoner; Sir Knight J. A. Pettit, sen., P.G.D.C.; Sir W. O. Chambers, P.G. Expert; Sir Knight W. Cuckow, P.G. 1st Standard Bearer; Sir Knight A. W. Cook, P.G. 2nd Standard Bearer; Sir Knight H. Wood, P.G. Aide-de-Camp; Sir Knight J. H. Townsend, P.G. Captain of Lines; Sir Knight J. Alloway, P.G. Treasurer; Sir Knight A. J. Barber, P.G. Organist; Frater G. Spalding, P.G. Equerry. After the ordinary business of the grand conclave was over a banquet was given in the dining hall attached to the lodge which was very numerously attended. After a very excellent repast provided by Frater Spalding, the usual loyal toasts were given. The V.E. Prov. Grand Commander, in proposing the Prince of Wales, remarked on the pleasure it had given the Most Eminent and Supreme Grand Master to receive His Royal Highness as a Knight Templar in Grand Conclave, and the great gratifica-

tion the prince had expressed on being introduced as a visitor. The toast of the "Sovereign of the Order, Sir Knight William Stuart, M.E.S.G.M." was next given followed by that of the "V.H. and E.D.G.M., Sir Knight Huyshe and the rest of the Grand Officers, coupled with the name of Sir Knight Montagu," who, in responding, proposed the "V.E. Prov. Grand Commander" in eulogistic terms, which was received with very great cordiality. Sir Knight Philips, in responding, spoke very hopefully of the prospects of Knight Templary in the united provinces, and intimated that another encampment would very shortly be opened. It is understood that in consequence of the Grand Conclave of England largely increasing its fees and other causes, this interesting degree as an order of mediæval chivalry is likely to become still more exclusive in the admission of members than it has hitherto been. Mackey's Lexicon of Masoury states, "that the Baldwin Encampment, which was established at Bristol by the Templars who returned with Richard I. from Palestine, still continues to hold its regular meetings, and it is believed to have preserved the ancient costumes and ceremonies of the Order. This encampment, with another at Bath and a third at York, constituted the three original encampments of England, and from these have emanated the existing encampments in the British islands and in the United States, so that the Order as it now exists in Britain and America is a lineal descendant of the ancient Order."

IPSWICH.—*Plantagenet Encampment*.—On Monday, the 23rd ult., the annual meeting of this encampment was held at the head quarters, Masonic Hall. There were present:—Sir Knts. Rev. R. N. Sanderson, M.A., D. Prov. G. Commander of Suffolk and Cambridge, E.C.; Emma Holmes, P.G.A. Northumberland, acting Prelate; C. Davy, E.C. Prudence Encampment; C. T. Townsend, P.E.C., P.G. Capt. of Lines, England; Pettit, P.E.G.; J. Townsend, 1st Capt.; W. Cuckow, &c. Comp. Cresswell, a candidate for the honour of Masonic Knighthood, was duly dubbed, created, installed, and proclaimed a Knight of the Royal Exalted, Religious, and Military Order of Masonic Knights Templar, the imposing ceremony being performed by the D. Prov. G. Commander, with that solemnity which is so excellent a characteristic in his working of the higher degrees. Sir Knt. Westgate was then duly installed E.C. of the Plantagenet Encampment for the ensuing year. The newly-appointed E.C. then proceeded to the investiture of his officers, who were the following:—Sir Knts. R. N. Sanderson, Prelate; Emma Holmes, 1st Capt.; W. Cuckow, 2nd Capt.; Go'ding, Expert; Taylor, Treas.; Bigley, Capt. of Lines; J. A. Pettit, sen., 1st Herald; J. A. Pettit, jun., 2nd Herald; J. Townsend, 1st Standard Bearer; F. Robertson, 2nd Standard Bearer; Chinnock, Chamberlain; Rev. F. R. Palmer, rector of Clopton, Almoner; Dr. Beaumont, E.N., of H.M.S. *Penelope*, Reg.; and Spalding, Equerry. At the conclusion of the ceremonies, the encampment was closed, and the brethren retired for refreshment. The usual loyal and Masonic toasts were given, and the E.C., in proposing the health of H.R.H. the Prince of Wales, did not fail to express his satisfaction that his Royal Highness had joined and taken great interest in the highest Order of the Temple. That satisfaction is no doubt felt throughout the whole body of Masonic Knights Templar.

DEATH OF THE OLDEST MASON IN THE WORLD.

The *Craftsman and Canadian Masonic Record* contains the announcement of the death of undoubtedly the oldest Mason in the world:—

Died—On the 5th May, at Ingersoll, Bro. Charles McCue, aged 112 years, 10 months, and 25 days.

"Bro. Charles McCue was born on the 14th June, 1757, in the town of McGibbery, parish of Machremesk, in the County of Antrim, Ireland, and was baptized in the Church of England, in Sadgerstown, by the Rev. Philip Fletcher. He joined the Yeomanry Guard in 1793, and was called out on military duty in the rebellion of 1798. Between these dates he was married. He emigrated with his family to Canada in the year 1837, sailing from Belfast, Ireland, in the ship *Helen*, and settled in the county of Oxford, where, by thrift and industry, he became the owner of a large farm property, the affairs of

which he continued to conduct until about ten years ago, when, finding himself too old for labour, he relinquished the control to his sons, the youngest of whom is now in his fifty-ninth year.

"Bro. McCue enjoyed excellent health until within a few days of his death, and is said never to have taken a dose of medicine in his life. He retained all his mental powers in full vigour to the last, retaining and repeating to those about him the incidents of his youth, and later times, before he left his native land, with a mind and memory apparently quite unimpaired and clear. His last words were, 'Lord Jesus, receive my spirit.'

"During the last years of his life, his hearing became somewhat impaired; and more than one will remember for long the picture of that venerable figure, slightly bent forward, and grasping the hand rail of the large square pew in front of the reading-desk, in the old church of St. James, where he frequently stood during a great part of the service, in order not to lose a word.

"His loyalty to the Queen and government was a distinguishing trait in his character. He has been known to resent with physical vigour, since he was a century old, a disrespectful remark applied to his beloved Queen.

"His wife, Margaret, died April 1st, 1867, aged ninety-nine years. She had been quite blind for a number of years, but still continued to conduct the affairs of her own household, until shortly before her death. They have left a large family of children, grandchildren, and great grandchildren, a number of whom followed the remains of their aged ancestor to the grave.

"Bro. Charles McCue was initiated, passed and raised, to the sublime degree of a Master Master, in Ballanderry Lodge, No. 404, County Antrim, Ireland, in the year 1775, at the age of eighteen years, his father having been a Freemason. He affiliated with St. John's Lodge, No. 68, Ingersoll, on the 7th August, 1862, the last time he visited the lodge being on the 30th July, 1863. He was made an honorary member, with full privileges, in 1866. His expressed object in taking this step, many times expressed to different brethren, was in order to ensure to himself the right and privilege of Masonic burial. Before his affiliation, the W.M. of St. John's communicated with the Grand Lodge of Ireland, and procured a copy of his Grand Lodge certificate, giving his age and the date of his initiation, passing and raising.

"The remains of our venerable brother were, in accordance with his own earnest desire above alluded to, interred with full Masonic honours, on the afternoon of the 7th current. The following lodges were represented on the occasion:—

"St. John's No. 20, London; King Hiram No. 37, Ingersoll; St. George's No. 43, London; King Solomon No. 43, Woodstock; Oxford, No. 76, Woodstock; King Hiram, No. 78, Tillsonburg; Ridout No. 95, Otterville; St. John's No. 68, Ingersoll, of which last the deceased was a member. There were present—R.W. Bro. Westlake, Past Dep. Dist. G.M. London District, and R.W. Bro. P. J. Brown, G.S.W. The funeral service, according to the ancient custom, was read by V.W. Bro. A. McLeon, W.M. St. John's Lodge, the Rev. J. P. Hincks, incumbent of St. James' Church, Ingersoll, having previously performed the burial service of the Church of England, of which the deceased was a member.

"We have devoted an unusual amount of space in thus chronicling the incidents of our late brother's remarkable career, from a consciousness that any authenticated particulars—and ours are given on the highest and most competent authority—relative to the life of the oldest Mason in the world, who, after ninety-five years of Masonic toil, has but the other day been raised to his reward in the Supreme Grand Lodge above, cannot but be received with interest, not only by his brethren in Canada, but by the whole fraternity, of which, till ten days ago, he was the oldest representative."

Poetry.

ARE YOU A FREEMASON?

The Rev. Mr. MAGILL, Rector of St. Paul's Church, Peru, Illinois, U.S., being asked the above question by a lady, responded as follows:—

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

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

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

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

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

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

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

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

Having thus far arrived,
I further contrived
Among valiant Knights to appear,
And as Pilgrim and Knight
I stood ready to fight,
Nor Saracen foe did I fear.

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

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

Obituary.

THE LATE BRO. JOHN ETHERINGTON WELSH ROLLS.

We have much regret to announce the death of Bro. John Etherington Welsh Rolls, of the Hendre, near Monmouth, R.W. Provincial Grand Master for that county, which event took place on the night of Friday, the 17th ult., at his country residence, as above. We shall give a more extended notice of the career of the R.W. Brother in our next issue.

SCIENTIFIC MEETINGS FOR THE WEEK.

Monday, June 6th.—Entomological Society, at 7; London Institution, at 4.
 Tuesday, June 7th.—Royal Institution, at 3; Ethnological Society, at 8.30.
 Wednesday, June 8th.—Geological Society, at 8; Royal Microscopical Society, at 8.
 Thursday, June 9th.—Masonic Archaeological Society, Freemasons' Hall, at 8; Zoological Society, at 8.30; Mathematical Society, at 8; Royal Institution, at 3.
 Friday, June 10th.—Royal Institution, at 8.
 Saturday, June 11th.—Royal Institution, at 3.

LIST OF LODGE MEETINGS, &c., FOR WEEK ENDING 11TH, JUNE 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, June 6th.

LODGE.—Royal Alpha, Willis's Rooms, King-st., St. James's; Joppa, Albion Tav., Aldersgate-st.—CHAPTER.—Victoria, George Ho., Aldermanbury.

Tuesday, June 8th.

Colonial Board, at 3.—LODGES.—St. John's, Hollybush Tav., Hampstead; Grosvenor, Victoria Station, Metrop. Dist. Railway Station, Pimlico; Duke of Edinburgh, New Globe Tav., Bow-rd.; Golden Rule, Great Western Ho., Bayswater; Temperance, White Swan Tav., Deptford.

Wednesday, June 8th.

Com. R.M.B. Inst., at 3.—LODGES.—Justice, White Swan Tav., High-st., Deptford; Montefiore, F.M.H.; Beacontree, Pri. Ass. Ro., Leytonstone; Hervey, George Ho., Wallham-green.—CHAPTER.—Beadon, Greyhound Ho., Dulwich.

Thursday, June 9th.

LODGES.—Bank of England, Radley's Ho., Bridge-st., Blackfriars; Upton, Spotted Dog Tav., Upton, Essex.—CHAPTER.—Royal Jubilee, Horns Tav., Kennington.

Friday, June 10th.

LODGE.—Caledonian, Ship and Turtle, Leadenhall-st.—CHAPTER.—Friendship, Willis's Rooms, St. James's.

Saturday, June 11th.

LODGES.—London, F.M.H.; Caveac, Radley's Ho., Blackfriars.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, June 6th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert New Cross-rd., Deptford; Old Concord, Turk's Head, Motcombe-st., Belgrave-square; Union Waterloo, King's Arms, Woolwich; 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; 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, May 7th.

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; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Royal Union, Dubourg's Ho., Haymarket; Metropolitan, George Ho., Aldermanbury.—CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, June 8th.

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, 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, June 9th.

Fidelity, Goat and Compasses, Easton-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf 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, June 10th.

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tav., Kennington; Westbourne, the Grapes, Duke-st., Manchester-square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, 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.—CHAPTER OF INSTRUCTION.—Domestic, Fisher's Restaurant, Victoria Station.

Saturday, June 11th.

Mount Zion, 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.,

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.

THE report of the Grand Lodge of Mark Masters and several lodge reports, &c., are unavoidably crowded out.