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LONDON, SATURDAY, SEPTEMBER 17, 1870.

AID TO THE SICK AND WOUNDED IN WAR.

Our readers will perceive, from a notice in another page, that a special meeting of Grand Lodge was called for Friday, the 16th September, for the purpose of considering and deciding upon a motion proposed by the Deputy Grand Master, the Right Hon. the Earl of Carnarvon, for a grant of £500 toward the fund of the National Society for the Relief of the Sick and Wounded in War.

It is but natural that Freemasons, as a body, should now take the opportunity of exercising that virtue which they profess so much to admire—charity, and we feel assured that no Mason will feel any regret that so large a contribution should be devoted towards furthering the operations of this noble society.

The recollection of the many instances in which British charity has been made to flow, as it were by the touch of a magician's wand, will prevent any surprise being excited by the fact that so large a sum as £165,000 shall have already been voluntarily subscribed in this country; and it is also a source of congratulation to us, that the Ancient, Free, and Accepted Masons of England are not behindhand in this—one of the greatest works of charity.

Without any attempt to deprecate the efforts of the officers of Grand Lodge in the matter, we must take objection to the manner in which the Special Grand Lodge has been called, having received com-

plaints from numerous subscribers on the subject. The meeting having been fixed for Friday of the present week, and we are informed that the notices, although dated 9th September, were not ready for issue until some time afterwards. This short notice will prevent many brethren in London from attending, and will render almost impossible the attendance of any considerable number of provincial brethren.

Although it was evident to those who attended the Quarterly Communication of Grand Lodge on the 7th inst. that the Acting Grand Master and Deputy Grand Master were desirous that some grant should be obtained towards the fund in question, and on that evening, if possible, such a vote could not be legally carried, nor the subject even then discussed in the absence of proper notice of motion.

No intimation was then given that a Special Grand Lodge should be called, and if on Wednesday it had been determined to call a Special Grand Lodge for the 16th inst., it ought to have been then announced; and if it was determined on prior to the 9th inst., when the circular notice is dated, it would have been more consistent with the importance of the occasion, the best interests of the Craft, and the respect due to our provincial brethren, to have at once given immediate notice through the means of the press.

We have no desire to stay the liberal hand of Charity, but we consider it most necessary that every member of Grand Lodge, representing the whole of the Craft in this country, should have a voice in the matter.

We desire to see a very large and timely contribution made to this benevolent society; but it should be done in such a manner that there shall be no room for any reflection to be cast upon the course taken, by those brethren who have not been afforded an opportunity of taking a part in the matter.

We therefore venture to suggest to the leading members of Grand Lodge that they should not again afford occasion for complaints of this kind. This may easily be avoided by a modification of the practices and arrangements of the officials connected with the business department of our Grand Lodge. Recent circumstances have shown that the officials acting under the Grand Secretary have been opposed to reasonable and proper publicity being given to acts and matters which interest the Craft at large, and with which provincial brethren have as much right to be acquainted with, as those London brethren who have more facility of access to the meetings of Grand Lodge, and to which publicity can only be given through the assistance of the Masonic press. Complaints are many and loud at the treatment, or rather the neglect and disregard of the interests of the provincial brethren.

PHYSICAL ASTRONOMY; OR, NEW THEORIES OF THE UNIVERSE.

By Bro. J. C. MANNING.

The mechanism of the Heavens is to the Infinite, what material Masonry is to the finite, mind—the only true bases of both are perfect order and perfect harmony. From the conglomerate mass the human builder piles up in finished handicraft a thing of beauty; and from chaos, by the Divine will, a monument of such architectural glory has been slowly built up in the shoreless sea of space, as can only be comprehended by an application of immutable laws, whose influences, though unseen, commend themselves to our faith as unerring truth, which the ages have hitherto failed to disturb. Do we believe in the operation of these laws beyond our comprehension? Yes. Then, to learn the mechanism of the Heavens is an easy problem. Do we not believe that which we cannot comprehend? Then all is uncertainty, doubt, and confusion. Look at the dark blue dome above you on a calm summer night, fretted as it is with golden fires that throb and pulsate in the vast expanse, as though instinct with life. What but the most harmonious arrangement could keep those millions of worlds hanging in their several spheres, each subservient to each, and, in the aggregate, a profoundly intricate yet a perfect and majestic whole. Here is no confusion. The finger of the Great Architect of the Universe is traceable at every point of contemplation, and we stand in awe at the marvellous fretwork of beauty which overhangs us.

I should like it to be known that I am no astronomer—which those who profess to be will find out soon enough. But I have a something within me which tells me that a knowledge of created things is not reserved to those alone who make such things their professed study. I feel within me that the principle which governed the formation of *one* world, governed the formation of all; that as the mountain is but an accumulation of grains, so the bright worlds which sweep through space are but the products of atoms which have, in the lapse of ages, aided in their formation. I believe, as our own earth is but a community made up of communities, and mankind but an accumulation of the unit, so are the millions of worlds which people space but one gigantic system made up of systems; each system a group of worlds, and each world an accumulation of grains—that the vast whole, in its mighty aggregate, partakes

of the elements of the component part, and that the influence which operates upon a world regulates a system of worlds, and sways the whole system of systems in its boundless and incomprehensible aggregate.

I was spending the winter and spring of 1868-9 in London, amongst old friends and faces, and one day, at a book-stall in the city, I picked up a pamphlet, entitled “New Theories of the Universe,” explaining “how sun, moon, stars, &c., are formed,” and “showing the cause of what is erroneously called attraction and gravitation, and why that portion of the earth called the North Pole always points in the same direction in space, the origin of planetary motion, &c., &c., &c. I found that the pamphlet was “a paper prepared for presentation to the British Association, assembled at Liverpool, in September, 1854,” and that it was prepared by “James Bedford, Ph. D,” that it was entered at Stationers’ Hall, that the London publishers were the well-known firm of Simpkin, Marshall, and Co., and the Liverpool publishers Edward Howell, Church Street.

I took the pamphlet home and perused it carefully. I was at once impressed with the great and marked originality of thought which I found thickly scattered throughout the essay, which occupied four-and-twenty pages of matter. It was crudely written; and strict hypercritical grammarians, looking only to the crust, might, with ease, gratify their taste for criticism in the serving-up of the literary trifle. But there was a boldness and a vigour in the enunciation of thoughts absolutely startling in their ponderous meaning that arrested my attention, and awakened my wonder. Existing theories affecting the formation of worlds were grappled with, and with such startling force as manifested conscious power in the hand that seized them; while new ideas, propounding the germs of new and wonderful theories, were suggested in place of them. Celestial mechanism was limned as with a master-hand, and the origin of worlds was traced to settled laws, based on perfect simplicity of design, and perfect harmony of arrangement, which are the prerogatives alone of the great architect, whose glory the Heavens declare, and whose handiwork the earth showeth to the fulness of perfection.

The writer of the pamphlet, in his preface, sets forth the anticipation that the contents of the book may “probably satisfy the laudable curiosity of of the human mind,” in reference to the “origin

and the nature" of all the heavenly bodies. "I have not," he says, "ventured thus to publish my opinions without first having communicated with the great philosophers of the day." So he went, as it appears, to the "great philosophers" of the time, and said to them: "Am I unscientific, or unphilosophic, in my views? Is the *modus operandi* physically impossible?" But the "great philosophers" of the time shook their heads, and looked still more philosophic. The answer from one of them was: "I have not thought so deeply as you, and you will find very few who have; astronomy has nothing to do with *how* the heavenly bodies are *formed*." Another, spoken of in the preface as "one of the greatest astronomers of the day," replied: "I cannot venture an opinion upon your theories;" while a third said: "However valuable this paper may be touching questions of speculative philosophy, it will be unwise to disturb public opinion in reference to established systems, which we had hoped were satisfactory."

But the writer of the pamphlet was not to be deterred by the sage opinions of the "greatest philosophers of the day;" and "being assured that the most popular Cosmography (the Nebular theory), as well as other extant, are most unsatisfactory, and knowing that the attainment of truth is the desire of all philosophers," he "ventured to submit his own theories of the Universe for the impartial opinion of the world."

In my next I propose to review these Theories, and to examine how far the ideas propounded therein, have come to be developed in later years, forming, as they have since been acknowledged to form, the bases of the most wonderful astronomical discoveries of modern times.

(To be Continued).

THE CONNECTION BETWEEN FREEMASONRY AND RELIGION.

An Address delivered to the Members of Lodge Green-lawn, No. 1,095 by Bro. R. L. SIMNER, District Grand Warden of British Burmah and W.M. 1,095.

Brethren,—Our constitutions wisely prohibit the discussion of all political and religious topics within our lodges; the object of this salutary law is at once obvious; preventing the breaking up of that harmony which is the great characteristic of our assemblies; for on no subject is the opinion of man more divided than on these two. In the

present age Freemasonry has felt a powerful impulse to move forward, and thousands are in consequence now ranging themselves under our banners, thereby increasing our strength; and let us hope our power for good in the world, as well to God's greater glory as the welfare of our fellow creatures.

I am well aware that considerable diversity of opinion exists amongst Masons; some too, mistaken in their conception of this subject by promulgating their views have led many in and out of the Craft to believe that no analogy exists between the two. To disprove such a fallacy is now my object, and I trust, speaking to a Lodge of Christian Masons, you will not only see yourselves, but impress on future additions to our order, that one of the great designs of Masonry is true religion; comprehended in particular symbols, and founded on a basis without which we would as an Institution become a mockery, in short Masonry teaches us that we are all under the moral government of the Great Architect of the Universe, to whom we must account for the actions of life; it points out that straight and undeviating line of conduct marked out for our pursuits in the Holy Volume, reminds of that unerring and impartial Justice, lifting our eyes with a lively hope in the bright Morning Star, and so to frame our lives in accordance with the laws of our Divine Creator, that when we are summoned from this sublunary abode, we may ascend to the Grand Lodge above, to shine as the stars for evermore. With a view to this end, let us direct our thoughts to a few of the more prominent points which will lead us to these conclusions, and at the same time assist us to advance in Masonic knowledge.

Every right thinking Mason must have a well-founded impression that the members of our lodges are not as a whole sufficiently self-instructed in the important duties of their Order; that their views and knowledge are often so vague as to have little value for the guidance either of themselves or others; I do not refer so much to accuracy of Masonic knowledge, technically so called; but to that heartfelt personal knowledge of practical Masonry, which is necessary to help an enquirer into our great and fundamental truths. If none but the officers of a lodge were expected to be thus qualified, the fact would not be so important; but our charges insist (as you are well aware) in the strongest language, that *every* Mason

is expected to make a daily progress in the art, extending his researches deeper and deeper into the hidden mysteries of nature and science; and by so doing the more clear and definite will become our conception of the grandest of Masonic truths—the contemplation of the future state.

But how is this result to be accomplished? by what magic is the mind to reach that clearness of perception which a Mason's heart should be guided by? Masonry teaches us this! that magic is true religion; but this is a state of happy thought and confidence which is not be attained by a superficial study of our mysteries; the thorough and complete mastery of any subject can be only the fruit of reflection, demanding time and perseverance; how much then a subject of such intricate and deep reflection as the connection of Masonry and Religion, or in plain words, our duty to God and our neighbour; this cannot be reached by any power of cramming, Masonry cannot yield up its deepest mysteries to a transient endeavour to unravel them. The subject of your research must gradually and slowly develop itself from the surface to the centre of the soul, adjusting itself gradually to the conditions of our inner being. It must be worked by the process of thought; and thus by degrees the essential will disengage itself from the circumstantial; the important from the trivial; the husks from the shell, and difficulties surveyed from new points of view will disappear, and this important subject stand out before the mental eye, in its just proportions and exact outline; and the most profound doctrine of Masonry unfolded and brought into the light of consciousness; by a reflective study in this way, the depth and volume of Masonic knowledge will prove its utility to us, by assisting us to appreciate the lasting benefits it holds out; thus the Free and Accepted Mason, by the judicious exercise of his reason and judgment, can discover, in his science a clear corroboration of the truth of his religion.

"Examine its spiritual doctrines," says Oliver, "and you will be at no loss to discover how they all correspond with those of Christianity equally with the historical facts which have been considered of sufficient importance to constitute the Sacred Landmarks of the Order, pointing to the appearance of a Saviour in the world to atone for human transgression."

Such a fact in itself, brethren, sheds a lustre on Freemasonry, and increases its value in the esti-

mation of every Christian brother. Let us briefly glance at some of the definitions of Masonry handed down to us by our Masonic lights as to what it is.

1st. The end, the moral and purport of Masonry is to subdue our passions, and control our wills, to make a daily progress in a laudable art, and to promote morality, charity, good fellowship, good nature, and humanity.

2nd. Masonry is a science confined to no particular country, but extends over the whole terrestrial globe.

3rd. Masonry is the grand and universal science which includes all others, but having a more immediate reference to those branches which teach us a knowledge of ourselves and our duty to others.

4th. Freemasonry was instituted to spread the blessings of morality and science amongst all ranks and descriptions of men.

Thus we perceive the universality of our art, in this respect, like Christianity, which is also cosmopolitan; unlike other institutions founded by man's devices and intended to embrace all, but proving their own spuriousness by the necessary localisation of their tenets as Hindooism, Buddhism, Mahomedanism, which could not conveniently extend their creeds, beyond the limits of the countries in which they were first started, and you know how short they come of the perfection of a true and complete morality. The lectures of Masonry abound in subjects bearing a direct reference to religion.

Look through the ceremonies handed down to us, and you see at once a line of thought either based upon religion or connected with it, in some way or other.

¶ The first step a novice takes in entering our Order is to declare publicly his belief in an omnipresent God, that he trusts in Him, and looks to Him for comfort, support, and protection.

2nd. He is exhorted to persevere in the study of the V.O.T.S.L. and to practice the three great duties of morality, one of which is our duty to God.

3rd. He is told that our grand work is sanctified by the Three Great Offerings, which in themselves are plainly typical of a greater offering—

1st. The vision of Jacob and the offering of oil.

2nd. The offering of Isaac.

3rd. The offering of David on the Jebusites' threshing floor.

And these are but some of the principal events treated upon in our lectures and antient charges; they have not been placed in them accidentally or without design, and the Christian Mason must at once see what the event was which they were designed to perpetuate.

Again, the 2nd degree has a more pointed reference to this, in the very comprehensive meaning of the Sacred Initial and Blazing Star. And lastly, in the sublime degree we are reminded of our immortality, and the future state of good and evil; and thus all the important truths of religion are lucidly brought to view, and their inculcation enforced from the fearful doctrine of future retribution.

Thus every ceremony, however insignificant it may appear, when standing alone, is a star, small though it be, which sheds its lustre on religion, and the whole united forms a bright and burning constellation shining out of the darkness, which comprehends it not, proclaiming with one voice, Glory to God, Peace on Earth, Good Will towards Men.

All religions emanate from the first or original worship of a God. Religion is the practice of worship, or adoration, to a Divine Being, to whom man feels his responsibility or dependence, and which homage man believes to be acceptable and pleasing. Dr. Watts says it is the duty of man to God and to his neighbour; this proving the soul's existence, and permitting a freedom of will in the pursuit of good or evil, for which a personal responsibility is felt, and a knowledge that these actions will be weighed in evidence by God as to the amount of ill or good that has been thereby produced. Taken in this large sense it is not difficult to perceive how closely the practice of our religious and our Masonic duties are connected. In the first ages of the world, before evil increased as it afterwards did, Masonry was a system of pure religion, and as idolatry kept advancing in the nations of the earth, Masonry kept more and more aloof, holding fast to the principles first inculcated to Adam, when made acquainted with the nature of his tenure, and taught, with the worship of his Maker, that simple science of morals which is now termed Freemasonry.

But I must distinctly assert that although the connection between Religion and Masonry is close and vital, yet it in no way attempts to usurp the place of true religion, but points out in a most striking man-

ner what that true religion is. Were I or any Master to inculcate any such dogma we should be exceeding to an alarming extent the limit of the powers vested in us. But on the other hand, it is my bounden duty to show you, in the most serious manner, how these two grand principles work together, and the double responsibility hanging upon us as speculative Masons; should we not appreciate the blessings and profit by the lessons we have in double capacity received? One of the chief glories of Masonry is to diffuse sterling, honest, and unsectarian truths, producing a nobility of heart and stability of mind and life, to be the better enabled to receive the precious truths of the V.O.T.S.L. with a becoming and reflective mind. Wisdom, therefore, is the principal thing, to understand aright those truths and apply them. "Therefore, get wisdom," said our Grand Master Solomon, "and with all thy getting, get understanding," and thus drinking in as it were on the one hand from the fountain of Masonic wisdom, we can with enlightened minds and liberal views soar far above the narrow ideas and petty dogmas of a jealous religious faith, and on the other drink from that fountain of living water which, when we have once tasted, shall never thirst again. Thus Masonry forms a most beautiful auxiliary to Religion, and every system of faith which man's freedom of thought has projected, to carry him to the one happy home, which is the common object of all our hopes and wishes, leaving the way of faith to a man's own conscience. The cosmopolitan construction of Masonry is verified by the reputed extent of the Lodge; it extends from the heavens to the centre of the earth, high as the heavens we see Him who is the manager of all creation in the exercise of His wisdom and power, deeper than hell we see Him carrying on redemption beyond the narrow limits of all human philanthropy, saving not only a part, but the whole; saying unto death, I will be thy plague, and unto hell, I will be thy destruction, breaking its doors and setting its prisoners free. Masonry, like all other sciences, cannot be attained without diligent labour, the keys of our golden treasury must be worked by freedom, fervency, and zeal, our works kept polished with chalk, charcoal, and clay; doing all with a will and a might, to attain the richest prize of Masonic researches—the union of man with his Creator. Thus a perfected Mason will feel and acknowledge the power of religion over his soul, and that the knowledge he possesses must be profitably and actively employed for the salvation of his soul and those of others.

That the existence of Freemasonry can be traced back to the building of the first Temple by the evidence of the Holy Volume is without doubt, precluding the necessity of reference either to tradition

or profane writers. Its chief aim at that remote period was the erection of a Temple to the glory of the Most High, thus connecting itself intimately with the true religion of that day. But let the studious Master Masons wade through the history of the erection of that glorious building to find that every art work then began and ended foreshadowed a great and more glorious Temple yet to appear.

When the mere operative work of Masonry ceased on the divine proclamation to the world, "I will destroy this temple, and in three days I will raise it up;" from that moment pure speculative Masonry became a fact, and the real and true light so graphically explained by our Grand Master St. John outshone the splendour of the typical Skekinah, the comfort of the Jewish people, which from its first appearance to Adam to the dedication of the Temple of Solomon, appeared lastly in the form of the Son of Righteousness manifested at his incarnation, baptism, transfiguration, and ascension. In the first temple he was in the cloud, in the second he appeared as the brightness of God's glory, and the express image of his person as predicted by the prophet Haggai at the building of the second temple; "the glory of this latter shall be greater than of the former, saith the Lord of hosts, and in this place will I give peace." Completing the covenant made with Adam and the patriarchs in the person of the Saviour who appeared in this temple, destroying the rounds or staves of Jacob's ladder as it rested on the two tables of the law delivered on the rock, and amidst the thunderings of Sinai was raised and immoveably planted on the rock of Calvary, on Him who is the true and living word; and now speculative Masonry raises in each man's heart a temple to the living God. If Masonry had not been so closely connected with true religion, its existence, its name and even remembrance would have long since disappeared. Empires and kingdoms have fallen, creeds and so-called churches are tottering on their foundations, Masonry still holds high its head pointing to the bright Morning Star, placing no confidence in the strength of man or councils of men, resting its solid foundation only on the Holy Volume, directing each Mason to seek out his own salvation in that book with fear and trembling, producing those glorious habits of faith and hope in this life, seeking for the consummation of these two, that brilliant and glorious charity which reigns in the Grand Lodge above, where no wants to relieve, no distress to pity exist, where the souls of the just will form one company with thoughts, capacities, and powers having but one centre, uniting in adoration to the Great I AM and the Lamb, in peace, harmony, and brotherly love. And now, as your Master, I tell you where true religion is to be found; there, in that Holy Volume,

ever expanded in our lodges, will you learn all you require to know. It is its own teacher, and there Masonry leaves you to work as the gavel of conscience will direct; I can but charge you to consider it as the unerring standard of truth and justice. Therein are you taught the duty you owe to God, your neighbour, and yourself. No book has ever stood the wear and tear of time as it has done. It has seen the rise and fall of Daniel's four empires, Media and Persia, like Babylon which they conquered, have been weighed in the balance and found long ago wanting, Greece faintly survives in its historic name, and the quoin dome of the Cæsars has been broken. Yet the book which foretells all this survives and engages men's deepest thoughts, is examined by the keenest intellect, is more read and sifted, loved and vehemently assailed, more defended and more denied, more honoured and abused, than any book the world ever saw. It survives all changes, itself unchanged; it sees all things decay, itself incorruptible; it sees myriads of other books engulfed by the stream of time, yet it is borne along triumphantly on the wave, and will be borne along, till the mystic angel shall plant his foot upon the sea, and swear by Him that liveth for ever that time shall be no longer; for all flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth and the flower thereof fadeth away, but the word of the Lord endureth for ever; and that's the Book Freemasonry urges you to believe, to study, and to accept.

ENGLISH GILDS.*

(Continued from page 208.)

In the more important trades in Germany, this system of travelling led to the formation of special fraternities of journeymen, which so strikingly resemble the trade-unions, that a description of them may be of interest. The Shoe-servants had a fraternity, imposts, and some articles; but that since these had fallen into abeyance, and the articles had been destroyed in the great fire, the masters had decided "to get some new articles confirmed, especially as in these evil, unquiet and perverse times it was highly necessary to establish and maintain sound discipline and honesty in the crafts." In the first place, an inn was established, where all wandering journeymen had to turn in. The host was called father: the housewife, mother; the daughters and maid-servants, sisters; the sons and servants, brothers. To call them otherwise was an offence for which

* "English Gilds," by the late Toulmin Smith. London: Trübner and Co.

there was a fine. The greatest reverence had to be paid to the father and mother. In this inn the Shoe-servants could obtain a meal for two *groschen* ($2\frac{1}{2}$ d.), and a night's lodging for four *pfennige* (about a halfpenny). Work was also found for him here; and no wandering Shoe-servant was allowed to enter the service of a master before he had been at the inn. The fraternity was governed by the whole body of Shoe-servants, who met every fortnight for the purpose. Religious service was held before every meeting. All Shoe-servants had to attend the meeting, with the exception of masters' sons who worked with their own father; for as they were not obliged to travel, the chief object of the fraternity did not concern them. But masters' sons who did not work with their father were obliged to appear. Those who came late were fined. Two elders presided at the meetings. But no meetings could take place, no regulations could be framed, and no decisions come to without the presence of the masters' deputies, who were elected annually. The journeymen had also their own box, containing their articles, their seal, and whatever other documents or valuable effects the fraternity possessed. The box was provided with two, and sometimes with three, locks, the keys of which were kept respectively by one of the elders and one of the masters, so that neither could open the box in the absence of the other. The seal of the journeymen could only be used with the consent of the whole fraternity and the deputed masters. The opened box was the sign that the meeting had begun, just as with the Craft Gilds. While, therefore, the box was open, all present had to remain with uncovered heads, and during such time all disrespectful conduct, as well as improper clothing, cursing and swearing—in short, all that showed want of respect—was severely punished. On the other hand, we find that, whilst the box was open, a social cup was handed round, to the expense of which all had to contribute. One of the elders had to collect this, as well as the other contributions; and in case he neglected this or any other duty, he incurred punishment. The other contributions of the members consisted in one *groschen* ($1\frac{1}{4}$ d.) entrance fee, in a fortnightly contribution of six *pfennigen* (about three farthings), with one *groschen* ($1\frac{1}{4}$ d.) every quarter. In return the members received support in sickness, for which, however, they had to make repayment if they were restored to health; and in the event of death they were buried at the

expense of the fraternity. All journeymen had to attend the funeral; and this was also the case when a member of the master's family died. The statutes contain, besides, regulations for promoting orderly conduct and good morals among the Shoe-servants. Associating with common women, playing at dice, immoderate drinking, inducing others to drink, gaming, and such like things, were all punished. No one was allowed to go about the streets except in decent clothes. and all who insulted or calumniated others were also punished.

Especially interesting, too, with regard to modern trade-unions, is the craft gilds' practice of punishment by *Schelten*, reviling, *i.e.*, declaring any one infamous. Both master and journeymen were reviled in this manner; and, indeed, on the most silly grounds, as, for example, when any one had killed a cat or touched a dead dog; as also for infringements of gild principles, as when any one enticed away another's custom. Every gild and every journeymen's fraternity kept a "black list." In this, as well as in the testimonials of travelling journeymen, the names of the reviled were entered, so that the warning against them spread through the whole country. As soon as the journeymen heard of the occurrence of such a reviling, they turned out of the workshop of the reviled master, or refused to work with the reviled journeyman, until these had made atonement, and were again recognised as honourable by the governing body of the Gild.

But frequently—as, for example, when the Gild omitted to punish a master who had infringed any of the trade customs of the journeymen, or who in their judgment was not honourable, or when the masters, by means of the local authorities, had carried a resolution which was to be entered in their book of articles—all the journeymen of a place struck work, and then wrote to the journeymen of other districts, warning them from coming to the places of strike. Such occurrences took place especially at Mayence, Würzburg, Augsburg. The most famous of them, that of the Augsburg Shoe-servants in the year 1726, was in fact the cause of the Imperial decree of 1731, which was directed against this and several other abuses of the handicrafts. The Imperial laws, however, were never carried out, and the decrees of the territorial princes remained ineffectual, since the handicrafts throughout the whole of Germany hung together. Further tumults on the part of

the journeymen led at last to the entire suppression of their fraternities. In many parts of Germany, however, they existed till the present century.

But while in Germany and France the working class was thus completely organised, and even to a certain degree governed itself under the superintendence of the masters, we must ask whether a similar state of things did not exist among English working men? The "Acte towching Victuallers and Handicraftsmen," 2nd and 3rd Edw. VI., c. 15 (1549), forbids, it is true—jointly with the conspiracies and covins of the sellers of victuals "to sell their victuals at unreasonable prices"—all "confederacies and promises of the artificers, handicraftsmen, and labourers; not only that they should not meddle with one another's work, and perform and finish what one hath begun; but also to constitute and appoint how much work they shall do in a day, and what hours and times they shall work;" and, besides, "that they should not make nor do their works but at a certain rate."

As to the general position of the workmen in the sixteenth and seventeenth centuries, and, especially as to the relations between masters and men, we find from the ordinances of the English Clothworkers, that "controversies between the livery and their apprentices were to be settled in the old way before the master at the Common Hall," and that "journeymen should make no unlawful assemblies, brotherhoods, congregations, and flockings together." The gild statutes of the sixteenth and seventeenth centuries further ordain regularly, that "no person of the mystery was to hire himself to a person of another mystery, where greater wages were offered; no journeyman should work with any of another fellowship, if he can be set on work by a freeman of his own art;" no member was to suffer his apprentice or servant "to buy and sell to his own use, or that of persons of other mysteries," such practice having brought masters "to an after deale and sore damage."

As the craft gilds everywhere had sunk down to mere societies for the investment of capital, and as their dividends depended entirely on the exclusion of competition, it was unavoidable that the spirit of gain should lead them to restrictions which became always more oppressive for the public. The annoyances they caused were considerably increased by a process which, after the sixteenth century, was of frequent occurrence in all countries; those craft gilds namely, which had

hitherto comprised kindred crafts, split up into several, according to the individual trades. These then watched each other with the utmost jealousy in order to prevent encroachments on their mutual rights, and continually fought each other in endless lawsuits. Thus, for instance, the Fletchers and Bowyers in London separated themselves into two corporations in the reign of Elizabeth. The craft gilds maintained a number of regulations, which protected the working men, and in consequence of which their material position appears comfortable and free from cares, if compared with that of the factory hands at the beginning of this century, when these regulations no longer existed. Uprisings of working men are therefore to be found in those days only in consequence of infringements of gild regulations. But as for a reformation of the craft gilds according to the interests of the working men, the latter were not powerful enough to carry it out against their masters. These still held together in their gilds, and did not yet, as in later times (and as formerly the patricians), rival each other in weakening competition.

The first loan to the kings by the gilds in England was made to Henry VIII., in 1554. Thereupon followed, under the pretence of a holy zeal for the purity of religion, the most shameless confiscation of the whole property of the craft gilds in favour of the king's private purse, by 37th Henry VIII., c. 4, and 1st Edward VI., c. 14—for the donations of which this property consisted had always in Roman Catholic times been charged with yearly payments for supporting chantries for the souls of the respective donors. The corporations of London had to redeem their property with £18,700. From this period the extracting of money from the trading corporations became a regular source of supply to the government. In most manifold ways Elizabeth, and afterwards James and Charles, contrived to screw out of the companies their wealth. This was especially managed by the granting of patents for monopolies, and for the oversight and control of different trades, to courtiers, by which the public suffered quite as much as the companies. During the Civil War too, and the Commonwealth, the companies had to suffer great exactions and oppressions.

But the causes of the overthrow of the craft gilds arose in the bourgeoisie itself. These causes were, the rise of large capital, and its investment in manufacture. The 2nd and 3rd Philip and

Mary already indicates the commencement. After stating that "the rich clothiers do oppress the weavers, some by setting up and keeping in their houses divers looms, and maintaining them by journeymen and other persons unskilful; some by engrossing of looms into their hands, and letting them out at such unreasonable rents as the poor artificers are not able to maintain themselves by, and much less their wives and families; some again by giving much less wages for the workmanship of cloth than in times past, whereby they are forced utterly to forsake their occupations, &c.; it is enacted that no clothier, living out of a city, burgh, or market-town, shall keep more than two looms, nor more than two apprentices," &c. In short, the Act endeavours to protect the small masters against the competition of the rich capitalists. But neither this Act nor all the other attempts of the corporations could restrain the process of development, which, especially in consequence of a series of technical discoveries, threw manufacture altogether into the hands of the large capitalists. Handicrafts, and the corporations together with them, lost continually in importance, and only made themselves hated and despised in their endeavour to arrest the natural progress of events. I need not enter into the details of these excesses of the craft guilds; for as the merits of the following system consisted chiefly in these faults of the former, and as in consequence of this peculiar kind of merits the followers of the new era were not restrained by modesty from self-praise, the craft guilds, faults are universally known. These excesses caused the removal of the trades carried on under the new system, to places free from the influence of corporate control. Birmingham, Manchester, and other places of kindred note, owe to this their career of prosperity, which was soon to leave the ancient cities and boroughs far behind. The competition of the great industries rising in the new cities deprived the old corporations of their real essence, by making the attainment of their chief objects illusory, and thus turned them into mere empty shadows of their previous grandeur. In France the sovereign people finally swept the corporations away in the night of the 4th August, 1789. In Germany, several bureaucratic enactments brought them piecemeal to death, and the last remnants were destroyed by the North German Industrial Code of 1869. In England they died out gradually before the newly-rising Great Industry; and all

that remains of the ancient guilds in the livery companies of to-day, is the common eating and drinking.

Yet in England there grew up successors to the old guilds, in the trade-unions of working men, which, like the first guilds of the old freemen, sprang up as a defence against the great capitalists, who, ever like the strong, competed with each other at the expense of the weak.

(To be continued.)

OUR MASONIC CHARITIES.

ROYAL MASONIC INSTITUTION FOR BOYS.

(Continued from page 205.)

The address given was reprinted and published with the Rules and List of Donors in the year 1812, one year antecedent to that in which the union of the two Grand Lodges holding divided sway over the Craft in this country was happily effected. From it will be gathered the objects of the founders of the Institution, and attention is particularly directed to that portion in which mention is made of the intention "to purchase or build a suitable school-house," as evidencing that what has recently been effected is only giving effect to the original design. No further illusion thereto appears in any Report until that of 1851, when the project was resuscitated by a few earnest friends of the Institution, to whom the spread of the educational movement throughout the country suggested the necessity of measures calculated to ensure its proper position in an age of general progress, and who felt that no adequate improvement could be effected until a home was provided wherein the boys might be brought under a well organised system, and their health, comfort, and habits more carefully attended to than was possible under the limited supervision to which they had hitherto been subjected. The appeals addressed from time to time to the Craft in pursuance of this project having been liberally responded to, a convenient mansion and ten acres of freehold land at Wood Green were purchased in the year 1856, for the sum of £3,500*. The building, after some alteration, was inaugurated as a School in the year 1857, twenty-five boys being admitted. The experiment—for such it was—afforded general satisfaction, and the Brethren continuing their liberality, the Committee were enabled to add to, and improve, the then existing accommodation, so that in the year 1859 they were in a position to offer the benefits of a home and a school in which they would be maintained, clothed, and educated, to the seventy boys who had been elected. The offer was accepted by the parents of sixty-eight of the boys, two preferring that their sons should be still educated as before; the rules specially providing

* In the year 1862, land opposite the Institution at Wood Green—in extent 1a. 2r. 34p.—was purchased for £865, and a further allotment in the present year of 17p. for £136 10s: making the total quantity 1a. 3r. 11p., at a cost of £1,001 10s., which secures the entire frontage of the Building.

that, in this respect, the old system might be continued wherever preferred, thus obviating any difficulty arising from difference of religious creed.

The additions, alterations, and improvements rendered necessary, were not effected without a very considerable outlay; to meet which, in the year 1860, £1,000 of the funded property was sold. Still greater improvements were from time to time carried out, by means of which the comfort and well-being of those in the Institution were better cared for, and the requisite attention to order and discipline more thoroughly secured, than formerly could possibly be the case.

Further to increase the value of the benefits of the Institution, the committee, in 1862—with the sanction of the governors in Quarterly General Court assembled—extended the age to which boys could be retained from 14 to 15 years, and this extension of time has been productive of the best results.

In the same year, owing to the growing demands for admission, which the General Committee were unable to comply with, and the evident insufficiency of the then existing buildings for the purposes of the Institution, the committee determined, with the general approval of the Order, to erect an entirely new building on the site at Wood Green, which should be distinguished not only for its architectural excellencies and striking external appearance, but for its internal accommodation, and thorough adaptation for the great end and object of such a school, in its educational appliances and sanitary arrangements. The Committee were encouraged in this their great undertaking, involving as it did a very large and serious outlay, by the conviction that the Order in England is yearly increasing, and very remarkably so, both in numbers and social elevation; and that there could be but little doubt, humanly speaking, that in their efforts to render the school deserving of the approval and support of the Craft, and thoroughly efficient as an educational Institution, those efforts would not fail for want of funds or large-hearted liberality in furtherance of so good and so desirable an object.

Neither were their anticipations disappointed; but in 1865, having received substantial proofs of the interest and sympathy felt by the entire Order in their labours, the School was opened—a noble building in itself, and admirably adapted for the purpose of an educational establishment—for the reception of 80 pupils. In 1866 the number was raised to 100, and in 1869 to 110. This large increase has, however, altogether failed to supply the still growing wants of the Order.

The large expenditure incurred in the erection substantially and satisfactorily of the new buildings for an increased number of pupils and resident masters, and to meet the educational requirements of the day, necessitated recourse to a loan, and £10,000 was borrowed on mortgage in 1867. The success attending the special efforts of brethren in West Yorkshire, East Lancashire, and other provinces in connection with the Anniversary Festival in March, 1869, and the kindness of friends, have enabled the committee to pay off one moiety of that amount, leaving £5,000 still due, the interest upon

which continues to weigh as an annual burden on the funds of the Institution.

In all great building undertakings it is impossible but that questions will fairly arise as to the propriety of the expenditure on the one hand, and the value of the result achieved on the other. Looking at the general tendency to improve school buildings and school arrangements, can it be safely affirmed that the committee of this school were unwise in erecting the building they have happily succeeded in raising, or that the expenditure, however large, can be deemed inexpedient, which has provided a permanent and fitting shelter to meet the pressing claims of our yearly multiplying brotherhood. Much could be said in respect of the cost of building and materials which especially marked the years in which the contracts for the new school were executed, the unavoidable excess in some items, the unforeseen expenses of others; which, as very often happens in similar buildings, exceed the amount of the original estimates.

(To be Continued.)

MASONIC JOTTINGS.—No. 37.

BY A PAST PROVINCIAL GRAND MASTER.

CERTAIN SPECULATIVE MASONRIES.

A learned Brother thinks that Roman Speculative Masonry, Anglo-Saxon Speculative Masonry, Norman Speculative Masonry, the old English Speculative Masonry that flourished before the Reformation, each in its turn disappeared; and that the modern English Speculative Masonry arose, either in the days of Ashmole and the Rosicrucians, or in the days of Desaguliers and Anderson.

JUDAISM AND CHRISTIANITY.

At the union 1813, Judaism seems to have been looked upon by Doctor Hemming and others as approaching nearer than Christianity to the desired universality of Freemasonry*.—*MS.* 1814.

BUILDING OF A LARGE EDIFICE.

In ancient times there could not be a more apt occasion for bringing together the priest, the ethical philosopher, and the man of science, than the building of a large edifice.—*Old MS.*

CHARGES OF 1723.

The "Religion in which all men agree," of which those charges speak [See Charge I., concerning God and Religion] is said by some to be Christianity, by others to be goodness and truth. KILWINNING GRAND LODGE—YORK GRAND LODGE.

Although the old Kilwinning Lodge and the old York Lodge were what we now call Grand

* Some subsequent "Jottings" will relate to this curious point.

Lodges, circumstances have made the appellation objectionable. It is better to designate them High Lodges, or, as foreign writers are wont—Cradles of Masonry—the former in Scotland, the latter in the north of England.

THE GREAT ARCHITECT.—THE UNIVERSE.

Brother W. L. C., Science assuredly teaches that our Great Architect is eternal; although, peradventure, it teaches that the universe will die.

VICTORIA REGIA.

Sir Joseph Paxton, architect of the Great Exhibition Building, 1851, borrowed his plan of construction from the leaf of the Victoria Regia. [?]

SOUL'S PRE-EXISTENCE.

The soul's pre-existence is no part of Natural Religion, and therefore it cannot be part of the Religion of Freemasonry as a universal institution.*

By BRO. J. C. MANNING.

ADVERSITY.

Never expect a true Mason in adversity to tell you the worst of his troubles. Yonder stream has a placid face enough; but if you could only look below, you would find many cold and cruel stones lying like dead-weights at its heart. Act, therefore, accordingly.

PROFESSION.—PRACTICE.

Masonic profession, without practice, is a paper flower, that may be made to bear the hue of the blossom, but lacks the perfume.

MASONIC NOTES AND QUERIES.

"A COMMUNICATION FROM YORKSHIRE."

See *Freemasons' Magazine*, vol. xix., p. 49. A similar paper has just been sent me with a similar request. The words of my answer shall be the same. "I like not the communication. The subject is necessarily vulgar, and it is made yet more vulgar by the unskilful and common way in which it is treated. Communications of this sort offend all readers who have taste, natural or acquired, and effectually prevent the periodical which inserts them from attaining reputation as a literary publication.—CHARLES PURTON COOPER.

SOME THINGS WHICH ARE INCONSISTENT WITH THE FREEMASONRY WHICH IS UNIVERSAL ABSOLUTELY.

See before, page 50. This paper seems to have been transmitted in a manner that has occasioned a mistake too slight, however, to render present explanation necessary. But a letter has reached me which makes it proper to state that the paper never came under the eyes of the former Editor of the *Magazine* to whom, therefore, neglect in regard to it cannot be

imputed. The "want of room" had become known to me in various ways, and for that reason, and no other, the paper was not forwarded. It never left my portfolio until it was placed in the Lincoln's Inn collection.—CHARLES PURTON COOPER.

VARIETIES OF FREEMASONRY.

We hear of various varieties of Freemasonry, such as Christian Freemasonry, Jewish Freemasonry, Mahomedan Freemasonry, and so on—but what are these? Not one of them, I venture to say, is true Freemasonry—they are names only. To speak of Christian Freemasonry, *e.g.*, is a pure contradiction in terms. The only true Freemasonry is the Freemasonry shadowed forth in the 1723 Constitutions (the great foundation of our landmarks), viz., universal Freemasonry. This, acknowledging God as the Father of All, hails all men—Christian, Jew, and Mohammedan alike, as brethren. It is this idea of universal Freemasonry alone that can fairly and honestly admit all men *on the level* into its ranks. It alone can fairly and honestly hold out the right hand of fellowship to the Christian, the Jew, the Mohammedan, or the Hindoo alike.—W. P. BUCHAN.

A MISTAKE ACCORDING TO THE UNINSTRUCTED.

A statement from which the uninstructed dissent, but lacks information and intelligence to prove wrong, in the accustomed literary way, he curtly designates a "mistake," and stolidly thinks it will be looked upon as such by others besides himself.—A PAST PROVINCIAL GRAND MASTER.

HISTORY OF FREEMASONRY—BY BRO. T. L. FOX.

This History is, as your review says, admirably got up, so far as the publisher's portion is concerned; but as to its authorship, that is a great failure. I do not envy, but pity the *compiler* of such a production. Perhaps it was calculated that the permitted dedication to His Grace the Duke of Manchester would be a cloak sufficiently ample to cover a multitude of sins—if so, it was a pity it did not do better by preventing them. The manifest ignorance of the history of architecture displayed in this work is truly wonderful. It may have passed muster in 1770, but to bring out such rhodomontade in 1870 says very little, in my opinion, for the scholarly abilities of either its author or patron. The laurels of Masonic authorship are not to be won by re-retailing our Masonic fairy tales, and passing them off as "Histories." We look for something genuine now-a-days, and to the point, for our nursery days, we trust, are past.—W. P. B.

BRO. MORITZ ZILLE.

A correspondent will find, vol. xv., page 214, of the *Freemason's Magazine*, a judicious and interesting review of Bro. Moritz Zille's "Sandkorner" (Grains of Sand—Masonic Essays, Lectures, and Poems). Some passages of that review will show how erroneous are my correspondent's notions on some by no means unimportant points.—A PAST PROVINCIAL GRAND MASTER.

THE GRAVE OF THE MOTHER OF BRO. BURNS.

In the parish churchyard of Bolton lies interred all that is mortal of Agnes Brown, the honoured mother of our national poet, Robert Burns. Gilbert Burns, the eldest son of the family, when factor to Lord Blantyre, resided at Grant's Braes, his aged

* See FREEMASONS' MAGAZINE, vol. xv., page 370.

mother living with him, and at her death she was interred in the churchyard. One after another of Gilbert's family followed or preceded their grandmother to the grave, till five of the younger generation, all taken away in the bloom of life, lay beside her along with a daughter, the younger sister of the poet. To mark the spot, Gilbert erected a neat headstone, on which are inscribed the names of those who lie beneath. In due time his own was added to the rest, and the warm-hearted but sagacious elder brother of Burns now sleeps quietly with his kindred in the churchyard of Bolton, far away from the pleasant murmuring of the Doon, with which he was familiar in the days of his youth. The burying-place of the Burns family is now surrounded by a chaste but substantial iron railing. The headstone and railing have been repainted, the grass within the enclosure and around it is tidily trimmed, and everything done which could denote that the dead were not forgotten by the living. The survivors of Burns are not unmindful of the place which Agnes Brown holds in the affectionate regard of Scotchmen. But for her, the "Cottar's Saturday Night" might never have been written; and it cannot be uninteresting to the dwellers in East Lothian to know that her remains lie buried in one of the quietest and most peaceful of our country churchyards, where the trees which cast their morning shadows over the graves are reflected in the sweet waters of the Coalston streamlet as it flows eastward to the Tyne. The surviving son of Gilbert Burns, now or formerly one of the leading merchants in Dublin, occasionally pays a visit to the scenes of his infancy, and it was on a recent visit to Bolton that he gave directions for the renovation of the headstone, &c., which it will be satisfactory to him to learn have been so well attended to.

STRASBURG CATHEDRAL (pp. 209, 210).

Englishmen do not require to go to Strasburg, or any part of Germany to view fine specimens of Gothic architecture, for they have these at home. In the twelfth and thirteenth centuries England was far ahead of Germany in this matter; and what Germany got in the thirteenth century was borrowed from France, and, as Mr. Ferguson says, "In all the higher elements of beauty the German pointed Gothic cathedrals are immeasurably inferior to the French. They are no longer the expressions of the devotional feelings of the clergy and people; they are totally devoid of the highest order of architectural beauty." Such being the case, the manifest absurdity of *German* architects coming to England in the thirteenth century to *teach* the English is surely most transparent, the idea only shows the ignorance of its supporters and propagators. I can excuse the Abbé Grandidier for saying that "the Cathedral of Strasburg, and, above all, its tower, is a masterpiece of Gothic architecture." But there is no excuse for an officer of the Grand Lodge of England, without any true foundation, perpetually praising German architecture at the expense of English. As to the "masterpiece" spire of Strasburg, which appears to me to be of the mongrel type, Mr. Ferguson says, "The octagonal part is tall, weak in outline, the spire ungraceful in form, and covered with an unmeaning and constructively useless system of tracery." When treating upon Freemasonry I have gladly recommended Bro. Findel's work;

but when treating upon architecture I feel bound to say that one copy of such a work as Mr. Ferguson's "Illustrated Handbook of Architecture" is worth a shipload of the former. English pointed Gothic architecture is unequalled by German—far less, therefore, can it be surpassed. Curious specimens of stone-cutting may please the vulgar, but it requires something more to the production of a first-class specimen of architecture. I respectfully trust the foregoing remarks will be taken in the spirit they are given.—W. P. B.

MASONIC SAYINGS AND DOINGS ABROAD.

A TOUGH YARN.—As a good set-off to the extravagant ideas of some ritualists about rigidity of work, read the following, which is *said* to have actually occurred:—

"A town in Indiana had a lodge that had a W.M. who had an exaggerated notion of discipline. One night he had met his lodge in called meeting, not a member absent, to instruct them in the work. Teaching them the use of the gavel, he had just called them up with three knocks, when he leaned too far back, fell against the window that was behind him, fell through to the ground—four stories, and broke his neck. Picked up next morning, he was buried decently, but not a Mason came to the funeral. More strange still, not a Mason appeared any more in that village. It was inexplicable. Forty women left widows, 217 children left orphans, 84 merchants left in the lurch with unpaid bills.

"Twenty years after that somebody went up in the lodge room, broke open the door, and beheld the lodge—a lodge of skeletons! Strange, but true, they had rigidly obeyed the orders of the W.M., and while waiting for the knock to seat them, had starved to death. Each was standing in an attitude of respectful attention, looking to the east; and had not the pitying citizens taken them down and tenderly removed them, they would have been standing there yet. Such is life.

Bro. Francesco di Zubirie, formerly Grand Master of New Granada, and representative of the Grand Orient of Italy at that Grand Lodge, died recently in Paris.

From the "Revista della Massoneria Italiana," we learn that a National Committee has been formed for the relief of the victims of the war, without respect to nationality. Amongst the contributions already received are from Lodge "Fratellanza Universale," Florence, 200 lire; "Concordia," at Florence, 100 lire; "l'Arena," at Verona, 60 lire; and Goffredi "Marrelli," at Sapari, 40 lire.

THE MASONIC MIRROR.

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

MASONIC MEMS.

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

The meeting of the Scientific Lodge (No. 840), Wolverton, province of Berks and Bucks is fixed for this day (Saturday), September 17th.

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

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION, 1870.—The votes and interest of the Governors and Subscribers are earnestly solicited on behalf of Harry Tappolet, aged nine years, son of Bro. Richard Tappolet, who died of pneumonia in March, 1861, leaving a widow and eight children, two dependent on the widow, with an insufficient income for their support. Bro. Richard Tappolet was initiated in the Lodge of Temperance (No. 169), in 1864; joined the Lion and Lamb Lodge (No. 192); was a P.M. in both lodges, and a member of the Royal Arch Chapter; he was also a subscriber to all the Masonic Charities until his death. The case is strongly recommended by many eminent brethren. Proxies will be thankfully received by the widow, 18, Culford-road, Kingsland.

ROYAL FREEMASONS' SCHOOL FOR BOYS.—OCTOBER ELECTION.—The support of the subscribers is earnestly solicited on behalf of George James Fitzwater, aged nine years, whose father, Bro. Charles Fitzwater, was initiated into Masonry in the Ranelagh Lodge (No. 834), in 1861, and was a builder and contractor. Having suffered many heavy losses, became bankrupt in 1866; his wife died in March, 1869, leaving eight children; he has since broken up his home, and is unable to give them an education. The case is strongly recommended by the W.M., officers, and brethren of the Ranelagh Lodge (No. 834). Proxies will be thankfully received by the father, Chas. Fitzwater, 7, Addison-street, Notting-hill.

ROYAL MASONIC INSTITUTION FOR BOYS, OCTOBER ELECTION.—Votes are earnestly solicited on behalf of Robert Gurton, born 8th April, 1863. His father, the late Bro. John Gurton, was a wholesale wine merchant in Northumberland-street, Strand, and died October 23rd, 1867, after a short and severe illness, at the age of 44, caused by distress of mind through failure in business, leaving a widow and four children totally unprovided for. The widow died very suddenly in the following January. The eldest son is in a situation, the second and third sons are in the Licensed Victuallers' School, and the Candidate is being supported by a Brother Mason, who is entirely unconnected with the

family. The case is well known and strongly recommended by the R.W. Bro. Col. Francis Burdett, Prov. G.M. of Middlesex, and a large number of brethren whose names will be found in our advertising columns.

VOTES of the Royal Masonic Institution for Boys are requested on behalf of Alfred Nutt, of Leicester, which should be forwarded to Bro. George Toller, jun., Provincial Grand Secretary of Leicestershire, Freemasons' Hall, Leicester.

ROYAL MASONIC INSTITUTION FOR GIRLS.—OCTOBER ELECTION.—Votes are earnestly solicited on behalf of Caroline Eliza Holland, aged eight years ten months, whose father, Bro. Thos. Holland, was initiated in the Old Concord Lodge (No. 172), in April, 1864; joined Prince of Wales Lodge (No. 959), Ipswich, 1865; one of the founders, and first W.M. of Stour Valley Lodge (No. 1224), Sudbury, Suffolk. Was exalted in the Royal Alexander Chapter (No. 959), Ipswich, August, 1867, is a Mark M., Rose Croix, Prov. G.A.D.C. of Suffolk, also Life Governor of the Boys' School. Was in business as a builder and contractor in Sudbury, Suffolk, where he failed in consequence of heavy losses, thereby deprived and left entirely without means to support his family. The case is strongly and earnestly recommended by a large number of influential brethren.

THE PRINCE AND PRINCESS OF WALES.—At a meeting of the managers of the Royal Infirmary of Edinburgh, held on Monday, the 12th inst., a letter was read from the Earl of Dalhousie, intimating the willingness of the Prince of Wales to lay the foundation stone of the new infirmary. Some time ago the Prince agreed to visit Edinburgh in October, on his return from the North, for the purpose of being installed as Grand Patron of the Freemasons in Scotland. It is now expected that his Royal Highness will be installed on Wednesday, the 12th of October, and that the foundation-stone of the Infirmary will be laid on the following day. It is understood that the Prince will be accompanied by the Princess of Wales. His Royal Highness has expressed a desire that he should not be asked to take part in any public banquet. A grand Masonic procession, in which the principal lodges throughout the country will be represented, is to be held in connection with the ceremony of laying the foundation-stone. The civic authorities and the representatives of the various public bodies will take part in the demonstration.

VOTES of the Royal Masonic Institution for Girls are requested on behalf of Amelia Charlotte Titus, aged eleven years. Her father, William Beale Titus, who was a commercial traveller, was initiated in the Belvidere Lodge (No. 503, late 741), on the 10th November, 1857, and continued a subscribing member till his death, which took place in November, 1865, leaving a widow and four children without means of support. The case is strongly recommended by the W.M. and brethren of the Belvidere Lodge, Maidstone. Proxies will be thankfully received by Bro. R. Pearson, Trinity House, Maidstone.

A MEETING of the Royal Union Lodge (No. 382), will take place in the Masonic Hall, Uxbridge, on Monday next. This is the oldest and most flourishing lodge in the recently-erected province of Middlesex. The members of the lodge are specially requested by the W.M. to attend on that occasion, to settle the proposed new by-laws; there is also a considerable amount of other business to be transacted.

THE Provincial Grand Lodge of Sussex was held on Wednesday, and the Provincial Grand Lodge of South Wales (Eastern Division), on Thursday; no reports have yet reached us, but we hope to give a full account in our next.

SPECIAL GRAND LODGE.—The following circular has been received from the Grand Secretary's office:—"United Grand Lodge of England and Accepted Masons of England—the Right



Hon. the Earl de Grey and Ripon, K.G., &c., M.W.G.M.—W. Master, your attendance is required, together with your Wardens and Past Masters, at an Especial Grand Lodge, to be holden at this place on Friday, the 16th of September next, at six o'clock in the evening, for the purpose of considering and deciding upon a motion which will be proposed by the Deputy Grand Master, the Right Hon. the Earl of Carnarvon, for a grant of £500 towards the Fund now being raised, under the auspices of H.R.H. the Prince of Wales, K.G., P.G.M., for 'Aid to the Sick and Wounded in War.' The Grand Lodge will be opened at seven o'clock precisely.—By command of the R.W. Deputy Grand Master, JOHN HERVEY, G. Sec."

ORDERS OF THE TEMPLE AND HOSPITAL.—Copies of the following circular have been sent by the Grand Vice-Chancellor to the Registrar of each Encampment, for distribution among the members:—"Proposal to raise contributions towards the fund for relief of the sick and wounded during the present war. The Order of the Hospital, afterwards combined with that of the Temple, had originally for its principal object the spiritual and physical ministrations of the wounded on the battle field. The present war between France and Prussia affords an opportunity of demonstrating the practical utility of our Order. Personal service is impossible; but, were a voluntary fund raised and placed at the disposal of the Grand Master, who would take proper steps for its application, well merited credit would accrue to the Order, combined with great benefit to the recipients. I am, therefore, authorized by the Grand Master to bring this subject under the notice of Encampments generally through the official channels, and to invite contributions from the encampments towards the fund for the relief of the sick and wounded during the present war. Subscriptions, which will be duly acknowledged, may be forwarded to the Grand Treasurer, Sir Knight J. Tepper, care of Grand Vice-Chancellor, Sir Knight W. Tinkler, 15, Portugal-street, Lincoln's-inn, London.—P. COLQUHOUN, G. Chancellor."

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

SUBSCRIBERS in arrear will oblige by forwarding the amounts due from June last. Many are twelve months and upwards in arrear, some brethren, especially those abroad, are very remiss in forwarding their subscriptions.

WE shall be glad to receive and insert reports of the meetings of lodges and chapters or other Masonic meetings, especially from our colonial brethren.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

STRAWBERRY HILL LODGE (No. 916).—An emergency meeting of this lodge was held on Wednesday, the 31st ult., at the Grotto Hotel, Cross Deep, Twickenham, Bro. McIlwham, I.P.M., in the chair, Bros. Bondy, as S.W.; W. Smeed, P.M., J.W.; J. Reed, S.D.; Kipling, J.D.; H. Cary, P.M. 87, as I.G. and P.M.; W. Platt, Sec.; W. Watson, &c. The lodge having been opened, Bro. Daniel Bell was raised to the degree of M.M. Bro. E. Hopgood, W.M., then took the chair, and Bros. Sweasey (Royal Music Hall, Holborn), Seekings, and Dear, having answered the necessary questions in a satisfactory manner, were duly passed to the degree of F.C., in a very able and perfect manner. The lodge was then closed, and the brethren sat down to an ex-

cellent and substantial dinner, provided by the worthy host, Bro. Bendy, which gave great satisfaction to the brethren and visitors. On the removal of the cloth, the W.M. gave the usual loyal and Masonic toasts. The W.M. then rose and said, he had great pleasure in proposing the next toast, which was one that every one in the lodge would be pleased to honour; it was that of "Col. J. Burdett, Prov. G. Master for Middlesex." That worthy and distinguished brother had endeared himself to every Mason in the province. The lodge had had the honour of his visiting the Strawberry Hill Lodge on two occasions, and the brethren were always pleased to see him; he had selected two brethren of the lodge as Provincial Grand Officers, and he could not have made a more worthy selection; those brethren were:—Bros. McIlwham, I.P.M., P.G.O., and W. Smeed, P.M., P.G.F., and those brethren were well qualified to fill any office in any lodge. The toast was drank with great enthusiasm. Bros. McIlwham and Smeed severally returned thanks in a very appropriate manner. Bro. McIlwham, I.P.M., in proposing the toast of the W.M., stated the lodge could not have made a better selection. His great aim was to assist any brother in any capacity, and he was sure, that at the expiration of his year of office, he would have merited the regard and esteem of every brother in the lodge. The W.M., in reply, said, he was comparatively young in Masonry, and he felt it a great honour to fill the chair of so influential a lodge, but he had to thank Bro. Smeed, not only for placing him in office, but also for the able Masonic instruction he had received from that brother. The toast of the visitors was responded to by Bros. H. Cary, P.M. 780 and 87; H. M. Levy, P.M. 188; and F. Webber, 1,107. The toast of the Past Masters was responded to by Bro. McIlwham, who stated he was always ready to assist the W.M., but the greater amount of credit was due to Bro. Smeed, who had been initiated in the lodge; he was at the present time J.W. of the lodge; he had installed his successor, and his thorough knowledge of Masonry was proverbial. Bro. Smeed followed in a very feeling and eloquent speech. The W.M. then proposed the toast of Bro. W. Platt, P.M. and Sec., and in the course of his speech paid him a very just compliment for the able manner he had zealously performed the duties of Secretary. Bro. W. Platt, P.M., returned thanks, and in the course of speech called the attention of the brethren to the forthcoming election of the Boys' School, in aid of the son of the late lamented Bro. John Gurton; he said there were fifty-one candidates, but there were only thirteen vacancies, and he hoped the brethren would use their utmost efforts to secure his election. The toast of the officers was ably responded to by Bros. Reed and Kipling. The W.M. then stated he had great pleasure in giving a special toast, and it was one every brother would drink in an enthusiastic manner, it was that of the worthy host, Bro. Bendy. He was one who not only looked after the comforts of the brethren; he was in heart and soul a Mason, for the late lamented Bro. John Gurton and his widow found a home here, and both died in the house; and his son, who is a candidate at the next election for the Boys' School, has also found a home—thanks to the kindness of that worthy brother. Bro. Bendy, in appropriate terms, returned thanks. The Tyler's toast concluded a very agreeable evening, and the brethren enjoyed some very excellent recitations from Bros. McIlwham and Smeed, and although not a regular meeting, and the brethren few in number, a very delightful evening was passed, and the brethren returned to town early.

STAR LODGE (No. 1,275).—A regular meeting of this lodge was held at the Marquis of Granby, New-cross-road, on Friday, 26th ult. Bro. Joseph Smith, P.G.P., W.M., presided for the last time, after having had a prosperous term of office. The lodge was opened punctually at three o'clock, and Messrs. G. F. Guest, W. Okey, W. J. Darke, and Charles Chandler were initiated. Bros. Beckett and Milner were raised to the degree of W.M. Bro. W. Ough, P.G.P., S.W., was installed in the Master's Chair for the ensuing year. The newly-installed W.M. appointed the following brethren as his officers:—Bros. Hogg, S.W.; H. Keeble, J.W.; Joseph Smith, P.M., Treas.; F. Walters, P.M., Sec.; Richard Tanner, S.D.; H. Crabtree, J.D.; G. Pym, I.G.; T. R. Darke, D.C.; and Gilbert, T. Bro. Pym proposed, and Bro. Hogg seconded, a vote of thanks to the Secretary for the highly satisfactory way in which his duties had been performed during the year. This was carried unanimously, and the lodge was then closed. A capital banquet, supplied by Bro. Holson, followed, and the brethren spent a delightful evening in each other's society. The Audit Committee was held a few evenings previously at Anderton's Hotel, when a clock and

pair of vases of splendid workmanship were presented with the unanimous voice of the lodge to Bro. Joseph Smith, as a mark of the high estimation in which his services to the lodge as first W.M. were held by the brethren.

LEBANON LODGE (No. 1,326).—A meeting of this lodge was held on the 31st ult., at the Red Lion Hotel, Hampton—the chair being occupied by Bro. F. Walters, P.M. and Secretary, who performed the duties of the office in a manner which gave satisfaction to all concerned. Bros. Jackson and Clair were raised to the third degree; Bros. Dalby, Gill, and John Thomas passed to the second; and Mr. Saville received the benefit of initiation. A cold collation succeeded the closing of the lodge, and the brethren returned to town at an early hour, the lodge having been called early in the afternoon. There were also present: Bros. W. Hammond, P.M., as S.W.; H. Potter, P.M., as J.W.; D. D. Beck, Treas.; J. F. P. Woodley, J.D.; and G. Banks, I.G. Bros. G. Silcock, S.D. 157, and Smith, were visitors on this occasion.

PROVINCIAL.

LANCASHIRE (EAST).

MANCHESTER.—*Blair Lodge* (No. 815).—This lodge was held on the 9th inst., after a vacation of two months, in the suite of rooms at the Town Hall, Hulme, which have been recently chastely decorated. There was a numerous attendance; the members included Bros. Jos. Hine, P. Prov. S.G.W.; J. D. Kennedy, P. Prov. G. Treas.; J. Eltoft, P. Prov. G. Reg.; and Dr. Dill, P. Prov. G. Purst.; and the visiting brethren Bros. Reddish, P.M.; Capt. Lathebury, R.A., P.M.; Davies, S.W., &c. The lodge was opened in due form in the three degrees, and in proper order, examinations were undergone, Bro. Lowe was passed to the second degree, and Bros. Blum and Pierce were raised to the sublime degree of M.M. by the W.M., Bro. James Redford. The lodge was lowered to the first degree. Bro. Worthington, S.W., was voted the W.M. elect, and other business was transacted. The charity box showed a good subscription, which, with the addition of five pounds from the Charity Fund of the lodge, was set apart for the relief of a distressed brother. Hearty good wishes were expressed by the visitors, the lodge was closed in peace and harmony, and the brethren adjourned to a substantial repast. After the loyal toasts and the health of the M.W.G.M. of England, and the V.W.D.G.M. were given, Bro. James Redford, the W.M., alluded to recent decease of the late M.W. Prov. G. Master of East Lancashire, and said the next toast, to his memory, was a sad one. Many changes had occurred since last they met at their social board—Europe, then in a state of tranquility and smiling with plenty, was now convulsed with war, and had some of her fairest land laid waste, and deluged with the blood of thousands of God's noblest creatures. Thankful ought we to be in our sea-girt isle we enjoyed the blessings of peace and liberty, that we could meet as we liked, and return to our homes and sleep there in quiet, without dread of the morrow. And yet in our peaceful land Death had been amongst us; we were wearing the garb of mourning and had to regret the loss of one that a few meetings back occupied that chair and cheered us with his genial face and kind advice and encouragement. Little did we think then, when we drank to his health and wished him many years to preside over us, that we should never see him again, and that we should have by now stood at his graveside. The Craft, under his rule had increased enormously, for he had over the cause of Masonry at heart, and prospered that cause not only by words but deeds; amongst many acts of charity, he had given one thousand guineas towards relieving the Masonic Boys' School from its heavy debt, and had bequeathed the munificent sum of £30,000 to further the great principles of our Order, by founding an infirmary in his native town of Bolton. The Blair Lodge was perhaps attached to him by stronger ties than any other lodge in his province: our charter was granted under his rule; our P.M. Kennedy was his last acting P.G.T., and above all our lodge was called after him, and was the only one that bore his name in the province, or indeed throughout England. We have every reason to be proud of that name; may the Grand Architect of the Universe grant that the Blair Lodge may ever prosper, and be the means of perpetuating and handing down to future Masons of succeeding generations the memory of the late Stephen Blair, a good "Old English Gentleman," a true friend, a kind employer, and a Prov. G.M. that will never

be surpassed or more beloved in his province. The toast was drunk in solemn silence. Other toasts followed, including "The M.W. Prov. G.M. elect of East Lancashire, Bro. Lieut.-Col. Nicholas Le Gendre Starkie, the W.M. elect of the Blair Lodge," given by Dr. Dill, P.M., P. Prov. G.P., and suitably responded to by Bro. Worthington, S.W. 815. The toasts were interspersed by songs and accompaniments given by Bros. Capt. Lathbury, Knight, Royle, and Winning, and which in no small degree added to the enjoyment of an agreeable and fraternal meeting.

LANCASHIRE (WEST).

WAVERTREE.—*Duke of Edinburgh Lodge* (No. 1,182).—*Installation.*—The third anniversary of this flourishing lodge was held in the lodge-room Coffee-house Hotel, Wavertree, on Wednesday, 17th August. The lodge was opened in due form and solemn prayer by Bro. W. Woods, I.P.M., W.M. *pro tem*. The minutes of the previous lodge meeting having been read and confirmed, Bro. Hamer, P.G.T., then presented Bro. Samuel Cookson, S.W., to Bro. Woods, for installation, assisted by Bros. Wylie, P.G.R.; J. Thornton, P.M.; T. May, P.M. 673. The installation was then proceeded with, and upon re-admission of the brethren, under the direction of Bro. Woods, the full ceremony of installation was gone through in a most perfect manner. The W.M. then proceeded to invest his officers for the ensuing year, when the following brethren were invested:—Bros. J. Thornton, I.P.M.; P. R. Thorn, S.W.; W. Pughe, J.W.; W. Brown, re-elected Treas.; J. G. Bales, re-elected Sect.; R. G. Lupton, S.D.; J. W. Williams, J.D.; J. A. Edginton, I.G.; A. Vaughan, Steward; F. S. Parker, Steward; W. Crawford, Tyler. Business being ended, the lodge was closed in due form and solemn prayer. The installation banquet of this lodge took place in the lodge-room Coffee-house, Wavertree, on Wednesday, 31st ult. The lodge was opened in due form and solemn prayer by Bro. Samuel Cookson, W.M. About fifty of the brethren assembled, amongst the visiting brethren were: Bros. Mott, P.G.D.; H. Hornby, T.C.; W. May, P.M. 673; J. Scott, P.M. 594; and P. Larsun, 594. Bros. Booker and Story were then examined as to their proficiency to be passed to the degree of F.C. Free Masons, which was satisfactory. They were then passed to that degree in a very able manner by the W.M. The brethren were then called from labour to refreshment, when about fifty of the brethren sat down to an excellent banquet, provided by the worthy hostess, Mr. Thomas Wright. The usual loyal and Masonic toasts were given. Bros. F. Parry and T. Moubray added greatly to the enjoyment of the evening by singing several songs in their usual good style. The last toast of the evening having been given, the lodge was closed in due form and solemn prayer by the W.M.

SUFFOLK.

IPSWICH.—*Prince of Wales Lodge* (No. 959).—The usual monthly meeting of this lodge was held in the Masonic Hall on Monday, the 5th instant, when there were present:—Bros. Rev. R. N. Sanderson, W.M.; W. T. Westgate, Pettit, C. T. Townsend, Emra Holmes, P.M.'s; A. J. Barber, W.M., British Union Lodge; J. Sheridan, W.M., Phoenix Lodge, Stowmarket, &c. At the last meeting, Bro. Westgate had been unanimously elected W.M. for the ensuing year, and the installation took place on this evening, having been postponed from various causes since June, when the annual meeting is usually held. Previous to this ceremony being proceeded with, Mr. Geo. Abbot was balloted for, accepted, and initiated, the ceremony being performed by the W.M. elect. Bro. Quick was passed to the degree of F.C., a Fellow Craft Lodge having been opened in another part of the building for that purpose, under the gavel of Bro. Sanderson. The installation was then proceeded with, Bro. Townsend, P. Prov. G.S.W., acting as Installing Master. The following brethren were appointed officers for the ensuing year:—Rev. R. N. Sanderson, I.P.M. and Chap.; W. Cuckow, S.W.; M. Oliver, J.W.; C. T. Townsend, Sec.; G. S. Golding, Treas.; Emra Holmes, M.C.; E. Robertson, S.D.; G. Cresswell, J.D.; F. Crisp, I.G.; G. Spalding, Tyler. At the conclusion of the business, Bro. Sanderson moved that £1 ls. be given from the Lodge Benevolent Fund towards the sick and wounded in the war. Lodge having been closed, the brethren, numbering about forty, sat down to an excellent banquet, when the usual loyal and Masonic toasts were given, and the evening was enlivened with a display of the vocal abilities of several of those present. Harmony, of course, prevailed, and the brethren separated at a late hour.

BRITISH BURMAH.

RANGOON.—*Lodge Victoria in Burmah*, (No. 832, E. C.)

The regular meeting of this lodge was held at the Masonic Temple, on Friday the 13th May 1870. Present: Bros. H. Spearman, Dep. D.G.M. of British Burmah, as W.M.; W. Hall, S.W.; E. G. Morrogh, J.W.; B. Samuel, Sec. and Treas.; C. Johnstone, as S.D.; W. Cooke, J.D.; E.H. Dohrmann, I.G.; and J. Jackson, Tyler.—Members: Bros. Prince, Brindley and Buchanan, Axberg, Farley, Dawson, Gramen, Kinsley, Stenhouse, and Docke.—Visitors: Bros. Pascal, Krauss, Lindsey, Burgess, Fraser, and Miller.

The lodge was opened in due and ancient form, when the summons convening the meeting was read, and the proceedings of the last regular meeting read and confirmed.

The brethren proceeded to ballot severally for Messrs. W. Collins, John Clark, and Dr. John Macpherson, who were regularly proposed and seconded at the last regular meeting. The ballot in each case proved clear, and the Senior Deacon was instructed to prepare the candidates.

The brethren then proceeded to ballot for Bro. H. Phillips, of Lodge Temperance and Benevolence, No. 1,160, as a joining member, which also proved clear. The Secretary was instructed to intimate the same to Bro. Phillips.

Read letter for Bro. A. J. Greenlaw, D.G.M. for British Burmah, forwarding a full sized framed photograph of himself for the acceptance of the brethren. W. Bro. Spearman, in moving the acceptance of the gift, remarked in a very neat and pithy speech how much the lodge was indebted to Bro. Greenlaw—not only as the founder of Victoria in Burmah, but one who had faithfully watched its progress from its infancy up to the present time. The gift now before the brethren was but another token of the R.W. Brother's affection and regard for the welfare and prosperity of the lodge. Bro. Dawson seconded the acceptance, and the Secretary was directed to convey the thanks of the brethren to Bro. Greenlaw.

The I. G. having announced Messrs. Collins, Clark, and Macpherson properly prepared, they were admitted in due and ancient form, and initiated into the mysteries of the E. A. degree. The lecture on the working tools, as also the Charge in the degree, were delivered by Bro. Hall, S.W.

The lodge was opened in the second degree, when Bro. Docke was called to the east and examined as to his proficiency, which proving favourable, he was entrusted with a test of merit and passed out by the J.W. to be prepared.

The lodge was opened in the third degree, when Bro. Spearman handed over the hiram to Bro. Pascal, and then retired. Bro. Docke being announced properly prepared, he was re-admitted and raised to the high and sublime degree of Master Mason in due and ancient form.

The lodge was lowered to the 2nd and 1st degree, and Bro. Pascal handed over the hiram to Bro. Buchanan.

After some financial arrangements were disposed of, and there being no further work before the lodge, it was closed in peace, harmony, and brotherly love at 11-20 p.m.

The regular meeting of Lodge Victoria in Burmah was held at the Masonic Temple, Rangoon, on Friday the 10th June 1870. Present Bros. A. Buchanan, as W.M.; W. Hall, S.W.; E. G. Morrogh, J.W.; B. Samuel, Sec. and Treas.; Jos. Dawson, as S.D.; W. Cooke, J.D.; C. Johnstone, as I.G.; and J. Jackson, Tyler.—Visitors: Bros. Davidson, Cookson and Michelson.

The lodge was opened in due and ancient form, when the minutes of the last meeting were read and confirmed.

Bros. Macpherson, Clark and Collins, having undergone a successful examination, were entrusted with a test of merit and passed out by the J.W. to be prepared. The lodge was opened in the 2nd degree, when Bros. Macpherson, Clark, and Collins were re-admitted properly prepared and passed to the 2nd or F.C. degree in due and ancient form.

The lodge was lowered to the 1st degree. Bro. Hall, S.W. moved the acceptance of a Volume of Masonic Lectures which Bro. Greenlaw, the author, had presented to the lodge; Bro. Buchanan seconded the same, and the Secretary was directed to convey the unanimous thanks of the brethren to Bro. Greenlaw.

There being no further work before the lodge, it was closed in peace, harmony, and brotherly love at 9 50 p.m.

KURRACHEE.

LODGE HARMONY, (No. 485, S.C.)—The regular meeting of this young lodge was held on the 20th June 1870. Present:

Bros. Ardaseer Goostadjee, W.M.; John Berrie, P.M., Edward Brooks, D.M.; Bros. Furdoonjee Nesserwanjee, S.W.; Pestonjee Byramjee, J.W.; Ardaseer Cursetjee, Treas.; Dorabjee Nanabhoy, Sec.; Dadabhoj Heerjeebhoy, as S.D.; Pestonjee Hormusjee, J.D.; G. Brayson, I.G.; Manockjee Framjee, Tyler.—Members: Bros. Burjorjee Nanabhoy, Framjee Rustumjee Das'a, and others.—Visitors: Bros. J. White, J. A. Hannab, J. Horne, and others.

The lodge was opened in due and ancient form, and after some routine business, Bro. F. R. Dasai was subjected to a strict examination in the principles of the first degree, which proving very satisfactory, he was entrusted and passed out. The lodge was opened in the second degree, and Bro. Dasai was re-admitted properly prepared and passed to the F.C. degree.

Nothing could conceal the solemn manner in which the degree was worked by the W.M., Bro. Goostadjee; every moral precept was explained with such minuteness, and the symbolism of this degree made so plain, that not only did the candidate fully understand the various duties required of him as a fellow Craft; but the few visitors present were reminded of much the had long forgotten.

A few words may be necessary with reference to the general working of this young lodge; from the names you will perceive it is a Parsee Lodge, and was opened only during last year; but were you present at the last meeting, you would fancy that the office bearers were brethren of long standing, and from the orderly conduct of all present and the prompt attention paid to every call of the Worshipful Master, you would be wafted in thought to such Lodges as Mother Kilwinning or St. Andrew's of Glasgow.

I was present at the installation of the present W.M., which took place on the 28th December last. Past Master Berrie, (the founder of this lodge, and who takes the liveliest interest in its welfare) performed the important office of Installing Master, and did the work in a manner worthy of the occasion; it appeared to me quite different from the practice followed by the other Scotch Lodges. A large number of visitors were present on that occasion, who all felt highly gratified with the impressive mode of installation adopted.

BANGALORE.

BANGALORE LODGE, (No. 1,043, E.C.)—The lodge met on the 24th June 1870, at 7-30 a.m., in commemoration of the festival of St. John the Baptist. Present: Bro. J. J. Franklin, W.M.; J. H. Walker, I.P.M.; Bros. R. Mullen, S.W.; G. N. Smith, as J.W.; G. Wallace, Sec.; J. F. Flood, as S.D.; J.L.D. Stuart, J.D.; R. Kenney, Steward; J. Price, I.G.; G. Whiting, Tyler.—Members: Bros. Taylor, Gibson, and C. Agnew, W.M. elect.—Visitors: Bros. Braunfill, Voight, Benz, and Morrison.

The lodge was opened in the 1st degree, and the summons convening the meeting was read.

The W.M. then rose and said, he was confident there could be but one feeling amongst them,—that of joy,—at having in their midst again after the interval of another year, Bro. Walker, I.P.M. It has pleased T.G.A.O.T.U. mercifully to spare his and our lives to assemble together to celebrate this auspicious day. Bro. Walker continued to take the same interest in the lodge as he ever did, he had come at great inconvenience and expense to himself to be present at the Installation Ceremony; he was confident the brethren appreciated such zeal in the cause of Masonry, and to evince the respect they entertained for him, he called upon them to salute him with the grand honours five times, which was done. Bro. Walker returned thanks.

According to usual custom the Worshipful Master read extracts from the Ancient Charges and the By-laws of the lodge, for the information of the brethren.

The lodge was called from labour to refreshment, and adjourned till 7 p.m.

The lodge re-assembled at the appointed time when the following brethren were present in addition to those who attended in the morning. Members: Bros. O'Donnell, Sheppard, J. Brown, J. H. Thompson, Going, Giles, Butler, Barton, Bradshaw, and Brotherston.—Visitors: Bros. B. L. Gordon, Rev. E. H. DuBois, and D. A. Patterson; Bros. Carr, Wynter, Graham, Knox, Campbell, Cogan, Tuff, and Walmsley.

The lodge having been tyled, the brethren were called from refreshment to labour.

The W.M. in the name of the lodge welcomed the visitors as well as the brethren of H.M.'s 121st Fusiliers, and said they would be happy to see them at all their meetings. He took the

opportunity to mention that the Regiment which relieved them at Kurrachee, viz. H.M.'s 56th Regiment, helped to establish this lodge seven years ago, the first Master being Major Aylmer, of that Corps.

The minutes of the last regular meeting were read and confirmed.

The brethren then proceeded to ballot for Bro. Rev. E. H. Dubois and Bro. Dagell, as joining members, the result was clear in both cases. The two brethren retired during the process of the ballot, and on their re-admission the W.M. welcomed them as members of the lodge, according to the former a seat on the dais as P.M.

The next business on the summons being the installation of the W.M. elect, before proceeding to instal Bro. Agnew, the W.M. begged leave to say a few words. He said the brethren a year ago did him the honour to elect him to the responsible office of W.M., the duties of that high station he could conscientiously say he endeavoured to perform to the best of his skill and ability. Should he not have come up to their expectations, he trusted the brethren would make every allowance for his shortcomings considering that this was his first year of Mastership; he did not wish to take up the time of the brethren in making a long statement, but he observed the lodge had met regularly once a month, that there were seven emergent meetings convened, and the brethren met seven times for purposes of instruction; this without taking into account the meetings in Chapter and in the Mark Lodge, being at the average of a meeting a fortnight. He thanked his Officers for the manner in which they had discharged their several duties, but he said he felt bound to notice in particular the services of Bros. Mullen and Nepean Smith, who invariably gave him the most cordial, willing, and fraternal support and assistance. Lastly, he thanked Bro. Walker, I.P.M. for valuable advice and counsel given him at all times, though absent from the station he considered it his duty to acquaint him as the I.P.M. of every thing in connection with the lodge, and always received prompt replies to all his letters.

The Installation Ceremony was then proceeded with; all E.A.'s having been requested to withdraw, the lodge was opened in the 2nd degree. Bro. Walker presented Bro. Agnew to Bro. Franklin, Installing Master. The summary of the Ancient Charges and Regulations was read to Bro. Agnew, to all of which he signified his assent and consent. Bro. Agnew then knelt before the pedestal and took the solemn O.B. of W.M. of the Bangalore Lodge, No. 1,043.

The lodge was opened in the 3rd degree, all F.C.'s having previously retired. All brethren under the rank of Installed Master were then requested to withdraw. The Board of Installing Masters consisting of Bros. Gordon, Walker, Dubois, Patterson, and Franklin was then opened by the Installing Master. Bro. Agnew, W.M. Bangalore Lodge, No. 1,043, was duly placed in the Oriental Chair according to ancient form and custom, and was saluted by the brethren present. Bro. Franklin was then invested with the Jewel of P.M. The Board of Installed Masters was closed, and all M.M. re-admitted, a procession was then formed, and the brethren saluted Bro. Agnew, the Installing Master proclaiming for the first time in the East Bro. Agnew, W.M. of the Bangalore Lodge, No. 1,043. The brethren greeted the new Master as M.M. The working tools of the degree were presented and explained.

The lodge was lowered to the second degree, and all F.C.'s admitted. A second procession was formed, and the brethren saluted the Master as F. C.'s the Installing Master proclaiming for the second time in the West Bro. Agnew, W.M. of the lodge. The brethren greeted the Master as F. C.'s. The working tools were presented and explained.

The lodge was lowered to the first degree and all E.A.'s admitted. A third procession was formed and the Master was saluted by the brethren as E.A.'s. the Installing Master proclaiming for the third time in the South Bro. Agnew, W.M. of the lodge. The brethren greeted the new Master as E.A.'s. The working tools were presented and explained.

The Warrant of the Lodge, Book of Constitutions, By-Laws, and List of Lodge property, were severally delivered to Bro. Agnew.

The W.M. then proceeded to appoint his officers as follows, investing each with the jewel of his office, and giving an exhortation on the nature of the duties that devolved on each: Bros. E. Sheppard, S.W.; G. Nepean Smith, J.W.; E. H. Du Bois, Chaplain; J. F. Flood, Treas. (elected); J. O'Donnell, Sec.; J. L. D. Stuart, S.D.; J. Price, J.D.; F. Going, Dir. of

Cers.; F. Taylor, Assist. do.; J. H. Thompson, Steward; R. Kenny, I.G.; G. Whiting, Tyler (re-chosen).

In investing Bro. Whiting with the jewel of his office, the W.M. spoke in high terms of the manner in which he had discharged his duties during the past year, and proposed that his salary be raised from 5 rs. to 7 rs.; the proposition was seconded by Bro. O'Donnell, and carried unanimously.

The ceremony of installation was concluded by Bro. Walker delivering the usual address to the W.M., to the Wardens, and to the brethren in general.

Bro. Agnew returned thanks to the Installing Board of Past Masters for their presence, and the trouble they had taken in the ceremony of installing him in the chair, especially particularised Bros. Gordon and Walker, both of whom he said he was aware had exerted themselves to their own inconvenience to come to lodge, Bro. W. Gordon having only just risen from a sick bed, and Bro. Walker having travelled far out of his way to be present at the installation, thus testifying the most gratifying wish to support him on the occasion, and a most praiseworthy Masonic zeal towards the lodge of which he is a P.M. and honorary member.

Bro. Walker then called the attention of the brethren to the able manner in which Bro. Franklin, carried out the duties of the lodge as W.M., and proposed that his services be recognized by presenting him with a testimonial. The proposition was seconded by Bro. Mullen, and carried unanimously.

Four brethren were proposed as joining members and one candidate for initiation.

The Charity Box was passed round.

There being no further business before the lodge, it was closed in peace, love, and harmony at 9-30 p.m.

The brethren adjourned to an entertainment, the usual loyal and constitutional toasts were proposed, as also several others given by the brethren and their friends which caused much merriment. The brethren separated at 11-30 p.m. highly satisfied with the evening's proceedings.

ROYAL ARCH.

METROPOLITAN.

ROSE OF DENMARK CHAPTER (No. 975).—This chapter met on the 3rd inst. at the Star and Garter Hotel, Kew Bridge. Four candidates were exalted to the Royal Arch degree, and several others were proposed for exaltation at the ensuing meeting of the chapter. During the ceremony Comp. A. Pendlebury occupied the principal chair. When the chapter was closed, a splendid banquet and dessert were served, and a very agreeable evening was spent, the party breaking up in time to return to Waterloo by the 9-26 train. The M.E.Z., Comp. F. Smith, was present, Comp. James Terry, P.Z., officiated as H.; Comp. R. W. Little, P.Z., as J.; Comp. H. G. Bass, P.Z. and Treas., were also present. In the course of the evening, Comp. Walters responded to the health of "The Visitors," acknowledging the kind reception and great Masonic treat they had all that day experienced at the Rose of Denmark Chapter.

BEADON CHAPTER (No. 610).—On Thursday, the 8th ult., the installation meeting of this chapter took place at the Greyhound Hotel, Dulwich. Comp. Jas. W. Avery was installed Z., and Comp. H. Massey H., by Comp. F. Walters, P.Z. Comp. C. A. Potter, P.M. Beadon Lodge, was installed J. by the H. Comp. W. H. Green was invested Scribe N., and Comp. W. Y. Laing, J., by the M.E.Z. The other officers were not present, but a most agreeable party was composed of the companions named above, and Comps. J. W. Halsey, H. Bartlett, J. McKiernan, and H. Potter, P.Z. The evening was harmoniously spent, and the the companions separated early.

HERVEY CHAPTER (No. 1,260).—The regular convocation of this Chapter was held in the Iron School-room, adjoining St. James's Church, Moor Park, Fulham, on Wednesday, 14th inst. The Chapter was summoned for half-past six precisely. The M.E.Z. Comps. G. King, junior, G.H.; E. A. Baber, J.; W. H. Andrew, N.; J. H. Baker, S.E.; P. H. Jones, 1st Assist. Soj.; J. B. Ayshford, W.S., and others officers; Comp. Dr. Goodrich, and R. C. Davis. There were present as visitors M. V. Depenheim, and T. Holland; C. J. Speight, acted as Janitor. The Chapter having been opened by the Principals and Past Principals, the companions were admitted, the minutes of previous convocation were read and confirmed. The ballot having been

previously taken for Bros. J. Way, J. Palmer, E. L. Hickey, Dr. J. A. Turner, C. H. Roberts, W. Wood, and H. W. Heazal, and proving favourable, Bro. Way, the only candidate in attendance, was duly exalted to the degree of the Holy Royal Arch, the ceremony being performed in a most admirable manner not only by the Principals, but by Comps. Andrew and Baker, all of whom acquitted themselves of the duties, in such a manner as to elicit the admiration of all the companions present. On the completion of the ceremonies, and the return of the newly-elected companions to the Chapter, the new bye-laws were read paragraph by paragraph, submitted for confirmation, and with some slight modifications they were approved. The appearance of the room, is admirably suited to the purpose, and the beautiful furniture of the Chapter, to which we have previously alluded, was shown to great advantage, and more than ever appreciated by the companions. There being no further business, the Chapter was closed with solemn prayer, and the companions adjourned to refreshment, which had been provided by Mr. Smith, of the Britannia. The usual toasts followed, and after spending a quiet evening, the companions separated. We were pleased to observe that this newly-established Chapter is proceeding in the right direction, and refraining from extravagantly expending the funds on expensive banquets, a course which has, no doubt, assisted to place this young Chapter (although possessing a most handsome suite of furniture) completely out of debt.

SUFFOLK.

IPSWICH.—*Royal Sussex Chapter* (No. 376).—The quarterly convocation of this Chapter was held in the Masonic Hall on Wednesday, the 7th inst., when the following were present:—M.E. Comp. Spencer Freeman, acting Z., Principal P.M.E. Comps. J. Franks, Scribe E.; G. Findley, acting J.; S. B. King, Pitcher Mills, P.Z. Comps. F. Long, P.S.; G. S. Golding, P. Cornell Fraser. Visitors: C. Davy, P.Z., acting N.; Emma Holmes, Williams, and G. Spalding. Comp. Franks shared with Comp. King the arduous duties of 1st Principal in performing the ceremony of exaltation of Bros. Walter Azomberg Smith, S.W. 376, and P.G.D.C., and A. Christie, J.G. 376, who were severally introduced, obligated, and entrusted as companions of the Holy Royal Arch. The symbolical lecture given by Comp. Franks, and the mystical by Comp. King, were very ably delivered, and calculated to create a profound impression on the minds of the candidates, and indeed on all who heard them. The following were elected officers for the ensuing year:—Comps. S. H. Wright, 1st Principal; F. B. Marriott, 2nd Principal; F. Long, 3rd Principal; — Warner, P.S.; J. Franks, P. Cornell, N. The Chapter was then closed, and the brethren retired for refreshment. The meeting closed in harmony.

MARK MASONRY.

LANCASHIRE.

MANCHESTER.—*St. Andrew's Lodge* (No. 22, S.C.).—The regular meeting of this lodge was held on Tuesday, 13th inst., at the Freemasons' Hall, Cooper-street. The lodge was opened at six o'clock by R.W.M. Bro. C. F. Matier, D. Prov. G.M.M., assisted by Bros. Wm. Wayne, S.W.; T. A. Whyatt, Prov. G. Dir. of Cers., J.W.; Turner, Prov. G.S.B., M.O.; Robberds, Prov. G.O.; Pratt, Sec.; Abbey, Treas.; John Parker, C.; Allison, S.D., &c. Among the visitors were: Bros. J. Mitchell, Prov. G.J.W.; Morris, P.M. 2; Hine, P. Prov. G.S.W., East Lancashire; Yarker, &c. The names of several candidates having been ballotted for, were duly elected, and Bro. Thos. Entwisle, Prov. G.M.M., was unanimously elected as honorary member. Bros. Simpson, Kitzaff, and Gardner, being in attendance, were introduced and advanced to the degree of Mark Master by Bro. Matier, and the lecture on the Tracing Board was most impressively given by Bro. Mitchell. The working tools were presented by Bro. Wayne, S.W. The election for R.W.M. for the ensuing twelve months was then held, and resulted in the unanimous election of Bro. Wm. Wayne, S.W. and P.G. Recorder of Marks, to that high and honourable position, Bro. J. Gibb Smith was elected Treasurer, and Bro. Dean, P.M., Tyler. Bros. Turner and Rome were appointed Auditors, and the installation was fixed for 13th December. A debate then took place on the advisability of raising the entrance fees and

subscription, and it was finally resolved, after several amendments had been proposed, that the fee of advancement should be raised to 31s. 6d., and the subscription to 18s. per annum. Several brethren received their certificates in open lodge, and hearty good wishes having been presented from several brethren and visitors, the lodge was closed in ancient form with solemn prayer at eight o'clock. After supper, the usual loyal and Masonic toasts were duly proposed and honoured by the brethren. "The Health of the R.W.M. elect" was proposed by Bro. Matier, D. Prov. G.M.M., who said he was delighted to welcome Bro. Wayne as his successor, not only from the fact that his name was the second in the warrant, but also from the intimate knowledge he had of Bro. Wayne's earnestness and zeal in the cause of Freemasonry. He wished the R.W.M. elect a prosperous and successful year of office. Bro. Wayne assured the brethren, in reply, of his desire to do all in his power to keep up the honourable character of the lodge, and trusted they would lend him their valuable aid to that intent. Several charming songs were given by Bros. E. Simpson, Robberds, Whyatt, and others, and the brethren separated shortly after ten o'clock in peace and harmony.

INDIA.

LODGE SIRIUS (No. 90, E.C.).—The regular meeting of this lodge was held on the 14th of July, when there were present:—Bros. J. Gibbs, G.M.; H. H. Avron, P.M., as W.M.; M. Crawford, as S.W.; E. Gleave, as J.W.; W. Stephens, as M.O.; M. B. Cohen, as J.O.; J. Thomas, as Sec. and Org.; J. O. Weeks, as S.D.; A. Swift, as I.G.; J. W. Seager, Tyler; also Bros. J. P. Leith, E. T. Leith, J. Dixon, J. W. Hunter, &c. The lodge was duly opened, when the summons convening the meeting was read, and the minutes of the last regular meeting were read and confirmed. The first business before the lodge was the installation of Bro. J. P. Leith, W.M. elect. This ceremony was performed by Bro. H. H. Avron in his usual masterly style. Bro. J. P. Leith expressed his regret that, owing to the absence of many of those whom he intended to appoint to office, he was compelled to postpone the investiture of most of his officers. The ballot was then taken for Bros. C. Thwaites and J. Thomas as joining members, and for Bros. F. L. Brown, T. M. Filgate, M. Balfour, C. Herring, H. E. Astley, W. F. Knapp, P. A. R. Oldfield, W. Gray, J. J. Winton, and A. F. Shepherd, for advancement, which proved clear. Bro. Thomas was appointed Secretary and invested with the collar of his office. Bro. Seager was invested as Tyler. The by-laws were next considered, when on the motion of Bro. Avron, seconded by Bro. C. A. Gumpert, it was unanimously carried "That the by-laws as amended be adopted, printed, and distributed." Bro. E. T. Leith proposed and Bro. A. C. Gumpert seconded Bro. J. H. Hunter for joining. The lodge was closed at 8 p.m.

MASONIC JOURNEYINGS.

As we commence our earthly journey each of us have objects to pass, much to impede our progress, many obstacles to encounter; and frequent inquiries are made relative to our designs and purposes—why we travel this or that route—all of which we must answer in a civil manner, for in giving correct and civil answers to these several interrogations we may gain useful information that may be of great service to us in future. This is strikingly true when we commence our Masonic pilgrimage. We were induced by the favorable impression that we had of Masonry to ask some one whom we supposed to be a member to recommend us. We had not the slightest intimation what kind of a recommend we should have. We were in the dark as to what would be said in our favour. We occupied somewhat the condition of a child, helpless, ignorant and innocent of what would be our fate. No choice was offered us in the risks of the future. Our prerogative was to wait patiently for the development of events.

Our Masonic journey, as we knock at the door of the Temple, symbolizes our journey of life. As our existence commences with the bright rays of happy childhood, and soon introducing us to the lovely morning of youth, accompanied with the cheering hopes of a prosperous future, so it is when admitted into the inner door of the

sanctuary of Masonry. With a slow step, yet with a confident trust, we journey along towards the sun at its meridian height, our minds all radiant with hope, filled with trust, like an inexperienced child of nature resting upon the bosom of a kind parent. So the candidate of Masonry has a trusting and confiding friend in the South, who with a watchful care observes the time and sees that no one makes moral shipwreck of himself. Then his footsteps are toward the West. With smiles of joy and tokens of friendship he commences the inclined plane of life as soon as he gains the summit.

As it is with our life journey here, we anxiously look towards the cool evening shades of the West. So with the neophyte, he is intended to repair to the west, assured that all have traveled the same exciting pathway. But still his mind is filled with ambition to press onward, to gain the great object of life, and as he approaches the terminus of his western journey he finds justice ready and willing to reward him for all labour and trouble, and pay him his wages. It is at the West gate of human life that we come to our manhood. It is here that we are entitled to receive wages if ever. It is here that we need our earnings. At this point of our earthly existence we should have in store an ample supply of mental, intellectual and moral wealth that will recommend us at the East gate of life.

Our journeyings compel us to leave the west, and turn our face to the east. We are obliged to leave that portion of life where we have borne the burden and heat of high twelve. Our eyes have become dim, and we can no longer distinctly see the sign. They have been filled with the tears of sorrow and grief; and have sparkled with the exciting brilliancy of events; but are now losing their lustre, and the surrounding objects are imperfectly seen. In former times our elastic step was firm, sure and strong. But now we begin to tremble beneath the ponderous weight of years.

As we turn eastward on the journey of life, our hearing becomes somewhat impaired, and we can scarcely hear the word, and the nervous system is less sensitive to the touch; and the brotherly token is not as accurately felt, as when we passed the south gate. But, notwithstanding the failing of our senses, we can practice Masonic charity, and manifest brotherly love. As we trustingly pursue our journeyings our mind's eye turns to the east gate, for the grand focus of that true light, for which we have so long labored.

So in the course of events we reach the east gate of human life, when God speaks to us as earthly pilgrims, "Let there be Light." At this crisis the tenement of earth is left, and the mind and spirit leaving the several stations of this existence, puts on immortality, and the sun of eternal glory in its divine effulgence arises and bids us a welcome to higher joys and a higher lift.—*Mystic Star*.

Obituary.

BRO. JOB AUSTIN.

We regret to announce the death of Bro. Job Austin, P.M. and Sec. of Hornsey Lodge (No. 890). Bro. Austin was highly respected by a large circle of Masonic friends, and his loss will be deeply felt by the lodge in which he has long and efficiently performed the duties incident to his office.

The worthy brother's death, caused by hæmorrhage of the lungs, took place at his residence, on Thursday, the 8th inst. His remains were interred at the Tower Hamlets Cemetery on Wednesday last, and invitations were issued to the members of the lodge to assemble at the cemetery to pay the last respects to their departed brother.

THE LATE R.W. BRO. WILLIAM WELLIS

P.M., Hon. Prov. Depute Grand Master, P.Z.

The melancholy task devolves upon us of announcing the death of the oldest Mason in Western India, which took place at Poona, on Tuesday evening, the 26th July, 1870, at the good old age of 72. Our deceased brother truly earned for himself the title of the "Father of Masonry in Western India," for not only way he such in name, but he laboured diligently and incessantly in the cause of our Holy Order for fully 43 years; his whole soul was in Masonry, and he fulfilled all its behests to the very letter by his upright and strictly Masonic and Christian life. Hundreds of our brethren will miss the good old man, whose pride it was to dilate upon the precepts of our Order, and there is not one who ever spent an hour with Bro. Wellis that did not profit by it. We have lost in him a sincere friend and an able adviser.

Bro. Wellis was the father of twenty-three children, six of whom, with his bereaved widow, survive him; he took the earliest opportunity of initiating his sons into the mysteries of the Order he so dearly loved, and we earnestly hope that they may follow in his footsteps, and earn the same honour and esteem.

Bro. Wellis was buried with Masonic honours, at his own special request: an account of the funeral has been kindly furnished to us. Our readers are aware of the difficulties attending a Masonic funeral in India, owing to the short time a body can be kept above ground, and more particularly so in this inclement season. We are informed that it continued raining the whole of the evening that the funeral took place. Notwithstanding all these difficulties, the brethren of Lodge St. Andrew's, assisted by some of the brethren of Lodges Orion and Barton, did their sorrowful duty to the remains of their beloved Past Master, in a manner worthy of the occasion. Bro. J. C. Graham, an intimate friend of the deceased, performed the sad ceremony with great ability, and his feelings were frequently overcome during the solemn service. We understand that Lodge St. Andrew's will observe mourning for three months, as a mark of respect to the memory of the deceased, and we doubt not that Lodge Barton and the chapter and encampment with which he was connected will also do so.

Bro. Wellis was one of the founders of Lodge Perseverance, which was opened under the English Constitution in 1829, and of Lodge Rising Star of Western India; he was also the founder of Lodge Barton at Lanowlee. He held the office of Honorary Depute Provincial Grand Master of the Provincial Grand Lodge of Western India, and for many years held the highest offices in lodge, chapter, encampment, and council. At the time of his decease he held the office of P.E.C. of Ascalon Encampment, and P.Z. of Chapter St. Andrew's; only a month before his death he assisted at the installation of the W.M. of Lodge Orion in the West. He was always ready to take up any office that fell vacant, to prevent inconvenience.

It does not require any suggestion from us for all to unite in perpetuating the memory of Bro. Wellis in some manner befitting so great and good a Mason, and we hope the Provincial Grand Lodge of Western India (of which he was a member from the date of

its establishment in 1836) will take the lead in this good work.

A funeral meeting of Lodge St. Andrew's in the East was held on the 27th July, to convey to the grave the remains of our R.W. Bro. W. W. Wellis. The following brethren were present:—Bros. J. C. Graham, as W.M.; W. H. Wakeman, as Dep. M.; J. Gardner, as Sub M.; A. T. L. Pennock, P.M.; Marks, S.W.; Gready, J.W.; Pollock, Bible Bearer; N. Byramjee, Treas.; Heerjibhoy, as Sec.; Bishop, S.D.; Pestonjee, J.D.; Brown and Bowler, Stewards; Shapoorjee Jehangeerjee, I.G.; McMorris, Tyler; Smith, S.W., Lodge Orion; Kirby, Tyler, Lodge Orion; and several other brethren, amongst whom were the three sons of the deceased.

The lodge was opened in the three degrees, and the funeral *cortège* drew up opposite the front entrance of the lodge, into which the body was conveyed and received by the brethren with the deepest respect.

The W.M. read the funeral service, after which he called upon his brethren to form round the coffin, and to give the usual funeral honours to the remains of the deceased brother.

The lodge having been called off, the procession was formed as follows:—

Tyler with drawn sword.
Band of H.M. 102nd Queen's.
Two Stewards with white rods.
Visiting brethren two and two.
Representatives of Lodge Orion.
Senior and Junior Deacon.
Treasurer and Secretary.
Senior and Junior Wardens.
Bible Bearer.
Substitute Master. W. Master. Dep. Master.
Banner of Lodge St. Andrew's.
The Coffin.
Inner Guard.

A great number of other friends of the deceased also followed. It continued raining all the way to the graveyard, and it shows in what high esteem he was regarded by his friends that so many came to pay their last respects at the grave of so good a man, although the weather was so unfavourable. On arrival at the graveyard the Rev. Mr. Ross, Presbyterian Minister, read the usual burial service, after which the body was lowered into its last resting-place, the brethren formed a circle and walked round the grave, while each of them threw a sprig upon the coffin. The usual public honours were then given by the brethren, after which they returned to the lodge, which was called on, and after a few words of sympathy from the W.M., who was so deeply affected that he could not say much. The lodge was closed in due and ancient form in the third degree.—*Masonic Record of Western India.*

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 24th SEPTEMBER, 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, September 19th.

LODGES.—Panmure, Balham Ho., Balham; City of London Guildhall Coffee-house, Gresham-st.

Tuesday, September 20th.

Board of Gen. Purposes, at 3.—LODGES.—Mount Lebanon, Bridge House Ho., Southwark; Eastern Star, Ship and Turtle, Leadenhall-st.; Salisbury, 71, Dean-st., Soho; Camden, Lamb Ho., York and Albany, Gloucester-gate, Regents-park; St. Mark's, Horns Tav., Kennington.—CHAPTERS.—Mount Sinai, Anderton's Ho., Fleet-st.; Industry, F.M.H.

Wednesday, September 21st.

Lodge of Benevolence, at 7 precisely.—LODGE.—Nelson, Masonic Hall, William-st., Woolwich.—CHAPTER.—Westminster and Keystone, F.M.H.

Thursday, September 22nd.

House Com. Girls' School, at 4.—LODGES.—Prosperity, Guildhall Coffee-house, Gresham-st.; William Preston, Clarendon Ho., Anerley; Victoria, George Ho., Aldermanbury.

Friday, September 23rd.

House Com. Boys' School.—LODGE.—Royal Alfred, Star and Garter, Kew Bridge, Ealing.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, September 19th.

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

Tuesday, September 20th.

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.—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st.; Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, September 21st.

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-street.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, September 22nd.

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

Friday, September 23rd.

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.; Victoria, Anderton's Ho., Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.—CHAPTER OF INSTRUCTION.—Domestic, Fisher's Restaurant, Victoria Station.