

Contents.	
	PAGE.
FREEMASONS' MAGAZINE :—	
Music in Lodges	341
English Gilds	342
Lodge Minutes, No. 13, by Bro. W. P. Buchan	346
The Bible and Masonry	347
Masonic Jottings—No. 42	348
Masonic Notes and Queries	349
Masonic Sayings and Doings Abroad	349
MASONIC MIRROR :—	
Masonic Memos	351
CRAFT LODGE MEETINGS :—	
Metropolitan	351
Provincial	352
Royal Arch	353
Mark Masonry	353
Canada	354
Reviews	356
Address at the Consecration of Lodge St. Mary, Bocking	358
Presentation to Bro. Edginton	358
List of Lodge, &c., Meetings for ensuing week	360

LONDON, SATURDAY, OCTOBER 29, 1870.

MUSIC IN LODGES.

At the close of our remarks on Music in connection with the Masonic ceremonies, on the 8th inst., we announced that our attention had recently been called to the new American Organs, extensively used in the Lodges and other Masonic bodies in the United States. We have since received further particulars from the London agents (Messrs. Breavington, of Old Bond Street) of the manufacturers of these instruments, "The Mason and Hamlin Organ Manufacturing Company, of Boston and New York," whose establishment "affords acres of floor room, and gives employment to hundreds of workmen." Provided with every facility for the division of labour, they are thus enabled to produce an instrument "perfect in its parts, and honourable to the builder."

We are informed that the number of organs finished, packed, and shipped from the factory is over one hundred per week, sometimes even reaching 140 or 150, a proof of the high appreciation in which the instruments are held in the nation of their origin.

The makers issue a sheet of testimonials to the efficiency and excellence of their instruments. As a rule, not much value can be set upon testimonials, which are so easily obtained; but when we find that professional musicians have overcome the common prejudice against "new-fangled inventions," and that men of high rank, both in America, in England, and on the Continent, unite in giving their evidence in praise of the wonderful capabilities of these instruments, we cannot fail to be

impressed with the genuine nature of their testimony. Amongst these names we find those of Edouard Batiste, Professor of the Imperial Conservatory of Music, Paris; Dr. Hanslick, Professor of the Imperial Academy of Vienna; O. B. Boise, Alumnus of the Leipzig Conservatory; Charles F. Davies, Fellow of the College of Organists, London; Julius Eichberg, Director of Boston Conservatory of Music; Gottschalk, and Thalberg, the celebrated Pianists.

Our own Grand Organist, Bro. J. Coward, who is, as is well known, organist to the Crystal Palace, and the Sacred Harmonic Society, says of them:—

"I have to thank you for kindly giving me the opportunity of trying your charming chamber organ. The quality of tone struck me as being remarkably near to that of the organ proper, and I must say that I have never heard an instrument of the harmonium character that has given me such satisfaction; the delicacy of the dulciana stop pleased me very much, while the deep tones of the bourdon produced a fine effect. The flute and oboe are excellent imitations of those instruments, and when coupled together, the rich tone of a large organ, heard at a distance, was the effect produced."

Not having seen the remarks of Bro. Coward, we requested Bro. Knappe to examine, test, and report upon their efficiency, and from him we receive the following:—

"Dear Sir and Brother,—I have seen the Organs of the Mason and Hamlin Co., and find them so much superior in every regard, as compared with the best Harmoniums of the English, French, or German manufacturers, that I am only sorry I did not know them long before, or I should have bought one for the Lodge of Tranquility, instead of a harmonium. The workmanship is most durable, the tone of the different registers is most beautiful, and the quickness with which the tone is produced when played is wonderful. Also the octave coupler is an improvement, and by the automatic bellows swell a greater variety of effect is produced. I am sure it only wants a little practice for a musician to become master of those beautiful instruments, and all amateurs, who have much trouble in practising the expression stop of a harmonium, will be glad to learn the easy action of expression of Messrs. Mason and Hamlin's Organs. I shall go there as soon and as often as I can to examine and play them again."

With such evidence of their superiority over the

harmonium, at present usually employed as a substitute for the more expensive organ, we have still more sanguine hopes of the rapid development of the introduction of Music into the ceremonial portion of our gatherings; and as the instruments are as low in price, if not lower, than the imperfect substitutes now in use, we have no hesitation in recommending the brethren of any Lodge, who intend either the introduction of music, or the improvement of that already in use, to pay a visit to the establishments of the agents, in Bond Street and Regent Street, London.

ENGLISH GILDS.*

(Concluded from page 324.)

THE GILD OF THE RINGERS OF BRISTOL.

It is agreed and determined that every one that is or shall be of the Company or Society of Saint Stephen's Ringers, shall keep all Articles and Decrees that are or shall be specified in this Ordinary concerning the good government and peaceable society of the said Company; and that none shall be of the said Society but those that shall be of honest, peaceable, and good conversation, and such that shall be at all time and times ready to defend whatsoever shall be alleged against the said Company, as well in regard of any challenge as of any other wrong or injury that shall be offered and done by any one, of what estate or condition soever he be; so that we may not only stop the mouths of those that would or shall exasperate themselves against us, but also gain credit and reputation by our Musical exercise; that others of our rich neighbours, hearing these loud Cymbals with their ears, may, by the sweet harmony thereof, be enlarged in their hearts to pull one string to make it more sweet. And for these and other like causes, We have procured this Ordinary, and do confine and oblige ourselves to these articles following:—

1. *Imprimis.* For the choosing of every Master, you shall put three honest men into the Election; and he that hath most voices to pass on his side, shall be Master of the Company of Ringers for the year ensuing.

2. *Item.* For the choosing of Wardens, you

shall put four honest men into the Election; and that those two of the four that have most voices shall be Wardens of the said Company for the year ensuing.

3. *Item.* You shall have four quarter days every year: (that is to say), the 1st, Saint Stephen the Martyr; the 2nd, the Annunciation of the Blessed Virgin Mary; the 3rd, Saint John the Baptist; and the 4th, Saint Michael the Archangel.

4. *Item.* Upon every one of the said quarter days, every one that is a Freeman of the said Company shall pay to the Master for the time being, for his quarteridge, one penny. And if he doth or shall deny or neglect to pay the same, he shall pay, for such his offence, three pence: one penny thereof to the Sexton, and the other two pence to the Company.

5. *Item.* Every Master for the time being shall give up his account upon the seventeenth day of November, of all quarteridges and fines as he shall receive in his year. And if he shall deny or neglect, he shall pay, for his offence, the sum of twenty shillings to the Company, of his own proper money.

6. *Item.* Every Master shall be chosen on Michaelmas day, between five and eight of the clock in the morning. If the Master shall neglect to send the Wardens to warn the Company, so that by that means the day be deferred, he shall pay for his offence the sum of six shillings to the Company.

7. *Item.* There shall be none made free of the said Company, unless he give the Company a breakfast, or pay the sum of three shillings and fourpence in money.

8. *Item.* If the Master for the time being shall send to the Wardens to warn the Company, and if they neglect the same, they shall pay for their offence fourpence a piece; one penny thereof to the Sexton, and the other threepence to the Company.

9. *Item.* If the Master for the time being shall neglect or forget to warn the Company, once within every fourteen days, for to ring a bisett sett peale, he shall pay for his offence one shilling, to be divided among the Company.

10. *Item.* If the Master for the time being shall send to the Sexton concerning a peale that shall be rung, either at night or in the morning, or at any other time that the Master shall please to ring, if he shall deny or neglect to come at the very hour

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

that the Master doth appoint him, he shall pay for his offence two pence, to be divided among the Company.

11. *Item.* Every one that is made free of the said Company, shall pay to the Sexton four pence for his fee.

12. *Item.* If any one of the said Company, after the time he shall come into the Church to ring, shall curse or swear, or make any noise or disturbance, either in scoffing or unseemly jesting, that the party so offending shall pay for his offence three pence to be divided as aforesaid.

13. *Item.* If any one of the said Company, after the time that he shall come to Church to ring, shall be so saucy as to take the rope to ring before the Master for the time being and the eldest of the said Company who have been Masters shall be settled where they please to ring, the party so offending shall pay, for such his offence, two pence; one penny thereof to the Sexton, and the other penny to the Company.

14. *Item.* If any one of the said Company shall miss to strike his Bell at the second sway, in the rising of a peale, he shall, for his offence, pay one penny to the Company.

15. *Item.* If any of the said Company shall speak, or make any manner of noise, when the Bells do ring, so that the ringers or any of them by that means may make a fault, the party so offending shall pay for his offence three pence, to be divided among the Company.

16. *Item.* If any of the said Company shall take a rope out of his fellow's hand, when the Bells [are] doing well, and do make a fault, to fly off or come too near, he shall pay for his offence one penny to the Company.

17. *Item.* If any of the said Company do or shall, after they come together, quarrel or misuse any of the said Company, before they do depart the party so offending shall pay for his offence, six pence, to the use of the said Company.

18. *Item.* It is agreed that every one that shall be chosen Master of the said Company, shall spend, of his own proper money, the sum of two shillings towards a breakfast; and the rest of the Company to pay the rest of the reckonings.

19. *Item.* It is agreed that the persons that shall be chosen Wardens shall give unto the Master for the time being a pint of Wine a piece.

20. *Item.* If any one of the said Company shall be chosen Master, and he shall refuse the same,

contrary to our Ordinary, he shall pay unto the Company three shillings and four pence.

21. *Item.* If any of the said Company shall be chosen a Warden, and shall refuse the same, he shall pay unto the Company one shilling and six pence.

22. *Item.* If any one of the said Company shall be so rude as to run into the Belfry before he do kneel down and pray, as every christian ought to do, he shall pay, for the first offence, six pence, and for the second he shall be cast out of the Company.

23. *Item.* If any of the said Company shall deny to pay any fine or fines that shall be imposed on him by the Master or Company, and shall peremptorily stand and contend in the same, he shall, for his offence, pay the sum of two shillings, or else be utterly excluded for ever, without bail or mainprize.

24. *Item.* It is agreed that, yearly, there shall be a peale rung, upon the eighth day of October, in remembrance of Mr. William Eyton, deceased; who gave a legacy of four pounds unto the said Company. And if any shall refuse to assist to ring the same peale, warning being given by the Master, he shall pay four pence. And if the Master and the Wardens for the time being shall fail to give warning, they shall, for their neglect, pay one shilling a piece to the said Company.*

25. *Item.* It is agreed that, yearly, there shall be a peale rung, upon the three and twentieth day of November, in remembrance of Mr. George Witherly, deceased; who gave a legacy of five pounds unto the said Company. And if any one shall refuse to assist in ringing the same peale, warning being given by the Master for the time being, he shall pay four pence. And if the Master and Wardens for the time being shall neglect to give such warning, they shall, for such their neglect, forfeit and pay one shilling a piece to the said Company.

26. *Item.* It is agreed, that, yearly, there shall be a peale rung, upon the four and twentieth day of October, in remembrance of Mr. Williams Nicholls, deceased (being the day of his death);

* At the end of this ordinance is written, between brackets, as follows:—"who deceased in the year one thousand six hundred and fifty-six." The dates of the other deaths are not expressly given; but there can be no doubt that the day appointed, in each case, for ringing the peal, was the anniversary of the death.

who gave a legacy of five pounds unto the said Company. And if any shall refuse to assist in ringing the same peale, warning being given by the said Master for the time being, he shall pay four pence. And if the Master and Wardens for the time being shall neglect to give such warning, they shall, for such their neglect, forfeit and pay one shilling a piece to the said Company.

27. And likewise for Mr. Isaac Elton, deceased, who left five pounds on the twenty second day of November, under the like penalty.

28. And likewise for Mr. Samuel Wyatt, deceased, who left five pounds, on the eight day of June, under the like penalty.

29. And likewise for Mr. George Escott, who has given five pounds, on the twenty fifth day of April, yearly, under the like penalty.

30. And likewise for Mr. John Maddick, who has given four pounds, on the twenty fifth day of February, yearly, under the like penalty.

NOTE.—The true date of these Ordinances cannot be known. In Mr. Pocock's MS. volume, a number of dates are given, as those of copies made one after the other, and through which this copy has come lineally down. The earliest of the copies thus named is of the year 1620. The internal evidence carries the true date of the original ordinances to a much earlier time, though each copy has, of course, adapted the spelling to its own time. These ordinances bear every characteristic of those of guilds that can be identified as flourishing in the fourteenth and fifteenth centuries. Even the amount of the fines, as well as other internal marks, carry back the date to the same time. In the *Bristol Mirror* of 7th December, 1822, there appeared an account of a meeting of this gild, with the addition of what professed to be some of the ordinances. But the editor must have been made the victim of a hoax. What were thus printed have some likeness to some of those now printed; but they are very incomplete and inaccurate, and are, moreover, disfigured by a fantastic spelling which the writer no doubt thought gave them an air of antiquity, but which, in fact, at once stamps them as spurious. Probably some member of the gild who had seen the original ordinances, quoted those fragments of them from memory, and dressed them up in this fashion under the much mistaken notion that an indefinite multiplying of consonants and misplacing of vowels would make them pass for "early English."

Mr. Pocock's MS. gives many further particulars as to this gild, including the names of the Masters and Wardens up till A.D. 1834, and many fresh memoranda made and ordinances passed, from time to time, since 1620. Of these, two may be quoted; the one of which shows that the gild admitted others than the usual class of mere Ringers; while the other shows that this gild, like all the old guilds of any importance, was accustomed to have its annual feast day, with the obligation on all the brethren, save such as were specially excused, to be present at the feast. They are as follows:—"Nov. 18, 1700. Admitted Mr. James Hollidge, late sherriffe, who paid his fine, 3s. 8d.; and David Kinloch, Rector of Stephen Parish, who paid for his admittance 3s. 4d., as also 4d. to the Sextone. Paid y^e Sextone Woman her dews, 2s. Received by y^e Company 1*l*."—"17th November, 1701. This day agreed, y^e whereas a Bean-feast is annually held for y^e society of Ringers, y^e every person of the society, being personally warned, and not giving a sufficient excuse to be allowed off by y^e s^d society for his not appearing att y^e s^d feast, shall pay for such default one shilling, to be applyd towards y^e discharge of y^e said feast."

The fondness of the English people, through long ages, for music is well-known to all students of our history, though there is a vulgar error afloat to the contrary.* The ordinance of several guilds given in this volume have shown how the bretheren and sisteren delighted to go in procession "with much music" [*multa melodia*]. But, besides this there were guilds formed for the express purpose of practising music. Warton gives an interesting account of one of those in his "History of English Poetry." † Bishop Percy mentions another in the Essay prefixed to the first volume of his "Reliques." § Among the returns made in

* More than three hundred years ago, Erasmus remarked the love of music as a special characteristic, distinguishing Englishmen from other European nations. "Jam vere video, naturam, ut singulis mortalibus suam, ita singulis nationibus ac pœne civitatibus, communem quandam inesse Philautiam. Atque hinc fieri, ut Britanni, præter alia, formam, musicam, et lautas mensas proprie sibi vendicent." *Moria Encomium*, ed. 1633, p. 115; the preface to which work, addressed to Sir Thomas More, bears the date of A.D. 1508.

† Vol. ii. p. 536, ed. 1840.

§ Ed. 1812, p. xiv.

January, 1389, there is one from the "Gild of the Minstrels and Players" of Lincoln. It has already been seen, in the ordinance of the Gild of St. Katherine of Stamford, how that most charming of all the forms of melody—the ringing of bells in peal—was established, at least as early as 1494, as one mark of honour to the memory of good-doers to the gild. This Bristol Gild of Ringers illustrates the same thing in a very striking manner. Where older gilds appointed *placebo* and *dirige* to be said, with, sometimes, as in the case of Stamford, a peal of bells, this gild kept the anniversary of the death of good-doers by the ringing of a special peal.

The importance attached to church Bell-ringing, as a science, can be carried back, by the help of our English records, to an early date. In Stowe's "Survey of London" is the following passage:—"The same year [1244] the king [Henry III.] commanded the keepers of his works at Westminster, that they should provide for the Abbot of Westminster one strong and good beam, to support the Bells of the king's gift; and deliver the said beam to the sacristan. And the 39th of the said king, he gave 100 shillings, by payment each half year, to the brethren of the Gild at Westminster, and their successors, who were assigned to ring the great Bells there, to be paid out of his Exchequer, till the king can provide them the value of 100 shillings Land or Rent."*

Several records are to be found in the Public Record Office as to these Westminster and other Bells. One, of 34 Henry III., desires Edward Odson to make a bigger bell than those he had made the year before; and if he has not metal enough, he must buy it; He must not break up any of the old bells to get the metal: And the new Bell must be ready by the feast of Edward the Confessor.† Next year, Edward of Westminster (no doubt the same who was, in the last year, called the son of Odo) is desired to make another Bell, to chime in harmony with the Great Bell of Westminster, though not so big.‡ Within a

* Stow's Survey, Book vi., p. 8, ed. 1720.

† Close Rolls, 34 Hen. III. m. 8.

‡ Close Rolls, 35 Hen. III. m. 19. This entry is so curious that I give the whole of it:—"De magna campana apud Westm., et aliis fac." Mandatum est Edwardo de Westm., sicut Rex alias mandavit, quod fieri faciat unam campanam que respondeat mangne campane Westm., et que non sit eiusdem magnitudinis, dum tamen conu-

month of the last date, the same Edward of Westminster is desired to buy two little Bells, and to deliver them to the Constable of the Tower of London, to be hung in the Chapel there. § Four years later, letters patent, still extant in the Public Record Office, were issued (A.D. 1256), granting, to the Gild of Ringers of Westminster, the (for that time) large yearly payment of a hundred shillings out of the treasury, until rents to that amount were settled upon the Gild. || It is added that these brethren shall have all the liberties and free customs which they have had, from the time of the blessed Edward, King and Confessor, until now.** The antiquity of the Gild of Westminster Ringers is thus put beyond the reach of doubt. And "Big Ben" of Westminster proves to be only the young offspring of a very ancient race.

Other examples might be given. Thus, Birmingham has long been famous for its peal of bells. The Gild of the Holy Cross paid "ffor keping the clocke and the chyme." In 1552, it was formally recorded that there were, in the old church of St. Martin's of Birmingham, "iiij Belles, with a clock and a chyme."† And a piece of land was, some centuries ago, given to "Lenche's Trust," which has ever since been called "Bell-rope-croft," and the purpose of which was, and still is, that the income shall "be employed and disposed of for buying of Bell-Ropes for the said Church, and keeping the same in order from time to time."

[This will close our extracts from this very interesting work, which bears on every page evidence of the most learned and laborious research, and throws much previously unknown light upon the "manners and customs" of the Middle Ages. Our extracts have run to a much greater length than we originally intended, but from their value we are sure no apology will be needed.]

enienter ei per consilium magistri in sono respondeat Mangnam eciam crucem collocari faciat in Navi ecclesie Westm., et emat duos angelos, in modum Cherubyn, ex utraque parte ilius crucis collocandos."

§ Close Rolls, 35 Hen. III. m. 16.

|| The original words are:—"Concessimus pro nobis et heredibus nostris, fratribus de Gilda Westm. qui assignati sunt ad pulsand, magnas campanas," &c. This is the grant mentioned by Stow, as quoted above.

** The original words are:—"Et quod fratres ipsi, et eorum successores in perpetuum, habeant omnes libertates et liberas consuetudines quas habuerunt a tempore beati Edwardi Regis et Confessoris usque ad tempus confectionis presencium." Patent Rolls, 39 Hen. III. m. 12.

† See "Memorials of Old Birmingham" (second part, *Men and Names*), p. 91.

LODGE MINUTES, ETC.—No. 13.

By Bro. W. P. BUCHAN, PAST S.W. No 3 bis;
GRAND STEWARD GRAND LODGE OF SCOTLAND.

(Continued from page 307.)

“Copy of a letter from Sir John Stewart, to the R.W.M. Jas. Young, Master of St. Mungo's Lodge :—

“Edinburgh, 28th July, 1806.

“Sir,—Since mine of this forenoon yours has been put into my hands of the 26th, which gave me much pain, as it falls expressly for me to answer it, whether the Grand Master comes or me.

I little knew the charge I was undertaking, when I was pressed to take the honourable situation of Provincial Grand Master of Under Lanark Ward. You will please to remember the pains I took to conciliate; I found no fault, altho' I found really nothing else than the name of Masonry in my ward.

I have since had many most undignified complaints of Alehouse broils* and disputes, things I

* The motion passed at page 245, March 26th was sure to encourage these, viz.—“Unanimously agreed that members should be entered when and where their friend who recommends the chuses, provided the landlord be a Mason,” &c. I consider these baneful drinking customs to have been a great drag upon the real progress of Freemasonry in Glasgow, They have been the ruin of many a man, and so far as I could judge, a good many brethren that I could name, and who are now lying in their graves, might had it not been for these drinking customs, have been still living, and also occupying respectable positions in society. These drinking customs are a bar to all intellectual progress, while their tendency is to transform a Masonic Lodge into a private drinking club, they also have managed to lower the status of Masonry in Glasgow to such an extent that the sight of one of the upper classes in a Masonic Lodge is about as rare as the presence of a white man in Central Africa. Even of those who do join many are so disappointed at the way in which things are conducted, that after being raised, they are very seldom if ever seen in the Lodge again; and one of the chief reasons for their absence as I have been told, is the drinking. The lodge may be opened well, the ceremony of initiation, &c., solemnly gone through, with the bible open before all, then in a moment a change comes over the face of affairs, the bible is closed, there is a hurrying too and fro, and then General Whisky is led in with all the honours. This is often the signal for many to retire, while on the other hand it is also the signal for some to enter, it is not the quantity of drink taken in the open lodge that does any great harm to the drinkers, but it is what this “drop or two” oftens leads to before home is reached; that gives Masonry a bad name. If Masonry is to rise in Glasgow, we must have rather more intellectuality infused into it, the lodge must be held more sacred, greater interest must be taken in the ceremonies, knowledge must be imparted, and whisky with all its degrading associations sent to the right-about. Under the present system the

was really ashamed to present to the Grand Lodge, and I always looked forward to an occasion when I might have leisure to pay individual visits, examine the titles of the Lodges, and endeavour to get things into some regular bearing. Publick duty and family distress has hitherto baffled my intentions, but I now see most completely the necessity of establishing order that I will certainly attempt it speedily, and if I succeed, not resign this charge.

I am sure your very respectable lodge will give me every assistance in your power. In the meantime I beg leave to inform you that on no account can or will I permit any lodge to appear in this procession that does not hold of the Grand Lodge of Scotland, and to that effect I write orders by this post to John Douglas, Esq., my Provincial Secretary, to advertise accordingly. The Lodge Glasgow, Killwinning, not being extant, you surely are the senior on the list of the Grand Lodge. Out of respect to the magistrates of Glasgow, who wish this a respectable and splendid procession, as there are lodges within the bounds who claim the same precedency, let them draw lots on this occasion, and give them my word of honor I will instantly proceed to establish their respective rights in the most amicable manner I can. I will exhibit the Grand Lodge whether the Grand Master comes or not, in the most splendid manner I can, worthy the dignity of the city of Glasgow and the laudable and patriotic occasion. The only assistance I would require is five or six handsome figures of operatives,* having black cloathes to carry my proper ensigns, a very honourable office, esteemed here, or other artificers would do me that favour. A procession is so different in broad daylight from

Mastership of a lodge may become a trap, by which a very worthy brother may be laid astray and ruined. I lately passed an R.W.M., in the street who, so far as I could judge, was as “fou as a fiddler,” And I blame our drinking customs for that. I hope for his own sake, he will be a P.M., shortly. I might also refer to another matter, viz.—That of a large Masonic Hall for Glasgow, This has been often mooted, but it has just as often come to nothing, and so long as things are condcted as they have been, it is likely so to do; however for some time back a number of the brethren of the province have been putting their shoulders to the wheel in order to improve matters, and it is to be hoped that such will eventually be the case, and that the Masonry of the West will not only gain in numbers but also in prestige. [See the remark of the P.G.M., at page 290, April, 9th.]

* As we perceive by the account of this procession given in Lawrie's History of Freemasonry, he seems to have got some of the members of the Glasgow Freemen Operative, St. John's Lodge, to act in this capacity.

night, that one fears to meet it. I will send before me some confidential person whom I will direct to confer with you, but I hope and flatter myself to see you Thursday evening.

Yours faithfully,
Jo. STUART."

Monday night,—
Addressed to James Young, Esq.,
R.W.M. of St. Mungo, Glasgow."

—
"Hamilton, 1st August, 1806.

"Right Worshipful Sir,—I this morning received a letter from Lord Archibald Hamilton, now in London, enclosing your letter to him of 24th ult., acquainting his Lordship of the procession to take place in Glasgow this day, at laying the foundation stone of a monument in memory of Lord Nelson. Lord Archibald Hamilton desired me to acknowledge that letter, and say that he certainly would have attended the procession of Masons had he been in the country, and he only deputed me to write the answer, because he could not read your signature.

I have the honour to be, with much respect,
Right Worshipful Sir,
Your most obedient Servant,
JOHN BOYES."

Addressed,—James Young, Esq.,
R.W.M. of St. Mungo Lodge, Glasgow."

The foregoing is all that is said in reference to the procession, no account of how it came off being given in the Minutes; however, by turning to pages 171 to 173 of Lawrie's History of Freemasonry, we find that there were thirty lodges present, and in all it was calculated there were about 80,000 persons assembled on the Green. This same Sir John Stuart, of Allanbank, we also learn in 1804 presented a very elegant jewel to be worn by the Grand Master on all public Masonic occasions.

(To be continued.)

THE VALUE OF A TRUE BROTHER.—Have we a true brother, upon whom we can rely under all the vicissitudes of human life? Then how cruel, yea, worse than the assassin, to destroy by treachery the trust and confidence that brother bestows upon us. In duty to him, to ourself, to the principles of right, we should love and cherish him with all that pure and holy friendship that renders him so worthy and truly noble. The one who has never known the kind offices of a brother's care may not be blamed for cold ingratitude. But the one who has felt the confident tokens of love from a confiding brother's heart, whose soul is sunk in your welfare, if he betray and sacrifice you upon the altar of dishonesty, is a murderer.

THE BIBLE AND MASONRY.

Many professing Christians verily think the Bible and Masonry are antagonistic, and that the institution of Freemasonry is at war with the Bible and its institutions; and as the Bible is of divine origin, and consequently fraught with divine and only important instruction, they cleave to it, and regard all else as being opposed to divine truth, and the divine government. Hence their opposition to Masonry is very natural, and becomes to them a religious duty. They are not, therefore, blameable. They only need to be enlightened on this subject, and one of the most formidable objections to our noble order will be set aside.

Could we but make them know that the Bible is one of the *great lights in Masonry*, that portions of it are read, or rehearsed in every convocation of the lodge, its divine precepts and injunctions enforced in an earnest and solemn manner upon the members at every meeting, as well as every parting of the brethren—that the lodges are usually both conducted and closed with earnest prayer to the God of all grace and the Father of our spirits, that devotional exercises are as indispensable in the lodge as in the regular meetings of the churches, where could they look for further objections to our noble institution?

When the above objection is removed, it is very usual for them to fall back on the immoralities of some individual members. But they can very easily be silenced by comparing notes, for they are by no means as perfect as they could be, and when they discover that there is a beam in their own eye, they may forbear to seek for the mote that is in their brother's. But with what confidence can we plead innocence while we are conscious of a mote in our own eye? This brings the subject home to our own hearts, and if we would see our order occupy the rank in the Christian world, to which it is properly entitled, it becomes us to reduce its precepts to a more thorough practice, and avoid all things which in their natures are calculated to bring our principles into disrepute.

Every brother knows he is instructed in the lodge to revere the teaching of the Bible as sacred, and to be governed out of the lodge by its precepts. Every brother knows the great teacher said, "he that is not for me, is against me; and he that gathereth not with me scattereth." And we see the fitness of its application to our

institution. If we heed the injunction, so to demean ourselves while mingled with the busy world without, as becomes men and Masons, we shall gather converts to our cause, and the order will prosper as it has never prospered before. But, let us turn away from these duties, and practise in an inverse manner, and it easy to see that we shall be found scattering our own best principles to the winds, and the whirlwind will carry them away. The good, the virtuous, the upright, the devotional will be repelled, and converts, or members worthy of the order will be hard to gain. Indeed, they will be like angels visits, "few and far between." But acknowledging the teaching of the sacred writings in conjunction with the excellent tenets of our order, let us see to it that we reduce them to practice in our every-day life, and we shall then, and not till then, stand before the world as just and upright Masons. The world will bless our labours, and further light will shine upon the mysterious development of the Grand Artificer's great trestle-board of nature.—*Mystic Star.*

MASONIC JOTTINGS.—No. 42.

BY A PAST PROVINCIAL GRAND MASTER.

FORM OF OBLIGATION.

A Brother inquires if there is trace in the Archives of Grand Lodge of any authorized form of obligation of any candidate not being a Christian candidate. I believe there is not. The custom is to obligate a Jew on the Pentateuch, a Mahomedan on the Koran, and a Parsee, as I have heard, on the Zend Avesta. The most correct mode would be to obligate them all in the way in which the oaths of pure Theists are taken in our Courts of Justice, it being as Theists, and not as Jews, Mahomedans, and Parsees, that they are admitted into our Freemasonry.

READING OF THE BIBLE IN LODGE.

My answer to the inquiry of a Member of Grand Lodge upon this subject is, that I am not able to say whether the usage is, or is not, altogether extinct.

UNANIMITY.

A Brother complains that there is not unanimity in Masonry. Surely he forgets that there is not unanimity in Philosophy; and Masonry is Philosophy.

CREATION OF MAN.

The infusion of Reason was the Creation of Man.

A TRACT OF LAND.

An old member of the Craft likens Masonry to a tract of land, having a forest on the surface, and minerals beneath the surface. Our forefathers have cut down the forest, and they might have got the minerals, but they did not.

LESSING.

Lessing was a metempsychosist.—See a communication "Freemasons' Magazine," vol. xvii., page 289.

FREEMASONRY AND CHRISTIANITY.

Bro. F. C. D., "Hutchinson's Spirit of Masonry," and "Ashe's Masonic Manual" are books which you ought to possess. Bro. H. B. White cites both works in his communication, "Freemasonry and Christianity" "Freemasons' Magazine," vol. xvi., page 443, and vol. xviii., page 21.

LODGES—SCHOOLS—COLLEGES.

In the ancient Lodges instruction varied, as in our modern schools and colleges it varies, with the position and requirements of the persons needing it. The instruction of the Operative Mason was not the same as the instruction of the Speculative Mason.

MASONIC TEACHINGS, AND MASONIC TEACHERS.

Whoever will take the trouble to look through the numerous tracts that appear for the instruction and edification of our Craft will soon come to the conclusion that, of our different teachings, that which comprises our Myths and Legends is the most in favor with our teachers.

LIBRARY FOR MASONIC INVESTIGATION.

At the Grand Lodge held in May, 1814, the Duke of Sussex said it would be found that "a library formed for Masonic Investigation, must embrace a very numerous collection of rare and valuable books in Hebrew, Celtic, Greek, Latin, and Oriental languages."

A LESSON TO LEARN.—Says the "Masonic Tidings:" Let no one imagine that because he has passed through the ceremonies of the several degrees, and become a Templar Mason, that Masonry has done its work upon him, and that therefore, he is bright in the noble art, and that all that remains for him to do is to adorn himself externally with Masonic emblems, and proclaim to the world that he is a luminary in its sacred temple; but rather let him seek to adorn his mind and heart with its noble principles and generous affections, by studying its moral teachings, and expending the money wasted on those expensive emblems in drying the tears of the widow and orphan, cheering the heart of the desolate, so that when he knocks at the door of our Grand Lodge above, our supreme Grand Master will say, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was a hungry and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in.

MASONIC NOTES AND QUERIES.

THE CRAFT AND ITS LEGENDS.

"Does not nature overlay the naked rock with the velvet moss? Does she not entwine the knotted and gnarled trunk of the lofty oak with creeping tendrils of the dainty ivy? And why should not we adorn the rock of Masonry in a similar manner? The Craft does not depend for its support upon any one of the legends with which it is associated, any more than the rock is supported by its mossy covering, or the lord of the forest sustained by the clinging arms that wrap him in manifold embrace. Whatever may be one's belief in the connexion between Masonry and the romantic stories of bygone times, they cannot fail to arrest the attention, enlist the sympathies, and excite the admiration of all educated and thinking members of the fraternity.—From a bundle of Masonic Excerpts—CHARLES PURTON COOPER.

THE ENTERED PRENTICE'S SONG.

This song which begins.—

"Come let us prepare,
We brothers that are
Assembled on merry occasion.
Let's drink, laugh and sing,
Our wine has a spring,
Here's a health to an accepted Ma-a-son."

seems to me to be little better than a low bacchanalian ditty. It might be good enough for last century toppers; but it is to be hoped that Masonry nowadays is aiming at a far higher platform.—W.P.B.

THE GOOD TEMPLARS.

The "Observer" says, "It is stated that a new society has been started under the name of 'The Good Templars,' with the purpose of enlisting Freemasons in the cause of temperance. What would De Quincy have said to this? No Freemason himself, he yet claimed to know all about the parentage and growth of the Craft whose origin he would place no further back than 1629. We have upon his authority that the first password given to the initiated candidate is 'Fork Out,' which he has to do, the second word being 'Brandy,' which they all proceed to discuss. How then can temperance connect itself with Freemasonry? Certainly the two things have not hitherto been connected in the popular idea, which has always supposed the 'labour' of the brethren to be by no means co-extensive with the 'refreshment.' Indeed, the preservation of Masonic secrets has been partly attributed to the genial character of the Masonic supper."

[Our contemporary somewhat misunderstands the objects of the Good Templars, which, as we understand, are not to "enlist Freemasons in the cause of Temperance." It is a vast Temperance organization, originated in the United States, and now about to be introduced into this country.

MASONRY.—THE BIBLE.

"The wisdom of Masonry is exemplified in establishing her basis on the unmutable foundation of truth. Her cardinal principle is belief in the existence of God. All other truths co-relative with belief in the Deity, have a place in her system. The Bible, as the source and standard of truth, is exalted on her

altars as her first great light, and all her moral teachings are but beams of its brightness. While Masonry makes no pretensions as a system of religion, least of all, prefers a claim to be a substitute for Christianity, she humbly walks by its side in a strict alliance as far as she goes. In her speculative form she is as exact in her teachings of moral truth as was operative Masonry in mathematical science. Her propositions admit of no dispute. She confines herself to simple, absolute, and acknowledged truth, and leaves no margin for controversy or contradiction."—From a bundle of Masonic Excerpts—CHARLES PURTON COOPER.

OUR FREEMASONRY IN 1783.

Bro. E.B.L.,—the passage to which I called your attention a few days ago occurs in a well-known book "Smith's Use and Abuse of Masonry," 1783. According to the entry in my Common-place Book, it is as follows:—"The members of our society at this day, in the third stage of Masonry, confess themselves to be Christians; the veil of the temple is rent; the builder is smitten, and we are raised from the tomb of transgressors. Hence, how Mahomedans, Jews, &c., can prevail on themselves to be initiated into the society, is to me a surprise."—CHARLES PURTON COOPER.

TWO JOTTINGS.—CEREMONIES, SYMBOLS, LITURGY.

See the Jottings "Ceremonies and Symbols," and "Liturgy and Symbols of Modern Masonry," "Freemasons' Magazine, Vol. xxii. pages 348 and 349. In the first jotting it is stated that German writers began about the year 1857 to consider the question whether the ceremonies and symbols of modern Masonry proceed directly from the Mediæval Building Corporations, or whether their origin is to be sought for elsewhere. In the second jotting it is stated that German writers have lately shown that the modern Masons inherited their Liturgy and Symbols from their forefathers, the Masons who preceded them."

A metropolitan brother makes some critical remarks upon these jottings, to which, having for some months ceased to have access to works upon this particular subject, it is not in my power to make any satisfactory answers.*—A PAST PROVINCIAL GRAND MASTER.

MASONIC SAYINGS AND DOINGS ABROAD.

TEMPLAR ENCAMPMENT.—From the "Freemason," of St. Louis, Missouri, we learn that the Commanderies of Knights Templar in Missouri went into camp near Columbia on the 26th of May last. In honour of M. E. Sir William Sewell Gardner, Grand Master of Knights Templar of the United States, the camp was named "Camp Gardner." General and special orders were issued by the Grand Commander, and the most rigid discipline was maintained.

The following was the general routine of duty in Camp:—sunrise, reveille, signal to rise; seven

*There is a communication connected with this matter "Two Jottings," "Freemasons' Magazine," vol. xxii, page 448.

o'clock, a.m., breakfast; eight o'clock, a.m., squad and commandery drill; eleven o'clock, a.m., private Templar instruction; half-past twelve o'clock, p.m., dinner; half-past five o'clock, p.m., grand parade and inspection; seven o'clock, p.m., guard mounting; half-past seven o'clock, p.m., supper; eleven o'clock, p.m., tattoo; after which no Sir Knight will be out of his tent, unless under orders; roll must be called immediately after reveille, immediately before dinner, and immediately after tattoo.

A large number of visitors from the surrounding country came in each day to witness the grand parade and inspection. Camp was broken up on the morning of the 30th, and all returned home in better health, and much gratified with the week's experience in camp.

Two Commanderies having failed to obey the order of the Grand Commandery, by not sending representatives, and having no reasonable excuse for the same, their charters have been suspended by the Grand Commander until the annual Conclave in October.

The first meeting of the fall sessions of the Mozart Lodge, Pennsylvania, was, as usual, a glorious success. There was an immense attendance of visitors from other lodges, an unusually large attendance of Mozart members, and the highest gratification was expressed by all present. The music was superb. The "work" was done in W. Bro. Livingston's best style. The S. Warden, Bro. Ritter, and the J. Warden, Bro. J. Warner Young, did their parts most admirably. Mozart is a fixed star in the Masonic firmament, and its light will yet attract large numbers to the Greater Light, which is only found in the Temple of Freemasonry.

"The Masonic Mirror" of San Francisco gives the following statement of the instituting of the Order of the Eastern Star on the Pacific coast, in the organization of Golden Gate Chapter, No. 1, of California, which has been kindly furnished by the Secretary, Miss Nellie M. Owens. The first meeting held for the purpose of establishing the Order in California, was held in this city on the 8th day of April, 1869. Bro. W. S. Moses, Deputy Grand Patron for the State of California, assisted by Bro. G. J. Hobe, John Schaeffer, and Sister Addie W. Moses, communicated the degree to ten persons. On the 23rd of April of the same year, the second meeting was held, and the degree communicated to seventeen persons. On the 7th of May, or two weeks afterwards, the third meeting was held, and the degree communicated to five more persons, making in all thirty-five members. At

this meeting, the necessary steps were taken to organize a Chapter of the Order, and a petition for a charter was signed by those present, recommending Bro. W. S. Moses as Worthy Patron, Sister Addie W. Moses as Worthy Matron, and Sister Maria Everard as Associate Matron. On the 19th of May, 1869, the Deputy Grand Patron of the State issued to the petitioners a charter, under the name of Golden Gate Chapter, No. 1. On the 31st of May it was decided to hire the hall of the Independent Order of Red Men, No. 510 Bush Street; and on the 7th of June, 1869, the first meeting was held there. From this time forward, the Chapter met weekly and conferred the degree in regular form. On the 20th December last the first regular election for officers was held, and the following persons elected; Worthy Patron, G. J. Hobe; Worthy Matron, Maria Everard; Associate Matron, Annie M. Elliott; Treasurer, Helen A. Schaeffer; Secretary, Nellie M. Owens. On the 27th December the installation of officers took place in the presence of the members and their invited guests, and the Worthy Matron made the following appointments: Conductress, Addie W. Moses; Associate Conductress, Martha E. Coes; Warder, Clara Gray; Adah, Mary M. Holtz; Ruth, Helen E. Booker; Esther, Mary J. Kent; Martha, Sarah J. Craig; Electa, Elizabeth H. Owens; Sentinel, Henry Savage. On the 7th of March, 1870, the Chapter removed to Corinthian Hall, where its meetings are regularly held every Monday evening. The total membership at present is 170.

In the year ending 28th Feb. 1870, the Grand Orient of France granted only fifteen warrants for Lodges. The total of its receipts was £10,600; of this there was received from half of certificates, £301; dues, £1,390; warrants, £90; hire of lodge-rooms, £1,248; sale of G.O. proceedings, £144; sale of printed matter, including constitutions, £129; certificate forms, £49; almanacks, £12; postage paid by lodges, £136; Hall company, £48; interest on shares in do., £120; other building receipts, £44; banquets, £175; receipts from the Hall company, £2767; benevolent fund, including half certificates, £301; ball, £59; donations, £42; investments, £140; charity boxes, £112; pension fund for staff, including G.O. contribution, £40; contributions for delegates to Grand Lodge, £974; The expenditure included salaries, £721; pension, £48; office expenses, £52; G.O. proceedings and postage, £399; library, (purchase of new books £80) £89; fire and lighting, £471; taxes, £105; certificates, £49; printing and postage (constitutions, £173; postage and parcels, £122; liveries and allowances, £30; allowances for pension fund, £40; furniture stock, £1; repairs, £200; sundries; (water, repairs of furniture, washing), £19; extraordinary expenses, £143; re-payment of loan, £254; 2 banquets, £166; delegates to G.O. travelling £1057; ball, £87; relief, £351.

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 came into operation, by which the postage of the MAGAZINE is 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 the 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 Provincial Grand Lodge of Leicestershire will be held, under the auspices of the Yarborough Lodge, in the old Hall, Gainsborough, on Thursday, November 3rd, at half-past one o'clock. The following is the agenda of the business:—The lodge will be called over; the roll of Provincial Grand Officers will be called; the Minutes of the Annual Provincial Grand Lodge, holden at Boston, on Tuesday, the 27th of July, 1869, will be read and put for confirmation; the Provincial Grand Treasurer will read his Finance Statement; the Provincial Grand Secretary will read the Report of the Committee of the Prov. G. Lodge Fund of Benevolence, and an abstract of the accounts to the present time; the Provincial Grand Registrar will give the Returns for the past year from the several lodges in the province; W. Bro. W. H. Radley, P.M., 838, Prov. J.G.W., and Secretary to the Provincial Charity Committee, will read the Report for the past year; W. Bro. Capt. E. Locock, P.M., 712, and Prov. S.G.W., will render an account of the various sums subscribed by the Province, and presented by him as Steward at the Festival of the Royal Masonic Institution for Boys, in March last; W. Bro. W. Griffin, Prov. G.D. of C., will propose "That, for the future, the Annual Provincial Grand Lodge may always be holden on such day in the early part of the month of May, as the R.W. the Prov. G.M. shall decide;" the Provincial Grand Secretary will propose "That the sum of ten guineas be given in the name of the Prov. G.L. to the Royal Masonic Institution for Girls, at the next festival, and that a Steward be appointed to represent the province on that occasion"; the Provincial Grand Lodge will proceed to elect a Prov. G. Treasurer; the R.W. Provincial Grand Master will invest the Provincial Grand Officers for the ensuing year. The banquet will take place at 4 o'clock. Application for tickets should be made to Bro. Chas. E. Lucas, Prov. G. Secretary, Louth.

A new Lodge, styled the Asaph, No. 1,319, is about to be consecrated at Freemasons' Hall. It has been originated by Bros. Jones, C. Coote, Chamberlain, and Weaver, and is intended to suit the convenience of the Musical Profession, the members of which, generally, are unable to attend Masonic Lodges in the evening. The meetings will take place in the day, and the labours of the lodge will close at such an hour as will enable the brethren to attend their professional duties.

The ROYAL UNION LODGE OF INSTRUCTION (382), now meets every Wednesday evening at 8 precisely, at Bro. Duddy's New Rooms, Winsley Street, Oxford Street (opposite the Pantheon).

The Prudent Brethren Chapter of Improvement (No. 145) meets at the Freemasons' Hall, Great Queen Street, on Thursdays at seven o'clock for ceremonies, lectures, explanations, and Illustrations. There will be a change of work every evening.

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.

A Lodge of Instruction under the sanction of the warrant of the St. John of Wapping Lodge, No. 1306, will be held at Bro. Hayward's, the Gem Tavern and Hotel, High Street, Wapping, every Monday evening, when all brethren are invited to attend. Bro. Thomas S. Mortlock, P.M. 186, has kindly consented to act as Preceptor for a time.

METROPOLITAN.

EASTERN STAR LODGE (No 95).—The regular meeting of this lodge was held at the Ship and Turtle Tavern, Leadenhall Street, on Tuesday, the 18th inst. There were present:—Bros. G. Ayres, W.M.; E. W. Davis, P.M., and Treas.; S. Clay, P.M.; Goode, P.M.; Sharp, P.M.; Bateman, P.M.; Hill, S.W.; Lucas, J.W.; Weeks, S.D.; M. Ayres, J.G.; Edinger, Sec. Amongst the visitors present were Bros. Howard King, New Orleans, Frost, Hedger, Layton, Walters, Westwood, Noon. Bro. Harry Bateman was passed to the degree of Fellow Craft, and Messrs. Horne and Wallace were initiated. Bro. Wicks consented to act as Steward at the festival of the Masonic Benevolent Fund, and two other brethren intimated their intention to act as Stewards for the Girl's and Boy's Schools.

PRUDENT BROTHERS LODGE, (No. 145).—The members of this distinguished and flourishing lodge held their first meeting this season at the Freemason's Hall, Great Queen Street, on Tuesday last, the 25th inst. Bro. Moore, W.M., in the chair of K.S. The business of the evening consisted of two initiations, two passings, and two raisings; each ceremony being most impressively rendered by the W.M., assisted by Bros. Walter, Jones, Bull, and John Boyd. After labour, the brethren, about fifty in number, adjourned to the banquet, a sumptuous entertainment being provided under the able superintendence of Bro. Francaelli. Bro. Ireson, from Natal, returned thanks for the visitors, John Boyd for the Past Masters and Treasurer, G. S. States for the Secretary. The brethren retired in good time, after spending a most agreeable evening.

THE LODGE OF TEMPERANCE (No. 169).—This lodge held their regular meeting at the White Swan Tavern, High Street, Deptford, on Thursday evening, the 20th inst. The officers, as usual, were most punctual in attendance. Bro. John Thomas Moss, W.M., then opened the lodge assisted by the following officers, Bros. Alfred Pulley, S.W.; W. P. Marshall, S.W.; J. Ravenstock, S.D.; T. K. Tippet, J.D.; N. Wingfield, P.M.I.G. The minutes of the previous lodge were read and confirmed, and three candidates, who were desirous to be admitted into Freemasonry, not being in attendance, their initiation was postponed until the next meeting. The lodge was then opened in the second degree, Bro. Copping being a candidate for the third degree answered and retired, and the lodge having been opened in the third degree, Bro. Copping was raised to the sublime degree of M.M., and the lodge then closed in due form. Present: Bros. G. Brown, P.M.; J. W. Barrett, P.M.; J. T. Tibbals, P.M. Hillstead; Morgan; Jingle; Deavin; Hall; Kelvey; J. T. H. Moss; Leggett; and several others, and Bro. Lightfoot, P.M., as visitor. The brethren then adjourned to the banquet. After the usual loyal and Masonic toasts, Bro. Lightfoot replied for the visitors, and congratulated the W.M. on the excellent working of the lodge. The W.M. proposed the officers of the lodge, and thanked them sincerely for their assistance, to which Bro. Alfred Pulley, S.W., responded in one of those cheering bursts of sen-

timant for which he is proverbially famous, and after the Tylers toast the brethren separated.

DOMATIC LODGE (No. 177).—The members of the Domatic Lodge commenced their season on Friday, 14th instant, at *Anderton's Hotel*. There was a numerous attendance of the brethren. Bro. J. R. Foulger, W.M. presided, and the P.M.'s who supported him were Bros. W. Carpenter, Joseph Smith, H. Elmes, Jas. Brett, M. Haydon, H. Thompson, R. Tanner, W. F. Smith, and H. Potter. There were several visitors on the occasion, who had the pleasure of seeing some good working of the First and Third Degrees. Four brethren were raised, and four gentlemen were initiated. One of *Anderton's* substantial banquets followed, and some excellent speeches were delivered by the W.M., and by Bro. Joseph Smith in proposing that officer's health. Bro. Jas. Brett responded to the toast of the Grand Officers; Bro. W. Carpenter for the P.M.'s.; and Bro. H. Thompson referred the brethren who wished to improve themselves to the Domatic Lodge of Instruction. Bro. Haycock, W.M. (No. 901), replied for the visitors. Bro. R. Tanner, who is about to leave London for Winchester, wished to resign the office of Secretary, but as he had been servicable to the lodge in that capacity, the brethren insisted on his retaining that office, and coming up from the ancient city to attend to his duties every time the lodge meets.

THE BELGRAVE LODGE, 749.—The first meeting of the session of this flourishing Lodge was held on the 12th inst. at *Anderton's Hotel, Fleet Street*. The W.M., Bro. Geo. Pymm, opened the Lodge, assisted by his officers, Bros. Hester, S.W.; P. Parsons, J.W.; E. Scott, J.D.; E. Harper, I.G. The W.M. then, in the most able and efficient manner, proceeded to the following business. The initiation of Thomas Arno, A. F. Marchmont, R. B. Booker and William Burrell. Bros. William Okey, W. J. Darke, and Chas. Chandler were passed to the degree of F.C., by the permission, and at the particular request of the W.M. of Star Lodge, 1275. Bro. Donovan was raised to the sublime degree of M.M. The election of W.M., Treas., and Tyler for the ensuing year was then proceeded with. Bro. Hester was elected W.M., Bro. Froud, P.M. Treasurer, and Bro. Daly, Tyler. Bro. Bourne, the I.P.M., in the most happy and warmest terms proposed that a P.M. Jewel be presented to the W.M. for the able and courteous manner in which he had discharged the arduous duties of his office, which was carried unanimously. The brethren then adjourned to the banquet table, when between 50 and 60 sat down to a dinner served in Bro. Clemow's best style, and admirably superintended by Bro. Smith. After the usual loyal and Masonic toasts, that of the Grand Lodge being responded to by Bro. Ough, P.G.P. The I.P.M., Bro. Bourne proposed the health of the W.M. in eulogistic terms, and praised the manner in which he had discharged the working of the Lodge during his year of office. The W.M. in returning thanks said he had tried his utmost to give the members of the Belgrave Lodge satisfaction, and that as most of the members were his own private friends, they could bear testimony to the fact that from the day he was placed in the chair of the W.M., his best endeavours had been devoted to keeping up the prestige of the Lodge. The W.M., in proposing the health of the Past Masters, paid a graceful compliment to those who had preceded him, and spoke in feeling terms of the great assistance they had rendered him. Bro. Bourne, the P.M., in replying, said that the P.M.'s were always ready to render what assistance they could to the members of the lodge, and he individually, was at all times ready to give any of the members all the assistance they required. Bro. Ough, P.G.P., also replied and thanked the W.M. for the very kind manner he had been pleased to speak of him and his services, and begged to thank the members individually for the hearty good feeling which had always been evinced to him by the members of the lodge. The W.M. next proposed the health of the W.M. elect, and complimented the lodge upon the choice they had made, and felt assured that he would discharge the duties of the high and important post he had been elected to with credit to himself, and the satisfaction of every member of the lodge. Bro. Hester, the W.M. elect, in a very feeling and eloquent speech, returned thanks. The health of the Initiates was next given, to which Bro. Booker responded in suitable terms. The health of the visitors was then proposed, to which several of the visiting brethren responded. The health of the Officers was next proposed, and the W.M.

bore testimony to the admirable and efficient manner in which every officer of the Belgrave Lodge had discharged his duties. Bro. Parsons, J.W., responded, and thanked the W.M. for the kind manner in which he had spoken of the Officers of the Lodge; they had all tried to discharge the duties to the utmost of their ability. The Tyler's toast brought a very happy evening to a conclusion. The following members were present: P.M. Runting, P.M. Nash, Ough, P.G.P., T. Strip, Mackrill, Carter, Holloway, Williams, Elliott, Greenwood, Wilson, Herbert, Painter, Lefebvre; and the lodge was honoured by the presence of the following visitors.—Bros. Jno. Smith, W.M., Bedford, 157; H. Massey, P.M. 619; J. E. Cox, Grosvenor; J. Hammond, Enphrates; Jno. Cox, Harrow; W. J. Darke, Chas. Chandler, T. Darke, and H. Crabtree, all of Star Lodge, 1275.

BEADON LODGE (No. 619).—This lodge met on Wednesday, the 19th inst., at the Greyhound, Dulwich, Bro. Saul Wells, W.M., presiding. The attendance of brethren was small. Mr. Edward Wright was balloted for, but as he was not in attendance the ceremony was deferred till next meeting.

INSTRUCTION.

UNITED PILGRIMS' LODGE (No. 507).—A large number of the members of the above lodge, as well as numerous visitors, met on Friday, the 14th inst., at Bro. Timewell's, the Duke of Edinburgh, Brixton, to witness the ceremony of installation worked by Bro. John Thomas, P.M., and preceptor of the lodge. The ceremony was most ably performed, and gave the greatest pleasure to the brethren present. After closing the lodge, the brethren adjourned to an excellent banquet.

PROVINCIAL.

LANCASHIRE (WEST).

PRESTON.—*Lodge Concord, 343.*—The regular monthly meeting of the members of the above Lodge was held at the King's Arms Hotel, Church Street, on Thursday last, W. Bro. Porter in the chair, assisted by Bros. Pritt, I.P.M.; Banning, S.W.; Heaps, J.W.; Rev. Taylor, Sec. and Chaplain; Cockshott, S.D.; Tanner, J.D.; Robinson, P.M., Treas.; Wilson, I.G.; and about 30 brethren. The Lodge having been opened in the first degree, and the minutes of the previous meeting having been read and confirmed, the ballot was taken for Mr. Alford Bratlie, Mr. Wm. Gittins, and Mr. L. Ryder, and in each case it was unanimous. The Lodge was then opened in the second degree, when Bro. Trigham, being a candidate for the third degree, and having proved himself proficient was entrusted and retired. The Lodge was then opened in the third degree, and he being again admitted was regularly and solemnly raised to the sublime degree of M.M., Bro. Hall ably presiding at the harmonium. The Lodge was then resumed in the first degree, when Messrs. Gittins and Ryder, being in attendance, were severally introduced and initiated into the mysteries of the first degree. The W.M., according to ancient custom in this lodge, then proposed Bro. Banning, S.W., as W.M. for the ensuing year, subject of course to his approval by ballot at the next meeting. Hearty good wishes having been tendered, the lodge was closed with prayer, according to ancient custom, at 9.30. The brethren then adjourned to refreshment, provided by the worthy hostess in her usual sumptuous manner. The usual loyal and Masonic toasts having been given by the W.M., Rev. Bro. Taylor, proposed the health of the visiting brethren, which was responded to by Bros. Birket, Union Lodge, 129, Kendal; Afleck, Furness Lodge, 995, Ulverstone; Harding, Peace and Unity, 314, Preston. The Tyler's toast having been given, the brethren separated at eleven, well pleased with the evening's proceedings.

LANCASHIRE (NORTH AND EAST).

MANCHESTER.—*Blair Lodge (No. 815).*—The Festival of St. John the Evangelist was celebrated at this Lodge on the 14th inst., by a large number of members and visitors. The Lodge having been opened in due form, Br. Cheetham, P.M., proposed by Br. Kennedy, P.M., P.Prov.G.T.; and seconded by Br. Groves, P.M., was unanimously elected the Treasurer for the ensuing year. Letters were read from Lieutenant-Colonel Le

Genre N. Starkie, Prov. G.M. (designate) of E.L.; Romaine Callender, jun., J.P., D.P.G.M.; John Wike, P. Prov. G.S.W., and from Dr. John Smith, P.Prov.G.P., expressing regret at their unavoidable absence. Br. William Worthing was ably and impressively installed as the W.M. by Bro. Kennedy, P. Prov. G.T.; assisted by Bro. James Redford, the I.P.M.; the prayers throughout the ceremony being solemnly rendered by Bro. the Rev. Leighton Figgins, P. Prov. G. Chaplain. The following officers were appointed and invested:—Bros. Fochin, S.W.; Norris, J.W.; Cheetham, Treas.; Robinson, Sec.; Knight, Org.; Gillman, M.C.; Newton, S.D.; Sidgreaves, J.D.; Stanley, I.G.; Croale, Deakin, and Cookson, Stewards; and Sly, Tyler. The Lodge having been regularly closed, the Brethren adjourned to the banquetting room, and after dinner the usual toasts were duly honoured, and a P.M.'s Jewel was presented to Bro. Redford as a mark of esteem on his retiring from office. The evening was enlivened by a choice selection of songs, glees, and pianoforte solos by Bros. Dumville, W. Dumville, Edmondston, Stauden, and Irvin.

ROYAL ARCH.

HEREFORDSHIRE.

Ross.—*Bowles Chapter* (No. 338).—The consecration of this Chapter, by Comp. Muggerridge, took place on Tuesday the 25th inst., and at the same time the installation, as Provincial Grand Superintendent of R.A. Masonry, of the Rev. Dr. Bowles, Prov. G.M. of Herefordshire. The chapter is held at the Royal Hotel, Ross, and was largely attended by companions from the neighbouring chapters. The order of the ceremonies was as follows: The consecration of the chapter, the installation of the Principals (Comps. Luckes, Deputy Prov. G.M. as Z.; Osborne, Prov. G.S.W. as H.; Nash, Prov. G.J.W. as J.), the installation of the Provincial Grand Superintendent, and the appointment and installation of Comp. Luckes as Prov. G.H. The other offices in Provincial Grand Chapter will be filled up at an early date. The whole of the ceremonies were rendered in a most eloquent and pleasing way by Comp. Muggerridge. After labour the companions sat down to a *recherché* dinner, under the presidency of the Provincial Grand Superintendent, who in proposing the health of the installing officer thanked him in very graceful and happy terms for his presence and kind assistance. The usual toasts followed. Five brethren were proposed for exaltation, and there is every reason to hope that the Bowles Chapter will have a very prosperous career.

SOUTH WALES—(EASTERN DIVISION).

THE CHAPTER "VIRTUE AND HOPE" (No. 227) resumed work after the summer vacation on Monday, the 17th inst. The chairs were occupied by Comps. David Williams, M.E.Z.; T. Powell, P.Z., as H.; and J. G. Hall, P.Z., as J. The minutes of the previous Chapter were read and confirmed. On the motion of the M.E.Z., seconded by J. the Comp. Henry Symonds was appointed Janitor. Comp. W. E. Brown, who was absent at the Annual Meeting, was invested as P.S. He nominated Comps. W. Michell and James Goodall as Assist. Soj., who were duly invested. The ballot was then taken for Bro. the Rev. Dr. H. P. W. Hughes, Llanstadwell Vicarage, Neyland Lodge, No. 990, and Bro. Geo. Phipps, S.W. 990, who were unanimously elected. Bro. Edward Fricker, No. 237, then came forward, and was exalted to the sublime degree of R.A.M. by the M.E.Z. The M.E.Z. before closing the Chapter congratulated the companions on the progress of R.A. Masonry in the province, as evinced by the establishment of the St. David's Chapter, in the neighbouring town of Neath. He trusted that the same friendly and fraternal feeling which had ever existed between the Indefatigable and Cambrian Lodges would be continued between the Chapters Virtue and Hope and St. Davids; he also hoped that the Prov. G. Superintendent would soon establish a Provincial Grand Chapter in the district.

MARK MASONRY.

METROPOLITAN.

ST. MARK'S LODGE, (No. 1).—This Mark Lodge met on Monday evening, at Bro. Gosden's, Mason's Hall Tavern, Basinghall street. Bro. H. C. Levander presided as W.M., and advanced

Bro. W. Dodd, W.M., 1,194 Craft, to this degree. Bro. R. Wentworth Little, Secretary and P.M., afterwards obligated the following Mark Master Masons in the Ark Mariner degree, as acknowledged by Grand Mark Lodge of England:—Bros. John Hervey, R. J. Carey, F. Walters, H. Parker, T. B. Yeoman, W. Dodd, and H. Massey. Bro. Levander then installed Bro. J. G. Marsh as W.M., and the lodge was then called off for banquet, which was admirably served by Bro. Gosden, under the superintendence of Bro. Nicholson. When the brethren returned to labour the W.M. appointed and invested Bros. W. B. Church, S.W.; T. Cubitt, J. W.; G. Kenning, M.O.; S. C. Davidson, S.O.; J. McKiernan, J.O.; H. C. Levander, P.M., Treasurer; R. Wentworth Little, P.M., Secretary; F. Walters, P.M. R. of M.; A. Perott, S.D.; W. Dodd, J.D.; H. Parker, Organist; T. B. Yeoman, J.G.; R. J. Carry, D.C.; and Gilbert, T. At the conclusion of these appointments, the lodge was closed, and the customary toasts were proposed, honoured, and responded to. The brethren separated early, after having spent a most agreeable evening. The ceremonies in lodge, which were very ably performed, were accompanied with musical additions, under the care of Bro. H. Parker. Besides the brethren named above as being present during the evening, Bros. the Rev D. Shaboe and Thomas White attended, the former as a visitor, who responded to the toast with which the visiting brethren were honoured.

SAMSON AND LION LODGE OF MARK MASTERS (No. 86).—A regular meeting of this lodge was held on Wednesday the 19th inst., at the Freemasons' Tavern. Present:—Bros. A. D. Loewenstark, P.G.I.G., W.M.; Israel Abrahams, Prov. G. Steward, S.W.; S. Poeltzer, J.W.; Wolf Littaur, M.O.; J. L. Rosenthal, S.O.; S. Funkensztein, J.O.; Meyer D. Loewenstark, Prov. G. Steward, P.M. Sec. and Treas.; J. Emanuel, I.G.; Edward Wart, Org.; E. S. Jones; J. F. Timms; Max Littaur. Visitors: Morton Edwards, and S. M. Lazarus. Bros. E. G. Dalton, and E. Pelet, of the Montefiore Lodge, 1,017, was balloted for, and unanimously advanced to the degree of a Mark Master Mason. It was resolved that the Dove Lodge of Royal Ark Mariners be attached to this lodge. At the close of the business the brethren adjourned to a banquet, the usual loyal toasts were given and received. This lodge is now progressing most favourably, there being upwards of fifteen candidates for next meeting.

LANCASHIRE.

Since the first meeting of the new Grand Lodge of Mark Masons in England in 1856—The Right Hon. Lord Leigh, P.G.M., of Warwickshire (Craft), being the first G.M. of the new organisation—the order has continued to make steady progress in numbers as well as in influence, and in no part of the kingdom, perhaps more than in the province of West Lancashire. As an evidence of the vitality of the order in this part of the country, it may be stated that on Monday, Oct. 17th, a Lodge of Emergency of the West Lancashire Lodge of Mark Masters, (No. 65), was held at the Masonic Hall, Hope Street, by command of the W.M., at which a local nobleman, the P.G. Secretary, and several gentlemen of distinction, were advanced to the degree of Mark Master. It may also be interesting to know that the W.M. Grand Mark Master Mason of England having constituted a province of Lancashire, and appointed the R.W. Bro. W. Romaine Callender, jun., as P.G.M. of the new province, a meeting will be held in the Freemasons' Hall, Manchester, on the 29th instant, when the P.G.M. designate will be installed in his office by the W.M. Bro. the Rev. G. R. Portal, M.A., Grand Mark Master Mason of England, assisted by the following Grand Officers:—Bros. W. W. B. Beach, M.P., M.W., P.G.M.; the Right Hon. the Earl Percy, R.W., P.D.G.M. and R.W., P.G.M. for Northumberland and Durham; Sir E. Lechmere, Bart., R.W., Past D.G.M.; the Rev. John Huysh, M.A., R.W., Prov. G.M. for Devonshire; T. Mancl Talbot, R.W. Prov. G.M. for South Wales; W. Kelley, R.W. Prov. G.M. for Leicestershire; the Right Hon. the Earl of Limorick, R.W. S.G.W.; Major Adair, R.W. J.G.W.; the Lord Elliot, R.W. Past G.W.; Sir John Conroy, R.W. Past G.W.; J. Rankin Stebbing, V.W. G. Treas.; and F. Binckes, V.W. G. Sec. The Provincial Grand Officers will also be appointed and invested. Amongst those appointments will be that of Bro. Lord Skelmersdale, D.P.G.M. W.L., as S.W. of the Provincial Grand Mark Lodge

LEICESTERSHIRE.

LEICESTER.—*Towke Lodge* (No. 19).—The Grand Lodge of Mark Masters of England, &c., having fixed to hold the Annual Moveable Meeting this year, at Leicester, on Thursday, 29th inst., numerous brethren have applied for advancement to the degree previously. A Lodge of Emergency was, in consequence, held at the Freemasons' Hall, on Wednesday, 12th inst., when, in addition to four candidates previously elected, there was a list of fourteen candidates to be balloted for, viz:—Bros. the Right Hon. Earl Ferrers; Sir Henry St. John Halford, Bart; Samuel Inus (D. Prov. G.M. Northants and Hunts); Robert Waite; John Henry Johnston; Henry Deane; R. W. Widdowson; W. Penn Cox; W. T. Rowlett; F. Forne; R. Burnham; R. Overton, Junr.; W. H. Pegg; and F. Kemp. The lodge having been opened, a ballot for these brethren took place, when they were all unanimously elected. The following brethren being present were severally advanced, viz:—Frederic Eachus Wilkins, M.D., and Alfred Lartou, of No. 181, London; R. A. Barber, R. W. Widdowson, H. Deane, and W. H. Pegg, of No. 279, Leicester; Robert Waite, and Francis Kemp, of No. 1330, Market Harbour; and Frederick Torne, of No. 523, Leicester. Bro. Crow, Prov. G.C., presided at the organ during the ceremonies, at the conclusion of which by the W.M., the P.G.M.M., gave the explanation of the working tools, and the lecture of the degree. It had been previously arranged, and the notice given that another Lodge of Emergency should be held on the following Monday evening to advance those brethren unable to attend on this occasion, with any additional ones. Several other candidates were accordingly proposed, and after the arrangements for the reception of the Grand Mark Lodge had been discussed, the lodge was closed and the brethren adjourned to refreshment. The following brethren were present:—A. M. Duff, W.M.; W. Kelly, P.M., and P.G.M.M. as S.W.; W. Weare, J.W.; Partridge, M.O.; Rev. Dr. Hayeross, S.O. and Chaplain; L. A. Clarke, J.C.; Toller, S.D.; Palmer, J.D.; Richardson, Sec.; Stretton, Treasurer; Sculthorpe, I.G.; Crow, Org.; Moir, Baines, and others. According to arrangement another Lodge of Emergency was held on Monday last, when all the officers were in their places except the Rev. Dr. Hayeroff, S.O., who was unavoidably absent. A ballot was taken for Bro. W. Foster, formerly of this lodge, as a junior member and for Bros. Samuel Jacob, P.M. and P.G.S.W., Northamptonshire and Hunts; R. Blankley and T. H. Kirby, of 279, and T. Charlesworth, of No. 523, Leicester, candidates for the Mark Degree, who were duly elected. The following brethren were then regularly advanced by the W.M., the musical parts of the ceremony being conducted on the organ by Bros. Crow, P.G.O.; and C. Johnson, viz:—The Right Hon. Earl Ferrers, Sir Henry St. John Halford, Bart., John Henry Johnston, W. Penn Cox, T. H. Kirby, T. Charlesworth, R. Blankley, and R. Overton, Junr. The explanation of the working tools, the lecture, and the charge were delivered by the P.G.M.M. Another Looge of Emergency was fixed to take place for the advancement of candidates, &c., on the 26th inst., the evening before the meeting of the Moveable Grand Lodge, and particulars of the arrangements for its reception having been given, the lodge was closed. About thirty brethren were present at the meeting.

CANADA.

The following circular has been issued from the Grand Secretary's Office, Hamilton.

To the M.W. Grand Master, Officers, and Brethren of the Grand Lodge of—

On the 25th October last, I had the honour, by command of the M.W. Grand Master of the Grand Lodge of Canada, to address to you a circular, bringing to the notice of your Grand Lodge the existence of a rebellious and seditious movement by certain brethren in the Province of Quebec, having for its object the establishing of a second Grand Lodge within our territorial jurisdiction, the supreme control over which has been recognized and accorded to the Grand Lodge of Canada by every Grand Lodge in the world; and announcing that a circular, containing full and complete information in regard to this most unmasonic and unconstitutional movement, was in course of preparation, to be sent to all Grand Lodges in friendly and fraternal correspondence with the Grand Lodge of Canada.

On the 1st December last, the Grand Lodge of Canada

assembled in the city of Montreal, in special communication, to consider the questions arising out of this movement. The address of the W.M. the Grand Master, containing a full statement of the seditious movement, and of the steps taken by him to prevent the evils to Freemasonry, which it was felt, must flow from it; and also a copy of the resolutions of Grand Lodge, affirming its Masonic jurisdiction over all parts of the territory embraced in the old Province of Canada, and refusing recognition to the so-called Grand Lodge of Quebec, were duly forwarded to all the Grand Lodges in communication with this Grand Lodge.

That some Grand Lodges have, notwithstanding the facts stated in those documents, and without any reference to the Grand Lodge of Canada, whose territorial jurisdiction they had already formerly acknowledged, extended recognition to, and entered into friendly correspondence with, the so-called Grand Lodge of Quebec, has led to the belief that the grounds upon which recognition has been withheld by the Grand Lodge of Canada, and upon which they believe it ought also to be withheld by other Grand Lodges, has not been sufficiently fully stated, and, therefore, not sufficiently understood.

I am, therefore, commanded by the W.M. the Grand Master of Canada, to draw your attention to the proceedings of the Grand Lodge at its last annual communication in July, and to the reasons which governed that decision, in the hope that, upon maturer consideration, recognition may not be further extended to a body, which has, of its own motion, presumed to usurp the authority, and invade the jurisdiction of the Grand Lodge.

At the annual communication, held in the city of Toronto, on the 13th July and two following days, the subject was again discussed, with the object of arriving at a correct decision. The Grand Master, in his annual address, submitted a record of proceedings, had since the special communication, this record showing that in the case of Lodges which had withdrawn from their allegiance to the Grand Lodge of Canada, the vote had in many cases not been unanimous, it being, on the contrary, the fact that generally a larger number of members than by the constitution of the Grand Lodge of Canada, is authorized to hold the warrant, and continue the work of the Lodge, protested against the action of the majority; and showing, moreover, that no less than eighteen out of the thirty-two Lodges formerly holding warrants from the Grand Lodge of Canada still retained their allegiance to it; and in the conclusion of his address, submitting the following as the questions to be decided:—

"There remains, however, this vitally important question to be considered—What is to be done in the present positions of affairs? The question is one which is more easily asked than answered, and its considerations may well occasion anxiety in the mind of every member of the Grand Lodge. The determination arrived at in this case will be viewed with interest throughout both continents, and its influence will be felt far and wide. Grand Lodge Sovereignty is reality upon its trial, and the Masonic world are looking on with deep concern. The life of action adopted now will not only be fraught with momentous consequences to ourselves, but will exercise an immense influence, for good, or for evil, upon the future of Freemasonry in other countries. It becomes us, then, to consider well what that action should be, so that no false step may be taken which might prove injurious to Freemasonry, and be a source of regret to us for years to come. Entertaining, as I do, a firm conviction that the conclusions arrived at in December last were based upon correct Masonic principles, I cannot be expected to concur with those who are ready to yield everything for the sake of peace, or even a questionable expediency; nor can I bring my mind to believe that Grand Lodge organizations ought to be tossed about, swept away, or destroyed, at the whim or caprice of statesmen or politicians, whenever they may find it convenient or necessary to make even such alterations as were made here about three years ago. This would, in my humble opinion, be placing the fate and destiny of Grand Lodge, in the hands of men who may not even be members of our order. Look at the question from another point of view. Suppose the Local Government and Legislatures of these four Provinces to be abolished, and the business of the Dominion to be entrusted to only one Government—a mere Legislative Union in fact—would it be necessary, then (or possible, if necessary) to disorganize the Grand Lodges existing at that time within the Dominion, and form only one Grand Lodge for the entire territory? Certainly not. Yet this is the exact converse of the proposition so boldly advanced, and so strenuously urged by many well-intentioned, though in my judgment, mistaken brethren."

This address was referred to the Board of General Purposes, a body composed of the leading members of Grand Lodge, and which had been chosen before the Quebec movement was inaugurated, and, therefore, without any possible reference to it; and, after a very careful consideration of the whole subject, the following resolutions were reported to Grand Lodge for its adoption.

"1. That, in the adoption of Grand Lodge, nothing has occurred to justify a departure from the principles unanimously adopted by it at its special communication, held at Montreal on the 1st December last, affirming the full Masonic occupation of the Territory over which it has exercised jurisdiction since its formation.

"2. That, instead of the so-called Grand Lodge of Quebec attracting to itself the Lodges working in the Province, the number of Lodges remaining loyal to the Grand Lodge of Canada is the same as in December last.

"3. That, in justice to these loyal Lodges, the Grand Lodge of Canada ought not to withdraw that protection over them which was guaranteed when their formation was warranted, and which protection can only be made permanent and assured by a continued assertion by the Grand Lodge of Canada of its jurisdiction over every part of its Territory.

"4. That in view of the large number of Lodges in that part of the territory of Grand Lodge, in which exclusive jurisdiction is claimed by the so-called Grand Lodge of Quebec, who still desire to maintain their allegiance to Grand Lodge, it is not desirable on grounds of expediency to withdraw from the exercise of jurisdiction in the usurped Province.

"5. That Grand Lodge trusts that more full discussion and consideration will remove the difficulties which now unhappily prevail, and restore the full authority of the Grand Lodge of Canada over all Masonic Lodges within its jurisdiction.

"6. That Grand Lodge regrets that certain Grand Lodges, upon imperfect knowledge as it assumes, have extended a recognition to the so-called Grand Lodge of Quebec.

"7. That in abstaining, for the present, from the exercise of its right of expulsion of brethren who have been summoned to show cause at this annual communication why they should not be expelled, Grand Lodge is influenced, only by a desire to avoid any step which might possibly retard the restoration of Masonic harmony within its jurisdiction."

The first two of these resolutions were adopted unanimously. And even the amendment, moved by M.W. Bro. Wilson, P.G.M., to expend recognition on grounds of expediency, declared in terms that the Grand Lodge still adhered "to the conclusions contained in the first and second clauses of the report adopted at the special emergent communication held at the city of Montreal, on the 1st December last," which two clauses were as follows:—

"1. That the Province of Quebec has been fully occupied Masonically, since 1855, and is still so occupied by the Grand Lodge of Canada.

"2. That the Province of Quebec, being fully occupied, Masonically, by the Grand Lodge of Canada, the formation of a second Grand Lodge, within such territory, is illegal and unconstitutional, so long as such occupation continues."

It is important to bear this feature of the proceedings of the Grand Lodge of Canada at its last annual communication in mind, for the reason that some importance has been attached to the fact that the amendment was moved by so distinguished a Freemason as M.W. Bro. W. M. Wilson, and seconded by an equally distinguished Freemason, M.W. Bro. T. D. Harington. Both those illustrious brethren distinctly affirmed the illegality and unconstitutionality of the proceedings connected with the formation of the so-called Grand Lodge of Quebec, the memoranda prepared by M.W. Bro. T. W. Harington, being very decided upon this point. And as recognition from foreign Grand Lodges can only be based upon the presumed legality of the body recognized, it ought surely to have some weight with such Grand Lodges, that upon this point the Grand Lodge of Canada, after the fullest consideration, is unanimous.

Much of the difficulty connected with a full understanding of this question, arises from misapprehension as to the effect of the British-American Act uniting the four Provinces of Ontario, Quebec, New Brunswick and Nova Scotia. It has been assumed, in all arguments in favour of the legality of the so-called Grand Lodge of Quebec, that the Act changed the political

boundaries of the old province of Canada, over which the Grand Lodge of Canada has exercised recognized authority and jurisdiction since the year 1855; and with this assumption, and upon the argument (by no means applicable to the present case), that political Masonic boundaries should be co-terminous, there has been too great a readiness to accept as legal, and as entitled to recognition, the so-called Grand Lodge of Quebec. It is important, therefore, that a few facts in connection with this feature of the case should be submitted.

The old Province of Canada was the result of a union of the Province of Upper and Lower Canada, effected by an Act of Imperial Parliament in 1840. But while the two provinces were thus united under one Government and one Legislature, the autonomy of each province was preserved. By the very terms of the Union Act that autonomy was recognised. No longer Upper Canada and Lower Canada, they were declared to be Canada West, and Canada East. Their boundaries, so far at least as the dividing line between them was concerned, were defined. Each province has its particular system of laws and judiciary, its separate municipal and educational institutions. Each session of the Legislature witnessed as many (often more) laws passed, restricted in their operations to a single province than to the two combined. They were, in fact, two distant provinces as to all local questions, as much as they are under confederation to-day, the difference being that now their local laws are enacted in a Local Legislature instead of a united one, the boundaries, however, have in no way been changed, the old union having had in it more of the federal than of the legislative character.

It was under these circumstances, and at a time when there were separate Provincial Grand Lodges for the two provinces, that the Grand Lodge of Canada was formed. It was formed after a conference between the Masons of Canada East with those of Canada West, at a time when either, on the principle of political and Masonic boundaries being co-terminous, might have formed a Grand Lodge for themselves. They waived in that act all right to plead afterwards this doctrine as a justification for a violent separation of the union thus effected. All the Grand Lodges in the world have recognised the Grand Lodge of Canada as having jurisdiction over the entire Provinces of Canada West and Canada East, and that jurisdiction had never been questioned until an Act of Imperial Parliament changed the names, but did not in any way alter the boundaries of the two provinces. And upon this point, it may not be inappropriate to say that some confusion had arisen in the discussion of this question, from the circumstances of the Dominion being called "Canada." Suppose, as was at one time proposed, that the new Dominion had been called "Acadia," or "British America," or any other name — (and there were many proposed at the time the Union Act was under discussion)—and that the Provinces of Ontario and Quebec had continued to be known by their old names of Canada West and Canada East, will any one pretend that there could have been the slightest ground for the attack which has been made upon the Grand Lodge of Canada on account of this Act of Confederation? And if not, how can it be contended now that the mere accident of name, without change of boundary, has curtailed the jurisdiction of the Grand Lodge of Canada?

The contention of the so-called Grand Lodge of Quebec, in claiming recognition, goes much further than affirming this principle of Masonic and political boundaries being co-terminous. It goes the length of declaring that an Act of Parliament, passed without the interference of Freemasons, for they are forbidden in their character as such, to meddle in politics, may, without any direct reference to Masonic matters, destroy a Grand Lodge altogether. If that contention be justified, then since the 30th day of June, 1867, (the Dominion of Canada, having been proclaimed on the 1st July of that year,) there has been no Grand Lodge of Canada! If Quebec was masonically unoccupied territory, then was Ontario similarly unoccupied, and every lodge in either was subject to no Masonic authority, the Grand Lodge from which they held their warrants having ceased to exist! There is no reason why Quebec, any more than Ontario, should be considered Masonically unoccupied. The Grand Lodge of Canada has no stated location. The place of its meeting is moveable, being fixed by a vote of the majority at each annual communication. If the residence of the Grand Master be taken to establish the locality, then Quebec and not Ontario was the seat of Grand Lodge, the Grand Master being resident in that province, and the last communication before the formation of the

so-called Grand Lodge of Quebec, having been held in one of its cities, Montreal. Both provinces, therefore, if either, were unoccupied territory, and both, if either, were entitled to establish a Grand Lodge independently of the Grand Lodge of Canada. While, assuredly, this existing Grand Lodge, so long as there were a sufficient number of subordinate lodges willing to do so, could retain its actual status and existence. We should thus have the anomaly of three Grand Lodges claiming to exercise supreme authority over the same and parts of the same territory; and all this in consequence of an Act of Parliament, which in no way altered political boundaries, but simply changed the names of existing provinces!

It has been urged that the existence of Grand Lodges in two of the provinces of the Dominion, Nova Scotia and New Brunswick, justifies the action of the brethren of the so-called Grand Lodge of Quebec, in invading the territory of the Grand Lodge of Canada. It is scarcely worth while to notice, at any length, this argument. The Grand Lodge of Nova Scotia was formed before confederation, and therefore it simply retains the position which it had attained, of an independent Masonic jurisdiction. New Brunswick was Masonically unoccupied; and upon the principle which has been contended for by the Grand Lodge of Canada, an Act of Parliament could in no way alter its position in this respect. Being Masonically unoccupied, it was perfectly competent for the lodges there to meet and form a Grand Lodge, and this they did. But how can their action be said to have reduced the jurisdiction of the Grand Lodge of Canada, when Canada never claimed or exercised any jurisdiction or authority over either of these two Provinces?

I have deemed it important to deal thus fully with the argument upon which the formation of this so-called Grand Lodge of Quebec has been attempted to be justified, viz.—that the Act of the Imperial Parliament, constituting the Dominion of Canada, rendered the Province of Quebec Masonically unoccupied territory. But there is another, and, in some respects, a more potent reason why this so-called Grand Lodge should be declared irregular, and why, therefore, recognition should not be extended to it; and that reason is, that its formation was illegal according to all the best authorities on Masonic jurisprudence. M. W. Bro. Dr. Mackey, in his work on "The Principles of Masonic Law," under the head of "The Mode of Organizing Grand Lodges," lays down two distinct principles: the first, that "a mass meeting of the Fraternity of any State is incompetent to organize a Grand Lodge;" and the second, "that three Lodges, in any territory where a Grand Lodge does not already exist, may unite in Convention and organize a Grand Lodge. It will then be necessary that these Lodges should surrender the warrants under which they had been previously working, and take out new warrants from the Grand Lodge which they have constituted." The meeting which was held on the 20th October last, and out of which sprang the so-called Grand Lodge of Quebec, was, to all intents and purposes, a mass meeting of Masons. I am informed that, as to a large number of the lodges professedly represented at it, no resolution authorizing such representation had been passed by the lodge, and no notice had been given by summons to the members of any lodge that so important a subject as a change of allegiance was to be considered; and, in the case of lodges whose members were supposed to be averse to any change being made, no notification of any kind was sent that a convention was to be held. If my information upon this point is correct, then the meeting was practically "a mass meeting of the Fraternity," and, therefore, incompetent to form a Grand Lodge. But whatever may be the exact state of the case on this point, there can be no doubt upon the second. Up to this moment, the 24th September, 1870, no single lodge concerned in the formation of the so-called Grand Lodge of Quebec has surrendered the warrant under which it had been previously working, and therefore, according to the well-established law governing the formation of Grand Lodges, this so-called Grand Lodge of Quebec has been irregularly formed, and is not entitled to recognition.

Desiring to make this statement as brief as possible, I shall not refer at any length to the argument which is used in favour of the recognition of the so-called Grand Lodge of Quebec, viz: that for peace sake it is better that it should be recognized. That, I am bound to believe, is an element which cannot for one moment be permitted to enter into the question of recognition by any foreign Grand Lodge. It is a question of the internal government of the Craft within its jurisdiction, and belongs entirely to the Grand Lodge of Canada itself. At the last annual communication of the Grand Lodge of Canada, after the fullest

discussion of the question, it was determined, by an overwhelming majority, that the interests of Freemasonry in Canada would be best secured, by withholding recognition from the so-called Grand Lodge of Quebec. At that meeting there was a fuller representation of Lodges than has occurred since the formation of the Grand Lodge of Canada; that representation included as large a delegation from the lodges in the Province of Quebec as has ever attended a communication of Grand Lodge held so far west as Toronto; and the decision, prompted solely by a regard for the interests of the Craft, and arrived at only after the most mature deliberation, and at the earnest solicitation of the representatives of our lodges in Quebec, who implored Grand Lodge not to abandon them in their loyal devotion to it, assuring it that peace and harmony were much more likely to be restored by withholding recognition, I am not without hope that, if the Grand Lodges of the world will only act towards the Grand Lodge of Canada in that spirit of brotherly regard which prompted them in their first recognition of it, and will leave the settlement of Canadian difficulties to Canadian Freemasons themselves, this unfortunate schism will soon cease, and harmony and brotherly love will speedily be restored to the jurisdiction.

Yours faithfully and fraternally,

Tlios. B. HARRIS,

Grand Secretary.

REVIEWS.

The Kingston Masonic Annual. Edited by Bro. Ll. W. Longstaff, 150, Past J.G.W., North and East Yorkshire, Member of the Verein Deutscher Freimaurier. Hull: Peck and Son.

This excellently well got up work is produced with the object of benefitting the Charity Fund of Kingston Lodge, No. 1010, Hull, and will, therefore, apart from its intrinsic merits, meet with a large sale amongst the Yorkshire brethren. Its contents are by no means exclusively local, on the contrary, they are quite cosmopolitan in character, and may be read with interest by all Freemasons. The contents comprise:—"Freemasonry and its Rites," by the Editor; "My visit to a Prussian Lodge," by Paul Stromer; "The Antient Landmarks," by J. G. Findel; "Uniformity of Ritual," by C. James Todd; "The Orator's Charge on Initiation," from the French; "History of Freemasonry in York," by Bro. W. Jas. Hughan; "The Master of a Masonic Lodge," by Bro. C. J. Todd; and "Swiss Protest against the War." The latter is given in French; a translation of it has already appeared in our columns. The following extract will, no doubt, prove interesting. It was originally read before the Kingston Lodge by the Author.

"MY VISIT TO A PRUSSIAN LODGE.

"On my recent visit to * * * I visited the Lodge. It was a New Year's Eve, and the meeting bore quite a holiday character; no ordinary business having been transacted, I did not witness a Ceremony. I should have liked to have been present at an initiation, passing, or raising, in order to compare the Ritual of our Prussian Brethren with our own, and to give you a picture of the former. As it is, I can only note what struck me at the time as slightly or materially different. As, however, my visit was a very hurried one, and I had little or no opportunity of gathering further information about the Ritual of

the Lodges in Northern Prussia, I am almost entirely thrown on my resources, and it is therefore possible that I may not be quite correct in every particular; should such be the case, and any of the brethren be able to correct me, I shall feel greatly obliged.

"The lodge occupies a neat building, three stories high, which contains, besides noble lodge-rooms, ante-rooms, &c., a fine banqueting-hall, ball-room, and several smaller apartments, adapted as reading and card-rooms, &c. This is the case in most of the Continental lodges, the Craft apparently doing much more for the social enjoyment and recreation of its members than is the case in this country.

"I had no trouble whatever in gaining admission to the Lodge, as a brother of mine, a member of the lodge, vouched for me. I was introduced to the W.M., and the Orator, and at once admitted.

"As I said before, on the day in question there was no ordinary business transacted. New Year's Eve being kept, I believe throughout Germany, as a holiday, the brethren assembled in a special holiday lodge. The lodge-room would accommodate about two hundred. The W.M., (*Ehruwürdiger Meister*) sits on a little dais in the East, on his left hand the chair of the immediate Past Master, and on his right that for any distinguished Brother present, either visitor or member of the lodge.

"The two Wardens sit opposite the W.M., in the West, the Junior Warden (*Zweiter Aufseher*) directly opposite, and the Senior Warden (*Erster Aufseher*) a little to his right. Opposite the Senior Warden, about half-way between him and the platform in the East, stands the reading-desk, at which the obligations are taken, and whence the Orator (*Redner*) or any other Brother is wont to read papers, delivers lectures.

"The members of the lodge and visitors occupy the two sides of the lodge-room between the W.M.; and the Wardens; all the Master Masons on the left, and the Apprentices and Fellow-Craft on the right of the W.M.

The two Deacons sit, the one about half-way down on the right amongst the Master Masons, the other opposite him amongst the Fellow-Craft and Apprentices.

All the brethren wear white leather aprons, as in this country, adorned in accordance with their rank, and in addition, a five pointed star on the left breast; throughout the ceremony they keep their hats on, as a sign of equality.

The brethren having placed themselves in their seats, the W.M. opened the lodge in due form in the first degree, the Ritual being read from printed books by him and the two Wardens, and as soon as the lodge was declared open, a large tracing board, belonging to the first degree, was spread on the floor in the centre. The W.M. then called upon the Orator for a promised paper, which was read from the reading-desk in a very able manner. It treated of the influence of Masonry on its members in general, and on the German Brethren in particular; after which the W.M. himself addressed the lodge in a very eloquent speech, reviewing the past year with all its good sings it must be to a man to be able to look back upon

and bad occurrences, and setting forth the great blessing a year and to find that he has, while it lasted, done his duty to himself and his fellow-creatures; and furthermore that good and true Freemasons, before all other members of the community, ought to stand the best chance of attaining to so noble and desirable a position. The whole address was a very feeling one, and made the hour very solemn to me; and I have no doubt, to all the brethren, whose profound stillness seemed to indicate as much.

"This address concluded the business of the day, and after the usual questions, if any brother had anything to propose, the minutes of that day's proceedings were read by the Secretary and there and then confirmed. The lodge was then closed in due form, after which all the brethren, forming the Masonic Chain, sang the parting song, which is the same throughout the year, and is sung after every meeting.

"At the door stood the poor box, to which, I think, every Brother contributed a trifle.

"The brethren then separated without further ceremony, many of them returning in the evening, with their friends and families, to a grand ball.

"The Prussian Lodges do not advance their brethren as quickly as the lodges in England, a Brother has to be an Apprentice (*Lehrling*) for one year before he can be passed to the second degree, and must remain a Fellow-Craft (*Geselle*) for two years before he can be raised to the sublime degree of a Master Mason; and all that time (three full years) the Brother has no voice in the lodge, but is simply there to learn. This system may seem rather hard, and I think myself, should at least be somewhat modified; at the same time we cannot but acknowledge that the German Lodges teach their members something, and improve, or at least endeavour to improve the minds of the brethren by lectures addresses, &c., as I have endeavoured to describe to you; there can be no doubt but that this is one of the principal objects of Masonry, and which is, I fear, too much neglected with us. The routine working of a lodge, initiations, passings, and raisings—beautiful as the ceremonies are—wears a man who has to go through them year after year, without having, occasionally at least, the opportunity of hearing and profiting by good, sound addresses, discussions, or other means by which the mind may be improved. What is Freemasonry but a society of men whose object is to make themselves and their fellows better men? This, however, cannot be effected by Ritual alone, other and stronger means must be applied, and I hope and trust that this our good Kingston Lodge does not lack brethren sufficiently able to come forward and contribute towards this great end: by such means, the true principles of Freemasonry will show themselves to its members and benefit the Craft. As it is, many of our brethren at large, I am afraid, hardly know or understand the full and glorious objects of our order.

"It may seem strange to you, that I, so young a Mason, should make bold to come forward with these views, but the German system, as I happened to witness—and I say this without the least prejudice—has made so deep an impression on me, that I could not abstain from these few remarks.

"*Bards and Authors of Cleveland and South Durham,*" by Bro. G. Markham Tweddle.

Ten of the 12 parts of which this work is to consist are now published. Bro. Tweddle has also issued a reprint of the great American Masonic Poem "*King Solomon's Temple.*" Of this work the "American Freemason" says:—"This Poem was written by Bro. Augustine J. H. Duncanne, of New York City, in 1860, and published in the "American Freemason," in the December No. of that year. Whether we consider its unusual length, the facility of its expression, the fervent glow of its imagery, its flowing versification, or that grand poetical conception which bespeaks its author truly a poet, it may be regarded, certainly, and without a fault, as the finest Masonic poem in the English language."

ADDRESS.

Delivered by Bro. the Rev. B. S. Baines, Rector of Chignall St. James, Prov. G. Chaplain, No. 270, on the occasion of the consecration of Lodge St. Mary Bocking, No. 1312.

"The happy occasion which has brought us together to-day has been deemed to afford me a not unfitting opportunity for saying a few words upon what ought to be the character of Masons, in other words, the true principles of Masonry, which each should endeavour to carry out faithfully. Far be it from me, who am only young in the Craft, to wish to speak in a spirit seemingly dictatorial, or to say anything new, or essay flights of rhetoric, which may only terminate in my own discomfiture. I would consider it more congenial to your feelings, as I am sure it is to my own, briefly and simply to point out to your notice the broad principles that bind men together—principles which ought to be generally practised if the term 'Universal Brotherhood' is to be anything but a jest—an empty fiction. There are three great virtues which should shine in each man's breast—Sincerity, Truth, Brotherly Love. Let us not feign friendships which have no cordiality, nor utter compliments and kind speeches which are destitute of meaning—the solemn charge given at our initiation should still ring in our ears, every holy symbol that speaks an old but universal language should forcibly remind us that, despising all selfishness, we should live in love, with hearts sincere! in other words, live in the truest, best sense, as brethren—as Masons. Masonic principles are the true wealth of nations. What a different aspect would this world present were all men truly actuated by the principles of Masonry! no longer would our hearts sicken at the horrors and miseries of war; peace, with her olive dawn would descend from Heaven, and the wilderness would blossom as the rose; succour would come to the distressed; comfort to the afflicted; everywhere would be the voice of joy and gladness; no complaining in our streets. What are the jewels and ornaments that sparkle on your breasts but the emblems of those virtues which should dwell within, like the medals of the soldier which tell of noble and heroic deeds? Small may be there intrinsic value; great, indeed, are the truths they symbolise. We must contradict by our lives the statements of those who would assert that trifles are the objects of our ambition, and that our meetings are only an excuse for conviviality, even excess. God teaches us, and we are reminded by Masonry that we came into this world poor and penniless: under the fostering care of the Great Architect of the Universe we have passed through the dangers of childhood and have arrived at man's estate;

and by regular steps, across the chequered flooring of the world, fraught with good and ill, learning lessons as we stand, looking from nature up to nature's God; and in the third degree yet more knowledge, as we behold the emblems of mortality everywhere, and the Star in the East above, whose bright light pierces through the darkness of the tomb. Thus in every stage of Masonry great lessons are inculcated, and the best of all instruction given—how man must live on earth—how die—how rest in Heaven, when he has ascended to those immortal mansions, from whence all goodness emanates. King Solomon, when he raised to Heaven that building which was in itself an emblem of man's greatest good, embodied in every part of the solemn superstructure the moral qualities God required from every child of Israel—the stately pillars, adorned with network, lilies, and pomegranates, spoke of unity, peace, and plenty; the veil of the Temple, of blue, purple, and crimson, and fine linen, a representation of the illuminated canopy of heaven; every ornament declared some solemn message—the eye was to rest upon stony foliage and symbols. There was a text in the skull and the cross-bones, the plumb-rule, the gauge, and the chisel, and great truths were taught that reached the mind directly through the eye; but as it has been the prevailing tendency of nearly every system in all times to attend to mere external forms and ceremonies, to the partial or entire neglect of spiritual teaching, let us, as Masons, while we refuse to deviate from the ancient landmark of our Order, remember that our symbols are only useful while they inculcate and keep in view some true, some vital, principle, thus known by our upright lives and well-squared actions, and following the dictates of Temperance, Fortitude, Prudence, Justice, and Charity, we shall be prepared to pass from labour to refreshment, from Earth to Heaven, from the Outer Court to the glorious and celestial Lodge-Room above. We are to-day engaged in rearing a new lodge; its prosperity will depend upon the conduct of its Officers and Members; those who are not fit to rule must practice and learn obedience, and aid and assist those above them with a ready mind; all jealousies and differences must be put aside, and brotherly love flourish and abound. The Rulers of the Craft, also, must be careful how they exercise their offices—to them is committed the order and regularity of one part of the great body of Masonry. Pure in heart, of the most unblemished character, of kind manners, but firm and unbending in the right, they are bound to be able to render a good account of themselves and of the manner in which they performed their trust, and their subjects are bound to strengthen their hands, and to yield them obedience in all things lawful. All are ever to recollect that God has declared of His Lodge as He did of the Temple—"I have hallowed this house to put my name there for ever, and mine eyes and mine heart shall be there perpetually." We have ceased to be operative, and have now become speculative Masons, and giving to Freemasonry a wider range, we keep another and nobler object in view—the cultivation of the mind, and the most enlarged charity and good will to all—and while professing to be the servants of the Great Architect of the Universe, we lay the foundation of our Society on the basis of Religion. Having no further use for our working tools, we carry the emblems of them into real life; and from the square, learn morality; from the level, equality; and from the plumb-line, justice and uprightness of life. As we pass over the Mosaic pavement, so emblematic of human life, we are to raise our eyes from the indented border and see the blazing star; we are to turn from the rough to the perfect Ashlar, and mark the lines of the spiritual tracing board, and learn from them the pure religion that bids us comfort the fatherless and widows in their affliction, and keep ourselves unspotted from the world. The system of the ancients is but religion by another name—"morality, veiled in allegory, and illustrated by symbols."

"High on His Celestial Throne sits the Great Architect of the Universe, His eye resting on the world, His Lodge, and on us, the brethren. What though no voice from Him as of old to some of his favoured ones, strikes directly on the ear, there is the Volume of the Sacred Law to guide our actions and govern our faith. Masonry too steps in as the handmaid of religion, and in a language peculiar to itself, would re-echo the Apostle's advice, that, denying all ungodliness and worldly lusts, we should live soberly and righteously in this present world; that though now we see through a glass darkly, though now the outer world may misunderstand and under-value our principles, we, who truly and faithfully act up to them, may defy the opinions of the world, and what is far better, we may be content to wait hopefully and peacefully until that glorious time, when Masonry, with all other Institutions shall have passed away, and all things become new, when we shall appear before the throne of God Himself, in the Temple not made with hands—eternal in the Heavens."

PRESENTATION TO BRO. A. EDGINTON, DEPUTY COMMISSIONER OF POLICE, BOMBAY.

At the regular meeting of Lodge "Concord," (No. 757, E.C.), recently held a very gratifying presentation was made to W. Bro. Alfred Edginton, Deputy Commissioner of Police, of Bombay, by the brethren of that lodge, in acknowledgment of the services rendered by him during the year 1869 in his capacity of W.M. W. Bro. Henry H. Avron presided, and in honour of the event there was an unusually large attendance, not only of the members of the lodge but of visitors. As many as twelve W.M.'s. were on the dais, viz.:—W. Bros. Capt. B. H. Mathew, R.E.; J. W. Hulseberg, Staff Surgeon; R. Brunton, C.E.; J. Dixon; A. Swift; E. T. Leith, LL.B.; Dr. J. Anderson; A. King; W. H. Hussey; R. Forrester; and J. P. Leith, who has the honour of being W.M. of Lodge "Antiquity," London. As will be observed from what follows, the presentation consisted of a handsome Past Master's jewel, and a silver tea service.

At the conclusion of the ordinary business, W. Bro. Avron proceeded to make the presentation, and in the course of an eloquent address said that the gift he had now the pleasure to present was offered by the officers and brethren of "Concord," as a slight acknowledgment of the efficient manner in which W. Bro. Edginton had presided over the lodge during the year 1869. He (W. Bro. Avron) was sure that he spoke but the sentiments of every member of "Concord" when he said that it was on this occasion a far greater pleasure to them to make this offering, than it could be to W. Bro. Edginton to receive it. Too often, perhaps, the presentations of testimonials were but empty ceremonies, but he could assure W. Bro. Edginton that in this instance the hearts of the givers went with their present. But W. Bro. Edginton had received the assurances of the goodwill and affection of the brethren on too many previous occasions, to need being told now how much he was appreciated. To sum up the good qualities of their worshipful brother's character in a few words, he was a Freemason in the widest sense of the term. That was the eleventh anniversary of W. Bro. Edginton's Masonic career, and the position he had attained in the affections of his brethren was indeed enviable, but long might he be spared to occupy it. The jewel now formally handed to him, possessing in itself an intrinsic value, was far more valuable, far more honourable to the wearer, as carrying with it the mark of the good wishes and the kindly feeling of the members of the lodge. Having presented the jewel, W. Bro. Avron went on to say that before closing his remarks, he had another pleasing duty to perform, for in addition to their collective gift, the jewel, the brethren were desirous of individually raising a fund for the purpose of purchasing a further token of their goodwill. With that object in view, a committee of the mem-

bers was appointed, to whom the agreeable task of receiving the subscriptions and determining the form of the present was referred. And accordingly, it was arranged that this second offering should consist of a silver service comprising the domestic apparatus used in the preparation of that beverage "which cheers but not inebriates." In conclusion, W. Bro. Avron said—And now, *Worshipful Sir, that you may be long spared to fulfil your important public duties in this city, and to give us the benefit of your advice and assistance here, is the wish of all present.* We know that our little presents are not equal to your merits, but small as their value is intrinsically, they will form a lasting memorial of our confidence in, and of our love and goodwill towards you.

The testimonials having been handed over to the recipient, W. Bro. Edginton, addressing W. Bro. Avron, the Worshipful Masters and brethren present, said the honour that the lodge had that night conferred upon him was so much in excess of his own opinion of his merits, that he could not avoid feeling a very considerable amount of embarrassment in acknowledging the most flattering terms in which the Worshipful Master had been good enough to mention him (W. Bro. Edginton) in connection with that lodge, and in thanking the brethren for the very handsome and costly testimonials with which he had just been presented. He could not but remember that very much of the credit which had been accorded to him for services rendered during his year of office as Master, was in fact due to the earnest efforts and wishes of the brethren themselves to put an end to the unfortunate misunderstandings which had occurred, and which for a time had tended to injure the interests of the lodge. Those efforts on the part of the members needed but very small assistance from him, and he should be vain in the extreme, and wanting in gratitude to the members, were he to arrogate to himself all the credit of the success that was secured by their combined exertions. He was much rejoiced to learn that the last lingering spark of discord had expired in the lodge, and he was sure that none would rejoice more than the brethren themselves at the perfect love and peace now reigning over them, and he had only alluded to an unpleasant page in the history of the lodge as a bygone, and as a thing for ever past. After thanking the officers and members of "Concord" for the ready assistance they had given him whilst Master of the lodge, W. Bro. Edginton observed that, valuable as the presents he had received that night were, from their intrinsic point of view, he should prize them yet more highly as the exponents of those kindly Masonic feelings which his brethren entertained towards him; and he assured the lodge that few of the successes he had met with in life had given him greater pleasure than the knowledge that he had gained the respect and goodwill of his fellow Masons. Such manifestations of goodwill towards him as those now made were indeed encouraging, and he prayed that when he had departed to that "bourne from whence no traveller returns," these tokens of his brethren's regard for him might revert to his children and his children's children, and stimulate them to strive hopefully and manfully to achieve success in all their honest undertakings. Without detaining the brethren any longer, he would only express the hope that "Concord" in the fullest sense of the word might ever reign among them, that the members of the lodge might have but one heart and mind, and that "Concord" might continue to be known, as it had been in the past, for its charity—that virtue, eminent and active, without which their Masonic organization would be but a mere bubble, but with which it was what it was, an institution noble in itself, and ennobling those who acted in accordance with its precepts.

We may add that the jewel and the plate were supplied by Bro. F. H. Goulding, silversmith, of Plymouth, England.

TRUE CHARITY.—Night kissed the young rose, and it went softly to sleep. Stars shone, and pure dew-drops hung upon its bosom, and watched its sweet slumbers. Morning came with its dancing breezes, and they whispered to the young rose, and it awoke joyous and smiling, lightly dancing to and fro in all the loveliness of health and youthful innocence. Then came the ardent sun-god, sweeping from the east, and he smote the young rose with his scorching rays, and it fainted. Deserted and almost broken-hearted, it drooped to the dust in its loneliness and despair. Now the gentle breeze, which had been gamboling over the sea, pushing on the home-bound bark, sweeping over hill and dale—by the neat cottage and still brook—turning the old mill, fanning the brow of disease, and frisking the curls of innocent childhood—came tripping along on her errands of mercy and love; and when she saw the young rose she hastened to kiss it, and fondly bathed its forehead in cool, refreshing showers, and the young rose revived, and looked up and smiled in gratitude to the breeze; but she hurried quickly away; her generous task was performed, yet not without reward; for she soon perceived that a delicious fragrance had been poured on her wings by the grateful rose; and the kind breeze was glad in heart, and went away singing through the trees. Thus true Charity, like the breeze, gathers fragrance from the drooping flowers it refreshes, and unconsciously reaps a reward in the performance of its offices of kindness, which steals on the heart like a rich perfume, to bless and to cheer.

LIST OF LODGE, MEETINGS, &c., FOR WEEK
ENDING 5TH NOVEMBER, 1870.

METROPOLITAN LODGES AND CHAPTERS.

Monday, October 31st.

LODGES.—Pythagorean, Ship Tavern, Royal Hill, Greenwich; Universal, Freemasons' Hall; British Oak, Bank of Friendship Tavern, Mile End.

Tuesday, November 1st.

Colonial Beard, at 3.

LODGES.—Royal York Lodge of Perseverance, Freemasons' Hall; Albion, Freemasons' Hall; Old Dundee, London Tavern, Bishopsgate Street; Temple, Ship and Turtle, Leadenhall Street; Old Concord, Freemasons' Hall; Stability, Andertons' Hotel, Fleet Street; St. James, Leather Market Tavern, New Weston Street, Bermondsey; Grosvenor, Victoria Station, Metropolitan District Railway Station, Pinlicko; Golden Rule, Great Western Hotel, Bayswater. —CHAPTERS.—Temperance, White Swan Tavern, Deptford; United Pilgrims, Horns Tavern, Kennington.

Wednesday, November 2nd.

Grand Chapter, at 7.

LODGES.—Zetland, Anderton's Hotel, Fleet Street; Macdonald, Head Quarters, 1st Surrey Volunteer Corps, Brunswick Road, Camberwell.

Thursday, November 3rd.

LODGES.—Egyptian, Anderton's Hotel, Fleet Street; Strong Man, Freemasons' Hall; Good Report, City Terminus Hotel, Cannon Street; Lion and Lamb, City Terminus Hotel, Cannon Street; Ionic, Ship and Turtle Tavern, Leadenhall Street, E.C.; St. Andrews, Freemasons' Hall; La Tolerance, Freemasons' Hall; Yarborough, Green Dragon, Stepney; Victoria Rifles, Freemasons' Hall; Excelsior, Sidney Arms, Lewisham Road; Perfect Ashlar, Gregorian Arms, Bermondsey. —CHAPTER.—Westbourne, New Inn, Edgeware Road; Crystal Palace, Crystal Palace, Sydenham.

Friday, November 4th.

LODGES.—Florence Nightingale, Masonic Hall, William Street, Woolwich; Hornsey, Anderton's Hotel, Fleet Street; Star, Marquis of Granby Tavern, New Cross Road. —CHAPTER, Fidelity, London Tavern, Bishopsgate Street.

Saturday, November 5th.

General Committee Boys' School, at Freemasons' Hall.
LODGE.—St. Thomas's, Radley's Hotel, Blackfriars.

METROPOLITAN LODGES AND CHAPTERS OF
INSTRUCTION.

Monday, October 31st.

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

Tuesday, November 1st.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Floek Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth. —CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st.; Royal Union, Dubby's Hotel, Winsley-st., Oxford-st.; Mount Zion, White Hart, Bishopsgate-st.

Wednesday, November 2nd.

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

Thursday, November 3rd.

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

Friday, November 4th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea; Temperance, Victoria Tavern, Victoria-road, Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tavern, 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, Andertons' Ho., Fleet-st.; Hervey, Britannia, Wallham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav.; Air-street, Regent-st. —CHAPTERS.—Domatic, Fisher's Restaurant, Victoria Station; Robert Burns, Knights of St. John's Hotel, St. John's Wood.

Saturday, November 5th.

CHAPTERS.—Mount Zion, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kensington.

TO CORRESPONDENTS.

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

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