

Contents.

	PAGE.
FREEMASONS' MAGAZINE:—	
Grand Lodge of Scotland	461
What Masons cannot do in England.....	461
Notes on American Freemasonry	462
Filial Duty, or Parents' Claims and Children's Liabilities.....	464
Masonic Sayings and Doings Abroad	467
Masonic Jottings—No. 47	470
Masonic Notes and Queries	470
MASONIC MIRROR:—	
Masonic Memos	471
United Grand Lodge.....	472
CRAFT LODGE MEETINGS:—	
Metropolitan	474
Provincial	475
Mark Masonry	475
New South Wales.....	476
Scotland	476
Obituary	479
Reviews	479
Correspondence	479
Poetry	480
List of Lodge, &c., Meetings for ensuing week	480

LONDON, SATURDAY, DECEMBER 10, 1870.

GRAND LODGE OF SCOTLAND.

On the occasion of any change in the occupancy of positions of high rank, whether in Masonry or in the outer world, there always appears a strange mixture of regret and rejoicing, and the occasion of the investment of his successor by the Grand Master of Scotland is no exception to the rule.

Scottish Freemasonry has flourished under the rule—now of three years duration—of the Right Hon. the Earl Dalhousie, and although some regret must be felt in parting with so zealous and able a supreme officer, the fact that he is succeeded by the Earl of Rosslyn—another St Clair of Rosslyn*—

to fill the important position—will no doubt be sufficient cause for congratulation to outweigh all regret at parting.

The feeling of Scottish Masons is fairly represented in the remarks of Earl Dalhousie, Past Grand Master :—“ You have got at last a St. Clair of Rosslyn upon the Masonic Throne of Scotland.” If further evidence were required, we need only quote the song, which in the exuberance of joy, the Grand Bard of Scotland composed for the occasion:—

Let Scotland raise her genial voice,
 And auld Saint Andrew's banes rejoice:
 While brethren swell the joyous strain
 That welcomes Rosslyn back again.

* St. Clair of Rosslyn is claimed to have been the first Grand Master of Scottish Freemasonry.

Our first Grand Master, gude St. Clair,
 Left glory for his race to heir,
 By biggin' on fair Rosslyn lea,
 The gem of Scotland's Masonry.

Auld St. Clair's come again,
 Bauld St. Clair's come again,
 Every brither's heart beats fain,
 To Welcome Rosslyn back again.

There is one anomaly, however, to which we would call attention, viz :— to the fact that the new Grand Master, the Earl of Rosslyn, also holds the rank of Deputy Provincial Grand Master of Fife and Kinross. This seems hardly compatible with the dignity of the office of Grand Master, for when attending meetings of his Provincial Grand Lodge, he would be inferior in rank to one who is his subordinate in Grand Lodge. For the holding by the Grand Master of a Provincial Grand Mastership we have precedent, and by that there can be no real objection beyond the fact that he is shutting out some worthy brother from the due reward of merit, while at the same time nothing is added to his own dignity. It seems to be a work of superogation—a gilding of refined gold. If these remarks be applicable to a Provincial Grand Mastership, still more do they apply to a Deputy, and we hope shortly to hear of the anomaly being rectified.

WHAT MASONS CANNOT DO IN ENGLAND.

We have recently passed through an important social, and political epoch in England,—the election of a new School Board, and the constitution of an improved system of education. This interests Masons. In France or in Italy, Masonry would have participated, as it is called, in the movement. We should have had Masonic candidates, and programmes of lodges published in the newspapers, and a project for the foundation, by some lodge, of a Masonic school under the new law. Not impossibly a decided attack would have been made upon the priests, and all their supporters.

Masonry and Masons have not participated in England, because a sharp and judicious line is drawn between craft and individual action. If the matter could be discussed in our lodges, votes would everywhere have been passed in favour of education, but such an action is happily useless. It is most likely that each individual Mason has more or less taken part in the proceedings for educational improvement, but not as a Mason.

Foreigners are disappointed at finding there is no craft creed here, nor propaganda to spread light, and dissipate darkness. We think this is best done, primarily, by the influence of the Craft and its doctrines in re-enforcing social obligations and moral duties, and next by leaving each citizen to give effect to these principles according to his own conscience.

The Educational Act is indeed a test. Had any Craft decision been taken, whatever was its direction, it must have come into collision with the consciences of individual members, and with that of many members of the community at large. This is avoided, while Masonry profits by the advance in public enlightenment, and the further assurance of public progress. Masonry here rests, to a great extent, on the moral assent of the community, and it promotes the general welfare by the maintenance and diffusion, among its individual members, of great principles.

NOTES ON AMERICAN FREEMASONRY.

(Continued from page 448.)

LOUISIANA.

The Grand Master, in his address, as to the question of chief interest in that jurisdiction says:—

“It has become my painful duty to bring to your notice the action of the Grand Orient of France, with whom we have for many years been upon the most friendly and brotherly terms of esteem and regard. The Grand Orient of France has aided and assisted this Grand Lodge in times of trouble and anxiety, by her firm adherence to constitutional law and Masonic justice. In the month of December, I received from the office of the Grand Orient, through the post office, an official bulletin containing a decree which certainly surprised me. It has, with a strange perversion, and unaccountable want of consistency, recognized a clandestine body in this city, calling itself the Supreme Council of the Sovereign and Independent State of Louisiana, a body which has been declared by herself totally unworthy, and which has been repudiated by a large portion of the Masonic world, and even the few prominent and respectable men who once sided with them, have long since deserted and repudiated them, and so low has its sunk in respectability that its Great High Priest and founder has severed his connection, and no longer acknowledges them in their attempts at demoralization. It is now composed of a few designing men, and a mass of ignorant

and degraded people for whom they care not except the use they make of them to gratify their own bad purposes. The decree of the Grand Orient is followed by a report from a committee, which seems to have prompted its action. The report is a strange jumble of misrepresentations, and makes but one correct statement, and that is the disgraceful history of the body which she now recognizes.

“It will become your painful duty to take notice of this action of the Grand Orient of France, and make such decree as in your wisdom may be found expedient and necessary to sustain the dignity of this Grand Lodge and maintain its authority over Craft Masonry in this jurisdiction. There can be no divided authority. Upon one principle we are all agreed, and while we have life we will sustain it. The Grand Lodge of Louisiana will never submit to a divided jurisdiction, and in this position she will be sustained by every Grand Lodge in North America, for all are interested alike in sustaining each other. This principle once abandoned, the power of Masonry for good is gone. Discord and confusion will reign supreme, and the sun of Masonry will set in a sea of darkness.”

Number of Lodges, 138; number of meetings held in all the Lodges during the year, 2536; number of members, 6,099; Initiated, 602; Passed, 518; Raised, 490; Died, 142.

MAINE.

The Grand Master, in his address, refers to the fact that another year will complete a half-century of the existence of that Grand body, and recommends that the epoch be marked by Masonic recognition. He advises “that the office of D.D. Grand Master be dispensed with, and pay the Grand Master a salary; require him to devote his time to the interests of the Grand Lodge, and subordinates, and to visit, if possible, each one of the latter during the year.”

We think this proposed amendment to the Constitution would not have the effect intended by Grand Master Murray, that it is an innovation upon the landmarks of Masonry; that the office of Grand Master of Masons would be shorn of much of its honours, should it be set up to be bid for as a thing of barter and trade, or to be electioneered for as a thing of profit. Our brethren of Maine may adopt this suggestion, but we hope in Pennsylvania the office of Grand Master will

continue to be a post of honour, and not emolument; that it will never be sought after for lucre or gain. Let the honour conferred upon the occupant by the position, be the sole reward.

This Committee receives the information necessary to enable them to write the history of the order in that jurisdiction, by having the history of each Subordinate Lodge written by a brother competent to perform the duty, and transmitted to them.

The following resolutions in relation to the recognition of spurious Lodges in Louisiana, by the Grand Orient of France were passed.

"*Resolved*, That the Grand Lodge of Maine most earnestly protests against the action of the Grand Orient of France, in recognizing spurious Lodges, established within the jurisdiction of the Grand Lodge of Louisiana.

"*Resolved*, That the Grand Orient of France is fraternally besought to reconsider and rescind its action in this matter, inasmuch as this Grand Lodge must hold that Masons who recognize clandestine Masons, are clandestine themselves."

"*Resolved*, That the Grand Secretary be directed to forward copies of the proceedings containing these resolutions, to the Grand Orient of France, with a letter under seal of the Grand Lodge, requesting their immediate consideration."

Number of Lodges in this jurisdiction, 150, number of members, 14,121; admitted during the year, 650; rejected, 148.

MARYLAND.

Amongst the proceedings of this Grand Lodge, we find an appeal from Monumental Lodge, No. 96, attracting considerable attention.

It appears that a dispute arose between two members of that Lodge, in relation to the reception by one of them of a sum of money, claimed by the other to belong to him. After the matter had been decided by the Subordinate Lodge, the case was removed to the Grand Lodge by appeal. The Grand Lodge dismissed the case, because it was the opinion of that Lodge that the charge preferred against the brother having grown out of a dispute in relation to holding funds improperly by Brother F—, is not a proper subject of adjudication by a Lodge, but should be left to the determination of the civil courts.

We think the Grand Stewards' Lodge showed their good sense in the action taken by them in this

case. Lodges, Subordinate or Grand, are not the proper tribunals to adjudicate upon such matters, unless the parties agree to submit to their determination and final arbitrament, and even then, their assuming jurisdiction is perhaps generally followed by bad feeling, and produces discontent in the Lodge.

MINNESOTA.

At the Sixteenth Annual Communication, fifty-two subordinate Lodges were duly represented. A resolution was adopted inviting all Masons, in good and regular standing, to seats in the Most Worshipful Grand Lodge during its session.

The new hall was then dedicated in due Masonic form; after which Bro. C. Y. McMasters, D.D., L.L.D., Grand Chaplain, delivered an address; from which we make the following extracts. After giving a sketch of Asiatic history, and the relations existing between Jerusalem and Tyre, the building of Solomon's Temple, and the number of workmen employed, he continues:—

"Here were thrown together people of different nationalities, diverse languages, and opposing interests. But it became necessary that they should speak, at least on some subjects, a common language like the language of modern science, and that their interests, as far as possible, should be harmonized. Accordingly, a society was organized, the object of which was to unite strangers as friends, to enable them to understand each other in technical language, though speaking different vernacular tongues, and to unite people of different nationalities into a band of brothers. In this society it is tolerably clear that the God of Israel was to be recognized, and the law of Moses received as the rule of faith and morals. When Solomon first proposed the alliance, Hiram rapturously exclaimed, 'Blessed be the Lord this day, &c.' This was equivalent to an acknowledgment of Israel's God; and many think that Hiram had embraced the Jewish faith, since Israel's God alone was called *the Lord*. Israel, I presume, was to furnish the moral and religious elements of the society, while the Phœnicians were to teach the arts and sciences; and all were pledged, to be good men, and to continue as Apprentices and Craftsmen in the art, until they should be accomplished workmen.

"It was a Polytechnic Institute, in which morals, religions, and all the arts, especially those

connected with architecture, were thoroughly taught; their principles taught by night in secret lectures, and exemplified by day as the work went forward. What proportion of the labourers ever became wise master builders we have no means of knowing; but when the Temple, and palaces, and other Hebrew works were completed, there was one of the noblest bands of accomplished workmen the world had ever seen; and the Greek masters owned, in after days, that to them they were indebted for the proudest achievements of Grecian skill in architecture. Whether this be true or not, it is, at least, certain that their workmen became *travellers*, and went abroad in search of employment and wages; and the secret words, grips, and signs, which they had learned at Jerusalem, as the modern diploma, enabled them to make themselves known to all brethren, as Apprentices, Craftsmen, or Masters of that school. Thus, even in the time of Solomon, they built, not only the Temple, but two or more palaces; and cities all over the land of Israel; and also, the walls that enclosed Jerusalem, constructed the tent of the Bedouin Arab, and made home a place to be desired among all the nations around.

"As years sped, so went these men of enterprise to all lands. They fell in with the westward-bound train from Scythia and Gothland; and Greece and Italy, and all the States of Southern Europe shared in the benefits which they had to confer on humanity; Carthage, also, was built by them in Africa. In short, they carried abroad the arts of civilization; and thus the religion of God, and the enterprise of the Phœnicians united, going hand in hand in the grand race of enterprise and of mercy—have fallen in with the Gospel of Christ, and spread the light of truth and of all the arts in all the earth. The sailors of Tyre also assisted Solomon in navigating his ships from his navy yard at the head of the bay of Akaba to Ophir.

"Such was the origin, and such the operative period of Masonry.

"How long these societies continued to be made up of operatives, we have no means of knowing; but gradually builders became capitalists, and men of leisure, and of letters; and for this they were not excluded from the society which they loved; and their sons were admitted without having learned the trades of masons and of builders. Gradually the temples of science, and of the arts,

and of religion, were thrown open to all classes of men. The wall of partition between Jews and Gentiles was effectually broken down by the Gospel of the Redeemer, and at length, all men who sought the moral and social influence of these societies, if found worthy, were permitted to enter.

"To-day Masonry has entirely ceased to be an operative thing, in the material sense. She stands as a moral, social, and humanitarian institution. She aspires not to take the place of the Church of Christ; for to this she bows as the human to the Divine. Like one of her patron saints she points to the Saviour of sinners and says, 'He must increase, but I must decrease.' Fain would she help to prepare the way of the Lord, and make a highway in the world for the coming of her God. But she has nothing to offer as a substitute for the Gospel, or the Church. All she proposes is to bear some humble part in leading men to Him who is able to save them.

"But here, unbidden, arises the question, 'What is the moral standard of Masonry?' So far as religion is concerned, doubtless a Jew may embrace it as well as a Christian. She barely takes the ground that God has revealed himself and his Law to man. Neither the Atheist, nor the Deist can enter her Lodges. Every good Mason knows, 'in whom he puts his trust.' But beyond the great idea of God, as revealed in the Old Testament, Masonry has no religious test."

By a resolution of the Grand Lodge no subordinate Lodge under this jurisdiction, shall permit any one but legally authorized Deputies (or the Grand Master) to lecture or instruct the said Lodges in the "Work," and the Grand Master will consider it his duty to discipline any Lodge or officers, which refuses to receive, learn and practice the "Work" as approved and taught by the District Deputies in this jurisdiction.

(To be continued).

FILIAL DUTY, OR PARENTS' CLAIMS AND CHILDREN'S LIABILITIES.

BY ROBERT BOND, AUTHOR OF "EMPLOYMENT FOR FEMALES," "THE TIP GIRL," &c.

There is a pleasure peculiar to parents in witnessing the weak and simple gambols, and listening to the infantile prattle of their little ones, in observing the progressive growth of body and

mind, and the ultimate developement of the physical and mental faculties of their offspring, with what solicitude do they regard their undertakings, success in which calls forth emotions of joy inexpressible, and the child, the youth, the man, who in his every day life evinces an appreciation of such disinterested devotion to, and solicitude for, his welfare is not only a blessing to his parents, but experiences such composure in mind, such a calm conscience, such comfort in himself as is impossible to those whose steps diverge from that course which filial duty, affection, and scriptural injunction point out to us as the legitimate one. Here Epictetus's advice to children may not be out of place.

"Let your respects and services agree,
And be proportioned to the quality
Of those to whom those services you pay.
Is he your father? Know you must obey
And cherish him, considering all his care
For you, when weak and helpless yet you were,
And bear with him all things, knowing how
Nature obliged him to be kind to you:
All this to gratitude is due.
He heard your peevish brawling shout t' allay
Your childish wrath, and wip'd your tears away.
And can't you bear an angry word or blow
From one so indulgent, one that loved you so,
Twice to have given you life in that he fed,
In that with so much tenderness he bred
Your younger years?"

In our earlier years pains are taken to insture into our minds the divine command—"Honour thy Father and thy Mother," but the term 'honour' is generally construed as implying obedience only, and it is by no means rare that when we attain to what is commonly designated mature age, the injunction is considered as no longer applying to us, we cast aside and repudiate the restraint of parental authority, in the belief that we are no longer answerable to them. Prosperity is then sometimes a creature of ingratitude, the love, the care, the anxiety and sacrifice, experienced for our sakes are oblivionised, their age, their infirmities, their poverty, is not heeded, and instances are on record in which their death has been attributable to privation. In wretchedness, frozen, and destitute of bread, they have laid down their weary aching limbs and heart to rise no more, till they ascend to that height, that heavenly home, "where the wicked cease from troubling, where the weary are at rest;" whilst the avaricious, selfish, unfeeling child, revelled in luxury, possessed sufficient means to have enabled him to have rescued them from such a sad and cruel fate. What a contrast is this to the course which the good parent pursues towards his offspring; when the cold hand of adversity oppresses us, our thoughts immediately wend homewards. It is to our parents we look for relief; like the Prodigal Son, we are glad to have recourse to them for succour in the hour of need; how glad are we to enlist their sympathy and to be able to claim their assistance as

we pour into their ear our tale of woe and grief; and who is there so ready to dispel the clouds of sorrow which may have thickened around us. Unlike those who usurp the name of friend, whose friendly offices cease at the approach of distress, with open arms they meet the poverty-stricken world-sick outcast child, imprinting upon him the kiss of tenderness as tears of sympathy chase each other down his cheek, and with hearty good will they cheer the drooping spirits of the wanderer as they utter a welcome to their common home once more.

There are many passages in Scripture, many noble examples in the Sacred Volume, and profane history, which may be adduced as illustrative of the broad signification of the Fifth Commandment; besides, the opinion of learned men strengthens the conviction that more than mere obedience is comprehended in it. The sacred obligation also includes solicitude for the necessities and comfort of those to whom we owe our birth, to those who in helpless infancy tended and affectionately watched over us and trained our young minds in the paths of rectitude and virtue, a desire at all times to render them joyous and happy, anticipating their wants and relieving them as far as circumstances admits, the good child should make every possible effort to succour their weakness, soothe their affliction, and relieve the distresses of his parents; he should boldly repel the slanderer of their good name, his chief aim should be to use every lawful means in his power to confer happiness on them, and to promote their interests, spiritually as well as temporarily; in fine, he should do unto them as he would expect his children to do unto him.

"Here lies the friend most lov'd, the son most dear,
Who ne'er knew joy but friendship must divide,
Nor gave a father grief but when he died."

Pope thus commends the Honourable Simon Harcourt, whose good qualities the world at large would do well to emulate.

Pope, himself, was a brilliant pattern of a good son. His biographer observes of him, "The filial piety of Pope was in the highest degree amiable and exemplary, his parents had the happiness of living till he was at the summit of political reputation, till he was at ease, in his fortune, and without a rival in his fame, and found no diminution of his respect and tenderness. Whatever was his pride, to them he was obedient; and whatever was his irritability, to them he was gentle. Life has amongst its soothing and quiet comforts few things better to give than such a son."

This great poet affords a pleasing contrast to many sons and daughters, whose amiability and politeness are accorded to strangers, whilst petulance and ill-manners are reserved for home and those for whom parental affection claims a better requital—see the ball-room beau and belle, how happy and sweet tempered they appear as they tread the weary dance, emulating their *vis a*

is in smiles—kind words, polite deportment, and buoyancy of spirits, apparently the embodiment of all that is amiable, pleasing, and good. Follow them home (our remarks are of general application, there being of course many honourable exceptions), and, when there, listen to their surly answers, behold their rude demeanour to their parents, witness their sluggish idle movements, see their frownish downcast looks. How strange is this, how opposed to nature, but so it is. It is not an unusual occurrence to meet with young persons of both sexes who are to be regarded by strangers or acquaintances as exemplary children, but who are monsters to their parents, whose vile treatment is cruelly conducing to bring their parents to a premature grave. Unhappy children of unhappy fond parents, whose love forbids utterance, of their wrongs, and their sufferings. Affection seals their lips; they suffer mentally, and silently, hoping against hope, whilst the ungrateful child, unmindful of the generous sacrifice, nay, taking advantage of parental solicitude to conceal their waywardness, their brutish conduct, from the world, cowardly pursues his evil, inhuman course, ruthlessly adding pang to pang till the heart, surcharged with grief, is rent, and the self-sacrificing, sorrowing parent finds solace in the grave. We envy not the feelings of the man or woman, no matter what position they occupy in society, whose retrospect of the past is darkened by neglect, unkindness, or disobedience to parents. Well might such ones sigh for a conscience harmonising with that of the estimable poet Cowper, who, 50 years after the death of his mother, remarked, "I can truly say that not a week passes, and perhaps I may with equal veracity say a day, in which I do not think of her; such was the impression her tenderness made upon me, though the opportunity she had of showing it was so short." Well might it be said of a child who could thus appreciate a parent's love:—

"Thy father and thy mother shall be glad, and she that bore thee shall rejoice."

How tender the feeling, and rightly directed were the thoughts of this amiable, this gentle bard of whom it has been observed, "Of all the persons I ever heard pray no one equalled Mr. Cowper," his glance at the past draws forth the sympathetic tear anew, and affection thus plaintively records its grief.

"My mother, when I learnt that thou wast dead,
Say, wast thou conscious of the tears I shed,
Hover'd thy spirit o'er thy surviving son,
Wretch even then, life's journey just begun,
Perhaps thou gav'st me then an unseem kiss,
Perhaps a tear, if souls can weep in bliss.
I heard the bell toll'd on thy burial day,
I saw the hearse that bore thee slow away,
And turning from my nursery window drew
A long long sigh, and wept a last adieu."

We are told that the Scribes and Pharisees inculcated the abominable doctrine that children might exempt themselves from sin, consequent on neglect of their parents, if they vowed they would not render assistance, or else consecrated anything to holy uses; hence the strictures of our Saviour, "If a man say to his father or mother it is corban, that is to say, to his father or his mother a gift, by whatsoever there profitest by one, he shall be free, and ye suffer him no more to do ought for his father or his mother;" and the frequency of the interposition of magisterial authority to enforce performance of filial duty, although enjoined by natural reason, and the divine ordinances,—evidences that our times are not destitute of persons who could gladly strain at any plea, or have recourse to any means to rid themselves of chargeability in respect of indigent, infirm, or aged parents. What wonder if a just Providence punish those unworthy, unnatural members of society in their own offspring, and it is well for them if they reap for themselves no greater sorrow or punishment, than having meted out to them like cruel neglect at the hands of their progeny—than experiencing a child's neglect, when adversity, sickness, or age, afflicts him. In the Hampton Court Picture Gallery is a painting entitled the "Grecian Daughter;" two persons are represented in it, one is a young female, and the other an old man, who, like an infant, is sustained by the breasts of the former. Byron thus alludes to the touching incident, which is a rare illustration of filial piety.

There is a dungeon, in whose dim drear light
What do I gaze on? Nothing. Look again!
Two forms are slowly shadow'd in my sight;
Two insulated phantoms of the brain;
It is not so! I see them full and plain:
An old man, and a female, young and fair,
Fresh as a nursing mother, in whose vein
The blood is nectar; but what does she there
With her unmantled neck, and bosom white and bare?

It seems the daughter was allowed access to the father during his imprisonment, but she had to undergo the ordeal of being searched on the occasion of each of her visits, that the jailer might be satisfied she conveyed no food to him. However, as the father survived the period at which it was expected he would have succumbed to starvation, she was watched, when it was discovered she was actually nourishing him with the milk from her breasts; this remarkable circumstance being notified to the authorities, it obtained for him his liberty. Such a written instance of filial piety is a worthy subject for the poet and author, and reminds us of the story of Æneas. Anchises, his father, who was aged and infirm, being closely pursued by his enemies, after the siege of Troy (which was reduced to ashes), Æneas mounted him on his shoulders, and hurrying off with his precious freight, rescued him from imprisonment, or an ignoble death.

"Haste dear father ('tis no time to wait)
And load my shoulders with a willing freight,
What e'er befalls, your life shall be my care,
One death or one deliverance we will share."

A like instance is recorded of Oppius who also carried off his aged father, upon that dreadful proscription of 300 of the senatorium, and about 2,000 of the equestrian rank during the second triumvirate. Connected with one of the civil wars in France, heroism, self-sacrifice, and genuine affection were conspicuous in one case especially. Information as to the place of concealment of a person who was obnoxious to the revolutionists was demanded of his daughter, a noble girl of eighteen, she replied, "What, betray my father, impious villains, how dare you suppose it." Fired with indignation at the boldness of the reply the ruffians led her to the place of execution and there cruelly butchered her. Here was a heroine indeed, a glorious example of filial affection. A fine illustration of thoughtfulness and regard for absent parents is alluded to in the "Percy Anecdotes." A veteran who had been worn out in the service of France was discharged without a pension, and himself, his wife, and three children were in a deplorable state of want and wretchedness; eventually his son was placed at L'Ecole Militaire, where he might have enjoyed every comfort, but the strongest persuasion could not induce him to taste anything but coarse bread and water. The Duke of Choiseul being informed of the circumstance, ordered the boy before him and enquired the reason of his abstemiousness, when the boy, with manly fortitude, replied, Sir, when I had the honour of being admitted to the protection of this royal foundation my father conducted me hither on foot. On our journey the demands of nature were relieved by bread and water. I was received, my father then blessed me, and returned to the protection of a helpless wife and family. As long as I can remember, brown bread of the darkest kind, with water, has been their daily subsistence, and even that is earned by every species of labour that honour does not forbid; to this fare my father has returned, therefore, whilst he and my mother and sisters are compelled to endure such wretchedness, is it possible that I can enjoy the bounteous plenty of any gracious Sovereign. The Duke felt this tale of nature—gave the boy three louis d'ors for pocket-money, and promised to secure a pension for his father. The boy begged the louis d'ors might be sent to his father, which with the patent of pension, was done. The boy was patronized by the Duke, and became one of the best officers in the service of France. Who can but rejoice at the sequel—self abnegation had thus its temporal reward. When we read of children who are summoned by overseers for allowing their parents to become chargeable to the parish, such instances as the above, and the follow-

ing occur in pleasing relief to such sad narrations of neglect of fathers and mothers.

(To be continued.)

MASONIC SAYINGS AND DOINGS ABROAD.

The following eloquent extracts from the annual address of M. E. Comp. H. G. Hazlerigz, delivered before the Grand Chapter of Indiana, at Indianapolis, October 19th., may be read with profit by every Mason of every grade:

THE PURPOSE OF FREEMASONRY.—To ameliorate the condition of suffering humanity is one of the prominent objects of our fraternal association. For this purpose Freemasonry appears in the world under the guide of the good, the wise, and the benevolent. It holds out with one hand its symbolic monitors, and points with the other to all its true and faithful votaries. It invites all the worthy to enter its temple and receive its rights and blessings. Discord and confusion are silenced at its command. Party spirit, religious and political animosities are healed by its touch. It waves its potent wand over the heads of erring humanity, and hatred, envy, and malice retreat from their bosoms—when benevolence, mercy and justice assume the proper and legitimate control in the direction of the conduct of all who are admitted within its vails. It establishes no priesthood to preserve and reveal its mysterious code of morals, nor tithes its votaries to support and enrich the ministers of its blessings. Every true and faithful companion becomes a vessel of its hidden treasures, which are distributed to the needy and helpless without money and without price. It has no long formula through which the humble suppliant of its bounty must receive its charitable bestowments. Nor are the worthy objects of its consideration and sympathy required to undergo the humiliating disclosure of their wants and necessities to the gaze of the reckless in order to obtain its assistance. It goes into the abodes of misery and want, into the squalid hovels of poverty and distress, unsolicited and often unknown, and pours consolation and comfort into the anxious and troubled breast.

WHAT MASONRY TEACHES.—Masonry teaches us to practice charity, to protect chastity, to respect the ties of blood and friendship, and to adopt the principles and reverence the sacraments of religion. Its commands are in the still; small voice of reason, fearless to face the proud in defence of the humble, kindly assist the feeble, guide the blind, feed the hungry, clothe the naked, raise up the trodden down, be a father to the orphan, protect the widow, encourage wisdom, love man, guard the altar, adore God, implore

His mercy, and hope for happiness and immortality. These are the commandments of Masonry; are they satisfactory? Should there be any who wish to know more without passing through the guarded gates of knowledge, we will say to them, as was said to Esdras of old, "Number me the things that are yet to come, gather me together the drops that are scattered, make me the flowers green again that are withered, open me the places that are closed, and bring me forth the winds that are to them shut up, show me the image of a voice, and then I will declare the things thou labourest to know."

The National Grand Lodge of Germany celebrated the festival of the Centenary of its existence as a Grand Lodge, on the anniversary of its foundation. The Grand Lodges of Germany, the Grand Lodges of England, Belgium, Holland, Sweden, and Denmark took part in the festival, and evinced the liveliest sympathy in the preparations for its success. The work at the chief Festival on St. John's Day was conducted by the Crown Prince himself, as Grand Master. His Majesty the King, as Grand Master of the United North German Lodges, forwarded to the National Grand Lodge his heartiest congratulations. On behalf of all German Grand Lodges, the Grand Lodge of the Three Globes, Grand Lodge of Royal York of Friendship, the Grand Lodges of Hamburg, Darmstadt, and Frankfort (Eclectic Alliance), congratulations were presented by special deputations of some of the principal Grand Lodge Officers. England, Holland, and Belgium were represented by addresses forwarded through brethren specially appointed to deliver them.

Of a particularly friendly and fraternal character were the declarations of the Swedish and Danish Grand Lodges, both of which have their ritual and general working identical with those of the National Grand Lodge of Germany; the King of Sweden and Prince Oscar, the Grand Master and Pro Grand Master of the Grand Lodge of Sweden, having specially earned the gratitude of the founders of the Jubilee by forwarding some very important records, of great value in connection with the Craft and early Freemasonry in Germany. An interchange of the most grateful and friendly sentiments followed between the the National Grand Lodges of Germany and of Sweden; the presentation of these documents, to which the M.W. Bro. the Crown Prince, on the part of the Germans, and V.W. Bro. Count Salza, the Swedish Ambassador, as special representative of the King and Grand Lodge of Sweden, gave the liveliest expression.

For all the numerous members of the deputa-

tions from German Grand and daughter Lodges, this celebration will remain an imperishable event, indelibly imprinted on the memory, not only from the imposing character of the entire jubilee, but more particularly from the long and earnest closing address of His Royal Highness who gave, in language of the deepest feeling, some powerful idea, on the subject of Freemasonry, and especially as to the use to be made of the rich materials in possession of the National Grand Lodge.

The brethren of every rank and position acknowledged the address of the Prince with the most enthusiastic honours.

After the due closing of Grand Lodge, the brethren of different stations were appropriately entertained by the officers and members of private lodges, as well as by the officers of Grand Lodge; and the festival has created an earnest and lively diversion in the every day life and affairs of the capital.

The Masonic Picnic of the Grand Lodge of New York was held on the 5th of October last.

We refer to this event chiefly for the purpose of introducing to our readers the admirable speech of the Grand Master, as follows:—

"I have been called upon by the brethren to explain to the assemblage before me what this institution of Masonry is. To do that would require a far more active brain than I possess. While admitting that, I would say that there is not another heart that beats more actively toward Masonry than mine, or which is truer in its responses to the principles which I stand before you to represent. What Masonry is, has been told to the world in a thousand beds of sickness visited, the thousand bereaved waited upon, in the eyes without number that have been lighted up, the oppressed that have been aided, the tearful eye that has watched, the sympathetic hand that has been extended—all that has been done, which is not known to any other Order. This answer has been so often given, that it is an idle story to repeat it. What, then, is this institution of Masonry? One of the charities of the world—a charity, because we call ourselves brethren, not because we bestow that charity as a duty: We give every one his due, with one heart for the good of all, in the name of One above all. We have no sectarian or political differences: we meet, not because it is a grand political necessity to ameliorate the condition of the poor, but because we call ourselves Masons and brothers. Masonry is an union of all peoples, of all citizens, no matter whom they are. On the peaceful plain, or on the unhappy, crimson-dyed battle-fields of Europe—everywhere Masonry is recognized. Amid the here-

ditary hates, producing war by the hardened heart of man, a Mason still remains at heart a Mason, whatever may be the duty that he is called on to perform. The teaching of Masonry is that all men are brethren, and he who does not act up to his obligation is not acceptable in the sight of Heaven. Our teachings come from the Bible. This is the teaching of Masonry. What has she done? She has held out that teaching everywhere, and nowhere have they been otherwise than this. Churches crumbled through age, and palaces tumbled through corruption, but Masonry cannot fall, as its teachings, like the Infinite—on whose principles it is founded—cannot fall. It is easier for one to preach than to practice, but although, I am sorry to say, there are those who forget to do their duty. Notwithstanding all this, Masonry is a grand institution. Its true votaries never swerve. They give of their abundance to the poor, their prayers to God, and their love to man. Although objections have been raised to this gathering, I see nothing in it that anyone should cavil at. Whatever objections anyone has to this gathering, and the grand object in view, they must now all be laid aside. We are here for enjoyment, and the proceeds are to be devoted to the sick and sorrowing. We have come for enjoyment, and also for a beneficent purpose, and more than all, we have come together to help the helpless and infirm. By your presence you give evidence of your vitality that shows that where there is a suffering man or woman, you will be there to comfort them; that where there be heavy hearts, they will not be left in loneliness to mourn; they will find in their distress that there is a band of brotherhood, bound together in the sight of God, who, with willing eyes and sympathetic hearts, will look to the interests of a brother, and help him to the greatest of his ability. That is Masonry. The Order is ever ready and willing to minister to those deserving of relief, and, as far as possible, to increase the happiness of mankind."

At the conclusion of the address, the vast audience testified its pleasure by several rounds of applause, in which many fair hands took part.—*Voice of Masonry.*

The Bayreuth Lodge of Freemasons has issued a circular against the notorious decree of the Grand Orient Lodge of Paris, summoning Bro. William, King of Prussia, to take his trial for perjury and bloodshed. If the Parisian Masons could have known the extent of the mischief they have created by their effusion, they would have thought twice before indulging in it. The Germans have long been accustomed to being looked down upon by French statesmen and journalists. The tone of self-satisfied hauteur pecu-

liar to our neighbours is admitted to be part and parcel of their intellectual habits. It has become a social custom, and can scarcely be regarded as an offence for which the individual is to be taken to task. It has, in fact, created a phraseology which, in treating political subjects on the tribune or in the press, they can as little afford to do without, as to speak without language. But it is different when a grave and respectable body, such as the Freemasons, deliberately adopts a sort of verbiage expressive of anything but a truthful, equitable, and charitable judgment. The fact of the French Freemasons not only imitating, but hugely surpassing, the Cassagnacs has made a deep impression upon a section of German society, singularly retentive of opinions once adopted.

Mr. Elias Howard, in writing to his brother, under date of Arlon, Belgium, November 1st, says:—

"We came here on Thursday, the day when the news first came of the capitulation of Metz: but it was not altogether believed. On Saturday we were at Longwy—one of the very few French fortresses which still holds out—just as a peasant arrived who had come from the town. The excitement was, as you may imagine, tremendous, and it was a most interesting scene to be present at.

"Longwy consists of an upper and a lower town. The former is the fortified part, and the latter is open, under the guns of the fort. Watson and Whitwell had ridden thither the evening previously—while I waited for letters, arranging to follow them by train in the morning. In their ignorance of the locality they rode right into the fortified part of the town, without being challenged, intending to report themselves to the authorities as soon as they had arranged their horses and their toilettes; but while they were dressing they were sent for by the Commandant, who stormed and raved, refused to look at their papers, and packed them out of the town under charge of a gendarme, leaving their horses behind. After waiting some time, deciding that it would be better to let the irascible Colonel get his breakfast before facing him again, their horses made their appearance; but they still thought they had better ask permission to go past the town. This time he was more angry than ever at their having, as he said, presumed to appear again, and threatened them with all imaginable punishment. Just, however, after he had given final orders to the gendarme to remove them, he suddenly, to the great astonishment of Watson, changed his manner, hurriedly called them into his private room, and showed them every possible attention, and wrote them out safe conducts. He talked to them for some time, and finally showed them out, hat in hand, so that

they who had been mistaken for prisoners under guard when they went in, walked out through the place without even a gendarme.

"The reason for all this is the most extraordinary part. Whitwell, it appears, is a Freemason, and remembering that many of the Imperialists were said to be the same, he gave the Colonel a sign. The first time, he showed some slight mark of attention, but the second time the result was as I have described. Let those doubt it who may. Although I was not in the secret, I have myself no further doubt of the extraordinary powers of Freemasonry."

MASONIC JOTTINGS.—No. 47.

BY A PAST PROVINCIAL GRAND MASTER.

LAMAISM.

See Jotting, "Some Freemasonries which are not true Freemasonries," page 387 of the present volume. An Entered Apprentice may easily satisfy himself that the Freemasonry of which Lamaism is the Religion, is not a true Freemasonry. According to my note, "Lamaism is Buddhism corrupted by Sivaism, and by Shamaism." As to Buddhism, it has often been mentioned in this periodical that it is Atheistical. As to Sivaism and Shamaism, my young brother may consult a good recently published encyclopedia.

THE UNITY OF MASONRY.

Brother E. G. M., examine all the true Masonries, and you will find in them one common principle. This principle may be said to constitute the Unity of Masonry.

DIVINE MISSION OF JESUS—DIVINITY OF JESUS.

Believers in the divine mission of Jesus are not necessarily believers in the divinity of Jesus. But both are admissible into Freemasonry, both being believers in The Great Architect of the Universe and in a future state of reward, and punishment.

CERTAIN SCOTCH MASONRY.

In certain Scotch Masonry little regard seems to be had to our theory of universality.—PAPERS OF A DECEASED BROTHER.

TRUE FREEMASONRY.

Every Freemasonry which has for its Religion one of the four positive Religions is a true Freemasonry.

EXPULSION.

The renunciation of Christianity by the member of a Lodge, the Religion of which is Christianity exclusively, is a just cause of expulsion.

VARIOUS VARIETIES.

A correspondent will find the communication respecting which he enquires, and there called "Various Varieties of Freemasonry," page, 231 of the present volume.

RELIGION AND MASONRY.

A devout brother writes that he places his Religion next his heart, and his Masonry in close juxtaposition.

AN OLD MASON'S WISH.

"May I govern my passions with absolute sway,
And grow wiser and better as life wears away."*

MASONIC NOTES AND QUERIES.

BRO. HUGHAN'S PRAYERS OF THE CRAFT.

In Bro. Hughan's Prayers of the Craft, "Freemason's Magazine," vol. 20., page 147, after a remark upon one of the prayers, that it was evidently unsuitable to be used at the initiation of any candidates, other than believers in Christianity, comes the following passages:—"It seems probable that few else entered our Lodge, anterior to the present century, when the Institution was made thoroughly cosmopolitan and universal. Although the ancient Charges breathe a pure spirit of unsectarian devotion, and are generally liberal yet the prayers of the Craft from the Revival to the end of the 18th century seem to have been mostly of a strong Christian tendency, and we think neither Jews or Mahomedans could consistently have taken part in the proceedings, because contrary to their belief."

It would be difficult to find anything that has taken place in the present century, that has made our Freemasonry more "cosmopolitan and universal" than it has been ever since the middle of the 18th century.—CHARLES PURTON COOPER.

A CERTAIN CONTRIBUTOR, No. 2.

The ensuing is taken from No. 2, of the papers received by me from Oxford. VITUPERATIVE EPITHETS. An undergraduate, who glories in having just become a Fellow-Craft, and is a constant reader of the "Freemason's Magazine," says, expect not from certain Contributors facts and arguments. Some are possibly floating in his brains; but chance and not treason brought them there; and he has not the wit for their fit application. He has however an armoury peculiar to himself, consisting of weapons all of the same kind, and these he uses unsparingly.

He throws at the heads of obnoxious brethren, his opponents, a whole dictionary of vituperative epithets, —of epithets, the mere recollection of which makes a sensitive Craft mind—a mind not hardened like that of a University man by the Stoic Philosophy, shrink back upon itself with instinctive horror.* * *

It may be mentioned that the undergraduate who is a Fellow Craft differing with an Undergraduate who is an Entered Apprentice upon what is strangely called a point of metaphysical science, thinks it no psychological phenomenon that where the wise man employs ratiocination, the foolish man should resort to scurrilousness. He thinks it part of the foolish man's folly.—A PAST PROVINCIAL GRAND MASTER.

* Dr. Warton Pope.

THE MASONIC MIRROR.

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

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.

MASONIC MEMS.

The Report of the Annual Meeting of Lodge Unity, No. 613, and several others, unavoidably stand over till next week.

SCOTLAND.—NOTICE TO SUBSCRIBERS.—The Freemasons' Magazine Company being about to change their agent in Scotland, any subscriber not receiving the Magazine as usual will please notify the fact in writing to the Company's Manager, directed to the Office, 19 Salisbury Street, London, W.C.

His Royal Highness Brother the Prince of Wales, M.W.P.G.M., has consented to preside at the Anniversary Festival of the Royal Masonic Institution for Girls, on a Wednesday in May, 1871.

It is announced that Col. F. Burdett, Prov. Grand Master for Middlesex, will take the chair at the Annual Festival for the Royal Masonic Benevolent Institution for Aged Freemasons, and the Widows of Freemasons, on the 25th of January.

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.

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).

A Lodge of Instruction under the sanction of the warrant of the St. John of Wapping Lodge, No. 1306, is held at Bro. Hayward's, the Gun Tavern and Hotel, High Street, Wapping, every Monday evening. Bro. Thomas S. Mortlock, P.M. 186, acts as Preceptor.

The Chapter of Improvement, held under the auspices of Prudent Brethren Chapter, (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. We recommend all companions who desire to advance themselves in Capitular Masonry to attend.

Bro. T. Adam's, P.M. Prov. G.P., Annual Subscription Masonic Ball, for the members of the Craft and their friends only, will be held at the new Hall, Freemasons' Tavern, Great Queen Street, Lincoln's Inn-fields, in February next. The

tickets can be obtained of Bro. T. Adam, 55, Whitfield Street, Tottenham Court Road, at one guinea each, to admit a lady and gentleman, to include supper and refreshment during the evening. The brethren are expected to appear in full Masonic clothing.

STANHOPE LODGE OF INSTRUCTION (No. 1,269).—A new Lodge of Instruction for the Sydenham, Norwood, Dulwich, and Forest Hill district, has been established under the name of the Stanhope Lodge of Instruction (No. 269), at the Thicket Hotel, Anerley, close to the Railway Station of the Crystal Palace. Bro. Lassam, the proprietor of the hotel, has been elected Treas.; Bro. Baker, Sec.; and Bro. H. W. Lindus, the first Master of the parent Lodge, Preceptor. The Lodge will meet at the Thicket Hotel every Wednesday evening during the session at half-past seven o'clock.

A Committee has been formed for the purpose of getting subscriptions from members of the Craft in aid of Bro. Geo. Tedder, of the Enoch Lodge, No. 11; Yarborough Chapter, 554; Thistle Lodge of Mark Masons, and K. T. Mount Calvary Encampment. Bro. Tedder was known for many years as an eminent vocalist, but for the last seven years has been afflicted with deafness and nervous affection of the brain, and he is pronounced incurable. In consequence of this calamity, he cannot exercise his profession or contribute to the support of his wife and four young children, the eldest being nine years and the youngest three years old. The object of the committee, is to provide a sum sufficient to clear some debts he has incurred during the last two or three years. Bro. Tedder has been elected to an annuity, but until a sum be raised sufficient to clear off these debts, it will be impossible for him to realise any benefit from it. Subscriptions will be thankfully received by the following brethren, viz:—Bros. C. T. Sutton, P.M., P. Prov. G.A.D.C.; J. Owens, Hon. Sec., 861; F. Binckes, P.M., 11 Secretary of the Boys' School; G. Moultrie, P.M., 11; H. G. Buss, P.M., 27, P.G.T. Middlesex; J. Coubts, P.M. 27, A.G.P.; C. B. Payne, P.M. 27; D. G. Berrie, P.M. 27; D. H. Jacobs, P.M. 27; H. E. Hoare, P.M. 27; J. May, 27; H. S. Friend, P.M. 9; C. Swan, P. Prov. G.D., Herts; O. F. Vallentin, P.M., 869; E. Farthing, P.M., 118, and P. Prov. G.S., Herts; H. Newton, 157; T. Roberts, 205; R. Paget, J.W., 228; J. N. Frost, P.M. 704, and Preceptor, of United Strength Lodge of Instruction; C. H. Fielder, P.M., 715; S. G. Myers, P.M., 715; J. Paddle, P.M., 715; T. Green, Pannure, 720; W. Gregory, S.W., 754; E. M. Davey, P.M., 861; F. Walters, P.M. 871; Knight, S.W., 1,107; C. Braid, S.W., 1,196; F. G. Harrison, F. Collinwood, W. Beattie, T. Jepson, G. Nicholls, A. Baddeley.

The Southwark Masonic Charitable Association, held at the Bridge House Hotel, London Bridge, is founded to obtain for its Members a Life Governorship in one of the Royal Masonic Charitable Institutions. The subscriptions are one shilling per week, payable on or before the last Tuesday in each month. When the sum of ten guineas is in the Treasurer's hands, a chance for a Life Governorship will be drawn for by the members. Any lady or gentleman may be proposed as a member, but members of the Craft only will have a voice in the management. Further information may be obtained on application to Bro. M. A. Loewenstark, Hon. Sec., 1 Devereux Court, Essex Street, Strand, W.C. The first ballot will take place on the last Tuesday in January, 1871.

A Lodge of instruction, in connection with the Finsbury Park Lodge, No. 1,288 has been formed, and meets on Wednesday evenings at the Finsbury Park Tavern, near the Green Lanes, Islington.

Prosperity Lodge of Instruction is held at Bro. Dee's, the Gladstone Tavern, Bishopsgate street, every Tuesday evening at half-past seven, where good Masonic instruction can be obtained as several excellent working Masons regularly attend.

The leading members of the craft recently met at Bro. Gosden's Masons' Hall Tavern, Basinghall Street, City, for the purpose of reviving the "Most Excellent" degree, which once prevailed in English Masonry, but has fallen into desuetude for more than half a century, although held in high esteem in Ireland, Scotland and abroad.

The opening banquet of the Royal Standard Lodge of Instruction will take place on Friday, the 16th inst., at the Marquess Tavern, Canonbury, when the ceremony of consecration will be worked. The lodge will be opened at 6.30. Banquet at 8.

Craft Masonry.

ENGLISH CONSTITUTION.

UNITED GRAND LODGE.

The Quarterly Communication of the Grand Lodge was held at the Freemasons' Hall, on Wednesday, 7th inst.

The throne was occupied by the M.W.G.M., the Earl de Grey and Ripon, supported on the right by R.W. Bro. Bagshaw, Prov. G.M., Essex, as Deputy Grand Master; on the left by Bro. Rev. J. Huyshe, Prov. G.M., Devonshire; Earl Limorick, Prov. G.M., Bristol; and other Prov. Grand Masters.

Bro. Algernon Perkins, P.G.W., acted as S.G.W.; Sir Frederick Martin Williams, Bart., M.P., as J.G.W.; Rev. C. J. Martin, and W. R. Short, G. Chaplains; Samuel Tomkins, G. Treasurer; J. McIntyre, G. Registrar; J. Ll. Evans, President of the Board of General Purposes; John Hervey, G. Sec.; Horace Lloyd, and W. R. Callender, S.G. Deacons; F. P. Cockerell, G. Supt. of Works; Sir Albert W. Woods, Garter, G. Dir. Cers.; Conrad C. Dumas, Assist. G. Dir. of Cers.; E. H. Patten, as G.Swd.Bearer; J. Coward, G. Organist; James Brett, G. Purst.; John Coutts, Assist. G. Purst.; and C. B. Payne, G. Tyler.

The Grand Stewards present were Bros. Charles Grillion, No. 1; G. Q. Fordati, 2; J. R. Bailey, 3; W. Glynes, 4; Samuel May, 5; H. M. Stoltenhoff, 6; Chas. Fish, 7; and T. H. Edwards.

The London lodges were represented by the following brethren:—W. Watson, P.M., Grand Stewards' Lodge; R. Spencer Grand Stewards' Lodge; T. J. Barron, P.M. 2; Hyde Clarke, P.M. 10; R. W. Stewart, P.M. 12; G. H. Dawes, S.W. 13; S. P. Norris, P.M. 21; A. Pratt, P.M. 22; C. Bennett, P.M. 25; Harding, W.M. 30; W. Smith, C.E., P.M. 33; T. B. Brabham, W.M. 59; J. Hamson, W.M. 63; G. F. Cook, W.M. 65; W. W. Wynne, P.M. 101; J. W. Halsey, P.M. 134; G. F. Swan, 134; A. Tattershall, P.M. 140; J. Smith, W.M. 157; W. Lambert; W.M. 166; Alexander, P.M. 167; J. R. Thornton, P.M. 167; J. Bulmer, P.M. 174; W. P. Ferguson, J.W. 177; W. Carpenter, P.M. 177; H. Thornton, P.M. 177; W. Mann, P.M. 186; H. W. Hemsworth, W.M. 190; W. T. Adams, P.M. 198; J. R. Sheen, P.M. 201; H. M. Levy, P.M. 205; J. Daly, P.M. 511; J. E. Hardy, S.W. 538; T. Vesper, P.M. 554; H. Massey, P.M. 619; H. Price, W.M. 657; W. D. May, W.M. 700; J. Tyrrell, W.M. 704; Peter Aarons, S.W. 749; S. Stonewood, J.W. 749; H. Garrod, P.M. 749; W. Bourne, P.M. 749; G. Pymm, P.M. 749; J. Bartlett, W.M. 813; M. Atkins, S.W. 813; J. Salisbury, J.W. 813; E. Nicholls, W.M. 861; R. S. Hart, S.W. 861; C. Benjamin, J.W. 861; J. Weare, P.M. 862; J. F. Creswick,

W.M. 957; G. J. Grace, S.W. 1178; J. W. Dudley, J.W. 1178; S. Wagstaff, J.W. 1216; G. Gee, S.W. 1257; E. Jex, W.M. 1259; H. W. Lendon, P.M. 1269; and J. Hart, S.W. 1269.

The country lodges were represented as follows:—

Bros. W. M. Langley, P. Prov. S.G.W., Leicestershire, W.M. 1,100; J. C. Duncombe, S.W. 1,265; J. Gotthiel, P.M. 508, and 1,152, S.G.W., Eastern Archipelago; P. Solomon, P. Prov. S.G.B., Warwickshire; J. Collibourne, P.M. 919; J. T. Hills, S.W. 1,234; H. Charrington, P.M. 386; A. P. Fabian, P. Prov. G.S.B., Herts, P.M. 487; J. Piggott, P.M. 777; H. Thomson, P.M. 609; F. Walters, W.M. 1,309; C. Coupland, W.M. 913; R. Caudlish, P.M. 661; J. Self, P.M. 214; J. Chadwick, P.M. 44; J. Glass, Prov. G.S.B., Essex, P.M. 453; F. W. Brandt, W.M. 483; E. West, W.M. 1,327; W. C. Barnes, S.W. 1,327; C. Tatham, S.W. 453; W. Gompertz, P.M. 869; H. Holbrook, P.M. 899; J. Bradshaw, Prov. G.S.D., Staffordshire; W. Bienheim, P.M. 370; R. Kenyon, J.W. 1,293; S. G. Foxall, W.M., 1,305; Judah Ezekiel, 740, Calcutta.

The Grand Lodge having been opened in ample form, with prayer by the Rev. C. J. Martyn, Grand Chaplain,

The M.W. Grand Master, made a communication to the Grand Lodge, in relation to the Masonic District of Montreal.

The communication refers to a complaint of R.W. Bro. Badgeley, District Grand Master of Montreal. Reference had been made by R.W. Bro. Havers, when commenting upon a case of appeal, brought before the Grand Lodge, by Bros. Browne and Robinson, of the Province of Montreal, to the fact that the province was not then, as he believed under the rule of Bro. Badgeley, and had not been since 1859. He quoted from a communication from the Earl of Zetland, then Grand Master. But it appears that in March, 1863, the Grand Secretary, Bro. G. Clarke, had communicated officially with Bro. Badgeley, as District Grand Master. Bro. Badgeley in communicating with the Grand Lodge, with reference to his complaint, has forwarded copies of numerous letters of which no records were to be found in the Grand Secretary's department.

Bro. Havers explained that that might arise in consequence of papers being mislaid at the time of removal into the new office. He desired to do justice, and explained how he had fallen into error, and he trusted the explanation would be considered satisfactory. The subject then dropped.

It was mentioned incidentally that there were in the province but three lodges under the English Constitution, and that even the members of these had been tacitly permitted to enrol themselves under the Registry of the Grand Lodge of Canada.

The next business was the nomination of the Grand Master for the ensuing year. Bro. Raynham W. Stewart, with appropriate remarks, proceeded to nominate the present M.W.G.M., the Right Hon. the Earl De Grey and Ripon, as M.W.G.M. for the ensuing year.

The usual enquiry having been made whether any brother had any other name to propose, and there being no reply, the nomination of the Earl de Grey and Ripon was duly recorded.

The M.W.G.M. then appointed Bro. Clabon as President of the Lodge of Benevolence, and the M.W.G.M. called upon the brethren willing to serve as scrutineers to take the votes on the election of the Senior and Junior Vice-Presidents, and twelve Past Masters to serve on the Lodge of Benevolence for the ensuing year.

Bros. Smith, Price, Foxall, Tattershall, Lindas, Hardy, and Hart were charged by the Grand Master to receive the votes.

The M.W.G.M. then called upon the Grand Deacons to dis-

tribute the balloting papers, and the election, which was afterwards announced, resulted as follows:—

Bro. Joshua Nunn, Senior Vice President; Bro. James Brett, G. Purst., Junior Vice-President.

The following Past Masters were elected to form the Lodge of Benevolence:—

Bro. Bywater, Witham M.	P.M. No. 19
„ Cook, S. Kemball	„ „ 197
„ Cottobrune, Charles A.	„ „ 733
„ Gale, Samuel	„ „ 19
„ Garrod, Henry	„ „ 749
„ Halsey, James W.	„ „ 134
„ Hogg, Charles James	„ „ 58
„ Kirke Philip	„ „ 144
„ Mann, William	„ „ 186
„ May, Samuel	„ „ 780
„ Saunders, James E.	„ „ 1
„ Sheen, James R.	„ „ 201

The Report of the Lodge of Benevolence, of the business transacted at its meetings during the last three months, was then read. It contained recommendations to Grand Lodge for the following grants, viz.:—

Bro. G— B—, of the Universal Lodge, No. 181. London, £250; Bro. J— J—, of the Royal Lebanon Lodge, No. 493, Gloucester, £50; Bro. F. E. D—, of the St. Paul's Lodge, No. 194, London, £50.

The Report was read and ordered to be entered upon the minutes. The W.M. then stated that the recommendation of the grant of £250 to Bro. G. B. had been carefully considered at a very full meeting of the Lodge of Benevolence, and at which it had been almost unanimously voted, although it involved an unprecedentedly large grant. Grand Lodge would have to consider on the one hand, the largeness of the sum, and the establishment of a precedent; on the other the respect due by Grand Lodge to the Lodge of Benevolence, before whom all the facts of the case had been submitted. He would, therefore, leave it to Grand Lodge to take such action in the matter as they should consider right.

Bro. Joshua Nunn, as President of the Lodge of Benevolence on that occasion, stated the case and the arguments to support the recommendation of so large a grant, and ended by moving that the recommendation be complied with.

Bro. F. Binckes, in an admirable speech, seconded the motion, and spoke at considerable length of the great services rendered to the craft, and more particularly to the several Masonic Charities. Although, he said, the grant recommended was exceptional, the circumstances also were exceptional, and he felt that Grand Lodge would be fully justified in complying with the recommendation.

Bro. Horace Lloyd, Q.C., S.G.D., objected to the grant. In the course of his remarks he quoted the observations made by the acting Grand Master on the question of the vote to the Society in Aid of the Sick and Wounded in War, which were as follows:—“Brethren, it would not be right if, when I am asking you to accept so large a proposition, with whatever authority it may come from this chair, I did not remind you that there is a tendency in all large bodies—and we can claim no exception from the general weakness in this respect—to dip their hands into the public purse, and to spend freely, rather than with discrimination, the funds at their disposal. It is simply human nature. It is my duty to caution you of it; and when I have heard sometimes votes of money proposed in this Hall, and opposed by those who know what the funds are at our disposal—

what the heavy calls are upon those funds, how important it is that we should in all questions of money be just before we are generous, I say, that though it may be an invidious duty to perform, yet it is the duty of all in any position of authority or trust in this hall to press that advice upon Grand Lodge, not from a niggardly or churlish spirit of parsimony, but from a consideration of what is due to the Order and those sound principles of economy of which they are in a certain sense the guardians and trustees.” He did not consider the statements of Bro. Nunn justified the grant of so large a sum, and ended by moving an amendment that the sum to be granted be reduced to £100.

Bro. Snell seconded the motion.

Bro. Charles Hutton Gregory, P.S.G.D., who was suffering from a severe cold, supported the original motion, and bore testimony to the great services of the brother, and remarked that the grant would amount merely to the interest of the money contributed to the Masonic Charities by the brother in the days of his prosperity.

Bro. R. W. Stewart also supported the grant. He remarked that the quotation from the Grand Master's speech, made by Bro. Horace Lloyd, was totally inapplicable to the present case and it was unfair to introduce it into the discussion.

Bro. J. Savage, P.G.D., also supported the original motion. Although he had differed, on subjects connected with the management of the charities with the brother for whom the grant was proposed, he could vouch for his zeal and the strict integrity of his intentions.

During the discussion, reference was made to a case which had been, on a former occasion, brought before the Lodge of Benevolence and Grand Lodge, of a reverend brother who had received a grant of £50, whereupon Bro. F. Binckes asked permission from the Grand Master to speak on the subject upon which he had been challenged.

The Grand Master suggested that it would be better to leave the matter as it stood before Grand Lodge, and took exception to certain expressions used by Bro. Binckes, as out of order, which were accordingly withdrawn.

Bro. J. Bennoch, P.G.S., supported the motion, and also objected to the quotation from Lord Carnarvon's speech, made by Bro. Horace Lloyd.

Bro. Glynes, G.S. (of St. Alban's Lodge) supported Bro. Lloyd's amendment.

Bro. Mason, P.G.S.B., supported the grant.

Bro. J. Havers said he would interpose only to explain in the case of the Rev. Bro. to whom £50 had been granted, but he cautioned Grand Lodge against the tendency, which had occurred before, to make large grants, such as that now proposed.

Bro. J. C. Parkinson (P.M. Universal Lodge) supported the grant, and supplied the information as to the present condition of the Brother, which he considered necessary to enable Grand Lodge to come to a decision.

Bro. J. Nunn replied.

The Grand Master put the amendment, for which very few hands were held up.

The original motion was carried by a very large majority, more than nine-tenths of those present voting in its favour.

The grant of £50 to Bro. J. J. was carried without discussion.

Another grant of similar amount, it was stated, had been inserted in the business paper in error, and was accordingly withdrawn.

The next business (which was not upon the agenda) was an objection of Bro. Simmonds, P.G.D., as to the power of the Lodge

of Benevolence to alter the hour of meeting, which he considered was the prerogative of the Grand Master.

Bro. J. Mason considered that the lodge had the power. No time, he said, was fixed in the Book of Constitutions; search having been made in the records of the role, under which the hour of seven had been fixed for the time of meeting, but no trace could be found.

The M.W. Grand Master was in doubt whether Bro. Simmonds had not allowed the time to pass without making a proper motion, and he called upon the Grand Registrar to state his views.

The Grand Registrar was of the opinion that the change should not have been made, without the consent of the Grand Master.

Bro. Joshua Nunn having presided on the occasion when the subject was brought forward, explained that the large amount of business now brought before the Lodge at each meeting compelled them to prolong their sitting frequently as late as eleven o'clock. It was, therefore, necessary that they should meet earlier. With all deference to the M.W. Grand Master, and the opinion of the Grand Registrar, he believed that the Lodge had the power to alter the time of meeting.

The Grand Secretary then asked for instructions as to the time of meeting in the future. He called attention to the fact that the circulars addressed to all the Masters of Lodges had been sent out, and that the hour was altered in the Calendar for 1871.

The M.W.G.M. then suggested that Bro. Simmonds should give notice of motion at the next quarterly communication, and pending a decision the Lodge might meet at six o'clock as proposed.

The Report of the Board of General Purposes was then brought forward.

REPORT OF THE BOARD OF GENERAL PURPOSES.

The Board of General Purposes beg to report as follows:—

1.—That their attention has been directed to the fact of the New Postal Cards having been made the medium for Lodge summonses. The Board desire to direct the attention of the Members of Grand Lodge, and more especially that of Secretaries to Lodges, to the very objectionable nature of the above proceeding, and to warn all Brethren that such an offence against Masonic decency will, if brought under the notice of the Board, be visited with their greatest displeasure.

2.—The Board beg further to report, that on the afternoon of Tuesday, the 8th November instant, a fire occurred in some workshops situated in Little Wild Street, in the rear of the Society's freehold premises in Great Queen Street. The great window of the New Banqueting Hall in the Tavern and the windows of the Tavern kitchen were destroyed, likewise that the south end of the Society's Great Hall sustained some damage. All the premises were insured. The Board immediately directed the Grand Superintendent of Works to make the necessary survey, to take steps for agreeing upon the amount of compensation with the Insurance Companies, and for having the injuries incurred made good.

3.—The last edition of the Book of Constitutions being exhausted, the Board have ordered a reprint, with such alterations as have been sanctioned by Grand Lodge, with as little delay as possible.

4.—The Board beg further to report, that in pursuance of the Resolution confirmed at the last Quarterly Communication, they have had the subject of the provision of an Organ for use in

Grand Lodge under consideration, and they hope shortly to make such arrangements on the subject as they trust will meet with the approval of Grand Lodge.

5.—The Board beg to subjoin a Statement of the Grand Lodge Accounts at the last Meeting of the Finance Committee, held on the 11th November, 1870, showing a balance in the hands of the Grand Treasurer of £2,280 *Es. 8d.*; and in the hands of the Grand Secretary, for petty cash, £75.

(Signed) J. LLEWELLYN EVANS,
President.

It was moved and seconded, without discussion, that the report be received and adopted.

Reports of the Special General Meetings of the Governors and Subscribers of the Royal Masonic Benevolent Institution for aged Freemasons and the Widows of Freemasons, held at Freemasons' Hall, on the 27th day of January, 1870, and on the 15th October, 1870, respectively, were laid before Grand Lodge, and the following proposed alteration of the laws which was then agreed to was submitted for the approval of Grand Lodge. *viz.*:—To amend Rule 17, by substituting the word "two" for "four" in the third line, and the word "two" for "three" in the ninth line thereof.

Bro. Nunn proposed, and Bro. R. W. Stewart seconded, that the report, as read by the Grand Secretary, be adopted, which was carried unanimously.

The Grand Registrar stated that a communication had been received from the District Grand Lodge of Bombay, stating that Bro. George Bease having made his submission, had been restored to all his Masonic privileges. Bro. Bease has consequently withdrawn his appeal, which was deferred from the last Quarterly Communication, at the request of the District Grand Lodge.

The motion of Bro. Brackstone Baker, P.G.D., "That a sum of £100 be granted from the Fund of General Purposes to the fund now being raised under the auspices of the Dowager Marchioness of Lothian, in aid of the British and Foreign Refugees from France, under the title of the "Refugees' Benevolent Fund," which is to be expended in this country," was seconded by Bro. F. Bennoch, and carried unanimously.

There being no further business the Grand Lodge was closed in ample form with solemn prayer.

METROPOLITAN.

ROBERT BURNS LODGE (No. 25).—The regular meeting of this lodge was held at Freemason's Hall, on Monday, the 7th inst. Present:—Bros. C. A. Long, W.M.; Watson, acting as S.W.; Arnold, J.W.; Welsh, Treas.; Dyte, Sec.; Wingham, S.D.; E. W. Long, J.D.; Powell, I.G.; Past Masters Hartley, Nicholls, Bley, Dickets, Members, Bros. Griffiths, Doodly, White, Potter, Newland, Ford, Morris, Lazarus, Seward, Webell, Pretty, Price, Hawkins, Wynne, G. Hawkins, Bellamy, Pearce, C. Long, Hedge, Fndmer, and several other brethren, Bros. Hicks, 25; Henning, 1141; and Watson, 1302, were present as visitors. Bro. Griffiths was raised, Bro. Arnold was elected W.M. for the ensuing year; Bro. Welsh Treasurer; and Bro. Redford, Tyler. A jewel was unanimously voted to the W.M., Bro. C. A. Long, for the able and efficient manner he had presided over the lodge during the past year.

TEMPLE LODGE (No. 101).—The members of this numerous and influential lodge met on Tuesday at the Ship and Turtle Tavern, Leadenhall Street, when the highly respected Master, the W. Bro. F. J. Cox, supported by Bros. Farthing, P.M.; Parin, P.M.; Beard, P.M.; W. W. Wynne, P.M.; Hasstelow, P.M.; Grimsby, S.W.; Youle, J.W.; Bond, P.M., Treas.;

Tanner, I.P.M., Hon. Sec.; Reynolds, S.D.; Prince, J.D.; and Farthing, I.G. The W.M., in his usual excellent and concise style initiated into our mysteries Mr. John Nicholas, and conferred the degree of M.M. on Bro. James Lake. Bro. Prince was unanimously elected W.M., Bro. Bond was re-elected Treasurer, and Bro. Vesper, P.M. 554, Tyler, for the year ensuing. After closing the lodge the brethren adjourned to an excellent banquet, well served under the superintence of Bro. Charles Painter and his brother. The visitors were Bros. Neighbour, S.D. 171, and King, 68, New Orleans. A board of Stewards was appointed to make the necessary arrangements for the usual Temple ball in January.

LION AND LAMB LODGE (No. 192).—A meeting of this lodge was held on the 1st inst., at the Terminus Hotel, Cannon Street, City. After the lodge had been opened in due form, Mr. Frank Baker was initiated into ancient Freemasonry. A passing and raising having taken place, the ballot was taken for the W.M. for the ensuing year. On the votes being called over, Bro. G. Kenning was duly elected. A ballot was then taken for the Treasurer, Bro. W. Goodyear, P.M., who was again unanimously elected. The lodge having been closed in due form, the brethren adjourned to the banqueting hall, where an excellent dinner was served to the brethren, numbering forty-seven. The cloth was removed, and the usual loyal and Masonic toasts were given and responded to. On the health of the Initiate being proposed, Bro. Frank Baker said "it is the first time I have come amongst you, and I hope you will never have cause to regret that you elected me." The harmony was promoted by Bros. Thomas, Bright, Marsh, and Harwood. Amongst the brethren present were Bros. E. Roberts, W.M.; G. Kenning, W.M. Elect; J. J. Harris, J.W.; W. Goodyear, P.M., Treas.; J. Marsh, P.M., Sec.; C. Hoggood, P.M.; E. King, P.M.; Iron, S.D.; Abbott, J.D.; Dickinson, I.G.; G. Newman, Dir. of Cers.; G. Parker; A. F. Iselton, W. R. Baker, H. Davis, B. Marsland, W. R. Sian, J. Cohn, J. Elliott, J. Kent, E. Taylor, C. Cohn, J. Bright, T. Fisher, W. Harwood, C. Arkell, S. Muggeridge, H. Legg, E. Jones, G. Cates, A. J. Gamell, W. Younger, H. Griffin, S. Putman, and J. Lucas. The visitors present were Bros. S. P. Wilkinson, 766; W. Thomas, J.W. 173; A. Bryant, 12; H. Bartel, P.M. 50; H. F. Kirk; and H. D. Alladay. The audit meeting will take place on the 21st inst., at Bros. J. and E. King, P.M. Victoria Tavern, Kepple Street, Chelsea.

YARBOROUGH LODGE (No. 554).—A regular meeting of this lodge was held at the Green Dragon Tavern, Stepney, on Thursday, December 1st. The present and several Past Officers, and a full attendance of brethren being present. Bro. Chadwick, S.W., was elected W.M. for the ensuing year, Bro. Hamilton was also re-elected Treasurer, and Bro. Speight, Tyler.

WEST KENT LODGE (No. 1,297).—The brethren of this lodge met at the Forest Hill Hotel, Forest Hill, on Saturday 26th ult., Bro. Leonard, W.M., supported by Bros. Dr. Rosenthal, P. Prov. G. Chap. Staffordshire; H. G. Warren, P.G. Steward; W. Watson, P.G. Steward; and Clements, Terry, Parrick, Atter, Phillip, Massey, &c., &c. Bros. J. Allen, and W. G. Kent, were raised to the degree of M.M., Bros. Captain Ross and Walters were passed to the degree of Fellow Craft, and Bro. Kendon was proposed as a joining member. At the close the brethren adjourned to the banquet. The evenings' entertainment was greatly enhanced by some singing and instrumental performances of Bros. Theodore Distin, Wellington Guernsey, H. L. Phillips, Parrick, &c.

PROVINCIAL.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge*, (No. 471).—The usual monthly meeting of this lodge took place on Friday last, at the Mascuic Hall, Dock Street. The W.M., Bro. the Rev. S. Fox, Prov. G. Chaplain, in the chair. The minutes of the last meeting having been read and confirmed, the ballot took place, when Mr. Edward Hall, of High Street, Newport, was unanimously admitted. The W.M. then notified that the time had now arrived when the brethren would have to elect his successor, and he gave a very clear and lucid résumé of the proceedings during the last year. The voting took place, and the scrutineers reported there were 26 votes for Bro. Grathe, S.W.; and 1 for

Bro. Pickford. The W.M. declared Bro. Frathe duly elected, Bro. Grathe in a neat speech, thanked the brethren for the high honour conferred upon him, and trusted he would lay down his gavel at the end of his year of office as favourable as his predecessor had done. The election of a Treasurer then took place, and Bro. Pickford was again re-elected; his good qualities having been faithfully set forth by the old and worthy Secretary, Bro. Williams. Bro. Pickford in a short speech, thanked the members for this further approval of his conduct. Bros. Mac-Fee and Fletcher were then elected, the former as Tyler, and the latter as Assistant Tyler. The banquet was ordered to be held at the Westgate Hotel, and the Installation to take place on St. John's Day, Dec. 27th. The W.M. here stated he considered it was the duty of every retiring W.M. to instal his successor, and if the brethren had no objection, he would be most happy to instal Bro. Grathe; Bro. Fox's offer was of course thankfully and immediately accepted. The lodge was then opened in the second degree, when Bro. Judd was passed to the degree of a F.C. Two candidates for initiation were then proposed. The W.M. here informed the brethren he intended paying a return complimentary visit to the W.M. and members of the Bute Lodge, Cardiff, next Tuesday, and he invited the whole of the brethren present to go with him. About thirty immediately gave in their names as willing to go. Some other business of a routine character was then transacted, and the lodge was closed in harmony, at 9.15 p.m. The election of Bro. Grathe as W.M. of this lodge has given general satisfaction, for a more energetic, hard-working, pains-taking Freemason is not to be found in the province. He stands high, not only in the Blue Lodge, and Lodge of Instruction, but also with the Silurian Chapter, as well as in the Keystone Lodge of Mark Masters, and we augur well for the prosperity of the Silurian Lodge during the coming year, for we are assured the mantle will fall with grace from Bro. Fox's shoulders upon those of his successor, Bro. Grathe.

KENT.

GRAVESEND.—*Lodge of Freedom*.—(No. 77).—The brethren of this lodge met at the Clarendon Hotel, Gravesend, on the 21st ult., Bro. W. E. Hellingum, W.M. in the chair, supported by a full attendance of officers and brethren. Bros. W. Smeed, P.M. 946; Buirn, 606; and R. S. Koug, 659, were amongst the visitors. The lodge was opened and the services commenced. Messrs. W. Robson, A. Baker, and R. French, were initiated, Bro. D. Hellingum was passed, and Bros. J. H. Farley and W. G. Ives, were raised. A sum of five guineas was voted to be forwarded to the Captain Relief Fund. Also a sum of 23s. was voted to be forwarded by Bro. Wales, P.M., P.G.S. to the widow of the late Bro. Gandy, of Lodge 184, who lost his life on board H.M.S. Captain. The lodge was then closed and the brethren adjourned to a cold collation. The usual toasts, both loyal and masonic, were given, and some very good speeches and singing were rendered by the brethren.

MARK MASONRY.

GRAND LODGE OF ENGLAND, &c.

The Grand Lodge opened at 5 p.m., Rev. G. R. Portal, M.A., M.W.G.M., in the chair.

There were present:—

GRAND OFFICERS.—G. R. Portal, M.W.G.M.; Earl Percy, M.P., R.W.D.G.M.; W. W. Beach, M.P., Prov. G.M.; Earl of Limerick G.S.W.; T. King, G.M.O.; James Stevens, G.J.O.; W. Langley, D. Prov. G.M. Leicestershire, P.M. No. 21, G. Chap.; W. B. Church, G. Chap.; F. Birkles, G. Sec.; S. Rosenbhal, G.D.C.; J. Reed, G. Org.; G. Harcourt, G. Steward, No. 3.; G. Gumbleton, G. Steward, No. 55.

PAST GRAND OFFICERS.—Major H. J. Dugan, Prov. G.M., British Barwal.; T. J. Sabine, P.G.A.D.C.; Charles Leham, P.M. 65, and P.G. Steward; A. D. Lowenstark, P.G.J.G.; W. E. Gumbleton, P.G.W.; E. Turner Payne, P.G. Insp. of Wks.; Richard Spencer, P.G.S.B.; C. C. W. Griffiths, P.G.D.; G. M. Lazarus, P.G.O.; J. Hayshe, Prov. G.M. Devonshire; J. H. Wynne, —; Thos Meggy, P.G.M.O.; F. Davison, P.G. Org.; J. Nunn, P.G.D.; Magnus Ouren, P.G. Steward; D. Shelve, P.G. Chap.; H. C. Lovander, P.G.D.C.; M. Lowen-

stark, P.G. Steward; W. Mann, P.G. Reg.; E. Drewett, S.O. 114; Lord Eliot, M.P., P.G.S.W.

MEMBERS OF PRIVATE LODGES.—A. B. Frazer, W.M., 112; Dr. Cromin, S.W., No. 104; R. Aronson, No. 53; W. Cobley, No. 21; U. Lowder, No. 8; E. M. Haigh, S.D. No. 29; G. H. G. Dalton, No. 86; W. Hudson, W.M. Elect, No. 75; T. Hargreaves, W.M., No. 113, P.G.J.D. Lancashire; J. Chadwick, Sec., No. 46, P.G. Sec. Lancashire; T. W. White, J.D., No. 104; T. Warburton, Jun., S.O., No. 113; A. Wolton, J.O., No. 104; H. Botting, J.D., No. 114; G. Neatt, No. 104; C. Hamerton, G.S., No. 104; J. C. Duncombe, P.G.S.D. Leicestershire; No. 21; Funkenzstien, No. 386; H. Massey, G.S.; G. Kenning, M.O., St. Marks; R. W. Little, P.M., No. 1; W. Worrell, Reg. of Wks and Org. No. 104; G. King, jun., S.W. No. 8.

The minutes of the Grand Lodge of May 31st, were confirmed.

The minutes of the Grand Lodge of Emergency, of August 2nd, were also confirmed, with the exception of that part relating to the signing of the treaty with the Grand Royal Ark Mariner's Lodge, in order to give the M.W. Grand Master power to communicate with other bodies claiming authority over the degree.

The M.W.G.M., Bro. Rev. E. R. Portal, was nominated as G.M. for the ensuing year. Bro. John Rankin Stebbing was elected Grand Treasurer.

The Report of the General Board led to a very long discussion, but the principle feature was an authority to the W.M. to organize a committee to carry out the taking over of the side degrees being universal Masonry only, which are at present working under no recognized body.

Also a recommendation that all Stewards and Past Stewards contributing £5 5s., or collecting £10 10s. towards the Grand Mark Benevolent Fund, should be permitted to wear a Charity Jewel of the Degree.

The second clause that the Jewel should be presented in Grand Lodge to the said Brethren from the funds of the Grand Lodge was very strenuously opposed by the majority of the speakers, and it was ultimately referred back for consideration.

This concluded the business, and Grand Lodge was closed in ancient form.

The Brethren afterwards adjourned to Banquet, presided over by the M.W.G.M., supported by the D.G.M. and many distinguished brethren.

NEW SOUTH WALES.

THE VOLUNTEER ARTILLERY LODGE (No. 967, E.C.).—The regular meeting was held on Tuesday evening, 27th September. W. Bro. Francis Fahy in the chair. The business was of a formal character. The S.W., however, having observed the Editor of the local journal among the visitors, drew his attention to certain mis-statements which had appeared in a letter, signed "Observer," which appeared in No. 1, vol. 2, of the "Australian Freemason's Magazine." He said that all members of the Volunteer force—all arms of the Volunteer Service were eligible for admission to their ranks. The W.M. and P.M. made further explanations, which showed the lodge was in a flourishing condition, and would still further adapt itself to the requirements of citizen-soldiers of all arms. The editor expressed his satisfaction at these statements; assured the brethren he never identified himself with some of the views in "Observer's" letter; and was very happy to hear that the Artillery Lodge was financially prosperous. He promised to notice the mistake into which "Observer" had, he believed unintentionally, fallen. Should a Militia be established here, the Artillery Lodge is likely to increase in strength and usefulness.

THE ZETLAND CHAPTER OF AUSTRALIA (No. 390, E.C.).—The Annual convocation of this Chapter was holden on Monday evening, the 26th instant. The report of the Auditors, and the Treasurer's annual balance sheet and financial statement were read, received, and adopted. The newly-elected Principals were installed; and the other Officers invested with the collars, jewels, insignia of their respective offices. Several Brethren were exalted and the remainder of the Grand Chapter certificates, recently received from England, signed and distributed to Companions entitled, and several brethren were proposed for exaltation. After labour the Companions adjourned to refreshment.

and after the usual loyal and Masonic toasts, the companions including a large number of distinguished visitors, separated in Peace, Love, and Harmony, shortly after eleven o'clock.

SCOTLAND.

GRAND LODGE.

The Grand Lodge of Scotland met on the 30th ult. for the installation of office-bearers, and also to celebrate the festival of St. Andrew. The Grand Lodge assembled in the upper hall to install the office-bearers, and on the lodge being opened, the Earl of Dalhousie, the retiring Grand Master, took his place on the throne.

The Earl of Dalhousie rose and said—Brethren, before proceeding to the business of the evening, I have to report that I have this day laid the foundation-stone of a new lodge for Lodge Journeymen, No. 8, and that the ceremony passed off to the entire satisfaction of myself and the Office-bearers of the Grand Lodge. The next thing I have to say is, that noticing the dilapidated state of our Volume of Sacred Laws, I have got a new Bible, which I take the opportunity of presenting to the Grand Lodge, and I make it my last act as Grand Master. And now, before I succumb my authority, permit me to thank the Grand Lodge for the way they have supported me during the three years I have occupied the throne. I have always endeavoured to maintain the dignity of the Grand Lodge with a firmness which I hope has not been distasteful to any one. I now demit my office to one whom I am sure will be an ornament to you; and I am also sure that during his career he will receive the same support as I have done, and at the termination of his office have the same encomiums passed upon him.

The Grand Stewards were then deputed to conduct the Earl of Rosslyn into the Grand Lodge. On his entering he was received with loud applause, the brethren standing.

The Earl of Dalhousie, addressing Lord Rosslyn, said—By the unanimous voice of the Grand Lodge, and also by the desire of the Craft in general, you have been elected to fill the Masonic throne for the ensuing year. In undertaking that office you would have high and responsible duties to perform, both publicly and privately, and upon your shoulders would not only depend the conducting of the business of the Grand Lodge, but also everything pertaining to the Craft throughout the world; and in so doing you will be sure to receive the support of the Grand Lodge in carrying out your duties. It now remains with you to show the wisdom of the choice the Grand Lodge has made in appointing you as Grand Master.

The oath of installation having been administered to the Earl of Rosslyn in the usual manner by the Earl of Dalhousie, the Earl of Rosslyn assumed the throne amid the plaudits of the brethren.

The Grand Master (the Earl of Rosslyn) then said—Brethren—I can hardly find words to thank you for the position in which you have placed me; it is the highest honour you can confer. I might venture to say that, with the assistance of the Almighty and the Grand Master, who has preceded me, whom I will now call the Past Grand Master and also the goodwill of the Grand Lodge, I will endeavour to do my duty, as I am determined to do my best for the Craft. I beg to return you my best thanks, and I trust my name will never be tarnished with dishonour. Before proceeding further in our business, I hope the Grand Lodge will express to our Past Grand Master our best thanks for his past services. It is quite unnecessary for me to say anything, as his public acts bear testimony to what he has done.

The Past Grand Master (the Earl of Dalhousie) thanked the brethren for the approval of his conduct.

The undermentioned were then installed as Office Bearers for the ensuing year, with the exception of Bro. Robertson, the Grand Bible-Bearer, who was absent from indisposition:—The Right Hon. the Earl of Dalhousie, the Right Worshipful Past Grand Master; Sir Michael Shaw Stewart, Bart., D.G.M., Bro. Henry Inglis, of Torsonce, Sub. G.M.; William Mann, S.G.W.; Col. Campbell, of Blytheswood, J.G.W.; Samuel Hay, Esq., Treas.; Alex. J. Stewart, R.W.G. Sec.; John Laurie, R.W.G. Clerk; Rev. D. Arnot, D.D., and Rev. V. G. Faithful, M.A., V.W.G. Chaps.; Right Hon. Lord Erskine, V.W.G.D.; William Officer, V.W.J.G.D.; David Bryce, W.G. Architect; Alexander Hay, W.G. Jeweller; Major W. H. Ramsay, W.G. Director of Ceremonies; D. Robinson, W.G.

Bible Bearer; James Ballantine, G. Bard; Right Hon. Lord Rosehill, G. Svd. Bearer; C. W. M. Miller, G. Dir. of Music; R. Davidson, G. Org.; J. Sanderson, Chief G. Marshal; M. Mackenzie, G. Marshal; W. M. Bryce, G. Tyler; James Baikie, Outer Guard.

The Grand Lodge was then closed, and at seven o'clock the Grand Office-Bearers moved down to the great hall, the newly-installed Grand Master being received with great applause by the brethren, of whom nearly 300 were present. On and near the platform were the Earl of Rosslyn, the Earl of Dalhousie, P.G.M.; Bros. John Whyte-Melville of Bennoch, P.G.M.; Sir Michael Shaw Stewart, D.G.M.; Henry Inglis, of Torsonce, Sub. G.M.; Lord Rosehill, G.S.B.; Lord James Murray, representative of Grand Lodge of England; Col. Guthrie of Carnoustie; Wm. Mann, Sen. G.W.; Col. Campbell of Blytheswood, Jun. G.W.; A. J. Stewart, G. Sec.; John Laurie, G. Clerk; the Rev. R. G. Fraser, A.G. Chap.; W. Officer, S.S.C., Jun. G.D.; Major W. H. Ramsay, G. Dir. of Circ.; Alex. Hay, G. Jeweller; James Ballantine, G. Bard; John Cunningham, President of the Board of Grand Stewards; John Owen Gough, vice-president; Dr. Somerville, representative of the Grand Lodge of Ireland; Dr. MacCowan, representative of the Grand Lodge of France; A. Robinow, representative of the Grand Lodge of Hamburg; C. W. M. Muller, representative of the Grand Lodge of Saxony.

Deputations from the following daughter Lodges, with their respective Masters and Wardens were present:—Mary's Chapel, Edinburgh; Canongate Kilwinning, Edinburgh; Canongate and Leith; Journeymen, Edinburgh; Dunblane; St. John, Carlisle; St. David, Edinburgh; St. Andrew, Edinburgh; St. Regulus, Cupar-Fife; St. James, Edinburgh; St. Mark, Glasgow; St. John, Fishierrow; St. Stephen, Edinburgh; Edinburgh Defensive Band; Roman Eagle, Edinburgh; Trafalgar, Leith; Portobello; Charlston of Aboyne; Celtic, Edinburgh; No. 72, Kirkcaldy; St. Clair, Edinburgh; St. Mary, Coltness; Caledonian, Edinburgh; Union, Dunfermline; Rifle, Edinburgh; Newton Kilmanning, Sydney.

After dinner the Grand Lodge was opened, and the M.W. Grand Master rose and proposed "The Holy Lodge of St. John," which was drunk in silence.

The Grand Master then rose and proposed "The Queen," which was drunk with all the honours.

In proposing "The Great Steward of Scotland, Patron of the Grand Lodge," the noble Earl said that the Prince of Wales was more than ever dear to the Scottish Freemasons by the urbanity which his Royal Highness had shown to the craft when he was amongst them.

The toast received all the honours.

The Grand Master then rose and proposed "The Army, Navy, and Reserve Forces." In a moment like the present, when terrible events had happened on the Continent, and when a cloud was hanging over our own country, it was a toast that had peculiar significance from wherever it came. But if we did go to war, and once entered into it, he hoped we would never leave it off till we had gained our point. He would say no more, as the cheer he had just received was significant.

Dr. Milburn replied for the navy; Lord Rosehill for the army; and Colonel Guthrie for the reserve forces.

After the drinking of the toasts "The Craft and Freemasons all over the world," "The Grand Lodge of England, and Earl de Grey and Ripon," "The Grand Lodge of Ireland, and the Duke of Leinster,"—to which Dr. Somerville, the representative from the Grand Lodge of Ireland, replied.

The Past Grand Master (the Earl of Dalhousie) rose and proposed "The Grand Master, the Earl of Rosslyn." In the course of his remarks he said—You have at last got a St. Clair of Rosslyn upon the Masonic throne of Scotland. He thought they were lucky in getting such a Master to fill the office. He congratulated him on the high office he had attained, and hoped he would long continue to hold it.

The toast was drunk with all the honours most enthusiastically. The following song, written by Bro. James Ballantine, the Grand Bard, was sung by Bro. Kay:—

Let Scotland raise her genial voice,
And auld Saint Andrew's banes rejoice.
While brethren swell the joyous strain
That welcomes Rosslyn back again;
Our first Grand Master, gude St. Clair,
Left glory for his race to heir,

By biggin' on fair Rosslyn lea,
The gem of Scotland's Masonry.

Chorus—Auld St. Clair's come again,
Bauld St. Clair's come again,
Every brither's heart beats fain
To welcome Rosslyn back again.

Four hunder years hae past since first
Scotch Mason Craft a Rosslyn nurst,
And now our Corps has grown sae strong
That Kings and Lords our legions throng.
E'en Rothesay's Duke theither day,
Beneath Dalhousie's gentle sway,
Made dear Edina a' his ain,
And we've a Patron Prince again.
Then let us join baith heart and hand,
A' linked in britherood's strong band;
Let's a' be true, let's a' be leal,
Let ilk ane for anither feel,
And 'neath kind Rossly's guidance clear,
Still upward tends our high career;
And warmed by friendship's sunny ray,
We'll ever bless St. Andrew's Day.

The Grand Master returned thanks for the manner in which they had received the toast of his health. He said it was crowning the edifice, after twenty years service in their ranks. The accident of birth might be a fine thing, but the accident of industry was a finer. Whatever cause had placed him in that position, he hoped he would merit their regard. He concluded by stating that he would, during his term of office, endeavour to do his duty, and also he hoped he would distinguish his year of office by something that would not be inferior to any previous one. He would take a text for his year of office, and that would be the word "Charity," so that a benevolent fund of magnitude should be arranged, greater than it was at present. He would not only give his name to the scheme, but also his purse.

The Grand Master then proposed the "Past Grand Master." He trusted he would attend and give his support to them on all occasions. It was unnecessary for him to say more regarding him.

The toast was drunk with enthusiasm.

The Earl of Dalhousie, in responding, said he thanked them for the kind manner in which they had drunk his health; he looked upon it as a testimony of the satisfactory way in which he had discharged his duties. He had occupied the throne for three years, and he hoped that he had ruled them to their satisfaction; and if they give their new Master the same support he had received, the business would be got through properly. Although he had demitted his authority, he would often be amongst them at all meetings of the Craft where it would be necessary for him to be present to vindicate their honour. He would now subside, and he trusted he would always be thought a respected brother. Among the many fraternal toasts which followed were "The Countess of Rosslyn," "Lady Catherine Whyte-Melville," and "The Memory of St. Clair of Rosslyn."

The Grand Lodge was then closed in the usual form. During the evening Bro. Hoffman's band performed a selection of music.

LAYING THE FOUNDATION-STONE OF A NEW HALL FOR LODGE JOURNEYMEN, EDINBURGH.

The foundation stone of a new hall for the accommodation of the Lodge Journeymen, No. 8, was laid on Wednesday, the 2nd inst., with Masonic honours by the Earl of Dalhousie, Grand Master for Scotland. The erection is to be on the site of the old lodge in Blackfriars' Street, exactly where the Calendar House in connection with Cardinal Beaton's Palace stood. In accordance with the plans, prepared by the Improvement Trustees, the front elevation of the building will be treated in the old Scottish style of architecture, somewhat similar to the house recently built in St. Mary's Street. Although the new tenement is to consist of four flats, only two of them will be retained for the use of the lodge. Two shops with cellars will form the ground flat, and the next flat will consist of dwelling-houses. The hall, 45 feet long and 22 broad, with retiring and cloak rooms, will form the third flat, and in the upper or fourth flat accommodation will be provided for the keeper, the lodge library, and the clothing and other paraphernalia of the Craft.

During the forenoon the various lodges which had intimated their desire to participate in the demonstration, assembled in their respective meeting places, and shortly before twelve o'clock, marched to the Freemasons' Hall, George Street, where the Lodge Journeymen had meanwhile assembled. After the lodge had been opened in the customary form, it was announced that the Grand Master was ready to enter, and on being admitted, the noble Earl was received with loud applause by the brethren present. The Grand Master took his place on the platform; and Bro. Field, the Right Worshipful Master of the Journeymen Lodge, presented his Lordship with a beautiful mallet, formed of a piece of one of the oak beams of Cardinal Beaton's Palace—a structure which has been removed to make way for the city improvements in that quarter. The design of the Scottish tinsle is neatly carved on the side of the mallet, and the silver mountings contained suitable inscriptions. The Earl returned thanks, and said that he would highly prize the gift which had been made to him, and that he would hand it down as an heirloom to his family, as being connected with the last official act he performed as the Grand Master Mason for Scotland.

While these proceedings were going on inside the hall, a large crowd had congregated in George Street to witness the procession, but so far as outward show was concerned, many were greatly disappointed, because the number of Masons was not nearly so large as was anticipated, and the display of bunting on the line of route was conspicuous by its absence. Of course, each lodge represented exhibited its distinctive flag or banner, and was headed generally by its Tyler, in grotesque dress. These gentlemen, however, were not quite so attractive as on the occasion of the recent demonstration, with the exception, perhaps, of the Tyler of the Roman Eagle, who was clad in the full panoply of a Roman warrior, and mounted on horseback.

About half-past twelve o'clock the different lodges marched in the following order:—

	No. present.
Lodge Journeymen, No. 8.....	150
Kirkliston Maitland, Kirkliston, No. 482.....	6
Rifle, No. 405.....	3
Charleston of Aboyne, No. 281.....	5
St. John, Mid-Caldar, No. 272.....	4
Portobello, No. 226.....	6
Trabalgar, Leith, No. 223.....	16
Roman Eagle, No. 160.....	40
Edinburgh Defensive Band, No. 151.....	60
St. Mark, Glasgow, No. 102.....	4
St. James', Edinburgh, No. 97.....	14
St. Thomas, Arbroath, No. 40.....	1
St. Mary, Coltness, No. 31.....	5
Dunblane, No. 9.....	3
Canongate and Leith, No. 5.....	12
Canongate Kilwinning, No. 2.....	5
Mary's Chapel, No. 1.....	12

The Office Bearers and Grand Master, members of the Grand Lodge, and a guard of the Journeymen Lodge brought up the rear. The procession was headed by the fine band of the City of Edinburgh Artillery Volunteers, who, relieved by the band of the 90th Regiment, played a number of appropriate airs along the route, which was by the way of George Street, Hanover Street, Mound, High Street, St. Mary's Street, Cowgate, to Blackfriars' Street, where they arrived about one o'clock. The Masonic drill was conducted by Bro. Mackenzie, Grand Marshal of Scotland.

A platform was erected at the site for the accommodation of ladies (of whom about 200 were present) and brethren of various lodges in attendance as spectators. The band of the 90th Regiment was stationed in the vicinity of the stone, and after the arrival of the Grand Master and the brethren of the lodge, the proceedings were commenced by the band playing a stanza of the Queen's Anthem. Prayer was then offered by the Rev. B. G. Fraser, of Leith, acting Grand Chaplain, and the laying of the stone proceeded with the usual formalities. A box containing a variety of documents having been placed in the cavity by Bro. Laurie, Grand Clerk, a plate was placed over it with the following inscription:—

"By the favour of the Great Architect of the Universe, in the thirty-fourth year of the reign of her Most Gracious Majesty Queen Victoria, and on the thirtieth day of November, A.D. 1870, A.L. 5870, the foundation-stone of a new hall for the accommodation of the Lodge Journeymen Masons, Edinburgh,

was laid with great solemnity by the Right Hon. the Earl of Dalhousie, K.T., G.C.B., Grand Master Mason of Scotland, assisted by the Grand Office-Bearers, in presence of an assemblage of the various lodges and brethren of Edinburgh and the provinces; Office Bearers of the Lodge Journeymen Masons—Thomas Field, R.W.M.; John Crooks, P.M.; Thomas Miller, S.W.; John Boddie, J.W.; Hugh Muir, S.M.; Daniel Shearer, D.M.; James Pantou, S.D.; Daniel Trail, J.D.; William Barton, Treas.; Robert Phimister, Sec.; Building Committee—Ex-Convener Field, R.W.M.; John Crooks, P.M.; James Patterson, John Lamb, Robert Mackintosh, Convener Daniel Robertson, William Hunter, John Davidson, Peter Sinclair, James Colville, William Barton, Andrew Kerr, Architect; W. Duncan, Master Builder."

The upper stone was afterwards lowered, the band playing while that was being done. The stone having been set, the plumb was applied by the Right Worshipful Junior Grand Warden, Colonel Campbell, of Blytheswood; the level by the Right Worshipful Senior Grand Warden, Bro. Mann; and the square by the Substitute Grand Master, Bro. H. Inglis of Torsonce. The Grand Master afterwards completed the work by striking the stone three times with the mallet, which had been presented to him by the lodge Journeymen. The band here played the Masons' Anthem, and after the Grand Master had poured the contents of a cornucopia, oil, and wine, upon the stone, three hearty cheers were given for the success of the undertaking.

The Grand Master then thanked the brethren and the ladies and gentlemen who had done the Grand Lodge the honour of being spectators of the day's proceedings, and said he had now to announce that the corner-stone of the hall had been duly laid with all Masonic honours. This was the last duty of the kind which it would fall to his lot to perform as Master Mason of Scotland; and he could assure them that it gave him the greatest pleasure to do it. They were aware that the Lodge Journeymen was a most ancient lodge in Edinburgh; that it was an offshoot of the St. Mary's Chapel; and that it had distinguished itself during its long existence by constant acts of Masonic charity and general benevolence. The Masons were aware, too, that assembled company might not be so, that amongst its other acts of Masonic charity it contributed free labour to the erection of the building which was now about to be superseded by a new one—the old Infirmary—a building within the walls of which more blessings had accrued to the community of Edinburgh than in any other institution within the municipality. To obey the behests and comply with the requests of such a body was not only a pleasure to a Master Mason, but it was an honour conferred upon him which he would not easily forget—apart altogether from the manner in which the Lodge Journeymen had acted personally towards himself. The sense of their grateful feeling for the work he had so unworthily performed had been evinced by the presentation to him of a very handsome mallet carved from the oak in Cardinal Beaton's old house, which he would take care would descend among his other Masonic trophies as long as things were permitted to descend from heir to heir. He would not detain the assemblage longer, for he would again express his thanks to the Lodge Journeymen for the honour conferred upon him, and to pray most earnestly that it may please the Great Architect of the Universe to permit the great work which he had commenced to be finished in due course of time without injury to life or limb; and that when finished it might be a hall fitted to receive so worthy a lodge; and one in which, in a fitting manner, those benevolent acts of hospitality might be shown which he knew it was the province of the Lodge Journeymen to exhibit to other Masons.

Ex-Convener Field (the Right Worshipful Master of the Lodge Journeymen) expressed the gratification which the Lodge experienced at the honour conferred upon them by the Grand Master Mason of Scotland and the Grand Lodge in the part they had taken in to-day's ceremony. The encomiums passed by the Grand Master on the Lodge Journeymen were fully as great as they deserved, but it would be to their interest and endeavour in future both to finish the hall and conduct themselves as Masons, and, through their benevolent schemes, in such a manner as to deserve approbation.

On the call of the Grand Master, three cheers were given for the Queen, for the Lodge Journeymen, and the ladies.

Three cheers were also accorded for the Most Worshipful Grand Master.

Bro. Kerr then said that he had been directed by the Right

Worshipful Grand Master and members of the Lodge Journey men, to express to the Lord Provost and Magistrates, and the General Improvement Trust, their most cordial thanks for the high honour they had conferred upon the lodge by being present at the laying of the foundation-stone of the new hall. He assured them that it would not only be appreciated by the lodge in all time coming, but, members of the lodge being widely scattered, the news of their presence in connection with the Masonic dignities that day would be hailed with delight all over the world. Their presence showed the amount of reciprocal feeling which existed in the ancient metropolis of Scotland, between the governing powers and the governed. He further, on behalf of the lodge, expressed how highly pleased they were with the courteous manner in which the members of the Improvement Trust had received the arrangements made for the transfer of the property, and also for the handsome manner in which the Trust had aided them in every way in the erection of their new hall.

Three cheers were then given for the Lord Provost, Magistrates, and the members of the Improvement Trust.

Bro. Bryce, G. Tyler, superintended at the ceremony, which passed off without the slightest hitch, and much to the satisfaction of all interested.

After the ceremony, the members of the Grand Lodge, and Lodge No. 8, marched to St. Mary's Hall, where the lodge was closed in the usual form.

Subsequently, the Magistrates and members of the Improvement Trust, and several members of the Journeymen Lodge, sat down to cake and wine in another room in the building. Bro. Field occupied the chair, and was supported on the right by the Earl of Dalhousie, and on the left by Bro. Baillie Miller. Bro. Mann, R.W.S.G.W., acted as croupier.

The Chairman proposed "The health of the Right Worshipful Grand Master."

The Earl of Dalhousie, in reply, expressed the great satisfaction he felt in performing the duties allotted to him that day, and said he was very much gratified to observe the order and precision with which everything had been accomplished.

The Chairman next proposed "The health of the Magistrates and Town Council of Edinburgh." He was sorry the Lord Provost was not present, but in Bro. Baillie Miller they had a representative who had taken great interest in the improvements of the City, and indeed he did not know what the Trust would have done without Bro. Baillie Miller's invaluable services.

Bro. Baillie Miller returned thanks on behalf of the Lord Provost and Magistrates. He said he had experienced much pleasure in carrying out the improvements in the City, and nothing gave him more satisfaction than to accommodate the Lodge Journeymen, of Edinburgh. No doubt in effecting these improvements many buildings of historical interest were destroyed, and as an antiquarian, he felt remorse at the changes which had been made, but in these days it had become an imperative necessity that a new order of things must prevail. He believed the procession had passed through the same close as the assassinations on the night of the murder of Lord Darnley.

The Earl of Dalhousie proposed "The health of the Right Worshipful Master, Wardens, and Brethren of the Lodge Journeymen." He was confident that they all joined heartily with him in wishing great prosperity to a lodge which had been so distinguished for its works of benevolence.

The Chairman returned thanks, and the proceedings were then brought to a close.

Obituary.

BRO. E. G. STORER, G. SEC., OF THE GRAND LODGE OF CONNECTICUT.

Bro. E. G. Storer, many years Grand Secretary of Connecticut, is no more. He has quietly gone to his rest, full of years and full of honours. None knew him but to love him; none named him but to praise.

The following has been issued by the R. Em. G. Commander of K.T. of Connecticut, of which the departed companion was Grand Recorder:

Grand Commandery of Connecticut, Office of Grand Commander, Norwich, Conn., Oct. 8, 1870.

To the Officers of the Grand Commandery of the State of Connecticut, the Officers and Sir Knights of the Subordinate Commanderies of the State, and all the Grand Commanderies with whom we are in Correspondence:

It is my painful duty to announce to you the death of our Grand Recorder, E. Sir. Eliphalet G. Storer, which took place in the city of New Haven, at midnight, on Saturday, September 24th. Full of years and crowned with honours, he has passed away, prepared to receive the commendations of his Master—"Well done, good and faithful servant." I at this time barely announce the fact of his death. On another occasion I shall speak of him more at length, and endeavour to do justice to his memory.

To discharge the duties incumbent upon our late Grand Recorder, until our next semi-annual conclave, I have appointed Sir Knight John W. Stedman, of Norwich, to whom all communications concerning the business of his office may be addressed, until his successor shall be appointed.

P. F. M. ANDREWS,
Grand Commander.

BRO. ALFRED CHURCHILL.

Bro. Alfred Churchill died at the end of November Constantinople, at the age of 45. He was proprietor and editor of the Turkish semi-official newspaper. Bro. Churchill, who was initiated in the Italian Lodge of Constantinople, was esteemed for his fraternal qualities by all classes, and for his great success to the cause of progress. He was an Oriental scholar of distinction.

REVIEWS.

THE RAINBOW STORIES.—Under this title, Messrs. Groombridge and Sons, of London, announce a new illustrated monthly series of stories for young people, to be conducted by the editors of the popular *Mag-net Stories*. The price will be fourpence a month, and amongst the authors we notice the following well-known names:—Mrs. S. C. Hall, Mrs. Russell Gray, Miss Frances Wilbraham, W. H. G. Kingston, Thomas Miller, and several others.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondence

"THE RECTANGULAR REVIEW," AND THE MASONIC CHARITIES.

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

Sir and Bro.,—Referring to your comments appended to my letter on this subject in your last week's publication, I have only to say that it will give me very great pleasure if Bro. Binckes can show that the balance of the amount collected in 1869 (viz. £8,175 10s. 2d.) was entirely devoted to clearing off the mortgage upon the Institution at Wood Green.

THE WRITER OF THE ARTICLE
"FREEMASONRY, ITS USE AND ABUSE."

Consider the amount of people's sense, and the condition of their understanding, and you will never be fond of popularity, nor afraid of censure; nor solicitous what judgment they may form of you who know not how to judge rightly of themselves.

Poetry.

THE BOND OF MASONRY.

It is not in the goblet swelling high,
Which *wealth* not *worth*, can still command,
Nor in the giddy time of joy,
Do Masons give their strongest hand.

But in the social, generous band,
Whose only "tie" the link makes "free,"
When heart meets heart, and hand meets hand,
There holds the hand of Masonry.

To sooth the orphan's mournful cry,
A brother help, where e'er he be;
To love all men beneath the sky,
That is the work of Masonry.

New York Dispatch.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING DECEMBER 17TH, 1870.

METROPOLITAN LODGES AND CHAPTERS.

Monday, December 12th.

LODGES.—St. Georges and Corner Stone, Freemasons' Hall; St. Alban's, Albion Tavern, Aldersgate Street; Royal Naval, Freemasons' Hall; Confidence, Anderton's Hotel, Fleet Street; St. Andrews', London Tavern, Bishopsgate Street, E.C.; Peckham, Maismore Arms Tavern, Park Road, Peckham; Leigh, Freemasons' Hall.

Tuesday, December 13th.

LODGES.—Burlington, Albion Tavern, Aldersgate Street; Union, London Tavern, Bishopsgate Street; St. James' Union, Freemasons' Hall; Percy, Ship and Turtle, Leadenhall Street; St. Michael's, Albion Tavern, Aldersgate Street; United Strength, Old Jerusalem Tavern, St. John's Gate, Clerkenwell; Nine Muses, Clarendon Hotel, Bond Street; Wellington, White Swan Tavern, Deptford; Ranelagh, Royal Sussex Hotel, Hammersmith; Doric, Anderton's Hotel, Fleet Street.—CHAPTER.—Tranquility, Radley's Hotel, Blackfriars.

Wednesday, December 14th.

Committee Royal Masonic Boy's Institute, at 3.
LODGES.—Fidelity, Freemasons' Hall; Enoch, Freemasons' Hall; Union Waterloo, Masons' Hall, William Street, Woolwich; Kent, Guildhall Coffee House, Gresham Street; Vitruvian, White Hart, College Street, Lambeth; Justice, White Swan, Deptford; Euphrates, George Hotel, Aldermanbury; Pilgrim, Ship and Turtle Hotel, Leadenhall Street; Merchant Navy, Silver Tavern, Burdett Road, Limehouse; Montefiore, Freemasons' Hall; Beacontree, Private Rooms, Leytonstone; Hervey, George Hotel, Waltham Green.—CHAPTER.—Beadon, Greyhound Hotel, Dulwich.

Thursday, December 15th.

LODGES.—Globe, Freemasons' Hall; Gihon, Guildhall Coffee House, Gresham Street; Temperance, White Swan, High Street, Deptford; Manchester, Anderton's Hotel, Fleet Street; Victoria, George Hotel, Aldermanbury.

Friday, December 16th.

LODGES.—Friendship, Willis's Rooms, King Street, St. James; Jordan, Freemasons' Hall; New Concord, Rosemary Branch Tavern, Hoxton.—CHAPTER.—Caveac, Radley's Hotel, Blackfriars.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, December 12th.

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; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Montcombe Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street.

Tuesday, December 13th.

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 Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth; British Oak, Silver Lion Tavern, Pennyfield, Poplar.—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st.; Mount Sion, White Hart, Bishopsgate-st.; Robert Burns Sussex Stores, Upper St. Martin's Lane.

Wednesday, December 14th.

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. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-st.; Royal Union, Bro. Duddy's, Winsley-st., Oxford-street.—CHAPTER.—St. James's Union, Swan Tav., Mount-street, Grosvenor-square; Prudent Brethren, Freemasons' Hall.

Thursday, December 15th.

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; Tranquility, 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; City of London, Shepherd and Flock Tav., Bell alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—CHAPTER.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, December 16th.

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, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho., Fleet-st.; Hervey, Britannia, Waltham-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.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav., 33, Gresham Street.—CHAPTERS.—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, December 17th.

CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domatic Horns, Kennington.