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LONDON, SATURDAY, APRIL 29, 1871.

THE GRAND ORIENT OF FRANCE AND  
"THE LANDMARK."

The "Landmark," (New York,) copies the circular of Bro. Thevenot, recently published in our columns, and appends the following remarks:—

"We are glad to learn that the letter of Bro. Thevenot explains away the alleged complicity of the Grand Orient, in the 'circular' affair, and we willingly give it a place in our columns.

"This, of course, settles all allusion to the subject of his letter, which explains the whole thing.

"If Bro. Thevenot had ended there, we should have thought no more of it, but he does not like our remarks, and thinks they are 'but little fraternal towards the Grand Orient of France.'

"Perhaps they are, but if the Brother will take into consideration the course which has been deliberately pursued by the Grand Orient in sustaining a clandestine Grand Body in one of the Masonic Jurisdictions of the United States, he will not blame us.

"We learn from the proceedings of the Supreme Council of the Northern Jurisdiction, that in the year 1839, a clandestine body was unlawfully established at New Orleans, and continued to exist until the 17th February, 1853, when it submitted to the supreme authority in that jurisdiction, and became members of the Grand Consistory.

"After the surrender of its powers, one Jaques Foulhouse, once a member of that body, associated with himself two or three others, and set up a

body, which he styled the 'Supreme Council of the 33rd degree for the Free and Independent State of Louisiana.' This action was condemned by the Grand Orient, and for this and other irregularities, it decided that his name should be erased from the Book of Gold, and a decree was so published by that body.

"Notwithstanding his expulsion, he persisted in maintaining the organization, under his presidency and that of M. Eugene Chassaingnac, for ten years, without being recognized by a single Masonic power in the word.

"In the face of all this, and without restoring M. Foulhouse, the Grand Orient recognized this spurious organization, which has been established in the jurisdiction of the Grand Lodge of Louisiana, and has chartered Master Mason Lodges, which are using material not in accordance with Masonic law. For this act the Grand Orient has no fraternal communication with us, and its members are not admitted into Lodges in any jurisdiction in the United States. Why? Because that Body still insists in sustaining and recognizing that spurious organization within the boundary of another Grand Body.

"If our remarks were 'but little fraternal,' they were elicited by the premeditated and persistent course of the Grand Orient, in sustaining the acts of that spurious concern."

MASONRY AND THE ASIATICS.

By PROF. J. T. DOYEN, F. R. A. S.

Some years ago, when a colony of Jews was discovered in China, in nowise distinguishable from other Chinese, except in their religious rites and belief, the question was started, "Did the Chinese know anything of Ancient Masonry?" As no atheist can become a Mason, theory excluded Chinese, Hindoos, Parsees, etc., from the Masonic order; while the fact remained, that the Chinese possess a secret society of the highest antiquity; and that, moreover, many travelling brethren have sat in Masonic Lodges in the Orient, where Chinese, Hindoos, Parsees, and Black Jews of Malabar have all participated, either as functionaries, or visitors, in the mystic rites of Freemasonry.

The truth is, the Chinese people know nothing of Masonry, though a secret, society called by

them "San-ho-huwœ"—*i. e.* Triad society—is a very powerful association in the Celestial Empire. For about a thousand years it was called the "Company of Heaven and Earth (Teen-de-huwœ)." Its design was purely benevolent, and a kind of secret protest against the prevailing superstition and idolatry of the masses.

When the present Tartar dynasty ascended the "Dragon" throne, the conquered Chinese were forced to conform to the Tartar fashion of wearing the cue, and shaven head; this the Teen-des refused to do, in accordance with an oath of taken to that effect. As they thus became marked men, easily distinguished from other citizens, they were thus persecuted with so furious a rancour, that at last the members dissolved the society, the members outwardly conforming to the Tartar rule, but secretly vowing vengeance to the Tartar. It has thus become a political association.

The leading men of all the rebellions against the present Government of China were all Triads, a fact perfectly well known to the Chinese Government. Renegades, or members expelled from the Triad society, have betrayed their brethren so often that the Tartar officials profess to be fully acquainted with the minutiae of this society. The writer has been informed by a high Tartar official, that the word, held sacred by the Triads, is "San-pahurb-she-ih," *i. e.* meaning 321, pronounced "Hung." As Chinese characters are ideographic, the component part of the word may be full of mystic meanings, only known by the initiated.

No member of this society is ever to be known by his family name, but simply by "Ko" brother, thus avoiding the danger of denunciation by faithless renegades or eaves-droppers. The officers simply add a number to their names, as — presiding officer, Bro. No. 1, etc. Many of the Chinese of California belong to this society, but being perfectly aware that they are surrounded by spies in the service of their Tartar masters, they make no demonstration of their brotherhood, for fear of compromising their families residing in China. This is especially the case among the "cohongs" or "companies." Their business in China would at once be arrested if they showed any sympathy with members of the Triad society.

The ceremony of initiation is as follows:—The candidate is blindfolded, and led into a room, in the centre of which stand a circle of Triads; a bridge of swords is then formed over his head,

when he takes a kind of obligation, binding him to secrecy and ceaseless hatred to the Tartar; he is then released, and taught the secret signs by which Triads make themselves known. These signs consist in employing three fingers in a peculiar way; for instance, in taking up a tea-cup, the fore, middle and third fingers are used, the thumb and little finger not being used.

As for the Chinamen, Hindoos, and Parsees met with in English Lodges at Singapore, India, Amboyna, etc., they are all well educated gentlemen, speaking English, and educated in Europe or India. They are the sons of wealthy families, sent to Europe for the sake of its culture, and living in their native country more or less Europeanized. They all profess belief in Deity, speak the English language perfectly, and are remarkable for exactness in their knowledge of Masonry. It is therefore error of the most serious kind, to suppose for a moment that Masonry tolerates atheism for a moment,—because that complete realization of unity, gathers under her standard all nations, all colours, all creeds, all politics—in fine, all mankind.—*San Francisco Mirror.*

#### REVILE NOT MASONRY FOR ITS SECRECY.

There are a few who, in this present age of enlightenment, make objection to Secret Societies; more especially to the Most Ancient and Honourable Fraternity of Free and Accepted Masons. We had supposed that the vituperations which had been cast upon it, some forty years since, when traders in politics (too lazy to earn an honest living otherwise) endeavoured to ride upon what they presumed they had made a skeleton, into offices of honour and emolument, had been exploded. Nevertheless, there are some who—evidently from ignorance of its tenets—object to it. Firstly, on account of its secrecy; Secondly, on account of its oaths; Thirdly, in consequence (as they say) of its being regarded by its members as a substitute for religion, and consequently antagonistic thereto; and lastly, for its exclusion of females.

Now, its secrecy we regard as one of the great elements of the success of the society; for since its organisation this secrecy—so often vaunted, so

often denied, so often sought for—has been inculcated and practised. "It is," says one of our best Masonic writers, "a secrecy which has never been exposed by letter (though numerous efforts have been made to expose it) and never can be. The enlightened of our Fraternity smile in derision at the idea of its destruction by publication; for they know it can neither be published or destroyed. The zealous Mason never wearies in the investigation of the science of Masonry, for it reveals treasures at every step. It is the nucleus of a system broad as the mind, exalted as the soul, profound as wisdom itself, and indestructible as the divine principle of Truth."

It is true that some of our secrets might be revealed, but we choose to hide them. For instance, should a brother in distress seek relief, it is a secret, for "Charity vaunteth not itself." Has a brother erred and gone astray, and been admonished, it is a secret, for "Charity is kind." If, possibly, little difficulties, feuds, or animosities, should invade our peaceful walls, they are still kept secret, for "Charity suffereth long, is not easily provoked, thinketh no evil." And should the distresses of a Mason's widow be relieved, and the tears of his orphan be wiped away, it is an inviolable secret, for "Charity is not puffed up." But we shall not pursue this subject further; and will only say, that we are known to be a Secret Society.

It is a fixed Masonic principle that no one enters our Fraternity save "by his own free will and accord;" and all who thus become attached are voluntarily pledged to preserve this secrecy inviolate.

But many object to the use of an oath, and a great deal of time has been wasted in speaking and writing about what are called extra-judicial oaths. Now, let us ask our readers, what is an oath? We assert that it comprehends a solemn invocation of the name of God, the Supreme Omnipotent Being, not only as a witness of what is promised, but likewise as the Judge and certain Avenger of deceit, falsehood, and perjury. Who, we will ask, will be hardy enough to assert that the performance of the oath does not, as a matter of course, come within the cognisance of His Omniscience, and that His justice and power will not fail to pour out the vial of His threatened vengeance upon the execrated head of him who has dared invoke his name in vain? Or, we

would ask, why were those solemn adjurations introduced into civil society? We would answer, simply because the natural obligations of justice and equity, even when assisted by fear of civil punishment, are found insufficient to correct the depravity of the human mind, and prevent a bias to self-interest in the performance of human contracts. It was necessary, therefore, to call in the aid of religion, and upon the faith of an oath to establish a mutual trust. It will hardly be denied, that every sane man, especially if he be a Mason, believes in a future state of rewards and punishments, and that most men would shrink appalled from the dreadful consequences of a violated oath. We therefore ask, can the Masonic Society be blamed for taking advantage of an obligation so potent, to defend and preserve from the prurient gaze of the idle its mysteries? We, therefore, boldly and fearlessly assert the innocence of such oaths, and for such a purpose cannot be doubted; and their very necessity sanctions and justifies their use.

But a third objection has been, as we have stated, urged against our Society, and that is, its antagonism to religion, because it is regarded by its votaries as a substitute therefor. While we know this assertion is often made, we do not think it can ever be seriously entertained by any one possessing the rudiments of Masonic knowledge. Masonry claims not now, nor ever has claimed an inspired origin further than this: that the code of moral law recognised as binding by its members, is contained in the Holy Bible, which the Fraternity acknowledge as the great fountain of Masonic light, and which all Masons are instructed to regard as the "inestimable gift from God to man," given to us to be the rule and guide of our faith and practice. What antagonism, we would therefore ask, can by any possibility exist between an institution whose fundamental principles are Brotherly Love, Relief, and Truth, and the system of even Christianity, the advent of whose founder on earth was lauded by a heavenly choir, proclaiming "peace upon earth and good will toward men?" Surely, in this respect at least, there is an identity of object, whereby each may claim the sympathy and co-operation of the other; and Masonry and Religion, whether of the old or new dispensation, hand in hand, may traverse the world, ministering to the wants, mitigating the sorrows, and assuaging the grief of the

poor, frail sons of humanity. Masonry endeavours "to make the crooked ways straight and rough places smooth;" and thus prepares the way for religion, by teaching man to subdue his unruly passions, to have "Faith in God, Hope in immortality, and Charity to all mankind," and to "discharge his duty to God, his neighbour, and himself."

The exclusion of females from our society is another complaint, and remains to be answered. That woman is not permitted to participate in our rites and ceremonies is most true; but it is not because Masons deem her unfaithful or unworthy, or deny her the mind to understand, or the heart to appreciate our principles; but simply because, by the very organisation of Masonry, men alone could fill the duties it inculcates or perform the labour it enjoins. Speculative Masonry is but an application of Operative Masonry to moral and intellectual purposes. Operatives wrought at the construction of the Temple at Jerusalem, while we are engaged in the erection of a more eternal edifice—the temple of the mind. They employed their implements for purely mechanical purposes; we use them symbolically with more exalted designs. Thus in all our emblems, our language and our rites, there is a beautiful exemplification and application of the rules of Operative Masonry, as it was exercised at the building of the Temple; and as King Solomon employed in the construction of that Temple only hale and hearty men, and cunning workmen, so we, in initiation of that great exemplar, demand, as indispensable prerequisites to admission into our Brotherhood, that the candidate "shall be a man, free-born, of good report, of lawful age;" and in possession of all his physical and mental faculties, that he may be capable of performing such work as the Master may assign to him. Hence, it must be apparent that the admission of women into our Fraternity would be attended by a singular anomaly. As they wrought not at the Temple, neither can they work with us. But Masons love and cherish them none the less. One of the holiest of our mystic rites inculcates a reverence for the widow, and pity for the widow's son. The wife, the mother, the sister, and the daughter of a Mason, exercise a peculiar claim upon each Mason's heart and affections. And while we know that woman's smile, like the mild beams of an April sun, reflects a brighter splendour on the light of

prosperity, and warm with a grateful glow the deep chilliness of adversity, we regret not the less deeply, because unavailing, that no ray of that sun can illuminate the recesses of the Lodge and call our weary workmen from labour to refreshment.—*Pomeroy's Democrat.*

#### MASONIC JOTTINGS, No. 67.

BY A PAST PROVINCIAL GRAND MASTER.

##### THE FOUR OLD LONDON LODGES.

Brother,—You will find the following passage somewhere in "Preston's Illustrations." "The four old London Lodges always preserve their original power of making, passing, and raising Masons, being termed Master's Lodges; while the other Lodges, for many years afterwards, had no such power, it having been the custom to pass and raise the Masons made by them at the Grand Lodge only."

##### THE APPELLATION OF ANCIENT YORK MASONS.

According to Preston the Appellation of Ancient York Masons is well known in Ireland and Scotland; and the universal tradition amongst the brethren is that the appellation originated at Auldby, near York. This, observes Preston, carries with it some marks of confirmation, for Auldby was the seat of Prince Edwin.\*

##### WARRANT OF A HEAD LODGE.

A Brother asks when, in the absence of a Royal Charter, was the Warrant of a Head Lodge first necessary in the South of England for the establishment of a new Lodge.—[See a Jotting further on.]

##### DR. PLOT, ASHMOLE.

According to the only work in my possession† giving information upon the subject of "A Brother's" inquiry, Plot was keeper of the Ashmole Museum in 1683, when he was appointed Professor of Chemistry; and the first part of his "Natural Histories of Oxfordshire and Staffordshire" was published in 1677, and the second part in 1686. It is the second part which Bro. Findel cites in his history. Plot died in 1696, Ashmole died in 1692. Of the suggested communications between Plot and Ashmole respecting Freemasonry I know nothing.

\* See a Jotting, page 285, of the present volume.

† "Biographie Universelle." First Edition.

WARRANTS FOR THE ESTABLISHMENT OF NEW LODGES.

Until the Revival these seems to have been unknown in the South of England.—See Preston's Illustrations, page 157, Dr. Oliver's edition.

RESULT OF THE AMENDED CHARGES OF 1738.

When these Charges made their appearance, the English Lodges were occupied by Christians. The result of the new Charges is that, occasionally, in some lodges, a few Jews, Mahomedans, Parsees, and Natural Theists are now mixed with them.

THE DISUNION AMONGST THE ENGLISH FREEMASONS.

The Disunion amongst the English Freemasons, which began towards the end of the reign of King George the Second, and lasted to the year 1813, is the subject of a valuable treatise by George Kloss.

CREATION.

Brother,—Supposing the Creation to have been the work of six days, or of millions of years, the Great Architect of the Universe is equally the object of the pious Mason's wonder, love, and adoration.

UNION OF UNIONS.

The German Masonry called "The Union of Unions" has no Religious system.

REVIVAL, NEW ORGANIZATION, RELIGION, RITUAL.

Revival and New Organizations came first. Increased Religious Toleration, and alteration of Ritual came afterwards.

MASONIC NOTES AND QUERIES.

READING A PORTION OF THE BIBLE IN LODGE

Bro M. having stated in a note to some communication to the "Freemasons' Magazine," that no Masonic Lodge can be opened without the Bible, and yet it is never studied, for no living English Brother ever heard read a single verse in open lodge—"Senex" thereupon addressed the Editor as follows:—"To this latter assertion, I, a living English Brother can give as flat a contradiction as courtesy permits. Why, Sir, when I first became a Mason, and certainly for several years afterwards, no lodge was ever opened or closed, without reading a portion of the Bible. Before the closing, that most beautiful chapter, I. Corinthians, 13, was read on all occasions, and a few verses (of a valedictory character) followed—the chapters where taken I do not recollect.

Further than this, no initiation, passing or raising, ever took place without some appropriate passage from the Bible being read. If Bro. M. will refer to Ruth, chap., 2, he will have no difficulty in ascertaining what of it would be applicable in the case of an

initiation; and the 7th chap., 1st Book of Kings would no doubt also show him a verse by no means out of place either at an initiation, or a passing, and which was never omitted at the latter.

I could mention other passages from the Bible which were invariably read in the course of our different ceremonies; but I have said enough to show how utterly Bro. M. is mistaken in the bold assertion he has made." From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

GEOMETRICAL AND OTHER SYMBOLS.

Considering the close relationship in which geometrical and all other symbols used by the antient Egyptians, Assyrians or Chaldeans, Greeks, and Hindus, or by the Buddhists, Druids, Zoroastrians, Hierophants, and all such magical Religionists, must necessarily stand to magic and the oracles evoked during entrancement; we cannot altogether ignore these no doubt very wild subjects in any serious and hopeful endeavour to get at the true and original meaning of these symbols.

In fact we must not only *know* something about magic and the oracles, but must *say* something about them; and cannot avoid doing so; far less about *Freemasonry* and Christian Mysticism, with both of which such symbols have much to do.—From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

ERASURE OF THE 1738 CHARGES.

A Past Provincial Grand Master does not say (page 266) that the effect of the erasure of the 1738 Charges would be to make English Freemasonry a Christian Freemasonry (See page 287); but "to make English Freemasonry Christian Freemasonry *exclusively*."

I have reason to know that the Right Worshipful Brother will abide by his words.—CHARLES PURTON COOPER.

A RECENT COMMUNICATION.

A recent communication,\* writes a Metropolitan Brother, adds one more to the numerous examples of ignorance of our Freemasonry in all its chief and noble parts, which a contributor whom it is needless to name, has so strangely persisted in setting forth during the last two or three years.—A PAST PROVINCIAL GRAND MASTER.

ROMAN ARCHITECTURE.

"In the style of French architecture, which was created in the thirteenth century, the disposition, the construction, the statics, the scale, and the ornamentation differ absolutely from those of the Antique school. They were the consequences of two civilisations based on entirely differing principles."

"The Roman monument is a species of modelling on a form which permitted the rapid use of an enormous mass of materials, consequent upon the facility with which a large body of workmen could be obtained. The Romans had at their disposal large armies habituated to public works, and could throw a large slave population upon a building; they therefore adopted a mode of construction convenient to these social conditions. To raise their edifices it was not necessary to have a body of skilled labourers. Some

\* "Freemasonry and Religion," ante page 226.

special men to direct the works, a few painters and plasterers, who covered the crude masses with a rich envelope; a few Greek artists to do their carving was all the skilled labour needed, and plenty of force sufficed for the rest. Thus, whatever might be the distance from the metropolis to the place where the Romans built their amphitheatres, their baths, their aqueducts, their palaces, or their basilicas, their architecture was the same, and the buildings of the Romans were before all things Roman. In spite of soil or climate, regardless of the nature of the materials or the customs of the inhabitants, they were buildings of the city of Rome, and never the individual work of an artist. From the moment when Rome planted her foot upon foreign soil, she there reigned the supreme power; the arts followed the same principle as her politics, and under this crushing influence the individuality of man disappeared. Even Greece—that brilliant home of art and human development, even Greece was extinguished by the breath of Rome. Christianity alone, by giving a sentiment of personality to the individual man, could struggle against this giant, but it took centuries to clear away the remains of Pagan civilization.”—*Building News*, April 14th.

#### UNITED INCORPORATIONS OF MARY'S CHAPEL.

Bro. James Stevenson having given me a reading of some papers relating to the connection of his late father with the above Incorporation, the following may be interesting:—

“Edinburgh, 17th Oct. 1837.

Dear Sir,

You have now paid in twenty-four pounds five shillings, to be placed to your credit with the United Incorporations of Mary's Chapel, being the amount of your Entry as a Freemason's Son, with said Incorporations, including Clerk and Officer's fees, and the Entry Money to the Widow's scheme.

I am,

Dear Sir,

Your most obedient Servant,

JOHN CLARK.

MR. J. B. STEVENSON.

In the above, the expression, “Freemason's Son,” does not mean that the father was a speculative Freemason, for a man might be free of the Incorporation, and yet know nothing of our system of speculative Freemasonry. It simply means that the father was free as a Mason—or of one of the other trades included among, or incorporated with the Masons. The same expression is also used in other incorporations, e.g. “Free-weaver's Son,” &c.\*

In “List of Members of the United Incorporation of Mary's Chapel at September, 1869,” there are:—

- 11 Masons, or Deacons of Masons.
- 15 Wrights, or Deacons of Wrights.
- Wrights and Coopers—none.
- Masons, Bowyers—none.
- 1 Masons, Glaziers.
- Masons, Plumbers—none.
- 1 Masons, Upholsterers.
- 6 Wrights, Painters.
- Wrights, Slaters,—none.

\* See also page 183 of the Magazine for March 5th, 1870.

Wrights and Sieve-Wrights,—none.

In all 34. Stock valued at £13,855 17s. 2d.

There are 43 Widows—Annuitants.

7 Members—Pensioners.

3 Children—Pensioners.

An engraving of the Arms of this Incorporation appears at page 443. Dec. 3rd, 1870.—W. P. BUCHAN.

#### DR. ZERFFI ON THE ROMANS.

We had studied the Romans in their architecture, which had been grand and imposing; in their sculpture, which had been sensual and debasing; in their household furniture, which had been luxurious and enervating; in their religious ceremonies, which had been pompous and stupifying; in their military array, which had been vain-glorious and boasting; and in their public games which had been sanguinary and degrading.—W. P. B.

THE “UNIVERSALITY” PASSAGES IN OUR CHARGES. (page 303).

In the 1723 Constitutions it says “'tis now thought more expedient only to oblige them to that Religion in which all men agree.—W. P. B.

#### THE CHRISTIAN DEGREES.

No matter how these Christian Degrees were established, there must have been a very great want, as a complement to Masonry, a yearning in fact after something higher than Jewish Freemasonry could supply. The proof of this is shown in the universal spread of the Christian degrees in all parts of the world, the eagerness with which men press into them, not from a desire for novelty, but from a wish to obtain purer light than Craft Masonry can bestow.—Æ.

#### THE NE PLUS ULTRA DEGREE.

Do Bro. Yarker and his friends know which degree is the “Ne Plus Ultra,” and if they do, can they explain it; whence it came; how it crept in; what is its significance?

How is it that as an inferior grade of a perfect system there is something admirable in this degree, yet as the culminating point, it would seem inconsistent.—Æ.

#### LIGHT COMES FROM THE EAST.

(Continued from page 297).

Among the bright lights of Freemasonry in “auld lang syne” in this district were Bros. Alexander McCormick, Joseph Ingle, John Mountz, William Lambert Daniel Kurtz, Thomas Corcoran, jun., Charles Cruikshank, William W. Seaton, and Robert Keyworth. Among the valuable recruits from abroad was Bro. John B. Hammett, who brought from Massachusetts in 1815 the revised work of the Blue Lodge, the Chapter, and the Encampment. He sojourned here fifteen years, filling several high Masonic offices, among them that of Grand Lecturer of this Grand Lodge. Returning in 1830 to his native State, he was an active Mason there for nearly thirty years, remembering his brethren here until he passed into another and a better world, leaving the acacia flourishing over his mortal remains.

Bro. Henry Clay was also of much practical advantage to the masonic fraternity in this district, and he presided over a convention held here to consider the formation of a National Grand Lodge of Masons. This scheme, I will here remark, has since been revived at a national convention held at Baltimore in 1843, at Lexington, Kentucky, in 1853, and at Chicago in 1859. Local prejudices have thus far prevented the accomplishment of

this great work, but there are many who yet hope to see all Masonic rites, jurisdictions, and grades,—Scottish and York, consistorial, knightly, capitular, and ancient—consolidated, united, and perfected under a national Masonic head, for the benefit of the fraternity throughout the United States. In union there is strength.

The return of Bro. Lafayette to this country, and his reception by the Masonic fraternity wherever he went, indirectly brought large accessions to the order, including many who had no definite idea of it, and who were subsequently found among the rubbish. Such was the flourishing condition of the fraternity here at that time and it was thought proper to erect a Masonic Temple, and a site was selected at the corner of Louisiana avenue and Four-and-a-Half street. The corner-stone was laid in 1826, when Bro. W. W. Seaton delivered a most able address, and when the fraternity occupied the upper stories.

Meanwhile, the disappearance of a man, named W. Morgan, and the assertions of ambitious politicians that he had been abducted, if not murdered by the Masonic fraternity, raised a storm of public indignation, before which stout men quailed, while others added perjury to their infamous desertion of the order into which they had sought admittance. But He who tempers the wind to the shorn lamb sustained faithful Freemasons through the fires of persecution, and kept the greater and lesser lights from being totally extinguished. The only notice taken by the Freemasons of this district of the anti-Masonic crusade, that I can learn of, was in 1830, when Rev. Bro. Lorenzo Dow, an eccentric but good old man delivered an address on the subject before Potomac Lodge and a large number of visiting brethren. When Bro. Dow died in Georgetown, in 1834, at the house of Past Master George W. Haller, Potomac Lodge honoured his fidelity by interring his remains with Masonic honors in Holmead's Burying Ground, North Washington.

Nobly did good and true brethren bear the ark of the covenant through the desert; and they have been rewarded by witnessing the glorious resurrection of the Order, which others had declared dead and buried for ever. Freemasonry now lives and flourishes, but not a single anti-Mason ever had his political aspirations realized, and their mongrel party had gone—

"To the vile dust from whence it sprung,  
Unwept, unhonoured, and unsung."

The Freemasons of this district bowed before the storm of oppression, and they suffered great reverses. Finally they were forced to abandon the proprietorship of their temple, only reserving a large room in the third story, which they were to have the use of for one hundred years at an annual rental of 60 dollars; but after some years this small sum was not available, and in 1842 the lease was forfeited, and the original Masonic temple was converted into two dwelling-houses.

After the storm came a calm. The "tide in the affairs of man" turned. The anti-Masonic zealots, disappointed in not obtaining the offices for which they had really been fighting while they were ostensibly striking at Freemasonry, enlisted under other political banners. Then, Masonry, which had been crushed to earth, rose again, like truth, purified by the fires through which it had passed. The altars were again erected in a small hall on Pennsylvania avenue, the venerable craftsmen resumed their labours, and brethren who had come from a distance to sojourn here joined in their labours. Prominent among these was Bro. Benjamin Brown, who has since been so honourably and so usefully connected with Freemasonry in this District, who has here received its highest honours, and who has filled important national offices of various grades. His moral integrity, uniform courtesy, his noble character, his generous heart, and his prudent counsel must be acknowledged by you all, and will be remembered by the fraternity so long as the

Capitol extension and other public edifices which he has laid the corner-stones of shall stand. Indeed, it can ever be said of him in this metropolis, as is inscribed on the tomb of Bro. Wren, in St. Paul's Cathedral:—"Reader, if you seek his monument, look around."

Having been but a sojourner here, I cannot undertake to enumerate all of the prominent craftsmen who have laboured in the quarries since the work of re-constructing Freemasonry has been going on. But I know full well that among them have been Presidents Monroe, Jackson, Tyler, Polk, Buchanan, and Johnston, with Houston of Texas, Dunlap of Maine, Dawson of Georgia, Cass of Michigan, Quitman of Mississippi, Shields of Minnesota, Giddings of Ohio, Cobb of Georgia, and Hall of Massachusetts. Neither can I forget your own venerated brethren, of whom you can probably say, as did the Roman Matron when she pointed to her children, "These are my jewels."

The corner-stones of the principal public edifices in this city, and in Georgetown have been laid by the Masonic fraternity. Let me express a hope that, in that building thus hallowed by the labors of Bro. George Washington, Freemasonry will erect itself a monument. The Library of Congress is now sadly deficient in works on Freemasonry. But if every Masonic organization in the Republic, of all rites and grades, would but forward to the Librarian copies of their transactions, we should have our archives in the Capitol accessible to every craftsman. I am authorized by the Librarian of Congress to announce that all donations of Masonic works or publications will be thankfully received by him, bound and placed by themselves in an alcove.

The hall used by the Grand Lodge after the resuscitation of Freemasonry in this District, was in the old medical college building, at the corner of the E and Tenth streets, where the accommodations were anything but desirable. In 1849 the question of erecting a national Masonic temple was first discussed in the Grand Lodge, and in 1850 an appeal was made by circular letter to the fraternity throughout the Union to aid in the erection of such an edifice here, to be dedicated to the memory of Washington; but there was no response. In 1851 we find in the address of the Grand Master that he felt it his duty to publicly express the mortification he experienced at having to introduce visiting brethren into the Grand Lodge room, but it was not possible just then to secure better quarters.

In 1855 the Grand Lodge removed to the hall at the corner of Ninth and D streets, which has just been vacated. Humble as that hall now appears, as contrasted with this, the Grand Master declared in his address that the convenience, comfort, and beauty of the arrangement must make the heart of every true brother glow with pride as he crossed its threshold. Alas! that he who spoke these words—Bro. Frailley—was soon translated to the more glorious Grand Lodge above. After having been a Master Mason some twenty years, he was elected Grand Secretary in 1847, and served in that office until 1854, when he was elected Grand Master. The records of his useful life and the remembrance of brethren who knew him well, testify that few men ever lived in our time whose foibles so little needed to have cast over them the broad veil of charity.

When the war for the suppression of the rebellion was commenced, the fraternity in this District were called upon to do much for the relief of both friends and foes. Bro. Yelverton F. Page, then Grand Master, took his death-cold in ministering to the wants of a newly arrived regiment, which had been left to bivouac through a wet and stormy September night in front of his residence. Nor was it long before he was followed by Bro. Seaton, and he by Bro. Whiting, and he by Bro. Ellis, and he by Bro. Magruder, all bright lights in this Grand Lodge. In April, 1864, Congress passed an act incorporating the "Masonic Hall Association for the District of Co-



lumbia," to which the fraternity is indebted for this magnificent edifice. That association has proved that speculative Masons know how to "work." Bro. French has been its president since its original organization, and its efficient Secretary, Bro. Noble D. Lerner, receives from his associates the credit of having done more than any other one man toward the erection of the Temple. The corner-stone was laid on the 20th day of May, 1868, exactly two years ago, and the work has been performed under the direction of Adolf Cluss, the architect, who merits high praise.

Most Worshipful Grand Master, let me conclude with the expression of my sincere desire that the brethren may long enjoy their sojourn in this majestic Temple. Here, where in the distant past a fountain of living waters gushed forth beneath the forest shade, may streams of love, charity, and friendship ever flow, invigorating and cheering every Mason's heart, and so nourishing our order, that it may blossom in eternal beauty. Here let the Craftsmen be welcomed as they come from the ice-bound islands of Alaska, or the sunny regions of the Gulf of Mexico, from the rocky shores of the Atlantic or the Pacific coast with its golden sands, with mystic pledges of fraternal love. May all meet in unity, work in wisdom, and part in harmony. And now, let me quote the words of St. Paul: "Finally, brethren, whatsoever things are true, whatsoever things are just, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

### CORRESPONDENCE.

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

#### THE SPURIOUS CHAPTER OF ROSE CROIX, ROCHDALE.

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

If I am correctly informed, this Chapter of Rose ✠ derived its "time-immemorial," authority from a warrant granted them about 12 months ago, by the equally spurious body, styling itself the High Greenwood Chapter of Rose ✠ No. 1, meeting at Bottoms, on the borders of Yorkshire, near Todmorden, and possessing an old Templar Warrant, signed by Bro. Walter Rodwell Wright, which certainly does not authorise them to grant subordinate warrants or charters to new chapters.

The equally valid "time-immemorial authority for working the 30°, 31°, and 32°, is derived from the now famous Bro. Yarker, who was perfected in the rank of S.P.R. ✠ 18°, at the Palatine Chapter, of Rose ✠ at Manchester, but shortly afterwards, when reading the old warrant, belonging to the Jerusalem Conclave of Knights Templar, was immediately seized with the idea of forming a new Rose ✠ Chapter, or rather of reviving the old one undoubtedly attached to this Conclave. Bro. Yarker accordingly hunted up some of the old members formerly active in this grade, and (totally unmindful of the solemn O.B. he had taken), was affiliated a S.P.R. ✠ and received the accolade of Elected Knight of K.H., or Templar, *ne plus ultra*.

I need not say by so doing he violated the most binding form of words possible for man to repeat.

This is a matter for his own conscience, and as he glories in his breach of faith, I shall say no more on this head, but content myself with stating that the sole authority for confereing the 30°, 31°, 32°, at Rochdale, was his presence, as the representative of the Ancient Chapter of R. ✠ formerly attached to the Jerusalem Conclave, in Manchester. And (Heaven save the mark), Royal Grand Inspector General, 33°, and Provincial Grand Commander of the Council of Rites, under the control of the S.G.C., 33°, recently formed at Bath. If I am wrong in my statement, let Bro. Ashworth contradict me, I cannot speak authoritatively as to the fee demanded, but I think it was £1 1s. Certainly not 1s. 1½d., which latter fee is confined to Bottoms.

Several members of the Ancient and Accepted Rite were induced to take a part in this illegal conferring of these degrees at Rochdale, and from what I have heard are about to be placed under the ban of the S.G.C., 33°.

I have also heard that certain young and *nautical* brethren in London, weary of circum-navigation and the storms which bluster round the *Ark* and perplex the puzzled *Mariner*, are about to apply to Bro. Yarker to establish a Chapter or two under the very nose of the S.G.C. 33°. Let us hope that in that peaceful bosom they will reach the haven "where Grand Mark Masters cease from troubling, and the weary Ark Mariner is at rest."

I have now, I think, succeeded in placing before the Craft two statements:—

1st. The authority for the R ✠ at Rochdale is spurious.

2nd. That the authority for conferring the 30°, 31°, and 32°, is equally invalid.

And as a necessary corollary it follows

That the Meetings of the Rochdale bodies are illegal, and their members are clandestine Masons.

It is no secret that there is a clandestine lodge or so-called Craft-Masons in Wigan, who, of course, cannot associate with any legal or regular brother, and who are unrecognized by the United Grand Lodge of England.

The Rochdale brethren are in exactly the same condition with respect to the higher degrees. It is illegal for any member of the A. and A. Rite to hold Masonic intercourse with them until they make submission to the lawfully constituted authority, the S.G.C. 33°. By the way, as only one S.C. 33° is allowed in each Kingdom, and as the town of Berwick-on-Tweed is entirely independent of England and Scotland, having a jurisdiction of its own, why not establish a S.C. 33° there. *Verb Sap.*

I am, Yours fraternally,  
FIDELUS.

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

Dear Sir and Brother,—I am glad to learn from the communication of "A Member of Grand Lodge" in your number of April 15, that the working of the West and East of London is *now* so nearly assimilated; with a little trouble and mutual concession it might be quite so. The distance of my residence from town has prevented me from visiting lodges in the metropolis during the last sixteen years, though I frequently



attend those in my own neighbourhood. I am very much mistaken if my statement be not correct as regards an antecedent period. Still, a perfect uniformity is most desirable, especially as so many spurious rituals are in use, differing from the correct form and from each other. It is a fact within my own knowledge, that persons have studied and got them up with a view to attempt, fraudulently, to gain access to lodges, and thus it requires skill and accuracy on the part of the examiner of a visitor to detect imposition. A demand for, and measures to secure, perfect uniformity would obviate this difficulty, and also prevent incompetent brethren from assuming the responsibilities of W.M.

Yours fraternally,  
P. M.

### THE CASE OF CHARLOTTE JACKSON.

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

Dear Sir and Brother,—Will you allow me to draw the attention of the Craft to the case of "Charlotte Jackson," a candidate for the benefits of the Royal Masonic Benevolent Institution.

This is the *Fourth Application*, and from want of influential Masonic friends she is likely to have to make four more before she is successful, unless more support is given than she has hitherto received. I have personally investigated the case, and can assure you that she is utterly without the means of support; in all human probability she will not require our aid very long, but if she could obtain the annuity it would enable her to pass her few remaining days in comfort, and as she is the only one on the list who has had to make four applications, I do earnestly hope the Craft will vote in sufficient numbers to ensure her success.

I shall be very happy to receive proxies on her behalf.

I am,  
Sir and Brother,  
Yours fraternally,  
JESSE OWENS.

40 Vorley Road, Junction Road, N.

### MASONIC SAYINGS AND DOINGS ABROAD.

The following suggestion from over the water would be very applicable in this country in cases of supposed Masonic imposture:—

"While Master of a Lodge, it was my custom to inform all applicants for assistance that I would telegraph the Worshipful Master of the Lodge to which they claimed to belong, and if they were properly endorsed by him, I would render all the assistance required. In the majority of instances, the substance of their reply has been, "I had rather go to the poor-house than suffer such a mortification." Thus far, the poor-house of my county has never had the honour of entertaining one of these individuals; on the

contrary, they have usually managed to get out of town on their own resources, and I have always noticed they didn't go on foot."

The Paris Correspondent of a daily contemporary says:—A Masonic delegation was received by M. Thiers, who said that, without consenting to a regular armistice according to the laws of war, he would order General Ladmirault to accord a truce of a sufficient length to allow of the evacuation of the bombarded villages. To the demand of the Freemasons for peace, M. Thiers would not listen. The *Mot d'Ordre* states that one of the Masonic delegation declares that the Chief of the Executive power could not understand the anger of the Parisians against the Government. He complained of the pillage of his house, and said if they had taken his papers it was infamous, and the members of the Commune may be certain *qu'ils jouent leur tête*. He had sacrificed his old age to save the country, and was astonished to find that the municipal vote of the Assembly at Versailles had created no enthusiasm in Paris. It was the most Liberal measure ever voted on organization. "The municipalities and the municipal law of '91?" replied a member of delegation. "Do you wish, then," cried Thiers, "to take us back to the follies of our ancestors?" He then intimated his intention, as soon as the Forts were given up to him, to bombard Paris.

The Freemasons of Paris publish an account of the failure of their mission of conciliation at Versailles, and conclude by announcing that they will employ every means to induce the Versailles Government to accept the demand of municipal franchises for Paris.

Arkansas is a star State, if we may judge from the names she gives her lodges. She has *Bright Star*, *Evening Star*, *Eastern Star*, *Morning Star*, *Polar Star*, *Rising Star*, *Southern Star*, *Blazing Star*, *Star of the West*, and *Western Star*.

A convention has been held by delegates from the Commanderies K. T., of Massachusetts, to revise the ritual. All the Commanderies in the jurisdiction were represented. The report will be presented at the next Grand Encampment for confirmation.

Reed Commandery, at Dayton, Ohio, has always held its banquets on the principal of total abstinence as to intoxicating drinks, and many Masonic bodies throughout the country are adopting the same principle.

### THE CANONBURY PRIZE OF THE ROYAL MASONIC INSTITUTION FOR BOYS.

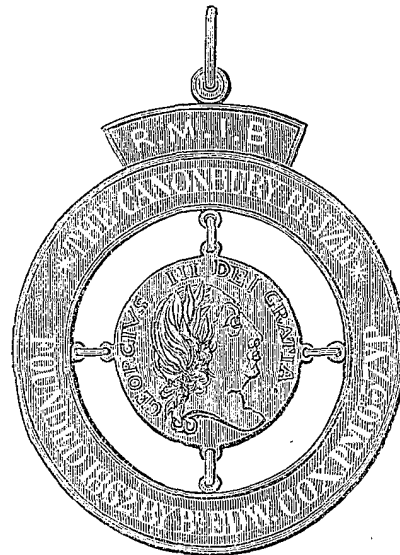
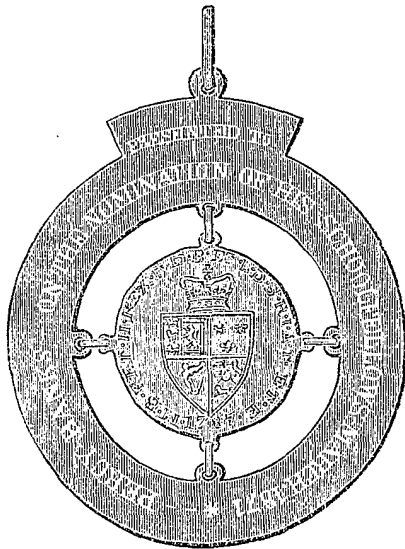
This Prize, the gift of Bro. Edward Cox, Past Master of Canonbury Lodge, No 657, and a Vice-President of the Institution, was founded by that brother in the year 1862.

The Prize, both in design, and in the mode of its award, is somewhat unique in its character.

As will be seen by the accompanying engraving, the centre consists of an old spade guinea, sus-

pended by rings within a circle of gold, whereon is engraved on the obverse side the name of the founder, and the date of the institution of the Prize; on the reverse, the name of the recipient with the date of the award.

The Prize is obtained by the votes of the inmates of the school, which are given unbiassed, in favour of those who, in their opinion, have gained the esteem of their companions for amiability and general good conduct. The votes are in each year taken at Midsummer prior to separation for the holidays.



The Prize is secured in perpetuity, the liberal donor having, at the time of its institution, placed the sum of eighty guineas in the hands of the Committee of the School for investment. The interest on this sum annually provides the amount necessary for the purchase of the Prize, the value of which is four guineas.

The Prize thus awarded, in exciting in the inmates a spirit of emulation, has had no small share in the creation of a kindly feeling and general amiability towards each other, which no doubt has been observed by those brethren who have paid the noble Institution a visit of inspection.

The Prize has, since its Foundation, been awarded to the following Boys:—

- 1862—Meyer, H., Kent.
- 1863—Nixon, A. H., Cumberland.
- 1864—Crocker, E. S., Isle of Wight.
- 1865—Adams, W. H. Devon.
- 1866—McDowell, J., Durham.
- 1867—Day, C. W., Yorkshire.
- 1868—Chase, H. C., London.
- 1869—Rumblow, W., Isle of Wight.
- 1870—Powell, H. J., Warwickshire.
- 1871—Banks, Percy, London.

## THE MASONIC MIRROR.

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

### MASONIC MEMS.

His Royal Highness the Prince of Wales has named Monday the 8th May next, for the Anniversary Festival of the Royal Masonic Institution for Girls, on which occasion His Royal Highness has consented to preside.

The Royal Arch Chapter of Improvement, No. 145, meets at Freemasons' Hall, every Thursday at 7, from October to May inclusive.

The Hervey Lodge of Instruction has been removed from the Britannia to the Swan, Walham Green. The lodge will also shortly remove to the same Hotel in consequence of the Iron School Room, (in which the lodge has hitherto been held) being removed.

UNITED STRENGTH LODGE OF INSTRUCTION (No. 228).— This, one of the oldest Lodges of Instruction in existence, meets every Wednesday, at the Bull and Gate, Kentish Town Road under the guidance of Bro. J. W. Frost, one of the ablest preceptors of the present day. The fifteen Sections will be worked on Wednesday next, the 26th inst., when, no doubt, a large number of brethren will be present, as from the many well-known P.M.'s who have promised to assist, a great treat may be expected. Bro. Frost will take the chair at 7 o'clock.

### UNITED GRAND LODGE.

The annual meeting of the Grand Lodge of England was held at Freemasons' Hall, on Wednesday, 26th inst. The Earl de Grey and Ripon, the Grand Master, being absent on State business in America, the Deputy Grand Master, the Earl of Carnarvon, occupied the throne, supported by Bros. Algernon Perkins, and Sir F. M. Williams, Bart., M.P., as Grand Wardens.

The following officiated as Grand Stewards:—Bros. W. Sutton Gover, Lodge No. 1, President; Samuel May, No. 23, Treasurer; Thomas Edmunds, No. 8, Secretary; and Bros. G. Q. Fordati, 2; John R. Bailey, 4; John B. Scriven, 5; William Thomas Brand, 6; William Bristow, 14; Hermann M. Stoltenhoff, 21; Charles Grillion, 26; Webster Glynes, 29; William R. Williams, M.D., 46; John Noyes, 58; Rev. Dr. Thomas Goodwin, 60; Charles Fish, 91; William Battye Scott, 99; Edward D. Hamill, 197; Arthur B. Cook, 259.

The Grand Lodge having been formally opened by the pro-Grand Master, an apology for absence was read from Earl de Grey, and it was announced that the Grand Master had appointed the Earl of Carnarvon to the position before held by him.

The usual formalities having been observed in Masonic form, the appointments of Grand Officers were made, and they were as follows:—

Lord Lindsay ... ..	Senior Grand Warden.
Col. Whitwell, M.P. (Kendal) ...	Junior Grand Warden.
Rev. Walter F. Short ... ..	Grand Chaplain.
John Brownrigg... ..	Grand Chaplain.
Samuel Tomkins ... ..	Grand Treasurer.
Æ. J. McIntyre ... ..	Grand Registrar.
John Hervey ... ..	Grand Secretary.
Emile Wendt ... ..	G. Sec. for German Corres.
J. Van Norden Bazalgette ...	Senior Grand Deacon.

J. E. Saunders ... ..	Senior Grand Deacon.
J. M. Wike ... ..	Junior Grand Deacon.
Raynham W. Stewart ... ..	Junior Grand Deacon.
F. P. Cockerell ... ..	Grand Sup. of Works.
Sir Albert W. Woods (Garter) ...	Grand Dir. of Cers.
W. Hickman ... ..	Assist. Grand Dir. of Cers.
Dr. J. Daniel Moore ... ..	Grand Sword-Bearer.
Wilhelm Ganz ... ..	Grand Organist.
John Coutts ... ..	Grand Pursuivant.
John Boyd ... ..	Assist. Grand Pursuivant.
C. B. Payne ... ..	Grand Tyler.

We are compelled to omit, from want of space, the names of the brethren attending the Grand Lodge and Festival, and also to defer giving the remainder of the business transacted in Grand Lodge, and the appointments of Grand Stewards until next week.

After the Grand Lodge had been closed, the brethren assembled in the hall for the purpose of joining in the Grand Festival.

When all the brethren had taken their places, the doors were thrown open and the assembly was warned, according to ancient custom, that the pro-Grand Master and his officers were ready to enter the hall.

The usual procession then entered, headed by Bro. Sutton Gover, the President of the Grand Stewards, and the customary forms having been observed, the chair of the Grand Master was taken by the R.W. Deputy Grand Master.

During the banquet, a choice selection of vocal and instrumental music was given, under the direction of Bro. Coward Prov. Grand Organist, assisted by Madame Florence Lancia Miss Dalmaine, Miss Julia Elton, Bro. Barnby, Bro. Carter Bro. Mountem Smith, and Bro. Distin. Bro. Coward accompanied on the Grand Pianoforte, and Mr. J. C. Arldige on the Flute.

The following was the Programme:

Grace—"Gloria, Gloria," ... ..	J. Coward.
National Anthem ... ..	Dr. John Bull.
Song—"Lo, here the gentle Lark" ...	Bishop.
Song—"I'm not in Love, remember" ...	Balfe.
Quintet—"Blow, gentle Gales" ... ..	Bishop.
Song—"Never mind the rest" ... ..	H. Fase.
Song—"My Home in Cloudland" ... ..	Benedict.
Song—"Good Night" ... ..	Balfe.
Part Song—"O who will o'er the Downs" ...	Pearsall.

The grace was sung on this occasion, for the first time, and was generally admired.

The music was composed by Bro John Coward, and the words by the Rev. H. O. Francis, M.A., are as follows:—

Gloria! Gloria!  
 Ob hæc et omnia  
 Tibi, Christe, in terris  
 Ut semper in cœlis.

Amen.

The Deputy Grand Master proceeded to propose the toast, ever the first in British Masonic assemblies, of "The Queen and the Craft." He said this was a toast which recurred often, and it could not recur too often. He said it was the good fortune of the British Masons to live under the rule of a temperate and hereditary monarch, and the value of that rule was to be seen by comparison with what was going on across the Channel. What they saw elsewhere was sufficient to make all under this rule thankful that their lot was so cast, and to hope that their children would receive similar blessings from the continuance

of the well tried institutions of England. The toast was received with all honours.

The Deputy Grand Master then proposed the health of the "Prince of Wales, and the rest of the Royal Family," which was cordially received.

The Deputy Grand Master then proposed "The Health of the Earl de Grey and Ripon, Grand Master." The mention of the name was received with loud cheers. The pro-Grand Master said there was a proverb which warned us not to talk about the absent, and another proverb said the absent were always in the wrong. As to the first proverb, the Freemasons of England must talk about their absent Grand Master, and as for the second, all who knew the noble earl would agree that he was the right man where he was. If the Grand Master could return to England, having, with his very able colleagues, achieved satisfactorily the object of their important mission, it would be a matter of congratulation to men of all views and of all parties in the country. He felt that his noble friend should have been present on that occasion and have been proclaimed Grand Master, for without him the gathering seemed like the play of Hamlet without the character of Hamlet. The good wishes of all would be with the Grand Master, wherever he was, and though he was absent, the Freemasons of England had accepted him as their Grand Master. This was a fitting occasion to mention that the Grand Master while absent in America on State Affairs, had received at the hands of his American Masonic brethren a recognition worthy of him, worthy of America, and worthy of England.\* For himself he had seen few things which had been so gratifying to him as the cordial, hearty, and fraternal greeting given to the Earl de Grey in Washington by the American Freemasons. The pro-Grand Master concluded by observing that the Grand Master knew well the use of the trowel, and that he would cement the friendship formed across the ocean in a masterly manner, and this "work" would be done in a way to accord with the feelings of all.

The toast was duly honoured, and the other toasts were, "The Deputy Grand Master," "The Past Grand Masters of England," with the name of the Earl of Zetland, "The Grand Lodges of Scotland and Ireland," "The Provincial Lodges," "The Charities," and "The Stewards." Among the speakers to these toasts were Bros. Lord Lindsay, Patten, W. Sutton Gover, and many other brethren. The chairman, in the course of the speeches, drew attention to the forthcoming festival (on the 8th of May) of the Girls' School, to be presided over by the Prince of Wales, and he urged that this noble charity should receive the kindly support of the brethren. After the banquet the brethren retired to the grand hall, where the remainder of the musical programme was given as follows:—

Glee—"Hark! the Lark" ...	Cooke.
Song—"Come back to Erin" ...	Claribel.
Ballad—"The Rose of Erin" ...	Benedict.
Trio—"Ti Prego," ...	Curschmann.
Flute Solo—"Black-eyed Susan," and the "Keel Row" ...	R. Carte.
Song—"Why are you wand'ring?" ...	Nathan.
Glee—"When Winds breathe soft" ...	Webbe.
Song—"The Woodpecker" ...	Michael Kelly.
Old Song—"Jockey to the Fair" ...	
Song—"Within a Mile of Edinburgh Town" ...	Hook.
Glee—"From Oberon" ...	Stevens.
Song—"The Message" ...	Blumenthal.
Song—"Travellers all" ...	Balfé.
Madrigal—"O by Rivers" ...	Ford & Saville.

\* A report of the proceedings on this occasion will be found in another part of our journal.

## Craft Masonry.

ENGLISH CONSTITUTION.

### METROPOLITAN.

ST. PAUL'S LODGE (No. 194).—The brethren of this lodge held their regular meeting at the Cannon Street Hotel, on Tuesday, the 18th inst. There were present Bros. E. S. Eves, W.M.; W. Aldridge S.W.; Stanley Fowler, J.W.; Robert Fowler, P.M., and Sec.; J. Watson, P.M.; C. J. Weston, S.D.; Wm. G. Temple, I.G.; F. Renshaw, P.M.; E. Randell, P.M.; R. M. Veale, P.M. and Treas.; H. Renshaw, P.M.; Chas. Wilson, P.M.; John Harper, P.M. The Visitors were Bros. H. J. Salisbury, 435; Bethell, J.D., 30; J. G. Wood, Prov. G. Chap., Oxon., P.M., 470; Hy. Garrod, P.M., 177, 720, 749; R. P. Middlemist, W.M., 5; Alexander Silver, 54, Scotland. Bro. J. G. Turnbull was passed; and Bro. G. N. Watts, raised. The ballot was taken for Bro. Geo. W. Wigner, of the Southampton Lodge, No. 694, and late of the Grand Masters' Lodge, No. 1, as a joining member.

ST. MARYLEBONE LODGE (No. 1,306).—The regular meeting of this lodge was held at the Eyre Arms, St. John's Wood, on Wednesday, the 11th inst. Bro. A. J. Codner, P.M., was appointed S.W.; Stringer, J.W.; W. B. Bothing, Treas.; W. Watson, Sec. Five guineas were voted from the lodge funds for the Girls' School, to be placed on the list of Bro. Foxall, who will represent the lodge as Steward at the next festival. Four brethren were raised to the third degree. Bro. James John Pope was installed as W.M. by the outgoing W.M., Bro. S. G. Foxall, who was the first W.M. The lodge was consecrated on the 13th of April, 1870. The auditors reported that after paying for the lodge furniture, and all other bills, that there was a balance in hand of £5 11s. 4d. Mr. G. W. T. Gutteridge was initiated by the W.M., Bro. J. J. Pope. A Past Master's jewel was presented by the W.M. to Bro. S. G. Foxall, and a marble time-piece and a charity jewel of the value of £30 was then presented to him in the name of the lodge by Bro. A. J. Codner, P.M., who spoke in very high terms of Bro. Foxall for his exertions in the cause of the lodge, and for his excellent management in securing a balance in hand at the end of the first year of the lodge's existence.

STOCKWELL LODGE (No. 1339).—The regular meeting of this lodge was held at the Duke of Edinburgh, Shepherd's Lane, Brixton, on Thursday, the 20th inst. Present: Bros. Hamerton, P.M.; W. Worrei, S.W.; J. Pain, J.W.; Brigston, S.D.; Klerck, J.D.; Francis, Sec.; Timewell, Williams, and Webbe. The lodge was opened, and the minutes of the last meeting confirmed. Mr. W. W. Webbe was initiated, and Bro. Williams was passed to the degree of Fellow Craft.

#### CONSECRATION OF "THE FRIAR'S LODGE," No. 1340.

This new lodge was consecrated at the Cheshire Cheese Tavern, Cratched Friars, City, on Wednesday, the 19th inst. Bro. James Terry, P. Prov. G.S.B. for Herts, P.M. 228, 1196, and P.Z. 975, was the officer appointed by the G. Master to perform the ceremony. At 4 o'clock precisely, the time fixed, he took the chair as W.M., and was supported by Bros. S. G. Foxall, P.M. 742 and 1305, as S.W.; J. Nunn, P.M. 72, as J.W.; John Wright, P.M. 781 and 1259, as I.G.; E. T. Read, P.M. 781, as acting Secretary; T. J. Barnes, P.M. 554 and 933, as Dir. of Cers.; and F. Dawson, 211, as Organist. The ceremony of Consecration was then most ably given, and Bro. T. J. Barnes presented Bro. Thomas Foxall, W.M. designate for installation, and Bro. J. Terry in a most faultless and impressive manner installed him the first W.M., in the presence of a Board of Installed Masters, composed of 21 brethren. The lodge being closed down to the 1st degree, Bro. T. Foxall, W.M., appointed and invested his officers as follows:—Bros. W. Musto, S.W.; W. Hogg, J.W.; E. Wilden, Treas.; E. T. Read, P.M., Hon. Sec.; W. T. Stephens, S.D.; W. Stevens, J.D.; W. J. Johnston, I.G.; and J. Verry, Tyler. The usual addresses were then most ably delivered, and the hearty applause that greeted Bro. Terry at the conclusion, evinced the appreciation of the vast assemblage of his able working.

It was then proposed by the W.M., and seconded by the S.W., that a vote of thanks be recorded in the minutes of the lodge to Bro. J. Terry, for his kindness in performing the ceremony of

Consecration and Installation, and that he be elected an honorary member of the lodge, which proposition was most enthusiastically carried.

Bro. J. Terry in suitable terms acknowledged the compliment paid him, and hoped that he might be spared many years to visit the lodge that he had that evening assisted in ushering into existence.

Bro. F. Dawson who had officiated as Organist, had a vote of thanks passed for his able services, to which he replied in suitable terms.

Several joining members and candidates for initiation were then proposed for the next lodge meeting, and the lodge was closed with solemn prayer.

The brethren then adjourned to banquet, and it is only just to Bro. Wright, the esteemed Host, to say that the whole resources of his house were placed at the disposal of the brethren; that his utmost exertions were used to make all happy, and in which from the appreciation of the brethren, it was evident he succeeded. The banquet was excellently served, and the wines of the choicest description. The usual loyal and Masonic toasts were given, and duly responded to, and, and the brethren separated after an enjoyable evening.

Amongst the large number present, besides those above enumerated, were Bros. J. R. Sheen, P.M. 201 and 742; C. B. Payne, P.M. 27; S. Chown, P.M. 65; E. Hughes, P.M. 217; F. Walters, P.M. 73, W.M. 1309; H. Chown, 831; W. Andrews, 1076; Huggett, 61; Newman, 235; Thorpe, 217; W. Hallett, 781; J. Newton, P.M. 174; Headon, 1,287; W. J. Helps, P.M. 781; Barnard, P.M. 206; W. Rumsey, P.M. 206; R. Mills, 217; J. Holt, 781; J. Miller, 174; Bulmer, 174; S. Gaywood, 206; T. F. Huggins, S.W. 18; J. Hayward, 946; G. Parsons, 211; J. Bowley, 781; E. Rouston, 162; J. J. Berry, 554; T. Shorey, 831; C. K. Killick, P.M. 781; J. M. Kunill, 87; H. Morrison, J.W. 554; W. H. Myers, 820; E. Coombes, 554; G. Price, 933; Austin, 903; W. Newton, 3; E. J. Merriman, 742; W. Steadman, P.M. 754; J. Calanby, 1227; &c.,

PROVINCIAL.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—A monthly meeting of this Lodge was held at Freemason's Hall, on Thursday, the 20th inst., when the following brethren were present:—Bros. T. H. Buzzard, W.M.; W. B. Smith, P.M., and Treas., as S.W.; Charles Johnson, P.M. as J.W.; E. Mace, I.G.; A. Serjeant, as Sec.; J. G. Sharp, E. Whitaker, W. T. Rowlett, Dr. Clifton, A. Ross, R. V. Buzzard, C. B. Lange, C. Bembridge, Tyler. Visitors:—Bros. J. W. Moore, J.W. 1085, Derby; E. Wiede, (Germany); W. F. S. Stauley, *M.R.E.S.*, I.P.M.; A. Palmer, S.D.; R. W. Widdowson, Sec., all of 279; G. Johnson, P.M. 129, and P. Prov. G.J.W., Cumberland and Westmoreland. Apologies were made for the absence of the P.G.M., the I.P.M., S.W., S.D., and Secretary, who were on a Masonic visit to Birmingham, and for the J.W., who was absent from home for his health. The only work before the Lodge, was to raise Bros. Dr. Clifton and Barrow to the third degree; which, after due examination was proceeded with in ancient form. The labours of the evening being ended, the Lodge was closed, and the brethren adjourned to refreshment.

MONMOUTHSHIRE.

PROVINCIAL GRAND LODGE.

The installation of a Provincial Grand Master of Monmouthshire, took place at Newport, on Thursday, 20th inst. The choice of the Grand Master of England fell upon Bro. Colonel Lyne, who had for many years discharged the duties of Deputy to the late lamented R.W.G.M. Bro. Rolls. The ceremony of installation was appointed to take place at the Town-hall.

The room presented quite a gala appearance, the banners of the different lodges, resplendent in gold, purple, and blue, showing off to great advantage. Conspicuous amongst these decorative emblems of Masonry, was the banner of the Provincial Grand Master, wrought by Bro. J. W. Rebell, whose artistic skill was prominently displayed in the complimentary addresses presented to the Grand Master and his Deputy. These were beautifully illuminated and handsomely framed. They reflected the greatest credit upon the Masonic artist. Amongst the most elegant banners were those of the Deputy Provincial Grand

Master, Bro. Homfray, embroidered in silk, and that of Bro. Kennard, of the Kennard Lodge.

Not less than three hundred brethren were present, when the Installing Master, the R.W. Bro. T. Mansel Talbot, entered the room, and took his seat. The lodge was opened in due form, and the following hymn was sung by the brethren assembled,—

Hail, Eternal, by whose aid  
All created things were made;  
Heaven and earth thy vast design;  
Hear us, Architect Divine!

May our work begun in Thee,  
Ever blest with order be,  
And may we when labour cease,  
Part in harmony and peace.

By Thy glorious Majesty,—  
By the trust we place in Thee,—  
By Thy badge and Mystic sign,—  
Hear us, Architect Divine?

Then seven of the Senior Past Masters of the Lodges in the province were requested to conduct the Provincial Grand Master Elect into the Lodge.

The Grand Tyler reported that the G.M. was at the door, when the organ solemnly pealed forth.

The Grand Master elect stood before the Pedestal; whereupon Bro. Talbot, having the gavel, commanded the Provincial Grand Secretary to read the patent from the Grand Lodge of England.

The R. W. Col. Lyne made a most suitable acknowledgment for the high and distinguished compliment paid to him, and expressed his determination to do all he could to carry out Masonry in its purity in the province of Monmouthshire. He also paid a graceful compliment to Bro. Talbot, and proposed a vote of thanks to him for the part he had taken in the proceedings of the day.

Bro. Homfray, D. Prov. G.M., seconded the proposition, which was unanimously carried.

Bro. Talbot hailed with pleasure the advent of that auspicious occasion, and trusted that the two provinces, geographically allied as they were, would yet be more fraternally brought together.

At the command of the newly-installed Prov. G.M., Bro. Col. Lyne, five Past Masters conducted Bro. S. G. Homfray to the pedestal, and the patent having been read, he was ratified as D. Prov. G.M., and saluted according to Masonic rite.

Bro. Pickford, acting as P.G. T., handed the Jewel to the Master, who presented it to Bro. S. G. Homfray. Bro. Homfray, in a suitable and earnest reply, thanked the Prov. G.M. He assured the Craft, that his perseverance and industry would be devoted to the good of Masonry.

Next came the appointment of Provincial Grand Officers; when the Prov. G.M. took occasion to say that he had so many good men and true presented to him, out of whom he had great difficulty in choosing, and that, in fact, if their names were put in a bag, he would only be too glad to take the chance as to whether the first drawn would be best. The following were the selected names:—

	LODGE
Bro. G. Homfray, ... ..	D. Prov. G.M. ... 1098
„ Kennard, ... ..	Prov. G.S.W., ... 1258
„ Hellyer, ... ..	Prov. G.J.W. ... 471
„ Fox, ... ..	Prov. G. Chap., ... 471
„ Chambers, ... ..	Prov. G. Reg., ... 683
„ Pickford, ... ..	Prov. G. Treas., ... 471
„ Williams, ... ..	Prov. G. Sec., ... 471
„ Williams, ... ..	P.G.S.D., ... 818
„ Lewis, ... ..	P.G.I.D., ... 1098
„ Lawrence, ... ..	Prov. G. Sup., Wks. 471
„ Cheese, ... ..	Prov. G. Dir. Cers., 683
„ Ingram, ... ..	Prov. G.A.D.ofCer., 471
„ L. A. Homfray, ... ..	Prov. G. Swd B... 683
„ Groves, ... ..	Prov. G. Org. ... 683
„ Gratte, ... ..	Prov. G. Purst., ... 471
„ Bromage, ... ..	Prov. G. Steward, 457
„ Huxtable, ... ..	Prov. G. Steward, 471
„ Roper, ... ..	Prov. G. Steward, 683
„ Price, ... ..	Prov. G. Steward, 818
„ Davies, ... ..	Prov. G. Steward, 1098
„ Treharne, ... ..	Prov. G. Steward, 1258
„ Preece, ... ..	Prov. G. Tyler, 457

The lodge was then adjourned, it being after three o'clock and the brethren formed a procession, and marched up Stow-hill to St. Woollos Church. The bells rang a merry peal, and the public had turned out in great force to witness the spectacle. The causeway on Stow-hill was lined with eager sight-seers, as was, indeed, the route along its entire length.

The order of procession, arranged by the Provincial Grand Secretary, and approved by the Grand Master, was strictly carried out.

Having arrived at the door of St. Woollos Church, the procession halted, the brethren opening to the right and left facing inwards, so as to leave room for the Provincial Grand Master to pass up the centre, he being preceded by his Standard and Sword Bearers. The Provincial Grand Officers and Brethren followed in succession from the rear so as to invert the order of procession.

The musical part of the service, under the superintendence of Bro. H. J. Groves, the talented Prov. G. Organist, was exceedingly well performed.

The sermon was preached by the Prov. G. Chaplain, the Rev. Samuel Fox, Rector of Holy Trinity, Newport. He took his text from Exodus iii. 2—"And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and beheld the bush burned with fire, and the bush was not consumed." In the course of an excellent discourse, in which the persecution of the Jews and their deliverance by Moses as the instrument in the hands of the Almighty, were dwelt upon. The Rev. gentleman made the following special remarks:—

Many lessons we might here gather for our guidance in spiritual things. We might learn how our doubts and fears may be removed, and how in the end we may be more than conquerors through Him who loved us, and gave himself for us. But I would endeavour rather to apply it to ourselves, as a Masonic body, assembled as we are on this joyful occasion. We have, my brethren, already attended a solemn and impressive service, when a distinguished brother has been duly installed as a ruler over the Masonic body in this important Province. It is not my intention at the present moment to enter into a defence of Masonic principles. I would merely say to those who are here to witness the procession and gaze at these emblems, you see before you glittering and outward signs—worse than useless if separated from their grave and important meaning. Every part of a Masonic Lodge, every badge, every emblem, is a silent but powerful sermon to the heart. What wonder then that this bond should be all-powerful even in a most disordered state of society—even when everything that is good in the mind has suffered ruin—even when passion has perverted human feeling, and death stands in the way. The persecutor has been stayed by the Masonic sign of brotherhood—the chains of the prisoner have fallen off,—its touch has restored the stolen property—the sick have been tended under its influence—the widow and the orphan, the oppressed and broken-hearted have been soothed and revived by its appeal. And can that system be worthless, which under the most forbidding circumstances is able to elicit mercy and forgiveness—to soften the depraved heart and to acknowledge a bond of sympathy which lulls to sleep passion and resentment, and pours its pity and sympathy upon the outcast and miserable. This day, then, my brethren, a ruler in the Craft has been duly installed. His office, though high and honourable, is difficult and arduous; but the Most High, who qualified his servant Moses, can give him strength and grace. May he be endued with wisdom to comprehend, judgment to define, and ability to execute God's holy law. May the mantle of his predecessor fall upon him. Our late beloved Prov. G.M. was, by the providence of God, laid aside for several years from active duties, and though there was really no tangible hope of his again entering upon his Masonic duties, yet he was so beloved that the brethren hoped against hope, and prayed earnestly that the Great Architect of the Universe might spare him to them a little longer. And now that he has been removed to that grand and blessed Lodge above, we will give our allegiance and hearty support to him who has already for many years past proved to us that he is a wise and faithful ruler. We have also witnessed this day the installation of a Deputy P.G.M., and this event adds, if possible, to our joy and satisfaction, for we have in him an ardent lover of Masonry, and a cheerful, faithful friend and brother. May the Most High sanctify him with His grace, strengthen

him with His mighty power, and enrich his mind with true and genuine knowledge, so that he may be enabled to dedicate himself to God's most holy name. And when called off from his labour here, may he receive that blessing promised to those who work diligently in God's holy temple. And now, in conclusion, let me remind all here present that your offerings will be devoted—one half to Masonic charities, and one half to the Infirmary and Dispensary of this town. Concerning the former object little need be said, except that as Masons we are, and I trust ever shall be, known for our efforts in the cause of charity, and our desire to alleviate the sufferings of our fellow creatures. And with respect to the latter, surely, brethren, to pour the oil and wine, and to administer comfort otherwise to the friendless and wounded, is an object in which all may be allowed to join. As Christians especially we should regard the outcast and the suffering with pity and compassion—possessing immortal souls—redeemed by the same precious blood—thus embracing all mankind as brethren, for Jesu's sake."

The collection amounted to upwards of £23.

On the conclusion of divine service, the procession reformed, and returned to the Town Hall, *via* Victoria Place and Park Square, the bands playing and colours flying. In truth, the long line of brethren, in full Masonic costume, looked exceedingly picturesque, and the curiosity to witness the insignia of a mysterious and occult Order was, as a matter of course, very considerable.

Arrived in lodge, the remainder of the business, which consisted mostly of financial and complimentary routine, was transacted, and the closing in solemn form having been effected, the following hymn was sung:—

Now the evening shadows closing  
Warn from toil to peaceful rest;  
Mystic arts and rites reposing,  
Sacred in each faithful breast.

God of light, whose love unceasing  
Doth to all Thy works extend,  
Crown our Order with Thy blessing,—  
Build,—sustain us to the end.

Humbly now we bow before Thee,  
Grateful for Thy aid Divine;  
Everlasting power and glory,  
Mighty Architect! be Thine.

The brethren then repaired to the King's Head Hotel, where Host Gretton had prepared the banquet.

Such was the crush of the craft that few more than one-half of the number who attended the ceremonial could be accommodated. Two hundred tickets were issued, and those who were not wise enough to take "time by the forelock," had perforce to be "left out in the cold." The assembly room was crowded. The dinner was excellently served, and the proceedings passed off very agreeably.

At the cross table were Bros. Col. Lyne, R.W. Prov. G.M., in the chair; S. Geo. Homfray, W.D. Prov. G.M.; L. P. Metham, Prov. G.D.; D. Prov. G.M., Devonshire; L. Augustus Homfray, Prov. G.S.B.; Henry R. Foote, P.M.; Samuel Fox, Prov. G. Chaplain; T. Mansel Talbot, Prov. G.M., South Wales (Eastern Division); Edward J. Morris, D. Prov. G.M., South Wales (Eastern Division); Captain Shadwell Clerke, 21st Fusiliers, P.M., Prov. G.S.B., Devon; Howel Walter Williams, P. Prov. G.P., South Wales (Eastern Division); Rev. Charles T. Heartley, M.A., Prov. G. Chaplain; William Cox, P. Prov. G. Treas. The company numbered upwards of 200. The following is, we believe, an approximate list:—H. Martyn Kennard, W.M. 1,258, Prov. S.G.W.; Edward Kennard, 1,258; Captain Pearson, 471, Silurian; B. S. Fisher, P.M. 1,098, Prov. G.J.D. 36, Glamorgan; John Lewis, P.M. 1,098, Prov. G.J.D.; Thomas P. Davies, 1,258; R. H. Richards, 471; J. R. Richards, 53; J. N. Thomas, 36; S. T. Hallen, 471; G. Bullunell, 237; A. Watson, Prov. G.S. Sec., 36; Albert Harris, P. Prov. G.S., and S.W. 110; William Gray, 415; Henry Roberts, 471; J. Berlyn, 471; John Hyndman, P.M. 471; Charles Miles, S.D. 990; J. Scratchley, P.M. 990; Reuben Evans, 960, P. Prov. G.D.C., South Wales; G. Arthur Brown, W.M. 998, Welshpool; James Phillips, W.M. 1,096, Tregadar; George Collingwood, 815, Cape of Good Hope, King William's Town; Edward Jones, 833; Marmaduke Tennant; W. D. S. Waters, W.M. 833; Edwin C. Poler, W.M. 364; J. E. Billups, 36; W. D. Blessley, Stwd., 36; S. F. Weichert, S.W.

960; S. Cooper, S.W. 36; J. Hurman, W.M. 960; G. Robertson, W.M. 36; E. Frost, 36; George Hoskins, 471; Joseph Partridge, 683; Henry Green, 471; Edwin Hibbard, 471; F. H. Bladon, J.D. 683; Arthur J. Farr, 683; D. P. Owen, Prov. G.P., North Wales and Salop. P.M. 998; T. D. Roberts, Loyal Brecknock Lodge; A. E. Evans, 1,068; D. Bordessa, 6-3, Steward; G. B. Passadora, J.W. 683; John Rees, 471; Henry Green, P.G. Parst, 364; Clement S. Best Gardner, Prov. G. Treas., P.M., 364; B. P. Bidder, 364; Edward Daniel, P.M., Afan Lodge, 833, Prov. G.J.D.; John J. Jenkins, Talbot Lodge; Thornton Andrews, Talbot Lodge; E. F. Daniel, Talbot Lodge; W. Mills, Talbot Lodge, W. A. Scott, P.M. and S.G.D., Bristol; Charles H. Oliver, P.M., 471, P. Prov. G.D.C., and Z., 471; Benjamin Lawrence, P.S., 471, and Prov. G. Sup. Works; George Pothergill, S.W., 471; James Barlow Hall, E.A., 1,031; G. Robertson, W.M., 36; H. J. Groves, P.M. 683, P.M. and P.G.O.; J. Griffiths, P.M., 471, P. Prov. G.S.W.; H. J. Parmall, P.M., 471, P. Prov. G.S.Wks.; H. P. Bolt, 471; J. Wilson Bebell, 471; John Williams, 471; James Tamplin, 960; Edward Hall, 471; Henry Collier, 471; William Ed. Chalinder, P. Prov. G.S.Wks.; John Neck, 291; Richard Spencer, 1,098; Henry Sheppard, 471; Thomas Floyd Lewis, 471, P.M. and P.Z.; William Watkins, P. Prov. G.St. Mon., and J.D. 471; H. L. Williams, Silurian, 471; James Keen, S.W., 683; Prov. G.D.C.; Henry Griffiths, S.W. 1,258; John Watkins, P.M. 1,258; William Bunning, I.G. 1,258; Richard Woolley, J.W., 1,258; Edward Knightley, 1,065; W. G. Jones, 683; H. Hall, 1,098; William Davies, S.W., 1,098, Prov. G.S.; J. S. Stone, 471; C. P. Evans, 471; James McBean, 683; Fred. H. Banner, 103; B. Briggs, 610; J. Goss, 471; Chas. Rowe, S.D., 471; Henry Mullock, Treas. 683; James Ewins, 683; W. Burton, 683; R. S. Roper, Prov. G.S., 683, 18; Geo. J. M. Aitken, 683; E. De Cautillon, 1,094; E. W. Perrin, New Forest, 819; W. Perris, Pay-master-sergeant 23rd Regiment, 757; Tom Edward Guest, 818; Joseph Davies, 471; A. W. Sergeant, Prov. G.S., S.D. 960; Phillip Bird, P. Prov. G.R., P.M., 960; William Campbell, S.D., 1,098; Charles Batt, P. Prov. S.G.W., South Wales, Eastern Division; Rowland Thomas, P. Prov. G. Sup of Works; J. E. Hall, Prov. G.S.W., South Wales, Eastern Division; George Allen, P. Prov. G. Sec., and P.M., Organist Talbot Lodge; John Middleton, P. Prov. G.S.W., Mon., P.Z., P.M., 683; R. J. Chambers, Prov. G. Reg., W.M. 683; W. Pickford, Prov. G. Treas., P.M. 471, P.Z.; Egbert Horlick, J.W. 1,098; J. Horner, J.W. 471; Alfred Taylor, 471; L. Tulloch, W.M. 237; W. W. Tucker, Sec., 237; W. E. Brown, J.W. 237; P. A. F. Villiers, 471; Elijah Hunt, 471; John Spittle, 471; Daniel Price, 683; Samuel Goss, 471; Joseph Gould, 471; H. A. Hussey, 1,067; W. Williams, jun., W.M. 818, Prov. G.S.D.; J. W. Price, 818, P.G.S.; W. M. Harries, 1177, P.G.J.D.; D. L. Jones, 471; J. Harrison, 471; John L. Treherne, S.D. 1,258, Prov. G.S.; R. Iaybourne, P. Prov. S.D., P.M. 683; J. James, 471; J. G. Huxtable, Prov. G.S. 471; H. D. Martin, Royal Union Lodge, 246; W. L. Bain, Foundation Lodge, 82; S. Nash, P.M., Glamorgan Lodge, P. Prov. G.S.D.; E. J. Thomas, P.M., ditto, P. Prov. G.D.C.; T. G. South, P. G.S.W., Eastern Division, South Wales; W. Whittington, P.G. Sec., Eastern Division, South Wales; C. Homfray, 366, 1,098, P. Prov. G.S.; H. Hellyer, P.G.J.W., and P.M., and P.Z., 471; F. Fornacon, 471; D. Williams, P.M. 237, P. Prov. G. Sec., Eastern Division, South Wales; James Goodall, S.D. 237, Indefatigable; J. C. Bladen, I.G. 818; L. Rogers, 683; B. Powell, 471; W. Jones, S. 471; H. H. Pennymore, S. 471; J. Roberts, 471; G. Harries, 683.

The cloth having been removed.

The R.W. the Prov. G.M., in a speech characterised by very patriotic sentiments, proposed the "Queen and Craft," with a graceful allusion to the initiation of the Prince of Wales, and a claim on behalf of the brotherhood as entitled in England at all events to the position of the most loyal amongst the loyal subjects of Her Majesty.

"The M.W., the Grand Master of England."

At this stage there was a cry "ladies in the gallery!" followed by a gallant ovation, and very hearty laughter.

The Provincial Grand Master, taking advantage of the circumstance, said he would not even for the Earl of Carnarvon, the subject of his toast, turn out the ladies. In deference to the fair sex, he would propose the toast, omitting those masonic peculiarities about which ladies were traditionally curious.

"The R.W., the D. Prov. G.M., and Officers of Grand

Lodge." The name of Bro. L. R. Metham was coupled with the toast.

Bra. Metham, as a humble member of the Grand Lodge of England, returned thanks, and took the opportunity of enlarging on the principles of Freemasonry. Referring to the slaughter in France, he showed how the Craft had come in to mitigate even the horrors of war; and, dwelling on brotherly love, relief, and truth, expressed the opinion that the tendency of the world was directly towards that great event which found its perfection in the Millenium. He instanced the extraordinary efforts made by the people of this country to alleviate the condition of the sick and wounded,—the brave efforts of brave women who had given their services for the same end. This was but an illustration of the principles of Masonry, which were gradually spreading themselves over the surface of the globe, and which would hasten the time when universal brotherhood and peace would reign amongst nations.

Bro. S. G. Homfray, D. Prov. G.M., gave "The health of the R.W. the Prov. G.M. Brother Charles Lyne," and pointed to the splendid gathering of that day as a convincing proof that the right man had been placed in the right place. Not only was he a thorough good Mason, but a more kind-hearted man, or a better citizen, could scarcely be found.

R.W. Bro. Lyne most feelingly acknowledged the compliment. Deeply sensible of the responsibility, as well as the honour, involved in his appointment as ruler of a province, so important as that of Monmouthshire, he trusted that with the sympathy and the generous support of his Deputy, and of the Craft generally, to be enabled to discharge his high and onerous duties with benefit to Freemasonry. Associated, as he was, with brethren so thoroughly imbued with the great principles of the Craft, he felt confident as to the future of the Province.

The following toasts succeeded:—By the Chair: "The R.W., the Prov. G. Master, South Wales, Bro. Talbot;" "The W., the Deputy Provincial Grand Master (Bro. Homfray)."

"Past and present Officers of Provincial Grand Lodge," responded to by Bro. Kennard. "The Visitors," responded to by Bro. Capt. Clerke. "The Lodges of the Provinces," was responded to by Bro. Chambers, of the Isca, who referred to a new fund inaugurated by his lodge, with the view of providing the means of education to the children of deceased Masons; also by Bro. Kennard, as W.M. of the Kennard Lodge, and Bro. C. H. Oliver, in the absence of Bro. Gratte, W.M., of the Silurian. "The Lodges from Neighbouring Provinces," was acknowledged by Bro. Talbot. "The Masonic Charities," proposed by Bro. Fox, found a hearty response from Bro. Pickford, the Prov. G. Treas. Bro. Sheppard gave "The Mayor of Newport," and Bro. L. A. Homfray returned thanks. By the Chair, "The health of Bro. Cheese, Bro. Lawrence, and Bro. J. W. Bebell," all of whom had worked hard to secure the success of the day's proceedings. With great artistic and heraldic skill had Bro. Bebell emblazoned the silken banner borne before him (the Prov. G.M.) in the procession that day, and he begged to thank him for the great pains he had taken.

The last toast was "To all poor and distressed Masons," &c., which was drunk in solemn silence.

The brethren, as usual, were harmonious. There was no lack of musical talent; and the pianoforte, so skilfully manipulated upon by Bro. Groves, was a valuable addition to the pleasures of the evening.

Complimentary addresses to the Prov. G.M. and his Deputy were severally presented by the Silurian, Isca, and Kennard Lodges; also from the Key Stone Lodge of Mark Masous.

#### STAFFORDSHIRE.

STAFFORD.—*Staffordshire Knot Lodge* (No. 726).—The anniversary meeting of this lodge was held on Tuesday, 11th inst., at the Vine Hotel. The lodge was opened in due form by the W.M., Bro. John Bodenham, who read several letters apologising for the absence of various brethren, amongst them being one from the D. Prov. G.M., Bro. G. Singleton Tudor. The lodge having been raised to the third degree, the installation of Bro. J. Pilling took place as Worshipful Master for the year ensuing, in the presence of several Past Masters, the other brethren having previously retired. On their re-admission to the lodge room, the W.M. Elect was declared to have been installed in the usual form, and he then proceeded to the appointment of his various officers, namely, James Senior, S.W.; Arthur Gee, J.W.; Thomas Moore, S.D.; Jas. C. Marson, J.D.; Henry



Woodhouse, Treas.; N. Joyce, Sec.; Henry Fairhead, I.G.; F. Greatrex and John T. Cox, Stewards; and Wm. Dibb, Tyler: after which the lodge was closed. The customary banquet took place at five o'clock, the W.M. presiding. Amongst those present were Bros. C. Marsh, P.M., W.M., 460; John Bodenham, P.M.; Geo. Spilsbury, P.M.; Geo. Gordon Warren, P.M.; John Storer, P.M., and the following brethren:—W. Clarke, J. T. Cox, W. Dibb, H. Fairhead, A. Gee, F. Greatrex, G. W. Hodgkinson, J. R. Jones, J. C. Marson, and Jas. Senior. The dinner was sumptuous and well served. The toast of "The Queen and the Craft," followed by others, were given, and drunk with Masonic honours. The health of the W.M. was proposed by Bro. Bodenham, P.M., who observed that amongst the many pleasurable duties which his official year had brought about, none had afforded him greater pleasure than that day engaging in the installation of Bro. Pilling as the W.M. of their lodge. His regular and admirable discharge of all previous appointments, and the very hearty manner in which he had taken an interest in Masonry, pointed him out as a brother every way worthy of the honour which had been conferred on him; and he believed that the gavel of the lodge would pass from him with the hearty good feeling of Masonry kept up, and its interests in every way promoted.—The W.M. assured the brethren that no duty should be neglected by him, and he hoped, with the assistance of his officers and the Past Masters of the lodge, to maintain the honour of Masonry, and the prosperity of the lodge. In the course of the evening, Bro. Bodenham, P.M., called attention to the various Masonic charities, suggesting a plan by which a more certain and regular revenue could be secured. Bro. Bodenham's idea is, that by the payment of a guinea per year by twenty brethren, four life memberships could be obtained the first year, and the continuation of the payment for five years would secure, in a comparatively easy way, a life membership for each of the twenty brethren in either the Aged Freemasons' and Widows' Institution, or the Boys' and Girls' Schools, and at the same time ensure a more permanent source of revenue to the charities. The suggestion was most favourably received, and will be likely to meet with general adoption. The "Tyler's toast" brought the proceedings of a very pleasurable evening to a close.

### KNIGHTS TEMPLAR.

#### BENGAL.—PROVINCIAL GRAND CONCLAVE.

A meeting of the Provincial Grand Conclave of the Royal, Exalted, Religious, and Military Order of Grand Elected Masonic Knights Templar, in the Province of Bengal, was held at the Freemasons' Hall, Calcutta, on Thursday, the 2nd March, 1871, at 8 o'clock, p.m.

There were present:—V.E. Sir Knight Hugh Sandeman, Provincial Grand Commander; E. Sir Knights H. H. Locke, 1st P.G. Capt.; G. H. Daly, M.D., 2nd P.G. Capt.; I. L. Taylor, P.G. Chan.; W. Adlard, P.G. Expert; Capt. W. G. Murray, 1st P.G.S.B.; John Mackintosh, 2nd P.G.S.B.; W. B. Collins, as P.G. Almoner; I. J. Whitty, as P.G. Capt. of the Lines; Col. B. Ford, P.G.S.B.; D. Macgregor, as 1st P.G. Herald; Capt. G. G. Nelson, as 2nd P.G. Herald; C. H. Compton, as P.G. Org.; Alexander, P.G. Equerry.

Visitors:—Sir Knights W. Clark; W. Bourn, C.E.; W. M. Gowan, and Capt. A. J. Filgate.

The Provincial Grand Conclave was opened in due form.

Apologies were read from Sir Knights W. O. Allender, F. Powell, and J. H. Linton.

The Provincial Grand Commander in addressing the Sir Knights, stated that there were, as before, three Encampments of the Order of Knights Templar in the Province, which were working satisfactorily, although the progress of the Order was not so great as he could wish to see. An examination of the muster-rolls for the present and two preceding years would show that the numbers of Sir Knights varied but little from year to year, being 63 in 1869, 61 in 1870, and 64 in 1871, of which number twelve were either Honorary Members or Jquerries, so that the actual number of subscribing members was 55 only, against 54 in 1870.

Referring to the appointments for the ensuing year, the Provincial Grand Commander stated that it had been his studious endeavour to distribute offices impartially among those members of the several Encampments who had given proofs during

the year of their interest in the welfare of the Order. He had been compelled to pass over the names of some deserving Sir Knights, and he would specially mention Sir Knights Adlard and Allender, but in doing this, he had in no way lost sight of their valuable services, and hoped to be in a position at the next annual meeting again to recognise their claims in a suitable manner.

The cash account of Grand Conclave opening with a balance of Rs. 107-10-11 and closed with Rs. 138-7-5. Sir Knights would understand that the cause of their apparent shortness of funds was owing to the handsome donation which they had made in the beginning of last year to the "Bengal Masonic Association for the Education of Children."

The Provincial Grand Commander concluded his address by alluding to a presentation made by the Sir Knights of the "Sepulchre" Encampment of a very handsome State Sword to the Provincial Grand Conclave in August last; and asked that a vote of thanks should be accorded to the Sir Knights through the Eminent Commander for their valuable gift. He requested the Provincial Grand Chancellor to read and record in their minutes, an extract from the proceedings of the "Sandeman" Priory referring to the presentation and acceptance of the Sword, and instructed the Grand Sword Bearer to hand it round for the inspection of the assembled Sir Knights.

The Provincial Grand Chancellor then read the following extract from the proceeding of the "Sandeman" Priory of Knights of Malta, held on the 20th August, 1870:—

"The Eminent Prior then addressed the Very Eminent the Provincial Grand Prior, and in the name of the Sepulchre Encampment and the Priory thereto, attached, begged his acceptance, on behalf of the Provincial Grand Conclave, of the State Sword which he then laid before him. In venturing to make this presentation to the Provincial Grand Conclave, the 'Sepulchre' Encampment and its Priory desired to commemorate, and to mark their gratification at, the event which had taken place that evening within their Priory, as well as to testify their affectionate loyalty towards Very Eminent Sir Knight Sandeman, the Ruler of this Province, whom they held in such sincere esteem and regard.

"The Eminent Prior directed the Captain General Sir Knight Murray to read the inscription upon the scabbard-mounting, which was as follows:—

"Presented by the Sepulchre Encampment and Priory to the Provincial Grand Conclave of Bengal, on the occasion of the V.E. Sir Knight Hugh David Sandeman assuming his powers and authority as Provincial Grand Prior of Bengal, 20th August 1870."

"The Provincial Grand Prior on receiving the sword from the hands of the Eminent Prior, expressed his gratification at the token of regard which the 'Sepulchre' Encampment and Priory now presented to him for the Provincial Grand Conclave and said that had any incentive to interest in the Order been wanting it would have been completely furnished in the proof of their attachment which this very handsome present afforded. It would give him sincere gratification to lay their gift before the next meeting of the Provincial Grand Conclave, in whose name he now, with very cordial thanks, accepted it.

"The Provincial Grand Sword-Bearer not being present, the Eminent Prior directed Sir Knight Whitty, 1st Standard Bearer of the Sepulchre Encampment, Past Provincial Grand Herald, K.T. and Knight Companion of this Priory, to hold himself at the disposal of the Provincial Grand Prior on this occasion.

"The Provincial Grand Prior accepted the services of Sir Knight Whitty as Offg. Grand Sword-Bearer, and delivered the sword into his care, charging him to produce it before the next meeting of the Provincial Grand Conclave."

E. Sir Knight H. Sandeman proposed, and E. Sir Knight Daly seconded, that the thanks of Provincial Grand Conclave be conveyed to the Sir Knights of the "Sepulchre" Encampment through their Commander for the very handsome sword they had presented to the Conclave. Carried unanimously.

The Provincial Grand Commander directed Sir Knight I. J. Whitty, to whom he had entrusted the sword on the night of presentation, to make the same over to Sir Knight B. Ford, Provincial Grand Sword Bearer, who, on receiving it, proceeded slowly round the Conclave, in order that those Sir Knights who had not previously inspected it might now have the opportunity of doing so.

The Provincial Grand Commander stated that he had received the report of the general meeting of subscribers to the "Ben

gal Masonic Association for Educating Children of Indigent Freemasons," held on Wednesday, the 7th December, 1870; and that inasmuch as it had been printed in the several proceedings of the District Grand Lodge, and District Grand Chapter, and had been circulated to all subscribers, it would be unnecessary to re-print it in the body of these proceedings.

The Provincial Grand Commander in making the following appointments for the ensuing year, took the opportunity of thanking the present Provincial Grand Officers for their services during their year of office.

E. Sir Knights H. H. Locke	... D. Prov. G. Com.
" " " G. H. Daly, M.D.	... 1st P. G. Capt.
" " " I. L. Taylor	... 2nd P. G. Capt.
" " " Rev. F.W. Robberds, M.A.	... P. G. Prelate.
" " " Capt. W. G. Murray	... P. G. Chancellor.
" " " J. Mackintosh	... P. G. Registrar.
" " " Major G. H. Basevi	... P. G. Expert.
" " " I. J. Whitty	... 1st P. G. S. Bearer
" " " Capt. F. H. Conolly	... 2nd P. G. S. Bearer
" " " W. B. Farr	... P. G. Almoner.
" " " S. Delpratt, M.D.	... P. G. Capt of Lines
" " " D. Macgregor	... P. G. S. Bearer.
" " " Capt. G. G. Nelson	... 1st P. G. Herald.
" " " C. J. Brown	... 2nd P. G. Herald.
" " " C. H. Compton	... P. G. Organist.
" " " Frater Alexander	... P. G. Equerry.

It was proposed by V. E. Sir Knight H. H. Locke, and seconded by E. Sir Knight G. H. Daly, that E. Sir Knight I. L. Taylor be re-elected Provincial Grand Treasurer for the ensuing year.

Carried unanimously. The cash account of the Provincial Grand Conclave for the past year was read by the Provincial Grand Chancellor, and on being put to the vote was passed.

The Provincial Grand Commander announced that the next meeting of Provincial Grand Conclave would be held on Thursday the 17th day of March, 1872.

There being no other work before the Provincial Grand Conclave, it was closed according to due and ancient form.

MASONIC DEMONSTRATION AT WASHINGTON

The New York papers print copious reports of the reception and banquet given to Earl de Grey and Ripon, Grand Master of Masons in England, by the Masonic fraternity of the United States, at Washington, on the 10th inst. We extract the following from the report of the "New York Herald" :—

At six o'clock the Grand Lodge was opened in due form at the Masonic Temple, corner of Ninth and F. streets, by the Most Worshipful C. F. Stansbury, Grand Master of the District of Columbia, who wore the apron and sash and used the gavel which formed a part of the Masonic insignia of Washington when he laid the corner stone of the Capitol. The Lodge was crowded by leading citizens and visiting brethren. The brethren appeared in black suits, white cravats, white gloves, and masonic aprons, together with their official insignia.

The scene was brilliant and striking, and was all the more imposing in the lofty and appropriately furnished lodge-room, crowded as it was by distinguished senators and representatives, and leading citizens from various portions of the country. Styleman Le Strange, Esq., of the British Legation, of Westminster Keystone Lodge, London, Lord Tenterden, Past Master of Harmony Lodge, England, arrived about seven o'clock. The latter was specially welcomed by the Grand Master. Soon afterwards Earl de Grey, Grand Master of England, was presented, and he was welcomed by the Grand Master of the District of Columbia, in the following words : "Most Worshipful Sir,—In the name of the Grand Lodge of the District of Columbia, and speaking for the entire Craft in

his jurisdiction, as well as for the many brethren in other jurisdictions, who have united with us on previous occasions, I tender you a hearty and cordial masonic welcome. This is the first instance in the history of American Freemasonry in which an opportunity has been afforded to the fraternity to extend Masonic hospitality to the Grand Master of Masons at once of our mother jurisdiction and our mother country; and we deem ourselves fortunate in being the first to have the privilege of expressing thus directly the cordial sentiments which, as masons, we entertain for our brethren of England. We are glad to acknowledge, both personally and masonically, the tie which binds us to the country from which our forefathers for the most part came, from which we received our original Masonic charters and instructions, and whence we have derived not only much of what is valuable in our system of public law and polity, but a common inheritance in a charming literature, and a history illustrated by devotion to the rights of man and the principles of sound constitutional liberty. We trust that your sojourn in the United States may be agreeable to yourself and useful to the cause of peace, and that among the kindly recollections of your future life may remain the memory of the fraternal greetings of your Masonic-brethren of America. You will now accept a seat in the Grand East."

After being seated, the English Grand Master received the grand honours, and, rising, responded as follows :—"Most Worshipful Sir and Brethren,—I trust that you will permit me to return you my most grateful thanks for the very kind and truly fraternal welcome which you have given to me on this occasion. I assure you, sir, I esteem it a great honour to have been thus received by the Grand Lodge of the District of Columbia—an honour which I am well aware I owe not to my personal merits, but to the fact—the important and significant fact—that I am the representative of the Grand Lodge of England—a Mason, however unworthy, whom they have been pleased to honour with the highest mark of their confidence. And, sir, I esteem it a most fortunate occasion—fortunate for me as an individual, and fortunate for Masonry in both countries—that there should at length have taken place so close a union between Masonry in America, and Masonry in England. as that you should now for the first time, as you tell me, receive within the walls of this important Grand Lodge the Grand Master of Englishmen. We all know that fraternity is the first principle of Masonry, and therefore it is all most rejoice at everything which binds more closely together the Masons of different countries. I, sir, esteem myself very happy indeed to have had it in my power to attend here to-night. I shall carry away from this Grand Lodge a most grateful recollection of your kindness. I shall make it my first duty to tell my brethren in England of the magnificent reception which has been accorded to their Grand Master to-night, and I am confident I do not misinterpret the feelings with which they will receive that information when I say they will indeed rejoice that the first step—I trust it is but the first step—should thus have been taken to closer and more intimate union between American and English Masons—union which, for my part, I have always believed, and now believe more strongly, cannot be too close and fraternal."

After an anthem had been sung by the Washington Masonic Choir, Earl de Grey was presented to all the brethren present, when the Grand Lodge was closed.

After the reception, those holding tickets for the banquet proceeded to the music hall, where the tables were spread, one occupying the head of the room, in the centre of which sat Grand Master Stansbury, having on his right Earl de Grey, and on his left Lord Tenterden, Secretary of the High Commission. Sir John A. Macdonald and Col. Bernard, of the High Commission, were also invited, but were unable to attend because of prior engagements. They appeared, however, later in the evening.

The cloth being removed, Grand Master Stansbury proceeded to open a table lodge with the beautiful ritual belonging to that ceremony. He then addressed the company as follows :—"Brethren : We are assembled on an occasion, and for a purpose, which lends a peculiar interest to our convocation this evening. This is an assembly of brethren from every quarter of our vast domain, which has its inspiration in a desire to extend a fraternal greeting and welcome to an eminent member of our fraternity from the land to which most of us can point as the land of our fathers. But the Grand Lodge of the District of Columbia, in the character of host, has the pleasant dutyjo

welcoming not only our distinguished brethren from England, but the Grand Masters of many sister jurisdictions in the United States. It was our desire to give to this meeting an international character by presenting here the Masonic fraternity of the New World in the attitude of welcoming to our shores the representatives of the Masonic fraternity of the Old World. In pursuance of that design we have invited here all the Grand Masters of the United States. Some, we are most happy to say, have accepted our invitation, and are present with us. Others have responded to our call in writing, regretting their inability to attend, and expressing their cordial sympathy in the purpose we have in view. After welcoming, as I now most cordially do, in the name of the Grand Lodge of the District of Columbia, all our guests who have honoured us with their presence to-night, I will call on our R. W. Brother Grand Secretary to let us hear the voices from our distant brethren, who are with us in spirit, and whose bodily absence cannot be more deeply regretted by themselves than it is by us."

The Grand Secretary then proceeded to read letters from the Grand Masters, regretting their inability to be present.

Grand Master Stansbury then continued his remarks, as follows:—The letters which have just been read show how cordially our Masonic brethren from all quarters unite with us in the fraternal feelings which have promoted this re-union. I have now the pleasure to introduce to the brethren assembled the guests who have come to unite with us in the pleasant ceremonies of this occasion.

Grand Master Stansbury next called the roll of the visitors, each of whom rose as their names were called.

After the name of Earl de Grey was mentioned the Grand Master called up the brethren, and the visiting guests were saluted with the Grand Honours of Masonry.

The Grand Master announced the regular toasts in their proper order: Brethren, the toast which I am now about to propose is one in which I am sure you will all join with more than usual pleasure, as we are seldom afforded, in our social assemblies in this country, an opportunity of expressing in this manner those sentiments of respect and admiration which are felt for the present Sovereign of Great Britain. As the first lady in her realm, and the representative of the British empire, it would, on this occasion, be but a proper act of courtesy to her high office, without reference to her personal claims to esteem and honour. But Queen Victoria, by the purity of her character and her exemplary virtues in the relations of daughter, mother, and ruler, has achieved a title to reverence which could never arise from her regal dignity alone. As the daughter, wife, and mother of a Mason, a sentiment in her honour has a peculiar propriety in this presence. The portrait of her Majesty, which forms the chief decoration of this hall, recalls to my mind a circumstance which is so interesting from an American point of view that I know you will pardon me taking a moment to relate it. I had the pleasure of attending in London a banquet given by our late distinguished countrymen—George Peabody—in celebration of the anniversary of American independence. Mr. Peabody desired to adorn the walls of the banquet hall with the portrait of the Queen. This fact becoming accidentally known to her Majesty, she voluntarily directed that the celebrated portrait by Winterhalter, of herself and Prince Albert, which hung in her palace, should be placed at Mr. Peabody's service, and they were hung at the head of the banquet table. And there was presented the interesting and somewhat extraordinary spectacle of a celebration of the independence of these States, held in the British capital, not only with the sanction, but with the cordial participation of the British Queen, and that Queen the granddaughter of George III. Brethren, I give you, and ask you to drink, with all the honours, "The Queen of Great Britain."

The music then played "God Save the Queen," after which the second toast was given to "the President of the United States." The next toast was to Earl de Grey, who replied as follows:—Most Worshipful Sir and Brother: I have to return to you most grateful thanks for the very kind reception which you have been pleased to give me this evening. I feel proud of that reception, because I know that it has been accorded to me as the representative of the great body of English Masons, and therefore I think I may venture to say, as the representative of my countrymen, sir, the leading principle of our ancient Craft is fraternity among all the members who belong to it, whatever may be their race or nation; and, therefore, it would not be wonderful that American Masons should be willing to greet with

fraternal feeling any foreigner who might come among them. But, sir, I do not feel that here, in the United States, I ought to call myself a foreigner. I am constantly forgetting I am not at home, and while it is true our fraternity extends beyond the bounds of nationality, it is no less true, on every Masonic principle, that the ties which ought to bind American and English Masons are particularly close and dear in their character. I believe all true Masons are inspired by a feeling of patriotism, and that men are better citizens of the United States and better subjects of the crown of England because they are members of our ancient fraternity. If that be so, Masonry ought to add one more tie to those with which nature has bound America and England together. Sir, the remarks which you have made this evening, partly those to which we have just listened, and partly those you have addressed to us in another place, have reminded me of an old electioneering story, which is connected with a name, I suspect, as dear to America as it is to England—the name of Mr. Burke. Standing for Bristol with his colleague, who was a better commercial man than speaker, and having made an able and eloquent address to his constituents, he was followed by that colleague, who had nothing to say to the electors except, "I say Ditto to Mr. Burke." So I have little to say to that part of the Grand Master's remarks except that I say "ditto." Yes, sir, it is true we have the same history; it is true we belong to a common ancestry. The greatest heroes of English story, the noblest works of English art, belong to your country as well as to ours; and therefore it is not strange you have been pleased to accord to me, as the representative of English Masons in this country, a warm and cordial reception. If I mistake not, you still cherish in some of your ancient lodges warrants bearing date in England. Your Masonry, like your history, has sprung from the Old Country, and the Old Country has not forgotten the glorious empire which has sprung from her loins. Well, then, if this be so, and if I have rightly interpreted the meaning of the kindness you have done to me to-day, you will not be surprised that I shall carry with me from this assembly recollections of the deepest gratitude. I shall take back to my Grand Lodge an account of the occurrences of to-day, and I am confident when I relate them they will be received but with one feeling, and that a feeling for a closer union between the Masons of both nations. And, sir, I will take back with me across the Atlantic another recollection, and that is the manner—most dear to me—in which you received this evening the health of my illustrious sovereign. You said, sir, her Majesty the Queen was the granddaughter of George the Third. Happy is it that time has healed the wounds of the past. Happy is it that I, the Minister of the Crown of England, and esteeming her as I do most truly, should have the signal honour on this occasion of sitting by the side of a Grand Master adorned with the sash of Washington, and using the gavel of the first President of the United States. Sir, I can truly say the memory of this day will not soon fade from my mind. I believe it is for the highest interests of civilization in the world, I believe it is for the highest interest of America and England, that there should be the closest and most intimate union between the two governments. If it should be my good fortune to contribute, in however small a degree, to that great and noble object I shall deem myself most happy.

The fifth toast was "The Masons of England." Brethren,—It is the glory of Masonry that it is not only the emblem of universality, and it is our boast that a Mason may find a home in every clime, and a brother among men of every nation. Profanes may sneer at this pretension, but we know by innumerable proofs that the sentiment of Masonic charity does constantly rise, above the temptations of self-interest, the solicitations of passion, and even the fear of death itself. Let us invoke this potent principle in drawing more close the cords that bind us to the land of our forefathers. I give you, "Our Masonic brethren of England," and associate with the toast the name of Lord Tenterden."

Lord Tenterden responded.

The regular toasts having been concluded, Earl de Grey and Ripon begged leave to present a volunteer toast, "The Grand Master of the Grand Lodge of the District of Columbia." In so doing he made a brief speech, expressing the gratitude of himself and his associates for the welcome so cordially extended to him.

The Table Lodge was then closed.

## Obituary.

(EAST LANCASHIRE.)

MASONIC FUNERAL OF BRO. RICHARD EAVES, P.M. AND SEC.,  
LODGE OF FIDELITY, NO. 269.

The remains of Bro. Richard Eaves, who died suddenly, were interred in the cemetery at Blackburn, on Monday, 10th April, and as the deceased was a much esteemed member and office-bearer of the Masonic brotherhood, the funeral took place with all the impressive solemnities of Masonry. By a special dispensation of Bro. Le Gendre N. Starkie, Prov. G.M., a Lodge of Emergency was summoned at the lodge-room of the Fidelity Lodge, 269, held at Mr. Mitchell's, the White Bull Hotel. The brethren who assembled were as follows:—Bros. W. Ainsworth, W.M.; David Thornber, S.W.; James Beardsworth, J.W.; Thomas Clarkson, P.M., P.G., and D.C.; Charles Aspden; John Clough, Prov. G.S.; Thomas Sharples, P.M.; Ralph Livesey; John Fisher; Elisha Duckworth; George Dearden, J.W. 345; Charles Tiplady, P.M. 345, Prov. G.T.; Edward Sourbutts, P.M. 446; Henry Hindle, 345; James Entwistle, 269, J.G.; Charles Hughes, 345; Benjamin Ellston, 345; Samuel Howarth, 345; John Bell, 345; John Robinson; William Stuart; Richard Sourbutts, P.M. 346; William Hilledge, S.W. 346; Thomas Sourbutts, 346; W. C. Gelson, 345; W. H. Cunliffe, S.D. 269; Allan Blenkhorn, 269; R. Ratcliffe, Prov. G.S.D.; John Leaver, 345; W. Baron, 269; Robert Edge, 345; John Thompson, 345, J.W. Nicholas Gillett, 345; Joseph Callis, 345; Edwin Eastwood, P.M. 345; John Green, 345; George Ellis, 345; W. Roylance; T. Howarth; James Pye, 345; Peter Walsh; R. Birkett, S.D. 345; Thomas Clough, P. Prov. G.R.E.L. Amos Armistead, W.M. 346; Thomas Bertwistle, 345, P.M., P.Z.; H. Spur, P.M. 939; D. Towers, W.M. 345; John Ingham, 345; John Smalley, 346, P.M.; H. Duckworth, 345; John Cleminson, 346; John Procter, P.M. 345; Thomas Counsell, 346; W. Croft, 345; H. Abbott, 345; A. C. J. Duckworth, 345, S.W.; John Coupe, 346; John Rigby, P.M. 345; W. F. Townley, P.M. 262; Henry Shuttleworth, I.G. 345; R. H. Hutchison, 345, Prov. G.S.W.; R. Ibbotson, 345; R. Hacking, 345; John Cotton, 345; and Joseph Batough, 269. The brethren on assembling marched to the residence of the deceased brother in Brown Street, where they were met by the hearse and mourning coaches, containing the sorrowing relatives. The *cortege*, accompanied by a large number of the public, then proceeded to the Church of England portion of the Cemetery. In the chapel the coffin—ono of varnished oak—was covered with a pall, and there rested on it a wreath of immortelles and the badges of acting Secretary and Past Master, offices held by the deceased. The service was read by the Rev. J. Baker, Vicar of St. John's, and at the conclusion the anthem, "Vital Spark," was most impressively sung by Miss Heaton, Bros. D. Towers and R. Birkett, and Mr. Anthony Green. Bro. H. Abbott accompanied on the harmonium. The coffin was then carried by several of the brethren to the edge of the grave, camellias were placed upon it, and it was lowered into its last resting place. The church service at the grave was then read by the Rev. Charles Hughes, of Tockholes, Chaplain of the Lodge Perseverance, 345.

Bro. W. Ainsworth, W.M. Lodge Fidelity, then stepped forward and said:—Brethren,—Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures to the living; from them we are to derive instruction, and consider every solemnity of this kind as a summons to prepare for our approaching dissolution. Notwithstanding the various mementos of mortality which we daily meet, notwithstanding Death has established his empire over all the works of nature, yet, through some unaccountable infatuation, we are apt to forget that we are born to die. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed at the approach of Death when we least expect him, and at an hour which, amidst the gaieties of life, we probably conclude to be the meridian of our existence. Let us, while in this stage of existence, support with propriety the characters of our profession, advert to the nature of our solemnities, and pursue with assiduity the sacred tenets of the Order; with becoming reverence let us supplicate the Divine protection, and ensure the favour of that Eternal Being whose goodness and power know no bounds; and when the awful moment arrives that we are about to take our departure, be

it soon or late, may we be enabled to prosecute our journey without dread or apprehension to that far distant country from which no traveller returns. By the light of the Divine countenance we may pass, without trembling, through those gloomy mansions where all things are forgotten; and at the great and tremendous day of trial and tribulation, when arraigned at the bar of Divine Justice, we may hope that judgment will be pronounced in our favour, and we shall receive our reward, in the possession of an immortal inheritance, where joys flow in one continued stream, and no mound can check its course.

The following invocations were then made by the Master, the usual honours accompanying each:—Master: "May we be true and faithful, and may we live and die in love!"—Answer: "So mote it be."—Master: "May we profess what is good, and always act agreeably to our profession!"—Answer: "So mote it be."—Master: "May the Lord bless us and prosper us, and may all our good intentions be crowned with success!"—Answer: "So mote it be."

The Secretaries then advanced, and threw their rolls into the grave with the usual forms; Past Master Clarkson broke his staff of office, and threw it into the grave; and the Master repeated "Glory be to God on high! on earth, peace! good-will towards men!" The answer was given—"So mote it be, now from henceforth, and for evermore!"

The Master then concluded the service at the grave in the following words:—From time immemorial it has been a custom among the Fraternity of free and accepted Masons, at the request of a brother on his death bed, to accompany his corpse to the place of interment; and there to deposit his remains with the usual formalities. In conformity with this usage, and at the special request of our deceased brother, whose memory we revere, and whose loss we deplore, we are here assembled in the character of Freemasons, to resign his body to the earth, whence it came, and to offer to his memory, before the world, the last tribute of our fraternal affection; thereby demonstrating the sincerity of our past esteem, and our inviolable attachment to the principles of the order. With all proper respect to the established customs of the country in which we live, with due deference to our superiors in Church and State, and with unlimited good will to all mankind, invested with the badge of innocence, we humbly bow to the Universal Parent, implore His blessing on all our zealous endeavours to extend peace and good-will, and earnestly pray for His grace to enable us to persevere in the principles of piety and virtue. The Great Creator, having been pleased, out of His mercy, to remove our worthy brother from the cares and troubles of this transitory life to a state of eternal duration, and thereby to weaken the chains by which we are united to man; may we, who survive him, anticipating our approaching fate, be more strongly cemented in the ties of union and friendship, and during the short space which is allotted to our present existence, wisely and usefully employ our time in the reciprocal intercourse of kind and friendly acts, and mutually promote the welfare and happiness of each other. Unto the grave we have resigned the body of our deceased friend, there to remain until the general resurrection; in favourable expectation that his immortal soul will then partake of the joys which have been prepared for the righteous from the beginning of the world; and may Almighty God, of His infinite goodness, at the grand tribunal of unbiassed justice, extend His mercy towards him and all of us, and crown our hope with everlasting bliss in the expanded realms of a boundless eternity! This we beg, for the honour of His Name, to whom be glory, now and for ever. Amen. Many of the brethren were visibly affected during the progress of the service. Coming to the words "Unto the grave we have resigned the body of our deceased friend," emotion overcame the Master, and the service had to be finished by the Chaplain. Before separating from the grave, the brethren joined in singing the hymn—

It is decreed in heaven above,  
That we from those whom best we love  
Must sever.

But hard the word we have to tell,  
Is when to friends we say farewell,  
For ever.

The brethren severally advanced and threw a sprig of Acacia into the grave, after which, they were formed into processional order, and marched back to the lodge-room, where the lodge was closed.

LIST OF LODGE MEETINGS &c., FOR WEEK  
ENDING MAY 6TH, 1871.

## METROPOLITAN LODGES AND CHAPTERS.

*Monday, May 1st.*

LODGES.—Royal Alpha, Willis's Rooms, Regent-street, St. James's; Robert Burns, Freemasons' Hall; St. John's, Radley's Hotel, Bridge-street, Blackfriars; Amity, Ship Hotel, Greenwich; Joppa, Albion Tavern, Aldersgate-street; Union, Freemasons' Hall; Asaph, Freemasons' Hall.—CHAPTER.—High Cross, Bull Hotel, Dartford.

*Tuesday, May 2nd.*

Colonial Board at 3.

LODGES.—Albion, Freemasons' Hall; Old Dundee, London Tavern, Bishopsgate-street; St. John's, Holly Bush Tavern, Hampstead; Grosvenor, Victoria Station, Metropolitan District Railway; Duke of Edinburgh, New Globe Tavern, Bow Road; Golden Rule, Great Western Hotel, Bayswater; Royal Standard, Marquess Tavern, Canonbury.—CHAPTERS.—Temperance, White Swan Tavern, Deptford; United Pilgrims, Horns Tavern, Kennington-park.

*Wednesday, May 3rd.*

Grand Chapter, Freemasons' Hall, at 7.

*Thursday, May 4th.*

LODGES.—Westminster and Keystone, Freemasons' Hall; Egyptian, Anderson's Hotel, Fleet-street; Strong Man, Old Jerusalem Tavern, St. John's Gate, Clerkenwell; Ionic, Ship and Turtle, Leadenhall-street; St. Andrew's, Freemasons' Hall; Yarborough, Green Dragon, Stepney; Victoria Rifles, Freemasons' Hall; Excelsior, Sydney Arms, Lewisham Road; Perfect Ashlar, Gregorian Arms, Bermondsey.—CHAPTER.—St. James's, Freemasons' Hall; Sincerity, Cheshire Cheese Tavern, Crutched Friars.

*Friday, May 5th.*

LODGE.—St. Marylebone, Eyre Arms, St. John's Wood.—CHAPTERS.—Fidelity, London Tavern, Bishopsgate-street; British, Freemasons' Hall.

*Saturday, May 6th*

General Committee, Boys' School, Freemasons' Hall, at 4.

LODGE.—St. Thomas, Radley's Hotel, Bridge-street, Blackfriars.

METROPOLITAN LODGES AND CHAPTERS OF  
INSTRUCTION.*Monday, May 1st.*

LODGES.—Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tavern, Bancroft Place, Mile End, E.; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcomb Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street; Prince Regent Club, Prince Regent Tavern, 111, East Road, City Road, E.C.; Wellington, White Swan Tavern, Deptford.

*Tuesday, May 2nd.*

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; Sidney Lodge, Cambridge Hotel, Upper Norwood Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. New Wandsworth, Freemasons' Ho., New Wandsworth.—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st. Mount Zion, White Hart, Bishopsgate-st.; Robert Burns Sussex Stores, Upper St. Martin's Lane.

*Wednesday, May 3rd.*

LODGES.—Confidence, Railway Tav., London-st; United Strength Bull and Gate, Kentish Town; Israel, Rising Sun Tav., Globe Road; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam-

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

*Thursday, May 4th.*

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 Coutts, 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; Prudent Brethren, Freemasons' Hall.

*Friday, May 5th.*

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, Duke of Edinburgh, Shepherd's Lane, Brixton; Westbourne, The Grapes, Duke-st., Manchester square; 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, Anderson's Ho., Fleet-st.; Hervey, Swan, Walkhan-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; Royal Standard, Marquess Tavern; Canonbury.—CHAPTERS.—Domatic, Fisher's Restaurant, Victoria Station.

*Saturday, May 6th.*

LODGE.—Sphinx, Stirling Castle, Camberwell.—CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent-street; Domatic, Horns, Kennington.

## TO CORRESPONDENTS.

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

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

Our Correspondents, and especially our Foreign Exchanges, are requested to Address in full to

"The Editor of  
The Freemason's Magazine and Masonic Mirror,  
19, Salisbury Street, Strand,  
London, W.C."

Letters and Papers, Address, "Freemasons' Magazine," London, although mostly reaching us are liable to miscarriage, and are invariably delayed in delivery.

ERRATA.—Page 309, first column.—The last paragraph of "Correspondence," should finish thus, "or even £1 1s. each; but £10 10s. admission, £10 10s. annually, and £10 10s. at the least for a jewel."

IN the first line of Mrs. Figg's Poem "Forgiveness," in our last, the word "not" was omitted.

WE are compelled to omit, from want of space, the names of the brethren attending the Grand Lodge and Festivals, and also to defer giving the remainder of the business transacted in Grand Lodge, and the appointments of Grand Stewards, until next week.

REPORTS of Faith Lodge, No. 141; Great Northern Lodge, No. 1,287; Fawcett Lodge, No. 661; Talbot Lodge, No. 1,323 and several others, are omitted from want of space.

P. C.—(Ipswich).—Declined.