

Contents.

	PAGE
FREEMASONS' MAGAZINE:—	
The Model Master	381
The Blue Lodge	382
Masonic Jottings, No. 69	384
Tenets of Knighthood	384
The Secret Tongue	385
Masonic Notes and Queries	385
Correspondence	387
Masonic Sayings and Doings Abroad	388
Masonic Festivities	389
MASONIC MIRROR:—	
Masonic Memos	391
CRAFT LODGE MEETINGS:—	
Metropolitan	391
Provincial	391
India	395
Royal Arch	396
Knights Templar	396
Ancient and Accepted Rite	399
Obituary	399
List of Lodge, &c., Meetings for ensuing week	400

LONDON, SATURDAY, MAY 20, 1871.

THE BLUE LODGE.

Ancient Craft Masonry and Blue Masonry are synonymous. A wisdom so remarkable that it seems akin to inspiration, governed the founders of the order of Freemasons, that every detail of the symbolism of the first three degrees, has a depth of meaning and a practical point, that we look for in vain in the so-called "higher" degrees of Masonry, much less in the teachings of any other of the Lodges in the order now existing among men. The colour chosen for the decorations of the E.A., F.C., and M.M. degrees, and which in popular Masonic parlance gives name to the Lodge in which these degrees are conferred, is worthy of the profoundest study. Names are things. In Masonry they are always chosen for their appropriateness, and hence they never fail of being interesting as well as instructive. Let us now see how true this is with regard to the title, "Blue."

Blue is in colouring what the note C is in music—the natural key or ruling tone,—universally agreeable to the eye; and it may be more frequently repeated with uniform pleasure than any other colour. It is this which gives so peculiar a charm to the Italian skies. Hence it is in accordance with the best principles of Art, as well as of symbology, that Blue is made the prevailing colour in Masonry. The colour of plants on the other hand is constantly changing, owing to the season, or the quality of light that falls upon them. Even the evergreen changes its shade, while the oak, which beams so green in summer, in winter

flashes out fiery red, Not so the symbolic colour of Ancient Craft Masonry. It is ever the same, as unchangeable as the Landmarks of the order, or the Great Light that rests upon its altar. This quality is the key to the first lesson of Blue Masonry, which is Constancy or Fidelity. Brethren, be faithful to the teachings of the craft; be faithful to your distressed, worthy brethren; be faithful to your families and your homes; be faithful to yourselves. Unless you do, you have altogether failed to learn the great lesson of the Blue Lodge.

Artists tell us, that blue alone possesses entirely the quality technically called coldness in colouring. It is shadowy and soothing, a sedate rather than a gay colour. It is, therefore, the farthest remove from the idea of passion, vindictiveness, or revenge. De Blancourt calls it the symbol of generosity; and our tars, large-hearted as they characteristically are, in sea-phrase call friendship true-blue. How appropriate, then, in its application to Masonry. The craftsman if he be not generous, if he has not learned the great virtue of Charity, if he does not practice it in the daily actions of his life, has yet to learn the cardinal principle of Masonry. Brethren, see to it that you are true-blue.

In nature, blue is the colour of Heaven, that is of the pure atmosphere, not the aqueous vapour, but the pure azote and oxygen; and it is the total colour of the whole mass of air between us and the void of space. It is, therefore, emblematic of divinity. "The heavens declare the glory of God" by their blue immensity, as they cover the endless depths of space. Blue, therefore, in the lodge suggests to us the omnipotence of God, the endlessness of his perfections, the seat of his habitation and his glory. By natural analogy, blue is used in mythological representations to distinguish the mantle of Minerva, the blue-eyed goddess; and the veil of Juno, the goddess of the air; while Diana, or the moon, is robed in blue and white, as the Isis of the Egyptians and her priests, from whom some of our mysteries are derived, was robed in pure azure; and Poetry herself is personified in a vesture of celestial blue. To come to real personages of the highest worth, Christ and the Virgin Mary are always symbolically clothed by the old masters in blue mantles, while St. John the Evangelist wears a blue tunic. The use of this colour for purposes so noble through

all time, shows the high esteem in which it has been held in every age of the world. Masonry, which vies in antiquity with any institution known among men, and which teaches lessons of the greatest purity and the highest value, does well, then, to adopt a colour so ancient and so well defined in meaning, as one of its insignia.

Blue is also emblematic of universal friendship and benevolence. In the mind of the Mason these virtues should be as permanent and as extensive as the blue arch of heaven itself.

It is an ancient doctrine, that the azure of the sky is a compound of light and darkness; that when God spake those words, instinct with grandeur and creative power,—“Let there be light,” darkness forever ceased to be in all the realms of space, and in its stead came the heavenly blue. There is an important Masonic teaching which we may draw from this. Blue Masonry is a compound of Light and Darkness. When the initiate enters the lodge-room, his darkness is for ever quenched, he is brought to true Masonic Light, and then for the first time he beholds our prevailing blue, the symbol of so many of our virtues.

We will here refer to a very interesting and historical blue blanket that was borne as a banner in June, 1858, by the Journeymen Lodge of Edinburgh, at the laying of the corner-stone of their then new Masonic Temple. A number of Scotch mechanics followed Allan, Lord Steward of Scotland, to the holy wars in Palestine and took with them this banner. Fighting under it, these valiant Scotchmen were present at the capture of Jerusalem and other towns in the Holy Land. On their return they deposited it at the altar of St. Eloi, the patron saint of the Edinburgh tradesmen, in the Church of St. Giles. James III., in consequence of the assistance which he had received from the craftsmen of

Now we do not say this to deter the brethren from erecting or furnishing suitable Lodge Rooms or buildings, handsomely and well. We have commended many of these enterprises, and hope to commend many more; our remarks apply to unnecessary and even painful expenses not required; unsuited and involving debts and obligations, that must result in one of three things: 1st, a special tax on brethren, called voluntary contribution to pay off the debt; or, 2nd, a humiliating debt, that eats out the life of the

lodge, bringing the Institution into discredit; or 3rd, and worst of all, taking men of doubtful character into the Order, for the sole purpose of securing the fees to liquidate the indebtedness.

These are matters therefore that concern the Master, Wardens, other officers and members equally, and if by constant and regular attendance the best men of the lodge will not shirk their duty of attendance, they may safely keep every thing in good and excellent working order, may benefit the public at large, itself a noble object, and thus sustain the dignity and beneficence of a Model Lodge, presided over by a Model Master.—*Voice of Masonry.*

THE MODEL MASTER.

We shall endeavour to portray the Model Master of a Masonic Lodge, so far as we can do so understandingly, and to the best of our judgment. If we fail to do so to the approval of all, it is no more than we expect, because we do not claim to be perfect; nor can our readers claim that they are perfectly competent to criticise our opinions. If we approximate closely to the general opinion it is as much as we have any right to anticipate. But we think our views will in the main be approved, and that is all we can modestly claim.

In attempting to enumerate the desirable qualities which go to make up the Model Master, we are impressed with the number that spring up in our mind, as we dwell upon the subject, and we jot them down in the order they occur to our thoughts, as probably the shortest and clearest exposition we are able to give of them, and then may enlarge a little upon the several points we have here indicated. The Model Master then we think should be, 1st, of good judgment; 2d, good temper and with suavity of manner; 3d, devoid of a domineering style in the government of his lodge, but with patience and deference, eliciting the candid opinions of the membership; 4th, skill to devise means to interest the lodge and secure attendance, 5th, tolerable accuracy in the Ritual, and in Masonic Law; 6th, good administrative ability to keep the lodge out of debt, increase the funds in the treasury, and select good and true men on investigation and other committees; 7th, dignity and judgment to represent his lodge in the Grand Lodge; and 8th, of a benevolent dis-

position, leading the lodge to acts of charity, rather than excessive adornment of the lodge room, or a parsimonious husbandry of the lodge funds to the exclusion of that relief, which is one of the boasted landmarks of our noble institution, when we live up to our grandest principles of Brotherly Love, Relief and Truth.

In speaking of these several principles of action, which should be found in the Model Master, we can hardly hope to see them embodied in one man, and yet it is by no means difficult to find a man who will closely approximate to each and all of them, if the lodge will be guided by good judgment in its selection of a Master, and not seek to promote any brother to the office because of his wealth, and influence in the outside world, which is often too much the case in this most important appointment. As we have often intimated we do not think the exact knowledge of the ritual the best and highest qualification to the office. We would far rather prefer that the Master should require a little prompting in the obligations, if he be otherwise the best man, in all other respects to govern and represent his lodge in the Council of the Grand Lodge, at its annual communication. Referring, however, to the 1st, 2d, and 3d of the qualifications here mentioned, no one will doubt that the Master should possess them in order to govern wisely and well. As regards the 4th of these, it is more or less difficult to know before trial how far a judicious selection may be made, but aside from the possible mistake in the selection, no one can doubt that the Master possessing a "skill to devise means to interest the lodge and secure a full attendance," is a most desirable Master. Our 5th proposition will be approved; but, as we have already intimated, not strict accuracy at the expense of other and higher qualifications. The other qualifications which we have enumerated as the 6th, 7th and 8th, will not require any debate to approve, and the man who is in possession of them, is, including the others, a Model Master, and well adapted, to not only perform the work of the Order in the Lodge-Room, to lead the membership up into a higher plane of fellowship, brotherly love, and benevolence, but into a dignity of membership, that shall make the area of the Lodge Room one of sublimity, grandeur, efficiency and cordiality, which shall have a prevailing influence in the world, and enhance the regard in

which it shall be held, outside the pale of the order.

We might very properly dwell a little upon our last proposition as the most essential qualification, that should strongly pervade, not only the Master, but every member of the Order and every Lodge of Freemasons in existence; and, indeed, if it did not, the Institution must perish, as it will deserve, unless we quickly return to its proper foundation, upon which it is built, or should be, and if departed from, the building must deservedly fall by its own departure from that deep foundation, upon which in theory it is built, and on which doubtless in most instances, the superstructure has been reared: "Relief and Truth."

It must, however, be admitted, that of late years, there has been growing amongst us a desire to erect, not only good buildings and well and properly furnished; but in many instances a gorgeous display of furniture and fittings, involving the lodge in heavy debts, and worst of all, depleting its treasury, leaving nothing for the widows and orphans, or comparatively little, making the contrast painful and almost contemptible. Edinburgh, in delivering him from the castle in which he was kept a prisoner, and paying a debt of 6,000 marks, renewed to the craftsmen their favourite banner of "the Blue Blanket." The King decreed that in all coming time this banner should be the standard of the crafts within Edinburgh, and that it should be unfurled in defence of their own rights, and in protection of their sovereign. The privilege of displaying it at the Masonic procession was granted in consequence of the journeymen's original connection with the Masons of Mary's Chapel, one of the incorporated trades of the town. On the Masonic occasion to which we have referred, it was inspected by the Duke of Athol and other notable brethren, who expressed their high gratification at seeing a Masonic relic so famous in the annals of the city.

The blue sky of heaven is not an object that we look at. Some painters fall into this mistake, of making their skies as tangible as their trees, or hills, or valleys. Now the sky is not a flat, dead colour, but a deep, quivering, transparent body of penetrable air; it has depths that cannot be measured; it is immaterial, the fit residence for those spirits of the air that there is reason to believe inhabit space. Nature's sky we always look through, not at. Dickens, in his American

Notes, notices this truth, and describes himself as lying drowsily on a vessel's deck, looking up and through the sky. This trembling transparency, in popular apprehension, intervenes between earth and heaven, man and his Creator. Let us, as Masons, when we see the blue decorations in our lodges, look not at them, but through them, to their high symbolic meaning—Constancy, Fidelity, Generosity, Benevolence, Love, and Truth. The Blue Lodge is but a type or shadow of the glorious Grand Lodge above, where, if we fail to obtain an entrance, our many entrances and exits here below will have been but the merest vanities. To obtain this higher entrance, we must endure hardships, as good soldiers. Let us illustrate. The sapphire is one of the most beautiful of stones, of a deep blue color, and great lustre. Some varieties, by exposure to heat, become pure white. So when we shall have passed from the Blue Lodge below to the Grand Lodge above, our blue will be changed to pure white, and we "shall shine as the stars for ever and ever."—*Keystone*.

MASONIC JOTTINGS, No. 70.

BY A PAST PROVINCIAL GRAND MASTER.

DESAGULIERS.

The Past Provincial Grand Master for Kent, in a short biographical notice of Desaguliers, *Freemasons' Magazine*, vol. xviii., page 411, observes that it seems somewhat improbable that such a man as Desaguliers should, on the revival of an institution which was in its old state Christian, have made it in its new state Theistic.

THE TUTORED MIND.

Brother, meditation on the Great Architect of the Universe, and the contemplation of His glorious works are Spiritualistic Masonry, and tire not the tutored mind.

HISTORIES OF GREECE AND ROME.

Brother—You forbear to eliminate myths and legends from the history of Greece and the history of Rome. Forbear also to eliminate them from the history of Masonry.

RELIGIOUS SYSTEM OF THE GRAND LODGE OF THE THREE GLOBES, BERLIN.

The Religious System of the Grand Lodge of the Three Globes, Berlin, includes the English Charges of 1723, but excludes those of 1738.

IGNORANCE AND ECCENTRICITY

Ignorance and Eccentricity may deny the existence of our *English Masonry* before the year 1717, as ignorance and eccentricity a few months ago denied the rotundity of the earth.

RELIGION OF THE OLD MASONS.

The Charges of 1723 inform us that the Religion of the old Masons was the Religion of their country or nation, whatever that Religion was.

THEORETICALLY CONSIDERED.

Theoretically considered our Form of Government is not the best; and theoretically considered our Masonry is not the best. But the prudent man pauses long before he sanctions alteration in the former; and the instructed Mason will pause long before he meddles with the Landmarks of the latter.

WITH WHAT RELIGION THE ENGLISH LODGE OVERFLOWS.

It is with Christianity, its Religion as a Particular Freemasonry, and not with Natural Theology, its Religion as a Universal Freemasonry, that the English Lodge overflows.

THE 1717 THEORY.

A Correspondent is altogether wrong. First, the theory is by no means new. It was not unknown to me half a century ago. Next, no one objects that the theory appears in our periodical: but all object that it should so often have been propounded in words not fitting.

SYMBOLISM.

This Science has ever been Masonry's great assistant in her religious and moral teachings.

OUR OLD LECTURES.

Our old Lectures had no legislative force.

TENETS OF KNIGHTHOOD.

It was at Jerusalem that the tragedy was enacted, which gave rise to the Order of the Temple—the principles of which are purely Christian, and are practised for the noble end of filling men's hearts with the religion of the Cross. And when we see one who bears the cross in our ranks, and yet not lives the life of the cross, he is there by fraud—occupying the Iscariot tent!

The great and glorious light of the Knight Templar, is the Resurrection of the body. Upon the bodily resurrection of our Lord rests the fabric of Christianity. Sweep away that event and the superstructure of our Knighthood crumbles into fragments, never to be re-united, while the

universe lasts. On the supposition that Jesus rose from the dead, the existence of Christianity can alone be explained. His exit from the tomb, is the necessary cause of a stupendous result, which has endured and spread more than eighteen hundred years.

The doctrine of Christ's revivification stands on the page of History, as indubitable as the fall of Babylon, or the poisoning of Socrates. Many have tried to sink it beneath the waves of oblivion, but there it rises with ancient stability. It is the wonder of heaven, and the Pharos of earth; it is enrolled among the facts of the universe! Yonder in the far past stands the occurrence—an eternal verity, looking down on the world, as Mount Blanc, with her diadem of snow, looks on the vale below.

In the exercise of this faith—true to the God-sent mandate—the valiant knights reverently pursued, by pious arms, the liberation of the tomb of Christ from thralldom and profanity. They toiled in thought, in deed, and glorious enterprise. In vain did Hell oppose them. Heaven recompensed their labours, and gave them their hearts' desire.

And what a noble pursuit—this striving for the Holy sepulchre—this combat with sin, that Christ may rest securely in the innermost recesses of the heart! Let us, who are professed Knights of the Temple, go on in this our holy warfare, while the angels are warbling their celestial psalms, and holding in readiness for our coronation (if we are faithful to the end), a golden throng of everlasting stars.—*R.W. Sir Knight Gierlow, in Masonic Mirror.*

THE SILENT TONGUE.

The Masonic merits of "The Silent Tongue" are well expressed in our lectures, and ought to be understood by every brother. We will enlarge upon them

The art of silence, if it be not one of the fine, is certainly one of the useful arts. It is an art attained by few. How seldom do we meet with a man who speaks only when he ought to speak, and says only what he ought to say?

That the Bible enjoins its attainment is most manifest. It commands us to make a door and bar for the mouth. It declares if a man bridleth not his tongue, his religion is vain.

The attainment of this art will enable us to avoid

saying foolish things. We often speak without reflection, and, of consequence, foolish thoughts, or expressions destitute of thought, are uttered. Possessed of the art of silence, we shall not speak of that which ought not to be spoken.

Again, it will enable us to avoid saying hurtful things. Since we are placed in the world to do good, and since the indorsement of speech is one greatest means of influence, it is most unseemly for us to utter that which should do injury. He whose business it is to root out tares should not scatter their seed.

It will enable us to govern our feelings and direct our trains of thought. He who gives expression to his feelings increases their strength. He who gives utterance to improper thoughts will increase their number.

It will increase our influence with our fellow-men. "A fool uttereth all his mind, but a wise man keepeth it until afterward." Gravity and reserve are associated with wisdom. Even an affected gravity is sometimes effective—the true art of silence ever. We can be useful only as we are influential.—*Pomeroy's Democrat.*

MASONIC NOTES AND QUERIES.

THE JEW, THE MILLENNIUM, AND SPECULATIVE MASONRY.

If I am not mistaken our ideas of the Jew will by and by greatly change, and when they themselves are fit for it a highway way yet be opened up to them through the midst of the nations along which they shall pass with joy and gladness to build up the walls of their ever dear though long estranged Jerusalem, but that they may be worthy of it they must lend their aid to turn the sword into the ploughshare, and the spear into the pruning-hook, there shall come that true human millenium of which prophets have spoken and poets sang, when man's inhumanity to man shall cease, and it may be well said that the "lion" lies down with the "lamb," there being nought but peace in all God's "holy mountain." Is such beyond the reach of human progress? Is not the march of civilization striving after it, and are not all noble thinkers helping it on and clearing the way? Notwithstanding all the faults of its apostles and votaries of Speculative Freemasonry has lent a lent a helping hand in this matter shall it not also merit and wear its crown of rejoicing?—B.

OUR ENGLISH FREEMASONRY.

My answer to a Metropolitan brother's question is that there exists ample evidence that our English Freemasonry considered as a Particular Freemasonry only, is, as the venerable Dr. Oliver, not long before his death, told us, was his firm and unshaken conviction, a Christian Institution established by Christian men.—*CHARLES PURTON COOPER.*

THE BIBLE.

"In further proof of the Scriptural character of Masonry it was added that the Bible is ever found in our Lodges during the working; and that our candidates are obligated upon it, and are enjoined to study it as the standard of faith and the rule of life; and to regard it as the tracing board of the Great Architect of the Universe, in which he has laid down plans and moral rules to enable every Mason to do well his allotted work."—From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

SCIENCE OF SYMBOLISM.

"The science of Symbolism once so universally diffused as to pervade most ancient religions, and even still extensively controlling, almost without our recognition, the every-day business of life, has, as a science, been only preserved in the Masonic Institution; and hence, to this fact are we indebted for much of the facility with which we are beginning to interpret the exoteric philosophy of the ancients * * *

It was amongst the ancient priesthood of the East and of Egypt that this beautiful science of symbolism was first invented by which sensible objects being presented to the eye, conveyed through its principles lessons of profound, yet hidden learning to the neophyte. Divine truth was thus communicated by the priests in the most impressive forms, by means of poetic images, which with their just interpretation, constitute subjects of discussion and inquiry for the Masonic Student."—From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

SPECULATIVE MASONRY AND ITS DOCTRINES.

Bro. Buchan does not deny the *existence* of the doctrines which our system of Freemasonry teaches before 1717. He only denies that our *Masonic Society*, as such promulgated them before that time. These doctrines existed before 1717, and what the founders of Speculative Freemasonry then did was to take hold upon them and use them for their own purposes.—W.P.B.

MASONIC LECTURES BEFORE 1717, PAGE 365

Seeing "our Lectures" did not exist until after 1717. I am unable to understand how they could be given even "extempore" before then.—W.P.B.

THE EARL OF DALHOUSIE AND THE MARK DEGREE.

In your report of the Meeting of the Grand Lodge of Scotland, a small omission occurs, viz:—That the Earl of Dalhousie had declined being a member of the Mark Conference seeing the Grand Lodge of England had not acknowledged it.—MARK MASTER.

CIVILIZATION AND RELIGION.

The following, at page 368, is worth studying:—
"The lecturer drew attention to the great importance of the studies of comparative philology and comparative religion, which seemed to give a clear idea of that gradual and progressive development which had embraced art, language, religion, and civilization in general." From this we perceive that the Jew was possessed of special qualities for the development of religion, just as was the Greek for the development of art, both being equally "inspired"

by God for the purpose to be served. This "inspiration" is not a thing of the past, for God is just as much "inspiring," or making use of men now as in ages long gone by.—W.P.B.

P.M. AND P.H.P. LORD TENTERDEN.

The following telegraphical items concerning our distinguished brother, Lord Tenterden, Secretary of the British High Commission, now in session at Washington, will interest our readers:—

"Lord Tenterden, the Secretary of the British part of the Joint High Commission now in session in Washington, is a great-grandson of Charles Abbott, who was the son of a hairdresser, and born at Canterbury in 1682. In 1781 he was elected to a scholarship at Oxford, where he was distinguished for attainments and good conduct. At thirty-three he was called to the bar, and soon secured a large practice. At forty he published his work on the law of merchant shipping, which is now a standard authority. At forty-six he refused a judgeship, but accepted at fifty-four. Two years later, at fifty-six, he was made Lord Chief Justice of the King's Bench, and in 1827, during the premiership of Mr. Canning, was raised to the peerage, but did not long enjoy the title, having died in 1832. Such is the history of the founder of the house, the dignity of which is worthily maintained by the present lord."—*Keystone*.

THE LANDMARKS.

No man can have a right to, or subtract from, Masonry. Our ancient landmarks, our traditional laws, our teachings from memory, and our ancient forms of expression, are all inviolable and perpetual. The only possible way that the true principle of the Craft, handed down from the times of King Solomon, and safely kept by the great lights of Masonry, can be kept free and true, is to firmly hold the same modes and forms of speech intact from innovation through all ages.—*Keystone*

THE SILENT CLUB.

There was at Amadan a celebrated academy. Its first rule was framed in these words: "The members of this academy shall think much, write little, and be as mute as they can."

A candidate offered himself; he was too late; the vacancy was filled up; they knew his merit, and lamented their disappointment in lamenting his. The president was to announce the event; he desired the candidate should be introduced. He appeared with a modest air, the sure testimony of merit. The president rose, and presented a cup of water to him, so full that a single drop would have made it overflow. To this emblematic hint he added not a word, but his countenance expressed deep affliction. The candidate understood that he could not be received, because the number was complete; yet he maintained his courage, and began to think by what expedient, in the same kind of language, he could explain that a supernumerary academician would displace nothing, and make no essential difference in the rule they had prescribed.

Observing at his feet a rose, he picked it up, and laid it gently on the surface of the water,—sc gently,

that not a drop of it escaped. Upon this ingenious reply, the applause was universal—the rule slept, or winked in his favour. The immediately presented to him the register upon which the successful candidate was in the habit of writing his name. He wrote it accordingly; he had then only to thank them in a single phrase, but he chose to thank them without saying a word.

He figured upon the margin the number of his new associates,—100; then having put a cipher before the figure 1, he wrote under it, their value will be the same,—0100. To this modesty, the ingenious president replied with a politeness equal to his address; he put the figure 1 before the 100, and wrote they will have eleven the value they had—1100.

CORRESPONDENCE.

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

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

SUBORDINATION IN THE HIGHER DEGREES.

Dear Sir and Brother,—Bro. Yarker has written to your contemporary what I confess is to me a very interesting letter, but it is no answer to mine. As a member of the Royal Order of Scotland, I am quite well aware of the antiquity and dignity of that Order, and of its intimate connection with both the Rose and Templar degrees, but I am at a loss to know why it should be dragged into the discussion on subordination in the higher degrees, and Bro. Yarker's conduct in relation thereto.

To Bro. Yarker himself let me say one thing. I am heartily sorry that he has acted in such a bitter and hostile manner towards the S.C.—because, I think he is a Mason who would have done credit to the Antient and Accepted Rite, as one of the few real students of Masonry. I am sorry he should try and run down the S.C., so called, as he is pleased to term it; because, though his action cannot injure the members of the 33°, it only breeds strife amongst the brethren, and many of us would be glad to hold out the right hand of fellowship to Bro. Yarker, if he would only make his peace with the S.C.

With regard to his statements as to the *ne plus ultra* degree, there is a good deal of truth in them, and this I have before admitted. The K.H. was formerly given in the old K.T. Encampments, and I myself received it, together with the Red Cross* degree, in one of the oldest in England,—though in a mutilated form. But Bro. Yarker evidently forgets (I certainly give him credit for knowing the fact) that there were six degrees of Kadosh—the Knight Kadosh; Kadosh of the Chapter of Clermont; Philosophical Kadosh; Kadosh Prince of Death, and Kadosh of the A. and A. Rite. Mackey's significant remark is worth recording.†—“Of these degrees we

need pay little attention to any except that of the Ancient and Accepted Scotch Rite—the most important of the few that continue to be worked.”

As to Bro. Yarker's account of the origin of the A. and A. Rite, I must beg leave to again draw his attention to Mackey, who I presume will be considered an equal authority, even with John Yarker. Mackey says in his article on the Emperors of the East and West.—“It is however a mistake to suppose as has been asserted by Thory and Ragon, that the Council of the Emperors of the East and West was the origin of the A. and A. Rite. The former had originally adopted (*like their successors the promoters of the Rite of Misraim*) twenty-five of the degrees of the latter rite—but were subsequently reformed and re-organised by Frederick.”

The words italicised are my own.

But supposing it were true that the originators of the A. and A. Rite were, one a tailor, another a dancing master, as Bro. Yarker asserts, I am yet to learn that these occupations are not as good as that of a rag or yarn merchant who is dubbed by his friends, Grand Commander of the *ne plus ultra*, and Head of the Council of Rites.

Bro. Yarker does not believe that our esteemed Bro. Hughan would lend his name and reputation to support the A. and A. Rite.

Perhaps not, and yet I have at my elbow a volume of the Freemasons' Magazine for 1865, where I see Bro. Hughan is proud to put 18° after his name.

Perhaps he wanted to be off with the old love of the A. and A. Rite, before he was on with the new of the Order of Constantine; at all events I see he has resigned membership of the Rose Chapter, to which he belonged. For my own part I am sorry for it, because I feel sure Bro. Hughan would have risen in time to high position in the A. and A. Rite, a position which his Masonic attainments amply deserve.

I cannot give the quotation from Mirabeau, Bro. Yarker asks for, as I have not the work by me. I dare say, however, it is in the library at 33, Golden Square, and I am quite sure the courteous Secretary General will gladly give any member of the A. and A. Rite free access to the same.

In conclusion, I must say your readers will be glad to see the altered tone of Bro. Yarker's letter, and for my own part I am sorry if I have been led to speak harshly of any brother, though I felt bound to support the dignity and character of the Supreme Council against the unjust aspersions and calumnious statements of some of the correspondents elsewhere. Permit me just to add one line as to the common sense view of this question.

I take it that it is proved that no one in this country but the S. Council has any right to confer the 18°, 30°, 31°, and 32°; that it is admitted that certain old Encampments, notably Bristol, have given, or do now give, degrees similar though not identical with the 18° and 30°; that these bodies have never given anything approaching to the 31° or 32°; that the degrees they give are neither recognised by the Supreme Masonic bodies in this or any other country; and that their certificates are so far useless as they will not gain their holders admission to any recognised Masonic bodies.

* Not the Red Cross of Rome and Constantine.

† See Oliver's Historical Landmarks, and Mackey's Lexicon of Masonry.

What is the consequence of all this? Simply that brethren seeking admission and recognition can only do so by joining the A. and A. Rite.

Take the Mark Degree for instance. Is it not worked at York in an irregular lodge?

What are its certificates worth? Nothing!

I know several Masons who took the Mark there, and who finding its useless, joined properly constituted lodges, and are now worthy Mark Masters, and some of them I dare say members of the Mark Grand Lodge.

I feel assured that the Supreme Council would, if properly approached, gladly meet the doubt, that these degrees had been worked from brethren half-way, where it could be proved beyond "time immemorial," found chapters, and lend their authority to their establishment on a proper and Masonic basis.

I am, dear Sir and Brother,

Faithfully and fraternally yours,
A MASON WHO BELIEVES IN HIS O.B.

MASTER MASON DEGREE AND THE RESURRECTION.

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

Dear Sir and Brother,—In our beautiful and sublime M.M. degree the doctrine of the resurrection is graphically shadowed forth. We are there taught that the grave is not the goal of all our hopes. Chemists tell us that there is no waste in nature, there may be *change* but nothing is *lost*. Seeing, therefore, that there is change but no loss in *matter*, the idea naturally follows that there may be change but no loss in *mind*. From this springs hope—the lovely Fairy Queen that has so often whispered words of joy and consolation into the ear of many a sad despairing soul. Hope tells the bereaved or the forlorn that the friend or brother, wife, husband, sister or child, whose loss they mourn is not in reality lost but only *gone before*, and when they also have taken the same "degree" and been admitted into the fellowship of the saints in light they will find themselves gladly welcomed by those who have been waiting to receive them. In our Father's house are many mansions, all will therefore be suited, and each will find congenial work to do. The scholar and the teacher will both be there for it will take all eternity to develop the Wisdom, and goodness, love and mercy of our adorable Lord—The Great Architect of the Universe. To whom be all the glory, both now, henceforth, and for evermore.—Amen.

I am,
Yours fraternally,
B.

MASONIC SAYINGS AND DOINGS ABROAD.

MASONIC ELECTIONEERING.—M.W. Bro. Stevenson, of Canada, from "the Throne," (as our brethren there call the Grand East) lately said: "From various parts of our jurisdiction, I have learned with great

regret that the ambition of some of our brethren, in regard to obtaining lodge offices, seems to have outrun their discretion. In several instances this has been carried so far as to result in the formation of two or more parties in a lodge, and under the eagerness and excitement which such a state of things invariably produces, open canvassing for the office has been actually resorted to. Brethren, this is an evil of great magnitude, fraught with most disastrous consequences, and it ought not to be tolerated, either in private lodges, or in Grand Lodges. To be elected to a prominent position in the Craft is, doubtless, an honour to which all deserving and duly qualified brethren may aspire; yet it ought always to be remembered that merit and ability alone are the true grounds of preferment among Masons, and it is most unseemly that anything like electioneering for office should ever be attempted."

Brethren, so mote it be!

M.W. Bro. Robert Rusling, G.M. of New Jersey, in his address before the Grand Lodge at its recent annual communication, used the following language upon the subject of factious spirit in lodges; it is applicable, perhaps, nearer home than New Jersey:—

"I regret that I am obliged to call attention to the factious spirit which has manifested itself in some of our lodges. Indeed, it has come to my knowledge that this spirit has become so wide-spread in the lodges referred to, as to completely prevent their growth. Men whose morality and integrity are unquestioned, and who stand high in the esteem of their communities, have been excluded by the action of one or more of the members of one faction, because the petition was presented by one of another, or for the reason that the applicant was a particular friend of some one toward whom they felt a dislike. The spirit of revenge should never enter the sacred precincts of a Lodge of Master Masons. Masons are but men, subject to the passions, temptations, and weaknesses of fallen humanity; but shall it be said of us, that we cannot exemplify in our lodge-rooms the teachings and obligations of our Order? No man of character and high social position is willing to have a suspicion raised as to his reputation, by being rejected in a Masonic lodge, simply because rejection by the lodge in question is the rule. When such a state of things exist, it is better, tenfold, to pass a resolution to admit no more members, and thereby prevent the application of candidates."

The Mississippi "Clarion," in speaking the numerous travelling impostors, says:—

"The regulation of our Grand Lodge positively forbid relief to non-affiliates who do not contribute

annually to some Lodge an amount equal to the dues of said Lodge; and Worshipful Masters and Lodges should, in all cases require the most unmistakable proofs of good standing before granting relief. Nineteenths of the applicants for relief are worthless drones or miserable impostors, and they are usually able-bodied vagrants, who roam from place to place seeking whom they may devour. If the Lodges have funds to risk on such objects, let them first seek in their own communities, the needy widow or the destitute orphan, who may be too proud or too helpless to ask for bread. "Charity begins at home," and if judiciously expended, there will not be much left for the use of swindling beggars, who are bringing a disgrace on Masonry, but the aid and comfort which members of the order extend them.

M. E. Pitkin C. Wright, G.H.P. of Iowa, justly rebuked those who enter the fraternity "for the sake of the loaves and fishes," in the following statement:

"It came to my knowledge in July, that a certain Companion, a member of a Chapter in Wisconsin, had displayed in front of his place of business, and suspended across the sidewalk, a huge Keystone, with the circle and letters, and in the centre thereof his advertisement. Believing this to be an act of gross un-masonic conduct, and one that required the attentions of some one, I assumed the responsibility of writing to the Companion, and stating my opinion thereof, and requesting him to forthwith remove the same, and also directed the H.P. of the Chapter in whose jurisdiction he resided, that in case it was not removed, he should prefer charges against the Companion and notify the Chapter in Wisconsin of their action. I am pleased to say that this was not necessary, as the emblem was removed."

PRESENTATION TO W. BRO. JOSEPH H. LIVINGSTONE.—On Thursday evening, April 6th, W. Bro. Joseph H. Livingston, P.M. of Mozart Lodge, No. 436, A. Y. M., was visited by brethren of Mozart Lodge, including a band of twenty musicians led by Bro. Charles R. Dodsworth, at his residence, No. 3329 Walnut Street, West Philadelphia, and presented him with a splendid Saltzman lever watch and chain; while his lady was made the recipient of a magnificent set of amethyst and pearl jewellery. Past Grand Master Bro. Richard Vaux, on behalf of the donors, made the presentation speech in his own inimitable style, to which Bro. Livingston, overwhelmed as he was, handsomely responded. A collation in "ample form" followed, at which the many brethren present participated.

MASONIC FESTIVITIES.

SCOTLAND.

CENTENARY OF LODGE AYR, ST. JAMES.

AYR.—The Centenary of the Lodge Ayr St. James, No. 125, was celebrated in the Blue Bell Inn, Ayr, on Monday 8th inst., under the presidency of the Master, Bro. James Crone. A supper preceded the reception of deputations—the R.W.M. being supported by Bros. D. Murray Lyon, one of the Grand Stewards in the Grand Lodge of Scotland, and Provincial Grand Senior Warden of Ayrshire; J. White, Ayr Kilwinning; Lambie, Master, and M'Clure, Past Master, of Maybole Royal Arch. The Depute Master, Bro. John Murray, discharged the duties of croupier. On re-assembling after supper, the lodge was constituted, and the centenary celebration was proceeded with in the form usual on such occasions. A large deputation, headed by its Master, Bro. Turner, was received from Ayr Royal Arch, and another from Maybole Royal Arch—visitors being present also from Ayr Kilwinning and Ayr Operative. In the course of the evening a short retrospect of the history of the Lodge St. James was given by the Prov. Grand Senior Warden. Among other interesting facts connected with the past career of the lodge, it was shewn that it was the first in Ayrshire which worked the Royal Arch and Knight Templar degrees, and so closely were these steps associated with its ritual, that St. James was for a time known by the designation of "The Super-Excellent Royal Arch Lodge." After congratulating the lodge on the success that had attended its resuscitation four years since, and the Master on its flourishing condition, the P.G. Senior Warden proposed "Continued prosperity to the Lodge St. James," which was acknowledged in suitable terms by Bro. Crone. Other toasts followed, and the whole proceedings were characterised by harmony and brotherly love.

CENTENARY CELEBRATION OF THE LODGE ST. ANDREW KILMARNOCK, No. 126.

PROPOSED FOUNDATION OF A MASONIC BURSARY IN CONNECTION WITH THE GLASGOW UNIVERSITY.

On Tuesday, the 9th instant, the centenary celebration of the Lodge St. Andrews, Kilmarnock, took place in the George Hotel, Kilmarnock. Before the celebration was entered upon, a meeting of the Provincial Lodge of Ayrshire was held in the hotel, which was numerously attended by the brethren—17 out of the 34 lodges in the province being represented. Bro. Col. Mure of Caldwell, Provincial Grand Master of Ayrshire, took the chair, and intimated that the brethren were to be honoured with the presence of the Grand Master Mason of Scotland, and the Past Grand Master. Thereafter Bros. the Earls of Rosslyn and Dalhousie entered the meeting, the Grand Master taking the chair, which he at once resigned to Bro. Col. Mure. Their Lordships were accompanied by the Grand Clerk (Bro. John Laurie), who had shortly afterwards to leave for Edinburgh on Grand Lodge business.

The Provincial Grand Master said the brethren had been called together to consider whether they might not enhance the benefits which were derived from Masonry by instituting some charitable scheme. He believed the proposal was to establish a bursary by subscriptions

from the 34 lodges in Ayrshire, which should be confined to the Craft.

R.W.M., Bro. Shaw, St. Marnock's proposed that a bursary in the University of Glasgow should be established in name of the Provincial Grand Lodge of Ayrshire, and that each of the lodges in the county should contribute towards it. He did not know what would be considered a respectable sum for a bursary, but there were 34 lodges in Ayrshire, and £2 each would raise £68. He would take the liberty of moving that each lodge should make an annual contribution of £2.

The Earl of Rosslyn said he was extremely glad to find that this proposal had been taken up so heartily. It had often been said that Freemasons were theoretical rather than practical—that they talked without acting—but he was happy to think that Ayrshire Masons were about to prove that this was not the case. The particular way in which they had directed their attention to advancing the good of the craft received his most cordial wishes for complete success. He felt certain that the example set by them would be generally followed, and that other Masonic bursaries would be instituted, but the Freemasons of Ayrshire would always have the credit of being the first to adopt such a course.

The Earl of Dalhousie said he felt greatly gratified at being in Kilmarnock on that occasion to witness the inauguration of a scheme of education among the Masons of the West. They were perhaps not aware how largely in English Masonry the education of the sons and daughters of the brethren were attended to. In England at least 200 boys and as many girls was educated in the Boys' and Girls' Schools. He was delighted to find that that subject was now engaging the attention of the Masons of Scotland. He quite agreed with the rule that the education proposed to be given should be confined, in the first instance at all events, to the sons of the brethren, and more especially to the sons of those brethren, who, having been good and earnest Masons in their day, might through the visitation of Providence have fallen somewhat into the sere and yellow leaf of poverty.

R.W.M., Bro. Turnbull, St. Andrew's, seconded the motion.

The Provincial Grand Master said that, having agreed to carry out this work, the details might be left to a committee, and he would propose that Bros. Wylie, Shaw, and Turnbull be appointed for this purpose, with power to add to their number.

In the course of conversation which followed, it was stated that several lodges in the county had not received notice of the intention to found a bursary, and it was suggested that time should be allowed them to consider the proposal.

The Provincial Grand Master said the committee would take steps to ascertain the wishes of the various lodges, and when they were in a position to report he would call a meeting to consider what was best to be done.

The motion was then agreed to, and the lodge was closed.

THE DINNER.

The Grand and Provincial Lodge deputations were then entertained at dinner by St. Andrews Lodge, about 100 being present. R.W.M., Bro. Andrew Turnbull, occupied the chair, supported on the right by Bros. the Earl of Rosslyn, Col. Mure of Caldwell, Capt. Neil of Swindridgemuir, Dr. M'Leod, Wallace, W. H. Wilson, and the Rev. John Thomson, &c.; and on the left by Bros. the Earl of Dalhousie, John Steven, Halket, of Salt-coate, Alex. Hamilton, Patrick Burns, Kilwinning, James Wilson, and Robert Moyes, Edinburgh. Bro. Dr. M'Alister, P.M., officiated as croupier, supported right and left by Bros. Robert Wylie, Kilwinning; D. Murray

Lyon, Ayr; Hugh Shaw, Rev. Blair, &c. A blessing having been asked by the Rev. Bro. Thomson, dinner (served up by Bro. Walker in truly excellent style) was partaken of, thanks being returned by the Rev. Bro. Blair. The usual loyal and constitutional toasts were afterwards given from the chair, and cordially responded to. "The Army, Navy, and Volunteers" being coupled with the names of Bros. Col. Mure, Moyes, Edinburgh, and Lieut. Gowans, who responded.

THE FESTIVAL.

In the evening a Masonic Festival was held in the George Hotel, the Master of the Lodge St. Andrew, Bro. Turnbull, presiding. After the reception of deputations from sister lodges, the Grand Lodge of Scotland, and the Provincial Grand Lodge of Ayrshire, was received by the brethren upstanding. The Grand Lodge was represented by Bros. the Earl of Rosslyn, Grand Master; the Earl of Dalhousie, Past Grand Master; Robert Wylie, (Past Provincial Grand Master of Ayrshire), Acting Senior Grand Warden; D. Murray Lyon, (one of the Grand Stewards, and Proxy Master of the Lodge Scarborough, Tobago), Acting Junior Grand Warden; Robert Moyes, (Proxy Master of the Lodge St. Andrew), Acting Senior Grand Deacon; W. M. Bryce, Grand Tyler. The Provincial Grand Lodge was represented by Bros. Colonel Mure of Caldwell, P.G.M.; John Stevens, D. Prov. G.M.; J. G. Halkett, S.P.G.M.; Rev. Alexander Inglis, of Kilmaurs, P.G. Chap.; J. Henderson, and P. Burns, ex-P.G. Secs. Captain Neil Smith of Swindridgemuir, Depute Master of Mother Kilwinning; Dr. M'Alister, Past Master, the Rev. John Thomson of St. Marnock's, Chaplain, Rev. — Blair of St. Cuthbert, Kirkeudbright, Acting Chaplain, and other office-bearers of the presiding Lodge, also occupied positions on the dais. The following Lodges were represented:—Mother Kilwinning; St. John Kilwinning, Kilmarnock; Loudon Newmilus; Troon Navigation; St. Marnock-Kilmarnock; Mauchline St. Mungo; Ayr Operative; St. Clement, Riccarton; Maybole Royal Arch; Cumnock St. Barnabas; Stevenson Thistle and Rose; St. John Catrine; Burns St. Mary, Hulford; St. Mungo, Paisley; Shamrock and Thistle, Glasgow; Ayr St. Paul; Stewarton Thistle; Irvine St. Andrew. The chair was occupied by R.W.M. Turnbull, who was supported by Bros. the Earl of Rosslyn and the Earl of Dalhousie.

Bro. S.W. Charles M'Alister wielded the baton in the west, supported by Bros. Phillips, Treas.; and Armour, Sec, and W. Rome, J.W. presided in the south.

Several toasts were given during the evening—that of "The Prince of Wales, Royal Patron of the Scottish Craft," being given by the Right Worshipful Bro. Turnbull, as was that also of "the Most Worshipful the Grand Master Mason of Scotland, and the Deputation from the Grand Lodge," which was responded to by the Earl of Rosslyn. Colonel Mure gave "the Past Grand Master," Lord Dalhousie acknowledging the compliment. Capt. Neil proposed, and the Rev. John Thomson replied to, "the Clergy of Scotland." "Success to the Lodge St. Andrew, coupled with the health of its R.W.M. Bro. Turnbull," was proposed by Lord Rosslyn, and Dr. M'Alister gave "the Provincial Grand Master of Ayrshire." Other toasts followed, and several songs were sung—an efficient band of instrumentalists, occupying the orchestra. The whole proceedings were most successful, and reflected the highest credit upon the Lodge St. Andrew. Special commendation is due to the Master for the able manner in which he acquitted himself in the discharge of the onerous duties which devolved upon him, and to the Secretary, Bro. Armour, and other members of committee, for the completeness of their arrangements.

THE MASONIC MIRROR.

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

MASONIC MEMS.

The Provincial Grand Conclave of Knights Templars of Cambridgeshire will be held at Cambridge, on Thursday, the 25th instant.

The Consecration of the University Chapter of Rose Croix will take place at Cambridge, on Friday, the 26th inst.

The Provincial Grand Lodge of Berks and Bucks will be held, under the presidency of the R. W. Bro. Sir. D. Gooch, Bart., Prov. G.M., at the Assembly Rooms, Aylesbury, on Friday, the 26th inst.

The Whittington Lodge of Instruction, No. 862, meets every Thursday Evening, at 8 o'clock, at Bro. Blum's, "Crown Hotel," 41, High Holborn; Bro. Alexander, P.M. 188, Preceptor; W. Long, P.M., 435, Hon. Sec.

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 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.

LODGE MUSIC FOR THE MARK DEGREE.—We beg to call attention to the announcement in our Advertisement columns of the Music for the Mark Degree, just re-published in a convenient form, for use in lodges. It is dedicated by authority to the Grand Mark Master, who has given his express sanction for its use in lodges under the English Jurisdiction.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

BRITANNIC LODGE (No. 33).—The regular meeting of this Lodge was held at the Freemasons' Hall, on Friday, the 12th of May. There were present:—Bros. F. W. Shields, I.P.M.; H. Bridges, P.M.; W. Smith, P.M.; J. Glegg, P.M.; Pierce, P.M.; Church, W.M.; Glaisber, S.W.; Ohren, J.W.; Crombie, Treas.; Chubb, Sec.; Finch, S.D.; Eachus, J.D.; Chynoweth, I.G.; Wallis, Wright, Wilcox, Angell, Pendred, Ricks, Sugg, A. E. Hodge, D. Hodge, Boddy, Pawley, Rowland, Finlay, Bloore, Davis, Voile, Robertson, Clouston, Saunders, Young, Horsley, Kelly, Wood, Fairlie, Paget, Turner, Spencer, Webb, Bannister, Kincaid, Sparks, Strawbridge. Visitors:—Bros. Saunders S.G.D.; Young, P.G.S.B.; Dyke, W.M. 665; Else, P.M. 291; Roebuck, P.M. 403; Brown, P.M. 723; Furness, P.M. 935; Thompson, S.W. 1,168; Hunt, S.D. 465; Marsh, Buss, Mugliston, Ricks, sen., P. Prov. G.S.D., Somerset; Bingley, Yalder, Binckes, Secretary to Boys' School; Homusjee Ardaseer Suntoosh and Dorabjee Pestonjee Cama, of Marquis Dalhousie Lodge, 1159, were present as visitors. Mr. Horatio Brothers having been proposed by Bro. Ohren, and seconded by Bro. Finley, was ballotted for and initiated. Bro. James Glaisber,

S.W., as W.M. Elect, was duly installed in the chair of K.S., the ceremony was performed in an admirable manner by Bro. A. G. Church, the retiring W.M. The W.M. then appointed and invested his officers:—The Secretary, Treasurer, and Tyler, were re-elected, all the other officers being advanced in step. After the close of the proceedings the brethren and visitors adjourned to banquet.

BEADON LODGE, (No. 619). This lodge met on 16th inst., at the Greyhound, Dulwich; Bro. Saul Wells, W.M., occupied the chair. Bro. J. Daly, T., having died since last meeting, and the Treasurer having resigned, the brethren elected Bro. W. Y. Laing to the former, and Bro. Charles Potter, P.M., to the latter office. On the transfer of the duties from the past to the present Treasurer, an Audit Committee was, at the late Treasurer's request, appointed; and Bro. Leeun then proposed, and Capt. Smith seconded, the names of Messrs. Ed. Wright, W. Lockett, and W. Angus, for initiation at next meeting. An excellent dinner was afterwards partaken of, and the brethren spent a most happy evening together.

MONTEFIORE LODGE, (No. 1,017).—The regular meeting of this lodge was held at the Freemasons' Hall, on Wednesday, the 10th inst. Present: Bros. S. A. Kisch, W.M.; F. S. D. Phillips, S.W.; E. P. Albert, P.M. Sec.; Lewis Jacobs, Treas.; J. De Solla, P.M.; S. Pollitzer, P.M.; S. V. Abraham, P.M.; J. L. Rosenthal, J.D.; Blum, I.G.; Rev. M. B. Levy, P.M.; Meyer A. Lowenstark; Klingenstein; Grunebaum; Van Volen; Blum; and Beck. Bro. Lewis Alexander, P.M., 188, was present as a visitor. Bro. Hesse was raised, and Bros. Norman, Wilson, Rolffe, Fox, Bachner, Hart, and Frennalich, passed to 2nd degree. A summer banquet having been arranged to shortly take place at the Crystal Palace or at Richmond, the usual lodge-banquet was dispensed with.

PROVINCIAL.

DURHAM.

SOUTH SHIELDS.—*St. Hilda's Lodge* (No. 240).—The regular monthly meeting of this most prosperous lodge was held on Monday evening the 8th inst. There was a crowded attendance of the brethren belonging to the various lodges in the district, on the occasion of the presentation of a suit of Provincial Grand Clothing and Jewel, also a P.M.'s Jewel to Bro. George White, P.M. and Prov. J.G.D. of the Province. J. Ditchburn, W.M. presided, and amongst those present were Bros. Potts, P.M.; White, P.M.; Hewison, P.M.; Lawson, P.M.; Roddam, P.M.; Robertson, P.M.; Grey, P.M.; Wright, P.M.; Buckland, P.M.; Denham, S.W.; Potter, J.W.; Sawyer, S.D. of St. Hilda's Lodge: Bros. T. T. Clarke, W.M.; Twizell, P.M.; Tallock, P.M.; Brown, P.M.; Jackson, P.M.; and Rev. T. Featherstone, P.M., of St. George's Lodge, North Shields; Bros. S. J. Wade, P.M., and Huntly, of St. John's Lodge, Sunderland; Bros. W. H. Dickenson, W.M., and Rev. Dr. Mensor, of St. Bede's Lodge, Jarrow, and other visitors. The lodge was opened in due form, several gentlemen were balloted for, and two being in attendance were initiated. As Bro. Potts (the father of the lodge, now in his 91st year, who was appointed to make the presentation) entered and retired from the lodge, he was loudly applauded. Bro. Ditchburn, W.M., then rose and expressed the pleasure he felt at seeing such a numerous attendance on that occasion. That evening he had to request Bro. Potts, P.M., who had so kindly undertaken to make the presentation to Bro. White, P.M., to perform that duty. Since Bro. White's connection with the lodge he had done a great deal for the good of the craft. He then called upon Bro. Potts, who stated that he had attended the lodge that evening at their solicitation for the purpose of performing a very pleasing duty, in the shape of presenting a testimonial to Bro. White, who had become a member of the Provincial Grand Lodge of Durham. In order that Bro. White might attend the lodge at its next meeting as a representative of St. Hilda's, suitable clothing and jewels had been prepared for him. Bro. Potts then presented to Bro. White the Masonic clothing and jewels, and hoped that he

would be long spared to wear them. The clothing consisted of a full Dress Suit of a Prov. J. G. Deacon of the Province, manufactured by Bro. W. H. Waghorn, London; and a Prov. J. G. D. Jewel, and a P. M.'s Jewel, supplied by Bro. F. Law, Edinburgh. The Jewels were inscribed as follows:—"Presented, together with Provincial Grand Dress Clothing, to Brother George White, P. M., Prov. J. G. D., Durham, by the brethren of St. Hilda's Lodge, No. 240, South Shields, in testimony of their esteem, and in appreciation of his exertions for the welfare of the Lodge, May 8th, 1871." Bro. Ditchburn had much pleasure in presenting, on behalf of the brethren of that lodge, a beautiful gold brooch to Mrs. White, wife of Bro. White, P. M. If women were not to be admitted into lodges of Freemasonry, they were highly thought of by Freemasons. He trusted that Bro. White would convey to his good lady the kind wishes of the brethren, and hoped that she would be long spared to wear and enjoy the present. Bro. Ditchburn then requested Bro. White to accept the brooch on behalf of Mrs. White. Bro. White said on an occasion like that he felt it very difficult to express his feelings, as he certainly felt their kindness more than he could express. The beautiful clothing and jewels presented to him was a proof of their brotherly love, and their gift to him that night he should value to the last day of his life, not for their worth in money, but as a proof of their brotherly love and affection, which he would esteem highly. He had been a Freemason for nearly ten years, and during that time he had filled every office in the lodge except one. Last year the brethren had kindly elected him as W. M., and he hoped and trusted that St. Hilda's Lodge would always be prosperous, for being his mother lodge he had a son's affection for it, and anything that he could do for its benefit he would do cheerfully. He had again to thank them for the gift, which he would highly prize as long as he lived, and afterwards hand it down as an heirloom to his family. He had also to thank them for the kindness expressed to his wife, and likewise for the present made to her. It had been his wife who had been the means of his becoming a Freemason. It was an institution in which she took much interest, and trusted that it might have every success. The Brooch had the following inscription:—"Presented to Mrs. White by the members of St. Hilda's Lodge, South Shields, May 8th, 1871." The whole of the articles were greatly admired by the brethren. At the conclusion of the presentation the brethren partook of refreshment. At intervals during the evening a choice selection of music was given by Bros. Mason, G. D. Hall, Buckland, Mellor, Ashby, Lumley, Bradley, Sawyers, &c., the two former gentlemen presiding at the harmonium. We may add the music performed and sung by the musical brethren was that supplied by the Publishers of "The Freemasons' Magazine," revised and arranged by Bro. Hopkins, and elicited the marked admiration of the brethren assembled.

LANCASHIRE (NORTH AND EAST.)

MANCHESTER.—*Shakespeare Lodge*, (No. 1,009).—The Festival of St. John was celebrated in connection with this lodge on Monday, May 1st, at the Freemasons' Hall, about fifty members and visitors being present. The lodge was opened in ancient form and solemn prayer at 4.30 p.m., by the Worshipful Master, Bro. the Rev. S. T. B. Bradshaw, M.A. The minutes of the previous meeting having been read and confirmed, and the Treasurer's balance sheet for the past year submitted and passed, Bro. C. E. Austin, S.W. and W.M. elect, was presented by Bro. Past Master Shetland, P.G.D.C., and duly installed in the chair of K.S., by the Worshipful Master, assisted by Bros. Past Masters Petty, Coates and Birch. The ceremony was performed in the most complete and impressive manner. Having been saluted by the brethren in the several degrees, the newly installed W.M. appointed the following brethren as his officers, who were invested and addressed by Bros. Coates and Birch. Bros. S. T. B. Bradshaw, I.P.M.; W. H. Pratt, S.W.; Thos. Biddolph, J.W.; Rev. W. Marshall, M.A., Chap.; Alfred Nicholls, Treas.; Frederic Heptor Scott, Sec.; Pettit, S.D.; Thos. Brown, J.D.; Austin Shellard, D.C.; E. H. Downs, Org.; Caston Edmonds, I.G.; R. L. Mestayer, Jos. H. Hewitt, Anthony Marshall, and George Macbeth, Stewards; and Jos. Alcock, Tyler. Two candidates were proposed for initiation. Hearty good wishes having been expressed by the visiting brethren, the lodge was closed in peace and harmony, at 6.30 p.m. The whole of the brethren then adjourned to the banqueting-room for dinner, after the conclusion of which the Worshipful

Master proposed, in succession, "The Queen," and "H.R.H. The Prince of Wales, P.G.M., the Princess of Wales, and all the Royal Family." He then proposed "The Most Worshipful Grand Master the Earl de Grey and Ripon; the Right Worshipful Deputy Grand Master the Earl of Carnarvon, and the rest of the Grand Officers," remarking that the Grand Master was well known to all of them by repute, not only as a Mason but as a prominent public man; and the Deputy Grand Master they were personally acquainted with, having recently had an opportunity of estimating his great qualities, and of welcoming him to Manchester on the occasion of the installation of the Provincial Grand Master of East Lancashire. The Immediate Past Master proposed "The Right Worshipful Provincial Grand Master of East Lancashire, Lieut. Col. le Gendre N. Starkie;" and in doing so, stated that he had received a letter from the R. W. Prov. G.M., expressive of regret that a pressing engagement, in connection with his promotion to a higher grade in the Militia, prevented the possibility of his being present, otherwise he would have had great pleasure in paying his respects to the Shakespeare Lodge. This taste in common with the preceding one was received with the usual honors and the greatest enthusiasm. The Senior Warden then proposed in a speech of some length, "The Worshipful Deputy Provincial Grand Master of East Lancashire, Bro. W. Romaine Callender, jun., and the rest of the Provincial Grand Officers;" referring to the high character and eminent qualities of the W.D. Prov. G.M., and to the universal esteem and regard in which he is held throughout the province and elsewhere; the toast was received with great applause, and the customary honours, and was responded to on behalf of the Provincial Grand Officers, by Bro. Captain McDowell Smith, P. Prov. G. Treas. The Immediate Past Master then submitted the great toast of the evening, "The Immortal Memory of Shakespeare," in an oration of wonderful power and eloquence, which held the brethren entranced for about thirty minutes; the toast was drunk in solemn silence. Bro. C. H. Coates, P.M., proposed the health of the W.M., Bro. C. E. Austin, in the following terms:—"Worshipful Master, Visiting Brethren, and the Brethren of the Shakespeare Lodge." If to essay to speak on any subject after the eloquent flood of oratory to which we have all just listened, if to attempt a theme following closely upon that of "The immortal memory of Shakespeare" constituted any claim to your forbearance and sympathy, I pray you pity the sorrows of a poor Past Master. I claim your pity only for myself, the subject to which I desire to call your attention needs no apology. When we were gathered around this table after our last lodge meeting our Immediate Past Master propounded a new theory in nature, viz., that the sun can and does sometimes reverse its ordinary course, and rising in the west sets quietly in the east, and brethren this theory holds good once a year in every Masonic lodge. We look to the West for the sun that is to shine; even while we cast lingering and regretful glances towards the East where the shadows are fast falling upon the hero of the immediate past. To night, however, nature proclaims herself after her original fashion, and we, her worshippers, all turn our eyes eastwards, and with joy and elation behold the rising sun! Yes, brethren, this day a "new light" has dawned upon the Shakespeare Lodge, and by that light may we travel on in undisturbed and increasing prosperity during the coming year. Three hundred and seven years ago Will Shakespeare first saw the light in the quiet hamlet of Stratford-on-Avon. Seven years ago the "Shakespeare Lodge" was constituted, a humble yet aspiring representative of a great and glorious name. Ours is not that "vaulting ambition which overleaps itself," but even as the name and fame of Shakespeare is now well recognised in every land and nation where the Anglo-Saxon tongue is known and spoken; aye, and beyond these limits also; so our desire is that in Masonry the "Shakespeare Lodge" shall achieve and maintain a reputation worthy of the name we have adopted. Seven years our lodge has had an existence, six Masters have passed the chair and in the person of the seventh, whose installation we are here to celebrate, we have for the first time to rule over us one who was himself initiated within the lodge, and has steadily progressed through the several degrees which intervene between the Entered Apprentice and the exalted position of Worshipful Master. Many of us who are here were born or have at sometime lived in one or other of those old and proud free cities whose glories are even yet not obliterated, and all of us know full well how fines and penalties were in times past readily borne, or terms of servitude entered into in order to achieve the

freedom of a city. In like manner our present Worshipful Master having served a seven years apprenticeship to the lodge, is to night presented with the freedom of the chair, the chiefest honour we can bestow. Bro. Austin, I congratulate you warmly upon this fact, I desire for you a happy and pleasurable year of office, but let me tell you that "The purest treasure mortal times afford is—spotless reputation;" and as you now preside over this lodge, I venture to claim for its members that your energies shall be devoted to its government after such a fashion that its good name may be "like a circle in the water that never ceaseth to enlarge itself." And if you will adopt this for your creed as our leader, I will promise you on behalf of one and all a true and faithful following. One general does not constitute an army, but this fact admitted, it is equally true that an armed host without generalship is but a vast and cumbersome machine that may be destroyed at any moment. Too lately have we witnessed in the sanguinary struggles of the Franco-Prussian war this undeniable fact, that the mental and moral must ever prevail over that which is simply and purely physical. France sent forth her sons by thousands and tens of thousands in all the pomp and panoply of war only to realize disaster after disaster. On the other hand, Germany poured forth her legions only to pursue an interrupted course of victory. And why? Because France had forgotten the grand principle of cohesion, and even where generalship could and would have served her, although the physical force supply was abundant, head and heart were wanting for the task, while the grand lesson of unity so thoroughly instilled into the Germanic mind proved the bright beacon of continuous success. And so may it be Worshipful Master, in the Shakespere Lodge during your year of office. If you will prove yourself a good general you shall not be wanting for an army, small, it is true, but atoning in loyalty for lack in numbers. Who that has stood by the sea-shore and watched the proud vessel gliding gaily across the expansive bosom of the ocean, fearlessly cresting the waves, and bringing nations far distant into contact and intercourse one with another, who that in person has traversed the deck of one of our mighty ocean steamers, has failed to perceive that unity of thought and action is necessary for the perfect voyage of the ship and the safety of her passengers. Good sailors must be on board, the ship must be well manned and officered, but above and beyond all this she must boast a dauntless and experienced captain. Brethren, the "Shakespere" is our ship, and I point you to our Worshipful Master as the captain, and I am sure you will join with me in wishing "God speed" to our Craft during the coming year. If earnestness of purpose, if singleness of heart, if zealous and untiring service will suffice for this, I promise you all these qualifications in the person of our Worshipful Master, and, Sir, I promise you on the part of the Shakespere brethren that from your lieutenants downwards you shall find a true and willing service. Visiting brethren, one word to you while asking you to share in this toast, I trust you will always find us zealous and correct in our Masonic working, and at the same time I promise you that our ship shall not sail without its due provisioning; that our general shall not call you into the field without providing an adequate commissariat. Brethren, one and all, I ask you to join heartily with me in drinking to the health and success of the Worshipful Master of the Shakespere Lodge. The Worshipful Master on rising to respond, was greeted with loud and continued applause. After thanking the brethren for the enthusiastic welcome they had accorded to him, he said: It is no slight honour to be associated by the simple ties of brotherhood, with the members of the Shakespere Lodge; but to be called upon to preside over them—to be raised to the exalted position in which he had been placed that day as the representative of K.S., was a distinction of which a far better man than himself might be justly and pardonably proud. He knew it to be a laudable ambition in a Mason to aspire to the dignities of the Craft; to strive after the attainments of the top stone, which is the crowning of our Masonic career; and not only praiseworthy is it, but to a certain extent, it is an evidence of faith, and a test of earnestness—faith in the glorious principles profess and earnestness in their advocacy. There was no better school in the world than a well regulated Masonic Lodge for inculcating all the lessons which can assist in making good men, and worthy citizens; for elevating the mind, by guiding it into high channels of thought and reflection, for cultivating habits of discipline and self-denial, for developing capacity, while teaching humility, and checking conceit. Moreover, the

rubbing up against better men than ourselves, brushes away the dust of neglect—files off the rust of lethargy, which may possibly have grown upon us, and sharpens and polishes us. There was something beautiful in the order and harmony which prevail—in the kindly, courteous consideration which is evinced by one to the other, something noble in the abnegation which can be content to bide its time for advancement—which can wait and hope, and something manly, robust, and healthy in the generous fraternal rivalry which is displayed. Emulation is the mother of Progress, and Freemasonry by enkindling the one develops the other. The present age, so far at least as science is concerned, is essentially one of progress. It is an age of Great Easterns and Atlantic Cables—of Alpine Tunnels and Suez Canals. Ere long it will witness the consummation of the prophecy of the immortal bard whose name we bear, "I will put a girdle round the earth in forty minutes." The "touch of nature" which "makes the whole world kin," is supplemented by a pulsation of electric fire, which, flashing quick as thought across seas and continents, annihilates space, and brings the remotest regions into close communion and immediate neighbourhood. In the accomplishment of these magnificent results of science, Freemasonry has played a more conspicuous part than is dreamed of by the outer world. She has, we are told "ever gone hand in hand with civilization." In the dark ages of the world's history, when ignorance hung like a pall over the minds of men—when superstition held them entrallied—stalking despotically abroad—blighting the fair blossoms of intellect—withering aspiration—and stifling enquiry, then it was that Masonry wooed the bright genius of advancement, and kept alive the glimmering torch of truth, fanning its flickering sparks with a ceaseless endeavour, until they became a mighty flame to illuminate the world. When the arts and sciences were but frail delicate plants, and might have perished in the long drear wintry frosts and snows of prejudice, she it was who took them into her viney, gave them a congenial soil and temperature, and nurtured them with her fostering care until the spring-time of enlightenment came with its genial showers, and vivifying sunshine. But Masonry has not confined her energies to the culture of taste and ingenuity. She has had a wider scope, a master field of operations, embracing the whole range of human capability. Her efforts have been large, as her aims are lofty, her ideas broad, as her charity is boundless. Having ascertained the great and varied capacities of man, she has preached up the duty of developing all the faculties wherewith God has blessed him, one modifying and balancing the other, and the whole forming a combination of perfect harmony. He, (Bro. Austin,) was only a young man, but it had been upwards of twenty years since he first heard of Freemasonry. What he then learned had such an influence over him, as to induce him to form the resolve, that one of the ambitions of his life, should be to become united with this noble brotherhood. As years rolled by he gleaned now and then some bit of information, which quickened his resolve and fed his desire. Some five or six years ago, he was received into the bosom of the Shakespere Lodge. He came with great hopes and large expectations, which were fully realised, he met with a welcome as genuine as it was hearty. He found a simply beautiful, and grandly impressive ritual. He discovered a charm in Masonry which captivated him—a Cosmopolitan, all-embracing Catholicity which knows no distinction save those of virtue and honour—a gloriously broad platform upon which all men can meet who have faith in the Great Architect of the Universe, though their opinions on the great question which affect this world and the next, be varied as the colours of the rainbow, and opposite as the poles asunder. Masonry was a glorious heritage which could not be prized too highly. It had done great things in the past, and might be made the instrument of still greater achievements. Its mission in the future would be to wean mankind from its idolatrous worship of Mammon; to teach them there was a nobler purpose in life than to build up a colossal fortune, that the miserly hoarding up of money for its own sake, was a miserable morbid disease, which men mistake for pleasure, and that the only real and true enjoyment desirable from the possession of riches consisted in the opportunities they gave for the exercise of benevolence and charity. As far as Great Britain was concerned there was but too much scope for activity in this direction. Habits of living had much altered since Goldsmith's day. Men did not now pass rich on "forty pounds a year." Wealth accumulated fast; it was the province of Masonry to see

that men did not decay—to hold up its own ideal standard of perfect manhood, with the passions subordinated to the higher faculties—to show that the artificial pleasures of an undue exercise of the former are mercenary, grovelling and transient, while the culture and ascendancy of the latter yield a spring of ever new delights, as refreshing as it is inexhaustible. The Worshipful Master proposed the toast of “The Immediate Past Master.” It was always gratifying to Masons to recognise merit and ability. It had been the good fortune of the Shakspeare Lodge to be presided over during the past year by a distinguished brother of sterling worth and undoubted capacity, though he, (Bro. Austin), had a slight grudge against him for the tremendous difficulty he had created for his successor. It was no slight task to follow in the wake of such a Master as Bro. Bradshaw had shown himself to be. He had well earned his spurs and proved himself worthy to be enrolled among the Past Masters who had preceded him. He was a Christian, a scholar, and a gentleman—in short, a true Mason. He was a model parson; his piety had the right smack about it for it made him genial and happy, his erudition gave him weight and solidity, and his good breeding added a lustre to his character which endeared him to all the members of the lodge, each of whom would watch their Immediate Past Master’s career with a keen interest and rejoice to see him take that high position in the church which his great qualities pointed out for him. The toast was drunk amid much cheering, and very humourosly responded to by Bro. Bradshaw. Bro. Past Master Coates proposed the health of “The Visiting Brethren,” he said the toast that I now have the honour to propose for your acceptance is one that needs no preface of mine to commend its most enthusiastic reception. The immortal bard has said, “Welcome the coming, speed the parting guest.” The first portion of this aphorism has at all times formed a part of our creed within the bosom of the Shakspeare Lodge. To bid good welcome to our visiting brethren is to us always a source of unmixed pleasure, but when the hour of departure arrives we do not claim to be so ready, nay rather would we use the language of the poet, and say,

“Parting is so sweet sorrow,
That we could say good night until to-morrow.”

It has been said that “The apertenance of welcome is fashion and ceremony.” Visiting brethren, this is not our doctrine and neither is it our practice. We hail your presence always with delight—we ask you to come and see us again and again—we desire you to assist us in the great and noble work of Masonry as practised in the lodge-room, and afterwards to share with us in the pleasures and friendships of the social board. It is thus and thus only that Masons could truly know and understand each other, and while I claim for the Shakspeare Lodge that it aims at Masonic working of a high character, that it desires to keep in view and to promote the interests of the Masonic charities, and that it endeavours to promote the furtherance of the great and glorious principles of our order. I claim also that in the future as in the past it shall not be found wanting in dispensing the rites of Masonic hospitality. We have around this board to-night representatives of a variety of interests. Jurisprudence, Medicine, Art, Science, and Literature, are each recalled to mind as I glance at the kindly faces that surround me. There are present here brethren whose names are largely and familiarly known even outside the pale of Masonry—men who have done some service to society in fostering the growth of intelligence—in furthering the intercourse of nations by scientific or commercial enterprise, and in upholding the great and humanising work of charity by ever keeping in view the golden motto “do unto others even as you would they should do unto you.” Brethren I will not particularize, but in your name I will again say “Welcome, thrice, welcome to our visitors,” and beg them always to believe that “Better cheer may they have, but not with better heart.” I have very great pleasure in proposing “The Health of our Visiting Brethren,” and I beg specially to identify the name of Bro. Leresche with this toast. He has been particularly careful to avoid making a speech to-night, but his voice is too pleasing to the members of the Shakspeare Lodge to allow of our letting him off so easily. The toast was drunk with the heartiest cordiality, and responded to by Bro. Leresche, P. Prov. G.R., and Bro. Councillor Brown. Bro. Petty, Senior Past Master of the lodge, proposed the next toast, “The Establishment of Masonic Principles the World Over,” in a lucid speech which received frequent marks of approval from the brethren. Bro. Past

Master Alderson proposed “The Masonic Charities,” to which Bro. J. L. Hine, P. Prov. G.S.W., responded, and gave some interesting statistics of the noble work the charities are doing. Bro. Past Master Hartley proposed “The Wardens and other Officers of the lodge; and the Junior Warden, “Sweethearts and Wives;” the former being responded to by the Secretary, and the latter by Bro. Marshall, Steward. The last toast, “All Poor and Distressed Masons,” was drunk at about eleven o’clock, and closed a most entertaining and thoroughly enjoyable festival. During the evening an efficient choir, under the direction of Bro. Hepton, enlivened the proceedings by rendering the National Anthem, and some choice glees. Bros. Downs, Robberds, and Edward Kimber, Prov. G.D., contributed largely to the enjoyment, by songs and readings which were interspersed between the toasts.

LANCASHIRE (WEST).

LANCASTER.—*Lodge of Fortitude* (No. 281).—The regular meeting of this old established lodge took place on Wednesday, the 10th inst., at the Masonic Rooms, Athenæum. The chair was occupied by the W.M., Bro. J. Daniel Moore, M.D., G.S.B. England, who was supported by the following officers and brethren:—Bros. John Hatch, I.P.M.; William Hall, S.W.; William Fleming, J.W.; Edmund Simpson, P.M., and Sec.; Edward Airey, S.D.; Benjamin Mills, as J.D.; John Harrison, I.G.; John Watson and Beesley, Tylers; Richard Taylor, Steward; J. L. Whimpray, P.M.; George Kelland, P.M.; E. Storey, P.M.; also Bros. John Barrow, Joseph Barrow, John Beesley, John Bell, Richard Bond, W. Bradshaw, C. Hartley, William Heald, R. Jervis, J. Stanley, Robert Hanger, F.C., James Taylor, and James Bolton, E.A.’s. The lodge having been opened, minutes confirmed, and other business transacted, Bros. James Taylor, and James Bolton gave proof of their proficiency as E.A.’s, and were passed to the degree of F.C., the former by the W.M., and the latter by Bro. John Hatch, I.P.M., the working tools being presented by Bro. W. Hall, S.W. The W.M. announced that in obedience to the summons he had, as the representative of the Lodge of Fortitude, attended the Grand Lodge of England on the 26th April last, when it had pleased the M.W.G.M. to confer an honour upon him and upon the lodge by appointing him to the office of Grand Sword-Bearer. Bro. Simpson, P.M., in somewhat eulogistic terms proposed, and Bro. E. Storey, P.M., seconded, a vote of congratulation to Bro. D. Moore on his appointment, and the brethren saluted him in due form as a Grand Officer. The W.M. then, as was announced, gave an address on the Past Master’s jewel, which was listened to with great attention by the brethren. A Past Master’s jewel, of the value of five guineas, was voted and presented to Bro. John Hatch, the zealous and energetic Immediate Past Master of the lodge, and a jewel of the same value, or an equivalent sum of money to be devoted to one of the charities, was also voted to Bro. Whimpray, the Senior Past Master, who had attended the lodge during the last three years, that estimable brother had presided over the lodge in the years 1843, 1851, and 1866, and desired that the sum should be given to one of the charities. On the next evening that time will permit, the W.M. purposes to deliver a lecture on “The ballot in our lodge.”

MIDDLESEX.

UXBRIDGE.—*Royal Union Lodge*, No. 382.—The regular meeting of this lodge was held at the Masonic Hall, Belmont Road, on the 15th inst. There were present Bros. Jaquin, W.M.; Lonsdale, S.W.; J. A. Coulton, J.W.; Woodward, Treas.; S. Coombes, P.M. Sec.; B. H. Swallow, S.D.; Blockley, Organist; Adams, P.G.P.; C. Horsley, P.M.; W. H. Coulton, I.P.M.; Weedon, P.M.; Davis, Lunt, Woolls, Russ, Hatfield, T. C. Swallow, and others. Bros. Braham, of the Montefiore Lodge. The lodge was opened in due form, and the minutes read and confirmed. Bro. Russ was raised to the sublime degree of M.M. The ballot was unanimous for Messrs. Pritchard, Farina, and Leane, and they were severally initiated. Bro. MacPherson was passed to the 2nd degree. Both ceremonies were very ably worked by Bro. Jaquin, the newly-elected W.M., although much inconvenienced by the absence of some of his officers. The banquet, provided by Bro. MacPherson, the new host of the Chequers Hotel, gave every satisfaction.

MONMOUTHSHIRE.

PONTYPOOL—*Kennard Lodge* (No. 1238).—The usual monthly meeting took place at the splendid New Hall, High Street, Pontypool, on Monday last, and was very well attended. The W.M., Bro. Kennard, was in the chair. The minutes of the last meeting having been read and confirmed, the Secretary reported that the R.W. the Prov.G.M. had kindly sanctioned in writing the proposed alteration in the day of meeting from the 3rd to the last Monday in the month. The ballot took place, and Bro. Griffiths, of Pontypool, who was initiated in the lodge 1098, was unanimously admitted as a subscribing member. Bro. Feather being in attendance, was examined in open lodge as to the progress he had made as an Entered Apprenticed Freemason; and his answers proving satisfactory, that brother retired, when the lodge was opened in the 2nd Degree, and Bro. Feather passed to the degree of F.C. The ceremony being most ably rendered by the W.M. P.M. Oliver kindly gave the lecture on "The Second Tracing Board, which was listed to with much attention. The lodge was then closed down, when the W.M. stated that the time had arrived for the brethren to elect his successor, and he gave a faithful resumé of the year's proceedings, complimenting his officers, one and all, for their very kind exertions and faithful attendance to their onerous and arduous duties. Two Scrutiners were then appointed, viz., Bros. P.M. Oliver, and P.M. Danes, and the brethren having all voted, the Scrutiners reported there were 29 votes for the S.W. Bro. Griffiths, and one for the W.M. Bro. Kennard; and the W.M. declared Bro. Griffiths duly elected W.M. for the ensuing year. Bro. Griffiths returned his most sincere thanks to the brethren present for the handsome compliment paid him, and he said he hardly knew how to follow in the steps of the two eminent Masters that had preceded him, namely, Bro. Thomas, and Bro. Kennard, but he hoped their mantle would fall on his shoulders, and that the officers he should select would give universal satisfaction. The Installation meeting was fixed to come off on the last Monday in June, and the Secretary was instructed to invite P.M. Bartholomew Thomas to perform the Installation ceremony. A Dinner Committee was appointed to make all necessary arrangements for the Banquet, and all other preliminaries were left to the W.M. Elect, and the Secretary. The brethren then proceeded to elect a Treasurer, and Bro. Greenway received the appointment. Bro. Greenway, said he did not know anything of the duties he had to perform; but if had to give bail he should ask Bro. Kennard, the W.M., to become a surety for him. The W.M. graciously replied he should be most happy to stand sponsor for the Treasurer. A vote of thanks was then awarded to the retiring Treasurer, Bro. E. Prosser, who returned his best thanks for the compliment. The present Tyler, Bro. Ellis was unanimously re-elected. It was then proposed by Bro. Greenway, seconded by the S.W., and carried, that a P.M.'s Jewel be purchased out of the funds of the lodge, and presented to the retiring W.M. as a small token of respect and gratitude of the brethren to that worthy brother. Bro. Kennard signified his intention to receive such a jewel with great pleasure. The lodge was then closed at 7.30.

INDIA.

DISTRICT GRAND LODGE OF BENGAL.

At an Especial Meeting of the District Grand Lodge of Bengal, held at Dum-Dum, on Saturday, the 25th March, for the purpose of Consecrating the new Lodge "Sandeman." Present:—R.W. Bro. H. H. Locke, Deputy District Grand Master in the chair; W. Bro. Lieut.-Col. J. M. Campbell, as Deputy District Grand Master; W. Bro. G. H. Daly, Past Deputy District Grand Master; and Bros. Col. B. Ford, D.G.S.W.; W. B. Farr, D.G.J.W.; J. H. Linton, D.G. Treas.; Capt. W. G. Murray, D.G. Sec.; Major G. B. Fenwick, G.D.S.D.; H. B. Lewis, D.G.J.D.; Capt. G. G. Nelson, D.G. Superintendent of Works; W. O. Allender, D.G. Dir. of Cers.; W. B. Mactavish, Asst. D.G. Dir. of Cers.; C. H. Compton, D.G. Organist; J. Lindley, D.G. Pursuivant; T. H. Henty, D.G. Steward; Wor. Bro. W. F. Westfield, Bro. W. Smith, and Wor. Bro. O. B. Andrews, as D.G. Stewards; Bro. G. Alexander, D.G. Tyler.

The following lodges were represented:—"Industry and Perseverance, No. 109"; "True Friendship, No. 218"; "Humility with Fortitude, No. 229"; "Marine, No. 232"; "Courage with Humanity, No. 392"; "St. John, No. 486"; "Excelsior, No. 825"; "St. Luke, No. 848"; "Temperance and Benevolence, No. 1160"; and "Sandeman" lodge.

The lodge was opened in form at 6.45 p.m.

The District Grand Master informed the Deputy District Grand Master presiding, that several brethren (naming them) having been desirous of forming a new lodge, had submitted the usual petition to the M.W. the Grand Master of England for a Warrant of Constitution, and had received a provisional Warrant from the District Grand Master, authorising them to form a lodge, under the style and title of the "Sandeman" Lodge, meeting at Dum-Dum, on the 1st Saturday of every month, and that the business of the evening was the consecration of the new lodge.

The District Grand Secretary read the District Grand Master's provisional Warrant.

The Deputy District Grand Master presiding addressed the brethren of the new lodge "Sandeman":—

"Brethren,—If you are still minded to proceed with the intentions set forth in your petition, which has just been read, on the conditions specified in the District Grand Master's provisional Warrant, you will signify the same in the manner usual among Masons.

The assent was signified.

"I have further to enquire of you whether you approve of the brethren named in the Warrant as your Officers.

The assent was signified.

The Deputy District Grand Master presiding invoked a blessing from the Most High.

"With thoughts duly chastened by humility, we, who are but dust and ashes, presume on God to invoke Thy fearful and majestic Presence. Deign to come unto us, to sanctify and bless us. Illumine the Brotherhood with Thy special Grace, and shed in their hearts the love of Thy name, that this Lodge rendered thus awfully sacred, may become a place pure, just and holy, fit for Divine wisdom and worthy of Divine favour."—S.M.I.B.

The prayer of consecration was then given.

"Almighty God, Great Architect of the Universe, Creator of all things, Judge of all men, look down, we pray Thee, with favour and mercy upon the work which we have in hand. We desire, oh, God, to consecrate this lodge to Thy honour and ourselves to Thy service, that united by the holy tie of Brotherhood we may walk worthily as Thy children to our lives' end. Accept the homage of our grateful hearts, which we thus symbolize by pouring before Thee earth's choicest gifts, the Corn of abundance, the Oil of gladness, and the Wine which strengtheneth man's heart.

"By Thy favour may this lodge long endure and flourish, happy, united, free, as a living Temple not made with hands, devoted to Thy service, built up to Thy glory and protected by Thy Almighty power."—S. M. I. B.

The Deputy District Grand Master presiding constituted the lodge as follows:—

"My good and worthy Brethren,—By virtue of the authority committed to me by the District Grand Master of Bengal, I hereby constitute and form you into a lodge of free and accepted Masons under the style, title, and designation of the "Sandeman" Lodge. I authorize and empower you to meet and act as a regular lodge, pending the communication of the further pleasure of the M.W. the Grand Master or the District Grand Master of this Province, and to practice the rites and ceremonies of our Order according to our ancient landmarks and the constitutions of the Craft.

"May God be with you always."

W. Bro. Col. Campbell presented the W.M. elect (W. Bro. I. L. Taylor) to the Deputy District Grand Master presiding, who enquired of the brethren of Lodge "Sandeman" whether they consented to receive him as their first Master. On their assent being signified, he delivered to him the Warrant and instruments of office, invested him with the Master's collar, placed him in the Eastern Chair with these words:—

* W. Bro. Taylor being already a P.M. in the Craft, the full ceremony of installation was not necessary.

"Worthy and dear Brother,—I appoint you to be Master of this lodge, not doubting your capacity and care to preserve, cement and rule the brethren committed to your charge with wisdom, firmness and love."

And called upon the brethren present to salute him as their new Master.

The Deputy District Grand Master presiding requested the W. Master to enter upon the duties of his office, upon which Bro. A. Friedemann was called to the eastern pedestal, and having received the assent of the brethren, was invested as the first Senior Warden; in a similar manner Bro. W. Girling was invested as the first Junior Warden of Lodge "Sandeman."

The remaining officers of the "Sandeman" Lodge were then invested by the W. Master.

The Deputy District Grand Master directed the District Grand Secretary to notify to all the lodges in the Province the formation of the new lodge.

The Lodge "Sandeman" having saluted the Deputy D.G.M. and officers of the District Grand Lodge, a procession was formed, and the District Grand Lodge retired in form at 7.35 p.m., the new Lodge "Sandeman" being closed in due and ancient form by its W.M. and officers immediately after.

ROYAL ARCH.

LANCASTER.

ROWLEY CHAPTER (No. 1051).—The regular meeting of this Chapter was held on Monday, the 15th instant, at the Masonic Rooms, Athenaeum. There were present, Comps. J. Daniel Moore, M.D., P.G. as M.E.Z.; W. Hall, L.R.C.P., H.; N. G. Mercer, M.D., J.; J. L. Whimfray, E.; W. Hall as N.; Edmund Simpson, P.S.; W. Heald; R. Taylor; and J. Watson. The Chapter was opened in due form, minutes read, confirmed, and signed by the Principals, and other business transacted. There being a vacancy for a Sojourner, Comp. E. Simpson, P.S., nominated Comp. Heald for that office, and he was duly invested by the M.E.Z. The Chapter then resolved itself into a Chapter of Instruction under the direction of Comp. D. Moore, after which it was closed in due form.

KNIGHTS TEMPLAR.

GRAND CONCLAVE.

The half-yearly Meeting of the Grand Conclave of the Order of Knights Templar took place on Friday, the 12th instant, at the Freemasons' Tavern, Great Queen-street. Several of the rooms in the Freemasons' Hall were kindly placed at the disposal of the Grand Conclave for the use of the Royal Visitors, and as *Roaming Rooms* for the Knights attending.

The throne was occupied by Sir Knight Wm. Stuart, M.E. and S. Grand Master; and there were present, Sir Knights Revs. J. Huyshe, D.G.M.; Col. Vernon, Past D.G.M.; C. A. Newnham, P.E.C. Wulfruna, Past G.S.B.; Chas. Fendelow, P.E.C. Wulfruna, Past G. Hospitalier; C. H. Banister, P.E.C. Jacques de Molay, Past G. Capt.; E. J. Morris, Palestine, G. Chamberlain; Rev. A. B. Frazer, P.E.C. Cœur de Lion, P.G.S.B.; Capt. G. A. Phayre, Bladud, G. Almoner; Rev. G. Ross, Restournel, D.P.G.C. Cornwall; J. Younghusband, Jacques de Molay, G. Constable; Charles Ratcliffe, Howe, 2nd G. Expert; S. Rawson, Celestial, Past P.G.C. China; J. D. Jameson, P.E.C. St. George's, P.A.G.D.C. Rev. R. J. T. Thomas, Baldwyn, P.G. Almoner; Hon. N. A. W. Hood, M.P., Faith and Fidelity, Prov. G. Com. Somerset; P. G. Smith, Harcourt, P. 2nd G. Capt.; Col. H. Clerk, Kemeys Tynte, P.G. Kent; Major General H. E. Doherty, Bladud,

P. 1st G. Capt.; Thomas Williams, Observance, G. Supt. of Works; G. Barlow, P.E.C., United, P. First Aide de Camp; H. C. Vernon, P.G.C. Worcestershire; Charles Greenwood, P.E.C. Grove, P.G. Capt. of Lines; William Smith, C.E., Kemeys Tynte, P.D. Prov. G.C. Kent, P.A.G.D.C.; J. Taylor, P.E.C., Kemeys Tynte; J. Tepper, Faith and Fidelity, Past First G. Capt., and G. Treas.; W. R. Maby, Baldwyn, First G. Herald; J. R. Poulter, Second G. Herald; E. T. Payne, Bladud, P. First G.S.B.; Mansel Talbot, Palestine, Prov. Com. South Wales; W. Blenkin, Harcourt, P.G. Chamberlain; G. Harcourt, Prov. G. Com. Surrey; H. S. Alpass, Jacques de Molay, P. First G.S.B.; S. Lloyd Foster, Howe and Beaumont, P.G. Chancellor, Stafford and Warwick; T. W. Board, Kemeys Tynte, G.S.B.; Rev. C. W. S. Stanhope, Cœur de Lion, and Faith and Fidelity, P.G. Almoner; A. C. Gale, P.E.C. Royal Kent, Calcutta; Charles J. Vigne, All Souls, Prov. G.C. Dorset; Capt. N. G. Phillips, Royal Plantagenet, P.G.C. Suffolk and Cambridge; C. Chandos Pole, United, Second Grand Capt.; W. G. Gumbleton, Mount Calvary, P.G. Constable; S. Bryant, Coteswold and Baldwyn, P.G.C. Gloucester and Bristol; B. Davies, United, Second G.S.B.; G. Lambert, Stuart, G.W. of Regalia; R. J. Spiers, Cœur de Lion, D.P. G.C. Oxon., P.G. Capt.; Rev. E. Moore, M.A., Faith and Fidelity, G.P.; Earl of Limerick, Faith and Fidelity, G. Prior; Sir P. Maude, Colquhoun, Faith and Fidelity, G. Chancellor; G. R. Crickmay, All Souls, G. Prelate; W. Tinkler, Faith and Fidelity, G.V.C.; W. H. Wright, P.D.G. Com. Lancashire; W. S. Prince, P.G. 2nd Expert, Lanc.; J. Harrison, Kemeys Tynte, First G. Capt.; J. G. Chancellor, P.E.C. Mount Calvary, G. Provost; Lord Elliott, Restournel and Faith and Fidelity, Prov. G.C. Cornwall; Revs. C. R. Davy Bladud, P.G. Hospitalier; J. W. Mitchell, Temple Cressing, P.G. Prior; Charles Horsley; E. C. Stuart; G. Septimus Phillips, P.E.C. Holyrood; Sir J. H. Beane; C. C. Whitney Griffiths, St. Amand, P.G. Expert; Erma Holmes, Plantagenet, Prov. G.R. Suffolk; Thomas Perkinson, P.E.C. Salamanca, P. First Grand Expert, West Yorkshire; S. Bryant, Coteswold and Baldwyn, Prov. G.C. Gloucester and Bristol; Arthur B. Cook, Faith and Fidelity, P. Prov. G.S.B.; W. Ganz, Mount Calvary, Grand Organist; John Fisher, Salamanca, Prov. G.C. nominate, West Yorkshire; S. Rosenthal, E.C. Grove, 2nd G. Capt. Surrey; J. Lavender, Observance, G. Registrar; J. Thompson, E.C. Ancient York; J. Way, E.C. Rougemont; C. Truscot, Jun., P.E.C. Restournel; A. F. F. Godson, Howe; J. Scherling, P.E.C. Ancient York; W. W. Vernon, Faith and Fidelity, and Cœur de Lion, Oxford; J. Ramsay, Faith and Fidelity; Henry Weiss, P.E.C. Howe; R. G. Leveson, De Tabley; R. P. Newnham, 2nd Capt. All Souls; J. S. Webb, E.C. Hyde; D. C. M. Gordon, Second Capt. St. George's London; E. G. Simpson, Expert De Tabley; J. Astley, E.C. Holyrood; H. Dubose, E.C. Royal Veterans; James F. Greenall, E.C. United; W. H. Pullen, E.C. Royal Naval; H. Bulley, E.C. Jacques de Molay; J. Hart, 1st Capt. Grove; E. H. Finney, Jun., Mount Calvary; D. M. Dowar, 2d Capt. Mount Calvary; W. Stone, E.C. Mount Calvary; D. Williams, Palestine; B. T. Hodge, P.E.C. Rougemont; W. A. Brunton, Faith and Fidelity; J. T. Helmes, Royal Plantagenet; J. L. Syms, Faith and Fidelity; A. C. Crookshank, P.G.C. Faith and Fidelity; C. S. Stillwell, P.E.C. Mount Calvary; J. Eckersley, 2d Capt. United; J. Agg Gardner, Coteswold; T. Croxton, St. George's, Oldham; J. Hervey, Mount Calvary; H. W. Charrington, All Souls; J. Clever, Mount Calvary; F. Boor, Harcourt; W. S. Webster, Observance; Thos. Dickins, Wm. de la More; W. T. Heath, Stuart, Watford; H. Samson, Faith and Fidelity; E. K. Money, P.E.C.

Coteswold; G. Corner, Kemeys Tynte; J. T. Griffith, M.D. Faith and Fidelity; V. H. Moyle, Mount Calvary; C. J. Hampden, Faith and Fidelity; G. Hillyer, Faith and Fidelity; S. Chatwood, St. James of Jerusalem; E. D. Larsen; E. H. Thrupp, Faith and Fidelity.

H. R. H. the Prince of Wales, and His Highness Prince John of Glücksburg having signified their intention of being present, there was a large attendance of P.G. Commanders, Grand Officers, and other Knights.

The Grand Conclave was opened at 3 o'clock in ample form, and the Grand Registrar called the muster roll.

The minutes of the last Grand Conclave were then read and confirmed, and the following Report of the Committee was read:—

MOST EMINENT AND SUPREME GRAND MASTER:

Your Committee has the honour to report that the state of the Order is generally satisfactory.

Since last Grand Conclave, Captain the Honourable A. W. A. N. Hood, M.P., has been installed in his Province at Bath, on the 3rd February last.

You have been pleased to appoint, in succession to the Reverend Dr. Senior, resigned, Sir Knight John Fisher Provincial Grand Commander for West Yorkshire, who, together with the Honourable F. Walpole, M.P., Provincial Grand Commander for Norfolk, will present themselves to-day for homage.

Two Warrants for new Encampments have been sealed since the last Grand Conclave—the Mount Lebanon at Bombay, dated the 6th January, and the Harrington, in the Dominion of Canada, dated 14th April, 1871.

The Frederick of Unity Encampment, London, formerly transferred from the Province of Surrey, has made no returns for many years, and it is believed the Members are reduced to a number insufficient to work the Ceremonies; it has, therefore, been returned on the Roll for some time past as in abeyance. As reported by the Committee in May, 1869, it has been called upon to surrender its Warrant; and your Committee now recommends that the Warrant be revoked, and that the name of the Encampment be expunged from the Roll.

The following Encampments have been reported to your Committee as not having sent in their Annual Returns for the year 1870, viz.:—Abbey Chapter, Bermuda, Cabbell, Cœur de Lion (Canada), Celestial, Cornubian, Coteswold, De Furnival, Faith (Wigan), Fearnley, Geoffrey de St. Aldemar (Canada), Hinxman, Holy Cross, Holy Rood, Hope, Hugh de Payens (Canada), Loyal Brunswick, Loyal Burmah, Melita, Mount Calvary in the East, Mount Zion, Ohservance (London), Ohservance (Madras), Percy, Plains of Rama, Richard Cœur de Lion (Canada), Royal Edward, Royal Kent (Newcastle), Royal Sussex, Sepulchre, St. George (Ballarat), Star of the East, Trinity in Unity, Union de Molay, William de la More the Martyr, and William Stuart.

You have been pleased to approve of a treaty with the Ancient and Accepted Rite and the Grand Lodge of Mark Masters. This treaty has for its principal object the establishment of an alliance between the several parties and of a Court for their better government, and is laid on the table for the information of Grand Conclave. A Statute will be proposed for carrying this treaty into effect.

Your Committee recommends that all Encampments do send a copy of the usual Summons to the Provincial Grand Commander of the District or his Deputy, at least seven clear days before such Meeting; and that no Candidate be proposed for

ballot who shall have been disapproved by the Provincial Grand Commander or his Deputy. A Statute will be proposed for carrying this recommendation into effect.

Your Committee recommends that the following Benevolences be granted, viz., to the Widow of the late Eminent Commander G——, £5; to Sir Knight T. J——, £50.

Your Committee recommends that measures be taken for the establishment and endowment of an Asylum for Poor Knights of the Temple, upon such a scale as may be commensurate with the means of the Order, and that the appointment of Knights be vested in the Supreme Grand Master, under statutes and regulations to be approved by Grand Conclave on their behalf; and that it be an instruction to your Committee to prepare a scheme for carrying out this suggestion, and to report to next Grand Conclave. Your Committee suggests this as a graceful tribute to your Grand Master.

The suggestion made by the last Grand Conclave, that the destination of the Sick and Wounded Fund should be changed in view of the actual circumstances of the case, having been communicated to the Subscribers, has been very generally assented to, and the various amounts have, from time to time, been paid over as the wishes of the Contributors have been made known. A statement of this Fund will be published with the Grand Treasurer's accounts in the ensuing Calendar.

The Grand Treasurer's accounts show a balance in favour of Grand Conclave—

On the general account of	£308	3	11
On account of the Fund of Benevolence	280	8	3
	<hr/>		
Balance on both accounts	£588	12	2

By Order of the Committee of Grand Conclave,
P. MAC C. DE COLQUHOUN,
GRAND CHANCELLOR.

Sir Knight The Earl of Limerick moved the adoption of a Statute incorporating the Treaty referred to in the Report of the Committee, which was met by an amendment by Sir Knight Rev. J. Huyshe that the Report be received, and entered in the minutes, but not adopted, this amendment the Earl of Limerick did not resist, and then explained the different clauses of the Treaty which had been signed on the part of the Grand Master by himself, and Sir P. Colquhoun, as Plenipotentiaries by the Rev. G. Raymond Portal, Grand Mark Master, and the Earl of Carnarvon, Past Grand Mark Master, on behalf of the Grand Mark Lodge, and by Capt. N. G. Phillips, and J. P. M. Montagu, on behalf of the 33°

Sir Knight Lord Elliot seconded the motion, remarking that it was a step in the right direction, and hoped the time was approaching when all Masonic Orders would be united under one Royal Head.

Sir Knight Rev. J. Huyshe, opposed the motion, moving an amendment, that it be adjourned, and taken into consideration at the next Grand Conclave, which amendment was duly seconded.

At this stage of the proceedings, the arrival of H.R.H. the Prince of Wales, and His Highness Prince John of Glücksburg was announced. The discussion then proceeding was suspended for a time, and the officers appointed to receive and attend H.R.H. and Prince John left the Hall for that purpose.

The Grand Commanders of the following Provinces and several other Knights were afterwards presented to his Royal Highness the Prince of Wales, and His Highness the Prince John of Glücksburg, viz.:—

Devonshire, Rev. J. Huyshe, D.G.M.; Dorsetshire, C. J.

Vigne; Worcestershire, H. C. Vernon; Hampshire, W. W. B. Beach, M.P.; Bristol and Gloucestershire, S. Bryant, M.D.; Surrey, G. Harcourt, M.D.; Kent, Col. Clerk, R.A.; Suffolk and Cambridge, Capt. N. G. Philips; Cornwall, Right Hon. Lord Eliot; Ceylon, A. C. Crookshank; South Wales, T. M. Talbot; Somersetshire, Hon. Capt. Hood, M.P.; Grand Prelate, Rev. E. Moore; Grand Vice-Chancellor, W. Tinkler; Grand Registrar, J. Lavender; and Grand Treasurer, J. Tepper.

The remaining Grand Officers were afterwards advanced and saluted, returning to their respective stalls, and the Knights present saluted under the direction of the First and Second Grand Captains.

His Royal Highness the Prince of Wales here took the opportunity of graciously expressing to the Grand Master and the Grand Conclave his sense of the high honour they had that day done him, observing that on the last occasion he appeared amongst them as a visitor, but now he attended as a member of Grand Conclave, and he trusted that opportunity would be afforded him to attend on future occasions, and that he might be considered a Knight worthy of the Order.

These remarks of His Royal Highness were warmly applauded by the Knights.

His Highness Prince John of Glucksburg also thanked the Grand Master and Grand Conclave for their cordial reception of him, he trusted he might prove a worthy member of the English Order, into which he had a few days before been admitted, under the banner of the Faith and Fidelity Encampment.

The Provincial Grand Commanders for South Wales, Sir Knight T. Mansel Talbot, and West Yorkshire, Sir Knight J. Fisher, were then presented and did homage upon their appointment.

The re-election of the Grand Treasurer, Sir Knight Jabe Tepper, was then proposed by the D.G.M., Sir Knight Rev. J. Huyshe, after being duly seconded by the Past D.G.M., Col. Vernon, was unanimously carried. Sir G. Knight Tepper, in appropriate terms, briefly returned thanks.

The following Knights were then appointed Grand Officers for the ensuing year, and were severally invested with the paraphernalia of their office:—

Lord Skelmersdale	Grand Seneschal.
The Earl of Limerick	G. Prior.
Lord Lindsay	G. Sub Prior.
Rev. E. Moore	G. Prelate
G. P. Brockbank	First G. Captain.
S. Lloyd Foster.....	Second G. Captain.
Sir P. Colquhoun	G. Chancellor.
W. Tinkler.....	G. Vice Chancellor.
J. Lavender	G. Registrar.
J. Tepper	G. Treasurer.
E. T. Newnham.....	G. Chamberlain.
George Cockle	G. Hospitaller.
J. Lambert, jun.....	G. Dir of Cers.
J. F. Starkey.....	Asst. G. Dir of Cers.
Col. C. R. Money	G. Supt. of Works.
C. Matthews	G. Constable.
E. J. Leveson	G. Provost.
Rev. J. F. Hardy	G. Almoner.
George Lambert	G. Warden of Regalia.
H. Bulley	First G. Expert.
W. H. Prince.....	Second G. Expert.
B. T. Hodges	First Standard-Bearer.
J. Hervey	Second Standard-Bearer,
Croxtan.....	Third Standard-Bearer.

Lieut. Col. J. F. Greenall	Fourth Standard-Bearer.
C. Truscott.....	First Aide-de-Camp.
F. H. W. Iles.....	Second Aide-de-Camp.
H. Dubosc	First Capt. of Lines.
Emra Holmes.....	Second Capt of Lines.
W. R. Maby	First Herald.
J. R. Poulter.....	Second Herald.
W. Ganz.....	G. Organist.
D. C. M. Gordon.....	G. Sword-Bearer.
E. G. Simpson	G. Masters Banner Bearer.

The following Knights were nominated by the Grand Master, to serve on the Committee of General Purposes, for the ensuing year:—Bros. the Earl of Limerick, G. Prior; Rev. E. Moore G. Prelate; R. J. Spiers, Past G. Capt.; and Lambert Sim, G.D.C.

The Right Hon. Lord Skelmersdale, J. Taylor, S. Rawson, Col. G. A. Vernon, and J. Youngusband, were then elected by the Grand Conclave members of the Committee.

At this period H.R.H. the Prince of Wales, and His Highness the Prince John, took leave of the Grand Master, and left the Hall, attended as on their entrance.

After the departure of H.R.H. the discussion of the Earl of Limerick's motion was resumed, and the amendment being put to the meeting, was lost by a large majority.

The treaty, which had been ratified was then read, and after various explanations had been given, and a long discussion, the motion moved by the Earl of Limerick was carried by an increased majority.

Sir Knt. Lord Eliot then moved an additional statute, carrying out the recommendation of the Committee, that all Encampments do send a copy of the usual summons to the Prov. G. Commander of the District, or his Deputy, at least seven clear days before such meeting, and that no candidate be proposed for ballot who shall have been disapproved by the Prov G. Commander or his Deputy.

Sir Knt. C. Mathews seconded the motion.

Sir Knt. The Earl of Limerick remarked that the motion divided itself into two parts. It was essential that the Prov. G. Commander should have the summonses sent to him, as he being responsible for his Province, ought to be kept informed of what was going on. The second part of the motion conferred no greater powers on Prov. G. Commanders than they ought to possess; they would act under great responsibility, and it was not at all likely that they would object to a candidate except for strong reasons and in the interests of the Order, and there would still remain an appeal to Grand Conclave.

Sir Knight Rev. J. Huyshe, objected to the motion on the ground of inexpediency, and on a division the motion was carried by a still larger majority.

Motions for Grants from the Benevolent Fund of £50 to Sir Knight J——, and £5 to the Widow of a late Sir Knight G——, were then made, and being duly seconded were carried. The Grand Almoner collected the alms, and the Grand Conclave was closed in ample form.

After the Grand Conclave the Knights adjourned to a banquet, at which the M.E. and S.G. Master presided, supported by the Rev. J. Huyshe, D.G.M.; Earl of Limerick, G. Prior; Lord Eliot, and a larger number of Knights than had for a long time attended the banquets after Grand Conclave meetings.

We cannot refrain from expressing our gratification at the efficient arrangements which were made under the direction of the Grand Director of Ceremonies, and his able and energetic assistant, Sir Knight J. F. Starkey, who, we are glad to learn, will receive by the Grand Master's Ratent the Rank of Past G. Director of Ceremonies, in recognition of his services.

ANCIENT AND ACCEPTED RITE.

SUPREME COUNCIL.

A meeting of the K.H. 30°, was held by the Supreme Council, 33°, of the Ancient and Accepted Rite, at Freemasons' Tavern, on Thursday, May 11.

The following were present:—

33RD DEGREE.

Ill. Bros. E. J. Vigne, M.P.S.; Capt. N. G. Phillips, M. Ill. Lt. G.C.; Col. Clerk, G. Chancellor; I. M. P. Montagu, G. Sec. Gen.; Earl of Carnarvon, Sov. G.I. Gen.; R. Hamilton, Sov. G.I. Gen.; H. C. Vernon, P. Lt. G. Com.; Hyde Pullen; and S. Rosenthal, 33° of France.

32ND DEGREE.

Ill. Bros. Dr. Gooden, C. I. Bauister, C. Cramond Dick, Rev. E. H. Harcourt Vernon, James Glaisher, George Barlow, Sir P. Colquhoun, W. Smith, C.E., and S. Rawson.

31ST DEGREE.

Ill. Bros. W. de Cardonnell Elmsall, C. A. Newnham, Emra Holmes, H. S. Alpass, C. Chandos Pole, Gen. H. E. Doherty, Rev. C. R. Davy, and C. Fendelow.

30TH DEGREE.

Ill. Bros. Hon. W. Warren Vernon, Capt. J. R. Molineux, Earl of Limerick, Lord Elliot, Benjamin T. Hodge, Magnus Ohren, Rev. P. H. Newnham, T. W. Boord, F. H. Woodforde, Rev. C. W. Spencer-Stanhope, J. E. D. Jameson, George Lambert, Vivian A. Webber, G. A. Phayre, C. C. Whitney Griffiths, C. Hutton Gregory, A. Bruce Frazer, Rev. T. F. Ravenshaw, Joseph F. Starkey, Charles Horsley, Henry Dubose, Major-Gen. Gore Munbee, Rev. W. Oswell Thompson, Capt. T. Lewis Hampton, James E. Mason, R. Arnison, W. H. Grimmer, James Pickering, A. F. Godson, Capt. A. Nicols, and G. P. Brockbank.

The following candidates were advanced to the 30°:—

Bros. Rev. W. Oswell Thompson, Upton Cum Charvey, near Slough; Capt. T. Lewis Hampton, Henllys, Beaumaris; James E. Mason, Worcester College, Oxford, of the Metropolitan Chapter Rose Croix.

Bro. George P. Brockbank, Bolton, of the Palatine Chapter Rose Croix,

Bro. Capt. Adolphus Nichols, Naval and Military Club, of the Invicta Chapter Rose Croix.

Bro. Augustus Frederick Godson, Temple, of the St Dunstan Chapter Rose Croix.

Bro. Robert Arnison, York House, Sheffield, of the Talbot Chapter Rose Croix.

Bros. William H. Grimmer, North John Street, Liverpool; and James Pickering, Fisher House, Orrell, near Wigan, of the Liverpool Chapter Rose Croix.

The work was performed according to ancient custom by Col. Clerk, R.A., Grand Chancellor of the Order.

The Grand Treasurer presented his accounts:—

	£	s.	d.
To Balance in London and Westminster Bank, Sept. 1870.			
30th, 1870	300	2	1
Receipts to Quarter ending 31st Decr., 1870	510	3	10
Receipts to Quarter ending 31st March, 1870.	406	13	9
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	£1217	4	8
March 31st. By Payments in Quarter ending 31st Dec., 1870	345	15	0
" " Payments to 31st March, 1871.....	211	1	1
" " Balance in Bank	660	8	7
	<hr/>		
	£1217	4	8

STATEMENT OF FUNDS AND PROPERTY.

	£	s.	d.
Balance in Bank	660	8	7
Invested in Consols £2337 : 5 : 0 3 Per Cents	2200	0	0
Estimated value of Lease and Property.....	1500	0	0
	<hr/>		
	£4360	8	7

The increase is very satisfactory, proving as it does that the funds were well taken care of, and also that there has been a considerable addition to the number of the members of the Ancient and Accepted Rite. As the fees of the incoming members together with those for new warrants alone, add to the funds, for it must be borne in mind that the S.C. receives no fees for the perfection of Candidates in any degree below the 30°.

After the above members of the 18° Rose Croix were advanced, the 30° Chapter was closed.

A Grand Chapter, Rose Croix was then opened when in addition to the names already given, several M.W., Sovs., and Past M.W. Sovs. were admitted.

The Sec. Gen. was then called upon by the Grand Chancellor to explain the objects for which the G.C. had been called, viz., to acquaint the members with the progress the order had made both at home and in the colonies; he mentioned a scheme the S.C. had in contemplation, and in which they were acting, under the advice of an eminent of the chancery bar, for the protection of the funds, and for the better carrying out of the objects that the A. and A. Rite is charged with. He also alluded to the determination to print and circulate the statistics of the Order.

As it was necessary to sell out of the funds in order to complete the purchase of No. 2, Upper John Street, and to build a Hall in the rear of the two houses, No. 33, Golden Square, and 2, Upper John Street; a resolution was moved by Bro. C. Hutton Gregory, (Past President Inst. Civil Engineers, 30°).

After some pertinent remarks by Bros. G. Lambert, and C. Horsley, the selling out of the funds as much money as might be required for the two objects, the proposition was carried *unanimously*.

Votes of thanks were passed to the Grand Treasurer and the Auditors, for their valuable services.

The brethren afterwards sat down to an excellent banquet, over which Col. Clerk presided.

Obituary.

BRO. JULIUS ALEXANDER PEARSON, LL.D.

We are sorry to record the decease of Bro. Julius Alexander Pearson, LL.D., F.S.A. Bro. Pearson, who was a man of considerable literary attainments and research, was an active member of the English League of St. John of Jerusalem, and took up the pen in vindication of its claims. His contributions were very lately given in 'Notes and Queries.' He was initiated in the Westminster and Keystone Lodge, No. 10, held, as well as one of his brothers, office in that lodge. He died at the early age of 36. He was by profession a solicitor.

LIST OF LODGE MEETINGS &c., FOR WEEK
ENDING MAY 26TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, May 22nd.

LODGES.—Royal Somerset Ho. and Inverness, Freemasons' Hall; Castle Lodge of Harmony, Willis's Rooms, St. James's; Unity, London Tavern, Bishopsgate-street; Burgoyne, Anderton's Hotel, Fleet-street.—CHAPTER.—Robert Burns, Freemasons' Hall.

Tuesday, May 23rd.

LODGES.—Tuscan, Freemasons' Hall; Moira, London Tavern, Bishopsgate-street; Industry, Freemasons' Hall; Prince of Wales, Willis's Rooms, St. James's; Southern Star, Montpelier Tavern, Walworth.—CHAPTERS.—Cyrus, Ship and Turtle, Leadenhall-street; St. James's Union, Freemasons' Hall.

Wednesday, May 24th.

General Committee of Grand Lodge and Lodge of Benevolence, Freemasons' Hall, at 6.

LODGES.—Antiquity, Freemasons' Hall; Euphrates, Masons' Hall, Masons' Avenue, Basinghall-street; United Pilgrims, Horns Tavern, Kennington Park; Prince Frederick William, Knights of St. John Hotel, St. John's Wood; High Cross, Seven Sisters' Tavern, Page Green, Tottenham.

Thursday, May 25th.

General Committee Girls' School at Freemasons' Hall at 4.

LODGES.—Mount Moriah, Freemasons' Hall; Shakespear, Albion Tavern, Aldersgate-street.—St. George's, Freemasons' Hall; Canonbury, Masons' Arms, Masons' Avenue, Basinghall-street; Andrew, Royal Sussex Hotel, Hammersmith.

Friday, May 26th.

LODGES.—Jerusalem, Freemason's Hall; Royal Alfred, Star and Garter, Kew Bridge, Ealing; Finsbury, Jolly Anglers, Bath-street, St. Luke's.

METROPOLITAN LODGES AND CHAPTERS OF
INSTRUCTION.*Monday, May 22nd.*

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., South-walk; 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 23rd.

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 24th.

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. Lambeth; 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 25th.

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 Whitty Tav., 57, Wapping-wall; Prudent Brethren, Freemasons' Hall.

Friday, May 26th.

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, Andertons' Ho.; Fleet-st.; Hervey, Swan, Wallham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav. Air-street, Regent-st.; 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 27th.

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.

ERRATUM.—BRITISH UNION LODGE (No. 114).—In our account of the proceedings of this lodge in last week's issue, Bro. Wm. Warren is described as a "prominant" member of the A. and A. Rite. The word should have been "promising." SEVERAL Lodge and other Reports unavoidably stand over till next week.