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LONDON, SATURDAY, MAY 27, 1871.

## THE SELECTION OF MEMBERS.

BY BRO. W. M. ROUNSEVILLE.

Though it is a good saying and a true one, that ten good men had better be kept out of the lodge than that one bad one should be admitted, yet we cannot but believe that many are rejected who would confer honour on the order, and do good to mankind under its auspices. We know that bad men, notwithstanding all the safeguards which the wisdom of the fathers has thrown around the door of the lodge, do gain admission; and we also know, that in spite of all exhortations to charity and brotherly regard, good men are debarred from entering.

No Mason has a moral right to reject an applicant for the degrees of Masonry because he does not like him. He has no business to introduce into that solemn ordeal his likes or dislikes. If he is a man of sound principles; of honest intentions and philanthropic heart, shall he not be allowed to congregate around the sacred altar, where those virtues are insisted on; and when our published words show all such persons shall be received when they knock for admission? What business have I to obtrude my prejudices between such a man and the benefits of Masonry? Are my likes and dislikes to be of more value in a lodge than his sound principles and honest intentions and kind heart?

And yet every Mason knows that such instances are constantly recurring. None of us but can recollect instances where good men and true

philanthropists have been rejected. And few indeed are they who have not seen these rejections as the result of an unfounded prejudice, or a groundless caprice. A difference in some trivial business matter, between a member and a candidate, has prevented many good men from becoming Masons. Even a sharp political or religious discussion has frequently had the same effect. Instances have fallen under our observation where a prejudice against the personal appearance—the gestures, motions, awkwardness—of a candidate have been fatal to his reception.

As long as man is fallible, and human nature weak, these reprehensible acts will be performed by those who profess to be permeated by the spirit of Masonry. But they ought not to.

Masonry ought to liberalize the mind, expand the soul, and warm the affections, that every one honest, every one possessing a kind disposition, could be sure of admission whenever he should knock at the door of the lodge. Unfortunately there is no institution, earthly in its origin, or divine in its source, that will so influence the human heart as to make this possible.

But we ought to make an approximation to this condition. Private piques and quarrels ought not to so influence us as to make us blind to the great principles on which our institution rests. And much could be done to prevent the wrong thus done to honest men, if the advocates of Masonry would more frequently insist upon the application of Masonic principles in these cases.

We have heard Masons say they could not sit in a lodge if such an individual was admitted. If asked why not; what indication of moral obliquity he had discovered; what disqualification he had unearthed, the answer has been that he was repugnant to him—that did not believe he would make a good Mason. When further pressed for the particular act or principle that ought to keep him out of the lodge, too frequently it has appeared to be a personal dislike without foundation.

It was a good rule which an old, zealous, and exemplary Mason adopted, and on which he practised during a long life devoted to the Craft, "If I cannot by a fair statement of my objections to a candidate make any other brother believe that he ought to be rejected, I will never cast a black ball against him; for I should be convinced that if I had good reason for rejecting him, I could show it so clearly that others would see it, and failing to

do so, I conclude that it is my prejudice and not my judgment that sways me against him." And we have known that man to vote for a candidate with whom he had had a personal difficulty. "That difficulty did not involve any laxity of principle, or immoral aid, and he may be as conscientious as myself, and hence I have no right to close the door against him," he said to us at one time when he had thus voted for a person with whom he was at variance. The policy of such a course of conduct may be indicated by the fact that when the candidate becomes a Mason he also becomes a warm friend of the man who would not vote against his admission, though he was his enemy.

Should all Masons follow the example of this father in the institution, there would be fewer good men rejected, and less nourishing of wrath in the bosom of members. Let it be understood and insisted on everywhere that no one has a right to cast a black ball on merely personal feuds that do not involve moral obliquity, and the Order, as well as the world, would be the better for it always.—*Mystic Star*.

#### IDEAL FREEMASONRY.

A noble ideal is half the battle in life ; courage and virtue to attain unto it is the other half, making the victory complete.

The Royal Art of Freemasonry is one which, judged by its own standard and avowed principles, claims, and has had awarded it, the very highest place among uninspired institutions. It has neither sought, nor accepted a charter or act of incorporation from the State, \* and yet it has practically endowed itself with a capacity of perpetual succession and unending life, beyond that possessed and retained by any corporation whatsoever. The reason why, with an origin so ancient, it has year after year, and century after century, unaided by a franchise from the State, built up a history so grand and enduring, is, the sublimity and yet simplicity of its Faith, and the purity and practical nature of the virtues it

inculcates. Of the making of divers creeds there has been no end in the religious world ; and the result is, the multiplication of as many religions. The mind of man, endowed as it is with refined reasoning powers, and gifted with freedom of choice, but at the same time so liable to be influenced by prejudices of various kinds, must have submitted to it a simple faith ; the more refined the creed, the fewer will be its followers. In the great hereafter, when all mankind shall come to appear before the Great Architect of the Universe, there shall be but one faith among those who shall pass in and out at pleasure of the Great Grand Lodge above. Whatever our creeds on earth, all shall be melted into one there. Why not do this here? This is the aim of Freemasonry ; and that it largely succeeds in its aim, is proven by the fact that at our altars the Jew and the Gentile kneel side by side, while offering their prayers to a common Father. A well-known brother tells us, and his experience is not singular, that he has "seen a Jew soliciting contributions from his Masonic brethren to aid a Christian minister, (an Episcopal clergyman) who had his trunk and money stolen, and was without funds in a strange place." The barrier of deep feeling between that ancient people and the Christian world is to a great extent, if not entirely, removed by Masonic influence.

Travellers in the East have repeatedly observed, that among oriental nations, to be a Freemason is to have a passport to the affections of many of their people, so that those who, to the profane, are enemies, are to the initiated transformed as if by magic into friends.

He who avows his trust in God, no matter what may be the minor details of his belief, is esteemed worthy, so far as his faith is concerned, to be associated as a brother in the Craft. He is a participant in the ideal creed of Freemasonry. But faith without works is vain, and therefore the Royal Art prescribes certain practical virtues. If Masonry had been a mere abstraction, or speculative faith, it would never have survived the centuries ; it owes the preservation of its unity, and its ever-increasing vigour, to the fact that it is in addition to this, a life.

Belief is the letter, but the life is the spirit ; and if the spirit should ever depart, although the letter remained, Freemasonry would perish as surely as the world's great empires have, whose

\* Until recently this was strictly true, and we regret that even one or two Grand Lodges should have departed from the ancient independent usage.

names are found only on the page of history. No nation can live beyond the time when the practice of virtue ceases to actuate the lives of a large part of its subjects. And what is the order of Freemasons, but a nationality as broad as the earth. The sun never sets on her children. They are in every land and on every sea; in the desert alone, and on the thrones of the mightiest empires surrounded by hosts of willing subjects. But let the canker of immorality, or intemperance, or profanity, or any other unmasonic vice once prevail in the lives of the brethren, and the ideal life will be destroyed. Then our unity will be but a rope of sand, and we too will be on the page of history, but nowhere else.

Brothren, see to it that you keep in vigorous activity this ideal life. While it is a noble boast that one possesses an ancient and honorable ancestry; that the blood of the great and the good of ages long past courses through his veins; that he can trace back his lineage untarnished through hundreds of years; yet the past cannot cover up the short-comings of the present, and we must at last be judged by what we are. So it is with the Freemason. He belongs to the only true and ancient brotherhood, and its ideal faith is one of the most comprehensive simplicity the world has ever known, for which it is indebted solely to its first Great Light, the Holy Bible; but unless, in addition to this, he exemplifies in his conduct the ideal life of Masonry, his faith is vain, and his connection with the Craft has no real significance.

The ideal Freemason is not a shadowy, unreal person, nor a bare name for what once existed, but is now in the tomb of the Capulets. Every brother has met him, and is meeting him continually. To expect that every one should be this ideal is perhaps expecting too much in this world; but that every one should aim to be, we have no shadow of doubt. The principles of the brotherhood demand it, and unless their spirit continue to pervade the Craft, it cannot retain its hold upon the respect of mankind. Brethren, our principles are perfect; let us mould our lives in accordance with their sublime teachings.—*Keystone.*

The Twelfth Annual Grand Convention of the Order of High Priests, of California, was held at the Masonic Temple, San Francisco, when the following were elected officers for the ensuing year: Bros. S. Graves, President; Theodore E. Smith, Recorder.

## MASONIC JOTTINGS, No. 71.

By A PAST PROVINCIAL GRAND MASTER.

### THE GREAT FIRST CAUSE.

Brother,—the Great First Cause is the Will of the Glorious Architect of Heaven and Earth.

### INCOMPREHENSIBLE THINGS.

Brother,—There are some incomprehensible things which the Mason who is a Christian, and the Mason who is a Natural Theist alike believe,—which they necessarily believe.

### THE UNIVERSE—THE MORAL LAW.

The Universe may be annihilated. The Moral Law can not be annihilated.

### THE MORAL LAW.

The Mason who is a natural Theist, cannot hold that a command, incompatible with the moral law, is the command of the Great Architect of the Universe.

### THE VOLUME OF GOD'S SACRED LAW.

In the inauguration oration delivered before the Most Worshipful the Grand Master, Freemasons' Hall, 14th April, 1869, the Grand Chaplain asserted that the volume of God's Sacred Law is the foundation of our English Freemasonry.

### TOLERATION.

Where the Religion of Freemasonry is one of the four Positive Religions, (Christianity, Judaism, Parseeism and Mahomedanism,) it is only by Toleration in all cases, or in individual cases, that Masons, professing the other Positive Religions, are admissible into its Lodge.

### POETRY—PROSE.

Some Institutions, like Nations, have their Poetry and their Prose, the former being the most antient. The admirable institution called Masonry is one of those institutions, and a learned brother is asked what reason can be alleged for taking from it its Poetry?

### GENIUS.

A Brother calls "genius" the faculty given by the great Architect of the Universe of expressing fit thoughts by the fittest language.

### THE CHRISTIAN MYSTERIES.

Speculative Masonry touches not the Christian Mysteries.

### XENOPHANES.

In a communication of the Past Provincial Grand Master for Kent, "Freemasons' Magazine," vol. 16, page 29, a correspondent will find the two famous lines of Xenophanes in the original Greek. My Correspondent will also find some remarks of the late Monsieur Victor Cousin respecting the system of Xenophanes.

### THE MYSTIC BEAUTIES OF FREEMASONRY.

Among the mystic beauties of Freemasonry, there are probably none more deserving of attention and thoughtful consideration than "the seven liberal arts and sciences." They are always worthy of the study of the "sons of light," and the more studied, the more will their beauties appear. We shall, therefore, give expression to a few desultory thoughts upon the same, not for the purpose of telling anything new, but rather in the hope that we may be able to give something more than is to be generally read in the Hand-Books.

We shall take them in their regular order.

1. Grammar is the key by which alone a door can be opened to the understanding of speech. It is grammar which reveals the admirable art of language, and unfolds various constituent parts—its names, definitions, and respective offices; it unravels, as it were, the thread of which the web of speech is composed. These reflections seldom occur to any one before their acquaintance with the art; yet it is most certain that without a knowledge of grammar it is very difficult to speak with propriety, precision, and purity.

2. It is by Rhetoric that the art of speaking eloquently is acquired. To be an elegant speaker, in the proper sense of the word, is far from being a common or an easy attainment. It is the art of being persuasive and commanding; the art not only of pleasing the fancy, but of speaking both to the understanding and to the heart.

3. Logic is that science which directs us how to form clear and distinct ideas of things, and thereby prevents us from being misled by their similitude or resemblance. Of all the human sciences, that concerning man is certainly most worthy of men. The precise business of logic is to explain the nature of the human mind, and the proper manner of conducting its several powers is the attainment of truth and knowledge. This science ought to be cultivated as the foundation or ground-work of our inquiries, particularly in the pursuit of those sublime virtues and celebrated acts which claim our attention as Masons.

4. Arithmetic is the art of numbering, or that part of mathematics which considers the properties of numbers in general. We have but a very imperfect idea of things without quantity, and as imperfect of quantity, itself, without the help of arithmetic. All the works of the Almighty are

made in number, weight, and measure; therefore, to understand them rightly, we ought to understand arithmetical calculation; and the greater advancement we make in the mathematical sciences, the more capable we shall be of considering such things as are the ordinary objects of our conceptions, and be thereby led to a more comprehensive knowledge of our Creator, and the works of the creation.

5. In all ages and countries where learning has prevailed, Geometry has been deemed the "mistress of the Arts;" and is very properly defined to be that science from whence the mighty works of God are revealed and demonstrated to men. It considers magnitude in general, comprehending the doctrine and relations of whatever is susceptible of augmentation or diminution. We ought to revere and study the science of geometry, which discloses an inexhaustible fund of information and knowledge, of improvement and advantage to its studious votaries, adepts in true science; who, by the assistance of this sublime art, are enabled to discover, and in a small degree to explain, the wonderful works of the great Geometrician of the Universe, to prove the equity of His laws and the wisdom of His decrees, by which they are instructed in those important duties which are due from a creature to his benevolent Creator.

6. Music is that elevated science which affects the passions of sound. There are few who have not felt its charms, and acknowledged its impressions to be intelligible to the heart; it is a language of delightful sensations, far more elegant than words; it breathes to the ear the clearest intimation; it touches and greatly agitates the agreeable and sublime passions; it wraps us in melancholy, and elevates us in joy; it dissolves and inflames; it melts us in tenderness, and excites us to war. This science is truly congenial to the nature of man; for, by its powerful charms, the most discordant passions may be harmonized and brought into perfect unison; but it never sounds with such seraphic harmony as when employed in singing hymns of gratitude to the Creator of the Universe.

7. Astronomy is that sublime science which inspires the contemplative vein to soar aloft, and read the wisdom, strength, and beauty of the great Creator in the heavens. How nobly eloquent of the Deity is the celestial hemisphere!—the most magnificent heralds of His infinite glory! They

speak to the whole universe; for there is neither speech so barbarous but their language is understood, nor nation so distant but their voices are heard among them. Assisted by Astronomy, we ascertain the laws which govern the heavenly bodies, and by which their motions are directed; investigate the power by which they circulate in their orbs; discover their size, determine their distance, explain their various phenomena, and correct the fallacy of the senses by the light of truth. Can anything be more wonderful than these observation? Yes; there are truths far more stupendous; there are scenes far more extensive. As there is no end of the Almighty Maker's greatness, so no imagination can set limits to His all-creating hand. Could you soar beyond the moon, and pass through all the planetary choir; could you wing your way to the highest apparent star, and take your stand on one of the loftiest pinnacles of heaven, you would there see other skies expanded; another sun distributing its inexhaustible beams by day; other stars that gild the alternate night; and other, perhaps nobler systems established—established in unknown profusion through the boundless dimensions of space. Nor does the dimension of the universal Sovereign there terminate. Even at the end of the vast tour, you would find yourself advanced no further than the suburbs of creation; arrived only at the frontiers of the great Jehovah's Kingdom. What an august idea of the Creator's power astronomy affords its votaries! They figuratively discover thousands of suns at immense distances from each other, ranged in the most beauteous order, accompanied with ten thousand times ten thousand worlds in rapid motion, yet calm and smooth, regular and harmonious; invariably keeping those paths which the great Law-giver first prescribed; and these worlds peopled by myriads of intelligent beings, candidates for the dominions of bliss, and like ourselves, capable of an endless progression in perfection and felicity. Then, since so much power, wisdom, and magnificence are displayed in the material parts of the Creation, how great! how good! how wise! and worthy of admiration must He be, who made and guides the whole! The planets of each system represent kind neighbours; mutual amity prevails; sweet interchange of rays received, returned, enlightening, and enlightened! All at once attracting and attracted! Freemason-like, none sins against the welfare of the whole;

but their reciprocal, unselfish aid, affords us an emblem of millennial love. Nothing in nature, much less conscious being, was ever created solely for itself. Thus, man his sovereign duty learns in the material picture of benevolence. If weighed aright, it is nature's system of divinity, and every student of the right inspires! 'Tis elder scripture, writ by God's own hand; scripture authentic, uncorrupt by man. Divine instructor! thy first volume this, for man's perusal; all in capitals! In moon and stars, Heaven's golden alphabet, emblazoned to size and sight; who runs may read, who reads can understand! 'Tis unconfined to Christian land or Jewry; fairly writ in language universal to mankind! A language lofty to the learned, yet plain to those who feed the flock or guide the plough, or from the husk strike out the bounding grain; a language worthy the Great Mind, that speaks preface and comment to the sacred page, which oft refers its readers to the skies, as pre-supposing his first lesson there.—*Pomeroy's Democrat.*

#### MASONIC NOTES AND QUERIES.

##### PREAMBLE OF THE GENERAL REGULATIONS OF 1721.

The instructed Mason will find what follows elucidatory of some matters which have lately been a good deal discussed in our periodical.

"Preamble to the General Regulations of 1721—General Regulations, first compiled by Mr. George Payne, *anno* 1720, when he was Grand Master, and approved by the Grand Lodge on Saint John Baptist's day *anno* 1721, at Stationers' Hall, London, when the most noble Prince John, Duke of Montagu, was unanimously chosen our Grand Master for the year ensuing. And now by command of our said Right Worshipful Grand Master Montagu, the author of the book has compared them with, and reduced them to the ancient records and immemorial usages of the Fraternity, and digested them into this new method, with several proper explications for the use of the lodges in and about London and Westminster."

Preston says that at the Grand Lodge held 24th June, 1721, the General Regulations which had been compiled by Mr. Payne in that year, and compared with the ancient records and immemorial usages of the Fraternity, were read and met with general approbation. Preston refers to the Book of Constitutions, printed in 1723.

Findel remarks that in subsequent editions of the Book of Constitutions, the General Regulations of 1721 were altered or amended in various points.—CHARLES PURTON COOPER.

CLERGY AND FREEMASONS IN THE MINORITY OF  
HENRY THE SIXTH.

Anderson writes as follows of the Clergy and the Freemasons in the minority of King Henry the Sixth. "The illiterate Clergy, who were not accepted Masons nor understood architecture as the Clergy of some former ages, were generally thought unworthy of the Brotherhood. Thinking they had an indefeasible right to know all secrets, by virtue of auricular confession, and the Masons never confessing any thing thereof, the said Clergy were highly offended, and representing them as dangerous to the State during that minority, soon influenced the Parliament to make the Act of the last day of April, 1425."\*—CHARLES PURTON COOPER.

## REMARKS ON EARLY VOLUMES OF THE "FREEMASONS' MAGAZINE."

Thanks to a London brother for a transcript of remarks upon early volumes of the "Freemasons' Magazine." I hope to make ample use of all of them, those upon volumes one to six excepted.

As mentioned in my communication "Count Zinzendorf's Order of the Mustard Seed," "Freemasons' Magazine," 18th May, 1867, volumes one to six, were some time ago added to my collections in Lincoln's-inn Library.—CHARLES PURTON COOPER.

## PRONUNCIATION OF THE WORD.

The Jews are quite sure the true pronunciation of the Word is lost, and regard it as one of the mysteries to be revealed in the days of the Messiah. They hold, however, that the knowledge of the name of God does exist on earth, and he by whom the secret is acquired, has, by virtue of it, the powers of the world at his command; and they account for the miracles of Jesus, by telling us that he had got possession of the Ineffable Name. Rightly understood, they seem to mean that he who calls upon God rightly, by this his true name, cannot fail to be heard by him. In short, this word forms the famous tetragrammaton, or quadrilateral name, of which every one has heard.—*Kitto*.

## CIVILISATION AND BARBARISM.

The notion that the Kelts, Britons, Scandinavians, and Teutons had possessed no art at the time when they came into contact with the Romans was clearly contradicted by facts in the shape of a large number of monuments and works of art. These Northmen were called barbarians by the Romans, but barbarism was an exceedingly relative term. These nations were eminently distinguished by their honesty, industry, economy and morality, and were in these respects far superior to the civilised Romans. But it was, unfortunately, only too often that nations or tribes looked upon themselves as the only civilised beings, looking upon all outsiders as barbarians. The Chinese expressed great contempt for us, and we returned the compliment. To an Egyptian, an Egyptian was civilised; to the Romans, only a Roman was entitled to respect. Thus the members of a particular nation despised other peoples, whose language they did not know, and of whose manners and

customs they were profoundly ignorant; and by withdrawing themselves into a narrow circle checked the progress of civilisation. Ignorance ruined the ancient Romans. Wrapt in admiration of their own achievements, whether on the field, or in the Forum, in literature, or in art, they came to look upon the Northmen, who fought one with another, and lived simply and frugally, as mere nonentities. Had they but condescended to make themselves acquainted with the fact that these men, though wearing coarse, home-spun linen, possessed excellent swords, spears, and battle-axes, all made of iron, and, better still, that they were gifted with indomitable courage, they might have averted the terrible catastrophe which fell upon them. . . . Primitive Christianity was simple: the inscriptions contained in the Lapidarian Gallery in the Vatican at Rome being void of all prayers for the dead; there were no addresses to the Apostles, Martyrs, earlier Saints, or the Virgin Mary, only one epitaph being found with the phrase: "*Ora pro nobis*."—*Building News*, May 12th, 1871.

## CONTRADICTION IN TERMS.

An Entered Apprentice writes, that on his initiation, the Bible was recommended to his most sincere contemplation as a Freemason, and he was charged to consider it as the unerring standard of truth and justice, and to regulate his actions by the Divine precepts it contains.

What then, asks my young brother, is the signification of the assertion, that "to talk of Christian Freemasonry is a contradiction in terms?"\*—CHARLES PURTON COOPER.

THE WORD AND CEREMONIES OF THE EARLY  
CHRISTIANS.

The secret Word which the associated brethren used among themselves for purposes of mutual recognition and confirmation was *Maran-atha*, "The Lord will come." They fancied that they remembered a declaration of Jesus, according to which their preaching would not have time to reach all the towns of Israel before the Son of Man appeared in his majesty. Baptism was the sign of entrance into the sect. The rite was the same in form as the baptism of John, but it was administered in the name of Jesus. Baptism was however considered an insufficient initiation into the Society. It should be followed by a conferring of the gifts of the Holy Spirit, which was produced by means of a prayer pronounced by the apostles over the head of the neophyte with the imposition of hands. This imposition of hands already so familiar to Jesus (Matthew xix., 13, Mark x., 16, Luke iv., 40), was the crowning sacramental act.—B.

## THE LANDMARKS, Page 386.

I would seriously beseech the editor of the "Keystone" to get, and carefully peruse, some of the back numbers of the "Freemasons' Magazine" before he favours us with any more such Solomonic productions as we see at page 386. *He* and such as he *ought to know* by this time what is true and what is false. If we followed what existed two centuries ago we would only have a word, and as to *our degrees* and ceremonies, where would they be?—W. P. B.

\* An Act for abolishing the Society of Masons.

\* See "Freemasonry and Religion," page 226 of the present volume.

## TOLERATION BEFORE 1717, See page 386.

Toleration is a great principle of our Freemasonry. We find it enunciated as the "*Great Fundamental*" in the series of twenty-four articles which William Penn drew out in 1681 as the constitution of his new colony, Pennsylvania. The idea was noble and humane, and deserved success.—W. P. B.

## MAN AND THE FELLOWSHIP OF T.G.A.O.T.U.

Amongst the race of noble thinkers which have preceeded and followed him, and to which the human race is indebted for its onward march in the path of civilization and progress, Christ shines forth as some bright fixed star in the firmament of heaven, which we can clearly distinguish from all the others by its own innate and characteristic beauty. All are glorious, and, while each has something peculiar to itself, as a whole they unite in showing forth the infinite wisdom, strength, and beauty of the Great Architect of the Universe, who, although so infinite in His power, is yet so merciful and condescending in His love that even the tindiest blade of grass, "keeps its ain drap o' dew." Yet, while the Infinite and Eternal Jehovah can thus stretch out the "right hand of fellowship," or show consideration for the creatures which are the work of His own hand: man—poor, proud, silly man, the creature of a day—is unable, unless in some exceptional cases, to stretch out the right hand of fellowship to his brother man! The infinite God has been, is, and ever will be *great*. Man, in general, has been, and is, but is he ever to remain *small*? Surely not. Seeing God could put noble principles, ideas, and longings into the heart of Christ to teach, we feel that his thoughts, and the thoughts of such as he, are but the earnest of that future action which is yet to glorify God in the highest by carrying out the work of peace on earth and good will to men. Then each and all will feel that they are true sons of God by being in communion with Him, and knowing what this sonship is by feeling it within them they find their hearts so strengthened and enlarged that their greatest joy and comfort is in striving to be like Him; and to do His work in whatever sphere it has pleased Him to place them. Christ, and many other thinkers, noble as he, who have already trod this earth of ours, and who were never slow to do whatever in them lay, even to the shedding of their blood, if the cause of truth could be advanced, or humanity raised, have been sustained and perfected in their work by this glorious fellowship. What was open to them is also open to us if, cutting down the baneful weeds which beset our path, and stay our progress—choking the life out of our better growth, we earnestly, honestly, and faithfully strive after it.—B.

## THE BLUE BLANKET, PAGE 382.

If the Editor of the *Keystone* will read page 329 of the "Freemasons' Magazine for April 24th, 1869, he will there see the real history of the Blue Blanket recorded. His reproduction of the absurd legend now attached to it may be curious, but the true way tells best, being in consonance with common sense and historical fact.—W.P.B.

## THE 1717 THEORY, page 384.

The idea of something extraordinary in the Masonic way happening in 1717 has long been felt; we find it alluded to in an able letter at page 50 of "The

Magazine" for July 23rd, 1859, yet little definite has been given to the point since, so as to settle men's minds. The transactions that took place there being called a "Revival" by even our best scholars seems to me to have misled both themselves and others. In opposition to this I have stood by the idea that what took place there was the *Institution of Speculative Freemasonry*, not its "revival." Consequently, I suppose, that it is perhaps this *institution* idea of mine, *with my reasons for it*, which has caused many of your correspondents to speak of the 1717 theory, as now promulgated as "Bro. Buchanan's 1717 theory." In giving out this theory I did not start it all at once, my researches simply led me up to it, and finding rest nowhere else, I simply enunciated it, and have since stood upon it so firmly that, although many have tried, none have been able to displace me as yet.—W. P. B.

## CORRESPONDENCE.

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

## ROYAL ORDER OF SCOTLAND AND ITS ANTIQUITY.

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

Dear Sir and Brother,—I have read the following, at page 387, by "a Mason who believes in his O.B." viz: "As a member of the Royal Order of Scotland, I am quite well aware of the antiquity and dignity of that Order." Now, as I have taken an interest in that Order, I should much like to know if any *proof* of its existence can be given so early as A.D. 1746, or one hundred and twenty five years ago? I do not desire to hear the imaginary story about Robert the Bruce repeated over again, as I consider it worthless. I desire *facts*. If such can be given I should be much pleased.

I am,  
Yours fraternally,  
PICTUS.

## GRAND CONCLAVE OF KNIGHTSTEMPLAR.

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

Dear Sir and Brother,—Allow me to call the attention of your readers to the *veracious* account of the proceedings of the Grand Conclave of Knights Templar, contained in the last issue of a would-be Masonic paper, which may well be called the Masonic cave of Adullam, since its columns are open to the discontented of all classes of the fraternity, who by its means are enabled to traduce the good name of those in power, and abuse the authority exercised by the regularly constituted bodies, admits an attack upon Sir Patrick Colquhoun, to whom the Order of the Temple owes so much, and deliberately admits statements which the editor *should know* to be untrue.

Do any brethren abroad, anxious to obtain the purple, erect themselves into a Grand Lodge, such a body being already in existence in the same district, that journal immediately espouses the cause of the seceders. Does any brother at home



start a new order which is likely to bring grist to the mill, and give a few degrees which are not his to bestow, the editor immediately takes him up. Is there a member of the Order suspended or expelled for good and substantial reasons, he is at liberty to vilify the characters of those who have been obliged to pass judgment upon him, and if a neighbouring monarch, himself a Mason, push his legitimate conquests in a foreign land, the antient landmark forbidding the discussion of politics is set aside, and he is open to the slanderous insults of another brother,—the channel of his communications being the same journal. How long is this sort of thing to be allowed?

In the account of the proceedings of Grand Conclave it is stated that a recommendation from the Committee of General Purposes that Grand Conclave should enter into a treaty, offensive and defensive, with the Grand Lodge of Mark Masters and the S.G.C. 33<sup>rd</sup>, to the exclusion of the popular and far more ancient body known as the Red Cross of Constantine, was then discussed, whereas the Red Cross of Constantine was not even named in the treaty, and but for the ill-timed and injudicious remarks of the D.G.M., Sir Knight Huyshe, that “popular and far more antient body would never have been mentioned.”

Your contemporary says very truly that the D.G.M. averred that the Duke of Sussex was Grand Master of this Order, but it forgets to add that a Sir Knight present distinctly challenged the D.G.M. to prove his statement. It goes on to say that on the Prince of Wales leaving Grand Conclave “the discussion on the tripartite treaty was cunningly resumed, and the promoters of the scheme, the numbers present being greatly reduced, snatched a hard fought victory by a majority of *two*.” The real facts were, that during the absence of the promoters of this admirable treaty, Sir P. Colquhoun, Lord Eliot, Earl of Limerick, and others, who were in attendance on the Prince, the D.G.M. sought to quash any further discussion and to postpone the ratifying of the treaty till the December meeting. This ruse, which was happily described as an attempt to get rid of the motion by a side wind, was happily frustrated by the re-entry of the noble Lords and their principal supporters, and Sir Knight Huyshe’s amendment (that the question be adjourned till next Grand Conclave) was lost, the majority against being 21. The actual votes recorded for the original motion were,—for 53, against 29, majority 24. So much for the veracity of your contemporary.

As to the impertinent remarks about the Grand Charcellor, I have no doubt it will be passed over in contemptuous silence by Sir Patrick, and for my own part I can only say that the writer of that account is worthy of the paper he represents.

Yours fraternally,

A MEMBER OF GRAND CONCLAVE.

### CHRIST’S “REVIVIFICATION.”

TO THE EDITOR OF THE FREEMASON’S MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—In your columns of 20th inst, Bro. Gierlow says, “The doctrine of Christ’s revivification stands on the page of History, as indubitable as the fall of Babylon,—as the poisoning of Socrates.” I cannot admit that, for it may be a mistake. The case of Socrates, or Babylon was quite natural, and we see no reason to dispute either, at best this “revivification” is quite a different affair, and is in my opinion pure imagination. It is only a legend written some time after Christ’s death from the traditions then flying about, some of which were manufactured to suit the purpose, while other fancies rose spontaneously. Seeing the notion expressed by Bro. Gierlow has nothing to do with the Religious ideas of Freemasonry,—I have considered myself to be quite at liberty to reply to them. I believe in the glorious doctrine shadowed forth in my letter of 20th inst., page 388.

I am,

Yours fraternally,

B.

### MASONIC SAYINGS AND DOINGS ABROAD.

THE TEMPLAR EXCURSION.—We have been favoured with a brief history of the proposed excursion to be undertaken by the Knights of Alleghany Commandery, of Pennsylvania, to Europe, and refer to it here to correct some misapprehensions as well here as abroad, and give our *fratres* the advantage of a fair send-off. In the first place, then, it is not intended to take Europe by storm, and march through its principal cities sword in hand, drums beating, and colours flying; but to make an associated tour in the character of gentlemen, wearing the uniform only when invited to visit a commandery of the order, which can only occur in England, seeing that there are none on the continent. They do not profess to be drilled so as to bring tears into the eyes of European veterans. They do not propose to exemplify or attempt to propagate the American system of Masonry. They have three clergymen to look after the spiritual welfare of the party, and three physicians to look after their temporal condition.

The party at present consists of fifty, thirty-two of which hail from Alleghany City, and the others from various other States in the Union.

They will leave Pittsburg—a suburb of Alleghany—by special train. Wednesday, May 31, and on their arrival at Philadelphia, Thursday morning, will be received by Mary Commandery, 36. From Philadelphia to New York they will be under the escort of St John’s Commandery, 4, which will no doubt present an imposing front, and they will arrive in New York, Friday afternoon, June 2nd, and will march to their quarters, somewhere on Broadway. They will remain in New York until Saturday at noon, when the steamer sails for Europe. It is proposed to charter a steamer and accompany them down the bay, and there, in sight of the blue water, farewell will be said until August, 31st, at which time the pilgrims expect to return.

We have already published the details of the trip in Europe, and the places expected to be visited, and we now take occasion to invite the attention of Sir Knights



in this and neighbouring cities, to the propriety of tendering to the visitors from the Keystone State, the courtesy of an escort to their hotel, and, if agreeable, down the bay. The commanderies in New York, Brooklyn, Jersey City, Newark, and as far up the Hudson as Newburg, would doubtless cheerfully join in this demonstration, and make it very noteworthy. Nothing can be more certain than an excursion from this direction would not be allowed to march through Philadelphia without some attention from the local Knights, and we imagine that our local Knights will not be willing to allow their fair fame to be tarnished by a lack of attention on the coming occasion. Speaking for our own commandery, we can pledge a reasonable detail, and should think that among all of us we ought to be able to parade from two to five hundred uniforms. The expense of a band divided among so many, would be such a trifle to each as to be unworthy to mention, and we very respectfully urge that the matter be immediately taken in hand. We will cheerfully contribute our personal efforts, as well as the use of our columns, to make the undertaking a success.—*New York Dispatch*.

The "Bulletin du Grand Orient de France" has again made its appearance, two numbers doing duty, (in place of the monthly issue,) from July, 1870, to February, 1871.

The Editor gives notice that numbers 5 and 6 for July and August, 1870, were printed and ready for post, when Paris was invested, and communication without was interrupted.

Since this date to the 20th March, 1871, the Council of the Order dispersed in the course of events, or occupied by their public duties, were prevented from meeting in sufficient number, with the exception of a single occasion, viz: on the 22nd August, 1870. The recently issued number contains a report of the proceedings on that occasion.

But if the Members of the Council remaining in Paris, and deprived of communication with the Lodges, have necessarily been prevented from attending to the general affairs of the order, they have devoted their time and attention to the "Ambulance" installed in the Hotel Grand Orient de France by the resolution of the 8th August. It is announced that an early number of the "Bulletin" will contain a report of the humanitarian work, which will be duly translated in our pages.

The President of the Supreme Conseil of the Grand Orient of France, at the session of the 2nd August, 1870, called attention to a communication for the W.M. of the Loge de Cognac, as follows:—"The Loge de Cognac over which I have the honour to preside, has constituted a meeting in permanence since the first days of the war. Each day in our meeting we all work to accomplish our great mission.

"We initiate all those sons of our brethren which the Law calls to support the flag of France, and admit in urgency all profanes who seek admission, and who are claimed for military duty. We conform to all the

General Regulations of the Order, with the exception that candidates are instructed in haste, summarily, and sometimes in a few hours only.

There are candidates under age who solicit initiation with the authority of their parents. In their case we are in doubt whether we should not consider them of full age on the ground that the Law by calling upon them to defend their country, considers them as men.

"I would add that we initiate to the three degrees, so that the service rendered to the applicants may be fully efficacious.

"I conclude, I pray you will let me know if our material contribution in aid of the wounded, are duly recorded by the Grand Orient; we fear their miscarriage.

"Yours fraternally,

"Garlandat, Vénérable."

The Grand Master had written that he could not reply officially as to the propriety admitting minors who had become soldiers. His personal advice, however, was to admit them when authorised by their parents, recommending that the decision should be sent to Bro. Garlandat by telegram. Bro. Caubet regretted that he could not give a favourable vote to Bro. Garlandat's request. He appreciated the patriotic sentiment with which it was inspired, but he could not recognise the power of the S.C., as guardian of the Masonic Law, to authorise a departure from it. Some other brethren joined in the argument *pro and con*. Finally, it was resolved, with regard to the exceptional circumstances, that no opposition would be made to the course proposed.

**MASONIC DUTY.**—A Mason is bound to consult the happiness and promote the interests of his brother; to avoid everything offensive to his feelings; to abstain from reproach, censure, and unjust suspicions; to warn him of the machinations of his enemies; to advise the welfare and reputation of his family; to protect the chastity of his house; to defend his life, property, and what is dearer to a man of honor, his character, against unjust attacks; to instil into his mind proper ideas of conduct in the department of life which he is called to fill; and let me add, to foster his schemes of interest and promotion, if compatible with the paramount duties a man owes to the community. If such are the obligations a man owes to his brother, they are especially the duties that one Freemason ought to perform to another. Our order enjoins them as rules from which nothing can justify a deviation, and considers their infraction a violation of honor, conscience and religion, a prostitution of all that is deemed sacred and venerable among men. But Masonry does not confine the benignity of her precepts to her followers; it rises higher in the scale of honour, honesty, and good faith to all men; it espouses the cause of universal benevolence and virtue; it declares as unworthy of its patronage any violation of the laws of rectitude, and its votaries exemplify in their lives the truth of the remark that, although there be vicious men in the fraternity, yet they are better than if they were not Masons.

## THE MASONIC MIRROR.

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

### MASONIC MEMS.

**GRAND LODGE.**—At the next quarterly communication, on Wednesday, the 7th of June, London and Provincial brethren are reminded that several subjects of considerable importance to the Craft will be brought forward.

**THE ORGAN FOR GRAND LODGE.**—The report of the Board of General Purposes will make mention of the subject, and it is expected that whilst the judicious economy that has been effected by the Board will be approved by Grand Lodge, the necessity for more prompt action on the part of the organ builder will be insisted upon.

**BRO. JOHN SAVAGE'S MOTION** respecting the alteration in the Rules of the Lodge of Benevolence and Grand Lodge, governing the payment of sums of money voted, will be brought forward, and the great hardship to the distressed brethren to whom such votes are made will be made clear, and it is hoped the Bro. Savage's motion will be carried unanimously.

**THE ELECTION OF MEMBERS OF THE BOARD OF GENERAL PURPOSES** will, it is expected, be the most important and hotly contested that has occurred in Grand Lodge for several years, as amongst the names proposed are some of the most pertinacious of electioneering canvassers.

**IN THE REPORT** of attendances of members of the Board of General Purposes and other Masonic Boards during the past year, there are some of those who were elected, who did not attend once, and others who attended but seldom; it is also said that some of those who did attend had better have remained away, as from the exhibition of eccentricities the status of Freemasonry has not been improved by their being upon the Board.

**THE SELECTION OF CANDIDATES FOR ADMISSION INTO THE ORDER.**—The growing importance of a legislative act of Grand Lodge, concerning this vital matter is now being more and more fully developed to those who take the trouble to attend the Board of Benevolence at its monthly meetings.

**MUSIC FOR GRAND LODGE.**—Now that the organ is at last about to be erected, the official recognition of the use of music in connection with the ceremonials in private Lodges should be ventilated in Grand Lodge; it adds much to the impressiveness and solemnity of the rituals of the several degrees, and we hope to see it recognised by the Grand Lodge of England, as has been the case in various Grand Lodges throughout the world.

**MASONIC BANQUETS.**—Too large a proportion of the funds of private Lodges in London is being expended in banquets, and so small an amount devoted to the charities, that it is becoming a matter for serious consideration on the part of the rulers in the Craft, and, doubtless will shortly attract the attention of the Grand Master and Grand Lodge.

**COUNTRY MEMBERS.**—Members of Country Lodges, entitled to attend the Lodge of Benevolence, seldom attend those meetings. The presence of the R.W. Bro. Lord Leigh at the last meeting of the Lodge of Benevolence, was viewed with considerable satisfaction, and from the interest he took in the proceedings, It is hoped that he will in future be a regular attendant. It would be much better for the fund of Benevolence if all the Provincial Grand Masters would attend personally, or by deputy.

**PROXY MASTERS.**—The R.W. Bro. the P.D.G.M. of England, The Earl Dalhousie, who, as the Past M.W. Grand Master Mason of Scotland, is familiar with the Proxy Master as an important element in the Grand Masonic Council of Scotland, is understood to entertain an opinion that that feature might be introduced in to the Grand Lodge of England with great advantage, as affording a better representation of Lodges "furth of England," whilst his Lordship at a recent Provincial Masonic Gathering in Scotland, spoke most favourably of the superiority of the English Grand Lodge organisation, for the purposes of Benevolence, and the benefits afforded to really deserving brethren in distress, and the necessitous widows of brethren.

**VICTORIA CHAPTER ROSE CROIX.**—There will be an emergency meeting of this chapter, in Ipswich, on Whit Monday, the 29th of May, at 7 o'clock.

**THE foundation stone** of the new buildings of the West of England Convalescent Home, Weston-super-Mare, will be laid on Tuesday, the 30th May, by the R.W. the Earl of Carnarvon, D.G.M. and Provincial Grand Master of Somerset.

**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.

**ORGANS IN PRIVATE LODGES.**—Throughout the United States free reed organs or harmoniums are to be found in nearly every Masonic Hall and lodge room throughout the length and breadth of the Continent, and an American brother of Masonic celebrity, writes, "We pay more attention to the careful and proper working of the ceremonies, in suitable apartments, apart from public houses, and we spend less on eating and drinking, and more upon charitable objects, and benevolence in connection with the Craft, and in music and in unobjectionable festivities, in which our wives and daughters take part, than you do in England."

**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.

**INFORMATION WANTED.**—The friends of Bro. Adolphus Nohl wish to learn his whereabouts. He is a German by birth, very tall, and stout built, dark complexion, black hair and beard, slightly grey, and about 60 years of age. When last heard from was in Liverpool, England, October, 1869. Direct information to Bishop, Sherman & Co., "Masonic Mirror" Office, San Francisco, California.—[We copy the above at the request of the Editor of the "Mirror."]

## BOARD OF MASTERS AND LODGE OF BENEVOLENCE.

The usual quarterly meeting of the Board of Masters was held at Freemasons' Hall, in the Board Room, on Wednesday, the 24th inst., after which the usual monthly meeting of the Lodge of Benevolence was held.

The R.W. Bro. J. M. Clabon, President; the W. Bros. Joshua Nunn, Senior V.P., and J. Brett, Junior V.P., who afterwards at the Lodge of Benevolence acted respectively as W.M. and Senior and Junior Wardens. In addition to the Grand Secretary, Bro. John Hervey, and his staff of assistants, there was a very large attendance of brethren, including the R.W. Bros. Lord Leigh, Prov. G.M. Warwickshire; R. J. Bagshaw, Prov. G.M. Essex; and the W. Bros. John Savage, Bywaters, Burgess, Bazalgette, Gale, Gover, May, Sheen, W. Smith, C.E., Alexander, Walters, Lowenstark, Rosenthal, Cottebrune, and numerous other brethren, in all about 80.

The Board of Masters was opened by Bro. Clabon, when the business to be brought before Grand Lodge on the 7th of June, including the nomination of members for the Board of General Purposes, when several names in excess of the number required were proposed, which will necessitate a ballot at the next Quarterly Communication.

The names of members proposed for the Colonial Board were also in excess of the number required.

The report of the Board of General Purposes was then read. The only matter to which we may here refer with propriety is that portion relating to the organ for the Great Hall, by which, it appears, that there is at last some reasonable probability of an organ being erected in the Great Hall in the course of a few months.

The Financial Report was read, and it exhibits a satisfactory pecuniary condition.

The nomination of names to serve on the Board of the Royal Benevolent Institution then took place, and the required number of names was received.

The Report of the Colonial Board was read.

The Report of the Masonic Benevolent Institution was taken as read, as it will be printed and circulated at next Grand Lodge.

The notices of motion to be put upon the Agenda Paper for next Grand Lodge were but three, the first being by Bro. Sir Patrick Colquhoun, with reference to the Rite of Misraim, the Order of Constantine, other quasi-Masonic Bodies that have recently been generated or incubated by an employé of Grand Lodge. Second, by Bro. R.W. Stewart, that in future Grand Lodge, at its Quarterly Communication, shall meet at five o'clock, and that no new business shall be entered upon after eight o'clock. Third, by Bro. Benjamin Head, that the sum of £50 be given to the Royal Masonic Benevolent Institution, to provide coals for the inmates during winter, a motion which for so many years past was moved annually by our late and much respected Bro. John Udall.

The Scrutineers for the ante-room of Grand Lodge were then named.

The Scrutineers for taking and reporting the result of the ballot to be taken at the next Grand Lodge for members of the Board of General Purposes were also named.

This being all the business to be presented to the Board of Masters, and to be included in the Agenda paper for the next Grand Lodge meeting, the Board of Masters was closed.

The Lodge of Benevolence was then opened.

The first business was the confirmation of the grants made the last lodge, under the terms of the new regulations. There

were seven cases, involving grants to the extent of £155. Of these four had been recommended to the Grand Master, and one to Grand Lodge. These were put to the meeting, seriatim, and carried, thus they were confirmed.

There were 30 new cases on the list, the hearing of which occupied three and a half hours, of these 30 new cases, one was dismissed, and three were deferred. Of the 26 remaining cases, two, viz., one involving £40 to a brother, and one involving £30 to the widow of a brother were recommended to the Grand Master. Two cases each of £50 to widows of brethren were recommended to Grand Lodge. The other cases involved grants, one of £3, seven of £5, one of £7, seven of £10, two of £15, and four of £20 each. These sums amount together to £395.

The Lodge of Benevolence was then closed.

## ROYAL MASONIC BENEVOLENT INSTITUTION.

The annual meeting of the Subscribers of this Institution was held on Friday, the 19th instant, at the Freemasons' Hall, Bro. John Savage, V.P., in the chair. There were also present: Bros B. Gale, A. Pratt, Joseph Smith, H. Empson, Henry G. Warren James R. Sheen, F. Adlard, J. Stevens, E. H. Patten, John Hervey, S. May, H. Muggeridge, J. Chadwick, B. Head, J. Kindred, N. Wingfield, C. A. Cottebrune, G. Bolton, T. W. White, J. L. Hine, Hyde Pullen, Edw. Cox, R. Spencer, E. J. Fraser, J. Terry, W. H. Libbis, H. M. Levy, and H. Massey.

The Annual Report, which was read by Bro. Farnfield, the Secretary of the Institute, showed that the last year's income of the male side of the Institution was nearly £4,000, and that of the female side £3,000, in round numbers; that since the last election ten annuitants have died; and that, as the income of the Institution was sufficient to allow of an increased number of pensioners being received, nineteen males and thirteen females should be admitted at the annual election. It was, however, added that this settled addition to the number of recipients of the fund could only be maintained by an increase in the annual income of the Institution.

The Report was adopted.

Bros. Dr. Dixon, F. Adlard, and W. H. Farnfield, were elected to fill vacancies which had arisen on the Committee, and Bros. John Symonds, H. G. Warren, and J. R. Sheen, were re-elected auditors.

The Brethren then proceeded with the election of annuitants. Seven deaths having occurred since the issue of the voting papers, enabled the large number of 32 annuitants being elected to the benefits of the Institution.

The following were at the close of the poll declared the successful candidates:—

	Votes.
John Noke ... ..	1446
Charles Blake ... ..	1260
William M. Laws ... ..	887
James Willis ... ..	861
William Stephens ... ..	850
Samuel Shivers ... ..	753
Isaac Hall ... ..	745
Charles Sherry ... ..	639
James Standen ... ..	538
John Sherrard ... ..	535
John Cooper ... ..	534
R. J. Chaffler ... ..	452

James Pickup	...	...	...	...	375
Peter Charlton	...	...	...	...	345
Samuel Walker	...	...	...	...	323
Kennett Pescott	...	...	...	...	271
John R. Bull	...	...	...	...	248
Thomas Edge	...	...	...	...	247
Christopher Hutchings	...	...	...	...	168
Ann Carvill	...	...	...	...	971
Maria R. C. Buckingham	...	...	...	...	784
Caroline Kent	...	...	...	...	776
Janet Tuting	...	...	...	...	760
Sarah J. Wilson	...	...	...	...	661
Mercy Hands	...	...	...	...	647
Maria Read,	...	...	...	...	552
Emily Sturges,	...	...	...	...	544
Charlotte Jackson	...	...	...	...	531
Martha Beaumont	...	...	...	...	505
Mary Ann Pendlebury	...	...	...	...	496
Maria Page	...	...	...	...	431
Mary Gunter	...	...	...	...	392

Thanks were then voted to the Chairman and Scrutineers, and the brethren separated.

## Craft Masonry.

### ENGLISH CONSTITUTION.

#### METROPOLITAN.

ST. PAUL'S LODGE (No. 194).—The regular meeting of this lodge was held at Terminus Hotel, Cannon Street, on Tuesday, the 16th instant. Present: Bros. E. S. Eves, W.M.; Wm. Aldridge, S.W.; Stanley Fowler, J.W.; S. J. Weston, J.D.; G. Temple, I.G.; Robert Fowler, P.M. and Sec.; Ed. Randell, P.M.; Francis Renshaw, P.M.; J. Watson, P.M.; R. M. Veall, P.M. and Treas.; Chas. Wilson, P.M.; Hy. Renshaw, P.M.; G. Wells, John Ed. Turnbull, G. W. Wigner, William Clapton, G. N. Watts, Onesimus Rees, C. S. Hooper, W. J. Ford, P.M.; Julius F. J. Dabre, and H. H. Woodbridge. Bros. W. A. Cotts, S.D., 1; W. H. Postans, 34; R. Berry, 211; H. Bethell, J.D., 30; Henry Parker, 435; W. Sandiford, 367, were present as visitors. The business included the initiation of Mr. Julius Frederick John Dakse, and the raising of Bros. Onesimus Rees and John Edward Turnbull.

CAMDEN LODGE (No. 704).—The brethren of this lodge held a regular meeting at the York and Albany Tavern, Regent's Park, on Tuesday, the 16th inst. There were present:—Bros. F. Webb, W.M.; G. Garrett, S.W.; Steward, J. W.; Tyrrell, P.M., Treas.; Meadway, P.M., Hon. Sec.; Swatton, S.D.; Boys, J.D.; G. Butler as I.G.; Frost, P.M.; and Bros. Schlessinger, Earle, Mann, Dunning, Morrill, and several other brethren. The visitors were Bros. Kerr, W.M., 179; T. Hales, No. 27; F. S. Taylor, P.M., 333; and H. M. Levy, P.M., 188. The lodge having been opened and the minutes confirmed, the ballot was taken for the admission of Mr. Alfred Trotman, which proving unanimous, he was duly initiated into the Order by the W.M. Bro. Tyrrell, P.M. and Treas., was requested to occupy the chair, and he, in his usual perfect manner, passed Bros. Earle and Peterkin to the second degree, and Bro. Cook to the third degree. The working throughout was perfect. This being the night for the election of the W.M. for the ensuing year, the choice of the brethren was declared to be in favour of Bro. G. Garrett, S.W. Bro. Tyrrell, P.M., was re-elected Treasurer, and Beckett, Tyler. Mr. W. Garrett was proposed for initiation at the next meeting. The audit committee was appointed, consisting (in addition to the officers of the lodge) of Bros. Earle, Atkinson, and Butler. Bro. Tyrrell, P.M. and Treasurer, proposed, and Bro. Meadway, P.M. and Secretary, seconded, that a gold Past Master's Jewel of the value of five

guineas be given to Bro. F. Webb on his retirement from the chair, for the able manner in which he had conducted the duties during his year of office. The lodge was then closed, and the brethren sat down to a good and substantial banquet provided by the worthy host. The usual loyal and Masonic toasts were given and responded to. Bro. Trotman (the newly-initiated candidate) very eloquently returned thanks, and proposed the toast of the W.M. The toast of the Past Masters was responded to by Bros. Tyrrell and Frost. Bro. Garrett, in reply to the toast of the W.M. Elect, said: "In thanking the W.M. for his kind expressions, that in occupying the chair he would always be zealous in looking after the interests of the Camden Lodge, and his great pleasure would be to perfect himself, to enable him to perform the ceremonies required of him to their satisfaction, and he was proud to say the Camden Lodge was never in a more prosperous condition."

MACDONALD LODGE (No. 1216).—A meeting of this prosperous lodge took place at the head-quarters of the First Surrey Rifles, Camberwell Road, on Wednesday, the 10th inst. Bro. James Stevens opened the lodge at the appointed hour, and was ably supported by his officers. This being the installation night Bro. S. H. Wagstaff was presented, and received the benefit of that ceremony, which was worked in an admirable manner by Bro. J. Stevens. The new W.M. gave a specimen of his ability by working the ceremony of initiation. It was proposed by Bro. Dubois and resolved, that an inscription on vellum be presented to Bro. J. Stevens as a testimony of respect and esteem, and as an acknowledgment of the manner in which he had, exerted himself for the welfare of the lodge. A magnificent banquet, served a la Russe, followed; and after the cloth was drawn, the usual toasts were given and duly honoured. The W.M., in proposing the health of the I.P.M., eulogised Bro. Stevens for the manner in which he had carried out the duties of W.M. for the past year, and presented him with a splendid 18 carat gold diamond mounted P.M. Jewel, manufactured by Bro. Caney, of Cheapside; it bears the following inscription:—"1871. Presented to Bro. James Stevens, P.M., by the brethren of the Macdonald Lodge (No. 1216), in earnest appreciation of his valuable services as principal founder of the lodge, and as W.M. during the past year." Bro. Stevens returned thanks, and said that he looked upon the Macdonald Lodge as he did on his own children. He felt a father's feelings towards the lodge in general, and as a brother, to every individual member he hoped they would go on and prosper, and allow no dissensions to disturb their harmony. Among the visitors were Bros. Bridges, P.G.S.B.; Parsons, Prov. S.G.W., Surrey; Jordan, P.M. of an Indian Lodge (who gave a most interesting account of a tour through America); H. A. Dubois, late St. Thomas's Lodge, and Jesse Owens, Finsbury, 861. Several members were present, including Bros. Megg, John Thomas, Curtis, Secretary, &c. Bro. Stevens sang his celebrated song, "What better theme than Masonry," and other brethren, contributed to the harmony of a most enjoyable evening.

BURDITT COTTS LODGE (No. 1278).—The regular meeting of the brethren of this lodge was held at the Approach Tavern, Victoria Park, on Thursday, the 18th inst. Present: Bros. Jas. Terry, P.M. and Treas.; J. Saunders, W.M.; H. Lloyd, J.W.; J. Ashburner, S.D.; S. J. Balcombe, J.D.; J. G. Harris, I.G.; Geo. W. Verry, Sec.; A. Ewin, W. Wakelin, H. J. Crutch, C. Macklin, C. Entwistle, T. Lloyd, sen., T. Lloyd, jun., and several other brethren. Bro. A. Ewin was passed, and Mr. C. Kerr Crouch was initiated.

## PROVINCIAL.

### KENT.

BROMLEY.—*Acacia Lodge* (No. 1314).—The brethren of this lodge met on Tuesday, the 11th inst., at the Bell, Bromley, Kent. The W.M., Bro. Alfred Avery, occupied the chair, supported by Bros. R. H. Williams, Treas. as S.W.; Knott, J.W.; E. Coote, Hon. Sec.; S. Wells, S.D.; W. Manger, J.D.; W. Seamen, I.G.; J. Avery, I.P.M.; and Bros. W. H. Baylis, W. Holland, Manley, Lavett, Bell, Sutton, Chubb, Dr. Barrett, Savill, &c. The lodge was opened and the minutes were confirmed. Ballots were then taken for the admission of Messrs. Jaccard, Barrett, and Kingstone, who were duly ini-

tiated into the Order. Bros. Sutton, Chubb, and Ellis were passed to the second degree; and Bro. Bell was raised to the third degree. The ceremonies were perfectly and impressively given by the W.M. The election for the W.M. for the ensuing year took place, and the choice of the brethren proved in favour of Bro. Knott, J.W.; Bro. Williams was re-elected Treas.; and Bro. Bavin, Tyler. A Past Master's Jewel was voted to Bro. Alfred Avery on his retiring from the chair, from the funds of the lodge, as a mark of esteem and regard, and also in appreciation of services rendered by him to the lodge, and for the high estimation he is held in by every brother. The lodge was then closed, and the brethren sat down to an excellent dinner. The usual loyal and Masonic toasts were given and responded to. The W.M., in appropriate terms, proposed the toast of the W.M. elect, Bro. Knott, whose reply proved to the brethren that a worthy successor had been chosen to follow the respected W.M. The toast of the officers and the Tyler's toast concluded a very agreeable meeting.

**DARTFORD.**—*Emulation Lodge* (No. 299).—The regular meeting of this lodge was held on Tuesday, the 16th inst., at the Bull Inn. Present:—Bros. W. Tinkler, J.P.M.; E. Mackney, P.M.; N. Martin, P.M.; P. Harvey, P.M.; Sec. The visitors were Bros. Binckes, Sec., Boy's School; Henderson, P.M. 13; Pottinger, P.M. 77; Hollingum, W.M. 77; Cole, W.M. 184; Colston, P.M. 228; Pearson, P.M. 503; Kite, W.M. 503; Blakey, P.M. 1174; Russell, 77; H. Jolley, and R. Jolley, 765; Jalland, 765; Pool, W. H. Pool, and Watkin, 829; Knight, 1107; Landragin, 1155; Bowen, 1222. Bro. J. Miles installed as W.M. for the ensuing year by Bro. W. Tinkler, J.P.M.; the ceremony being excellently performed. The ballot was taken for Bro. G. Kingston as arejoining member, and proved unanimous. An excellent banquet was provided by Bro. Bray.

#### LEICESTERSHIRE AND RUTLAND.

**LEICESTER.**—*John of Gaunt Lodge* (No. 523).—A meeting of this lodge was held at the Freemasons' Hall, on Thursday, the 18th instant; the W.M., Bro. T. H. Buzzard in the chair. Present: Bros. W. Kelly, P.M. and R.W. Prov. G.M.; Geo. Toller, jun., I.P.M. and Prov. G.Sec.; W. B. Smith, P.M. and P. Prov. G.J.W., Treas.; C. Johnson, P.M. and P. Prov. G.S.W. (Jersey) Organist; W. Sculthorpe, S.W.; Rev. Dr. Haycroft, P.G.C. J.W.; F. J. Baines, Sec.; S. S. Partridge, P.G. Reg., S.D.; J. G. F. Richardson, J.D.; G. B. Atkins and A. Sergeant, Stewards; G. Mace, I.G.; C. Bembridge, Tyler; C. S. Thomson, A. Ross, W. T. Rowlett, F. Pearson, C. A. Spencer, Dr. Clifton, and C. Whitaker. Bros. C. Stretton, P. Prov. G. Reg., W.M.; W. Wear, P. Prov. G.S.D., P.M. and Treas. 279; and Dr. C. B. Loughman, 724, were present as visitors. The minutes of the last meeting having been read and confirmed, a ballot was taken for W.M. for the ensuing year, which resulted in the unanimous election of the Senior Warden, Bro. William Sculthorpe, who returned thanks to the brethren for the honour done to him. It was arranged that the Annual Festival should take place on Friday, June 23rd, in lieu of Saturday, St. John's Day. A vote of thanks for past services was unanimously accorded to Bro. Thomas Cooper, P. Prov. G.S.W., a retired P.M. of the lodge, and then was nominated as an honorary member. Two gentlemen having been proposed as candidates for initiation, it was arranged to take their admission at an Emergency Meeting. The Prov. G.M., on behalf of Bro. W. J. Hughan, of Truro, presented to the library of the hall four curious photographic Masonic plates or tracing boards, and the report of the Grand Royal Arch Chapter of Columbia for the past year for which a vote of thanks was accorded to Bro. Hughan for these additions to several former donations. There being no further business the lodge was closed, and the brethren adjourned to refreshment.

#### MONMOUTHSHIRE.

**NEWPORT.**—*Sivrian Lodge*, (No. 471).—A lodge of emergency was held at the Masonic Hall, Great Dock Street, on Friday, 19th inst., the W.M. Bro. Grattee in the chair. The minutes of the last lodge were read. The business this evening was to pass Bro. Alfred Lietke, Master of the Ship "Pillau," of Pillau, Germany, who was initiated in the Lodge of Love and Honor, 75, Falmouth, on the 27th March, 1868; also Bros. Campbell and Oliver. The ceremony was most ably rendered by the W.M. The lodge was closed in harmony at 8.30 p.m.

#### SCOTLAND.

##### LAYING THE FOUNDATION STONE OF THE NEW PARISH CHURCH, DALRY, Ayrshire.

Wednesday, the 10th of May, 1871, will be a memorable day in the annals of the parish of Dalry, a day, which, in future years will doubtless assist the inhabitants to compute the date of many minor events. The old parish church was condemned and pulled down some months ago, and foundation-stone of a handsome new edifice was laid with full Masonic honours by the Provincial Grand Master for Ayrshire, Bro. Col. Mure, of Caldwell.

The weather being fine, the turn-out of spectators was large. The ladies of the town and parish were present in great force, and the gorgeous tints of the dresses they wore gave the old graveyard quite a blooming appearance, while the stand erected near to the spot where the ceremony took place looked not unlike a huge bouquet of flowers. The foundation-stone is at the left corner of the front of the building, and about three feet from the ground. Round this point spaces were allotted for the Freemasons, the Heritors, and the Choral Union—the remainder of the area of the churchyard being left to those who had secured the right of admission. In front of the gate and railing, a large crowd assembled, and nearly every available spot where a good view of the proceedings could be had (the roof of the Town Hall, and the temporary wooden belfry not excepted), were taken advantage of.

The new church, which is being built on the site of the old one, when finished, will not only be the most handsome and attractive building in the town, but the finest edifice for public worship belonging to the Established Church in the county of Ayr. The style of the architecture is Gothic, and the building is cruciform in plan, with galleries filling up the three arms of the cross.

The brethren of the Mother Lodge, Kilwinning, and the office-bearers and members of the Provincial Grand Lodge of Ayrshire, assembled in the Blair Ironworks School, near the railway station, at noon, when the Lodge was opened by the Provincial Grand Master. Among the members of the Mother Lodge there were Bros. Rodger Montgomerie, Annick Lodge, W. R. Cochrane Patrick, of Woodside, Beith; W. R. Patrick, of Trearne; James McCosh, of Pitcon, Dalry, etc. Capt. Neill of Swinridgemuir was commissioned by the Prov. G.M., Col. Mure, as P.S.G.M., in room of J. G. Halkett, who had held office for about four years. The procession was marshalled by Bros. Capt. Neil, and Robert Wyllie, P.G.S., and consisted of the following lodges:—Burns' St. Mary, Hurlford, 505; Royal Arch, West Kilbridge, 314; Blair Dalry, 290; Houston St. Johnstone, 242; Thistle and Rose, Stevenston, 169; St. John's, Beith, 157; Paisley St. Mirren, 129; St. Andrew's, Kilmarnock, 126; St. Marnock, Kilmarnock, 109; Mother Kilwinning, Provincial Grand Lodge of Ayrshire; and Col. Mure, Prov. G.M., and as such R.W.M. of Mother Lodge. The procession, which numbered about 400 persons, was headed by the instrumental band of the Dalry Volunteer Corps, and the band of the Beith Volunteers Corps immediately preceded the Mother Lodge. The beautiful silken banner, carried by the G.T., was a presentation to the Mother Lodge, by Miss Neill, of Swinridgemuir; and the handsome gilt sword borne by the G.S.B., was, in honour of this auspicious occasion, presented by Capt. Neill.

The Earl of Rosslyn, Grand Master Mason of Scotland, and the Earl of Dalhousie, P.G.M., were prevented from being present, having on the same day to attend with the Grand Lodge, office-bearers, the installation of the Provincial Grand Master of Linlithgowshire. Amongst those assembled to witness the ceremony of laying the foundation-stone were—Capt. Blair, of Blair, chief heritor of the parish; F. Blair, Jun., and Miss Blair; Hon. G. R. Vernon, and Roger Montgomery; C. A. Cunningham, and Mrs. Cunningham, Waterside Lodge; Henry Gardiner Patrick, of Giffen; William Ralston Patrick, Esq., of Trearne, and party; W. C. Patrick of Woodside; Capt. John Crichton of Linn; Major R. O. Crichton, Linn; Capt. Neill of Swinridgemuir, and party; James McCosh of Merksworth; Theophilus Paton of Swinlees; Capt. and Mrs. Paton of Hillend; David Patrick of Ward; Walter and Miss Easton of Ryefield; John Gow of Highgate; Andrew Blair Aitken, and Miss Aitken of Carshead; Thomas Biggart, Jun., of Baidland; Rev. Robert Stevenson, Parish Minister, Rev. Messrs. Duncan and Shepherd; Robert

Spier of Camphill; Hugh Archibald of Giffordland; John Orr of Highfield; Mrs. Dr. Blair, &c.

When the brethren of the Craft, the heritors of the parish, and the members present of the Dalry Choral Union, had taken up their positions, Bro. Col. Mure called upon the Rev. Bro. Inglis, Kilmaurs, Chaplain of the Provincial Grand Lodge, to offer up a prayer before proceeding with the business for which they had met. The Provincial Grand Chaplain responding to the call, addressed the Deity in solemn and eloquent terms, pleading for a blessing on that house of God, the foundation-stone of which was about to be laid, on the workmen engaged in its erection, and on the congregation for which it was being built. At the command of the Prov. G.M., the Grand Treasurer the Grand Secretary, and the Grand Clerk placed the box containing the coins and documents in the cavity of the stone. The R.W.S.G.M., at the bidding of his chief, then caused the builders, implements to be applied to the stone, which being found to be plumb, level, and square, the P.G.M. said—having, my right worshipful brethren, every confidence in your skill in your art, it remains with me now to finish this work. May the Almighty Architect of the Universe look down with benignity upon our present undertaking, and grant the edifice of which we have now laid the foundation-stone every success. The cornucopiæ was emptied on the stone, as were also the silver cups containing the wine and oil. The choir, ably conducted by Mr. A. Holburn, then sang with great taste and ability the following hymn:—

O Lord of Hosts, Whose glory fills  
The bounds of the eternal hills,  
And yet vouchsafes, in Christian lands,  
To dwell in temples made with hands;

Grant that all we, who here to-day  
Rejoicing this foundation lay,  
May be in every deed Thine own,  
Built on the precious Corner-stone.

Endue the creatures with Thy grace,  
That shall adorn Thy dwelling-place;  
The beauty of the oak and pine,  
The gold and silver, make them thine.

To Thee they all pertain; to Thee  
The treasures of the earth and sea;  
And when we bring them to Thy throne,  
We but present Thee with Thine own.

The heads that guide endue with skill,  
The hands that work preserve from ill,  
That we, who these foundations lay,  
May raise the topstone in its day.

Both now and ever, Lord, protect  
The temple of Thine own elect;  
Be Thou in them, and they in Thee,  
O ever-blessed Trinity! Amen.

Another expression of praise to the Deity having been uttered, Col. Mure then proceeded to address the assembly. He said—Ladies and Gentlemen, People of Dalry, Wardens, and Freemasons,—I can assure you on the part of the section of that vast organisation of which I have the honour to be the head, that it gives me and them the very greatest pleasure to officiate upon this auspicious occasion. I believe that there are few people who, though they have not been initiated into the secrets of Freemasonry, are not aware that we are not the supporters of any particular sect or doctrine, but that our principles are to unite in love every man as our brother in one common bond of humanity. Thus it is that we are found undertaking to lay the foundations of buildings in which the worship of God is to be carried on in every denomination. My friends, I cannot help thinking that there must be many here who, being thoughtful, are in their hearts contrasting this peaceful scene—this inauguration of a house of worship to the living God, and the happiness that reigns around—with the unhappy scenes that are taking place among our brethren in a foreign land. If there is one reason that can make us believe that a God reigns above; that He has provided salvation for men; and that our Christianity is a true Christianity, it would be to know that when men, conflicting for their views about sublunary government, when anarchy takes the place of order, they first attack the religious

institutions of their country. In laying the foundation stone of any building one's mind is naturally directed to the nature of the architecture in which that building is to rise. In these days when liberal ideas of true Christianity have taken the place of the rampant bigotry of the past, there is no Scotchman but must deplore, as he looks round the length and breadth of Scotland, and sees that the old magnificent architectural places of worship raised by the piety of his forefathers, have, almost one and all, fallen into decay. No man can visit Jedburgh, Dunfermline, Paisley, our friend Kilwinning, and other great remnants of the piety of our ancestors, and see how utterly and entirely they lie in ruins, without feeling that it is a very sad subject for contemplation. After that unhappy period when this land was distracted by every kind of evil passion, arising, I have no doubt, from that determined and firm support they gave to the principles of Protestantism; after that period those who held by the principles of Protestantism not only pulled down these magnificent edifices, but looked with delight on the ruin which they had caused, and refused to build up places of worship to God, except those of the most ordinary architectural description. Until very lately there was no country in the world which had places of worship of a more ordinary description than Scotland. It is a source of great satisfaction to find that owing to the soothing down of that spirit against returning to the errors of our ancestors, the country is again at liberty to adopt the architectural beauty of former days, as I have no doubt we shall have an evidence of in this building, which will be one of the most ornamental churches in Ayrshire. There exists a connection between material and moral progress, which indeed go hand in hand, and if we rejoice to see that the churches which are now raised, are worthy of Christians, so also do we rejoice to see that the character of the people of Scotland has in many respects assumed a more civilised tone. Years and years ago, in this very parish, on the occasion of the celebration of the sacrament, it was actually necessary to send for the force which then represented the police of the district in order to keep the peace, and can it be believed that almost within the memory of old men still living, the celebration of the sacrament was the occasion of scenes of drunkenness in this very churchyard. It was also the custom, in this graveyard, to carry on all sorts of games, many of which we now consider cruel and wicked, such as cock-fighting. I think we have here an evidence that material and moral improvements are developed simultaneously. One hundred years ago the church now demolished was built, and one cannot help thinking of what the character of the people may be one hundred years hence. I am sure you will all endorse my prayer, that in a moral, a material, and a religious character, a corresponding progress and improvement will be manifest then, as has been shown now by the inhabitants of this parish. My last thought is an earnest wish that the ministers who will officiate in this church may be truly able and worthy men, and that they will be the means of leading many souls to heaven.

Capt. Blair, on behalf of the heritors of Dalry, thanked the Prov. G.M. and Freemasons for the most exemplary manner in which they had conducted the business of the day. They were deeply grateful to their neighbour, Col. Muir, whose character they so highly appreciated,—nothing could be more exact than his conduct in connection with the ceremony. The speaker referred to the three great foundation-stones of their Order—brotherly love, relief, and truth. These, he remarked, were three words well known to all Freemasons, and he hoped they would not only be impressed on their hearts, but on the hearts of all present. He begged, on the part of the heritors of Dalry, that Col. Mure would accept the trowel, which he had the pleasure of handing him. [The trowel is of silver, suitably engraved.] The speaker observed Col. Mure might keep it as a family relic, and a memento of the occasion. The old building was only a hundred years old, and the architecture had not been of the first order. In this, however, it resembled the other Presbyterian Churches erected about the same period, none of which had been very ornate in style. The old church had been badly constructed, in that the roof was too heavy for the walls, and the pressure of the couplings on the walls, rendered the whole fabric insecure. It had been owing to this that the heritors had resolved to erect a new building. He hoped Col. Mure would visit them when it was up. The speaker was sure he would find it highly creditable to the parish. On the part of the heritors he also tendered his thanks to the architect, Mr. Thomson, and to the contractors.

The Rev. Mr. Stevenson next addressed the Prov. G.M. and Freemasons, saying that a most agreeable duty now fell to his share. In the name and on behalf of the congregation accustomed to worship in that church, he begged to tender their thanks for the great kindness they had done in being present, and in doing them the honour of laying the foundation-stone. Kindness was always a pleasant and agreeable thing to receive, and it was especially gratifying when it came from the hand of those whom they highly respected. Feeling in how great a degree they had the good fortune to be placed in these circumstances that day, he had no need to dwell on the fact. As friends and neighbours, officially as members and brethren, of their ancient and honourable Craft, they felt it indeed to be a great honour that they had conferred in being present with them. They would bid them hearty welcome, and tender their most grateful thanks. The services they had rendered had placed the congregation under a great obligation. They naturally, in the parish of Dalry, took a great interest in the proceedings of the day—the erection of the new church. “Hope long deferred,” it was said, “maketh the heart sick,” and he confessed there were some of them in this parish who had experienced something of that sickness in the time past, but now they were all the more gratified, and their joy was all the more exuberant that they saw their hopes realised. No doubt it would be a memorable day in the annals of the parish. There were those of the young who would long remember it. He felt perfectly sure that there were those of the young present who might survive half a century, and would tell their children of the scene in which, on this day, they had mingled; would tell them that they had seen the old church, and if they described it they would create a feeling of astonishment amongst their children. They would tell of how the sun shone, and who were present; with what deep interest the proceedings of the day were conducted, and what universal joy in the parish was occasioned by the laying of this foundation-stone. He was happy in being able to say that so far as he had heard or seen, there was only one feeling of congratulation amongst all classes in the parish, and he took the present opportunity of saying what he had said upon other occasions, that those heritors who were members of the Established Church had laid them under a very great obligation by the kind and handsome way in which they had conducted themselves in this whole matter. He rejoiced in having this opportunity of bearing this testimony, not only before the parishioners of Dalry who knew it well, but in the presence of so many strangers. He had only one other word to say, and it was this—If there is any one here who would like to bear a part in the erection of a nobler building than this church will ever be, he has only to follow the example you have given. If any one wishes to raise the fabric of a good name and character, he has but to follow your example, and lay a good foundation. Begin by laying the foundation of a good sound and comprehensive education, of which the printed and written documents deposited in the stone may be taken as emblems; of true and sterling principle, of which the silver and golden coins may be taken as symbols; and then in after life he has only to employ the silver trowel of wisdom, and prudence, and discretion; and over and above all, to employ this grand and prevailing principle of Christian love, and to invoke the divine blessing, as has been more than once done to-day. By following that good example, he will rear a building worthier and nobler than any temple this earth has ever seen—a temple in the best sense of the term, dedicated to the service of the Divine being—a temple which time and all the elements will never undo—a temple which will survive earth and time, which will continue in all its grandeur and beauty throughout eternity—

Howe'er it be, it seems to me  
 'Tis only noble to be good;  
 Kind hearts are more than coronets,  
 And simple faith than Norman blood.

The crowd now dispersed, and the procession headed by the Beith band retired, and shortly afterwards dissolved.

The following is a copy of the scroll enclosed in the glass jar: The Foundation-stone of this edifice, the Parish Church of Dalry, was laid with full Masonic honours by Colonel W. Mure of Caldwell, Provincial Grand Master of Ayrshire, on the 10th day of May, 1871, in the 35th year of the reign of Victoria, and the 5871st year of light, assisted by the Provincial Grand Lodge,

the Dalry Blair Lodge, No. 290, and numerous deputations from the various lodges in the Province.”

Prior to the Reformation there were two chapels in the parish—one on a rising ground on the side of the Garnock, about a mile from Dalry. The ruins of this chapel were to be seen about 80 years ago. There was another chapel about a quarter of a mile distant from the present church.

Chambers in his “Caledonia” says—“The Church of Dalry belonged to the Monastery of Kilwinning. The Monks enjoyed the rectorial tithes, and revenues, and a vicarage was established for serving the cure.” In Bagimont's Roll it is stated that in the reign of James V. the vicarage of Dalry was taxed £6 13s. 4d, being a tenth of the estimated value. At the Reformation the Monks received £100 yearly for the rectorial tithes of the Church of Dalry, which were levied for the payment of this annual rent. The lands which belonged to the Church of Dalry, were acquired by the Earl of Eglinton after the Reformation. Before the year 1610, the patronage of the Church was acquired by John Blair of Blair, the proprietor of the adjacent barony of Blair. His son, Bryce Blair, obtained in May, 1616, a lease of the titles of the tithes of the Church of Dalry, from Archd. Spottiswoode, who was then the commendator of Kilwinning.

The first Church after the Reformation stood about half-a-mile south-west of the present site. The first church on the present site was erected in the year 1608. It was rebuilt 1771, and taken down in the year 1871 for the purpose of re-building the present church. The architect for this church is David Thomson of Glasgow, and the estimated cost of the building is expected to be about £5,000.

## INDIA.

### INDIAN MASONIC MEMS.

FROM THE MASONIC RECORD OF WESTERN INDIA.

W. Bro. J. Percy Leith has been appointed Deputy District Grand Master of Bombay.

W. Bro. Alfred Swift has been elected Worshipful Master of Lodge Holmesdale, Mark Masters, Bombay, for the ensuing year.

Bro. G. L. D'Emden has been elected Worshipful Master of Lodge Emulation, No. 1,100, Bombay, for the ensuing year.

R.W. Bro. Joseph Anderson, K.L.S., proceeds to England on medical certificate by the mail of the 15th, after a service of thirty-five years. From an humble apprentice he has attained the highest mark of distinction in the subordinate branch of the medical service, on being appointed House Surgeon of the Sir Jamsetjee Jeejeebhoy Hospital, with the honorary rank of Assistant Surgeon. His skill in his profession is patent from the extensive private practice he has long maintained among all classes of the community. Dr. Anderson served for several years in Persia, where his professional skill was acknowledged by the Shah of Persia conferring on him, with the approbation of the British Government, the Order of “Knight of the Lion and Sun.” As a Mason Bro. Anderson has particularly distinguished himself. He was initiated in Lodge Benevolent in 1841, and since then he has always taken an active part in English and Scotch Masonry. His services have been fully appreciated, both in Bombay and Kurrachee, by substantial testimonials voted to him, for the very efficient manner in which he presided over lodge and chapter. He is an honorary member of the Provincial Grand Lodge of Western India, and Chapters Keystone and Perseverance.



## DISTRICT GRAND LODGE OF BOMBAY.

The Nineteenth Half-yearly Communication was held at the Freemasons' Hall, Byculia, on Saturday evening, the 1st of April, 1871

Present:—Rt. Wor. Bro The Honourable Justice Gibbs, D.G.M.; Rt. Wor. Bro. George Taylor, P.D.G.M.; Wor. Bros. John Dixon, P.D.G.S.W., as S.G.W.; A. C. Gumpert, P.D.G.S.W., as J.G.W.; J. P. Leith, P.D.G. Chap.; J. J. Winton, D.G. Treas.; E. T. Leith, D.G. Reg.; W. H. Hussey, D.G. Sec.; Colonel L. W. Penn, C.B., D.3.S.D.; Alfred Swift, P.D.G.D., as D.G.J.D.; S. Frommurze, D.G. Dir. of Cers.; George Bease, P.D.G. Dir. of Cers., as D.G. Sword-Bearer; J. Thomas, D.G. Org.; H. J. P. Thomson, D.G. Steward, as D.G. Pursuivant; W. F. Knapp, D.G. Steward; J. W. Seager, D.G. Tyler; The Masters, Past Masters, and Wardens of Lodges.

The District Grand Lodge was opened in ample form at 6-50 p.m.

The District Grand Pursuivant having reported that the Right Worshipful the Provincial Grand Master of Western India, (S.C.) Right Worshipful Bro. Captain H. Morland, attended by his Deputy Provincial Grand Master, Rt. Wor. Bro. M. Balfour, Honorary Deputy Provincial Grand Master, Manockjee Cursetjee, and several of his Provincial Grand Officers, was at the porch, and had come to honour the District Grand Lodge with a visit; the District Grand Master requested the Rt. Wor. the Past District Grand Master would receive the Provincial Grand Lodge of Western India, (S.C.) which was done, and the Rt. Wor. Provincial Grand Master and Officers were introduced into the District Grand Lodge by the Past District Grand Master, the D.G. Deacons, the D.G. Dir. of Ceremonies, and D.G. Stewards, and conducted to the East, where the Provincial Grand Master was warmly received by the Rt. Wor. District Grand Master, and placed in a Chair on the right of the Chair of K.S., and saluted with the grand honours. Rt. Wor. Bro. Morland then acknowledged the welcome with which he had been greeted.

The summons convening the meeting was read, and the minutes of the previous communication having been printed and circulated to all the Members of the District Grand Lodge, were, on the motion of the Rt. Wor. District Grand Master, seconded by the Rt. Wor. the Past District Grand Master, taken as read and confirmed.

Bro. J. J. Winton, was then unanimously re-elected Treasurer, and Bro. J. W. Seager, Tyler for the year.

Before investing the Officers for the ensuing 12 months the District Grand Master thanked the Past Grand Officers for their support and assistance, and said that he had the same confidence in those on whom he was now about to confer District Grand rank as he had in those brethren who had so faithfully done their duty. He was quite sure that the W. brother whom he had selected for his Deputy would be approved of by one and all the Masons over whom he had the honor to rule; W. Bro. Percy Leith was Past Master of the oldest English Lodge, "Antiquity" No. 1, and also Past Grand Steward of the Grand Lodge of England; he had proved himself to be a hard-working, zealous Mason, who spared no time or pains to promote peace in lodges, and harmony between individual Masons. For the other offices too he had selected brethren well-known for their arduous in the cause of Masonry as well as for their position in Society, so that he looked forward to a most successful year.

The following brethren were then appointed, and those who were present invested District Grand Officers for the ensuing year:—

W. Bro. J. P. Leith .....	Dept. Dist. G. Master.
W. Bro. Colonel L. W. Penn, C.B. ...	Dist. G. Senior Warden.
W. Bro. E. T. Leith, L.L.M. ....	Dist. G. Junior Warden.
Bro. The Rev. T. Corfield, B.A. ....	Dist. G. Chaplain.
Bro. J. J. Winton .....	Dist. G. Treasurer.
W. Bro. M. Balfour .....	Dist. G. Registrar.
W. Bro. W. H. Hussey .....	Dist. G. Secretary.
W. Bro. C. Hyne, C.E. ....	Dist. G. Senior Deacon.
W. Bro. S. Frammurze .....	Dist. G. Junior Deacon.
W. Bro. T. Cooke, M.A., M.I., L.L.B.	Dist. G. Supt. of Works

W. Bro. A. Mackenzie .....	Dist. G. Dir. of Cers.
W. Bro. F. D. Parker .....	Dist. G. Sword Bearer.
Bro. J. Thomas .....	Dist. G. Organist.
Bro. H. J. P. Thomson (W.M. elect )	} Dist. G. Pursuivant.
of Lodge "Star of India" ) .....	
Bro. J. W. Seager .....	Dist. G. Tyler.
Bro. The Honourable G.M. Stewart	} Dist. G. Stewards.
Bro. F. Burdett .....	
Bro. C. Rowe .....	
Bro. C. Herring .....	
Bro. E. Hewitt .....	
Bro. Noshervanjee Coyajee .....	

Some of the brethren nominated for office were unavoidably absent, either through sickness or from business causes; every absentee sent an apology.

Three brethren were appointed by the District Grand Master and three elected by the District Grand Lodge, to serve on the Board of General Purposes, viz.:—W. Bros. J. Dixon, J. P. Cornforth, Sorabjee Frommurze, A. Edginton, C. E. Mitchell, A. Mackenzie.

The District Grand Master proposed and the Deputy District Grand Master seconded, that Bye-Law No. 21 be altered so as to provide for the meetings being held in March and November as at present, but without fixing the date; and it was unanimously agreed that the words "on the first Wednesday" be expunged from the Article.

The District Grand Secretary held over until the next communication his proposition for charging extra fees for dispensations.

The District Grand Master was sorry to have to mention that Bro. Reuben Manley Dixon had been excluded Lodges "Concord" and "Emulation" for non-payment of dues, also that Bro. William Dracup, of Lodge "Concord," and Bros. H. T. Binks, Dallas Hill, John Gillibrand, and John Crewse Cummins, of Lodge "Truth," had been excluded for the same cause.

The District Grand Master much regretted to notice from the records of the past year the deaths of the following seven brethren, who were members of lodges in this district, viz.:—Bros. Jones and Frye, of Lodge "Industry;" Moylan, of Lodge "Truth;" Davie and Wright, of Lodge "Alexandra;" and Prince and Jackson, of Lodge "Emulation."

The District Grand Master stated that during the last few months he had visited officially all the lodges in the district, with the exception of the Lodges "Union" and "Industry" in Sind; "Alexandra" at Jubbulpore; "Orion in the West" at Poona; "Friendship and Harmony" at Egatpoora; and "Star of India" at Bombay. He purposed attending Lodge "Star of India" the next Wednesday, and possibly he might finish his round during this year. He had performed the ceremony of installation in three of the lodges during those visits, and he should in a few days have the pleasure of performing the same office in Lodge "Star of India." It was very gratifying to him to find all the lodges he had visited in excellent condition, and he particularly brought to the attention of the District Lodge that the working of Lodge "Corinth," at Nagpore, was equal in all respects to that of the Town Lodges.

In Lodge "Concord" a difference of opinion existed in the minds of some of its members as to the election of their W.M. In consequence of a doubt arising after a scrutiny of the votes for a new Master, the Master (who had already served the lodge one year) nullified the first ballot and conducted the election in accordance with an opinion of the Past District Grand Master, which was on the records of his lodge, and finally declared himself elected for the second year. Against this ruling an appeal was made, but not feeling himself justified in setting aside the expressed and recorded views of previous authority, he (the District Grand Master) confirmed the ruling of the Master, and he had been duly installed for the second time. Having, however some doubts about the matter, he had represented the whole case in a letter to the Grand Secretary for the purpose of ascertaining the views of the M.W. the Grand Master. In that letter several important points were noted, and as soon as an answer was received it should be laid before the District Grand Lodge. In addition to the letter

alluded to, he had forwarded to Grand Lodge a formal appeal against his (the District Grand Master's) decision, from one of the brethren who questioned the legality of the order on which the case was decided.

It was brought to notice that a Pole named Monse, who had obtained possession of a Master Mason's Certificate belonging to a brother named Bernard Schunk, had left Egypt for India lately. He was a man about 45 years old, of the middle size, dark complexion, rather quick in his manners, and had adopted the Jewish religion, or pretended to be a Jew. Masters of lodges were enjoined to take warning by this information.

An application for relief was referred for disposal to the Board of General Purposes.

The business having terminated at quarter to eight o'clock, the District Grand Lodge was closed in peace.

W. H. HUSSEY,

District Grand Secretary.

After the District Grand Lodge was closed a procession of the District Grand Master and Provincial Grand Master of Western India and their Grand Officers was formed, and they retired between two columns, the brethren forming a wall on each side.

#### KURRACHEE.

LODGE HARMONY, (S.C.)—The regular meeting of this lodge was held on the 20th of February, 1871. Present: W. Bros. Ardaseer Goostadjee, W.M.; John Berrie, I.P.M.; Bros. Pestonjee Byramjee, S.M.; Furdonjee Nesserwanjee, S.W.; Dadabhoy Heerjeebhoy, J.W.; Burjorjee Nanabhoy, Treas.; Dorabjee Nanabhoy, Sec.; Dadabhoy Eduljee, S.D.; Ardaseer Corsetjee, J.D.; Pestonjee Hormusjee, I.G.; Manockjee Framjee, Tyler. Members: Bros. Byramjee Jehangheer, and Byramjee Eduljee. Visitors: Bros. C. J. Mitchell, J. Davison, W. Pegler, S. Carter, W. McClumpha, G. Twells, D. Mackenzie, R. Mason, and S. A. Gliddon, P.G. Clerk of the Provincial Grand Lodge of Western India. The lodge was opened in due and ancient form in the first degree, and the minutes of the last regular meeting were read and confirmed. The lodge was then opened in the second degree, and Bros. Eduljee and Jehangheer were called before the pedestal and examined as to the progress they had made in Masonry, and from the answers given to the questions proposed by the W.M., it was unanimously agreed by the brethren present that they were fit and proper candidates for advancement. They were then entrusted and passed out. The lodge was opened in the third degree, and the above-named brethren were re-admitted properly prepared and raised to the sublime degree of Master Mason. Advantage was taken of the time necessary to prepare the candidates for the third degree by our worthy visiting brother S. A. Gliddon, who asked and obtained permission from the W.M. to address a few words to the brethren of Lodge Harmony, (he it understood that Bro. S. A. Gliddon was not received with grand honours). The Prov. G. Clerk addressed the members of Lodge Harmony nearly as follows: "R. W. Sir and Brethren: Some misunderstanding seems to exist with reference to Lodge Harmony and its connection with the Provincial Grand Lodge of Western India; it would appear that the brethren of Lodge Harmony entertain the belief that they have nothing to do with the Prov. G. Lodge, of whom I am sent here as a worthy representative. I am therefore glad to have this opportunity given me to disabuse your minds of this fact, and to inform you that Lodge Harmony forms part of the list of lodges over which the Prov. G. Lodge of Western India presides, and is therefore subject to the control of that august body; and, in my humble opinion, it would be wise policy on the part of the brethren of Lodge Harmony to have matters settled as soon as possible for your own good, so as to prevent a representation being made to the Grand Lodge of Scotland. I can assure you that the R.W. Bro. H. Morland, Provincial Grand Master, will prove himself a brother worthy of your confidence and support; and I earnestly hope on my arrival at Bombay to find Lodge Harmony tender her regrets for the mistake of this evening; for without the support of the Prov. G. Lodge, how could you expect to keep the lodge in good working order?" The W.M. called upon W. Bro. J. Berrie, the founder of the lodge, to explain matters. That worthy old brother rose, and at once entered into details as to the condition in which he found Masonry in Sind and Bombay nine years ago, when he returned

from Scotland. "Lodge Hope could obtain no help from the Prov. G. Lodge of Western India; and for five years no diplomas had been received for Master Masons. I wrote home and had the case of Lodge Hope brought before the Grand Lodge, and every thing was inquired into, and the said lodge placed on a firm basis for the future by having a Proxy Master and two Wardens appointed by the Grand Lodge to represent Lodge Hope, at the communications of that grand body. Next came Lodge Endeavour, of Munora, working under a dispensation from the Prov. G. Lodge of Western India; although this lodge had paid its fees to the Prov. G. Lodge for a charter, yet for two years neither charter nor diplomas were forthcoming. They then applied to me for advice; I sent their case home, and a letter from the Grand Secretary to the R.W. the P.G.M., requesting explanation as to the above, was the result. After that came the meeting of the Prov. G. Lodge of Western India in April 1867, when Scotch Masonry in Bombay was threatened to be numbered with the things of the past, owing to complaints from nearly all the Scotch lodges that they could not get their diplomas, and the inability of the Prov. G. Lodge to obtain replies to communications to the Grand Lodge. The proceedings were published in the Masonic Record, a journal worthy of the support of all good men and true; nevertheless it was not countenanced by the Prov. G. Lodge as a subscriber to so good a Journal. The Masonic Record was sent home to the Grand Lodge, when R.W. Bro. L. Mackersey brought the matter before the Grand Lodge in June, and a Grand Committee was appointed to inquire into the whole matter: and the result of all this is that Scotch Masonry still lives, lengthening her cords and strengthening her stakes. Sind now boasts of three Scotch Lodges and three R.A. Chapters; as well as two English Lodges and one Knight Templar Encampment; and I hope, for my own part, soon to see the day when Sind will have its own grand bodies; till then we would keep ourselves in communion with the Grand Lodge, as they were sure never to fail us. The visits of the Prov. G. Master or his representative to Sind were as angels' visits, few and far between; during the nine years the Prov. G. Master had made one call, and the honour of that visit was due to a case the Prov. G. Master had in the Kurrachee Court; and the cause of the visit of the Prov. G. Clerk was due to his being in connection with the Government steamer that now lay in the harbour. Lodge Harmony has been opened more than two years; not even the Prov. G. Clerk knew that it was a lodge composed chiefly of Parsee brethren; during these two years all has gone on well; we have our Proxy Master and Wardens, our diplomas come regularly; our members are all known to the Grand Lodge; and what do we want more? Nothing but a continuance of the same harmony, coupled with love and brotherly affection to all the brethren. The Prov. G. Lodge has the best wishes and prayers of the brethren of Lodge Harmony, and should a difficulty arise at any time in reference to matters affecting the interests of Scotch Masonry, the Prov. G. Lodge may depend upon the support of the brethren of Sind, to the great bulk of whom the banner is ever dear. And let me add, the brethren of Sind have at all times watched over it with a jealous eye unknown to the worthy Scotch Masons of Bombay. Praise is due to the Prov. G. Lodge for the tardy recognition of the services of the Masonic Record; who after having received the benefits of its services, acknowledged its worth by becoming a subscriber in the fourth year of its existence; such things ought not to have been. There being no further business before the lodge, it was closed in peace and harmony. [The Editor adds that "the less Lodge Harmony has to do with the Prov. G. Lodge the greater will be the harmony of all its members."]

#### CAPITULAR MASONRY IN CANADA

The following is the list of officers of the Oxford Chapter, No. 18, Woodstock, Ontario, installed and invested on the 17th March, 1871.

R.E. Comp. Charles L. Beard, Z.; E. Comps. E. A. H. Fangvier, H.; James Caulfield, J.; Comps. Alex. S. Shaw, Scribe E.; Henry J. Finkle, Scribe N.; Homer P. Brown, Treas.; Robert Star, Prin. Soj.; George Oswald First Assist. Soj.; Isaac Ingraham, Second Assist Soj.; James L. Cherry, Junior.

## ROYAL ARCH.

## METROPOLITAN.

STRAWBERRY HILL CHAPTER (No. 946).—The companions of this chapter held a regular convocation on the 10th inst., at the Grotto Hotel, Cross Deep, Twickenham. Comps. John Faithful, M.E.Z., W. Watson, P.Z., as H.; Notion, as J.; Platt, P.Z.; and W. Smeed, P.Z., Hon. Sec., &c. The chapter was opened and the minutes were confirmed. A ballot was taken for the admission of Comp. Waghorn, Belgrave Chapter, No. 946, as a joining member. A ballot was also taken for the admission of Bro. Peter Hellendaal, No. 946; and Comp. W. Smeed was requested to occupy the Principal's chair, and he exalted that brother in a very perfect and impressive manner. The chapter was then closed in due form, and the companions adjourned to the banquet. The usual loyal and R.A. toasts were given to the toast of the newly exalted Comp. Hellendaal responded, and in the course of his remarks gave a very interesting account of Freemasonry abroad, he having been in India five years. There were present as visitors, Comps. J. Smith, Green, Homewood, and G. Pymm, (all of the Belgrave Chapter).

## MARK MASONRY.

## SUFFOLK.

IPSWICH.—*Albert Victor Lodge* (No. 70).—A lodge of Emergency was held on Monday the 22nd instant. Present: Bros. Rev. R. N. Sanderson, W.M., P.G. Chap.; W. T. Wastgate, Acting S.W.; Emra Holmes, J.W.; C. T. Townsend, P.G.D. Sec.; J. T. Townsend, Reg of Marks, Acting M.O.; C. Cresswell, S.D.; C. S. Pinwill, &c. The lodge having been opened in solemn form, the brethren proceeded to ballot for the following brethren, who were unanimously elected:—Bros. Capt. Arthur Hales, and Capt. W. Herring, 27th Inniskillings, of the Angel Lodge, Colchester; Harry Fox, R.E. of the British Union Lodge; Rev. T. J. Beaumont, of the same lodge; Geo. A. B. Beaucroft, P. G. O. Oxford, Churchill Lodge, 478; C. Cobbe, T. Rix, E. N. Cragg, and T. Eustace, of the United Lodge, 697, Colchester; F. A. Cole, H. Samuel, E. J. Sanders, A. F. Staines, and S. Chaplin, of the Angel Lodge, 51, Colchester. The whole of the brethren, with the exception of Bros. Beaumont, Beecroft, Staines, and Chaplin, being present, they were introduced, obligated, and advanced to the honourable degree of Mark Masters. The ceremony was performed by Bro. Sanderson in his usual admirable manner, and at the conclusion the brethren retired for refreshment. The W.M., in proposing the toast of "The Grand Master," the Rev. R. Portal, took occasion to remark on the great zeal for Mark Masonry shown by the present Grand Master, to which a great of its prosperity was due. He directed the attention of the newly advanced Brethren to the admirable plan adopted in the elevation of Brethren to this high office—to the office in the Grand Mark Lodge, whereas in the Craft—Grand rank was confined almost exclusively to London Masons—whilst Provincial men, no matter how estimable and worthy they might be, had little or no chance of wearing the purple; In the Grand Mark Lodge, every means was taken to make it a thoroughly representative body, as all Lodges were requested to nominate eligible brethren for promotion to the Grand Lodge—the Grand Master, instead of filling the throne for an indefinite period, to the exclusion of others as worthy as himself—was elected only for three years, and though by this plan they could not always have a nobleman as Grand Master—always succeed in placing over themselves brother of great worth, and zeal. The W.M.'s remarks were warmly applauded.

## KNIGHTS TEMPLAR.

## HAMPSHIRE.

ALDERSHOT.—*William Stuart Encampment*.—The Sir Knights of this encampment met on the 17th inst., for the purpose of installing the E.C. elect, Sir Knight C. Drewitt. The following

appointments were made: Sir Knts. F. C. Warne, 1st Capt.; H. Vincent, 2nd Capt.; H. J. Parrott, P.E.C., Prelate; and W. Grover, P.E.C., Registrar. The ceremony of installation was admirably performed by Sir Knt. W. Tinkler, Grand Vice-Chancellor, who went on request, at a very short notice, to perform the ceremony.

## SUFFOLK.

IPSWICH.—*Plantagenet Encampment*.—The Sir Knights of this encampment met at the Masonic Hall, on Ascension Day, when Sir Knight John Harvey Townsend was installed E.C. for the ensuing year. The ceremony was performed by Sir Knight the Rev. R. N. Sanderson, D. Prov. G.C. Suffolk and Cambridge. The E.C. then proceeded to instal and invest his officers as follows:—Knights Emra Holmes, Second G.C. of Lines, First Captain, re-appointed; C. J. Robertson, Second Captain; Rev. R. N. Sanderson, P.E.C., Prelate; W. T. Westgate, P.E.C., Export; J. Chinnock, Captain of Lines; C. T. Townsend, P. Second G.C. of Lines, P.E.C., Reg.; J. Taylor, Treasurer; and G. Spalding, Equerry. The Encampment was honoured with the presence of the Prov. G.C., Sir Knight N. G. Philips.

## Obituary.

## BRO. GEORGE W. K. POTTER.

On Thursday, 11th inst., after a long and painful illness, Bro. George W. K. Potter, the Secondary of the City of London, died at his residence in Russell-square; at the time of his death he was nearly 80 years of age. He was admitted a solicitor in 1819, and was elected to the office of Secondary in 1831, by the Court of Common Council, in succession to Mr. Philip Wyatt Crowther, and year by year the appointment had been confirmed. In that capacity he presided over one of the City Courts, and he also had the duty of providing juries at the courts sitting at Guildhall, and at the Central Criminal Court. His position required him to act as a legal adviser to the sheriffs, and he conducted for them all the elections in which they were returning officers. He was likewise one of the Under-Sheriffs for London. For 40 years he had discharged his various duties with the utmost regularity, and he was universally liked in the Corporation. One of his last official acts was that of presiding at the election of members of the School Board for the city. His office is in the gift of the Common Council, but the emoluments, though still considerable, are understood to have been reduced by the operation of the last Act relating to juries. It may be added that the Secondary was a brother of Mr. Cipriani Potter.

Bro. Potter was well known as an accomplished draughtsman and musician; his pen or pencil was continually in action, and his facile sketches are treasured in many an album. Sometimes they were marked with a touch of humour, always with grace and ease, particularly his female characters. Each was a lady-like beauty.

What characterised Bro. Potter as a Mason was the geniality of his temperament, extended to true benevolence and liberal charity. His gifts were free and well directed. He was what a Mason is assumed to be and claims to be, and what, if many of them were, would give an exalted lustre to our order. The loss of such a man is not only a source of regret to his friends, but a real loss to the order in the removal of so bright an example.

## Poetry.

### THE ENTERED APPRENTICE.

The following lines, from the pen of Bro. H. Hellyer, Prov. G. J.W., P.M., P. Z. 471., and W.M. 109, were recited at the Masonic Festival, held at Newport, in honour of the Installation of Bro. Col. Lyne, as Prov. G.M. of Monmouthshire :—

Come, Masons, arise !  
Let us lift up our eyes  
To the Lodge where our Grand Master liveth,  
Let us join hand in hand,  
And form a strong band  
Of praise for the light that He giveth.

We know each and all  
That when we did fall  
On our knees in the Lodge that we entered,  
Each freely did say  
In God is my stay,—  
On Him may our thoughts then be centred.

The world cannot say  
That Masons ne'er pray,  
It's true life for the free and accepted ;  
And the Grand Architect  
Receiveth each sect—  
He hath ne'er a true builder rejected.

Let all keep the gage,  
To divide it is sage,—  
The Bible's the chart to direct us ;  
Our work is made square—  
And our compass is there,  
Yea, our Master will always protect us.

Whereas we were blind,  
Each Mason may find  
Sweet rays of true life, joy, and love ;  
May our hearts burn within,  
Though convincing of sin,  
Cling to the Pure Light from above.

Be it well understood  
By the whole brotherhood  
That we stumble not as to profession  
Let each therefore try  
With his brother to vie,  
And excel, with God's Light, in possession.

By the secrets we know  
May we vividly show  
That we truly respect the Great Giver ;  
If our Master we trust,  
In His Light then we must  
Be raised to His mansions for ever.

Thus linked side by side,  
What e'er may betide,  
God prosper the Entered Apprentice ;  
May each brother feel,  
And be ready to kneel  
Before the Grand Light, God hath sent us.

### ODE TO FREEMASONRY.

Eternal Archangel above !  
From Bethlehem's star in the form of a dove  
Descending to those who are shod  
With sandals of holy salvation. O Love !  
Inspire every soul  
With thy blissful control,  
And the sweet, tender mercies of God !

Hail ! Prince of Jerusalem, hail !  
Beloved of Melchisedech—hallow the gale—  
The peace of God breathe from above,  
That souls upon earth may no longer bewail !  
Our Temple shall stand,  
Never built on the sand—  
The sanctum sanctorum of Love !

Disciples of Solomon ! blest—  
Whose feet our Redeemer baptized with the rest  
Of those who are chosen above,  
All people to cheer the oppressed :  
All—saving the son  
Of perdition—have won  
The glory of God, who is Love !

Hail ! Goddess ! fond sister of Hope !  
And glorious Faith—ye have given full scope  
To Masons mankind to reform  
With Wisdom and Mercy ; that mortals may grope  
No longer in gloom,  
But to blossom and bloom  
Like Sharon's sweet Rose in the morn !

Pure Charity ! Goddess adored  
By ev'ry accepted Freemason ; the sword  
Was sheath'd by thy spirit. The dove  
Of Peace her green olives for healing were stored  
In that mystical ark,  
Once containing a spark  
Of the Spirit of God, which is Love !

Yet, peace and good will upon earth !  
Freemasons in freedom no longer dread dearth.  
Like Joseph, no Masons inquire  
Of brethren adopted the place of their birth.  
As sons who must call  
On the Father of all,  
Their spirits are flames of one fire !

The Sophist, so learned of yore,  
And Jesuit, boasting of classical lore,  
Of wisdom would cease to profess  
If secrets Masonic they had to explore ;  
Minerva environs  
All Solomon's scions—  
The wisdom of God to possess !

Hail, Triangle, Compass, and Square !  
Hail, true equalizer, the Level—prepare  
The proud for Death's Lodge 'neath the sod !  
To prove all men equal as brethren, then share  
The grace that is given  
Which ne'er can be riven,  
While the Architect Love is our God.

A Telegram from Washington, dated May 25th, announces that the M.W.G.M., The Earl de Grey and Ripon, Lord Tenterden, Sir Stafford Northcote, and General Schenck, the English Members of the High Joint Commission, have sailed for England in the Cuba.

### LIST OF LODGE MEETINGS &c., FOR WEEK ENDING JUNE 3RD, 1871.

#### METROPOLITAN LODGES AND CHAPTERS.

*Monday, May 29th.*

LODGE.—British Oak, Bank of Friendship Tavern, Mile-end.—

*Wednesday, May 31st.*

LODGE.—Temperance in the East, Private Rooms, Newby-place, Poplar.

*Thursday, June 1st.*

LODGES.—Good Report, City Terminus Hotel, Cannon-st.; Yarborough, Green Dragon, Stepney; Crystal Palace, Crystal Palace, Sydenham; Victoria Rifles, Freemason's Hall; Excelsior, Sydney Arms, Lewisham-road.—CHAPTER.—Moriah, Albion Tavern, Aldersgate-st.

*Friday, June 2nd.*

LODGES.—Star, Marquis of Granby Tavern, New Cross-road; St. Marylebone, Eyre Arms Tavern, St. John's Wood,—CHAPTER.—Prince of Wales, Willis's Rooms, St. James's;

*Saturday, June 3rd.*

General Committee Boys' School at Freemasons' Hall at 4.  
CHAPTER.—Rose of Denmark. Star and Garter Kew Bridge Ealing

#### METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

*Monday, May 29th.*

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

*Tuesday, May 30th.*

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 31st.*

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, June 1st.*

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

*Friday, June 2nd.*

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea; Temperance, Victoria Tavern, Victoria-road, Deptford; Unions (Emulation Lodge of Improvement for M.M.), E.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, Walham-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, June 3rd.*

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

### TO CORRESPONDENTS.

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

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

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

"The Editor of

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

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

### ERRATA.

In our last number two lines were misplaced in the communication of a "Mason who believes in his O.B.;" the letter should end thus:—"I feel assured that the Supreme Grand Council would, if properly approached, (where it could be proved beyond doubt that these degrees had been worked from time immemorial), meet the brethren half-way, found chapters, and lend its authority to the establishment on a proper and Masonic basis."

THE JEW, THE MILLENNIUM, AND SPECULATIVE FREEMASONRY. Notes and Queries, page 385, third line, for "way" read "may;" ninth line, for "there" read "then;" eighteenth line, for "of Speculative" read "if speculative;" nineteenth line, delete "lent a."