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LONDON, SATURDAY, SEPTEMBER 30, 1871

GRAND LODGE OF CANADA, AND THE GRAND LODGE OF QUEBEC.

At the sixteenth annual convocation of the Grand Lodge of Canada, held at Ottawa, on the 16th of July last, over three hundred delegates, representing two hundred lodges were present.

The address of Bro. A. Stevenson, Grand Master, referred to the Grand Lodge of Quebec as "an organisation set up in one portion of their jurisdiction by a number of lodges and brethren who refuse to recognise the authority of this Grand Lodge, which organisation has been eagerly embraced and officially recognised by some of the Grand Lodges of the United States, whilst professing great friendship and regard for the Grand Lodge of Canada, although others,—and among them, some of the most influential,—have withheld recognition, and continue to support our jurisdiction.

R.W. Bro. Seymour, President, submitted the following report on that portion of the Grand Master's address relating to the condition of Masonry in Quebec:—

"The board has had under consideration the state of Masonry in our jurisdiction known as the Province of Quebec, adverted to by the Most Worshipful the Grand Master. With a desire to improve the condition of Masonry in that province,

and if possible, to remove all causes of trouble amongst the brethren, the board begs to submit the following resolutions to the Grand Lodge for adoption:—

"1. That the Grand Lodge desires to re-assert the principles of Masonic law adopted at the special communication held in the city of Montreal, in December, 1869, and subsequently re-affirmed by unanimous vote of Grand Lodge at the last annual communication, held in the city of Toronto, as to the 'extent of its jurisdiction,' comprising the provinces of Ontario and Quebec.

"2. That whilst it has seen no reason to alter its views thus formally pronounced, this Grand Lodge regrets the continuance of the difficulties which have arisen in the Province of Quebec, and that no approach has been made to a restoration of Masonic harmony in that province, as Grand Lodge had reason to hope would have taken place.

"3. That an unanimous desire on the part of the lodges in Quebec to have that province set apart as a separate Masonic territory, would at all times have been and will be favourably entertained by Grand Lodge.

"4. That Grand Lodge most earnestly desires the removal of all difficulties amongst all Masons in the Province of Quebec, and with that view, resolves that a committee be appointed by Grand Lodge to confer with a committee of the lodges of Quebec, which have ceased to work under the authority of Grand Lodge, with a view to the restoration of Masonic harmony in that province.

"5. That the suspension by edict of the Masters of lodges and Masons in that province, subsequently confirmed by Grand Lodge, be removed.

"6. That the committee so appointed shall, with all convenient speed, report the result of their conference to the Grand Master, and that he be requested to take immediate action upon such report.

"The adoption of the special report of the Board of General Purposes on that portion of the address of the Grand Master relating to the Quebec difficulty was then moved by R.W. Bro. White, seconded by R.W. Bro. Montgomery.

"In amendment, it was moved by W. Bro. W. McKenzie, seconded by V.W. Bro. N. B. Falkiner,—

"That, having in view the true interests of Freemasonry, the maintenance of harmony, and the avoidance of scandal, be it—

"Resolved, That the suspension of the adherents of the so-called Grand Lodge of Quebec be and is hereby withdrawn.

"That the Grand Lodge of Quebec be and is hereby recognised as a duly constituted Grand Lodge.

"That we hereby cede to the said Grand Lodge of Quebec, the whole of the Province of Quebec, subject to the following conditions, viz. : That all lodges therein now in connection with the Grand Lodge, and that are desirous of maintaining that connection, may do so.

"That this Grand Lodge do strongly, and with the most fraternal feelings, recommend that all the lodges in the Province of Quebec, and now in allegiance to this Grand Lodge, do take into serious consideration the necessity of sinking all differences, and cordially uniting themselves to the Grand Lodge of that province.

"In amendment to the amendment, it was moved in by W. Bro. E. Raticot, seconded by R.W.M. Gutman,—

"That all the words in the said report after the word 'adoption,' be struck and the following words substituted for them:—'That the Grand Lodge, while re-affirming its former opinion expressed at the Montreal and Toronto meetings, December, 1869, and July 1870, as to the illegality of the organisation of the Grand Lodge of Quebec, but being desirous of re-establishing peace and good will and harmony amongst all the Masons of Canada, and of preventing further trouble and complications, and being now of opinion that these objects can best be obtained by the existence of a Grand Lodge for the Province of Quebec properly organized, with the unanimous assent, if possible, and good feeling of all Masons in that province; while at the same time the duties and obligations of this Grand Lodge towards the said loyal Masons should not be disregarded; this Grand Lodge will give and cede all the territory which it has occupied since 1865 in that part of Canada now constituting the Province of Quebec; make all just and financial settlements, remove all suspensions, and do all such things as may become necessary, so soon as this Grand Lodge receives notice that a settlement or compromise, mutually satisfactory, shall have been effected between the Masons residing in the Province of Quebec, who have been and are now loyally and faithful to this Grand Lodge on

one side, and the members of the so-called Grand Lodge on the other, in such manner as they may decide amongst themselves whilst acting in a true Masonic spirit; and this Grand Lodge will not, for the present, take any further step or action of any kind whatever, concerning the said so-called Grand Lodge of Quebec.' And that the said report so amended be adopted.

"After a lengthy discussion, W. Bro. Raticot's amendment was carried by a large majority.

### MASONRY CLASSIFIED.

Masonry in itself is unlike all other large bodies, but at the same time its component parts are formed from the same material as many other institutions, and had it not been for the Mystic lessons taught, and the veneration in which it was held by our forefathers, it would have fallen to pieces of its own accord before the present era. It cannot be denied that there are three classes, all coming under the head of Masonry; one of which might be termed the heart, and the others the body, or that portion which is formed of merely an outward covering. The heart, or one class is composed of men who may honourably bear the name—men who under all circumstances, and at all times, stand by the Institution, and conduct themselves not only as men and brethren, but as Masons, those who have always looked upon Masonry as it is, who have always been ready to extend the helping hand, to aid and assist, and to follow strictly the lessons inculcated at his first entrance into the doors of the lodge.

Another class is composed of men who have sought its doors for the honour it might give them in bearing its name, and being known as a member of the Craft. Men, may we call them brethren, who seek to turn the lodge into a place of exchange, or a source from which money can be made. This class is well-known, and, although tolerated, they are looked upon with disgust by those who bear the name as Masons should.

There is still another class to which we desire to call particular attention, and which we find scattered throughout the whole Masonic Fraternity. Not unfrequently we find among the brethren those who have, comparatively, left the craft, and

for reasons, which if they will view as their natural goodness will teach them, are wholly out of place. We refer to those who have been wronged by a brother Mason, or have known of some member who does not come up to the standard of Masonry, will stay away from the Lodge, or will take no interest in its proceedings because such and such men are members, and will say to themselves "while such are members I do not wish to be." These brethren who are good and true, who live up to every tenet taught, cast the interest which they once had in the lodge lightly aside, because they find some particular member, who may come under the head of the second class. These, naturally good Masons, after a time, become rusty, and not only forget all they ever knew, but in many instances are not even known by many members of their own lodge. Could not these brethren read with propriety the following lines, from the pen of Bro. P. H. Taylor, which we find in the "Kentucky Freemason":

Once on a time I sought to know  
The mysteries of Masonry, and seeking  
Knocked, and knocking found the door wide open for me

And when I looked within  
I saw a band of men all clothed in white,  
Around an altar, and on the altar  
Lay the Word of God with square and compasses.

Of that kind of men,  
I saw one more kingly than the rest,  
For on a throne he sat, and gave to each  
And all, lessons of wisdom.

He came and gave to me  
A lamb-skin, pure and white, and  
Told its meaning.  
He told me, too, that kings and princes  
Long had worn it, and how free it was  
From stain, or spot, or blemish.

He gave me tools to work with,  
A gauge, a gavel, level, plumb and square,  
And last of all, a trowel that had no spot  
Of rust upon it, for earth's noblest sons  
Had used it ages long upon the Mystic Temple,  
He told me, too, I stood an upright Mason—  
He spoke to me of Temperance, Fortitude,  
Of Prudence, and of Justice.

I listened still with wondering ears  
To learn a Mason's tenets,  
And when they sang of Faith, of Hope,  
And Charity, the true steps that lead  
From the level of time to the Grand Lodge on high.  
I pledged myself then, that the tools to me given,  
Should never find rest, till the cap-stone was laid;  
And my lamb-skin, if spotted, should know but the stain  
Of Masonic cement, while on life's rugged road,  
This pledge was freely given,  
For I mean to act as Masons act;

And if my memory serves me right,  
I started for the work, but found the world  
All cold and selfish, and then I feared  
To make the effort.

I never used my tools one hour,  
And all are lost, save this, this rusty trowel  
It seemed to me it might have kept its brightness,  
If never used, but as I laid it by  
The rust began to gather, and now  
It has no affinity for any save  
Untempered mortar.

And after reading, reflect and view in the mirror  
of thought, and then let his soul repeat with the  
poet.:

I hope some Craftsman true has found  
My gauge, my gavel, level, plumb, and square,  
And laid them by for better workmen.

Inactive as I was  
My lamb-skin gathered dust,  
And with gathering dust,  
It lost its whiteness, and now that too is gone.

If I remember rightly, they gave me  
Passes, signs, and grips, whereby  
To know my brethren.

Though they were truly given,  
They were not safely lodged,  
And now to tell the summing  
Of this matter, this much I know,  
I once was a Mason.

Now these are the kind of brethren that we are talking to. To the brethren who are in every sense Masons, and have worked and acted in the real spirit in the lodge, and for some reason best known to themselves—perhaps the one to which we have alluded—have left, or have it in contemplation, we would say, these are the kind that the lodge needs. Buckle on your armour and fight the good fight. The presence of one such member is worth a dozen, yes, one hundred of those indifferent brethren who remain, and because they do remain, determine to leave the lodge. We repeat, these are the kind of members we need to build up and sustain the Institution of Freemasonry. Never mind what others may do or say, it is your duty to remain and act, that the example set by you may be initiated. If you know a brother who is delinquent in his work, speak to him as one brother would speak to another. Perhaps your known standing may have an effect, and your advice heeded. Such brethren as these can support and strengthen the pillars through all adversity; not only strengthen, but be the pillars themselves. Brethren try it; the lodge needs you; the Institution needs you; and those brethren who continue firm, also need your aid and presence.—*Landmark*.

## FREEMASONRY IN FRANCE.

"Le Monde Maçonnique" having for September made its first appearance since the commencement of the war, thus addresses its readers :

"Dear Brethren,

"The terrible events through which we have just passed, and more particularly the long investment of Paris, have compelled us to suspend the publication of "Le Monde Maçonnique." Peace being now apparently restored, we resume our labours, resolved to devote to it all activity and care.

More than ever is it necessary that the grand principles upon which the Masonic Institution are based, should be clearly discussed and vigorously propagated. These principles, we have ever loudly proclaimed, and the experience which we have acquired during the long crisis through which we have passed, far from shaking our confidence has strengthening it.

To day, as heretofore, we take for our motto the three words which embrace all justice,—Liberté, Egalité, Fraternité. To day, as heretofore, and more energetically than ever, shall we wage war against ignorance, prejudice, and superstition. To day, as heretofore, we honour labour, we respect right, and we reprove all violence. To day, as heretofore, would we reconcile man to man.

Let those who think with us join us.

The year just closed has imposed upon us cruel sacrifices. War has not only ravaged our country, and wasted our wealth ; it has carried death into our ranks, and several of those whom we loved, and who, both in Paris and the Departments, were associated with us in our work, no longer answer to our call. Those who remain will still lend their aid, and we may hope to render still some service, not only to Freemasonry, but to our country and to the whole human race.

\* \* \*

The subscription opened by the Grand Orient of France, in aid of the victims of the late war has produced, up to the month of September, upwards of 23 francs. The Grand Orient of Brazil subscribed 2,000 francs, the the Lodge Humboldt, Orient of Perth (Hungary), 1,000 francs.

Besides this sum of 23,000 francs realised, the

Grand Orient has received information of other subscriptions, from Matre (Her Sechelles) Valpariso, Cincinnati (U.S.), and from many other lodges in correspondence. These sums have come to hand since the war, and the amount will be published in the next official bulletin, with the list of subscribers.

\* \* \*

Lodge Heureuse Rencontre (happy meeting) Orient of Die, Department Drome, provisionally constituted by ten brethren of Lodge de Crest, on the 1st March, 1869, received a warrant for the Grand Lodge Orient, on the 10th May, 1869. The installation meeting should have been held on the 8th August following, but circumstances prevented. All difficulties having been surmounted, the lodge, by authority of the Grand Master, recently proceeded with the installation.

\* \* \*

Lodge "l'Avenir Noriton," was also consecrated at Norriton, department of Dordoyne. This ceremony was also retarded in consequence of the war. At the installation meeting, the foundation stone was laid for Masonic Temple, for the use of the lodge.

\* \* \*

A Committee of Lodge "Bienfaiteurs Renuis," in their report, has recommended the suppression of the Grand Mastership. They have proposed the nomination of an executive council composed of three members, nominated by the Council of the Order, and renewable in rotation. The committee also recommend that the members of the Executive Council be reduced in number to forty-five.

\* \* \*

The Grand Master of France has forwarded the following address, on the occasion of the fusion of the Order in Portugal :—

"The Grand Orient of France has received the notification of the fusion recently made between the 'Grand Orient Lusitanien,' and the 'Grand Orient Portugais,' to constitute the 'Grand Orient Lusitanien Supreme Council of Portuguese Masonry.'

"Henceforth Portuguese Freemasons will assemble under one banner. This act has created a unity of power on Portuguese Masonry, which cannot but have a happy influence upon the destiny of Masonry in that country.

"The Grand Orient of France views this event with profound satisfaction, and will be happy to continue with the new power, the fraternal relations which it has held with the Grand Orient Lusitainien since 1863.

"Accept dear brethren, at the same time, our sincere wishes for the prosperity of Portuguese Masonry, and the assurance of our respect, and most devoted fraternal sentiments."

### LIGHT FROM A MASONIC STAND POINT.

Light is an emblem of life; and as far as we are permitted to know, the light of God's countenance is universal. Nothing can be more impressive and God-like than a symbol referring to that Divine Spirit, which prevades all space, and flashes over the universe. It is an emblem of intelligence, and man's loftiest powers depend upon it. The laws of our being, the natural and moral world, as far as we know, are but symbols, or reflections of this light.

If there were no sun, no moon, no stars in the heavens, no light of God's countenance upon the souls of intelligent beings, darkness and untold misery would brood over the whole works of the Great Architect of the Universe, and man be doomed to plunge on for ever without finding his way out. There would be no joys for the present, no hopes for the future. Neither philosophy, science, nor literature would remove it, or lift the veil that would sit like a pall of death over man's loftiest powers. Without light, existence would be an unmitigated curse, Masonry a farce, and religion a falsehood.

Intellectual light is an embodiment of all the science, morals, and religion known on the sphere we occupy. Let it be remembered that God is light. He is the sun and centre of the universe, who bespangled the firmament with the stars, and sheds His beams increasingly glorious upon the labourers in His temple. The Freemason who has a knowledge of the true meaning of light, never can be ignorant of its sublime and holy teachings. When Masonic attention is directed to it in the ceremonials of the lodge, the reference is invariably to the Deity, and not to His works.

Millions gaze upon the light of heaven every day, without the slightest emotion of interest. But to the intelligent Freemason, this kind of listless indifference is impossible.

It frequently happens that with all the powers of reason, revelation and the symbols of the Deity, spread out in glowing letters of light, how little are we apt to reflect beyond the mere forms and ceremonies of the of the lodge room, or dwell for a moment upon the great objects the Masonic fraternity has in view, and the mission our society has to fulfil! The emblematic language of Masonry, taking the book of nature and the Holy Bible for its guide, is better calculated to elevate man in the scale of being, renovate his moral powers, lift his soul to his Grand Master on High, and fix his hopes firmly on heaven, than any other of human origin. It teaches us that intellectual light is as ancient as the Deity, for if it did not exist before the world was, when did it come into being? Revelation did not make it; men or angels did not produce it, any more than they created the Great Father of all. This element of our being, the Alpha and Omega of Masonry, is absolutely eternal; and our forefathers were taught by its immediate inspiration what use to make of it in the Masonic Lodge.

The initials A.L., to be found in all our Manuals, mean the year of light. Symbolism of Masonry was ever present with the Deity, in all His works. She heard Him issue His commands to Chaos, and the whole mass, by an Almighty and mysterious agency unknown to us, was agitated with a vivifying motion, which caused the elementary principle to unite, and presented to the eye of the Supreme Architect a separate form; then fire gave its light amid the darkness, air, and earth, and water were separated from each other, and these elements entered into the composition of all other bodies; then the universe was full of light and life; then the Logos or the soul of the world received a spherical form, and was brought into order by the fiat of the Eternal.

This subject is much enlarged in Plato's "History of the Creation," and Dr. Oliver said Plato was initiated into the secrets of Freemasonry by Jeremiah, the prophet.

This mysterious and wonderful process in making the world coincides exactly with the history of the creation, given by Moses, so far as he could understand, or enter into the details of these

wonderful and incomprehensible ways of the Almighty.

Masonic tradition has preserved a faithful record of those overwhelming mysteries, for ever kept secret from the vulgar and profane, who dared not, or could not penetrate the veil of knowledge, or the ineffable glories of the Eternal One, and this was Masonry or Symbolism in the first ages of the world's history.

She heard the Deity speak, and it was done; He commanded, and it stood fast; she heard the great clock of eternity, as it beat the first notes of time, while enraptured millions re-echoed the praises of God, and swelled into anthems of glory at this new, unexpected, and wonderful display of the power and goodness of the Great Architect of the Universe, who for ever reigns in the Grand Lodge on High.

She saw the earth as it rolled from the forming hand of the Creator, and witnessed the first motion of the planets, like the rapidity of thought, around the blazing throne of God, but in perfect harmony with established laws, from which they never varied. And the true Craftsman, the skilled Freemason, at once perceives why these immortal laws were incorporated into a perfect system, carefully commanded, and faithfully handed down to us from this early age, for the benefit of our race; and so strikingly exemplified in all the degrees pertaining to the Masonic society, commencing with that of Eternal Apprenticeship, where the initiate's first lesson is, "In the beginning God created the Heaven and Earth, and the Earth was without form and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters. And God said, let there be light, and there was light,"

#### A MASONIC PIC-NIC.

From "Ben Brieley's Journal" for September.

(Continued from page 246).

They overtop the crest of the hill, and are gone; yet we can hear the sound of the wheels, and the ringing voices of the excursionists dying away in the distance. "Here, lass, bring us another pint."

"Pull up at the 'Hibernia,' Middleton!" Well,

the horses require frequent breathing times on such a day, and the brethren's "legs" want a considerable amount of "stretching." It cannot be that throats are parched—not at all; but,—well, just a "nip," as a precautionary measure, and away again.

Bluepiss is the next stage. The horses turn their heads instinctively towards the tavern door, and seem so say to each other—"If we could get past here, they couldn't. Mind if we're not pulled up. I told you. They are clattering down already,—pushing in at the door, and 'mild,' 'bitter,' 'stout,' 'sherry,' 'pop,' here's your change,' 'waiting half an hour,'—at it they go." The horses are right. There is "Babel" in the tavern for ten minutes, whilst elderly brethren are looking after the sisters, like considerate dads that they are, and getting thoughtless juniors "in for it" at the next domestic squaring up.

"Oh, that we were through Rochdale!" sigh the drivers. But their brethren get out to ease the load. The upland is gained; Smallbridge is passed; Littleborough is sighted, and if brothers and sisters cannot now sniff the sea breeze, there must be something wrong with their olfactory organs. A nasty bit of road has yet to be traversed. Down again come those who have a bit of feeling for horseflesh. Smithybridge is crossed; the swings at "Sladen's" are in view, and—"Here we are!" is the acclamation of everybody, as they peep over the stone wall, and look out upon the "waste of waters."

Yes; "here we are!" for are we not in spirit along with them? The steamer, waiting to convey us across the lake, is blowing off its steam in impatient belching; the landing stage is thronged with a lively crowd; all are safely on board, and the vessel is unmoored. Up strikes the band in its most appropriate strain. They need not tell brethren what is "a life on the ocean wave." They can feel it rushing in delightful boundings through every vein: "Is that a mermaid gambling in our wake? What a home she must have down, down below! Should like to see her front parlour. Wonder when it is lodge-night there. Jolly social board, no doubt. Banquet at eight; commencing with fish. Smoking time uncertain." So speculates Bro. Judkins, who has had an "eye-opener," and sees shadows in the deep.

The party landed, there is a furbishing up of dusty garments; soap and water is in eager requisition, and faces are coming out even fresher than before. If the next lavation effects such further improvements, we shall begin to suspect there are some exceptional properties in lake water. The tables are invitingly spread for lunch; but who can eat on such a day? What, did you ever know a Masonic appetite fail? Get you out! Is there not salmon, and lamb, and

fowl, and peas, and cauliflower, and pies, and tarts, and "ditherinstuff," as our brother from "Walmsley Fowt" called the jellies? And is there not something besides water to wash down with? Hear how the corks are flying! See how many brethren are on their feet, takidg a glass of wine with each other, which we hold to be a plausible excuse for "cocking the little finger."

Why, dear heart! the ladies are following suit. They can even afford a pause in a most glorious cackle, in order to "take a glass of wine with sister So-and-so." What about curtain lectures after such a proceeding as that?

We can tell you, inquisitive reader, that, hot as was the weather, "ample justice," as a penny-a-liners say, "was done to the good things provided;" and Bro. Yarwood knows how to cater for even the epicures of the compass and square. A most enjoyable programme of pleasantries brought the feast to a close. The health of the "Worshipful Mistress, and the rest of the sisterhood, followed; and it was not without a little delightful surprise that the company received the information that "Brother Ab-oth'-Yate will respond." That worthy being present did return thanks on behalf of the ladies, whom he characterised as "them that blows us up"—pointing out the additional pleasure a man must receive from his pastimes being shared by those nearest and dearest to him; and what a tendency such gatherings as those had to smooch a brother's way to the domestic "perch" when he has been oblivious of the swift "rolling of the moments." Th' "Old Rib" (bless her bonnet!) cried "hear, hear," as might have been expected, and a general settling down of viands was the natural result.

After dinner, to the lake! The steamer has been chartered for a pleasant sail on the gently swelling water. The union-jack is aloft and floating over such a figure-head as it is not privileged to do every day. The band plays its liveliest airs; and brothers and sisters are footing it merrily over a few inches of space. Song follows dance; jest is flashed, and story told. Who could have believed that they had been four times round the lake in so short a time! Time! Why, it is an hour later than we expected. It is quite time to enter upon the ordeal of "sitting for your portrait," and the order is given to land. Oh bother it!

But what fun it is grouping on the lawn with the camera pointing at them like a sort of facetious cannon that was going to fire jokes. Who could get such a crew to look sedate, or even be still, when there is enough to make them laugh? Now a head will bob up where it is not looked for. Another will

as unexpectedly go out of sight, and immediately a pair of strong boots will be exhibited in the vicinity of a sister's bonnet. The irrepressible "seller of meat" indulges himself with a dance while the operator's head is turhed. Sister So-and-So is observed to squint in her effort to look serious, and general decorum suffers. Then there is plenty of whispering going on, as if subdued articulation interfered less with the steadiness of the head than loud talking. "Bro. Lafosse," who happens to be the operator, gets impatient, and, we imagine, swears in French. Now the group appear to be still, and "Steady, now, steady, now!" enjoins them to remain so. How provoking! A pair of old women interpose themselves between the group and the camera, and a squad of children have generously introduced their diminutive forms as the principal figures in the back ground. "Clear out there! Get away!" and again the operators head is hidden beneath the mysterious hood. "All right! Steady, now! There!" The thing is done at last; but to make sure of a good "negative" the process is repeated three times. "Thank you!" and brothers and sisters breathe again; the camera is consigned to a place of safety, and the group disperses to meet again over tea.

"What time will there for another dance?" is eagerly asked. The day has flown over so very, very rapidly; but, surely, when the cups and saucers have ceased their clattering, we can have a couple of hours' whirl upon the board. No; the sun is going down; he is already flushing the bosom of the Lake with his crimson glory. In another hour we must take our departure, or we shall not reach home til midnight. Hail the steamer! Get on board! Are we all here? Whistle, and away, through nobody feels tired. Why cannot we have another day?

Oh, the journey homeward! The singing and swinging—the chatting and laughing—the baiting at wayside "caravansaries"—the uphill toil and the downhill rush! What an exciting thing it is to be "on the road." What—home already? Yes; there is the lamp over the door, and there is the ostler lounging in the "fowt." There is bustle about the house; the "Blue Tiger" is rousing himself to give us welcome, and, with "a parting glass," we are reluctantly bringing to a close one of the pleasantest days of our lives. How long will it be before picnic comes round again!

#### BRO. YARKER AND THE SUPREME COUNCIL.

We have been requested to publish the following correspondence:—

The Ill. Bro. Thévenot, Sec. Gen. of the Grand Orient of France.

Dear Sir and Ill. Bro.—We have just received information that John Yarker, who was recently expelled from the Ancient and Accepted Rite, has opened a spurious body at Manchester, called by him

"The Supreme Council of the 33° of the Ancient and Primitive Rite of 33°," and which he states is acknowledged by the Grand Orient of France. We lose no time in communicating this fact to you, feeling satisfied that it will meet with prompt attention from you. Assuring you of the fraternal good wishes and high consideration of this Supreme Council,

I have the honour to be,  
Yours faithfully and fraternally,  
J. M. P. MONTAGU.

33, Golden Square, 30th August, 1871.

A.: L.: G.: D.: G.: A.: D.: L'UNIV.:

Au T.: Ill.: F.: J.: M.: P.: Montagu, Secrétaire  
Général du Sup.: Conseil d'Angleterre.

Très Ill.: Frère—Nous aurions désiré répondre plus promptement à votre fraternelle communication du 1er de ce mois, nous en avons été empêché par suite des Travaux de la session annuelle de l'Assemblée Législative du Grand Orient de France, composée des députés de tous les Ateliers de notre Obédience.

Le Grand Orient n'a aucune connaissance du nommé John Yarker; c'est mensongèrement qu'il se dit reconnu par le Grand Orient, qui n'a jamais autorisé personne à conférer des grades maçonniques dans les pays étrangers. L'Art. 43 de notre Constitution défend expressément au Grand Orient de constituer des Loges dans les pays étrangers, où il existe des pouvoirs maçonniques réguliers.—Soyez persuadé que le Grand Orient de France a trop le respect de la loi, pour ne jamais l'enfreindre. Vous pouvez donc et vous devez considérer John Yarker, lorsqu'il se dit reconnu ou autorisé par le Grand Orient de France comme un imposteur.

En vous remerciant du zèle et de l'intérêt que vous montrez pour la défense des droits et de la dignité de l'ordre maçonnique.

Nous vous prions d'agréer l'assurance de nos sentiments les plus fraternels.

Le Secrétaire Général du Grand Orient,  
(Signé) THEVENOT.

Grand Orient de France, O.: de Paris, le 23  
September, 1871. (E.: V.:)

To the Very Illustrious Brother J. M. P. Montagu,  
Secretary General of the Supreme Council of  
England.

Very Illustrious Brother—We would have wished to reply more promptly to your fraternal communication of the 1st of this month, but we have been prevented from so doing in consequence of the business of the annual session of the Legislative Assembly of the Grand Orient of France, composed of deputies from all the lodges under our Constitution.

The Grand Orient has no knowledge whatever of the person called John Yarker; and it is untruthfully that he represents himself as recognised by the Grand Orient, which has never authorised any person to confer Masonic Degrees in foreign countries. The 43rd Article of your Constitution expressly forbids the Grand Orient to constitute lodges in foreign countries where regular Masonic authorities exist.—Be assured that the Grand Orient of France has too much respect for this law ever to infringe it. You, therefore, may and ought to consider John Yarker,

as an impostor, when he represents himself as recognised or authorised by the Grand Orient of France.

Thanking you for the zeal and interest which you show for the defence of the rights and dignities of the Masonic Order. We beg you to accept the assurance of our most fraternal sentiments.

The Secretary General of the Grand Orient,  
(Signed) THEVENOT.  
East of Paris, 23rd September, 1871.

## MASONIC JOTTINGS, No. 88.

BY A PAST PROVINCIAL GRAND MASTER.

### OUR PRESENT SPECULATIVE MASONRY SYSTEM.

Our present Speculative Masonry System consists of Organisation and Doctrines. The Organisation was invented A.D. 1717. The Doctrines existed long before.

#### THE 1717 THEORY.

A member of Grand Lodge inquires where he can find a full and intelligible statement of this theory?

The only full statement with which I am acquainted he will find in "Freemasons' Magazine," vol. 22, page 90. It is of a kind until recently unknown in grave literary controversy.

An intelligible statement, my brother will, I believe, find nowhere.

#### MEDIAEVAL TIMES.

The 1717 Theory affirms the existence, but denies the cultivation of English Speculative Masonry in Mediæval times.

#### BEFORE THE REFORMATION.

A London Correspondent writes that before the Reformation there existed Charges, or Fundamental Laws, concerning God and Religion.

#### THE CHRISTIAN—THE NATURAL THEIST.

The Mason who is a Christian, and the Mason who is a Natural Theist, alike say it is in God, the Glorious Architect of heaven and earth, that we move, that we live, and that we have our being.

#### THE SOUL'S HARMONY.

Brother, the great Poet, telling of the Singing of the Stars, \* in continuation tells of the Soul's Harmony—

"Such Harmony is in immortal Souls,  
But whilst this muddy vesture of decay,  
Doth grossly close it in, we cannot hear it."  
THE HIGH DEGREES.

"While ascribing due honour to the promoters of Universality in the Craft, we cannot forget that

\* See *anté* page 183.



a Christian element pre-existed, which, by the elevation of Freemasonry from a sectarian to a universal institution was diverted into another channel—that of the so-called High Degrees.”—

#### MASONIC EXTRACTS.

##### KNOWLEDGE—RESPECT.

Dear Brother,—It behoves you to be tolerant of a want of knowledge, when there is not a want of respect.

##### MYTHICAL HISTORY OF GREECE AND ROME.

Notwithstanding Niebuhr, the son is taught the mythical history of Greece and Rome very much as his father was taught it.

##### MYTHS—LEGENDS—SYMBOLS.

An intelligent and learned Mason uses our myths and legends as means of instruction in a way somewhat analogous to that in which he uses symbols.

#### THE SPURIOUS RITE OF MEMPHIS.

(Extract from *Pomeroy's Democrat*, September 16th, 1871.)

Whenever we could, without going out of our way, warn all regular Masons from connecting themselves with the bogus and swindling Rite of Memphis, we have done so. Its fosterers in America have been charlatans, mountebanks, and speculators in Masonry, devoid of social or Masonic position.

One of the lieutenants of that speculating mountebank, ex-play-actor, costumer, and dealer in tow wigs, H. J. Seymour, of New York (impudently styling himself Sov. Grand Master for the United States,) named Calvin C. Burt, formerly of New Jersey, but sent to propagate the Rite in the West, as agent for the Masonic imposter, Seymour, who stands expelled from the A. and A. Rite, for gross unmasonic conduct towards that Rite, has come to grief.

According to the Jackson "Daily Patriot" of Septem-ber, he was indicted for *forgery* and *suspended from the Bar*. He was also indicted for *arson*, but escaped owing to a disagreement of the jury. He was indicted, and convicted of *larceny* in the Washtenaw Circuit Court, Mich. The verdict of the jury was as follows:—

The people of the State of Michigan, U.S. Calvin C. Burt. Indictment for larceny. In this case the jury, after having heard the proofs and allegations of the parties, the arguments of counsel, and the charge of the Court, retired from the bar thereof, under the charge of D. D. Fitzgerald, an officer of the Court, duly sworn for that purpose, to consider of their verdicts to be given; and after being absent a short time returned into Court, and say upon their oath that they find the said Calvin C. Burt guilty in manner and form as the people in their indictment in this case charged.

And yet this man, who left New Jersey characterless went to the West as the agent of Seymour, *par nobile fratrum*, and disseminated this bogus affair, seducing by his plausible manner, and bold and impudent assumption many worthy men to connect themselves with the unclean thing. A revolution, however, is taking place, and intelligent and respectable Masons, who had been duped, are renouncing and denouncing it, as will be found

from the following, which we find in "Our Mutual Friend":—

We clip the following advertisement from the "Detroit Post," and reprint it for the benefit of whom it may concern:—

MASONIC NOTICE.—Egyptian Masonic Rite of Memphis. We, the undersigned members of the Sovereign Sanctuary of the E.M.R. of M., sitting in the valley of Detroit, in and for the two Hemispheres, in solemn conclave re-assembled, did on this the 26th day of August, A.D. 1871, A.D. 1871, dissolve the E.M.R. of M., and do hereby renounce and denounce the aforesaid Rite, and declare that we will hold no Masonic communication with any person or persons, body or bodies, claiming to be members of the aforesaid rite, or any other rite of Memphis.

A. H. Allen, S.G.W.  
Thomas Frary, S.G.W.  
Fred. Proper, J.G.W.  
J. S. Bowman, G.S.  
Orin B. Carpenter, G.T.  
John Fair, G.P.  
G. H. Thomas, G.E.G.

#### SUMMARY OF MASONIC LAW.

The following decisions by the Grand Masters of the various Grand Lodges in the United States will point out to the Masonic student many interesting differences in the Masonic Law of the two countries:—

##### VISITORS.

It shall be incumbent on every travelling brother, asking assistance from the brethren in this State, to produce a certificate from the lodge of which he is a member, of his being a Mason in good standing. This certificate shall be good for one year from its date, and shall bear the seal of the lodge from which the brother holding it hails.—Oregon.

No Mason can vouch for a brother unless he has sat with him in open Lodge, or has examined him by appointment of the Master. The presiding officer must question the brother vouching, on these points, before he permits a visitor to sit in the Lodge.—Arkansas.

Any brother present may vouch for any visitor, but the Master may inquire and judge of the information upon which the vouching rests, and decide as to its validity.—Florida.

Any visitor may be refused admission for good cause shown the Lodge.—Ib.

No visitor can be admitted into a Lodge while a single member present objects, nor can an objecting member be required to assign his reasons therefor, but may do so if he choose.—Ohio.

A member has the right to object to the introduction of a visitor.—Missouri.

A Lodge cannot deprive a brother Mason of the privilege of visiting the Lodge for non-payment of dues, earlier than 12 months from the time said dues are required.—Mississippi.

Resolved: That it is the sense of this Grand Lodge, that whenever the admission of a visiting brother is objected to by a member of a subordinate Lodge within this jurisdiction, the Master shall refuse to admit such visiting brother.—Colorado.

Q. Can a member of one Lodge object to a member of another Lodge visiting his Lodge? Can the member

thus denied demand an investigation? Or is it the duty of the Lodge in which the objection was made to prefer charges? And if not, must the first Lodge prefer charges against its own member? A. Visitation is a privilege, and not a right, and no one is to be held responsible for denying that privilege. Neither Lodge is expected or required to prefer charges.—Tennessee.

Resolved: That it is the privilege of every affiliated Mason, in good and regular standing, to visit any Lodge, when not engaged in the transaction of private business; but that it is also the right of a sitting member of the Lodge to object to the admission of a visitor, giving his reasons therefor, if required by a majority vote of the members to do so; or, as the alternative, declaring, upon his honour as a Mason, that his reasons are such that he can not, with propriety, disclose them to the Lodge.—Massachusetts.

A brother can not vouch for a visitor unless he has sat in a Lodge with him, or has examined him by appointment of the Worshipful Master. A committee may be appointed when the Lodge is about to open, as well as after it has been actually opened.—Arkansas.

An Entered Apprentice can not claim the right of visitation only in the Lodge in which he was entered.—Delaware.

A Mason has not the inherent right of visitation (so-called). This is a courtesy extended to the visitor by the Worshipful Master and the Lodge, and may be refused if the Worshipful Master or members see proper to do so. It is the bounden duty of the Worshipful Master to prevent any visitor from entering the Lodge whose presence would cause dissensions or difficulties therein, or in any manner disturb the harmony of the Lodge, and particularly if any member of the Lodge should object to the admission of such visitor. A member who objects to sit in a Lodge with a visiting brother need not prefer charges against him unless he thinks proper to do so. The right of objecting to the entrance of a visiting brother should not be lightly exercised, nor without sufficient cause, but the brother objecting is the proper judge of this, and the matter is between him and his conscience.—Louisiana.

#### MASONIC NOTES AND QUERIES.

##### FREEMASONRY IS NOT A RELIGION.

Freemasonry is not a religion; but Freemasonry has a religion. And the religion which Freemasonry has, is natural religion, or one of the four positive religions, Christianity, Judaism, Parseeism, and Mahomedanism.—CHARLES PURTON COOPER.

##### A MIRACLE.

A London correspondent thinks that the first exercise by the Great Architect of the Universe of a new Law of Nature may not unfitly be called "A Miracle."—CHARLES PURTON COOPER.

##### CERTAIN COMMUNICATIONS.

Dear Brother J. C. M.—There are some who, I trust, will not yet cease to hold up to the reprobation—nay, to use your own words, to the abhorrence of the Craft, the communications of which your letter speaks—communications for which no regret has been expressed, and for which no excuse can be brought forward; for an excuse could only be an avowal of faults, of which ignorance is not the worst; and with these faults there is mingled much conceit,

and conceit knows no avowal of faults.—CHARLES PURTON COOPER.

##### VULGURALITY—IGNORANCE.

In some departments of literature, vulgarity is more hurtful than ignorance.—A PAST PROVINCIAL GRAND MASTER.

##### WHY IS IT IMPOSSIBLE TO ARGUE WITH THE CONTRIBUTOR?

Brother ———, Sixteen months ago it was stated in the columns of the "Freemasons' Magazine" that it was impossible to argue with the member of our Craft whom you call the contributor, inasmuch as every thing which makes against his view is represented by him to be a fraud and a forgery, and every adverse fact and statement, a delusion and a mistake.—A PAST PROVINCIAL GRAND MASTER.

##### LITERARY CONTROVERSY.

Should the man, whom the Great Architect of the Universe has created to work with his hands rather than with his head, unluckily engage in literary controversy, he in no way benefits the reader, and surely loses the reputation for common sense which is bestowed upon all our kind.—A PAST PROVINCIAL GRAND MASTER.

##### CHRISTIAN AND PAGAN ART.—THEIR CONNECTION.

"When, after the long period of darkness which followed upon the decline of the Roman Empire, the Fine Arts began to revive, the first, and for several ages the only impress they received was that of the religious spirit of the time. Painting, sculpture, music, and architecture, as they emerged one after another from the 'formless void,' were pressed into the service of the church. But it is a mistake to suppose that in adroitly adapting the reviving Arts to her purposes, in that magnificent spirit of *calculation* which, at all times characterised her, the church from the beginning selected the subjects, or dictated the use that was to be made of them. \* \* \*

There seems to have been at this time a sort of compromise between the popular legends, with all their wild mixture of northern and classical superstitions, and the church legends properly so-called. \* \* \* The Glory, Nimbus, or Aureole—the christian attribute of sanctity, and used generally to distinguish all holy personages—is of Pagan origin. It expressed the luminous nebula, (Homer, *Il.*, xxiii., 205) supposed to emanate from, and surround, the divine essence, which stood 'a shade in midst of its own brightness.' Images of the gods were decorated with a crown of rays, or with stars; and when the Roman emperors assumed the honours due to divinity, they appeared in public crowned with golden radii." \* \* \*

"It is interesting, and leads the mind to many speculations, to remark that the Babylonish captivity must have familiarised the Israelites with the combination of the human and animal attributes in the same figure. The gigantic bas-reliefs from Nineveh show us winged bulls with human heads, and the human form with the eagle's head and wings." We find Mediæval representations of the four evangelists, where Matthew is represented simply as a man while Mark, Luke, and John have each respectively the head of a lion, ox, and eagle, thus showing how christian art was influenced by the pagan art which preceded it.—W.P.B.

## THE MASONIC MIRROR.

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

### MASONIC MEMS.

The Provincial Grand Lodge of Lancashire West, will be held, under the presidency of Sir Thomas G. Fermor-Hesketh, Bart., M.P., R.W. Provincial Grand Master, at the Adelphi Hotel, Liverpool, on Wednesday, the 4th October, 1871, at Twelve o'clock at noon, for the transaction of the annual business of the Province. There will be a banquet at the Hotel, at four o'clock in the afternoon.

The next quarterly meeting of the Prov. Grand Lodge of West Yorkshire, will be holden in the Mechanics' Institute, Bingley, on Wednesday, October 18th, 1871, at 12.30 p.m., under the banner of the Scientific Lodge, No. 439, the Marquis of Ripon, K.G., Provincial Grand Master of West Yorkshire, having found it necessary to change the day of meeting of the Provincial Grand Lodge to October 18th.

The half-yearly meeting of Prov. G. Chapter, of West Yorkshire, will be held on Wednesday, November 1st, 1871, at Masonic Hall, South Parade, Huddersfield.

THE PROVINCIAL GRAND LODGE OF CUMBERLAND AND WESTMORELAND.—By command of the Right Worshipful Provincial Grand Master, the Earl of Bective, M.P., a Provincial Grand Lodge will be held at Albert Buildings, Kendal, on Friday, the 6th day of October next, at Eleven o'clock, a.m. The following is the business to be transacted:—to read and confirm the minutes of the last Provincial Grand Lodge, holden at Whitehaven, on April 12th, 1871; to appoint and invest Provincial Grand Officers for ensuing year; to receive the dues for appointment to Provincial Grand Lodge Officers, and to hand over the certificates for 1869 and 1870; to vote such sums as may be desirable to "the Simpson Pulpit Testimonial," and to "the Bincke's Testimonial" Funds; to accord a vote of condolence to Bro. Rev. James Simpson, Provincial Senior Grand Warden, on the untimely death of his wife; and any other business appertaining to this Provincial Grand Lodge. The Charity Committee will meet half-an-hour previous to the Provincial Grand Lodge. After the transaction of lodge business the brethren will proceed in procession to the parish church, where a sermon will be preached by the Venerable Archdeacon Cooper, M.A., Vicar of Kendal, and Honorary Canon of Carlisle.

OXFORDSHIRE.—We have authority for stating that no successor has yet been appointed to succeed the late Colonel Bowyer in the office of "Provincial Grand Master." For the present, as is usually the case under similar circumstances, the province has been placed in charge of the Grand Registrar of the Order, Bro. Æneas J. McIntyre; and notice thereof has been officially communicated by the Grand Secretary to the Master of each lodge in the province. We may state that he has notified to Alderman R. J. Spiers of Oxford his desire that that gentleman should continue in the office of Deputy Provincial Grand Master;

he has also desired him to inform the Officers appointed at the Provincial Grand Lodge meeting in May last, that they are requested to retain their respective offices until a meeting of the Provincial Grand Lodge shall be held.

The Provincial Grand Lodge of Durham will be held in the Borough Hall, Stockton, on Tuesday, 24th October, at half-past two o'clock. The Fund Committee will meet in the Borough Hall at twelve o'clock. Dinner will be served in the banqueting room of the Masonic Hall at five o'clock.

On Thursday evening, October 5th, the fifteen Sections will be worked in the FIDELITY LODGE OF INSTRUCTION, No. 3, at the Goat and Compasses, Euston Road, Bro. T. A. Adams, P.M. P.Z., P.G.P., will occupy the chair. The Sections will be worked by the following brethren:—the first Section by Bro. Stanway, 1287; 2nd by Bro. Guyton, 1287; 3rd by Bro. Forbes, I.G., 1287; 4th by Bro. Cohen, 1298; 5th by Bro. Staton, F.W. 1287; 6th by Bro. Ritchie, 1287; 7th by Bro. Ferguson, S.W. 188; 8th by Bro. Reed, S.W., 1287; 9th by Bro. Stevens, P.M. 120, 1216; 10th by Bro. Tyrell, P.M. 144, 704; 11th by Bro. Ash, P.M. 179; 12th by Bro. McQueen; 13th by Bro. Snelling, 180; 14th by Bro. Salmon, S.W. 905; and 15th by Bro. Lancaster, D.C. 1207.

THE METROPOLITAN MARK LODGE OF INSTRUCTION (the only one of the Degree in London), will resume its meetings on Monday, October 2nd, and every succeeding Monday, at half-past Seven o'clock p.m., at the Lyceum Tavern, No. 364, Strand. Bro. Thos. Meggy, P.G.M.O. will preside as W.M. Meyer A. Luewenstark, P.M. 86, W.M. elect, 22, P. G. Steward, Hon. Sec.

Neptune Lodge, 22, and Mount Sinai Chapter, 22, having removed from Radley's Hotel, will, in future, hold its meetings at the Guildhall Tavern, City.

WEST KENT MASONIC CHARITABLE INSTITUTION.—A number of brethren in the Greenwich district have started an Association under this name, the object of which is to enable any member of the Craft to gain, by easy subscriptions, a Life Governship or Life Subscribership in one of the Masonic Charities. The Association has arisen in connection with the Pythagorean Lodge of Instruction (No. 75).

We have been requested to announce that it is proposed to present a testimonial to Bro. F. Blockes, the Secretary of the Royal Masonic Institution for Boys, in recognition of his untiring efforts, and extraordinary exertions to obtain the funds required for the erection of the present handsome building, which, for completeness as a structure, and for utility as a home and school, is probably unsurpassed. At the time of its dedication, it became a question amongst both town and provincial brethren, who were cognizant of the great exertions of the Secretary, whether the time had not then arrived for a general recognition of his valuable services; but in the minds of many brethren of eminence, a difficulty presented itself in the fact that the school was then burthened with a debt of considerable magnitude, and on reflection it was determined that it was more fitting to centralise all efforts towards reducing the liabilities than, even temporarily, to divert the munificence of donors and subscribers. By the secretary's continued perseverance and thorough devotion to the welfare of the institution the liabilities have been so far reduced as to leave the institution now only indebted in a comparatively small sum to its bankers, whilst

during the nine years of Bro. Binckes' secretaryship the number of boys had been increased from 70 to 118. This being the case, it is felt that some suitable compliment should be paid to him by such a substantial testimonial for his earnestness and unflagging zeal, as shall hereafter be a permanent benefit to himself and family. By a resolution of the committee individual subscriptions are limited to one guinea—those from lodges and chapters are unrestricted. A committee has been formed, with Bro. E. Cox, of 103, Chancery Lane, as Hon. Sec.

**ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION, 1871.**—The Votes and Interests of the Governors and Subscribers are earnestly solicited on behalf of Earnest Lewis Ralling, Aged 8 Years, Son of the late Bro. Thomas Ralling, for many years connected with the "Essex Standard," as Reporter, &c., who died, after a long illness, at the early age of 40, on the 28th January, 1869, leaving an invalid Widow and Eleven Children—nine Sons and two Daughters—six of whom are entirely dependent upon their eldest Brother for support. Bro. Ralling was initiated into the Angel Lodge, No. 59, (now 51), Colchester, in 1853, and was a Subscribing Member up to the time of his decease. The Application is strongly recommended by Bros. the R.W. R. J. Bagshaw, Provincial Grand Master for Essex; Andrew Meggy, Deputy Prov. G.M. of Essex; V.W. the Rev. C. J. Martyn, Prov. G. Chap of England Rev. E. I. Lockwood, D. Prov. G.M. of Suffolk. Proxies may be sent to Mrs. Ralling, Military Road, Colchester.

**ROYAL MASONIC INSTITUTION FOR GIRLS, OCTOBER ELECTION, 1871.**—The votes of the brethren are solicited on behalf of Mary Ann Line, aged 10 years. The father of the candidate, Bro. Thomas Line, who for some years kept the Chequers Hotel, Uxbridge, was initiated in the Royal Union Lodge, No. 382, on the 23d Jan., 1861, and continued a subscribing member to the time of his decease, which occurred on the 23rd January, 1871. He died suddenly, leaving his widow in very straitened circumstances with four children. The case is strongly recommended by a large number of influential Masons of the Province, and proxies will be thankfully received by Bros. J. Jaquin, W.M. 382; W. Coombes, P.M., Hon. Sec. 389; and G. H. Wools, 382.

**ROYAL MASONIC INSTITUTION FOR BOYS.**—Your votes and interest are respectfully solicited on behalf of Walter Ellis (second application), son of the late Bro. George Ellis, an engineer, for many years and until his death, a resident of Constantinople. He was initiated in the Oriental Lodge, No. 687 (then No. 988) on the 3rd February, 1860, and continued a subscribing member until his death on the 14th of October, 1867, leaving a widow and four children totally unprovided for. The kind assistance of subscribers and donors is more urgently requested, owing to the exceptional circumstances of this case. There are no relations or friends connected with the candidate in this country, and he would be unrepresented but for the kindness of a few Brethren who have generously volunteered their aid. Votes for the Girls' School will be thankfully received, as they can be made available for this case by exchange. The case is strongly recommended by Bros. Hyde Clarke, P.D.D.G.M., for Turkey and Egypt, late acting D.G.M., 32, St. George's-square, S.W.; and by Bros. George Lawrie, P.D. Dist G.M., Turkey, Constantine A. Theodoridi, George Baker, James Baylis, John T. Brown, Charles A. Cookson, Charles Hamson, James Heywood and Thomas Todd, all of Constantinople. Proxies will be thankfully received by Bro. Richard Spencer, 26, Great Queen's street.

Brother Richard Spencer informs us the reprint of the 1722, 1723, 1726, 1730 editions of "The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons of England and Ireland;" edited by Bro. the Rev. Dr. Cox P.G. Chaplain, &c., illustrated with two facsimile Frontispieces by the Woodbury process, and other cuts, is now in course of delivery to the subscribers, and can be obtained at the Masonic Depot, 26, Great Queen Street, W.C.

## Craft Masonry.

ENGLISH CONSTITUTION.

### METROPOLITAN.

**WEST KENT LODGE (No. 1,297).**—On Saturday 9th inst., an emergency meeting of this lodge was held. At the time stated in the summons, the W.M., Bro. George Clements, took his seat and opened the lodge. He was supported by Bros. J. W. Terry, S.W.; J. K. Stead, J.W.; H. G. Warren, Treas.; E. C. Massey, Sec.; J. Allen, Dir. of Cers.; W. Kindon, I.G.; W. G. Kent, Steward; Watson, P.M., and Bros. H. D. Stead, J.M. C. Stretch, J. Robinson, A. W. Stead, and Vorring. The visitors were Bros. W. Gould, of the Southern Star Lodge, 1,158, and Ackworth, M.D., of the Prosperity Lodge, 65. The lodge being opened in due form, and with solemn prayer, the ballot was taken for the initiation of Mr. T. Samuel C. Horsfield, of Walworth Road, which, proving unanimous in the favour of his admission, he was questioned, prepared, and admitted into the mysteries and privileges of Ancient Freemasonry, according to the established custom of the Order; with which ceremony he seemed properly impressed. Another gentleman, whose name was on the list, did not put in an appearance. Bros. John Robinson and Jonas B. Hewitt, candidates for the ceremony of passing, were then introduced, and after answering the usual questions, retired. The lodge was then opened in the second degree, when those brethren were admitted, and received the benefits of the second step. Bro. H. G. Warren, P.M., and Treasurer of the lodge, and Past G.S., then assumed the chair, and in an impressive manner raised Bros. D. Stead, Henry Stead, P. W. Stead, and James McCaul Stretch. Bro. Warren's manner of performing this interesting and very impressive ceremony commanded very deservedly much applause. It was the theme of general admiration, especially the traditional history, in which it should be stated Bro. Warren excels. After the lodge was closed, and some routine business disposed of, the brethren adjourned to refreshment.

**THE SOUTHERN STAR LODGE (No. 1,158).**—On Tuesday evening, the 20th inst., the first meeting of this numerous lodge since the recess was held at the Montpelier Tavern, Walworth Road. Bro. H. Towers, W.M. presided, and there were present, Bros. Charles E. Thompson, S.W.; Alfred Wright, J.W.; Joseph Wright, S.D.; Charles Wise, J.D.; Lang, Tyler; R. E. Clarke, P.M.; H. Potter, Steward; T. Pulsford, Sec.; and H. Thompson, Treas.; McDonald, Assist. Sec.; and Founder, Hallam, Charles Beck, Dowsett, Blackwell, Higgins, Huddleston, Myers, Lee, T. A. Potter, Pinner, and Vigne. The visitors were Bros. Terry, of the Asaph Lodge, James Stevens P.M., of the Macdonald Lodge. The lodge having been opened in due form, and with solemn prayer, the minutes of the last regular meeting in May, and also of an emergency meeting in June were read and confirmed. The ballot was then taken for the initiation of Mr. Pinner, which proved unanimous. Mr. Pinner was then regularly admitted. A sum of £2 2s. was then voted to a distressed brother, and a letter from a member of the lodge now residing in Chicago, Illinois, was read. It was of a very gratifying nature. The votes of the lodge for the Girls' School were then ordered to be given to Bro. Thomas, P.M., in favour of the candidate Pattison. After some other business the lodge was closed in the regular way, and the brethren adjourned to refreshment. Several Masonic and loyal toasts were given and responded to, including "the M.W.G.M. the Marquis

of Ripon," "the Earl of Carnarvon, D.G.M.," "the Initiate," "the W.M.," "the Past Masters," and "the Officers." The brethren separated shortly after 11 o'clock.

CLAPTON LODGE (No. 1,365).—A new lodge called the Clapton Lodge and numbered 1,365 in the register of the Grand Lodge of England, was appointed to be consecrated and constituted on Wednesday, 20th inst., by Bro. James Terry, P.M. (No. 228), and P. Prov. G.S.B., Herts, at the White Hart, Clapton, but the W.M. Designate, Bro. J. D. Taylor (No. 862), being dangerously ill the ceremony had to be postponed. Hoping down to the last minute that Bro. Taylor might recover his health in time a large number of members of the Craft assembled at the hour of three to assist in the dedication of this new Masonic Temple. The arrangements were of a costly and elegant description, and the greatest taste was exhibited in the preparation of the lodge-room, as if to show what the brethren had lost by the non-performance of the ceremony. Bro. Terry rehearsed before the brethren the consecrating officer's duties, and delivered a most able oration on the mysterious science. Bro. Henry Thomas (No. 1,196) had the direction of the musical portion of the service, and with the assistance of Bros. Hunt, M'Davit, and Hubbard, with Bro. Limpus at the harmonium, showed the perfection with which the anthems and chants usual in the ceremony of consecration can be given. The time having arrived when the banquet was announced to be ready, the company assembled in the dining room and enjoyed one of the best repasts that Bro. Bryan could have possibly produced. Masonic toasts did not take their regular place, though of course loyalty and Freemasonry were not forgotten; but harmony was largely provided, and some excellent glees and songs were executed with consummate skill by the musical brethren above named and the brethren enjoyed these entertainments to a late hour. [We erroneously in last week's number stated that the consecration was performed. Due notice will be given of the consecration, which, we are informed, will not take place until the recovery of the W.M. designate.]

PROVINCIAL.

BERKS AND BUCKS.

MAIDENHEAD — Maidenhead Lodge (No. 946). — The regular meeting of this summer lodge took place on Tuesday, the 5th inst., at the Orkney Arms, Maidenhead, when there were present:—Bros. W. Worrell, W.M.; T. A. Carr, S.W.; C. N. Harvey, J.W.; C. Gammon, P.M., and Treas.; H. N. Hodges, P.M., and Hon Sec.; L. H. Isaacs, P.M.; Spangioletti, P.M.; and W. E. Goodey, P.M. The lodge was opened and the minutes were confirmed. There being no business before the lodge, and this being the night for the election of the W.M. for the ensuing year, the choice of the brethren was unanimously in favour of Bro. T. A. Carr, S.W. Bro. C. Gammon, P.M., was re-elected Treasurer. The lodge was then closed, and the brethren sat down to one of Bro. Skindie's celebrated banquets, which gave great satisfaction. The W.M. proposed the usual loyal and Masonic toasts, including that of the Prov. G.M., Sir Daniel Gooch. Bro. Gammon proposed the toast of the W.M., who appropriately responded. Bro. Spangioletti returned thanks for the Past Masters. The W.M. then proposed the toast of the W.M. elect. Bro. T. A. Carr, in a few well-chosen remarks returned thanks. Bro. C. N. Harvey, J.W., responded for the officers. Bro. C. Gammon, P.M., and Treasurer, in his usual happy and genial manner, returned thanks for the toast. The Tyler's toast followed, and the brethren returned to town by an early train.

CHESHIRE.

PROVINCIAL GRAND LODGE.

By command of the Right Honourable Lord De Tabley, R.W. Prov. G.M., a Provincial Grand Lodge of the Province of Chester, was held on Friday the 22nd inst., at the Castle Hall School, Staleybridge, at which an unusually large number of brethren from every corner of the division assembled. The staleybridgers made their rather uninviting town as pleasant

and lively as possible by a diffuse display of bunting in the principal streets, and crowds lined the principal thoroughfares when the brethren of the mystic tie turned out as a body to attend church. The Birkenhead contingent, about thirty strong, started from Lime Street about 11 o'clock, and arrived at Staleybridge shortly after twelve. With one exception, the whole of the 35 lodges in the provinces were represented, there being about 270 brethren present, exclusive of visitors.

Amongst the distinguished brethren present were Bros. H. Bulley, P. Prov. J.G.W.; S. E. Ibbs, Prov. G.S.B.; J. P. Platt, P. Prov. J.G.W.; J. E. Jones, W.M. 1276; Thomas Platt, P. Prov. J.G.D.; E. Friend, P.M. 1013, W.M. 1289; P. K. Stevenson, P.M. 537, and 1289; J. H. Johnston, P. Prov. G.S., S.W. 477, W.M. 1350; T. K. Hughes, P.M. 477, W.M. 1013; W. Little, Sec. 477; E. Harbord, P.M. and W.M. 477; Thos. Dixon, S.D. 477; John Griffiths, J.W. 477; J. Sillitoe, W.M. 605; John Horbury, P.M. 605, and W.M. 1325; R. Ridyard, 477; J. Buckley, S.W. 1322; T. J. Lancashire, W.M. 1354; W. Davies, W.M. 1218; James D. Buerley, P.M. 1088; W. Emmett, W.M. 1088; J. D. Kennedy, P. Prov. G. Treas. E.L.; F. Gaskell, W.M. 267; J. H. Hartley, S.W. 1126; R. Gracie, P.M. 477; John Clayton, W.M. 89; G. Seddon, P.M. 830; J. R. France, W.M. 830; J. Drinkwater, W.M. 361; C. Hadfield, P.M. 830; J. Ashton, P.M. 320; S. Warhurst, P.M. 89; J. Bowden, W.M. 336; T. H. Fleming, W.M. 1088; J. M'Envoy, W.M. 721; P. Wills, P.M. 1088; W. S. Astle, P.M. 267; S. Drury, P.M. 89; J. E. Williams, W.M. 425; J. Howard, P.M. 1003; W. Bradley, P.M. 89; C. H. Hill, P.M. 1275 and 321. James M. Radcliffe, S.D. 605; C. Staley, J.D. 605; C. Dutton, Prov. G.S.B.; S. W. Wilkinson, P. Prov. J.G.D.; T. Smith, P. Prov. J.G.D.; J. Brattan, Prov.G.S. of W.; E. J. Willoughby, P. Prov. J.G.W.; and R. Beales, P. Prov. G.J.W.

About an hour after the specified time, the R.W. Prov. G.M. and the other Grand Officers entered the lodge room, and were received in true Masonic manner. The lodge was then opened in due form, after which the roll was called.

The Prov. G. Secretary read the minutes of the last annual and special Provincial Grand Lodge meetings, which were confirmed unanimously. The minutes of a meeting of the committee of the Fund of Benevolence on the 29th March last were also read and confirmed without comment.

The R. W. Prov. G.M. read a letter from the Prov. G. Treasurer apologising for, and regretting his absence from ill-health, and afterwards expressed a hope that he would be restored. When it was considered that only 18 years had elapsed since they had only £300 invested and contrasting that with the present financial position of the Fund of Benevolence, he thought they ought to congratulate themselves on the progress which had been made in the cause of charity.

The Deputy Treasurer read the statement of accounts of the Fund of Benevolence, from which it appeared there were £1200 invested, and £70 Gs. 4d. in hand, and the Provincial Grand Lodge Fund amounted to £145 14s. 1d.

The R.W. Prov. G.M. said he doubtless expressed the cordial feeling of that numerous and influential meeting when he rose to propose that Bro. Bland be re-elected Prov. Grand Treasurer for the next twelve months. This re-election was fully warranted by the healthy state of the funds. He again expressed a hope that Bro. Bland might soon be restored to health.

Bro. Cope said he had much pleasure in seconding the nomination, especially as it was now made for the eighteenth time.

The proposal for the re-election of Bro. Bland was then carried.

The R.W. Prov. G.M. then invested the following Grand Officers, the investiture by his lordship being made with that snavity and kindness of manner which made him popular in his province:—

Bro. Charles Dutton	...	...	Prov. G.S.W.
" Capt Fearnley	...	...	Prov. G.J.W.
" Rev. R. Hodgson	...	...	Prov. G. Chaplain.
" J. Wood	...	...	Prov. G. Registrar.
" C. H. Griffiths	...	...	Prov. G. Secretary.
" T. Wainwright	...	...	Prov. G. S. Deacon.
" W. I. Bates	...	...	Prov. G. J. Deacon.
" J. T. Lea	...	...	Prov. G. Supt. of Works
" F. Jackson	...	...	Prov. G. Dir. of Cers.
" T. Bowers	...	...	Prov. G. Assist. Dir. of Cers.
" B. Cooper	...	...	Prov. G. Pursuivant.
" Fenton	...	...	Prov. G. Steward.

" Hill...	...	...	...	Prov. G.	"
" Howard	...	...	...	Prov. G.	"
" Jackson	...	...	...	Prov. G.	"
" Ingram	...	...	...	Prov. G.	"
" A. Wallace	...	...	...	Prov. G.	"

The R.W. Prov. G.M. then said he could not do better than reappoint Bro. Cope as Chairman of the Committee of the Fund of Benevolence for the ensuing year, feeling that in doing so he was only consulting the feelings of every brother in the province.

The R.W. Prov. G.M. said he would now address a few words to the brethren, and he was very happy to be able to say they would be words of good omen and congratulation—congratulation on the state of Masonry in that province. He could not help expressing satisfaction at the harmonious working of all the lodges throughout that large district, and the complete good feeling which prevailed generally amongst the brethren of their order. He hoped and trusted that the spirit of Masonry would spread—and it would spread—and that brotherly love and harmony would increase. The past year had not been characterised by any remarkable event, but the progress of Freemasonry had been slow and steady, which was perhaps, more satisfactory than any sudden outburst of new lodges. He had the satisfaction of consecrating a new lodge in that province on Monday last, which promised to take a high place, bearing the name of one whom they all respected—the Cope Lodge. The fund of Benevolence was in a most flourishing state, and during the past year £50 had been voted for the relief of sick and wounded in the war, and £30 for the relief of two deserving brethren. His lordship also referred to the success which had attended their efforts in obtaining admission of one boy to the London Freemasons' School, which owing to the exertions of the committee. He also congratulated the brethren in the province in having three boys in the school, five old Masons on the annuitants' funds, and two widows on the charity—a fact which was highly satisfactory. He trusted the brethren would pull together in the future, so that they might always carry their candidates. He also expressed great satisfaction at the cordial reception the Provincial Grand Lodge had received from Staleybridge, as shown by their large muster, and concluded by announcing his intention of holding the next Provincial Grand Lodge at Crewe.

After a vote of thanks had been proposed to the Rev. Thomas Floyd, incumbent of Holy Trinity Church, for the use of that building for the service, the lodge was closed in due form.

Headed by the band of the 13th Chester Rifle Volunteers, a procession was formed, and the brethren proceeded to the Holy Trinity Church, where full cathedral service was performed under the direction of the Prov. Grand Organist (Bro. C. Barlow). A sermon was preached by the Prov. Grand Chaplain (Bro. R. Hodgson), who gave a discourse peculiarly suitable to the occasion. A collection, amounting to £20 10s. was made at the close of the service, which will be divided between the fund of benevolence and the district infirmary of Staleybridge.

After returning from church, dinner was served in the Mechanics' Hall, where a very large number of brethren sat down, under the presidency of the R.W. Prov. G.M. In many respects the repast was but a sorry affair, and complaints, not loud but deep, were heard on every side, the excuse for the scanty supply of provisions being that the number greatly exceeded that which was expected. A large and fashionable gathering of ladies occupied the gallery, to whom cake and wine were supplied during the evening.

The large hall was very tastefully decorated, giving the interior a very bright and animated appearance.

After dinner, the R.W. Prov. G.M. proposed the toast of "The Queen," referring to her Majesty's recent illness, and expressing a fervent hope—a hope which must be cordially cherished by every Mason—that she might be speedily restored to health, and be long spared to reign over them.

The toast was honoured with great cordiality.

In proposing the M.W., Patron of the Order, H.R.H. the Prince of Wales and the Earl of Chester, the Princess of Wales, and the rest of the Royal Family," his Lordship said he had great pleasure in being present recently at the installation of the Prince of Wales as W.M. of a private lodge—the Royal Arthur.

In giving the health of "The M.W.G.M. the Marquis of Ripon," Lord de Tabley paid a high compliment to the zeal as a

Freemason, and the talent as a statesman displayed by that nobleman in the discharge of his onerous duties.

In responding to the toast of "The D.G.M. the Earl of Carnarvon, and the Officers of the Grand Lodge," Bro. Latham, Past G. Reg., said the charge was sometimes brought that the interests of the provincial lodges were overlooked by the Grand Lodge, but this was because the Masonic bodies in the country did not send their Masters and Wardens to represent them. He also spoke in strong terms of the degradation to Masonry brought about by mere processions through the street. That day they had been taken at great trouble and inconvenience through street after street, where nothing was to be done and nothing to be seen; therefore, in the names of Masonry and the Grand Officers, he must protest against such proceedings, which would bring Freemasonry into the same category with the Oddfellows, druids, and other bodies of a like nature. The objects of Masonry were much higher, and not mere benefit societies, who got up these processions with the view of attracting members and securing contributions. The objects of Freemasonry were charity and benevolence—not to benefit themselves, but to do good to the whole world.

Bro. Cope also responded, and afterwards proposed "The health of the R.W. Prov. G.M." passing a high eulogium upon him as a Freemason, a statesman, peer, landlord, and neighbour.

The toast was received with the utmost enthusiasm, and on rising to respond, Lord de Tabley was again cheered to the echo. He remarked that he had never seen a more numerous or influential gathering of that lodge than there had been only one lodge out of the province being unrepresented. Bro. Latham had referred to a most difficult and delicate subject, and one with which he also felt a little puzzled, but one in which he felt bound to submit to the feelings of the provinces, and those particular towns or localities which he visited. Strictly speaking, they had no right to go to church, but they did so in accordance with ancient custom, irrespective of creeds, or sects, and as one great community. He must speak with great respect of Foresters, Oddfellows, and other societies of a like nature, which were all excellent in their way, but the brethren ought to remember that, as Freemasons, they were bound together for the sacred cause of charity. While thinking their processions ought to be curtailed, that which had taken place that day had brought out the evidence of a hearty welcome by the inhabitants of Staleybridge. If they asked him as a Mason, he would say, "Don't have any processions," he felt it his duty to concur in the arrangements made by those who managed them.

The toast of "Bro. George Cornwall Leigh, M.P., R.W.D. Prov. G.M., and the Prov. G. Officers," was responded to by Bro. Dutton, Prov. G.S.W., Mayor of Chester, who remarked that he felt the responsibilities of that office more than those in connection with his native city, because he followed one (Bro. Cope) who had long and ably performed the functions devolving upon him.

The Prov. G.M. then proposed the toast of the W.M.'s of the Moira and Royal Edward Lodges," and in reply, Bro. Davies, D.C. 324, and W.M. 1218 (who spoke on behalf of the brethren referred to), said he deeply regretted to hear the remarks which had been made upon other orders, which fulfilled their duties as sincerely as Freemasonry itself. He regretted this all the more because he felt bound to say that four-fifths of the brethren present belonged to other Orders. They ought to give the members of those Orders credit for honesty; but he quite agreed with Bro. Latham in thinking that there ought to be no Masonic processions through the streets, and therefore he hoped that that brother would not carry away with him the impression that they were fond of parade.

After the toast of "The Visiting P.G. Officers of the neighbouring Provinces," had been responded to by Bro. Kennedy, P. Prov. G.T., E.L., Lord De Tabley gave "The Charities within the Province," referring specially to the Cheshire Masonic Educational Institution.

Bro. J. P. Platt acknowledged the toast, remarking that in their educational institution they had 24 children who were receiving its benefits. That institution had great claims upon the brethren within the province, and he trusted they would continue their efforts for its prosperity.

The "Masonic Charities," proposed by Bro. J. P. Platt, and acknowledged by Bro. Platt.

"The Visiting Brethren," and all "Poor and Distressed

Masons," were amongst the other toasts of the evening.

During the evening an excellent selection of music was sung at intervals by Bros. Edmondson, Stafford, Andrew, Ball Vandrey, and Moss, under the direction of Bro. Barlow, P.G.O. who presided at the pianoforte.

### JERSEY.

#### PROVINCIAL GRAND LODGE.

The annual meeting of the Provincial Grand Lodge was held on Monday, the 18th inst., at the Masonic Temple, the Right Worshipful W. Bro. Colonel Edward C. Malet D. Carteret, Prov. G.M., occupying the throne, assisted by W. Bros. Dr. J. Le Cronier, D. Prov. G.M.; A. Schmitt, S.W.; and J. O. Le Sueur, as J.W.

There was a large attendance of the brethren, including Bros. Edward D. Le Coulter, P. Prov. G.S.W., as Secretary; P. W. Burkam, Treas.; A. Viel, S.D.; Henry Luce Manuel, Prov. G. Dir. of Cers.; H. E. Zinekan, Prov. G. Asst. Dir. of Cers.; Ed. M. Lott, Org.; General Lane, C.B., Prov. G. S.B.; Frederick Cooke, Prov. G. Purst.; J. W. Du Jardin, P. Prov. G.S.W.; W. Adams, P. Prov. G.S.W.; C. Kingnorth, Prov. G. Purst.; J. Durell, P. Prov. G. Treas.; P. Binet, P. Prov. G. Reg.; W. F. Pugeley, P. Prov. G.S.D.; James Blanfield, Prov. G.D.C.; Col. Kelly, Prov. G. Steward; Masters, Past Masters, Wardens, of the several Lodges in the Province, and about forty brethren.

The Provincial Grand Lodge was opened in due form, when the minutes of the last Provincial Grand Lodge were read and unanimously confirmed.

The Treasurer read his financial statement, duly audited for the past year, and an extract of the accounts to the present time, which were unanimously adopted, and ordered to be entered on the minutes.

The Acting Secretary read the report of the Committee of the Fund of Benevolence, which was approved and received.

The report of the Committee for General Purposes was next presented, stating that the following lodges made their returns, with the exception of Yarborough Lodge, 244; viz:—Mechanics, 241; Royal Sussex, 491; La Césarée, 170; Royal Alfred, 877; St. Aubin's, 988; and Prince of Wales, 100.

This report was likewise adopted and ordered to be entered on the minutes.

Before presenting to Bro. J. Durell a vote of thanks, artistically inscribed on vellum, in accordance with the resolution adopted at the last meeting of the Provincial Grand Lodge, the Provincial Grand Master expressed great pleasure in being called upon to remit him this mark of high esteem and appreciation by the Provincial Grand Lodge of his continuous and zealous efforts to promote the advancement of Masonry and the interests of the Craft of this Province in particular, as the most effective means the brethren have of conveying to him their fraternal regard, and in recognition of his faithful and devoted services to the fraternity.

I will now, Bro. Durell, read to you the inscription:—

"At a meeting of the Provincial Grand Lodge, held at the Masonic Temple, on Tuesday, the 13th of October, 1871, it was unanimously resolved on the proposition of the R.W. Bro. Col. Edward C. Malet de Carteret, Prov. G.M., seconded by the V.W. Bro. Dr. J. Le Cronier, D. Prov. G.M., that the most cordial thanks of this Provincial Grand Lodge be due and are hereby given to W. Bro. John Durell, P.M., P.Z. 590, for his admirable, honourable, and satisfactory manner in which, under difficulties of no ordinary character, he has faithfully and with credit to the Craft, filled the high and responsible office of Provincial Grand Treasurer during four consecutive years, viz:—1866, 1867, 1868, 1869, and that a copy thereof inscribed on vellum, be presented to that worthy brother.

The tableau, neatly framed, containing the vote, was then handed to Bro. Durell, and full Masonic honours were next paid to that deserving recipient.

Bro. Durell, on rising to respond, was received with repeated rounds of applause, set forth in a few feeling words the lively gratification which came to him in the presentation of the testimonial he had just received, he felt assured his efforts, humble as they had been, were at least directed to one great point—the advancement of Masonry—and the promotion of fraternal concord and affection, and in thanking cordially the Prov. G.M., and the brethren for the token of their approbation of his services, he concluded by wishing all prosperity and happiness to

those who had thus kindly marked their approbation of his Masonic conduct.

On the proposition of Bro. A. Schmitt, seconded by Bro. J. W. du Jardin: Bro P. W. Benham was unanimously elected Prov. Grand Treasurer.

The following brethren were then appointed and invested as Prov. Grand Officers, and they were conducted to the foot of the pedestal by the Dir. of Cers. viz:—

Bro. John Durell, P.M. 590 ... ..	Prov. G.S.W.
" Edwin M. Lott, P.M. 246 ... ..	Prov. G.J.W.
" P. W. Benham, P.M. G.S.W. ... ..	Prov. G. Treasurer.
" W. E. Pugsley, P.M. 245 ... ..	Prov. G. Registrar.
" J. O. LeSueur, P.M. 491 ... ..	Prov. G. Secretary.
" O. Dodge, W.M. 245 ... ..	Prov. G.S.D.
" Fred Cooke, W.M. 877 ... ..	Prov. G.J.D.
" Abraham Viel, P.M. 590 ... ..	Prov. G. Supt of Works.
" Henry Lane Manzel, P.M. 590 ... ..	Prov. G. Dir. of Cers.
" D. Le Geyt, 877 ... ..	Prov. G. Asst. Dir. of Cers.
" H. E. Zineham, J.W. 24 ... ..	Prov. G. Sword Bearer.
" G. Walden, P.M. 1,008... ..	Prov. G. Pursuivant.
" R. Barrow, W.M. 461 ... ..	Prov. G. Steward.
" George J. Rinoaf P.M. 590 ... ..	Prov. G. "
" Philip Blomfield, D. of C. 345 ... ..	Prov. G. "
" J. R. Davies, P.M. 245 ... ..	Prov. G. "
" Bennett, S.W. 245 ... ..	Prov. G. "
" Gilley, J.W. 191 ... ..	Prov. G. "
" Wm. Toms ... ..	Prov. G. Tyler.

The question concerning the inaniuate existence of Soumaris Lodge, No. 559, placed on the agenda paper, was taken up by Bros. A. Schmitt, P. W. Benham, Du Jardin and others, and the unanimous sentiment was elicited thereon:—That the warrants should be delivered to the M.W.G.M., were it only for the sake of sparing the G.S. the trouble of transmitting its summons and other circulars which remain and adorn the ante-room of the temple."

Six members were elected to serve on the committee of General Purposes, and the P.G.M. appointed Bro. D. Ringworth its President.

The labours of the Provincial Grand Lodge were brought to a close in due form at about 6 p.m., and between fifty and sixty brethren adjourned from labour to banquet.

The Provincial Grand Master occupied the Chair, and was supported on his right and left by his principal officers, Bro. J. Durell, occupying the vice chair.

The Prov. G.M. proposed the usual loyal and Mrsonic toasts' The Queen and the Craft, The Marquis of Ripon, M.W.G.M., The Earl of Zetland, and the Prince of Wales, the Earl of Carnarvon, and Bro. Benham, in a neat and feeling speech, dwelt upon the services rendered to the province by the P.G.M. and proposed "The Health of Bro. Col. Malet de Carteret."

The toast was received with a perfect explosion of applause, which was again and again renewed and continued for several minutes. It must have been most gratifying to the P.G.M. to have witnessed the feelings of esteem and affection that are felt for him.

The Prov. G.M. feelingly acknowledged the compliment paid to him.

The health of Bro. Dr. LeCronier, D.P.G.M. was next proposed, which was received with animated demonstration of truly Masonic feeling.

Other toasts then followed, interspersed with some capital songs and recitations.

The brethren seperated at 9'15, highly delighted with the proceedings of the day.

### KENT.

BROMLEY.—*Acavia Lodge* (No. 1,314).—The brethren of this lodge held their regular meeting on Tuesday, the 19th inst., at the Bell Hotel. The lodge was opened by Bro. Thomas Knott, W.M., all the officers of the lodge being present in their respective places. Bros. Sutton, Jacard, and Chubb, were raised to the third degree by the W.M. No further business being offered, the brethren were informed previous to the closing down of the lodge that, in accordance with the provision made in one of the bye-laws agreed to at formation of the lodge, the initiation fee would for the future be twelve and a half guineas, and the joining fee six guineas; the lodge, although only in the

second year of its existence, having already arrived at the proportions deemed advisable by its founders, this somewhat prohibitory tariff has been adopted in order to enable the lodge to maintain and preserve the character aimed at on its establishment. When the lodge was closed, the brethren adjourned to the lawn, where they pleasantly whiled away the time until they were summoned to the banquetting table. A most enjoyable evening was spent. Bros. Manley, Deering, Searle, and Ramley favoured the company with some excellent vocalisation, ably accompanied by Bro. Jordan, the Organist of the lodge. The visiting brethren on this occasion were Bros. Meredith, Hyde, Ridley, Searle, and Rambert. Bros. A. and J. W. Avery, P.M.'s; R. H. Williams, S.W.; Wells, J.W.; Coste, Sec.; Manger, Deering, Wyer, Luskey, Lovett, Dr. Barrett, and many other members of the lodge were present.

### WARWICKSHIRE.

#### PROVINCIAL GRAND LODGE.

The Provincial Grand Lodge of Warwickshire assembled at the Stoneleigh Lodge, No. 725, Kenilworth, on Tuesday, 19th inst., for the transaction of business of the Province. The R.W. Prov. G.M., Lord Leigh, accompanied by his Deputy, Bro. Colonel Machin, and Prov. Grand Officers, was received with the honours by Bro. Bushill, W.M. 725, his Wardens, and the assembled brethren.

The roll of Provincial Grand Officers was read over. The roll of the Provincial Grand Lodge, held at the Grosvenor Lodge, Birmingham, on the 19th April last, were read and confirmed. The report of the Audit Committee was then received. This committee met at the Masonic Hall, Birmingham, on the 10th of August last, when the Treasurer's accounts of receipts and payments were examined and found correct. The receipts on account of the benevolent fund were £68 8s.; whilst those of the general fund amounted to £200 11s. 6d. On the expenditure side were various donations to sick members; a contribution of £21 for the relief of the sick and wounded in the late war; £10 10s. to the Freemasons' Lifeboat; £10 10s. to the building fund of St. Cuthbert's Church; as well as subscriptions to the Boys' and Girls' Schools, to the Aged and Decayed Masons, to the Warwickshire Reformatories, &c., &c. The report of the Leigh Lifeboat Fund was then read by Bro. T. B. Salt.

The R.W. Prov. G.M. then proceeded to appoint his officers as follows:—

Bro. Colonel Machin	...	...	D. Prov. G. Master.
" T. E. Gem	...	...	Prov. G.S.W.
" J. Parnell	...	...	Prov. G.J.W.
" Rev. P. S. Harris	...	...	Prov. G. Chaplain.
" Rev. W. Russell	...	...	Prov. G. Assist. Chaplain.
" J. T. Collins	...	...	Prov. G. Treas.
" Dunn	...	...	Prov. G. Register.
" Geo. Beech	...	...	Prov. G. Sec.
" Blankensee	...	...	Prov. G.S.D.
" Vaughton	...	...	Prov. G.J.D.
" J. Walters	...	...	Prov. G. Supt. of Works.
" Halmshaw	...	...	Prov. Dir. of Cers.
" F. Cohen	...	...	Prov. G. Assist. Dir. of Cers.
" M. O. Suffel	...	...	Prov. G. Org.
" F. Bushill	...	...	Prov. G. Purst.
" Fairfax	...	...	Prov. G. Assist. Purst.

The brethren then proceeded to the parish church. Prayers were read by the Bro. Rev. J. W. Leigh, P. Prov. G. Chaplain, and the lessons by Bro. Rev. F. Stonehouse and Bro. Rev. W. Russell. The sermon was preached by Bro. Rev. P. S. Harris Prov. Grand Chaplain, his text being "Behold how good and joyful a thing it is for brethren to dwell together in unity," from Psalm cxxxviii. A collection was made at the close of the service in aid of the Warwickshire Annuity and Benevolent Fund.

The brethren afterwards partook of a sumptuous banquet, provided by Mr. Bushill, of the King's Arms Hotel, and presided over by the Prov. G.M.,

### ROYAL ARCH.

#### CONSECRATION OF THE DORIC CHAPTER, No. 933.

On Tuesday, the 19th inst., the Doric chapter was consecrated by Comp. John Hervey, Grand Scribe, E., at Anderton's Hotel, Fleet Street, when Comp. Hervey, as M.E.Z., opened the chapter, assisted by Comp. J. W. Halsey, P.Z. as H., and Comp. James Brett, P.Z., D.G.C. as J.

The Acting G.S.E. read the petition and charter, and the M.E.Z. inquired of the companions if they approved of the officers named in the charter. The companions having signified their approval in Masonic form, the M.E.Z. proceeded to constitute the companions into a regular chapter in ancient form, and called upon Comp. Brett to deliver the oration, which he rendered in a faultless manner. An anthem (133 Psalm) was then sung by the choir, consisting of Comps. G. T. Carter, P.M. 382, T. Distin, and W. Dawson. The first portion of the dedication prayer was repeated, and the M.E.Z. gave the invocation, after which the Scripture portions were read. The chapter pedestal was then uncovered, and the J. and D.C. carried the elements three times round the chapter, &c. The J. took the censor three times round the chapter, solemn music being played during his progress. The second portion of the dedication prayer followed, and the M.E.Z. then dedicated and constituted the chapter. The fine anthem, "I have surely built Phee an house," was splendidly sung by the choir. The patriarchal benediction by Comp. Brett, closed the proceedings of the consecration.

Comp. J. G. Stevens was successively installed into the third and second chairs, in a very able manner, by Comp. Brett. The First Principal designate, Comp. T. J. Barnes, H. 554, was then presented by the D.C. for installation, and the ceremony of installing him devolved upon Comp. Hervey, by whom it was rendered in a most impressive manner. Comp. George Snow, the J., being already a P.Z., took his seat as Third Principal. Upon the re-admission of the companions, a ballot was taken for Scribe E., when Comp. J. Griffin was unanimously elected to that post.

It was unanimously resolved, that the thanks of the chapter be recorded on the minutes, and presented to Comps. Hervey, Brett, and Little, and that they be elected honorary members of the new chapter.

A cold collation was served; and after the cloth was cleared, the usual Royal Arch toasts were given and responded to.

Several duets and songs were sung by Comps. Carter, Distin, and Davison.

### SCOTLAND.

GLASGOW.--*Caledonian Chapter of Unity* (No. 73).--This chapter met on Tuesday the 26th September, at the Masonic Hall, Buchanan Street. Present: Comps. Balfour, P.Z.; J. Park; P.Z.; D. Gilchrist, Z; F. FINDER, J.; George McLeod, S.E.; Wm. Donald, P.S.; G. Wheeler, 2nd S.; W. H. Patua, P.H.; J. Bell, M.W.C. 32; J. Stuart, P.M. 74; G. McDonald, R.W.M. 73, &c., &c. The business consisted of the election and installation of the following companions as officers: David Gilchrist, Z; George McDonald, H.; George Wm. Wheeler, J.; Robert Bell, Treas.; George McLeod, S.E.; Thomas FINDER, S.N.; M. Figard, 1st S.; John Hughes 2nd S.; Malcom Hunter, 3rd S.; Wm. Jamison, Janitor. Comp. James Balfour, P.Z., installed the whole of the officers in a manner which proved he had given this ceremony as well as all other Masonic rites his careful consideration. The companions then adjourned to refreshment, when most of the companions went to assist the St. Andrews' Chapter (No 69) to work the Mark and Chair degrees.

### KNIGHTS TEMPLAR.

#### WEST YORKSHIRE.

##### PROVINCIAL GRAND CONCLAVE.

A Provincial Grand Conclave was held at the Masonic Rooms, Halifax, on Wednesday, the 20th Sept., for the purpose of installing Sir Knt. John Fisher, of Halifax, as Provincial Grand Commander for West Yorkshire, vice the Rev. J. Senior, L.L.D., resigned.



The Grand Chancellor, Sir P. Colquhoun, went from London to perform the ceremony, in which he was assisted by the Grand Vice Chancellor, Sir Knt. W. Tinkler.

The Salamanca Encampment was opened by Sir Knt. E. M. Wavell, E.C., and Sir Knt. W. Roberts, of Rochdale, arranged the processions on the entry and departure of the Provincial Grand and other officers.

The Provincial Grand Conclave being opened by the Grand Chancellor in charge of the Province, Sir Knt. John Fisher was duly installed into the important office of Provincial Grand Commander.

The Grand Chancellor in his address, referred to the high social and Masonic position occupied by Sir Knt. Fisher, and to his peculiar fitness for the office to which, on the representation of the Knights of the Province, he had been appointed by the Grand Master, expressed a confident hope that the Province under his rule would be united and prosperous.

Sir Knt. S. Fisher, in reply, assured the Knights that nothing should be wanting on his part to carry out efficiently the duties of the office which he had assumed, and he cordially thanked the Knights present for their attendance on his installation, and for the reception that has been accorded to him.

Sir Knt. J. Wordsworth, Past Grand Standard Bearer, was then elected Provincial Grand Treasurer, and Sir Knt. J. Greenwood, Provincial Grand Equerry.

The appointment of Provincial Grand Officers was deferred for the present.

The Provincial Grand Conclave was then closed, and the newly-installed Provincial Grand Commander, the Grand Chancellor, and the other officers. Besides those Knights already mentioned, there were present:—Sir Knts. W. H. Prince, T. Perkinson, J. Armitage, H. Smith, Capt. Thomas Learoyd, A. Lupton, F. Whitaker, G. Normanton, B. W. Jackson, I. Booth, W. Stott, Jas. Menzies, W. Tasker, F. Crossley I. Gankrozer, W. J. Laidler, J. Lord, J. Dunning Ray, A. Horsfall, W. H. Porritt, W. G. Beck, and G. Larrie, of Constantinople.

The Knights adjourned to an excellent banquet, at the White Swan Hotel, after which the usual toasts were given and responded to.

#### HOW THE NATIONAL SOCIETY FOR AID TO THE SICK AND WOUNDED IN WAR WAS FOUNDED.

From "Berrow's Worcester Journal," Sept. 9, 1871.

At the great entertainments recently given to some of those who were engaged in the labours of this society, speeches have been made, toasts drunk, and praise bestowed on many who have taken an active part in a great and grand charitable work; but in the public reports of these meetings we look in vain for any acknowledgment of the fortunate means by which the foundation of the society was happily in existence in this country, and ready to start at once when the emergency arose into a large organisation of usefulness and charity. The honour of initiating this great and beneficial association is due to the Order of St. John of Jerusalem, as testified by the printed report of its proceedings for the year 1868, when the project of establishing an English branch of the *Société de Secours aux blessés et Malades Militaires* was under the consideration of the Councils of the Order. As the result of these deliberations, the assistant secretary of the Order, Captain C. J. Burgess, wrote to M. Moynier, president of the society, at Geneva, proposing the establishment of a branch in this country, and received from that gentleman a reply dated 3rd December, expressing his great satisfaction with the proposal. In January, 1869, Captain Burgess, after consultation with other members of the Order of St. John, wrote to the War Office and the Admiralty. Correspondence

with these and other Government departments followed, but it was soon manifest that little assistance would be given in this quarter to a scheme propounded outside the magic circle of red tape. Ultimately, on the 6th of April, 1869, a meeting was held at the Chancery of the Order (then at No. 8, St. Martin's Place, Trafalgar Square), for the purpose of initiating the necessary steps to formally found a branch of the society in this country. At this meeting the following members of the Order were present:—Major General Sir John St. George, K.C.B.; Lord Elliot, Sir E. A. H. Lechmere, Bart., the Rev. W. B. Hawkins, the Rev. T. Hugo, Julius A. Pearson, LL.D. (since deceased), and Captain Burgess. Subsequent meetings were held, further official correspondence ensued with the president, M. Moynier, and in the "Bulletin International" of the society, published in October, 1869, the following report appeared:—

"GREAT BRITAIN.

"Formation of a Provincial Committee in London.—A piece of good news is the formation of 'Société de Secours' in England, the country of Miss Nightingale, and the only one of the great European powers which has, as yet, not formed an active link in the chain of associations organised for the relief of wounded soldiers. The initiative was taken by Messrs. Charles John Burgess, Captain, Adjutant of Volunteers, and John Furler, Captain of Volunteers in Kent, who, having first consulted the International Committee, joined to themselves several gentlemen well fitted to form a provisional committee. Their names are as follows:—Sir John St. George, K.C.B.; Major General of Royal Artillery; Sir Edmund A. H. Lechmere, Bart; the Right Hon. Rev. Eliot; the Rev. W. Bentick-Hawkins, M.A.; the Rev. Thomas Hugo, M.A.; Mr. Julius Alexandra Pearson, LL.D. The office of the committee is, for the present, at No. 8, St. Martin's Place, Trafalgar Square, London."

On the 8th December, 1869, a meeting was convened at the Chancery (where all the early meetings of the society were held), when Dr. Marston attended by direction of the Army Medical Department; but it did not appear that the organisation which had been founded by the Order of St. John, and was so soon to spring into beneficent activity, was likely to meet with such favour from the Government departments. Subsequently, and most opportunely, appeared the translation, by Messrs. Furler and Burgess, of M.M. Moynier and Appia's "*La Guerre et la Charité*," under the title "Help for the Sick and Wounded." The first positive sounds of war were heard in July, 1870, immediately upon which (15th and 18th July) Captain Burgess, as honorary secretary of the Preliminary Committee of Help for the Sick and Wounded in War, addressed letters to "Times" inviting a meeting for the purpose of practically developing the nucleus which he represented. A meeting at Willis's Rooms, on the 5th August, 1870, at which the Prior of the Order of St. John, His Grace the Duke of Manchester, presided, and the committee of the society which had been so fortunately founded by the Order speedily enlarged into a powerful organisation with H.R.H. the Prince of Wales for its president, and Col. Lloyd Lindsay, V.C., as chairman of its executive. Mr. Furler at once proceeded to the seat of war, Capt. Burgess undertook the post of Secretary of the Society, many other members of the Order assumed active and laborious duties in furtherance of its humane objects, and at once the aid and sympathy of all classes was enlisted to an extent which does honour to the principles of humanity and credit to the country. It has been now decided that the society shall be continued as a permanent national institution, retaining such organisation in time of peace as may ensure its efficiency in case of war. In the official report of the society, recently published, its origin is simply referred to in a note to the "Memorandum on practical points regarding the distribution of stores," &c., which is a

follows:—"It must, however, be stated here that early in 1869, the Chapter of the Order of St. John in England began a movement towards the formation of an Aid Society, and that Captain Burgess and Mr. Furlley were unremitting in their exertions to call attention to the subject. These gentlemen also, as representing the Order of St. John, which had been invited to send delegates, went to the Berlin Conference for the purpose of forwarding the work."

#### NOTES ON AMERICAN FREEMASONRY.

##### MICHIGAN.

The Grand Master reports having constituted, himself or by proxy, twenty-two new lodges, granted thirteen dispensations for new lodges, and dedicated five new Masonic halls.

Number of Lodges, 294; Members, 22,172.

##### MINNESOTA.

Fifty-six subordinate lodges were represented. The Grand Master says, in his short but practical address:—

"The past Masonic year has been a prosperous one, and I congratulate you upon the peace and harmony which has prevailed in the subordinate lodges throughout this jurisdiction, and they have rapidly increased in strength and numbers. No schisms or discussions have arisen to alienate one portion of the fraternity from the other, and nothing has occurred to require executive interference."

And closes with the following good wishes:—

"Long may this Grand Lodge prosper and flourish in renewed youth, strength, and usefulness, and long continue to teach and cultivate the great truths contained in the Great Light upon the altar. May we leave the hallowed scenes of this Grand Communication with renewed determination to study Masonry as a science, and practice its virtues as a sacred duty. May the same heavenly care be over you the coming year as in the past. May you return to your homes in safety, encouraged to renewed exertions in behalf of Masonry and this Grand Lodge."

In relation to the Grand Orient of France the following resolutions were adopted:—

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

"Resolved, That the Grand Orient of France is fraternally besought to reconsider and rescind its action in this matter.

"Resolved, That the Grand Secretary be directed to forward copies of the proceedings containing these resolutions to the Grand Orient of France.

"Resolved, That the subordinate lodges in this jurisdiction be instructed to be particularly careful in the examination of all visitors hailing from Louisiana, to admit none but those made in regular lodges."

In the Quebec matter, the following resolution was passed:—

"Resolved, That this Grand Lodge, approving the sentiments upon the subject communicated to this body by our M.W. Grand Master, C. W. Nash, decline all fraternal intercourse with the Grand Lodge of Quebec until it shall have been recognised by the M. W. Grand Lodge of Canada."

Number of Lodges, 83.

##### MISSOURI.

The Grand Master in his annual address, says:—

"This is the semi-centennial communication of the Grand Lodge of Missouri.

"Standing at the point which marks the division of a century in our Masonry, it would be interesting and instructive to look back to the beginning and note what progress has been made; what results achieved in the labours of those who have gone before us. To do this, and to sketch the lives of the men whose

names are historic in our annals, would be to evoke lessons of wisdom and virtue; to make all wiser, happier, and better men and Masons."

He reports granting dispensations for thirty-seven new Lodges, and gracefully lays down the gavel as follows:—

"The measure of my ambition is full; nor would I if I could again stand in the way of promotion of others among us, whose merits qualify them so worthily to wear the high honours which it is yours to bestow. And yet my ardent devotion to the great and pure principles of our ancient Order shall suffer no change by time. Their diffusion and ascendancy among men shall be a cherished desire of my heart, till its pulsations are stilled in death—because they are pure, and true, and holy, alike honouring to God and beneficent to man. To you, members of the Grand Lodge of Missouri, is confided a sacred trust—that of keeping and transmitting these principles down to the generations to come, as you have received them through the generations of the past. Let no landmark of our ancient regulations be removed or defaced. Commit this trust to the hands of men only who love our institutions, and whose morals and characters afford the guarantee of fidelity, sobriety, industry, and integrity. For the principles which they are to conserve and uphold are not abstractions, they have practical relation to us and to our fellow-men in all the walks of human life.

"Finally, brethren, may the peace which is the fruition of well-spent life in the end be yours, and late, very late in life, may each of you be transmitted from the fading honours of an earthly lodge to the mansion prepared for the faithful in another and better world."

In the conclusion of this report attention is called to a spreading evil and fungus growth upon the body of Masonry.

"It has been our proud boast that Masonry was uninfluenced by the 'almighty dollar,' but in a majority of the cases submitted to us, we find 'almighty dollar,' the corner-stone upon which these difficulties have been erected. Brotherly love, relief, and truth have been all sacrificed upon the altar of mammon; and Masonry, ennobling in all its teachings, has been prostituted by the 'almighty dollar.'

"Misfortune overtakes a brother, and, instead of heaven-born charity, with its hand-maid, relief, voluntarily seeking him out and administering to his wants, he is left to seek this at the hand of a brother, who reluctantly says, 'I will assist you with my name if you will pledge me your Masonic honour that I shall not be the loser by this, my charitable act.' The brother makes the promise in good faith, but circumstances which he cannot control lengthen the time, and although he pays up every jot and tittle of what is due, these very charitable members of Lodges, we will not say Masons, forthwith file charges of 'unmasonic conduct.' Specifications—'forfeiting his Masonic word.' He is summarily tried suspended or expelled.

"If this is Masonry we are free to acknowledge that we have been totally ignorant of its teachings. We have been taught to look upon it as one of the greatest boons granted by God to man, and we still believe it be such, and these deviations from its precepts are the result of not properly studying and practically demonstrating its noble mission.

"One of the first lessons we are taught in Masonry is to 'soothe the unhappy and restore peace to the troubled mind'; but instead of this we have seen, when a brother applies to another (a merchant) to let him have, for his family, the necessaries of life—bread and meat—and when, by the hard hand of misfortune, he could not pay up, he was charged with not paying his Masonic debts and suspended. Is this Masonry? Not one part, parcel, or precept of it. But the question is, how, and in what way can the Grand Lodge stop this fungus growth? In the same way the skillful surgeon saves the body and life of his patients, by cutting off the fungus, diseased limb, and when this Grand Lodge declares that, if its subordinates allow such unmasonic actions by their members, it will cut off such offending Lodges, and we think this will eradicate the evil.

The following preamble and resolutions which were "unanimously elected:—

"Whereas, the Grand Lodge of Missouri has for many years recognised the supreme control of the territory heretofore known as Canada, and is at present in fraternal correspondence with said Grand Lodge; and

"Whereas, the Grand Lodge of Missouri does not recognise

the right of any power, civil, religious, or Masonic, to divide its legitimate and original jurisdiction, except by its own act of Grand Lodge assembled; and

"Whereas, the Grand Lodge of Missouri cannot encourage the spirit of rebellion or revolution against a regularly constituted Masonic authority; and

"Whereas, the Grand Lodges of Canada has, by a large majority, refused to divide its original jurisdiction with certain Lodges in the province of Quebec, and has placed these Lodges in suspension for disobedience of its lawful commands; therefore, be it

"Resolved, that the Grand Lodges of Missouri cannot extend to the so-called Grand Lodge of Quebec, any Masonic recognition, until it shall first have received the approved recognition of the Grand Lodge of Canada, it being the original and supreme Masonic authority in the province of Quebec, and be it

"Resolved, that the Lodges in this Grand Jurisdiction be and are hereby forbidden to hold Masonic intercourse with any brethren or Lodge holding under the jurisdiction of the so-called Grand Lodge of Quebec, until it shall first be recognised by the Grand Lodge of Missouri, and be it.

"Resolved, That the Grand Lodge of Missouri regrets the action of the brethren in Quebec, believing they have been misled as to the position they should occupy, and it fraternally and earnestly requests them to return to their proper Masonic obedience, feeling assured that they will be fraternally provided for by the Grand Lodge of Canada.

Number of lodges, 368; number of members, 18,493.

#### MONTANA.

The Grand Master delivered a very long and well written address. He tells the following truths:—

"No ambition to increase members should make us insensible to the qualifications of applicants. Not every man who knocks at the door of our temple should receive admission. Masonry is to-day not only the greatest, but the most popular, fraternal association in the world. Many who in the days of its adversity would have shunned and denounced it from motives of mere policy, now seek to unite with it from similar considerations. We want no such fair-weathered members. Ours is not an institution to be bartered for personal aggrandizement. Its honours are properly bestowed as rewards of meritorious services—not as promoters of the selfish designs of its members. Masons who would use their honours as stepping-stones to secular or political preferment, whatever their standing or ability, deserve the severest reprobation. We cannot too effectually guard our doors against their admission.

"The causes which most frequently operate to affect the sanctity of the ballot, are a desire to increase membership, and to replenish the treasury. On both of these pleas applicants are often admitted who would otherwise have been rejected. This is a culpable violation of the plainest requirements of Masonry. A lodge may gain an unenviable reputation sooner by the admission of bad men than by any other infraction of its charters. The increase of members and the amount added to the funds but poorly compensates for the ineffaceable stigma which the order thus acquires. In the admission to membership, every act is not less for the entire fraternity than for itself. Every initiation, therefore, dictated by improper motives, is a breach of faith on the part of the transgressing lodge, which compromises the honour of the order throughout the entire jurisdiction, where it occurs. It furnishes the enemies of the institution with an argument which its friends cannot repel. The appearance, on public occasions, in processions, of men of doubtful character, in a publication to the world that our privileges are not denied them.

"Were lodges careful to admit only 'good men true, and those who strictly obey the moral law,' there would be little complaint of non-affiliation. It is generally those Masons who lack positive characteristics that neglect or refuse to affiliate—men who, without any bad qualities, possess none that are positively good—whose curiosity being gratified as to Masonry, they are indifferent to its privileges and careless of its obligations. They cease to be 'living stones in the spiritual building' of Masonry. The only sure method by which these difficulties may be avoided, is to adhere strictly to the fundamental law, and punish, in a proper manner, every violation of it.

"In immediate connection with this evil is another of almost equal magnitude—the disposition to multiply lodges. It is proper that a lodge should be established wherever the convenience of a sufficient number of brethren requires it; but when, as is often the case, members withdraw from their lodge and form a new one through motives of ambition or dissatisfaction, a multitude of troubles of the most grievous character generally ensue. Laudible as is the ambition to excel, when properly directed, it is equally reprehensible when it forgets the peace and harmony of the order. All who attain excellence are sure of reward; and the delay in receiving it is never a sufficient reason for adopting hasty or ill-advised measures to expedite it. Let the ambitious and deserving 'wait with patience,' rather than introduce an element of discord into your midst.

A new lodge, formed for the purpose of increasing the facilities for office, is an object of jealousy and distrust to the old lodge, and necessarily becomes its rival. A strife exists between them from the commencement. It enters into all their affairs. Which shall have the most perfect ritual; which shall attain the largest membership; which shall possess the most expensive furniture; which treasury shall be best supplied;—these are a few of the subjects which constantly exercise the minds and task the ingenuity of the brethren. Dissension is a natural consequence. Proselyting grows into a mania. The cardinal virtues are overlooked. The beautiful lessons of the ritual, intended for the improvement of the mind and heart, are perverted to purposes of rivalry and ambition. The lodges are no longer capable of assisting in the growth and perpetuity of Masonic principles. They introduce a spurious system of morality into the Order, which can find no parallel except in the doubtful school of party politics. We cannot too emphatically discountenance this prevalent innovation of Masonry."

Number of lodges, 14; members, 541.

(To be Continued.)

#### NOTES ON MUSIC AND THE DRAMA.

At DRURY LANE, Mr. W. B. Chatterton has achieved a great success with the Historical drama, entitled "Rebecca," adapted by Andrew Halliday, from Sir Walter Scott's "Ivanhoe." The Vokes family in the "Right Man in the Wrong Place," complete the programme.

HAYMARKET.—Mr. Sothorn has appeared during the past week, as "David Garrick." The engagement of this gentleman will shortly conclude, when he leaves for America.

At the PRINCESS'S "Eileen Oge" has reached its eightieth representation.

At the LYCEUM, Mr. Bateman has met with considerable success, "Fanchette; or the Will of the Wisp" being played every evening.

At the STRAND, Mrs. Swanborough announces that, in consequence of the genuine and continued success attending the representation of this fine old English comedy by Colman, it will be performed every evening until further notice.

At the GAIETY, a new operatic extravaganza, by Alfred Thornton, has been produced entitled, "Cinderella the Younger," Miss Julia Matthews, Miss Ada Cavendish, Miss Cavendish, and Miss Tremaine, Mr. Stoye, and Thomas Taylor, are found amongst the company.

At the QUEEN'S, "Hinko," a really good piece has been successful, in spite of its wretched name.

ST. JAMES'S THEATRE opens this evening (Saturday) as a Royal National Opera, under the management of Mrs. John Wood. The "Rose of Castile," with Mr. George Perren, Mr. Temple, Mr. Stanton, Mr. Carlton, Miss Palmer, and Miss Rose Hersee, must attract good houses. "The Bohemian Girl" is underlined for October 2nd.

At the Palais Royal, Argyle Street, Regent Street, HENGLER'S GRAND CIRQUE has been installed. The inaugural entertainment was patronised by a crowded, respectable, and enthusiastic audience, to witness undoubtedly the best equestrian performance ever presented to a London audience. The "Lorn Lancers" is danced by eight highly tutored "steeds," with Mrs. W. Powell, Francesco, Ameson, Bridges, and the Misses Henderson, Hengler, Caroline, and Eschberger as riders, attired in picturesque Highland costume. Many bipeds would be more awkward on "the light fantastic toe" than these beautiful creatures. The intricacies of "ladies' chain" and "set to partners" seem no difficulty. The clever performances of Mr. James Lloyd on a bare-backed horse, and Middle Mavetta jumping through hoops and over ribbons, Mr. J. Hengler, on the tight-rope. M. Louis Francesco appeared as a French postillion, and starting with one "fiery, untamed steed, in the end bringing no fewer than nine under his control—all meet with loud approbation. A visit is necessary to realize the semblance of an idea of the varied entertainment.

PRINCE OF WALES' THEATRE.—Mrs. Bancroft has added this to the list of theatres in which fees for booking and all charges for programmes are abolished, and requests the co-operation of the public to assist her in carrying out this most desirable object. The "Era" says, on the withdrawal of 'Caste,' a dramatic work from the pen of Mr. Wilkie Collins will be produced, but, remembering that that the last revival of "Ours" sustained the fortunes of the theatre for a twelvemonth, and noticing that "Caste" last Saturday possesses all the attraction and much freshness of a complete novelty there is every probability that the new drama will not be brought forward for a considerable time.

At the Promenade Concerts, Covent Garden, a noticeable feature has been the performances on the pianoforte by Bro. the Chevalier De Kontski, whose striking ability we noticed on his first arrival in this country. In consequence of the great success, M. Riviere announces the continuation of the Concerts till Oct 14th.

#### LIST OF LODGE MEETINGS &c., FOR WEEK ENDING OCTOBER 7TH, 1871.

##### METROPOLITAN LODGES AND CHAPTERS.

*Monday, October 2nd.*

LODGES.—Robert Burns, Freemasons' Hall; Unity, London Tavern, Bishopsgate Street; Royal Jubilee, Anderton's Hotel, Fleet Street; St. Luke's, Masons' Hall Tavern, Basinghall Street; Joppa, Albion Tavern, Aldersgate Street; Asaph, Freemasons' Hall.—CHAPTERS.—Old King's Arms, Freemasons' Hall.

*Tuesday, October 3rd.*

Colonial Board, Freemasons' Hall, at 3.  
LODGES.—Royal York Lodge of Perseverance, Freemason's Hall; Albion, Freemasons' Hall; Temple, Ship and Turtle Tavern, Leadenhall Street; St. John's, Holly Bush Tavern, Hampstead; Old Concord, Freemasons' Hall; Stability,

Anderton's Hotel, Fleet Street; St. James', Leather Market Tavern, New Weston Street; Grosvenor, Victoria Station, Metropolitan District Railway Station, Pimlico; Duke of Edinburgh, New Globe Tavern, Bow Road; Golden Rule, Great Western Hotel, Bayswater; Royal Standard, Marquess Tavern, Canonbury.—CHAPTER.—Temperance, White Swan Tavern, Deptford.

*Wednesday, October 4th.*

LODGE.—Zetland, Anderton's Hotel, Fleet Street.

*Thursday, October 5th.*

LODGES.—Egyptian, Anderton's Hotel, Fleet Street; Strong Man, Old Jerusalem Tavern, St. John's Gate, Clerkenwell; Good Report, City Terminus Hotel, Cannon Street; Lion and Lamb, City Terminus Hotel, Cannon Street; Ionic, Ship and Turtle, Leadenhall Street; La Tolerance, Freemasons' Hall; Yarborough, Green Dragon, Stepney; Crystal Palace, Crystal Palace, Sydenham, Kent; Victoria Rifles, Freemasons' Hall; Excelsior, Sydney Arms, Lewisham Road; Perfect Ashlar, Gregorian Arms, Bermondsey Road.—CHAPTER.—Sincerity, Cheshire Cheese Tavern, Crutched-friars.

*Friday, October 6th.*

LODGES.—Florence Nightingale, Masonic Hall, William Street, Woolwich; Hornsey, Anderton's Hotel, Fleet Street; St. Marylebone, Eyre Arms Tavern, St. John's Wood.

*Saturday, October 7th.*

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

#### METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

*A number of Lodges and Chapters of Instruction do not meet during the summer months, we shall, therefore discontinue the publication of our usual list until the re-commencement of the season. We shall, however, give the announcements of those Lodges and Chapters of Instruction which continue to meet during the summer on receiving authoritative intimation thereof.*

ROYAL UNION LODGE (No. 332), Horse and Groom, Winsley Street, Oxford Street, at 8. Bro. T. A. Adams, Preceptor.

PANMURE LODGE (No. 720), Balham Hotel, Balham, Fridays at 8. Bro. John Thomas, Preceptor.

WESTBOURNE LODGE (No. 733), Horse and Groom, Winsley Street, Oxford Street, Fridays at 8. Bro. Ash, Preceptor.

STRONG MAN, St. John's Gate, Clerkenwell, Monday, at 8. Bro. Terry, Preceptor.

ST. JAMES'S, (No. 765), Gregorian Arms Tavern, Jamaica Road, Bermondsey, Fridays at 8.

TEMPERANCE, (No. 169), Victoria Tavern, Victoria Road, Deptford, Fridays at 8.

STAR, (No. 1275), Marquis of Granby Tavern, New Cross Road Deptford, Saturdays at 7.

BURDETT COUTTS LODGE OF INSTRUCTION, Approach Tavern Victoria Park, Fridays.

SINCERITY LODGE (No. 174), Railway Tavern, Railway Station, Fenchurch Street, Monday at 7.

MOUNT SION LODGE, Guildhall Tavern, City, Monday.

#### 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