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LONDON, SATURDAY, NOVEMBER 4, 1871

RANDOM NOTES ON FREEMASONRY.

A LECTURE DELIVERED TO THE BRETHREN OF THE PHENIX LODGE, STOWMARKET, BY BRO. EMRA HOLMES, 30°, P.M., P.G.A.D.C. SUFFOLK.

(Continued from page 319).

It is said that the Jesuits, finding Masonry leading to Infidelity, invented, or at least altered the Rose Croix degree, which is strictly Christian and Trinitarian ; some think on the other hand that it originated with the Rosicrucians.

If the tendency of the Craft is towards Deism, or Infidelity (which however I do not admit) then there is a necessity for the higher degrees to neutralise that tendency, and to act as a counterpoise to the free thinking views of many who call themselves Masons—but who are not so truly at heart. I could never understand the unceasing hatred of Roman Catholics towards our Order—for there is little doubt in the middle ages the Freemasons were Roman Catholics—and I suppose it is only to be accounted for by the fact that auricular confession, which is the key to Romanism, is set at nought by the Mason who cannot reveal the society of the Craft, even to a Father Confessor. Ancient Masonry was pure Deism—Mediaeval Masonry, Catholic.

Some Freemasons trace the Order to an astronomical, and others to an arkite origin—and probably there is the impress of both upon it ; but I boldly affirm that there is nothing inimical to

the Roman Catholic Religion in Freemasonry ; and indeed the Higher Degrees are, if anything, favourable to it.

The perfection of Masonry is Christian.

The Egyptian and Eleusinian Mysteries were funereal in character, and a learned friend of mine is of opinion they all point to a death and resurrection—to a sort of antetype of the death and resurrection—by which we are saved. If this theory be correct, then Christian Masonry must be the true Masonry—the true representative of those mysterious foreshadowings which the ancients had of what was to come, and which they celebrated in dramatic ceremonies, accompanied with much that was bad ; perhaps prophesying what they did not understand.

The traditional history of the Third Degree is said to have been changed at the building of the Temple of Solomon—from the death of Bacchus or Dionysius to that of H.A.B. I am reminded of an anecdote from Wood's Natural History of Man, I think it is called The Becuanas and their religious ceremonies on the death of Prince. . . . The royal sign amongst some African tribes—. . . . My friend Dr. Tristram, author of "The Great Sahara," speaking of some of the Arab Chiefs, says, he found they had Masonic signs almost identical with ours, but bearing a different signification. The legend of the Third Degree, is said to be in the Talmud. Dr. Oliver is my authority.

Bro. Buchan, the Iconoclast of Masonry, has been endeavouring for some time past to prove that Masonry did not exist before 1717—that we have in fact no past, and that our noble history is but a fable from beginning to end.

That brother states, "years after joining the Masonic Fraternity, I believed, generally speaking, in the popular ideas of its history, rise, and progress, but no sooner did I begin to examine into these thoroughly than I was obliged to throw them up, and as it was with Masonic ideas in 1868, so has it been in religious in 1871. Investigation into, and thoughts upon both, has led me up to departure from the popular ideas.

"The Bible as we now have it, is simply in great measure a mere collection of Hebrew pamphlets, full of interpolations, and alterations upon the works of the original authors. It is simply a Jewish literary production, and as such liable to

exactly the same criticism as the literary productions of any other people, while the inspiration contained in it is just the same as that found in Shakespeare, Luther, Milton, Scott, Watt, or Gladstone."

The language speaks for itself, and I think that the man who denies the inspiration of the Scriptures is hardly the teacher whose words we should reverence, or whose opinion we should accept as to the history and the aims of our venerable and venerated Institution.

In these days of utilitarianism it is often asked what is the use of Freemasonry? It is useless for us to answer, "We have our great Masonic charities," because the reply is, "So have other orders, with not half the pretensions of the Freemasons." What nobler work than the fostering and study of architecture and archæology, the restoration of the churches built by our ancestors! The Masons of Bristol, under their esteemed Provincial Grand Master, the Earl of Limerick—one of the most distinguished members of the A. and A. Rite—have set a noble example. They have recently restored the Lady Chapel of St. Mary Redcliffe—the grandest porch church, perhaps, in England—at a very great cost, and they took part in laying the foundation-stone of the new nave to their Cathedral.

We can all do something in this way to show the world we are not degenerate sons of the mediæval Masons, for we can always help with our money if not with our hands, at the restoration of those beautiful and historic fanes reared by the wisdom and piety of our ancestors.

Whenever a Masonic lodge is situated near to some grand old church going to decay, its members should be the first to help with loving hands to rebuild the sacred edifice, if they believe in the history of their Order, so that it may be said, "By their works ye shall know them." "They have done a good work!"

Did time permit, I could enlarge upon the science of Symbolism portrayed as it is in our sacred buildings, especially interesting to us Masons; and to the curious Masons' marks found scattered over the cathedrals and temples in Europe and Asia. Many of these marks in countries most remote are almost identical—pointing to a solidarity, a community whose purpose, aims, history, and origin were one. Some years ago, when Hartlepool Church (founded

by one of the Bruces, ancestor of King Robert, about 1100 A.D.) was undergoing restoration, I was one of a number of Freemasons on the committee. We discovered upon some of the stones forming the foundations of the chancel, and which had been buried for 700 years, marks almost identical with some found in Notre Dame Cathedral. I would refer any brother interested in this subject to Laurie's "History of Freemasonry in Scotland," and to the "Builder" of March 27 and June 26, 1869, where he will see a collection of these marks and the places where they are found; also that valuable work, Mackey's "Lexicon of Masonry."

One word as to the constitution of Grand Lodge and the appointment of Grand Officers. I think it will be generally admitted that the appointments to office are unsatisfactory. Men become members of Grand Lodge of whom the Craft knows nothing, and who, I venture to say, know as little about the Craft. Noblemen are pitchforked into the W. and S. who have never been Masters of lodges, contrary to the constitution; and young gentlemen, simply because they are related to those highest in office, are made rulers of the Craft, in the first principles of which they are lamentably ignorant. Office is almost entirely restricted to London Masons, whilst men like "Lupus" and Bro. Hughan, who are an ornament to the Craft, and whose research and learning have done so much for Masonry, are left out in the cold. What office had Dr. Oliver, the most learned Mason in his time, in Grand Lodge? What position does Dr. Beaumont Leeson—I suppose the greatest Mason living—hold at the present time? I say that Grand Lodge might very well take a lesson of the Grand Lodge of Mark Masters, which authorises every lodge under its sway to nominate a brother for office. By this plan provincial Masons of worth might hope to attain the purple, and Grand Lodge would become—what it certainly is not at present—a truly representative body.

One word more. There is an impression abroad which should be removed. Freemasonry is a benevolent, but not a benefit society. No man has a right to come amongst us and demand assistance, as he would from an Oddfellows' lodge. Benefit societies, most excellent institutions in their way, are mainly of use to the working classes. I speak in the presence of many valu-

able members of the most powerful of these institutions, and I know that you will admit that Orange Lodges and Oddfellows' lodges were founded by Freemasons, and bear a certain Masonic character; indeed, I am told that there are traces of the second degree in both; but I think it is a pity that these societies should imitate our titles and usurp our dignities. The Orangemen, particularly, have formed lodges of Black Knights, and the Temperance people an Order of Templars, which are only stupid imitations of our Knight Templar degree. They say that imitation is the sincerest flattery, and so we must not quarrel with our neighbours for testifying to our worth.

One word more, and I have done. I want to remind you, brethren, of your privileges and obligations. Whilst I would strongly insist upon the declaration that the candidate for initiation into our mysteries is unbiassed by any mercenary or other unworthy motive, and whilst one cannot help regretting that many have sought for admission within our portals simply for what they could get out of masonry, still I will say that we ought all of us to serve our brother first, and the world outside afterwards. I am a great advocate for the "clannishness" of Masonry. If I am in a town where there are half a dozen tradesmen, merchants, and professional men whose assistance I required, and one was a Mason and the other was not, I would go to the Mason, as to a friend, in preference to him who was not one of us, for all I wanted. And this I think we ought to do—serve our brother first, and then our neighbour or friend.

I think we are often too careless as to those whom we admit to our Order. A whole article might be written on the right use of the ballot in excluding unworthy persons from the benefit of the Order. The importance of this has been recognised recently in the Grand Conclave of Knights Templar, which has now passed a wise and salutary law, requiring the names of all candidates for admission to that distinguished Order to be first submitted to the Grand Commander or his Deputy, without whose sanction no one can be installed as a member of the chivalric body. The ballot is used too sparingly in our lodges, and men are admitted in this country and Scotland who would not be admitted elsewhere. Another matter is the election of Worshipful Master.

Masters of lodges should be men of some position and character. I cannot too strongly insist upon this. The disgust which many intellectual men have felt towards the Craft has often arisen from the impotence and low position of its rulers. A man who would be scouted if he offered himself for any public office, on the ground of incapacity, is thought good enough for the government of a lodge. The remedy is in the hands of Masons themselves, and with them rests the blame when improper persons intrude themselves into office. We should be careful also not to be too ready to exhibit ourselves to strangers as Freemasons. Many people now-a-days go about with Masonic rings and pins, and so forth, who are not of us, and lead the unwary to speak of matters which should only be mentioned within a tyed lodge. Remember that the simplicity of Masonry and Masonic signs, whilst it constitutes one of its greatest charms, also renders the young Mason liable to be imposed upon. Remember that a very small portion of Masonry is learnt in the lodge. One must diligently read the Masonic papers to know anything of the progress of Masonry, and one must not forget that we sought initiation from a desire for knowledge, and to render ourselves more extensively serviceable to our fellow-creatures. Finally, brethren, remember that what we first asked for, and what were Goethe's last words—"Light! more light!"

I beg to thank you for your kind attention to my poor attempt at a lecture. It is given with a view to make you more curious about and more interested in our great institution, and if I have succeeded in suggesting one thought which may bear fruit and benefit our noble Order I am amply repaid.

VANITY OF LODGE OFFICIALS.

Some brothers, as soon as elected to any prominent official position, to use a common expression, "know it all." All the laws, rules, regulations, and customs of Masonic bodies come to them by intuition or installation, and every one departs from the faith, in their estimation, if not fully impressed with their wisdom and greatness, and who do not fully coincide with all their rulings

and dictations. With some, this is the fault of old age; with others enthusiastic pedantic youthfulness; with others, natural want of practical good sense. Want of education will sometimes make a Master wilful and stubborn, and, honestly, he cannot be otherwise. A "*little* learning is a dangerous thing," when controlled by a naturally strong and imperious disposition. Ignorance is the great incubus of a Masonic Lodge. Ignorance is not always vain, but vanity is almost sure to be accompanied by ignorance; yet there are some very high Masonic officials that we know of that are very vain who cannot be classed as ignorant. The exceptions, however, might prove the rule. We have heard an imperious, forgetful old brother murder ritual, grammar, and common sense by dictating the work as he "learned it for forty years ago." The forty years ago with him was real, but his ritual was bastard to the pure and intelligent work of that day. We have heard the young pedant recite the work as he pretended to receive it from some "shining light," and make his decision, as he claimed, in accordance with a Mitchell, a Mackey, a Scott, or a Morris, when a boy of good common sense and education might draw a more sensible and logical deduction. Yet vanity prevents some persons from correcting errors and irregularities, and the Lodge must suffer the consequences.

Among so many subordinate officials, however, it is but natural to expect to find some old, superannuated gentleman, some ignorant, obstinate man, or some pedantic, premature youth, acting as Master, who is full of conceit and vanity.

What we are willing sometimes to expect in our lower bodies, we are not prepared or willing to believe exists in our grand bodies. Here the full, true, perfect light should shine, undimmed by the most repulsive elements in our nature—conceit, vanity, and presumption. Grand officers should be elected for superior merit or strength, and he who is constantly thrusting himself forward, making himself unnecessarily officious, or resorting to any cunning device for promotion, should be spurned and rejected as a leader of the "sons of light." We have no affinity for a brother that will electioneer for a Masonic office. We are willing to overlook many of the frailties that human nature is heir to; but in a grand official we will not tolerate undue conceit and vanity. As

far as our personal knowledge, our grand bodies are comparatively free from these vain office-seekers and holders; yet, they have existed, may now, and may again. One fruitful cause of vanity is the habit of naming subordinate lodges, chapters, &c., after the principal grand officer—not for any particular merit he may possess, but as a sort of compliment to his position. We knew a Grand Master who was so vain on this subject that he promised some brothers a dispensation and a full set of jewels and lodge furniture, if they would get up a lodge and name it after him. It was done. A magnificent set of jewels, &c., was presented to the lodge by the Grand Master; and a year or two since that same lodge was petitioning her Grand Lodge for a change of name, owing to the unpopular manner and outrageous conduct of their namesake, the then Past Grand Master. We cannot take up a Grand Lodge report but what we see a lodge named after some man that now, perhaps, is unpopular, or unworthy of Masonic remembrance. To prevent all these unpleasant after-years reflections, and to stop this tempter to Masonic vanity, grand bodies should make it a rule that no lodge, chapter, &c., should be named after a living man or Mason. Humanity is so frail, and grand officials are so apt to be like other men, that it is safer to let death close their earthly career ere we erect monuments to their memory. In this way we shall avoid ever having a Lodge, Chapter, Council, or Commandery named after a perjurer, a renegade, a drunkard, a knave, a libertine, or any person that has brought reproach upon the Order. We confess that when a noble and worthy brother has lived to a good old age, and is soon to end his earthly career, this objection cannot exist. We also admit that it looks arbitrary to prevent a Masonic body from assuming the name of a truly great and deserving Mason; and the chances are as thousands to one that the namesake will go down with honour and respect to his grave. Yet, from past experience, the objection exists in naming any of our bodies after living men; and it is better the rule should exist than that even one Lodge, Chapter, Council, or Commandery should bear the ignominy and shame of having the name of one who had disgraced or brought infamy upon the Order.—*Masonic Jewel.*

MASONRY—ITS AIMS AND ITS FAILURES.

BY LEON HYNEMAN.

It is not often, very seldom indeed, that a Freemason imbued with the spirit of Masonry, and a sincere love for the Institution, has the courage to write for the public eye and truly portray "*the failures*" of Masonry, although so plainly visible to the reflecting mind in the life expression of a very large number of those who claim to be Masons. And it is equally rare that either the highest officials in their Addresses, or the "Masonic Press," allude to, or notice the plague spots which tarnish the purest and best Institutions founded for the improvement and elevation of mankind.

Authors, lecturers, and writers generally, are content to speak only of the excellent principles of Freemasonry, of its moral ethics, of its charities, of brotherly love and good will, in rose coloured sentences, fanciful ideal imagery of Freemasonry as it should be, and as it would be if Masonic charlatans had not diverted it from its original aims.

It was quite refreshing, therefore, to read the essay with the above caption, by the Rev. J. H. Sanford, in the July number "*The Mystic Star*." It is true the Rev. Bro. alludes briefly to the subject, and makes the following plain candid statement: "It is now world-widely known, that so far as the heart-work of the Order is concerned at the present day, they (the higher aims of our noble Order) are a great moral failure."

There is truth in this, as well as in every statement on this subject the Rev. Bro. has made, and we call attention to the brave, bold sentiments of the writer. We miss, however, any reference from his pen as to the cause or causes of so many immoral men and low grade of character, having been and are now being accepted and received into our Mystic Institution. As our Bro. has stated, "Quite too much regard is paid to wealth. In more than one sense, can this be seen;" we opine the causes must be apparent to him, and it would have pleased us to have had his views.

The subject is of vast importance, and the issues involved, materially affect the integrity of our Institution. The main cause affecting the interests of Freemasonry, is a departure from original principles in Grand Lodges, gradually absorbing the powers and rights of the subordinate Lodges. They are gradually centralizing all power within

themselves, and consider the subordinates as mere workers, "hewers of wood and drawers of water," to supply the Grand Lodges with means, material and labour to build up large monied aristocracies. The subordinates have been compelled by Grand Lodge dictum, to advance the fees for the degrees to an extravagant amount, so that the poor, but good and true, are debarred the association. Our Rev. Bro. only too truthfully remarks, "Too little good is dispensed by the opulent (he should have added, members and Lodges) to poor and distressed brothers, their widows and orphans, no matter how worthy they may be," and that is by no means local in its application.

Grand Lodges make rules and regulations for the government of their subordinates, each one according to its ambitions and high aristocratic views. The subordinates are feeble instruments and must obey their masters. Large fees are paid the Grand Lodge for warrants for the privilege of making Masons, a portion of the amount received for such makings, and an annual sum also for each member, and in every possible way Grand Lodges add to their revenue, and what for?

Some Grand Lodges are becoming a monied power, and build costly, extravagant temples, not for dispensing the charities of the Institution, not for the relief of the famishing needy poor, the helpless, the aged Masons, their widows and orphans; not for educational purposes, but only and solely to gratify a vain ambition, and as sources to increase their already redundant wealth.

But there is one thing to which Grand Lodges generally are indifferent, and that involves the life, the very existence of the Masonic Institution, and that is the character of the Masons made by the subordinates. There is occasionally a great clamour made about "physical qualifications," "intemperance," and "profanity," if a Lodge makes a Mason of one not physically perfect, if brought to the notice of the Grand Master or Grand Lodge, but as to the moral fitness of applicants, the subordinate Lodges are not always particular, and Grand Lodges indifferent, so that the subordinates pay promptly and keep square on the books. Indeed, very often the subordinates cannot be choise in the selection of their material.

If they do not pay their dues to the Grand Lodge, their warrants are taken away, and the entire membership declared suspended and outlawed as Masons. Thus the causes of the failures

alluded to by our Rev. Bro., in "The lack of virtue and devotion seen in the every-day bearing of those who have vowed at the shrine of the Order, to obey its precepts and be governed by its principles," will be plainly manifest.

We have for many years spoken against the centralization of power in Grand Lodges, in legislating so as to deprive the subordinate Lodges of all their original rights, to serve as means to supply Grand Lodges with the funds, not for any purposes of Masonry, but for its own self gratification. The views we have expressed may not be palatable to many, nay, will not be, but the encroachments upon the rights of the subordinate Lodges within the last thirty years, by Grand Lodges in unwise legislation, by approving and adopting innovations and in perversions of Masonic principles, will yet be written.

Grand Lodges are not distributors of charities they know not the poor, the needy, and helpless, they come not into relation with them; their revenues should be confined, limited to actual necessary economical expenses; they have no use for surplus funds for any purposes of Masonry; they commit a great wrong in depriving the subordinate Lodges of the means of helping and assisting necessitous brethren, their wives and orphans, who alone have a legitimate claim to the funds of the subordinate Lodges, and who alone are the distributors of Masonic charities; and Grand Lodges are highly criminal in not teaching and impressing upon the officers and members of subordinate Lodges, that the monies received by the Lodges are for charitable purposes only, and their use for feasting, or any other lavish expenditure, is a perversion for self gratification of funds which justly and righteously belong to the needy, the poor, and helpless, and the implied duty of educating the orphans of poor deceased brethren.

We hope that the Rev. Bro. J. H. Sanford will continue the subject, in displaying the "Aims" and "The Failures of Masonry," until the influence of his inditings will have the moral effect of so guarding the avenues of our Mystic Temple, that neither the profane, the intemperate, the selfish, uncharitable, immoral, shall be admitted among the Masonic brotherhood. No man, whatever his standing in society, or however great his wealth,

should be admitted into our mystic family, who has not evinced in his antecedent life his belief and trust in the ever living, ever present God.—*The Masonic Mirror.*

MASONIC SAYINGS AND DOINGS ABROAD.

The Twenty-second Annual Communication of the Grand Lodge of California, commenced its session at Masonic Temple in San Francisco, on Tuesday the 10th Oct.

The Lodges of the State were very generally represented. The Grand Master's address was very able and interestingly delivered, as his addresses always are. The substance thereof we have not time to discuss. The reports of the Grand Secretary and Grand Treasurer showed the receipts of the past year to be some 19,000 dols. Dispensations for nine Lodges have been issued during the year, and charters will probably be granted to a majority of them at this session. On Wednesday the Grand Lodge voted unanimously, 5000 dols. for the relief of our suffering brethren of Chicago, and the members of the Grand Lodge, with that generosity which has always distinguished Californians, added to this sum 1005 dols. by voluntary contributions to the box of fraternal assistance which was placed on the altar for the purpose—making 6005 dols. in all.

Resolved, That Bro. Amasa W. Bishop, of San Francisco, the editor of the "Masonic Mirror" be appointed and accredited as the representative of the Grand Lodge of Vermont, near the Grand Lodge of California.

In view of the failure of every other means of finishing the national Washington Monument, the Washington "National Republican" proposes that the Masonic fraternity of the United States should undertake its completion. The idea is a grand one, and worthy, in every way, of the labourers of the Masonic craft, but, at the same time, it is an enormous work, requiring the expenditure of time and means that no one can now compute. But its very novelty and grandeur demand for it the careful consideration of brethren everywhere. When we honour Washington we honour ourselves, for he was a true Craftsman. Let this subject be freely discussed, and if it can be done, let us do it.—*Keystone.*

THE MASONIC MIRROR.

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

MASONIC MEMS.

The Right Hon. Earl of Talbot and Shrewsbury, Provincial Grand Master for Staffordshire, will preside at the Anniversary Festival of the Boys' School, in March, 1872.

The Annual General Meeting of the Provincial Grand Lodge of Leicestershire and Rutland will be held at Loughborough, under the auspices of the Howe and Charnwood Lodge, No. 1007, on Friday, the 24th inst.

The Half-yearly Convocation of the Provincial Grand Chapter, of West Yorkshire, will be holden in the Masonic Hall, Huddersfield, on Wednesday the 8th inst., instead of the 1st inst., as previously announced, at 3 o'clock p.m. After business the the companions will be entertained by the Perseverance Chapter, 275.

The METROPOLITAN MARK LODGE OF INSTRUCTION (the only one of the Degree in London), resumed its meetings on Monday, October 2nd, and meets every 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. Loewenstark, 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 their 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 Governorship or Life Subscribership in one of the Masonic Charities. The Association has arisen in connection with the Pythagorean Lodge of Instruction (No. 75).

The British Oak Lodge (No. 831), will in future hold its meetings at the Beaumont Hall, Beaumont Square, Mile End, the last Monday in the month.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

LEBANON LODGE (No. 1326).—The brethren of this lodge met on Thursday, the 19th inst., at the Red Lion Hotel, Hampton. Present: Bros. Samuel Wickens, W.M.; R. M. Bowman, S.W.; W. Hammond, P.M., J.D.; F. Walters, P.M. Sec.; J. T. Moss, P.G.S., P.M. Treas.; H. A. Dubois, D.C.; J. W. Jackson; J. C. Sinclair, and others. Visitors: Bros. J. Chynoweth, 4, 30; T. Vesper, P.M. 554; L. Beck, 205; J. T. H. Moss, 169; F. Holmes, 196; J. E. Townshend, 1275; J. Fox, 1276; E. S. Lane, 1275; W. Bell, 1275; H. E. Trotter, 1044, and others. Bro. J. T. Moss initiated Messrs. G. W. Tolley, G. Jones, J.

Wells, M. H. Livett, and A. Broom. Broe. S. Wickens, W.M. passed Bros. C. Fleet; I. McRitchie. R.N.; W. Bell, 1275, and E. S. Lane, 1275. Bro. F. Walters raised Bros. H. Stevens, C. S. Simpson, E. Townshend, and J. Fox, 1275. A banquet closed the proceedings;

STRONG MAN LODGE (No. 45).—At the weekly meeting of this very excellent Lodge of Instruction, on Monday last, of which the W. Bro. Jas. Terry is Preceptor, the W. Bro. H. Muggeridge delivered in admirable style his really beautiful version of the lecture on the Tracing Board of the first degree, previous to which Bro. Terry, as W.M., supported by Bro. Beckett, S.W.; Braid, J.W.; Moss, Treasurer; Vesper, Secretary pro. tem.; Griggs, S.D.; Follett, J.D.; Crawley, I.G., and 30 other members and visitors rehearsed the first section of the lecture and the ceremony of initiation in his usual masterly style. After the conclusion of Bro. Muggeridge's lecture, a vote of thanks to him was proposed by Bro. Terry, and seconded by Bro. Beckett, for his kind attendance and lecture, which was unanimously adopted, and ordered to be entered on the minutes. Six new members were elected, and after closing the lodge, the brethren separated, exceedingly well pleased with the evening's instruction; with the kind attention of the W. Bro. S. Watkins, the esteemed host; and the curious and interesting old hall over St. John's Gate, Clerkenwell, where the lodge holds its meetings.

NEPTUNE LODGE (No. 22).—This lodge met at the Guildhall Tavern, Gresham-street, on Thursday, 26th ult., at four o'clock p.m. (having been removed from Radley's Hotel on the expiry of lease), Bro. Geo. Waterall, W.M., in the chair. The lodge was opened in the first degree, and the minutes of last lodge (March) were read and confirmed. Ballot was taken for Messrs. Phythian and Keer, and they, being unanimously elected, were duly initiated into the mysteries and privileges of ancient Freemasonry. The following brethren handed in their names as Stewards at the forthcoming festivals:—Bro. Eames, Boys' School; Bro. Gray, Girls' School; and Br. Cooper, Annuities. A vote of thanks to the committee appointed to arrange the removal of the lodge, for the great trouble they had taken, and the satisfactory result, was passed unanimously (proposed by Bro. Goodwin, P.M., seconded by Br. Marshall, P.M.) Visitors: Bros. Cutting, Shakespeare (No. 284), and Dubois, St. Thomas (No. 142).

PROVINCIAL.

DEVONSHIRE.

TOTNES.—Pleiades Lodge (No. 710).—The annual meeting was held at the Masonic Rooms, on Thursday, October 26th. Noon was the time named for commencing business, but it was half-an-hour later before the chair was taken by Bro. William Cuming, W.M., who opened the Lodge, assisted by Bros. A. B. Niner, S.W.; Stafford, J.W.; Rev. J. Powning, Chaplain; Presswell, Secretary; Pridham, I.P.M.; De Schmid, S.D.; Maye, acting as I.G.; Taylor, Organist; Past-Masters Watson (Treasurer), J. Heath, Marks, Dr. Hopkins, with many members of the Lodge and visitors from Torquay, Paignton, Kingsbridge, &c. At a later period many others arrived, among them Past Masters Owen, Oliver, Rev. R. Bowden, G. Heath. The minutes of the previous meeting were read and confirmed. The Secretary read the Treasurer's accounts, which showed a balance of upwards of £40 in favour of the Lodge, besides arrears of dues, and also laid before the members the report of the Audit Committee. As in the latter several subjects were alluded to, which appeared likely to cause much discussion not interesting to visitors nor desirable in their presence, it was decided to postpone the consideration of it till the next meeting. Bro. Crocker was unanimously re-elected as Tiler, and Bro. Seale was admitted by ballot as a joining member. The Lodge was opened in the second degree. Bro. Dr. Hopkins, P.P.G.S.W. for Warwickshire, having been deputed to officiate as Installing Master, then took the chair. Bro. A. B. Niner was presented as W.M. elect by the W.M. and the Chaplain, who, from a

thorough knowledge of him as his instructor in early life and in other ways, spoke in high terms of his conduct and qualifications. The Installing Master, as his instructor in Masonic rituals and observances from the time of his admission to the rank of M.M., supplemented these remarks by testimony as to his zeal and ability in acquiring the requisite knowledge, by which he has rendered himself capable of performing the ceremonies of the three degrees, and congratulated him on his preferment to the high position of W.M. The preliminary forms were gone through, the obligations of W.M. elect was administered. The retiring W.M. then resumed his chair and opened the Lodge in the third degree, after which, all except the P.M.'s retired from the room. A Board of Installed Masters was constituted in due form, when Bro. Niner was re-admitted and regularly installed as W.M. by Bro. Dr. Hopkins. Bro. Cuming was invested as I.P.M., and the Board was formally closed. The Master Masons, Fellow Crafts, and Entered Apprentices successively entered, and took part in the salutations and processions which accompanied the proclamations. The ceremony was concluded by the presentation to the W.M. of the Charter, Book of Constitutions, and By-laws. The following were invested as officers:—Bros. Stafford, S.W.; Presswell, J.W.; Rev. J. Powning, Chaplain; Maye, Secretary, Watson, Treasurer; Westhead, S.D.; Goodridge, J.D.; Fowle, Director of Ceremonies; Taylor, Organist; Drennen, I.G.; Seale and Middleton, Stewards; Crocker, Tyler. The Installing Master gave a special address to the Brother, who, on that day, vacated the eastern chair thus:—Worshipful I.P.M. Cuming, before I proceed to the customary charges to the new officers, permit me to address a few special words to you. At this time last year, you doubtless congratulated yourself on the attainment of the summit of a laudable Masonic ambition, and laid your plans for the year now expired, accompanied with resolutions as to the course you should pursue, and with a determination to earn the approval of your Brethren on this day, by the fulfilment of the pledges then given. When you were initiated into Freemasonry, you were charged to become "an ornament to our society." Can any of us doubt that your conduct in the subordinate Masonic offices, as well as your demeanour to the outer world, entitled you to be considered as such? I am sure that I shall be supported by the Brethren in giving a negative reply. When you were placed in the chair of King Solomon, you said that you were able and willing to fulfil the duties devolving upon you, and entered on a solemn obligation faithfully to perform them; and further, the Installing Master invoked the aid of the G.A.O.T.U., to enable you so to act as to satisfy your own conscience, and to be of advantage to the Lodge. There cannot be one among us who has witnessed your efforts, but must acknowledge that the highest aspirations of yourself and your Brethren, for ability and success on your part, have been realized to the full extent. It is under such an impression that I venture to congratulate you on becoming one of the permanent rulers of the Craft, by the occupation of the seat in which you have just been placed and which you have so well earned. A good idea of the character of a lodge may generally be formed from the array of Past Masters regularly present in its assemblies. It remains, therefore, only to remind you of what too many, on attaining your rank, fail in, namely, an estimation of the importance of a continuance of efforts on behalf of our Order, by regular attendance and assistance to those who will succeed you in the first chair of the lodge. Should you carry out this obligation in the spirit you have manifested as to all others, you cannot fail to close your Masonic career, let us hope many years hence, with a consciousness of satisfaction to yourself, and of having conferred benefit on the Fraternity in general. In conclusion, allow me to illustrate Masonically the jewel you are now entitled to wear as an emblem of your office, containing the 47th proposition of the first book of Euclid, the discovery of which is attributed to Pythagoras, and is said to have extorted from him the joyful exclamation, Eureka, I have found it. After the explanation of the jewel just referred to, the Installing Master gave the customary charges to the W.M., the Wardens, and the Brethren of the lodge. Bro. Dr. Hopkins gave notice of two propositions, with a view to obtain a more regular payment of subscriptions, for consideration at the next meeting. The lodge was closed at 2 p.m. After an interval of an hour and a half, those who had been present at the ceremony and others, re-assembled at the Seven Stars Hotel, to partake of the annual banquet. The arrangements were very complete, a pro-

gramme which had been prepared was strictly adhered to, the usual Masonic toasts were duly honoured, and the proceedings which passed off with great élat, terminated at about 8 o'clock, the party being broken up early by the exigencies of trains.

DURHAM.

PROVINCIAL GRAND LODGE.

The Provincial Grand Lodge of Durham met on Tuesday the 24th instant, at the Borough Hall, Stockton-on-Tees. The R.W. Provincial Grand Master, Bro. J. Fawcett, presided, Bro. J. Dobbs, Prov. G. Registrar acting as Prov. S.G.W.; and Bro. T. as Prov. J.G.W. There was also a large attendance of Brethren of the Lodge of this and the adjoining provinces. The Provincial Grand Lodge having been opened in form and with solemn prayer, the Provincial Grand Secretary (Bro. Crookes) read the minutes of the previous Provincial Grand Lodge, which were confirmed. Bro. the Rev. J. Cundell, Prov. G. Treas., then read his Annual Financial Report, which showed the receipts to amount to £544 11s. 10d.; and the expenditure to £226 9s. 6d.: leaving a balance in hand of £318 2s. 4d. The Fund Committee's Report was then read, and showed that £102 10s. had been awarded as subscriptions, namely, Boys' and Girls' Schools, £26 5s. each; Royal Institution for Aged Masons, £25; Royal Institution for Aged Masons' Widows £25. On the motion of Bro. J. Dodds, M.P., P. Prov. G.S.W., seconded by Bro. J. Groues, the Report was adopted. The W.M.'s of the following Lodges gave in most satisfactory reports of their proceedings during the past year:—

The Grand Master then addressed a few observations to the Brethren, expressive of the pleasure he felt at the continued prosperity of the various Lodges. R.W. Prov. Grand Master then appointed and invested the following Brethren as Provincial Grand Officers for the ensuing year:—

Bro. Sir H. Williamson, Bart.,	D. Prov. G. M.
Bro. Dodds, M.P.,	... Prov. G.S.W.
Bro. C. Rowlandson,	... Prov. G.J.W.
Bro. Rev. C. D. Trotter,	... Prov. G. Chap.
Bro. Rev. J. Cundell,	... Prov. G. T.
Bro. John Trotter,	... Prov. G. Reg.
Bro. W. H. Crookes,	... Prov. G. Sec.
Bro. Cooke,	... Prov. G. S. Deacon.
Bro. Watson,	... Prov. G. J. Deacon.
Bro. J. Morrell,	... Prov. G. Supt. of Works.
Bro. Skelton,	... Prov. G. Sword-Bearer.
Bro. R. Hudson,	... Prov. G. Dir. of Ceremonies.
Bro. R. Dixon,	... Prov. G. Pursuivant.
Bro. J. Walker,	... Prov. G. Organist.
Bro. J. Thomson,	... Prov. G. Tyler.

The provincial Grand Lodge was then closed in due form. Afterwards a dinner was held in the banqueting-room of the Freemason's Hall, presided over by John Fawcett, Esq., R.W. Prov. Grand Master, and there was a numerous attendance. Several toasts were given and responded to, and a very pleasant afternoon was spent.

LEICESTERSHIRE AND RUTLAND.

MARKET HARBOUROUGH.—*St Peter's Lodge* (No. 1330).—The first annual festival of this flourishing young lodge was held at the Assembly-room, Three Swans' Hotel, on Friday, the 27th ultimo, the W.M. Bro. Kelly, R.W.P.G.M., in the chair. There were also present Bros. Colonel Sir Henry St. John Halford, Bart., S.W. and W.M. elect; Rev. John F. Halford, M.A., J.W.; Rev. A. A. O'Neill (P.P.G.C., East Lancashire), Chaplain; W. H. Marris, P.M. and P.P.G.S.D., Secretary; F. Kemp, S.D.; J. H. Douglas, J.D.; T. Macaulay, M.R.C.S., I.G.; J. E. Dixon, Organist; H. Freestone, Steward; E. Clarke, Tyler; Albert Pell, M.P., Rev. F. M. Beaumont, M.A., Dr. Grant, E. Fuller, J. Sharebottom, J. Gibbs, J. Whitehead, J. Newton, jun., Joseph J. Harrison, Healey, Lewin, Laurence, Wiggins, and others. Visitors: Bro. Rev. T. M. N. Owen, Chaplain, and J. R. Dobson, J. W. No. 455, Kettering; T. Miller, W.M.; and T. Batchelor, Secretary, No. 737, Wellingborough; J. Mason Moore, No. 1085, and P.G.S. Derby; Geo. Toller, P.M., No. 523, and

Prov. G. Secretary; Dr. Clifton, J. Halford, and S. Cleaver, Leicester. Apologies for absence were received from the D.P.G.M. for Northants and Hunts (a frequent visitor to the lodge) and other brethren. Great regret was expressed at the absence, owing to sudden and dangerous illness, of the active and zealous Treasurer of the lodge, Bro. Robert Waite, P.M. On the completion of the preliminary business, a ballot having resulted in his election, Mr. Willoughby Frederick Ellis, of Market Harborough, was duly initiated by the W.M.; the musical chants being conducted by Bro. Dixon, on the harmonium. The lodge having been opened successively in the second and third degrees, and a Board of Installed Masters having been formed, Bro. Sir Henry St. John Halford, Bart., was duly installed by his predecessor in the chair of the lodge; after which he was proclaimed and saluted in the several degrees, according to ancient custom. R.W. Bro. Kelly, "as a slight memento of his official connection with the lodge as its first W.M. and P.M.," presented a silver jewel of office for the P.M., which was accepted with thanks. The W.M. then appointed and invested the following brethren as the officers for the ensuing year, viz.:—W. Kelly (P.G.M.), P.M.; Rev. John F. Halford, M.A. (P.G.C.), S.W.; P. Kemp, J.W.; Rev. Francis Morton Beaumont, M.A. Chaplain; James Hegel Douglass, Secretary; Thomas Macaulay, M.J.C.S., S.D.; Frederick Grant, M.D., J.D.; James Edward Dixon, Organist; Edward Fuller and Henry Freestone, Stewards; Joseph James Harrison, Inner Guard; Edward Clarke, Tyler. Thanks for his services in the chair were then voted to, and acknowledged by, Bro. Kelly; who (the printed abstract of the lodge accounts having been taken as read) proposed a vote of thanks to P.M.'s Waite and Morris, for their services as Treasurer and Secretary, which was responded to by Bro. Morris, an earnest hope being expressed by both the brethren for the speedy restoration to health of Bro. Waite. Thanks were also accorded to the Prov. G. Sec., Bro. Toller, P.M. No. 523, Leicester, for his valuable aid in the duties of the lodge during the year, and which that worthy brother suitably acknowledged. On the lodge being closed, about 40 brethren sat down to an elegant banquet, the newly-installed W.M., Bro. Sir Henry Halford, of course, presided, and by whom a plentiful supply of game and champagne was contributed. The usual loyal and masonic toasts were duly honoured, the healths of the Prov. G.M. and the W.M. being most cordially received. The toast of "the Right Rev. Brother the Bishop of the Diocese, and the clergy of all denominations in the Province," was ably proposed by Bro. Poll, M.P., and wittily responded to by the Rev. Bro. Owen. "The Tyler's" brought a very pleasant re-union to a close to a close at an early hour.

SOMERSETSHIRE.

FROME.—*Royal Somerset Lodge* (No. 973).—On Thursday, the 23rd ult., the regular lodge meeting was held at the Masonic Rooms, Frome, for the Installation of the W.M. elect, Bro. B. T. Inskip, it having been announced that the D.P.G.M., Bro. Captain Bridges, would be present, and perform the ceremony of installation, brought a large number of Present and Past Provincial Grand Officers and Brethren to meet him, and to pay their respects to the W.M., who is so popular with the Craft in the west. The W.M., Bro. Mason, having opened the lodge in the first degree, the D.P.G.M. and Members of Provincial Grand Lodge were admitted. The lodge was opened in the second degree, the D.G.P.M. having taking the chair, proceeded with the ceremony of Installation. The lodge was opened in the third degree. A Board of 15 Installed Masters was then formed, and Bro. Inskip was regularly placed in the chair of King Solomon, and saluted in the several degrees, according to ancient custom, the W.M. having invested his officers. The ceremony of Installation being finished, a vote of thanks to the D.P.G.M. was carried by acclamation for his attendance. The lodge was then closed, and the Brethren, numbering upwards of sixty, adjourned to banquet at the Crown Hotel.

HIGHBRIDGE.—*Rural Philanthropic Lodge* (No. 291).—On Friday, the 27th ult., the members of this influential lodge held their last regular meeting of the season at their Masonic Room, Highbridge. Present, Bro. Captain Bridges, P.G.S.B., and D.P.G.M. of Somerset, W.M.; Bro. F. Prideux, I.P.M.; H. Davis, S.W.; W. Hodge, J.W.; R. C. Else, P.G., Secretary and Treasurer; R. Salisbury, P.M., Secretary; G. Knight, P.M., D.C.; J. Rich, S.D.; R. Harden, J.D.; J. B. Norwood,

as I.G.; W. Woodward, P.G.T., and A.G., and many Brethren. Visitors—J. B. Sofer, 135, and G. T. Hodge, P.M., 135. The minutes of last lodge having been read and confirmed, the ballot was taken for Messrs. C. Major, J. Hawkins, and W. M. Forty, and declared unanimous. Mr. H. Rudd, who had been ballotted for at the last meeting, was then initiated into the Order. Mr. G. Magor and Mr. W. M. Forty were then severally initiated, and received the charge from the W.M. No further business being on the summons, the lodge was closed in due form, and with solemn prayer, and the Brethren adjourned to banquet.

SUFFOLK.

IPSWICH.—*British Union Lodge* (No. 114).—The regular meeting of this Lodge was held on Thursday, 26th ult. Present: P. Cornell, Prov. G., J.D., W.M.; Rev. E. J. Lockwood, D. Prov. G.M.; Rev. R. N. Sanderson, P.M., P. Prov. G.C.; H. Neeve, P. Prov. G., J.D.; C. Schülen, P. Prov. G.D.C.; W. Boby, P. Prov. S.G.B.; S. B. King, P. Prov. G.S.D.; C. Davy, P. Prov. S.G.D. (Hertfordshire); A. J. Barber, Prov. G.O., I.P.M.; G. S. Golding, Prov. G.S.B., W.M. 225; N. Tracey, P. Prov. G.S.W., P.M. 376; S. Freeman, Prov. G.T., P.M., 516; Emra Holmes, Prov. G.A.D.C., P.M.; F. Gull, P.M. 114; Dr. H. G. Moore, P.M.; W. Spalding, P.M., Secy.; Dr. Beaumont, R.N., J.W.; C. F. Long, S.W.; C. J. Meadows, S.D.; S. Wright, J.D. Visiting Brethren: T. Callaway and G. Cresswell, of the Prince of Wales Lodge, 959; W. G. Woods, A. H. Gower, and A. Camman, of the Perfect Friendship Lodge, No. 376, and Bro. George, of the Staffordshire Knot Lodge, 726. The lodge having been opened in due form, the ballot was taken for the Rev. Augustus Moore, of Wolverstone, as a candidate for initiation, who was accepted. The candidate not having received due notice of the meeting was, of course, not present to be initiated, but the three first sections were worked in admirable style by the W.M. and Bros. Sanderson, Boby, and Tracey. The lecture on the first Tracing Board was also to have been given by Bro. Barber had time permitted. A discussion was entered into as to the desirability of establishing a general lodge for instruction for the four Ipswich lodges, and Bro. Emra Holmes in strongly advocating the same, said that it would supply a great desideratum—"an absolute uniformity of ritual, and what was most wanted an absolute uniformity of practice." Bro. Tracey also urged the necessity of such a means of improving the craft; and Bros. Sanderson, W.M., Prince of Wales Lodge, and G. S. Golding, W.M., of the St. Luke's Lodge, both promised to use their best endeavours to bring it about. Bro. Holmes proposed that the British Union Lodge should take immediate steps to initiate the movement, which was carried unanimously. There being no other business before the lodge, it was closed, after a brother had been proposed as a joining member, and the brethren retired to a substantial repast spread in the dining-hall adjacent. In responding to the toast of the "Visitors," Bro. Tracey said the Masonic lectures were the backbone of the ritual. The advantages of lodges of instruction were, that they led to that uniformity of practice which was so desirable an end to aim at. Ipswich should be made the centre of Masonic instruction for the Province of Suffolk, by means of its united Lodge of Instruction.

ROYAL ARCH.

LEICESTERSHIRE.

LEICESTER.—*Chapter of Fortitude* (No. 279).—A Convocation of this chapter was held at the Mosonic Hall, on Thursday, the 26th ult. There were present, in addition to the Comps. W. Kelly, Prov. G. Supt.; G. H. Hodges, Z; G. Toller, jun., H; W. Weare, P Z and J; Rev. J. Spittal and G. Bankart, P Z's; Clement Stretton, E; S. S. Partridge, N; E. J. Crow, P Soj.; and others. An apology for unavoidable absence was received from the Rev. C. J. Smith, J. Previously to the admission of the companions, the P.G. Supt. installed Comp. Hodges as First Principal of the Chapter. The minutes having been read and confirmed, the ballot was taken for two candidates for exaltation, when they were unanimously elected. The officers for the year

were invested as above. Two only of the six candidates on the circular were able to be present, namely, Sir H. St. John Hallford, W.M., 1330, and F. J. Smith, 523. These Brethren were exalted in due form, ceremony being rendered by the M.E.Z., assisted by Comp. Toller; the historical lecture, and the latter portion of the mystical were delivered by the P.G. Supt., the symbolical lecture and the explanation of the signs being given by the Second Principal. The duties of P. Soj. were, for the first time, ably performed by Comp. Crow. A candidate having been proposed for the next meeting, the Chapter was closed in form. It is much to be regretted that the meetings of this—probably the finest and most impressive of all Masonic degrees have of late been so poorly attended. The Chapter numbers upwards of 70 subscribing members, but the attendance seldom exceeds one-sixth of that number. We believe that the Prov. Grand Chapter, which has been in abeyance for some years, will be shortly reconstituted, and that the Prov. G. Supt. Comp. W. Kelly, will be formally installed in his office. This event, which will doubtless bring together most of the R.A. Masons of the Province, anxious to do honour to one to whose unvaried exertions, it may be said that R.A. Masonry in this Province owes its continued existence, will, we trust, at the same time, be the means of diffusing a more general and lasting interest in the degree.

INSTRUCTION.

THE R.A. CHAPTER OF IMPROVEMENT, whose meetings are held every Thursday evening, at 7 o'clock, at the Freemasons' Hall, Great Queen-street, has been very numerous attended during the month of October. On Thursday last, Companion Boyd (in the absence of Companion Brett), had the whole management in his hand, and a very enjoyable evening was spent. The certainty of meeting either Comps. Brett or Boyd, and most frequently both those distinguished R.A. Masons, is probably one of the greatest inducements that prompts embryo Z's, H's, and J's to attend so often, as if they can be made perfect in the duties of their respective offices, here perfection can be attained. We cannot speak too highly of Companion White, the officiating E, who, though always attentive to his duties, is ever ready to lend his assistance, if required, in working the ceremonies. The manner in which the sections are worked imperceptibly lead the unskilled companion to a knowledge of the beautiful ritual, so that when called upon to fill any office in his regular Chapter, he is able to discharge the duty with little or no difficulty to himself and satisfaction to the members. After the ceremony of exaltation, there is a change in the work every night, the particulars of which may be ascertained in the copy of the bye-laws.

MARK MASONRY.

LANCASHIRE.

PROVINCIAL GRAND LODGE.—On Friday afternoon an annual meeting of the Provincial Grand Mark Lodge of Mark Master Masons of Lancashire, convened by Wm. Romaine Callender, jun., Esq., Right Worshipful Provincial Grand Mark Master, was held in the Town Hall, Bury, all provincial grand officers, masters, and wardens of lodges, and other duly qualified brethren within the province, being summoned to attend thereat, and all Mark Masons in the province requested to attend, while the attendance of brethren from other provinces was invited. The brethren who attended appeared, as required, in Mark Mason's or Craft clothing, and with all proper insignia appertaining to their respective offices and ranks.

The proceedings commenced about three o'clock. The following appointments and investitures were made of officers in the Provincial Grand Lodge of Mark Master Masons of the County Palatine, by W. R. Callender, jun., Esq., R.W.P.G.M.M.:—D. Prog. G.M.M. Lord Lindsay; P.S.G.W. Lord Skelmersdale; P.J.G.W. Lieut.-Colonel Birchall; P.G.M.O. W. O. Walker; P.G.S.O. J. R. Gorpel; P.G.J.O. J. Gibb Smith; P.G.S.D.

W. H. Prince; P.G.J.D. Wm. Ashworth; P.G. Chaplain Rev. J. L. Figgins M.A.; P.G. Treasurer John Duffield; P.G. Registrar J. F. Tweedale; P.G. Secretary John Chadwick; P.G. Superintendent of Works Lawrence Booth; F.R.I.B.A. P.G. Director of Ceremonies R. Butterworth; P. G. Assistant Director of Ceremonies J. Ashworth; P. G. Sword Bearer John Watson; P.G. Standard Bearer J. D. Lancashire; P.G. Organist Richard Seed; P.G.I.G. Joseph Handley; P.G. Tyler Wm. Dawson; P.G. Stewards Henry Maiden and Andrew Milne.

Subsequent to the business of the afternoon, the brethren partook of a substantial dinner at the Derby Hotel, the chair being occupied by W. R. Callender, jun., Esq., and the vice-chair by Bro. Lawrence Booth, who was installed in the afternoon as M.M. of the Callender Lodge, Bury. About fifty of the brethren were present.

The Chairman, after giving the healths of the Queen, and H.R.H. the Prince of Wales, &c., proposed "The Rev. George Raymond Portal, Most Worshipful Grand Mark Master." It had been sometimes said—and he believed without any cause of reflection or complaint—that in proposing the official head of their craft, they proposed sometimes an unknown name, one they might never see, whose qualifications they were obliged to take second hand; but with regard to the distinguished member who held the foremost position in Mark Masonry, he must be known to a large number of brethren, for twelve months since he honoured their annual meeting with his presence. Under his guidance Mark Masonry, for the last two or three years, had flourished to a greater extent than it was ever known before. He believed that to the Grand Mark Master's visit they owed much of the prosperity they rejoiced in.

Bro. JOHN M. WILKE, of Manchester, proposed "The Right Hon. Earl Percy, Right Worshipful Deputy Grand Mark Master, and the rest of the Grand Officers."

Bros. Hayward, of Carlisle, and J. R. Goepel, of Liverpool, responded, the latter remarking that the Worshipful Grand Mark Master hoped to hold a moveable grand lodge in Lancashire before his term of office expired.

Lieutenant-colonel Birchall, of Preston, proposed "William Romaine Callender, jun., Esq., R.W.P.G.M.M. of Lancashire." They had already had evidence of his utility in the present degree by the establishment of a provincial grand lodge for this province, and the impetus given to Mark Masonry in the province over which he presided.

The other usual toasts were given and duly responded to.

At intervals between the addresses, a party of vocalists, consisting of Bros. Edmondson, Dunville, and Wroe, rendered a collection of choice songs and glees, Bro. J. R. Fletcher presiding at the piano.

THE QUALITY OF MASONIC MEMBERSHIP

No greater mistake can be made by a Lodge than to be ambitious of numbers, regardless of the character of the material. As a single false stone worked into a foundation may result in toppling the whole building down, so some unprincipled libertine may destroy the whole credit of a Masonic edifice.

The principle need of to-day is a strict scrutiny of the quality of the applicants for admission to our fraternity. Masonry has increased its adherents until it has become a popular institution. As long as the Church of God was persecuted it was pure. No man sought its sacred communion unless actuated by a principle ready to stand the test of martyrdom. But, when it began to receive the patronage of Crowns, and the revenues of Empires, when there

were high places to be awarded and fat salaries to be dispensed, then the time-serving and self-seeking came within its pales and introduced the corrupt leaven which well-nigh worked its ruin.

So long as Masonry was too limited in numbers to afford a temptation for corrupt and designing men to ally their fortunes with its destinies, just so long was it relatively pure.

Now we are strong, and those who have lost character come to us and desire to be propped up in society by our influence. Men who wish to traffic on the good will engendered of our fraternity are seeking our recognition, and may, in the end, turn our Lodgerooms into a den of thieves.

It is not even sufficient that a candidate be a man of pure and incorruptible principle. In addition to being under the tongue of good report in this respect, he should be possessed of sufficient intelligence, and refined sensibilities to appreciate our sublime teachings and the appositeness of the didactic symbols of Freemasonry.

Let it be borne in mind that we do not propose Masonry as an imbecile school, or as a hospital. Our work is not to light the minds of fools, or to cleanse the moral leprosy of the corrupt in heart and life. It is a mockery for a man to be sporting the symbolry of our Order in the jewels he wears, who cannot give you an intelligent interpretation of the significance of our emblems. It is profane for a man to wear the sacred G on his breast, whose mouth is foul with blasphemous oaths.

Men of wisdom and of worth seek the associations of Masonry upon ground of congeniality. They only in our altar oaths confirm the principles and practices of a virtuous life followed before they found their way to our altars. A man seeking the fraternization of Masons should be as pure in heart when he kneels to assume our vows as when he rises up from their imposition.

We commit an error, gross in its nature, when we regard Masonry as a reformation institution, and admit to our association the ignorant and profligate.

We want quality of membership more than quantity. Tile the outer door. Look well to the ballot.—*Kentucky Freemason.*

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.

CALIFORNIA.

The Institution of an Italian Lodge in the City of San Francisco, recently took place at the Masonic Temple, under the most favourable auspices, with the following brethren as officers.

Bro. Guglielmo Beretta, Venerabile; Bro. A. Sharboro, Primo Sorvegliante; Bro. C. Steffani, Secondo Sorvegliante; Bro. L. Valente, Tesoriere; Bro. L. C. Agostini Segretario; Bro. Ales. Barli, Primo Diacono; Bro. G. Caglieri, Secondo Diacono; Bro. A. Paltenghi, Mareschilo; Bros. D. Torretti and A. Rittore, Cerimonieri.

"Italy's Hope," is the name of this, the youngest sister Lodge under the jurisdiction of the Grand Lodge of the State of California. Though the last, yet not the least, to be held in the fraternal esteem of the craft, if we may judge from the outpouring of the brethren who assembled on Friday evening last to greet with sincere and hearty welcome our young Masonic sister. An invitation having been extended to Yerba Buena Lodge of Perfection to attend was fraternally accepted. After the usual ceremonies of the institution of the Lodge were over, the Lodge was called off to refreshment in the banquet hall, where an excellent repast had been prepared.

It was one of the most earnest heartfelt and joyous occasions that we ever attended at a Masonic gathering.

Eloquent responses were made to the various toasts by Bros. Abel, Shaeffer, Bromley and others, all expressing the fervent desire for the prosperity and success of the "Hope of Italy" Lodge, which had been instituted, under such favourable auspices.

The warm and fraternal sentiments of our Italian brethren were freely expressed on that occasion, and found utterance in grateful thanks for the universal wish expressed for their advancement and prosperity.

Bros. Beretta, Sharboro, Agostini and others replied in eloquent terms to the many toasts given in their honour for the zeal they had manifested in the organisation of this new Lodge for the benefit of our Italian brethren.

We reiterate our earnest desire for their prosperity and feel warranted in predicting their glorious success,

Italian Freemasonry has done more than all others, in breaking the Papal Lock, which barred up the door of conscience and the soul; the Bastille of the Inquisition at Rome has been torn down, the sunlight of Liberty and Free Thought now shines in all its brilliancy and splendour over the Capitoline Hills of Rome redeemed, and the Lion's paw has snatched the keys from the would be infallible Jailor of the human conscience, whose occupation is now gone.—*Masonic Mirror.*

LIST OF LODGE MEETINGS &c., FOR WEEK
ENDING NOVEMBER 11TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, November 6th.

LODGES.—Fortitude and Old Cumberland, Ship and Turtle Tavern, Leadenhall Street; Robert Burns, Freemasons' Hall; Royal Jubilee, Anderton's Hotel, Fleet Street; United Lodge of Prudence, Albion, Aldergate Street; St. John's, Radley's Hotel, Bridge Street, Blackfriars; St. Luke's, Masons' Hall Tavern, Basinghall Street; Amity, Ship Hotel, Greenwich; Joppa, Albion Tavern, Aldersgate Street; Unions, Freemasons' Hall; Asaph, Freemasons' Hall.

Tuesday, November 7th.

Colonial Board, Freemasons' Hall, at 3.

LODGES.—Royal York Lodge of Perseverance, Freemasons' Hall; Albion, Freemasons' Hall; Old Dundee, London Tavern, Bishopsgate Street; Temple, Ship and Turtle Tavern, Leadenhall Street; Old Concord, Freemasons' Hall; Stability, Anderton's Hotel, Fleet Street; St. James', Leather Market Tavern, New Weston Street, Bermondsey; Grosvenor, Victoria Station, Metropolitan District Railway Station, Picnic; Duke of Edinburgh, New Globe Tavern, Bow Road; Golden Rule, Great Western Hotel, Bayswater; Royal Standard, Marquess Tavern, Canonbury.—CHAPTERS.—Temperance, White Swan Tavern, Deptford; United Pilgrims, Horns Tavern, Kennington.

Wednesday, November 8th.

Committee Royal Masonic Benevolent Institution at 3.

LODGES.—Fidelity, Freemasons' Hall; Enoch, Freemasons' Hall; Union Waterloo, Masonic Hall, William Street, Woolwich; Vitruvian, White Hart, College Street, Lambeth; Justice, White Swan, High Street, Deptford; Pilgrim, Ship and Turtle Tavern, Leadenhall Street; Belgrave, Anderton's Hotel, Fleet Street; Merchant Navy, Silver Tavern, Burdett Road, Limehouse; Lily Lodge of Richmond, Greyhound, Richmond, Surrey; Montefiore, Freemasons' Hall; Macdonald, Head Quarters 1st Surrey Volunteer Corps, Brunswick Road, Camberwell; Beacontree, Private Rooms, Leytonstone; St. John of Wapping, Gun Tavern, High Street, Wapping.—CHAPTER.—Hervey Hotel, Waltham Green.

Thursday, November 9th.

LODGES.—R. Athelstan, City Terminus Hotel, Cannon Street; Regularity, Freemasons' Hall; Friendship, Ship and Turtle Tavern, Leadenhall Street; Polish National, Freemasons' Hall; Canonbury; Dalhousie, Anderton's Hotel, Fleet Street; Capper, Marine Hotel, Victoria Dock, West Ham; Finsbury Park, Finsbury Park Tavern, Seven Sisters' Road, Holloway; Emblematic, Tulse Hill Hotel, Tulse Hill.—CHAPTER.—Yarborough, Green Dragon, Stepney.

Friday, November 10th.

LODGES.—Britannic, Freemasons' Hall; Caledonian, Ship and Turtle Tavern, Leadenhall Street; Bedford, Freemasons' Hall; Domatic, Anderton's Hotel, Fleet Street.

Saturday, November 11th.

LODGES.—London, Freemasons' Hall; Phoenix, Freemasons' Hall; Granite, Freemasons' Hall.

METROPOLITAN LODGES AND CHAPTERS OF
INSTRUCTION.*Monday, November 6th.*

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

Tuesday, November 7th.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch lane; Sidney Lodge, Cambridge Hotel, Upper Norwood; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. New Wandsworth, Freemasons' Ho., New Wandsworth; Ben Jonson Club of Instruction, Ben Jonson Tav., Goodman's Yard, Minories, E., at 8.—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st.; Mount Zion, White Hart, Bishopsgate-st.; Robert Burns Sussex Stores, Upper St. Martin's Lane.

Wednesday, November 8th.

LODGES.—Confidence, Railway Tav., London-st; United Strength Bull and Gate, Kentish Town; Israel, Rising Sun Tav., Globe Road; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye; Temperance in the East, George the Fourth, Catherine-st. Poplar; Prosperity, Gladstone Tav., Bishopsgate-street; Royal Union, Bro. Duddy's, Winsley-st., Oxford-street.—CHAPTER.—St. James's Union, Swan Tav., Mount-street. Grosvenor-square.

Thursday, November 9th.

LODGES.—Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquility, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar; Panmure, Balham Hotel, Balham.—CHAPTER.—Joppa, Prospect of Whithy Tav., 57, Wapping-wall.

Friday, November 10th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea Temperance, Victoria Tavern, Victoria-road, Deptford Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Duke of Edinburgh, Shepherd's Lane, Brixton; Westbourne, the Grapes, Duke-st., Manchester square; Florence Nightingale, Freemasons' Tav., Woolwich, Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross St. James's, Gregorian Arms, Jamaica-row, Bermondsey Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho., Fleet-st.; Hervey, Swan, Waltham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav., Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav., 33, Gresham Street; Royal Standard, Marquess Tavern; Canonbury; Burdett Coutts, Approach Tav., Victoria-park, at 7.—CHAPTER.—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, November 11th.

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

TO CORRESPONDENTS.

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

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

