

LONDON, SATURDAY, MAY 29, 1869.

BROTHER CLABON'S PROPOSED ALTERATIONS IN THE BOOK OF CONSTITUTIONS AFFECTING THE FUND OF BENEVOLENCE.

A Committee was appointed by Grand Lodge on the 3rd June, 1868, to consider certain alterations in the distribution of the Fund of Benevolence belonging to the members of our Order in England, which had been proposed by the W. Bro. J. M. Clabon, and formally brought forward at a quarterly communication.

The Committee was directed to report to Grand Lodge in December, 1868, upon the proposed scheme, and generally as to the advisability of making any and (if any) what alteration in the appropriation of the Fund of Benevolence, or in the mode of dealing therewith.

A short *interim* report was made in Dec. 1868, and the time was enlarged until March last. In the second report of the Committee, which was presented at the last quarterly communication, it sets forth that:—

“Considering the large amount of the Reserve Fund of Benevolence, and the annually increasing surplus of that fund, (as shown by the table given).

The receipts for the year 1867 were, from interest £1,053 15s. 1d.; from contributions, fees of honour, &c., £4,226 18s. 2d.; together £5,280 13s. 3. The expenditure shows 152 Masons relieved with £2,108 12s. 0d. together, and paid to the Masonic Institutions £800, together £2,908 12s. This left a surplus, on the years receipts, of £2,372 1s. 3d., and added to the previous accumulated fund or reserve of £24,874, gave us a total of the reserve fund of £26,779 of which there stood in stock £9,279 and out on mortgage £17,500.

“That no reason exists for continuing this accumulation, and that, without diminishing the principal of the reserved fund, the annual surplus may be applied with advantage for the benefit of this generation. That there is no existing provision for apprenticing the children of Freemasons on their leaving the Masonic Schools, or in otherwise assisting them to commence life.” The Committee thereupon resolved, “that one-third of the annual surplus of the Fund of Benevolence be appropriated for the Boy's School, and another

third for the Girls' School, in forming funds for such apprenticeship and assistance. That such one-third parts respectively be invested, and the dividends paid to the House Committee of either School. That the House Committee for the time being of each School do apply the dividends of the fund respectively appropriated to the School in their discretion for the benefit of children who have been at the School—In apprenticing them to any business or profession; in making annual payments for a limited period to those proceeding to any of the public schools, colleges or universities; in aiding them to establish themselves in any business or profession; with power to appropriate the surplus of one year in like manner in future years; and rendering to the Grand Lodge an annual account of their receipts and expenditure on account of the said funds.”

The Committee in their report proceeded to consider the general question of the appropriation of the Fund of Benevolence, and the mode of dealing therewith, to which considerations we may hereafter refer, or give them *in extenso*.

Amongst the arguments employed by the committee, in support of the recommendation for appropriating the Fund of Benevolence, are numerous modifications of the existing rules under which relief is granted to the various classes of petitioners, and there are also various other recommendations contained in the report with which we need not deal on the present occasion; but the paragraphs 31 to 46 relate exclusively to the views of the Committee on Bro. Clabon's scheme, and are as follows:

BRO. CLABON'S SCHEME.

“31. Your Committee have carefully considered the scheme, and the reasons prefixed to it.

32. They learn from the Grand Secretary that the table given in the scheme is correct.

33. The investments of the Fund of Benevolence at the end of 1868 were £9,748 Three per Cent. Consols, and £19,000 lent on mortgage of the property of Grand Lodge, at 4 per cent. interest. The interest received in 1867 was £1,053 15s. 1d., but this was rather more than a year's interest which, on the present fund, will be about £1,025. The accumulated fund in 1860 was £19,000 Three per Cent. Consols. The subsequent increase has arisen from the investment of the annual surplus of the fund.

34. The fund pays £800 a year to the Royal Benevolent Institution for aged Freemasons and their Widows (£500 to the male fund and £300 to the widows' fund), and your Committee notice that even if the £19,000 secured on mortgage were paid off, and invested in Three per Cent. Consols, the dividends of the whole fund would more than suffice to pay this £800 a year.

35. The Committee observe that the surplus of the Fund of Benevolence diminished from £888 in 1860, to £179 in 1862, since which time it has steadily increased, having been £587 in 1863, £915 in 1864, £1843 in 1865, £1989 in 1866, and £2372 in 1867.

36. The scheme only proposes to deal with two-thirds of the *surplus* of each year, thus leaving it in the power of the Lodge of Benevolence, of the Grand Master on its recommendation, and of Grand Lodge, to apply the whole income of the Fund of Benevolence for distressed Masons or their families.

37. And it leaves one-third of any surplus of each year to be dealt with, as is at present the case with the whole surplus, by accumulation.

38. Your Committee, after full consideration, are of opinion that the time has arrived when it is not desirable to continue the accumulation of the whole of the surplus, and that a portion of it may be applied with advantage in making provision for apprenticing the children of Freemasons on their leaving the Masonic Schools, or in otherwise assisting them to commence life.

39. Until the recent change in the rules of the two Schools, there was no fund existing for such apprenticeship or assistance. The amended rules of each School now provide that upon a child leaving the School, if found deserving, and the General Committee shall be satisfied that there is a fair prospect of the child's obtaining by such aid the means of permanent provision, such Committee may appropriate for his or her benefit, in such manner as may seem best, a sum not exceeding £15. But the Committee have no special funds for this purpose; any aid to be given must come out of the general revenues of their school, if sufficient.

40. Your Committee have ascertained that about twelve girls leave school every year, of whom half at least require help, to the extent, on an average, of £25 each; and that, on an average, from fifteen to twenty boys leave school each year, full one-half of whom require assistance to start them in life, to the extent of from £30 to £50.

41. The boys leave at the age of 15 and the girls at 16. They could not be kept longer in the schools, without a serious limit to the numbers admitted. It is clear that, at this age, there ought to be some apprenticeship, or period of qualifying themselves to earn their own living. Another two years, with proper help, would finish the education of the girls, and qualify them to be governesses: or it would enable them to learn a trade. Another but longer period, with like help, would enable the more clever boys to continue their studies, in the hope of their raising to eminence, and enable the others to learn a trade, or otherwise aid them to become bread-winners. It is this help which the scheme proposes to furnish to those children whose parents or friends cannot afford to give it.

42. The Committee, having very carefully considered the scheme, passed the first paragraph of it, which contains the principle of the scheme, unanimously, adding words to recognise the power of Grand Lodge to stop the appropriation at any time.

43. They have made various alterations in the remain-

der of the scheme, the most important being that, instead of leaving it to the House Committee of either school to give the aid, they place this duty on the General Committee, on the recommendation of the House Committee, and that no aid is to be given by the General Committee beyond £25, except it be confirmed by a Quarterly Court.

44. The following is the scheme, as amended and adopted by your Committee:—

(a.) "Until Grand Lodge shall otherwise direct, one-third of the annual surplus of the Fund of Benevolence shall be appropriated for the Royal Masonic Institution for Boys, and another third for the Royal Masonic Institution for Girls, in forming funds for apprenticing the children of Freemasons who have been in those schools, or in otherwise assisting them to commence life.

(b.) "Such one-third parts respectively shall be invested in the names of four trustees for each school, to be appointed by Grand Lodge, and the dividends paid to the treasurer of each school.

(c.) "The General Committee, on the recommendation of the House Committee of each school, may apply the dividends of the funds respectively appropriated to the school for the benefit of children who have been at the school during the preceding twelve months, in apprenticing them to any business or profession, or otherwise aiding them to obtain employment, or in applying any sum granted, by annual instalments, for a limited period, for the benefit of those proceeding to any School, College, or University.

(d.) "No sum exceeding £25 shall be appropriated for the benefit of any child, without the consent of the *Quarterly Court* of the school, and such court shall render to Grand Lodge an annual account of the receipts and expenditure on account of the said funds.

45. Your Committee recommended the adoption of this scheme by Grand Lodge, and suggest the following motion to be made in Grand Lodge for the purpose:—

"That the scheme, as recommended by the Committee, be, and the same is hereby adopted by Grand Lodge, and added to the Book of Constitutions under the head, Fund of Benevolence, after No. 16, as Nos. 17, 18, 19, and 20.

"And, in the event of the foregoing motion being carried,

"That No. 3 under the same head be amended by adding, after the word 'shall' in the second line, the words 'except as provided for by Clauses No. 17, 18, 19, and 20.'"

46. Your Committee append a copy of the Book of Constitutions, under the head "Fund of Benevolence," with the alterations recommended by them shown in red ink.

The report is dated 9th February 1869, and Bro. Clabon was chairman of the Committee.

That the scheme is unpopular is well-known; that it will not be carried in Grand Lodge is pretty certain, that a strong feeling antagonistic to Bro. Clabon's project is rapidly extending amongst the members of the Order, is in some

measure owing to a letter which has been printed and circulated extensively by Bro. Matthew Cooke, addressed to the R.W. Bro. John Ranking Stebbing, P.G.D., a well-known active member of Grand Lodge. Bro. Cooke has designated the project of Bro. Clabon as a scheme of "Masonic Confiscation," and he has in his usual energetic style addressed himself to the discussion of the subject with his accustomed vigour and peculiar manner; still there is so much truth and good sense underlying Bro. Cooke's statements against the scheme, that we would fain give a series of extracts from his letter. Of the Fund of Benevolence, he says:—

It is the sole property of Grand Lodge, raised from the accumulation of many, many years; fees of honour; fines; registrations; and a poll-tax of the whole Craft. And it is charged with the relief of the poor and the expenses of the Order. The schools have no interest in it, nor have they the most remote moral claim upon it, either in its regular or surplus amounts. It is a sacred and venerable trust and inheritance—fluctuating from time to time. With equal good faith the disposition of this benevolence has been entrusted, for above a century to an organisation which—whatever may be the opinions of brethren as to the paucity of the amounts granted—I am sure no one has ever dared to say have not been "faithfully applied." Therefore, as the schools have no right to a penny of this fund, with my consent they never shall have. But if Grand Lodge, in its generous wisdom and prosperity, finding these institutions really in need, and equally comprehending all four on the same basis, shall, from time to time, make grants to them, by votes taken upon application, then I should hope the money placed at their disposal will be accorded with no niggard hand. But it must be as a gift, which may be discontinued at any season, and not as a right.

When, however, we find an interested Committee, the nominees of certain Free-Masons in their private capacities, daring to claim a portion of our funds, simply because we have a surplus and have no means of assuming, with anything like accuracy, the statutable demands that may, or may not, be made upon us, I, like you, regard the matter as such a monstrous iniquity that I can but describe it, in the mildest form, as Masonic Confiscation. Such plunder, it appears, a section of the School Committees are nowise loath to accept, and they have had the moral hardihood and unparalleled audacity to overhaul our books, sit in our premises, and—even in our own house—coolly bids us "stand and deliver."

The advocates of this spoliation gravely inform us that the general opinion of the Craft is with them, and that those who demur ought, in order to propitiate and conciliate that opinion, to proceed to modify their views so that our institutions may descend to the radical level, and the opponents of the change secure—if it is worth the sacrifice—the good opinion of those Craftsmen who happen to be jealous, or impatient, of the working of our

Constitution. But, if we do this, are we not placing ourselves much in the position of the sheep, who in the fable, in an evil hour, and at the request of the wolves, gave up their watch-dogs in order that, henceforth, wolves and sheep might not be hindered from living amicably together? And, let me ask you, if we blindly acquiesce in this, shall we not sink unpitied when the deed is done? For pity is not, generally, reserved for those whose misfortunes are the result of their own egregious folly. And, does it not seem that in such a case we should be surrendering an immense amount of all we hold sacred for a most trifling return?

Such an insidious document is the "Second Report." It says only change this, and change that, and the matter is accomplished. But its framers wisely—though perhaps not honestly—keep out of sight that when we have done this, and that, we have bargained away our birthright for the veriest mess of pottage.

There will be no necessity to quote more than an exceeding small portion of this "Second Report." All I shall particularly ask you to bear in mind is one passage, which the Committee tell us they have unanimously adopted, viz.:—

"That no reason exists for continuing this accumulation, and that, without diminishing the principal of the Reserve Fund, the annual surplus may be applied with advantage for the benefit of this generation."

Now if I can show you, not only that a reason, but a law and solemn covenant yet exists, and must exist so long as the Grand Lodge of England is one and indivisible, the assumption, upon which the whole scheme is founded, is untenable, and, consequently, the detail, by which it is proposed to carry it out, goes by the board. To do this I must ask you to bear, yet, a little longer with me whilst I make the attempt.

Bro. Cooke then gives a history of the formations of the several Masonic Charities.

The Committee of Charity—the fore-runner of what was afterwards termed the Board, or Fund, of Benevolence—first came into operation on the 21st of November, 1724, and was founded by twenty-seven lodges, under the Grand Mastership of the Duke of Richmond, It commenced with "a general fund for the support of faithful brethren who had met with reverses of fortune, or become poor." If one argued for a month I think no plainer definition of the fund, its objects, and restrictions, could be arrived at. It was to "support,"—not relieve—"faithful brethren who had met with reverses of fortune, or become poor."

That organisation, modified from time to time by the admission of widows and children, as petitioners—not children only claiming because they are in schools founded by the private beneficence of individual brethren, has come down to our own day, and so jealously is the right of petition still guarded that, even now, a widow once relieved cannot petition again.

That organisation is the undoubted place of aid and assistance from which every Craftsman has the right to demand relief.

Now come the private foundations so gracefully supplementing the public almsgiving, yet, from the very

nature of their existence, extraneous to, and no part of, Free-Masonry.

Sixty-four years after the foundation of the Board of Benevolence—you will excuse me using the better known name—*i.e.* in 1788, the Chevalier Ruspini founded the Royal Cumberland School—the present Girls' School—Her Royal Highness the Duchess of Cumberland was its patron and warm friend, hence its original title—for the daughters of Freemasons.

Seventy-four years after the foundation of the Board of Benevolence, and ten years after the Girls' School, was founded a school for the sons of Freemasons. Now what we term, in short, the Boys' School.

One hundred and eighteen years after the foundation of the Board of Benevolence, that brilliant Masonic light, the late Bro. Dr. Crucefix, founded in 1842, "The Royal Benevolent Institution for Aged Masons." And here I must entreat your pardon for a short digression. Having heard it stated, in Grand Lodge, that the M.W.G.M. had founded this Charity, I was somewhat startled by the assertion, as I know better, but not caring to correct the speaker then, I now take the opportunity of doing so. "The Royal Benevolent Institution" was, so far from being founded by the Right Honourable the Earl of Zetland, K.T., M.W.G.M., &c., that, for years, it was looked upon with a degree of disfavour totally unaccountable. Nay, so far was this carried, that it was only very recently it obtained His Lordship's permission to have an annual, instead of a tri-annual Festival, and this boon was not granted until Bro. Henry George Warren, by the pressure he brought to bear, in the pages of the FREEMASONS' MAGAZINE, wrung the reluctant admission at last.

One hundred and twenty-five years after the foundation of the Board of Benevolence, *viz.*, in 1849, "The Widows Fund" was originated, in connection with "The Royal Benevolent Institution."

These are the principal charities administered by Freemasons.

Bro. Cooke gives his reasons why neither the Girl's School or the Boy's School should be subsidised.

And while on these topics of revenue and surplus let us see what other societies think of the matter.

When Bro. Clabon brought forward his plan last June there was a curious coincidence of subject mentioned in the newspapers that very day. I shall not state it in my own words but, in case you might not have noticed it, reproduce the paragraph:—

"On Monday, June 1st" (1868), "the annual moveable Committee of Odd Fellows—the Supreme Governing body of the Manchester Unity—commenced its deliberations at Cheltenham. The Grand Master of the Order, Mr. George Walker, of Durham, presided, and upwards of two hundred delegates attended as representatives of the various districts. In the course of the Grand Master's Inaugural Address, he said, there had been an increase of 12,290 members during the year; £200,000 had been distributed in sick pay, and £68,000 in funeral benefits. The revenue of the society had exceeded half a million sterling, and £200,000 had been added to the accumulated capital, which now amounted to £2,400,000.

The expenses of the year had been £1,187 17s. 8½d. The number of members on January 1st. (1868), was 417,422, being an increase of 12,290 during the year."

The contrast is surprising. These working men are evidently aware of the value of accumulated capital, and their expenses in distributing the really large sum of £268,000 was a little under £1,200. I will say no more, as you are quite as able as I am to draw the comparison between Freemasonry, in England, and its costly organisations, to effect about a tithe part of the amount of relief expended by the Odd Fellows.

Bro. Clabon's scheme is entirely educational, and its manifest bias must be obvious to every one. It ignores our duty, to which we have pledged ourselves by an oath, to succour first, our indigent brother, then his wife, his sister, and his daughter; but Bro. Clabon prefers our poor brother's male offspring, to the disadvantage of the brother himself, and every female of the family, making it appear that in all families the son, or sons, are the first, and only objects of interest.

Bro. Clabon's scheme savours much of Paley's hateful doctrine of expediency. It confounds right and wrong, and sets forth the dubious policy of doing evil that good may result from it. If it were only a protest against such mischief we ought to give it every opposition in our power, but when we are asked to compromise a sacred trust, for such specious morality, the obligation is increased to the last degree, and we should be false to all our pledges did we not resist it to the uttermost. This expediency, too, is a most subtle foe. As with the larger measure of national plunder so it is with our case. The same clamour that is being raised on behalf of the schools can as easily be brought to bear—if it should be deemed necessary—for any other object, and as we can exact no pledge from the innovators making them, to define when, or where, they will stop, there is no security that the thin end of the wedge being once inserted, they will not proceed to confiscate every shilling, be it either reserve, surplus, or accruing income.

The real question at issue is:—are we to do a grievous wrong, involving a gross breach of honour and probity, merely to benefit two institutions that have neither, as yet, applied for aid? If so I cannot congratulate Bro. Clabon on the aptitude of the time of his proposition: His pet institution has just cleared £12,000 by its festival this year. This amount will free the mortgage on the building and leave something pretty handsome for current expenses until next March, when, if it does but secure one half as much as it has done this year, can any reasonable person assert it likely to be in want? And I would go even further and say, that neither school asking the Grand Lodge, officially, for such aid, the forcing on a question of this kind by one brother is an indirect censure upon the governing bodies, a most undeserved slight to that well-known brother, who by his personal exertions, may be said to have revived and brought to the highest pitch of success the institution with which he is connected, and an undue interference with the rights of every brother Freemason.

We must not let the matter drag its slow length along, if we mean to deserve success. The question is one for

every Freemason in the country, the more humble he may be the more likely the matter is to become one of personal hardship to him, therefore, it is not only to members of Grand Lodge that we must look for support but to the entire Craft, for we should remember—a clause frequently overlooked—Sec. 24, "Of private lodges," tells us:—

"The majority of the members of a lodge, when congregated, have the privilege of giving instructions to their Master, the immediate Past Master, and Wardens, before the meeting of the Grand Lodge; because such officers are their representatives, and are supposed to speak their sentiments."

And if the brethren, not yet eligible to sit in Grand Lodge, do but study their own interests, they will depute their lodge officers to offer such a hearty opposition to the scheme, that the proposed scheme of confiscation will have to be abandoned for ever.

And now I will prove that the Committee have promulgated a most wicked falsehood. They say "That no reason exists for continuing this accumulation." I say it does exist and to break in upon it is to dissolve the Grand Lodge of England.

By the XVIIIth Article of Union, between the reconciled Grand Lodges—on the 1st of December, 1813—it is there expressly stipulated:—

"The fund, appropriated to the objects of Masonic Benevolence, shall not be infringed on for any purpose, but shall be kept strictly and solely devoted to Charity, and pains shall be taken to increase the same."

By this XVIIIth. Article of Union I have proved my case. If after this, Bro. Clabon and his Committee dare to confiscate one penny of the heritage of their poorer brethren, they will assuredly have to answer for their misdeeds, to two higher tribunals than the Grand Lodge of England, the one an English Court of Equity, the other that last great assize held by him who is the light of the world, where those only shall stand who "See that such as are in need and necessity have right," for St. John tells us, "He that loveth his brother abideth in the light."

Having given these extracts from Bro. Cooke's letter, we must defer on the present occasion entering further into the question, but we feel assured that the more the subject is ventilated and the better the scheme is understood, the less chance there will be of its being carried into effect, notwithstanding the cool indifference about such matters too often exhibited by the brethren who sit below the dais when projects emanating from Grand Officers are brought forward.

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THE good deeds of the departed are kept constantly before our eyes as bright examples for our imitation. These good deeds, like guiding stars, induce us to constantly turn our eyes upwards to that sacred summit, that pre-eminant and celestial heaven where virtue, truth, and wisdom reign.

## FREEMASONRY IN PORTUGAL.

### 3.—THE LODGE COSMOPOLITE.

By DNALNO.



The meetings of the Grand Orient of Lusitana, and of the lodges of Lisbon, are held at 43, Rua Novo do Carmo, which, from its central position, is one of the most convenient situations in the city.

This being our first visit to Portugal, we were complete strangers to the brethren in Lisbon, but relying on our credentials, we presented ourselves without hesitation at the door of the Masonic temple. Nor was our confidence misplaced, for the right hand of fellowship was so cordially extended to us, that in a few moments we felt completely at home with our newly-found friends.

After an exchange of greetings with the brethren in the ante-room, we were presented to Bro. Lallemand, the Venerable of the Cosmopolite, the lodge whose members were to assemble that evening. Having a few minutes to wait before the opening of the lodge, we made a brief survey of the rooms devoted to Masonic purposes.

The arrangements of the chamber of reflection, and those of a room used for a ceremonial of the Rose Croix, seemed particularly appropriate.

The Tyler's room was garnished with racks filled with the swords, which, in this rite, form a portion of the clothing of every brother. The walls of this room were hung with large shields, emblematical of the seven degrees, several large busts on pedestals, added to the effect. The only entrance to the lodge room is through this chamber.

The walls of the ante-room were covered with inscriptions, showing the names of the Grand Lodges and Orients in correspondence with the Grand Orient of Lusitana; this style of ornamentation seemed peculiarly effective.

The Master of Ceremonies now sought us out, and under his escort we adjourned to the lodge

room, where we found the brethren standing to order with drawn swords. After being welcomed by the Venerable in a very complimentary speech, we were saluted with nine rounds of Masonic firing and vivas, and having been severally invested with swords, were then placed on the dais.

The arrangements of the lodge were totally at variance with those adopted in England, and deeming a description of them may be of interest we will briefly describe them.

Within the door of the lodge stood the two emblematical pillars, J. and B., one on each side of the entrance; these were guarded by the Senior and Junior Deacons. The Venerable remained in the east, but the position of the Wardens was entirely changed, the Senior Warden being placed in the S.W. angle, and the Junior Warden in the N.W. angle; thus posted, they completely controlled their respective columns.

The Master Masons and brethren of the higher grades were ranged in the south, under the command of the Senior Warden; the northern column was composed of the Entered Apprentices and Fellow Crafts, and was commanded by the Junior Warden. The seats were arranged in tiers, that the view of those sitting in the rear might not be obstructed by the brethren seated in front.

In the east was a raised dais, in the centre of which stood the pedestal of the Venerable, over whose throne was a canopy representing the heavens. Chairs were placed on this dais, to the right and left of the throne, for the accommodation of distinguished visitors and the accredited representatives of other lodges; here also were suspended the banners of the lodge. The three great lights were placed on an altar in the centre of the lodge; wisdom, strength, and beauty being represented by the three lesser lights.

The lodge thus arranged, presented a very striking appearance on the occasion of our visit; the plain white aprons of the Entered Apprentices and Fellow Crafts contrasting in a most pleasing manner with the handsome blue sashes and aprons of the Master Masons seated opposite, and as it so happened that none but the Wardens, and those seated on the dais, were wearing the crimson regalia of the sublime degrees, the *coup d'œil* was charming. But we candidly confess that the introduction of a crimson collar into the south column would have marred the whole scene, and we consequently still give the preference to the

severe but beautiful uniformity of our own Craft lodges.

The ceremonies of opening and closing the lodge greatly resembled those practised in the English rite, but the remainder of the working was very dissimilar. The landmarks of the first and second degrees did not correspond with ours, owing to a certain transposition; in this, however, the Portuguese and French rites are alike.

The modes of preparation in the various degrees differed materially from those practised in England.

In the first degree the simple perambulations give place to a lustration and three trials by earth, water, and fire; there are many other important variations in this and the other degrees, but they cannot be publicly discussed.

The Lodge Cosmopolite was worked in French, the remaining lodges in the language of the country; and although from our imperfect knowledge of the Portuguese language, we were not able to make a very close comparison of the ritual, yet we observed great uniformity in the practical working of all the lodges when we subsequently visited them.

Before leaving the Lodge Cosmopolite our Masonic certificates were endorsed by the Secretary with the date of our visit, the signature of the Venerable, and the seal of the lodge being also affixed. A sketch of this seal is given at the commencement of the present paper, as a companion to that of the Grand Orient at the beginning of a previous article.

A sudden departure from Lisbon prevented our attending a chapter of the sublime degrees, but we trust that pleasure will not long be deferred. Until that time shall arrive we bid our readers adieu, hoping that they will unite with us in a fervent wish for the success of Freemasonry in Portugal.

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#### KNIGHTS OF THE BATH.

By HENRY SAXELBY.

Although it must be acknowledged that we have not any authentic record before the reign of Henry IV., of the degree of knighthood under the express appellation of the Bath, yet it is affirmed by authors of great authority, that the institution is of a much more ancient date; and Mr. Camden, in his "Britannia," assures us that this dignity was in use among the old Franks, and there are good reasons to believe that the Saxons, who had

the same original with those people, introduced it into England.

Dugdale, an author generally accredited, published his "Antiquities of Warwickshire," in the year 1656, that is, upwards of 200 years back, and he quotes a French author, who gives the manner of creating knights of the bath, which account is by Dugdale, illustrated with descriptive engravings.

1. When an esquire comes to court to receive the order of knighthood, he shall be honourably received and shall have two grave squires of honour, who shall be governours in all things relating to him.

2 and 3. If the esquire do come before dinner, he shall carry up one dish of the first course to the king's table, after which the governours shall conduct him into his chamber without any more being seen that day.

4. In the evening the governours shall send for the barbour and they shall make ready a bath, handsomely hung with linen, both within and without the vessel, taking care that it be covered with tapistrie and blankets in respect of the coldness of the night, and then shall the esquire be shaven and his hair cut round. This accomplished, the king is to be informed the esquire is ready for the bath.

5. The governours put him naked into the bath, when one of them says to the esquire, "Sir, be this bath of great honour to you," &c.

6. Then the governours take the esquire out of the bath, and help him to his bed, there to continue till his body be dry, which bed shall be plain and without curtains. As soon as day they shall help him out of bed, and shall cloath him very warm in respect of the cold of the nights, and over his inner garments shall put on a robe of russet with long sleeves, having a hood thereto like unto that of an hermit.

7 and 8. The grave governours conduct him to the chapel, where none remain except themselves, the priest, the chandler, and the watch; and there the esquire stays all night in orisons and prayers, at daybreak he confesses to a priest all his sins.

9 and 10. The esquires, his former friends, take leave of him at the chapel, then is there mass, and the esquire holds a taper until it is ended.

11 and 12. One or two other little ceremonies, and his governours put him to bed again till it be full daylight. The king's pleasure is then asked. The governours enter the squire's chamber, and say, "Sir, good morrow to you, it is time to get up and make yourself ready." Thereupon they help him to dress, the most ancient reaching him his shirt, another gives him his breeches, a third his doublet, and another putting upon him a girdle of red tartarin, &c., &c. Another shall combe his head, &c.

13 and 14. And when all this is done the grave governours shall get on horseback and conduct him to the hall. In this procession he has a young squire, who carries the sword with the spurs hanging to the handle thereof.

15 and 16. The king takes the sword and spurs, when the right spur is given to the most noble present, who fixes it on the right heel of the esquire; another noble puts on the other spur. The king then girds on the sword, and putting his own arms about the esquire's

neck, says, "Be thou a good knight," and kisses him. Then is he conducted to the chapel, and with his right hand on the altar, promises to maintain the rights of holy church!

17 and 18. He then ungirds his sword and offers it up in devotion, when he drinks a draught of wine. On going out, the king's master-cook gives him notice, that if he does anything contrary to the order of knighthood he will hack the spurs from his heels.

19 and 20. He then is to attend the knight's table in the hall, himself to be served as others are, but he must neither eat, nor drink, nor spit, nor look about him upwards or downwards more than a bride; and this being done one of his governours having a handkerchief in his hand, shall hold it before his face when he is to spit. The king retires, when the new knight with great ceremony is led to his own chamber; there the nobles take leave of him and go to dinner. Thus in retirement, the door fastened, he is disrobed of his attire.

21 and 23. The nobles having finished their dinner, they come to the knight and conduct him to the king, whom he thanks for the honor done to him, and takes his leave. Then is he clothed afresh with a blue robe, the sleeves whereof be straight shaped, after the fashion of a priest, and upon his left shoulder he is to wear a lace of white silk hanging, and he is to wear it upon all his garments from that day forward until he have gained honour and renown by arms.

In an historical account of the honourable Order of the Bath, published in 1725, when the revival of the order took place, reference is made to the lace of white silk hanging from the left shoulder. In one publication of 1661, it states the knight shall wear the lace of white silk from his left shoulder, whereas in another publication of 1661, after his majesty has presented the sword so that it might hang on the left side, he put the red ribband, with the order hanging at it, over the knight's head, which order has three crowns of gold, enamelled with green, and encompassed with this motto, *in uno tria juncta*.

#### MASONIC NOTES AND QUERIES.

##### BURGH RECORDS (FROM p. 308.)

From Extracts from the Council Register of the Burgh of Aberdeen.—Spalding Club.

The following minute records the circumstance of the Earl of Marr being made a burges.

28th December, 1439.

"Item xxviii die mensis Decembris anno Domini etc. xxxix<sup>mo</sup>. per prepositum et balliuos ac communi concilium Receptus fuit nobilis dominus et potens dominus Robertus de Erskyne comes de Marr ac dominus de Erskyne in liberum burgen. et confratrem gilde prestito solito juramento exceptis illis de scot et lot wak et ward pro v.s."

The following ordains Craftsmen to wear the tokens of their several trades upon their breasts at the procession on Candlemas Day:—

1st February, 1484.

“The first dai of Februar, the yer of God m cece lxxxiiij, it is ordanit and decretit be the alderman and counsale, that the talyeours\* and al utheris craftsmen within the toune, sal, in tyme to cum, beyr thare takyinis of thare craft upon thare beristis,† and thare best aray on Candilmes day at the Offerand; and quha that contervinis, and dois nocht, sal tyne thare fredum for a yer.”

23rd January, 1496.

“The saide day, it was statut and ordanit be the alderman, bailyeis, and consale, for the honor and defenss of the tone, that everie craftsmen within this burgh sale ger mak ane standart for thar craft.”

30th January, 1505.

“The said day, it was fundin by the ald lovabile consuetud and ryt of the burgh, that in the honor of God and the blissit Virgin Mary, the craftsmen of the samyn, in thar best aray, kepit and decorit the procession one Candilmes day yerlie; quhilk auld and louabile consuetud, the prouest, baillies, riplie avisit, ratifeit, and approvit the said ryt; and atour statut and ordanit that the said craftsmen, and thair successoris, sale perpetualie in tyme to cum, observe and keipe the said procession, als honorably as thai can: And thai sale, in order to the Offering in the Play, pass tua and ij togidr socialie; in the first the flesshoris, barbouris, baxturis, cordinaris, skineris, couparris, wrichtis, bat makars [and] bonat makars togidr, walcaris, litstaris, wobstaris, tailyeouris, goldsmiths, blaksmithis and hammermen; and the craftsmen sal furnyss the Pageants; the cordinaris, the Messing; wobstaris and walcaris, Symeon; the smythis [and] goldsmiths, iij Kingis of Cullane; the litstaris, the Emperour; the Masons, the Thrie Knichtis; the talyors, our Lady, Sanct Brid, and Sanct Elene; and the skynners, the Tua Bischopis; and tua of ilke craft to pass with the pageant that thai furuyss to keip thair geir; and gif ony persone or persouns happinis to failye and brek ony poynt befor writin, and beis convict tharof, [he] sale pay xl sh. to Sanct Nicholas werk, and the balyeis unlaw unforgevin: And to the observing and keping of the samyn, ale the said craftsmen was oblist, be thair handis uphaldin.”

The following is an older minute upor the same subject in which the “masons” are not given by name; but are, perhaps, included with the “hammermen,” while another query rises, who at this time are really included in “the brither of the gilde?” ‡

\* As the “talyeours” are especially mentioned, they would seem at this time either to have carried the crown o’ the causey, or, perhaps, they were especially rompagions, considering it a sufficient hardship to have to work with a goose without being forced to sport a gosling as a “takyin upon thare beristis.”

† Another of the many ancient customs which has been adopted, and is now—to the infinite gratification of jewellers—largely practised by modern Freemasons, who, generally speaking, are proud to “beyr thare takyinis upon thare beristis.”

‡ For, 56 years after this—viz., 1498, it was ordained “that name of thame occupy merchandice and thar craft to-gidder, so that gif thai occupy the merchandice, that thai leif thar craft, and in the contrar.” And afterwards, in 1505, the “masons” had “the Thrie Knichtis,” which would, I suppose, be the same as “the knyghtes in harnace,” which “the brethir of the gilde sall fynd,” in 1442.

5th September, 1442.

“Thir craftes vnderwritten sal fynd yerly in the offerand of our Lady at Candilmes thir personnes vnderwritten; that is to say,—

The littistares sal fynd,

The empriour and twa doctoures, and alsmony honeste squiars as thai may.

The talyoures sal fynd,

Our lady Sancte Bride, Sancte Helone, Joseph, and alsmony squiars as thai may.

The skynnares sal fynd,

Two bischopes, four *angeles*, and alsmony honeste squiars as thai may.

The webstares and walkares sal fynd,

Symon and his disciples, and alsmony honeste squiars, &c.

The cordinares sal fynd,

The messyngear and Moyses, and alsmony honeste squiars, &c.

The fleschowares sal fynd,

Twa or four wodmen, and alsmony honeste squiars, &c.

The brethir of the gilde sall fynd,

The knyghtes in harnace, and squiars honestly arait, &c.

The baxsteiris sal fynd,

The menstralis, and alsmony honest squiars as thai may.”

The following extract shows that the crafts formerly were just as particular about their place or position in the procession as any of our present lodges of Freemasons could be:—

“21st May, 1554.

“The said day, Andro. Bisset, dekin of the wrychtis, William Jamesoune, dekyne of the masonis, and Jerome Blak, dekin of the cowperis, comperit in judgment, and exponit to the ballies, quhow that Johnne Jenour, thair officiar, at thair comand, had chargit thame, and thair hail craftis, to pass in order upoun Corpus Xri day now approcheand, in the processiou, by the ald maner and ordor; that is to say, to pass be thame selffis, and with the sklateris, all togidder, havand ave honest baner and Pagane of thair awin, immediatlie befor the smythis, as thai allegit, all togidder, under ane baner and Pegane; and producit ane statitut maid theruppone, of the dait the xxii day of May, the yeir of God m. v° xxxi yeir: \* And Williame Robertstone, dekin of the smythis, comperit in judgement, and allegit thai war in vse of gangging be thame selffis in the said processione, vnder thair awin baner, hindmaist and nixt the Sacrament, and the saids wrychtis, masouns, † cow-

\* Which says,—“And last of all, nearest the sacrament, passis all hemmermen; that is to say, smythis, wrichtis, masonis, cuparis, selateris, goldsmythis, and armouris.”

† Seeing the way the “masouns” are always mixed up with the other crafts simply as part and parcel of them, without any assumption of superiority on their part; and while we even see the “smythis” here getting the preference, we must simply smile at the innocent ideas we once unthinkingly held, and at the wonderful and absurd pretensions which have been brought forward by so many writers upon “Freemasonry” (from about the beginning of last century down even to the present day), with few exceptions every new writer having lustily swallowed all the stories related by his predecessors, sets to chewing his cud, and, in process of time, the milk produced, though in a new dish, is simply “the auld thing ower again.” With the exception of such writers as Findel, Hughan, Lyon, &c., Masonic authors remind me of a man who has lost his way in the woods.

peris, and sklaiteris to proceid togidder befor thame, under ane baner and pegane, separat fra the saids smythtis, and productit ane statitut maid threupon, of the dayt the xiiij day Junii, the yeir of God m v° xxxiiij yeris: And the baillies decernit and ordaint the last statitut to be observyt and keipit, under the panes contenit in the same, becaus thai all wer present, and consentit therto, and oblist thame to obserf the same, becaus that all wer present, and consentit therto, and oblist thame to obserf the same, as the said statitut proportis at lyntht: And the saidis wrychtis, masonis, cowperis, and sklayteris protestit that quhat the baillies dois or decernis this day, anent the ordor forsaid, mak na dirogacioune to the forsaid statitut first maid, productit be thame in judgement, bot that thai may haf thair ald prevelege observit, and for remeid of law, quhen tyme and place requiris; and Alexander Kempt, dekyne of the baxieris, allegit inlykwyiss, that thai ar put by thair rowme and ordour vsit obefor, and protestit sicklyk, that quhat be done this yeir be the baillies, anent the said ardor, hurt thame nocht in tym cumyn.\*—W.P.B.

### CORRESPONDENCE.

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

#### BRO. MELVILLE'S DISCOVERIES.

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

Dear Sir and Brother,—The readers of "Martin Chuzzlewit" will remember Charles Slyme, Esquire, and his friend, Mr. Montague Tigg. The former used to talk mysteriously while his friend Tigg kept expatiating upon the wondrous genius of the great Slyme. Bro. Melville and Bro. Crawford appear to be anxious to emulate Slyme and Tigg. Bro. Melville writes in "mystic characters," while Bro. Crawford plays his fiddle to the tune of "See the Conquering Hero Comes." Now, Mr. Editor, I am one of the "Priestly Masons" whom Bro. Melville keeps denouncing, and I want to know what I have done to merit such abuse. Since I was "admitted to the light," I have quietly sought to do my duty, and I have been something of a working Craftsman; now, however, I find myself condemned because I cannot pretend, with the ordinary common sense with which nature has endowed me, to understand Bro. Melville's boasted "discoveries."

I have consulted several eminent brethren, and they tell me that, in their opinion, Bro. M. is writing "bosh." I am also decidedly averse to being called a *Friga*-Mason, being constitutionally unfitted for the frigid zone.

he goes on, tramp, tramp, all the day, and when even comes he only reaches the point from whence he began—no progress, but a simple trudge, trudge, in the same everlasting circle. As an extant instance in point, I might refer to a certain writer who, as I perceive by an American Masonic magazine, is still hammering away in the quid auld style and using the "Grand General Masonic Assembly" held at York in 926 as an anvil!

\* At page 326 of the Magazine for October 26th, 1867, Bro. Hughan refers to the Aberdeen Lodge, and, *inter alia*, says it is "referred to in the Council Register from the beginning of the 16th century;" but, as the extract at page 308 shows "the masownys of the luge" are alluded to even in the 15th century.

I have always looked upon Freemasonry as St. John's epistle to the world, "Love one another;" and I really cannot give up this idea—the noblest that has ever fired the enthusiasm of mankind, in order to fall down and worship Bro. Melville's mysticism, which seems most likely to secure popularity among inmates of those national institutions which are visited by Her Majesty's Lunacy Commissioners.

Yours fraternally,

CHRISTOPHER J. CARLETON.

Dublin, May 16th, 1869.

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR

Dear Sir and Brother,—I read with much pleasure in your impression of the 8th inst., the communications of "Res non Verba," "P.M.," and others respecting Bro. Melville's papers. It is quite gratifying to see that the Craft will not consent to accept the teachings of one who seems especially ignorant of the very foundation on which he (by means of his fertile and extremely pliable imagination) bases the theories of his arguments in last week's paper—I mean the Hebrew. The few words that he has presumed to use (pp. 362 & 365) are so full of errors, both in spelling and rendering, that anyone with the most superficial knowledge of the language must at once detect Bro. Melville's ignorance on the subject. The foundation so shaky, what hopes can we have of the structure?

Let me humbly advise all modern Masons to rest satisfied with modern Masonry; if they only act up to its principles, they will become quite as happy and as well informed in respect to Masonic secrets as though they were to study and believe in Bro. Melville and his mysteries.

Yours fraternally,

W.M. 254.

[We beg to refer our correspondent to errata at the bottom of col. 2, p. 384.—Ed. F.M.]

TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR

Dear Sir and Brother,—At last I have a tangible opponent in the person of Bro. W. P. Buchan. I regret to say he is not over courteous in his language, and he writes as though I had personally offended him. Strange, he should be so angry as to consider it necessary "to touch me up a bit." What an elegant expression! Bro. Buchan says I have a silly custom—a pretended anxiety lest I should unwittingly disclose any sacred or important "point;" and, as a Mason, he begs to express his *disgust* at this pretention, as he considers it a poor, transparent, and unmanly attempt at imposition. Oh! When I was an Entering Apprentice, I was taught to be cautious and solemnly pledged not to divulge any point or points. Bro. Buchan, no doubt, did the same. To use an elegant word—*bosh*. Bro. Buchan, the points are beyond the scope of ordinary Masons, and, Bro. Buchan, *you cannot* divulge the Masonic points because you never had them entrusted to you! I admit I am a "cloudy moon" shining upon coal. What a lovely allegory! And, as Bro. Buchan says I have not heat enough to get up a "temporary bit of a sparkle." True, oh! brother; cloudy moon as I

am, I cannot strike even a scintillation from such obtuse brains as are possessed by some writers in this *Magazine*. *Ex nihilo nihil fit*. I have cast pearls before swine, and they have tried to trample me under foot and rend me. Fortunately for me, the readers of this periodical are not all afflicted with *cacoethes scribendi*, and the intelligent care little what such unfortunate sufferers may set forth during their paroxysms.

It is true I did request brethren to point out any portion of my writings that might appear inconsistent or incomprehensible, and I would endeavour to render them more lucid. Bro. Buchan cannot discover any substantial portion of my writing that is comprehensible to *ordinary minds*, or, he might have said, to *ordinary Masons*! Bro. Buchan then writes, there is one wise remark of Bro. Melville's—viz., the tropic of Capricornus ending where the tropic of Cancer commences, and, consequently, Capricornus commences where Cancer endeth. This, says he, could only be equalled by another Masonic Celestial Mystery, which Bro. Buchan gives as his own—viz., "The day endeth where the night commences; consequently, the day commences where the night endeth." Now, my remark respecting the tropics was not wise, it was not correct, it was not sufficiently explanatory. The tropics are circles equidistant from the equator; one in the sign Cancer, the other in the sign Capricornus. These circles of themselves are never ending, and cannot approach each other. As to Bro. Buchan's Masonic Celestial Discovery, I have but a few words to offer. The sun in Masonry is always at the meridian. Pray, Bro. Buchan, when does the Masonic night commence and the Masonic night end? In the beginning, the evening and the morning were the first day; and in England day commences and terminates at midnight; so, Bro. Buchan, your *theorem* is therefore subject to objections.

Bro. Buchan says my ire is excited. Can it be wondered at? Am I not a *man and a brother*? Does W.P.B. suppose I am as callous as a *nigger*? I am dreadfully cut up, and can alone express my feelings in the pathetic words of an inspired poet:—

"Ye little fleas, why bite ye me? I never did ye harm;  
At first ye came by two's and three's, and now ye come  
by swarms.

So much for your unfriendly attack. Now let there be no strife between us. I return you your gauntlet. You say that a few nights ago you sat down and perused all my papers again. From this acknowledgment I consider you must be a man seeking after truth—the truth which lies at the bottom of a well. I am acquainted with a brother, who I believe is personally known to you, and who is desirous of examining the usage of the Masonic implements. I will request him to write to you with an offer of your both visiting my humble dwelling, when I will, among other things, show you the well wherein truth lies concealed. Remember, I will not accept any remuneration for my trouble, so you need not fear that I intend to impose upon you, and now peace in sincerity,

Yours fraternally,

HENRY MELVILLE.

## PRACTICAL MASONIC CHARITY.

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

Dear Sir and Brother,—If there be any one thing more than another that stands full in front before the eyes of a newly-made member of our Order, it is *theoretical Masonic charity*; but as for practical Masonic charity, that is a different matter, the axles of the former are always kept well oiled, and, in consequence, it bowls along at an amazing rate; but, somehow, those of the latter get continually clogged up, it being terrible work sometimes to get even one revolution, the axle groaning and grunting away all the time as if it were about to break. Permit me to give the following illustration:—

"Oh! did you hear Bro. — was down? He used to come it rather strong, and did a great deal with his way of it for the Order; but now he has got a down-come, and here he is, fallen from his pedestal, lying prostrate on the ground, all his own fault too. His hand was stretched out for assistance, and I saw some one—who gave me a cry—trying to help him up a bit; but, as I considered his present position to be all his own fault, I passed on, and, of course, did nothing, believing that, if he had minded his P.'s and Q.'s, he would not have been lying there. But here comes Bro. —, we shall tell him, and see what he says. Hallo! come here. I was just telling my friend here all about what had come over Bro. —, and, seeing you passing, I thought to hear your opinion?" "Well, I shall be most happy to give it, and much good may it do you. You saw a *brother* lying on the ground, and, because you thought he came there through his own fault, you passed on, refusing to assist him! That, of course, was quite Masonic, and you were therefore the *good Samaritan*. Since he has had the misfortune to fall once, of course keep him down, never let him up again, and you will thereby be quite sure to prevent his falling a second time. That is your idea of the charity which "suffereth long and is kind," and which "rejoiceth not in misfortune" is it? Stick his faults on the point of a penknife, and, viewing them through a magnifying glass, exclaim,—"*How large they are!*" And as for any good points there may be about him, why of course you must search for them with a farthing candle stuck inside a dim lantern! Away Read the 7th and 9th verses of the 8th chapter of John, and then tell me about *his* faults. When you are unable to assist a fallen brother with a penny, you may give a halfpenny; when you cannot give a shilling, you may perhaps manage a sixpence; when you cannot give ten shillings, you may manage five; or, if you have no money, can you not spare even a kind word? Why jeer at, or kick him when he is down? think ye not there is sufficient punishment to him in the fact that he is down? Why even a criminal before a court of law is treated more leniently when it is a first offence. The habit and repute, low, lazy impostors, who go about the country impudently pawing off their well varnished tales are best served with the point of one's boot. But is it otherwise when a brother whom we have esteemed, or with whom we have held fraternal intercourse, or even hob-a-nob'd, falls? In that case the raising of the hand, or the mute appeal, however simple, ought to call forth our immediate *action*. Then, when we have helped to set him on his feet again, we can say—

We are sorry to see you so far forgetting yourself, but go now, and praying the Great Architect of the Universe to sustain and direct your steps, do it not again."

Yours fraternally,

PICTUS.

### BRO. DNALXO'S ARTICLE "FREEMASONRY AND CHRISTIANITY."

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

Dear Sir and Brother,—In your impression, No. 509, I was exceedingly well pleased with the general tenor of an article on "Freemasonry and Christianity," by Dnalxo. But the following part of it I cannot reconcile, either with fact or principle,— "Masonry avoids and strictly prohibits all approach to religious matters, save in the one question of the first degree, and this is introduced solely with the object of preventing admission into the order of men destitute of natural religion, whose voice cannot be relied on, since they do not believe in the existence of a Supreme Being or the immortality of the soul." This must necessarily give great pain to many thoughtful, zealous Freemasons, and serious free-thinkers who have honestly endeavoured to free their mind from preconceived opinions and early prejudices, in order to thoroughly investigate the fundamental facts of religion, true or false, natural or unnatural; and who have as yet failed to perceive a logical evidence for the immortality of the soul. It gives me great pain to find it necessary to ask your permission to insert an idea in favour of any particular class of individuals. But, a better reason might be brought forward, true and more satisfactory,—viz., that we reject those individuals because we think they would not appreciate our ritual and adoration of the Most High, whom they appear not to know. Would not this be sufficient, and if so, in the interest of all that is good, I cannot permit a false imputation to pass unnoticed, being anxious to know if the above quotation is to be permitted to pass as orthodox Freemasonry. Experience has taught me that men may be just as honourable whether they believe in the existence of a Deity, immortality of the soul, or not. It is a general prejudice, or a studious mode of misrepresentation, for religious classes to impress each other's mind with the idea that Atheists are not men of honour, truth, and integrity. I always look upon this with an acute feeling of pain, as a puerile display of superiority, and trying to save the moral standard of oneself in the detestable manner of detracting from those we don't care for or wish to know anything about, whose diabolical sin is that of honestly telling us our faults or failings as they perceive them. But, admitting this to be pardonable in the sphere of priestcraft, I cannot perceive any necessity or utility of branding those we have already shut out of the pale of Freemasonry.

Hoping that Bro. Dnalxo will not consider me to exceed my duty in upholding the honour of the innocent behind their back, even if they are beyond the pale of Masonry,

Yours fraternally,

A LOVER OF PURE THEISM.

## THE MASONIC MIRROR.

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

### MASONIC MEMS.

UNIVERSAL MASONIC CALENDAR FOR 1869.—A few remaining copies of the second edition are for sale at a reduction of 20 per cent.

GRAND LODGE OF MARK MASTERS OF ENGLAND AND WALES, AND THE COLONIES AND DEPENDENCIES OF THE BRITISH CROWN.—The half-yearly communication of this Grand Lodge will be held at Freemasons' Tavern, Great Queen-street, Lincoln's-inn-fields, on Tuesday, June 1st.

PORTRAITS of the Rt. Hon. the Earl of Dalhousie, *K.T. G.C.B.*, *M.W.G.M.* Mason of Scotland, can now be obtained at this office, price 3s. 6d. each. A few copies, with ornamental border and Masonic emblems printed in gold, on large size paper, can be had, price 10s. 6d.

BRETHREN are reminded that the Lodge Music published a few weeks ago, in several issues of the *MAGAZINE*, has been republished in a convenient form for Lodge use, price 2s. 6d.

WE beg to call the attention of our readers to the *AMERICAN FREEMASON*, a monthly, published in Cincinnati, and edited by Bro. Fletcher Brennan. The articles are well written, and as a reflex of proceedings of our brethren in America is well worth reading. Subscription 5s., payable to our office.

### METROPOLITAN.

ROYAL ATHELSTAN LODGE (No. 19).—The last meeting for the season of this lodge was held on Thursday, the 13th of May, at the Terminus Hotel, Cannon-street, City. Bro. T. H. Potter, *W.M.*, presided, supported by Bros. J. Pollard, *S.W.*; W. Williams, *J.W.*; Starling, *Treas.*; Bywater, *P.M.* and *Sec.*; Stevens, *S.D.*; Gale, *P.M.*, and father of the lodge, *Dir. of Cers.*; Daly, *Tyler*; and the following other members of the lodge:—Bros. Campion, *P.M.*; Nicholson, *I.P.M.*; John Savage, *P.G.D.*; Geo. Rice Loveday, *P.M.*; Fox, *P.M.*; Palmer, *P.M.*; Pound Cox, *P.M.*; Stone, *P.M.*; Dix, *P.M.*; Harker, Henry Block, Watkins, Medley, J. Harker; Levinson, *P.M.*; Horner, Maughan, Phillips, Dr. Whitmore, and Simpson, and a number of visitors; amongst whom were Bros. Murray, *P.D.G.M.* for China; Clabon, *G.S.D.*; Caulcher, *P.M.*; Whittey, *D.P.G.M.* for Wilts; Williams, 753; Ward, Apollo, 305; H. Thompson, *P.M.*, 177 and 1158; C. E. Thompson, *S.D.*, 1158, &c. The lodge having been opened in due form and with solemn prayer, the minutes of the last meeting were read and confirmed. A brother was brought forward for raising, and, having answered the usual questions, the lodge was opened in the third degree, Bro. Savage, *P.G.D.*, taking the chair, and the brother was in a most impressive manner raised to the degree of *M.M.*; and, in the course of a long experience, we never saw that important ceremony performed in a more correct, impressive, or careful manner; and it truly afforded to aspiring masons, candidates for the master's chair, a pattern how that ceremony ought to be performed. The whole of the ritual was given without abridgment; and several veteran Masons expressed the high gratification they had experienced in seeing Freemasonry carried out in all its original purity by so worthy a member of the Royal Athelstan Lodge. After some other business the lodge was closed in due form, and with solemn prayer. An excellent dinner followed, and at its termination on the withdrawal of the cloth, the *W.M.* proposed the usual loyal and Masonic toasts. In reference to the Most Worshipful Grand Master the Earl of Zetland, he said he hoped the success which had attended his reign over the Craft would be continued for many years to come. The *W.M.* proposed "The health of the Right Hon. Earl de Grey and Ripon, *Dep. G.M.*, and the rest of the Grand Officers." He coupled with the toast the name of Bro. Clabon, *P.G.D.* Bro. Clabon, *P.G.D.*, returned thanks on behalf of the *Dep. G.M.*, and said he deserved all that was said of him. He thanked the

brethren for the welcome he had received; and as he had not for some time past been in the habit of visiting lodges, if he was treated in the way he had been received that evening, he hoped to be a frequent visitor. The W.M., in a complimentary manner, proposed "The health of Bro. Murray, the Prov. G.D.M. for China," and congratulated the lodge in having for the second time been honoured by his presence. Bro. Murray, in a very eloquent speech, returned thanks for the honour conferred upon him; and assured them, on his return to a distant land, he should cherish with the deepest feelings of affection the welcome he had received from the brethren of the Royal Athelstan Lodge, believing the seed they had sown would produce abundant fruit, and if any heart could beat in unison with theirs that heart was his own. Bro. Gale, P.M., proposed the health of the W.M., and alluded to the time when he saw him initiated in the lodge, and how he had marked his after career. The W.M. returned thanks, and expressed his determination to do all in his power to merit their approbation. Bro. Savage, P.G.D., having been intrusted with the W.M.'s gavel, called upon the brethren to fill bumpers to the toast he was about to propose; which having been done, he turned to Bro. Bywater, P.M. and Sec., and thus addressed him:—"Bro. Bywater, I have been requested by the W.M. and my brethren of the Royal Athelstan Lodge, to acknowledge publicly on their behalf the many kind services you have rendered the lodge, and to present to you a memento of their esteem and regard. Though not eloquently, yet sincerely shall I discharge this pleasing duty. It might, indeed, have fallen into abler hands, but, at least, I have this advantage, that I am able to speak of you from the time of your admission into the lodge; nor will I deny that, having been on terms of intimacy with you for many years, without any differences to mar our friendship, this occasion is to me a very pleasurable one. You were initiated into our lodge, No. 19, in the year 1846, by my esteemed, though now departed Bro., Charles Robb, the then W.M.; and having subsequently filled several of the offices, it fell to my lot, in 1858, to install you into the chair. With great ability and with much courtesy you discharged the duties of W.M., as several of us present to-day can well remember; and from that time you continued to win your way in the lodge, and to increase the esteem in which you were justly held. Having done us good suit and service, after the lapse of another ten years, you kindly undertook the duties of Honorary Secretary. How well and how ably you have discharged those duties I will not enlarge upon, because the fact is patent to us all. But our recent centenary meeting has put the crowning stone upon your services; and its great success, without a break-down of any kind—gratifying to us all, and spontaneously acknowledged by our numerous and distinguished guests on that joyous occasion—was largely due to your judicious counsels and valuable assistance. No marvel, then, that your brethren should desire to accord their feelings in something more substantial than words; and none will say nay when I assert that we are about to do the right thing to-day." (Bro. Pound, P.M. here read the vote of thanks engrossed on vellum, and the inscription on the clock, which was as follows:—"This timepiece was presented by the Royal Athelstan Lodge of Freemasons, No. 19, to Bro. William Matthew Bywater, P.M. and Hon. Sec., in token of the high esteem in which he is held by his brethren, and of their best wishes for his happiness and prosperity. 13th of May, 1869.") Bro. Savage then proceeded: "The foundation of this testimonial was a vote of the lodge by acclamation; it has been supplemented by the subscriptions of fifty members of the lodge, and, as a matter of fact, none have refused to co-operate. The vote of thanks is expressive of the feelings of your brethren towards you. The timepiece will bring with it many pleasing reminiscences, for memory loves to dwell on the sunny spots of the past. But to your thoughtful mind it will not only be suggestive of bygone days, but also of the present and the future; while it will call to remembrance happy years of the past, it will mark the stirring present, and point to a hopeful future. Though not with your bodily eye, yet with your mental vision you will read, as if engraven on that timepiece, the trite, yet expressive words, '*Tempus fugit*,' conveying to your mind a moral beautifully couched in the language of one whose wisdom is immortal in our Craft, 'Whatsoever thy hands findeth to do, do it with thy might.' And now, my good brother, it only remains for me to present you, in the name of my brethren of Lodge No. 19 this vote of thanks (handing it to Bro. Bywater), and to beg your acceptance of this timepiece in acknowledgment of your many—very many—kind services, and to mark the esteem and respect in which your brethren hold you. I have also to express their

fervent hopes that there yet remains for you a lengthened career of usefulness and prosperity. Long may your life be spared as a blessing to your family, and as an ornament to your Lodge; and when at a distant day the hands of that timepiece shall no longer move visibly before your eye, and its bell shall cease to strike its dulcet tones upon your ear—when in the over-ruling Providence of the Great Architect of the Universe you shall be summoned to doff this mortal coil, and to quit the Royal Athelstan Lodge, may you leave behind a name fragrant with praise, an example worthy of imitation, and receive for yourself a better and more enduring reward." (Loud and prolonged cheering.) Bro. Bywater returned thanks in a short but expressive speech. A P.M.'s jewel was presented to Bro. Nicholson, I.P.M., which he gratefully acknowledged. "The health of the Officers" was proposed, for which Bro. Pollard, S.W., returned thanks, remarking that, when he came to the chair, he should have great difficulty in following the talented brethren who had preceded him. On the part of the officers he thanked them for that kind acknowledgment of their services. Other toasts were given, and a very harmonious meeting was brought to a close at an early hour.

**LODGE OF FELICITY (No. 58).**—The installation meeting of this lodge took place on the 17th inst., when Bro. C. J. Hogg, S.W., was installed in a very impressive manner by Bro. E. H. Habbuck. The W.M. appointed his officers as follows:—Bros. Habbuck, I.P.M.; Franklin, S.W.; Corder, J.W.; Watkins, P.M. & Sec.; Noyes, S.D.; Dunning, J.D.; Eaton, I.G.; and Radford, Tyler. Bro. E. S. Carr was then passed to the degree of F.C. in a very able manner. The lodge was afterwards closed, and a first-rate banquet followed. Amongst those present we noticed Bros. D. Laws, F. Addis, C. J. Badger, J. Payne, A. Hollington, A. H. Tattershall, P.M. 13 & 140; F. Walters, P.M. 73; J. Griffin, P.M. 90; E. W. Davis, P.M. 95 & 172, and Welch.

**EGYPTIAN LODGE (No. 72).**—An emergency meeting of this lodge was called for the 20th inst., but, inasmuch as the candidates for initiation did not arrive, there was no work to be performed.

**MOUNT LEBANON LODGE (No. 73).**—This lodge met on Tuesday, the 18th inst., at the Bridge House Hotel. Bro. D. Rose, W.M., presided, and performed five raisings, one passing, and one initiation. Bro. A. L. Dussek, W.S., was elected to represent this lodge as Steward at the Boys' School Festival in March, 1870. Bro. T. J. Sabine, P.M., stands for the Benevolent Institution, and Bro. F. H. Ebsworth, S.W., for the Girls' School. Two petitions for new lodges were recommended by this lodge for the approval of the G.M., and the brethren then adjourned to the banquet.

**LODGE OF FRIENDSHIP (No. 206).**—The last meeting of this lodge for the season was held at the Ship and Turtle, Leadenhall-street, on the 12th inst., Bro. Collier, W.M., in the chair, supported by Bros. Bernard, S.W.; George Collier, J.W.; A. Harris, S.D.; H. Erie, J.D.; J. C. Harrison, P.M.; A. Turner, P.M.; W. Rumsey, P.M., Treas.; F. Rumsey, P.M., Sec.; R. Boyd, P.M.; H. Medlicott, Gaywood, Cozans, Conbro'; A. Hard, J. G. Hewick, R. Hard, &c. A ballot in favour of Mr. C. T. Parsons being unanimous, he was duly initiated. The lodge was then closed, and the brethren adjourned to the banquet. The summer banquet is fixed to take place at Chigwell, on the 24th of June.

**BEADON LODGE (No. 619).**—A meeting of this lodge was held on the 19th inst., at the Greyhound Hotel, Dulwich. The W.M. presided, supported by all his officers, and having passed Bro. Wood, and initiated Mr. C. J. Edmonds, the lodge was closed, and the brethren adjourned to the banquet, which was excellently served by Bro. Middlecott. A very pleasant evening was spent, which was considerably enhanced by the very excellent singing of several brethren. Amongst the visitors we noticed Bros. White, No. 22; Lindus, 23; Dodson, 72; Lassam, 91; Higgin, 184; Taylor, 206; and Hart, 538.

**PANMURE LODGE (No. 720).**—The installation meeting of this lodge took place on the 17th inst., at the Balham Hotel. Two brothers having been passed by Bro. Gates, the chair was taken by Bro. Thomas, P.M., and a Board of Installed Masters having been formed, Bro. J. B. A. Wolpert, the S.W., was presented for installation, which ceremony was performed in the most efficient manner. The officers having been appointed, and a vote of thanks passed to Bro. Thomas, the lodge was closed, and a banquet followed.

## PROVINCIAL.

## BERKS AND BUCKS.

INSTALLATION OF BRO. SIR D. GOOCH, BART., M.P., AS GRAND MASTER.

Friday, the 21st inst., was a day of much interest to the Freemasons of Berks and Bucks, and indeed to brethren in other provinces—Sir Daniel Gooch, Bart., M.P., of Clewer Park, for a considerable period D.P.G.M. of Wilts, being installed as G.M. of Berks and Bucks, an office which was held by the late Marquis of Downshire, upon whose retirement it was temporarily filled by Bro. McIntyre, the Grand Registrar.

The Provincial Grand Lodge was held in the National School Rooms, Windsor, the use of which had been kindly granted by the vicar, neither the Etonian or Castle Lodges being sufficiently spacious to accommodate the brethren who assembled to do honour to the worthy baronet. The lodge was opened soon after one o'clock by Bro. Hervey, the G. Sec., and having been raised from the first to the third degree, the G. Sec. stated the chief object for which the lodge had been summoned. A deputation having retired to an ante-room, and returned to the lodge in procession, escorting Sir Daniel, who was received with much enthusiasm, the installation ceremony proceeded, being admirably performed by the G. Sec., who, with several other Grand and Prov. Grand Officers, heartily congratulated Sir Daniel upon his accession to the high office.

The Prov. G.M. said it afforded him sincere pleasure to appoint Bro. the Rev. Sir John Hayes, Bart., G. Chap. of England, D.G.M. of the Province, and Sir John was invested amidst general applause.

The appointment and investment of the Prov. G. Officers was then continued as follows:—Bros. G. Botley, 414, S.W.; H. Gibbons, 209, J.W.; R. Simpson, 771, Chap.; T. Holden, 771, Treas.; W. H. Cave, 574, Reg.; W. Biggs, 1,101, Sec.; J. T. Morland, 745, S.D.; J. S. Pullen, 209, J.D.; R. C. Hurley, 1,101, Supt. of Works; A. Lloyd Taylor, 591, Dir. of Cers.; Strange, 209, Assist. G. Dir. of Cers.; Blowers, 414, Sword Bearer; F. Marriott, 209, Org.; J. Bradley, 414, Purst. G. Stewards:—Brown, 1,101; J. T. Stransom, 1,101; P. Spokes, 414; G. Bowyer, 574; John Cross, 209; Croydon, 770.

Bro. J. T. Morland, P.M. of the Abbey Lodge, Abingdon, having served as Steward to both the Charities, was presented with the jewel to which he had thus become entitled, and which, as the Prov. G.M. observed, he has well earned.

The Prov. G. Master, in a feeling speech, expressed his sense of the honour that had been conferred upon him, and thanked the brethren for their attendance. He was fully determined to do his duty to the Craft, so far as was in his power, and he hoped that the province would hereafter occupy a still higher position than that which it now held among the provinces of this land. The Prov. G.M. subsequently spoke in favour of a more systematic plan being adopted for assisting the Masonic Charities, for which purpose proper steps will be taken.

The Prov. G. Treas. reported that the balance in hand amounted to £139 14s.

The by-law requiring fees from Prov. G. Steward, was rescinded.

A vote of thanks to the vicar, for the use of the schoolroom, was cordially adopted, and the lodge voted five guineas towards the funds being raised to restore the parish church.

The thanks of the lodge were also accorded to the Mayor for the use of the Town Hall for the banquet.

At about three o'clock the lodge was closed in due form.

The brethren who attended were.—The R.W. the Prov. G.M. Sir Daniel Gooch, Bart., M.P.; the V.W. the Dep. Prov. G.M., the Rev. Sir J. W. Hayes, Bart.; the V.W. the Dep. Prov. G.M., S. Wittey, Wilts; the V.W. the Dep. Prov. G.M., R. J. Spiers, Oxford; the R.W. the P. Prov. G.M., A. W. Adair, Somerset; the R.W. P. Prov. G.M., W. T. Mercer, China; John Hervey, G. Sec. of England; W. Smith, C.E., P.G.S.; C. H. Wyndham, P. Prov. G. Reg., Wilts; E. A. Moore, G. Reg., Wilts; R. C. Hnpley, W.M., Greyfriars, Reading; J. T. Morland, P.M., Abbey, Abingdon; Bland Jenkins, W.M., Abbey, Abingdon; C. C. Ridout, W.M., No. 209; Blowers, W.M., 414; J. S. Tolley, W.M.; Col. Richardson-Gardner, 771; J. Toomer, P. Prov. G.S.D., Wilts; W. Biggs, P. Prov. G.S.W., Wilts, and a number of past and present Grand Officers and other brethren, numbering rather more than one hundred, and included Bros. Holden, Beale, W. H. Cave, Gibbons, Turner,

Whyley, Ritchins, Boyer, Wigginton, Powell, Layton, Martin, Pullen, Fuller, Dempster, Case, Stacey, Pennicott, Briggs, Palmer, G. Boyer, Claydon, Geo. J. Cosburn, J. Smith, Sheperd, T. Chandler, Stransom, Botly, Lovegrove, Bradley, Smith, Reid, J. T. Brown, J. W. Houslow, Rapson, D'Almaine, E. Morland, J. T. Morland, J. Cave, Tilley, Scott, Saunders, Cair, Fountain, Farrer, Ford, J. Wheeler, Pitt, Driffield, Wale, J. A. Scott, Rogers, Bulley, Moxhay, Weedon, Jameson, Taylor, Portsmouth, Whitehouse, C. J. Cave, Scriven, Desborough, Gray, Maskell, &c.

## THE BANQUET

was served at four o'clock, in the Town Hall, by Mr. Johnson, of the White Hart Hotel, whose catering afforded thorough satisfaction.

The banquet was not only a success as regards the catering, but also on account of the numerous company, every seat being occupied, and the whole arrangement reflected credit on the Stewards. The Prov. G.M. presided, and was supported by the principal officers. The vocalists were Bros. Marriott and Briggs, St. George's Chapel, Windsor; Whitehouse, Westminster Abbey and Kerr Gedge, St. Paul's, whose efficient services were highly appreciated.

By the kind permission of Colonel Duncan Baillie, the splendid band of the Royal Horse Guards (Blue) performed a choice selection of music during the banquet, Mr. Charles Godfrey conducting.

In proposing the first toast, that of "the Queen, and the Craft," the Prov. G.M. said he felt sure that meeting as they did in the royal borough of Windsor, and under the walls of the magnificent palace of the Queen, they would drink this toast with special pleasure, although, as Masons, they were ever true to her Majesty.

The Prov. G.M. said the next toast he had the pleasure of asking them to drink was the health of "the Most Worshipful Grand Master, the Earl of Zetland." If he talked for half an hour, which he had not time to do, he could not say more than tell the fact, that the Grand Master had been installed on no less than twenty-six occasions. After such a display of affection on the part of the Craft, he should only weaken the toast if he added any words of his own.

The Prov. G.M. then proposed the health of "the Right Hon. the Earl de Grey and Ripon, Dep. G.M., and the rest of the Grand Officers, past and present," coupling with it the name of Bro. Simpson, G. Chap. of England.

Bro. the Rev. R. I. Simpson said he might say, unaffectedly, that he felt great diffidence in returning thanks in the presence of the oldest P.G. Chap., Bro. Sir John Hayes, and of the Grand Sec., Bro. Hervey, who had on this occasion so distinguished himself as Installing Master. Nevertheless, he felt pleased to return sincere thanks on behalf of the Grand Officers. He thought that Grand Lodge was as well furnished in respect of its Grand Officers as it had been for many years past. Earl Percy and Lord Leigh, who were both good Masons, had desired him to say they were sorry they could not be present to do themselves the honour of supporting the new Prov. Grand Master in the chair, but they hoped to be able, on an early occasion, to pay a visit to the Masons of this province. He did not consider long speeches desirable, but he would remark that the Grand Lodge was congenial in its character with our own constitution, for they had, so to speak, their Lords and Commons. They had in Grand Lodge not only some of the first men of the day (among them being the President of the Privy Council), but also some of the best and truest Masons who had been promoted to office in Grand Lodge. The more thoroughly the various lodges in the country were worked, the more would the cream come to the top, and the more would Grand Lodge be filled with worth and happiness.

Bro. Hervey, the G. Sec., then rose, and said he had no doubt the brethren would readily guess the purport to which he should devote the permission of the Prov. G.M. to give the next toast. He had that day enjoyed the distinguished honour of placing their R.W. Bro., Sir Daniel Gooch, in the chair of the province, and he could assure them it had afforded him unfeigned pleasure to have that privilege. He had had the honour of enjoying the intimate friendship of their Prov. G.M. for the past twenty years, and when Sir Daniel asked him to instal him in the chair, they could readily understand that he most cordially, most willingly, and most gratefully consented. They had now a brother to preside over them whom they would all admit to be the right man in the right place. Sir Daniel had everything to

recommend him which could constitute a good Prov. G.M. He was a good father, a good friend, and a good Mason. What could he say more for Sir Daniel? He could take every office in the lodge, from that of I.G. up to the position he now occupied. In every office Sir Daniel knew his duty well, and therefore in every way he was thoroughly fitted to preside over them. Independently of that, he had served the Stewardship of every charity, and had been a liberal contributor to their funds, and he (Bro. Hervey) was glad to announce that at the annual festival of the Masonic Benevolent Institution, to be held next January, Sir Daniel would preside, and he trusted that the lodges of the province would liberally support him on that occasion, and show they appreciated and honoured the effort he made for the good of Masonry. He would not trespass on their attention farther, because they knew their man; they know his virtues; and nothing he could say, could add to the respect which he was sure the brethren entertained towards him, but he might remark, that in a few short years they would all know by experience what a treasure of a Prov. G.M. they had. He felt confident the brethren would join with him in drinking the Prov. G.M.'s health, not only with good feeling, not only with pleasure, but also with enthusiasm. He asked them to rise, and pay Sir Daniel that mark of respect which he was so well entitled to receive at their hands.

The Prov. G.M. said, he felt deeply sensible of the very kind manner in which his health had been proposed and drunk. He regarded this large meeting as a great compliment to himself, brethren having come from distant places in his own province as well as from others to honour the installation ceremony. He trusted that, in future years, when they would be able to look back on what he had done rather than anticipate what he promised, they would not regret the step they had taken that day. He could only assure them that his best efforts should be exerted for the good of Masonry in the province; and he relied upon the assistance of the brethren generally in advancing the interests of the Order. He thanked them heartily for their kind reception, and would now ask them to drink health and long life to one who had been longer known to them than he had himself. They had in their D.G.M. one to whom he felt a great personal obligation; and he was sure he need not detain the brethren by dilating upon the many excellent qualities of Sir John Hayes. He felt sure they would all show how highly they esteemed their Dep. Prov. G.M. He gave them "The health of the V.W. the Prov. G.M. and the Prov. Grand Officers."

Bro. the Rev. Sir John Hayes, in the name of the Prov. Grand Officers and himself, offered his sincere thanks for the honour they had done them. He trusted that all the officers who had been invested that day, would consider the appointment not only as reward for past services, but also as an encouragement to disseminate the good principles of Masonry throughout the towns and places in the province. He felt very happy in serving under Sir Daniel, who came to them with such strong Masonic feeling, and with the full approbation of the brethren. The brethren from Wiltshire bore testimony to the excellence of Sir Daniel's character, and the Berks and Bucks Masons might well congratulate themselves on possessing such a ruler. He believed the lodges in this province were prospering, and in great harmony with each other. In conclusion, he hoped the brethren of the different lodges would give the officers their hearty support.

The Prov. G.M. said, it now gave him great pleasure to propose the health of Bro. Hervey, the G. Sec., with whom he had been acquainted for—it was almost unpleasant at his time of life to say how long. He was sure that those who had known Bro. Hervey for twenty-three or twenty-four years as he had, were quite aware how much good he had done, and how much the Craft had been pleased and benefited by his acceptance of the office of Grand Sec. When the G.M. did him the honour of appointing him Prov. G.M., he felt that nothing would afford him greater pleasure than to be installed by Bro. Hervey, as he knew he would instal him with his heart. He sincerely hoped Bro. Hervey would long be spared to fulfil the duties of the important office he now held. He knew they would all join him in giving Bro. Hervey a hearty welcome into this province, and in wishing him long life and happiness.

Bro. Hervey expressed the great gratification he had experienced in coming down to instal his much esteemed friend, Sir Daniel, and his readiness to perform any duty the province might require of him if he could thereby advance the interests of Masonry. He trusted it would not be long before he should again have the pleasure and happiness of coming among them.

The Prov. G.M. suitably proposed the health of Bro. Mercer,

the P.G.M. of China, who briefly replied, and congratulated the province of Berks and Bucks upon the appointment of Sir W. Gooch to rule over them.

The Prov. G.M. said, he would now give what he considered to be the toast of the evening—"The Masonic Charities." He knew nothing in Masonry that was apart from their charities. It was quite true that on these festive occasions they enjoyed themselves, and rightly so; but sitting as they did around the comforts of life, they must not forget there were hundreds of their brethren who he would not say were starving, but who had little power of reckoning where they would get their next dinner. If they made a contract, that for every shilling they spent in banquets they should devote a shilling in charity, he was quite sure the funds of their charitable institutions would be vastly augmented. He hoped the lodges in the province would show their appreciation of the charitable institutions by sending up regularly stewards to support them. Bro. Hervey had told them it had been proposed to him to take the chair of the Festival of the Benevolent Institution in January next, which he should regard as a great honour; but knowing his incompetency to fill that position, he hoped the brethren of Berks, and Bucks, and Wilts would make amends by the way in which they would support him. He would associate with the toast the name of Bro. Smith, who, he knew, took a great interest in the charities.

Bro. W. Smith felt honoured in being called upon to respond to the most noble of all the Masonic toasts, "The Masonic Charities;" but he felt sorry they had not the company of the representative of the Boys' School, Bro. Binckes, the result of whose appeal for funds, brought in during a short time, the handsome sum of £12,000. In adverting to the province of Berks and Bucks, he assured the brethren it afforded him sincere pleasure to know that the Grand Master had appointed a most worthy brother to rule over them, and one in whom they had full confidence. He hoped that the financial result of the festival at which Sir Daniel would preside would be eminently satisfactory, and that the brethren of this province would support their Prov. G.M. in a way that would encourage him on the occasion alluded to.

The G.M., in complimentary terms, proposed "The health of the G. Reg. Bro. Aeneas J. McIntyre, late Acting Prov. G.M. of Berks and Bucks;" a toast which met a most cordial reception.

The Prov. G.M. next gave "The health of the R.W. Prov. G.M. of Wilts; Bro. the Lord Methuen, the Dep. Prov. G.M.; Bro. Wittey, and the P.G. Officers, past and present." He felt with regard to this toast a stronger enthusiasm than the brethren around him could feel, as he served as D. Prov. G.M. during the whole seventeen or eighteen years that Lord Methuen had filled the office of Prov. G.M.; and he had received from that nobleman the greatest support, and from the brethren of Wilts generally everything he could have wished. He was pleased to see present several Masons from that province, whose faces were as familiar to him as those of his own children. He did not leave that province without very great regret; for it was hard, after seventeen years pleasant association with the brethren, to feel that the link was cut, because he had always received so much kindness and good feeling from all the brethren. He was pleased that the office he held so long in Wilts had been transferred to a brother worthy to fill it. It was his privilege to initiate Bro. Wittey, and perform several other ceremonies; and the last thing he did was to advise the G.M. to appoint Bro. Wittey in his (Sir Daniel's) place. He did not think he had done anything of so much value to the province of Wilts as he had by making that recommendation. He was quite sure they would give their Wiltshire brethren a good reception, and drink success to that province, coupled with the name of Bro. Wittey.

Bro. Wittey, in returning thanks, said he was indeed glad that the brethren had assembled in such numbers to do honour to their new Prov. G.M., who, he felt quite satisfied, was "the right man in the right place." He trusted that in both the provinces strenuous efforts would be made in the cause of charity, and that they would ever show a readiness to help their indigent brethren, placing them free from want and on the road to prosperity. He thanked them for the honour they had done to the Masons of Wilts, and in their name offered Sir Daniel most hearty congratulations on the occasion of his installation as Prov. G.M. of Berks and Bucks.

"The health of the Visitors" was next proposed and responded

to by Bro. Bourne and Stern, one of whom said he had been a captive in America, and would have been murdered had he not given the sign of distress, which was fortunately recognised by his captor, a Mason, who spared his life; while the other observed that he had travelled in India and other parts of the world, and had often experienced the great advantages of Masonry.

The Prov. G.M. spoke of the admirable manner in which the Prov. G. Treas. (Bro. Holden) and Prov. G. Sec. (Bro. Gibbons) had discharged their duties, and then proposed their healths.

Bro. Holden suitably responded.

Bro. Biggs, the newly-appointed Prov. G. Sec., followed, and, alluding to the festival at which Sir Daniel is to preside in January next, expressed his hope that the brethren of the province would rally round him on that interesting occasion, and show their determination to support him in his efforts to promote the welfare of the noble charity. He trusted that Stewards would go up from this province, and also from Wilts, with lists that would from every point of view be regarded as satisfactory.

The Prov. G.M. expressed the thanks of the province to the Etonian and Castle Lodges for the very hearty reception they had recorded to the Prov. G.L., and for the excellent arrangements which had been made. He felt much pleasure in asking the brethren to drink the health of the W.M.'s of the two lodges.

Bro. Rideout (W.M. of the Etonian) and Bro. Tolley (W.M. of the Castle Lodge) severally responded.

The Tyler's Toast was then given, and this pleasant and successful assemblage of Masons broke up.

We should mention that the Prov. G.M. wore the splendid regalia presented to him a short time ago by the Province of Wilts.

#### READING.

##### *The Grey Friar's Lodge, No. 1,101.*

This lodge, which was established four or five years ago, held its anniversary festival on Tuesday, the 18th inst. The installation of the W.M. for the ensuing year also took place on that day. The installation festivals of this lodge have always been very successful, but on this occasion more than usual interest was attached to the gathering, as the Prov. G.M., Sir Daniel Gooch, *Bart.*, M.P., was present. The lodge was held at the Masonic Hall in the afternoon, and was very numerous attended; between sixty and seventy assembled. The principal business before the lodge was the initiation of Mr. Alfred Gooch (son of Sir Daniel Gooch), and the installation of Bro. R. C. Hurley as W.M. Both of these ceremonies were performed by Bro. W. Biggs, and his style was on this occasion even more impressive and more felicitous than usual. The effect of the ceremonies in lodge was greatly enhanced by the musical performance of Bro. Tolley, P. Prov. G. Org., and Bros. Marriott, Briggs, and Barrett, of St. George's Chapel Royal, Windsor.

After the W.M. had been duly installed he proceeded to invest the following officers of the lodge:—Bros. J. Weightman, S.W.; G. Chancellor, J.W.; R. J. Simpson, Chap.; J. Greenfield, Sec.; E. J. Tabor, S.D.; Godsmark, J.D.; J. T. Brown, I.G.; Stranson and Freeman, S. A P.M.'s jewel was presented to Bro. Alexander Beale, I.P.M., in recognition of the zeal, efficiency, and courtesy which he has displayed during his year of office.

In the evening a banquet took place at the George Hotel, and the room was almost inconveniently full. The banquet was admirably served by Bro. Pontin. The chair was taken by Bro. R. C. Hurley, W.M. of the Grey Friars Lodge, and amongst those present were Bros. Sir D. Gooch, *Bart.*, Prov. G.M.; the Rev. Sir J. W. Hayes, D. Prov. G.M., P.G. Chap. of England; J. R. Stebbing (Southampton), P.M., P.G.D. of England; R. J. Spiers (Oxford), P.G.S. of England; the Rev. R. J. Simpson, P.G. Chap. of England; E. G. Bruton (Oxford), P.M.; S. Wittey, D. Prov. G.M. for Wilts; R. S. Hulbert (Basingstoke), P. Prov. G.S.W. Hauts; F. A. Bulley, P.M.; G. Botly, P.M. 414; John Dew (Basingstoke), P.M.; J. W. Blowers, W.M. 414; J. H. Wynne, P.M.; John Ellis, P.M.; A. Sellar, P.M.; James Harris, W.M.; W. W. Wynne, W.M. 101; Lovatt, 526; J. W. Hounslow, J.W. 414; C. W. Wyndham, P.M., G. Reg., Wilts; P. Spokes, S. 414; R. Cave; Arthur Welch; Alfred W. Gooch, P. Prov. S.G.W., Wilts; G. Anus, P.M.; R. C. Shettle; H. P. Dowson; R. Bradley, S.D. 414; F. C. Warner; F. D. Awberry; W. C. Jameson; F. Warncott; W. Simpson, P. G. Supt., Wilts; G. Parfitt; W. A. Dunett, J.W. 1044.

On the removal of the cloth

The W.M. proposed "The Queen and the Craft," remarking that as loyal citizens and as good Masons they would drink the toast with the greatest pleasure and the most hearty enthusiasm.

The W.M. next proposed "The Right Hon. and the Most Worshipful the Grand Master and the Grand Officers, past and present." The Earl of Zetland had now held his high position as a G. Master for a quarter of a century. It was thought that at the termination of the present year he would retire from that position, and should he do so he would carry with him the gratitude and the respect of the Craft.

Bro. Spiers (Oxford), as one of the G. Officers, returned thanks. They had reason to be proud of belonging to such a body, and they had especial reason to be proud of the G. Master, whose services to the Craft had been so great and so numerous for many years. The position held by the Deputy G.M., the Earl De Grey and Ripon, showed that they were able to attract to their body men eminent in the State. The President of the Council (Lord De Grey and Ripon) had worked as a Mason with a thoroughness for which Englishmen were distinguished. The Chairman of the Committee of the House of Commons, Mr. Dodson, had also taken office in the Craft. Their Prov. G.M., Sir Daniel Gooch, also, though his duties were so multifarious, though he had charge of that wonderful undertaking, the Great Western Railway Company, though he was one of those who were engaged in casting a girdle round the earth, though he took his part in the legislation of the country, yet found time to devote to the interests of Masonry. He (Bro. Spiers) would merely now add how much pleasure it had afforded him to be present, and to observe how thoroughly well the work was done in Greyfriars Lodge. He hoped that the lodge would continue to prosper as it had in years past.

The W.M. said that the next toast might be fittingly described as the toast of the evening. It was "The health of the Prov. G. Master, Bro. Sir Daniel Gooch. He considered it a very great privilege to have the honour of taking the chair on the occasion of the Prov. G.M.'s first visit in that capacity to Reading, and in the name of the Grey Friars' Lodge he begged to give him a hearty welcome, and to thank him not only for being present but also for giving his name as an honorary member of the lodge. For the last ten years, ever since the resignation of the late Marquis of Downshire, the province had been represented by the G. Reg.: Bro. McIntyre had fulfilled the duties of the office with great ability, but he had other provinces to attend to, as well as a great deal of other Masonic business. They hailed, therefore, with peculiar pleasure, the appointment to the office of Prov. G.M. of so excellent a Mason and so good a man as Sir Daniel Gooch. He (the W.M.) devoutly hoped that it might please the Great Architect of the Universe long to preserve the life of their distinguished brother in health and strength.

Bro. Sir D. Gooch, P.G.M. who, on rising, was most warmly cheered, said that he was extremely obliged to them for having received the toast in a manner so cordial and so kind. It had been to him a great pleasure to be present that day. He could assure them that he had not taken upon himself the responsibilities of the office to which the Grand Master had appointed him, without a thorough determination to perform his duties in a way which should, he hoped meet with their approbation and respect. In order to do his duties to the satisfaction of the province and himself he felt that he must have extended to him that Masonic charity for his short comings, and that cordial support in his efforts, which he was confident he should not fail to receive. Under such circumstance he believed that the province would continue to prosper, and would hold no mean position amongst the Provinces of the land. But the present had been to him a most gratifying occasion for a personal reason, because he had seen his own son initiated into Masonry. It was many years since he (Sir Daniel) was initiated, and he was pleased to say that he had never regretted that step. The ceremony had made a deep impression on his mind, and he did not doubt that it had also done so on the mind of his (Sir Daniel's) son, seeing that that ceremony had been performed by Bro. Biggs with the utmost accuracy of language, and the most perfect correctness of feeling. Now that his son had been initiated, he (Sir D. Gooch) felt that as his father and also as his brother, he should be able to teach him some of the mysteries of the science. He (the P.G.M.) would conclude by thanking them for the kind invitation they had sent to him, and for the hearty welcome they had given him. He hoped to visit the other Lodges in the Province

and make himself, as far as he could acquainted with the whole craft.

Bro. Ellis, P.M., gave as the next toast, "the V.W. the Rev. Sir J. W. Hayes, *Bart.*, the Dep. Prov. G.M., and Grand Officers of the province, past and present." Sir John Hayes held a distinguished position in the province, and he was also a member of the Grand Lodge. He had shown himself fully equal to the requirements of his office, and his qualifications were so high that he had filled, in the absence of Lord Zetland, the office of Grand Master.

Bro. Sir J. W. Hayes, P.G. Chap., in responding, said that it ought to be the laudable ambition of all the brethren to aspire to hold office in the Prov. G.L. There were not many offices at the disposal of the Prov. G.M., but he was quite sure that Sir Daniel Gooch would take every means to ascertain who were the most fit to fill the offices. He begged to propose "the R.W. Prov. G.M., the Dep. Prov. G.M., and the Grand Officers of the province of Wilts." They were very much obliged to the province of Wilts for sending to this province the Prov. G.M. elect; it was a very great kindness, and the province of Berks and Bucks would endeavour to show itself grateful.

Br. S. Wittey, P. Prov. G.M. for Wilts, in responding to the toasts, alluded to the loss which that province would sustain in consequence of the services of Sir Daniel Gooch being transferred to another province. Bro. Wittey then referred, in very complimentary terms, to the working of the Grey Friars Lodge, and expressed the pleasure which it had afforded him to be present.

Bro. the Rev. R. J. Simpson, G. Chap., said that as "out of the abundance of the heart the mouth speaketh," therefore they would allow him, before he proposed the toast intrusted to him, to digress for a minute or two. He could not but express the deep satisfaction which he felt at seeing the admirable way in which the work of the lodge was done; and he could not but think that the manner in which the ceremony of installation had been performed by Bro. Biggs, must have impressed them with a sense of the generous sentiments and the lofty principles of the brotherhood to which they belonged. He must thank them for having again elected him as Chaplain to the lodge. He felt this honour the more because he was not able to do more than to attend, as he always did with great pleasure, their annual gatherings. He begged now to propose "The Masonic Charities." He was pleased to see this toast take so good a position in the programme of the evening, coming as it did even before the proposal of the toast of the W.M. of their own lodge. This evidenced that they thought of the Masonic charities first and of themselves afterwards, which was only what was to be expected of a lodge which had sent a Steward to the Girl's School and Festival, and had sent that Steward tenth on the list in respect of the amount of the donations intrusted to him. He had taken the opportunity on a former occasion, and he would now do so again, of recommending those who were interested in those Masonic charities to go and see them for themselves. He believed that the Girls' School was the first school of the kind in England. For the Boys' School a sum of £12,000 had been raised through the munificence of Masons, and the school was most admirably conducted. There was also provision made for the comfort and the support of aged Freemasons. He believed that if they could only read the history of some of these children and of their families; if they could trace the career of some of these poor aged Masons—(what struggles they had had, what reverses they had experienced, what distress they had endured)—they would learn to value even more highly than at present the work which these charities were doing. They had reason to believe that in no case had the children, educated in these schools, turned out otherwise than well. This was a most eloquent fact. It showed that the money was not mispent, and that the honour was not thrown away. And when brethren were enjoying themselves in social harmony, he trusted they would never forget the claims of the poorer brethren; for Masons should never cease to remember that charity was the sun, the centre, around which all Masonic action should revolve. He hoped that they would not only hear of these charities, and read of them, and see them, but that they would value, admire, and support them.

Bro. Stebbing, in responding on behalf of the Masonic charities, said that he could desire to dwell for some time in adding to those encomiums which had been passed on those who had taken part in the ceremonies of that day. Bro. Biggs had held a distinguished position, and had taken a zealous part in Masonry, both in the Provinces of Wiltshire and of Hampshire, and now that his lot was cast in the Province of Berks and

Bucks it was to be hoped that he would live long, and would be enabled for many years to come to promote the interests of the craft. He (Bro. Stebbing) would not say much about the Masonic Charities after the eloquent expressions with regard to them which had fallen from the lips of Bro. Simpson. He quite agreed with what had been said with respect to the value of those schools. He believed that no one, whatever his means, could send his daughters to a school where a better education was provided than at the Freemasons Girls School, whilst to the boys they gave such as should be the basis of future success and should enable them to raise themselves and their families in the social scale. He would not touch upon the vexed question as to subsidising the charities. He believed, however, that the charities should be left to depend upon the large heart of those who knew their value; he believed, that the brethren were content to act upon this principle, "Cast thy bread upon the waters and thou shalt find it after many days"; he believed that the responsive hearts who had recently answered the appeal made to them by giving more than £12,000, would still provide for the young and for the aged; and he felt that the rich would still give largely of their wealth, and those less favoured by fortune would, for another's benefit, still break their last shilling with a willing hand. He would not now touch further upon charity considered merely as almsgiving, but rather to that word in its widest, its mightiest, and most lofty sense. It was that charity which had established their institution as a Brotherhood which bound them together, and which was the capstone of the building. And when the gorgeous palaces had fallen into decay, when towers and monuments had been overthrown, when the tree of social life seemed to be uprooted, the principle of Masonry enabled it to survive the wreck of mighty empires, and to defy even the destroying hand of time. It had been handed down from sire to son, from age to age; it went amongst every people; it rode on every sea; it bloomed on every shore. Where could they go where it had not made its influence felt, where it was daily practised, for was it not founded upon these words, "Behold I give you a new commandment, that ye love one another?" As long as that was fought in their Masonic Lodges, and stamped upon their brotherly hearts, no brighter example could be found than their's, and thus men would say, "Behold how blessed a thing it is for brethren to dwell together in unity." (Bro. Stebbings concluded his speech amidst loud applause.)

The P.G.M. then proposed the health of the W.M., Bro. Hurley, suggesting that he should emulate the conduct of those who had preceded him in the position.

The W.M. suitably returned thanks, and next proposed the health of the Installing Master, Bro. Biggs.

Bro. Biggs, P. Pro. S.G.W. Wilts, said that he should be indeed insensible to kindness if he did not feel the flattering allusions which had been made to him by the P.G.M., and by Bros. Stebbing and Simpson. It was true that he felt a great interest in all that related to Masonry, and especially so far as related to it in this and the neighbouring Provinces, but he could not take credit to himself for deserving the encomiums which had passed upon him. He trusted that his interest in Masonry would never grow cold or lukewarm, but would rather, as years rolled on, deepen and increase. He quite agreed with what had been said with regard to Masonic charities, and to the desirability of the Brethren taking a personal interest and gaining a personal knowledge of the noble institutions which Freemasons were now so munificently supporting. It was impossible to know the benefit derived from those charities, it was impossible rightly to estimate the beneficent results flowing from them otherwise than by personal investigation. With reference to the events of that day, he did not think that those belonging to this Province would well express the gratification they must feel at the appointment of Sir Daniel Gooch as P.G.M. It was the loss of Wilts, but it was the gain of Berks, and he (Bro. Biggs) had every reason to be pleased, as he was on the side which had gained. He believed that by the appointment of the P.G.M. this Province would profit by his good counsel and his large experience, and at the same time, the benefit of his influence, his example, and his exertions would not be lost upon the Province of Wilts. The result would be that the Provinces would be drawn together more closely than before; the utmost unanimity would continue to prevail, and he was sure for him, and he might speak also for them, they would strive to promote the interest of Masonry in both Provinces.

WOLVERTON.—*Scientific Lodge* (No 840).—A meeting of this lodge was held on the 15th inst. The lodge having been

opened in duo form, the minutes of the last meeting were read and confirmed. The ballot was then taken for Mr. J. Bates, builder of Stoncy Stratford, which being unanimous in his favour, he was duly initiated, the W.M., Bro. J. Meadley, performing in a very efficient manner the ceremony. The ballot was then taken for two candidates, but, not being unanimous, the propositions were withdrawn. There being no other business before the lodge, the usual questions were put by the W.M., and there being no response the lodge was closed in duo form. Bro. E. Bore was unable to attend to be raised. Present:—Bros. J. Meadley, W.M.; G. Ratcliffe, S.W.; J. Butcher, J.W.; R. Hales, J.D.; R. King, I.G.; J. B. Devon, P.M.; W. Roebuck, Sec.; R. Chibnall, Tyler; W. Webb, Steward; W. A. Ronck, C. F. Webber, H. A. Hicks, and C. Aveline. Visitors—Bros. W. Fogg, 439, Mauritius, and James Twining, 1,083.

DURHAM.

BISHOP AUCKLAND.—*Wear Valley Lodge* (No. 1,121).—The regular monthly meeting of this lodge was held on Friday, the 14th inst., at the Saving's Bank. In the unavoidable absence of the W.M., Bro. the Rev. G. P. Wilkinson, Bro. G. Canney, M.D., P.M., presided, and was supported by Bros. G. Stillman, S.W.; J. Wyld, J.W.; T. B. Thwaites, Treas.; W. Pawson, Hon. Sec.; J. Robson, I.G., &c. Visitor—Bro. John Bowes, Nos. 129, 148, 1,051, 1,250, P.M., P.Z., P. Prov. G. Dir. of Cers., P. Prov. G. Reg. Cumberland and Westmorland. The lodge was opened in duo form, according to ancient custom, when one brother was passed, and two raised, the ceremonies being performed by the acting W.M. in a correct and impressive manner, under the Deaconate of Bro. John Bowes.

HAMPSHIRE.

WINCHESTER.—*Lodge of Economy* (No. 76).—The regular monthly meeting of this lodge took place at the Masonic Hall, Parchment Street, on Wednesday, the 26th May, when the following brethren were present:—Bros. Sheppard, W.M., Stopher, S.W., Everitt, J.W., Sherry, Treas., Stopher, Sec., Whale, S.D., Penton, J.D., Oakshot, P.M., Priddis, I.G., Bishop, F. I. Warner, J. W. Snelling, H. Hubbersty, H. Newman, W. H. Wooldridge, Sealey, Daswell, Beach, Hutt, E. Snelling; Tamue, W.M. 177, Warren, 177, Bodley, 39, visitors.

The minutes of the last lodge being confirmed, and after raising Bro. F. J. Warner, the brethren proceeded to discuss the following notice of motion by Bro. Sherry:—"That the scheme proposed by Bro. Clabon, for appropriating a portion of the Fund of Benevolence to other than the purposes for which it was created, be taken into consideration and discussed at our next monthly meeting, on the 26th May."

Bro. Sherry introduced the subject before the lodge, seeking the opinion of the brethren present, saying at the latter part of the evening he would found a resolution on the opinion of a majority of the members. Bro. Sheppard explained the scheme for the information of those unacquainted with the subject; Bro. Oakshot opposed the scheme; Bro. Stopher supported the scheme; Bros. Warner and Whall opposed the scheme. Bro. J. W. Snelling produced figures as follows:—"The fact that the Fund of Benevolence was originally instituted, and has continued so long without question, dedicated to the relief of Masons in distress, and that such distress still exists inclines me to the decided opinion that it cannot rightly be alienated from its original purpose. That part of the scheme, which proposes an enlarged application of the funds to the relief of distressed Masons, meets with my most cordial support, but to nearly all the rest I am most decidedly opposed. Upon a hasty analysis of the published figures I find that the surplus of £11,000 which existed in 1840 should be, at the end of 1867, at 3¼ per cent., about £26,100, and the actual amount was only £26,779, showing that the surplus has in the main arisen from the accumulations of the original surplus of 1840, and that on an average of years the contributions, &c., have only sufficed for the relief of cases of distress, and that too on the present scale. Let us see what will be the effect of doubling the amount of relief as proposed.

The average annual amount of relief for six years ending 1867, irrespective of the grant to the charities, was £2120, the amount for the last year of that period being £2,108. Now if we double the average amount we have £4,240, and the actual contributions, &c., for 1867 (irrespective of interest) only amounted to £4,226, shewing that the existing contributions, &c., will only just

suffice for the increased grants proposed, leaving the interest on investments £1053 to meet the annual grant to the charities.

The total interest on invested funds for eight years, ending 1867, amounted to £5500, and the amount granted to the charities for the same period was £6400; and although the present interest is slightly more than sufficient to pay the £800 to the charities, it may fairly be asked, why the aged and decayed Masons should not be as much thought of, in the application of any such trifling surplus, as the Masonic schools, which are so well supported with such constantly increasing liberality. I contend that there will be scarcely any surplus if the funds are liberally dealt with for their only legitimate purpose.

Let us examine how they have been dispensed of late years.

The contributions, &c., were, in 1862-3-4	£ 9302
Do. do. 1865-6-7	11,769
Increase of contributions, &c.	2467
The expenditure for relief, 1862-3-4	£ 7100
(Relieving 479 cases)	
Do. do. 1865-6-7	5621
(Relieving 420 cases)	
Decrease in charity	£ 1479

So that, in the face of such an increase, 77 less cases were relieved, and £1479 less expended in the last period of three years.

I leave these figures to speak for themselves.

Bro. Sherry then proposed the following resolutions, seconded by Bro. Sheppard:—"That in the opinion of this lodge, the scheme proposed by Bro. Clabon is approved, with the exception of that part which states that a widow of a deceased brother (no matter what her poverty might be) cannot apply a second time for relief. And also that part which proposes to take from the surplus fund of benevolence two thirds for the use of the Masonic Schools. The latter proposition being alien to the eighteenth article of the act of union between the two Grand Lodges in 1813, which is worded as follows:—"The Fund appropriated to the objects of Masonic Benevolence shall not be intruded on for any purpose, but shall be kept strictly and solely devoted to charity, and pains taken to increase the same." This lodge is also of opinion the scheme ought to be referred back to the committee for amendment, and more time allowed for its consideration, especially as very few lodges in the provinces are aware of the magnitude of the scheme." Bro. Stopher moved an amendment which was not seconded, and the resolution was carried with one dissention.

LANCASHIRE (WEST).

PRESCOT.—*Lodge of Loyalty* (No. 86).—The brethren of this lodge met on Wednesday, the 19th inst., at the Royal Hotel, Prescott, Br. J. Fowler, P.M., taking the chair, and was supported by Bros. J. M. Hall, Prescott, S.W.; Birchall, J.W.; and other officers of the lodge. The lodge was duly opened, and the minutes of the previous meeting were read by Bro. Caldwell, and confirmed. Bros. T. Beasley, 897, and J. Knight, 148, were balloted for as joining members and unanimously elected. The lodge was opened in the second degree, and Bro. R. Young was then interrogated as to his proficiency in this degree, and those interrogatories were answered in a satisfactory manner. Bro. Young then retired, and the lodge was opened to the third degree, and Bro. Young was admitted, and raised in a very masterly manner by P.M. Fowler to the degree of M.M. This important ceremony was performed in a most impressive and careful way, and several veteran masons expressed the high gratification they had experienced in seeing Freemasonry carried out in all its purity. The labours of the evening being ended, the lodge was closed in duo form.

LEICESTERSHIRE.

LEICESTER.—*John of Gaunt Lodge*, (No. 523). The usual monthly meeting of this lodge was held at the Freemason's Hall on Thursday, the 20th instant, the W.M., Bro. A. M. Duff, P.M. 166, in the chair. There were also present P.M.'s Kelly, D.P.G.M.; Goodyer, P.P.S.G.W.; W. Beaumont Smith, P.P.J.G.W.; and W. Johnson, P.P.G.D.; Toller, S.W.; Sculthorpe, Sec.; Sargeant, S.D.; Partridge, J.D.; Wardle, I.G.; and others. Visitors, Rev. N. Hayeroff, D.D., 181, London; Alex. Mackintosh, 758; Louis H. Moore, 1017; J. McAllister,

21, N.B.; and L. A. Clarke, P.M. and Prov. G.S.D.; Palmer, and Widowson of 279.

The first business, after the opening of the lodge, and the confirmation of the minutes, was to ballot for Mr. Joseph James Miller, architect, as a candidate for Freemasonry; and the ballot being unanimous in his favour, he was admitted, and duly initiated into the first degree by the W.M. The lecture on the tracing-board and the charge were afterwards delivered by the D.P.G.M.

This being the period for the annual election of Worshipful Master, a ballot was taken, which resulted in the unanimous selection of the Senior Warden, Bro. George Toller, jun., a young, but most zealous and efficient Mason, who, from the admirable manner in which he has discharged the offices he has already held, and from his always being found at his post, cannot fail to discharge the more important duties of the chair with credit to himself, and to the entire satisfaction of the Lodge.

A letter was read from the J.W., Bro. Buzzard, apologizing for his absence on account of a severe domestic bereavement (the death of his wife in childbirth); and, on the motion of the W.M., seconded by the D.P.G.M., a letter of condolence was ordered to be sent to Bro. Buzzard, sympathizing with him in the loss he has sustained.

A gentleman having been proposed as a candidate, and Bro. the Rev. Nathaniel Haycroft, D.D., of the Universal Lodge, 181, London, as a joining member, the lodge was closed, and the brethren adjourned to refreshment.

LEICESTER.—*St. John's Lodge* (No. 279).—An emergency meeting of this lodge took place at the Freemason's Hall on Monday, the 24th instant, when among those present were Bros. W. Kelly, W.M. and D.P.G.M.; Weare, P.M. and Treas.; Stanley, S.W.; Stretton, J.W. and P.P.G.R.; Crow, Sec. and Org.; Bithrey, P.P.G.O., as S.D.; and other members. Visitors, Bros. Duff, W.M.; Toller, S.W. and W.M. elect of 523; Mackintosh, of 758; Runcorn and McAllister, of 21, N.B.

The lodge having been opened in the first degree, Bros. Dr. Pearce, Taylor, Potter, Tarratt, and Stannard, were examined as E.A.'s, and, having satisfactorily answered the several questions, retired. The lodge was then opened in the second degree, and they were respectively passed as F.C.'s. During the ceremony the musical chants were given, under the superintendence of Bro. Crow. The lecture on the tracing-board was subsequently given by the W.M.

Bro. Kelly announced that a warrant for a new lodge, to be opened at Oakham, entitled the "Vale of Catmos Lodge, No. 1256," had been granted, and that the M.W. the Grand Master had been pleased to place it under the jurisdiction of the Grand Master of this province, this being the first lodge opened in the county of Rutland. Two gentlemen having been proposed as candidates for the Order, the lodge was closed.

## SUFFOLK.

### IPSWICH.

#### *Presentation of Addresses to Sir R. A. S. Adair, Bart., P.G.M. of Suffolk.*

On Saturday afternoon there was a large and influential gathering of the Brethren connected with the various Lodges in the Province of Suffolk, at the Masonic Hall, Ipswich, for the purpose of doing honour to the highly regarded P.G.M., Sir Robert Alexander Shafto Adair, Bart. Previous to this meeting, addresses of condolence on the death of Sir Robt. Adair, and congratulation on the accession of the present P.G.M. to the family title and estates, had been unanimously voted to him by the Lodges throughout the Province, and it was suggested by the D.P.G.M., Brother the Rev. E. I. Lockwood, in conjunction with the P.G. Secretary, Bro. F. B. Marriott, Bro. the Rev. R. N. Sanderson, Bro. W. Spalding, Secretary, that a meeting of the whole Province should be held at Ipswich, when all the addresses could be presented in person to Sir Alexander. This arrangement has most successfully been carried out, and could not but have been exceedingly gratifying to the P.G.M., showing as it did the high personal regard entertained for him by the Province over which he so ably presides.

At half-past two o'clock between fifty and sixty Brethren had assembled in the beautifully decorated Lodge Room, which became a source of admiration to those who saw it for the first time since its completion by Bro. F. Crisp. The company included most of the Provincial Grand Officers, the W.M.'s of Lodges, &c. Amongst those present were:—The D.P.G.M. Bro.

the Rev. E. J. Lockwood; the P.G.J.W. Bro. Moore; the P.G. Chap. Bro. the Rev. A. Tighe Gregory; Bro. J. B. Marriott P. G. Secy; Bro. the Rev. R. N. Sanderson; P.P.G. Chap. Bro. the Rev. J. Brereton; Bros. S. H. Wright, J. Lucia, Spencer Treeman, P. G. Treas, Geo. Bond, E. C. Tidd, A.P.G. Sec., E. B. Adams Swornsbourne; F. Gull, P.M. British Union; W. P. Mill, P.M.; J. Franks, P.M.; S. B. King, F. B. Strathern, Captain Allez Holland, W.M. Stour Valley; George Cresswell, M. Oliver, Golding F. Jennings, W.M., Fidelity, and D.P.G.M. Bengal; J. Helms, P.M.; W. Boby, W.M. British Union; W. Spalding, Sec. British Union; L. Collaway, F. B. Jennings, P. Cornell, J.W. British Union; J. H. Staddon, W.M. Perfect Friendship; J. Gissing, P.M. Doric; J. A. Pettit, P.M.; George Thompson, (Mayor of Bury St. Edmunds) W.M. Royal Edmund; R. Cade, George Green, W. Norman, Organist Prince of Wales, 959; J. Alloway, M. Able, C. Davy, P.M. St. Luke's; A. Barker, Sec. St. Luke's; Robert Girling, P.M. Perfect Friendship; F. B. Jennings, P.M. 959; &c., &c.

The R.W. the P.G.M. was met in the reception room by the D.P.G.M., the P.G. Secretary, and other brethren, and by them escorted to the lodge room, where he took his seat on the throne amid the hearty congratulations of the brethren. Bro. Norman presided at the organ, performing appropriate music. Under the direction of the P.G. Secretary the ceremony of presentation then took place in the following order, each representative of his lodge approaching the foot of the throne and reading the address:—Lodge Unity (Lowestoft), by Bro. Captain Allez, W.M.; Doric (Woodbridge), Bro. J. Gissing, W.M.; British Union (Ipswich), Bro. W. Boby, W.M.; St. Luke's (Ipswich), the W.M. was represented by Bro. Davy, P.M.; Apollo (Beccles), Bro. Moore, W.M. and P.G.J.W.; Virtue and Silence (Hadleigh), represented by Bro. J. A. Pettit; Perfect Friendship (Ipswich), Bro. J. H. Staddon, W.M.; Perseverance (Halesworth), Bro. F. B. Strathern, W.M.; Phoenix (Stowmarket), Bro. Spencer Freman, W.M. and P.G. Treas.; Fidelity (Framlingham), Bro. F. Jennings, W.M.; Waveney (Bungay), Bro. M. Abel, W.M.; Prince of Wales (Ipswich), Bro. the Rev. R. N. Sanderson, W.M.; Royal St. Edmund (Bury St. Edmunds) by Bro. George Thompson, W.M., Mayor of Bury St. Edmunds. Communications, we understood, were received from the W.M.'s of Adair and Stour Valley lodges.

The ceremony of presentation having concluded, the R.W. the P.G.M. briefly addressed the brethren, expressing the great gratification the proceedings of that day afforded him. He thanked them for their sympathy in the serious loss he had sustained; he also thanked them for their good wishes and expressions of personal esteem and regard toward himself, and he only hoped he should be able faithfully to discharge the duties of that responsible position which he had recently been called upon to occupy.

This concluded this portion of the day's proceedings, the organ played the National Anthem, and the company then escorted the guest of the day to the banquetting room, where an elegant *dejeuner* had been set out. The tables were beautifully decked with choice flowers, and in the centre was a massive silver fountain, which threw out a jet of Eau de Cologne during the afternoon. This was kindly lent by Bro. Callaway. The chair was occupied by the D.P.G.M., having on his right the P.G.M., and on his left the P.G. Chaplain. Nearly sixty Brethren sat down to table. The repast was one of the best arranged and most liberal we have seen for some time, which speaks much for the admirable purveying of the Masonic Hall, and it is only due to the Tyler, Bro. Spalding, and his wife to say that everything was prepared on the establishment, and was of first-class character. The champagne and other wines were all that could be desired.

At the close of the repast, the D.P.G.M. proposed "The Queen," after which he gave, in appropriate and well-deserved terms, "The health of their honoured guest, Colonel Sir R. A. S. Adair," wishing him health, happiness, and long life, and strength of purpose to carry out the duties of the high position he then occupied. With the toast was united the name of Lady Adair.

The toast was most enthusiastically drunk by the Brethren with three times three cheers, and a hearty additional one for the association of Lady Adair's name with the compliment.

Sir R. A. S. ADAIR, in acknowledging the toast, paid a very high tribute to the D.P.G.M., to whom he said he owed a deep debt of gratitude for the able manner in which he discharged the Masonic duties attached to his office. He also begged to thank them for the delicate and brotherly manner in which they had received him as their guest that day, and the great kindness he had received from brethren from all parts of the Province, over which he had the honour and pleasure to preside. He felt

additional gratification in acknowledging their kind expressions of regard towards himself by the addition which had been given to the toast in associating, with it the name of one so dear to him. On her behalf, he sincerely thanked them, and to her he would convey the high compliment they had been pleased to pay her in thus associating her name with that toast so kindly given and so cordially drank.

Sir ALEXANDER shortly afterwards again rose and proposed the health of the D.P.G.M., which was most cordially and enthusiastically drank by the brethren.

The D.P.G.M. replied, what ever he did for the Province was always attended with the greatest possible pleasure.

Bro. JENNINGS (W.M. "Fidelity") proposed "The Provincial Grand Officers," associating with the toast the name of the P.G. Chaplain, Bro. the Rev. A. Tighe Gregory, who briefly, but suitably, responded.

The health of the Provincial Committee, Bros. the D.P.G.M. the Rev. E. J. Lockwood, the Rev. R. N. Sanderson, the P.G. Secs. to the Court, was given, and cordially drunk by the company; to which Bro. the Rev. Sanderson and Bro. W. Spalding replied.

The interesting proceedings were brought to a close shortly after six o'clock.

A letter, expressing his great regret at not being present, was read from Bro. the Hon. J. M. Henniker-Major, M.P.

#### YORKSHIRE (WEST).

STOKESLEY.—*Cleveland Lodge* (No. 543).—The last monthly meeting of this lodge previous to the summer vacation was held in the lodge-room, Golden Lion Hotel, on Monday evening; Bros. Stephen Hunter, P.M., W.M.; Henry Fawcett, B.A., S.W.; George Tweddell, Jun., J.W.; J. H. Handyside, P.M., Sec; and William Harrison, Tyler. In the absence of the deacons and inner guard, Bro. George Markham Tweddell, F.S.A. Scot. and Newc., acted as I.G. during the opening and closing of the lodge, and as deacon during a raising; Bro. Handyside deaconing during a passing. The lodge being duly opened up to the second degree, Bro. Richardson was passed to the degree of F. C., and retired; after which the lodge was opened in the third degree, when Brother White was raised to the sublime degree of a M.M. The lodge was then closed, and the meeting adjourned until the Monday nearest the full moon in September, emergencies excepted. The impressive manner in which the W.M. rendered the beautiful ritual of the third degree, was the subject of commendation amongst the brethren after his departure for Great Ayton, where he has been for many years a respected resident.

#### IRELAND.

##### OMAGH.

Lodge (No. 332).—On the 11th inst., the brethren of Lodge 332 met at 7 P.M., for the purpose of nominating officers for the ensuing six months. There were present: Bros. Samuel Adair, W.M.; Matthew Anderson, S.D.; Lieut.-Col. R. Dawson, Sec.; Commander C. Scott, R.N., W. S. Love, Henry Thompson, G. Buchanan, P.M.s; T. C. Dickie, J.W.; N. O. Orr, P.M.; Dr. Fras. J. West, P.M.; W. Hunter, J. H. Fullerton, W. Mullen, Rev. C. Bell, of Lodge 15. Bro. J. H. Fullerton having passed an examination was then raised to the sublime degree of M.M. The lodge being brought down to the first degree, Captain Robert S. Hamilton was nominated, W.M.; H. Dickie, S.W.; H. R. Harris, S.D.; M. Anderson, J.W.; W. Mullen, J.D.; and T. Wardrop, I.G. The brethren then adjourned to refreshments, and passed a pleasant evening.

#### MASONIC LIFEBOAT FUND.

Bro. Jesse Banning announces further subscriptions:—Lodge Fortitude, 281, £1 1s; Segontium, 606, £1 1s.; sundry brethren of Lodge Sincerity, 292, £1 10s.

THE world cannot advance much, cannot make real, substantial progress, till people learn to devote fewer hours of the day fewer days in the week, fewer weeks in the year, and fewer years of their lives, to the mere work of money-getting.

## Poetry.

### THE AUTUMN WINDS.

[A plea for the Life Boat; written with feelings of sympathy by a Mason's Daughter, whose intended husband perished nearly eight years ago, by shipwreck.]

The Autumn Winds are sighing  
Their melancholy sound,  
Reminds us that the Winter  
Is once more coming round.  
Their sad and solemn dirges  
Seem requiems for the past,  
For Summer's sweet enjoyments  
Which were too bright to last

The Autumn Winds are sighing,  
Amid the leafless trees,  
The latest flowers are dying,  
Beneath the chilling breeze.  
Its wild and mournful wailing,  
Falls sadly on the ear;—  
Depressing those whose sorrows  
Have left them naught to cheer.

The Autumn Winds are sighing,  
Alike o'er sea and land,  
Reminding us that Winter  
Again is near at hand.  
That sailors will be shipwreck'd  
In many a fearful gale,  
And perish;—leaving lov'd ones  
In sorrow to bewail.

The Autumn Winds are sighing,  
They speak to Mason's hearts,  
They bid them launch their Life Boat;  
Ere Autumn quite departs.  
Oh doubt not that a blessing  
Vouchsafed from realms above,  
Will rest upon their efforts;  
To aid this work of love.

A. S. C.

### ON THE LATE THOMAS HOOD.

By BRO. GEORGE MARKHAM TWEDDELL, F.S.A., Author of "Shakespeare: his Times and Contemporaries," "The Bards and Authors of Cleveland and South Durham," etc.

The prince of punsters, and a man of heart,  
Who loved his God, and sympathised with man,  
As only bard and philanthropist can,  
Was Hood, the wit immortal. He bore his part  
In that great struggle which the present age  
Is forced with ignorance and wrong to wage—  
And proved that jesters do not always joke.  
For he—the greatest wit of modern days—  
Who might have basked in Mammon's gilded rays,  
Strove like a Titan to break slavery's yoke.  
The wrongs of labourer and of sempstress pale,  
He wafted to the ears of rich and poor;  
And while he pleased all with some comic tale,  
He strove to give them freedom for their dower,

#### L A O N I.

By A. O. H.

All in the spring time, when life wears its richest green,  
And the robe is fringed with a magic, gemlike shoon;  
Hopes were high and haughty, and fame mov'd blandly on,  
All in the spring time, but in winter they are gone.

Life showed a river rippling, gurgling to the sea,  
And a bark of beauty glided, freighted with you and me;  
The winter waves are crashing upon the sullen shore,  
And you and I are parted, parted for evermore.

Oh! the delusions of fancy, Oh! the wild dreams of youth,  
Lies in the flowers of spring time, gall in the cup of truth,  
Night in the face of nature, clouds on the proud heart's sky,  
Let us couch on the dead leaves of heart's hopes, and there  
die,

LIST OF LODGE, &c., MEETINGS FOR WEEK  
ENDING 5TH JUNE, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; Tav., Tavern; Ho., Hotel; R., Rooms; L., Lodge; St., Street; Sq., Square.)

## METROPOLITAN.

*Sunday, May 30th.*

LODGE OF INSTRUCTION.—Joppa, Rose and Crown, Fort-st., Union-st., Bishopsgate.

*Monday, May 31st.*

LODGES.—British Oak, Bank of Friendship Tavern, Baneroff-place, Mile End.—LODGES OF INSTRUCTION.—Union Waterloo (for M.M.), King's Arms, Woolwich; Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-rd., Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham.—MARK MASONRY.—Lodge of Instruction, Kent, Lyceum Tav., Strand.

*Tuesday, June 1st.*

Colonial Board.—LODGES.—St. John's Hollybush Tav. Hampstead.—LODGES OF INSTRUCTION.—Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metropolitan District Railway, Victoria Station; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; British Oak, Silver Lion Tav., Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; New Wandsworth, F.M. Ho., New Wandsworth; Royal Union, Hotel de Cologne, Haymarket.—CHAPTER.—Temperance, White Swan Tavern, Deptford.—CHAPTER OF INSTRUCTION.—Metropolitan, George Ho., Aldermanbury.—MARK MASTERS.—Grand Lodge.

*Wednesday, June 2nd.*

Quarterly Communication.—LODGE: Stability, George Ho., Aldermanbury; MacDonald, Headquarters, 1st Surrey Volunteer Corps, Brunsvick-road, Camberwell.—LODGES OF INSTRUCTION.—Eastern Star, Royal Ho., Burdett-st., Mile-end-rd.; Confidence, Sugar Loaf, Great St. Helens; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; United Strength, Bull and Gate, Kentish Town; Prince Frederick William, Knights of St. John's Tav., St. John's Wood; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro' Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-st., Poplar; Zetland, Adam and Eve Tav., Kensington.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tavern, Mount-st., Grosvenor-sq.

*Thursday, June 3rd.*

Westminster and Keystone, F. M. H.; Good Report, Radley's Hotel, Bridge-street, Blackfriars; Yarborough, Green Dragon, Stepney; Crystal Palace, Crystal Palace, Sydenham; Victoria Rifles, Freemasons' Hall; Excelsior, Sydney Arms, Lewisham-road; Perfect Ashlar, Gregorian Arms, Bermondsey-road.—LODGES OF INSTRUCTION.—Fidelity, Yorkshire Grey, London-street, Fitzroy-square; Kent, Duke of York, Borough-rd., Southwark; Globe, No. 10, Old Bond-st.; United Mariners, Three Cranes, Mile-end-rd.; St. John's, Hollybush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-sq.; Tranquillity, Sugar Loaf Tav., Gt. St. Helen's, St. Mary Axe; Whittington, Crown Ho., 41, Holborn; Royal Oak, Royal Oak Tav., Deptford; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.—CHAPTERS.—Moriab, Albion Tavern, Aldersgate-street; Westbourne, New Inn, Edgware-road; Crystal Palace, Crystal Palace, Sydenham.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, June 4th.*

LODGES OF INSTRUCTION.—Robert Burns, Union Tavern, Air-street, Regent-street; St. Luke's, Pier Hotel, Chelsea; Temperance, Victoria Tavern, Victoria-road, Deptford; Union's (Emulation Lodge of Improvement for M.M.)

Freemasons' Hall; United Pilgrims, Horns' Tav., Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Hand and Racquet, Whitecomb-st., Leicester-sq.; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Metropolitan Lo. of Instruction, George Ho., Aldermanbury.—CHAPTERS.—Prince of Wales, Willis's Rooms, St James's; High Cross, White Hart House, Tottenham.

*Saturday, June 5th.*

Gen. Com. Boys' School, F.M.—CHAPTER.—Rose of Denmark Star and Garter, Kew Bridge.—CHAPTER OF INSTRUCTION.—Mount Sinai, Union Tav., Air-st., Regent-st.

## PROVINCIAL.

## DORSET.

POOLE.—Wed., Lodge: Amity, Masonic Hall. DORCHESTER.—Wed., Lodge: Faith and Unanimity, Masonic Hall.

## EAST LANCASHIRE.

ACCINGTON.—Thurs., Lodge: Equality, Red Lion Hotel, Abbey-street.—ASHTON-UNDER-LYNE.—Thurs., Lodge: Union, Queen's Arms Inn, George-street.—BURY.—Thurs., Lodge: Prince of Wales, Derby Ho.—MANCHESTER.—Lodges: Mon., Social, Queen's Ho.; Wed., Humpfrey Cheetham, F.M.H. Thurs., Affability, F.M.H.; Fri., Friendship, F.M.H.

## WEST LANCASHIRE.

LIVERPOOL.—Lodges: Wed., St. John, Royal Mersey Yacht Club Ho.; Royal Victoria, Ma. Te. Thurs., Mariners, Ma. Temple. Fri., Sefton, Adelphi Ho.—Lodges of Instruction: Tues., Merchants, Ma. Te.; Downshire, Ho., 90, Duke-st.; Mersey, 1, Hamilton-square, Birkenhead. Chapter: Tues., St. John of Jerusalem, Ma. Te.—WAVERTREE (near Liverpool).—Lodge: Wed., Duke of Edinburgh, Wright's Coffee House.

## CAMBRIDGESHIRE.

CAMBRIDGE.—Lodge: Mon., Isaac Newton, 29½ Green-street.

## OXFORDSHIRE.

OXFORD.—Lodge: Tues., Alfred, Ma. Ha.; Fri., Churchill, Ma. Hall.—Chapter: Alfred, Ma. Ha.—Knights' Templar: Fri., Cœur de Lion, Ma. Ha., Alfred-st.

## WARWICKSHIRE.

BIRMINGHAM.—Mon., Lodge: St. Paul's, Union Ho. Chapter: Wed., Fletcher, Ma. Ro., Newhall-st.—SUTTON COLDFIELD.—Tues., Lodge: Warden, Moot Ha.

## SCOTLAND.

EDINBURGH AND METROPOLITAN DISTRICT.—Tues., Lodges: Canongate and Leith, Const-street, Leith; St. David's, Cafe Royal; Rifle F.M.H. Thurs., Lodge: St. James's, Writers' Court; St. Andrew, F.M.H. Fri., Lodge: Celtic, Ship Ho.—GLASGOW.—Tues., Lodges: St. John, 213, Buchanan-st.; Thistle and Rose, 170, Buchanan-st.; Govandale, 207, Govan-road. Wed., Kilwinning, 170, Buchanan-street; Thistle, 19, Croy-pl.; St. John, Kirk House, Shettleston; Caledonian Railway, 213, Buchanan-street. Thurs., Lodges: Commercial, 19, Croy-pl.; St. Andrew, J. Ray's, Castle-street. Fri., Lodges: St. Mungo, 213, Buchanan-street; Shamrock and Thistle, 15, Main-street, Bridgetown; Clyde, 170, Buchanan-street.

## IRELAND.

DUBLIN.—Mon., Board of General Purposes, F.M.H. Lodge: No. 153, F.M.H. Tues., Fem. O. S. Bd., No. 170, F.M.H. Wed., No. 158, F.M.H. Thurs., Grand Lodge. Fri., Com. of Charity and Insp. Chapters: Tues., No. 141, F.M.H. Wed., No. 620, F.M.H. Fri., No. 50, F.M.H. Knights Templar: Encampment, No. 141, F.M.H.—BELFAST.—Mon., Lodges: Belfast, "Weirs," Davis-st. Tues., Truth, Ma. Ro.; Prince of Wales, Ma. Ha. Wed., Concord, Ma. Ha.; Temple, Ma. Ro. Thurs., Harmony, Ma. Ro. Fri., Hiram, Ma. Ro.

## TO CORRESPONDENTS.

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

T. S. PARVIN (Iowa)—Cash duly to hand. Thanks.