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LONDON, SATURDAY, MARCH 12, 1870.

THE DUTIES OF THE WORSHIPFUL MASTER.

By W. BRO. C. S. ELLIOT, M.D.

Masonic writers, journalists and jurists have ever given the highest consideration to the duties, privileges, and prerogatives of those who succeed to the Oriental chair of King Solomon. In this brief article it is our intention merely to recapitulate the more important of them, and to dwell in more detail upon some of those duties which have been considered of minor importance, and in many instances entirely overlooked.

It is universally conceded that the powers and privileges of a Master of a lodge are almost unlimited in extent; his power is absolute; he has a right to demand the most rigid obedience; his lodge cannot remove, censure, or suspend him; vote him out of the chair or prevent him from taking it; cannot compel him to open, close, or adjourn the lodge; he decides all points of order, ceremonial, Masonic law, discipline, including arrangement of business, &c.; he may command the attendance of his officers and members at any time; and open, close, or call off his lodge at pleasure. No appeal from the decision of the Master in the chair can be taken to the body of the lodge, right or wrong, as individual members may suppose; it is final, and reversible only by himself, or by the Grand Lodge, to which body alone he is amenable for his conduct while in the chair. The W. Master of a lodge being, therefore, a complete autocrat, as far as his lodge and its members are concerned,

it will be readily admitted that his qualifications should be of no inferior or ordinary character. We find in the summary of ancient charges his general qualifications concisely enumerated, some of which we quote: "He ought to be true and trusty; of good repute; held in high estimation among the Fraternity; skilled in Masonic knowledge; a lover of the Craft; exemplary in his private conduct; courteous in his manners, and steady and firm in principle." These, we maintain, are essential qualifications, for, as his power is great, so are his responsibilities correspondingly great, and the consequences of a lack of them cannot but be disastrous to the lodge over which he presides, as well as to the Fraternity at large; and yet how often alas! do we find Worshipful Masters possessing but few of the required qualifications.

It is frequently urged as a sufficient reason for this, that in some lodges, especially those in the country, where the number of members is limited, it is impossible often to find a brother properly qualified and willing to undertake the responsible duties of governing a lodge. Now, while we admit that in some instances this may be true, we cannot but regard it as a very unfortunate circumstance, that there are to be found so many inefficient and incompetent Worshipful Masters. We have no hesitation in saying that this, more than anything else, injures our glorious cause, and even in some localities brings into disrepute. Sufficient caution is not exercised by members of private lodges in the election of him who is to preside over them, because they, through ignorance or carelessness, do not attach sufficient importance to the matter. To all such we wish to raise a warning voice, to beware of incompetency in the brother whom you exalt to this responsible and time-honoured position. Every member of society at large exerts an influence for good or for evil over those with whom he associates and comes in contact, and how much more is this true in a society like ours, and especially as regards him who is at once placed in the position of both ruler and teacher. As is the Master, so is the lodge over which he presides. We may lay this down as a maxim which will invariably be found to be true. In a world like ours, composed of individuals of all degrees of intelligence, cultivation, and moral susceptibility, it is not to be wondered at that we find a vast diversity of opinion as to what constitutes a model of excellence, which can be set up

for imitation and example : but in a society like that of the Freemasons, where plans and precepts for our guidance are so plainly laid down, it is difficult to imagine how such numbers can differ so widely in what they conceive to be the duties and responsibilities of their position. We have known some Worshipful Masters, who devoted a great deal of time and energy to the getting up of Masonic rituals and set formularies, and when they had delivered themselves of these before their lodge, with school-boy exactness and monotony, congratulate themselves on, not only having performed their duty, but as having distinguished themselves as Masters, in a manner worthy of imitation—while at the same time their lodge is shamefully ruled as regards discipline and Masonic harmony.

Others we have known who pay but little heed to Masonic ritual or ceremonial observance, stumbling and blundering through them in a most painful and unimpressive manner, while they rule their lodge with iron hand and an iron will, proud of the position which gives them despotic power. Officers and members soon become disgusted with this overbearing and domineering conduct, but discover too late that they have made a mistake in the selection of their Worshipful Master.

Another class is perhaps more common than either of those we have just mentioned ; we allude to those who, from apathy and indifference to the cause, and entire disregard of the duties and responsibilities they have solemnly undertaken, neither pay attention to the ritual nor the proper ruling of their lodge, the result of which is that the members soon fall into the same apathy and indifference—they find nothing in the lodge to interest them, and consequently allow other engagements of a minor and trifling nature to interfere with their regular attendance, and instead of a healthy, flourishing lodge, dispensing light and knowledge to its members, and promoting the best interests of the Fraternity at large, we find one which had much better yield up its charter and have its very name erased from the register, as well as from the memory of every true and faithful brother.

There is still another class, perhaps less common than either of the above, and one which enlists our warmest sympathies. We sometimes find "good men and true," who possess many, if not all the qualifications enumerated in the ancient charges, and who are competent to govern and in-

struct a Lodge of Master Masons, but who from low circumstances and want of social position are incapable of filling the office with credit to themselves or their lodge. While Masonry does not recognise worldly goods with social rank and position as qualifications for the office of W.M., we maintain that these, as well as knowledge and experience, are required to preserve respect and maintain authority, and that it is impossible to discharge all the duties of the office without possessing some claim to them.

We admire the thorough ritualist and disciplinarian, and contend that no lodge can flourish unless its Worshipful Master is more or less of both, but aside from these indispensable requisites, there are other duties devolving upon him, which are frequently omitted and ignored. We allude to affording the members of the lodge proper Masonic instruction, upon the principles and tenets of the Order, and information on Masonic literature in general ; the latter, we wish to refer to in particular. A very small portion of the members of lodges are regular subscribers to any Masonic journal or periodical, and if Masonic news, and matters of general import and interest to the brotherhood are not brought up and discussed in open lodge, the majority of the brethren remain in total ignorance of what is transpiring in the Masonic World. It is true in a Masonic sense, as well as in a secular, that what is news and politics to-day becomes history to-morrow ; and if we want enlightened and intelligent members of our Fraternity, they must be instructed and interested in those matters, by him who has assumed the position of their teacher ; and who has solemnly engaged, by his assent to the ancient charges, to be true to his trust. We may mention as in point in point, the object of the special communication of Grand Lodge, held in Montreal on the 1st ultimo.

We should like to know, as a matter of curiosity, if for no higher motive, how many brothers there are within this jurisdiction, who have not merely heard that such a communication occurred, much less being acquainted with the object of it.

We think we are justified in concluding that there are many, when we take into consideration the fact, that more than one-third of all the lodges within the jurisdiction, was not represented by either their own properly qualified officers or by proxy, and we doubt if those lodges, which were represented by proxy, in nine cases out of ten,

ever heard the matter mentioned again. We scarcely know in what terms to characterise the conduct of those Worshipful Masters, who pay no heed to the summons sent them by our Grand Secretary before each communication of Grand Lodge; but we do know, that we cannot but come to the conclusion (however unwillingly) that if they neglect this duty, they neglect others equally or more important, and cannot but express a regret that so weighty a trust has been reposed in them. They seem to have forgotten that at their installation, they solemnly "promise a regular attendance on the communications of Grand Lodge on receiving proper notice thereof." This gross and wilful disobedience should be punishable with nothing short of suspension for at least three months. If this course were adopted, we should find a larger and more regular attendance on Grand Lodge, and the consequent diffusion of a larger amount of knowledge on Masonic matters. We assert that it is the duty of every lodge to pay the expenses of, at least, one delegate to Grand Lodge at each communication and the proper representative is the Worshipful Master. No lodge can possibly be so low in the funds as to prevent this being done without any inconvenience to the members, while it cannot be reasonably expected that delegates should expend both their time and private means for the general good of all.

It is the Masters's duty to see to this, and if a delegate is not sent to each and every communication of Grand Lodge, and all necessary expenses therefore, paid by the lodge which sends him, he alone is accountable, and should be punished for such culpable neglect of duty.

The question discussed and disposed of by Grand Lodge at the recent communication, was perhaps one of the most important that has ever been brought before it. It marks a crisis in the history of Masonry in these provinces, and is a question which should be thoroughly understood by every Entered Apprentice, as well as Master Mason, in every lodge within this jurisdiction. It was, therefore, clearly the duty of every Master of a lodge, who received the summons, to attend this communication, to obey that summons (as it emanated from the G.M., and he promised strict obedience to him), and while in Grand Lodge to gather all information he possibly could—return home and communicate that information to his brethren in open lodge. If the regular communication was fully occupied by the ordinary lodge

work, it then became his duty to summon an emergency as soon as convenient, so that he might have an opportunity of giving a full and complete report and courting discussion thereon by the members present. If this duty were performed, not only in this instance, but in every similar one, we should not be pained by finding so much ignorance on Masonic matters, and country Masons would not be open to the imputation which was cast upon them by a P.G.M. the other day at Montreal. It was this, that delegates from country lodges generally knew but little of Masonic matters beyond the concerns of their own private lodges, and their views and opinions could consequently be but of little value to Grand Lodge, or something very much to that effect. We sincerely trust that the time will very soon be past when any such accusation will apply to any brother under the jurisdiction of the Grand Lodge of Canada.

We have much more to say on this important subject, but as it is our intention to supplement this article with another under the head of "Masonic Apathy and Ignorance," we will at once bring it to a close.—*The Gavel, Toronto.*

DECORATION OF HONOUR: GORMOGONS: FREEMASONS.

(From *Notes and Queries*.)

I have casts or moulds of what I consider to be a decoration of honour, but not finding it in Burke's *Orders of Knighthood*, I will attempt to describe it for the purpose of identification. Its form is oval with projections at each end, the upper one being perforated as if for suspension. The presumed obverse exhibits a bust in profile of a prince or chief, wearing a high cap or coronet. The legend surrounding it is, "† G. Q. KY. PO. ORCUM. VOLG. ORD. GOR. — GO," and on the projection at the bottom "AN. REG. XXI (?)." In the centre of the reverse is represented the sun in his splendour, surrounded by the legend, "UNIVERSUS. SPLENDOR. UNIVERSA. BENEVOLENTIA," and on the projection at the bottom "AN. INST. 8799." I shall feel greatly obliged by any information respecting this handsome decoration, if it be such.

M. D.

From my collections respecting the secret and convivial societies of the last century, I am able to solve the query of M. D. respecting his decoration of honour. It is the cast or mould of a medal belonging to the most august and ancient order of Gormogons, for they so styled themselves, and most probably was one worn by the Volgi, the chapter or heads of the order. As the order is

long extinct, it would be impossible for me to give a full explanation of the inscription, but the words *ŒCUM. VOLG. ORD. GOR.—Go.*, evidently refer to the Œcumenical Volgi of the order of Gormogon, and are quite sufficient to show what it really was intended for. I consider that the words *AN. REG.* may refer to the date of the foundation of the *ancient* order in the reign of Queen Anne, some years previous to that of the nearly as *ancient* order of Free and Accepted Masons, who only date from a meeting held at the "Apple Tree" Tavern in Charles-street, Covent-garden, in February, 1717. The words *UNIVERSUS SPLENDOR* on the reverse refer to the sun, one of their favourite emblems; and *UNIVERSA BENEVOLENTIA* refer to the large sums of money raised by the order and dispersed in universal charity, a mode of action partly followed by the Freemasons, who at the request of the Earl of Dalkeith, their Grand Master in 1773, instituted a committee of charity, and raised funds, which they took care, however, only to distribute amongst themselves.

The following advertisement from the *Daily Journal* of Oct. 28, 1731, throws a glimmer of light on the Gormogons:—

"BY COMMAND OF THE VOLGI.

"A general Chapter of the most august and ancient order of Gor-mo-gon will be held at the *Castle* tavern in Fleet-street, to commence at 12 o'clock, of which the several graduates and licentiates are to take notice, and give their attendance.—F. N. T."

Pope, in his noble poem the *Dunciad*, speaks of the Freemasons and the Gormogons, with all the contempt that such silly secret societies deserve. When the Goddess of Dulness bids all her children to draw near, on their bended knees, to receive their titles, he says:—

"Some deep Free-Masons join the silent race,
Worthy to fill Pythagoras's place:
Some botanists, or florists at the least,
Or issue members of an annual feast.
Nor passed the meanest unregarded, one
Rose a Gregorian, one a Gormogon."—(iv. 571.)

Of course a bitter enmity subsisted between the Order of Gormogons and the society of Free and Accepted Masons, as we may see from Hogarth's well-known caricature entitled "The Mystery of Masonry brought to Light by the Gormogons." In it one of the Gormogons appears to be wearing the very badge, with the representation of the sun upon it, noticed by the querist; he is no other than the sage Confucius; the Œcumenical Volgi is also present, but his badge appears to have a bird upon it, probably a goose. The bitterness between the Freemasons and the Gormogons is exposed by one of the Freemasons holding forth a book. This most probably refers to the *Grand Mystery of the Gormogons*, published in 1724; or it may have reference to the *Masonry Dissected* of Samuel Prichard published in 1730, for both the order and society accused each other of publishing their secrets. This last mentioned book actually

gave Orator Henley a subject for an oration, which is advertised in the *Daily Post* of Oct. 30, 1730, in his usual style, as follows:—

"This day, at large, a New Oration, in reply to *Masonry Dissected*, on the Free Mason's triumph; or Hod and Trowell beat the whole field, for wager against Prichard's jaw bone of an ass; being a defence of Masonry against the yelping, braying, burring, snapping, snarling, grinning, barking, growling, huffing, blowing, tearing, staring, strutting, snorting, and pertulent clatter of late about it in papers and pamphlets. Non-pareil."

The man partly undressed, seated on an ass, and the person in close proximity to him, refers to a practice said to be common among the Freemasons at that time, but which I must be excused from explaining here. However, a full account of it will be found in a poem published in 1773, and called the *Free Mason, a Hudibrastic Poem*. The tall Quixotic-looking individual partly dressed in armour, with a shield but no sword, is probably intended for the Duke of Norfolk, who presented to the society in 1729 the sword of *Gustavus Adolphus*, to be used for ever a sword of state by the Grand Master. I may observe that swords of the Protestant champion were common relics during the last century, and as plentiful as heads of Oliver Cromwell.

Hogarth, as a plain honest Englishman, hated, and lost no opportunity in exposing, the false pretensions of Freemasonry. In his picture of "Night" he shows up a drunken Freemason, and there is little doubt that he had a hand in the celebrated caricature of the procession of the "Scald Miserable Masons" in 1742.

Carey, in the third edition of his *Poems*, published in 1729, attempts to "moderate" between the Freemasons and the Gormogons, in the following truthful words:—

"The Masons and the Gormogons
Are laughing at one another,
While all mankind are laughing at them,
Then why do they make such a potter?
"They bait their hooks for simple gulls,
And truth with bam they smother;
And when they've taken in their culls,
Why then 'tis welcome brother."

WILLIAM PINKERTON.

MASONIC JOTTINGS.—No. 10.

BY A PAST PROVINCIAL GRAND MASTER.

PRESTON'S ILLUSTRATIONS.

There is much in Preston's Illustrations that is traditionary matter, and there is small disposition to credit it. It is not, however, on this account to be hurriedly put aside. It should be considered as other traditionary matter commonly is. The evidence and arguments for the truth should be arranged on the one side; and the evidence and arguments for the untruth should be arranged on

the other side. This cannot properly be done until all materials capable of affording evidence have been examined.

NON-OPERATIVE MASONS IN ADVANCE OF THEIR AGE.

There are brothers who think that unpublished papers and letters will one day be forthcoming which will show that, early in the 17th century, there was a culture in the old Operative Lodge by non-Operative Masons in advance of their age, of the philosophic elements of our Speculative Masonry.

LODGE.—FRATERNITY.—GUILD.

Lodge — Fraternity — Guild.— In old times Masonry was always made up of two elements— was always the same. But in the beginning of the 18th century one element in a mysterious manner—in a manner not yet explained—was extinguished by the other.—*MS.* 1793.

THE FOUR LONDON LODGES.—A.D. 1717.

Brother Findel says that these lodges bestowed upon the Fraternity of Freemasons its present form and constitution, and were Lodges of Operative and Accepted Masons.

SOURCE.

The source of the English language has been found in Central Asia, in the primitive seat of the Aryan race. The source of English Masonry will one day be found, but not so far off.—*Bundle of Masonic papers of unknown date.*

ORGANISATION.

The organisation which, in the middle of the 17th century, was suitable to lodges consisting of many Operative and few non-Operative Masons, was not, at the beginning of the following century, suitable to lodges consisting of many non-Operative and few Operative Masons.—*Same bundle.*

CREATIVE—RENOVATIVE.

Is there anything to show that Desaguliers and Anderson thought their undertaking creative and not renovative?

ARCHITECTURE.

Indian Architecture, Babylonian Architecture, and Egyptian Architecture; all these hastened the advance of civilisation.

KNOWLEDGE.

In antient times the longing after knowledge took man into the Mason's lodge, as it took him into the Philosopher's School.—*Papers of a deceased Mason.*

A COUNCIL OF RITES.

By Bro. JOHN YARKER, P.M., P.M. Mk, P.Z. P.E.C., &c.

I would crave the insertion of a few remarks, masonically bearing chiefly upon the position in England of a Council of Rites. Any suggestions of mine will probably weigh little with the Craft, but they are, nevertheless, the result of no little experience in the working of every branch of our ancient Order, and my suggestions are offered for what they may be considered worth, premising that a search in the archives of Grand Lodge might possibly lead to the discovery of matter which would alter somewhat the views here propounded, and help to lighten the labours of the establishment of such a council on a sound and firm basis.

Probably all those Freemasons who believe in the transmission of our traditions from the days of Solomon will attach credit to reasonable Masonic tradition, whilst the more sceptical will rail at all faith in a way which, if allowed to prevail in religious matters, would drive Christianity from the face of the earth—I mean, were people silly enough to believe everything advanced by such sceptics as are at present engaged upon the Masonic Institution. I am credulous enough to believe a little more than I am able to find *minutes* for. I hold:—

1. That the simple operative ceremonial had in England passed out of use, and been superseded by the present more elaborate one of the Adopted or Ancient Masons, prior to 1717. The proof of this traditional belief rests chiefly on the Manningham letter, the assertions of Dermott, the fact of Adopted Masons having joined the Ancients, and the apparent non-operative character and peculiar working of the Adopted Masons, coupled with very great resemblance in organisation, belief, and even of phraseology, evidently belonging to the Rosicrucian Institution. Truly there is no evidence to show that the old Society of Adopted Masons, existing in 1691, was derived from the benefit societies of the stonemasons; but let that pass. The frequent talk we hear about the non-recognition of the High Grades by Grand Lodge is mere rodomontade. Such recognition is the very last thing the High Grades should wish for from a body that has no right to know anything about these degrees, and they have it at any time in their power to call themselves Templars or Rosicrucians, and confer the Craft ceremonies.

2. That the Royal Arch degree is older in substance than 1717, though one of the high-grade series. It is, in my opinion, a very bungling addition to Craft Masonry, and ought to be separated therefrom, and if it can be shown that the lost word was formerly given in the Master degree, the same ought to be restored to its original order. I would place its governance, along with the Mark, the Arch of Enoch, and the Red Cross of Babylon, under the Grand Chapter, and revise again the whole ceremonial, by including Enoch's Arch, the rails, and the present ceremonial which is also that of the degree of Red Cross in the Ancient and Accepted Rite. The Arch degree contains a large amount of Rosicrucian information, besides which there is other evidence, satisfactory to my mind, of its existence long prior to the date 1740, assigned by Dr. Oliver.

3. That the Templar Order and Rose Croix are representatives of the same step; and the York degree of Holy Wisdom and the Kadosh correspondencies. The origin of Holy Wisdom in 1686 is not assigned on the authority of one certificate, but of *all* issued by the Early Grand Templars, a body dating as such, its working, *at least* from A.D. 1760 to 1780, and the date 1686 would not have been adopted without some good and satisfactory reason. I am inclined to give *due credit* to this tradition, all rambling, partisan, interested, *ipse dixit* assertions to the contrary notwithstanding. As the Freemasonry practised by the Adopted Masons and Ancients was ceremonially of strict and sworn secrecy, letter, mark, and character, literally interpreted, I should be more surprised at the existence of documentary evidence, either at York or elsewhere, than I am by its absence, and hence I do not give Bro. Findel's opinion a feather's weight. If it is true, as asserted by Entinck, that Bro. Ramsay made certain proposals to Grand Lodge (about 1728) search ought to be made in the minutes of Grand Lodge, and the precise date and particulars ascertained. I disbelieve the whole tale, but it ought to be considered in connection with the apparent allusions to different workings of High Grade Masonry in certain extracts by Bro. Hughan from Dr. D'Assigny's pamphlet of 1744. These two opposite workings might be the Templar High Grade system, and that of some degrees of the A. and A. Rite, then prevailing, as they unquestionably did.

4. That the present Rosicrucian Society in England is of Germanic origin, and founded on English Ancient Free and Accepted Masonry. The degree of Red Cross of Rome and Constantine, arising out of the Templar lecture, whence it ought again to be relegated. If, however, the latter will not be abandoned, that would leave a Council of Rites to deal with about four varying rites, the steps of which ought to be ranked as coequal, and not, as in Ireland, placed one upon the head of another:—

1	2	3	4
1st class, G. Lodge, } Craft degrees,	ditto	ditto	ditto
2nd class, G. Chap. } Arch series.	"	"	"
3rd class, G. Con. } Templar series.	8° & 30°	{ Rosi- crucian }	{ R ✕ of R. & C.

The 31°, 32° and 33°, rank with the Templar Grand Officers and members of Grand Conclave. Members of any one of these recognised rites ought to be admitted at reduced fees to any corresponding degree of the other rite, and such concession should be a *sine qua non* to the recognition of any rite.

The first step towards the establishment of a Council of Rites, ought to be the revision by England, Ireland, and Scotland of the Craft and Arch Rituals, in the way now undertaken by the Templars. The English ceremonies are isolated, and have really nothing to recommend them.

The next step should be the election by the three sister countries of a Most Eminent and Supreme Grand Master of a *Supreme Grand Council of Rites*, having complete jurisdiction over the degrees of Freemasonry and its attendant higher Orders; and assisted by Councils (Grand Officers) of these higher orders with himself, *ex officio* president of all, and entitled, as such, to preside as Supreme Master, of any

recognised Order in any province. Each Grand Lodge, Chapter and Conclave, to form its own laws, subject to the approval and revision of the General Council of Rites, which should hold its meetings alternately in each of the sister provinces, and the attendant expenses equitably borne by the three Grand Lodges. Installation by the councils, of the high grades, of the Supreme Chief in each order, to be absolutely necessary for the recognition of his control. All warrants, patents, certificates, and other documents, to bear the signature of the head of the province, and the confirmation of the Supreme Chief; but each Grand Lodge, Chapter, and Conclave would have to retain its own accumulated funds, unless some equitable arrangement could be come to for their amalgamation with the Supreme Council of Rites.

Such a *Supreme Council of Rites*, would be nothing more or less, than the *revival of the Ancient Grand Lodge of all England* held at York, as shown in my little book entitled "Notes on the Orders of the Temple and St. John."

MASONIC NOTES AND QUERIES

A DEPLORABLE REFUTATION.

See "Jotting" thus entitled, page 130 of the present volume. A *deplorable* Refutation is a refutation meant to be a refutation of your opponent, but which, alas! proves to be a refutation of yourself.—A PAST PROVINCIAL GRAND MASTER.

GRAND LODGE OF NEW YORK AND GRAND LODGE OF BERLIN.

The ensuing is the copy of the passage extracted, I believe, from one of Dr. Oliver's publications, which a Foreign Brother requests may be sent to the Editor of the *Freemason's Magazine*:—"The Grand Lodge of New York having received information [about 1846] that one of its members had been refused admission into the Grand Lodge of Berlin, on account of his religion [Judaism], expostulated warmly on the subject, and concluded by saying, 'We do not, as yet, insist upon our rights, although one of our members has been unmasonically refused admission into your lodge on account of his religious creed. On the concession of this point, in our opinion depends the glory and honour of the institution which ought always to exhibit the union and friendship of a single family, uninfluenced by any question of religion or politics.'"
—CHARLES PURTON COOPER.

CERTAIN NON-MASONIC WRITERS.

Recollecting that Christianity has often been treated as certain non-Masonic writers are treating Masonry, we shall do well to be moderate in our public expressions of surprise and indignation.—A PAST PROVINCIAL GRAND MASTER.

THREE CLASSES OF MASONRY.

In the 15th and 16th centuries we had Operative Masonry in our lodges, in the 17th century we had Social Masonry, and in the 18th and 19th centuries Speculative Masonry.—W. P. BUCHAN.

MASTER DEGREE.

A friend writes me:—"You have an exact copy of the Constitutions of 1723, and cannot discover aught

of even the third *degree*." Now the opinion of the brother who writes this is worthy of the highest consideration, yet I cannot exactly admit what he says, for Rule xiii. of "General Regulations" proceeds:—"Apprentices must be admitted *Masters* and Fellow Craft only here,* unless by a dispensation." This I have considered refers to the *degrees* of Master and Fellow Craft; and it appears to me there is a very careful and studied reticence as to this matter throughout the whole work, the above quotation being almost an accident. However, as by Rule iii. we perceive that lodges then had "by-laws," and "all their transactions that are proper to be written," perhaps something might be got from them if any of that age in or about London are still extant. As to the proceedings of the lodge, we are told they "will be best understood by attending it." Altogether I think that our three degrees had, in 1723, been already invented and worked; only the policy pursued by Desaguliers, Anderson, and Co., caused them to throw an air of mystery and concealment over the whole matter, the better to serve their purpose, their published "Constitutions," which now to read appear a curious sort of hotch-potch, serving partly to wrap up and contain their newly-manufactured three degrees, or, as they call it, that "Centre of Union" which has been and may yet be "the means of conciliating true friendship among persons that must have remained at a perpetual distance"—*alias* our Speculative Freemasonry.—W. P. BUCHAN.

CONSTANTINIAN ORDER (p. 189).

The remark of "Rhodocanakis" that "a bastard" could not "be a Freemason" is simply a mistake.—W. P. BUCHAN.

GUILD OF MASONS AT FAVERSHAM ABBEY (p. 185).

The remarks of "George Bedo" and "A. H." are both useful and interesting; the thing is to *follow up* all these statements to a truthful and legitimate conclusion, putting fact and fact together, so as to get a satisfactory whole.—W. P. B.

THE LEGEND OF THE CRAFT (p. 186).

To say that "the legend of the (operative) Craft necessarily forms part of the history of our *Freemasonry*" is equivalent to saying that our Freemasonry (which is not two centuries old) requires its Koran as its Book of Mormon.—OBSERVER.

WITHOUT AND WITHIN (p. 185).

Masonry suffers less by the scurrilousness of those without than by the ill-judged want of honesty of those within.—OBSERVER.

WOODEN CHURCHES IN THE TWELFTH CENTURY (p. 187).

Fortuna fanet fortibus—so says the old saying; and at all events I seem to have been so fortunate as to checkmate "A Masonic Student" again; for while he cannot find any wooden churches in the 11th century that were anywhere begun and constructed, I gave him an example even in the 14th; and as to the 11th,

here is a quotation I have:—"King Canute's charter to Glastonbury Abbey in 1032 is dated from the *wooden church* there, yet Glastonbury was one of the most wealthy abbeys, even at that time. The walls were covered inside with plates of gold and silver, and outside with lead, but the material of construction was wood. I beg to be excused from going into this more deeply at present, on account of my business engagements.

HISTORY OF FREEMASONRY.

How comes it that a good history of our Order cannot be got up in London, the seat, seemingly, of its origin? Perhaps the "Metropolitan Brother" of p. 186, will kindly supply this defect?—PICTUS.

POST-CONQUEST BUILDINGS (p. 187).

"A Masonic Student" says "Post-Conquest buildings were *all* of stone." I cannot admit that.—W. P. B.

THE JEWS (pp. 141 and 187).

I beg to thank Bro. Charles Purton Cooper for his remarks at p. 187. It was what I had hoped had been done, and I am all the more glad, therefore, that it has been done.—PICTUS.

THE ORDER OF THE TEMPLE.

Among other reforms which I should like to see carried out under the new *régime*, which we trust is about to be inaugurated, is the abolition of a practice which, if permitted to continue, may seriously affect the well-being of the Order. I allude to the custom so very prevalent, especially in large towns, of a Knight being a subscribing member of several encampments at one and the same time. This should not, by any means, be permitted, as we must acknowledge the practice to be contrary to common sense, and in direct violation of all precedent, both ancient and modern. The Cosmopolitan Order of the Temple represents an army—the army of Christ. In this sense the various Langues may be looked upon as Brigades or Divisions, and each subordinate encampment as a Company of a Regiment, which last will find its anti-type in the Provincial Grand Conclave. Now, may I ask any of my readers what would be the result in the British, or any other, army were an officer to be placed in command of two or three companies at the same time? I fear there would be weeping and wailing at the Horse Guards, and a total destruction of all discipline throughout the entire service. And yet, when we look at the records of the Order of the Temple in the present day, we can find some, aye, many cases equally ridiculous as my supposition. I myself knew one brother Knight who was actually E.C. of two encampments at the same time, and a subscribing member of a third. This would not be permitted in any priory working under the jurisdiction of the Chapter General of Scotland, which has always preserved, in as much as possible, the ancient usages and customs of the Order. The same law is now in force in America, both as regards the Temple and the Craft, as our brethren across the Atlantic think, very justly, that no one can do his duty to two lodges or encampments at once. We are told by the highest possible authority, "No man can serve two masters;" and any Knight or Brother who wishes

* That is, at the Quarterly Communication. However, Dispensations would probably be the usual practice.

conscientiously to perform his duties to his mother lodge or encampment, as the case may be, will find his energies will be completely occupied. I would therefore suggest that in the forthcoming statutes a law should be inserted that no Knight already a subscribing member of an encampment or priory shall become a joining member of another, until he shall, with the consent of his commanding officer, the E.C. or the V.P. have severed all connection with his original encampment, and be formally transferred to the one he wishes to join. This process will be similar to an officer exchanging from one regiment to another.—*EQUES TEMPLI.*

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

THE GIRLS' SCHOOL ELECTION.

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

Dear Sir and Brother,—On looking through my voting papers, with list of candidates attached, I was pleased to notice that, to fill eleven vacancies, there are, at the next election in April, only twenty-three candidates, so that an excellent chance of return offers itself to the parents and friends of the poor children. I think, however, that every care should be taken in selection prior to giving away voting papers, or handing them in on the day of election. I had thought there was a rule laid down that the children of brethren, less than two years a member of the Craft, were ineligible, but presume I am mistaken. The father of No. 4 was a Mason of 21 months' standing only, and *one boy is at present* (one of four children) *in the Boys' School!* Were the candidates not more in number than the vacancies, I would not have directed attention to the case; but, on close examination, I contend that other candidates have stronger claims.

Again, the membership of the fathers of Nos. 11, 14, 18, and 23 extend only to, severally— $3\frac{1}{2}$ years, 2 years 11 months, 3 years 8 months, and 4 years 9 months. No. 11, however, is an orphan: but No. 14 is *one of two children only*, and the widow of No. 23 asks for support for *two children only*. I feel that the line should be drawn, and the preference given to those *fatherless* children, whose fathers' province or lodges have been good subscribers to the School, or whose fathers have been life governors or subscribers; or otherwise, it may be, persons will be induced to join the Craft, influenced by mercenary motives. No. 7, who is not fatherless, has *a sister who has been educated in this Institution, and a brother in the Boys' School!* Surely kindness here has already been shown. No. 8 (one of three children only), also, has a brother in the Boys' School.

My object in writing is not to advance the claims of any particular candidate, but to beg that the sub-

scribing brethren will more carefully study the claims of candidates. Years of membership, if fatherless, if with brothers, applicants for the first time for either school, large families, and the liberality of provinces and lodges *should be studied.*

There are several sad cases on the list, and I trust this friendly Masonic protest will not be without avail.

Yours fraternally,
A LIFE GOVERNOR OF ALL THE
CHARITIES.


THE ELECTION OF GRAND MASTER.

The election of Earl de Grey and Ripon to the position of Grand Master of Masons in England, which took place at Freemasons' Hall on 2nd inst., is one of those events, which without being apparently in direct connection with the Services, are subjects of the greatest interest to a very large proportion of the individual members of those Services. When we consider the large number of officers in the Army and the Navy belonging to the brotherhood of Freemasons, and the great importance attached by all zealous members of the fraternity to the advantage of having at its head a man of the highest principle, possessing also the minor qualities of talent, industry and zeal, we believe that the announcement of the election of Earl de Grey and Ripon to succeed the Earl of Zetland, who for twenty-six years has presided over the Craft with such advantage to its interests and such credit to himself, will be received amongst our numerous readers in all branches of the services who belong to the ancient Craft, with the strongest feelings of approval and satisfaction. The assemblage of the members of the Grand Lodge on Wednesday, the 2nd inst., at which this election took place, was, as may be supposed, more than ordinarily large, and it must be gratifying to the brethren in distant parts to learn that the proceedings on the Grand Master's election were unanimous and enthusiastic. On accepting the Grand Mastership, Earl de Grey and Ripon assured the brethren, that during his tenure of office he would earnestly labour faithfully to discharge the duties that had been imposed upon him; and we firmly believe that no promise was ever more honestly made and with greater certainty of being conscientiously performed. The retiring Grand Master, the Earl of Zetland, has throughout the whole of his career, whether in Freemasonry or before the world at large, afforded a bright example of what an English gentleman and Mason should strive to be. It is, therefore, not surprising that the following motion, proposed personally by Lord de Grey and Ripon, should have been unanimously passed by the Grand Lodge, as a mark of the high opinion entertained by the Craft generally regarding the late Grand Master. The following are the terms of the motion:—"That this Grand Lodge desires to record its sense of the eminent services which have been rendered to Masonry by the Most Worshipful the Earl of Zetland in the course of the twenty-six years during which he has presided over the Craft, and to convey to his lordship the expression of the heartfelt regret of the members of this Grand Lodge at the termination of the intimate connection which has existed for so long a period between him and them, and of their hope that they may still be permitted to enjoy for many years the great benefit of his presence among them, and of his counsel and advice, and to assure him that the manner in which he has always discharged the important duties of his great office has won for him the lasting respect and affection of this Grand Lodge." We heartily trust that our late Secretary of State for War may long continue to preside over the more peaceful and brotherly community to whose highest honours he has just been appointed.—*Broad Arrow.*

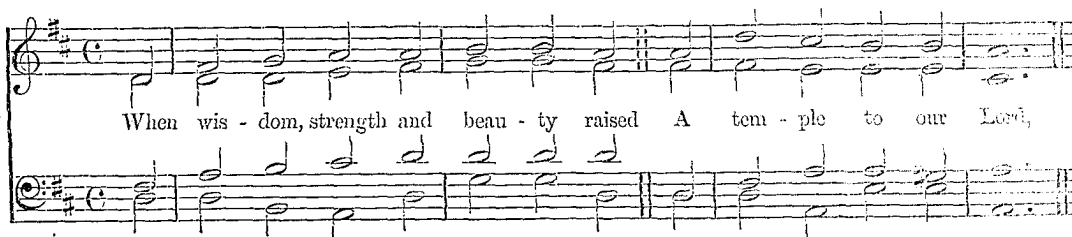
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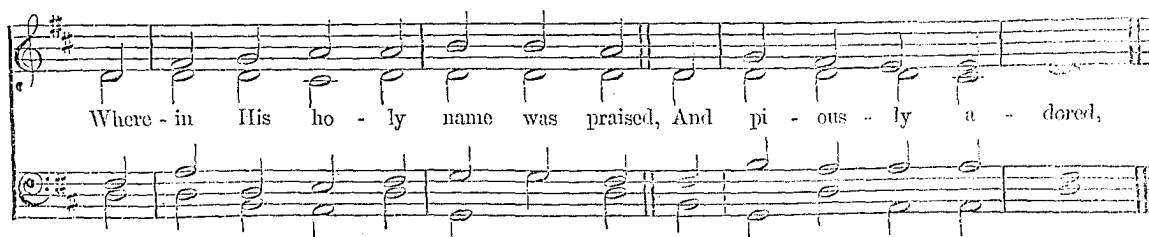
No. 15. 

[By permission from H. A. and M.]

No. 16. 



No. 16. 



EXPLANATORY NOTES AND ORDER OF THE MUSIC, WITH THE WORDS,
FOR A

LODGE OF MARK MASTER MASONS,

under the Constitution of the Grand Mark Lodge of England and Wales, and the Colonies and Dependencies
of the British Crown,

(Published under the sanction of the Grand Lodge of that Body).

SELECTED AND ARRANGED BY

BRO. DR. HENRY HOPKINS, A.M., F.R.C.P.;

P. Prov. S.G.W. for Warwickshire; P.M. 43, 958; Hon. Member 43, 301, 958; P.Z. 587; Z. 710; P.M. and Hon. Member of the Cæsarean
Mark Lodge, 74, Jersey; I.P.M. of the Pleiades Mark Lodge, 26, Totnes; Past J.G.W. of the Grand Mark Lodge of England;
Hon. Corresponding Member of the Union of German Freemasons, Leipzig, &c.

The Hymns for opening and closing may be changed for any others that may be deemed more appropriate, or the tunes for those here given may be altered at discretion. The Chants to be used in the ceremony of Advancement are numerous, and if at any time the introduction of all of them may appear to lengthen the proceedings to too great an extent, a portion may be omitted, but not Nos. 1, 8, 10, 11, 13, as these form a part of the prescribed ritual, and, if not chanted, are assigned to the Chaplain.

1.

Immediately after the prayer in opening the Lodge :—
So mote it be.

2.

Hymn to be sung immediately after the Lodge is opened :—

Praise the Lord! ye heavens adore Him!
Praise Him angels in the height;
Sun and Moon rejoice before Him;
Praise Him all ye stars and light.

Praise the Lord, for he hath spoken;
Worlds His mighty voice obeyed;
Laws which never shall be broken,
For their guidance he hath made.

Instead of the preceding, the following three verses from a Masonic Anthem by J. A. H., published in the FREEMASONS' MAGAZINE on June 1st, 1868, may be occasionally substituted :—

2A.

Great Architect! receive our praise,
And hear when we our voices raise,
To thank Thee for Thy gracious care
And for the love all Masons share.

May all our acts Thy glory prove;
May we be worthy of Thy love;
Be it, O God, our constant aim
To live in honour of Thy name.

Thus may Freemasonry extend,
With Thee, O Lord, its greatest friend,
And, fostered by Thy mighty hand,
Built on a rock, for ever stand.

While the candidate for advancement is entering the lodge :—
Organ plays.

3.

Before the prayer on advancement :—

Let my prayer come be- | fore Thee; || Incline | Thine ear | unto | my cry.
or
Hear my | prayer, O | Lord; || Give ear | to my | suppli- | cations.

I.

After the prayer :—
So mote it be.

While the candidate is being conducted to the Registrar :—
Organ plays.

4.

While the candidate is being conducted to the S.W. for the first time :—

It is your reward | for your service || in the | tabernacle of the | congre- | gation.

5.

Before the obligation :—

My praise shall be of Thee in the great | congre- | gation. || I will pay my | vows before | them that | fear Him.
or
Thou shalt make thy prayer | unto Him; || and He shall hear thee, and | thou shalt | pay thy | vows.

6.

While the candidate salutes the volume of the Sacred Law :—

Deliver my soul, O Lord, from | lying | lips, || and from | a de- | ceitful | tongue.
or

Ye shall not swear by my | name false- | ly; || neither shalt thou profane | the name | of thy | God.

While the Deacon and candidate are leaving the lodge :—
Organ plays.

While the Deacons and candidate are returning to go to the Overseers :—
Organ plays.

7.

When the stone is finally rejected :

Have mercy upon | me, O | Lord, || for | I am | in trou- | ble.

or

God is our refuge and strength, a very present | help in | trouble; || there- | fore will | not we | fear.

8.

During the procession ;—

MARK MASTERS' SONG. (Verses 1, 2, 3).

Mark Masters, all appear ;
Before the Chief Overseer
In concert move.
Let Him your work inspect,
For the Chief Architect,
If there be no defect,
He will approve.

Those who have passed the square,
For your rewards prepare ;
Join heart and hand.
Each with his mark in view
March with the just and true ;
Wages to you are due
At your command.

Hiram, the widow's son,
Sent unto Solomon
Our great keystone.
On it appears the name
Which raises high the fame
Of all to whom the same
Is truly known.

9.

During the search for the stone :—

Seek and | ye shall | find ; || knock and it shall be | opened | unto | you.

10.

Before the W.M. communicates the signs.

He that hath ears to hear, | let him | hear.

11.

After the W.M. has communicated the whole of the threefold sign :—

The stone which the | builders re- | jected || is become | the head | of the | corner.

12.

While the Deacons conduct the candidate to the J.W. :—

Except the Lord | build the | house, || they | labour in | vain that | build it:

While the Deacons conduct the candidate from the J.W. to the S.W. :—

Except the Lord | build the city, || the watchman | waketh | but in | vain.

13.

After the W.M. directs the S.W. to invest the candidate, and before he does so :—

To him that overcometh will I give to eat of the | hidden | manna, || and I will | give him | a white stone, || and on
that stone a | new name | written, || which no man knoweth saving | he that re- | ceiveth | it.

14.

While the candidate is going to the pedestal after having been invested :—

By this I know that Thou | favorest | me, || because mine enemy | doth not | triumph | over me.
And as for me, Thou upholdest me | in mine | integrity, || and settest me be- | fore Thy | face for | over.
Blessed be the Lord | God of | Israel, || from everlasting | and to ever- | lasting, A- | men.

While the candidate is leaving the lodge :—

Organ plays.

While the candidate is re-entering the lodge :—

Organ plays.

15.

At the conclusion of the ceremony, before the lecture on the degree :—

Glory be to | Thee, O | Lord Most | High.

8.

During the procession in closing the lodge :—

MARK MASTERS' SONG. (Verses 4 and 5).

Now to the westward move,
Where, full of strength and love,
Hiram doth stand.
But if impostors are
Mixed with the worthy there,
Caution them to beware
Of the right hand.

Now to the praise of those
Who triumph o'er the foes
Of Masons' art.
To the praiseworthy three
Who founded the degree.
May all their virtues be
Deep in our heart.

I.

After the prayer in closing.

So mote it be.

16.

After the lodge is closed, and before the I.P.M. concludes :—

O praise our God to-day,
His constant mercy bless,
Whose love has helped us on our way
And granted us success.

Lord, may it be our choice
This blessed rule to keep,
"Rejoice with those that do rejoice
And weep with those that weep."

God of the widow, hear,
Our work of mercy bless ;
God of the fatherless, be near
And grant us great success.

Instead of the preceding, the following two verses from a Masonic Anthem by M. M., published in the FREEMASONS' MAGAZINE on March 17th, 1866, may be occasionally substituted. Observe that, as the verse consists of eight lines, the tune must be played over twice for each verse.

16A.

When "Wisdom, strength, and beauty" raised
A temple to our Lord,
Wherein His holy name was praised
And piously adored,—
Our ancient brethren closer drew
Those cords of love Divine,
Which bound the hearts of Masons true,
Since "light" began to shine.

May "Faith" in God, and "Hope" in Him,
With "Charity" to all,
Still give to Masons power to win
Those joys that cannot pall.
On "Wisdom" may our lodge be borne,
May "strength" her walls uprear,
Secure that "Beauty" will adorn,
While virtue's practised there.

THE MASONIC MIRROR.

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

MASONIC MEMS

MARK LODGE MUSIC.—We give this week the concluding portion of the Music for use in a Lodge of Mark Masters.

ROYAL MASONIC INSTITUTION FOR BOYS.—APRIL ELECTION.—Votes are earnestly solicited on behalf of William Grant Fabian, for this, the fifth application. His father, Bro. Augustus Fabian, has been very zealous and energetic in the cause of Masonry, and has been instrumental in founding and resuscitating several lodges and chapters. He is a P.M. of the Portsmouth Lodge (No. 487), P. Prov. S.G. Warden of Hants, Mark M., Royal Arch, Rose Croix, and Knight Templar, but owing to sudden and severe misfortunes, his circumstances are now very reduced, and his means are totally inadequate to maintain and educate his large family, four of whom are entirely, and four partially, dependent on his very limited resources, and he is compelled to make this appeal to the brethren and subscribers. This case was second on the list of unsuccessful candidates last election and is vouched for, and urgently recommended by a strong list of influential brethren, as very deserving of support. Bro. Fabian will feel very grateful for votes. Address, 8, Waterford-terrace North, Walham-green, S.W. Girls' School or Benevolent Institution proxies equally valuable for exchanging.

ROYAL MASONIC INSTITUTION FOR BOYS.—The seventy-second Anniversary Festival, H.R.H. the Prince of Wales in the chair, will take place at Freemasons' Hall and Tavern, and not elsewhere, as anticipated, suitable arrangements having been made for the accommodation of the large number expected to attend, on Wednesday, the 30th inst. We hope to give full particulars in our next.

TYLERS of Lodges, Janitors of Chapters, Equerries of Encampments, &c., in England, Scotland, and Ireland, are requested to forward their names and addresses to the Publisher of THE FREEMASONS'S MAGAZINE, so that a complete Register and Directory may be compiled.

A LODGE of Instruction is held in connection with the Medina Lodge, Cowes, Isle of Wight, every Monday evening.

UNITED GRAND LODGE.

[Want of space having prevented us last week reporting the speeches in *extenso*, we give, in our present publication, according to promise, the remarks upon the various questions brought forward.]

Bro. the Earl de Grey and Ripon, in returning thanks to the brethren present for having so unanimously elected him to fill the office of Grand Master, said it was with no small emotion he returned thanks for the honour conferred upon him, and the signal proof of their confidence in him. He was aware that the vote of this Grand Lodge required confirmation, and although the unanimous manner in which they had testified their desire left scarce a doubt, yet he did not consider this a suitable occasion for entering into any lengthened remarks. However he could not refrain at the first moment, to embrace the opportunity of tendering the expression of his heartfelt gratitude for the honour they had conferred upon him, and to assure them that it would be his constant endeavour earnestly to discharge the duties that his tenure of office (whether of short or long dura-

tion) would impose upon him. He felt a deep sense of the responsibility, and the importance of these duties, and he could assure them that it seemed to him no light matter to be entrusted with the supreme government, of a large body of such of his fellow countrymen as were to be found enrolled in the ranks of Freemasonry, and he felt an additional weight of responsibility rested upon him in having to follow in that great office, one who had so worthily occupied that position as the retiring Grand Master, the Earl of Zetland, had done, but he would endeavour to constantly follow in his footsteps, and act up to the bright example that had been set by his predecessors. That allusion brought him to a task more congenial to him than speaking of himself, and that was the moving a resolution, expressing the regret of the Grand Lodge at the retirement of Lord Zetland. The duty of wording the resolution had fallen to him, and he begged to submit it to Grand Lodge in the following words:—"That this Grand Lodge desires to record its sense of the eminent services which have been rendered to Masonry by the M.W. the Earl of Zetland in the course of the twenty-six years during which he has presided over the Craft; and to convey to his lordship the expression of the heartfelt regret of the members of this Grand Lodge at the termination of the intimate connection which has existed for so long a period between him and them; and of their hope that they may still be permitted to enjoy for many years the great benefit of his presence among them, and of his counsel and advice; and to assure him that the manner in which he has always discharged the important duties of his great office has won for him the lasting respect and affection of this Grand Lodge." He was confident that all would agree in the sentiments which he had endeavoured to embody in the resolution, and felt sure none would question the fact that the services Lord Zetland had rendered to the Craft had been eminent and valuable. During his rule, the number of lodges under his jurisdiction had increased from 1844 to 1870 by upwards of 720, and that while in 1844 the number of certificates issued was under 1,600, during the year 1869 the number had increased to 7,000. Under his rule the Masonic charities had also flourished. It would be perhaps unjust to the Craft for him to say that the great progress Masonry had made was due only to the distinguished brother who had occupied that throne, doubtless every brother in some measure contributed to that prosperity, but he was confident every brother would agree with him that if a wise and judicious rule had not been exercised during that lengthened period, that great progress would not have been made. Under these circumstances, was it not natural that regret should be felt on the occasion of losing his services, as occupier of the chair of Grand Master. They were about to lose that which could not readily be replaced—an experience of twenty-five years—which was of great importance in an office like that of their Grand Master. They were also about to lose that which was of still greater importance—a man of high and noble nature, one in whose mind every mean or personal consideration was ever absent, a man who reflected upon the rule of the Craft he governed, the stamp of integrity and of honour. He asked them to express an earnest hope that it might please the Great Architect of the Universe, to preserve that valuable life for many years yet to come, and that he might often be seen in their hall occupying the position of Past Grand Master, aiding the Grand Lodge with counsels which would certainly be listened to with reverence, and affording guidance which would always be honoured. Lastly he asked them to convey to the Grand Master a testimony of their esteem, respect and affection. His gentleness, his consideration, his courtesy, and his untiring zeal for the Craft, he said, entitled him to a recognition of it at their hands, and he

ventured to believe that he could propose these resolutions with the confidence that they would receive from them the most unanimous and cordial reception, showing that the great body of English Freemasons knew rightly what it was to be well served, and also how to express their gratitude for such services.

The seconder of the proposition said he considered it a very high honour to have the privilege of supporting the proposition which was then before Grand Lodge. The earnest and graceful terms in which it had been proposed would render any remarks on his part quite feeble and unnecessary. The brethren, he said, must all be grateful to the acting M.W.G.M. for having so eloquently and feelingly expressed their sentiments, and he felt assured that no one else could have couched their thoughts in more able language than that in which they had been embodied.

The motion was, as we have already reported, carried unanimously.

On Bro. Steven's motion for the election of a committee of Past Masters to devise some means of carrying out uniformity in working in Masonic Lodges, the names of thirty-nine P.M.'s were read by the Grand Secretary, whose appointment was advocated by the proposer of the motion, leaving power to add to their number.

Bro. Savage considered that the brethren nominated were not the most suitable to carry out the proposition of Bro. Stevens. He should not propose to increase the number; on the contrary, in his opinion, fifteen or less would have answered the purpose much better than the large number proposed. He stated that two distinct systems of working were in general use, and the labours of the committee would accomplish nothing if brethren conversant with both systems were not nominated. He missed several names which certainly should have been included. A committee of thirty or fifty were not required; ten or fifteen he considered would be amply sufficient.

Bros. Udall and M. Cooke also spoke in opposition.

Bro. Horace Lloyd, Q.C., in proposing an amendment "That the appointment of this committee be deferred until the next meeting of the Grand Lodge," stated he did so for two reasons—first, that he considered too large a number had been nominated to form an efficient working committee, which would have first to investigate and then to report; secondly, the subject had not been sufficiently considered to enable the brethren to recommend who should be nominated as members of the said committee. The idea was that all the different schools of opinion should be represented, and that the Grand Registrar, the Grand Secretary, and the President of the Board of General Purposes should act upon it. The report of a committee so constituted would, he thought, be received with approval from all parties, and he hoped therefore that the consideration of the election of the committee would be deferred to the next meeting of the Grand Lodge.

Bro. Havers would make a few remarks. He would not discuss the nomination of the Committee so much as the policy of selecting a Committee at all. The question had been raised, in a friendly manner, many years ago, by the late Bro. Stephen Barton Wilson and Bro. Henry Muggeridge. The brethren appointed to the task sat from time to time for many months, and the result was *nil*. He was of the opinion that with all the best intentions in the world, any attempt to secure uniformity of ritual would fail, and that it was physically impossible to effect, as all were not equally gifted with memory and literary capacity. That was the result arrived at by a small committee, and it would be ridiculous to anticipate unanimity of action in a committee composed of 39 or more brethren. The King of Sweden, he said,

had called attention some time since to the Swedish ritual. It was examined; and though it was found that the ancient landmarks were preserved, it would be impossible to adopt the Swedish ritual and system of working in this country. He concluded by expressing his opinion that the wisest course would be to defer the question.

In the course of the discussion upon the Report of the Board of General Purposes,

Bro. Clabon said that on a former occasion he had proposed that the surplus funds of the Board of Benevolence should be appropriated for the purpose of apprenticing the children of the School. The Committee had approved the proposition, but when brought before the Grand Lodge it was negatived. The Committee recommended increased powers to the Board of Benevolence, and that the rules to be followed by different classes of applicants should be assimilated. At the present time, Bro. Clabon stated, personal inquiries were made only in London cases, but he recommended that a visit should be made in all cases. The next question was that the President and Vice-President should be appointed once a year, or whether, as at present, they should be nominated at each meeting of the Board. The Board being called by several names, he suggested that defect should be remedied, and that it should be called the "Lodge and Board of Benevolence," instead of the "Committee and Board of Benevolence."

On the motion of Bro. Rankine Stebbing, "That in the opinion of this Grand Lodge, no future Grand Master should hold that office for more than five years in succession, unless in the case of a Royal Prince," that brother said it was his desire that the election should take place annually, as now. The present mode of election had answered very well, but he thought they should place a limit upon the retention of the office, and that it should not be held by any Grand Master for a longer period than five years. This, he stated, was not a new motion, but, in fact, a return to ancient usages. In former times it was an uncommon occurrence for a Grand Master to hold his office for more than two, three, or four years, it being upon record that there had been 32 Grand Masters whose term did not exceed two years, and he considered it desirable to connect as many distinguished noblemen as possible with the Craft. Whenever the term had been extended beyond that time it was for some especial reason. Lord Byron, for instance, sat five years, but his re-election was in consequence of his assiduous attention to his duties. In Scotland, he must admit, such an arrangement had not been found practicable, but certain peculiarities in Scotland rendered a comparison between the two countries in this case inapplicable. He thought this proposition, if carried, would have the effect of drawing large numbers of peers round the Masonic throne—a result which could not be otherwise than beneficial to the cause of Masonry. What, he asked, would be the effect if the rule now prevailing in Grand Lodge were in vogue in small lodges? Whenever continual re-election occurred in private lodges, it had invariably an injurious effect. He considered the question a most important one, and he should boldly declare his sentiments without, he hoped, being thought to cast reflections upon anyone. Their retiring Grand Master had been both assiduous and efficient: on this ground he made no complaint. But what he did complain of was this, that when one Grand Master occupied the throne for more than a quarter of a century, only one stream of thought pervaded all the proceedings. He asked what would be the condition of the State and the Church if statesmen and bishops were all of the same mind? In any country, any institution, any people, any professions—if there is but one description of opinion, they did not acquire strength. He concluded with the assurance that he wished to cast no reflection upon

the retiring Grand Master or the incoming Grand Master, of either of whom nothing could be said too kindly; but he considered that Masonry would be strengthened by varying the statesmen in Masonry, and if they did so, it would flourish in the future as it had flourished in the past.

Bro. Brackstone Baker said, that though this question had now been brought forward, it had been disposed of several years ago, having been advocated by Bro. Stebbing in 1860. It was then supported by the same arguments that had been used that evening, and it then produced no more effect than he believed it would do now. On that occasion only four hands were held up in its favour, although there was, as on the present occasion, a large attendance in Grand Lodge. He remarked, that if the arguments adduced were appropriately applied to the office of Grand Master, by the same rule they would apply to those of Grand Secretary, Grand Treasurer, and others. He therefore proposed as an amendment, that the Grand Lodge declines to entertain the proposed alterations.

Bros. the Earl de Tabley, Clabon, and other brethren, supported the amendment, but were continually interrupted by cries of "Divide."

Bro. Havers had also some difficulty in obtaining a hearing. He said that within three months the matter in hand had been rejected by a majority of seventy-five. Bro. Stebbing had made a most able address in support of his proposition, but he (Bro. Havers) grieved to have to say there was nothing in it. He challenged any one to prove that the circumstances of the two periods bore any resemblance to each other. He considered the prosperity of Masonry and Masonic Institutions was entirely due to the long tenure of office by the late Grand Master, and he could boldly say that if at any time the Grand Master did not deserve re-election he would not hold his office beyond the twelve months. It might not be any reflection either upon the Grand Master—who is leaving the chair—or upon the newly-elected Grand Master; but if a period was fixed during which the office might be held, it would attach a certain stigma upon the brother who failed to be re-elected. They now possessed the right of electing the Grand Master, and why should they restrict themselves in the enjoyment of that power. The qualifications for the office of Grand Master were peculiar; he must be of high rank, and a man of great influence; and he must also be a zealous Mason. These were qualifications of no ordinary character, and they should be careful in making changes which might afterwards be found to be unnecessary. If a rule of this kind applied to the M.W. Grand Master, it would also apply to District and Provincial Grand Masters, and, if adopted, would lead to endless difficulty and confusion. Bro. Havers, after making some further remarks, resumed his seat.

Bro. Stebbing said that he did wish to have the question brought forward every three months, but he proposed, however, at no very distant time, to introduce the subject again. It was what he considered the right principle, and he would never lose sight of it. On the last occasion the division was called in question, and that was the reason it was reproduced that night.

The amendment was put and carried by a large majority.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

NEPTUNE LODGE (No. 22).—The brethren of this lodge met at Radley's Hotel, on Thursday, the 24th ult., Bro. Thomas, W.M., in the chair. Bros. Brown and Cooper were raised, and Bro. Berger was passed. The following subscriptions were voted from the funds of the lodge, viz.: Royal Masonic Benevolent Institution, £10; Boys' School, £5 5s.; Girls' School, £5 5s. A jewel was voted to Bro. Edward Hughes, Hon. Sec.; and a P.M.'s jewel was unanimously voted to Bro. G. Salter, I.P.M., in recognition of his services. Two new members were proposed: Bro. Fairweather, late Phoenix, 173, for joining, and Mr. Ward for initiation. The business being concluded, the brethren then adjourned to dinner. The visitors were Bros. Webber,

Robert Burns, 35; Fairweather, Phoenix, 173; Pike, Phoenix, 257; Aston, Alfred, 384.

LODGE OF FAITH (No. 141).—The regular meeting of the above lodge took place on the 27th ult., Bro. James Hill, W.M., in the chair. The minutes of the former meeting being confirmed, a ballot was taken for the admission of Messrs. David Davis and Morris Davis, which proving favourable, they were duly initiated. Bros. Amos and Isles were raised to the third degree, and Bros. Johnson and McDowell were passed to the second degree. A sum of five guineas was given from the funds of the lodge to the Freemasons' Lifeboat. The lodge was then closed, and the brethren adjourned to the banquet. The usual loyal and Masonic toasts were given. The visitors were:—Bros. Jones, P.M. (late 151); Symonds, late P.M. 141; Fowler, Royal Albert Lodge; Mackintosh, Old Dundee. Bro. Jones, in the course of a very excellent speech, said he was initiated in that lodge thirty-three years since, and had served every office, and this was the first time since he left it that he had visited it. Bro. Symonds followed, and stated that he had been travelling twenty years, and while on his various journeys he had felt every benefit from being a Mason. He had now returned, and intended to rejoin his mother lodge.

LODGE OF ST. JAMES (No. 765).—On Tuesday, the 1st inst. a meeting of the Lodge of St. James was held at the Leather Market Tavern, New Weston-street, Bermondsey, Bro. Daniel Boyce, W.M., presiding, assisted by Bros. G. Hyde, S.W.; R. P. Hooton, J.W.; R. White, P.M., Sec.; Neville, S.D.; William Jones, J.D.; and Child, I.G. The visitors present were Bros. Barber, 754, and Howes, 859. The first business done was the reading of the minutes of the former meeting, which were put and confirmed. The W.M. then raised Bro. Goodwin to the sublime degree, and after the reading of the bye-laws of the lodge, the brethren proceeded to elect a Worshipful Master, and the choice fell upon Bro. Hyde, S.W. Bro. W. T. Laing, P.M., was re-elected Tyler of the lodge. Bro. Aldridge, the treasurer of the lodge, resigned that post in consequence of indisposition, and Bro. Jones, of the Thatched House, Red Lion-street, Holborn, was appointed Treasurer *pro tem.* in his stead. There being no banquet, the brethren adjourned at an early hour.

NEW CONCORD LODGE, (815).—The regular meeting of this lodge took place on the 18th ult., at the Rosemary Branch, Hoxton, Bro. J. Hart, the W.M. in the chair, supported by his Officers:—Bros. T. Bartlett, S.W.; M. J. Adkins, J.W.; Salisbury, S.D.; J. Blyth, J.D.; Main, P.M., hon. Sec.; and McDavitt, Org. The lodge having been opened in due form, and the minutes read and confirmed, Mr. Carl Rheim was initiated, and Bros. Taylor and Phillips were raised to the third degree, three brethren were passed to the degree of Fellow Crafts—viz., Bros. Wassertrudinger, Shellard, and Gallant. Bro. Bartlett was proposed as W.M. for the ensuing year, the W.M. having informed the brethren that Bro. Bartlett had passed in a satisfactory manner, an examination as to his qualifications, (a proceeding rendered necessary in this lodge by the by-laws), he was unanimously elected to fill the chair for the ensuing year. Bro. J. J. Wilson was elected Treas., Bro. Speight, Tyler, and Bros. Spratt and Mountford were elected auditors. A jewel was then proposed for Bro. Hart, W.M., on his retirement from office, for the able and satisfactory manner he had in every way conducted the business of the lodge during his year of office. Bro. Bertram, P.M., having consented to become a Steward on the next anniversary festival of the Boys' School, and having his list headed with the sum of fifty guineas, was unanimously voted the sum of five guineas from the funds of the lodge, and also the support of the brethren. A sum of five guineas was also voted from the Benevolent Fund of the lodge to the widow of a late brother of the lodge. After several propositions on behalf of candidates for initiation on the next meeting, the lodge was closed in due form, and the brethren adjourned to a very excellent banquet, provided by Bro. Gabb, the worthy host. The usual toasts were given and responded to—that of the Masonic Charities was very ably responded to by Bros. Terry and Bertram, P.M. The visitors were—Bros. Beard, P.M. 101; O. Harper, 766; J. Terry, P.M. 228; Cook, S.W. Prosperity, &c.

BURGOYNE LODGE, FORMERLY KNOWN AS THE TOWER HAMLETS ENGINEERS LODGE (No. 902).—This lodge met on Monday, the 28th ult., at Anderton's Hotel, Fleet-street, the chair being occupied by Bro. S. W. Iron, W.M. The minutes of the former lodge and lodge of emergency were read and confirmed. Bro. Vevers, S.W. and W.M. elect, was then presented

to the lodge, and was installed into the chair of K.S. by Bro. Bowron, P.M. Doric Lodge, 933, in a very impressive manner. The W.M. then invested his officers as follows:—Bros. H. Smith, S.W.; W. Simmons, J.W.; L. R. Rogers, S.D.; R. N. Field, J.D.; J. Allen, I.G.; Goshawk, W.S.; Wigginton, Dir. of Cers., S. W. Iron, I.P.M.; T. Scotcher, P.M. 55, Sec. Lodge being closed, the brethren sat down to an excellent banquet, at which the usual loyal and Masonic toasts followed. The toast of the visitors was responded to by Bros. Atkins and Thomas—they were Bros. J. Bowron, P.M. 963; W. H. Caspar, 742; E. T. Reid, W.M. 781; T. J. Barnes, P.M. 933; Francis, W.M. 857; R. Green, 311; C. Lacey, W.M. 174; T. Smith, W.M. 829; Pagot, P.M. 829; R. Atkins, W.M. 55; J. Thomas, P.M. 507; Briscoe, P.M. 311; T. Mortlock, P.M. 186, &c. The evening passed very pleasantly, several capital songs being sung. The Tyler's toast concluded a very agreeable evening, and the brethren separated early.

STAR LODGE (No. 1,275).—On the 4th inst., the usual meeting of this flourishing young lodge took place at the Marquis of Granby, New Cross-road, and was very well attended. Bro. Joseph Smith, P.G. Purst., W.M., opened the lodge punctually at four o'clock, and after the minutes of the former meeting had been read and confirmed, imparted the secrets of the third degree to Bros. T. Hobson and T. Whiteman. He then communicated the mysteries of the second degree to Bro. A. Stevens; and ultimately initiated into the arcana of the order Mr. Thos. Robert Darke, of the Swan, Wimbledon, and Mr. Beckett. The ceremonies were performed with that skill and ability for which Bro. Joseph Smith is famed. Bro. George Pym, an excellent Masonic worker, and W.M. of 749, was unanimously elected a joining member of the lodge, and two other brethren were proposed for joining at next meeting. The lodge was then closed, and the brethren sat down to an excellent banquet, supplied by Bro. T. Hobson, and spent a most agreeable evening in each other's society. Bros. W. Ough, G. Purst., S.W.; C. J. Hogg (W.M. 58), J.W.; F. Walters, P.M., Sec.; H. Keeble, S.D.; G. Pym (W.M. 749), as J.D.; H. Crabtree, I.G.; E. Sisson, P.M. 101 and 901; E. Harper, I.G. 749; S. O. Lewin, 871; and several others were present during the evening.

ROYAL STANDARD LODGE (No. 1,298).

The opening meeting and celebration of the festival of St. John the Evangelist in connection with this lodge (which was consecrated a few days ago), was held at Bro. W. Jameson's the Marquess Tavern, Canonbury-street, Islington, on Tuesday, the 8th inst. Bro. Major W. Wigginton, P.M. 902, P. Prov. G. Dir. of Cers. for Worcestershire, the newly-installed W.M., occupied the chair of K.S.; Bros. S. Poynter, P.M. 902, S.W.; R. Lee, W.M. of the Confidence Lodge, J.W.; J. F. Wilson, S.D.; W. J. Woodman, J.D.; S. Hill, Steward; J. Morris, I.G.; E. Lloyd, Dir. of Cers.; G. Motion, Steward; R. Shackell, P. Prov. G. Purst., Hants, Hon. Sec.; J. H. Younghusband, P. Prov. J.G.W. West Lancashire, and numerous other brethren were present. The visitors were Bros. C. Roberts, P.M. Canonbury Lodge, 657; Tullett, Bedford, 157; Eades, 157; and Chas. E. Thomson, J.W. 1,158 and 177. The lodge was opened punctually at the time stated on the summons, and the business transacted, although it varied a little with the London system of "working," and partook more of the provincial (from where most of the brethren came) still it was excellently done, and spoke well for the conduct of the lodge in the future. Bro. Wigginton is to be congratulated on having such good and efficient officers under him.

The gentlemen initiated into the mysteries and privileges of ancient free and accepted Masonry, and with the high importance and solemnity of which they seemed properly impressed, were:—Lieut. Ferdinand Mirabita, Messrs. William Dennett Evans, Edmund Gatewood Modridge, and William Edwin Collins. These gentlemen seemed highly delighted at the honour conferred upon them, and paid great attention to Bro. Wigginton's really painstaking and careful delivery.

Some propositions for the next meeting having been made, the brethren adjourned to an excellent banquet, to which about 30 sat down. Grace having been said, the cloth was drawn.

The W.M. said the first toast among Masons, as the Bro. Initiates would find out, was always that of "The Queen," and among different classes there were none more loyal than Freemasons, but in order to render the toast a Masonic one he would couple it the Craft. He therefore gave them "The Queen and the Craft."

In proposing "Most Worshipful Grand Master," the W.M. said it was probably the last time his name would be mentioned in connection with that high and important office, but he felt sure the Right Hon. the Earl of Zetland would carry with him in his retirement the good wishes of the entire Craft. The toast was followed by the usual Masonic fire.

The next toast was that of "Bro. H.R.H. the Prince of Wales, P.G. Master," who, Bro. Wigginton said, had been invited to attend the consecration of the lodge, and had his numerous engagements permitted him to have done so, the ceremony would have taken place at Myddelton Hall, and a large number of volunteer brethren would have attended, and formed a guard of honour for the occasion. The Duke of St. Albans kindly took the matter in hand, and urged His Royal Highness to be present, and perhaps it would be better for him (Bro. Wigginton) to read the letter which had been received from Colonel Knollys, writing for His Royal Highness. The letter was as follows:—

"Gunton Park, Norwich,

"Jan. 25th, 1870.

"To Major Wigginton, County Chambers, Cornhill.

Sir,—In reply to your application forwarded by the Duke of St. Albans, I am directed by the Prince of Wales to express his regret that it will not be in his power to be present on the occasion in question. His Royal Highness would have much pleasure in complying with your request had not his numerous engagements made it impossible.

"I am, Sir, your very obedient servant,

"W. Knollys."

The W.M. said he also received a letter which he had unfortunately left behind him, from the Duke of St. Albans, expressive of his regret at not being able to be present.

The W.M. then proposed "The Health of the Right Hon. the Earl de Grey and Ripon, M.W. Grand Master elect, Deputy Grand Master, and the rest of the Grand Officers," and the manner in which it was received was good evidence of the esteem the brethren had for him. In the course of an interesting speech he stated that the Earl de Grey had discharged his onerous duties, as well with kindness as with assiduity. He sincerely hoped his reign, of whatever duration it might be, would be a happy and a prosperous one. For his own part he would limit it to a period of seven years, and during which he should be glad if the Craft increased as much while he was M.W.G.M. as it has done during the period he was D.G.M.

"Army, Navy, and British Volunteers" followed, coupled with the names of Bros. Capt. Adams and Lieut. Middleton, of the Tower Hamlets Artillery; after which Bro. Poynter sang an appropriate song.

Bro. Captain Adams responded for the toast, and said that during his military career he had gone through very severe service, and he trusted he had, as every Englishman ought to do—done his duty.

Bro. Lieut. Middleton also replied.

The W.M. proposed "The Health of the Newly-initiated Brethren, whom he trusted and believed, from the attention they had paid to the ceremonies, would become good and true Masons, although they would be a long time before they would thoroughly understand it. He had much pleasure in welcoming them to the lodge.

A brother replied, and said they were honoured by having been made members of so honourable and ancient an institution.

A high eulogium was passed by the W.M. in referring to Bro. Younghusband, the Consecrating Master of the lodge. He admitted he had never witnessed the ceremony of consecration so ably and so solemnly performed as it had been by him. They were very proud and happy to welcome him amongst them at all times. He hoped he would honour them with his presence on many occasions to come.

Bro. Younghusband made a felicitous speech in returning thanks. He said he had consecrated many lodges, but none with more pleasure than he had the Royal Standard Lodge, which he said could not be excelled for the quality, respectability and weight of its members. He urged upon the members at all times to stand by their W.M., for they had got one of whom they might justly be proud, but, above all, be united amongst themselves. In doing this they would carry out the great principles of the Order, otherwise it would be but sounding brass and tinkling cymbals. He asked them never to forget the Charities, and mentioned, as a good example, that a lodge in his neighbourhood had put £1 ls. aside out of every initiation. And what was the result? The money was not missed at the time and they now had a large fund with which to relieve the poor."

and distressed. With reference to what he did in the lodge, he was ably assisted by Bro. Savage, who was well known, not only in London, but in other parts, as a thorough good man and Mason. He also paid a compliment to Bro. Roberts, P.M. of the Canonbury Lodge, who acted as J.W., and to the musical brethren for their valuable assistance, which contributed much to the solemnity of the proceedings. He had been present at their "infancy," and he hoped their "standard" would wave over the ocean of Freemasonry for very many years to come. He advised them always to look well at the quality as well as the quantity of those members whom they introduced.

The W.M. proposed "The Health of the Officers," and said that he was very fortunate in having for his principal officers Bros. Poynter and R. Lee. He hoped they would carry on the business of the lodge, as they had carried on their business elsewhere.

These brethren having appropriately responded, Bro. Shackell, the courteous Secretary, returned thanks, and said although he had taken great pains and spent much trouble during the formation of the lodge, yet it had always been to him a labour of love.

The toast of "The Visitors" was responded to by Bros. Roberts and Charles E. Thompson, and a happy evening brought to a termination.

PROVINCIAL.

DEVONSHIRE.

TEIGNMOUTH.—*Benevolent Lodge* (No. 303).—On Monday, the 7th inst., a limited number of brethren obeyed the summons to meet at the Masonic Hall. At half-past seven Bro. Burden opened the lodge, supported by Bro. H. M. Bartlett, I.P.M.; Hallett, S.W.; Dr. Hopkins, P.M., as J.W.; Tones, Sec.; Taylor, S.D.; Short, as J.D.; Norris, I.G.; and Hagerty, Tyler. The minutes of the previous meeting having been read and confirmed, a ballot was taken for Mr. Roach as a candidate for initiation, which was unanimous in his favour. The lodge was then opened in the second degree, when Bro. Short was examined, entrusted, and dismissed for preparation. The lodge was opened in the third degree, and the chair was taken by Bro. Dr. Hopkins, P.M., &c., who performed the ceremony of raising Bro. Short to the sublime degree of M.M., and then by request closed the lodge down the first degree. The chair having been again taken by Bro. Burden, W.M., he separately initiated Bros. Wills and Roach, the former having been balloted for at the previous meeting. The lodge was finally closed at 10 p.m.

LANCASHIRE (EAST).

SALFORD.

Newall Lodge (No. 1,134).

The usual monthly meeting was held on Tuesday, the 1st inst., at the Masonic Rooms, which was well attended by members and visitors. Bro. Richard Hankinson, W.M., opened the lodge in due form with solemn prayer. The V.W. the D. Prov. G.M. of East Lancashire, Bro. W. R. Callender, jun., accompanied by Bros. John Barker, P. Prov. G. Treas.; George Brett, P. Prov. G.D.; John Smith, Prov. G. Purst.; Uriah Nicholls, P. Prov. G. Purst.; and William Roberts, P. Prov. G. Purst., entered the lodge, and were received with the usual grand honours.

During the evening the following gentlemen were duly initiated:—Mr. James Hill, by Bro. Richard Hankinson, W.M. of the lodge; Mr. Thomas Wilson, by the V.W. D. Prov. G.M., Bro. W. R. Callender, jun.; Mr. Thomas Barker, by Bro. George Brett, P. Prov. G. Reg.

The working tools were explained by Bro. Baldwin, P. Prov. G.S.B. (Cheshire). The initiations were given in a very marked, impressive, and perfect manner, and were rendered doubly solemn and beautiful by the chanting of the portion of Scripture in use in the lodge, introduced by the present Master. The impressiveness and solemnity of the musical ceremony, which was rendered in a most correct and beautiful manner, called forth the praise of all present, more especially the visitors.

Many visitors were present, including Bros. Ashworth, P.M. 298, Rochdale; Stevenson, P.M. 148 and 1,061; Rowson, 203, Liverpool; Crompton, Liverpool; Gilman, 815; Stott, P.M. 363; and others.

Bro. Beswick presided over the musical portion of the lodge work with great credit, and every officer was well up in his part, which added greatly to the beauty of the work.

The lodge was then closed in due form with solemn prayer by Bro. Hankinson, the W.M., after which the brethren sat down to a substantial banquet.

The toasts of "The Queen and the Craft," "His Royal Highness Bro. Albert Edward Prince of Wales, the Princess of Wales, &c.," "The G.M. of England and D.G.M." were then given, after which the W.M. proposed "The health of the R.W. the Prov. G.M. of East Lancashire, Bro. Stephen Blair," who he said would have been present with them on that occasion had it not been for recent domestic bereavement. He fully sympathised with the G.M. in his sorrow, and he knew all the brethren—indeed the whole province—did so. He believed Bro. Blair would be supported under the heavy trial with many consolations, and fervently hoped that his health, which was now somewhat impaired, might soon be restored, and that he might long live to preside over the province where he was so universally beloved and so much admired.

The toast was most enthusiastically received and with grand honours.

The W.M. then rose and proposed "The worthy guest of the evening, the V.W. the D. Prov. G.M. of East Lancashire, W. Romaine Callender, jun." He said he was personally proud to see Bro. Callender among them that evening, and he was sure every brother in the lodge was equally so. He hoped—sincerely hoped—that although that was Bro. Callender's first visit to the Newall Lodge, it would not be the last. He hoped he would come amongst them as often as possible, for he could assure him he would ever find a hearty welcome from the brethren of Newall Lodge. He could say a great deal more respecting the toast, but in the presence of Bro. Callender he would forbear.

The toast was drunk with the utmost enthusiasm, and with grand honours.

Bro. Callender, in responding, thanked the brethren for the kind reception he had received, and passed a very high eulogium on the working of the W.M. and officers of the lodge, and gave some very judicious advice to the newly-initiated brethren which will not be easily forgotten by them. His address was a great treat, and was listened to with very great attention. Indeed, it would be well if the kind and judicious remarks were treasured up by all the brethren present.

"The health of the Past and Present Prov. Grand Officers and newly-initiated brethren" was then drunk, after which Bro. Callender proposed "The health of Bro. Hankinson, W.M.," in a most graceful manner, and complimented him on the manner in which he fulfilled the onerous duties of the chair. He had no doubt he would reflect great credit on the lodge, and at the expiration of his year of office would receive at their hands the commendations they were so ready to give to those who deserved them.

The toast was enthusiastically received.

Bro. Hankinson, W.M., in acknowledging the compliment, paid a tribute of respect to the officers he had selected to assist him in the well-ruling and governing of his lodge. He hoped he should do his duty as Master. He loved Masonry, and trusted he should ever have the good wishes and affection of every brother in the lodge.

Addresses were delivered by Bros. Smith, Prov. G. Purst., Brett, P. Prov. G. Reg., Collard, P.M., and others, all testifying to the well working of the Newall Lodge.

Several songs were very creditably sung by Bros. Collard, Atkinson, Thompson, and Beswick.

It is gratifying to report that this lodge, called after the late lamented Bro. Lawrence Newall, D. Prov. G.M., is making rapid progress, and is destined at some future day to take a good position in the Masonic ranks. Although only some four years old, the lodge has subscribed (including private annual subscriptions from members) about £100. The one great aim of the brethren is to carry out the great principles of Masonry—brotherly love, relief, and truth. Our present W.M. seems determined to work for the good of the lodge and the Craft in general, and in this determination is heartily supported by Bro. John Barker, P.M., P. Prov. G. Treas., and by the P.M.'s and members of the lodge.

Lodges of instruction are held every month, and much credit is due to Bro. John Barker, P.M., P. Prov. G. Treas., for the interest he has taken in the working of this lodge.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*St. John's Lodge* (No. 279).—The brethren of this lodge held their usual monthly meeting at the Freemasons' Hall on Wednesday, the 2nd inst., under the presidency of the

W.M., Bro. W. E. Stainton-Stanley. There were also present Bros. W. Kelly, R.W. Prov. G.M., and I.P.M.; W. Wear, P.M., Treas.; E. J. Crow, J.W.; Dr. Pearce, Sec.; E. Palmer, S.D.; J. Wright-Smith, J.D.; Widdowson, I.G.; Gosling, M'Allister, Halford, Matts, Skervington, Doni-thorpe, and others. Visitors: Bros. Toller, W.M.; W. Beaumont Smith, P.M.; Captain Millican, P.M.; Charles Johnson, P.M.; Buzzard, S.W.; Partridge, J.D.; and J. F. Smith, of the John of Gaunt Lodge, No. 523. The lodge having been opened, and the minutes of the last meeting read and confirmed, the W.M. called the attention of the brethren to the presence among them for the first time since his installation of their Prov. Grand Master, Bro. Kelly, and said he knew they were all anxious to greet him with the honours, which was done. Bro. Kelly acknowledged the cordial reception of the brethren, adding that he could only repeat what he had said under similar circumstances at the John Gaunt Lodge, that whilst he desired to maintain the dignity of office whilst occupied by him, and therefore had no desire that the usual honours should be omitted on what he might term state occasions, and when he paid official visits to the lodge; but on all other occasions it would be more agreeable to him if the brethren would consider his attendance at their meetings to be in his private capacity as one of their P.M.'s. Bro. Kelly then said that he had a communication to make to the brethren of both lodges, which he knew would afford them pleasure, and which it was due only to their late Prov. Grand Master should be made at once. It was to announce that a few days ago he had received a present from Lord Howe, accompanied by a most kind and graceful letter of good wishes, the whole of his lordship's Masonic clothing and jewels, including the elegant and and costly gold chain of office, which he had worn as Deputy Grand Master of England and as their Prov. Grand Master, and which he (Bro. Kelly) had the pleasure of wearing for the first time that evening. This announcement was received with loud cheers by the brethren. The work for the evening consisted of one raising and eight passings. The candidate for the third degree was not present, but seven of the candidates for the second degree were in attendance, namely Bros. Gurden, Williams, Captain Goodchild, Dr. Clarke, Overton, Santer, and Blankley. They having been duly examined, retired, when the lodge was opened in the second degree, and they were severally passed thereto by the W.M., who afterwards gave the explanation of the working tools, but the lecture on the tracing board was necessarily omitted. During the ceremony the musical chants were given by Bro. C. Johnson, assisted by Bros. Palmer, Doni-thorpe, and others. In the unavoidable absence of the Senior Warden, Bro. Stretton, his chair was occupied by Bro. Buzzard, S.W. No. 523. The F.C.'s lodge having been closed, a unanimous vote of thanks was passed to Bro. Buzzard for his very efficient services as honorary secretary to the committee for the late Masonic ball, which realised a surplus of fifty guineas to be divided between the Leicester Infirmary and the Royal Masonic Benevolent Institution. Bro. Buzzard acknowledged the vote of thanks. On the proposition of the Prov. G.M., seconded by the W.M., the sum of ten guineas was voted for the Rev. Bro. Langley's list as Steward for the Girls' School. After some further business, the lodge was closed, and the brethren adjourned to refreshment.

MIDDLESEX.

SOUTHALL.—*Goosh Lodge* (No. 1,238).—A meeting of this lodge took place at the Prince Alfred Hotel on Monday, the 21st ult. Bro. J. Taylor (in the absence of Bro. W. Smith) acted as W.M., supported by Pros. G. King, jun., S.W.; Baber, J.W.; Lonsdale, S.D.; Layton, I.G.; Bryant, Sandeman, Tyrrell, Cornish, Smith, and others. The visitors present were Bros. Cotte-brune, W.M. 1,257; Smeed, P.M. 946; and Thomas, 1,260. The lodge was opened in due form and solemn prayer, and the minutes of the last lodge were read and confirmed. Letters were read from Bro. Colonel F. Burdett, Prov. G.M. of Middlesex, thanking the brethren for their congratulations on his appointment, and from Bro. Smith, W.M., regretting his absence through illness; also a dispensation from the M.W.G.M. empowering the brethren to instal Bro. King, jun., as W.M., his time not having expired as W.M. of 1,260. There being no initiates in attendance, Bro. G. King, jun., was presented and installed into the chair of K.S. according to ancient custom by Bro. J. Taylor. The W.M. then invested his officers as follows: Bros. Baber, S.W.; Lonsdale, J.W.; J. Taylor, Treas.; Layton, S.D.; W. G. Davis, J.D.; Bryant, I.G.; Sandemann, Dir. of

Cers.; Tyrrell, W.S.; and Gilchrist, Tyler. Bro. Smeed gave the three addresses in his usual eloquent manner. Bro. Freeman was proposed as joining member. A vote of thanks was proposed, seconded, and carried, and ordered to be entered on the minutes, to Bros. J. Taylor and Smeed for the very able manner in which they had worked the ceremony of installation. The lodge was then closed in due form and solemn prayer, and the brethren sat down to a capital banquet, served in Bro. Cornish's best style.

SUSSEX.

BRIGHTON.—*Royal York Lodge* (No. 315).—On Tuesday, the 1st inst., Bro. James Curtis was duly installed as W.M. of that lodge. There was a large attendance of the brethren, and visitors from Worthing, Eastbourne, Lewes, &c., were also present. The ceremony of installation was ably carried out by Bro. Challen, P.M. A P.M.'s jewel was deservedly given to Bro. Wren. A proposition was then made and carried, that 50 guineas should be voted to the Boys' School; the same to be handed to Bro. Wren, who will attend the forthcoming festival as Steward. The Royal York Lodge is very thoughtful and and kind in respect of the Masonic Institutions, the sums of £170, £70, and £30 being taken up in 1866-68. Last year a Vice-Presidentship was completed in the Girls' School, and now a similar gift is made to the Boys' School. Lodge business being concluded, an excellent banquet, provided by Bro. Albert Cowley, followed, at which about fifty sat down. It was a most pleasant gathering, without the slightest hitch, and speaks well of the W.M. and officers of the Royal York Lodge and its future prosperity.

INDIA.

BURMAH.—*Lodge Greenlaw* (No. 1,095, E.C.).—At the regular meeting of this lodge held at Tongoo, on the 6th December, 1869, Bro. Captain B. Simner, S.W., was unanimously elected W.M. for the ensuing year; Bro. Captain W. Franklin, as Treasurer, and Bro. C. B. Eganore as Tyler. Captain F. J. Rivers was initiated into the mysteries of the E.A. degree.

On the 26th Feb., Lord Mayo, in his capacity of Lord Patron of Masonry to Bengal, paid his first visit to the Lodge. The usual ceremonies were gone through in presence of about 150 brethren, and after a banquet, at which 80 members sat down, his Excellency made a speech, of which the following is an extract:—"I have been now for more than a quarter of a century a member of the Masonic Craft, and I am free to confess that I have not been so active a Mason as I ought to have been; indeed, I must also admit that I have oftener been present as a guest at the banquet table than in lodge. Nevertheless, I say without hesitation, that as years advance I am more fully convinced than ever of the great mission the Order has performed, and is performing, for the benefit of mankind, the important influence for good which the Craft has exercised, and must ever exercise, over society at large, and of the fact, which must be recognized by every consistent member that a good Mason cannot be a bad man."

ROYAL ARCH.

METROPOLITAN.

JOPPA CHAPTER (No. 188).—A regular convocation of this chapter was recently held at the Albion Tavern, Aldersgate-street, under the presidency of the M.E. Comp. W. Littaur, supported by Comps. Albert as H., the Rev. M. B. Levy, T., and Past Principals S. M. Lazarus, Goring, S.V., Abraham and Eskell. Among the visitors, we distinguished, Comps. Hyde, Pullen, Mortlock and Gore. After the reading of the minutes a ballot was taken for the admission of Bros. Joel Emanuel, M. E. Emanuel, M. S. Nathan, T. N. Collingridge and Prim, which proving unanimous in their favour, these brethren as also Bro. Cremer, previously accepted, were all exalted into R.A. Masonry; each of the Principals faultlessly performing his part and most efficiently aided by the P.S. Comp. Jones and the Scribe N., Comp. Pollitzer. A conclave of Installed Prin-

cipals was then formed, for the purpose of installing Comp. Isr. Abrahams into the second chair, which was done by the M.E. in a most impressive manner. After the closing of the chapter, the companions adjourned to the banquet. Grace having been said and the cloth removed, the M.E. proposed the health of Her Majesty in the following terms:—"Companions, as Masons are everywhere good patriots, and as at no epoch, Freemasons as a body, have ever been found to be traitors or perjurers to their country, so is there never any Masonic festival held without prefacing their utterances by a declaration of their most loyal attachment to the chief ruler of the land. I trust I shall not be accused of making a political speech, for I well know, politics are rigorously excluded from our discussions; but I consider expressions of love for one's country and manifestations of devotion for one's Sovereign are not politics. I am sure, the mere mention of Her Majesty, will cause your hearts to beat higher and quicker, and I therefore give you without any further comments, 'The Queen and R.A. Masonry.'" In proposing the health of the newly exalted companions, the M.E. said, "Companions, the toast I have to propose to you now, is on behalf of those, who were found worthy this evening, to take for the first time their seat in the midst of this privileged family. One of the maxims of Pythagoras, whom we all revere, was 'Take not every one by the right hand.'" It cannot be a matter of indifference to us, whether we introduce to our Order, the inconsiderate or the thoughtful, the proud or the modest, the ignorant or the learned, the loquacious or the silent. Like Pythagoras, I consider, only those deserve to be exalted, who bear a spotless reputation and who are known for their upright dealings. I therefore think, we can congratulate ourselves this evening, on the accession to our ranks of men, who would be a credit to any chapter." All of them are well known to us. After having expatiated on the merits of each of the newly exalted members, the M.E., addressing himself particularly to the latter, continued: "companions, from the knowledge you already had of Freemasonry, viz., that it was a peculiar system of morality, veiled in allegory and illustrated by symbols, I am certain, you did not expect to be called upon in the Royal Arch, to help us to construct material edifices, which are transitory and perishable. Neither will it be my duty to explain to you our peculiar system of morality: you well know with respect to its peculiarity, we can challenge the fullest inquiry, as every point, part or secret in Freemasonry, tends to make us better men. Indeed the voice of Freemasonry crosses all oceans, defies all distances, and penetrates the world with more excellences, than the light of the sun itself, for the sun yields part of its empire to the darkness of the night, whilst the Masonic star darkens at no time. As to the perfect model of architecture, the temple of Solomon, I consider it allegorically represents to us the symbol of that moral perfection, which we Freemasons ought to endeavour to attain, and which we can attain, when the square and compasses regulate our actions. As to the Royal Arch, I consider it to be the crown jewel in the whole Masonic treasure casket, for the plans which we execute in the R.A., emanate directly from the Great Architect himself, from him, who laid the foundations of the vast Universe, who keeps up the whole ceremony, and is enthroned over a million of worlds. In the Arch, we penetrate deeper and deeper into the endlessness of the divine wisdom and nowhere are we taught to humble and prostrate ourselves more than before the Great Architect of the Universe. In the Arch we are taught, that man is great with God, but that he is nothing without him; and thus does the R.A. constitute a formidable phalanx and safe rampart, against the prevailing poison of the present day, viz., Materialism, which considers all that lives as matter, and denies the existence of the soul. Like Atheism, it also says, 'there is no God, there is no soul.' What we call 'soul materialism says, is nothing but corporeal effect produced by the action of the brains.'" This baneful doctrine does away with every belief, creed or religious worship; it annihilates the bible, the synagogue, the church. According to this doctrine, life is developed out of matter, precisely as sugar is pressed from the sugar cane, or spirit distilled from sugar. This empiric philosophy, so antagonistic to and destructive of all revealed religion, must be combated by us and never be permitted to penetrate our walls, consecrated to the Great Teh. Companions, it must be consolatory for us to know, that the greatest benefactors of mankind, the greatest philosophers, those that are considered giants in science, were all believers. The founder of Pennsylvania, by inscribing in his code of laws, that every man believing in God, was to be considered as a brother, must have been a theist. The immortal Newton

never mentioned the name of God, without uncovering himself; the naturalist Linnaeus was very religious; Goethe, who was also a Mason, was deeply imbued with religious feeling, the follower of Copernicus, Galileo, who caused a whole revolution in the sciences, was a firm believer in God, as is illustrated by the following incident. On being informed of the death of a friend of his, with the name of Libri, who influenced by the fanaticism of those times, could never be induced to look through a telescope for the purpose of inspecting the satellites of Jupiter discovered by Galileo, in January 1610, he exclaimed, "I trust, that Libri, whom I could not induce to look at those moons, while on earth, will have perceived them now, on his onward journey towards heaven." After some further pertinent remarks, the M.E. continued: "I will now leave this important subject and only mention for the sake of cementing brotherly love between us and the new comers, that the Trowel should be looked upon, as the symbol teaching us, to hide the errors of a companion; and in our behaviour towards every man, but particularly towards a brother or companion with whom we may unfortunately be at variance, let us imitate the example set to us by Socrates, who, when told by an adversary, 'May I die unless I am revenged on you,' answered with those noble words, 'May I die, if I do not make a friend of you.'" On giving the Visitors, after some introductory remarks, the M.E. said: "All the peoples of antiquity and all the ancient mysteries had their mystic and religious banquets. The Egyptians and Greeks had sacred feasts; the Romans had their *hectisternes*; the Jews had their religious repasts prescribed by Moses; the first Christians had their repasts of love and charity, under the name of *Agapes*. With respect to the Masonic banquets, he said, that they were essentially mystical in their forms and philosophical in their principles. This toast was most eloquently responded to on behalf of the Visitors, by Comp. Hyde Pullen. The remaining toasts having been duly given, the companions separated at about 11, after having spent a very pleasant evening."

CANONBURY CHAPTER (No. 657).—A regular convocation of this chapter was held on the 24th ult. at the George Hotel, Aldermanbury. The chapter was opened in due form and with solemn prayer. The election of officers for the ensuing year then took place, and Comps. Samuel May was unanimously elected as M.E.Z.; Joseph Tanner, H.; F. Cox, J.; H. Cary, S.E.; J. Jones, N.; H. Reynolds, P.S.; and Thomas Wescombe, Treas. There were also present:—Comps. William Ough, Chancellor, Webb, D. H. Jacobs, Maidwell, B. P. Todd, Wickens, Driver, White, &c. A P.Z.'s jewel was voted to Comp. T. Wescombe. The business being concluded, the chapter was then closed, and the usual banquet followed, the usual toasts being given and responded to. Comp. H. G. Buss, P.Z. Domatic, returned thanks as a visitor.

ANCIENT AND ACCEPTED RITE.

INDIA.

BOMBAY.—*The Bombay Chapter of Sovereign Princes of Rose Croix of H.R.D.M.*—At a meeting of this chapter held on the 17th December, 1869, Bros. Colonels W. D. Aitken and L. W. Penn received the Ineffable Degrees from the 4th to the 18th. At a previous meeting Bros. M. Balfour, Melville, and J. Thomas were exalted. Ill. Bro. A. Hay was elected M.W.S. for the ensuing year, and Ill. Bro. J. Thomas was elected Organist.

PUNJAB.—It affords us much pleasure to learn that a chapter of the Holy Rose Croix Degree has been opened at Lahore, regarding which a correspondent writes:—"In your issue of December, you mention the opening of the *Coromandel Chapter of Rose Croix of H.R.D.M.* at Madras, and express a hope that the Ineffable Degrees may shortly be established in Bengal and the Punjab. For the information of those interested in the matter, I have the pleasure to inform you that a chapter has been opened at Lahore under authority of the Supreme Grand Council 33° of England and Wales, and is working well. Ill. Bro. Colonel A. J. Greenlaw is one of the founders, and has afforded the first M.W.S., Ill. Bro. Adolphus Nicols, 18°, every assistance in establishing the Mount Calvary Chapter. The hall in which the chapter is held is a very fine building, and has been very beautifully furnished under the direction of Ill. Bro. Major Basevi, who, I am happy to inform you, is this year W.M. No. 782, Lodge Hope and Perseverance, than which there is not a more flourishing lodge in the province."

MASONIC FESTIVITIES.

SCOTLAND.

ANNUAL SOIREE AND ASSEMBLY OF THE LODGE UNION
(No. 250) DUNFERMLINE.

The annual soiree and assembly of the brethren belonging to Lodge Union, (No. 250,) Dunfermline, was held in the Music Hall on the evening of Thursday the 17th ult. This was perhaps the most successfully assembly ever held in connection with Freemasonry in Dunfermline. Bro. Daniel Lamond, R.W.M., occupied the chair. There was a large attendance of the brethren. The tables were masonically arranged, and round the sides of the hall were hung ensigns and emblems of the "brethren of the mystic tie." Besides the members of deputations present, we noticed brethren belonging to Lodges in St. Andrews, Dundee, Auchtermuchty, Crieff, and Edinburgh. The deputation from the "Oswald of Dunnikier, No. 468," consisted of Senior Warden W. Deas; and Junior Warden J. Morgan, the Tyler R. Brown; Bros. Wellcot, McCulloch, Thomson, and Graham. From the Lodge St. John's, 69, Alloa, there appeared A. Ommundsen, S.W.; J. Macqueen, J.W.; and Bro. Glen, P.M. From Lodge Cupar 19, Cupar-Fife were Bailie J. Hood, R.W.M.; with acting Senior Warden Thomson, and acting Junior Warden Heron. From the Lodge St. John's 26, Dunfermline, were Senior Warden J. Barron; Bros. Harley, J.D.; Locke, King, Dewar, Adamson, Robertson, Stenhouse, Drysdale, and Fyfe. Among the other strangers present we also observed Bros. Keith, of St. Andrews 25, St. Andrews; Pirrie, Dundee Operative 47; Jarvie of St. Michael, Crieff, 38; Marshall, of Robert De Bruce, Auchtermuchty, 304; Law of 72, Kirkcaldy, Kirkcaldy; Vernon, Proxy Master to the Grand Lodge, Edinburgh; also a number of the brethren of Royal Arch Chapter 97, Kirkcaldy. After an excellent tea had been partaken of:—

The Chairman in the course of a pithy and humorous speech alluded to the steady progress the Lodge Union continued to make and concluded by saying, we have advanced, and are still advancing; and I am sure no one can affirm that we have admitted a single candidate for the sake of obtaining fees, or of boasting how many Masons we have made during the year. And I am proud to think the "Union" is not alone in this; throughout the length and breadth of the land Masonry has been taking firm root and spreading far and wide. Old lodges are being resuscitated, and new lodges formed, and still the word is—Forward!

Bro. W. Stewart, S.W. in giving the toast of "Freemasonry over the World" concluded a very able sketch of the Order by remarking that Freemasonry was an institution which was spreading over the whole world, and teaching as it precepts the great command, to love one another, and bear each others burdens.

Bro. J. Noble, followed by a humorous speech in which he alluded to the singular circumstances under which he became a Freemason.

After a service of fruit,

Bro. A. P. Taylor, P.M., rose and gave a graphic description of the benefits to be derived from being a free and accepted Mason. During the course of his remarks he threw out some excellent hints as to how the funds of the Order in Scotland could be augmented by each one making an annual payment; they would then be enabled to give something to assist the widows and orphans of deceased brethren. Bro. Taylor's remarks on that subject met with a hearty reception.

The Chairman then gave "The Visiting Brethren." In doing so, he said—It would not be right to allow this opportunity to pass without thanking the brethren of sister lodges for sending us deputations, again and again. If anything were needed to show that Masons are more social than the "outer world," even this might suffice.

The vote was responded to with masonic honours.

Each of the deputations replied, in turn, to the vote of thanks which had been proposed.

During the course of the evening some excellent songs were sung by a glee party, two young ladies, and by Bros. Kelty, Locke, Meikiejohn, and Stewart.

At the close, votes of thanks were passed to the Chairman, the singers, speakers, and stewards. The hall was then cleared for the assembly. Bros. D. McGregor and Pitcairn deserve credit for the excellent manner in which the tea tables and refreshment stalls were conducted.

After a sufficient time had been allowed for the brethren again to gather, the R.W.M. led off the Grand March and Circassian Circle to the cheering strains of an excellent quadrille band, which was under the direction of Bro. Fife. The dancing was kept up, with great spirit, till an early hour on Friday morning, after which the company began to disperse, highly satisfied with the evenings entertainment.

Obituary.

BRO. R. R. NELSON.

It is our painful duty to announce the death of Bro. R. R. Nelson, P.D. Prov. G.M. and Prov. G. Sec. of West Yorkshire. Our deceased brother was born at Halifax, Oct. 31st, 1823, and at an early age became a member of our Order. For zeal and activity in the various arduous and distinguished positions in the Craft he has from time to time been called upon to fill, he has rarely, if ever, been surpassed, while his untiring efforts in support of the Masonic Institutions can never be forgotten, nor now, unfortunately, adequately recognised. A warm friend, an earnest Mason, as a man estimable in the various relations of life, Bro. Nelson's memory will ever be honoured. He was a Mark, Templar, and Rose Croix Mason, and held a high position in all branches of the Order. He died at his residence, Dewsbury, on Saturday, the 5th inst., and was interred at Halifax, on Thursday, the 10th inst., the funeral cortege being accompanied by a large number of Masonic and private friends. Bro. Nelson leaves a widow and family to mourn his loss.

MASONIC TRIBUTE OF RESPECT TO THE
MEMORY OF BRO. A. BALLOCH.

We publish the following "Resolutions of Sympathy" from a Canadian paper. The deceased, we understand, had been suffering from severe indisposition for upwards of two years. During this illness, the Grand Lodge of the Province of New Brunswick unanimously elected our late worthy brother to the rank of Most Worshipful Past Grand Master:—

At the regular Convocation of the Union de Molay Encampment and Priory, held at the Masonic Hall, 3rd February, 1870, the announcement was made to the Sir Knights assembled of the death of Sir Knight Alexander Balloch, who for many years held the important and prominent position of Prov. G.M. for this province, under the authority of the United Grand Lodge of Ancient, Free, and Accepted Masons of England. As a tribute of respect to the departed brother, the following resolutions were moved and unanimously carried:—

"Whereas, through a wise dispensation of Divine Providence, we are called upon to deplore the death of our worthy Bro. Alexander Balloch, K.T., and P. Prov. G.M. of New Brunswick, and P.M. of the Union Lodge of Portland (No. 10), N.B.R., &c., who, after a lingering illness, and while ripe and made venerable with years, is now gathered to his fathers, whose face was so familiar, and in our councils, whose voice was the voice of wisdom to which we listened with delight, and who, as an officer and a Craftsman, through many years stood in our midst a recognised pillar of the Order.

"Whereas, Knightly intercourse and counsel with our deceased brother has thus been severed, by his being summoned from labour here below to rest above, where welcome awaits the good and true servant of the Great Architect,

Resolved,—That in the death of our late Most Worshipful Bro. Alexander Balloch, Masonry has been called upon to mourn a worthy and enlightened brother, whose memory we all hold in remembrance.

"Resolved,—That this Encampment and Priory of Knights Templar extends its sympathy to the family of the deceased brother, and while they thus mourn over one who has been their partner and protector, they extend to them the consolation that the husband and father has but exchanged the troubles of an anxious life for the eternal rest of heaven.

"Resolved,—That as a testimonial to his memory, this Encampment be draped in mourning sixty days.

"Resolved,—That these resolutions be placed upon the records, and a copy be presented to the family of the deceased brother.

"D. R. MUNRO,
"R. MARSHALL,
"C. U. HANFORD,
"C. E. POTTER,
"GEO. WILSON,
"T. A. D. FORSTER," } Committee."

SCIENTIFIC MEETINGS FOR THE WEEK.

Monday, March 14th.—Medical Society, at 8; Society of Arts, at 8.

Tuesday, March 15th.—Royal Institution, at 3; Anthropological Society, at 8; Statistical Society, at 8; Pathological Society, at 8; Institution of Civil Engineers, at 8.

Wednesday, March 16th.—Society of Arts, at 8; Royal Horticultural Society, at 1.30; Meteorological Society, at 7.

Thursday, March 17th.—Royal Institution, at 3; Royal Society, at 8.30; Linnæan Society, at 8; Chemical Society, at 8; Numismatic Society, at 7; Zoological Society, at 4; Antiquaries Society, at 8.30.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 19TH MARCH, 1870.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; Ro Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

Monday, March 14th.

LODGES.—St. George's and Corner Stone, F.M.H.; St. Alban's, Albion Tav., Aldersgate-st.; Royal Naval, F.M.H.; Confidence Anderton's Ho., Fleet-st.; St. Andrew's, London Tavern, Bishopsgate-st.; Peckham, Maismore Arms Tav., Park-rd., Peckham.—CHAPTER.—Mount Sion, Radley's Ho., Bridge-st., Blackfriars; Industry, F.M.H.

Tuesday, March 15th.

Board of Gen. Purposes, at 3.—LODGES.—Mount Lebanon, Bridge House Ho., Southwark; Eastern Star, Ship and Turtle, Leadenhall-st.; Cadogan, F.M.H.; St. Paul's, City Terminus Ho., Cannon-st.; Salisbury, 71, Dean-st., Soho; Camden, Lamb Ho., York and Albany, Gloucester-gate, Regent's-park; St. Mark's, Horns Tav., Kennington.—CHAPTERS.—Mount Sinai, Anderton's Ho., Fleet-st.; St. John's, Radley's Ho., Bridge-st., Blackfriars.

Wednesday, March 16th.

LODGES.—Grand Stewards, F.M.H.; United Mariners', George Ho., Aldermanbury; St. George's, Trafalgar Ho., Greenwich; Sincerity, Guildhall Tav., Gresham-st.; Oak, F.M.H.; Nelson, M.H., William-st., Woolwich; Maybury, F.M.H.; Marquis of Dalhousie, F.M.H.—CHAPTER.—Westminster and Key-stone, F.M.H.

Thursday, March 17th.

LODGES.—Globe, F.M.H.; Gihon, Guildhall Coffee-house, Gresham-st.; Constitutional, City Terminus Ho., Cannon-st.; St. Mary's, F.M.H.; Temperance, White Swan, High-street, Deptford; Manchester, Anderton's Ho., Fleet-st.; South Norwood, South Norwood Hall, South Norwood; Burdett Coutts, Approach Tav., Approach-rd., Victoria-park.

Friday, March 18th.

LODGES.—Friendship, Willis's Rooms, King-st., St. James's; Middlesex, Albion Tav., Aldersgate-st.; Jerusalem, F.M.H.; Jordan, F.M.H.; New Concord, Rosemary Branch Tav., Hoxton.—CHAPTER.—Caveac, Radley's Ho., Bridge-st. Blackfriars.

Saturday, March 19th.

LODGES.—Panmure, George Ho., Aldermanbury; Lewis, Nightingale Tav., Wood-green.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, March 14th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd., Deptford; Old Concord, Turk's Head, Mont-combe-st., Belgrave-sq.; Sincerity, Railway Tav., London-st.; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; Westbourne, the Grapes, Duke-st., Manchester-sq.; High Cross, White Hart Ho., Tottenham; Tower Hamlets Engineers, Duke of Clarence, Commercial-rd., East; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, March 15th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail, Victoria Station; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-street; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Mount Sion, White Hart, Bishopsgate-st.; Royal Union, Duborg's Ho., Haymarket.—CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, March 16th.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam; Peckham, Maismore Arms, Park-road, Peckham; Pythagorean, Prince of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, March 17th.

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Thatched House Tav., 9, Red Lion-st.; Royal Oak, Royal Oak Tavern, Deptford.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, March 18th.

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham st.; Unions (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tavern, Kennington; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury; Hervey, George Ho., Walham-green.

TO CORRESPONDENTS.

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us on Wednesdays, if possible. We have to request our correspondents to be particular in writing names distinctly.

SEVERAL communications stand over till our next.