

Contents.	PAGE.
FREEMASONS' MAGAZINE:—	
The M.W.G.M.	381
The Haughfoot Lodge and Speculative Masonry—By R. S....	382
The Science of Freemasonry	383
Masonic Processions	384
Masonic Jottings—No. 19	386
Masonic Notes and Queries	387
Correspondence	388
Masonic Sayings and Doings Abroad	390
MASONIC MIRROR:—	
Masonic Mems.	391
Royal Masonic Institution for Girls—Anniversary Festival ...	391
CRAFT LODGE MEETINGS:—	
Metropolitan	394
Provincial	395
Scotland	399
Obituary	399
Royal Arch	399
Scientific Meetings	400
List of Lodge, &c., Meetings for ensuing week	400
To Correspondents.....	400

LONDON, SATURDAY, MAY 14, 1870.

THE M.W.G.M.

The *Graphic* of last week gives a portrait of the M.W.G.M. the Earl de Grey and Ripon, with a memoir as follows:—

"The Right Hon. George Frederick Samuel Robinson, born in London, the 24th of October, 1827, is descended on the mother's side from one of the most ancient and illustrious houses of the English aristocracy. The Fourth Lord Grey de Ruthyn was created Earl of Kent by Edward IV., in 1465, not long after the battle of Northampton; and this dignity descended in the male line down to the middle of the last century. The twelfth Earl of Kent, created marquis, and afterwards duke of that county, in the reign of Queen Anne, died without male heirs in 1741. But though the dukedom became extinct, one of his daughters was created Countess de Grey, and in this way the latter title became united with the more modern title of Ripon. The Robinsons appear to have been a respectable family in the county of York, one of whom acquired a baronetcy in 1660, and another in the reign of George the Second, having taken to diplomacy, was employed in several missions of importance. This Sir Thomas having returned to England and obtained a seat in Parliament, was pitched upon by the Duke of Newcastle, who had succeeded his brother, Henry Pelham, at the treasury, to lead the House of Commons, a situation which exposed him to the inexhaustible ridicule and sarcasm of the elder Pitt and Fox. "Sir Thomas Robinson lead us," said the former indignantly. "The Duke might as

well send his jackboot to lead us." Sir Thomas was released from his misery the year afterwards, and retired with a pension of £2,000 a year, his eminent services being further rewarded shortly afterwards with a peerage. His son, the second Lord Grantham, married in 1780, Jemima, daughter of the second Earl of Hardwicke, her mother being one of the daughters of that Duke of Kent who died as we have seen in 1741. By this marriage the second Lord Grantham had two sons, Thomas Philip, third Lord Grantham, who, in 1833 succeeded through his mother's family to the earldom of De Grey, and Frederick, created Lord Goderich in 1827, and Earl Ripon in 1833. The latter died in January 1858, and his brother in the following November without heirs, so that the two titles of Ripon and De Grey became united in the person of his nephew, the present lord.

"He was born, as we have stated, in 1827, his mother, Lady Sarah Hobart, heiress of the late Earl of Buckinghamshire. He married in 1851, Miss Vyner, daughter of Captain Vyner, and sister of the unfortunate gentleman who has just been murdered. The following year he was returned to Parliament for Hull, but was unseated on petition. He sat for Huddersfield from 1853 to 1857, when he was returned for the West Riding of Yorkshire, which he continued to represent till his succession to the peerage. His official services have been confined to the War Department and the India Department, he having been under chief secretary in both. He was placed at the head of the India Board by Lord Russell, and was made President of the Council by Mr. Gladstone. He has fulfilled these various duties without applause, yet, as far as we know without censure.

"This is the nobleman who is now about to assume the responsible position of "the Most Worshipful the Grand Master of Masons," which means the Supreme ruler of all English Freemasons. He has for several years acted as Deputy Grand Master under Lord Zetland, who now retires, for although these offices are nominally vacated every year, it is an understood thing, that the same men are re-elected. Lord Zetland has been Grand Master for the last 25 years, and was to have installed his successor this week, but domestic circumstances have unhappily interfered to prevent it. His lordship has an heir, Viscount Goderich, born in 1852, and a daughter born in 1858. He is a magistrate and deputy lieutenant for the counties of York and Lincoln, and a captain in the West Riding Yeomanry Cavalry.

"The portrait of Lord de Grey and Ripon is from a photograph by Mr. H. Barraud, jun."

THE HAUGHFOOT LODGE AND SPECULATIVE MASONRY.

By R. S.

EXTRACTS FROM OLD RECORDS OF HAUGHFOOT LODGE.—*contd.*

Haughfoot, Decr. 27th, 1733.

The Rols called; only present—

The Laird of Gala,	William Henderson,
George Cairncross,	John Lowes,
Hugh Cairncross,	John Young, yr.,
John Donaldson,	John Fountaine,
John Young,	The Laird of Torsonce,
Adam Claperton.	

The which day, by plurality of votes, Adam Claperton was chosen Preses till next St. John's Day.

The sd day the Preses, with consent of the then present members, fines each of the absents in one pound Scots.

The comitie appointed to meet at Galashiels report that they met the last St. John's night, and ordered payt as within, but no receipts being produced, they retain the bill bearing interest till the sd receipts be shown.

The sd day Jcams Claperton and William Henderson, by the Preses' order with consent of the sd. members, are allowed to pursue the deficient members till payt be recovered at any court of justice where the members are answerable, and that at the expense of the lodge, the which power is ordered to be put in present execution.

The comission of five for entrants continued.

The sd day William Sanderson, son to John Sanderson, was entered in common form and ordered to pay William Henderson, present Box Master, the soume of one pound ten shillgs Scots.

The sd day William Henderson reports that he has recieved from John Young three pounds six shill Scots money, upon William Brown's acpts and John Young's.

The sd day met at Galashiels George Cairncross, John Sanderson, John Donaldson, Hugh Cairncross, Jcams Bryson, according to the comission to five for entrants, and admitted William Liddell in common form and took his bill for two pounds Scots as his entry.

Haughfoot, Decr. 27th, 1734.

The rols called; members present.

(Follows a list of 13 Masons).

The which day, by plurality of votes, John Young, yr., was chosen Preses.

The sd day the Preses, with consent of the lodge, fines each of the absents in one pound Scots.

William Henderson continued Box Master till next St. John's day.

John Sanderson not having produced receipts his bill is still in the Box Master's hand.

Thb comission to five for entrants continued.

Continues the power for recovering the debts due to the lodge in the hands of Jcams Claperton and William Henderson.

Haughfoot, Decr. 27th, 1735.

The rols called members present:—John Young, Torsonce, Jcams Frier, John Young, yr., Adam Claperton, John Donaldson, John Lowes.

The Preses and Boxmaster continued till next St. John's Day.

Continues the fine of one pound Scots upon absents. The commission to fine for intrants continued.

Continues the power for recovering the debts due to the lodge in the hands of Jcams Claperton and Willm. Henderson.

Haughfoot, Decr., 27th, 1736.*

Rols called; persons present.

John Youngs, eldr. & yr.

Jcams & Adam Clapertons, John Lowes, John Donaldson, William Henderson.

The sd day John Lowes, by plurality of votes, was chosen Preses till next St. John's day.

The comission to five for entrants continued only to those who have given punctwall attendance these severall years past.

And the Preses, with consent of the above present members do hereby restrict and discharge those members that soldome or ever attend, from meddling with anything concerning the sd lodge, either by admitting of new entrants, uplifting of money, or any way concerning their other business, untill they give full satisfaction to the attending members for their former offenses.

* This is the year when the Grand Lodge of Scotland was instituted, and I am a little surprised that there is no mention of Haughfoot in the list of lodges representd on that occasion. I find St. John's Lodge, "Selkirk," or Selkirk, is the nearest to this district, and it was represented by Thomas Miln, Master; Robert Douglas and George Keir, Wardens. (Vide Laurie's History of Freemasonry, p. 384).—R.S.

Continues the power for recovering the debts due to the lodge in the hands of Jeams Claperton and William Henderson.

Haughfoot, Decr. 27th 1737.

The which day, by plurality of votes, Andrew Tomline was chosen Preses till next St. John's day.

Rols called ; found present.

(Follows a list of 12 members).

(To be continued.)

THE SCIENCE OF FREEMASONRY.

By Bro. LEON HYNEMAN.

The world is moving, planets and universe, in infinite space traversing their orbits in obedience to and harmony with divine laws ; laws immutable, unchangeable, and eternal as the Supreme Architect and Unfolder of universal being. All things move and unfold according to established laws of infinite wisdom. In the order of divine unfoldment the cosmos human was the aim and end of all preceding efforts. In him exist all the elements and characteristic manifestations of nature's infinite varied phenomena. Infinite wisdom illustrates day after day the mode and manner of divine unfoldment, how worlds were and are formed. There is a unity in the unfoldment of all life and being, and the intelligent observer, by patient, logical investigation, can arrive at a clear comprehension of the *modus operandi* of original unfoldment of universal nature. Worlds are formed as a grain of sand, as the mineral, vegetable, animal, and human are formed. The law of unfoldment is ever the same. Elemental principles form the basis of all materiality ; they are the material of all substance, of all formations. Worlds are formed of nebulous matter and nebulous matter of elemental principles. The universe of space is God's laboratory in which all formations are outwrought through combinations of elemental principles, in obedience to uniform, universal, and eternal laws. Nature cannot transcend, cannot range or move out of the sphere of immutable laws which bind it in all of its unfoldments.

As all things, all elements, forces, and mundane vital powers exist in the cosmos human, being a universe within himself, he is the fulfilment of all phenomenal unfoldment, and all things, all formations are but *parts* of him. The cosmos human is formed in the likeness of God because he has capacities to unfold, to improve, and enduringly

impress his efforts upon time's ægis. He is a co-worker with God in the unfoldment of nature's forces and laws, making them subservient to his uses, improving and beautifying and making a paradise of wild, desolate unproductive places. He has capacities and powers of indefinite unfoldment. His powers are manifest in all of his activities, degenerating and deteriorating in his abuses, improving and elevating in his useful aims. His intelligent culture causes the earth to be more productive and its productions more perfect, the domesticated animals more useful and beautiful.

It would seem that the originators of Freemasonry had a knowledge of man's capacities and powers to improve the physical structure of animals as well as of flowers, fruits, and plants, and therefore the object of the physical qualifications was to apply that knowledge to the improvement of the physical organism of the human being. It is certain that the more perfect the human organism, the more harmonious the temperament, the more evenly-balanced the mental structure, the more readily can the intelligent conscious principle unfold. The soul has not the power to manifest through a weakly, diseased, misformed organism as through a healthy and harmoniously-proportioned body. It is evident, therefore, that the physical qualifications of Freemasonry have a higher aim than is generally known. And if we examine the so-called cardinal virtues and their bearing upon the conjugal relation, we will have a still higher conception of the aims of Freemasonry. The conjugal relation is the highest, the holiest of all relations, and involves more than science, philosophy, or creeds of religion have ever taught.

We use the term unfold, because we believe in the infinite wisdom of the Supreme Being, and that the divine government is founded upon eternal, immutable, and unchangeable laws. The term create has a significance attached to it that Divine Being as will contravenes his laws, which would prove that God did not possess infinite wisdom. Therefore the translation of the Genesis of Moses that "God *created* the heavens and the earth" is incorrect, or Moses may have been at fault in not comprehending truly the *modus operandi* of the Divine Originator in progressively unfolding the material universe. Science has conclusively established that phenomenal manifestations are in progressive order ; that ages must have passed before the earth's crust and atmospheric and other

conditions fitted it for the production of vegetable and animal life. It is not logical to believe in instantaneous formations, because God is a being of law and order, as all of his works demonstrate. The term create and its derivatives imply, and the unphilosophic mind believes, that God created the material universe and its phenomena perfect at the command of His word in the space of six days, which would be in contravention of laws He has established. And there is attached to such belief the absurdities that God created all things out of nothing, and created them perfect in their originals. Science and every day observation conclusively prove the error of such beliefs. Unfold and its derivatives express the mode of manifestation of Divine Being, and the universal principle of progression in harmony with eternal and immutable laws.

That God is infinite wisdom, is omniscient, is omnipresent, none but the materialist will deny, yet to believe that God has or does contravene established, universal, and uniform laws, is to deny him the fore-mentioned attributes. In the government of God, as illustrated in his works, it would be impossible for Him to set aside a law eternal and universal, as all God's laws are. The laws of nature are all divine laws; hence nature is limited and bound to strict conformity to laws, and cannot get outside of them.

It is a law of Divine Being that all things unfold from a germ, and that the germ contains all that it unfolds. The germ is in the seed, the seed germinates, and, according to the conditions, will be the plant or tree, and that it is with the animal and human being. In order that the human shall be *hale and sound and perfect as a man ought to be*, the *pre-natal* conditions should conform to the laws of nature, the laws of God. The inebriate, the libertine, those who have vitiated and weakened the vital powers of nature, cannot give birth to a hale and sound organism. Nor can the dishonest, the deceitful, the liar stamp upon his offspring the principles of truth, candour, and justice. Thus it will be perceived that the originators of Freemasonry had a higher, nay the highest object in view that the children of the Good Father possibly could have, in working and living in harmony with infinite wisdom, in the improvement and elevation of the race, in establishing the qualifications of Freemasonry. And it must not be believed that they had only in view the culture of the physical man. Those whose

interior perceptions were unfolded to attain a knowledge of those sublime truths, bringing a man nearer and closer to God by subjecting their animal nature, and living in harmony with divine laws, must have had an intelligent conception of their relations to the Supreme Being and of a future life. Divested of all theologic dogmas and tenets, interpolated by priests and churchmen, the teachings of Freemasonry properly comprehended, demonstrate a continuous conscience existence of the soul throughout eternity. There is no such thing as death in the common understanding of the term. Life is evermore. It is the vitalising elements in all forms, the vital principle of the spirit within. Forms change, decay, and resolve into elemental principles to build up other forms. But the spirit or soul does not decay nor loses its consciousness. The teachings of Freemasonry comprehended in the area of its science the truths of divine revelation, illustrated by the Divine Being in the government of the universe.—*Masonic Trowel.*

MASONIC PROCESSIONS.

In referring to the laying of the foundation of a new church at Falinge, near Rochdale, the cost of which, about £10,000, will be defrayed by the R.W. Bro. A. H. Royds, Prov. G.M. Worcestershire, the *Free Lance* (a Liverpool satirical journal), makes the following remarks, which are so in accordance with our own oft-expressed opinions as to Masons taking part in composite processions, that we make no apology for laying them before our readers:—

"There is no objection to inform the uninitiated that Freemasonry does not cultivate nor encourage ostentation either in charity or other good works. It is essentially a secret society, alike in the sense that its proceedings are known only to its members, and in that it seeks to "do good by stealth" rather than by any fanfaranade of Masonic trumpets. This object is attained by the private relief of those who seek the aid of the Fraternity; and the extent to which the principles of the "Craft" are carried in this direction is known only to a limited extent, even amongst the brotherhood themselves.

"It is found in general society that the two rocks upon which unanimity splits, and friendship is wrecked, are Religion and Politics. No discussions are so bitter as those which spring from religious

differences, and no rancour is allayed with greater difficulty than that which is engendered by political disputes. Hence the Freemasons have adopted an inflexible rule that neither theology nor politics are to be alluded to in their meetings. Freemasonry includes men of every creed, and every variety of political convictions. It aims not at religious objects except as they may be furthered by morality. Every religion to be effective must be moral, but all men know how very careful many religious professors are lest they should carry the golden rule too much into practice. Morality, all men agree, is essential to the peace of the world, and the progress of mankind. It is this which is the distinguishing feature between barbarism and civilisation, the line of demarcation which separates the savage from the man. It is obvious that the great principles of morality afford a grand meeting point to which men of every nation and language, and of all religions may converge, and this point is occupied by Freemasonry.

"It is not our purpose to enter into the question of the antiquity of the Craft. Suffice it to say that it is at least too ancient for its origin to be clearly traced. For ages its light has been shed over mankind: now with a bright effulgence, and now, as interest in its proceedings has flagged, with only a glimmering ray; but like the sacred fire it has never been extinguished, and has always been doing its work of charity and goodwill effectually, if unobtrusively. Can as much be said for any of the ancient or modern forms of polity which have agitated nations and convulsed the world? Can it be said of any creed, living or dead, that it affords no room for difference of opinion, or that schism is impossible within its fold? Within the walls of a Freemasons' lodge may be seen men of every belief under heaven—the Mahometan, the Hindoo, the Jew, the Greek, the Churchman, the Dissenter, and even—notwithstanding the anathemas of the Pope—the Roman Catholic. And so politicians of every shade of political faith—the Whig, the Tory, the Radical, being loyal men—are of one mind when they meet under the banners of Freemasonry. The slightest reference to questions of religion or politics is at once suppressed—the strife engendered of such topics is left without the doors of the lodge, and what the world would be without religious rancour and political squabbling, a Freemasons' lodge really and actually is.

"It is most important that upon every occasion

this Masonic separation from all other societies should be scrupulously and rigorously maintained. Where there is a fusion of members of other bodies there is at least the danger of misunderstanding and error. We deprecate the appearance of Freemasons in public processions, unless on very special and exceptional occasions. The very constitution of the Fraternity forbids it unless with the sanction of the Grand Master or the Provincial Grand Master for the time being, and we are solicitous that this permission should be accorded with circumspection and with jealousy. Above all, the emblems of Freemasonry ought never to be exhibited in company with those of spurious institutions, nor disgraced by association with the flags and sashes of all sorts of "friendly societies," so called. But, however objectionable this exhibition may be, it is infinitely less so than an association, however temporary, with societies that have a professedly political significance, and we fear that such a mistake is about to be committed in connection with the laying of the corner stone of the Church of St. Edmund, at Falinge, near Rochdale, on this very day.

"It is announced that a procession will be formed, and that the ceremony is to take place "with full Masonic honours." The following extraordinary list of societies is given as a part of the cavalcade: the Druids, the Foresters, the Shepherds, the Oddfellows, the Gardners, and the Ploughboys. What the emblems of these "friendly societies" may be we can only speculate. The Druids may figure in white beards and mistletoe, the Foresters may be armed with the cross-bow and the horn, the Shepherds may mount their crooks, the Gardeners may shoulder their shovels and rakes, and the Ploughboys may harrow the public by an exhibition of the implements of their calling. What the Oddfellows may do to distinguish themselves, we are not able to suggest, but it is clear to us that the whole collection of these benefit societies is not likely to shed additional lustre upon Freemasonry. But the list does not end here. There is a body of "Orangemen," and also a "Conservative Association," both of which will figure in company with the Masons. This is a serious and most objectionable feature in the programme, and one which, we do not hesitate to declare, ought to prevent the attendance of every conscientious Freemason.

"The Orangemen are an essentially politico-religious body. They are staunch in their Pro-

testantism, and rampant in their political creed, and they are nothing else. Their very name must be offensive to a thinking Freemason, and the objects of their union tend to provoke those very passions which it is the grand aim of Freemasonry to allay. If a "Conservative Association" may be admitted into a Masonic procession, then a Liberal, or a Radical, or a Chartist society may with equal right claim the same privilege.

"The fact is that this affair at Falinge, so far as Freemasonry is concerned, is a huge and deplorable mistake. If the corner stone of the church is to be laid with the grand ceremonial which Freemasonry provides for such occasions, let the affair be, at least so far as the procession is concerned, Masonic likewise, or let the Freemasons abstain from exhibiting themselves in company so questionable. We are at a loss to understand how the necessary consent for the appearance of the Freemasons in such an *omniun gatherum* of societies has been obtained. The Provincial Grand Master could not have been aware, when his permission was asked, that he was sanctioning an exhibition so thoroughly opposed to the first principles of Freemasonry in everything but the mere ceremony of laying the stone. We know that the announcement has given cause for regret to many Freemasons, who see in it a departure from the fundamental precepts of the order, and who have consequently refused to take any part in the proceedings.

Remembering that not long since permission for the Manchester lodges to attend with the emblems of Freemasonry a sermon preached on behalf of the Masonic charities in Manchester was, and we think properly, refused, there is danger of apparent inconsistency in allowing this absurd procession to take place. We are averse to such processions being made too common, as likely to engender the familiarity that breeds contempt. We prefer that Freemasons should remain as unobtrusive and as secluded from the public gaze as their principles demand, and above all that they should shrink from exhibiting themselves in company with ploughboys and gardeners, Conservatives and Orangemen.

AMONGST the curiosities of poultry breeding may be mentioned the adoption, in several parts of France, of perambulating fowl-houses; these are constructed like omnibuses, the interior being fitted up like a fowl-house, and are taken on to ploughed or other land where there is a plentiful supply of insects; thus the fowls obtain food which they enjoy, and the farmer has the aid of valuable assistants without charge.—*Food Journal*.

MASONIC JOTTINGS.—No. 19.

BY A PAST PROVINCIAL GRAND MASTER.

TWO MASONIC LANGUAGES.

A learned correspondent says there are two Masonic Languages, of which less is known than of the inscriptions on the Babylonian tiles: the one, represented by Masons' marks, thought to be as old as the first great edifice; the other, represented by a combination of numbers and architectural devices, said to have been invented by Albertus Magnus, in supposed imitation of Pythagoras.

MASONS' MEDALS AND COINS.

The two following are the only works upon this subject that I have any recollection to have met with:—

Zacharias—*Numotheca Numismatica Latomorum*.—Dresden, 1846.

Merzdorf—The coins of the Freemasons' Fraternity recorded and described. — Oldenburg, 1851.

THE ROMAN BUILDING COLLEGES AND THE SUBSEQUENT BUILDING FRATERNITIES.

The Roman Building Colleges and the subsequent Building Fraternities.—Brother * * * Is it not the direct continuation rather than the close resemblance which is denied? Consult Brother Findel's History.

WORTH OF TRADITION.

If you desire to form a judgment respecting the worth of a Tradition of an event, you should ascertain two things: first, the time when the event is alleged to have happened; next, the time when the Tradition first made its appearance.

A COMPARISON.

Brother E. G. C.—The Human Race has been compared to a single man—"qui subsiste toujours et qui apprend continuellement." But can we yet compare the Craft to a single Mason never dying and always learning? There are contributors to the FREEMASONS' MAGAZINE who will answer this question affirmatively.

THE FRATERNITY A.D. 1326.

A.D. 1326. At this period, it is recorded, that the members of the Masonic Fraternity met annually, bound themselves by oath mutually to love and assist each other, wore a costume, had certain well known and characteristic signs and countersigns, and chose a President, whom they promised to obey.

CIRCUMSTANCES.

In certain circumstances a nation will cultivate Masonry. In like circumstances another nation will do the same; and yet it cannot be said that the Masonry of the latter nation comes from the Masonry of the former nation.

OLD ENGLISH LODGE.—OLD SCOTCH LODGE.

Besides the necessary Operative Masonry—Science—the German Architects and Builders brought with them into the old English Lodge and the old Scotch Lodge the germ of what has acquired the name of Speculative Masonry. Sometimes there was, and sometimes there was not, a developement of this germ.

MASONIC NOTES AND QUERIES.

MASONS. GEOLOGISTS.

A learned brother likens Masons who would get rid of our myths and legends, sufficient historical evidence lacking, to geologists who would get rid of the Bible, the first chapter of Genesis not according with their scratchings of the earth's crust.—CHARLES PURTON COOPER.

MASONRY IN CUBA.

The police at the Havannah entered a Masonic lodge at the Havannah, when the members were celebrating a funeral ceremony for deceased brethren (insurgents). The police arrested the natives, thirty or forty in number, but did not molest the foreigners.—W. B. H.

LORD BALMERINO'S LAST DEGREE.

At page 387 of vol. v. of "Tales of a Grandfather," by Sir Walter Scott, it says:—"His lordship (Lord Balmerino), then taking a glass of wine, desired the bystanders to drink 'ain degrae ta haiven,' that is, an ascent to heaven." Now, if Lord Balmerino was a Freemason at this time (1746), I should consider that he was a Master Mason, and referred to taking his "last degree." Perhaps some of the readers of the *Magazine* can say if "the intrepid old peer," as Dr. Taylor in his "Pictorial History of Scotland" calls him, was a Mason or not? We cannot help admiring the noble and chivalrous bearing of the man, whatever we may think of his views.—W. P. B.

THE GREEK MASSACRES.

It has often been supposed that brigands generally respected Masons, but as we perceive from the "Obituary," at page 378, his being a Mason did not prevent the murder of Bro. Edward Herbert in the late disgraceful massacre. It is to be hoped that not only will the miscreants be brought to justice, but that the ultimate result of this sad affair will be that the classic grounds of Marathon will become as safe for the traveller as Hyde Park in noon-day. Where there's a will there's a way.—PICTUS.

USEFUL MASONRY.

Countries where Masonry is specially useful—such as India, Turkey, Austria, &c., where the people are of various races and religions, having restricted social intercourse.—LECTOR.

HAUPT HÜTTE OF STRASBURG.

A correspondent mentions a matter in relation to this lodge which has surprised him. He will probably be still more surprised when informed that the Haupt Hütte of Strasburg, which he knows was a Grand Lodge in the middle of the 15th century, has not at this day altogether ceased to be the same Grand Lodge.—CHARLES PURTON COOPER.

LODGE ORGANS.

A new and powerful cheap American organ has just been introduced suitable for lodges.—M. S.

THE REVIVAL OF A.D. 1717.

Freemasons talk of the "revival" of A.D. 1717. Now if there really was a *revival* at that time, then our Freemasonry must have existed before then; but if no proof of any such existence can be produced, we are at perfect liberty, under the circumstances, to doubt the existence of the said Freemasonry previous to 1717. It follows, also, that if our Freemasonry did not exist before A.D. 1717, then the proceedings that took place then, instead of being a "revival," were in reality the *institution* of the said Freemasonry; and it is that latter view I uphold.—W. P. BUCHAN.

BRO. HUGHAN AND A MASONIC STUDENT (page 368).

In giving an advice to "An Entered Apprentice," at page 368, Bro. C. P. Cooper observes:—"When the remarks of 'An Entered Apprentice' agree with that letter (the letter of 'A Masonic Student,' at page 292 of the *Magazine* for April 11th, 1868), he may safely consider himself right." Now, I consider this a most unfortunate advice, for it implies that the statements in this letter of "A Masonic Student" are authentic and reliable, whereas I consider the said letter contains several mistakes. Further, "A Masonic Student" has always been *promising*, over and over again, to bring forward *proof* in support of his ideas; but he has never as yet done it, and, I greatly fear, never will. Therefore I would respectfully say to "An Entered Apprentice," stand by the 1717 theory until it is *proved to be wrong*. It asserts that there was no system of *three degrees* before the beginning of last century, and that *our* Freemasonry is considerably less than two centuries old.—W. P. B.

A TRANSCENDENTAL MASON.

A young correspondent calling himself "A Transcendental Mason," in answer to my inquiry what a Transcendental Mason is, has sent me the ensuing passages, and has intimated that there is nothing in them from which he dissents. The passages are, I find, all taken from Bro. Oneal Haye's communication to the *Freemason's Magazine*, entitled "Freemasonry Considered." (See the note, page 250 of the present volume.):—"That the principles of Masonry are as old as the creation of man cannot be denied without denying all received history, sacred and profane. . . . That secret societies for promoting the welfare of the human race by separating the good from the evil are of very early origin is undeniable. . . . We cannot be far wrong in stating that among the Egyptians in the time of Moses there did exist a secret society. This secret society was formed among the priests, and its teachings constituted the esoteric mysteries or worship. . . . The greater mysteries which required, on the part of the neophyte,

both large intelligence and indomitable perseverance, were open to all men who sought them, and thus we find Moses, Pythagoras, and Plato initiates. We find secret societies among the Jews, the Greeks, the Romans, and the Egyptians, having secret means by which each member knew his brother, and devoted to acts of charity and benevolence, as well as to the pursuit of knowledge. * * * * * These societies continued down to the Christian era, when they were gradually engulfed in the doctrines of the Cross, or became obnoxious to the Government from their decline in purity and consequent immorality. Their doctrines, so much in union with the doctrines of Christianity, caused many of the brotherhood to adopt the latter; but they still continued their former pursuits, and still maintained their former secrecy. As with the ancients, so with these brethren, only men of intelligence were admitted. There is a long gap in the annals of the secret societies till the rise of the building fraternities, and to them must be conceded the distinctive rituals of the first and second degrees."—CHARLES PURTON COOPER.

MASTER'S DEGREE (pp. 206, 308, and 328).

Will Bro. Yarker say where *he* "pointed out the distinction observed even in 1723 as to Master Masons and Chair Masters?" I ask this, as I would like to see how he treated the subject at the time he refers to. Further, it was not Bro. Buchan who used the words, "admitted Masters and Fellow Craft;" but, as may easily be seen at page 308, the "friend," or correspondent there alluded to, who gives the quotation as it is in the 1723 Constitutions, where Fellow Craft is used both as singular and plural, *e.g.*, "a Fellow Craft" and "two Fellow Craft." We have also the word "Fellows," showing that the old Fellow of Craft was to be turned into the *degree* of Fellow Craft as we now understand it, all being merely a part of the plot. As to the Arch, Temple, Kadosh, &c., said to have been in existence in 1722, I am afraid that idea is either a mistake or an imposition. Bro. Yarker evidently here refers to the *assertion* that a number of high degrees are mentioned in the 1722 Constitutions, but the said assertion is untrue; and I say so on the authority of Bro. Spencer, the owner of the book, having seen a letter of his upon the subject; also upon the authority of Bro. Hugban, who personally examined the work. There may have been a reprint of this work made, say seventy years after 1722, with *additions*, in which the publisher may have put in any nonsense he liked, but in the *original* 1722 work I understand that *no* mention is made of Arch, Temple, Kadosh, &c., or *any such thing*, and I do not conceive how it could be. I have found no evidence of the existence of the Master Mason *degree* before 1717—far less, then, any of the extra degrees.—W. P. BUCHAN.

CORRESPONDENCE.

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

ARISTOTLE'S PHILOSOPHY.

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

Dear Sir and Brother,—I beg to enclose the following remarks of Professor Blackie on Aristotle. There are some interesting ideas contained in his remarks

about morality and religion which are worth thinking over, and which may be useful to refer to again.

Yours fraternally,

W. P. BUCHAN.

"Professor Blackie, of Edinburgh, delivered the second of his series of lectures on the principles of moral philosophy at the Royal Institution on Wednesday, the 4th inst. The first lecture was devoted to a consideration of the moral philosophy of Socrates. On this occasion the Professor took up the moral writings of Aristotle, contrasting the two, and showing the points of difference and agreement. Mr. Blackie said they need not expect anything startling or new in the moral philosophy of Aristotle. Novelties in morals were always dangerous. Aristotle, Socrates, and Plato viewed the subject in different aspects, but the foundation of their system was essentially the same. He then pointed out the significance of Aristotle in the history of the Greek mind, and explained at some length his doctrine of ultimate aims and of the mean or middle course, illustrating the doctrine in the case of special virtues. Morals, he said, were simply common sense, and nothing more. Virtue was essentially manly; and, differing in this from Hobbes, Aristotle contended that the principles of morality were inherent in man. Moral nature, however, was a moral habit, and everything depended upon education. Human beings would not grow like weeds in a garden, and that was the reason why Aristotle and Plato gave so much prominence to education. As to the doctrine of the 'mean,' he said there was much need for its careful study in these days. In order to get a good government, we should neither have oligarchy nor democracy, but a medium between the two. Democracy ought to adopt a certain amount of monarchy and oligarchy, and in return monarchy should adopt a certain amount of democracy to preserve a just balance, without which both would be ruined. In conclusion, Mr. Blackie remarked that the sustaining power in the philosophy of Aristotle was the ambition to be a man—not only to live well, but to live nobly. It would not make a man a missionary. It was not an aggressive power like Christianity, but was meant to keep a man from sinking into the mire, and to teach him to die rather than do a base action or think a base thought. It might be expressed in the words of Burns:—

"The fear o' hell's a hangman's whip,
To haud the wretch to order;
But where you feel your honour grip,
Let that aye be your border!"

The great defect of the philosophy and ethics of Aristotle was the exclusion of the religious element. According to him, knowledge was the most perfect kind of happiness. He acknowledges God as the First Cause, but he denies that the gods have anything to do in sustaining the world. It was in his (Mr. Blackie's) opinion childish to say God was the first cause, and yet that the gods had nothing to do except work out mathematical problems like German philosophers or Oxford professors. God truly seemed to have confounded the wise men of the world. Aristotle's mind was defective; he was a purely scientific monster without religious feeling. Modern philosophers like Newton, Bacon, and Locke were religious men; and if in our day any person contemplated di-

vorcing science and religion, and wished to establish in this country a morality without religion, he (the lecturer) begged to assure him that it had been done already elsewhere. In China there was a national morality apart from religion. The trial there had not been very successful, and he hoped that John Bull, living in this green island of the western sea amid providential provisions and sanctities, would not think of making the experiment."

MASONIC SNUFF-BOX.

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

Dear Sir and Brother,—I perceive no one is likely to champion the *venerable* snuff-box depicted at page 310. Probably the Masonic virtue, "caution" is beginning to be more appreciated, or the bump of discrimination is beginning to be more active; however, as I gave the one side of the box before, I now proceed to give the other side also; so that when understood, the figures, '16-69' are quite right, and speak truly enough to those who understand them. It is an inscription that is engraved on the bottom of the box, and it is as follows:—

Respect me for what
I have been, the time was,
when I was a young and hopeful
plant of nature; in the course
of years I became tall, and the
birds of the air were happy under
my shadow, and returned their
sweetest notes for my protection.
By the Hand of man I was
cut down, and stripped of Nature's
robes, and afterwards became a
pillar in the Cathedral of Glasgow,
and for upwards of six hundred
years have assisted in supporting
it as a refuge to saint and sinner,
from the stormy troubles of life.
But now I am an outcast from
the house of God, and have become
a gazing stock in the Hand of
man And part of my remains
MADE THIS SNUFF BOX.

GLASGOW, JUNE, 1869.

So we see the date is "June, 1869." Turn, however, to page 310, and put a "comma" (,) between the 1 and the 6, and it will then read the 1st day of the 6th month of the year 69. That agrees, of course, with "June, 1869." I know a case of an old Craft box (Tailor's) which had two dates on it, viz., on the front "1658" and in the interior "1762." Now, if either was the date of the box, it could not be both. The solution given, however, was that the old date was that of the institution of the society, and the latter the age of the box.

Yours fraternally,
F. Q. M.

CARDINAL CULLEN AND FREEMASONS.

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

Dear Sir,—The following letter was addressed to the *Gloucester Chronicle*, and appeared in that journal.

You may deem it advisable to find a space for it in your columns.

Yours, &c.,

HENRY JEFFS.

"The correspondent of the *Times*, dating from Dublin on the 3rd of May, says:—'Cardinal Cullen is as emphatic as ever in his condemnation of secret societies. He puts the Freemasons in the front rank of these, and strongly censures institutions in which he says that they will obey leaders whom they do not know, and who may be very dangerous men and command wicked things. . . . He reminds the clergy that the greatest infidel of the last century, Voltaire, was a Freemason, as also were Murat, Danton, Robespierre, and other monsters of iniquity who took part in the French Revolution, and Mazzini and Garibaldi in our own time.' The Masonic body can do nothing contrary to the 'Constitutions of the Ancient Fraternity of Free and Accepted Masons,' which I would recommend for perusal to the Catholic Church. It is not a sealed book. Masters of lodges can do nothing contrary to by-laws framed for their government, and which must be in accordance with the Book of Constitutions. Provincial Grand Masters are amenable to Grand Lodge. Further, 'if the Grand Master should abuse his power and render himself unworthy of the obedience of the lodges, he shall be subjected to some new regulation to be dictated by the occasion.' If the Freemasons may be said to have leaders, their infallibility is not recognised, nor can they 'command wicked things.' Nor can a Freemason be an infidel; for, as concerning God and religion, he 'is obliged by his tenure to obey the moral law, and if he rightly understand the art, he will never be a stupid atheist, or an irreligious libertine. He, of all men, should best understand that God seeth not as man seeth; for man looketh at the outward appearance, but God looketh to the heart. A Mason is, therefore, particularly bound never to act against the dictates of his conscience. Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the glorious Architect of heaven and earth, and practise the sacred duties of morality.' Quoting again—'A Mason is a peaceable subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation. He is cheerfully to conform to every lawful authority; to uphold on every occasion the interest of the community, and zealously promote the prosperity of his own country. Masonry has ever flourished in times of peace, and been always injured by war, bloodshed, and confusion; so that kings and princes in every age have been much disposed to encourage craftsmen on account of their peaceableness and loyalty.' Lastly, the Catholics have no greater friends than Freemasons, because, whoever may wish to frame laws to put them down, craftsmen teach and practise toleration, being bound by peculiar ties to promote peace and to cultivate harmony.

"I am, Sir, yours obediently,

"HENRY JEFFS.

"Gloucester, May 5, 1870."

MASONIC SAYINGS AND DOINGS ABROAD.

The eighty-third annual communication of the Grand Lodge of New Jersey was held on the 19th and 20th January at Trenton.

Mozart Lodge, Philadelphia, celebrated the first anniversary on the 6th April at the Academy of Music. This was established as a musical lodge, and the celebration took the appropriate form of a grand concert. It was a great success, but the project did not meet with the approval of the Grand Master, who objected to the brethren, as a lodge, giving a public concert. In consequence the announcement was varied, so as to read, "Mozart Anniversary," instead of "Mozart Lodge Anniversary."

The corner stone of the Masonic Hall in New York will be laid on the 8th June. Bro. James Gibson, G. Master, has issued his official orders relating to the proceedings on the interesting occasion. A committee of 28 brethren has been appointed. R.W. Bro. Preston is appointed Marshal for the day, and power has been delegated to him to appoint a sufficient number of assistants. The procession will be composed of Master Masons only, who will wear dark clothing, high black hats, linen aprons, and white gloves; officers of lodge will wear their jewels. No scarfs, collars, or banners will be allowed in the procession.

The Grand Master of Canada, Bro. Stevenson, has granted dispensations for the formation of new lodges—one at Montreal and the other at Sutton Hall, both within the territory claimed by the self-styled Grand Lodge of Quebec.

A short time since the terrible news arrived from Cuba of the butchery of thirteen Masons, members of a lodge in Santegrode, which it was said was to be followed by forty more members of the society, the latter statement made upon the authority of the American Consul. The editor of *Pomeroy's Democrat* says:—"This terrible news affected us greatly, for we have many personal friends—Freemasons—in Cuba; and finding a brother Mason, whose business frequently led him to Havannah, about to sail by steamer, we requested him to make careful inquiry, and report to us confidentially." The result of the brother's investigation was that he found "it was more talked of in the States and more there known of it than in Havannah." We are therefore no better off than we were before. *Pomeroy's Democrat* continues:—"Masonry in Cuba, as well as in Old Spain and other Spanish colonies, has never been sanctioned, but, on the con-

trary, been denounced, and heavy penalties inflicted even in the mother country, until the expulsion of their late profligate Queen, Isabella. It nevertheless worked in secret, and in Cuba, in the year 1853, the Grand Lodge Hesperico Reformado, of Spain, itself working in secret, legally constituted two symbolic lodges; and on the 28th day of May, 1859, the Grand Lodge of South Carolina granted a dispensation for a third lodge, San Andres, at Santiago de Cuba, to which a warrant was granted in November, 1859. These lodges, uniting with others from other jurisdictions, formed the Grand Lodge of Colon. Since then Masonry in Cuba, always working in secret, has had its ups and downs; and some four years since a lodge at Santiago was visited by the police, its properties destroyed, its members arrested, and an old fellow member of ours in a New York lodge, a visitor on the occasion—Bro. Isador Arnais—rudely treated."

Blair—a new town in Nebraska, 25 miles above Omaha—but eleven months old, with a population of 500, has a lodge, and preparations are being made for the establishment of a chapter.

At a recent meeting of the Grand Lodge of Kentucky, the recognition of the Grand Orient of France was withdrawn, in consequence of the improper recognition by the Grand Orient of a spurious Masonic body in Louisiana. On the second day of the session of the Grand Lodge, the Grand Master laid the foundation stone of the Masonic Widows' and Orphans' Home.

The Grand Lodge of Michigan has followed suit with reference to the Grand Orient of France. At the meeting at Dehorta, Jan. 12, 237 lodges were represented and 22 charters were granted.

On Jan. 19, the Grand Lodge of New Jersey held its quarterly session. The lodge declined to recognise the so-called Grand Lodge of Quebec. Eighty-eight lodges were represented.

The Grand Lodge of Idaho, a far-off mountainous region, lying north of Utah, issues a beautiful pamphlet of the proceedings of its second meeting. Its six lodges have 279 Master Masons.

ACCORDING to "Nature," a Natural History Society has recently been established at Winchester College; and a Botanical section has been formed in connection with the Hants and Winchester Scientific and Literary Society.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE installation of the Earl de Grey and Ripon as the Grand Master of the English Masons will take place this day (Saturday), at the Freemasons' Hall, Great Queen-street. It is fully expected that His Royal Highness the Prince of Wales, Past Grand Master, will be present on the occasion. On the same evening the postponed Grand Festival will be held in the grand hall.

THE Provincial Grand Lodge of Berks and Bucks will be held on the 27th inst., at the Assembly Rooms, Reading. The Provincial Grand Lodge will be opened at one o'clock precisely, by Bro. Sir D. Gooch, *Bart.*, *M.P.*, Prov. G.M., on which occasion the appointment and investiture of Prov. G. Officers, and the presentation of Charity jewels will take place. Return tickets, at single fares (available for two days), may be obtained by members of the Prov. G. Lodge, at the principal stations of the G. W. Railway, on presentation of the summons convening the meeting.

PROVINCIAL GRAND LODGE OF GLOUCESTER.—The R.W. Bro. Lord Sherborne, Prov. G.M., has fixed to hold the annual meeting of this lodge at the King's Head Hotel, on the 18th inst., at three o'clock in the afternoon. A large muster of the brethren may be expected, as interesting matter will be brought forward.

A GRAND FESTIVAL of Freemasons will be held at Peterborough, on the 19th ult., under the presidency of the Duke of Manchester. There will be a special afternoon service at the Cathedral, with a sermon from the Bishop of Peterborough. It is expected that the Prince of Wales will be present.

MARK MASONRY.—NEWPORT.—*Keystone Lodge* (No. 109).—This lodge will be opened and consecrated, and W.M. installed, on the last Monday in the present month.

THE foundation stone of a new church at Falinge, near Rochdale, was laid on Saturday the 7th inst., by Bro. Albert Hudson Roysds, Prov. G.M. Worcester, who has undertaken to defray the whole cost, estimated at not less than £10,000.

THE foundation stone of the Churches of St. Paul and St. Mark, at Leicester, will be laid with Masonic honours, on Wednesday, the 18th inst. The following are the arrangements for the occasion:—The brethren will assemble at the Masonic Hall, at a quarter to ten o'clock precisely, when the Provincial Grand Lodge will be opened. The lodge will then adjourn to St. Mary's School-rooms, whence they will proceed in procession with the Right Rev. Bro. the Lord Bishop of the Diocese, and his clergy, to the site of the intended new Church of St. Paul. The ceremony of laying the foundation stone will then take place. The procession will then be re-formed and proceed to St. Margaret's Church, where Divine service will be held. After the service, the procession will move to Foundry-square, where, at half-past two o'clock, the ceremony of laying the foundation stone of the Church of St. Mark will take place. The brethren will then return to the Masonic Hall, when the Provincial Grand Lodge will be closed. A luncheon will be provided at the County Assembly Rooms, at four o'clock. The Provincial Grand Master earnestly hopes, that as a mark of respect to the Right Rev. Bro. the Lord Bishop of the Diocese, and to Bro. the Right Hon. the Earl Howe, P. Prov. G.M. (who will be represented

by Lord Curzon), that every brother in the province, not prevented by sickness or urgent business, will attend on the occasion.

THE UNIVERSAL MASONIC CALENDAR FOR 1870.—NOTICE.—In consequence of the meeting of Grand Lodge for the Installation of the Most Worshipful Grand Master and the appointment of Grand Officers for the year 1870-1 having been postponed the publication of the calendar is delayed, to enable the list of officers of Grand Lodge and Grand Chapter, and other important information to be included.

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.

ROYAL MASONIC INSTITUTION FOR GIRLS.

ANNIVERSARY FESTIVAL.

The Eighty-second Anniversary Festival of this Institution was held on Wednesday, the 11th inst., at the Freemasons' Tavern, Great Queen-street, under the presidency of the R.W. Bro. Wm. W. B. Beach, *M.P.*, Provincial Grand Master for Hampshire and the Isle of Wight.

The following is a complete list of the Stewards:—

President—Bro. Simeon C. Hadley, V.P., W.M., 30.

Vice-Presidents—R.W. Bros. the Right Hon. the Lord de Tabley, Prov. G.M. Cheshire; Stephen Blair, V.P., Prov. G.M. East Lancashire and P.M. 37; Maxwell C. Close, P.G.W., Prov. G.M. Armagh and P.M. 10; the Rev. Sir J. W. Hayes, *Bart.*, P.G. Chaplain, 414; L. P. Metham, P.G.D., Deputy Prov. G.M. Devonshire; George W. K. Potter, P.G.D. & P.M. 92; John M. Clabon, P.G.D. and P.M. 235; Captain R. Cope, V.P., P.G.S.B., Prov. G.W. Cheshire & P.M. 321; H. R. Luckes, Deputy Prov. G.M. Herefordshire, 702, 1067, P.M. 338; Edmond K. Bayley, Grand Steward, W.M. 1; S. Heath Head, Grand Steward W.M. 8; Plummer T. Brearey, Grand Steward, W.M. 26; F. J. Cornwell, Grand Steward, W.M. 14; Frederick John Corder, Grand Steward, J.W. 58; H. D. Pilcher, Grand Steward, S.W. 99; Colonel Edward M. Perkins, P.G. Steward, 5; George Claridge, P.G. Steward, Sec. 6; G. F. Lamert, P.G. Steward, P.G.W. Oxon, P.M. 26 and 357; George Medor, V.P., P. Prov. G.W. East Lancashire, 64, P.M. 800; J. M. Wike, V.P., Prov. G.W. East Lancashire, 191, 999, 1253, P.M. 42; and the Rev. W. Langley, P. Prov. G.W. Leicester and Rutland, 50, P.M. 1130. W. Bros. J. Marson, P. Prov. G.W. Northampton and Hunts, P.M. and Sec., 373; William Belcher, P. Prov. G.W. Oxon, 340, P.M. 945; Alexander Emsley, Prov. G.W. Sussex, W.M. 1303, P.M. 311; John Douglas, Prov. G.W. Hants and Isle of Wight, P.M. 487; J. W. Maclure, Prov. G.D. East Lancashire, S.W. 1253, W.M. 1052; C. W. Wyndham, P. Prov. G. Reg. Wilts, 622, 1112, 1266, P.M. 586; John Ricketts, P. Prov. G. Reg. Somerset, P.M. 41; R. Peter Atkins, P. Prov. G. Reg. Kent, P.M. 829, 1107, W.M. 55; David Williams, P. Prov. G. Sec. South Wales (Eastern Division), P.M. 237; John E. Le Feuvre, Prov. G. Sec. Hants and Isle of Wight, 130; John Bolderson, V.P., P. Prov. G. Supt. of Works East Lancashire, P.M. 44; John Walker, P. Prov. G. Supt. of Works Yorkshire (North and East), P.M. 57; William Fair, P. Prov. G.S.B. Cheshire, P.M. 841; R. Eve, V.P., P. Prov. G. Purst. South Wales (Eastern Division), 395, 651, P.M. 723; E. T. Inksip, Prov. G. Purst. Wilts, 1222, Dir. of Cers. 1296, J.W. 626; Wm. Smith, P. Prov. G. Dir. of Cers. Sydney, P.M. 556, 814; T. Jowitt, P. Prov. G. Purst. Hereford, S.W. 120, S.W. 338; W. H. Welsh-

man, Prov. Assist. G. Purst. Oxon, 599; George Kenning, Prov. Grand Steward. Middlesex, 1194, 1278, S.W. 192; F. A. Philbrick, V.P., J.W. 18; and Cameron Churchill, P. Prov. Grand Steward Oxon, 357. Bros. George Scharf, S.D. 2; William Sim, P.M. 3; John Rand Bailey, S.W. 4; Lewellin A. Crowley, J.D. 7; John Webb, 11; Leopold Ruff, P.M. and Treas. 12; H. M. Stoltenhoff, P.M. 21; T. R. Eames, 171, Dir. of Cers. 22; A. Codner, P.M. 45, 23; John B. Poole, W.M. 27; James Horwood, S.W. 28; Augustus Marzetii, P.M. (late of) 28; Edmund Johnson, J.D. 29; William T. Sugg, 33; John Way, W.M. 39; James Miles, W.M. 49; Captain H. A. Bennett, P.M. 62; Thomas Rose, 62; John A. Rucker, W.M. 66; F. H. Ebsworth, P.M. 1178, W.M. 73; R. Boncey, P.M. 79; Captain J. W. C. Whitbread, W.M. 81; L. J. Frost, J.W. 91; Joseph Tanner, P.M. and Sec. 101; John Neate Pocock, S.W. 130; John Thomas Moss, W.M. 169; Henry Webster, 172; E. Humphreys, 176; J. Cressy Hall, Chapter 176; A. D. Loewenstark, P.M. 548, 733, P.Z. Chapter, 185; William Mann, S.D. 144, P.M. and Sec. 186; Israel Abrahams, P.M. and Treas. 188; Charles Grey Hill, 193; Matthew Wyatt, J.D. 197; Charles F. Hogard, 453, J.D. 205; Edwin Sillifant, P.M. 217; Elgar Alexander Baylis, 259; Edward Sewell, 302; Clayton Litchfield, W.M. 410; S. Rosenthal, Dir. of Cers. 92, P.M. 435; William Gardner, 10, I.G. 357, 478; Samuel Haddock, P.M. 507; John Bance, J.D. 574; William Bennett, J.W. 715; George Alfred Littlewood, 780; Alfred Savill Tomkins, P.S.W. 822; Thomas Smith, W.M. 829; Charles Wood, 871; Henry Smith, 879; Henry Webb, P.M. 890; Mark Edersheim, W.M. 957; R. Johnson, 1216; Valentine D. H. Cary Elwes, P.M. 708, W.M. 1282; E. Friend, P.M. 1013, W.M. 1289; Richard Tanner, P.M. and Sec. 177.

Treasurer—W. Bro. Raynham W. Stewart, P. Prov. G.D. Essex, W.M. 454.

Hon. Secretary—Bro. E. H. Patten, Secretary to the Institution.

On the dais were the following brethren; Bros. W. B. Beach, Prov. G.M. Hampshire and Isle of Wight; Rev. J. Hayshe, Prov. G.M. Devon; A. C. Close, P.G.W.; W. J. Portal, P.G.W.; Rev. C. J. Martyr, P.G. Chap.; Rev. Sir John W. Hayes, *Bart.*, P.G. Chap.; G. W. K. Potter, Secondary of London, P.G.D.; L. P. Metham, P.G.D., D. Prov. G.M. Devon; Thomas Queen, P.A.G. Dir. of Cers.; F. Binckes, Sec. Boys' School; J. Brett, G. Purst.; Dr. Brette, Dr. Jabez Hogg, Dr. J. F. Barringer, Dr. A. Bridge, Hon. Medical Officers of the Institution; P. Matthews, Hon. Dentist of the Institution; Rev. C. Woodward, Chap. to the Institution; Raynham W. Stewart, Treas.; Steven Blair, Prov. G.M., *V.P.*; J. Tomkins, G. Treas.; J. Hervey, G. Sec.; Major Creaton, Benjamin Head, George Cox, P.G.Ds.; W. Young, R. J. Spiers, Captain R. Cope, Henry Bridges, P.G.S.Bs.; W. Farnfield, Sec. Royal Masonic Benevolent Institution; S. C. Hardy, President of the Board of Stewards; E. Cox, J. R. Sheen, W. Paas, and other members of the House Committee.

The following were also present:—Bros. John Coutts, W. Belcher, Edmund K. Bayley, F. J. Conner, F. J. Cormock, W. Young, Fenn, H. Browse, J. H. Hearn, P.M., P.G.P. Isle of Wight; Kirsch, Deacon, D. Prov. G.M. Hants and Isle of Wight; Rev. C. Pettat, G. Chap. for Hampshire and Isle of Wight; J. C. Hall, Huckman, A. T. Hollington, Codner, W. Fair, W. Bennett, John Thomas Moss, John Brown, Thompson, Richard Thomas Percival, A. P. Stedman, C. P. Macadam, A. A. Pendlebury, R. W. Little, H. G. Buss, Dr. Whiteman, P.M.; W. Colls, C. H. Gardner, A. B. Cook, J. B. Poole, Ricketts, W. Friend, F. Ledger, W. Smith, *C.E.*; John Way,

W.M.; T. Jowitt, Cressell, Henry Wildy Wright, Minsual, J. Farmaner, T. Shirefall, John Bance, H. Fulloon, John Walter Sugg, Thomas Littlecott, King, J. R. Foulger, W.M. 177; Joseph Nixon, Gill, Wyatt, Plummer T. Brearey, John N. Pocock, E. Clark, W. H. Welshman, Charles G. Hill, Israel Abrahams, P.M., Treas. 188; William C. Poole, M. Pilcher, F. D. M. Dawson, Barton, T. Furrian, George Myers, F. J. Cox, Roebuck, J. Nicol, James Horwood, E. A. Groos, D. Reed, Skinner, W. Lane, T. Muggeridge, H. Massey, George Gurney, James Roberts, C. Cottebrune, P.M.; W. Dodd, Hason L. Sim, Neat, M. Haberland, 7.W. 57; W. Needler, W.M. 57; R. Tuckes, and Philbrick.

The dinner was served at half-past six o'clock, when grace was said by the Bro. the Rev. J. C. Martyn, P.G. Chaplain.

At the close of the repast the grace, "For these and all Thy mercies," was admirably sung.

The chairman proposed the "Health of Her Most Gracious Majesty the Queen."

The toast was enthusiastically responded to by the assembled brethren, and the National Anthem was sung.

The next toast was "Their Royal Highnesses the Prince and Princess of Wales, and other members of the Royal Family," in which the chairman alluded to the great interest His Royal Highness had taken in Freemasonry, and especially to the admirable manner in which he had presided over the Festival of the Boys' School.

The chairman then proposed "The Right Hon. the Earl de Grey and Ripon, the Most Worshipful Grand Master."

The chairman mentioned that the unanimous manner in which the noble earl was elected as a successor to the Earl of Zetland, as M.W.G. Master, was a proof of the high esteem in which he was held by the brethren. The zeal of the noble Earl was so well known, that there could be no doubt that the important duties of his office would be properly fulfilled. The chairman alluded in feeling terms to the deplorable massacre in Greece, by which the families of both the M.W.G.M. and D.G.M. nominate were bereaved.

"The Right Hon. the Earl of Zetland, the Most Worshipful the Past Grand Master," was then given by the chairman, and was most enthusiastically responded to.

The next toast "The Right Hon. the Earl Carnarvon, the R.W. the Deputy Grand Master nominate, and the rest of Grand Officers, Past and Present," was given, and replied to by Bro. S. Tomkins, Grand Treas.

Bro. Hayshe, Prov. G.M., Devonshire, then proposed in felicitous terms "The R.W. Bro. W. W. B. Beach, *M.P.*, the chairman of the day, with thanks for his attendance."

The chairman returned thanks, in a brief but appropriate speech.

Bro. S. Tomkins, G. Treas., then proposed "The Provincial Grand Masters and the Prov. Grand Officers," to which Bro. Hayshe returned thanks.

The Chairman then gave the toast of the evening, "Success to the Royal Masonic Institution for Girls, and the Health of the Treasurer, Bro. S. Tomkins, and Bro. Benjamin Bond Cabbell, the late Treasurer for thirty years." In an able speech he related the origin and progress of the Institution, the chief points of which will be found in the address given in another column.

Bro. E. H. Patten, the Secretary of the Institution, then announced the list of subscriptions as follows:—

	£	s.	d.
Joppa, No. 188	6	6	0
Constitutional, 55	39	18	0
Royal Somerset House, 4	32	11	0
Loyal Berkshire Lodge of Hope, 574	24	2	6
Grand Masters', 1	17	17	0
Abbey, 945	22	1	0
Social, 62	23	2	0
Pannure, 715	50	18	6
Perfect Ashlar, 1,178	22	1	0
Pythagorean, 79	31	10	0
Castle of Harmony, 26	25	4	0
Nine Muses, 235	45	3	0
Friendship, 6	21	0	0
Westminster Key Stone, 10	35	14	0
Globe, 23	61	19	0
Tuscan, 14	12	12	0
Royal York and Perseverance, 7	28	7	0
No. 1,310	20	0	0
Neptune, 22	34	13	0
Mount Lebanon, 73	40	0	0
Leigh, 957	31	10	0
South Saxon, 311	31	10	0
Ancholme, 1,282	24	3	0
Province of Cheshire	5	5	0
No. 1,289	21	0	0
Regularity, 91	47	5	0
Churchill, 478	34	13	0
United Pilgrims, 507	21	0	0
St. John's, 90	52	10	0
Caveac Chapter, 176	15	15	0
Union, 414	10	10	0
British, 8	27	6	0
Confidence, 193	32	11	0
Israel, 205	29	8	0
Old King's Arms, 28	21	0	0
Caveac, 176	67	4	0
1,296	46	3	0
St. Alban's, 29	26	5	0
Macdonald, 1,216	36	15	0
Vitruvian, 338	63	10	6
Lion and Lamb, 192	21	0	0
Apollo University, 357	10	10	0
Rutland, 1,130	90	6	0
Royal Glester, 130	154	17	6
Grove, 410	39	18	0
Royal Alfred, 780	65	17	6
Acacia, 1,309	23	12	6
Jerusalem Chapter, 185	15	15	0
Callender, 1,052	105	0	0
Industry, 186	65	0	0
Socrates, 373	21	0	0
Devonshire	264	14	6
Gihon, 49	51	9	0
St. George's and Corner Stone, 5	48	6	0
Old Dundee, 18	84	0	0
Shakespeare, 99	74	11	0
Egyptian, 47	47	5	0
Moir, 92	45	3	0
Royal Cumberland, 41	97	13	0
Salisbury, 435	132	16	0
Grenadiers, 66	59	17	0
Fortitude and Old Cumberland, 12	42	0	0
Stability, 217	49	7	0
Fidelity, 3	37	16	0
Sydney, 829	133	7	0
Chigwell, 453	26	5	0
Emulation, 21	53	11	0
Britannic, 33	24	3	0
Temple, 101	63	0	0
Domestic, 177	107	2	0
Victoria Rifles, 822	26	5	0
Humber, 57	36	15	0
St. John Baptist, 39	22	1	0
Hornsey, 890	110	5	0
Cherwell, 599	17	7	0
Doric, 81	40	0	0
Relief, 42	115	10	0
Indefatigable, 237	100	0	0
Royal Oak, 871	36	15	0
Jerusalem, 197	23	2	0

	£	s.	d.
Dorset and Wilts	63	0	0
Peace and Unity, 314	16	2	6
Villiers, 1,194	10	10	0
Bro. Creton	10	10	0
Bro. F. Ledger	2	2	0
Secretary's list	130	0	0

Giving a total of £4,050 11s. 0d., with 14 lists to come in.

The Chairman then gave "The Vice-Presidents, Trustees, various Committees, and Medical Officers," in complimentary terms, mention being made of the great exertions of the Secretary, and also a kindly reference to the late Bro. Crew, whose death had recently occurred, and who had held the post of Secretary for 20 years.

Bro. Potter replied.

"The other Masonic Charities, and success to them; viz., the Royal Masonic Institute for Boys and the Royal Masonic Benevolent Institution" was then given, and responded to by Bro. Binckes, who, in the course of an able address, said that he had been described as sensational, a character he wished to keep, and he hoped to have a great sensation to place before them on a future occasion.

Bro. Farnfield also responded, and said that although he did not possess the eloquence and ability of Bro. Binckes, he hoped that the result of his exertions on behalf of the noble institution he represented would be appreciated by the brethren and result in increased prosperity to the institution.

"The Stewards of the Day, thanking them for their services," and "The Ladies in the Gallery, with thanks for their attendance," concluded the toasts of the evening.

The report of the Treasurer shows the total income of the year (including balance in hand from the previous year of £2,695 3s. 5d.) to be £8,597 19s. 6d. The expenditure during the year was £5,558 1s. 5d., leaving a balance in hand of £3,039 18s. 1d.

During the evening a choice vocal and instrumental entertainment was provided under the direction of Bro. Wilhelm Ganz, Org. No. 4, PM. 435, assisted by Mdle. Matilda Enequist, Madame Thaddeus Wells, Miss Lucy Franklein, Bro. Frank Elmore, Bro. Beck, and Bro. Frederick Penna. Bro. Wilhelm Ganz presided at the pianoforte, assisted by Herr Heerman (violin) and Mdle. Heerman (harp).

The following address was circulated amongst the brethren during the Festival:—

"Benevolence, the proud characteristic of the British people, was never more generally felt or more efficiently exercised at any period of our history than at the present time. Education is more widely spread; provision for the distressed of all classes more liberally distributed; and the deserving poor in every part of the land have their wants supplied and their sufferings alleviated. Freemasonry, which imperiously demands the practice of every moral and social virtue, and which, from the earliest records, has stood pre-eminent for practical benevolence, has its Asylum for aged and distressed Masons, its Annuity Fund, its provision for widows, its Fund of Benevolence for brethren in distress, and its two Institutions for educating the children of Freemasons, whose circumstances shall have become reduced through misfortune.

"The Royal Masonic Benevolent Institution for Girls, supported entirely by voluntary contributions, was instituted on the 25th March, 1783, at the suggestion of the late Chevalier Bartholomew Ruspini, Surgeon Dentist to His Royal Highness the Prince of Wales, for the purpose of educating, clothing, and maintaining a limited number of girls, whether orphans or otherwise, the children of brethren whose reduced means prevented them affording their female offspring a suitable education. His late Royal Highness the Prince of Wales, with other members of the Royal Family, the nobility, clergy, and gentry, and many of the most influential members of the Craft, gave the project their warmest support, and by their united efforts established this institution, which has preserved numbers of children

from the dangers and misfortunes to which females are peculiarly exposed, trained them up in the knowledge and love of virtue and habits of industry, and cultivated the practice of such social, moral, and religious duties as might best conduce to their welfare and eternal happiness.

"Since its establishment, nine hundred and eighteen girls have been educated, clothed, and maintained within its walls, most of whom, at the expiration of their term of residence, have returned to their parents or friends; those who have no home have been provided with suitable situations, in which they have invariably so conducted themselves as to deserve and receive the commendation of their employers.

"A school-house was erected in 1793 near the Obelisk, St. George's-fields, on leasehold ground belonging to the Corporation of the City of London, the lease of which expired in 1851. At the expiration of the term, it was found that the lease could only be renewed at a greatly increased rent, and that a large expense would be incurred to adapt the building to the modern exigencies of such an establishment. The house could scarcely accommodate the number of children already admitted, and had become hemmed in by other buildings; and, as must necessarily happen in a crowded neighbourhood, the air had become more or less vitiated, that it was determined to remove to a locality more open and less liable to future obstruction. Accordingly, about three acres of freehold land were purchased on the high ground of Battersea Rise, adjoining Wandsworth Common, possessing all the desired recommendations; open country, pure air, gravelly soil, sufficient room for playgrounds, a plentiful supply of water, near proximity to church accommodation, easy access by rail or road, pleasant and healthful walks, and ample garden ground for supplying the institution with vegetables and fruit. Upon this land a building was erected, embodying all the appliances required for the health and comfort of its inmates, and the committee have the satisfaction of knowing that it is considered an ornament to the neighbourhood in which it stands.

"An enlarged system of education has for some time past been in operation, and the benefits resulting from this extension can be referred to with the most lively feelings of satisfaction. In connection with this important subject, the committee take the opportunity of stating that they have never been anxious to make a display of exceptional talent shown by individual girls, believing that the real interests of the institution are better served by careful, solid teaching throughout, than by any effort to develop the ability of a few to the injury of the less talented. Nevertheless, for the purpose of obtaining an additional test of the standard of instruction, it was resolved that six of the elder girls should go up to the Cambridge Local Examination. This step was attended with the most gratifying result, all of them having passed to the satisfaction of the examiners, three of the number taking high honours; and the continued success of this course, adopted in the first instance merely as an experimental test, furnishes the best proof of the thorough efficiency of the system of education carried out in the school.

"The girls remain till sixteen years of age, and are employed by turns in all the domestic duties of the house, and great care is taken to make them expert in needlework, so that, whilst cultivating the more purely educational branches, they shall not lose sight of the humbler, but equally useful qualifications, so necessary to fit them for their several stations in life.

"The establishment consists of a matron; a governess, and four assistants; a gardener; and three female servants. The number of girls domiciled in the school has within the last few years been increased to one hundred, and an additional wing was erected for that purpose. This, together with the maintenance of the number thus brought together, involved at the time a serious outlay. Nevertheless, in order that the institution should be as perfect in every respect as possible, new dormitories, affording increased space for sleeping room; an infirmary, isolated from the general building and approached by a separate staircase; a convalescent room; additional baths and lavatories, etc., have been constructed; and the covered playground, formerly a mere wooden structure, has been permanently walled in, and forms the basement of the new apartments. The cost of this work amounted to upwards of £3,000, and however large the sum may appear, the committee, impressed with the full importance of the subject, declined the fearful responsibility of neglecting those precautionary measures of a sanitary nature so well calculated to ensure the health and safety of the children; and they confidently appeal to the Craft to assist them with the requisite funds to meet this expenditure.

"The affluent Freemason, the nobility, clergy, and gentry,

and particularly ladies (who may be considered most conversant with the wants and requirements of girls), are respectfully but earnestly solicited to lend their aid in support of an institution which has effected so much good; and which, from its enlarged capabilities, the committee trust will, by the blessing of providence, be productive of more extensive advantages."

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

LODGE OF FAITH (No. 141).—The brethren of this lodge met on Thursday, the 26th ult., at Anderson's Hotel, Fleet-street. Bros. James Hill, W.M.; Speed, as S.W.; C. C. Taylor, J.W.; Green, S.D.; Themans, J.D.; Pitt, I.G.; Carter, P.M. & Treas.; Anslow, P.M. & Sec.; and Hyde, Stewart, A. E. Harris, E. Gottheil, Gluckstein, and J. L. Jones, Past Masters. The lodge having been opened, and the minutes confirmed, a ballot was taken for the reception of Bro. J. L. Jones, P.M., as a joining member. Bros. Dempsey, Morris, Davis, and David Davis were raised to the sublime degree of Master Masons. It was then proposed that the sum of £5 5s. should be given to the "Freemasons' Lifeboat Fund," and £5 to the Royal Masonic Benevolent Institution, both propositions being carried unanimously. The lodge was then closed, and the brethren adjourned to the banquet. The usual loyal and Masonic toasts were given and responded to, and the brethren separated after spending an agreeable evening.

THE LODGE OF ST. JAMES'S (No. 765).—The regular meeting of this lodge was held on Tuesday, the 3rd inst., at the Leather Market Tavern, Bermondsey. The chair was occupied by Bro. George Hyde, W.M., supported by the whole of his officers. One candidate was initiated, one brother passed to the degree of F.C., and another raised to the sublime degree of Master Mason, the whole of the ceremonies being performed by the W.M. in a very artistic manner. This is the concluding meeting of the season. A banquet followed.

LEIGH LODGE (No. 957).—The installation meeting took place on the 9th inst., at the Freemasons' Hall, Great Queen-street. The lodge was opened at 4 p.m. by Bro. Mark Ederheim, W.M., assisted by Bros. Meredith, S.W.; Creswick, J.W.; Mitchell, S.D.; Kelso, J.D.; Diprose, I.G. The lodge having been opened the minutes of the last meeting were read and confirmed, also the minutes of the audit meeting. The lodge was afterwards opened in the second degree, The usual questions having been answered satisfactorily by Bro. Sonthey, he then retired, and was again presented to the W.M., and raised to the sublime degree of M.M. The lodge was then resumed to the second degree, and Bros. Moseley, Gaerth, and Bardsley, were passed to the degree of F.C. Bro. Cotterburne, P.M. and Sec., presented Bro. Creswick to the W.M., to receive at his hands the benefits of installation. The ancient charges were read over to the W.M. elect, who gave his unqualified consent to uphold the same. A Board of Installed Masters was then formed, and Bro. Creswick was duly installed into the chair of K.S. The W.M. then appointed his officers as follows: Bros. Meredith, S.W.; Mitchell, J.W.; Cotterburne, Sec.; Kelso, S.D.; Weddle, J.D.; Diprose, I.G.; Daly, Dir. of Cers., and Woodstock, Tyler. Bro. Cockerell was unanimously re-elected treasurer. The addresses were then delivered by Bro. Ederheim, I.P.M., and the whole of the ceremonies were given in a very able and pleasing manner, and reflects no small credit on the worthy secretary of this lodge. The lodge was then closed in due form, and the brethren adjourned to the banqueting hall, where a dinner was served, worthy the resources of this establishment. After the removal of the cloth, the usual loyal toasts were given with Masonic honours. Bro. John Hervey, G.S., responding for the Dep. G.M. and the rest of the Grand Officers. The W.M. claimed attention of the brethren to a special toast, and upon which he dwelt at some length, and which he stated was that of the noble guest, Lord Leigh, Prov. G.M. for Warwickshire, and who he said was the godfather of the lodge, and called upon the brethren to express their feelings with true Masonic feeling for the honour the noble lord had done them in visiting for the first time, the lodge named after him, and which was received with great enthusiasm by the brethren. The noble lord then rose and expressed his thanks

with great feeling and felicity, and hoped the time was not far distant when some of the junior members of his family might be enrolled under the banner of this noble Order. The I.P.M. then in very flattering terms proposed the health of the W.M., who replied in a very eloquent speech, which for brevity and effect sake we will characterize as worthy of himself, and it was listened to with profound attention. The W.M. then gave the toast of the visitors, and called upon Bros. Binckes, Steward and Richardson to reply. Bro. Binckes then recapitulated the heads of the address which the W.M. had delivered, and in an eloquent appeal enforced its application with a suitable admonition. The W.M. then said he had now a pleasing duty to perform, which was to present the I.P.M. with a ten guinea jewel, and said from the faultless working, the urbanity of his manner, and the many influential brethren he had introduced into this lodge, he (the I.P.M.) had been the means of raising it to its present proud position. Bro. Edersheim then returned thanks in an affectionate address which went to the hearts of the brethren, and in delivering which he was sensibly affected. Bro. Cottebrune replied on behalf of the charities. Among the brethren present were: Bros. Lord Leigh, Prov. G.M., Warwick; J. Hervey, G. Sec.; Binckes, G. Steward's Lodge; T. Adams, P.G. Purst; R. A. Wright, P.G.S.D., Herts; Raynham W. Stewart, P.G.S.D., Essex; C. Hosgood, P.M. 192; Canton, 969; Massey, P.M. 119; Alexander, P.M., 188; Alexander, jun., J.W., 188; Croski, P.M., Lisson, P.M.; Braid, S.W., 1,196; Tyrell, Johnson, Frost, Rhodes, and several others. The harmony of the evening was greatly promoted by Bro. Croski presiding at one of Kirkman's grand pianofortes, Bro. Edersheim accompanying with the violin, when some fine instrumental and vocal music was discoursed, and brought the evening to a happy and fraternal close.

DUKE OF EDINBURGH LODGE (No. 1,259).—The installation meeting of this lodge took place at the New Globe Tavern, Bow-road, on Tuesday, the 3rd inst., Bro. John Wright, W.M., in the chair, supported by the whole of his officers. The minutes of the last regular lodge having been read and confirmed, Bro. J. Cleaver was then passed to the degree of F.C. Bro. Edward Jex, S.W., W.M. elect, was then presented for the benefit of installation, and having assented to the ancient charges and obligations, was duly inducted into the chair of K.S., and the brethren saluted him in due Masonic form. The W.M. then appointed the following officers: Bros. J. D. Lusty, S.W.; J. Salter, J.W.; J. Deer, S.D.; S. Weatherill, J.D.; W. Darling, I.G.; Verry, Tyler; Watson, Treasurer; and Hogg, Secretary. The W.M., Bro. Jex, then presented Bro. Wright, I.P.M., with an elegant Past Master's jewel, and paid a graceful tribute to the zeal and assiduity with which he had managed the affairs of the lodge since its consecration. The I.P.M. replied that in laying the foundation of this lodge he had only done his duty; being actuated with a desire to benefit the lodge and promote the happiness of the brethren. He sincerely trusted that the same unanimity of feeling would long continue among them, and that he might be spared many years to be with them. The auditor's report having been read, and vote of thanks to the Treasurer and Secretary carried, the lodge was closed, and the brethren adjourned to the banquet. After the removal of the cloth, the usual loyal and Masonic toasts were given and responded to. The Treasurer, Secretary, and officers of the lodge and Tyler's toast was given, and the brethren separated at an early hour. The visitors present were Bros. P.M.'s Rumsey, 206; E. J. Read, 781; McDonald, 30; Scurr, 933; Steadman, 754; Harris, 831; Hallet, 831; Holt and Rugg, 781; Chown, 831; and Eltham, 1,000.

ST. MARYLEBONE LODGE (No. 1,305).—An emergency meeting of this new lodge (which was consecrated by the Grand Secretary on the 13th ult.), was held at the Pyre Arms, St. John's-wood, on Thursday, the 5th inst., when Messrs. Gutteridge and Smith were initiated, and eight brethren were elected as joining members. A committee of five was elected to form a code of by-laws.—On Friday, the 6th inst., the first regular lodge meeting was held, when Mr. H. Ashwell was initiated by Bro. S. G. Tottell, W.M.; Messrs. Byrd, Hcersford, and Shillibeer, were initiated by Bro. Codner, P.M., who is J.W. of the lodge, assisted most ably by Bro. J. J. Pope, P.M., S.W. The W.M. then delivered the lecture on the tracing board in a very effective manner, indeed the whole working of the lodge by the principal officers left nothing to be desired. The lodge was afterwards closed in due form. Eighteen of the brethren and three visiting brethren sat down to a very bountiful and *recherche* banquet,

provided by the worthy host, Bro. Thomas Young. The brethren appeared highly pleased and satisfied with their beginning, as, indeed, they might well be, for we understand the entire expense of forming and furnishing the lodge and all other expenses were paid, leaving a sufficient balance in the hands of Bro. W. B. Botting, the Treasurer of the lodge, to pay all the expenses of the current year. We may here observe that the lodge furniture is really superb, the pedestals being ebony and gold, and the massive carved and gilt candlesticks, and all the other articles in keeping. There appears every prospect of this lodge becoming highly influential.

PROVINCIAL.

LANCASHIRE (EAST).

PROVINCIAL GRAND LODGE.

The annual meeting of the Provincial Grand Lodge of East Lancashire took place on Thursday, the 5th inst., at the Town-hall, Blackburn, which had been kindly placed at the disposal of the Craft by his Worship the Mayor and the Town-hall Committee.

Lodge was opened in the three degrees by Bro. Spencer, W.M. and P.M. of 269, assisted by Bro. Procter, W.M. of 345, and Bro. Kearsley, W.M. of 346; and immediately afterwards the Provincial Grand Officers entered the lodge, and were presided over by Bro. W. Romaine Callender, D. Prov. G.M., in the unavoidable absence of Bro. Stephen Blair, the Prov. G.M., in consequence of severe indisposition. A letter of apology for absence, and expressing his deep regret at not being able to be present, was read by the D. Prov. G.M. The whole of the Provincial Officers were present, with this single exception. The attendance of brethren from the different lodges was very numerous, there being seventy out of seventy-five lodges represented, and in the whole numbering about 350 brethren.

Bro. Hine, of Manchester, read the report of the proceedings of a sub-committee appointed at the meeting held at Rusholme, in November last, respecting certain important alterations contemplated by the committee of governors of the Masonic Charitable Institutions, and which, if carried, would have operated disadvantageously to the lodges in the different provinces. The report and proceedings of the sub-committee were fully approved by the Provincial Grand Lodge, resisting the intended alterations, and the committee were unanimously re-elected to continue their labours.

The following brethren then had the Provincial Grand honours conferred, and were duly invested, viz.:—Bros. R. H. Hutchinson, Prov. S.G.W.; W. Harrison, Prov. G. Reg.; R. Radcliffe, Prov. J.G.D.; J. Spencer, Prov. G. Dir. of Cers.; T. Clarkson, Prov. G. Assist. Dir. of Cers.; Rev. W. Radley, Prov. G. Chap.; J. Tunnah, Prov. G. Sec.; E. A. N. Roys, Prov. G. Supt. of Works; W. Gouldthorp, Prov. G. Org.

The D. Prov. G.M. then intimated that the next duty devolving upon the Provincial Grand Lodge, was the election of Treasurer, and he was ready to receive nominations for that office.

Bro. T. Clough, P. Prov. G. Reg., said he had very great pleasure in proposing Bro. Charles Tiplady, P.M. 345, as a fit and proper person to serve the office of Provincial Grand Treasurer. He had known that gentleman intimately for forty years; and with regard to his conduct in the lodge, the Charity committee, and his attendance at the business meetings of the Craft, he believed him to be well qualified for the office, and would fully merit the confidence reposed in him. Bro. Wike, P. Prov. S.G.W., seconded the nomination; and their being no other candidate, Bro. Tiplady was unanimously elected, and briefly expressed his thanks to the brethren for the honour conferred upon him. Bro. Dawson was unanimously re-elected Prov. G. Tyler; and Bros. J. Clough, 269; R. C. J. Duckworth, 345; and Amos Armistead, 346, Prov. G. Stewards. Bro. Hine read a report of the Charity Committee, held at Manchester on Tuesday, the 3rd inst., from which we gather that various grants were made to deserving objects.

The report having been adopted, and the financial business brought to a close, the Provincial Grand Lodge was duly closed, and the brethren formed in procession from the Town Hall to the Exchange, in order to attend the banquet, which was given in the Assembly-room of the Exchange. The room had been fitted up as a banquet hall with splendid effect. Two tables ran the length of the spacious room; the Provincial Grand Officers

were seated at the east end of the room; and on the opposite end of the room a gallery was erected for the accommodation of ladies. The British standard and Union Jack, the stars and stripes, and the flags of nearly every continental nation were suspended from the ceiling, and on the tables and room were arranged a magnificent display of exotics and plants, the loan of which had been kindly granted for the occasion by Bros. N. Le Gendre Starkie, of Huntroyd, R. E. Dodgson, Henry Shaw, and D. Thwaites, jun. The banquet was most sumptuous and choice, and the complete manner in which the arrangements were carried out reflected great credit on the Blackburn Hotel Company.

In the unavoidable absence, through illness, of the R.W. Prov. G.M., Bro. Stephen Blair, the chair was taken by the Y.W. D. Prov. G.M., Bro. W. Romaine Callender, jun. During the evening several glees were excellently rendered by Mrs. Marsh (late Miss Elam), Mr. Miller, Bros. Towers, Yates, Birket, and Sanderson. Bro. J. Robinson presided at the pianoforte.

"The Queen," "Prince of Wales, Princess of Wales, and the rest of the Royal Family," were given from the chair, and enthusiastically responded to.

"The Earl of Zetland, Most Worshipful Grand Master, and the Earl de Grey and Ripon, Right Worshipful Deputy Grand Master, and Most Worshipful Grand Master Elect," were proposed from the chair, and most cordially honoured.

The Chairman next gave "The Health of Bro. Stephen Blair, the Right Worshipful Grand Master." They all knew perfectly well their Provincial Grand Master would have been there but for illness, and his absence was a matter of great regret. For a number of years it had been his privilege to preside over that province, and they most fervently prayed that for many years to come it might please Providence to preserve him. They knew that much of their progress was owing not merely to the efforts put forth in different parts of this province, but to the manner in which they had been guided by their Provincial Grand Master. To speak his praises was merely to say in that room what was said by every Mason in East Lancashire, and in all parts where the influence of East Lancashire extends. He was sure they would most cordially drink his health.—The toast was heartily received.

Bro. Robert H. Hutchinson, Prov. S.G.W., proposed the next toast—"The Health of Bro. Wm. Romaine Callender, the Very Worshipful Deputy Provincial Grand Master," who had to-day acquitted himself so well in the place of the Provincial Grand Master, whose absence they all deplored. He need not tell the brethren of East Lancashire that Bro. Callender was a Mason of the highest order; he wore the laurels of his high position through having done something to deserve them. And he congratulated the province that they were able to see him in such robust health. He had been a Mason connected with that province for nearly twenty years. Though Masonry was in some quarters tabooed, they must all acknowledge that there was something about it which revealed the brighter feelings of human nature. The diamond was nothing until brought to light; and that human nature required the light of Masonry in order to be of value to the world. If so the men who had shown such a Masonic spirit, who had spread it far and wide, men like their Deputy Grand Master, were the men who were doing the greatest good in their day.

Bro. Callender, D. Prov. G.M., responded. He need hardly say how great a pleasure it had been to him to occupy the very proud position which he held as Deputy Grand Master of that province, and, before going any further, he might say he was proud in having worked under such a chief as their Worshipful Provincial Grand Master, and to work for such a large, important, and influential province as that of East Lancashire. Their Provincial Senior Grand Warden had alluded to those effects of Masonry which especially fit men in the duties of life, and he often thought the outer world, especially that portion of the outer world whom they most valued and respected, did not know in what way they showed their qualities, and what they alleged as the grand reason why Masonry had been conducive to all that is excellent and good. In former times they knew those who went before them, whose names they bore, whose mystic ceremonies overlay their work, and contained some deep and special meaning—they knew their acts pertained to the glory of God and the benefit of the world, His great and massive structure. They had fostered the arts and sciences, encouraged learning and poetry, and everything that was beautiful and charming and good. And if their friends, especially their lady friends, whom he was sure they most cordially welcomed that

night—if they were disposed to ask how they compared in that respect with their predecessors, they must confess that in mere outworks they appeared somewhat at a disadvantage. They could not show great piles of Masonry, great works of art which they alone could produce, and the benefit and utility of which were apparent to everyone; but they could and did say this, that every true Mason, he who understood and who prized their science, laid in his heart and built up an unseen temple, built on no uncertain or unsure foundation, producing no inconsiderable result, influencing to no small extent his own private society, his own everyday life, the happiness of those with whom he is especially connected, and more or less the well-being of civilised society. They could not boast outward works, but every man who understood the principles on which they acted and on which their ceremonies and observances were all founded, had a certain hope which could not pass away, which had a deep and lasting meaning, and which would bear fruit and be appreciated by all who knew him. And though they were forbidden to show the outer world the reason and the practices of many things they adopted, they could say that faith, and love, and charity were at the foundation of all they prized most. Love to God, love to man, regard for society, were comprised in their doctrines and inculcated in their teachings, and ought to be carried out in their daily life. He need not dwell upon those matters, for he could not doubt that in the society of East Lancashire Masons their principles were thoroughly practised in their everyday life, and appreciated and understood most of all by those dear to them in all especial relations of their domestic circumstances. He thanked them for that mark of approval. Nothing gave him greater pleasure and pride than the approbation of a society like that, which was founded on principles of piety and virtue, which, if rightly understood, would bless and sanctify the whole body, social and political.

Bro. Proctor next proposed "The Provincial Grand Officers of East Lancashire, Past and Present," coupled with the name of the Provincial Grand Chaplain, Bro. the Rev. Thos. Radley. Bro. Proctor, who was with difficulty heard at the reporters' table, was understood to say that the Past Provincial Grand Officers were well known to be the cream of Free-masonry in all its beauty and integrity. He was sure they were exceedingly proud at having such a body of gentlemen to preside over them as they had in the Provincial Grand Officers, past and present. The toast was enthusiastically drunk.

Bro. the Rev. Thomas Radley, Prov. G. Chap., in responding, said he had been to many meetings of Provincial Grand Lodge, but he really could not find out exactly why responding to the toast of the present Provincial Officers was always assigned to the Chaplain, except it be on the principle that he said grace after favours received, and his spirit of thankfulness was supposed to be the greatest of all who were appointed that day. He must congratulate Blackburn on carrying off the lion's share of the honours. He did not know that they deserved it, but from the Senior Grand Warden of that province, which was the next office to that of the Deputy Provincial Grand Master, to the Assistant Director of Ceremonies, they in Blackburn were represented in Grand Lodge. A great share of favour had been accorded to Blackburn, but he was of a thankful disposition, and did not think they had got more than they deserved. When he looked round upon that handsome room and saw the manner in which it had been decorated, and also the good fare they had had set before them, he thought they had rightly deserved all they got. He wished that every town where town Provincial Grand Lodge was held would come as near as possible to the splendid example set them by Blackburn. Of course every brother there would know well that the prosperity of their Order depended in a great measure upon the efficiency of the brethren appointed as Provincial Grand Officers. He was sure, therefore, that their Right Worshipful Provincial Grand Master must have had a very high opinion of the administrative abilities of their Blackburn brethren, or he would not have appointed so many to the important offices. However, he hoped that they would do him great credit by so demeaning themselves in their various offices that the whole of the province of East Lancashire would be compelled to acknowledge that they had worked with energy. Having said this of the present officers—he was a present one himself and a past one too—he would speak of the past. And he would say of them, himself included, that they were remarkable for the ability they had displayed in conducting the work of the province. He was thankful that his labours had been so onerous, that he had consented with pleasure to undergo the

work for another year. Before sitting down he must say a word or two with regard to the objects which they had in view, to remove some of the obloquy cast upon the institution. When he came into that room his mind recurred to ages past when the lodges of Masonry were held in crypts and monasteries, and also in places so secret that the outer world had not been able to get the slightest intimation of the great truths which they held a time long before the establishment of Christianity. When the great and mystic secrets which they held at the present day were transmitted from age to age, even down to the time of the founder of their common faith; and when they recollected the state of society during the dark ages, they wondered how in the providence of God the secrets that had been committed to them had been transmitted down. They knew that the old monks in their cloisters and in their cells, and solitary life, had done a great deal in handing down many precious things from antiquity. When the choir sang a verse of the last glee he could not help thinking how in many a cloistered walk a brother from another monastery, and even from distant parts of the world, would make himself known, and it would be in some such manner as—

"But lovelier to my heart the tone
That dies along the twilight's wing;
Just heard a silver sigh and gone,
As if a spirit touched the string."

That was the sentiment which bound them to each other, and when he first came into the room and remarked the beauty of its architecture, and the form in which it was built, it took him back to the times when many a brother met a brother in cloistered walk, and transmitted down those secrets which really were at the basis of religion, and which had tended to keep it as near as possible to that true grand Protestant faith which they now had in England. On behalf of the past and present officers he thanked them for the manner they had drunk the toast.

Bro. Wm. Harrison gave "The health of the Provincial Grand Masters of Lancashire, Cheshire, and the neighbouring provinces, and their Grand Officers." He was sure no Mason needed to speak to brother Masons in favour of the toast, for Masons loved to meet their brethren, and the more there were the better pleased they were. They regretted the absence of Bro. Royds, but they were glad to see present Bro. Franklin Thomas, who since he had come to Blackburn had distinguished himself he thought above all others for the welfare of Masonry. He knew of no man who had been more zealous, more indefatigable in the performance of their rites and ceremonies, and also in his conduct as an example to others, than their worthy brother, Franklin Thomas. He was delighted to meet him on the present occasion as the Past Provincial Grand Registrar for Oxfordshire, and Past Provincial Deacon for Cambridge. He hoped he might long live amongst them and help them. He gave the toast with great pleasure, coupling with it the name of Bro. Franklin Thomas.

The toast having been cordially acknowledged.

Bro. Franklin Thomas responded. He expressed his regret at the absence of their excellent brother, the Provincial Grand Master of Worcestershire. He thanked Bro. Harrison for the kind and flattering manner in which he had mentioned his name. As a representative of a distant province, he would for a moment divest himself of his character as an inhabitant of and a Freemason in Blackburn, and simply respond as a visitor in this province. He would congratulate the inhabitants of Blackburn on the proud fact of their having such spacious rooms, which had enabled them to entertain the Grand Lodge in a manner which had met so distinctly their high approbation. He could endorse what had fallen from the Chaplain as to the creditable manner in which the arrangements had been carried out. He was glad that a large share of the provincial honours had fallen on Blackburn, for he considered that Blackburn had a long-standing claim upon the favours of the Provincial Grand Lodge. The lodge numbering 345 had been existence for 25 years, and was of good, strong, vigorous growth, for a number of years past; it had now from 50 to 100 subscribing members, and yet for 20 years it had not been honoured with one Provincial Grand officer. Ten years ago the Provincial Grand Lodge met in Blackburn. There was not at that time more than one Provincial Grand officer; and the fact that something like five offices had been distributed among the three lodges of Blackburn that day was a graceful acknowledgment on the part of the Deputy Provincial Grand Master of the long time Blackburn had been overlooked. With regard to the kind wishes which

their Provincial Grand Chaplain uttered, he had no doubt that the new officers would fully realise—they could not surpass—the expectations which had been given expression to. After some further complimentary remarks, he suitably acknowledged the toast.

The Chairman gave "The W. Masters, Past Masters, and Officers of the Blackburn Lodges." He had a peculiar pleasure, and felt especially honoured to have that toast entrusted to his charge. Without at all referring to any by-gone transactions there could be no doubt that the Blackburn lodges had that day received a meal, and he thought only a full and just meal, of those honours which every lodge properly managed had a right to expect. He need hardly say that in conferring offices he was acting merely by the instructions as the *locum tenens* of the Provincial Grand Master, and if the Blackburn brethren were satisfied with the offices bestowed upon them that day he was quite sure all the brethren from the rest of the province were glad to welcome them, and to feel that these Blackburn lodges had now a proper share of representation in the purple and gold. That particular town was the head of a certain part of their district, and while of course they had no difference of opinion, still there were particular districts which were the centre for Masonry in different parts of that widely extended and populous province; and while other towns in the southern part of that division might claim their share, there was no town in the northern portion of their province so important and so influential as Blackburn. Provincial Grand Lodges were held for more purposes than one. They had first and most important the ordinary business, very large and very extensive in a great province like that, to transact; but they had also a second, and as he took it, not the least important function to fulfill, in meeting as they did that day, to bring together brethren from various parts of the province, so that they might have a greater feeling of confidence in each other. If misunderstandings or coldness arose, there was no better way of bringing things to rights than creating a more intimate acquaintance. With these feelings, he had especial pleasure in proposing "The health of the Officers of the three Blackburn Lodges." He hoped they would prosper and be faithful to their solemn obligations. With the warmest feelings he proposed "Prosperity to Lodges Fidelity, No. 269, Perseverance, No. 345, and United Brethren, No. 346."

Bro. James Spencer said it afforded him great pleasure to respond to the handsome manner in which the toast had been proposed by the Very Worshipful Deputy Provincial Grand Master. He was sure he spoke the feelings of all the brethren when he said they esteemed it one of the highest honours they could confer upon them to hold their Grand Lodge in this town. It had not been any trouble to them to make the arrangements, which seemed to have met with their hearty approval, for which they all felt deeply thankful.

Bro. Proctor also responded.

Bro. John Wike, P. Prov. G.S.W., gave "The Masonic Charities." After eloquently speaking on behalf of the Charities, and enumerating the number of annuitants on the list, he said he could not conscientiously say all smooth things. He did not think they were wholly to blame, because he did not think these subjects had been introduced to their notice, but in future they would have no excuse. The subject had been brought before them in the lodge, they had been told what had been done, what was now doing, and what there was still to do. The lodges of East Lancashire, 75 in number, had contributed £1,500—about £20 a lodge—to the Boys' School. What had the three lodges of Blackburn contributed? They did not give sixty shillings—they only gave £2 2s. When they had received so many honours, he expected there would be an improvement. He wished that each of the lodges would become a life governor on every one of the Masonic institutions. To do that would only require thirty guineas from each lodge, and if they did not do that he would not believe that the words spoken that night were sincere.

The toast having been drunk,

Bro. John Hine, P. Prov. G.S.W., responded, and endorsed what had been said by the last speaker. When cases came before the Charity Committee, no notice was taken of the character of the province as to subscriptions, but each case was decided on its merits. Five weeks ago, £12 had been sent down from London, without any trouble, to a woman, and in the course of a few weeks her son would be in the Boys' School. Between £30,000 and £10,000 per annum were expended by the Freemasons of England for benevolent purposes. If people who objected to

Freemasonry knew what it was, they might change their opinions.

Bro. Callender and a large number of the Grand Officers here left the room, having to return to Manchester, and the chair was taken by Bro. James Spencer.

Bro. Charles Tiplady, Prov. G. Treas. of East Lancashire, proposed "The Visiting Brethren," and joined with it the name of Bro. the Rev. James Taylor, vicar of Bamber Bridge, and in replying to Bros. Hine and Wike, said the generosity of Blackburn Freemasons had never been appealed to in vain.

The toast was cordially honoured.

Bro. the Rev. Jas. Taylor, Chaplain and Secretary of the 343, Preston, in responding, said he felt he was about to speak a few words under most peculiar circumstances, and since so many of the brethren had just left the room, he felt half disposed to tell the ladies some of the secrets of Freemasonry. Freemasonry was founded upon truth, uprightness, honesty of purpose, manly dealing, doing unto others as they would be done by. When others cursed they blessed; when others kicked they embraced; and if ever Masonry worked throughout the world, wars and unpleasantness of every kind and shape would be banished, and there would be a true and ripe millenium. As a parent, no one ever objected to his child becoming a Mason, for there was truth in the foundation of Masonry, honesty in its superstructure, and faithfulness in its towers. Freemasonry had been in existence from the earliest days, and it had been a pioneer to guide them through the dark and almost impenetrable fortresses of superstition, and so long as the world lasts, Freemasonry will be a bond of union and of brotherhood. He thanked them for coupling his name with the toast, though he was scarcely a stranger in Blackburn.

Bro. Brierley, jun., Grand Warden, in a humorous speech, proposed "The Ladies," and the toast was drunk with enthusiasm, and responded to by P.M. and Prov. Grand Dir. of Cers. Thomas Clarkson. "The Provincial Grand Stewards" was proposed by Bro. Thomas Bertwistle, and responded to by Bro. John Clough. Bro. Proctor proposed "The health of Bros. Le Gendre Starkie, R. E. Dodgson, H. Shaw, and D. Thwaites, jun.," for the loan of the flowers and plants; and the toast of "All poor and distressed Masons, and a speedy relief" having been drunk, the lodge was declared duly and properly closed.

Amongst many visiting brethren were Bros. Porter, W.M. 343, West Lancashire; Rev. Taylor, Sec. and Chap. 343; G. W. Dawson, 343; Daniel Wilson, 333; &c., &c.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*St. John's Lodge* (No. 279).—This lodge held its last regular meeting prior to the summer recess on Wednesday, the 4th inst., at the Freemason's Hall, the W.M., Bro. W. E. S. Stanley in the chair, who was supported by the I.P.M. and Prov. G.M., Bro. Kelly, and several other P.Ms. There were several visitors present, including Bros. Deane, No. 414, Reading; George Toller, W.M.; W. B. Smith, P.M.; and other members of No. 523. The lodge having been opened, and the minutes read and confirmed, a F.C.'s lodge was opened, when Bros. J. S. T. Clarke and Robt. Overton, jun., were called to the pedestal, and having passed a highly satisfactory examination, were entrusted and retired; after which, the lodge having been opened in the third degree, they were raised to the sublime degree of M.M. Two other candidates for the third degree were not in attendance in due time, and their raising was consequently deferred. The lodge having been closed down to the first degree, Bros. Stanley, W.M., and Dr. Pearce, Sec., were appointed to represent this lodge on the Library Committee of the hall, in order to prepare a proper catalogue, and to take a general supervision of the books. It was resolved that the next regular meeting of the lodge took place on the first Wednesday in September. On the conclusion of the business the lodge was closed, and the brethren adjourned to refreshment.

MIDDLESEX.

PROVINCIAL GRAND LODGE.

The meeting of the Provincial Grand Lodge of Middlesex, took place on Friday, the 6th inst., under the presidency of R.W. Bro. Colonel Francis Burdett, Prov. Grand Master, in the lodge room of the Villiers Lodge No. 1,194, at the Northumberland Arms, Isleworth.

Villiers Lodge was opened by Bro. E. Clark, P.M. and Treas., in the absence of the W.M., Bro. J. Trickett, C.E., assisted by

Bros. Osbaldiston, S.W.; Lancaster, J.W., and Smale, I.G. One candidate was initiated, two brethren were passed, and one raised.

The ordinary business of the lodge being concluded, the members of Provincial Grand Lodge were received. The chair of K.S. being taken by Bro. Col. Francis Burdett, Prov. Grand Master, who was supported by Bro. J. Hervey, G. Sec. as D. Prov. G. Master; G. Cordwell, Prov. G. Reg. as Prov. S.G.W.; J. M. Steadwell, Prov. J.G.W.; H. G. Buss, Prov. G. Treas.; R. W. Little, Prov. G. Sec.; E. Clark, Prov. G. Supt. of Works; W. Smeed, Prov. G. Purst.; F. G. Marsh, Prov. Assist. G. Purst.; D. Shaboe, M.A., Prov. G. Chap.; A. Codner, A. Avery, G. Kenning, F. Cubitt, J. Taylor, Prov. G. Stewards. The following were also present: Bros. G. King, jun., W.M.; E. A. Baber, S.W., 1,238; F. Walters, W.M., 1,309; J. Coutts, W.M., 1,310; W. Dodd, S.W., 119; H. Allman, J.W., 1,194; J. Gilbert, Prov. G. Tyler, and many others.

The minutes of the previous meeting having been read and confirmed,

The Prov. G. Master proposed and Bro. G. Cordwell seconded a proposition that a resolution be forwarded to the Earl de Grey, M.W.G. Master, and Earl Carnarvon, V.W.D.G.M. nominate, expressing the condolence of the members of the Provincial Grand Lodge with their lordships in the unhappy bereavements which they and their families had sustained through the recent massacres in Greece.

The resolution was put by the J.W., and carried unanimously.

The Prov. G. Master then invested Bro. Shaboe as Prov. G. Chap.

It was proposed that a Masonic calendar for the province of Middlesex, similar to that issued by Bro. Spiers, of Oxford, be published, and that it should be compiled by Bro. R. W. Little, Prov. G. Sec. for Middlesex.

Bro. King objected to the brethren being called upon to carry the resolution, without knowing what amount the respective lodges would be called upon to pay towards defraying the expense of publication, in which objection the Prov. G. Master concurred.

Bro. Little, in reply, assured the brethren that the expense would not exceed sixpence per member, in consideration of which each member would receive a copy. The proposition was then carried. (From the facilities which Bro. Little possesses as a Clerk in the Grand Secretary's office, we have no doubt it will be a useful publication.)

It was announced by the Prov. G. Master that the next meeting of the Provincial Grand Lodge would be held at Uxbridge, in March, 1871.

The Provincial Grand Lodge was closed, and the Provincial Grand Officers retired. The chair was then resumed by Bro. Clarke, when the Villiers Lodge was closed with solemn prayer.

A banquet followed, which was attended principally by the brethren of the Villiers Lodge and some of the Provincial Grand Officers. The chair was taken by the Provincial Grand Master.

HARROW.—*Consecration of Harrow Lodge* (No. 1,310).—The M.W. the G.M. having granted a warrant for a lodge to be named the Harrow Lodge, to meet at the Railway Hotel, it was arranged that the ceremony of consecrating the lodge and installing the W.M. designate, should take place on the 7th inst., when the petitioners and other brethren assembled in considerable numbers. Shortly after five o'clock the Dir. of Cers. formed a procession, and the brethren within the lodge received the representative of the G.M. with the usual honours. The following brethren were present, viz.: Bros. John Hervey, G. Sec., P.M. 548; W. Smith, C.E., P.G.S., P.M., 2; 320, 810; E. J. B. Bumstead, G. A. Smith, S.D., 619; J. Harrison, S.D., 27; T. Brewer, 27; C. Atkins, 27; T. Lambert, S.D., 548; J. R. Stevens, P.M., 18; W. H. Hubbard, P.M., 1,293; G. Kenning, S.W., 1,293; W. N. Waghorn, I.G., 946; J. C. Hall, 193; G. Stacey, P.M., 209; W. S. Segert, W.M., 548, and others. The ceremony of consecration and dedication was performed by Bro. R. W. Littler in an admirable manner. The installation of W.M. and the addresses to the officers and brethren by Bro. F. Walters. The W.M. having been installed, proceeded to invest with the collars and jewels of their respective offices the following brethren:—Bros. E. C. Massey, S.W.; W. H. Green, J.W.; G. Cattel, P.M. and Treas.; F. Walters, P.M. and Sec.; E. Harper, S.D.; S. Homewood, J.D.; G. Pym, I.G.; F. Smith, W.S.; and G. Bavin, P.M. 147, Tyler. After several propositions for initiation and joining brethren, the lodge was closed about 7.30 p.m., according to ancient custom with solemn prayer, and the brethren retired to the banquet, which was presided

over by the newly-installed W.M., Bro. Coutts, in a manner excelled only by the way in which, it is well known, he performs his duty in the chair of K.S.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge* (No. 471).—A lodge of emergency was held at the Masonic Hall, Great Dock-street, on Wednesday, the 4th inst., Bro. the Rev. S. Fox, W.M., in the chair. The minutes of the last lodge having been read, and also the recognition convening this meeting, Bro. Vine was raised to the sublime degree of a M.M. This emergency was called through Bro. Vine being about to proceed to sea. The lodge was closed in harmony at nine p.m.—On Friday, the 6th inst., the usual monthly meeting of the members of this lodge took place at the Masonic Hall. Bro. the Rev. S. Fox, W.M., and Prov. G. Chap., in the chair. The minutes of the last meeting having been read and confirmed, Bros. W. Ohner and W. H. Matthews were passed to the degree of F.C., and Mr. W. H. Ponymere, of Ceom Bran, being in attendance, was also initiated into Masonry, both ceremonies being most correctly rendered by the W.M. This being the whole of the business the lodge was closed in harmony at nine p.m.

SOUTH WALES (EASTERN DIVISION).

BRECKON.—*Brecknock Lodge* (No. 651).—This lodge was held at the Masonic Hall, Brecon, on Tuesday, the 10th inst., when there were present, Bros. Evan Jones, W.M.; Rich, P.M.; Puce, S.W.; Webb, *pro* J.W.; H. Jones, S.D.; Handley, J.D.; Rev. W. Howell, Chap.; James William, Sec.; and Watkins W. Williams, Clark, Wright, and other. The lodge was opened in due form and with solemn prayer. The minutes of the previous meeting were read and confirmed. Bro. Wright, a F.C., was present for the purpose of being raised; when, the lodge being opened in the second degree, and the candidate having passed a satisfactory examination, withdrew for preparation. The lodge was then opened in the third degree, and Bro. Wright being readmitted was raised to the sublime degree of M.M., the ceremony being performed most effectively by Bro. Jones, W.M., who also delivered the lecture, using the tracing board to illustrate the several grand points in that degree. After the ceremony the lodge was lowered to the first degree. A motion for an address of condolence to the Grand Master elect and Deputy Grand Master upon the bereavement in their families by the atrocious massacre committed by the Greek brigands was unanimously carried. The lodge was then closed in due form and with solemn prayer, and the brethren adjourned to refreshment at the Castle Hotel, where harmony prevailed until high twelve, when the brethren separated.

YORKSHIRE (NORTH AND EAST).

HULL.—*Kingston Lodge* (No. 1,010).—The regular meeting of this lodge was held on Wednesday, the 20th ult., when the following brethren were present:—Bros. C. J. Todd, W.M.; J. Humphrys, S.W.; James Pyburn, *M.D.*, J.W.; L. W. Longstaff, P.M.; Prov. J.G.W., and others. Bro. F. A. Hopwood, P.M., *Prov. G.S.B.*, No. 237, was present as a visitor. Mr. John Scott was initiated by the W.M. The report of the committee, appointed on the 5th January last to arrange the removal of the lodge, was presented and adopted, and a vote of thanks was accorded to the committee. This was an emergency meeting, and the first meeting for business held in the new lodge rooms. The lodge is much to be congratulated on having secured a location in every respect suitable to its requirements.

SCOTTISH CONSTITUTION.

GRAND LODGE OF SCOTLAND.

The quarterly communication of this body was held at the Freemasons' Hall on Monday, 2nd inst., when the Right Worshipful Substitute Grand Master, Bro. Henry Inglis of Torsonce, occupied the throne in the absence of the Most Worshipful Grand Master, the Earl of Dalhousie. Bro. W. Mann, Senior Grand Warden; and Bro. W. Officer, Acting Junior Grand Warden. There was a very good attendance of office bearers

and members of Grand Lodge. The Grand Lodge was opened in due form, and after the discharge of the ordinary routine business, was pleased to appoint Bro. Captain Henry Morland to the office of Provincial Grand Master of Western India, vacant by the resignation of Bro. Dr. Barton. Bro. Captain Morland being in attendance, was ushered into Grand Lodge with full honours, and invested with the regalia of his office in due form, and effectively installed therein by the Right Worshipful Substitute Grand Master. The Three Globes Grand Lodge of Germany having conferred the honour of honorary member of that grand body, as also representative thereof at the Grand Lodge of Scotland, on the Worshipful Bro. Henry Inglis of Torsonce, this opportunity was embraced for the reception of the commission, and the Worshipful Substitute Grand Master having retired, the chair was occupied *pro tem* by the Senior Grand Warden, Bro. Mann. The appointment having been confirmed, Bro. Inglis was, on his return to Grand Lodge, received with every mark of honour and esteem, and was invested with the dignity of his new office amid the acclamations and congratulations of his brethren. A commission from the Grand Lodge of Denmark, appointing the Right Hon. Viscount Strathallan as their representative at the Grand Lodge of Scotland, was also received and confirmed. Sundry notices of motions having been tabled, Grand Lodge was closed in due form by the Right Worshipful Substitute Grand Master.

ROYAL ARCH.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*Chapter of Fortitude* (No. 279).—A convocation of this chapter was held at the Freemasons' Hall on Monday, the 9th inst., at which the following companions were present:—Comps. W. Kelly, P.Z. and Prov. G. Supt.; Rev. J. Spittal, M.E.Z.; W. Pettifor, P.Z.; W. Wenre, P.Z.; Rev. J. Denton, P.Z. 779; Rev. W. Langley, P.Z. 1130; G. H. Hedges, J., and H. elect 279; G. Toller, J. elect 279; George Fowler Brown, M.E.Z. elect; H. E. Smith, H. elect; S. Love, J. elect 779, Ashby-de-la-Zouch; E. J. Orford, J. and H. elect; H. Douglas, J. elect 1,130, Melton Mowbray; Strepton, E.; Partridge, P. Sej.; Hunt, Richardson, Moor, Crow, and others, and Deane and Duncomb, of No. 1,130. The chapter having been opened, Comp. Kelly, assisted by the other P.Z.s, proceeded to instal the Principals elect of the three chapters in the province into their several chairs, all being present except Comp. Clarke, M.E.Z. elect No. 279, and Comp. Newcome, M.E.Z. elect No. 1,130, who were unable to attend. The companions below the rank of Installed Principals having been admitted, a ballot was taken for Bro. the Rev. N. Hayercroft, *D.D.*, of No. 523, Leicester; F. E. Wilkinson, *M.D.*, P.M. No. 181, London; W. R. Bryan, No. 1,007, Loughborough; and J. Elgood, of No. 523, who were duly elected. Bro. F. Parsons (who had been elected at a former meeting), W. R. Bryan, and Dr. Hayercroft were then severally exalted. Bro. Dr. Wilkinson was prevented by illness from attending. Comp. Kelly presided as M.E.Z., and Comp. Partridge, who officiated for the first time as P. Sej., discharged the duties of that office most efficiently. On the conclusion of the ceremony, Comp. Toller, J., gave the historical lecture in a most perfect manner, after which the symbolical and mystical lectures were given by the Prov. G. Supt. Two brethren having been proposed for exaltation, the chapter was closed, and the brethren adjourned to refreshment.

Obituary.

THE LATE BRO. FRANCIS CREW.

The funeral of this estimable brother—formerly, and for twenty years, Secretary of the Royal Freemasons' School for Female Children—took place on Saturday last, the 7th inst., at Highgate Cemetery. In addition to the relatives of the deceased, several of his old friends attended to pay the last tribute of respect to departed worth, amongst whom we observed Bros. Young, Head, Biggs, Patten, Sheen, Farnfield, Binckes, Moultrie, Mugeridge, Palmer, and many others.

SCIENTIFIC MEETINGS FOR THE WEEK.

Saturday, May 14th.—Royal Institution, at 3.

Monday, May 16th.—London Institution, at 4.

Tuesday, May 17th.—Institution of Civil Engineers, at 8 ; Royal Institution, at 8 ; Anthropological Society, at 8 ; Statistical Society, at 8.

Thursday, May 19th.—Royal Society, at 8.30 ; Society of Antiquaries, at 8.30 ; Royal Institution, at 3 ; Chemical Society, at 8.

Friday, May 20th.—Royal Institution, at 8.

LIST OF LODGE MEETINGS, &c., FOR WEEK
ENDING 21ST MAY, 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, May 16th.

LODGES.—Grand Masters, F.M.H.; British, F.M.H.; Emulation, Albion Tav., Aldersgate-st.; Felicity, London Tav., Bishops-gate-st.; Pannure, Balham Ho., Balham; Eclectic, F.M.H. — CHAPTER.—Prudence, Ship and Turtle Tav., Leadenhall-st.

Tuesday, May 17th.

Board of Gen. Purp., at 3. — LODGES.—Mount Lebanon, Bridge House Ho., Southwark; Eastern Star, Ship and Turtle Tav., Leadenhall-st.; Honour and Generosity, London Tav., Bishops-gate-st.; 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; Mount Sinai, Anderton's Ho., Fleet-st.; Industry, F.M.H.

Wednesday, May 19th.

Gen. Com. of Grand Lodge and Lodge of Benevolence, at 7. — LODGES.—Sincerity, Guildhall Coffee-house, Gresham-st.; Beadon, Greyhound Ho., Richmond, Surrey; Nelson, M.H., William-st., Woolwich; Maybury, F.M.H.; Marquis of Dalhousie, F.M.H.

Thursday, May 19th.

House Com. Girls' School, at 4. — LODGES.—Constitutional, City Terminus Ho., Cannon-st.; St. Mary's, F.M.H.; Temperance, White Swan Tav., Deptford; Burdett Coutts, Approach Tav., Approach-rd., Victoria-park.

Friday, May 20th.

Annual Gen. Meeting of R.M.B. Inst. at F.M.H., at 12. House Com. Boys' School. — LODGES.—Friendship, Willis' Rooms, King-st., St. James's; Middlesex, Albion Tav., Aldersgate-st.; Jerusalem, F.M.H.; New Concord, Rosemary Branch Tav., Hoxton.

Saturday, May 21st.

LODGE.—Lewis, Nightingale Tav., Wood-green.

METROPOLITAN LODGES AND CHAPTERS OF
INSTRUCTION.

Monday, May 16th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert New Cross-rd., Deptford; Old Concord, Turk's Head, Motcombe-st., Belgrave-sq.; Sincerity, Railway Tav., London-st.; St. James's Union, Swan Tavern, 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, May 17th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatie, 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, Bishops-gate-st.; Royal Union, Dubourg's Ho., Haymarket. — CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, May 18th.

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

Thursday, May 19th.

Fidelity, Goat and Compasses, Easton-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich Manchester, Berkeley Arms, John-st., Berkeley-square; 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, May 20th.

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 Metropolitan Chapter of Instruction, White Hart, Barnes, Surrey; Victoria, Anderton's Ho., Fleet-st.; Hervey, George Ho., Walham-green.

Saturday, May 21st.

Mount Sion, Union Tav., Air-st., Piccadilly; Robert Burns, Sussex Stores, Upper St. Martin's-lane.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies (and there are, doubtless, many), are respectfully requested to communicate the same to the Editor at the Office, No. 19, Salisbury-street, Strand.]

TO CORRESPONDENTS.

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

SEVERAL communications stand over till our next.

P.M. AND P.Z. (Northampton).—We quite agree with you as to the scurrilous nature of the pamphlet forwarded. It is entirely unworthy of notice. We thank you for your communication, and shall at any time be glad to hear from you. SEC. YOKOHAMA LODGE (Yokohama, Japan).—The Publisher will be glad to receive a remittance of £4 13s. 2d., due to March last, by return.

COL. GREENLAW (Dis. P.G.M., Rangoon, British Burmah).—The Publisher will be glad to receive a remittance of £8 3s. 6d., for MAGAZINES supplied to June next, by return.