

| Contents. | PAGE. |
|---|-------|
| FREEMASONS' MAGAZINE:— | |
| Masonic Red Cross Order and the Imperial Constantinian Order of St. George—By R., 33° | 80 |
| Freemasonry in France | 84 |
| The Masons in Cuba | 88 |
| Masonic Jottings—No. 30 | 89 |
| Masonic Notes and Queries | 90 |
| Correspondence | 91 |
| Masonic Sayings and Doings Abroad | 92 |
| MASONIC MIRROR:— | |
| Masonic Memos | 93 |
| CRAFT LODGE MEETINGS:— | |
| Metropolitan | 93 |
| Provincial | 93 |
| India | 98 |
| Royal Arch | 100 |
| List of Lodge, &c., Meetings for ensuing week | 100 |
| To Correspondents | 100 |

LONDON, SATURDAY, JULY 30, 1870.

MASONIC RED CROSS ORDER AND THE IMPERIAL CONSTANTINIAN ORDER OF SAINT GEORGE.

By R., 33°.

It may be satisfactory to premise the following observations on the Imperial Constantinian Order of St. George, by remarking that the latter is held in trust by the heir and representative of the last reigning sovereign of the Byzantine Empire, as its lawful guardian, and cannot be otherwise disposed of, save by the restoration of that Empire, when indeed, an adverse decision of the people; would necessitate its surrender, but without prejudice to the inherent pretensions of the present representative's family, which would simply again lapse into abeyance, until some future revolution of Imperial fortune should once more revive them.

An ample explanation having already appeared before the public, at the title of the Imperial House of Rhodocanakis, to represent the Byzantine throne and, consequently, the Grand Mastership of the Imperial Order in question; it will only be necessary to refer briefly to the circumstances that—in addition to their collateral claims through the Lacapenus, Phocas, Argyrus, Comnenus, Botaniates, Angelus, Lascaris, Vatatzes, Cantacuzenus, Palaeologus, and other Imperial Houses—the chief pretensions of this House rest under the peculiar circumstances of the Empire, on the marriage, in 1614, of H.R.H. Prince Demetrius Rhodocanakis with the Princess Theodora Palaeologina sole heiress of her father, Theodore Palaeologus, sixth titular or hereditary Emperor of the Byzantine Empire, and, *de facto*, as well as *de jure*, Grand Master of the Imperial Constantinian Order

of St. George. From this marriage is lineally descended H.I.H. Prince Joannes Rhodocanakis, of the castle of that name, in the Island of Chios, Titular Emperor of the Byzantine Empire, and Grand Master of the Imperial Order in question, and to whom is heir-apparent, his eldest son H.I.H. the Prince Demetrius Rhodocanakis 33°.

These titular distinctions, being also hereditary, are duly recognised; and the Princes of this House, in all their official transactions, as well as in ordinary intercourse with Governmental authorities throughout Europe, are invariable distinguished by the Imperial prefix to their names and style. These passing observations are partly necessary where the public ear has been so often abused, by the sinister efforts of certain parties at various times, to appropriate the rights of this family.

The Constantinian Order of St. George is asserted by most, if not by all, writers on the subject, to have been instituted in the year A.D. 312, by the Emperor Constantine the Great, for the protection and preservation of the celebrated sacred standard, the "Labarum;" but the earliest Statutes of the Order known, are those promulgated in the year A.D. 1192, by the Emperor Isaac II. Angelus.

Were it the purpose of these remarks to enter into all the details of the constitution of this Order, and to trace the succession of Grand Masters, from Constantine the Great, their reputed original; the earlier dislocations and reconnections of dynasties in the Imperial line, might be geneologically explained; but it is more convenient to confine ourselves at present to the Order, as remodelled, or even instituted by the Emperor Isaac Angelus, leaving each reader to determine for himself the true value of such information as is open to all on the subject. All that bears upon this point in the Statutes themselves is as follows:—

"Having this in view day and night, We (Isaac Angelus) observed with deep sorrow of soul, the decline and languor into which the greatest and most renowned Institution of the State—the most holy, most noble, and most illustrious Order of St. George, founded by our ancestor and predecessor, Constantine the Great, has fallen."

The fair and reasonable assumption here, is, that the Emperor would never have used such expressions without the fullest justification, exposed as he was, to contemporary critics, all more or less cognizant of current events, and who had

ample means of refuting any manifestly unfaithful and untrustworthy reference to the then declining organisation of the members of the Order—for it evidently had even then members, otherwise the qualifying terms used would have been unnecessary. At the same time, it must be left to be inferred, whether the selected band appointed to guard the “*Labarum*,” originally represented a strictly chivalric Order of Knighthood, or whether its original constitution did not gradually conform to the change of the times, until, at a period much later than the fourth century, and yet considerably anterior to the date of the published Statutes, it had perhaps almost imperceptibly merged from the Classic into the Chivalric type—developing itself from a cognate principle, rather than sustaining an original and fully organised character.

Under any circumstances however, we need not pause longer to discuss this point, for no earlier Statutes of any Order than those of A.D. 1192 have reached us; and although there are records, of a prior date, pertaining to the distinctive *Religious Military* bodies corporate, subject to monastic rule,* the Constitution of these latter fraternities was so essentially dissimilar to that of the Orders of Honorary Knighthood as to form a separate class, in the general system; and therefore, it can scarcely be denied, that taking the date of its Statutes, as the legal test of antiquity, on purely historical grounds, this Imperial Order must be considered, the *premier of Christendom*. But if a looser interpretation were advisable, even then, there is no other Order of Chivalry, that can trace its course through that earlier social *metamorphic* period, to the not however “speechless”† though remote past, of the Constantinian epoch; and between the fifty Christian champions, that rallied round the *Labarum*, and the Chivalric Knights of Isaac Angelus, there was probably a difference only, as it were, in degree and not in kind.

The advantage of confining arbitrarily the origin of this Order, to the twelfth century is this, that it cuts off the pretexts of tradition, by which comparatively modern Orders, like those of “*The Dannebrog*,” and “*The Thistle*,” might claim an almost coeval, although entirely apocryphal foundation.

By the second article of the Statutes of the Emperor Isaac Angelus, it is decreed, that “the lawful Emperor alone, of the Roman Empire his heirs and successors, to the throne, shall be for evermore, the sovereigns, of this Most Holy, Host Noble, and Most Illustrious Order of Knighthood; and that he alone shall have the power of creating, of degrading and of restoring its members—of reforming its Statutes and of judging all differences arising between Knights of all degrees.”

The founder, or the sovereign, by restricting the Grand Mastership of an Order to his heirs and successors, would scarcely provide for the contingency, of an alien race of princes, while any of the original dynasty existed. But in the nature of things, a revolution might give to an usurper the opportunity of interpreting to his own advantage the meaning of the term “successors,” and while such a contingency was overlooked by Henry III of France,* at a still later period a similar error was obviated by a special clause, in the Statutes of the Orders of St. Michael and St. George, of the Ionian Isles.

The Byzantine Princes seem to have even when usurpers striven to perfect their power by a family alliance whereby hereditary claims might be transmitted on the mothers’ side; and indeed, nearly all claimed a descent from the Flavian family, which of course they had not.

As for the competency to sell a family, or dynastic Order—which, however, that of the Byzantine Empire was not—such a power would be incompatible with the nature of an heirloom. The Grand Master might indeed, by a private arrangement, virtually dispose of the liferent, as it were, of his dignity; but no such act would have the effect of disqualifying the natural heirs, nor could the former alienate that of which blood affinity is the essential quality—as in like manner, no man can by his own public advertisement relieve himself of a legal obligation.†

It was the practice, when two Emperors reigned conjointly as colleagues, that the Grand Mastership of the Byzantine Order was invariably vested in the senior; and in the case of a female sovereign, it appertained to her alone, but was conveyed *jure uxoris*, to the consort whom she might elevate to the honours of the purple.‡ And again, in the case of a divided succession, the

* Some writers *erroneously* ascribe to the Byzantine Order the pale of St. Basil.

† Palgrave.

* Of Holy Ghost, 1578.

† Lord Lyon.

‡ The Empress Zoe for instance.

dignity devolved on him, to whose lot fell the Imperial Capital—thus indicating a local, and to some extent a dynastic requirement in its possessor.

But the *tenure* alone, of the capital was not sufficient, for when the French Crusaders became Masters of Constantinople, and usurped the purple, in 1204, the fugitive Byzantine nobility, proceeded to Nicæa, where they formed a court, and acknowledged as their Emperor, Theodore Lascaris, who thereupon, became Grand Master of the National Order, while the Latin rival sovereign, on the other hand, never assumed that dignity.

From 1204, until their restoration in 1260, the Greeks, under their own emperors and patriarchs, remained at Nicæa.

From this period, the Grand Mastership was transmitted by Michael (VIII.) Palæologus, through a regular succession, to Constantine (XIII.) Palæologus, and on the death of the latter, and the subversion of the Empire, by the fall of Constantinople in 1453, the Grand Mastership devolved on his brother, Thomas Palæologus, who thus became the depositor of all the hereditary and titular honours of the Byzantine Empire; and, as it were, through that tragic event, the preferential guardian, of the Imperial inheritance, although in point of *Imperial* descents, the House of Ducas, (Rhodocanakis), might have demanded an equal recognition, had not the catastrophe in question, seemed to obliterate such rivalries, and to leave the honour as it were, of chief mourner, to the *last dynasty in actual possession*.

From Thomas, the first titular and hereditary emperor after the fall of the Empire, these dignities descended in a male succession to Theodore the Sixth, and last titular prince of *his house*, who died in England in the year 1636, leaving by his first, and *only lawful wife*,* according to the tenets of the Greek Church and the laws of the Empire,† a daughter, and ultimately sole heiress, who, by her marriage, with her cousin Prince Demetrius Rhodocanakis, of the Island of Chios, conveyed to their posterity, the inheritance of her father, and at the same time, by the said

alliance, united to that of Palæologus, the equally Imperial House of Ducas, which her husband represented. A reference to the abridged pedigree already published* will explain the alliances at great length.

As it was with the Latin Emperors, so it is with the Turkish Sultans—neither, under the Statutes of Isaac Angelus, could be regarded as eligible for the dignity of Grand Master of the Constantinian Order of St. George. Neither inherited the throne lawfully, and neither were accepted by the native race. Noreover, in either case, the difference of religion and of creed, was an insuperable objection, and would even have neutralised any advantages derived from family alliance, since, as regards the former rulers, the Statutes of the Order are based on the tenets of the Greek Church.

Between the jealousy of the Latin Church, and the exterminating spirit of the Turkish Government, the survivors of the Imperial family have ever been subjected to peculiar disabilities; and the fact that, unlike some fallen dynasties, which have succumbed to intestine convulsions, *this*, on the contrary, *never* lost the suffrages of the people, but fell before a foreign invader—an alien in race and religion—who found a passive accessory to his spoliation, in a Church that had long resented the independence of the Byzantine Court, raise a hope from the present more enlightened spirit of Christian Europe, although their power has passed away, this family may cease to be disturbed in the possession of those relics of the Imperial throne, which seem to have tempted the cupidity of the Papal Court of the seventeenth and eighteenth centuries, in a very remarkable degree, as we have already seen.

In conclusion, as the Abb Giustiniani spurious list of Grand Masters of the Imperial Constantinian Order of St. George has had an extensive circulation, it may be advisable to add to the present statement a genuine list of the Grand Masters, as transmitted in the family of the present representative, and amply confirmed by early as well as later historians.

Accepting the epoch of the promulgation of the Statutes of the Order, as the most critically convenient starting point, we have

* See "Notes and Queries," 3d. s. vii. p. 403, 506, and xii. p. 30, &c.

† The law of the Byzantine Empire required equal alliances in the princely houses, just as the Royal Marriage Act of England renders illegal the marriage of a prince of the blood royal with a subject.

* "Freemasons' Magazine and Masonic Mirror," 13 Nov., 1869, Aug. 28, Dec. 4, 1869.

GRAND MASTERS.

| A.D. | A.D. | |
|---------------|--|--|
| 1185—1195 | Isaakius II. | Angelus. |
| 1195—1203 | Alexius III. | Angelus Comnenus. |
| 1203—1204 | Isaakius II. | Angelus (restored). |
| 1204—1204 | Nicolaus Canavos. | |
| 1204—1204 | Alexius V. | Ducas. |
| 1204—1222 | Theodorus Lascaris. | |
| 1222—1255 | Joannes III. | Ducas Vatatzes. |
| 1255—1259 | Theodorus II. | Ducas Vatatzes Lascaris. |
| 1259—1260 | Joannes IV. | Ducas Vatatzes Lascaris. |
| 1260—1282 | Michael VIII. | Ducas Angelus Comnenus Palaeologus. |
| 1282—1328 | Andronicus II. | Palaeologus. |
| 1328—1341 | Androniteus III. | Palaeologus. |
| 1341—1391 | Joannes V. | Palaeologus. |
| 1341—1357 | Joannes VI. | Angelus Comnenus Palaeologus Cantacuzenus. |
| 1391—1423 | Manuel II. | Palaeologus. |
| 1423—1448 | Joannes VIII. | Palaeologus. |
| 1448—1453 | Constantinus XIII. | Palaeologus. |
| 1453—1465 | Thomasus Ducas Angelus Comnenus Palaeologus. | |
| 1465—1498 | Joannes IX. | Palaeologus. |
| 1498—1540 | Theodorus III. | Palaeologus. |
| 1540—1573 | Prosperus Palaeologus. | |
| 1573—1598 | Camillus Palaeologus. | |
| 1598—1636 | Theodorus IV. | Palaeologus. |
| 1636—1665 | Theodora II. | Palaeologina Rhodocanaki. |
| 1665—1689 | Panteleon Ducas Angelus Comnenus Palaeologus Rhodocanakis. | |
| 1689—1735 | Franciscus Rhodocanakis. | |
| 1735—1799 | Manuel III. | Rhodocanakis. |
| 1799—1814 | Demetrius Rhodocanakis. | |
| 1814—1854 | Franciscus Rhodocanakis. | |
| 1854—1863 | Thomasus II. | Rhodocanakis. |
| 1863—(Vivens) | Joannes X. | Ducas Angelus Comnenus Palaeologus Rhodocanakis. |

Nec Jovis ira, nec ignis,
Nec potuit errum, nec edax aboleze vetustas.

GLoucester Cathedral.—Some months ago the Freemasons of Gloucestershire expressed a wish to undertake the restoration of some distinct portion of the Gloucester Cathedral, and it was suggested that they should provide the new reredos, at a cost then estimated at £600. A committee was appointed by the Provincial Grand Lodge, the £600 was raised, and at a recent meeting it was ordered that a communication should be made to the dean to the effect that "the Freemasons are prepared with the £600, the amount which they were led to believe the restoration of the reredos would cost, and are most anxious to undertake that work; but that the committee do not believe it to be possible to obtain a larger subscription." The cost of the reredos, as designed by Mr. Gilbert Scott, is expected to be about £2,000.

FREEMASONRY IN FRANCE.

ADDRESS OF BRO. L. BABAUD-LARIBIERE.

The newly-elected Grand Master of French Freemasonry has addressed the following circular to all the lodges under his jurisdiction:—

My dear Brethren,—Called by the suffrages of your delegates to exercise the functions of Grand Master of French Masonry, I feel it a duty to explain to you the exceptional character of this election, and to invite you, according to the resolution of the Legislative Assembly of 1870, to consider in your respective lodges the question of executive power which will be submitted to the Assembly in 1871.

Above religion, sects, and parties, Freemasonry dwells; it is based upon the noblest principles, and it is at once its strength and its glory to march in the advance guard of progress, and to establish in its midst institutions which in after ages will become universal in the outer world; supporting a refuge always open to free thought, and offering in some degree an ideal sociality to those who have at heart the welfare of human kind.

It will not be too much to say that our institution has completely fulfilled in the past its mission as precursor. Many historical facts attest the influence of Masonry, and how much do our laws bear the mark of its influence? Did it not in the eighteenth century contribute powerfully to religious and political toleration in our laws and customs? Were not the doctrines of the "Encyclopædia" first developed in our temples? and though the grand principle of the sovereignty of the people was proclaimed in the revolution of 1789, had it not long before been applied by our predecessors, coming down to the present generation? It is less than thirty years since the outer world hesitated to proclaim the doctrine of universal suffrage, yet such suffrage already existed in the internal government of the Craft.

Thus, with these examples before us, Masonry can justly claim to have contributed to the development of these three important reforms—tolerance, the sovereignty of the people, and universal suffrage.

The success we have gained in the past imposes upon us the obligation to unceasingly continue our labour. The condition of the human mind is such as to never rest content, but to aspire to new conquests, as soon as the preceding efforts

have met with success. The same principle pervades all society, which is, as it were, a fascine of individual aspirations.

Our fathers have accomplished great things, which imposes upon us respectful veneration for their memory, but which also commands us to persevere for the fulfilment of their unaccomplished tasks. We possess in our symbols this "chain of union," which descends from the dead to the living, to which chain each generation adds another link.

The Assembly of 1870 was inspired with these ideas. When called upon to elect a Grand Master, it asked itself, "Of what utility is the Grand Mastership, and whether the suppression of the office would not be a desirable step in the right direction, and one easily accomplished?"

No man can doubt the excellence of democratic government for the present age. Our customs are so strongly impregnated with the principles of 1789—democracy—that it would be no rash prediction to say that one day democracy will prevail throughout the whole of Europe; the only question seems to be the best form which democratic government should assume.

Two essential conditions should govern this study, the liberty of the lodges, and the simplicity of the administration, which should be united into a compact body when acting in communion.

It is necessary that each lodge maintain its independence and its oneness, so as to be enabled to act as varying circumstances may render it desirable. It is evident that the same rules would not be available, whether for use in large towns or in rural districts. The end to be accomplished will remain the same; but it will be necessary to travel different roads in order to reach the goal.

It must not be considered that I desire to attempt the unity of Masonry. The Grand Orient of France is a power that none would seek to divide or to destroy. As all Masons are bound by a fraternal bond, so all lodges under one jurisdiction owe to each other a sympathetic assistance. As sister lodges they all pursue, according to their peculiar aptitude, the realisation of universal progress, so admirably figured in our beautiful motto, "Liberty, Equality, Fraternity."

The oneness of the lodges will not, therefore, be contested, they are governed by private laws; and so long as they remain faithful to the

principles of the Masonic constitution, no one has the right to impose upon them any line of conduct or order of work.

As to the general government of Masonry, it is sustained by an organisation of five delegates, elected in each lodge, which unite in general assembly at the seat of the Grand Orient.

If it were possible for this assembly to remain in permanent session, and so exercise directly its power, the question which now occupies us would not be presented, and your representatives would fix their mode of action in the plenitude of their sovereignty; but the assembly is in session but one week in the year, and it finds itself under the necessity to delegate the exercise of the power conferred upon it by the universal suffrages of Masons in good standing.

The delegation is made:—

1st, To a Grand Master elected for five years.

2nd, To a council composed of thirty-three members elected for three years, and renewable at different periods.

The duty devolved upon the legislative assembly of 1870 to elect a Grand Master. The question was raised whether it would not be advisable for various reasons, and for the good of the Order, to suppress the Grand Mastership. In this view the following resolution was passed:—

"The assembly resolves that the Grand Mastership should be suppressed, but not believing itself in possession of the right to effect, of itself, this reformation, requests all the lodges to consider the question, and to name delegates to a constituent assembly which will be convoked next year, to revise the constitution, especially on this point."

You will all understand, my very dear brethren, that the question raised by this resolution is of the greatest importance. I have no need to recommend it to the serious consideration of all the lodges, so that, impressed with your opinions, the delegates composing the assembly of 1871 may come to an intelligent decision and one beneficial to the welfare of our Institution.

You have to decide the important question whether it is desirable that the Craft should be governed by a chief elected for five years, or whether it would be preferable to restrain to the fullest extent the delegation of power, and conferring it for a limited time on the Council of the Order.

Personally I am in favour of the suppression of the Grand Mastership; and it is for having warmly supported this measure in the Assembly that I

have been elected, without solicitation, to the post of Grand Master.

Your delegates advocated the abolition, but they had not the power to carry it; and as it became necessary for them, in obedience to the Constitution, to elect a Grand Master, they conceived the idea to call temporarily to the office one who would promise to assist them to use every exertion to carry into effect in the next Assembly the resolution which has been submitted.

Herein, dear brethren, lies the secret of my election.

But if I am placed at your head under such exceptional circumstances, I am resolved to defer respectfully to the wishes of those who have elected me; and if it is my fate to be the last Grand Master of French Masonry, I shall not be any less impressed with the divers sentiments which I cannot find words to express—sentiments of gratitude for the great honour you have done me, and admiration of the spirit which you have exhibited, being unwillingly compelled to elect a Grand Master. You have elected one of the most obscure and unworthy of your members, in order to show once for all that prejudices of birth, fortune, and dignity cannot exercise any influence over your decisions. What more is necessary to prove the tendency of Masonry in this respect than the simple enumeration of those who have held the office of Grand Master during the present century? First a king, Joseph Bonaparte; next a prince of the blood, Murat; a marshal of France, Magnan; a general, Mellinet; and now a mere provincial journalist.

As I have mentioned the names of the Grand Masters, it would be ungrateful in me, and you would not forgive me, if I neglect to pay homage to the distinguished qualifications of my predecessor and recount the services which he has rendered to Masonry. It will be nothing new for me to declare that—a liberal and devoted Mason—General Mellinet has always interposed his authority in favour of our institution, and that his defence of the Order has had no mean share in breaking down the prejudice which, in official quarters, has existed.

Permit me, brethren, with all deference to your rights, and without encroaching upon your prerogative, to advise you what will be, in my opinion, the most useful course in which to direct your labours.

Under conviction that Masonry should always

march in advance of society, I would have Masons seriously study the problems of the social questions of the present day, of which the name alone is new, but under various appellations have in all ages agitated the noblest minds, displaying itself more or less prominently according to the state of society.

Is it not evident, my brethren, that there still exists a considerable amount of error, prejudice, injustice, and misery? What could be a nobler task for Freemasonry than to labour in order to destroy such error, prejudice, and injustice, and so offer solace to misery? Its existence throughout the whole world places it in a position to wage a successful war with the numberless evils from which humanity suffers.

Understand me well, brethren. I do not advise you to form a clique nor to establish a party. None of us, as Masons, should express any opinion in politics or religion. Liberty of conscience, and liberty of thought shall ever be inscribed amongst our laws, which are so deeply engraven in our hearts. Preserve well your liberty, and in the performance of your Masonic duties on all occasions endeavour to act for the promotion of the interests of the community in the midst of which you are placed. We should not fall into the error of an enervating and brutal centralisation. The impulse may proceed from the Grand Orient, but each lodge must maintain its right to consider those questions which nearest concern her, in her own time, and after her own manner. We should not desire to see the life of the Order concentrated at one point, lingering death prevailing in all its extremities. Each organ, if I may so speak, should fulfil its proper function, and the harmony of the Institution will not be destroyed.

One example will illustrate my meaning. We are of one accord, upon the principle of free instruction, so clamorously advocated at the last assembly. Are we, in order to effect this *desideratum*, to proceed in the same manner, and to employ precisely the same means to arrive at the same end? Having for our chief care the spread of education, are we to adopt a formulary and act mechanically upon all points?

Certainly not. It is their province to endeavour to promote the spread of instruction in their own districts. How great a difference exists between the population of the town and the country, between manufacturing cities and agricultural districts. The most urgent wants must be met. Here it is lectures, there a library; in another place professional instruction, in others again agricultural. In each the education should be appropriate to the varying conditions of those for whom it is provided.

In repelling for the last two years the project of an organisation for educational purposes, which was presented in the form of a kind of Masonic University, our Assembly has very clearly manifested that entire liberty should be left to the lodges to endeavour, in their own manner, to afford facilities for instruction.

I cannot, my dear brethren, too impressively exhort you to combine upon this question, and, as we say, symbolically, spread incessantly our light on every occasion.

For the same reason it seems to me a duty to entreat you to apply yourselves to the study of the great social questions of the present age. One lodge may be so placed as to take a part in arranging the relation between capital and labour, and to establish friendly relations between employer and employed. Another may usefully employ itself with the results of the the establishment of co-operative societies; another may inquire into the principles of assurance; others on financial questions. Indeed, nothing should be foreign to the investigations of Masonry; and out of this vast contest will result a solution of the social problem, in the same manner as the practical solution of the civil problem resulted from the labours of our ancestors in the latter part of the last century.

You will have to pronounce the verdict up the question of the executive power, and with confidence I call your attention to the study of these social questions which interest more particularly the people in the midst of whom you dwell. These questions are assuredly within the province of Masonry to consider, for they bear upon the liberty of thought, the breaking down the prejudice, and the conflicting interests which govern the world. The precious qualities of Masonry will ever defend it against its traducers; and as Masonry has survived in spite of the persecutions of other ages, passed unscathed through difficulties and dangers, and has spread its influence amongst all nations, whatever their form of worship or government, it is because it is superior to all dogmas and politics, and that its pervading sentiment is an unextinguishable love for the human race.

Dear Brethren, armed with the weapons of liberty of thought, who better than you can solve the terrible problems offered to the present age.

Accept, dear brethren, the assurance of my fraternal sentiments.

L. BABAUD-LARIBIERE,

July 4th 1870.

Grand Master.

General Mellinet, Past Grand Master of the Grand Orient of France, has addressed the following letter to the Minister of the Interior:—

"It is my duty to inform your Excellency that I have resigned the office of Grand Master of the

Grand Orient of France, and that I am succeeded in that office by M. Babaud Laribière, Advocate of Confolens (Charente).

"My term expired this year at Whitsuntide; I had given notice that my health would no longer permit me to remain at the head of French Masonry; and I wrote the brethren to choose a new Grand Master. Nevertheless they did me the honour to elect me in general assembly on the 7th of June.

"Profoundly touched by this mark of esteem and affection, I persisted nevertheless in my resolution. I had given in my resignation, and under these circumstances the Grand Orient proceeded to a new election, and elected M. Babaud-Laribière to succeed me.

"I felicitate myself on this choice for many reasons. I have known M. Babaud-Laribière for many years, and he has long been my friend, and if I respect in him a political faith contrary to my own, I know also how to render homage to his strictly honourable and upright character. Under his direction I have a firm conviction that Masons will not wander beyond the circle traced in its constitutions, and that every effort will be made to avoid any difficulty between the civil and the Masonic powers.

"I feel it a duty to pray your Excellency to accord to M. Babaud-Laribière the same good will with which yourself and your predecessors have always honoured me.

"Accept the expression of the most respectful sentiments from your devoted servant,

"LE GENERAL MELLINET."

Bro. Mellinet has also addressed to all lodges and brethren, in obedience to the Grand Orient of France, the following circular:—

"My dear Brethren,—There are, in the course of my Masonic life, which already extends to fifty-six years, two great epochs which will never be effaced from my memory, two precious dates written in my heart—the 9th of June, 1865, when your representatives appointed me Grand Master, and the 7th June, 1870, when, notwithstanding my announced withdrawal, and in the face of a list of eminent candidates, I again received the honour of re-election.

"I have considered it necessary, for reasons which I have made known to the Assembly, to decline the honour, and persisted in my resignation; but profoundly touched by this great proof

of your esteem, I feel a desire, in resuming my place in the lodge, to thank you, and publicly acknowledge my sentiments of gratitude.

"I cannot pass over in silence the names of those who, by their kind assistance, lightened my labours; and how much do I not owe to my friend Bro. Alfred Blanche, who as 'Grand Maître Adjoint' has seconded my efforts with the most enlightened and devoted concurrence, and who since the loss of the greatly-regretted Bro. Lenglé, has been my only assistant in the duties, always heavy and often laborious, of the Grand Mastership.

"The Council of the Order, the work of which embraces all Masonic questions, I am happy to here proclaim has never failed me on any occasion; and its president, Bro. de St. Jean, is entitled to my acknowledgment of his incessant labours, and, above all, for his devotion to the interests of our Institution. Although I have voluntarily tore myself from the post to which your confidence renewed the call, rest assured, my dear brethren, that my heart remains with you still, and if I direct no more your noble labours, I shall follow them with the most lively interest; and if I can no longer contribute directly to your progress, I can applaud and follow with my earnest wishes.

"And now, brethren, let me tell you how happy I am in the choice which you have made in complete and unbiassed liberty. No Mason would offer a greater guarantee of independence; and the well-known loyalty of Bro. Babaud-Laribière, his noble sentiments, his unlimited devotion to our institution, serve to render his elevation to the Grand Mastership a most important event for Freemasonry in France. Under such direction it will never be in jeopardy, but, on the contrary, will continue its progressive march, which has ever been the object of your late Grand Master.

"Accept once more, my dear brethren, the expression of my fraternal and affectionate sentiment.

"LE GENERAL MELLINET."

THE MASONS IN CUBA.

For some time past the government of the Island of Cuba, either from an inspiration of its own, or by orders from the parent government in Spain, has made itself execrable by a persistent persecution of the Freemasons. Lodges have been

broken up by the soldiers; their members imprisoned; foreigners who were members of the Order, and visiting their brethren at lodge meetings, have shared the same fate. It is true, that after a shorter or longer period of incarceration they have been set at liberty, but we believe security in the shape of bail has been exacted for their appearance for trial or conditioned for the fulfilment of a promise not to attend Freemason lodge meetings.

With the rules or laws of States, the Order of Freemasons has nothing to do, as Freemasons. Owing allegiance to the government under which they live all Masons are required to be obedient, faithful citizens or subjects. They are not to engage "in plots or conspiracies against government," and, therefore, in their character as an Order or institution, they are bound to "submit to the civil magistrate." These are cardinal, essential, fundamental teachings of the Craft everywhere.

We know that much consideration has been given to the case of the Masons in Cuba by their brethren in the United States. Several plans for their relief have been suggested. One of the Grand Masters of a sister Grand Lodge has invited a conference of the several Grand Masters of the Grand Lodges to consider the condition of the Craft in Cuba and take such action as to them, on consultation shall be deemed best. This course has not received the approval of our R.W. Grand Lodge, as we are informed. What other Grand Masters have thought on the subject we are unable to say.

There are difficulties in the way of any concurrent official action of the Grand Lodges of the United States on this subject. As the highest Masonic authority acting in their official capacities, Grand Masters have, we think, no right, under the strict construction of the fundamental rules of the Order, to take any public action on questions which are in the nature of political questions so far as they relate to the policy of any political government. If such a meeting of Grand Masters was held, and it was thought proper to present to the Federal Government of the United States the sufferings of our brethren in Cuba, what action could be suggested? To ask interference would be making a political question, and however proper it may be in this case, yet it would violate a rule of the Order of Masons, and set a most mischievous precedent.

We know that the miserable fanatics, those humanitarianists who are ever seeking out an occasion for parading their own glorification, are not yet able to see the sufferings of our Craft, because they are members of "a secret society," and now that conventions are being held in Pennsylvania, Ohio, and the West, to break up the Order of Freemasons, these people would object to any amelioration of the slavery which Masons suffer to the bigotry of the Cuban government.

This course for other reasons must be abandoned. The sufferings and persecutions of the Masons in Cuba has long occupied the attention of the Craft, and we are not fully satisfied as to the proper action to be taken in their behalf. The meeting of Grand Masters we do not approve. But is it to be tolerated that our fellow Craftsmen are in jails and prisons and persecuted, and there is no aid for them from their brethren? It is all very well to talk about the Order of Freemasons, and their duties to those of the Fraternity in distress. Now is the time to show your faith by your works.

It is doubtless true that obedience to the civil magistrate is a Masonic duty, but is it a corollary that obedience is due to a military force and its commander when the country is in a state of civil war? Are the Masons bound to obey the order of a satrap, who with a few, or many, soldiers at its beck and call, over-riding the civil government, undertakes to rule and govern the people? We think not. Then the Masons are no longer bound by their fundamental rule, and if they are persecuted by such authority it is the duty of the Craft in the United States to protest against this tyranny. Something must be done, ought to be done, for the glory of Masonry, the pride of its power to succour the suffering, are now invoked by every sense of justice. We have written this in order to make the following suggestion to the Masonic press.

Let a convention of members of Grand Lodges in their individual capacity, and on their individual responsibility, be held, by common consent, entirely irrespective of the official relations of Grand Lodges as such. Let this convention meet for this one single and only purpose of protesting against the tyranny of the military power of the Cuban authorities in their treatment of Masons in Cuba. Let this be the exclusive purpose of this convention, none other to be considered. The great protest of a body of Freemasons may excite such notice as will force Cuba to rely only on her civil laws in dealing with the Masons on that island. Justice and mercy may thus in concert relieve our brethren from their trials.

We make this suggestion as the only one in our opinion which can be adopted, without involving the Order of Freemasonry in a violation of their fundamental rules, or Grand Lodges in political complications, or establishing an unfortunate precedent.

We only desire this subject to be considered, and if it shall be found on a calm consideration to be proper, then it will be time enough to make the necessary arrangements for a call of the convention.

We insist as absolutely necessary to the success of this suggestion, that if the convention is to meet, it shall be thoroughly understood beyond all question or doubt, that no other subject than the aid of our brethren in Cuba shall be brought to its notice.—*Keystone.*

MASONIC JOTTINGS.—No. 30.

By A PAST PROVINCIAL GRAND MASTER.

THE GERMAN THEORY.

The German Theory is an embodiment of the Grandidier Theory; and it finds in the Mediæval Lodges the 1717 Masonry, it finds in them the Masonry of which the Operative element is now entirely absorbed in the Speculative element.

BEGINNING OF THE 19th CENTURY.

See the Jotting thus entitled, FREEMASONS' MAGAZINE, vol. 22, page 229. Was the Freemasonry there mentioned thought to be Operative Masonry, or Speculative Masonry, or both?

APOLLONIUS OF TYANA.

Pythagoras was his model. He lacked not Masonic principles. He regarded the earth as one country, and all men as brothers. His followers, it is well-known, compared him to the divine Jesus*.

SPECULATIVE MASONRY.—ETHICS.

It would be as reasonable to ascribe to a school, instituted in 1717, for the teaching of Ethics, the origin of that science, as to ascribe to the Grand Lodge of 1717, the origin of Speculative Masonry.

APOLOGUE.

Those who do not dispute a brother's assertion, that Noah was the founder of Freemasonry will not, it may be conjectured, think it necessary to dispute his further assertion that Noah first used

* The tract respecting which a member of Grand Lodge inquires, is in German, and was published at Tübingen in 1832. The following is the title in French, which I extracted some time ago from the "Dictionnaire des Sciences Philosophiques":—"Baur, Apollonius de Tyane et le Christ, ou Rapport du Pythagorisme au Christianisme."

the Apologue as a pleasant vehicle of the moral doctrine of the Craft; and that consequently Jotham in the famous apologue (Judges, chap. 9,) was not an inventor, but only a successful imitator.

PHILOSOPHY.—GREEK AND ROMAN ARCHITECTS.

Philosophy was one of the sciences studied by the Greek and Roman Architects. Now Philosophy is no part of Operative Masonry, but it is an essential part of Speculative Masonry.

INTOLERANCE OF CERTAIN BERLIN GRAND LODGES.

A correspondent mistakes. The intolerance of certain Berlin Grand Lodges has frequently come under my notice. My correspondent should look into the FREEMASONS' MAGAZINE, Preston's Illustrations, and Bro. Findel's History, above all he should read some communications in the last volume of our periodical pages 442, 462 and 483. For many reasons those communications deserve attentive perusal.

CONGREGATIONS OF GOOD MEN.

In all civilised nations, in all ages, there have been congregations of good men desirous to acquire knowledge and to ameliorate the kind.

MASONIC NOTES AND QUERIES.

TORPHICHEN-KILWINNING LODGE (No 13).

The following preamble precedes the "Rules of the Torphichen-Kilwinning Lodge of Freemasons and Friendly Society, Bathgate." Printed, 1850:—

"Preamble to the Original Rules.

"The Lodge of Torphichen-Kilwinning was formed at Mid-Calder at an early period of the eighteenth century, under the patronage of Lord Torphichen, from whom it derives its title. It continued at Mid-Calder till the year 1734, when, the brethren from the west becoming numerous, it was agreed in the said year to remove the lodge to Livingstone-Kirk. It continued to be held there till the year 1744, when the brethren from the west and north still increasing, and those to the east of Livingstone-Kirk decreasing, it was agreed in the said year, for the convenience of the brethren, to hold the lodge one year at Livingstone-Kirk, and two years at Bathgate; and on St. John's Day, 1754, it was agreed to by the lodge that if the brethren from the east did not prove more numerous than the brethren from the north and west of Livingstone-Kirk for three succeeding years, then the lodge was to be removed entirely to Bathgate. Accordingly on St. John's Day, 1757, the roll being called over, there appeared only one member from the east of Livingstone-Kirk, all the rest of the members being from the west and north; consequently the former agreement was put in force, and the lodge was brought to Bathgate the same day, and got the title of 'Torphichen-Kilwinning Lodge, held at Bath-

gate,' where it still continues. In the year 1760, the members feued a piece of ground from the Rt. Hon. the Earl of Hopetoun, in order to build a lodge; but the funds being rather inadequate to accomplish such an undertaking, the members agreed to give each ten shillings and sixpence, or six days' work, towards the building. But this being still insufficient, they had to borrow money to accomplish the work. In the year 1763 it was finished, and in the year 1766 they received their charter from the Grand Lodge of Scotland."

We are also informed that for a long time after the lodge was established at Bathgate, its members consisted only of those operatives who were connected with the building trade, such as operative masons, wrights, slaters, &c. About 1815, however, this rule was relaxed, so that latterly any person of good character, &c., was admitted. In 1849 their funds amounted to about £600, beside their building, valued at about £200. It has struck me that perhaps this "lodge" was originally merely a friendly society, which afterwards adopted our Speculative Freemasonry after it had spread into Scotland from England about the end of the first quarter of last century. The Masonic Calendar gives the date of the origin of this lodge as 1707, but upon what data I know not as yet. At page 453 of the *Freemasons' Magazine* for Dec. 5th, 1863, Bro. D. Murray Lyon gives the date of its charter from "Mother Kilwinning" at 1729. The rule of the Friendly Society in connection with this lodge is that no person who has not first joined the lodge can be admitted into the Friendly Society. There is one good clause in their rules anent the election of the Master, viz., "All of whom to be eligible to be chosen Master must have officiated as Wardens of the lodge." They might, however, have improved it by adding, "and be capable of performing the duties of the office." I have seen what I trust is a rare sight, viz., the R.W.M. of a lodge seated in the chair, and surrounded by a whole bench of Past Masters, Depute and other Masters, &c., and not one of the whole lot had ever performed the ceremonies pertaining to their offices! Yet there they sat, each as proud as a cock on a hillock, a most amusing though rather melancholy sight—Speculative Freemasons with a witness.—W. P. B.

NINE TRUE FREEMASONRIES. FIVE THEISMS.

Dear Brother * * *,—The communications to the *Freemasons' Magazine* now engaging your attention, will be found to show nine true Freemasonries, the elements of which are five theisms, the term "Theism" being understood in its philosophical sense.

Of these nine Freemasonries, four are particular Freemasonries, and five are universal Freemasonries.

Each of the four particular Freemasonries is called a true Freemasonry.

Each of the five universal Freemasonries is called the true Freemasonry.

Four Particular Freemasonries.

1. The Freemasonry of which the religion is Christianity.
2. The Freemasonry of which the religion is Judaism.
3. The Freemasonry of which the religion is Parseism.

4. The Freemasonry of which the religion is Mohammedanism.

Five Universal Freemasonries.

1. The Freemasonry of which the religion is Natural Religion.

2. The Freemasonry of which the religion is Christianity, with toleration of all other Freemasonries whose religion comprises a Theism, the term "Theism" being philosophically understood.

3. The Freemasonries of which the religion is Judaism, with like toleration.

4. The Freemasonry of which the religion is Parseeism with like toleration.

5. The Freemasonry of which the religion is Mohammedanism with like toleration.

The Five Theisms.

The five theisms, the term "Theism" being understood in its philosophical sense, are,—

1. The Theism of Natural Religion,
2. The Theism of Christianity,
3. The Theism of Judaism,
4. The Theism of Parseeism, and
5. The Theism of Mohammedanism.

—CHARLES PURTON COOPER.

MASONRY IN MIDDLESBROUGH.

The Masonic press does well to notice everything bearing on the Craft—good, bad, and indifferent. The following paragraph appears in *Dominie's* weekly letter in the *Middlesbrough Exchange* of July 15th, 1870. As there are several good Masons in Middlesbrough, for the honour of the institution, I trust *Dominie* has been misinformed:—"Equality and fraternity, however beautiful they may be in the abstract, are things difficult to establish anywhere. They are supposed to thrive in connection with Freemasonry, but even its mystic ties are insufficient to erase the characteristics of human nature. A lodge of Masons, not one hundred miles from Middlesbrough, so rumour goeth, had a short time ago the honour and privilege of being called upon to assist a foreign Mason in adversity. The 'man' made good his credentials, but the lodge, somehow or other, did not consider him to be a 'brother' for a' that. He was bidden to wait in the entry whilst the hat was sent round, and when he received the poor dole that was gathered for him, he was not permitted to come up higher. I notice the matter because it has given rise to some talk, and also because I gather there is just a little—'a very wee drap' I trust—of snobbery in connection with local Freemasonry which were as well dispensed with.—A MASTER MASON.

OUR SPECULATIVE FREEMASONRY.

From an Oration delivered by command of Lord Zetland.

Bro. J. C. H., some words of an oration delivered by command of Lord Zetland on the occasion of leveling the first stone of a Masonic hall at Whitby, 1860, ought to put an end to your doubts:—"The Speculative Masonry of the present day has been justly denominated a peculiar morality, not that cold morality of the schools, but the genuine morality which springs from religious feeling, instilled into our hearts by the perusal of the volume of the Sacred Law, which holy book is ever in our lodges, the one Great Light, to rule and govern our Faith."—CHARLES PURTON COOPER.

JACOB BOHME.

Bro. John Yarker's recommendation of Jacob Bohme (*ante* page 28) a correspondent will relish more when he finds in biographical notices of that famous theosophist that "Sir Isaac Newton studied him and made extracts from his works," and that "in modern times, and in connection with speculative philosophy in Germany, his views, which had come to be regarded as empty mysticism, have acquired fresh interest and importance." It is added, "This arises from the kindred character of his fundamental principle with the spirit pervading the systems of Spinoza, Schelling, and Hegel. In the "Dictionnaire des Sciences Philosophiques," Jacob Bohme fills eight and a half pages.—A PAST PROVINCIAL GRAND MASTER.

THE END OF ANCIENT MASONRY (page 48).

The quotation given from Bro. Findel's History of Freemasonry appears to me to be one of his mistakes. The idea seems to me to have a good deal of the imaginary in it,—more, it is highly calculated to mislead. I think very highly of Bro. Findel's work, but I would try to discriminate between fact and fiction, were I giving quotations from it.—W. P. B.

GERMAN ELEMENT AMONG THE ENGLISH MASONS (page 70).

As expounded at page 70, this is a mistake. I am not surprised at a German saying so, but I am astonished to find an Englishman promulgating it. We might about as well say that our coal and iron, steamers and railways, come from Germany, as say that English Gothic architecture was derived from Germany. England may have got something from France and Normandy; but as for Germany, it was behind both France and England. More, German Gothic of the thirteenth century came from France. I would respectfully ask my brethren to turn their attention a little more to the Operative Masonry of France during the twelfth and thirteenth centuries, and try what they can find there. I expect that we have yet to get much and very valuable and interesting information from France about the building fraternities of the twelfth and thirteenth centuries.—W. P. BUCHAN.

ARGUMENT—RHAPSODY.

Literary Controversy.—To this the instructed brings argument—the uninstructed brings rhapsody.—A PAST PROVINCIAL GRAND MASTER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

IS FREEMASONRY SECTARIAN?

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

"Dear Sir and Brother,—As a Freemason, I beg most respectfully to take exception to certain assumptions and remarks of our R.W. Bro. Charles John Martyn, G.C.: *e.g.*, he says, 'And all of whom he may fairly presume, by their presence in that sacred building, to be members of the Church of England, or, at all events, not strongly opposed to her doctrines.' Now, I can by no means take this view of this case, for the brethren present I would presume went there as Masons, and expecting to hear a Masonic sermon,

given by a *Masonic office-bearer*, and I would also expect that one who is a Freemason himself would understand this, and perform his work accordingly; if not, he should never have accepted of such a post as a *Masonic* Chaplain.

"Instead of 'presuming' that his hearers were 'members of the Church of England,' he, as a Mason, was entitled to presume that many of his brethren might not be so. There might have been Unitarians, Jews, or even Mahomedans present—brethren who had come to worship the Great Architect of the Universe—consequently, they would be perfectly justified in protesting against sectarian remarks and doctrines being introduced and expounded in what should have simply been a pure and sensible *Masonic* discourse.

"Although I happen to be a Scottish Presbyterian, I yet consider that a Unitarian, Jew, or Mahomedan is just as well qualified to be a good and honest Freemason as any Scottish Presbyterian. More, as a Freemason, and while in a *Masonic* lodge, or *engaged on Masonic work*, I consider that I should do nothing to praise up and expound my own religious views, for by so doing I would be not only throwing cold water on theirs, but also be guilty of an infringement of true *Masonic* courtesy. I am ready at this moment to vote for the disestablishment and disendowment of the Church of England and of the so-called Church of Scotland also, because I consider that the members of every church ought to support it themselves. Yet I wonder how Bro. Martyn would take it if he heard these views expounded at a *Masonic* meeting!

"Bro. Martyn also alludes to the Bible. Now, that is a subject for serious consideration, whether or not the Bible is the proper book to place upon the altar of a *Masonic* lodge? I am not sure but that it may yet come to be that the Book of Constitutions will lie where the Bible now does, the said Book of Constitutions containing a preamble of our *Masonic* faith. I highly reverence the Bible, and I question if the altar of a *Masonic* lodge is the proper place for it. Freemasonry, it must be remembered, is not and never was intended to be a religion or our religion.

"I am, yours fraternally,

"July 23rd, 1870."

"W. P. BUCHAN.

ST. PAUL'S CATHEDRAL.

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

Dear Sir and Brother,—I was astonished to read the reproach of your correspondent, "Æ 31, P.M.," that the Grand Lodge did not devote its funds to the decoration of St. Paul's. When its proper custodians take some pains to keep the building in decent order and conduct its services with reverence and decorum, they may, perhaps, expect pecuniary assistance from the laity. St. Paul's has long been a disgrace to the nation, owing to the mercenary greed and total indifference to public opinion displayed by its rulers. Our brother must remember that the funds of the Grand Lodge are contributed for the relief of the deserving, and cannot be devoted to the assistance of lazy sinecurists, who only look to their own interests.

Yours fraternally,

ANOTHER P.M.

MASONIC SAYINGS AND DOINGS ABROAD.

From Spain we learn that on all sides the Freemasons have celebrated the Festivals by solemn meetings, followed by banquets, until last year it was impossible that such *fêtes* could have been celebrated in Spain on account of the dread of the fanatic enemies of the fraternity.

In December last, the Grand Orient of Spain assembled to the number of thirty for the Winter Festival, and on the 24th June last, no less than eighty brethren met to celebrate the Summer *Fête*.

All the brethren present hailed, with the greatest delight, the opportunity of free communication amongst Freemasons, and abandoned themselves to joining in the expression of fraternal sentiments. The toasts were warmly given and enthusiastically responded to.

The Lodge Faro del Progreso, at Barcelona, has decided to assume mourning at three consecutive meetings, on account of the death of Bro. d'Armand Barber, in honour of the many virtues of the deceased brother.

HUNGARY.—A new lodge was recently constituted at Szegegin, through the exertions of Bro. Reemann, a Mason well known in Austria and Hungary. On the 17th April, Lodge Szechenyè was consecrated at Arach, with Bro. Golodscheider as W.M. Both these Hungarian lodges will hold from the Grand Orient of France. "We announced some time since," says *Le Monde Maçonnique*, "the establishment of a Grand Orient in Hungary. How is it that the existence of this Power has not been notified to other *Masonic* powers, and by what authority does the Grand Orient of France encroach upon the territory which should be under the sole authority of the new Grand Lodge?"

The meetings of Lodge Humanitas take place regularly twice a month at Vienna on the first and third Tuesdays, in the hall of the Academy of Commerce.

The conference of the Grand Lodge Aux Trois Globes, held at Berlin 5th May last, rejected the propositions of the Lodge of Gotha. In consequence, it has adjourned the amendment concerning the initiation of non-Christians, rejected the amendment which would authorise lodges unable to send delegates to send in writing their votes upon the order of the day, and rejected the amendment which proposed admitting to the meeting of the Assembly Masons who have not been admitted to the fourth degree.

In Arkansas, all *Masonic* correspondence and relations with the Grand Orient of France have been suspended.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE most Worshipful the Grand Master, the Right Hon. the Earl de Grey and Ripon, K.G., has been pleased to grant a warrant for the establishing of a new Masonic lodge at Swansea, which, in compliment to the highly esteemed Prov. G. Master, Bro. Theodore Mansel Talbot, will be named the Talbot Lodge. We are also informed that the W.M. designate of the new lodge is the D. Prov. Grand G. Master, Bro. Edward J. Morris, and that the principal offices will be filled by Bros. Charles Bath, G. B. Brock, O. G. Williams, James G. Hall, William Cox, Rev. T. C. Heurtley, Rev. J. D. Davies, R. A. Essery, W. H. Brown, S. B. Power, and others, whose known devotion to the craft makes them an acquisition in the formation and working of a new and important lodge, such as the one in course of formation will be in every respect. The number and influence of those who have already joined the new lodge, together with the numerous applications for admission to membership, indicate the measure of support it will receive, and arguer well for a successful course and a prosperous future; while the great administrative ability in Masonic matters possessed by the W. M. designate assisted as he will be, by a staff of Masonic experts, who have attained eminence as workers in the craft, may be taken as a sufficient guarantee of the perfect working of the lodge, and of consequent pleasure to those who may seek to make Masonry their study,

ANCIENT AND ACCEPTED RITE.—The Supreme Grand Council, 33°, having authorised a special meeting of the K.H. 30°, for the purpose of receiving an eminent brother, about to leave for India, the convocation will be held on Monday next, at 33, Golden-square.

Craft Masonry.

ENGLISH CONSTITUTION

METROPOLITAN.

BEADON LODGE (No. 619).—The July meeting of the members of the lodge was held on Wednesday 20th inst., at Bro. Middlecott's, Greyhound Hotel, Dulwich. The W.M., Bro. Alfred Avery, presided, and after the minutes of last meeting had been confirmed directed the brethren's attention to the business of the day. Bro. Saul Wells, S.W., was then elected Master of the lodge for the coming year; Bro. Alfred Avery, Treas.; and Bro. J. Daly, T. The Audit Committee was nominated, and its meeting appointed for the 10th prox., at Bro. Jas. W. Avery's, Queen Arms, Weston-street, at seven in the evening. Bro. Quelch's motion for the reduction of the lodge's fees was withdrawn after some slight discussion. A testimonial was voted to the retiring W.M., and various sums of money were given to some cases of distress. A petition to the Board of Benevolence received the signatures of the members of the lodge, and the W.M. having closed down, the brethren adjourned to an excellent banquet. Bros. W. B. Roberts, and J. Pinhorn, were the only visitors present, but there was a strong muster of the P.M.'s

PROVINCIAL.

DEVON.

PROVINCIAL GRAND LODGE.

A Provincial Grand Lodge and General Communication of Masons of the Province of Devon was held on Monday, 21st inst., at the Masonic Hall, Tiverton, for the dedication of the New Hall, of St. Peter's, and for the transaction of other important

business. There were about 200 brethren present, assembled from all parts of the province, and especially from the Lodges of the the Three Towns, one question, that of the increase of the dues payable to the Provincial Grand Lodge, for charitable purposes, having excited not only a great amount of interest, but also some little opposition. The opposition, however, ended happily, we are glad to say, by the opponents allowing the proposal to pass unanimously, none of them voting against a resolution which met with such general support.

Among the brethren present were the following:—The Rev. John Huyshe, P.G.C., Prov. G.M.; L. P. Metham, Prov. J.G.D., D. Prov. G.M.; Wm. Denis Moore, P. Prov. G. Sec., D. Prov. G.M.; J. Tanner Davy, 421, S.G.W.; Major Yates, 1,138, J.G.W.; Rev. J. Dickenson, 1,125; Rev. Langley Pope, D.D., 797, Prov. G. Chaps.; T. S. Bayley, 189, Prov. G. Treas.; Capt. T. Levett Prinsep, 797, Prov. G. Reg.; W. G. Rogers, 112, G. Sec.; W. H. Geachias, 39, Prov. S.G.D.; J. J. Hambly, 70, Prov. J.G.D.; James Hawton, 954, Prov. G.D.C.; George Warren, 159, Assist. Prov. G.D.C.; Josiah Austin, 1,099, Prov. G. Org.; W. Cotton, 112, Prov. G. Sword Bearer; James Gregory, 39, Prov. G. Tyler; John Rogers, 202, Assist. Prov. G. Tyler; William Easton, 39; Wm. Oram, 421; Mitchell, 156; C. S. Willshire, 251; Fras. Codd, 230; S. Jones, 1,135, Prov. G. Stewards; H. J. Trethewy, W.M., 159; W. F. Terry, 16, Canada; J. Lynn, S.W. 230; J. P. Briggs, P.M., 230, P.P.G.S.B.; J. Chadwick, 444; H. Bartlett, P.S.W.; 710, P.P.A.G.D.C.; E. Roseveare, S.W., 1,099; W. H. W. Sargeant, J.W., 1,099; J. Tucker, J.W., 1,054; C. Langdon, 1,254; C. Leigh, W.M., 1,205; Major W. H. Russell, J.W., 1,205; Isaac Latimer, P. Prov. G. Sec.; Josiah Austin, P.G.O., P.M., 1,099; Isaac Watts, P. Prov. G. Treas.; J. Pridham, W.M., 710, S.W., 1,234; J. Greenfield, P.M., 328; W. L. Pope, D.D., Prov. G. Chap.; J. H. Snell, 282; P. L. Blanchard, Z.G.; J. Way, W.M.; C. T. Force, I.P.M., 444; C. G. Wilshire, I.P.M., 251, Prov. G. Sec.; J. Baxter, J.W., 954; T. Gardiner, P.M., 39; W. H. Geachias, P.M., 39, P. Prov. G. Sec., Prov. S.G.D.; J. Gamble, 223, P. Prov. G. Assist. Dir. of Cers.; H. W. Hooper, S.W., 1,254; L. D. Westcott, W.M., 70; T. W. Coffin, J.W., 189; G. Warren, P.M., 159, P. Prov. G. Assist. Dir. of Cers.; J. Brown, I.P.M., 1,099; W. F. Quickie, S.W., 39; W. Rookes, Prov. G. Purst., Cornwall; S. S. Tremayne, W.M., 1212; James Ellis, S.W., 1,212; M. Paul, S.W., 955; J. Redgate, S.W., 1,212; R. M. Andrews, S.W., 70; M. Williams, J.W., 105; R. R. Ellis, W.M., 156; T. Chapman, W.M., 282, P. Prov. G. Dir. of Cers.; J. H. Westlake, W.M., 666; W. Browning, P.M., 223, P. Prov. G. Dir. of Cers.; J. P. Harrison, Sec. 1,284; R. Rowse, Dir. of Cers., 1,284; C. Hooper, Assist. Dir. of Cers., 1,284; J. B. Euan, J.D., 230; A. F. Luke, 39; J. Kinshole, 39; E. Aitken Davies, W.M., 1,099; S. Chapple, P.M., 159, P. Prov. Assist. G. Dir. of Cers.; P. P. Balkwill, P.M., 186; G. M. Bird, W.M., 303; C. G. Gibson, P.M., 189; J. B. Gover, P.M., 70; J. Cock, jun., P. Prov. J.D.; J. Montgomery, W.M., 223; J. W. Cornish, S.W., 223; W. Fitch, J.W., 233; H. F. Smith, W.M., 954; J. M. Blake, W.M., 230; J. H. Warren, 1,254; W. Easton, P.M., 39, Prov. G. Steward; W. K. Michell, P.M., 156, Prov. G. Sec.; R. C. S. Toeker, J.W., 112; P. Linde, P.M., 230; B. B. Bastin, P.M., 106, Sec.; W. M. J. Pickford, 282; John Cornwall, P.M., 772, Prov. G. Reg.; W. E. Williams, J.D., 1,125; J. Gregory, 112, Prov. G. Tyler; J. Hawton, P.M., P. Prov. G. Dir. of Cers.; G. C. Bignell, S.W., 105; W. D. Thomas, S.W., 159; I. U. Radford, P.M., 189; W. J. Taylor, W.M., 202; J. Purse, S.W., 202; E. Parnell, J.W., 202; J. Price, P.M., 202; G. Keys, P.M., 202; R. P. Culley, S.W., 1,247; W. Trego, Sec., 1,254, &c., &c.

The lodge was opened in due form, after which the Prov. Grand Master proceeded to dedicate the new Lodge in the ancient and customary form. This was done with great solemnity by the Prov. Grand Master, assisted by the D. Prov. G. Master, Bro. Metham; Captain Tanner Davy, Prov. G.S.W.; Major Yates, Prov. G.J.W.; and the Rev. J. Dickenson, Prov. G.Ch. The organ was presided over by Bro. H. Norrish, and the musical responses were joined in most heartily by the whole of the brethren. The Hall is most elegantly fitted up, and much expense must have been incurred in its internal decorations. The throne and the adjacent canopies were amongst the most effective for their elegance of style of anything that we have seen in the way of Lodge decoration. The walls were adorned with suitable drawings, and several mottoes in different parts of the lodge gave expression to the principles which influence masonic thought.

After the dedication of the lodge, the Prov. Grand Lodge,

which had been opened in the first degree, proceeded to the transaction of the ordinary and special business for which it had been convened. The minutes of the two preceding meetings of the Prov. Grand Lodge, held in May, 1869, and May, 1870, were read by the Prov. G. Secretary, and confirmed.

Some discussion arose upon a question as to whether fees due from lodges should be paid by the quarter or for the whole year.

The Prov. G. Master said that unquestionably by the constitutions the payments should be made by the quarter, but he put it to the lodges whether they would act in so objectionable a manner as to return only a portion of a year's fees for any member. The question having been briefly ventilated, the members of the two objecting lodges said they were satisfied, and the fees of the year should be paid.

The Prov. G. Secretary, Bro. T. S. Bayley, brought up his report of the state of the finances. This showed a balance brought forward from last year of £115 5s 7d; to dues from 39 lodges, £121 12s 6d; fees of honour, £38 6s 6d; another return, £12 19s; interest, £3 2s 6d; total, 291 6s 1d. Payments, £110 5s 2d, leaving a balance of £181 0s 11d.

On the motion of Bro. Dennis Moore, P.D. Prov. G.M., the accounts were approved and carried; but Bro. Gower having objected to the accounts being brought up and carried without being audited, the Prov. G. Master said that auditors could not be appointed without previous notice being given for the passing of such a law.

Bro. Latimer said he had seen systems of an audit work well elsewhere, and he would give notice of a motion to be brought before the next meeting of the Prov. Grand Lodge, for the appointment of two auditors to audit the next year's accounts.

The Prov. Grand Master said that he had attended the meeting of the Prov. Grand Lodge of Cornwall, at Truro, on Tuesday, with Bro. Latimer, and they saw there that the accounts were audited and signed by the auditors, whose names were printed with the accounts. It was an excellent plan.

Bro. Metham, D. Prov. G.M., read the report of the Committee of petitions, which congratulated them on the success of their movement, as they had succeeded in carrying their 2 candidates in the Aged Freemasons' Institution and the Girls' School. The report urged the lodges to decide union, as the voting papers of 16 lodges had not been received; if they had it would have saved them from borrowing 100 votes. It also stated that they had granted £5 to the widow of the late Bro. Foot; and recommended the Grand Lodge to give £10 to the crippled daughter of another late brother.

The report was then received, and unanimously agreed to, and the committee requested to continue their services till the next Grand Lodge.

Bro. Dennis Moore then stated that this province had received great assistance from the Royal Masonic Benevolent Institution, and from the Widows' Fund, and he should therefore move that 20 guineas be voted to each of those institutions.

Bro. Cold, P.M., seconded the motion, and it was carried unanimously.

On the motion of Bro. Dennis Moore, Bro. John Sharland, the W. Master of the new lodge (No. 1,125) at Tiverton, was elected the Prov. Grand Treasurer for the year ensuing. A proposal to elect one of the members of the southern lodges failed, because it was shown that, out of ten treasurers elected, seven of them had come from the three towns.

The Prov. Grand Master then brought forward the following proposed new by-law, of which he had given notice at the Prov. Grand Lodge at Topsham, on the 31st of May last:—"Every lodge in this province shall pay to the funds of the Provincial Grand Lodge, for and on behalf of each member thereof, the sum of sixpence per quarter, or two shillings annually; such payment to commence from the first day of January, 1870." In moving this law, the R.W. speaker, said he believed the province of Devon was the only province in England where only one shilling is paid to the Provincial Grand Lodge. In Cornwall, West York, North and East York, and Herefordshire, they each paid 2s. yearly, and in the last province they paid an extra shilling. In East Lancashire, Warwickshire, Leicestershire, Bristol, and Somerset, 2s. was paid, but in Devon only one shilling. He had not returns from all the provinces in England, but as far as returns went, Devon stood at the very bottom of the list. This explained to him why so many taunts were thrown at him in London about their province. They stood very well in their payments to the Benevolent Fund, but taking Masonic charities in general, they were at the bottom of the list. When

at the Grand Lodge at Truro on Tuesday, he found that they never paid less than 2s.; and many contemplated contributing 1s. more. They say that Masonry is a charitable institution, an institution based on charity. The R.W. brother, after some further arguments in favour of his motion, read an excellent letter which he had received from Bro. W. J. Hugan, the Prov. Grand Secretary of Cornwall, who stated that all the provinces with which he was acquainted paid 2s. a year for charitable purposes to their provincial lodges, and he was surprised to find that Devon should only pay half that sum. The Prov. Grand Master concluded by moving the resolution.

Bro. Capt. Tanner Davy seconded the motion.

A discussion ensued, and the proposition was opposed by Bros. Watts and Gower, who stated that the lodges contributed large sums for charitable purposes, besides the subscription to the Grand Lodge. The discussion was continued by other brethren, all of whom spoke in favour of the motion, and the feeling of the lodge was demonstrated in favour of the motion in a very decided manner.

The D. Prov. G.M., Bro. Metham, then supported the motion in an eloquent and able speech, in which he adduced a number of statistics to prove how necessary it is that Devon should bear a better proportion of the burthen which ought to attach to it in respect to the maintenance of the Masonic institutions. He said, "There is one fact which cannot be contradicted, that our Province does not subscribe as it ought to the great Masonic charities. We have had 14 annuitants on the funds of the Aged Freemasons' Institution during the last ten years, to whose support the entire Province has not contributed a year and a half's pay. To the boys' school, we have, as a Province, given nothing, although we have always had boys there—during the last 10 years, we had for four years three boys, for three years four boys, and for the remaining three years two boys, costing the Charity in 10 years £1,600, to which the lodges and individual members contributed only £450—little more than a quarter. In the girls' school we have only seven votes, although we have had six girls there during the last ten years, the contributions being less than to the boys' school. Scarcely more than a third of the lodges subscribe to either Charity. There is but one annual subscriber to the Aged Institution recorded in the last report, eight or ten to the boys' school, and only three or four to the girls' school. The proposed resolution suggests an easy way of making up this great deficiency. It is but a very trifling sum to pay, and it is necessitated by the ever-increasing list of candidates, which must increase instead of diminish owing to the indiscriminate admissions made during the last few years by many of our lodges. Men without means have been admitted without question, and, for years to come, they, their widows and orphans, will come to us for relief, and we must admit their claims. I believe, he added in conclusion, you will carry this resolution by an immense majority, for the vindication and advancement of Masonic principles. I do believe that we have too much pride to shirk the responsibility on to the shoulders of our neighbours of maintaining our aged and distressed brethren, who are our brothers by a double tie, their widows and their orphans. I believe you will not, like the Pharisee and the publican, pass by those of our unhappy brethren who, less fortunate than ourselves, have laid them down to die by the roadside of life; that you will not leave it to strangers to bind up their wounds and to pour in oil and wine, but that you will yourselves minister to their comfort and their wants. I believe that in the dark hour of a brother's need you will raise them foot to foot, and heart to heart, to a re-union with the former companions of their toils, and if their hour has come to them, as it must come to all—that still darker hour when they must pass through the gloomy portals of death—I know you will not leave them then; that you will not content yourselves with crying, alas! my brother! alas! my brother! but that you will whisper into the dying ear, "Leave thy fatherless children to me, I will protect them alive, and let your widows trust in me."

The motion was then put to the lodge and carried unanimously, and amidst much applause.

Bro. Metham, D. Prov. G.M., next moved that 20 guineas be voted for the Boys' School and 20 guineas for the Girls' School.

Bro. John Way seconded the motion, and it was carried unanimously.

Bro. Samuel Jones moved that 20 guineas be voted to the Fortescue Annuity Fund.

This was also agreed to, and some matters relating to the re-

lief of indigent Masons were left to be treated by the committee, who would have authority to deal with them according to their discretion.

The following brethren were appointed grand officers of the province for the year ensuing:—Bros. Major Yates, Prov. S.G.W.; Captain Prinsep, Prov. J.G.W.; Rev. Dr. Pope and Rev. Maitland, Prov. G. Chaps.; John Sharland, Prov. G. Tres.; Wm. Harris, Prov. G.R.; W. G. Rogers, Prov. G. Sec.; Dr. Owen, Prov. G.S.D.; C. G. Gibson, Prov. G.J.D.; William Easton, Prov. G.S. of Works; C. Willshire, Prov. G.D.C.; W. Mitchell, Prov. G.A.D.C.; F. Codd, Prov. G.O.; Capt. Clerke, Prov. G.S.B.; John Brown, Prov. G. Pt.; William Oram, S. Jones, J. H. Snell, Price, Hiffley, and J. Way, Prov. G. Stewards; J. Gregory, Prov. G. Ty.; J. Rogers, Assist. Prov. G. Ty.

It being now two o'clock the brethren formed in order, and went in procession to church. There were thousands of people to witness the ceremony, and the brethren were headed by the band of the 14th Devon Rifle Volunteers.

At church the services were read by the Rev. Michael Thorne, and a sermon was preached by the Rev. Dr. Pope, the Grand Chaplain, founded on the 22nd Rev., 1st to the 15th verses. A collection was made at the close of the sermon, which was handed over to the Infirmary.

The brethren then returned to the lodge, which was shortly afterwards closed.

The banquet was held in the Athenæum, under the able presidency of the R.W. the Prov. Grand Master, and a very pleasant afternoon was passed by those who were able to stay for the dinner.

LODGE OF BENEVOLENCE.—(No. 666).—The festival of this lodge took place on Wednesday, 20th inst., at Princetown. Bro. J. H. Westlake was duly installed as W.M. for the ensuing year. The newly made W.M. then appointed the following officers:—Bros. G. E. Alexander, S.W.; Gilbert, J.W.; Andrews, S.D.; Evans, J.D.; and Hammett, I.G.; Bro. Caunter was elected Treasurer, Bro. Metherell Secretary, and Bro. W. Rowe Tyler. The brethren afterwards adjourned to the Duchy Hotel, where they dined and passed a most agreeable evening.

KENT.

PROVINCIAL GRAND LODGE.

On Wednesday last the Brethren of this Province assembled at Dartford, to hold the Annual Provincial Grand Lodge, and celebrate their festival. The old town of Dartford was gaily decorated with flags of every description, the High-street being one mass of bunting, and the town generally bearing the appearance of a gala-day. The inhabitants all seemed to vie with each other in making the greatest amount of display. In some instances, even, tradesmen were observed to have withdrawn their usual commodities from their windows, and in their place exhibited a gay display of flowers and floral decorations.

The proceedings commenced with an elegant breakfast, served in the large room of the Bull Inn, one of the good old-fashioned hotels, which at one time must have been a great coaching house, as testified by the galleries in its large yard, now covered with a glass roof, and converted into a corn market.

The breakfast was given by the Emulation Lodge (No. 299) to the Prov. G. Officers, past and present, and the W. Masters and Wardens of lodges, to which ample justice was done by upwards of 100 brethren.

At the conclusion of this repast, the brethren repaired to the lodge, held in the Wesleyan school-room, the use of which was kindly granted by the trustees.

At 12.30 the R.W. Bro. Prov. G. Master, Viscount Holmesdale, opened the lodge in due form, and with prayer by the Prov. G. Chaplain.

Amongst the brethren present were:—Bros. W. Farnfield, P.G. Sec.; E. H. Patien, P.G.S.B.; W. T. Dobson, D. Prov. G.M.; Rev. W. A. Hill, Prov. G. Chap.; Rev. Thomas Grabham, Assist. Prov. G. Chap.; W. Monckton, 1,063, Prov. G.S.D.; S. Philpott, P. Prov. G. Purst.; W. C. Turtle, 1841, P. Prov. G. Supt. of Works; W. Hicks, 483, P. Prov. G.S.B.; J. Terry, P.M. 288, P.G.S.B., Herts; A. Parsons, S.W., 1,050; W. West, W.M., 1,089; G. H. Canel, Dir. of Cers., 1,050; J. E. Webb, W.M., 503; Thomas Best, 503; G. Ker, P.M., 593; W. Day, 199; J. Spooner, 1,063; G. Watson, J.W., 1,050; R. Fry, W.M., 1,050; G. T. Williams, 1,050; A. Jessop, 913; J. Haile, P.M., 127; M. Walter, 700; J. A. Smith, 548; W. Mate, P.M., 1,206; J. T. Milton, 299; J. Pomroy, J.D., 1,063; W. Piper, 503; J. Shrubsole, 503; G. W. Bower, 299; G. Adamson,

W.M., 299; H. Popkiss, S.W., 1,208; — Sutton, W.M., 1,107; W. Hollyman, W.M., 77; J. W. Knight, 77; J. Redman, W.M., 184; J. Knight, S.W., 1,107; G. Hawkes, W.M., 127; J. Copping, W.M., 31; W. Wyatt, Treas., 1,187; D. R. Adams, P.M., 299; J. W. Brandt, W.M., 483; J. W. Lancaster, Dir. of Cers., 145; G. Tyler, S.D., 299; G. Harvey, J.W., 1,107; G. Holmes, P.M., 975; J. J. Carter, J.W., 20; J. Miles, S.W., 299; Nicholl, S.D., 1,050; J. Marshall, W.M., 199; A. Wilson, S.W., 199; W. C. Adcock, J.W., 199; W. Catt, P.M., 299; C. Dunn, S.W., 77; A. Tringham, W.M., 429; W. Hills, P.M., 77; R. Webster, J.W., 140; W. Winch, J.W., 427; C. Andrews, J.W., 299; W. Tinkler, W.M., 299; W. Sheen, P.M., 77; R. Hunter, W.M., 376; E. Mackney, P.M., 299; G. Neal, W.M., 1,208; J. T. Ellerm, W.M., 1,208; A. Vanderlyn, P.M., 199; W. Cater, P.M., 299; W. H. Thornton, S.W., 829; J. Smith, W.M., 829; J. Borer, S.D., 829; A. Avery, W.M., 1,314; A. Russell, P.M., 229; J. W. Avery, P.M., 1,364; A. Colston, P.M., 288; H. W. Belton, Tyler 399; J. Doual, P.M., 1,089; J. C. Biggs, Prov. G. Tyler.

The Prov. G. Master then called upon the Prov. G. Secretary, Bro. E. Wates, P.M., 77, to read the minutes of the last meeting of the Provincial Grand Lodge, held at the head quarters of the Volunteer Artillery, Brompton, on the 14th July, 1869.

The Prov. G. Dir. of Cers. called upon the brethren to salute the Prov. G. Master, which was done in the usual form.

The Prov. G. Master then called upon the brethren to proceed with the election of Prov. G. Treasurer, when Bro. B. Thorpe, P.M., 709, was unanimously re-elected.

The Prov. G. Master then proceeded with the appointment and investment of officers, as follows:—

Bros. the Rev. W. A. Hill, Prov. G. Chap., re-appointed; (the Rev. Thomas Grabham, W.M., 113, Assist. G. Chap., re-appointed; B. Thorpe, P.M., 709, Prov. G. Treas., re-elected; Edward Wates, P.M., 77, Prov. G. Sec., re-appointed; J. Marshall, W.M., 199, Prov. G.S.W.; John E. Ellerm, W.M., 1,209, Prov. G.J.W.; Joseph Noakes Mourilyan, W.M., 1,206, Prov. G. Reg.; John Chaplin, W.M., 483, Prov. G. Assist. Sec.; Owen John Carter, W.M., 20, Prov. G.S.D.; Samuel Barczinski, W.M., 77, Prov. G.J.D.; James Rooney McDonald, P.M., 1,089, Prov. G. Dir. of Cers.; George Neale, W.M., 1,208, Prov. G. Assist. Dir. of Cers.; James Coppin, W.M., 31, Prov. G. Supt. of Works; George Edward Hawkes, W.M., 127, Prov. G.S.B.; Edmund Mackney, P.M., 299, Prov. G. Org.; Thomas Smith, W.M., 829, Prov. G. Purst.; Bros. Jessie Gustavus Redman, W.M., 184; Aaron Twyman, W.M., 429; George Thomas Ovenden, W.M., 784; Rei Fry, W.M., 1,050; Thomas Edward Frazer Seabrook, P.M., 184 and Sec., 1,174; William Mate, P.M., 1,206, Prov. G. Stewards; J. C. Briggs, 503, re-appointed Prov. G. Tyler.

The Prov. G. Treas. announced that there being ample surplus in the funds of the Prov. Grand Lodge, it had been determined to devote 140 guineas to the Royal Masonic Institution for Girls, which amount would constitute seven lodges in the province like governors of that institution, which were apportioned to the following lodges:—Union, 127, Margate; Peace and Harmony, 199, Dover; Belvidere, 503, Maidstone; United Lodge of Benevolence, 184, Old Brompton; Adam's, 158, Sheerness; Pattison, 913, Plumstead; Wellington, 784, Deal.

The D. Prov. G. Master then proposed that £20 be voted to the Royal Masonic Benevolent Institution Female Fund, which was carried unanimously.

Bro. Catt, W.M., 20, proposed that £5 be granted to a brother of Lodge 20.

Bro. Mourilyan, W.M., 1,206, proposed that the sum of £20 be granted to Bro. S., an aged member of Lodge 1,236. Both of which propositions were unanimously carried.

Bro. Dobson, D.G.M., proposed that the Bye-Law No. 14 be altered so that in the case of a candidate offering himself in a lodge out of the town in which he resides, the W.M. of the lodge to which he applies shall make inquiry in writing to the W.M. of the lodge in the town in which he resides, and that the reply shall be in writing. It was stated that some irregularity had occurred through the bye-law being loosely worded. The proposition was carried unanimously; and the bye-laws of the Provincial Grand Lodge were ordered to be printed.

The D. Prov. G. Master urged upon the brethren to follow the directions of the Charity Committee of the province. The province possessed sufficient number of votes to carry the election of their candidates, but through want of united action, three candidates had lost their election by only a few votes, and their friends were put to the trouble of renewing their canvass for the next election. The Prov. G. Master concurred in these re-

marks, and considered that those Masters of lodges who held votes which had been provided out of the funds of the Prov. G. lodge, were in duty bound to obey the opinion of the majority, instead of destroying the utility of the votes by voting for candidates other than those recommended by the Charity Committee.

The permission of the Prov. G. Master was asked to proceed in procession to the church. The application was made on behalf of the Dartford Lodge (Emulation 299), the brethren of which were anxious to have the procession, stating that it would be a great disappointment to the inhabitants if it were not to take place, and that they had made great preparations for giving a welcome reception to the freemasons. It was fourteen years since the Prov. G. Lodge was held at Dartford, and the present rate of increase in the number of lodges, it was quite within the range of probability many there to day might not live to see it again held in the old town of Dartford.

The Prov. G. Master graciously acceded the permission solicited.

The Prov. G. Dir. of Cers. then proceeded to marshal the brethren, and the procession proceeded to the church in the following order:—

The Tyler of the Emulation Lodge.

Visiting Brethren, not being members of any lodge in the Province.

The Lodges of the Province in the following order, each lodge being thus arranged:—

Members of the Lodge—two and two.

Senior Deacon. Junior Deacon.

Treasurer Secretary.

Senior Warden. Junior Warden.

Past Masters—two and two.

Worshipful Master.

No. 1310—Accacia Lodge, Bromley.

No. 1273—St. Michael's, Sittingbourne.

No. 1223—Amherst Lodge, Westerham.

No. 1209—Lewis Lodge, Ramsgate.

No. 1208—Corinthian Lodge, Dover.

No. 1206—Cinque Ports Lodge, Sandwich.

No. 1173—Pentangle Lodge, Chatham.

No. 1107—Cornwallis Lodge, Belvedere.

No. 1096—Lord Warden Lodge, Walmer.

No. 1098—De Shurland Lodge, Sheerness.

No. 1063—Malling Abbey Lodge, Malling.

No. 1050—Gundolph Lodge, Rochester.

No. 972—St Augustine's Lodge, Canterbury.

No. 912—Pattison Lodge, Plumstead.

No. 874—Holmesdale Lodge, Tunbridge Wells.

No. 829—Sydney Lodge, Sidcup.

No. 784—Wellington Lodge, Deal.

No. 709—Invicta Lodge, Ashford.

No. 615—St. John and St. Paul Lodge, Erith.

No. 558—Temple Lodge, Folkestone.

No. 503—Belvidere Lodge, Maidstone.

No. 483—Lodge of Sympathy, Gravesend.

No. 429—Royal Naval Lodge, Ramsgate.

No. 199—Lodge of Peace and Harmony, Dover.

No. 184—Lodge of Benevolence, Brompton.

No. 158—Adam's Lodge, Sheerness.

No. 133—Lodge of Harmony, Faversham.

No. 127—Union Lodge, Margate.

No. 125—Prince Edwin's Lodge, Hythe.

No. 77—Lodge of Freedom, Gravesend.

No. 31—United Industrious Lodge, Canterbury.

No. 20—Royal Kent Lodge of Antiquity, Chatham.

No. 299—Emulation Lodge, Dartford.

Past Officers of the Grand Lodge of England.

Past Provincial Grand Pursuivants.

Past Provincial Grand Organists.

Past Provincial Grand Organist.

Past Provincial Grand Sword Bearer.

Past Provincial Grand Superintendents of Works.

Past Provincial Grand Superintendent of Works.

Past Provincial Grand Directors of Ceremonies.

Past Provincial Grand Deacons.

Provincial Grand Junior Deacon.

Provincial Grand Senior Deacon.

Provincial Grand Secretary with Book of Constitutions.

Past Provincial Grand Registrars.

Provincial Grand Registrar.

Provincial Grand Treasurer.

Past Provincial Grand Wardens.

Provincial Grand Junior Warden.

Provincial Grand Senior Warden.

Provincial Grand Stewards.

Provincial Grand Assistant Chaplain.

Provincial Grand Chaplain.

Past Deputy Provincial Grand Masters.

Deputy Provincial Grand Master.

Provincial Grand Sword Bearer.

Provincial Grand Stewards.

The Right Worshipful the Provincial Grand Master.

Provincial Grand Tyler.

The procession left the Provincial Grand Lodge at 1 o'clock, passing up Spital-street and High-street to Holy Trinity Church. The procession halted, and the brethren opened to the right and left, the R.W. Prov. G. Master passed up the centre, preceded by the Sword Bearer, the Prov. G. Officers and Brethren following. At the conclusion of the sermon, which was preached by the Prov. G. Chaplain, Bro. the Rev. W. A. Hill, M.A., of St. Peter's, Maidstone. The service concluded, the procession re-formed, and returned to the lodge room.

A considerable sum was collected, which was divided between the funds of the Dartford National schools and the Masonic Charities in equal proportions.

At the close of the service the procession re-formed, and returned to the lodge room in the same order.

On the business of the lodge being resumed, a vote of thanks was passed to the Prov. G. Chap. for his excellent discourse.

The Prov. G. Master announced that as the plan had been adopted of giving warrants of appointment to the Provincial Grand officers, it was probable that some of the Past Provincial Grand officers would desire to have some memorial of their past services. He should, therefore, with pleasure sign warrants for any brethren who had held office since the time of his appointment.

The business concluded, the Provincial Grand Lodge was closed in due form, and the brethren adjourned to

THE BANQUET,

which was served in a large marquee in the grounds of the Bull Inn. The menu comprised the choicest delicacies of the season, and the affair reflected the greatest credit on Bro. W. G. Bray, who, with his family and all his assistants, were most assiduous in making every exertion to secure the comfort of the guests.

On the cloth being cleared the Provincial Grand Master reminded the brethren that as it was impossible to tile the tent, they must be careful not to make any Masonic demonstrations. He would also remark that as it was very difficult to be heard under canvas, that long speeches would not be the order of the day. He would, therefore give without preface "The Queen and the Craft," which was loyally responded to.

The Prov. G. Master gave "The Health of Bro. H.R.H. the Prince of Wales and the rest of the Royal Family," which met with a similar hearty reception.

The next toast the Prov. G. Master said was "the W.M. Grand Master of England, the Earl de Grey and Ripon." He congratulated the Order that when the Earl of Zetland was no longer able to fill the office of Grand Master that they should have the good fortune to secure the services of the Earl de Grey and Ripon. He considered it a good thing for Masonry when a statesman of the high position of Earl de Grey consented to assume the responsibility of that position in addition to his other duties. They could judge of the future by the past, for when necessity compelled our Past Grand Master to absent himself from Grand Lodge, the brethren had a foretaste of the abilities of the noble earl in the conduct of the affairs of Grand Lodge. He considered that the Masons of England owed to Earl de Grey and Ripon a debt of gratitude for consenting to add to his already onerous and responsible duties that of the Grand Mastership. While drinking the health of their present Grand Master, they should have a thought for one who had faithfully served them very many years. While paying homage to the rising sun, they must not let the setting sun sink into oblivion, but show to our Past Grand Master, of some meed gratitude for the many good deeds he has done for Masonry in the past, that his declining years may be happy and peaceful, should be the sincere work of every Mason. The Prov. G. Master would now ask them to drink the "Health of the Earl of Carnarvon and rest of Grand Officers the Deputy Grand Master had had long served in Grand Lodge, and had for many years held

the position of Prov. G.M. of Hampshire. He was happy to see two old and respected members of Grand Lodge present, and he would couple their names with the toast." Bro. Patten replied on behalf of the Grand Officers. He was satisfied that their Deputy Grand Master had determined to follow in the footsteps of the Earl de Grey and Ripon, whom he had succeeded. He (Bro. Patten), had been a member of Grand Lodge upwards of 20 years, and he had visited many lodges, but he had never on any occasion responded to the toast of the Grand Officers with more satisfaction than on the present occasion. He was sure his lordship and the Grand Officers were truly grateful for the hearty reception of the toasts of their healths.

Brother Fowkes, W. Prov. S.G.W., said that a man's native modesty prevented him from proposing his own health, he had therefore been entrusted with the gavel, in order to propose the health of the R.W. Prov. G. Master of Kent. He invited the attention of the brethren to the excellent manner in which he had performed the duties pertaining to his office for the past ten years. The R.W. Bro. was a gentleman of Kent, and was largely identified with the interests of the county. He had occupied for some years a position as one of the legislators of our country. It was not only a benefit to Masonry to have legislators enrolled amongst the members of the Craft, but he was sure that it would tend much to the welfare of the nation if more of its legislators were masons, for in that case our laws would bear the impress of the great principles of the Masonic Institution. He would conclude by asking them to drink with all honours the "health of the R.W. Prov. G. Master, Viscount Holmesdale."

The Prov. G. Master in reply, said that at each recurring meeting of the Prov. G. Lodge his name was ever kindly mentioned. It was a pleasure to preside over them, and more especially so when he continued year after year to meet with an increasingly favourable reception. Bro. Fowkes had said that the principles of our noble institution would inevitably go beyond the circle of Masonic life, and would penetrate into the outer world, which would no doubt be benefitted by its influence. Although many were going contrary to their noble principles, yet Masonry could do much to alleviate the evil. Two great nations were on the eve of a war, and two vast armies were preparing to go into battle. It would be madness in any one to imagine that war would ever entirely cease; but there was in the present day an association, unknown in former times, now flourishing, and it enrolled amongst its members natives of almost every nation in Europe, the object of which is to alleviate the distress and suffering consequent upon war; and he had no doubt that to Masonry could in a great measure be traced the origin of this organization, and, if such were the case, one more could be added to the already long list of good deeds accomplished by Masonry, and our meetings, joyous as they are, will not have taken place in vain. He was glad to see the very great progress that had been made in the province. At the time of his appointment, ten years ago, the lodges in the province numbered 16; they are now 33. Ten years ago the roll of members amounted to 560, while they could now count between fourteen and fifteen hundred. This accession of numbers, he was happy to say, had not been made at the expense of quality, for he was of opinion that the quality of the members was a far greater consideration than in great increase in their numbers. He was strongly opposed to the plan of recruiting for the sake of increasing their numbers at the expense of their dignity, and it became the brethren to inquire minutely into the character and position of those they contemplated proposing as members of our Order. If the increase in numbers went on at the present rate, in a few years the affairs of the province would become too much for one Provincial Grand Lodge to direct, and it would be impossible to meet all the worthy claims to the distinction of wearing the purple, and it would become a question for serious consideration whether it would not be necessary to divide the Masonic jurisdiction of the county of Kent between two Provincial Grand Lodges. It may not be in the discretion of the Grand Master to consent to this step. Although Kent could not claim to be so large as the county of Yorkshire, yet this increase of numbers fairly entitles her to serious consideration of the matter; but if it was the opinion of the Grand Master that such a step would not be considered advisable, they would be bound by the superior wisdom of their superiors. The claims of the people were now so numerous, that those brethren who were left "out in the cold" must not think that they were slightly passed over. If hardship was inflicted in some instances, the Craft was a gainer; for with a larger stock to select from, the quality was

sure to be of a higher order. With regard to the procession to the church, he would mention that that was a matter which had been discussed some years ago, when it was decided that the procession should not take place. On the present occasion, the distance was but small, and it had been represented to him that it would be a great disappointment to the inhabitants—who had done their best to welcome the Prov. G. Lodge—if the brethren did not attend the church. But he would remark that if upon another occasion it was decided to have the procession, it would be necessary that the W. Masters, and the Prov. G. Lodge also, would turn out their members to drill, so that there might not be so much irregularity in their marching. Occupying a position in the rear, it came perhaps more closely under his observation, and he hoped that if the custom was to be kept up, they would, on the next occasion, turn out, if not in military, at least in decent order. They had had a pleasant day, with nothing to complain of in the weather, the company, or the excellent arrangements. He concluded by again thanking them.

The Prov. G. Master next proposed, in complimentary terms, the "Health of the D. Prov. G. Master Bro. Dodson."

Bro. Dodson, D. Prov. G.M., thanked the brethren for their kind reception of his name. In the course of his remarks he stated that their bye-laws had been altered. He had been looking over the bye-laws of a lodge which formerly existed in Dartford, and he was of the opinion that they were so practically good that it was a question whether, if any further alteration were required, it would not be better to go back to the old rules. He would read a few extracts he had made from bye-laws of the lodge, True and Faithful, which was formerly held at the Rose Inn in this town, and afterwards at the Marquis of Granby, within five years of a century ago. The first extract he would read bore so strongly upon a matter that had been mentioned by their Provincial Grand Master as to the care requisite in admitting new members. The remarks which had been made he fully concurred in. There was no necessity to descend to a lower class to keep up their numbers, but they should rather look up to a higher class. Hear what the old bye-laws say on this subject:—

"Admission of Members."

"That no person be suffered or admitted to be made a free and accepted Mason in this lodge, or, if a Mason, to be a member thereof unless well known to one or more members to be a man of virtuous principles and integrity, and not a bondsman, and such as by their own consent are desirous to become brethren, it being contrary to our established constitution to persuade or engage thereto, and it is hereby recommended to every good Mason, and particularly to the brethren of this lodge, that they be careful whom they recommend as candidates for Masonry, that they may not bring scandal or disreputation on the Craft."

"If anyone, made a Mason in this lodge, shall afterwards prove an unworthy member of the Craft, by treating it disrespectfully, either by words or actions, or leading an immoral or scandalous life, such persons shall not be entitled to any further degree in this lodge. And whereas the Craft hath suffered greatly in its reputation and happiness by the admission of low and inferior persons no ways fit to become members of our ancient and honourable institution, whereby men of rank, quality, knowledge, and education are oft deterred from officiating with their brethren at their public meetings, it is hoped any brother who is desired to propose any person will be particularly careful that he is one in all respects suitable to the venerable society he is to become a member of, one whose temper and disposition may cement the harmony of the lodge, and whose conduct and circumstance in life are such as may not tend to diminish the credit of it."

Then, again, as to the conduct of the members:—

"Article 1st, on lodge nights."

"That the lodge shall assemble on the second Friday in every month, at the hour of six, from Michaelmas to Lady Day, and at the hour of seven from Lady Day to Michaelmas, and that every member shall come into the lodge sober and decent, always remembering that he can never associate himself with better company than brothers and fellows."

Then, as to late hours, which is no doubt the cause of any little unpopularity amongst the wives of Masons, the old bye-laws provide that—

"Closing the Lodge."

"As nothing has a greater tendency to bring the Craft into disrepute than keeping late hours on lodge nights, the Master

shall be acquainted by the S.W. when it is ten o'clock, and shall immediately proceed to close the lodge. Either of them failing herein shall forfeit the sum of 1s., and any member who is in the lodge (and not being a traveller or lodger in the house) remaining in the same house after twelve o'clock shall also forfeit the sum of 1s. It is hoped and expected that no member will offend against this law, instituted to secure the honour and harmony of the lodge, to prevent uneasiness to our relations at home, and to preserve the economy of our families."

Now the perusal of these by-laws convinced him that, after all, there was nothing new in Masonry, and so well would the provisions made for the welfare of the Craft applying to the present time. The D. Prov. G.M. then referred to the Charities, which he said compared favourably with those of any other institution, and of which they had reason to be proud. They prove that the Order was not a mere compact for social purposes, but that it had a higher purpose, which was nobly carried out. It is the business of Masons to dispense light, and they were performing a sacred duty in providing education for the children of their poorer brethren.

The Prov. G. Master, in proposing "The Provincial Grand Officers, Past and Present," passed well-deserved encomiums upon those who were retiring from their labours, and held up their example to those brethren who were about to undertake the work of the ensuing year.

Bro. Allen responded, and assured the Prov. G. Master and the brethren, that on behalf of himself and brother officers, they would do their best to promote the interests of the Order; and its charitable Institutions.

The D. Prov. G. Master then proposed the "Health of the W.M. and Brethren of the Emulation Lodge, which was most enthusiastically received.

Bro. Tinkler in reply, said that on behalf of his lodge, he heartily thanked the Prov. G. Lodge for having honoured them with their presence. They had done all in their power to give the Prov. G. Lodge a hearty welcome, and they should long remember with gratification the visit of the Prov. G. Lodge to Dartford.

Bro. Cater proposed the "Health of the Visitors," coupling with the toast the name of Bro Clegg, D. G. Master of Pennsylvania.

Bro. Clegg replied in appropriate terms. He congratulated the Prov. G. Lodge upon the excellence of the work, which he had not seen equalled in any Prov. G. Lodge—scarcely even in Grand Lodge. He fully concurred in the remarks as to the advisability of keeping a watchful eye upon the admission of candidates. He was glad to see in Kent that they looked first to quality. These were the sentiments of his own lodge, and it was a vital point for the prosperity of the order.

Bro. proposed "The Press." Masonry, he remarked, had nothing to fear, as some were of opinion, from publicity being given to its doings. On the contrary, he considered it desirable that its principles and its work, as far as might be known to the outer world, could not be too widely disseminated and the result would be of the greatest advantage to society and to mankind generally.

Bro. Gaball responded on behalf of the Press. He thanked the brethren for the kind manner in which they had received the toast. At this advanced hour of the evening, he would not detain them with any lengthened remarks, but there was one subject which he could not pass over in silence, that was the discrimination recommended by the R.W. Prov. G. Master in the admission of candidates into the Order, so as to prevent the admission of persons into the Order whose position or conduct might not afterwards reflect credit on the lodge and the Order. This was a subject in which the conductors of the FREEMASONS' MAGAZINE AND MASONIC MIRROR had long taken a deep interest, and it was a source of gratification to them to see that their labours in that direction were bearing fruit. On all sides, brethren eminent for their zeal for the welfare of the Craft, had reiterated the sentiments this evening expressed by their R.W. Prov. G.M., Deputy Prov. G.M., and also their visiting brother from America. In a very recent number of the MAGAZINE, would be found an article upon the subject. Before resuming his seat, he would mention but one other matter, and that was, to solicit from the brethren of this province, an increased measure of support to their journal, which had for very many years been devoted to the promotion of the interests of the Craft and its charitable institutions, beyond the mere consideration of pecuniary profit. If the brethren would extend to the MAGAZINE the increased patronage he solicited, he would sincerely assure

them that it would enable the proprietors to greatly extend its usefulness. He would conclude his remarks, by sincerely and heartily thanking the brethren for the kind manner in which they had drank the toast of the Press.

Bro. Wates, Prov. G. Sec., in a humorous speech, proposed the ladies, which, as usual, was cordially responded to.

The toast, given from the chair, of "Our next merry meeting," concluded the evening's proceedings.

During the day the band of the Kent Volunteers played at intervals in the front of the hotel, accompanied the procession to the church, and during the banquet played a selection of enlivening airs outside the marquee.

The musical arrangements were admirably conducted, under the management of Bro. Theodore Distin, whose fame as enterpreneur on these occasions is too well known to need praise. He was ably assisted by Miss Jane Wells, Bro. Fred. Walker, and Mr. Baxter.

Bro. Speucer was, as usual, an efficient toastmaster.

LANCASHIRE (WEST).

PRESTON.—*Concord* (No. 343).—The regular monthly meeting of the above flourishing lodge was held on Thursday evening, the 21st., Bro. J. Porter, W.M., in the chair, assisted by Bros. Baring, S.W.; Moss, P.M. as J.W.; Cockshott, S.D.; Pearson as J.D.; Wilson, I.G.; Robinson, Treas. On the unavoidable absence of Rev. Bro. Taylor, Sec. and Chaplain through domestic affliction, the Rev. Bro. Burrows, late Chaplain 1242, kindly and ably discharged his duties for him. There were forty brethren present. The lodge was opened at seven, and after the minutes of the previous meeting had been read and confirmed, the lodge was opened in the second degree, when Bros. Kerfoot and Evans being candidates for the third degree, were examined and entrusted. The lodge was then opened in the third degree and they were severally admitted and raised to the sublime degree of M.M. by the W.M., the working tools being ably given by the S.W. The lodge was then resumed to the first degree, when the W.M. alluded in feeling terms to the absence of the chaplain, through the lamented death of his mother. There being no other business, and hearty good wishes having been tendered from several visiting brethren, the lodge was closed at 9:30 with solemn prayer, according to ancient custom. The brethren then adjourned to refreshment, and a very pleasant and profitable evening was spent, the brethren retiring to their homes at eleven o'clock. The W.M. during the evening made an appeal on behalf of the West Lancashire Education Fund, when the handsome sum of twelve pounds was received in response.

INDIA.

CALCUTTA.

LODGE OF TEMPERANCE AND BENEVOLENCE (No. 1,160).—The regular meeting of this lodge was held at the Freemasons' Hall, Calcutta, on Wednesday, the 4th of June, when there were present W. Bro. T. H. Girling, W.M.; Bros. E. B. Toussant, P.M.; R. M. Wibrow, S.W.; C. Bernard, J.W.; J. Sharp, S.D.; A. Collier, J.D.; W. E. Hillier, Dir. of Cers.; Geo. G. Hiley, Sec.; A. Harris, I.G.; G. Alexander, Tyler. W. Girling, J. Tuck, A. Freideman, W. Barker, H. Gaunt, J. Farthing, J. Scott, J. Anderson, E. Green, W. H. Russell, A. Paxton, and A. J. Meyer, Treas. Visitors: Bros. W. Greenhorn, of Lodge Kirkcaldie, No. 72, S.C.; E. Heins, 229; R. Turner, 370; W. Smith, 232. Lodge was opened, the minutes of the previous meeting read and confirmed. The ballot was taken for Mr. R. Myers, which proved unanimous. He was then admitted, and initiated into our ancient Order by W. Bro. T. H. Girling in a very impressive manner. Bros. Scott and McKay, candidates for the second degree, were examined, and having answered satisfactorily, they were advanced to the degree of F.C. by P.M. E. B. Toussant. The W.M. drew the attention of the brethren to the satisfactory state of the Bengal Masonic Association for Indigent Freemasons. He had that afternoon attended a meeting, and was pleased with the result. The child of a deceased brother had that afternoon been admitted to partake of our bounty; and he urged upon the brethren the necessity of increased donations; and those that had not already subscribed to come forward and do so. Collectively we could do a great deal, whereas individually it would come heavy upon our purses. There being nothing further before the lodge, it was closed in due form, and the brethren adjourned to the ban-

quet. The usual toasts followed. Some excellent singing added considerably to the enjoyment of the evening, and the brethren separated after spending a very pleasant evening.

THE PUNJAB.

DISTRICT GRAND LODGE.

The regular communication of the District Grand Lodge of the Punjab, was held at the Masonic Hall, Lahore, on Monday 11th April, 1870.

There were present: W. Bros. A. Stewart, D.D.G.M. as District Grand Master; G. H. Basevi, D.G.S.W.; W. Adlard, D.G.J.W.; R. E. K. Wilkinson, D.G. Reg.; Bro. J. D. Watters, D.G. Treas.; W. Bro. W. H. Wilson, D.G. Sec.; Bros. Theo. Belle, D. G. Steward as D.G.S.D.; J. J. O'Callaghan, D.G. Steward as D.G.J.D.; C. F. Amery, D.G. Stewards as D.G. Dir. of Cers.; G. C. Rowcroft, D.G. Steward as D.G. Purst.; Henry Cunningham, D.G. Tyler. Bros. J. L. Gallot as S.W., F. B. Walker as J.W., of Hope and Perseverance Lodge (No. 782); Bros. J. Mahon, J.W. as W.M., J. Saunders, S.D. as S.W., E. Nicholl, I.G. as J.W. The visitors were:—Bros. F. Graham Hatchell, of Lodge Ravce (No. 1,215); Eduljee Cowasjee Jessawalla, of Lodge Hope and Perseverance (No. 782).

The District Grand Lodge was opened in form at 7 p.m.

It was proposed by W. Bro. Basevi, D.G.S.W., and seconded by W. Bro. Adlard, D.G.J.W., that, "the minutes of the communication held on the 10th January, 1870, having been printed and circulated, be taken as read and confirmed," this was put to the vote and carried. The District Grand Secretary stated that there was a slight omission in the last minutes with regard to the expulsion of Mr. Mitchell and that the words, "which was accordingly done with the consent of the District Grand Lodge should have been added to that part of the minutes.

The Dep. District Grand Master, addressed the District Grand Lodge as follows:—

"Worshipful brethren, I am sorry to inform you that our Right Worshipful District Grand Master is too unwell to attend this evening and has asked me to apologise for his unavoidable absence.

"I will not detain the District Grand Lodge very long as there is little to communicate since last meeting. Masonry is steadily progressing and there is every promise of its continuance. From a return prepared by the District Grand Secretary I note that nearly all the lodges have sent in their returns for last year. I regret to observe that Lodge Phoenix at Delhi has not sent in any return for some time and is practically in abeyance. The Worshipful Master has however returned from England, and letters have been received by the District Grand Master on the subject, so there is every chance of its working again and I trust, by next communication, to be able to report that Lodge Phoenix has resumed its old position in the Masonic world.

"Lodge Wabab at Sealkote which threatened to be placed in abeyance on account of the departure of the 7th Hussars, has I am glad to say, recommenced working with W. Bro. Young, a Past Master, as Worshipful Master.

"The new lodge at Mooltan has started and is now in a very promising state, the returns have not yet been received, W. Bro. Adlard, District Grand Junior Warden has visited the lodge, officially, and reports favourably of the working. There are forty-seven members and the Worshipful Master has already conferred upwards of thirty degrees.

"There are one or two points that will be laid before you by the Board of General Purposes in their report, to which I shall draw your attention.

"All the Past District Grand Officers have paid up their fees and dues except Bro. G. R. Dallimore, the late District Grand Treasurer, and I shall have to bring his name before the District Grand Lodge, later in the evening.

"There have not been any complaints received since last communication nor has anything of importance occurred.

"I may mention that blank Grand Lodge certificates have been received, and the District Grand Secretary will issue them on receipt of the usual fee; these certificates can always be exchanged at the Grand Lodge without further fee or charge."

The District Grand Secretary read the reports of the Board of General Purposes as follows:—

"Proceedings at a meeting of the Board of General Purposes, held at the District Grand Secretary's Office, March 7th, 1870: Present: W. Bros. Stewart, D.D.G.M., president; Adlard, Basevi; Bro. Rowcroft and W. Bro. Wilson, D.G. Sec., *ex-*

officio, members. The District Grand Secretary reported that he had received a cheque from Bro. Dallimore, for the balance of District Grand Lodge Funds, that was in the Agra Bank, but that, that brother had not yet paid his dues and fees for 1869, although frequently applied to. It was resolved that he should be written to again to the effect that if he did not pay up before next communication his name would be brought before District Grand Lodge. Bro. W. G. Bayly was also written to to the same effect. W. Bro. Tavenor, of Lodge Phoenix, Delhi, who had just returned from England, was to be reminded of his dues to District Grand Lodge, and have the state of his lodge pointed out to him, as he was probably not aware that he was still Master of it, and that up to the present time no one had been elected in his place. The matter of District Grand Lodge Banquets was brought forward, and it was resolved that in future tickets should be issued to all Master Masons at six rupees each, including wines. Several bills were examined and passed. It was resolved that in future bills be sent round to the members of the board for signature, so that they may be paid without delay; also, that half the rent of Masonic Hall—viz., thirty rupees for each meeting, be paid by District Grand Steward's Fund and half from District Grand Lodge Funds, as each had an equal share in the use of the building."

"Meeting of the Board of General Purposes at the District Grand Secretary's Office on Wednesday, 6th April, 1870.—Present: W. Bros. Stewart, D.D.G.M., President; Wilkinson, Basevi, Adlard, Rowcroft, members; Wilson, D.G. Sec.; Watters, D.G. Treas., *ex-officio*. The accounts from 31st Dec., 1869, to 31st March, were examined and found correct, showing the District Grand Lodge to have to credit 1,564rs. 5as. 2p., besides property paid for the amount of upwards of 1,000rs. This the Board of General Purposes consider to be highly satisfactory, considering the District Grand Lodge has been working so short a time. With reference to the allowance to be made to the District Grand Secretary, the Board suggest, that for the present a monthly allowance of one hundred rupees be granted, and as a small remuneration for his arduous duties on the starting of the District Grand Lodge, that a bonus of five hundred rupees be passed, to be paid as soon as District Grand Lodge funds permit. The monthly allowance to be for Secretary's work only; all stationery, printing, &c., to be charged in District Grand Lodge accounts."

With regard to the suggestion by the board, the Worshipful Deputy District Grand Master said: I have much pleasure in proposing that "for the present the District Grand Secretary receive a monthly allowance of one hundred rupees, and as a small remuneration for his arduous duties on the starting of District Grand Lodge, that a bonus of five hundred rupees be granted and paid as soon as District Grand Lodge funds will permit." This was seconded by Worshipful Bro. Wilkinson, D.D.G. Reg., and carried unanimously.

W. Bro. Basevi, D.G.S.W., then said he regretted being the mover in an unpleasant proposition, but as a member of the Board of General Purposes, it was his duty to bring the name of Bro. G. R. Dallimore before the District Grand Lodge; the brother in question had accepted the responsible post of District Grand Treasurer in 1869, but left the station without having made up his accounts or paying his fees and dues. The accounts have been made up and found correct, but the Bro. (with whom there has been a long correspondence, which has been duly laid before the Board of General Purposes) has not yet paid up his fees and dues, although they should have been paid on appointment, upwards of twelve months ago; he therefore begged to give notice that at next communication he should propose that as Bro. G. R. Dallimore has not paid up his fees and dues to District Grand Lodge, that Bro. be suspended from all his Masonic privileges, and that due notice of the same be given to the different District Grand Lodges.

W. Bro. Wilkinson, D.G. Reg., intimated that he should second the proposition.

The next duty before District Grand Lodge being the formation of a Punjab Educational Fund, W. Bro. Basevi said:—Worshipful Sir, in bringing forward my notice this evening, I feel it requires ver little introduction. It is one of great interest to the craft, and the success that has attended the institution of an Educational Fund in Lodge Hope and Perseverance is an earnest of what may be expected when a general fund for the whole of the Punjab is started. I beg therefore, Worshipful Sir, to urge the matter on the notice of yourself and this District Grand Lodge, also, generally, on the Masonic fraternity of the Punjab, and trust it will meet with the cordial support it

reserves. My proposition is, that measures be taken to start a Punjab Masonic Educational Fund, and that the matter be referred to the Board of General Purposes for its consideration and report.

This was seconded by W. Bro. Wilson, District Grand Secretary.

There being no further business to be brought forward, the District Grand Lodge was closed in form at 8:30 p.m.

ROYAL ARCH.

METROPOLITAN.

METROPOLITAN CHAPTER OF INSTRUCTION.—The first meeting this season of this chapter took place on Tuesday, the 26th inst., at Bro. Price's, Portugal Hotel, Fleet-street, when the sections and the descriptions of the banners were worked by Comp. Brett, assisted by the companions present, among whom were Comps. Buss, Boyd, Hosgood, Fohlger, Gotthiel, Dr. Self, Barnes, Smith, Dr. Goodman, Rawler, Cox, Taylor, Wheeler, Smithers, and several others. There were also some joining members. We congratulate the members of this chapter for having selected the Portugal Hotel for their new home. The meetings of this chapter will in future be held every Tuesday, at seven o'clock. We would also call the attention of brethren to the fact that the Metropolitan Lodge of Instruction also meets here every Friday, at 7 p.m., the first meeting of which took place on the 22nd inst., when above forty members were present.

INDIA.

BOMBAY.—*Perseverance Chapter* (No. 71) (S.C.)—At the regular meeting of this chapter, held on April 9, Bros. R. J. Abraham, M. B. Cohen, A. C. Clarke, R. F. Goode, and F. Turner, who had previously received the degrees of Mark, Past, and Excellent Master, were introduced properly prepared, and exalted to the holy Royal Arch degree.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 30TH, JULY 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.

Tuesday, August 2nd.

Colonial Board at 3.—**LODGES.**—St. John's, Holly Bush Tav., Hampstead; Duke of Edinburgh, New Globe Tav., Bow-rd.; Grosvenor, Victoria Station, Metrop. Dist. Railway Station, Pimlico; Golden Rule, Great Western Ho., Bayswater.—**CHAPTERS.**—Temperance, White Swan Tav., Deptford; United Pilgrims, Horns Tav., Kennington.

Wednesday, August 3rd.

Grand Chapter, at 7.—**LODGES.**—New Wandsworth, Spread Eagle Ho., New Wandsworth; MacDonald, Head Qrs. 1st Surrey Vol. Corps., Brunswick-rd., Camberwell.

Thursday, August 4th.

LODGES.—Yarborough, Green Dragon, Stepney; Crystal Palace, Crystal Palace, Sydenham; Victoria Rifles, F.M.H.; Excelsior, Sydney Arms, Lewisham-rd.; Perfect Ashlar, Gregorian Arms, Bermondsey.—Westbourne, New Inn, Edgeware-road; Crystal Palace, Crystal Palace, Sydenham.

Friday, August 5th.

LODGES.—Star, Marquis of Granby Tav., New Cross-rd.; High Cross, White Hart Ho., Tottenham.

Saturday, August 6th.

Gen. Com. Boys' School, at F.M.H., at 4.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, August 1st.

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 Tav., Mount-st., Grosvenor-sq.; In-

dustory, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; 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, August 2nd.

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

Wednesday, August 3rd.

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

Thursday, August 4th.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; 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, August 5th.

St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns Tav., Kennington; Westbourne, the Grapes, Duke-st., Manchester; square; 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, Auderton's Ho., Fleet-st.; Hervey, George Ho., Walham-green.—**CHAPTER OF INSTRUCTION.**—Domatic, Fisher's Restaurant, Victoria Station; Metropolitan, Price's Portugal Ho., Fleet-st.

Saturday, August 6th.

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.,

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

AN OLD MASOX.—None but a member of a lodge can make a proposition. A visitor may, with the permission of the Master, offer suggestions for the good of the lodge.