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LONDON, SATURDAY, MARCH 25, 1871.

THE FUND OF BENEVOLENCE.

The increasing number of applicants for relief to the Lodge of Benevolence from recently initiated Masons proves that some further alteration is still needed in the regulations as regards applications for relief on the part of distressed members of the Craft, or their representatives.

Although we fully admit the impossibility of devising any system of relief by which, in no case, hardship will be inflicted, yet there are material modifications required, especially in the drawing of a hard and fast line, beyond which charity is not allowed to step.

That a line should be drawn somewhere is necessary, the more in the face of the fact that so little discrimination is used by lodges in the selection of members, and so little inquiry made into the social position of applicants for initiation, a subject which we have so frequently called attention to.

If this necessary precaution were more strictly attended to, we should not be compelled to witness so large a proportion of applicants for relief, who have been subscribing members to the craft just the sufficient time to entitle them to relief from the Fund of Benevolence.

It might have a salutary effect if the burden thus cast upon the craft generally were in a measure thrown upon those Lodges which are, by their negligence in this important matter, the cause of it. If some regulation were made to the effect that the Lodge should be compelled to contribute an amount bearing some fixed proportion to that granted from the Grand Lodge Fund, or that Grand Lodge

should require that the recommending Lodge had granted substantial relief before referring the case to the Grand Lodge, it might be the means both of checking indiscriminate recommendations for relief, and the exercise of more discretion in the admission of candidates.

PERFORMANCE OF MASONIC WORK.

BY BRO. WILLIAM ROUNSEVILLE.

Technically, the "work" of a Masonic Lodge consists of the conferring degrees. That much depends upon the method in which it is performed, no one who has once been within the walls of a lodge-room, will dispute. But notwithstanding that fact, we fear that it is not realized in a sufficient degree. The work of the lodge is an important business. It is the performance of one of the most solemn ceremonies that has ever been ordained or established by man, and it should be performed in such a manner as to leave that impression on the minds of the candidates for its mysteries. From the first introduction to the ante-room, to the final induction to the Master's station, the idea of its importance should be kept up.

But we greatly fear that brethren frequently lose sight of this duty. The candidate should be prepared, as well in mind as by symbols, for the important work in which he is about to engage. Is this always done? When he arrives at the threshold of the lodge, has his mind been suitably prepared for the solemnities which are to ensue? Does he believe that when he steps across that threshold, and enters upon the ceremonies of initiation, that what he shall see and hear shall teach great moral lessons, and that through the symbolic language of the lodge shall be taught him great practical truths by which his life is to be governed?

This should be his frame of mind and these should be his expectations. And yet we know this is not always the case. The unwise and foolish interference of misguided brethren too frequently close the vision of the candidate for the future with scenes of buffoonery and mirth. Adopting some of the common, but erroneous opinions of the outside world, they make allusions in his presence to the burning iron and the goat, and by holding up to his susceptible mind, alive

to every statement in regard to what he is about to undergo, they manage to make him believe that the work upon which he is enterprising is a silly burlesque that a buffoon might love and delight in, but which is beneath the dignity of an honorable man; and if he is a man of sense, he enters with his prejudices aroused to a degree that utterly precludes a fair and candid estimate of the real value of the Institution. All this effect is frequently produced before the candidate appears for initiation, and this will account for many of those who, having made application and been received, never present themselves for the degrees.

But the evil does not end outside of the lodge. The candidate presents himself for initiation, and is seated in the ante-chamber. The members naturally gather around him, congratulate him on his reception, which they ought to do, and frequently add to the impressions already received of trifling nature of the Institution, by ill-timed jests and allusions to the ceremonies, which are without foundation and wrong. Too often the officer sent to induct the candidate into the lodge, adds his voice to the general acclaim and joins in the ridiculous scheme to render the impression of the worthlessness permanent. Even in the performance of the duties of his office, and in the explanations which he ought to make, and which the candidate has a right to expect, there is sometimes a vein of levity which is calculated to efface all good impressions, and still further confirm the neophyte in the idea that he has formed of the trifling character of the ceremony through which he is about to pass.

We do not suppose that these influences always exist about a candidate; but it will not be disputed that they exist too often. And admitting this, there is an inference to be drawn that is probably of more importance to the Fraternity than most members imagine. Admitting that the world without gets its ideas of Masonry from the representations of such men, and the infallible consequences is that vain, trifling, unsound men will be attracted to it, and become members. If the representations of the lodge work are true, then the Institution is valueless for men of sense and honour, and fit only for those whose inclinations lead them to be pleased with buffoonery, and to be satisfied with a ridiculous mummery when a solemn and impressive ceremony ought to be expected. This is the legitimate effect of the course out of

the lodge, and in the ante-room, to which we have referred. Perhaps it would be saying too much to assert that this baneful effect is already spreading over the fairest fields of Masonry, and yet we do not believe it would be one whit beyond the truth. Are not our lodges, to some extent, ruled and governed by those who have obtained entrance under these circumstances?

Now, every good Mason knows that such representations of the ceremonies of Masonry, as we have referred to, are false in fact and in spirit. There is nothing of a trifling nature in the ceremonies. There is nothing which would be repugnant to the feelings of an honourable, high-minded gentleman. There is nothing trivial or ridiculous about them, and it is a crime against the Institution and against truth, to say otherwise. Then why not, to the world and to the candidate, give the true colouring? Represent it as it is, as a solemn and practical system of moral instruction, designed to influence the lives and conduct of its initiates for good? It is the duty of every Mason to do so whenever he speaks of the Order. He knows that when he does otherwise, he gives a false impression and one that is calculated to damage the Institution.

It is argued that this is frequently done thoughtlessly. Is this a justification of the fault? In our view it is scarcely a palliation. No Mason has the right to be so thoughtless as this excuse would imply. Especially he should not be so thoughtless as to slander a society and a system which he professes to love and revere. Our brethren should think and act accordingly.

In the ante-room a solemnity and an earnestness befitting the occasion, should be maintained. Not a funereal sadness nor a gloomy ascetism, but a carriage which, while it is cheerful and pleasant, is sincere and mindful of the business in which they are about to engage. This should be the rule of both officers and brethren. This done, the candidate will approach the door of the lodge in a frame of mind that will appreciate the truths enunciated, the symbols presented, the moral precepts enjoined, and will leave the lodge, the ceremonies finished, with the conviction of the value, the beauty and the soundness of Masonry and the Masonic ritual.

In a future paper we propose to follow the candidate into the lodge, and examine in a fraternal spirit the nature and method of the wor

done there. In the meantime we fraternally ask an impartial judgment of the Fraternity on what has been said touching the "outside work" of the lodge.

ST. ALBAN AND FREEMASONRY.

EXTRACTS FROM AN ADDRESS BY BRO. W. SILAS WHITHEAD, P.G.M., BEFORE ST. ALBAN'S LODGE, NEWARK, N.J.

There is a natural and honest pride of ancestry. The human mind cannot be contented with the prosaic successes of to-day, but seeks to add to the achievements of the present the triumphs of the past.

Travel back as far as we may in the past, we find the people of those days exulting in the glories of their own earlier history. The ears of the eager listeners never wearied while Homer sang of the wisdom of Nestor, the bravery of Ajax and the wrath of Achilles. In the *Lays of Ancient Rome*, the poet has told us that—

"When the young and old in circle
Around the fire brands closed,
When the girls were weaving baskets
And the lads were shaping bows,
With weeping and with laughter
Still was the story told,
How well Horatius kept the bridge
In the brave days of old."

When our ancient brethren laid the foundation of the Second Temple, the Priests and Levites and the chief of the fathers, ancient men, that had seen the first house, wept with a loud voice as they recalled the glory and splendour of that Temple which Solomon had built.

In the honest pride of ancestry, the society which I represent to-night claims its full share. The records and the traditions of the Craft are full of noble names and noble deeds. The church canonized St. Alban, the proto-martyr of Britain. The Mason of this age as he surveys the vast proportions of the yet unfinished temple, upon which our brethren for so many ages have laboured, has no reason for shame, when "the roll of the workmen is called."

That St. Alban was a Freemason, and interested himself in the prosperity of the Craft, is a proposition which cannot be sustained by the rules of

evidence, which are necessary to establish a substantive fact in a court of law. The connection of St. Alban with Freemasonry is no more than a tradition.

If we find the tradition existing and recognized at different periods of time intervening between the death of St. Alban and the present, it will go far to establish its reliability. A chain is composed of different links. The first link to which I shall refer is an extract from an ancient manuscript once in the possession of Nicholas Stone, a sculptor under Inigo Jones. The manuscript, with other valuable Masonic documents, was purposely destroyed by fire, from an absurd fear that they might fall into improper hands, and their publication might disclose important Masonic secrets. The extract in question is as follows:—

"St. Alban loved Masons well, and cherished them much, and made their pay right good, for he gave them 2s. per week and 3d to their cheer; whereas, before that time, in all the land the Mason had but a penny a day and his meat, until St. Alban mended it. And he got them a charter from the King and his counsellor to hold a general counsellor, and gave it to name *Assemblee*. Thereat he was himself, and did help to make Masons, and gave them good charges."

The next evidence is to be found in the posthumous papers of Elias Ashmole, the founder of the Ashmolean Museum at Oxford, and who, as it appears from his diary, was made a Freemason, together with Col. Mainwaring, on the 16th day of October, A.D. 1646. Bro. Ashmole was the most learned antiquarian of his time, and was the author of a "History of the most noble order of the Garter," in some particulars a kindred subject to that of Freemasonry. Dr. Knipe of Christ Church, Oxford, himself a Freemason, who had access to Bro. Ashmole's manuscripts, writes as follows:

"What, from Mr. Ashmole's collections, I could gather was, that the report of our society's taking rise from a Bull granted by the Pope in the reign of Henry VI. to some Italian architects to travel over all Europe to erect chapels was ill founded. Such a Bull there was, and those architects were Masons. But this Bull, in the opinion of the learned Mr. Ashmole, was confirmative only, and did not by any means create our Fraternity, or even establish them in this kingdom.

St. Alban, the proto-martyr, established Masonry

here, and from his time it flourished more or less, as the world went, down to the days of King Athelstane, who for the sake of his brother Edwin granted the Masons a charter.

But to my mind, the strongest evidence of the tradition of St. Alban is to be found in the caption and preamble of the York Constitutions of A.D. 926.

That Edwin, the son of King Athelstane, in the year 926 convened the Masons of the kingdom into a general assembly at the city of York, at which a Grand Lodge was established, with Edwin as Grand Master, and at which rules for the government of the Craft were adopted, commonly known as the "Charter of York," Freemasons do not admit to be merely a tradition. The fact is so satisfactorily demonstrated by historical testimony and universal acceptance, that it emerges from the dim twilight of tradition into the broad sunlight of authentic fact.

The caption of the "Charter of York" is as follows :

"Fundamental Laws of the Fraternity of Freemasons, based upon the ancient writings concerning the laws and privileges of the ancient Corporations of Roman builders, as they were confirmed to St. Alban, in the year 290, by the Emperor Carausus, at his residence at Verulam (St. Alban) received, discussed and accepted by the Lodges of England, convoked for this object in a general assembly at York in the year 926, by Prince Edwin, son of King Athelstane."

In the preamble occur the following words :—

"It is to be regretted that many Roman edifices should have been devastated upon the occasions of the incursion of the Danes, and that many documents and records of lodges, which in those times were held and preserved in the convents, should have been burnt under like circumstances. But the pious King Athelstane, who has much esteem for the art, and who has established many superb edifices since the peace concluded with the Danes, has desired to make up this deficiency. He has ordained that the institution, founded in the time of the Romans by St. Alban, should be re-established and confirmed anew. It is in this intention, that he has remitted to his son Edwin an edict, by which the Masons can have their own government, and establish all proper rules to render their art prosperous."

It will thus be seen that at a period as early as 926, the tradition of St. Alban was accepted

by the Freemasons of England as an established fact.

In the Corpus Juris Romain (body of the Roman Law), which antedates the Christian era, we find provisions regulating societies, which were known as Collegia fabrorum and Collegia artificum (colleges of architects and colleges of workmen). These were societies of skilful architects and builders, which were recognised by the law, and to which were conceded, in consequence of their usefulness to the state, certain exclusive privileges. They had the right to make their own by-laws, the monopoly of constructing public buildings and monuments, and were made free of all contributions to the City and State. They partook of the religious character, and preserved their individuality by ceremonies known only to the initiated. They imparted to their initiates a knowledge of their art and instructed them in secret signs and other means of mutual recognition.

These Societies accompanied the Roman legions in their triumphant march, and assisted in planting Roman civilization upon the fields of Roman conquest. After the fall of the Roman Empire they ceased to build Pagan temples and commenced to build Christian churches.

I do not admit that to these Societies Freemasonry owes its origin, because their rites and ceremonies can readily be traced by the student for ages further in the past; but I do submit, as my own conviction, that the Roman Collegia were the line ancestors of the present Masonic Lodges.

Among the countries into which these societies followed the Roman armies, we find them in Gaul, Germany, and Britain before the time of St. Alban.

In the year 286, Diocletian and Maximian were joint Emperors of Rome.

To Diocletian was assigned the government of the East, and to Maximian the defence of the West, including Gaul and Britain. To repel the desultory excursions of the Franks, Maximian found it necessary to create a naval power. The present site of Boulogne, in the British Channel, was chosen as the station of the Roman fleet, and the command of it was entrusted to Carausius, who was well known for his skill as a pilot, and his valour as a soldier. When placed in command of the fleet, he sailed from Boulogne to Britain, persuaded the army, which guarded that island, to embrace his cause, and, boldly assuming the

imperial purple, defied the justice and the arms of his injured sovereign.

Carausius, aware that orders for his execution had been issued by Maximian, and hoping to be the founder of a British Empire, found it necessary to conciliate the important corporations which then existed in Britain, among which were the Societies of Architects, which had followed the Roman armies into that country. He, therefore, encouraged learning and learned men, and collecting together the principal artificers, chiefly Masons, whom he held in great veneration, he appointed Albanus to be the principal Superintendent of their assemblies.

Albanus was a native of Britain, having been born at Verulam, but it may fairly be inferred from his name that he was of Roman ancestry. Through the example and influence of a monk he renounced Paganism, in which faith he had been educated, and embraced Christianity. He afterwards suffered martyrdom for his faith, and was canonized by the church, under the name of St. Alban. The date of his martyrdom is variously given by the chroniclers as the years 286, 296, and 303. Five or six centuries afterwards, Ossa, King of the Mercians, built a large and stately monastery to his memory, and the town of St. Albans, in Hertfordshire, takes its name from the proto-martyr.

The Roman governor sent a party of soldiers to arrest the monk, who was at the time the guest of Albanus. The latter, however, presented himself in the monk's stead, and was taken before the magistrate. Being asked of what family he was, Albanus replied, "To what purpose do you inquire of my family? If you would know my religion, I am Christian." Being asked his name, he answered, "My name is Albanus, and I worship the only true and living God, who created all things." The magistrate replied, "If you would enjoy the happiness of eternal life, delay not to sacrifice to the great Gods." Albanus replied, "The sacrifices you offer are made to devils; neither can they help the needy or grant the petitions of their votaries." This reply so enraged the officer that he commanded that Albanus should be immediately beheaded.

As might be expected, the proto-martyr of Great Britain could not suffer death without the presence of supernatural occurrences.

Freemasonry, as has often been said, is not a

religious society, in a sectarian or controversial sense. It enters into no theological discussions. It does not claim to usurp the Church's province or to interfere with the religious convictions of its votaries. It gathers into its wide embrace humanity of every clime and of every creed. Yet, for all this, Freemasonry has a religion and a faith, which every candidate for its mysteries must declare, before he is invested with its privileges. And if the Freemason be asked what is the religious faith, which, as a Mason, he professes, he can answer in no better language than in the dying words of St. Alban, the first Grand Master of Britain, the utterance of which won for him the crown of martyrdom, "I worship the only true and living God, who created all things."

MASONIC JOTTINGS, No. 62.

BY A PAST PROVINCIAL GRAND MASTER.

ANTE-REVIVAL. SPECULATIVE MASONRY.

In the history of the Revival Proceedings it is mentioned that upon one occasion (December, 1721), several very instructive lectures were delivered, and much useful information given by a few old Masons.

A learned brother observes that as there was an abandonment of Operative Masonry, it is not an unreasonable presumption, that the very instructive lectures and the useful information regarded the Ante-Revival Speculative Masonry.

ANTE-REVIVAL CHARGES.

Amongst the manuscripts asserted to have been burnt by scrupulous brethren about the time of the Revival, it is thought that there was a copy of the Ante-Revival Charges, written by Mr. Nicholas Stone, warden under Inigo Jones,—Papers of a Mason lately deceased.

THE BIBLE IS THE BOOK OF THE ENGLISH LODGE.

The question which a brother desires to agitate is not an open question. Our founders have made the Bible the Book of the English Lodge.

ETHICAL CHRISTIANS.

Ethical Christians adopt the morality of Christianity, but no part of its Theology. Nevertheless, as they worship the Great Architect of the Universe, and believe in a Future State of Rewards and Punishments, they are receivable into

English Freemasonry, if not under the Charges of 1723, yet under those of 1738.

LATITUDINARIAN CHRISTIAN MASONRY.

A learned brother calls our Masonry after 1722 "Latitudinarian Christian Masonry," inasmuch as the Charges of that year opened the Lodge to Christians of all Sects, however divergent, to Trinitarians and Socinians alike.

DISSENTERS.

Is there anything to show that Dissenters were admitted into Freemasonry before the year 1723.

THE RELIGION OF ENGLISH FREEMASONRY.

Brother.—These jottings tell you what is the Religion of English Freemasonry; but they say little, possibly nothing, concerning its fitness and policy.

THE LODGE OF ANTIQUITY.

A correspondent is mistaken. Preston examined the old Books of the Lodge of Antiquity. He mentions them in his *Illustrations* as confirming in many points the particulars of the Revival there set forth.

MEETINGS OF THE FOUR OLD LONDON LODGES

Brother L.C.D., the meetings of the four old London Lodges were held in taverns, and the question is whether they were Lodges of Operative Masonry only, or of Operative Masonry and of Speculative Masonry also. Consider Preston, Consider Findel.

SOULS OF THOSE WHO DIE.

A Mason, who is a Natural Theist, writes that the souls of those who die have their dwellings in the temple of the Glorious Architect of the Universe. His temple is all space.

MASONIC NOTES AND QUERIES.

DOES MASONRY CONTAIN A RELIGIOUS SYSTEM?

A Correspondent asks this question. My answer is that there are several kinds of Masonry. In general each kind has its religion. There is sometimes an extended Toleration; sometimes a confined Toleration; and sometimes there is no Toleration, it being a *sine qua non* that the religion of a candidate should be that of the Masonry into which he desires initiation. * * *

There exists, however, in Germany, a Society, the object of which is the establishment of a Masonry not containing a Religious System. A few years ago accounts of the Proceedings of this Society were occasionally inserted in our good Periodical, and were read by myself and many others with very great interest.—CHARLES PURTON COOPER.

THE MEDIÆVAL SYSTEM OF FREEMASONRY.

Much secrecy and mystery attended the Mediæval System of Freemasonry, which partly accounts for the obscurity in which history leaves us as to architects and their operations.

We know, however, that from a very early date there was an organized fraternity of Masons, who from travelling and observation, as well as from practice, gained intelligence, and by well-devised plans, communicated the benefit to their whole body, as far as practicable, the members constituting an order, partly religious in some sort, and partly professional, with one interest and object in common.

The importance which architecture then possessed as an art can scarcely be overrated, for which reason the organisation was fostered by the clergy; the rearing of religious structures was allowed to be monopolised by the Freemasons; and it is a fact that ecclesiastics were frequently *associated*; which circumstances render more intelligible the zeal of the Masons, both in accumulating, and confining to themselves, the knowledge of their art.

It is also evident from the curious correspondence in the details of work that the organization was very complete; and as it is to be inferred from the remains of structures of the later period of the Roman empire, from a universal similarity of arrangement, that there was a central control, the same principle may have been transferred from Roman usage."—*From a bundle of Masonic Excerpts.*—CHARLES PURTON COOPER.

THE TRUE, THE GOOD, THE BEAUTIFUL.

My words must be enigmatical, although meant to be an answer to a question upon a matter which concerns all instructed Readers of a Masonic Periodical.

It is with great reluctance that the painter of the true, the good, and the beautiful, sends his works to the gallery known to admit productions of a kind altogether different from his own production representing the opposites of what is true, what is good, and what is beautiful.—A PAST PROVINCIAL GRAND MASTER.

ORIGIN OF THE GRAND LODGE OF MARK MASTER MASONS OF ENGLAND.

At page 201 it says "There is probably no degree in Freemasonry that can lay claim to greater antiquity than those of Mark Man or Mark Mason, and Mark Master Mason." Now it appears to me that that is all a mistake; our first three degrees existed towards the end of the first quarter of last century, but I never heard of the least substantial proof of the existence of any mark degree until some time after that. Before last century operative Masons used marks, in order to mark their work, just as merchants did, in order to mark their goods; but neither had anything to do with our Freemasonic degrees of Mark Man, Mark Mason, or Mark Master Mason.—W. P. BUCHAN.

FREEMASONRY AND RELIGION.

I agree with the principal positions of the remarks on this subject, given at pages 184-6, from the "Landmark." To talk about "Christian Freemasonry," and such like ideas, is simply a contradiction in terms. The Freemason's Confession of Faith

is the 1723 Constitutions, which do not bring in Christianity into our Freemasonry any more than they bring in Judaism or Mahomedanism. Our mediæval operative Masons were Christians, but neither they nor their Christianity had aught whatever to do with our Speculative "Freemasonry." Our Speculative Freemasonry was instituted and set a-going in A.D. 1717, upon the simple basis of morality and belief in the existence of T.G.A.O.T.U., and although, through ignorance or bigotry, some lodges may have brought Christianity into their practice, that only shows their ignorance of the teachings, ideas, and end of the Order.—W. P. BUCHAN.

CORRESPONDENCE.

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

MASONIC PANTOMIME.

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

Dear Sir and Brother,—I have read the exceedingly curious proceedings of the Glasgow St. John's Lodge 3 bis, as recorded at pages 213 and 214 of your paper. It seems strange to me, to say the least, how the members of a lower court can take upon them to interfere in such an arbitrary manner with the proceedings of a higher court. One would have thought that the proper plan for them to do, had they found fault with anything said in Grand Lodge, would have been to have made a complaint to that body, stating the grounds of what they found fault with, instead of which they have quite ignored Grand Lodge, and in consequence we perceive a daughter lodge sitting in judgment upon Grand Lodge itself. However, when we look under the surface, we can easily solve the enigma, which to us, turns out to be a most bare-faced attempt to bamboozle the members of a lodge by the office-bearers.

Said office-bearers were carrying on a very high-handed policy against Grand Lodge, in which, however, they were defeated, and had all their absurd actions and pretensions thrown back upon themselves. As we perceive by Grand Lodge Report, page 143, Feb. 25th. In order, therefore, to lead away the minds of the members of their lodge from their failure, they cast about for a scapegoat upon which to lay the sins of their own proceedings, and eureka! they discover it in one of their own members! Capital idea to lay the burden of their own faults upon another—so the signal being given, the crowd rush on, as they are led, without even knowing, or thinking of what they were doing. Only I should not wonder if before long they find out somehow that they have made a mistake.

I am yours fraternally,
A MEMBER OF GRAND LODGE.

THE LITTLE TESTIMONIAL.

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

Dear Sir and Brother,—Let me assure Bro. Magnus Ohren that my letter of the 4th inst. was a thorough answer to that part of his which referred to myself, though he cannot see it. I now repeat from "sure information and full conviction," that Bro. Little has done nothing for Craft Masonry that he has not been well

paid for, and that, therefore, Craft Masons ought not to be called upon to subscribe to this junior clerk's testimonial.

My second remark being a matter of opinion, I most certainly do not accept Bro. M. Ohren's judgment, which, there is not the slightest doubt, but time will falsify.

Fortunately my boot maker is a good one, so that my shoes do not pinch; and my back does not want scratching, though my coat is somewhat heavier from the testimonials I have to wear; which testimonials, by the way, were obtained without back-scratching, *anglice* touting. Before closing I must do Bro. M. Ohren justice by saying he is quite right with regard to the back numbers of your contemporary, which are as dead as the supposed virtues they are alleged to bring to light.—A CRAFT MASON.

BRO. YARKER AND THE BATH MASONS.

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

Dear Sir and Brother,—I see in a contemporary an account of the meeting of the Ancient Order of the Temple, (or some such title), held at Bath the other day mentions Bro. Yarker, the probable author of the paragraph, as being present. I beg to draw your readers' attention to this, in order that some one may bring the matter before the next meeting of Grand Conclave. Perhaps Bro. Yarker (Commander though he be of the old *Ne Plus Ultra*) may find that, in getting up these pseudo-masonic meetings, and naming them after established rites, he only succeeds in getting himself expelled from the Order of the Temple, as well as from the A. and A. Rite.

Bro. Yarker may be pleased to learn that the Supreme Grand Council, which he talks of citing before the Grand Lodge of England, boasts, amongst its members, the name of the Earl of Carnarvon, Deputy Grand Master of England. I should state, with reference to my last letter, that there is no legally constituted Rose Croix Chapter at Rochdale.

The amount paid by the brethren at Todmorden, for Bro. Yarker's high degrees, was thirteen-pence halfpenny for each degree.

Yours fraternally,
A MASON WHO BELIEVES IN HIS O.B.

MASONIC SAYINGS AND DOINGS ABROAD.

The following report of a Committee appointed to consider the question of the "right of visit," was adopted by the Grand Lodge of Massachusetts, at its late Annual Communication:—

"Some diversity of practice in this particular exists in indifferent sections of the country, and your Committee infer from the reference of the subject to them that it is not definitely settled in our own jurisdiction. The rule which has most extensively obtained among the Grand Lodges is, 'that a visitor cannot unseat a member;' and this is undoubtedly, in general terms, a correct rule. The right to visit cannot be held to be an absolute right, because subject to denial or regulation. More correctly speaking, it is a privilege, dependent on certain conditions. The first and most essential of these conditions undoubtedly is, that the

visitor shall be a brother in good Masonic standing, and an affiliated member of some regular lodge. With these qualifications, he is in a condition to solicit admission as a visitor into any lodge, when not engaged in the transaction of private business. And in the opinion of your committee, the request in such a case cannot in courtesy or Masonic propriety, be denied, except for special and sufficient cause. That a member may object to the admission of any visitor, is undoubtedly true, if, as suggested, the objection is sound and such as should exclude him. But how is this to be ascertained? There may be important considerations why the reasons for the objection should not be disclosed to the lodge. And here lies the difficulty in arriving at any satisfactory conclusion on the subject. Your committee, however, submit the following resolution for the consideration of the Grand Lodge:

Resolved,—That it is the privilege of every affiliated Mason, in good and regular standing, to visit any lodge, when not engaged in the transaction of private business; but that it is also the right of a sitting member of the lodge, to object to the admission of a visitor, giving his reasons therefor, if required by a majority vote of the members; or, as the alternative, declaring upon his honour as a Mason, that they are such that he cannot with propriety disclose them to the lodge.

“Under this declaration, your committee believe the Master may properly, and for the peace of his lodge should refuse to receive the visitor.”

LAFAYETTE.—The present generation will be interested in the following account of the Masonic reception given to the friend of Washington, at Troy, in 1824, by Apollo Chapter, No. 48, Royal Arch Masons. We take it from the history of the Chapter, compiled by Jesse P. Anthony:—The general, accompanied by his suite, the Governor of the State of New York and his suite, and the Mayor and Corporation of the city of Albany, came up from Albany on the canal, in the packet-boat Schenectady. The party reached the sea-side at 2 p.m., where they were met by a deputation from the Troy Committee of arrangements, and the packet-boat, with all on board, was taken down through the locks into the river. Near the mouth of the canal eight boats were waiting to tow the Schenectady across to the city. This part of the spectacle was strikingly beautiful. After landing at the ferry, Lafayette was welcomed by the Hon. Geo. Tibbits, in the name of the committee on behalf of citizens, to which he appropriately responded.

A deputation from Apollo Chapter, No. 48, R.A.M.,

waited on him with an invitation to honour them with his presence. He accepted the invitation, and, having been admitted, he was addressed by Com. D. Buel, Jr., as follows:—

“Illustrious Companions: In behalf of this chapter of Ancient Royal Arch Masons, I hail you as a welcome guest. Having, from our days of childhood learned to associate the name of La Fayette with that of Washington and the independence of our country, we delight to mingle in these expressions of gratitude and joy which have burst forth from the hearts of ten millions of freemen upon your arrival in the land of your adoption, and we feel much honoured that you afford us this opportunity of saluting you as a companion and brother in this place consecrated to benevolence and social virtues. Long may you live to enjoy the gratitude of a nation indebted, for its independence and prosperity, to your patriotic exertions, and to assert, as you always have done, the principles of liberty, without fear and without reproach. And when you shall have finished the work allotted to you on earth by the G.A.O.T.U. may you be received as a companion in that celestial arch to which all worthy Masons hope to be exalted. Gen. La Fayette, in reply, remarked, “that it was a very agreeable circumstance of his visit to have received the higher degrees of Masonry in America; that he had always respected the institution, and felt much gratified by this interview with his brethren.” Some time was then spent in social greetings with the companions, and after coming from the ceremonies of the chapter, he sat down, with a numerous company, to a superb cold collation.—*New York Dispatch*.

It is announced that the Crown Prince of Denmark, who has recently been made a Mason by Charles V., King of Sweden, is to succeed the late M.W. Bro. C.J.G. Bråstrup, Privy Councillor and Minister of Justice and Public Worship, as the Grand Master of Danish Freemasons.

Hungary, where Masonry has been dormant for almost eighty years, through the prohibition of the Austrian Government, is rapidly throwing off its lethargy. The three lodges already established at Pesth, Temesvar, and Osdenburg, are said to number fifty members each. The establishment of new lodges at Presburg and Baja is under contemplation, and we hope to be able to announce the formation of a Grand Lodge at Hungary at no distant day.

The following paragraph, the truth of which we cannot authenticate, is going the round of the papers:—

“The Lodge of Mount Sinai, at Paris, has expelled from the roll of its members all Prussians by birth, and has also resolved to admit no more Prussians.”

THE MASONIC MIRROR.

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

ALTERATION IN THE DAY OF PUBLICATION OF THE MAGAZINE.—The Magazine will in future, be published on Saturday Mornings, instead of, on Friday Afternoons; this alteration has been made in order to enable us to meet the wishes of a large section of our readers, so as to allow of the insertion each week of Masonic reports reaching the Editor on Thursday mornings.

THE NEW POSTAL ARRANGEMENT.—On the 1st of October last the new postal arrangement came into operation, by which the postage of the MAGAZINE is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the MAGAZINE post-free. The price of the MAGAZINE will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following will be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 7d.; single numbers, by post, 3½d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends also to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for the introduction of special new features in the MAGAZINE.

SCOTLAND.—NOTICE TO SUBSCRIBERS.—The Agency for the Freemasons' Magazine in Scotland is now conducted by Messrs. Strathern and Stirat, 33, Renfield Street, Glasgow; and any Subscriber not receiving the Magazine as usual, will please notify the fact to the above Firm, or to the Company's Manager directed to the Office, 19, Salisbury Street, Strand, London, W.C.

MASONIC MEMS.

His Royal Highness the Prince of Wales has named Monday the 8th. May next, for the Anniversary Festival of the Royal Masonic Institution for Girls, on which occasion His Royal Highness has consented to preside. At the preliminary meeting of the Stewards, the Officers of the Board were elected, and the usual business was transacted. We understand that the Steward's fee has been fixed at £4.

THE PROVINCIAL GRAND LODGE OF MONMOUTHSHIRE.—The installation of the R.W. Bro. Colonel Lyne as Provincial Grand Master of Monmouthshire, and of the V.W. Bro. S. George Homfray, Esq., as Deputy Provincial Grand Master, by the R.W. Bro. Theodore Mansel Talbot, Esq., Provincial Grand Master for the Eastern Division of South Wales, will take place at the Town Hall, Newport, on Thursday, the 20th of April. The brethren will walk in procession to Saint Woolos' Church, at 2.30 p.m., where a sermon will be preached by the Provincial Grand Chaplain, Bro. the Rev. Samuel Fox, and a collection made on behalf of Local and Masonic Charities. The banquet will take place the same evening, at the King's Head Hotel, at 4.30.

The next meeting of the Provincial Grand Lodge of Suffolk is announced to be held at Ipswich in July next.

A Warrant for a Mark Master's Lodge in connection with the Lodge of Science, Wincanton, Somersetshire, has been granted. The lodge will be opened during the ensuing month.

St. Luke's Lodge of Instruction, No. 144, has been removed from the Pier Hotel, Chelsea, to the "Gladstone," 202 and 204 Brompton Road, S.W. The meetings are held every Friday evening at 8 o'clock.

A VETERAN MASON AND WARRIOR.—There is now living at No. 10, Palace Street, Buckingham-gate, Picnic, an aged Mason of the name of Jonah Williams, in his 90th year, who was with Sir John Moore, at the Battle of Corunna, and who not only helped to dig his grave with his bayonet, but assisted in "wrapping his martial cloak around him," and the last man living who was at that memorable engagement. He also mounted guard over Napoleon the First at St. Helena. Being now at such an advanced age, neither himself or his old dame who also is in her 80th year, are capable of assisting themselves, although he is in receipt of a small, but well-earned pension from Government, and a small weekly allowance from his Lodge, which barely keeps them with common necessaries. Those who have the means of assisting a truly worthy old couple by a few stamps or otherwise, would be conferring real charity; or a visit to the honourable old gentleman would be amply repaid by a personal chat with the old warrior.

Almoners of London, and other Lodges, are desired to be cautious with respect to Charles Couch and George Gibbs. Reasons why can be had of Vincent Bird, Almoner for Plymouth Stonehouse, and Devonport.

LODGE MUSIC.

We give in the following pages another contribution to the collection of Lodge Music published in our columns from time to time, in hope that we may be the means of introducing into our Lodge meetings a more extensive use of musical accompaniments to our beautiful ceremonial, so repeatedly advocated by us. We give below the title and words of this admired song:—

HAIL MASONRY!

A PART SONG FOR FOUR VOICES.

DEDICATED BY PERMISSION TO

THE RT. HON. THE EARL DE GREY AND RIPON, K.G., &c.,
M.W. GRAND MASTER of the GRAND LODGE OF
FREEMASONS OF ENGLAND.

By BRO. WILHELM ALEXANDER KNAUPE,
Of the LODGE of Tranquility, 185.

Hail Masonry! thou Craft divine!
Glory of Earth from Heaven reveal'd;
Which dost with jewels precious shine,
From all but Masons eyes conceal'd,
Thy praises due who can rehearse?
In nervous prose or flowing verse?

Sweet fellowship, from envy free,
Friendly converse of brotherhood,
The Lodges lasting cement be,
Which has for ages firmly stood.
A Lodge thus built in ages past,
Has lasted and will ever last;

Then in our song be justice done
To those who have enriched the art,
From Adam to our present day,
And let each brother bear a part;
Let our Grand Master's health go round,
His praise in every Lodge resound,

Hail Masonry.

Andante.

TENORI.
Sva lower

Hail Ma - son - ry! thou Craft di - vine! Glo - ry of Earth from

BASSI.

Hea - ven re - veal'd; Which dost with jew - - els pre - cious shine, from all but

Ma - sons eyes con - ceal'd, Thy prai - ses due who can re - hearse? In

ten.

ner - vous prose or flow - ing verse? In ner - vous prose or

ritard. dim.

flow - ing verse? Sweet fel - low - ship, from en - - vy free,

friend - ly con - verse of bro - ther - hood, The Lod - ges la - - sting

cc - ment be, Which has for a - ges firm - ly stood. *f* A Lodge thus built in

ten.
a - ges past, Has la - sted and will e - ver last; Has la - sted

ritard e dim.
and will e - ver *p* last. *m.f* Then in our song be jus - tice done To

those who have en - riched the art, From A - dam to our pre - sent day, And let each

bro - ther bear a - part; *f* Let our Grand Mas - ter's health go round, *p* His

cresc. al ff
praise in e - very Lodge re - sound; His praise in ev - ery Lodge re - sound!

LODGE OF BENEVOLENCE.

The usual monthly meeting of the Lodge of Benevolence was held at Freemasons' Hall, on Wednesday, 22nd inst.

There were present: Bros. J. M. Clabon, President, as W.M.; Joshua Nunn, Senior Vice-President, as S.W.; Jas. Brett, Junior Vice-President, as J.W. Bros. John Savage, Joseph Smith, J. Hervey, S. Sec.; Conrad C. Dumas, J. W. Farnfield, Dr. Cooper Forster, Gale, Cottebrune, S. May, Cooke, J. B. Boyd, J. M. Frost, Garrard, Biggs, W. Smith, C.E.; F. Walters, H. G. Buss, G. H. Hart, and other brethren were also present.

The Lodge of Benevolence having been opened at 6 o'clock, under the new regulation, and the minutes of the previous meeting read, the W.M. stated he had considered the question submitted to him, on a point of practice, and gave his opinion thereon.

Ten grants, made at the previous meeting, were confirmed, viz:—one of £100; one of £40; and eight of £20 each; in all £300. The President read a short statement setting forth the circumstances of each case, and put them for confirmation seriatim. Tho whole of the grants were confirmed.

The new list comprised thirty-two applications. The following grants were made, or, as occasion required, recommended to Grand Lodge or the Grand Master.

	£	s.	d.
A Brother of Mariner's Lodge, No. 249, Liverpool...	15	0	0
" " of Lodge of Israel, No. 205, London	20	0	0
The widow of a Brother of St. Paul's Lodge, No. 194, London.....	50	0	0
A Brother of Lodge of Joppa, No. 188.....	40	0	0
" " St. David's Lodge, No. 384, Bangor ...	10	0	0
" " Lion and Lamb Lodge, No. 192	15	0	0
" " Inhabitant's Lodge, No. 153, Gibraltar	10	0	0
" " Camden Lodge, No. 704, London	15	0	0
" " Golden Lodge of Bendigo, No. 641, Australia	10	0	0
" " St. James's Union Lodge, No. 186.....	5	0	0
" " Huyshe Lodge, No. 1099, Devonport...	5	0	0
The widow of a Brother of Lodge Faith, Hope, and Charity, No. 285, Madras	5	0	0
The Widow of a Brother of Rose of Denmark Lodge, No. 975, Barnes	5	0	0
A Brother of St. David's Lodge, No. 384, Bangor...	3	0	0
" " Lodge (late) 627	20	0	0
" " Watford Lodge, No. 404, Watford.....	10	0	0
The Widow of a Brother of Panmure Lodge, No. 715, London.....	20	0	0
A Brother of Lodge Goodfellowship, No. 276, Chelmsford	10	0	0
" " Sutherland Lodge, No. 451, Burslem	10	0	0
The Widow of a Brother of St. Hilda Lodge, No. 240, South Shields	20	0	0
The Widow of a Brother of Royal Union Lodge, No. 382, Uxbridge	20	0	0
The Widow of a Brother of Old Globe Lodge, No. 200, Scarborough	20	0	0
The Widow of a Brother of Westbourne Lodge, No. 733, London.....	15	0	0
A Brother from France	10	0	0
" " " Lubeck	10	0	0
" " " Ireland	20	0	0
" " "	10	0	0
The petitions of brethren of Lodges Stability, No. 217,			

London; Benevolence, No. 336, Marple, Cheshire; and Widows of Brethren of United Chatham Lodge of Benevolence, No. 184, Old Brompton, Kent; Shakespeare Lodge, No. 284, Warwick; and Mersey Lodge, No. 477, Birkenhead, were deferred.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

ALBION LODGE, (No. 9).—The above lodge met at the Freemason's Hall, on Tuesday, 7th inst. Present: Bros. William Harling Baylis, W.M.; Hilary Albert, S.W.; Morton, J.W.; Friend, P.M., Sec. pro tem.; Moring, P.M., Treas.; Harvey, S.D.; Papineau, J.D.; Cater, I.G.; Kimber, Org.; and Past Masters R. Butler, I.P.M.; E. Coste, S. Coste, Valentine, J. Stevens, Warr, Burton, Woods, Willey, &c. The lodge was opened, and the minutes were confirmed. Mr. Ellis was initiated into the order, and Bro. Bewicke was passed, the ceremonies being well rendered by the W.M., assisted by the officers. The business concluded, the lodge was closed, and the brethren sat down to the banquet. The W.M. then proposed the usual loyal and masonic toasts in a most congenial and happy manner. Bro. E. Coste, P.M., proposed the toast of the W.M.

EASTERN STAR LODGE OF INSTRUCTION (No. 95).—The regular meeting of this Lodge was held at the Royal Hotel, Mile End Road, on Monday, 13th inst., Bros. Bradbury, W.M., J. Taylor, S.W.; C. C. Taylor, J.W.; M. Davies, S.D.; Kennett, J.D.; Field, I.G.; Rugg, Hon. Sec.; also Bros. Barnes and Chadwick. The ceremony of initiation was worked by the W.M. The first, second, and third sections were worked by Bro. M. Davies, assisted by the brethren. Bro. Chadwick, of the Merchant Navy Lodge, was elected a joining member. A vote of thanks was accorded to the W.M. for the able manner in which he had worked the ceremony. The meeting was then adjourned to the following Monday.

DOMATIC LODGE (No. 177).—The members of this lodge held the regular monthly meeting at Anderson's Hotel, Fleet Street, on Friday, 10th inst., Bro. Colonel Walford the recently elected Master, occupying the chair, being well supported by his officers. There were present:—Past Masters Brett, G. Ross, Carpenter, Haydon, Thompson (Southern Star), Foulger, Tanner, (Secretary,) Elmes. Amongst the brethren present were:—Bros. Kent, S.D.; Everitt, J.D.; Treadwell, I.G.; Pulsford, Auscombe, Mather, Willing, Jun., Smith, and Thompson, S.W. Southern Star. The lodge being opened, Bros. Burgess, Essen, and Wilton were passed, Bro. Dyer was raised, and Messrs. Wolff, Chudleigh, and Gregory were admitted members of the Craft. The following resolution was passed in reference to the untimely death of Bro. Simpson, P.M.:—"The members of the Domatic Lodge having heard with deep feelings of regret of the sudden and untimely death of our respected Bro. Simpson, P.M., desire to convey to his widow their sincere condolence in her time of trial and tribulation, trusting that the Great Architect of the Universe will support her in her affliction." Bro. Simpson, was, by his courtesy and kindness, and not less, by his Masonic worth, very much respected by the brethren. A brother proposed that the lodge be removed. The feeling of the lodge on the subject may be learned by the fact that only two brethren voted for the motion, and seventy against it. It was resolved to hold the Summer Festival at Chigwell on the third Thursday in July. The lodge was then closed, and the brethren adjourned to an excellent banquet.

LODGE OF JOPPA, (No. 188).—The brethren of this lodge met on Monday, the 8th inst., at the Albion Tavern. The W.M., Bro. M. Alexander, occupied the chair, supported by Bros. Berkowitz, S.W.; E. Hunt, J.W.; E. P. Albert, Sec.; O. Roberts, S.D.; M. Nathan, J.D.; Hickman, I.G.; A. Dodson, D.C.; E. P. Van Nooden, Org.; and Past Masters Joel Phillips, M. Van Diepenheim, H. M. Levy, L. Alexander, H. Harris, P. Beyfus, L. Lyons, &c. The lodge was opened, and the minutes were confirmed. Bro. Lazarus was passed and Messrs. L. Davis and Emil Simmons (the latter Bro. by fiat),

were initiated. The lodge was then called off from labour to refreshment, and the brethren, 65 in number, sat down to a sumptuous banquet. On the removal of the cloth, the usual loyal and masonic toasts were given. The toast of the Benevolent Fund was responded to by Bro. P. Beyfus, P.M. Bro. H. M. Levy proposed the toast of the W.M., and stated he was pleased to see so young a brother occupying the chair of so old and influential a lodge. The visitors were Bros. R. Douglas, 23; S. Lazarus, 188; L. Davis, 73; J. Myerscough, 718; W. Wainwright, 933; W. N. Trent, 463; Foster, 72; Hopkirk, P.M. and Treas. 197; Dawson, 27; F. B. Wells, Jacobson, 141; who severally responded to the toast. The toast of the Wardens, the Officers, and Junior Officers followed. The lodge was then called on, and the Secretary announced that a petition had been presented by a brother, which was numerously signed, to relieve a distressed brother, and the brethren of the lodge, had, in the interim, granted him relief from the Benevolent Fund. The lodge was then closed.

MOUNT LEBANON LODGE, (No. 73).—A Meeting of the above lodge was held at the Bridge House Hotel, London Bridge, on Tuesday, March 20th, 1871. Present: Meyer A. Loevenstark, W.M.; George Free, S.W.; T. J. Grace, J.W.; E. Harris, P.M., Treas.; F. H. Ebsworth, I.P.M.; D. Rose, P.M.; A. S. Dussek, S.D.; J. Harman, J.D.; I. J. H. Wilkins, I.G.; J. H. Batten, W.S.; J. W. Dudley, F. E. Cooper, H. Keebles, Rarnew. Visitor: Bro. Dr. H. W. Goldbro', P. Prov. G.S.W., North Wales, P.M., P.Z., &c. Bros. Ireton, Bagaley, and Sutton were raised, and Bros. Lloyd and Hurry passed. The W.M. announced his intention to stand as Steward to the Girls' School Festival in May, and solicited the support of the brethren. £10 10s. was voted to the Boys' School, and notice to give £10 10s. to the Girls' School was read. In consequence of the illness of the respected Secretary, Bro. Donkin, the banquet, it was arranged, should not take place until next meeting, in the hopes of his making progress towards recovery, and the brethren adjourned to slight refreshment.

LODGE OF TRANQUILITY (No. 185).—The regular meeting of this Lodge was held at Radley's Hotel, New Bridge Street, on Monday, 20th inst., present Bros. Louis Barnett, W.M., Bloomfield, S.W.; Abrahams, J.W.; N. Moss, S.D.; Peartree, Treas.; R. Levy, Sec.; Matthews, I.G.; Harfield, P.M.; S. Moss, P.M.; Algernon Sydney, P.M.; M. Harris, S.M.; Knappe, Organist, and about 30 other members. Bro. Beckwith, Pythagorean, No. 79, was present as a visitor. The newly-installed Master, in most efficient style, initiated Mr. Wm. Noble, and passed Bros. Marks, Martinez, and Wittenberg. A good banquet followed the proceedings. The usual loyal and Masonic toasts were proposed and seconded.

WELLINGTON LODGE (No. 548).—This Lodge met on Tuesday at the White Swan Tavern, High Street, Deptford, under the presidency of Bro. T. H. Phillips, W.M. The business of the evening was confined to the working of the third degree, as neither of the candidates for initiation put in an appearance. There was no banquet.

DALHOUSIE LODGE, (No. 860).—The brethren of this lodge held their regular meeting at Anderton's Hotel, Fleet-street, on Thursday, March 9th. Present: Bros. William W. M. Hardy, S.W.; Thomson, J.W.; Senecal, S.D.; Dalwood, J.D.; Bristo, P.M., and Treas.; Ingram, Sec., I.G.; Smith, Org. Visitors: Bros. Driscoll, P.M., United Mariners, 30; Gordon, Crystal Palace Lodge, 740; Searth, St. Thomas' Lodge, 142; G. Taylor, Crescent Lodge, 788; Hewett and Webb, Camden Lodge, 704; H. Thomas, Urban Lodge, 1196. Bro. J. C. White was raised to the 3rd degree. Bro. M. W. Grosutt and M. Harris were initiated. Bro. Hardy was elected as W.M. A P.M.'s jewel was voted to Bro. J. W. Williams, the retiring master. The whole working was well performed by the W.M. There being no further business the lodge was closed and the brethren retired to banquet.

PECKHAM LODGE (No. 979).—The regular meeting of this Lodge was held on Monday, at the Maisemore Arms, Peckham. The meeting was held under disadvantageous circumstances, because, in addition to the absence of the M.W. the J.W., through illness, was unable to be present. The duties of the chair devolved on P.M. Bro. Warren, who opened the Lodge and conferred the benefit of the third degree upon Bros. F. Smith and J. Davis, after which, having the duties of the Secretaryship to perform,

he vacated the chair, which was then assumed by Bro. Barton P.M., who passed Bros. Marley and Howard through their second stage in Masonry. There being no further business the Lodge was closed.

VICTORIA LODGE (1056).—The regular meeting of this Lodge was held at Anderton's Hotel, Fleet Street, on Wednesday, 27th inst., present Geo. Roberts, W.M.; Ulyses Latrule, S.W.; A. Robbins, J.W.; William Ashby, S.D.; H. Wainwright, J.D.; J. Slade Brown, I.G.; F. Latrule, P.M.; Wrenn, P.M., Treasurer; Pendlebury, P.M., Sec., and about thirty other brethren. The visitors present were Bros. William Hayhurst, 348; R. C. Chanter, 1159; Thomas Walker, 179 and 925; David Steer, 25; John Miller, 194; H. Coard, 554; G. Fowkes, 1044. C. A. Bowers, 829; Hugh Jones, 348; C. W. Noehemar, 186; Robert Stokes, 933. Bros. John Williams and James Charles Henry were raised to the sublime degree of a M.M., Bro. George Fisher Harwood was passed to the degree of a Fellow Craft, and Messrs. Thomas William Skelton, W. G. Durant, G. Collier, and P. Quelch were initiated. A jewel was voted to the retiring Master, Bro. G. Roberts, and Bro. Ulyses Latrule was elected W.M. for the ensuing year, and Bro. W. Wrenn Treasurer. The brethren afterwards sat down to a very sumptuous banquet and the evening was spent in a very happy and convivial manner. This Lodge has experienced a most flourishing year under the able presidency of the W.M., Bro. Roberts, who on this occasion fairly eclipsed himself by the wonderful care and exact working of the ceremonies, arduous as they were, having had two separate raisings, one passing, and four initiations. The usual loyal and Masonic toasts were given, and a more happy and fraternal meeting could not be passed.

ROYAL STANDARD LODGE (No. 1,298).—The first anniversary of this Lodge was held on the 7th inst., at the Marquis Tavern, Canonbury, Bro. Wiggington, P.M. 902, P. Prov. G.D., C. Worcester, W.M., presiding; supported by Bros. Lee, P.M. 193, W.M. elect; R. Shackell, Hon. Sec.; W. J. Woodman, Ballantyne, Dudden, Rutherford, Cattlin, Tomlinson, Dupont, Modridge, Cleaver, Samson, Wright, Rafter, &c. Bro. Wiggington raised Bro. Whillier and initiated Mr. Cohen, both ceremonies being ably performed. The installation of Bro. Lee into the Master's chair was most ably performed by Dr. Youngusband, P. Prov. G.S. W. West Lancashire; and the addresses to the various officers and brethren subsequently given were rendered in an almost perfect manner and called forth many expressions of praise. The officers appointed by the W.M. are Bros. Wilson, S.W.; Woodman, J.W.; Wiggington, Treasurer; R. Simpson, P.G.C., Chaplain; R. Shackell, P. Prov. G.D., Hants, Secretary; Dudden, S.D.; Modridge, J.D.; Bracey, I.G.; H. Sweetland, D.C.; Motion, P.M. 453; Ballantyne, P.M. 754; and Gilchrist Tyler. The W.M. then said that he had a very pleasing duty to perform, and that was to present to Bro. Wiggington a handsome P.M.'s jewel, which, together with the freedom of the Lodge, had been voted to him at the last meeting. The jewel, which is from the recipient's own design, is a very handsome one, and bears the following inscription—"Presented by the Royal Standard Lodge, No. 1298, to Bro. Col. Wiggington, P.M. 902, P. Prov. G.D. C. Worcester, founder and first W.M., as a token of respect for the courteous and efficient manner in which he presided over the lodge during the year 1870-1871." The W.M. then said it was with intense satisfaction he rose to present to the installing master, Bro. Youngusband, a vote of thanks and the freedom of the Lodge for the services he had rendered in consecrating the lodge and installing the W.M.'s. Bro. Youngusband made a suitable reply, and said that his services were ever at the command of the brethren. The W.M. again rose and said that at the last meeting of the lodge it was unanimously resolved that an expression of gratitude should be made to Bro. R. Shackell, the indefatigable Secretary, for the very great kindness and attention he had always given to the lodge and its concerns. He was proud to have the honour on behalf of the lodge in presenting a handsome testimonial, engrossed on vellum, and containing expressions of the high estimation in which Bro. Shackell is held by his brethren of the Royal Standard Lodge. The freedom of the lodge, also handsomely engrossed, was likewise offered for his acceptance. In presenting these to Bro. Shackell, the W.M. dilated at some length upon his excellent qualifications for the office he held, and his untiring energy and zeal in the cause of Masonry. The testimonial engrossed on vellum and splendidly mounted in a large



gift frame, was to the following effect:—"At a meeting of the Royal Standard Lodge, No. 1298, held on Tuesday, the 7th February, 1871, Bro. Colonel Wigginton, W.M., in the chair, it was proposed by Bro. Wilson, seconded by Bro. Modridge, and unanimously resolved, that the best thanks of the brethren, together with the freedom of the Lodge of Instruction connected therewith, and also for the manner in which he has performed the onerous duties of Secretary of this Lodge, and that the same be engrossed on vellum and presented to him as a slight token of the esteem in which he is held by the brethren. Signed: Wm. Wigginton, W.M.; R. Lee, S.W.; H. Ballantyne, J.W." Bro. Shackell, in returning thanks, said he could hardly find words to thank the brethren. He never expected such a recognition of his poor services, and it had taken him quite by surprise, but he could assure the brethren that it would be highly prized; as long as he should live. The Lodge was afterwards closed, and the brethren adjourned to a banquet, after which the usual loyal and Masonic toasts were proposed and responded to. The toast of "The Visitors" was responded to by Bro. C. E. Thompson, of No. 177, and S.W., 1158, who in their name expressed the extreme gratification with which they had witnessed the whole proceedings of the evening, and congratulated the brethren on having secured so excellent a Mason as Bro. Lee as their W.M. for the present year. The brethren did not separate until a late hour. The other visitors present were Bros. Wells, 15; E. H. Limbert, 382; and E. R. Pass, 861.

PROVINCIAL.

ESSEX.

UPTON.—*Upton Lodge* (No. 1227).—An emergency meeting was held on the 2nd inst., at the Spotted Dog, Upton. Present: Bros. L. Mather, W.M.; J. Bellerby, P.M., as S.W.; Bolton, J.W.; English, S.D.; Bratton, Treas.; Dr. G. Levick, I.G.; Pickering, I.P.M. Bro. Barber was raised, and Messrs. Hertz and Fuss were initiated. The work being admirably performed by the W.M. The lodge was then closed, and the brethren sat down to a substantial repast, provided by Bro. Vase. The usual loyal and Masonic toasts were given, and complimentary speeches followed. Some very good songs were sung, and the brethren returned to town early.

KENT.

BECKLEY.—*Acacia Lodge*, (No. 1314).—The above lodge met on Tuesday, the 14th inst., at the Bell Hotel, Bromley. Bro. A. Avery, W.M., in the chair, supported by Bros. R. H.; Williams, Treas., as S.W.; Kuott; J.W.; Coste, P.M., Hon. Sec.; S. Wells, S.D.; Mangor, J.D.; Seaman, I.G.; J. W. Avery, P.M.; W. H. Baylis, Deering, D. C. Laskey, Wyatt, J. Bell, Saul, W. Holland, and others. The lodge was opened and the minutes of the former meeting were read and confirmed. Bros. Savill, Manley, and Lovett having answered the necessary questions in a satisfactory manner, were raised to the sublime degree of Master Masons. Ballots were then taken for the admission of Messrs. Boden, Sutton, and J. F. Chubb, which was unanimously in their favour, and were duly initiated into the order. Bro. C. Bayley, of Lodge No. 9, was proposed as a joining member. Two gentlemen were proposed for initiation. The lodge was then closed, and the brethren sat down to a capital banquet. The W.M. presided. The usual loyal and Masonic toasts were then given. In proposing the toast of the M.W.G.M., the W.M. informed the brethren that the first warrant signed by that noble brother, on his accession to office, was the warrant of the "Acacia Lodge." Bro. H. M. Levy returned thanks for the visitors, who were—Bros. J. Hyde, 1178; Moore, St. John's Lodge, Wapping; C. Bayley, 9; Sutton, 781; G. Davison, 742; J. C. Ring, I.G., 72; J. Maud, 1306; H. M. Levy, P.M., 188; Hudson, 73.

LANCASHIRE (WEST).

LANCASTER.—*Rowley Lodge*, (No. 1051).—A meeting of this lodge was held on Friday evening, the 17th March, at the Masonic Rooms, Athenæum. In consequence of the indisposition of the W.M., the duties of the presiding officer were conducted by Bro. J. Daniel Moore, P.M. 1051, W.M. 281, P. Trav. G. Supt. of Wks., who was supported by the following officers and brethren: Bros. John Hatch as I.P.M.; W. Hill,

as S.W.; W. Barker; J.W.; W. J. Sey, S.D.; H. Sumner, J.D.; R. Taylor, I.G.; J. Watson, Tyler; Edmund Simpson, P.M. 281; G. Kelland, P.M. 281; E. Airey, S.D. 281; R. Mills; W. Fleming, J.W. 281; J. Baillie and others. The lodge being opened and usual business transacted, the ballot was taken and proved unanimous in favour of Messrs. R. Harger, J. Bolton, and James Taylor, as candidates for initiation. Mr. J. Taylor, being a "Lewis," was first initiated into the mysteries of Freemasonry, by the acting W.M., who then vacated the chair, and the same ceremony was performed by Bro. John Hatch, P.M., for W. Robert Harger. Mr. James Bolton was then initiated by Bro. Dr. Moore, the working tools being presented by Bro. Hatch. Bro. Moore gave notice of some alteration in the bye-laws to be proposed at the next meeting. It was also announced that on Tuesday, 11th April, a Provincial Grand Lodge (committee of the Fund of Benevolence), would be held at the Masonic Temple, Liverpool; and, there being no other business before the lodge, it was closed in due form.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—A monthly meeting of this lodge was held at the Freemasons' Hall, on Thursday, the 16th inst, the W.M., Bro. Bazzard, presiding. There were also present:—Bros. Toller, P.M.; Sculthorpe, S.W.; Rev. Dr. Haycroft, J.W.; Baines, Sec.; Partridge, S.D.; Atkins, Ross, Thorpe, Dr. Clifton, Burrow, Lange, and Bembridge, Tylers. Visitors:—Bros. Stretton, W.M.; Stanley, P.M.; Palmer, S.D.; Capt. Goodchild, Halford, Atwood, and Cleaver, of 279. Bros. Dr. Clifton, and Barrers, having been duly examined, were passed to the second degree, after which, the lecture on the tracing board was given with his usual efficiency by the I.P.M., Bro. Toller. On the lodge being lowered to the first degree, a letter was read from Bro. W. J. Hughan, of Truro, P.G. Secretary, Cornwall, stating that he was really proud of the honour the lodge had done him in electing him an honorary member, as none of the members never knew him personally, and, therefore it could only be, in consequence of a real desire to do him honour." After expressing his intention of periodically sending donations to the Masonic Hall Library, Bro. Hughan added "we seem to be fast approaching a time when Masonic literature is to be exalted, and where attendance at banquets, to the neglect of the lodge duties, no longer the rule. I believe the movement in Leicester, in founding the Masonic Library, will materially aid in so desirable a result." The latter having been ordered to be entered on the minutes. The lodge was afterwards closed, and the brethren adjourned to refreshment.

MIDDLESEX.

PROVINCIAL GRAND LODGE.

The Provincial Grand Lodge met in the lodge-room of the Royal Union Lodge at Uxbridge, on Monday, 20th inst.

At 4 p.m., punctually, the Provincial Grand Lodge members were announced. Procession was formed, and the R.W. Bro. Col. Barlett Prov. Grand Master, ushered in, preceded by the officers of the new province, assumed the chair of K.S., and after duly opening the Provincial Grand Lodge, he appointed Bro. Glashier, to the office of S.W.; Bro. Taylor to that of J.W.; Bros. Codner, G.R.; Buss, G.T.; Little, G.S.; Chabott, and Bro. Grand Chaplains; Bro. W. H. Coulton, (the W.M. of the Royal Union Lodge), G. Dir. of Cers., and six Grand Stewards from various lodges in the province. The several brethren were duly invested and assumed their various offices.

The ordinary business being concluded, the Provincial Grand Lodge was closed in form.

UXBRIDGE.—*Royal Union Lodge* (No. 382).—This, the oldest lodge in the new province of Middlesex, held its installation meeting on Monday, the 20th inst., when the W.M. and brethren were honoured with the company of the Provincial Grand Lodge of Middlesex as their guests. There being a large amount of Masonic business to be got through previous to the reception of Provincial Grand Lodge, the Royal Union brethren met at the early hour of one o'clock, and among the brethren present to assist in the working of the lodge, we noticed, besides the much respected W.M., Bro. W. H. Coulton, the following, viz.:—Bros. Coombes, P.M.; C. Horsley, P.M.; Fehrenbach, P.M.; and Weedon, P.M. Bro. W. H. Adams, Prov. G.S.B., the preceptor of the Lodge of Instruction was also present. Bro. Coombes, Prov. G.S.B., and Secretary of the

lodge, and Bros. Woodward, Davis, Blackley, Swallow, J. L. Coulton, Cloake, and many other members. The W.M. worthily filled his chair for the last time, and Bros. Dudley, Tyrell, and Calloway were raised by him to the degree of M.M., Bro. Russ, was passed to the degree of F.C., and Bro. McPherson was initiated. All the degrees were admirably worked by the W.M. The Provincial Grand Lodge was then opened as reported above. Provincial Grand Lodge having been duly closed, the retiring W.M., Bro. P. H. Coulton, proceeded to instal Bro. Jaquin, the S.W., into the chair of K.S. Bros. C. Horsley, P.M.; and J. A. Adams, P.G.S.B., filling the chair of S.W., and J.W., during the ceremony, which was most admirably and impressively performed by the retiring W.M., who was warmly complimented by the Prov. W.G.M., Colonel Burdett, and by many of the members of the Prov. G.L., on his ability and general working. Bro. Jaquin having been duly installed, appointed the following brethren as his officers during the ensuing year:—Bros. Lou-dale, S.W.; J. L. Coulton, J.W.; Woodward, Treas.; M. Coombes, (Prov. G.S.B.) Hon. Sec.; Cloake, S.D.; Swallow, J.D.; Allen, I.G.; Davies, S. Swallow, W.S.; Blockley, Organist. An interesting episode in the evening's proceedings was the presentation by Bro. Wools, to the lodge of the initiation certificate of his late father, who was initiated in the Royal Union Lodge on 21st of February, 1845, just twenty-six years ago. Two of the sons of Bro. Edmund Wools have been since initiated in the lodge. After the conclusion of the ceremony of installation, Bro. Horsley, P.M., advanced to the pedestal, and presented to the Immediate Past Master, Bro. W. H. Conlton, and an exceedingly elegant jewel, the gift of the Royal Union Lodge. In an appropriate address, Bro. Horsley set forth the various claims, which Bro. Coulton had, to the esteem and gratitude of the Lodge during a period of great difficulty, in which his signal ability, firmness, and general wish to do justice to all, had culminated in the respect and fraternal affection of all the brethren, in the hope that he might live long to wear both the presentation jewel, and also the honours which had been just conferred on him by P.G.L. The jewel was universally admired. The visitors present were Bros. Ash, P.M., Manchester Lodge; Truslow Temperance; Perry, Prudent Brethren; Longhurst, W.M., Royal Alfred; Moohen, Aberdeen; Beresford, Excelsior; Gillard, James's Union; Groome, Finsbury; Byrd, St. Marylebone; Bown, P.M., Doric; Sedgwick, P.M., St. James's Union. After the proceedings terminated the P.G.L. and brethren of the Royal Union Lodge adjourned from the Masonic Hall to the Chequers Hotel, where nearly 80 brethren sat down to a banquet served by Bro. McPherson, who has just been initiated. The usual loyal and Masonic toasts were given and responded to. After spending a pleasant evening in a truly Masonic manner the brethren separated.

SCOTLAND.

GLASGOW.

LODGE ST. MARK (102).—The hundred and fifth annual festival of the Lodge St. Mark, 102, was celebrated last night, in their hall, 213, Buchanan Street. Bro. Thomas Halket, R.W.M., presided, assisted by Bro. Robert Jamieson, S.W., Bro. Daniel Watson, J.W. The W.M. was supported by Bro. F. A. Barrow, D.P.G.M. of Glasgow; Bro. John Baird, R.W.M., 3 bis; Bro. John Miller, R.W.M., 413; Bro. Capt. John Gordon; Bro. Alex. Veitch, P.D.M.; Bro. Hugh Murdoch, S.S.; Bro. J. F. Mitchell, Bro. W. Robertson, 354; and Bro. Robert Graham. After dinner, the toasts of "The Queen and the Craft," and "The Army, Navy, and Volunteers," were proposed from the chair. Captain Gordon responded for the Army, and Captain Baird, L.E.V., for the Volunteers. The R.W.M. next proposed "The Three Grand Lodges of England, Ireland, and Scotland," and the Prov. G. Lodge of Glasgow." The latter toast was responded to by Bro. Barrow, who observed that the Provincial Grand Lodge of Glasgow was one of no small importance, representing as it did nearly a quarter of a hundred lodges. Indeed, there was scarcely a Prov. G. Lodge which had a fourth of the number of lodges within its jurisdiction. The P.G. Lodge of Glasgow was for years the only P.G. Lodge in Scotland, and other P.G. Lodges had taken it as their model. Bro. Barrow then proposed

"The Lord Provost, Magistrates, and Town Council." Bro. Veitch, in giving "Masonry all over the World," expressed the hope that the principles of Masonry would prevail everywhere; for if so, war would be banished from every country, and peace and goodwill emanate from every heart. Bro. Baird, in proposing "Lodge St. Mark, 102," observed that it occupied a high position in the province, and that its prosperity still continued. R.W.M. Halket, in the course of an excellent address in reply, said that considerable progress had been made during the past year; but there had been a better sign of progress than a mere addition to their numbers. An earnest desire had been manifested by the office-bearers to render the working of the Lodge as perfect and complete as possible. Several Lodges of Instruction had been held, with satisfactory results, and music suitable for the ceremonial had been practised, and a selection made and approved by the Lodge. They had also several lectures on the history and principles of the Order. It was thought by many that the success of the Lodge depended altogether upon the office-bearers. This, however, was a mistake; for while it was the duty of the office-bearers to conduct the business of the Lodge and perform the ceremonies of the order in a proper and becoming manner, it was the special duty of every member to give a practical manifestation of the power of those principles by which they were united. Bro. Halket concluded by a very feeling and appropriate allusion to the loss the Lodge had sustained by the death of the immediate late Past Master, Major Barbor. Other toasts followed. The proceedings were of a very harmonious character. Bro. Millar presided at the harmonium.

ROYAL ARCH.

METROPOLITAN.

VICTORIA CHAPTER (No. 1056).—A Convocation of this Chapter was held at Comp. Gosden's, Masons' Hall, Masons' Avenue, Basinghall Street, City, present Comps. E. Clarke, Long, H.; E. Gottheill, J.; Jas. Brett, P.Z. and Treas.; Pen-dlebury, P.Z. and S.E.; Nohemer, S.S.; A. E. Harris, 1st Assist.; Forsyth, N.; R. W. Little, P.Z., &c. The Chapter was opened and the minutes were confirmed. Ballots were then taken for the following brethren, viz., Bros. W. V. Bedolphe, M.D., 1194; G. Darcey, 901; S. Carly, 901; B. R. Johnson, 180, and G. Timms, 177; and being unanimous in their favour these brethren were duly exalted to the R. A. degree. The Chapter was then closed, and the Companions sat down (50 in number) to an excellent banquet provided by Bro. C. Gosden. On the removal of the cloth the loyal and R.A. toasts were given. A very elegant P.Z. jewel was presented to the retiring P.Z., who in eloquent terms returned thanks. Comp. Bedolphe responded for the newly-exalted Companions. The toast of the visitors was replied to by Comps. Stone and E. Mackney. Major E. H. Finney, No. 214; E. H. Finney, jun., 214; F. Walters, P.Z., 78 and 176; W. Stone, 19; H. Stacey, P.Z., 733; H. Jaggor, Pannure; E. W. Mackney, Belgrave; Dr. Woodman, P.Z., were present as visitors.

LANCASHIRE (WEST).

LANCASTER.—Rowley Chapter (No. 1051).—The installation meeting of this chapter was held at the Masonic Rooms, Athenæum, on Monday, the 20th inst., under the presidency of Excellent Comp. J. Daniel Moore, M.D.; P.Z., &c., who officiated as installing officer. There were also present Excellent Comps. W. H. Bagnall, M.E.Z.; John Bowes, P.Z., P.G.S.B.; Thomas Mason, H.; William Hall, J.; Comp. N. G. Mercer, M.D., E.; W. Barker, Treas.; Edmund Simpson, P.M.; W. J. Sey, E. Airey, and Richard Taylor. A Chapter of Installed Principals having been opened the Principals elect were presented to the presiding officer by the M.E.Z., Comp. Bagnall, and were separately and in due form installed into their several chairs by Comp. Moore, assisted by Comp. Bowes, by whom the scripture readings and invocations were very effectively rendered. The officers for the ensuing year were invested as follows:—Comps. T. Mason, M.E.Z.; W. H. Bagnall, P.Z.; William Hall, Z.R.C.P., H.; N. G. Mercer, M.D., J.; J. L. Whimpray, N.; James M. Moore, E.; Wilson Barker, Treas.; Edmund Simpson, P.S.; E. Airey, Assist. Sec.; Richard Taylor, Janitor. Bros.

Richard Ray, and William Burrow Ray, of the Lodge of Fortitude, No. 281, were then exalted to the degree of Royal Arch by Comp. Dr. Moore, the important duties of P.S., being undertaken by Comp. Simpson, the newly-appointed P.S., and the lectures delivered by Comps. Bowes, P.Z.; Hall, H.; and Mason, Z. A cordial vote of thanks was awarded to Comp. Bowes for his attendance and the valuable services he had rendered during the ceremonies of installation and exaltation, and the chapter was closed in due form. The companions afterwards adjourned to the house of Bro. Sly, the King's Arms, where a banquet was served under the presidency of Comp. Mason, the newly-installed M.E.Z.

MARK MASONRY.

METROPOLITAN.

SOUTHWARK MARK LODGE (No. 22).—The regular meeting of this lodge was held at the Bridge House Hotel, London Bridge, on March, 18th inst. Present:—Bros. A. D. Loewenstark, P.G.S.B., W.M.; Thomas J. Sabine, P.G.D.C., P.M.; Meyer A. Loewenstark, P.G. Steward, Sec., P.M.; Dr. Bulver, F. Walters, P.G.I.G.; F. D. Barnard, D.C.; and several others. The lodge being opened, the minutes were read and confirmed. The report of the revising committee, embracing the following alterations were unanimously adopted:—Advancement fee to be £1 11s. 6d. Meeting nights to be in future 1st. Tuesday in September, November, February, April. The elections to be in September, Installations in November.

KENT.

CONSECRATION OF THE HOLMESDALE LODGE (No. 129).

The brethren of Ramsgate, ever energetic and efficient in the performance of their duties, whether as Craft or Arch Masons, have now completed the good work of Universal Masonry by inaugurating on Monday, the 20th inst., the Degree of Mark Masters in that province of Kent, and as the lodge was named after the W. Bro. Viscount Holmesdale, M.P., P.G.M. of the Order, and the Prov. G.M. for Kent, his lordship not only attended the lodge, but took an active part in the working of the ceremonies, Bro. F. Binckes, G.S., having been nominated by the M.W.G.M. to consecrate the lodge. At 3 o'clock the lodge was opened at the Royal Hotel, Bro. F. Binckes acting as W.M.; A. D. Loewenstark as S.W.; R. Boncey as J.W., when the following brethren were advanced to the honourable Degree of Mark Master:—T. H. Snowden, P.M., P.Z., P. Prov. G.J.W.; B. Q. Hiscocks, P.M., P. Prov. G.J.D.; the Rev. G. W. Sicklemore, Vicar, P.M., P. Prov. G.S.W.; John Ellerm, P.M., P. Prov. G.J.W.; J. J. Darby, W.M., 429; Henry Wotton, J.W., 1209; John Mitchell, I.G., 1209; Capt. Sankey, G.M., P.Z.; A. H. Boys, P.M., P. Prov. G.R.; George Meager; G. Osborne; H. C. Furr, S.W., 1200; A. Gardner, W.M., 1206.

Bro. Viscount Holmesdale, P.G.M., having arrived, he was received with honors.

Bro. Meyer A. Loewenstark, acting Secretary, having read the Warrant of Constitution from the M.W.G.M.M. The Ceremony of Consecration was proceeded with; the Rev. W. Sicklemore, the Vicar, acting as Chaplain.

Bro. Viscount Holmesdale then presented the W.M. Designate, Bro. Geo. Neall, P. Prov. G.S.W., to receive the benefit of Installation, and he answering the usual charges, the brethren below that rank retired, and in the Board of Installed Master, he was regularly installed into the chair of Adon Hiram.

The officers were then appointed as follows: L. Finch, P. Prov. G. Dir. of Cirs., S.W.; W. M. Cavell, Mayor of Deal, P. Prov. G.J.W.; Sicklemore, Chap.; Hiscocks, Sec.; Snowden, M.O.; Ellerm, S.O.; Darby, J.O.; Osborne, S.D.; Gardner, J.O.; Mitchell, I.G. Bro. Wootton was elected Treasurer, and Bro. Meager, Tyler.

A burst of hearty applause greeted Bro. F. Binckes, the consecrating and installing officer, at the conclusion, for his beautiful and perfect rendering.

Bro. Viscount Holmesdale, on being proposed as an honorary member, before the proposition was put, rose up and thanked the proposer, but if he would propose him to be balloted for as

a subscribing member it would give him much pleasure to join.

A cordial vote of thanks was carried with acclamation to Bro. F. Binckes, who was also elected an honorary member. Bro. A. D. Loewenstark, P.G.I.G., and Bro. Meyer A. Loewenstark, Prov. G.S., were also elected as honorary members.

The business of the lodge being finished, the brethren adjourned to the banquet, which was of the most recherché description and quality, and gave the utmost satisfaction to both visitors and members.

The W.M. was supported by Bro. Viscount Holmesdale on the right, and Bro. F. Binckes on the left.

The visitors were Bro. R. Boncey, P.M., 86; O. Phipps, P.M. and P.Z., P.G.G.S.W.; W. Stanley, P. Prov. G. S. B., and Capt. Burgess.

The proceedings throughout were, we might observe, carried out with Kentish enthusiasm, everything, to the minutest detail, having been carefully arranged, and it will be a day for ever memorable in Mark Masonry. Some slight disappointment was manifested at the absence of some of the Grand Officers, specially invited, but apologies were received from all, regretting their inability to attend. We must congratulate the Ramsgate brethren on their great success, and trust that as their opening meeting went off with so much spirit and *eclat*, their future success will be commensurate.

At the banquet table the collection-box was handed round, and the sum of two guineas was subscribed, which was to be given to the Boys' School.

SUFFOLK.

IPSWICH.—*Albert Victor Lodge of Mark Masters.*—The quarterly meeting of this Lodge was held at the Masonic Hall; Ipswich, on Monday, the 20th inst, when there were present Bros. Rev. R. N. Sanderson, Past Grand Chaplain, W.M.; W. T. Westgate, W. Cuckow, S.W.; Emra Holmes, Acting J.W.; C. T. Townsend, P.M., P.S.G.D., Secretary Acting M.O.; Chinnock, S.O.; E. Robertson, J.O.; G. Gresswell, S.D.; Dr. Beaumont, R.N., of the Malta Lodge of Mark Masons; J. Townsend, Registrar of Marks, &c. The Lodge having been opened, the following brethren were balloted for and unanimously accepted for advancement to the honourable degree of Mark Masters. Bro. William Warren, Lieut. of H.M. 60th Rifles; Bro. James Mortimer Vernon Cotton, Capt. H.M. 27th Regt., both of the British Union Lodge; and Bro. Charles Sumner Pinwill, Lieut. of H.M.'s 27th Regiment (of the Pentangle Lodge, Chatham. The candidates having been severally introduced and obligated, were duly advanced as Mark Master Masons, the ceremony was ably performed by the W.M. Bro. Emra Holmes was then appointed and invested as Junior Warden. The business of the evening being concluded, the brethren retired for refreshment, when, after the removal of the cloth, the health of the Grand Mark Master, Rev. R. Portal, and the Past Grand Master, the Earl of Carnarvon, were duly honoured.

THE LEVEL.—We meet upon the level—the level of a common humanity—the level of a common dependence. We acknowledge that dependence among the first utterances of our benighted condition. It is our first expression in the Masonic presence. “Kings, Dukes and Lords” have laid aside their crowns and sceptres, and all other emblems of authority, conquerors have relinquished their swords and men of every grade have abandoned all distinction to meet upon this great level. It is avowed in the declaration that “there is a God.” This, therefore, is the great level upon which the whole superstructure rests. Just as the operative mason prepares a level for his first course, so do we prepare this as the indispensable foundation of our institution. And just as any disturbance of the level would tend to undermine the most massive wall, so will any disregard of our great level tend to disrupt our institution and prostrate it with the dust. Therefore, a disregard or contempt for this great principle will work for us a greater ruin than ten thousand enemies that from time to time vilify our venerable and honoured institution. They cannot hurt us, nor can any amount of outside pressure. But those who are of us, and yet are not careful to venerate and preserve that level, can be, and are our worst enemies. They do more in a day to injure us than our most inveterate calumniators can accomplish in a dozen of their miserable lives.—*Mystic Star.*

REVIEWS.

History of the Lodge of Hengist, (No. 195), Bournemouth, Hants, from 1770 to 1870. By Bro. Rev. P. H. Newnham, W.M.

The history of any old lodge is full of interest to the Masonic Student. In this instance the author makes an apology for publicly bringing forward "the history of a small and obscure lodge; a lodge too, which may be said to have existed, rather than to have flourished, in the remotest corner of a great and important Province, where any feeble rays of light which it may have emitted, have necessarily been lost in the effulgence of brighter luminaries." However, it is from such obscure sources that much interesting lore acent our early history is gleaned. Our author proves his appreciation of this by the adoption of the appropriate motto, "*Ex uno disce omnes.*" And he ventures to think that a careful and judicious study of the inner life of even so small a Masonic Body as the Lodge of Hengist may afford some interest and instruction. We are informed that the charter or warrant is dated Nov. 23, 1770, and the author congratulates the brethren that the centenary Festival of the lodge was held on the exact day. At the time of its constitution the lodge was distinguished only by its number and place of meeting,—the New Inn, in the Town of Christchurch. The number was 405.

Hengist Lodge, throughout its chequered career, can, notwithstanding, lay claim to a continuity of existence, for although removed from Christchurch to Bournemouth, it has always been held in the same ecclesiastical parish and parliamentary borough.

The warrant was granted during the Grand Mastership of the Duke of Beaufort, C. Dillwin, Deputy Grand Master; James Heseltine, G. Sec.; and Thomas Dunckerley, P.G.M. The signatures of these four distinguished Masons are attached to the document.

Bro. Jas. Heseltine had been appointed to the office of Grand Secretary during the year previously, and, says our author, was one of the most zealous and enthusiastic Masons of the day, and especially devoted his efforts to the accomplishment of uniformity of working in the Craft, a design which, he fears, (and in this we concur) is not even now accomplished. In spite of the difficulties attend travelling in those days, he visited every lodge celebrated for its working, and was associated with Preston in this effort. These two brethren were the chief promoters of the "Order of Harodim," originally a sort of College for Masonic instruction, and from which emanated the Prestonian Lectures, in nearly the same state as at present in use.

The name of Bro. Henry Dagge, which appears on the warrant as the First Master, was a Mason of repute in London as well as in Hampshire. He was a personal friend of Bro. Dunckerley, and as he had preceded him in the chair of a London Lodge, Bro. Newnham draws from this circumstance an inference as to how the scheme of starting the Lodge of Hengist originated. He was installed Junior Grand Warden in 1775, and his name appeared on the Foundation Stone of Freemasons' Hall, which was laid in that year.

The author divides the history of the Lodge of Hengist into four distinct periods, between each of which occurred what he calls periods of suspended animation.

The first of these periods dates from the foundation of the lodge in 1770 till 1798. The minute book of the first four years has been lost; the earliest commences in November, 1774. The book is endorsed No. 2, and the missing No. 1 is mentioned in an inventory of the effects of the lodge, and many references are made to resolutions recorded therein. At this time the records show an annual average of three initiates, the lodges being frequent, and well attended.

In 1766 fortnightly lodges were resolved upon, but the idea was not practically carried out.

In 1783 it occurred that in three nights there were not sufficient members present to form a lodge, although at that time the Constitutions required only the moderate number of "three to hold a lodge."

In 1784 a considerable falling off in the average attendance induced the lodge to levy a fine of sixpence on absentees, not sick or beyond the length of their cable-tow; but without effecting any great increase in the attendance.

At this time the place of meeting was frequently changed without formal resolution, the Master summoning the lodge wheresoever and whenssoever he pleased, a practice which was in those days permitted.

In 1789 initiations ceased for some time, the accustomed charity dole ceased, and nine months passed without a lodge being held.

In 1791 a special notice, summoning the brethren to meet to consider the state of the lodge, was issued, but failed to secure a meeting, and no lodge was held for ten months more.

In 1793 the work was suspended entirely, and in 1784 only a single lodge is recorded, and not till 1797-8 does any renewal of the work take place.

From 1780 till 1785 one brother retained the chair. One year one brother was elected, but another was installed, and on another occasion a Past Master was elected, but never installed, although recorded as being present at each meeting.

A certificate of membership was at this time issued by the lodge, and a form, presumably used by the lodge, is preserved in the fly-leaf of the minute-book. It reads as follows:—

"We, the undersigned, Master and other Officers of the Lodge of—Do hereby certify and attest to all Brethren on the Earth, That—And that no profane hands may make an ill use hereof, our Brother hath set his name in his own handwriting, under the seal of our Lodge, so that by causing the Bearer to write his name in your presence you will be the better able to judge whether this be his Certificate or no.—Sealed with our Seal, &c., &c."

We are informed of a fact that redounds to the credit of the brethren in those days, viz., that while only one guinea was spent on the banquet, from £4 to £6 was voted to be spent on bread to be distributed to the poor.

The second "period" of the lodge dates from 1800 to 1820. By this time the work was actively carried on. Bro. Thomas Jeans held the chair eight years in succession. In 1802 thirteen well attended lodges were held, and twelve candidates initiated.

In 1803 a code of by-laws was drawn up and formally approved. In that year the lodge received its name Hengist, which, the author states, "has no connection with the mythical Hengist of our nursery histories of England" but was chosen in allusion to the local promontory of Hengistbury Head.

In 1804 the work somewhat declined in consequence of the Napoleonic war. In 1807 the Masons of Gosport ask for assistance for the brother Masons, prisoners at that place.

It was about this time resolved to hold a Lodge of Instruction weekly, but the resolution was not actively carried out, and a period of fourteen months followed, during which not even a lodge meeting was held.

In 1810 the veteran, Bro. Thomas Jeans, who had been a conspicuous member for 40 years, came to the rescue. Under his rule twelve lodges were held and nine candidates initiated within nine months.

In 1813 dissension unfortunately appears in the lodge.

In 1815 the Revised Ritual was adopted. Bro. Cumming having attended the lodge and went through the three degrees "according to the new forms and regulations of the union of lodges, and gave a lecture thereupon."

The Jubilee of the Lodge passes unnoticed. From March, 1819, there occurs a gap of 3 years and 2 months, during which no lodge was held. This the author calls the "Second Period of suspended animation," the third period of the existence of the lodge being dated from 1822 till 1847. In May, 1828, four brethren met, the venerable Bro. Thomas Jeans appearing amongst their names, after fifty years of active membership. This name does not appear afterwards.

At this time the lodges were regularly held, and the brethren seem to have met for practice at each other's houses.

In 1825 the lodge was visited by the D. Prov. G.M., and other visitors of note. In this year was initiated Bro. Bayley, a brother desired to take an important part in the affairs of the lodge. He was elected W.M. in 1830. Shortly afterwards we find him proposing that the lodge should establish a Masonic Library, every brother promising to give five shillings or the like value in books. Subsequently a subscription of two and sixpence a quarter was agreed to, and 100 volumes were accumulated. It is a source of regret that this Library is not now in existence.

In the year 1830 no less than twenty meetings were held. The business which necessitated these numerous meetings was the proposal to erect a Masonic Hall, which was completed and formally opened in 1837.

Bro. Bayley took a considerable part in the accomplishment of this object, for which it appears he provided the greater part of the necessary funds. From some unexplained cause we find Bro. Bayley withdrawing his connection with the lodge, and requesting payment of monies advanced, for which he held mortgages on the Hall. Payment being hopeless, the building was conveyed to him, the right to the use of a room for holding the lodge being reserved.

From this time the lodge business declined, and another period of suspended animation occurred, which continued till May, 1851.

The Christ Church Masonic Hall was converted into a corn store, afterwards into schools, and now is occupied as the business premises of an old Past Master of the lodge.

In 1851, Bro. Bayly, who then resided at Bournemouth, obtained the sanction of the Provincial Grand Master for the removal of the lodge to that place. The first initiation performed in the new quarters was that of Bro. W. E. Rebbeck, upon whom, as Senior P.M. of the lodge, was conferred the honour of being elected W.M. of the lodge for the past year, being the one hundredth year of its existence.

For some years the proceedings were conducted with a great disregard of both constitutions and bye-laws.

In 1857 and 1858 but few meetings were held, many brethren objecting to assemble in an hotel, and in 1859 the lodge met in private rooms.

The more minute details, which we refrain from giving, as the profits on the sale of the book are to be given to the Masonic charities, cannot fail to be interesting to all who feel an interest in the early records of the Order, and we advise all such that a perusal of the little work will well repay the cost. It may be obtained from Bro. R. Spencer, of Great Queen Street, London, or direct from the author, Bro. the Rev. P. H. Newnham, W.M. 195, Rector of Frome Vanchurch, Dorchester.

MASONIC SERMON,

Preached before the Grand Lodge of Quebec, by Bro. the Rev. C. P. Reid, M.A., Grand Chaplain.

"Be kindly affectioned one towards another with brotherly love."—*Romans* xii, 10.

Brethren of the Fraternity of the Free and Accepted Masons in Grand Lodge assembled:—A recognition of independence on God as the Supreme Architect and Governor of the Universe, is one of the landmarks of our ancient and honorary order, and accordingly it is our custom in all our assemblages to invoke His blessing. Nothing therefore can be more fitting than that at the close of this First Regular Communication of the Grand Lodge of Quebec, we should proceed to demonstrate this, our sense of independence on God, to our own hearts, and to the world, by assembling as Masons in one of the Churches in this City, in order to supplicate the Divine aid, that in all our work being begun in order, may be conducted in peace, and closed, as it is our happiness to feel that it now is, in harmony.

The words that I have chosen for a text, taken, as you perceive, from that volume of Sacred Law, which is received by us as one of the Greater Lights of Masonry, points out that particular grace of Brotherly love and mutual charity which it is our aim to cultivate among mankind at large, and more especially among ourselves. In particular, they direct our attention to that distinguishing temper, disposition, and behaviour in life, which calls into lively exercise all the softer, and kinder, and loving emotions of our heart,—that peculiar disposition which gives rise to those minor graces which adorn our life,—those delicate and considerate acts of attention and courtesy to others which serve to please and win the heart,—to cast a charm over the often rugged pathway of human life—to soothe its cares, to lighten its burdens, and intensify its joys.

Such is brotherly love in its lower development as a constituent element in human happiness. But when exemplified, it manifestly springs from a higher source than mere natural sensibility or benevolence. In its full development it connects itself to that doctrine of the immortality of the soul, and of a resurrection to another life,—to which Masonry clings with a firm and unyielding grasp:—teaching us that "even in this perishable frame resides a vital and immortal principle, which inspires a holy confidence that the Lord of life will enable us to trample the King of Terrors beneath our feet, and lift our eyes to the bright morning star, whose rising brings peace and salvation to the faithful and obedient of the human race."

Having respect then to our relations to the world to come, as well as to that which now is, brotherly love is not only a natural endowment, but is also a special gift of God, (by whom alone is revealed the knowledge of the life to come) to those who, by His grace, aim to "display the beauties of true godliness to the honour and glory of His holy name." It not only prompts each brother, therefore, to strive to please his neighbour, and to make his life joyous in the world, but it also prompts him, while doing so, to have a special regard for his true moral and spiritual edification as a fellow pilgrim with himself to the better land. In our intercourse then with each other, and with our fellow men, it becomes us to shew our brotherly love,—our charity, as the Apostle Paul calls it, in the 13th Chapter of his 1st Epistle to the Corinthians,—by not confining our wishes and efforts to mere brotherly concerns and temporal interests, which however important they often are, are yet absolutely as nothing when compared with those that are eternal, and by which the immortal spirit is affected.

The effect of true brotherly love is also to make men put confidence in each other, and not to think or speak evil one of another. This is the teaching and true spirit of Masonry; and all must see that were this spirit to reign and rule in our hearts, the blessing to ourselves, and to those with whom we in any way stand connected, would be incalculable. What a picture of peace and happiness, and of heavenly enjoyment would our Fraternity, so bound together, present to the wondering eyes of men and angels! Heart would be seen to open spontaneously to heart, "without scruple or diffidence." None would be seen to seek selfishly his own, for every man would seek his brother's welfare. All would feel that they were united by a strict and endearing relation, and bound together by the possession of one common aim in life,—one common brief pursuit. And thus would be realized the picture which the Psalmist David had

before his eyes, when he exclaimed, "Behold how good and pleasant it is for brethren to dwell together in unity. It is like the precious ointment on the head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended on the mountains of Zion; for there the Lord commanded the blessing even life forevermore."—Ps. 133.

That we may cultivate this benignant spirit therefore, let each man ask his conscience, as in the sight of God, whether he is really kind and loving and helpful to his brethren? Whether he deserves his brother's confidence? And let us all ask ourselves, if we are true to each other, and seek each other's good, and whether, in our intercourse and dealings with each other, we are careful to make a right and faithful use of the square? These are most important questions for us to put to our consciences as Christians, and most nearly do they concern us in the relations we bear to each other as fellow Masons.

Again, brotherly love shews itself in courteousness of manner, and in avoiding, in word and deed, so far as possible, whatever may be painful to the feelings and tastes of others, as well as in avoiding what is morally wrong in our dealings and intercourse with them. And yet, how often do we here offend against the law of Charity, so understood! Even in our families, and with those whom we most love, we too often here habitually offend. How often in the little details with which the great outline of human life is filled up, are we unmindful of the teachings of kind-hearted charity, and unnecessarily mar the peace and comfort of those for whose sake we would cheerfully, in greater matters, make almost any sacrifice! We should bear in mind then, that it is on these smaller matters, of which men are often so unmindful, that practical human happiness is for the most part dependant. To nerve the mind to submit to the inevitable is comparatively easy, but the little harassing cares and worries and vexations that are not inevitable, and which might as well be avoided as not if men would only listen to the sweet, loving voice of Charity, are as the continual droppings of water,—unbearable. Brotherly love, therefore, teaches and disposes us to have regard to the small details with which the great outline of human life is filled up. It leads us to suppress our own private griefs lest we add to the burden of those we love. It disposes us to consult the feelings, and even weaknesses of others, so as not needlessly to wound their sensibilities; and in doing a kindness, to consider not only what to do, but also how to do it in the most pleasing and accepted manner. And accordingly we are admonished in the "Volume of the Sacred Law," by the Apostle Paul, to "follow after things that be lovely, and to put on bowels of mercies, kindness and meekness."

Brotherly love further shews itself in the disposition to bear and forbear much, and in a readiness to forgive an offending brother who seeks forgiveness. And, alas, such are the infirmities and shortcomings of even the best of men—such the diversity of temper and disposition to be found among men, that every day of our lives we have abundant occasion for the exercise of this heaven-bestowed grace of a forbearing, loving spirit. We need it in regard to ourselves, because of our own infirmities. We need it in regard to others, for they are also "men of like passions" with ourselves. The sense, then, of our own need should dispose us to make large allowances for others, to extenuate, so far as possible, their faults, and to be ready to forgive an offending brother not only once, but even unto seventy times seven. Above all, we should habitually intercede for each other, and for our fellow men at the Throne of Grace. Before that awful throne we should often kneel under a deep sense of our own personal unworthiness, of our own remissness in duty, of the things that we have left undone which we ought to have done, and of the things which we have actually done amiss. And while we thus pour out our hearts in language of confession and self-abasement, seeking for ourselves God's pardoning mercy, we should plead for our fellow-men and beseech the Father of Mercy to pour out on them of the unfailing riches of His grace. Thus should we at all times make our supplication for each other as well as each one for himself, that we may be fit material for the hand of the Great Architect, by whom we are "built together for an habitation of God through the Spirit."

Nor are we left without many most instructive examples, illustrating in practice the beautiful effect of this brotherly love. We have that presented by our own traditions in the case of our first Grand Master Hiram, who, because of the

affection and confidence with which he was regarded, and his fidelity to his masonic duties, must have exemplified it in an eminent degree. The Sacred Writings also abound in bright examples, as witness the Patriarch Joseph, and David and Jonathan, and the loving disciple John, who leaned on Jesus' bosom, and a multitude of others whose imperishable names are written in the Book of Life. And thank God we still meet with many most illustrious examples in the daily walks of life, each and all illustrating in their own persons, the wonderful power of charity for good.

Let us, then, in our intercourse with each other, never forget or lose sight of our Masonic points of fellowship, to which I cannot in this place do more than just allude, but the nature and meaning of which you well understand. But let us on all occasions truly greet each other as brethren, "reflecting that we are united by a strict and endearing relation as creatures of the same God, children of the same first parents, and brethren of the same solid tie;" and when the necessities of a brother call for aid and support, let us be ever ready to give him the assistance that he needs to save him from sinking, as circumstances enables us to do. Let us support each other in all our just and laudable undertakings. Let not indolence ever cause our footsteps to halt, or wrath turn them aside. But forgetting every selfish consideration, let us be swift of foot to save, help, and to execute benevolence to a fellow-creature in distress, but more particularly to a Brother Mason if worthy. And when we offer up our prayers to Almighty God, let us remember a brother's welfare as our own. Let our breasts also be a safe and sacred repository for each other's just and lawful secrets. Let us never repeat concerning a brother what may do him harm, unless the sacred interests of truth demand that we break silence. And, finally, let us support a brother's character in his absence equally as though he were present. Let us not revile him or speak evil of him behind his back, or suffer it to be done by others, if it is in our power to prevent it. Thus shall we continue linked together by one solid tie, not to be unloosed, in the strong, though invisible chain of brotherly love, relief, and truth. God grant, then, that we may be always mindful of our peculiarly sacred obligations to each other in respect of these things—that we must shew ourselves "kindly affectioned one toward another with brotherly love," for how can we more surely glorify God and adorn our profession as Masons, and above all as Christians, than in this most excellent way? Yea, has not the Saviour himself said, "By this shall all men know that ye are my disciples if ye love one another."

But how shall we attain to, and exemplify in our lives, this enlarged spirit of brotherly love? There is only one way, and that is the way of earnest and persevering prayer. Let us then pray fervently to the Giver of all Good, that He may enlarge our hearts and pour into them abundantly of "His most excellent gifts of Charity,—the very bond of peace and of all virtue, without which whosoever liveth is counted dead before Him."

And to prayers we must add the constant study of the Word of God—the Holy Scriptures,—the Sacred Law, the Great Light of Masonry, with diligent self-examination, that so we may keep before our minds for imitation and instruction, the example and teaching of Him who is our pattern and teacher in all things. Thus will we, as worthy Masons, be ended with a competency of heavenly wisdom, and attain to that charity which never faileth, and which makes the heart wherein it dwells an habitation of God through the Spirit.—SO MOTE IT BE.

Obituary.

BRO. D. N. CHAMBERS.

The death of Mr. Robert Chambers, a member of the well-known firm of William and Robert Chambers, publishers, was announced a few days since; and with regret we have now to record the death of Bro. David N. Chambers, the youngest member of the firm, and manager of the London establishment. Bro. Chambers was so affected on receiving the intelligence of his brother's death, that a blood vessel burst on the liver, from the effects of which he never rallied. He was 51 years of age.

A LODGE SONG.

Met again, met again, in this loved retreat.
 And Oh! it fills our soul with joy,
 Our brothers here to greet.
 Here friendship beams from every eye,
 And smiles upon her face.
 There's naught on earth can break the tie
 That bind us to this place.
 Trusting hearts, trusting hearts, here each other greet,
 And Oh! besides our happy homes,
 There's not a place so sweet.
 The pride of wealth, the pride of birth,
 We keep without our door,
 Receive the humblest son on earth,
 If true—we ask no more.
 Friendship sweet, friendship sweet, lingers round the place.
 And on each heart 'tis 'graved in lines
 That time cannot efface.
 We meet in Peace, we work in Love.
 And part upon the Square;
 And unto Him who rules above,
 Lift up our voice in prayer.

LIST OF LODGE MEETINGS &c., FOR WEEK
ENDING APRIL 1st, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, March 27th.

LODGES.—Royal Somerset House, Inverness, Freemasons' Hall; Castle Lodge of Harmony, Willis's Rooms, St. James's street; Old King's Arms, Freemasons' Hall; Pythagore, Ship Tavern, Royal Hill, Greenwich; Unity, London Tavern, Bishopsgate Street, British Oak Bank of Friendship Tavern, Mile End; Burgoyne; Anderton's Hotel, Fleet Street.—CHAPTER.—Robert Burns, Freemasons' Hall.

Tuesday, March 28th.

Audit Committee Girls' School, 2.30 p.m.
 LODGES.—Tuscan, Freemason's Hall; Moira, London Tavern, Bishopsgate Street; Faith, Anderton's Hotel, Fleet Street; Prudent Brethren, Freemasons' Hall; Industry, Freemasons' Hall; Israel, Radley's Hotel, Bridge Street, Blackfriars'; Prince of Wales's, Willis's Rooms, St. James's Street; Southern Star, Montpellier Tavern, Walworth; Urban, Old Jerusalem Tavern, St. John's Gate, Clerkenwell.—CHAPTER.—Cyrus, Ship and Turtle, Leadenhall Street.

Wednesday, March 29th.

LODGES.—Temperance in the East, Private Rooms, 6, Newby Place, Poplar.

Thursday, March 30th.

General Committee Girls' School, Freemasons' Hall, 4 p.m.

Saturday, April 1st.

General Committee Boys' School, Freemasons' Hall, 4 p.m.

METROPOLITAN LODGES AND CHAPTERS OF
INSTRUCTION.

Monday, March 20th.

LODGES.—Fempe, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd., Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tavern, Bancroft Place, Mile End, E.; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Motcomb Street, Belgrave Square; Sincerity, Railway Tavern, Fenelurch Street; Prince Regent Club, Prince Regent Tavern, 111, East Road, City Road, E.C.; Wellington, White Swan Tavern, Deptford.

Tuesday, March 21st.

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-

lane; Sidney Lodge, Cambridge Hotel, Upper Norwood; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. New Wandsworth, Freemasons' Ho., New Wandsworth.
 —CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st Mount Sion, White Hart, Bishopsgate-st.; Robert Burns Sussex Stores, Upper St. Martin's Lane.

Wednesday, March 22nd.

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

Thursday, March 23rd.

LODGES.—Fidelity, Goat and Compasses, Easton-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquility, SugarLoaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—CHAPTER.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, March 24th.

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

Saturday, March 25th.

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

TO CORRESPONDENTS.

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

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

Our Correspondents, and especially our Foreign Exchanges, are requested to Address in full to

"The Editor of
 The Freemason's Magazine and Masonic Mirror,
 19, Salisbury Street, Strand,
 London, W.C."

Letters and Papers, Address, "Freemasons' Magazine, London," although mostly reaching us are liable to miscarriage, and are invariably delayed in delivery.

J. T.—Addresses to Lodges may be found in considerable numbers in the columns of "The Freemasons' Magazine"; a little research will enable you to find one which, with a little adaptation, may suit the circumstances you mention.