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LONDON, SATURDAY, APRIL 1, 1871.

A MASONIC EXPLANATION OF THE  
47TH PROPOSITION OF THE 1ST BOOK  
OF EUCLID.

As the formation of this figure, on the Jewel of the Immediate Past Master, depends on the connexion of the several lines, angles, and triangles which complete the whole, so Freemasonry depends on the unanimity and integrity of its members, the inflexibility of their charitable pursuits, and the immutability of the principles upon which the society is established, namely, Brotherly Love, Relief and Truth. The position is clear, and therefore, in a synthetical sense, we demonstrate that some of our brethren, from exalted positions in life, may be considered as standing on the basis of earthly bliss, emblematic of the greater square which subtends the right angle; others, whom Providence has blessed with means to tread the flowery paths of life in affluence and ease, are descriptive of the squares which stand on the sides that form the right angle. The several triangles, inscribed within the square, are applicable to those happy beings who enjoy every social comfort, and never exceed the bounds of mediocrity; whilst those who have the heartfelt satisfaction of administering to the wants of the industrious or indigent, may be compared to the angles which surround and support the figure. The lines which form the figure itself remind us of those unfortunate brethren, who, by a series of inevitable events, are rendered incapable of pro-

viding even the common necessities of life, unless aided by a ready and cheerful assistance from their more fortunate companions. Hence, from the corollary we draw an axiom in Masonry. By connecting the several lines together, and bringing the unfortunate and industrious into contact with the affluent and exalted, we form a figure descriptive of the true basis on which our ancient brethren raised the superstructure of Freemasonry, a basis which no mortal power can shake, the bosom of all gentle charity. This heaven-born virtue is assuredly a Divine attribute, a sublime emotion, that fully demonstrates the existence of a spiritual Being, and animates us with the cheering hope of finally becoming the partakers of a glorious immortality.

## RITE OF MISRAIM.

When, some time since, we called attention to this subject, we felt confident that no authority had been given for the establishment in this country of the Rite of Mizraim, as was then asserted to be the case. The fact of Paris then being in a state of siege prevented any inquiries being made on the subject.

In the meantime, the report of the authorised establishment of the Rite of Mizraim in this country has been industriously circulated by means of every available channel.

We are now in a position, as will be seen by the subjoined correspondence, to confirm our belief, expressed at the time, that there is no foundation of truth in the representation made (to induce Craft Masons to join the "order,") that the Rite was established under the authority of Bro. Crémieux and the Grand College of Rites in France.

When the order of the Red Cross of Rome and Constantine was started, and the assumptions of its promoters were assailed by the Prince Rhodocanakis and others, their statements were in a similar manner proved to be false, and the vaunted chivalric element of the "order" was necessarily abandoned.

Nothing can be more explicit or emphatic than the denial by Bro. Thévenot of the authority by which attempts have been made to foist this spurious rite upon the Masons of England.

We are constrained to imagine under what subterfuge these concoctors of new degrees will now seek to cover their disgrace, and also to ask how long the Board of General Purposes will permit this systematic trading upon Masonry on the part of those in the employ of Grand Lodge, whose connection with it gives a colour to their misrepresentations, and which

connection is most likely to lead many to believe that these proceedings, if not authorised by Grand Lodge, are at least sanctioned by it.

It has long ago been mentioned in certain quarters that the motive for establishing these quasi-Masonic Orders was to sap the foundation of the veritable high degrees,—in fact, it is whispered in well-informed circles that this is the justification to Craft Masons who have questioned the propriety of these proceedings. May not this Jesuitical notion have a still deeper significance? May the mine thus professedly laid at the foundations of the higher degrees not also contemplate the destruction of the whole edifice of Masonry, including the Craft?

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

Dear Sir and Brother,—I am directed by the Su. Co. 33° of the A. and A. Rite to request you to find a place in your Magazine for the accompanying letter from the Grand Orient of France in reply to the inquiry put to it by this Sup. Co. in consequence of the following passage, which appeared on page 683 of the "Freemason" of the 31st of December, 1870:

"A Supreme Council General of the 90° having been regularly formed under the authority conveyed in a diploma granted to the Ill. Bro. Crémieux, 33° of the Rite Ecossais, and a Member of the Grand College of Rites in France."

I remain,

Dear Sir and Brother,

Yours faithfully and fraternally,

J. M. P. MONTAGU,

Sec. Gen.

A. L. G. D. G. A. D. L'Univ.

Grand Orient de France.

O. de Paris, le 24 Mars, 1871 (E. V.)

Au Supr. Cons. du 33° degré pour l'Angleterre, etc.

Illustres ete Très Chers Frères,

Je suis chargé de répondre à votre fraternelle pl. du 11 de ce mois, et de vous dire que le Grand Orient de France n'a autorisé personne, ni le f. Crémieux ni d'autres, à établir dans votre pays le rite de Misraim. Le Grand Orient de France n'a jamais rapporté la déclaration de l'Ill. f. Beurnouville, en date du 7 Décembre 1817. L'établissement de ce rite, en Angleterre, au nom du Grand Orient et sous les auspices du f. Crémieux serait

donc une supercherie; nul ne peut invoquer ces deux autorités pour un fait semblable sans faire un mensonge. Je vous engage, du reste, à vous adresser directement à l'Ill. f. Crémieux, au secretariat particulier du Suprême Conseil, 46, rue de la Victoire, à Paris, et vous aurez la confirmation de mes déclarations.

Heureux de pouvoir vous fournir ces renseignements, je vous prie d'agréer l'assurance de mes sentiments fraternels.

Le chef du Secretariat,

THEVENOT.

TRANSLATION.

A. L. G. D. G. A. D. L'Univ.

Grand Orient of France.

O. of Paris, the 24th of March, 1871 (E. V.)

To the Sup. Co. of the 33° for England &c. Ill. and very dear Brothers,

I am directed to reply to your fraternal letter of the 11th of this month, and to tell you that the Grand Orient of France has authorized no one, neither Bro. Crémieux, nor any others, to establish in your country the Rite of Misraim. The Grand Orient of France has never recalled the declaration of the Ill. Bro. Beurnouville, of the date of the 7th of December, 1817. The establishment of this Rite in England in the name of the Grand Orient, and under the auspices of Bro. Crémieux, would therefore be a cheat; no one can invoke these two authorities for such an act without telling a lie. I ask you for the matter of that, to write personally to the Ill. Bro. Crémieux, Secretary's Office of the Sup. Co., 46, Rue de la Victoire, Paris, and you will have the confirmation of my declarations.

Happy to have it in my power to furnish you with these particulars, I beg of you to receive the assurance of my fraternal sentiments.

THEVENOT.

BOOKS.—God be thanked for books! they are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levellers. They give to all who will friendly use them the society, the spiritual presence of the best and greatest of our race. No matter how poor I am; no matter though the prosperous of my own time will not enter my obscure dwelling. If the sacred writers will enter and take up their abode under my roof, if Milton will cross my threshold to sing me of Paradise, or Shakespeare to open to me the worlds of imagination and the working of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship; and I may become a cultivated man, though excluded from what is called the best society in the place where I live.

## MASONIC CURIOSITIES, No. 2.

BY A MASONIC INQUIRER.

In the Burleigh Papers of the Bibliothecæ Landsdownianæ is an ancient looking manuscript, described in the catalogue as "a very foolish Legendary Account of the Original of the Order of Freemasonry." It bears neither date nor evidence of its authorship or origin. It is evidently a copy of a still older document, and from its general appearance, I consider it was copied by some one who did not clearly comprehend the original, several words being misspelt, and space being left for others, as if the copyist had a difficulty in making them out.

In its tenour the document bears some resemblance to the "History and Articles of Masonry," published by Bro. Matthew Cooke, in 1861. There is, however, such broad difference in the text to give this manuscript sufficient interest as to render it worthy of re-production in its entirety.

Perhaps some of your learned contributors, during their researches, have come across the original document, or at least another copy, which will give some clue to its origin.

The document is headed:—

HERE BEGINETH THE TRUE ORDER OF MASONRY.

"The might of the Father of the Heavens, the Wisdom of the Glorious Son, and the Goodness of the Holy Ghost, three persons and one God, be with us now and for ever.

"Good Bretheren and Fellows, our purpose is to Show you how and in what manner this Noble and Worthy Craft of Masonry was first founded and begun, and afterwards how it was confirmed by worthy Kings and Princes, and by many other Worshipfull Men, and also to all those that be heere, we minde to show you the charge that belongs to every new Mason to keep, for in good faith if you take good heed it is well worthy to be kept for a worthy Craft and Curious Science. Srs. there be Seaven Liberrall Sciences of which the noble Craft of Masonry is one, and the seven be these, The first is Gramer, and that teacheth a man to spell and write trowly. The Second is Rethorick and that teacheth a man to speake faire and subtyll. The third is Lodgick, and that teacheth a man to know the trow from the false. The ffourth is Arethmatick, and teacheth a man to Reckon and Account all manner Accompts. The

fifth is Geometry, and that teacheth a man . . . and Measur of earth and of all things of the which this science is called Geometry. The Sixth is called Musick, and that teacheth a man to sing with Voyse and Tongue and Organ harp and Trump. The Seaventh is called Astronemy and that teacheth a man to know the course of the Suun and the Moon and the Stars. These be the Seven Liberrall Sciences of the which all be founded by one, which is Geometry, and thus a man may prove that all the seven sciencies be founded by Geometrie for it teacheth a man. . . . and Measure ponderation . . . weight on all things on earth for there is noe Workman that worketh any craft but he Worketh by some Mott or Measure, and every man that buyeth or selleth, they buy or sell by some weight or measure. And all this is Geometry. And the Merchants and all other Craftsmen of the Seaven Sciences and the Plowmen and Tillers of the Earth and Sowers of all manner of Grains Seeds and Plants and Setters of all manner of frutes: ffor Gramer or Arethmatick nor Astronomy nor none of all the Seaven Sciences can noe man finde Mott or Measure in without Geometry wherefore methinks that the said Science of Geometry is most worthy and all the other be founded by it. But how this Worthy Science and Craft was first founded and began I shall tell you. Befor Noyes\* flood there was a man which was called Lameth as it is written in the Bible in the 4th Chapter of Genesis. And this Lameth had two wives the one was called Ada the other called Solia. By the first wife Ada he begat a sonne and a daughter† and these 4 children found the beginning of all these Crafts and Sciences in the world for the Eldest Sonne Gabell found the Craft of Geometry and he ffeed flocks of Sheep and lambs in the ffoild and ffirst wrought houses of Stone and he and his brother Juball found the Crafts of Musick Song of Mouth harp and organs and all other instruments. The third Brother Tubalican found the Smith craft of Gold and Silver Iron and Copper and Steel and the daughter found the Craft of Webbing and these children knew well that God would take vengeance for sinn either by ffire or water wherefore they Wrought the Sciences they had founded

\* Noah's.

† There is evidently an omission here, as in other places in this manuscript.

in 2 pillars of stone that they might be found afterwards. And the one stone was called Marble for that would not burn in the fire and the other Stone was called Lathorne and that would not be drowned with water. Our intent is to tell you how and in what manner these stones was found that those sciences was written on the [m]. Herminerus that was Cubb his sonne the which was Cubb Semet Sonne the which sonne was Nouthis sonne. The same Herminerus was afterwards called Armes the father of the wise men. He found one of the 2 Pillers of Stone and found the Science written thereon and he taught it to others and at the making of the Tower of Babylon was Masonrie first made there much of and the King of Babylon called Nemroth who was a Mason himself and loved well the Craft as is said with the Master of Stories and when the city of Ninevah or the City of the East Port should have been made Nemroth the King of Babilon sent thither Sixty Masons of his Region to the King of Ninevey his Cozen. And when he Sent them forth he gave them a charge in this Manner :

The first was that they should be true to their King Lord and Master that they served and that they should ordaine the most wise and cunning man to be the Master of the King or Lord's worke that was amongst them and neither for Love Riches nor favour to sett another that had little Cunning to be Master of that work whereby the Lord should be ill served and the Science ill-defamed.

Secondly that they should call the Governor of the Worke Master all the time they wrought with him and other many more charges that it were to long to write and for the keeping of all those Charges he made them swear a great oath which men used at that time and ordained for them reasonable pay that they might live with honestie and also he gave them in charge that they should assemble togeather every yeare once to see how they might work best to serve the King and Lord for their Profit and their own Worship and also that they should correct within themselves those that had trespassed against the Science and Craft and thus was this noble Craft first grounded there. And the Worthy Mr. Ewclides gave it the name of Geometry and how it is called throughout all the world Masonry.

*(To be Continued.)*

## PERFORMANCE OF MASONIC WORK.

By BRO. WILLIAM ROUNSEVILLE.

In a former paper we ventured some strictures on the preliminary measures to introduce a candidate to the lodge—what might be called the outside work of the Fraternity. We propose now to remark on what may properly be denominated the inside work of the lodge, that which is performed within the secret door. We would ask the reader to remember what was said about the ridiculous and false impressions sometimes made upon the mind of the candidate by officious members who are more zealous than wise. With this impression, which he cannot in a moment shake off, he is ushered into the lodge.

The first duty required of him is to address the Almighty Ruler, asking him for guidance and protection in all his future life, and especially in the business in which he is then engaged. Was there ever such an incongruous succession of circumstances as is here presented? But to make this incongruity still more prominent to the perception of the candidate, he is formally and solemnly required to make a profession of his faith and trust in God, as a requisite for him to proceed in the ceremonies.

What must be the effect of these scenes upon the mind of the initiate. On the outside of the door he has been bantered, and made to believe the whole business in which he is about to engage is ridiculous and trifling in the extreme, now he is required to profess in the most solemn manner a belief in the most important truth in the Universe; one that underlies all real good, all true religion. If he is a man of thought and judgment he can do little else than come to one or two conclusions: he may conclude that the whole matter is a wicked farce, the outside influences being the real power of the Institution; or he may believe that the solemn services within have had very little influence on those members he has met in his progress to the Masonic altar. In either case a false impression is given, and the neophyte loses the best influences of the ceremonies he is yet to pass through.

But the candidate is conducted still farther, and inducted more deeply into the mysteries of Masonry. Much of the next ceremony depends upon whether it is made to conform in its spirit to the outside experience of the candidate. It

may be that the mind of the neophyte, impressed by the solemn and sacred ceremonies through which he passed as he stepped over the threshold, is in a frame to appreciate in a suitable way that which is to follow, should the first impression be followed up by other ceremonies equally solemn. But are these ceremonies, as frequently performed, of that character?

We naturally move slowly and with measured step when our minds are imbued with the solemnity incident to an impressive ceremony. We naturally conclude that it is worthy of the time it will consume if done in an appropriate manner. No Christian partakes of the Eucharist as though he was starving or dying of thirst. No one goes to the baptismal font as though travelling for a wager. We do not precede our friend at the grave at the top of our speed. Quick and agile movements are inconsistent with solemnity, and are as much out of place in the lodge work, as a waltz at a funeral.

But how often do we see parts of the ceremony performed with all the lightness of manner and movement of the clown in the circus-ring. And not only that, it is sometimes made with so little regard to fitness that it partakes of the nature of violence towards the candidate. When this is the case the impression on the candidate must be thrown upon the side of the outside institution, and accumulate in his mind still more arguments in favour of the trifling character of the Institution. What is worth doing at all is worth doing well, and abundant time should be taken to give the ceremony its full weight. A solemn, measured tread, the absence of haste and the presence of a serious and respectful regard for the occasion, are absolutely necessary on the part of the officiating officers. This remark applies as well to what is said as to what is done in this part of the ceremony.

As the candidate progresses in his initiation into the mysteries of the Fraternity he should still be met with a serious earnestness on the part of the officers of the lodge, that betokens a profound regard and reverence for the rites which he is called upon to perform. It is not enough that he has every word and syllable perfectly at his command as he delivers the charges and lectures of the order. He is not a good officer who does not in some degree feel and appreciate the sentiments and truths which he enunciates. The best impression

is made by the officer who enters so deeply into the spirit of the lecture that he pronounces as to identify himself with each thought, sentiment and sentence. He who does not do this can scarcely be said to be fit for the east of a lodge.

Suppose a candidate who has an idea of the fitness of things and the solemnities that ought to reign in a lodge of Masons, and has come up from the ante-room under the discouraging circumstances that we have said sometimes prevail, stands before the principal chair to receive the *finale* of the degree, and finds there, as all along through the ceremony, there is an evident carelessness and negligence in the conduct of the work; that he finds no evidence of an appreciation of the beauties that even he can see are covered up in the indifference of the officials. Will he not be likely to become disgusted with the lodge which is so unmindful of the proprieties which they ought to preserve. That this is the legitimate influence of such a negligent, heedless and unimpressive way of doing the work of the lodge, few will dispute. That this is the cause of more than half the prevailing indifference among Masons, we profoundly believe.

If this be so, then it is the duty, the interest, and should be the pleasure of those who occupy stations of honour in the lodge, to amend their conduct in this respect. Do the work of Masonry in that solemn, reverential manner designed by those who created and established it; strive to be impressed with it; become permeated with its spirit; above all, do not so conduct, or so speak, as to give the impression to those with whom you come in contact, that Masonry is in any way a trifling institution, unworthy of the patronage of the serious and earnest men of the age.

But our limits admonish us to close. There are other points connected with those we have noticed, and which are important to the progress and welfare of Masonry, but we must make them the subjects of discussion in a future number.

~ A JOKE.—The brethren of Sutter Chapter, R.A.M., San Francisco, have elected Bro. Peck to the office of High Priest. In announcing the result the Secretary took occasion to extol the qualifications of their new officer, remarking that he was *amply* qualified in all respects to fill the office, that he was a *Peck* of more than scriptural measure, a *weighty* citizen, of some *two hundred and seventy-five pounds* avoirdupois.

Bro. Owen, Grand Secretary, replied, congratulating the Chapter upon their selection, and remarked that:—

"If all flesh is grass, as the Bible doth say,  
Your High Priest will make a big ton of hay."

## WHO IS A FREEMASON?

There is a significance in the title "Freemason," which merits the most thoughtful study. If it be true that the familiar words and phrases used in ordinary conversation are connected by imperceptible ties with the reasonings, discoveries, and histories of former men and distant times, and will well repay the study of their origin and growth, how much truer is it that the generic name of the most ancient and only true brotherhood among men, is worthy of patient, painstaking regard. Some one has aptly called language "fossil poetry"—meaning, that as the natural fossil embalms the strange and beautiful shapes of animal and vegetable life of ages ago, so words embody the thoughts, feelings, springs of action, and history of the past, in a manner that is altogether wonderful. Were every historic monument swept from the face of the earth; were every volume of history taken to build one vast funeral pyre; so long as language is preserved, there will be a means of arriving at a considerable knowledge of what transpired centuries ago. Men die, but their language lives; the curse seems to have but partially sown it with the seeds of decay; for when men call it "dead" even, they mean only that they are dead who once spoke it, not that the language itself has ceased to exist. Let us briefly examine, then, some of the names of the Craft. It may be that to some they are a part of the "mysteries" of Masonry which they have never sought to penetrate, and to all they may be made, by thoughtful study, a source of deep interest as well as true knowledge.

Let us seek to arrive at the meaning of the word "Mason." To do this, we must go far back to the period when Egypt was at the zenith of her glory, and study the hieroglyphics that are inscribed on her monuments. M. Champollion, the learned Egyptian scholar, tells us that the Coptic word *Mai* signifies "to love," and that *Son* signifies "brother." This Coptic combination, *Maison*, signifies literally "loving brother," and is frequently found expressed both hieroglyphically, and also in the very word itself, on the ancient monuments of Egypt. And then when he tells us further that the Sun was one of the leading gods of the Egyptians, and was adopted into their Pantheon as *Phre*, the god of Light, we have the full name *Phremaison*, Freemason, most beautifully signifying "*Sons of Light*," the title imme-

morally assigned to our fraternity. The long flight of centuries, though it has witnessed the rise and fall of many nations, has not allowed to be buried in oblivion the name of our Craft. As earnest Craftsmen, let us cherish this name, thus wonderously handed down to us, for it contains within itself the seed-principles of our Order, in teaching us that we are at once Loving Brothers, and Sons of Light.

We would notice here several other more modern interpretations of the term Mason, which have been endorsed by respectable authorities, but which are not entitled to the same credit as the ancient Egyptian one to which we have just referred. Lessing says that *Masa* in the Anglo-Saxon signifies "a table," and that Masonry consequently means "a society of the table." Those among us who are peculiarly fond of "good cheer," and are supremely happy only when sitting at a Table Lodge, doubtless will jump at this explanation as an endorsement of their practice; but we regret to inform them that there is no other philologist who endorses Lessing, and his theory must be regarded as fanciful. The Rev. Mr. Morrison, of Dublin, gives the best modern explanation of our name. He says Mason is derived from the secrecy and exclusiveness observed in our lodges. Every lodge is guarded by a Tyler. Formerly his protective weapon was a club. The old Latin word for this was *maca*, signifying club, or mace. This word is used in Spain to this day. Therefore, because bodies of architects preserved their secrets by deliberating within a tyled Lodge—a lodge guarded by the *maca*—every brother was designated a Mason.

Then, last of all, there is, what to the plain English scholar is the most obvious derivation, the plain signification of Mason—a worker in stone, which indicates the origin of the Order from a society of practical artificers.

Whichever of these "fossil histories" we adopt as true, every one of them has a remarkable application to Masonry in its aims and ends. Whether Champollion be right or not in finding our name on the monuments of Egypt, we are "loving brothers" of the mystic tie, who have existed as a brotherhood for immemorial ages; whose principles have never changed, and have ever been for the spread of "peace on earth, and good will towards men." We are equally the "Sons of Light"—true Masonic Light. The "Greater Light" has

flashed upon us the bright effulgence of its eternal rays, while the "Lesser Light" has enabled us the better to see the former's beauty, wisdom and truth. We are also, in a subordinate sense, "a society of the table." A Table Lodge is a place of innocent and real Masonic enjoyment. The annual reunion of the Craft around the festive board brings with it the happiest associations and the pleasantest recollections. And finally, do we not meet in tyled lodges, where the *maca* is theoretically if not practically present. Each and all of these word-studies then is full of meaning and of interest; and if in the brief and cursory way in which we have sought to unravel their meanings, we shall have awakened among our brethren a desire for a more thorough knowledge of the history and glorious mission of Masonry, our object will have been accomplished.—*Keystone*.

#### ROME THE SEAT OF MASONIC POWER.

The Boston "Freemasons' Magazine" makes the following remarks upon the removal of the Grand Orient of Italy, from Florence to Rome:

"Perhaps one of the most significant evidences of the progress of liberal principles and the decadence of religious tyranny at the present time, is the remarkable, not to say astounding fact, that the Grand Orient, or the Masonic Grand Lodge of Italy, has recently removed its "Grand East," or seat of government, from Florence to the ancient city of Rome, where it is now in active operation under the eye and within the hearing of the "Infallible" head of the Papal Church! In view of the past bloody history of this Church and its long-continued fiery persecutions of Freemasonry, it is difficult to realize a transition so significant in its character and momentous in its consequences. It is the funeral dirge of a false theocracy, which, through a long succession of ages, has become infamous by its crimes. For more than four hundred years the Papal Church has been the unscrupulous and uncompromising enemy of Freemasonry.

The dungeon, the rack, and the stake have been pitilessly employed by her for its suppression, and hundreds of our innocent brethren have been sacrificed to her cruelty.

It is but a few months since that one of her proscriptive and characteristic denunciations was issued from the Vatican, setting the whole Masonic world of Continental Europe ablaze by its terrible threatenings. But she has reached the end of her temporal power. Its overthrow has come upon her like an electric shock, and *mene, mene, tekel upharsin* has been written upon the walls of her power. The line of separation has now been distinctly drawn between her religious tolerance and her political rule. The first, crippled and shorn of his strength by the advancing intelligence of the age, may remain with her for a time—and but for a time; while the latter has passed beyond her grasp, never to be regained. The vitality of her bulls, decrees, and blasphemous anathemas is at an end, and the dungeons of her Inquisitions are no more to echo the groans of religious dissenters or Masonic martyrs. Masonry is in the "Holy City."

This is now her Italian home—the abiding place of her power and influence, and while she will scrupulously respect the spiritual rule of her oppressors, she will know how to protect her own interests and assert her own rights. "Certainly the world progresses! Louis Napoleon made war, but the Almighty has shaped its ends." As in the recent events of our own country, "what would have taken years of peace to effect, a few months of war have accomplished. Popery, with its infallibility, is a thing of the past. The light of the nineteenth century is dispelling the mists of superstition that have chained the intellects of the people, and the last lingering relics of the Dark Ages, are being swept from the earth. Every lover of freedom of thought, and every lover of political freedom, will rejoice in the downfall of this great, moral, political, and religious despotism."

"It is of some importance, however, that the precise character of the great change which has taken place in the condition and extent of the Papal power should not be misunderstood. The spiritual supremacy of the Pope over his subjects remains undisturbed, and in this respect the Church may continue as heretofore to exercise its crushing and demoralizing influences over the masses who believe in the infallibility of its head; at least there are no lawful hinderances to its doing so, if its exactions and penalties are kept within the rules of Christian civilization. The Pope may still issue his bulls and anathemas and decrees of excommunication, as heretofore; but the power to enforce them, as against criminal offences, no longer exists. His temporal power has been swept away with his possessions, and is now vested in the United Kingdom of Italy, with Victor Emmanuel at his head, and with it the legislative and executive power which he and his predecessors have exercised, as absolute sovereigns, since the acquisition of the Exarchate of Ravenna in the eighth century. He is therefore now and henceforth to be regarded simply as the Bishop of Rome, a title which he absurdly claims as successor of St. Peter, and God's vicegerent upon earth; but which, notwithstanding the absurdity of this pretention, if he can make up his mind to wear it with the humility of the Christian, and in a way consistent with the dignity of his high position, will command for him the love and veneration of the more intelligent of his own followers, and the increased respect of the Christian world. If so worn, the loss of his temporal power will prove a blessing to him and his successors, and insure the greater prosperity of his own Church; which, for the last century, has, in the larger Catholic countries of Europe, made more infidels than converts. He must also learn and study the obvious lesson of the day, that the time is gone by when union of Church and State can conduce to the interests or welfare of either. Compulsory religion leads to infidelity as a natural result. We have no sectarian prejudices against the Catholic Church or its fundamental doctrines when administered in their purity, but we have little respect for, and certainly no sympathy with, its farcical ceremonies and absurd pretensions—its confessions and absolutions—its penitential bodily inflictions, and exclusive self-righteousness. But with these we have no quarrel. The sooner, however, it begins to learn that there may be true Christians outside of his own pale, and that heaven may be reached without travelling the road to Rome, the sooner it will command the respect, if not the veneration of all intelligent men.

Hardly less remarkable and significant than the overthrow of the temporal power of the Pope, is the establishment and weekly publication of a Masonic Review at Florence, in the Italian language, the first eight numbers of which have been politely forwarded to us by its editors, Bros. M. Macchi and B. Benedetti. We give its title in full as follows:—"Rivista della Massoneria Italiana—periodico ebdomadario semiufficiale del Grande Oriente



della Massoneria in Italia e sue Colonie.—Scienza, Liberte Lavoro, Fratellanza, Solidarieta." In size it is a small quarto of eight pages, fairly printed, and is chiefly filled with Masonic articles of local and general interest. The following appears in the issue for September 7th :—

## OFFICIAL NOTICE.

"To the W. Masters and Brethren of the Masonic Lodges of Italy: To all the Fraternity of the Masonic Associations of the two hemispheres :

DEAR BRETHREN—

"The Italian Government having taken possession of Rome, the Grand Masonic Orient of Italy and its colonies has decided on its establishment there without delay. I have, therefore, given orders for the transfer of the Grand East to that city, now definitively the capital of the nation.

Your affectionate Brother,  
L. FRAPOLLI, Grand Master.

## MASONIC JOTTINGS, No. 63.

BY A PAST PROVINCIAL GRAND MASTER.

## EMBLEM OF THE POINT WITHIN A CIRCLE.

Brother, consider as mythical and legendary all that is found in our Masonry concerning Saint John the Baptist, and Saint John the Evangelist; still the emblem of the point within a circle will not be a whit less instructive.

## SPECULATIVE MASONRY.

A Brother writes as if Speculative Masonry was something visible, something palpable; as if it was matter, and not spirit. Plainly my good brother has not yet begun the study of real Masonry.

## THE UNIVERSE—THE GREAT ARCHITECT.

Nature—the universe—is the body, of which God, the Great Architect, is the soul. Brother, this is poetical and devout, but is it not Pantheistical?

## COMPLETE TOLERATION.

In English Freemasonry there were two steps to complete toleration. First, from certain Christianities to all Christianities; next, from all Christianities to Judaism, Mahomedanism, Parseism, and Natural Theology.

## TOLERATION—CHANGE.

A Brother thinks that Jews, Mahomedans, Parsees, and Natural Theists, must all ascribe their admission into the English Lodges to Toleration and not to Change.

## THE FOUR OLD LONDON LODGES.

The four old London Lodges took an active part in the Revival of our Freemasonry, A.D. 1717.—Old MS.

## OUR SURPRISE IS LESS.

When a brother is ignorant that the Obligation which he took on Initiation was a Christian Obligation, our surprise is less on being informed he

knows not—the Religion of our Freemasonry, as a Universal Freemasonry, being Natural Theology—that its Religion, as a Particular Freemasonry, is Christianity.

## THE EDWIN LEGEND.

Bro. Findel (History, page 38) writes :—"We consider this legend as worthy of being preserved, and therefore communicate it." He accordingly subjoins it.

## SOUTH OF ENGLAND.

There is nothing to show that Freemasonry had in old times in the South of England what we know that it had in the 15th century in Germany, Hungary, and Switzerland—the Head Lodge with its subordinate lodges.

## THE VIRTUOUS MASON'S SOUL.

The Great Architect of the Universe has His dwelling in the virtuous Mason's soul. Brother, the idea may be found in a line of some Roman poet.

## MASONIC NOTES AND QUERIES.

## THE MEDIEVAL MASONS AND THE COEVAL TRADESMEN.

There was no greater system of secrecy and mystery among the mediæval stone-masons than there was among the mediæval smiths, wrights, or weavers. Every trade or craft was denominated a "mystery," while so far as Masonic structural design was concerned much of it was copied from the wrights, and as for ornament much of it was derived at some time or another from the work of the smith and weaver. So far as old metallic art in connection with building is concerned, I might refer to Solomon's Temple (The "net work" might have been copied from embroidery)? While in reference to textile art and its connection with Masonry. I might refer to some interesting specimens exhibited by the old tomb-stones of the long saintly Iona.—W. P. BUCHAN.

## A MASONIC TRADITION—THE SEVEN STARS LODGE.

Mr. T. Helsby gives some particulars, on which comments may be made, under the title of "The Oldest Inn in England." He says there is an old inn or tavern at the foot of Shude Hill in Manchester, called the Seven Stars.

This is said to be, according to records in Lancaster Castle, a licensed house since 1350-60. So far so good. The legend further goes that it was frequented by the Masons, who built the Collegiate Church at Manchester, now the cathedral of that city, and that they had a penny a day and got their dinners and meals from the Seven Stars.

All this seems to point to the assembly of a Lodge of Freemasons of Manchester at a certain tavern. Then there is curious circumstance that it is called the Seven Stars. The Seven Stars was not a common sign in the Middle Ages for a tavern or shop, but it



is not an uncommon Masonic sign in the earlier periods.

The reader of Notes and Queries would be glad therefore if any Manchester brother can throw any light on what promises to be an interesting legend.

So much for the Note, but the Query may lead to more.—N. & Q. VII., 267.

#### THE FOUR OLD LONDON LODGES.

These four old operative lodges were neither acquainted with nor practised our system of Speculative Freemasonry before A.D. 1716-17. They were simply made use of by Drs. Desaguliers and Anderson in founding our present system, they naturally required some sort of foundation upon which to build and they found it in these four old lodges. These lodges, observe, were neither the structure, nor the stones out of which the structure was built, they were merely the foundation upon which it pleased the architects to rear the structure. If this fact be kept in mind many imaginary objections to the 1717 theory will soon vanish. And in connection with this, I may observe that no proof has ever yet been given that the Sloane M.S. 3329 f. 102 is so old as 1717 while it may have been written *after* that date.—W. P. BUCHAN.

#### DISPUTATION—THE IGNORANT MAN.

There is in the ninth Decade of Bro. Purton Cooper's Precepts, one which a Correspondent is recommended to bear in mind:—"Disputation with the ignorant man, philosopher, and prudent Freemason alike avoid."—See Freemasons' Magazine, vol. 17, page 427.—A. PAST PROVINCIAL GRAND MASTER.

#### LORD BROUGHAM.

Lord Brougham, it is well known, was a Freemason.\* The verses ascribed to him a Correspondent will find Freemasons' Magazine, vol. 19, page 130.

The original manuscripts of his judgments when Chancellor, 1830-1834, form part of my Collection in the Library of the Honourable Society of Lincoln's Inn.—CHARLES PURTON COOPER.

#### THE FINITE.—THE INFINITE.

In the Excerpt, "What is traceable to Operative Masonry?" Freemasons' Magazine, vol. 23, page 488, for "the vain attempts of the infinite to answer the questions of the finite," read, "the vain attempts of the finite to answer the questions of the infinite."—CHARLES PURTON COOPER.

#### METAPHORS.

A critical Correspondent is right in his conjecture. The communication taken from a Bundle of Masonic Excerpts, and so full of Metaphors, comes from the pen of an excellent American Brother.—CHARLES PURTON COOPER.

#### A MASONIC PEDIGREE—STEPHEN JONES.

Bro. Stephen Jones was, in the last century, conductor of the "Freemasons' Magazine," a periodical devoted to the craft, which flourished eighty years ago. He was the eldest son of Mr. Giles Jones, Secretary of the York Buildings Water Company, and a cultivator of literature in one of its humbler walks, but not without fame, for he was the author of several of the children's books of Mr. John Newbery, including the

famous "Goody Two Shoes," and "Giles Gingerbread." It is said he wrote "Little Tommy Trip." His brother was also a literary man, Griffith Jones, a friend of Johnson, Smollett, and Goldsmith, and editor of the "London Chronicle," and other daily papers.

From this literary family, which we take to be of Welsh origin, it was natural that Bro. Stephen Jones inherited literary propensities. Of his history we know little and we seek information. He must have been initiated before 1790, and had access to several of the leading Masons and Masonic fraternities. He knew Bro. Wm. Preston, and all the chiefs of high degrees.

Bro. Stephen Jones was editor of the "Whitehall Evening Post," and of the "General Evening Post." He succeeded Isaac Reed as editor of the "European Magazine," and Dr. Stanner Clarke as editor of the "Naval Chronicle."

To this a contributor, who was acquainted with some of the "European Magazine" set, adds that Bro. Jones owes his connection with that then influential magazine to the circumstance that its proprietor was a distinguished brother Mason, well known in the beginning of this century, and of whom a portrait has been published.

To this same connexion he probably owed his introduction to the "Naval Chronicle," for the same party founded the Naval Architecture Society to which H.R.H. the Duke of Clarence (William IV.), Col. Beaufoy, F.R.S., Mr. Isaac Rogers, and others of that connexion belonged.

Bro. Jones's younger brother was John Jones, who succeeded Stephen in the editorship of the "European Magazine," and "Naval Chronicle," and was, therefore, very likely a Mason.

The son of John Jones, and nephew of Stephen, is Mr. J. Winter Jones, Principal Librarian of the British Museum. He may know something as to the Masonic connexions of his family.—ATHENÆUM 378.

#### CORRESPONDENCE.

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

#### PERFORMANCE OF MASONIC WORK.

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

Dear Sir and Brother,—I have read the remarks upon this subject, by Bro. Rounseville, at page 221, and, judging from what has come under my own observation, I can only say that his strictures are but too well-founded. Instead of everything being begun and carried on in due order and propriety it is often the reverse, while in many cases the nominal "work" only serves as a sort of prelude to the *drink*. A few days ago I met a gentleman who had got his first degree, and upon asking when he intended taking the second, he observed that he did not intend taking any more, being quite disgusted and disappointed with the former proceedings, and upon further enquiry it turned out that the office-bearers—the very men who ought to have set a *good* example—behaved in quite a contrary manner. While, not to go beyond my own

\*See Freemasons' Magazine, vol. 19, page 108.

personal observation, I have quite recently seen one of the principal officers sitting in open lodge, and so far as I and others could believe our own eyes and ears, he was much the worse of certain devotions he had been paying to the shrine of Bacchus; consequently when a candidate comes up expecting to see and hear something good, and lo! nothing but silly jokes are bandied about, intermixed with the jingling of glasses and tumblers, he is very naturally much disappointed, and as a practical Master Mason observed a few days ago:—"I expected to get some instruction or information, but instead great part of what I saw and heard was either nonsense or worse," and so on with several others. But the question here rises, who is to blame? To which I answer, Grand Lodge. Grand Lodge ought to have a higher tone within itself; it ought not only to speak out boldly and pointedly against all such unmasonic proceedings but also to act; it ought to take higher and truer ground than it has yet done, not supinely winking at faults as if it were afraid to act; and I must add that unless that is done, Freemasonry (in such an age of investigation as this), before the close of the present century, will be in a very different position from what it at present is, or from what its well-wishers could desire.

A few really good lodges are more honour to the Craft than many bad or sadly indifferent ones. In many cases it is not—How things can be improved? But—How can place be secured at least trouble? And so low is the masonic tone in many places that it is not—Can he properly discharge the duties of the office he aspires to? But—Is he likely to stand treat pretty often!

I am yours fraternally,  
A FREEMASON.

#### ORDER OF THE TEMPLE.

Dear Sir and Brother.—As an old subscriber I naturally look to the columns of your journal for information, and cheerfully acknowledge the frequent opportunities of mutual instruction thereby afforded.

I am desirous of ascertaining and consulting the best authorities on the Order of the Temple, and the general history of the older Encampments, as they existed previous to the formation of the present Grand Conclave, having no definite date of formation with especial reference to those registered under the Grand Conclave, and lettered A. to F. inclusive.

Any information on the above subject will be most acceptable.

I am dear Sir and Brother,  
Yours fraternally,  
P.E.C.  
Rougemont Encampment, Exeter.

#### ROYAL MASONIC INSTITUTION FOR BOYS. THE CASE OF ALFRED NUTT.

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

Dear Sir and Brother,—Allow me through your columns to draw attention to an error in the voting papers for the approaching election for the above Institution. It is in connection with the case of Alfred Nutt, No. 27 on the list, and which, if left uncorrected, may be prejudicial to his claim for support.

By an unfortunate error of the press the number of children dependant upon Mrs. Nutt is stated as *two* only, whereas the real number *five*. This mistake is more to be regretted as the case is a truly deserving, one, the late Bro. John Nutt, after being in a good position, and a subscribing member of St. John Lodge, No. 279, Leicester, for 17 years, became a bankrupt through losses in a farm which he occupied, and (it may literally be said) died *broken-hearted* only a few weeks afterwards, leaving his widow and these five unfortunate orphans totally unprovided for. Any proxies in favour of Alfred Nutt will be thankfully received by the widow, or by,

Dear Sir and Brother,  
Yours fraternally,  
WILLIAM KELLY.  
Prov. G.M., Leicestershire and Rutland.

#### THE LITTLE TESTIMONIAL.

TO THE EDITOR OF THE FREEMASON'S MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I was present at the recent meeting of the Provincial Grand Lodge of Middlesex, and I looked in vain in your report of the proceedings for a record of the fact that the Provincial Grand Lodge voted the sum of ten guineas to the testimonial to Bro. Little, which, as I understand from allusion made to it in your columns, is to be presented for services rendered to such new-fangled quasi-Masonic Orders as the Red Cross of Rome and Constantine, the Rite of Mizraim, &c.

I cannot understand upon what principle the funds of a Craft Provincial Grand Lodge were voted away in this manner.

If the testimonial had been originated on account of the great exertions rendered by Bro. Little in the formation of the Provincial Grand Lodge of Middlesex I could understand it, especially as the contribution was proposed by the Provincial Grand Master. But as a Craft Mason I protest against the funds which belong to the Craft alone being voted away in this ridiculous manner. I think it would be more becoming in this newly-established Provincial Grand Lodge to devote its *surplus* funds to the augmentation of Benevolent Fund, or the maintenance of the Masonic charities, for which, as a province they have done so little.

I would respectfully ask if there is no means of entering a protest against this misapplication of the funds, and whether the money can legally be paid over till the confirmation of the minutes, at the next meeting of the Provincial Grand Lodge?

I remain,  
Dear Sir and Brother,  
Yours fraternally,  
"ON THE SQUARE."

#### MASONIC SAYINGS AND DOINGS ABROAD.

The Royal Arch Masons of West Virginia propose withdrawing their allegiance from the Grand Royal Arch Chapter of Virginia, and establish a Grand Chapter of their own.

The Grand Lodge of North Carolina intends to celebrate its centennial anniversary. Invitations have been issued to the M.W. Grand Masters of sister Grand Lodges.

"The Masonic Mirror," San Francisco, thus speaks of the origin of the Order of the Eastern Star:—

"The five Androgynous degrees are supposed to have been introduced into this country by the French officers, who assisted our Government during the Revolutionary struggle. The Order originated in France, and was adopted by the Grand Orient, and received its especial patronage and favour.

"There have sprung up in the United States, from time to time, what have been denominated Side Degrees, known as 'The Heroine of Jericho;' 'The Mason's Daughter;' 'The Good Samaritan;' 'The Maid of Jerusalem,' and many more, which had a sickly existence, but never amounted to anything, neither satisfying an intellectual woman's desires for knowledge, nor convincing the recipients of any peculiar claim they may possess upon the good-will of Masons. They were imitations, and hardly that, of Androgynous Masonry.

The sisterhood of the Eastern Star is manifest to the world by its adorning virtues, which are represented by the five points of the star, and illustrated by the titles: 'Jephthah's Daughter,' respect to the binding force of a vow; 'Ruth,' devotion to religious principles; 'Esther,' fidelity to kindred and friends; 'Martha,' undeviating faith in the hour of trial; and 'Electa,' patience and submission under wrongs.

"Honour in bright loneliness is the sanctity and moral guarantee of all obligations of the Eastern Star. This is read by the enlightened in the cabalistic motto of the Order. Upon that foundation, Honour, stand the following pillars:—to be true; to be aiding; to be loving; to be secret; to be the servant of Jesus Christ. Sweet in its fragrance is the memory of the worthy dead, It comes up from the recollection of happy hours past in companionship; it comes down in faith's joyful anticipations of reunion in the home of the Saviour.

"The Order has been founded in wisdom and beauty, and is gaining strength each day. It places its members above the outside world, and nearer the sanctorum of the Temple. Under the protection and patronage of Masonry, and yet perfectly independent, its object is to place those entitled to the benefits of Masonry in closer communion with the parent Order, where they could be known and recognised. It combines the highest social elements with the purest principles. Under the ægis of Masonic vows, and the influences of virtuous woman, that social union is of the most elevating, moral, and intellectual character. Divested of the restraints of formality, where all are brothers and sisters of one family, it partakes more of the character of the family circle, than of the formal organisation of an Order.

This, we believe, was the intent of the founders, to give the Order the character of a Masonic family: governed by love and the exalted principles of a pure religion. Its characters are taken from the most faithful, the most loving, the wisest, the most trusting and the most patient of women. The lessons taught the novitiate in the labyrinths of the five-pointed star, embrace the five essentials of a correct life. The welcome to the inner circle of pure friendship, to partake and contribute to the pleasures of life, is the ultimate, the crowning object. Whatsoever makes life more pleasant, or adds happiness to the human family, or produces unalloyed pleasure, or contributes to make men and women better, or binds stronger the ties of fraternity, is good—very good. All this is peculiarly the province of the organisation known as the Order of the Eastern Star."

There are two flourishing lodges at Salt Lake, and Bro. E. H. Shaw has lately established a Lodge of Perfection, Ancient Scottish Rite. Since railroad communication has been opened, Utah is one of the most flourishing Territories of the United States, and is found to be very rich in the precious metals.

The Grand Lodge of Masons of Texas, at its last session, called especial attention to the article in the constitution forbidding habitual drunkenness, swearing, and gambling, and it has made it the special duty of the District Grand Lecturers, in their visits, to inquire particularly into this thing, and a lodge that permits her members to practice them is to have its charter arrested.

The fraternity of Iowa have borrowed 30,000 dols. for ten years, at 8 per cent., for the purpose of building a Temple, the building to cost not less than 60,000 dols and to be kept insured. The loan is to be secured on a first mortgage upon building and ground, and on a life endowment policy on not less than ten or more than thirty Mason's lives, the same policies in ten years to cancel the mortgage.

**CORRECTION.**—A statement has appeared in the newspapers that the St. John's Lodge, of Masonville, (Potton), had transferred its allegiance to the so-called Grand Lodge of Quebec. The statement is quite incorrect. We believe that at a meeting of the lodge, at which the Master was not present, seven out of the twelve in attendance carried a resolution to the effect stated. But at the next regular meeting of the lodge, the resolution was declared illegal—expunged from the minutes, and the Worshipful Master, a loyal and true-hearted Mason, was re-elected with but three dissenting voices.—*Craftsman and Canadian Masonic Record.*

## THE MASONIC MIRROR.

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

### NOTICE TO THE TRADE.

The Freemasons' Magazine will be published on Thursday, 6th April, instead of the 7th, (Good Friday).

Advertisements for insertion in the next number should therefore be forwarded not later than 4 o'clock, on Wednesday, 5th inst.

**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 Stirrat, 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.

Our Correspondents, Secretaries of Lodges, and others, are requested to send Reports and other Copy a day earlier for next week's publication, as in consequence of Good Friday the Magazine will be published a day earlier.

His Royal Highness the Prince of Wales has named Monday next, the 8th. May, 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. Very active preparations are being made for the installation, and it is anticipated that a good muster will take place.

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

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.

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.

**BLACKHEATH LODGE (No. 1320).**—A warrant for a new lodge at Blackheath has been granted, and will be consecrated on the 3rd of May, at the Crown Hotel, by Bro. H. Muggeridge.

The Royal Arch Chapter of Improvement, No. 145, meets at Freemasons' Hall, every Thursday at 7, from October to May inclusive.

## Craft Masonry.

### ENGLISH CONSTITUTION.

#### METROPOLITAN.

**GRAND STEWARDS' LODGE.**—The regular meeting of this lodge was held at the Freemasons' Hall, on Wednesday, the 15th ult. Bro. J. Tepper, W.M., was in the chair, supported by Bros. Hockley and Waters, as S.W. and J.W., in the absence of those officers. Bro. W. S. Gover, W.M., No. 1, was elected as joining member, and some other brethren were proposed. The lodge having been opened, the W.M. gave the lecture on the tracing board. A banquet followed the closing of the lodge, to which the Grand Stewards of the year had been invited.

**LODGE OF FAITH (No. 141).**—The regular meeting of this lodge was held at Anderton's Hotel, Fleet Street, on Tuesday last, when Bro. J. Speed, W.M., opened the lodge in due form, supported by his officers and the members. The minutes of the last meeting having been read and confirmed by Onslow, P.M., Sec., the lodge was opened in the second degree, when Bros. Abbott, P. Davies, and Hutton answered the usual questions and retired. The lodge was then opened in the third degree, when Bro. Abbott, Davis, and Hutton were raised to the degree of M.M. The lodge was then resumed to the second degree, and Bro. Parker was raised to the second degree. The lodge was resumed to the first degree, when Messrs. J. Downey, J. Wigel, and B. Levy were initiated. The lodge was then closed with solemn prayer, and the members adjourned to an excellent banquet, after which the usual loyal and masonic toasts were given and responded to. The harmony of the evening was well sustained by Bros. Hallett, S. Davies, M. Davies, P. Davies, and other brethren. Several visitors were present and spent a very enjoyable evening.

**MANCHESTER LODGE (No. 179).**—The brethren of this lodge held their regular meeting at Anderton's Hotel, on Monday, 19th ult., when there were present Bros. Kew, W.M.; Hopkirk, P.M., Treas.; Hughes, P.M., Sec.; Stuart, P.M.; Heywood, J.W.; Morton, S.D.; Minnus, J.D.; Sullivan, I.G. The visitors were J. Walters, W.M. 871; Page, I.I.; Ganett, 704; Fitzpatrick, 704; H. P. Lyon, 25, Sec.; Mr. D. J. Brewer was initiated, Bro. Hawes was passed, and Broe. Nutt, and Shaw were raised. A banquet followed the proceedings.

**ST. PAUL'S LODGE, (No. 194).**—The regular meeting of this lodge was held at the Terminus Hotel, Cannon Street, on Tuesday, March 21st. There were present Bros. E. S. Eves, W.M.

Stanley Fowles, J.W.; F. G. Brown, J.D.; W. G. Temple, I.G.; Chas. Wilson, P.M.; Jno. Watson, P.M.; Ed. Randall, P.M.; S. J. Weston, S.D.; Robt. Fowles, P.M. and Sec.; R. M. Veal, P.M. and Treas.; H. Renshaw, W.M.; Jno. Harper, W.M.; G. S. Hooper, W. Clapton, Geo. Wells, G. N. Watts, O. Rees, H. H. Woodbridge, J. P. Turnbull. The visitors present were: Bros. Arthur Gilbert, G. W. Wigner, No. 1; G. Porter, No. 5; and H. Parker, 435. Mr. Jno. E. Turnbull was initiated. A grant of £100 to the widow of a late brother of the lodge. In November last £50 was also granted to a late brother of the lodge.

CAMDEN LODGE (No. 704).—The brethren of this lodge met at the York and Albany Hotel, Albany Street, Regent's Park on Thursday, March 21st. The W.M., Bro. F. Webb, occupied the chair, and was supported by Bros. G. A. Garratt, S.W.; Stewart, as J.W.; T. Tyrrell, P.M., Treas.; Medway, P.M., Sec.; J. Stewart, S.D.; W. Boys, I.G.; G. Butler, D.C.; and P.M.'s Bros. Frost and Creech. The lodge was opened and the minutes of the former lodge were read and confirmed. Bro. Hayward was passed, and Bro. Myers was raised. Messrs. Peterkin and Mr. John Earle, were initiated. The working by the W.M. and the officers was perfectly rendered. Mr. Alfred Trotman was proposed for initiation. Bros. Stewart, Boys, and Butler, were respectively appointed Junior Wardens, J.D. and I.G. *pro tem*. The lodge was then closed, and the brethren sat down to a good and substantial banquet, provided by the worthy host. The usual loyal and Masonic toasts were given. The toast of the newly-initiated, was responded to by Bro. Peterkin. The visitors severally returned thanks. Bro. Medway, I.P.M. proposed the toast of the W.M. The W.M. replied. The W.M. in proposing the toast of the Past Masters, alluded to the services rendered by those brethren. He also stated that it was intended to present to Bro. Medway, I.P.M. with a testimonial. A sum had been subscribed, and he hoped it would be further augmented. The visitors were Bros. S. G. Myers, P.M. 715; Lancaster, S.D. 1195; W. Stuart, P.M. 141; T. W. Allen, S.W. 733; W. Hopekirk, P.M. 179; H. M. Levy, P.M. 188; Hales, 27; J. Kew, W.M. 179.

ROYAL ALFRED LODGE (No. 780).—The regular meeting of this lodge was held at the Star and Garter Hotel, Kew Bridge, on Friday the 24th ult. Present:—Bros. Longhurst, W.M.; Lloyd, S.W.; Brown, J.W.; Joseph Smith, P.M. and P.G.P. Treas.; Buss, P.M. Sec.; Beaseley, S.D.; Hilton, J.D.; Willbrow, I.G.; Littlewood, I.P.M.; S. May, G.S., P.M.; W. Watson, P.M., and about fifty brethren were present. The visitors present were Bros. Styles, W.M. 849; Vesper, P.M. 181 and 554; Terry, P.M. 228, &c.; Marsh, P.M.; Squires 3; Barry 79; Steward 743, and Moore. Mr. Morgan was initiated, three brethren were passed, and three raised. The W. Bro. S. May proposed, and it was resolved unanimously, "That the sum of ten guineas from the funds be added to the list of the W. Bro. Joseph Smith, P.G.P. and P.M., as steward from the lodge at the approaching festival on behalf of the Royal Masonic Institution for Girls." All business being concluded, the lodge was closed with solemn prayer, and the brethren adjourned to the pleasant gardens of the hotel, after which they partook of a sumptuous banquet provided by Bro. Banks.

NEW CONCORD LODGE (No. 813).—At the regular meeting of this lodge on Tuesday, 17th ult., at the Rosemary Branch, Hoxton. Mr. John Grabham was initiated, Bro. Figgell was raised, Bro. W. T. Atkins, S.W., and W.M. elect, was duly installed into the chair of K.S., and afterwards appointed and installed his officers as follows:—Bros. Salisbury, S.W.; Denny, J.W.; H. Wilson, P.M., Treas.; W. H. Main, P.M., Sec.; A. Hill, S.D.; Mountford, J.D.; C. Hill, I.G. A Past Master's Jewel was presented to Bro. Bartlett, I.P.M. A banquet followed.

ST. MARK'S LODGE (No. 857).—A meeting of the above lodge was held on Tuesday, 21st March, at Bro. Timewell's, the Duke of Edinburgh, Shepherd's Lane, Brixton. Present: Bros. Schuck, W.M.; Hambly, S.W.; Day Goss, J.W.; Bragg, S.D.; Morley, I.G.; Harrison, M.D., P.M. and Treas.; H. E. Frances, P.M. and Sec.; Seaton, M.D.; King; Goalen; Adams; Gamble; Crouch; Cox; Dodwell; Bunker. The visitors were Bros. Hambly, P. Prov. G. T., Devon; Bowden, P.M. 278; J. L. Thomas, P.M., 492; W. S. Wallace, P.G.S.W., Gloucestershire; W. Worrell, S.W., 1339, W.M. of the Windsor Lodge, and several other distinguished brethren. After the opening of

the lodge the business of the evening was proceeded with, which was to install Bro. Hambly into the chair of King Solomon; this interesting ceremony was performed in a most impressive manner by Bro. Harrison, M.D., P.M., the father of the lodge and additional effect was imported by the admirable performance of Bro. Worrell, on the harmonium; the W.M. being installed then invested his officers as follows: Bros. Day Goss, M.D., S.W.; Bragg, J.W.; Seaton, M.D., J.D.; Morley S.D.; and King, I.G. Bro. Frances, P.M., was re-invested as Secretary. The lodge being closed the brethren adjourned to an excellent banquet. Bro. Timewell, who must be on intimate terms with the Genii of the "Arabian Nights," provided a banquet which surprised every one by its *recherché* style; the resources of a much larger establishment have often failed in giving such entire satisfaction as was afforded on this occasion. After the usual Masonic toasts had been given the W.M. proposed the healths of Bros. Goalen and Adams, who were initiated a week previous at a lodge of emergency; the entered apprentice's song being admirably given by Bro. Worrell. Bros. Goalen and Adams returned thanks in very happy terms; the W.M.'s health having been proposed by Bro. Shuck, P.M. Bro. Hambly said he was proud of the high position he had achieved in Freemasonry, especially so as it had been by the members of the St. Mark's Lodge; ever since he joined the lodge he had made it his study to do his duty to the utmost of his ability in every office he had been placed; he owed his knowledge of Freemasonry to his punctual attendance to the class attached to the lodge, and was particularly indebted to Bro. Frances, their Secretary and preceptor, for the instruction he had so kindly given him; he should always study the best interest of the lodge, and hoped he should live to install his successor, and remain a P.M. of the lodge for many years. The W.M. then proposed the health of the visitors. Bro. Hambly, P. Prov. G.T., Devon, said that he had travelled very many miles to be present on that occasion, and very interesting it was to him to witness the installation of, he may say, his double brother—brother by the flesh and in Freemasonry, into the chair of King Solomon, he felt sure he was quite deserving of that honor, and expressed his thanks for the kindness he had always received of the brethren of St. Mark's Lodge. The Treasurer and Secretary's healths as officers and P.M.'s were proposed and drank enthusiastically; Bro. Harrison, M.D., P.M., and Bro. Frances, P.M., returned thanks in very eloquent terms, expressing their hopes that the brethren would take advantage of the class which met in the house they were then in, and at which they could all attain that excellence which was necessary for them to fill a similar proud position to that which Bro. Hambly then so deservedly occupied. The officers health being drank Bro. Day Goss, M.D., returned thanks in his usual fluent manner. The Tyler's toast being given the brethren adjourned, after having spent a most pleasant evening, which was enhanced to by the excellent performance of Bro. Worrell on the piano.

FINCHLEY LODGE (No. 861).—The regular meeting of this lodge was held on the 24th ult., at the Jolly Anglers Tavern, 42, Bath Street. The brethren present were: Bros. J. Nicholl, W.M.; A. Day, P.M. and Treas.; Thos. E. Purdy, P.M. and Sec.; J. Bond, P.M.; G. Leach, P.M.; W. Mackey, P.M.; R. Leach, P.M.; E. Davey, P.M.; R. Hart, S.W.; E. Benjamin, J.W.; W. Stokes, S.D.; W. Meanwell, J.D.; F. O'Dell, I.G.; G. Bilby, Org.; H. Thomas, Steward; Lawler W. Greenland, Hicks, Groome, Hirsch, Proskauer, Dagley, Hill, Jordan, Gibbs, Wilding, Gardiner, Legg, Green, R. Hill, Chick Peake, Belsham, Tilley, Sen., Tripp, Albrecht, Menhinick, Owen, and Ladds. Bros. Douglas, No. 554, and Linn, 101, were present as visitors. Bros. R. Hill and Menhinick were raised to the third degree; Mr. John Farrell was initiated. A proposition, by Bro. Hirsch, to remove the lodge to a more convenient place was unanimously negatived.

## PROVINCIAL.

### DERBYSHIRE.

DERBY.—*Arboretum Lodge* (No. 731).—The annual meeting of this prosperous lodge was held on Wednesday, 14th inst., in the Masonic Hall, Arboretum Hotel, Litchurch, Derby. The proceedings were of a more than usually interesting character in consequence of the members of the Lodge having determined to mark their high sense of the services rendered by Bro. John

Smith, the retiring Worshipful Master, to Masonry in general, and the Arboretum Lodge in particular, by presenting him with a handsome testimonial in the shape of a silver centre-piece, which had been procured from the establishment of Messrs. Elkington, of Birmingham. This was a "special" presentation to Bro. Smith (and one which no previous P.M. has received) in consequence of the great liberality he has shown in supporting the charities of the order. Only a few weeks ago he contributed fifty guineas to the fund of the Boys' School, and last week he attended at the anniversary festival in aid of the same charity, along with Bro. J. C. Merry, Steward, when £105 was announced as a contribution of the Arboretum Lodge. There was an unusually large attendance on Wednesday, and the proceedings throughout were of the most gratifying character. Bro. Baldock, as usual, provided one of those *recherché* repasts for which he is so famous. The W.M. gave the usual Masonic toasts, that of "The Deputy Grand Master and Officers of the Grand Lodge of England" being responded to by Bro. Binckes, who made an eloquent appeal on behalf of the Boys' School, and stated that at the anniversary festival last week the Province of Derbyshire had contributed £200, £105 of which was subscribed by the Arboretum Lodge. Bro. J. Smith, having proposed "The W.M. of the Arboretum Lodge," which was duly honoured, the W.M. then gave "The health of Bro. John Smith, the Immediate Past Master," whose heart, he said, overflowed for Freemasonry and charity. The brethren of the lodge thought some slight mark of appreciation was due to him on his leaving the chair, and he had great pleasure in presenting him with a Past Master's Jewel. The piece of plate having been brought into the room, Bro. G. T. Wright, P.M., made the presentation in an eloquent address, in the course of which he referred to Bro. Smith having buckled on the armour of Masonry, and had worked for the good of the Order. Bro. Smith responded, and in the course of his remarks said he had endeavoured during his year of office to do his duty to the best of his ability. He thanked the P.M.'s and officers for the manner in which they had rallied round him. He then thanked them for the Jewel they had presented him with, and also for the handsome piece of plate before him. A number of other toasts followed.

#### DEVONSHIRE.

**STONEHOUSE.**—*Metham Lodge* (No. 1205.)—On Monday, 23th ult., the members of this lodge assembled in the Masonic Temple at Stonehouse, for the purpose of installing the Worshipful Master, Major H. R. Russell, of the 57th Regiment, in the chair of King Solomon, and transacting other business. There was a good attendance of Past Masters and of visitors. This lodge was specially formed to enable the members of the United Service to take official rank in a manner more readily than they could otherwise do in ordinary lodges where the civilians, who are stationary, can establish claims to office which military and naval men, on account of their nomadic habits, are unable to sustain. Hence, most of the members of Lodge Metham are either military or naval men, and it is something like a point of honour with them, apparently, that if a brother fills one of the chairs, and is called away by duty to another part of the globe, he is to be remembered on his return, and take up, as far as possible, the position he occupied when he left. Thus, in the present case, Major Russell, owing to the removal of the Senior Warden, has passed from the J. Warden's to that of the Worshipful Master, and it was pleasant to hear in the course of the day a sort of tacit pledge given that if the late S.W. returned at any proper opportunity the Master's chair should be placed at his service. The Acting Worshipful Master on this occasion was the V.W. Bro. Colonel John Elliott, who is the founder of the lodge, and is a most admirable worker, being learned in all the mysteries of the craft. He performed all the ceremonies of the installation, and delivered the charges, in a most agreeable manner. On the completion of the installation, the Worshipful Master was saluted with the customary honours, and the solemn service was much enhanced by Bro. Daniel Cross. After the installation, the following brethren received their collars:—Bros. Col. Elliott, P.M., 1929, 1205, P. Prov. S.G.W., 30, I.P.M.; W. Powell, S.W.; David Cross, J.W.; James Montgomery, P.M.; Treas.; Henry Arbery, Sec.; Henry T. Taylor, S.D.; E. A. Nothey, J.D.; Michael Sullivan, I.G.; Lieutenant and Adjutant J. Phillips, D.C.; Hunter and W. Howe, Stewards; Thomas Shepherd, Tyler. After appointing his officers for the ensuing year, the W. Master proceeded to raise one of the brethren to the sublime degree of a

M.M., and he performed his ceremony in a beautiful manner. Subsequently the brethren dined at the Duke of Cornwall Hotel under the presidency of their Worshipful Master. There was a good attendance, any many distinguished visitors had the honour of receiving invitations. Amongst those present were Colonel Elliott, P.M., 1,029, 1,205, P. Prov. S.G.W., 30; R. R. Rodd, P.M. 189, P. Prov. G.S.W., Cornwall; Captain Shadwell Clarke, 21st F.P.M. 1,205, P.G.S.B.; Lieutenant the Hon. Walter Hylton Jolliffe, R.N.; Staff-Surgeon Ahmutey Irwin; Capt. Hore, R.M.; Lieut. McIlwaine, R.M.; Capt. Hallett, 57th Regiment; Lieut. Beechly, R.M.; John Sadler, P.M. 189, P. Prov. G.S.B.; James Clase, P.M. 230, P. Prov. G.D.; E. W. Cole, P.M. 105; L. P. Metham, D.P.G.M., P.G.D.; L. Latimer, P. Prov. G. Sec.; J. N. Blake, P.M. 1,205; H. Miller, P.M. 223; J. May, F.M. 223; E. Murch, P.M. 202, P. Prov. G.O.; L. D. Westcott, P.M. 70. The dinner was excellent, and was well and quickly served, doing great credit to the "management" of the hotel. After dinner, it being somewhat late, the Worshipful Master omitted some of the toasts, so as to reduce the number of the speeches. Bro. Cross, J.W., again officiated at the piano, and thus added much to the pleasures of the evening. The usual loyal and Masonic toasts were proposed, and some excellent speeches were made. Colonel Elliott descended on the value of the lodge, for it would enable the members, when abroad, to keep up lodges which had often broken down for want of Masters to govern them.—Brother Clase spoke eloquently and feelingly, as he always does, of the cosmopolitan character of Freemasonry; of its brotherhood amongst all men, without regard to their politics or their religion; and of the charitable principles which it inculcated, and which were so frequently evidenced wherever it was a living principle. Bro. Metham also enlarged upon this important point in the speech proposing "Our Poor and Distressed Brethren, wherever dispersed, speedy relief to them"—a toast with which all banquets of Freemasons quietly conclude, and gave some touching instances of the benefits conferred by Masonry upon the orphan, the bereaved, and the distressed brethren, upon whom the shafts of misfortune may have fallen. In the course of his speech, he referred to the children's Masonic Bed in the Albert Hospital, and called for the liberality of the brethren towards the maintenance of a charity of so much value. We ought to state that the lodge has nearly a hundred members, and that its finances are in a flourishing condition.

#### LANCASHIRE (WEST.)

**LIVERPOOL.**—*Lodge of Sincerity* (No. 292.)—The brethren of this lodge met at the Masonic Temple, Hope Street. The chair was occupied by Bro. Pelham, W.M.; who was ably supported in the performance of his duties by Bro. R. S. Williams, I.P.M.; T. Wylie, P.M.; R. Wylie, P.M.; Haner, P.M.; Hess, P.M., and Treas.; Wilson, S.W.; Huswick, J.W.; Elliot, Sec.; Evans, S.D.; Rupell, J.D.; Hughes, I.G. Four gentlemen having been ballotted for, and unanimously approved, were initiated by the W.M., whose first performance of his ceremony proved him a worthy occupant of the chair. The officers also were well up to their work, the Senior and Junior Wardens giving the charge and the working tools. A banquet followed the proceedings. The visitors were Bros. Major Leslie, 1205; C. H. Hill, W.M., 724; and Jones, J.W., 1276.

#### MONMOUTHSHIRE.

**PONTPOOL.**—*Kennard Lodge* (No. 1258.)—The usual monthly meeting of this lodge took place on Monday last, and an unusual number of brethren were in attendance, from the fact that the R.W., the Prov. G.M.; the D.P.G.M., and very many of the P.G.D. Officers, having signified their intention to be present. The W.M., Bro. H. M. Kennard, took the chair, and after the minutes of the last lodge had been read and confirmed, the W.M. proceeded to raise Bros. Richard Knipe, Davis Beaumont, and Fox. The lodge was immediately closed down to the first degree, when a candidate for initiation at the next meeting was proposed by the Chaplain, seconded by the P.M. The W.M. then proposed that a cordial and hearty vote of thanks be given to the R.W. the P.G.M., the D.P.G.M., the P.G.L., Officers, and the visitors, who had honoured the lodge with their company that evening, and the same having been acknowledged by the P.G.M. in his usual happy felicitous style. The lodge was closed in harmony at 7.45 p.m. The brethren proceeded immediately to the



banqueting room, where a first class supper had been laid out, and under very able presidency of the W.M. A few happy hours were spent. The new lodge room in High Street is to be dedicated in due form in May next.

#### NORTH WALES AND SHROPSHIRE.

WREXHAM.—CONSECRATION OF SQUARE AND COMPASS LODGE (No. 1336).

The ceremony of consecrating this, the first lodge held in the populous town of Wrexham, was performed at the Wynnstay Arms, Tuesday, 14th ult., by the R.W., Bro. Sir Watkyn W. Wynn, Bart., the Provincial Grand Master of North Wales and Shropshire, assisted by Bro. E. G. Willoughby, P. Prov. J.G.W., Cheshire. There were also present Bros. Dr. Goldboro, P. Prov. S.G.W.; Bently, Prov. G. Chap.; Williams, Prov. S.G.W.; Platt, P. Prov. J.G.W.; Bulley, P. Prov. J.G.W.; and a numerous attendance of Past and Present Provincial Grand Officers and brethren of the province, and visitors of the neighbouring provinces.

The consecration was conducted according to the ancient formula, and was accompanied with appropriate music by the choir. Bro. J. F. Edisbury, presided at the organ.

The W.M. designate Bro. S. Lewis, P. Prov. S.G.D., having been duly installed in the chair of K.S., appointed and invested his officers as follows:—Bros. W. Jones, S.W.; A. Bury, J.W.; Dr. Jones, S.D.; J. F. Edisbury, Treasurer and Organist; A. Reid, J.D.; W. Sherratt, I.G.; J. Bury, Sec.; Munro, Tyler.

About a hundred brethren attended the banquet, which was held in the ball room of the hotel. The Provincial Grand Master occupied the chair, supported by the P. Prov. S.G.W., and the newly installed W.M. of the Lodge.

On the removal of the cloth, the usual loyal toasts were given and responded to.

In proposing the health of the M.W. Grand Master, the Chairman alluded to the mission of the noble earl to the United States, and hoped his visit to that country would have a conciliatory effect, and end the quarrel between two of the greatest nations on earth.

Bro. Lewis, W.M., in proposing the health of the Provincial Grand Master, alluded to the fact that twenty years ago Sir Watkin accepted the office of S.W. under him when he was Master of the Cestrian Lodge, and he afterwards installed him as his successor. He had also exalted Sir Watkin to the First Principal's chair at Birkenhead. Bro. Willoughby, who was present, had initiated him into Masonry, and by a singular coincidence they, along with Bro. Griffith, had acted as Grand Officers at Shrewsbury, with Lord Combermere, when their chairman was installed in office as head of the province. When their chairman took office there were only three lodges in North Wales and Shropshire, and now, including the one that day consecrated, there were fourteen, and that spoke more than anything he could say of the manner in which the Provincial Grand Master had discharged his duties.

The Provincial Grand Master made a suitable response.

Several other toasts were given and responded to, and complete harmony prevailed to the close of the proceedings.

#### SURREY. 1347

SUTTON.—Lorne Lodge (No. 1347).—The marriage day of the Marquis of Lorne and the Princess Louise was celebrated at Sutton, Surrey, by the consecration of a lodge named after the noble bridegroom. The Lorne Lodge, 1,357, was consecrated at the Station Hotel, Sutton, Surrey, in the presence of a numerous and distinguished circle of Masons, who had gathered from the metropolis, as well as the vicinity, in order to be present at an event at all times interesting to the brethren of the "mystic tie." The consecrating master on this occasion was Bro. Dr. Harcourt, P.G.D., and P.D.G.M. of Surrey, who was supported by Bros. Parsons and Wooton, the Provincial Grand Wardens, in their respective positions. The warrant of Grand Lodge, authorising the meeting, having been read by Bro. Greenwood, the Provincial Grand Secretary, the ceremony of consecration was commenced and completed by Bro. Harcourt in a satisfactory manner. The music incidental to the ceremony was ably presided over by Bro. James Coward, Grand Organist, and executed with great effect by several members of the choir of Westminster Abbey. The consecrating ceremony was succeeded by that of installation, and Bro. Richard P. Atkins, P.M., of the Constitution Lodge, 55,

and P. Prov. G. Registrar of Kent, was in due form and accordingly to ancient custom, enthroned as the first Master of the Lorne Lodge, who then proceeded to appoint and invest Bros. Gweus and Swaine, of Lodge 55, as his Senior and Junior Wardens, and Bro. Edmund Farthing, jun., of Lodge 101, as his Senior Deacon; the other officers are yet to be appointed. The usual compliment was paid to the consecrating master by creating him an honorary member of the lodge. The brethren, after the closing of the lodge, sat down to an excellent entertainment. In the course of the evening a special toast was drank with thorough heartfelt enthusiasm to the health and happiness of the young couple who had that day been united, and whose name in loyalty and honour they had chosen as that of their lodge. Amongst the company we observed:—Bros. F. Binckes, P.G.S., and Secretary to the Boys' School; Price, P.G. Treas.; Chancellor, P. Prov. G.D.; Woodward, P. Prov. G.J.W.; Blenkin, P. Prov. G.W.; G. Snow, P. Prov. G.W., Kent; James Terry, P.M., 228, and P. Prov. G.S.B., Herts; Dosell, Dwarber, Gilruth, and many other members of the Constitutional Lodge, and Bros. Russell, 77; Hamilton, 555; and F. Walters, P.M. 73.

#### SOUTH AUSTRALIA.

##### DISTRICT GRAND LODGE.

A Quarterly Communication of the District Grand Lodge was held at the Freemasons' Hall, Flinders Street, Adelaide, on Wednesday, 4th January, 1871. W. Bro. Henry Edward Downer, Deputy District Grand Master, in the chair, supported by the District Grand Officers and many other brothers and visitors.

The R.W. Dist. G.M. was prevented by illness from attending. The minutes of the last meeting were read and confirmed.

The report of General Committee, October, 1870, was received and adopted.

The following report of General Committee was received and adopted.

"To the R.W. the District Grand Master and District Grand Lodge of South Australia.

"Your committee report:—That in pursuance of the authority to prepare report in the matter of the Freemasons' Hall, vested in them by the resolution of District Grand Lodge on the 5th of October last, they appointed a sub-committee to act in this matter, who had applied to the Secretary of the Trustees for some particulars which they judged it necessary that they should be in possession of to enable them to look into the matter, and that, in consequence of their not having as yet received the same, they have been unable to report.

"That during the past quarter dispensations have been granted to the Clare Lodge to attend a concert in aid of the War Fund in regalia, and to the Lodge of Tenth to initiate Mr. Lionel S. Wicksteed, the son of a Mason, in his 20th year.

"The following brothers have had their names erased from the books of the Mount Gambier Lodge for non-payment of dues:—William Elliott and Peter Christian Jegar.

"They have also to record that the Most Worshipful the Grand Master has been pleased to assent to the raising of the quarterage to 9d., and of the joining fees to 2s. 6d."

The W.D. Dist. G.M. invested the Dist. G. Treas. and Dist. G. Sword-Bearer.

The Dist. G. Sec. informed the lodge that W. Bro. Botting, Past Dist. G. Treas. had declined the Dist. G.J.W. chair.

The W.D. Dist. G.M. stated that he would consult the R.W. the Dist. G.M. as to filling the vacancies.

There being no further business before the lodge it was closed in due form.

#### ROYAL ARCH.

##### INSTRUCTION.

The annual banquet of the Mount Sinai Chapter of Instruction was held on Saturday evening the 18th ult., at the Union Tavern, Air-street, Piccadilly. Comps. J. Boyd, P.Z., 45, M.E.Z.; J. Brett, P.Z. 177, H.; Thomas, H. 13, J.; Finney, Sen., 214, P.S.; Woodstock, P.Z. 180, S.E. About thirty sat



down to a sumptuous banquet. The chair was ably filled by Comp. J. Boyd, who, in eloquent and genial terms proposed the various masonic and R.A. toasts. Several excellent speeches were made. Comp. J. Hervey, P.Z., responded for the toast of the Grand Officers, and Comp. R. W. Little, P.Z., (Domestic) in very appropriate terms, returned thanks for the visitors. There were also present Comps. Mann, P.Z. 186; Stevens, M.E.Z. 185; Slack, J. 19; Cameron, J. 180; Jun. Finney, 214; D. Beck, 186; Gordon, Mersick, P.Z. 534.

## MARK MASONRY.

### METROPOLITAN.

MALLET AND CRISSEL LODGE (No. 5).—This lodge (one of the oldest) met on Monday, the 27th ult., at the Horns Tavern, Kennington, under the W.M., Bro. W. N. Rudge, who was assisted by Bros. Dr. Lilley, P.M.; Farran, P.M.; Mitchell, P.M.; Harrison, P.M.; and his officers, advanced Bros. H. S. Sanderson, No. 89, H. Barry, No. 108, and C. J. Rogers, Harrington to the degree of M.M., and Bro. Vesper, P.M., Knt., was unanimously elected Tyler. After closing the lodge the W.M. adjourned to an excellent banquet.

### MONMOUTHSHIRE.

NEWPORT.—*Keystone Lodge* (No. 109).—The usual bi-monthly meeting took place on Monday, 27th ult., and was well attended. In the absence, through illness, of the W.M., Bro. Colonel Lyne, R.W.P.G.M., the chair was taken by Bro. David Roberts, of Cardiff, G.S.B. The minutes of the last lodge having been read and confirmed, the ballot took place, when Bro. Charles P. Evans, of Newport, a M.M., and a member of the Silurian Lodge, No. 471, was unanimously admitted. Bro. Evans being in attendance was duly advanced, the ceremony being most admirably rendered by the acting W.M. Bro. Rogers of Swansea, favoured the brethren with the usual lecture, which was listened to with profound attention. The election of a W.M. for the ensuing year then took place, and the brethren were unanimous in electing Bro. Hellyer, S.W., to fill that office. Bro. Pickford was also re-elected Treasurer. Bro. Roberts was then invited to attend at the next meeting and instal the new W.M., which he very kindly promised to do, and after the usual complimentary vote of thanks had been passed to the chairman the brethren proceeded to discuss a new code of by-laws; but as time would not permit them to be all passed, the same were referred to a committee of the officers to report thereon at the next meeting. The lodge was then closed in harmony at 8.30 p.m.

## KNIGHTS TEMPLAR.

### LANCASHIRE.

ROCHDALE.—*Albert Encampment*.—The annual meeting of this Encampment was held in the Masonic rooms, Rochdale, on Thursday, the 16th of March, on which occasion the Sir Knights were honoured with the presence of the Deputy Grand Commander and Grand Chancellor for Lancashire.

The Encampment was opened at 6.30 p.m., by E.C. Sir Knight Clement Molyneux Roysds, assisted by his officers and a good attendance of Sir Knights, amongst whom we noticed the following:—W. H. Wright, D.G.C.; G. P. Brockbank, G.C.; W. Roberts, P. Prov. G.C.; and W. H. Prince, G.E.

The E.C. having vacated the chair the D.G.C., Sir Knight Wright, in a very able and effective manner performed the ceremony of installing Sir Knight Holroyd as E.C. for the ensuing year.

The E.C. appointed the following Sir Knights as his officers: viz., W. H. Prince, P.E.C., as Prelate; W. Ashworth as 1st Capt.; H. Turner as 2nd Capt.; W. Roberts, P.E.C., as Reg.; C. M. Jones, P.E.C., as Treas.; E. Woodcock, Expert; Jno. Fothergill as Capt. of Lines; Robt. Whitworth as Almoner; Robt. Butterworth as P. Stand. Bearer; Thos. Oakden as 2nd Stand. Bearer; Thos. B. Ashworth as Pt. Herald; John Ashworth, J. as 2nd Herald; Ed. Wrigley, P.E.C., as Org.; J. Ashworth, Sen., Equerry.

The immediate P.E.C., Sir Knight Roysds, presented the Encampment with £5 5s., to purchase a vote for the Boys' School, in commemoration of his having sat as E.C. in the Encampment named after his uncle, Sir Knight Roysds, the Grand Commander for Lancashire, the vote to be vested in the E.C. for the time being of the Albert Encampment.

The Encampment having been closed, the Sir Knights adjourned to banquet, provided by Sir Knight Butterworth, of the Golden Fleece Hotel, under the presidency of the E.C., by whom a number of toasts were given and heartily responded to by the Sir Knights.

## A CASKET OF MASONIC JEWELS.

We have inspected some very excellent specimens of Masonic Jewellery, manufactured by Bro. Richard Spencer, Great Queen Street. They consist of a casket containing miniature locket jewels of a Past Master, a Past Dist. G. Dir. of Cers., Bombay, (English Constitution), and a Past Principal Joshua (S.C.) The two Craft jewels are oval,  $1\frac{1}{2}$  inch in length—the R.A. jewel is round—and 1 inch in diameter. The emblem on the P.M. jewel is fixed on a blue enamel 22-carat gold plate, and has 4 brilliants set in the angle of the square; the border consists of a sprig of acacia on the right, and the ear of corn, &c., on the left; it is surmounted by a star of five points, in the centre of which is fixed a fine brilliant. The emblem on the P.D.G.D.C. jewel is also fixed on a purple enamelled 22-carat gold plate, two brilliants being set in centre of the ribbon tie above the ornamental border the word "Bombay" is neatly executed in gold letters; on the top of the jewel is a star of five points, with a brilliant in centre, corresponding with the P.M. jewel.

The emblems in the Royal Arch Past Principal Joshua's jewel are fixed on a plate of gold representing rays, and are a triangle of crimson enamelled on gold, each point of which rests on the border of the jewel, which is of purple and crimson enamel, the Volume of the Sacred Law lying open upon the triangle, at the bottom of the jewel is a pierced circle, and in the centre the triple tau, on either side having a chaste floral ornament; the top of the jewel is chased to correspond. The jewels are attached by blue, crimson, and purple ribbon to an 18-carat gold hall-marked bar,  $3\frac{1}{4}$  inches in length with chased edges, and ornamental floral engraving in centre, on the back having the following engraved inscription:—

"Presented by Lodge 'Eastern Star,' No. 1189, to W. Bro. Sorabjee Frommurge, P.D.G.D.C., Bombay, in recognition of his valuable services as Worshipful Master during the year 1869, and as a testimony of the respect which the members of the lodge entertain for him."

"Bombay, 17th January, 1870."

The above are all hall-marked, and fitted in a maroon morocco casket lined with silk velvet, with lock and key. The top is tooled with Masonic emblems in gold, the name of the brother being lettered in the centre.

## THE ROYAL ARCH.

Captain Warren gives a very interesting account of his explorations and excavations at Jerusalem, which are of more than ordinary interest to companions of the Royal Arch, particularly to those who have penetrated the crypt. We quote as follows:

Captain Warren's excavations near the Sanctuary were made in many difficulties and dangers. In fact, they appear to have been carried on at the constant risk of life and limb to the bold explorers. The whole series of their progress was a succession of lucky escapes. Huge stones were day after day ready to fall, and some-

times did fall, on their heads. One of the explorers was injured so severely, that he could barely crawl out into the open air; another extricated himself with difficulty, torn and bleeding; while another was actually buried under the ruins. Sometimes they were almost suffocated by the stifling heat; or at other times they were plunged for hours up to their necks in the freezing waters of some subterranean torrent; sometimes blocked up by a falling mass, without light or escape. And these labours have to be carried on, not with the assistance of those on the spot, but in spite of the absurd obstacles thrown in the way of work by the singular union of craft, ignorance, and stupidity, which can only be found in Orientals—workmen who, in “winter, could never get the idea drummed into their heads that working would make them warm.”—Turkish dignitaries, believing that the sacred rock lies on the top leaves of a palm tree, from the roots of which of which spring all the rivers, and with a ready pretence for evading every request.

The results of the work, so far as has been carried on, may be briefly summed up, thus:

1. Several ancient aqueducts and many ancient cisterns have been discovered, and the much-vexed question of how Jerusalem was supplied with water in the days of Solomon practically settled.

2. Considerable progress has been made in determining the course of the ancient walls, on which depends the authenticity of the Holy Sepulchre. The discoveries made tend to confirm its genuineness.

3. Important materials have been furnished towards the decision of the controversy respecting the area of the temple.

4. The external aspect of ancient Jerusalem is in two or three points brought out with new points.

There are some proofs discovered of the form of the ancient's houses.

There is also the astounding revelation of the immense height of the Temple wall above the Kedron Valley.

5. Some approximation to the date of the wall of the Temple has been made by the discovery of the supposed Phœnician characters marked in red paint on their surface.

The interesting discovery by Dr. Robinson of what he supposed to be the arch of the bridge, which later travellers much contested, has now been definitely confirmed by the disclosure of its remaining fragments.

7. The whole history of the topography of Jerusalem is for the first time clearly set forth, while it has reached its best illustrations in the maps and contours now for the first time published.

Outside of Jerusalem, the explorers have made great additions to our knowledge of the Holy Land. The Lake of Genesareth, or Sea of Galilee, has been described more accurately and vividly than ever before, and at least a very near approach has been made, if not absolute certainly obtained, in fixing the hitherto uncertain locality of the places where the Saviour resided, Capernaum, Bethsaida, and Chorazin. The site of Capernaum has been identified almost beyond doubt.

The object of pottery—described by Mr. Chester—open a new sphere of sacred archaeology hitherto almost untouched; the peculiarity of those in the early Christian era seems well worth noticing.

Of all the discoveries connected with the Palestine Exploration Fund that of the Moabite Stone, if not the most important, is undoubtedly that which has excited the keenest and most general interest, and deservedly so.

1. It is the only inscription which has hitherto been found reaching back to the age of the Jewish monarchy.

2. It indicates the possibility—one might almost say the certainty—that more such inscriptions might be discovered, if only we had the means of searching for them. It removes the disagreeable impression that, as no written record on stone had ever been found, no such record had ever existed. Strange, almost incredible, as

this seemed, when compared with the acres of inscriptions (many of a much earlier date) in Egypt—yet it was a not unnatural conclusion, until this unexpected discovery broke the silence and dispelled the illusion.

3. Whether or not the King of Moab, who is mentioned, is the same “Mesha” as the monarch of whom we read in 2 Kings iii., he evidently belongs to the same dynasty. The few indications that the inscription contains of the state of Moab agree with those contained in the Sacred Books,

Whatever may be the variations of readings in other parts of the inscription, there is an entire agreement as to some of the most interesting parts. The names of Mesha, the names of Chemosh and Molech, the name Omri, the names of the various Moabite towns, above all the name of Jahveh, or Jehovah, for the God of Israel, appear in both the versions here presented to us. The book gives the various versions of the inscription, and the most accurate account of the discovery of the stone.

#### BRO. ROBERT BURNS.—MEMORANDA CONCERNING HIM BY HIS WIDOW.

The following is from the Inverness (Scotland) “Courier:”—

“The late Mr. McDiarmid, of the Dumfries ‘Courier,’ was an intimate friend of Mrs. Burns, widow of the poet, for fifteen or sixteen years preceding her death, in 1814, he was her adviser on all occasions, her amanuensis, and the safe kind depository of her thoughts and feelings on most subjects. During their intercourse he appears to have from time to time, noted down particulars concerning the poet, such as he conceived would illustrate the kindly nature of Burns, or remove erroneous impressions of his biographers. These memoranda have just been published, in ‘The Life and Works of Burns’ now completed, by Waddel, Glasgow, to whom they were communicated by Mr. W. R. McDiarmid. They begin with the poet's residence at Ellisland. As there was no proper house on the farm, a new one had to be built, and in the interim, Burns lived five months in the old house, which was occupied by a man named David Cally, or Kelly.

“About this time, Burns sometimes read books not always found in people's hands on Sunday. Mrs. B. checked this, when the bard laughingly replied, ‘You'll not think me as good a man, as Nancy Kelly is a woman?’ ‘Indeed, no.’ ‘Then I'll tell you what happened this morning. When I took a walk on the banks of the Nith, I heard Nancy Kelly praying long before I came till her, I walked on, and when I returned I saw her helping herself to an armful of my fitches.’ The parties kept a cow. \* \* \* On one occasion Nancy and the bard were sitting together in the spence, when the former turned the conversation on her favourite topic, religion, Mr. Burns sympathized with the matron, and quoted so much Scripture that he was fairly astonished. When she went back she said to her husband: ‘Oh, David Kelly, how they have wronged that man; for I think he has mair o' the Bible off his tongue than Mr. Inglis himsel.’ (Mr. Inglis was the antiburgher minister.) The bard enjoyed the compliment, and almost the first thing he communicated to his wife on her arrival was ‘the lift he got from auld Nance.’

An old farmer, a neighbour of Burns at Ellisland, said the poet neither ploughed, sowed, nor reaped, like a hard-working farmer; he had a bevy of servants from Ayrshire, and the lassies did nothing but bake bread, which the lads ate warm with ale at the fireside. This being—

published, was characterised by Mr. Burns as most un true:—

"Mrs. Burns has walked with a child in her arms on the banks of the Nith, and seen him sow, after breakfast, two bags of corn for the folk to harrow throughout the day. The poet had two women; one of them was his own sister. He kept twelve cows, and made butter and cheese. He had three horses, two for plough or cart, and one that he rode or harrowed with occasionally. There was no waste; on the contrary, everything went on the principle that is observed in any other well-regulated farmhouse."

We remember having heard Mrs. Burns speak on this subject; also Fannie Amour, the poet's relative, who was with him at Ellisland. Both were very indignant. Yet we must bear in mind that Burns was some months at Ellisland before his wife joined him. The latter also made frequent journeys to Ayrshire to visit her friends. In 1791 we find the poet writing to Thomas Sloan that Mrs. B. and family had been in Ayrshire for many weeks. At such times, with Burns's social habits and excise excursions, we may suppose that there was not very careful management at home.

Mrs. B. thinks that he was induced to give up the farm of Ellisland partly from despondency—Gilbert (the poet's brother) easily lost heart—and partly from his engagements as an exciseman.

We may add that Fanny Amour used to speak of Burns's occasional depression of spirits. He was easily cast down, said she, and thought himself in danger of dying whenever he took any illness. Mrs. Burns spoke to Mr. McDiarmid of the poet's habit of reading whenever he could snatch time.

"The family breakfasted at nine. If he lay long in bed awake he was always reading. At all meal times he had a book beside him on the table. He did not work in the forenoon, and was seldom engaged professionally in the evening. Dined at two o'clock when he dined at home. Was fond of plain things, and hated tarts, pies, and pudding. When at home in the evening he employed his time in writing and reading, with the children playing about him. Their prattle never disturbed him in the least.

"Burns thought himself dying before he went to the Brow, a sea bathing place on the Solway. He seemed afraid, however, of dwelling on the subject, considering Mrs. B's situation. On one occasion he said distinctly: 'Don't be afraid; I'll be more respected a hundred years after I am dead than I am at present.' He was not above a week (a fortnight) at the Brow when he returned. Mrs. B. was so struck with the change in his appearance that she became almost speechless. From this period he was closely confined to his bed, and was scarcely 'himself' for half-an-hour together. By this it meant that his mind wandered, and that his nervous system was completely unhinged. He was aware of this infirmity himself, and told his wife that she was to teach him and remind him that he was going wrong. The day before he died, he called very quick, and with a hale voice, 'Gilbert, Gilbert?' Three days before he died he got out of bed, and his wife found him sitting in the corner of the room with the bed-clothes about him. Mrs. Burns got assistance, and he suffered himself to be gently led back to bed. But for the fit his strength would have been unequal to such an exertion.

"Burns read the big Bible frequently, and said once to his wife, 'If the rest of them knew I was so religious they would laugh at me—meaning Syme and Maxwell.

"Soon after her husband's death, Burns had a very remarkable dream. Her bedroom had been removed to the family parlour when she imagined that her husband drew the curtain and said: 'Are you asleep? I have been permitted to return and take one look at you and that child; but I have not time to stay.' The dream was so vivid that Mrs. B. started up, and even to this moment the scene seems to her a reality."

These are small details, but they relate to a name of never-dying interest. Who would not rejoice to know as much of the daily life and history of Shakspeare. And Burns, as has truly been said, is our Scottish Shakspeare—a lesser diamond, but still a genuine one, of true adamantine lustre.

#### ADDRESS OF SIR KNIGHT GEORGE GARDNER AT THE DEDICATION OF THE MASONIC TEMPLE, CHICAGO.

Most Worshipful Grand Masters, Wardens, and Brethren:—When rational, intelligent and responsible beings, such as now through this beautiful hall, unite in a solemn and impressive ceremonial, invoking the Divine favour, and consecrating to special uses an edifice reared solely for that end, it would be strange indeed if the mind of every witness of that ceremonial should not be moved to inquire its origin and its significance.

In all ages of the world we find that men have been accustomed to set apart chosen places to uses more or less hallowed or peculiar, that, in their turn, the lofty hill, the lowly vale, the leafy grove, and the lonely desert have furnished to man a retreat, where the world could be in a measure forgotten, or shut out, and a sanctuary where his thoughts could be lifted above the things of earth, and soar in lofty contemplation of the soul's highest and most ennobling conceptions, reaching onward and upward, till Deity might seem almost within the grasp, and the secrets of eternity almost unveiled.

As men progressed in experience and in intelligence, these gave place to structures specially reared, and carefully adapted to the same uses, and, according to the taste and culture of the builders, more or less furnished and adorned with what might be best calculated to subserve the particular character of the ceremonies to be therein conducted, or to incite the thoughts of the beholder to the consideration and contemplation of those views and ideas which were deemed of the highest importance to his present good and future happiness.

All the resources of art, all the conceptions and creations of the most lofty genius, were exhausted in the erection and embellishment of these structures; the millions who throng them for tribute, or sacrifice, were equally delighted with their beauty and magnificence, and awed by their grandeur and solemnity, and, thus attracted, and influenced, it is no wonder that the devotee, the temple in which he worshipped became at last, not only the shrine of his devotion, but the abode of the divinity to whom that devotion was rendered.

It was, however, specially reserved to the chosen people, working under the direction of our first Grand Master, himself inspired and instructed by the Supreme Architect of the Universe, to rear that wonderful and magnificent structure, so sublimely beautiful to the eye and dear to the heart of every well informed Mason, to which a mighty and favoured nation thronged with earnest zeal and unfeigned devotion, the oracles of which never spake falsely, the priests of which taught only righteousness and truth, and in the sacred recesses of which, even Deity himself condescended to manifest continually his sublime and ineffable presence.

What may have been the ceremonies with that wonderful and mysterious people, the Druids, consecrated their groves to worship and sacrifice, how the magnificent temples erected to Jupiter and Diana, and the host of heathen gods and goddesses, may have been dedicated to the worship of those divinities, it were fruitless to inquire, but, knowing the inherent disposition of the human mind, and judging by what we know has been done in all ages, we may be sure that pomp and circumstance were not wanted on these occasions, and that all was done that art could invent, or zeal suggest, to make the scene a solemn and an impressive one, and to honour both the edifice, and the divinity to whom it had been erected.

But when Solomon, in all the gorgeousness of the regal magnificence which surrounded him, in the presence of an assembled nation hanging upon his utterances with that reverential attention which the wisdom of the speaker and solemnity of the occasion must have inspired, solemnly invoked the Eternal and Omnipotent God in that prayer which has no parallel in human utterance; and when that wonderful Temple, in all its beauty and glory resounded with the sublime petition, "hear thou, O Lord, in Heaven thy dwelling place," and in response thereto the ineffable presence was manifested and thenceforth continued there to dwell, then was revealed to man the only true mode of dedication and consecration of any earthly edifice to hallowed uses and purposes.

To-night, in this beautiful and appropriately finished room, in humble imitation of our first Grand Master, and possessed, as we trust with some small share of the spirit which inspired his action and his utterances, have been pronounced the august and impressive words by which, "in the name of the great Jehovah," we "do solemnly dedicate this hall to Freemasonry." Here, we

invoke the Supreme Architect and Lawgiver, by that name which no believing Jew ever dared to utter, by that sacred name which most fully expresses his power and his attributes, and solemnly, not lightly and thoughtlessly, do we set apart this spacious structure to the uses of Masonry. Henceforth these walls will be the guardians of the secrets of our order, witnesses of those rites which are essential as embodying and symbolising the most solemn and instructive teaching and illustration of the great truths and principles which guide and govern true brethren, and listeners to those vows and charges which bind men together in heart and soul, more truly and more completely than is possible to any other human organization.

Doubtless there will arise in the minds of some who hear me, both of the initiated and the uninstructed; the natural, and perhaps pertinent, inquiry, why are those secrets so carefully guarded, those rites so scrupulously insisted upon, those vows so solemnly made?

Time would not permit, nor does the occasion warrant, an attempt even at an elucidation of these questions; the Mason who diligently studies our institution will soon understand and appreciate the reasons for all these things, and by that study be made the better mason and the better man, while the uninitiated must be content to know, that countless thousands of good and wise men, in all ages of the world have shared those secrets, participated in those rites and taken upon themselves those vows, and never yet have deemed it for the good of mankind in general, nor to the advantage of the brethren to make them common to all men.

But not to Masonry alone have we erected and dedicated this beautiful hall. In the name of our patron saints and great exemplars, to one of whom it was given to proclaim the coming, and to the other to be the bosom friend and beloved disciple, of him, who, whatever may be claimed for his Divinity, was the embodiment of all that is good and beautiful and true in humanity, we have solemnly devoted this hall to Virtue; that attribute, the possession of which ennobles the humblest of God's creatures, and the want of which can never be supplied by wealth, or genius, or fame, or any of those other accidents or qualities which give men prominence among their fellows. Thus invoking those holy beings, thus pledging to them our offering at virtue's shrine, it should be, it will be, our duty as men and Masons, to see that these walls are never desecrated by any presence, nor disgraced by any deed which we should not be willing the whole world should know; that here shall be uplifted and maintained, that standard of personal and social purity and truth, without which we are but a mockery and a shame, and that we and our beloved order may stand before our fellow men with heads erect, and hearts conscious of no wrong to any being on earth, however insignificant or unworthy.

Thus, and only thus, may we command the respect and admiration of all mankind, clad in impregnable armour we may surely ward off the assaults of the envious, the malicious and the cowardly, and stand forth a burning and a shining light in the moral darkness with which they would enshroud this beautiful world.

Again, in this our solemn ceremony, we invoke all who are bound to us by the mystic tie, the whole brotherhood of the craft, the grand universal Fraternity, and in that august name we devote this hall, not to kindness and love and charity towards the brethren, or to those brought near to us by other ties or accidents, but to the great family of man, to Universal Benevolence. Guided and inspired by this spirit we recognise in every man, weak and erring and unfortunate though he may be, a brother; in affliction we administer comfort and consolation, in distress we afford relief and support, in doubt we counsel and guide him, and thus bearing him onward and upward, we perhaps teach him the path which shuns temptation, and wickedness, and misfortune, and restores him to perfect manhood. The whole world thus becomes the field of our labours, each and every creature wearing the human form may claim our attention, our aid, and our sympathy, the light and love which dwell in our hearts may spread abroad their heavenly warmth and radiance, till they illumine and irradiate the hearts of the whole family of man, life, and beauty, and strength may be renewed and diffused, while, at the same time, we ourselves are growing wiser and stronger, and better, from the exercise of those very energies, which we would infuse into those who need our sympathy and our aid.

We stand then, here in this temple, which we have hallowed

to the uses of Masonry, which we have pledged to Virtue and devoted to Universal Benevolence, solemnly, and we trust sincerely, have we invoked the Divine blessing, and ascribed to Him to whom it is most justly due all honour and glory. Henceforth this place must be to us the abode of truth, of love, and charity; here we must learn to subdue our passions, to be brave, prudent, temperate and just; entering this place we leave behind us envyings, and strifes, and jealousies, and departing from it we take with us into the world, honour, integrity, and that demeanour of life which will secure the respect, if not the applause of our fellow-men. Sacred to the mysteries of our order, this place shall also be sacred to its principles, here, secure from the intrusion of the world and its weaknesses and wickedness, we may perform our holy rites, perfect ourselves in virtue, and practice charity. Around us here is drawn a magic circle, whose centre is fixed and immovable, but the circumference of which is as wide as the world itself. Hallowed by a solemn ceremonial, this place will soon be doubly holy to us by the associations and the memories which will cluster around it, and to it we shall turn with a feeling kindred to that with which one visits the home and the friends of his early years. Perchance, within these walls, our children and our children's children may take upon themselves the vows which we have taken, their eyes behold the symbol upon which we now gaze, their hearts be moved with the same feelings which now animate our breasts. Here the wayfaring brother, though a stranger, may enter, ever sure of a heartfelt welcome, here the needy and the afflicted may always find an open hand and the sympathetic heart, here the weary and wayworn brother, far down the hill of life, may always claim and secure, for his trembling and uncertain footsteps, fraternal support and filial aid, and from this place will go forth those who will kindly smoothe the pillow of the departing, and when the soul shall have deserted its tenement of clay, will see to it that the last sad rites due to humanity are not neglected.

See to it then, brethren, that this place be made and kept a worthy temple of our order, that each and every one of you, through evil report and good report, be true and faithful to those great universal principles here inculcated, that in all things here within and in the world without, you honour the craft. This done, you will walk uprightly before God and man while here below, and, when this weak and frail body shall moulder in the dust, your spirit departing, from earth, will find a haven of rest and joy in the Grand Lodge above, which we must believe is ever open to receive and welcome the true and worthy brother.

## PUBLIC AMUSEMENTS.

### THE ALHAMBRA.

Bro. Strange has secured the services of the "complete Reed band of the *Garde de Paris*." These splendid performers divided with the Prussian Guards the first prize in the contest between European bands in the Paris Exhibition of 1867. The Band play nightly "God Save the Queen" in a manner which must insure their popularity with the audience, and well-earned applause greets every one of the pieces performed—which consist of selections from Gretry's "*Cœur de Lion*," Meyerbeer's "*Marche aux Flambeaux*," the overture to "*William Tell*," &c., which were followed by the "*Marseillaise*," grandly performed and wonderfully effective in moving the audience.

The vocalists include Madame Guymar, Mr. Rowland Lascelles, Signor Bordogni, T. MacLagan, assisted by the now celebrated Alhambra Chorus.

The remainder of the programme is equally attractive. Indeed, Mr. Strange is fairly to be congratulated upon having made good music the leading feature, a course which has had the effect of greatly improving the general character of his audiences.

# LIST OF LODGE MEETINGS &c., FOR WEEK ENDING APRIL 8TH, 1871.

## METROPOLITAN LODGES AND CHAPTERS.

*Monday, April 3rd.*

LODGES.—Fortitude and Old Cumberland, Ship and Turtle; Leadenhall Street; Unity, London Tavern, Bishopsgate Street; Royal Jubilee, Anderton's Hotel, Fleet Street; St. John, Radley's Hotel, Bridge Street, Blackfriars; St. Luke's, Pier Hotel, Chelsea; Joppa, Albion Tavern, Bishopsgate Street; Union, Freemasons' Hall; Asaph, Freemasons' Hall.—CHAPTER.—Old King's Arms, Freemasons' Hall.

*Tuesday, April 4th.*

Colonial Board at 3.

LODGES.—Royal York of Perseverance, Freemasons' Hall; Albion, Freemasons' Hall; Old Dundee, London Tavern, Bishopsgate Street; Temple, Ship and Turtle, Leadenhall Street; Stability, Anderton's Hotel, Fleet Street; St. James's, Leather Market Tavern, Bermondsey; Grosvenor, Victoria Station, Metropolitan District Railway; Duke of Edinburgh, New Globe Tavern, Bow Road; Golden Rule, Great Western Hotel, Bermondsey; Royal Standard, Marquess Tavern, Canonbury.—CHAPTERS.—Prudent Brethren, Freemasons' Hall; Temperance, White Swan, Deptford.

*Wednesday, April 5th.*

LODGE.—Zetland, Anderton's Hotel, Fleet Street.

*Thursday, April 6th.*

LODGES.—Westminster and Keystone, Freemasons' Hall; Egyptian, Anderton's Hotel, Fleet Street; Strong Man, Old Jerusalem Tavern, St. John's Gate, Clerkenwell; Good Report, City Terminus Hotel, Cannon Street; Lion and Lamb, City Terminus Hotel, Cannon Street; Ionic, Ship and Turtle Tavern, Leadenhall Street; St. Andrew, Freemasons' Hall; Yarrowburgh, Green Dragon, Stepney; Crystal Palace, Sydenham; Victoria Rifles, Freemasons' Hall; Excelsior, Sidney Arms, Lewisham.—CHAPTERS.—St. James's, Freemasons' Hall; Moriah, Albion Tavern, Aldersgate Street.

*Friday, April 7th.*

LODGES.—Hornsey, Anderton's Hotel, Fleet Street; St. Mary-lebone, Eyre Arms, St. John's Wood.—CHAPTER.—Prince of Wales, Willis's Rooms, St. James's.

*Saturday, April 8th.*

LODGES.—London, Freemasons' Hall; Phoenix, Freemasons' Hall; Caveac, Radley's Hotel, Fleet Street; Granite, Freemasons' Hall.

## METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

*Monday, April 3rd.*

LODGES.—Temple, 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, Baneroff 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, Fenchurch Street; Prince Regent Club, Prince Regent Tavern, 111, East Road, City Road, E.C.; Wellington, White Swan Tavern, Deptford.

*Tuesday, April 4th.*

LODGES.—Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarrowburgh, 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 Zion, White Hart, Bishopsgate-st.; Robert Burns Sussex Stores, Upper St. Martin's Lane.

*Wednesday, April 5th.*

LODGES.—Confidence, Railway Tav., London-st.; United Strength Ball 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.

*Thursday, April 6th.*

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, Sugar Loaf 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; Prudent Brethren, Freemasons' Hall.

*Friday, April 7th.*

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 Lane, Brixton; Westbourne, the Grapes, Duke-st., Manchester square; Florence Nightingale, Freemasons' Tav., Woolwich; Randagh, 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, April 8th.*

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.

Correspondents are requested to send on their copy a day earlier in the ensuing week, as the Magazine will be Published on Thursday, April 6th, instead of Friday, April 7th (Good Friday).

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.