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LONDON, SATURDAY, APRIL 8, 1871.

MASONIC CURIOSITIES, No. 2.

BY A MASONIC INQUIRER.

(Continued from page 244).

Long after when the children of Israel were come into the land Berkest which is now called the country of Jerusalem where King David began the Temple that is now called Temple Dei and is named with us the Temple of Jerusalem. And the same King David loved Masons well and gave them good pay and he gave the charge and manners that he learned in Egipt which were given by that worthy Doctor Ewclid and other more charges that you shall heare afterwards. And after the decease of King David there reigned Solloman that was King David's Sonne and he performed out the Temple that his father had begun and he sent after Masons in Diverse Countrys and into Diverse Lands and he gathered them together so that he had 24,000 workers of stone and were all named Masons and he chosed out of them 3,000 and were all ordained to be Masters Rulers and Governors of his Worke and there was there a King of another Region which were called Iram and he loved well King Solloman and gave him Timber to his worke and he had a sonne that was called a Man that was master of Geometry and was chiefe master of all his Masonrie and of all his Graving Carving and all other Masonrie that belonged to the Temple. This is witnessed in the Holy Bible (in Libra Regium

Quarto et Tertio) and this same Sollomon confirmed both the charges and the manners which his ffather had given. And thus was the worthy craft of Masonrie confirmed in that countrie of Jerusalem and many other regions and kingdoms. Men walked into diverse countrys some because of Learning to learne more cunning and some to teach them that had but little cunning. And soe it befell that there was a curious man named Namas Greecious who had been at the makeing of of Solloman's Temple and he came from thence into ffrance and there he taught the science of Masonrie to men of that Land and so there was one of the Royall Line of ffrance called Charles Marshall and he was a man that loved well the said Craft and tookupon him the rules and manners and after that By the Grace of God he was elect to be the King of ffrance and when he was in his estate he helped to make those Masons that were now and sett them on work and gave them charges and Manners and good pay as he had learned of other Masons and confirmed them a charter from yeare to yeare to hold their assembly when they woulde and cherished them right well and thus came this noble craft into ffrance. And England in that season stood void as ffor agine charge of Masons until St. Albans's and St. Alban's was a worthy Knight and Steward to the King of his household and had govorment of his Realms and also of the Making of the walls of the said town and he loved well Masons and cherished them much and made there pay right good, for he gave them ijs. vjd. a weeke and ijd. Before that time all the land a Mason took but one penny a day and his meat till St. Alban's mended it and he got them a charter of the King and his councill for to hold a Generall Councill and gave it the name Assembly. Thereat was he himself and did help to Make Masons and gave them Charges as you shall heare afterwards. Soon after the decease of St. Albans there came diverse warrs into England out of diverse nations so that the good worke of Masons was destined and put downe until the time of King Adilston. In his tyme there was a worthy King in England that brought this land into good cost and he builded many great works and buildings therefore he loved well Masons for he had a son called Edwin the which loved Masons much more than his father did and he was soe practized in Geometry that he delighted to come and talke with the Masones and to learne of them

the Craft. And after for the love he had for Masons and the Craft he was Made Mason at Windsor and he gott of the King his ffather a charter and commission once every yeare to have assembly within the Realme where they would within England and to correct within themselves ffaults and trespasses that weere done as touching the Craft and he held their an assembly at Yorke and there he Made Masons and gave them charges and taught them the Manners and Commands the same to be kept ever afterwards and tooke them the charter and commission to keep their assembly and ordained that it should be renewed from King to King and when the assembly were gathered togeather he made a cry that all old Masons or young that had any writings in understanding of the Charges and manners that were made before the Lands wheresoever they were Made Masons that they should show them forth. There were found some in ffrench some in Greek some in Hebrew and some in English and some in other Languages and when they read and over soon well the intent of all of them was found to be all one and then he caused a book to be made thereof how this worthy craft of Masonrie was first found and he himself commanded and also then caused that it should be read at any tyme when it should happen that any Mason or Masons to be made to gave him or them charges and from that time until this day manners of Masons have been kept in this manner and forme as well as men might Governe it and ffurthermore as diverse assemblages have been put and ordained diverse charges by the best advise of Masons and ffellows (Juno unus ox somnibus sortat Librum et ille pondtit manaum Suam Supor Librum.) Every Man that is a Mason to take good heed to those charges. If a man find himself guilty in any of those charges wee pray that he may amend himselfe or principally for dread of God. You that be charged take good heed that you keep all those charges ffor it is a great pekill to a man to fore-sweare himself upon a Booke.

(To be Continued.)

METROPOLITAN FREE HOSPITAL, Devonshire Square, City.—The Committee of this excellent Institution has just received through its Bankers, Messrs. Barnetts, Hoares, and Co., Lombard Street, a third donation of One Thousand Pounds, under the initials "G.G." This munificent gift could not have been more opportunely made as the income of the Charity had been materially affected by the claims upon the benevolent for purposes arising out of the late war.

THE SQUARE AND COMPASSES.

By R.W. BRO. OTTO KLOTZ.

First, then, what do those symbols respectively and collectively convey to our mind? The Square teaches us to regulate our actions, for as the Operative Mason uses the Square to try and adjust all rectangular corners of buildings and to assist him in bringing rude matter into due form: so the Speculative Mason is taught by the Square to regulate his life and actions by the Masonic line and rule, and to correct and harmonize his conduct by the principles of morality and virtue, so as to render him acceptable to the Divine Being whence all goodness emanates, and to whom all must give an undisguised account of our lives and actions; hence the Square teaches morality.

The Square, then, is the theory of universal duty, it consists of two right lines, forming an angle of perfect sincerity, ninety degrees; the longest side being representative of the sum of the length of the several duties which we owe to the Supreme Being; the other that of the lengths of the several duties we owe to all men.

If, therefore, we as Masons pursue that theory, if we, to the best of our ability, faithfully discharge our several duties which we owe to our God, to our neighbour, and to ourselves, we will find that every approach towards that standard, is a step toward perfection and happiness, while every deviation therefrom tends to vice and misery; and for this reason we consider the Square a symbol of the perfection and happiness arising out of morality and justice.

The Compasses enable us to form the most perfect figure possible, namely the point within a circle. This figure in nearly all the ancient mysteries formed a most important symbol, the tribes contiguous to India placed a god in the centre of a circle as a symbol of Deity, surrounded by eternity; the Samothracians, the Chinese, and the Hindoos, held that figure in like veneration; and we as Masons consider the circle described by the Compasses as emblematical of the limits of our desires and passions. As the Operative Mason by the aid of the Compasses ascertains and determines with accuracy and precision the limits and proportions of the several parts in the plan for the building he is about to erect; so the Speculative Mason while erecting that spiritual edifice, that moral fabric, that temple not made with hands but eternal in

heaven, ascertains with accuracy and precision the limits and proportions of his building material, and by comparing the same with those divine laws and moral plans laid down for his guidance in the sacred volume, that spiritual Tracing Board of the G.A.O.T.U. he will readily be enabled to judge whether that material is in accordance with the divine standard, or whether it must be rejected.

By taking a very accurate pair of compasses set to a certain radius, describe a circle, then without altering the radius, we divide the circumference into six equal parts, the six points together with the point in the centre, give the number of perfection, these seven points connected by straight lines, viz: from point to point on the circumference, from the centre to the lower point and from the centre to each of the points next to the upper point to the third, the second to the fourth, and so on alternately until we have six lines, will give us the double equilateral triangle, which is the emblem of Christ, the perfect God and perfect man, the apex pointing upwards, alluding to his divinity, that pointing downwards to his humanity.

As the Compasses therefore is the instrument by which the most perfect figure is formed, and the most minute limits are ascertained, it teaches us as a symbol in every station in life, so to limit our desires, curb our ambition and keep our passions and prejudices within due bounds, that while rising to eminence by merit and by it alone, we may live respected and die regretted.

The Square and Compass collectively teach us all our duties and obligations towards God our neighbour, and ourselves, and point out the exact limit of good and evil, remind us of God's unerring and impartial justice, who will reward and punish as we have obeyed or disregarded his Divine command. The cube described within the circle remind us of the altar on which we were obligated, the double equilateral triangle within the circle reminds us of Him who died for us at Golgatha; the seven points represent the seven stars, the number of perfection, and are emblematical of that ethereal mansion, veiled from the mortal eye, which every Mason considers as the summit of perfection, and which he hopes to attain by the assistance of the spiritual ladder of which the principal rounds are Faith, Hope and Charity.

The point reminds of the "*Chief points*" in Masonry, which teaches us to be happy and com-

municate happiness, of the "*Principal point*" in Masonry, which teaches us the grand principles upon which Freemasonry is founded namely: Brotherly Love, Relief, and Truth; and of the "*Point within the circle*" which teaches us to circumscribe our actions within the limits of Scriptural command.

Freemasonry, like Geometry, is a science; a thorough knowledge of either can only be obtained by a regular course of studies, it can neither be purchased nor purloined, there is no royal road to Geometry, neither to Freemasonry.

The end or the chief aim of Freemasonry being to establish peace, intelligence, and happiness among mankind on earth, and thereby attain access to the Great Lodge above where the world's Great Architect lives and reigns for ever and ever.

The means applied to attain that aim being the components parts of our spiritual edifice, which has for its foundation Brotherly Love, Relief, and Truth, supported by Wisdom, Strength, and Beauty; raised by Temperance, Fortitude, Prudence and Justice, combined with Faith, Hope, and Charity; ornamented by Virtue, Honour, and Mercy, by Music, Poetry, and Eloquence; and united by Fraternity, Liberty, and Equality; and which edifice is raised and completed according to the Divine laws and plans laid down for our guidance by the G.A.O.T.U. in his holy book.

Having thus briefly shown that the Square and Compasses teach us the aim of every true Freemason, and point out the means by which alone that aim is attainable we are justified in saying that, as Charity is the greatest of the theological virtues; so are the Square and Compasses the most important of the many and various Masonic symbols since they, the Square and Compasses, in their symbolic meaning comprehends that of all others; and it may therefore most properly be said that: "The Square and Compasses, are well known symbols of Masonry which convey the abstract means and end of the science in the most clear and comprehensive manner."

A PLEA FOR FREEMASONRY.

BY ALBERT G. MACKEY.

There is in the moral as in the physical atmosphere, an alternation of calms and storms. There are long periods of quiet, when science and philosophy are uninterrupted in their search for truth;

and then again there are sudden uprisings of bigotry and intolerance which seek, in a tempest of calumny, to overpower every attempt at healthful progress in the work of man's development. History records these periods with a certainty as painful as it is unerring. It points to the lamentable fact that there has been no association for human improvement that has not been met by detraction; no grand idea of reformation that has not been encountered by persecution. But truth, with whom are "the eternal years of God," survives the struggles, and, Antæus-like, rises from each shock with renovated vigour.

All great discoveries, all novel inventions, all unaccustomed schemes have encountered this never-failing opposition of ignorance. Galileo, when he taught new truths in astronomy, was visited with the anathemas of the church. Hervey, when he promulgated the theory of the arterial and venous circulation of the blood, was derided as chimerical. Jenner, as a reward for his immortal discovery of the preventive powers of vaccination, was met with charges of imposture and impiety.

Science has no enemy so bitter as the bigotry of ignorance.

Freemasonry, which professes to be a philosophy whose tendency is to make men better in a way peculiar to itself, has encountered this fate common to every scheme that does not move on in the ordinary and scarcely more than stagnant current of unprogressive life. One hundred and thirty years ago the Church invoked its curses upon the disciples of the Order. But the fulminations of the Vatican could not repress its progress, and it continued to flourish in defiance of papal bulls. Forty years ago, in this country, the persecution was renewed, and the attempt to crush the Association was again made, but happily made in vain. The political storm of anti-Masonry passed away, with no effect, save to purify the moral atmosphere; and during the ensuing calm of half a century Freemasonry has grown and strengthened, and made successful progress in all in which progress is desirable.

And now a new persecution is sought to be awakened, and from the pulpit and the press, in rare instances, and obscure places, are heard bitter objurgations against the Order. So rare indeed are these, and so obscure their authors, that they would be unworthy of notice did not

the spirit of intolerance by which they are moved deserve a serious condemnation. I have not, therefore, thought it inappropriate on this official occasion and before this audience, to select as the subject of my address "a Plea for Freemasonry."

"The absurdities and puerilities of Freemasonry are fit only for children, and are unworthy of the time or attention of wise men." Such is the language of our antagonists, and the apothegm is delivered with all that self-sufficiency which shows that the speaker is well satisfied with his own wisdom, and is very ready to place himself in the category of those wise men whose opinion he invokes.

This, then, is one of the supposed strong points whence we are to be attacked. Others there are, it is true—such as the immorality of the institution, its impiety in claiming to be a religion, the exclusiveness and selfishness of its charities, the unchristian character of its teachings—all of which being assumed, for the sake of argument, as valid points of attack, might afford substantial topics of defence; but to night I shall confine myself to this single charge that Freemasonry is puerile in its object and design, and contains nothing within it that can entitle it to the respect or even to the attention of sensible men.

Is it then possible that those scholars of unquestioned strength of intellect and depth of science, who have devoted themselves to the study of Masonry, and who have in thousands of volumes given the result of their researches, have been altogether mistaken in the direction of their labors, and have been seeking to develop, not the principles of a philosophy, but the mechanism of a toy! Or is the assertion that such is the fact, a mere sophism such as ignorance is every day uttering, and a conclusion to which men are most likely to arrive when they talk of that of which they know nothing, like the critic who reviews a book that he has never read, or the skeptic, who attacks a creed that he does not comprehend? Such claims to an inspired infallibility are not uncommon among men of unsound judgment. Thus, when Gall and Spurzheim first gave to the world their wonderful discoveries in reference to the organization and the functions of the brain—discoveries which have since wrought a marked revolution in the sciences of anatomy, physiology and ethics—the Edinburgh reviewers attempted to demolish these philosophers and their new system,

but succeeded only in exposing their own ignorance of the science they were discussing. Time, which is continually evolving truth out of every intellectual conflict, has long since shown that the German philosophers were right and that their Scottish critics were wrong. How common is it, even at this day, to hear men deriding alchemy as a system of folly and imposture, cultivated only by madmen and knaves, when the researches of those who have investigated the subject without prejudice, but with patient learning, have shown, without any possibility of doubt, that these old alchemists, so long the objects of derision to the ignorant, were religious philosophers, and that their science had really nothing to do with the discovery of an elixir of life or the transmutation of the baser metals into gold, but that they, like the Freemasons, with whom they have a strong affinity, concealed under profound symbols, intelligible only to themselves, the search after Divine Truth and the doctrine of immortal life. Truth was the gold which they eliminated from all mundane things, and the immortality of the soul was the elixir of everlasting life, which perpetually renewed youth and took away the power of death.

So it is with Freemasonry. Those who abuse it know nothing of its inner spirit, of its profound philosophy, of the pure religious life that it inculcates. And hence, as they do not profess to be opposed to philosophy or religion, their abuse of the Masonic institution must arise from their utter ignorance of its true character.

It is to be deplored that all men are not governed by the simple rule of common sense, never to discuss any subject which they do not understand. We should thus have been spared much vituperation that is offensive, and much folly that is absurd. "Answer a fool," says the wise king of Israel, "according to his folly." But to answer these declaimers against Freemasonry, with a wisdom proportioned only to the folly which they exhibit, is a task whose difficulties unhappily preclude the possibility of success. How shall we reply to statements that are not founded on facts, or how controvert deductions that have not one particle of logic in their elements? Random assertion is not proof, and in an argument, sophistry and scurrility are unanswerable, simply because they are unworthy of an answer. If we are told that Freemasonry is evil in its tendencies, that it is the antagonist of true religion, or that it gives en-

couragement to vice, we point, in response, to the long and proud record of pious prelates, of virtuous statesmen, of upright Christians of all classes of society who have been members of the Fraternity, and who have zealously given to it, throughout their lives, their friendship and support. We thus show, by implication, the incongruity and absurdity of supposing that such men could either publicly or secretly hold communion with a pernicious or irreligious association. And we rest, as we have a right to do, on this reply to the general calumny, until our antagonists and vilifiers shall particularize some positive and palpable evil in which the Institution is obnoxious, or some actual crime of which it has been guilty. When the charge is made in this tangible way, and when it comes to us supported, not by idle abuse or heedless declamation, but by the production of some substantial authority, or some attempt at historical testimony, then we will meet it as it should be met, charge after charge, specification after specification, and the authority will be sifted and the testimony cross-examined, so that "the truth, the whole truth, and nothing but the truth," shall be elicited. Until then let the general charge be met by a general denial, and thus will the fool be answered "according to his folly."

But if I am disposed, looking at the mode in which the revilers of Freemasonry conduct their arguments, to pass them over in silence, or at least without elaborate reply, I will not hesitate to enter a plea for the institution which will claim that its design, its history and its philosophy are entitled to the respect of the world, and are worthy of the careful researches of scholars. But to support this plea it is necessary that I should first show what the history of Freemasonry is.

At the very first glance, Freemasonry presents itself to any one who is at all acquainted with its organization, under two very different aspects.

First, as a secret society distinguished by a peculiar ritual:

And secondly, as a society having a philosophy on which it is founded, and which it proposes to teach to its disciples.

These, by way of distinction, may be called the ritualistic and the philosophical elements of Freemasonry.

The ritualistic elements of Freemasonry is that which relates to the due performance of the rites and ceremonies of the Order. Like the rubrics of

the church, which indicate when the priest and congregation shall kneel and when they shall stand, it refers to questions such as these: What words shall be used in such a place, and what ceremony shall be used on such an occasion? It belongs entirely to the inner organization of the Institution, or to the manner in which its services shall be conducted, and is interesting or important only to its own members. The language of its ritual or the form of its ceremonies has nothing more to do with the philosophic designs of Freemasonry, than the rubrics of a church have to do with the religious creed professed by that church. It might at any time be changed in its most material points, without in the slightest degree affecting the external character of the Institution.

Of course, this ritualistic element is in one sense important to the members of the Society, because by a due observance of the ritual, a general uniformity is preserved. But beyond this, the Masonic ritual makes no claim to the consideration of scholars, and never has been made, and indeed, from the very nature of its secret character, never can be made a topic of discussion with those who are outside of the Fraternity.

But the other, the philosophic element of Freemasonry, is one of much importance. For it, and through it, I do make the plea that the Institution is entitled to the respect, and even veneration of all good men, and is well worth the veneration of scholars.—*Masonic Trowel*.

(To be Continued.)

MASONIC JOTTINGS, No. 64.

By a PAST PROVINCIAL GRAND MASTER.

DECREES OF THE GRAND LODGE 1717 TO 1720.

Bro. Findel states that the Decrees of the Grand Lodge 1717 to 1720 were revised, arranged and digested by Grand Master Payne and formed the groundwork of the inestimable collection—the 39 General Regulations. He refers to the Book of Constitutions 1723, 1738.

THE OLD YORK CONSTITUTION.

"In Germany this document occupied a very prominent place even down to our times, and had

much influence, whilst Kaaue, Schneider, Fessler and many more considered it as genuine, indeed as the most ancient extant."—Findel.

"AN ACCEPTED MASON."—DR. PLOT.

A Correspondent will find "an accepted Mason." mentioned in the passage of Dr. Plot, cited Findel's History, page 125, first edition.

PROGRESS.

Brother.—expect not Progress so long as those who affect to desire it, continued as regardless of the rules by which only it can be ensured, as they have shown themselves during the last two years. * * * The letter to which my brother alludes will be found "Freemason's Magazine," 29th January, 1870.

ERASURE OF THE CHARGES OF 1738.

The effect of the erasure from the Book of Constitutions of the Charges of 1738 would be to make English Freemasonry a Christian Freemasonry exclusively.

ASHMOLE. LONDON MASONS' COMPANY—FOUR OLD LONDON LODGES.

Ashmole, 10th March, 1682 was received by the London Mason's Company, for reasons analogous to those for which, it may be presumed, he would have been received by one of the four old London Lodges.

SCIENCE AND ATHEISMS.

A Brother thinks the union of Science and Atheism altogether impossible. Alas! The wayward intellect, the more we learn of Nature, overlooks her Author more."*

LODGES NOT UNDER THE GRAND LODGE OF ENGLAND 1738.

In the Book of Constitutions, published 1738, after a list of Provincial Grand Masters appointed for different places abroad, comes the following passage:—"All these foreign Lodges are under the patronage of our Grand Master of England; but the old Lodges of Scotland, Ireland, France, and Italy, affecting independence, are under their own Grand Masters; they have however, the same Constitution, charges, and regulations, in substance, with their brethren of England, and are equally zealous for the Augustan style, and the secrets of the ancient and honourable Fraternity."

*Cowper.

WHAT IS THE MISSION OF MASONRY?

At the building of Solomon's Temple, the glories of Masonry, according to the traditions upon which the society is based, culminated in wisdom, strength, and beauty, as represented by the three Grand Masters; that wisdom which develops faith, firm and abiding, looking beyond the veil to things unseen; that strength which sustains hope in a blessed immortality; that beauty which it displayed in the graces and influences which true charity bestows.

The centre of Masonry has been as the flow of a gentle stream—now sparkling in the sunlight, now hidden by the luxuriance of the herbage, which her own waters have nurtured. If we lose, for a moment, the dancing of the sunbeam on the ripple, the bending foliage tells us the secret of the stream.

So quiet and unobtrusive has been the influence of Masonry, that she has scarcely been recognised as one of the great means in the regeneration of the nations.

Yet such she is; not by active interference in political or religious agitations: from this she is strictly debarred by her landmarks and discipline. But, gently instilling into the minds of her children those great and broad principles of justice and charity, a strict regard to the rights of all, and a pure unselfish love of the whole, she trains them to become useful members of society, and, through the individual, operates upon humanity. Upon this broad foundation, it may be emphatically said, rests the only platform on which all can meet, divested of political animosities and sectarian prejudices. This constituent feature of the Masonic system should ever be kept steadily in view. The rough ashlar becomes a perfect one; and how? The harsh edges of thought and will; the bitter feeling and hasty action are smoothed away in the lodge-room by the softening influences of courtesy and kindness, forbearance and encouragement. This is the lever with which she works.

We can scarcely estimate too highly the rare value of these virtues, when faithfully inculcated and habitually practised. It would be folly to claim that Masonry is the only necessary human institution, inasmuch as she combines the excellences of all, although the claim has been, at times, indiscreetly advanced. But we can, with truth, assert that she is the only association, the offspring of human minds, which combines perfect unity of sentiment, with unity of action.

What, then, is the mission of Masonry? Her wonderful preservation amid the vicissitudes of so long a period is a striking proof she was destined for some great and useful end. Institutions, which claimed kindred with her, have sprung up in clusters around her; but, like the insect of the hour, they have sunk into oblivion. She has overcome the opposition of the powerful; she has foiled the acts of the crafty; and unscathed, though purified, by the fires of persecution, she exhibits in her age the vigour of her youth. The surges of popular fanaticism have swayed against her temple; not a stone in her foundation is loosened. The green foliage, which time has planted winds around her columns; it has given strength to the slender shaft, and the columns stand firm and unbroken.

What then is the mission of Masonry? Are we, as some would willingly believe, merely a social band of brothers, with free hearts but light heads; fond of the glass and jest; desirous only to forget the troubles and cares of life in the passing cup and the revelry of the hour; productive of more harm to ourselves than to the wiser multitude who stand without? Why, the lesson which runs like a golden thread through all our ceremonies and ritual; impressed on the candidate when he enters our portals, and still lingering on his year as he departs; to moderate his desires and observe strict sobriety, to well each word, and to be prudent in action,

is an answerable refutation of so foul a charge. Some, it is true, have fallen by the wayside. We do not excuse the erring, for they sinned in the full light of moral teaching and suasion. But we would say to the censorious caviller, in the words of one who knew no sin, but could feel no sympathy for those less perfect: "First cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye."

To the great and good members of the Masonic Society, and their name is legion, men whom the world has delighted to honour, whose many virtues and noble deeds have won the crown of immortality, we may turn with pride and pleasure.

They are the true exponents of what Masonry has done and will do. We of the craft know how and where those characters were moulded.

Again, the Masonic institution is supposed, by others of the outer world, to be simply a benevolent society; an association of Brethren of Mercy, who are willing to devote some portion of their time and means to the relief of distressed humanity. Masons themselves have done much to foster this idea, for the burden of the many Masonic Addresses and writings have been the praise of charity, as a Masonic Almoner. Genius and eloquence have lavished their wealth on this fruitful theme, nor with wasteful prodigality, if rightly explained and understood.

Charity, in its restricted sense of almsgiving is, indeed, a jewel of which Masonry may be well proud; it is but one, however, of the many brilliant gems which encircle her brow. It is an incidental, not a constituent part of her system; the result of that devoted friendship, which kindred feelings and habitual associations naturally engender; the overflow of that tender sympathy, which is ever welling up from the deep fountains of the heart.

The mission of Masonry is to humanize, civilize, and fraternise mankind.—*Pomeroy's Democrat*.

MASONIC NOTES AND QUERIES.

THEISM SAID TO BE THE RELIGION OF FREE-MASONRY—THE KILWINNING FRATERNITY.

"Theism is said to be the Religion of Freemasonry; theoretically this may be so; but in practice the Kilwinning Fraternity ignores this cosmopolitan characteristic of the Order, and substitutes in its stead a feature (not, however, until after the novitiate has passed the threshold of the lodge) which effectually debars Turk or Jew from a full participation in their work.

We are led to this remark from a glance at the grounds upon which the first recorded *honorary* member of Mother Kilwinning was selected for that distinction.

In recording the minutes of the meeting, 20th December, 1766, the Secretary writes:—Mr. Alexander Gillies, Preacher of the Gospel, formerly entered in another lodge, having this day preached before the brethren in the church of Kilwinning, to their great edification, and with universal applause,—the brethren in consideration of the learning, sobriety, and *sound divinity* of the said Mr. Gillies, do unanimously admit him as an honorary member of the Mother Lodge of Kilwinning."—From one of Bro. Murray Lyon's communications to the "Freemasons' Magazine. [To be continued.]—CHARLES PURTON COOPER.

GALILEO.

Brother,—Be not surprised at anything you have seen, at anything you have heard. An uninstructed man can compare himself to Galileo, and his shallow, worthless theory, to the immortal Italian's proposition that the earth moves round the sun.—A PAST PROVINCIAL GRAND MASTER.

A PRECEPT.

Engage not in controversy with the writer who wants knowledge, wants skill, and wants taste.—From a MS. entitled "Precepts for Authors."—A PAST PROVINCIAL GRAND MASTER.

THE TRUE, THE GOOD, THE BEAUTIFUL—EXPLANATION.

See the communication *ante* page 226. A critical young Oxford brother will perhaps find the communication less unintelligible; if for "productions of a kind altogether different from his own production representing the opposites of what is true, what is good, and what is beautiful," he reads (as I meant to write), "productions of a kind altogether different from his own—productions representing the opposites of what is true, what is good, and what is beautiful."—A PAST PROVINCIAL GRAND MASTER.

"THE FREEMASONS' MAGAZINE."

A distinguished member of Grand Lodge, and constant reader of our periodical, requests that the following passages may be reprinted. They are taken from my communication "Freemasons' Magazine," vol. 12, page 203:—"The usefulness of 'The Freemasons' Magazine' is certainly considerable at present (March 1865], but this usefulness may well be looked upon as nought in comparison with what it might become, were the lodges not so indifferent regarding its success as they appear to be." * * * Write to Bro. J. M. that in the judgment of a Past Provincial Grand Master for Kent, the lodge that does not subscribe to "The Freemasons' Magazine" omits to do an important act which, for numerous reasons, would most undoubtedly be for the good of Freemasonry in general, and of itself in particular. * * * There is no institution which the press, when under skilful and discreet management, may not be brought to benefit, and to an extent that few can imagine, except those whose attention has been directed to the subject. * * * Of all the establishments, social and charitable, with which I am acquainted, English Freemasonry is that whose influence and prosperity might, in my opinion, be most strengthened and increased by judicious recourse to the conveniences and powers furnished by the art of printing." * * *—CHARLES PURTON COOPER.

ADMISSION OF CANDIDATES.

I find the following as the introduction to an old work on Masonry, published in Paris:—L'ordre des Francs-Maçons est une association d'hommes sages et vertueux, dont l'objet est de vivre dans une parfaite égalité, d'être intimement unis par les liens de l'estime, de la confiance et de l'amitié, sous la dénomination de frères, et de s'exciter les uns les autres à la pratique des vertus.

D'après cette définition il est de la sagesse et de l'intérêt de toutes les LL. de n'admettre dans leur sein que des sujets dignes de partager tous ces avant-

ages, capable d'atteindre le but proposé, et dont elles n'aient point à rougir aux yeux de tous les Maçons de l'Univers.

Les LL., pour la gloire et la prospérité de l'ordre, ne peuvent apporter tort de scrupule, d'exactitude, et de sévérité dans l'information sur les sujets qu leur sont proposés.—MASONIC INQUIRER.

BIBLE OF BRO. ROBERT BURNS.

The distinguished honour is claimed by the Grand Lodge of Georgia of having in its possession the ancient Bible used by Burns in his Lodge, and which can be seen at every meeting of Macon Lodge, Constantine Chapter, or the Grand Lodge. It bears the evidence of its antiquity in its printing, quaint illustrations and binding in boards of the "beechen tree." Its history is traced to its "deposit in our archives" in the following extract from the proceedings of the Grand Lodge of 1860:

"Bro. D. G. Chandler presented a Bible, in German Text, from Colonel Henry P. Thomas, of Gwynnette County, obtained from an elderly Scotch lady, who states that it was her grandfather's family Bible: that he was a member of Dumfriesshire Lodge, in Scotland, and the Bible now presented was used in that lodge when Robert Burns presided over it. It is now presented to be deposited in the library of the Grand Lodge, and the following memorandum to be printed and permanently affixed to the same:

"This book was presented to the Grand Lodge of the State of Georgia on the first day of November, 1860, by Bro. D. A. Chandler, in the name of Col. Henry P. Thomas of Gwynnette County. It was obtained by Col. Thomas from a Scotch lady, ninety years of age, who states that it was her grandfather's family Bible. Her grandfather was a native of Germany, who intermarried with a Scotch lady and settled in Dumfriesshire, and was a member of the Masonic Lodge at that place when the poet Burns presided over the Dumfriesshire Lodge, and family tradition says that it was at that time used in the Lodge. It has been preserved since that time with great care, on account of the reminiscences that cluster around it; and has been surrendered up with the express understanding that it be by Bro. Chandler delivered up to M.W.G.M. Rockwell, and deposited in the Grand Lodge of Georgia, to be preserved."

CATHEDRAL BUILDING IN THE FIFTEENTH CENTURY.

"We have only to look at the state of the building trades, as reported upon to the Chapter of Reims at the end of this century, and the commencement of the sixteenth, to see the state of anarchy into which all this order had from these causes fallen. Under the reign of Louis XI., a fire occurred which burnt off the roofs and destroyed the upper portion of the masonry, and all the various trades were called in to advise how it should be re-built. Then came the delegates from the masons, and the carpenters, and the plumbers; there was the 'Noble Grand' of the Ancient Order of Blacksmiths, and the Most Wise from everywhere, and a pretty mess they made of it. Each trade worked independently of the other; they destroyed the harmony of the building, and found none amongst themselves. The plumber sent his water-spouts where he liked, quite irrespective of

where the carpenter had made his roof to shed the water, who, also, was regardless of where the mason had intended him to do so. The stone-carver—we can hardly dignify him with the good old name of sculptor—worked at home, and came and hung up his handiwork on the wall, as though it were an easel picture, painted for anybody who would pay the sole thing needful—the price. Metaphorically, these garrotted the architect—he became simply an engineer and a keeper of accounts, and amongst them they murdered art. Henceforth, these assassins simply struggled amongst themselves; progress was no longer made, and the true principles which had led to such grand results were forgotten.* So much for *art* when operative free-masonry, free-carpentry, &c., became rampant. And until the general public and the moneyed classes know more about, and take greater interest in true art so long will it remain dead, or at least torpid.—W.P.B.

MASONIC ETYMOLOGY.

The "Keystone," as we perceive by page 246, tells us that Freemason is derived from "Phremaison," which means "Sons of Light." If so, may I ask what is the meaning of Free-weaver or *Phre*-weaver, *Phre*-Carpenter, *Phre*-Tailor, &c.? The prefix "free" was applied to the freemen of the other *trades* some centuries ago, as well as to the freemen of the Mason's trade, but many of our Masonic scribblers or "writers," as it seems to me for a purpose, ignore this, or else they are ignorant of it. Then as to "secrecy and exclusiveness" there was no more of that in the mason trade than among the other co-existing or pre-existing crafts. Then as to the assertion that "*We* are 'loving brothers' of the mystic tie, who have existed as a brotherhood for immemorial ages." (!) I defy the "Keystone" and all other publications who retail such statements to prove that either "*We*" or our society, of Speculative Masonry existed before last century.—W. P. BUCHAN.

THE PAPAL CHURCH AND FREEMASONRY.

At page 247 we are told on the authority of a Boston Masonic paper that "For more than four hundred years the Papal Church has been the unscrupulous and uncompromising enemy of Freemasonry." Now I do not believe that, for two reasons—first, "Freemasonry," such as is referred to, has not, I most unhesitatingly assert, existed for "four hundred years." Secondly, the *first* Papal Bull against Freemasonry was not issued until last century, viz., A.D. 1738, which is not the half of "four hundred years." Consequently what is the use of making such untrue statements for the Papal Church to laugh at, and also to point to as specimens of *Masonic veracity*!—W. P. BUCHAN.

NETHERLANDS MASONIC YEAR CALENDAR.

The Year book or Calendar of the Grand Orient of the Netherlands for 1871 has been published. The profits are devoted to the "Louisa" foundation for female orphans of brethren.

It is to be feared that Calendars of the Grand Orient of France of the Supreme Council of France, which ought to appear next month, will show a melancholy falling off of numbers there.—Bibliophile.

QUEEN OF SWEDEN.

Masons will hear with regret of the loss sustained by our Illustrious Bro. the King of Sweden, in the death of his Queen. She herself belonged to a Masonic house, the Royal Family of the Netherlands, and shared in her husband's interest for the Craft. All know how close is his sympathy with all that concerns the learning and institutions of the Craft, and with what welcome all English brethren are received in Sweden. All will wish that T.G.A.O.T.U., may soften this blow to the bereaved brother.—Bibliophile.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

PERFORMANCE OF MASONIC CEREMONIES.

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

Dear Sir and Brother,—I have noticed with pleasure several communications on the performance of Masonic ceremonies, containing severe and often not unmerited censure on the levity displayed by subordinate officers, the practical jokes made use of, the intermingling of words most solemn with others of light, if not ribald character, the want of impressiveness and frequent inability on the part of the W.M., the tendency to banqueting and indulgence thereat which are exhibited in some lodges. As an old Mason, in the course of my career, I have several times brought these subjects before your readers, as have others also, without any direct effect on the rulers of the craft, to whom one of your correspondents imputes these blemishes, in the absence of any definite efforts to remove them. On our Order in general, however, much influence has been brought to bear with advantage, for undoubtedly there is far less cause for complaint in these respects than there was 20 years ago. One evidence of this exists in the extensive adoption of Masonic Halls, thus preventing the association with hotels, taverns, &c. Still I adhere to the opinion often stated, that until the authorities exercise more control over the various lodges, the same defects will continue more or less.

I have known Masters elected and installed, who, regardless of their obligation as to *ability* and willingness to rule the lodge, and to perform the duties of the chair, never acquired the requisite knowledge, and have not intended to do so, to say nothing of the power of giving solemnity to the scene. I am, therefore, persuaded of the necessity for requiring every candidate for the seat of K.S. to prove his knowledge of the three degrees before a competent board, previous to his appointment. In some instances I have been surprised at the indifference exhibited as to carrying out obligations even where their stringency has been pointed out, those taking them appearing to consider them a mere matter of form. I know a case which has occurred within a few days, where a W.M. has been installed who resides away, and of whom it is understood that he will not appear again among those whom he rules till the expiration of his year of office. The same district affords two other instances,

* "Building News," March 24th page 216.

for in a R.A. Chapter a companion has successively filled the chairs of the three Principals without once performing the work in either, and the same thing has occurred in the Mark Lodge. The brethren were, however, compelled to appoint them because they were the only candidates who had fulfilled the necessary condition of having presided over a Craft Lodge.

In clause 19, page 65 of the Book of Constitutions, (edition 1863,) it is stated that "every deviation from the established mode of working is highly improper and cannot be maintained." Let me ask how the "established mode" is to be ascertained. For myself, I adopt that of the Emulation Lodge of Instruction, in London, which, I deem the best. Some prefer the form used in the east of London, which is different in many respects. A definite decision on the part of Grand Lodge, as to either of these, or any other, is not only most desirable, but is imperatively demanded, in order to carry out the law quoted, which is otherwise a dead letter. The arrangement described as adopted in America appears to me the proper solution of the difficulty, for there competent inspectors are appointed who travel about, and make formal reports to Grand Lodge as to the condition of each Lodge examined, where defects are found to exist, the formation of a Lodge of Instruction should be insisted upon under the direction of a competent instructor duly authorized as such. Lately finding a subordinate, but very important officer going wrong, I ventured to assist, which I learnt was complained of. On the next occasion, though requested by the W.M. to interfere, I declined to do so, and the result was that more serious mistakes were made, and some necessary links in the chain of the ceremony were omitted. To this brother an offer of private instruction had been made, of which he had not availed himself.

In some lodges a proper feeling exists, and it is understood that any one of subordinate rank, who performs his duty well and qualifies himself to rise, shall do so, but even where there is such an understanding, it seems to me most desirable, that at a meeting of the P.M.'s and officers of the lodge previous to the installation, the W.M. elect, should in the presence of them all announce his intended appointments, thus giving each one an opportunity of defending himself in case it may be proposed to supersede him. In very many cases, however, the W.M. adopts no rule of the kind, but exercise his own irresponsible power, and thus I have known great injustice practiced by the promotion of a brother over the head of his superiors from motives of private friendship, from which there is at present no redress; the result has been that those aggrieved have entirely withdrawn from the Craft or have joined other lodges.

When I first served as W.M., in 1851, one of the members refused to pay his subscription and otherwise gave offence to the brethren. The matter having been formally brought before the lodge, it was determined to exclude him, and in consequence, acting on clause 21, page 65 of the Constitutions, the case was reported to the Provincial Grand Master, and the Grand Secretary. I understood that the object of such report was to prevent admission to any other lodge until after satisfaction had been given; if it be not so, I can see no other benefit to be gained by it.

But in this case I was informed several years ago that the rejected brother had been received as a member of another lodge, and thus the course taken was useless. Were the proper discipline maintained, the numerous instances of the removal of members for refusal to pay dues after repeated admonitions would be sent up to Grand Secretary, which might, perhaps, check their frequency.

Much of the above has been mentioned before in the "Freemasons' Magazine" by myself and others in different forms, but as great changes have taken place in the lodges by removals and extensions, it may be new and suggestive to many now belonging to the Order. I hope your correspondents who are discussing such matters will not consider me as interfering with them, for my desire is rather to render them support.

Yours fraternally,
P.M.

MASONIC SAYINGS AND DOINGS ABROAD.

A Balustre has been issued by the M.P. Sov. G. Commander of the Southern Jurisdiction, acknowledging, and in the most ample and satisfactory manner, correcting the error into which that Supreme Grand Council had inadvertently fallen, in supposing that the Supreme Council of Belgium had recognized the spurious body in Louisiana.

From the "Keystone" we learn that "a convention of the Grand Commanderies of the Masonic Order will be held in Baltimore in September next, and already extensive arrangements are being made for the event, which promises to be very extensive, and one which will attract to that city a large number of strangers. The Supreme Commandery assembles but once in four years, and the Convention next September will be the first occasion of the kind ever convened in Baltimore. A procession will march through the principal streets, and it is expected that 12,000 Knights will be in line, consisting of representatives from all parts of the United States, and from Canada, England, Scotland, and elsewhere. Pennsylvania has reported she will send a delegation of 1,500. The Boston Commandery have, even at this early date, chartered a steamer of the Boston and Baltimore line, for the conveyance of its delegates. The celebration is to continue four days, and other entertainments will take place. When the Commandery last met in St. Louis, the merchants of that city contributed 20,000 dols., and it is expected that Baltimore merchants will assist the Knights of that city in taking good care of their brethren."

The "Masonic Tidings" says that "Bro. Robert H. Waterman (33d) of Albany, Commander-in-chief of the Albany Consistory, recently discovered the original plates and documents of the Albany Lodge of Perfection, which were formerly in charge of Sir Wm. Johnston, at Johnstown. The seal of the lodge, which was also recovered, is executed in a style that would do credit to the workmanship of to-day. It bears the date of 1767. These documents and the seal were left by Sir Wm. Johnstone, on his death, in charge of persons at Johnstown, and were by them given in charge of Bro. Waterman. They are highly prized as venerable and important records of the early Masonic history of this State."

The Committee on Foreign Correspondence of the upreme Council of the A. and A. Rite of the Northern Jurisdiction of the United States, report that, "All efforts to open correspondence with the Supreme Council, whose Grand East is supposed to be at Edinburgh have failed, and the officers of that Grand Body appear to consider that the labour of a courteous correspondence is not a part of their duty, and the giving of light and Masonic information to sister Grand Bodies does not seem to be one of their tenets."

THE GRAND LODGE OF CANADA AND THE QUEBEC SECEDERS.

A reactionary movement seems, to some extent, to have set in amongst the Quebec Secessionists. In the "Craftsman and Canadian Masonic Record we find the subjoined petition to the M.W. Grand Master of Canada :

"We, the undersigned, residents of the township and village of Dunham, and members in good standing in Provost Lodge, No. 1, Canadian Register, beg most respectfully to represent that on or about the month of October, 1869, while there were only comparatively a few members present, Prevost Lodge did proceed to transfer its allegiance to the would-be Grand Lodge of Quebec, and that since that time have continued to hold said lodge and its warrant. That since that time the said lodge has been conducted in a very inharmonious and unmasonic manner. That your memorialists had hoped that this unhappy state of affairs would have been amicably settled at the last communication of the Grand Lodge of Canada, and renouncing all connection with the aforesaid proceedings, and refusing to recognize the authority of the would-be Grand Lodge of Quebec, are in consequence deprived of meeting in said lodge. That your petitioners are desirous of carrying on the work of the lodge as heretofore under the jurisdiction of the Grand Lodge of Canada, and they now pray that a duplicate warrant or dispensation be granted to enable them to do so, free of charge, and further that they may be authorized to proceed with the election of officers and their installation forthwith, and your petitioners, as in duty bound, will ever pray.

DUNHAM, Jan. 7, 1871.

(Signed) Allen Hcgaboom, W.M.; James Olliver, S.W.; Henry Pagnello, S.D.; Levi Stevens, P.J.W.; Charles Edwards, M.M.; Cotton Brown, P. Sec.; A. K. Terrill, M.M.; Oscar Burton Woodarde, M.M.; James McElroy, M.M.; G. R. Longeway, P.J.W.; B. A. Longeway, M.M.; M. R. Bowker, M.M.; D. A. Bowker, M.M.; Alex. Duff Stevens, P.S.W.; Eugene Nelson Brown, M.M.

This deplorable schism, by which a large number of Masons, hitherto in good standing, are now placed in the position of expelled Masons, seems likely to come to no amicable settlement, which must be a source of regret to every true Mason.

We can see no possible end to the affair, unless the Quebec faction honourably renounce their assumption of the privileges of the Grand Lodge, to which undoubtedly they owe allegiance. The few recognitions which they have received from some of the Grand Lodges in the United States, only help to widen the breach, while they can have no useful effect in obtaining recognition from the more influential Grand Lodges of the World, by the members of whom the movement is held in decided disfavour.

If there was (as is argued by the Seceders), a new territorial arrangement of the Country, and it was desirable that the Masonic Jurisdiction should be co-existent, the initiative should have been taken by the Grand Lodge of Canada. This course was declined by a large majority, doubtless for reasons known to those who held the reins of Masonic Government.

To put a parallel case, it may be asked whether, if the lodges in Wales should imagine that they are sufficiently numerous to constitute a Grand Lodge, or that the vanity of some few of them led the members to desire the Grand Lodge honours which would be the result of such a division, it is likely that the Grand Lodge of England would quietly surrender its jurisdiction upon the first demand, and without weighty reasons being shown as to the desirability of such a proceeding? And is it likely that in the face of the opposition of the Grand Lodge of England, Continental Masonic bodies would accord their recognitions?

The Petition was favourably recommended by the Committee, to whom it was referred, and the Grand Master has decided to grant the prayer of the petitioners.

REVIEWS.

Peoples' Magazine. London: the Society for Promoting Christian Knowledge.

The April part is at hand. This work has been favourably noticed by us on previous occasions. The present part is equal to its predecessors.

Newspaper Cuttings. London: Livermore and Robinson, Bedford Street, W.C.

These will be found most useful books for the preservation of cuttings from Newspapers, periodicals, &c., and are arranged with Index at beginning, so as to render them easy for immediate reference to any subject, and forming at the same time a useful and elegant appendage to the drawing room table or counting-house. They are produced in various sizes and styles, all of them marvels of cheapness.

Pocket Notes on the use of Adhesive Stamps. By Bro. Edward Cox, P.M. 657, V.P. Royal Masonic Institution for Boys'. London: E. Cox, Chancery Lane.

This guide to the use of adhesive stamps on receipts, agreements, and other legal and commercial documents, cannot fail to be of the greatest use amongst our brethren engaged in the legal profession or in commerce. The conditions with regard to the use of stamps on various documents are so different that without "some sure information" even that astute personage "A Philadelphia Lawyer" would be puzzled in their use. The little pamphlet of Bro. Cox (published at Sixpence) will remove every difficulty.

THE MASONIC MIRROR.

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

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

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

SCOTLAND.—NOTICE TO SUBSCRIBERS.—The Agency for the Freemasons' Magazine in Scotland is now conducted by Messrs. Strathern and 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.

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.

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. Muggersidge.

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.

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

The installation of the M.W.S. elect of the Victoria Rose Chapter will take at the Masonic Hall, Ipswich, on Easter Monday. An unusually large number of candidates, most of whom are Officers in the Army and Clergymen appears in the summons. The great popularity of Bro. the Rev. R. M. Sanderson, the M.W.S., one of the "brightest and most learned" Masons in Suffolk,—and the fact that some of the members of the Supreme Grand Council have signified their intention of honouring the Chapter with their presence, all combine to make us prognosticate that this meeting will be one of the most successful ever held in this province, where the higher degrees are gaining ground every day.

Last week a Company was registered under the name of "The Lincoln Masonic Hall Company," for erecting a Masonic Hall in Lincoln; the capital is £4,000, in 800 shares of £5 each.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

LODGE OF PROSPERITY (No. 65).—The installation meeting of this lodge was held on Thursday evening, the 23rd ult., at the Guildhall Coffee-house, Gresham Street, and was very numerous. Bro. G. F. Cook, W.M., presided, and performed the offices of the chair with judgment and ability. The hour appointed for installing the W.M. elect. Bro. D. Forbes, having arrived, he was presented, and in due form and according to ancient custom, he was placed in the chair of the lodge by the I.P.M. Bro. Forbes having been placed in the chair and saluted by his brethren, proceeded to appoint his officers thus:—Bros. E. C. Mather, S.W.; J. Stevens, J.W.; John Bellerby, P.M., Sec.; T. Davy, S.D.; Carruthers, J.D.; L. A. Liens, I.G.; and C. T. Speight, Tyler: after which a gentleman was initiated into the order, the newly-installed W.M. performing the ceremony with credit and satisfaction. Previous to the closing of the lodge, the W.M. placed on Bro. Bellerby's breast a very handsome Past Master's and Secretary's jewel, manufactured by Bro. Lamb, in recognition of his valuable services to the lodge. The gift was suitably acknowledged by the recipient, who has well deserved this reward. Eighty-four brethren sat down to a magnificent banquet, admirably served *a la Russe*, which reflected the very highest credit on the caterer. The usual loyal and Masonic toasts were proposed and properly responded to, that of the Immediate Past Master (Bro. Cook) being most enthusiastically received. A more substantial recognition of the eminent services he had rendered to the lodge during the past year was made in the presentation of a Past Master's jewel, which was voted out of the lodge funds, and a magnificent diamond ring, purchased by private subscription amongst its members. Among the numerous visitors who had the privilege of being present on Thursday evening were Bros. John Emmons, P.M. 813, Prov. G.P.; James Terry, P.M. 228 and 1,278, P. Prov. G.S.B., Herts; Atkins, Mann, Hart, Spratt, and Salisbury, of No. 813; E. Harris, P.M. 73; F. Walters, P.M. 73; Bowron, P.M. 933; and S. Watkins, 1,076, and many others.

ST. JOHN'S LODGE (No. 90).—The brethren of this lodge held their regular meeting at Radley's Hotel, Blackfriars, on the 3rd inst. Members present: Bros. Halcombe, W.M.; Gatierey, S.W.; Rumford, J.W.; Eglese, P.M., and Treas.; J. Griffin, P.M., and Sec.; Thorne, J.D.; Hadley, P.M.; J. P. Griffin, P.M.; Mason, Rathbone, Hunter, Hickman, Bousfield. Visitors: Bros. Surtees, P.M., 246; Baxter, P.M., 8; Chappel, S.W., 7; Campbell, 60. Mr. W. P. Browne was initiated, and Bro. Bousfield was raised to the Second Degree, after which the brethren adjourned for refreshment.

TEMPLE LODGE (No. 101).—The regular meeting of this Lodge was held at the Ship and Turtle Tavern, on the 4th inst. Present:—Bros. Grumbly, W.M.; Youle, S.W.; Reynolds, J.W.; Bond, P.M.; Trers.; Farmer, P.M., Hon. Sec.; E. Farthing, Jun., J.D.; H. G. Clark, P.M. 554, J.D.; Hastelow, P.M., M.C.; Flack, J.G.; F. J. Cox, I.P.M.; and Bros. Beard, J. H. Wynne, Perriu, W. W. Wynne, P.M.'s, and about 43 members were present. The visitors present were:—Bros. Gibbs, P.M. 15; Terry, P.M. 228, P.G.S.B. Herts; Clark, 144; Hubbard, 649; Smith, 907; and Watson, 1016. The candidate was unavoidably prevented being present, consequently there was no initiation. The new Bye-laws were read and distributed, and a poor brother was assisted with the sum of two guineas at the banquet in returning thanks as a visitor, Bro. Terry made an elegant and impressive speech alluding to the charities, the result of which was several liberal subscriptions to the "Royal Masonic Benevolent Institution," and after a most pleasant evening, the brethren separated at ten o'clock.

UNITY LODGE, (No. 183).—The regular meeting of this Lodge took place on Monday, the 27th ult., at the London Tavern; Bro. George Thompson, the W.M. presided, supported by several Past Masters and others. The routine business was disposed of, and a Passing and Raising preceded the ceremony of Installation, which honour was conferred upon Bro. H. Wadling, the S.W., by Bro. Todd, an old P.M. of the lodge. A vote of thanks, and the usual P.M.'s jewel was presented to the retiring Master, for which he replied. Bro. A. T. Hirsch having offered to represent the Lodge at the Girl's School Festival, the usual donation was voted to him to be placed on his list. The W.M. then appointed his officers as follows:—Bros. D. Shaboe, P. Prov. G. Chap. Chaplain; Garrett, S.W.; R. W. Groomridge, J.W.; E.C. Moore, S.D.; E. Collins, J.D.; R. Spencer, I.G.; Doggett, Sec., Speight, Treas. The Lodge was then closed, and the brethren—to the number of about twenty-five—sat down to a banquet, which was served in a first-class style. Amongst the visitors were Bros. Wynne, 101; and Chas. E. Thompson, S.W. 1158. After the cloth was drawn, the usual Masonic and loyal feasts were given. Special compliments were paid to Bro. Shaboe, Chap., and Bro. Todd, the Installing Master, for the interest they evinced in the welfare and prosperity of the lodge on that and many former occasions. The health of the W.M. was proposed. In reply, Bro. Wadling assured the brethren he would do all he could to cement the love and harmony which had so long existed in the Unity Lodge. Truly they were all united, and he hoped they would ever continue so. Other toasts were then given, including that of the Visitors, to which Bro. Thompson, 1158, and another brother replied, and a pleasant evening was brought to a close.

MONTFIORE LODGE (No. 1,019).—The brethren of this lodge met on Tuesday, 5th inst. Present Bros. S. A. Kisch, W.M.; Meyer A. Loewenstark, as S.W.; N. H. Braham, J.W.; E. Palbert, P.M., Sec.; L. Jacobs, Treas.; J. De Solla, P.M., as S.D.; Blum, J.D.; Blum, I.G.; S. Pollitzer, P.M.; S. V. Abriham, P.M.; Rantenbura, Pereira, V. Myers, F. Wheeler, Milner, Grunbaum Fox, Moore, and Brent. The visitors present were Bros. J. T. Moss, Prov. G. Steward, Middlesex; E. Reichenheim, Grand Lodge of Hamburg; M. Pestonjee, W.M., Star of India Lodge; D. Joseph, No. 188. Messrs. Lionel Hart, Arthur Fox, and Adolph Fremindlick were balloted for and initiated. Three members were elected on the Benevolent Fund committee, and a committee of seven members with the W.M. appointed to revise the bye-laws. At the banquet which followed about fifty brethren supported the W.M., the intervals between the toasts were enlivened by the harmony of Bros. Moss and Myers, and a capital recitation was given by Bro. Meyer de Loewenstark.

GREAT NORTHERN LODGE (No. 1,287).—The regular meeting of this lodge was held at the Great Northern Hotel, Kings Cross,

on Thursday, the 16th ult. Present Bros. Moody, W.M.; Reed, S.W.; Staton, J.W.; Bescoby, S.D.; Hooper, J.D.; Forbes, I.G.; S. Webb, I.P.M., and Treas.; also Bros. Alexander, Nerdon, Arkell, Willie, Margerson, Elliott, Ritchie, Jape, Roberts, Bowen, West, Bull, Freeman, and Marsh. The lodge having been opened Messrs. Edmiston, Lay, Passetford, Catchpole, and Quail were initiated in a most impressive manner; and Bro. Roberts, after proper examination, was raised to the sublime degree of M.M. The W.M. invested Bro. N. B. Hendon as Secretary of the lodge for the ensuing year, who then read the minutes of the last meeting, which were duly confirmed. The lodge was then closed, and the brethren sat down to an excellent banquet, and spent an agreeable evening. Bros. Ferguson, S.W. 177; Rogers, J.W. 902; Davis, 188; S. Davis, 188; Bowyer, 65; and Cox, 1,257, were present as visitors, and severally replied upon their healths being drank, all expressing great satisfaction at the admirable working of the lodge.

PROVINCIAL.

DEVONSHIRE.

TOTNES.—Pleiades Lodge, (No. 710).—The usual monthly meeting was opened on Thursday, March 30th, by Bro. Wm. Cuming, W.M., assisted by Bros. Ninor, S.W.; Watson, P.M., as J.W.; John Heath as I.P.M.; Presswell, Sec.; De Schmid, S.D.; Taylor, Org.; Colden, I.G.; Crocker, Tyler. There were also present: Bros. Dr. Hopkins, P.M. and P. Prov. G.S.W.; Capt. Westhead; Goodridge; Drennan, and others; also as visitors, Bros. Warren, 1254, and Hart, 1205. The minutes of the previous meeting having been read and confirmed, Bros. Westhead and Drennan, after passing a very satisfactory examination, were entrusted and dismissed for preparation. The lodge was opened in the 2nd degree, the candidates were recalled and admitted to the rank and privileges of F.C. by the W.M. The lodge was resumed in the 1st degree. A ballot was taken for three gentlemen who sought initiation, which proved unanimous in their favour. The chair was then taken by Bro. Dr. Hopkins, at the request of the W.M., by whom the ceremony of the 1st degree was duly administered to Mr. George Browne, who was thus made an E.A. The chair was again taken by Bro. Cuming. Bro. Dr. Hopkins made some remarks on the want of union among the members of the lodge, as they appeared to have no intercommunication and to exhibit no social interest in each other, never meeting except for the formal business of the lodge, and separating at its conclusion. This he thought a mistake, and observed that he had witnessed the good effects of a different course in other lodges with which he had been connected before coming to Totnes. After making one or two suggestions, he referred to the fact that it was not usual in No. 710, to notice in any way the decease of one of its members, an omission at which he had been much struck. A case of this kind had recently occurred, which, from the merits of the departed brother, and the estimation in which he was held by those who were intimate with him, must excite the sympathy and regret of the survivors. He concluded by proposing the following resolution, which was seconded by Bro. John Heath, who made some very kindly and feeling remarks, and added that the regard and regret of his brother officers in Her Majesty's service was shown by the circumstance that military honours were paid at his funeral. The proposition was of course passed unanimously. Resolved, "That the members of the Pleiades Lodge have heard, with deep regret, of the death of one of their number, Bro. Frederic Harris, M.D., at an early period of life, when his career as a medical man in the service of his country, appeared to be most promising, as well as his usefulness in the promotion of the best interests and the principles of our Order. That the W.M. and Wardens form a deputation to Bro. John Harris, and be requested to express to him the deep sympathy of the brethren with the members of his family under their present bereavement, and at the same time to hand to him a copy of this resolution. Farther, "that the lodge be put in mourning for the next three months. Messrs. F. Pope and W. B. Maye, were afterwards admitted

properly prepared, and initiated by the W.M., the charge being given by Bro. Dr. Hopkins. Several matters of business were discussed and arranged, and the lodge was finally closed.

IVYBRIDGE.—*Erme Lodge* (No. 1,091).—The annual meeting of this lodge, for the installation of the W.M., was held at the Kings' Arms Hotel. V.W. Bro. John Harris, the I.P.M., presided. Among the brethren present were also V.W. Bros. I. Watts, P.M. 156, P. Prov. G.T.; J. J. Hambly, P.M. 70, P. Prov. G.D.; J. B. Gover, P.M. 70, P. Prov. G.A.D.C.; J. W. H. Hawton, P.M. 954, P. Prov. G.D.C.; G. G. Nicholls, P.M. 70, P. Prov. G.O.; T. B. Harvey, P.M. 156, P. Prov. G.D.C.; W. Bros. L. D. Westcott, P.M. 70; J. B. Price, P.M. 202; W. Littleton, P.M. 1,091. The W.M. elect, Bro. W. H. Ley, was duly installed in ancient form. V.W. Bro. J. B. Gover conducted the installation. At the close of the ceremony the W.M. appointed the following officers:—Bros. M. Patterson, S.W.; J. Foot, J.W.; J. Harris, I.P.M.; J. W. H. Hawton, P.M., Treas.; H. Cole, Sec.; J. Hambly, S.D.; W. Boxall, J.D.; J. W. Metherell, D.C.; J. Bunker, I.G.; W. Boon, Tyler; R. Baker and J. Conway, Stewards.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*St. John's Lodge* (No. 279).—An emergency meeting of this lodge was held at the Freemasons' Hall, on Friday, the 31st ult., for the purpose of initiating three candidates, viz., Messrs. Walter Wilkinson, John Elwood, and Robert Edwards, all of Leicester, and they being in attendance were initiated accordingly, the ceremony being most impressively performed by Bro. George Toller, P.M. 523, and Prov. G. Sec. The W.M., Bro. Stretton, was in the chair, and the following brethren were present, viz.:—Bros. W. Weare, P.M., and Treas.; Crow, S.W.; Widdowson, Sec.; Palmer, S.D.; Smith, J.D.; Halford, I.G.; Bembridge, Tyler; Shuttlewood, Blankley, Beeton, Ginden, Wilkinson, Elwood and Edwards. The visitors were Bros. Toller, P.M.; Sculthorpe, S.W.; Partridge, S.D.; Atkins, Rowlett, Thorp, Mace, Bairfoot, and Rev. W. T. Fry, No. 523. On the conclusion of business the brethren adjourned to refreshment.

MARKET-HARBOROUGH.—*St. Peter's Lodge* (No. 1,330).—A regular monthly meeting of this lodge was held at the Assembly Room, Three Swans Hotel, on Friday, the 31st ult., the W.M., Bro. Kelly, Prov. G.M., in the chair. There were also present Bros. Sir Henry St. John Halford, Bart., S.W.; Rev. J. F. Halford, J.W.; R. Waite, P.M., Treas.; Morris, P.M., Sec.; Kemp, S.D.; Macaulay, M.R.C.S., I.G.; Clark, Tyler; Dr. Grant, Rev. F. M. Beaumont, Martin, Fuller, Freestone, Lawrence, Shovelbottom, Platford, Harrison, Gibbs, and Healey. Bro. Gibbs after having been duly examined was passed to the second degree, and Bros. Rev. F. M. Beaumont and Healey having also passed a highly satisfactory examination were severally raised to the sublime degree of M.M. The W.M. reported an offer of Bro. Charles Johnson, P.M., Leicester, to take copies and to present to the lodge photographic portraits of all the members, an offer which, on the proposition of the S.W., seconded by the J.W., was accepted with thanks. The lodge having been closed the brethren adjourned to refreshment.

SUFFOLK.

IPSWICH.—*British Union Lodge* (No. 114).—The usual monthly meeting of this lodge was held at the Masonic Hall, Ipswich, on the 30th ult. Present:—Bros. Philip Cornell, W.M.; C. F. Long, S.W.; Dr. Beaumont, R.N., J.W.; Rev. T. G. Beaumont, Chaplain; C. Schülen, P.M., Treasurer; W. Spalding, Secretary; Dr. Muir, J.D.; A. J. Barber, I.P.M.; Rev. E. L. Lockwood, D.P.G.M.; W. Bobby, P.M.; Emra Holmes, P.M. Visiting brethren:—W. M. Smith, W.M. Perfect Friendship, 376; G. S. Golding, W.M. S. Luke's; W. T. Westgate, W.M. Prince of Wales, 959; Meadows, W.M. United Lodge, Colchester; Rev. R. N. Sanderson, P.M.; Dr. Elliston, P.M.; J. H. Staddon, P.M.; J. Franks, P.M.; S. B. King, P.M.; N. Tracy, P.M.; Lindley Nunn, P.M.; and between thirty and forty

brethren, including several officers from Colchester and Langward Fort, who accepted the hospitality of one of the most prosperous and yet exclusive lodges in Suffolk. The lodge having been opened in due form, and with solemn prayer, Bro. Fox, of the Royal Engineers, was examined as a F.C., and afterwards raised to the sublime degree of a Master Mason. Bro. Warren, of the 60th Rifles, had been announced to give a lecture on "Jerusalem raised," but owing to an accident he was unable to arrive until 9 o'clock, and in consequence of the lateness of the hour, the gallant officer had to curtail its length very considerably, and, unfortunately, mar its beauty. The address was listened to with great interest however, and the diagrams shown were much admired; a collection was afterwards made for the Palestine Exploration Fund, out of compliment to Lieut. Warren, whose brother has done so much, and made himself so famous in connection with Jerusalem and Palestine. Bro. Warren presented the lodge with some valuable works on Jerusalem, and the thanks of the lodge for his gifts and interesting lecture were ordered to be recorded on the minutes. The W.M. announced future lectures on Masonic subjects, by Bros. Warren, Emra Holmes, and Rev. R. N. Sanderson. Nearly forty sat down to the banquet which followed, and a most agreeable evening was spent.

INSTRUCTION.

STRONG MAN (No. 45).—This Lodge of Instruction is supposed to be the oldest in London (the Silver Jewels having been presented by various eminent brothers during the years 1798), has on its list of members the names of numerous distinguished Masons, deceased and living. It had been for some time in abeyance, but has been recently re-established at that very interesting home of Freemasonry, the Jerusalem Tavern, St. John's Gate, Clerkenwell, with the W. Bro. Jas. Terry, Prov. G.S.B., Herts, and P.M. of 228, and other lodges, as Preceptor. At this ancient hostelry the world-known Dr. Johnston, of Dictionary renown, so often presided at literary seances. On Monday last the W. Bro. Mather Preceptor of the Charterhouse Club of Instruction, with 31 of its members; and Bro. Haines, Preceptor of the Prince Regent Club of Instruction, accompanied by 18 of its members, paid a brotherly visit to the Strong Man, as in a similar manner our forefathers formerly visited in a body each others' Lodges, thereby to obtain uniformity of working; the visit proved an intellectual treat. The W. Bro. Terry, Preceptor, assisted by the W. Bro. Bilby (organist of the Charterhouse), rendered the ceremony of Consecration and Installation to the gratification of about 70 brethren, assembled in the well-restored hall over the famous old gate; the proprietor of which, Bro. S. Wickens, during the whole of the evening attended to the comforts of his guests with his usual fraternal swavity. The brethren present expressed their enjoyment of the interesting scene the old hall exhibited, adorned with numerous valuable, antique, and curious paintings, prints, books, busts, &c.

ROYAL ARCH.

METROPOLITAN.

DOMATIC CHAPTER, (No. 177).—The Companions of this Chapter met on Thursday, the 23rd ult., at Anderton's Hotel, Fleet Street. Present: Comps. J. Coutts, M.E.Z., in the chair; W. J. Gilbert, H.; George Wilson, J.; H. G. Buss, S.E.; and the following P.Z.'s, Comps. T. A. Adams, P.G.P.; R. W. Little, W. Carpenter, Tyrrell, C. Sutton, E. Sissons, and W. Payne, G.T. The Chapter was opened, and the minutes of the former convocation were read and confirmed. The Report of the Audit Committee was read and confirmed. Two brethren were proposed for exaltation. The ceremony of installing the M.E.Z. and Principals was next performed. On the admission of the companions, the newly-installed M.E.Z. invested as his officers, Comps. G. Wilson, as H.; T. Cubitt, J.; H. G. Buss, P.Z., Treas.; R. W. Little, S.E.; Foulger, S.N.; Barrett, 1st Assist. S.; Hayward, 2nd Assist. S.; Scott, 3rd Assist. S.; and Weaver, Organist. The Chapter having been closed with solemn prayer,

and the companions adjourned to refreshment, the M.E.Z. then gave the usual R.A. toasts, Comp. John Coutts was presented with a P.Z. jewel of solid gold, manufactured by Comp. Lamb. On the bars is inscribed, "Palmar Qui Meruit Ferat," and on the back is "Presented by the Domestic Chapter, No. 177, to Comp. J. Coutts, P.Z., as a token of esteem in acknowledgement of his efficient services as M.E.Z., 1870, and 1871." Comp. J. Coutts, in appropriate terms, thanked the companions for the very elegant and valuable testimonial. Comp. Buss, in responding to the toast of the P.Z.'s, thanked the M.E.Z. for his kind expressions. They, the P.Z.'s, were always ready to do all in their power for the welfare of the chapter. Comps. W. H. Libbis, No. 975; S. Carey, 1056; and H. M. Levy, S.E., 188, severally responded to the toast of the Visitors. Comps. G. Wilson, T. Cubitt, Foulger, and Barrett severally responded to the toast of the Officers. The Janitor's toast concluded a very agreeable evening. Some capital singing from Comps. Foulger, J. Lawrence, and Webb, (who accompanied himself on the piano) enlivened the proceedings.

MARK MASONRY.

METROPOLITAN.

SAMSON AND LION LODGE (No. 86).—This rapidly increasing lodge met at the Freemasons' Tavern, on the 29th ult., when, in the unavoidable absence of the W.M., Bro. Israel Abrahams, the lodge was opened by Bro. A. D. Loewenstark, P.G.I.G., at 6 p.m., when the minutes of the installation meeting were read and confirmed. Ballots were taken for Bros. Captain Snow, P.M., John Faulkner, J. H. Milner, J. Knight, and were unanimous in favour. Bros. Snow and Faulkner being in attendance, and proving themselves qualified, were advanced to the degree of Mark Master. Several candidates were proposed for next meeting in October. At the last meeting the lodge was honoured by the presence of Bros. the Rev. G. R. Portal, M.W.G.M., and the Earl Percy, D.G.M.M., both of whom were elected honorary members. The following officers were present:—Bros. R. Boncey, P.M.; Meyer A. Loewenstark, P.M. and Sec., P.G. Steward; M. Emanuel, S.O.; I. K. Tippet, J.O.; E. Petit, M.O., E. P. Albert, J.W., a visitor, and many members.

DEVONSHIRE.

IVYBRIDGE.—Erme Lodge (No. 100).—The annual meeting of this lodge, for the installation of the W.M. for the ensuing year was held at the Kings' Arms Hotel, Ivybridge, V.W. Bro. John Harris, P.G.T., the W.M. elect, was duly installed. V.W. Bro. J. B. Gover, P. Prov. G.A.D.C., was the I.M. In the evening the brethren present dined together at the hotel, having been liberally catered for by Bro. Toms.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—Fowke Lodge (No. 19).—A meeting of this lodge for the Installation of W.M., the appointment of officers, &c., was held at the Freemasons' Hall on Thursday, the 23rd ult., the W.M., Bro. Duff, in the chair. On the confirmation of the minutes, the chair was taken by the Prov. G.M.M., Bro. Kelly, who, in a Board of Installed Masters, proceeded regularly to instal the W.M. elect, Bro. Charles Johnson, who was afterwards proclaimed and saluted. The Treasurer's accounts having been passed, and that officer re-elected, the W.M. proceeded to invest the following as the officers for the ensuing year, viz.:—Bros. A. M. Duff, I.P.M.; Wenre, S.W.; Partridge, J.W.; Rev Dr. Haycroft, M.A.; Toller, S.O.; Richardson, J.O.; Stretton. Treas.; Sculthorpe. Sec.; Tarr, Registrar; Atwood, S.D.; Barber, J.D.; Widdowson, I.G.; Atwood and Buzzard, Stewards; Bembridge and Dunn, Tylers. Bro. William Tertius Rowlett; elected at a former meeting, was advanced in due form, after which the lodge was closed, and the brethren adjourned to refreshment.

A MASONIC ALLEGORY.

The most conclusive proof of the antiquity of Freemasonry, and of its Oriental origin, is the fact that its teachings are exclusively enforced by means of symbols, allegories and legends. The earliest learning of the world was purely symbolical; the first Great Light of Masonry is full of sublime parables; and we, as "Sons of Light," adhere both to the wisdom of the ancients, and their immemorial and impressive manner of communicating that wisdom, by means of emblematic parallels and an individual personification of the leading events of the Solomonic era. The lessons of Freemasonry will need to be inculcated as long as the air we breathe is tainted with the contagion of death, and until we are raised to that higher life, where Time shall be no more, and death shall be swallowed up in victory.

He who has been raised to the sublime degree of Master Mason, can gather a richness and fulness of knowledge from many an event in history, and many a parable in literature, that is lost to one who has never been initiated into Masonic mysteries. He has learned not merely the secrets of the craft, but possesses to a degree a key to the arcana of universal Nature. He constantly sees and hears, in the world of action and thought, works and words which suggest to him a wealth of instruction, that to the ordinary mind are without peculiar significance. Let us illustrate.

One of the most beautiful of Krummacher's parables, is that of the Creation of the Caterpillar. We may render it thus: When the parents of the human race had been banished from Eden for their transgression, and the gentle Abel had yielded up his life under the heavy hand of his brother, the angel of death came to Jehovah and said, "The fiat of death has gone forth over the earth; grant me to create some beings for ministers of destruction." Jehovah consented. Then the angel of the Lord descended and gave to the lion his terrible claws and blood-thirsty jaw; and immediately vultures screamed in the air, seeking to prey upon dead carcasses, and the venom-swelled viper lurked in the crevices of the rock. Thoughtfully the angel of destruction entered the garden of Eden, and saw Mirza, the beloved and mourning sister of Abel, growing flowers and trees. Everywhere there was peace, innocence, cooling shade, and pleasant fragrance. He hesitated for a moment. "Must I cause new grief to the gentle sufferer?" said he. "Be it so! Even from grief joy bloometh. Here also mortality must have its minister." He lowereth his rod, and from the dust which he touched issued a voracious caterpillar. Just then Seth drew near, and would have killed it, saying, "are not all creatures subject to us, and have we not dominion over them?" "But it is better," said Mirza, "to practice mercy and loving-kindness than violence. Let it live!" And she made an enclosure round the caterpillar, and gave it, morning and night, more leaves and flowers than it could eat.

When the heavenly messenger saw this, he was deeply moved, and said: "Man has not altogether lost

the image of his Maker. He is able to bestow charity on an enemy, and to render good for evil." Pausing a moment, he continued, "It is meet that the good should receive the beautiful," and touching the worm with his rod, he endowed it with the miraculous power of building its own sepulchre. The next morning when Mirza came to look at it, she thought it asleep. Then she went to gather flowers and leaves, for Mirza had grown to love the creature by doing it good; and all nature was dear to her heart since Abel walked with her no more. Returning again, she saw the chrysalis bright and fair as a silvery cloud. She stood amazed, saying, "Behold what a creature I have bred! Now it is dead, lying in a wonderful tomb. Who knows whether it may not come forth to life again."

Adam, her father, said, "Who can expound this?" And they carried the chrysalis into their habitation—as an emblem of Abel, the first who died on earth. When they were assembled one morning, speaking with mournful hearts of death, suddenly a gentle rustling was heard, and the Chrysalis moved. Next its silvery grave burst, and, lo, a living creature emerged out of the narrow shell, trembling in the soft air, and unfolding a double pair of wings. These, out-stretched, were as blue as sapphire, or the vault of heaven, and upon them the new-born creature fluttered, over the balmy and blooming trees. Holy joy and admiration filled the hearts of the first mortals, and they remembered Abel the first of the dead. They then heard the voice of the angel of death, saying, "Behold, life cometh forth from death, and days are converted into eternity. It is given to the pure mind and unto child-like faith to see truth in an emblem." From that day Mirza mourned no more for Abel, and the human race thought thenceforth of death with joyful hope.

What food for reflection there is in this charming allegory! How imbued is it with the loftiest spirit of Masonry! How it reflects and illustrates the teaching of our sublime degree!

If it be the mission of Masonry to inculcate and enforce this lofty teaching, which is the foundation doctrine of the Great Light which rests upon the Masonic altar, what manner of men ought the brethren to be? Our lives must reflect and exemplify our doctrines, or else the lives themselves will be bare chrysalises—empty shells—to be cast among the rubbish by the Chief Overseer above, when we come to carry the work of our lives before Him for inspection.—*Keystone.*

HERCULANEUM AND POMPEII.

Of all the ancient and now uninhabited cities, there is none other that awakens so much interest in the mind of a traveller, that appeals with such force to the imagination, that puts such a strain upon his sensibilities, that so bewilders his thoughts with wondering in what age he is living, and where all the people that once trod these streets and whose chariots made deep ruts in the hard pavement before our eyes—as Pompeii. I remember well the excitement which the story of its discovery

and continued exhumation made in my youthful imaginings, and the long desire I had to walk through the silent thoroughfares and to enter its deserted houses; and how fully all the fancies I had indulged were realized when I first held converse with the shades of the old Roman inhabitants by going into their houses and calling them up from the vasty deep of eighteen centuries. Scarcely less exciting and interesting was a visit after the lapse of fifteen years, for in the mean time, the larger part of the city had been excavated. The work has gone on vigorously, until now Pompeii is nearly all opened to the light of day.

I speak particularly of Pompeii, because very little of Herculaneum has yet been explored, and very little ever will be, owing to the different manner in which the two cities were buried. Pompeii was covered with a shower of ashes and scoriae or cinders, buried deep and beyond all recognition of the site, but with such loose material that it is easily excavated. Herculaneum, on the other hand, was not only buried much deeper, but by lava or mud formed from the ashes and steam, which flowed like a sea over houses and buildings of all kinds, pouring into the doors and windows and every crevice, filling rooms and cavities of all kinds, and then hardening like rock, making the city one solid mass of stone. It was covered with this material to the depth of seventy feet or more. The work of excavation, therefore, is like removing stone from a quarry.

Herculaneum, though buried so much deeper than Pompeii, with material of such solidity was discovered first. A city had been built directly over it, whose inhabitants never dreamed that a buried city was below them, until one day, in digging a well, a citizen of Resina came down into an old Roman Amphitheatre. This was about the middle of the last century. A small portion of the city was then exhumed, and the work was so difficult it was abandoned. Search was then made for Pompeii; it was soon found, and explorations were transferred to its streets and carried on with varying rapidity until Victor Emanuel took possession of Naples, since which time the work has been more vigorously than ever before prosecuted. One can now spend the whole day in walking through street after street, without pausing to look into the houses. Some of the streets have the names upon the corners; nearly all have elevated side-walks, and the pavements of the carriage way are sometimes worn deep with marks of wheels, showing that carts and carriages were in as common use in ancient days as now.

The buildings of Pompeii could never have been magnificent in their proportions. We find nothing like the palaces and baths, as they are inappropriately called, which abound at Rome, the ruins of which often cover many acres, the arches and towers giving one an idea of the grandeur of the structures. In Pompeii everything was upon a small scale, but probably more exquisite in arrangement and adornment. The Amphitheatre, which is the spot usually visited first, and which stands at a little distance from the town, has been completely excavated, and is in perfect preservation, the seats and aisles remaining just as they were in that night when the multitude was driven forth from the devoted city by the fearful shower that overwhelmed it. In this Amphitheatre, about twenty years before the destruction of the city, according to Tacitus, on the occasion of some grand performance, a sanguinary fight occurred between the Pompeians and the people of Nucera, upon which it was closed by the order of the Emperor for ten years.—Near this is the villa of Julia Felix, one of the wealthiest citizens of Pompeii, in which was found an advertisement, a poster, to the effect that

"JULIA HAS TO LET FOR FIVE YEARS,
A BATH, A VENERIUM, NINETY SHOPS,
WITH TERRACES AND UPPER CHAMBERS."

They are still without tenants, although they have been advertised 1,800 years.

Let us turn into some of the houses in the heart of the city, and if we do not find the owners in, we can leave our cards and retire, after inspecting the premises. The old Pompeians were great patrons of the fine arts, especially of painting. Almost every house of any pretension was richly frescoed, the walls painted elaborately. In one respect the artists of that day and of that city excelled all others—in graceful drawings of the human form and drapery. Nowhere else—not in the wonderful works of Raphael, not even in his masterpiece, "The Transfiguration"—do we find such perfect aerial forms and postures. The figures float in air as gracefully, and seem to be as much in their

native element when thus floating, as in standing or when reposing on a couch.

The furniture, moveable works of art, ornaments and everything not stationary, have been taken from Pompeii, for safety and for deliberate examination, to the Museo Borbonico, as it used to be called, now the National Museum, forming one of the richest, most interesting and valuable collections of antiquities in the whole world. With the help of this collection, we can easily, in imagination, furnish one of the many luxurious homes of Pompeii. Here we find the various articles of furniture, which, in reality, are few, the homes of the ancients not being filled with chairs and tables and all sorts of fancy work like our own; but to make up for such deficiency, we find the whole arrangement for a feast in perfect preservation. The viands as they were prepared for eating on that fatal night, remain in abundance—loaves of bread fresh from the oven, perfect in form, but charred almost to blackness; fruits of various kinds, and nuts all unbroken. As the ladies are out and will not return to-day, we may enter their apartments. Here we find all the paraphernalia of the toilet, even to the rouge and false hair. (The apothecaries' shops have on hand a large quantity of cosmetics, showing that they were in great demand.) Here are bracelets and jewels, some of exquisite workmanship, gold and precious stones. Here are writing materials; inkstands and pens; lamps as they went out when Pompeii was extinguished; thimbles and distaffs and spinning wheels—in short, the whole catalogue of a woman's domestic life in the Roman days of old.

The shops with their contents are as great a curiosity as the homes. Some of them are extensive, the property of wealthy citizens, from which they derived their incomes. There are several bakeries, or cook shops, in perfect preservation, from which large quantities of viands have been taken. In some the bread was found standing in the ovens. The advertisements around the doors and in the interior show that the art of advertising is not a modern invention. And though somewhat out of place, I may here mention that the candidates for office in Pompeii, as in our time, made known their superior qualifications in glaring posters, which remain to this day.

The cellars were stored with wine, and although the old Falernian has long since evaporated, the amphora, or earthen jars which contained the wine, stand in rows along the walls. In the house of Diomedes—one of the most extensive and elaborately ornamented villas in the town situated near one of the gates of the city—were several cellars in which were large numbers of these wine jars of great size. This house being removed from the centre of the town, was evidently resorted to by the friends of the owner as a place of comparative safety; but more persons probably lost their lives in it than in any other. The skeletons or forms of seventeen persons were found in the cellars. On the women were found gold necklaces and bracelets and ornaments. Two were little children, whose heads were still covered with beautiful hair when found. In one of the houses in Pompeii two of the bodies are kept in a glass case, the attitudes and postures of the limbs expressing the mortal agony which came upon them while they were in full vigour and health. Diomedes himself (or one who is supposed to be the owner of the villa bearing his name,) was found near the garden gate with a purse of gold and silver coin and other valuables in his hand, while the attendant stood by his side grasping the key of the gate.

Obituary.

MARIE ARTHUR JOSEPH DE BEAUFORT.

Readers of the Freemasons' Magazine will not, we believe, feel surprised at finding in its columns the copy of a circular-letter communicating, according to the usage of France, intelligence of the death of a grandson of our Right Worshipful Brother Purton Cooper, Past Provincial Grand Master of Kent.

It is inserted in order to evince esteem and regard for an old and valued Contributor.

Monsieur et Madame Ernest de Beaufort, Madame la Douairière de Beaufort, née de Coucy, Monsieur C. Purton Cooper, Conseiller de la Reine d'Angleterre, Messieurs Edouard et Charles de Beaufort, Mesdemoiselles Jeanne, Marguerite et Marie de Beaufort, Monsieur le Vicomte et Madame la Vicomtesse du Pin de la Guérivière, Monsieur Edmond du Pin de la Guérivière,* Monsieur René de Beaufort, Monsieur le Baron de Dion de Ricquebourg, Monsieur George Brine, Capitaine dans la marine royale d'Angleterre, et Madame Brine, Monsieur de Coucy, ancien Conservateur des Forêts, Monsieur le Vicomte et Madame la Vicomtesse de Broissia et leurs enfants, Mademoiselle Marie de Dion de Ricquebourg, Monsieur George Chandos Brine, Monsieur et Madame Edmond de Coucy et leurs enfants, Monsieur et Madame de Forges et leur fils, ont l'honneur de vous faire part de la perte douloureuse qu'ils viennent du faire en la personne de MONSIEUR MARIE ARTHUR JOSEPH DE BEAUFORT, leur fils, petit-fils, frère, oncle, neveu et cousin, décédé à Boulogne-surmer, le 19 Mars 1871, dans sa douzième année, muni des Sacrements de l'Eglise.

PRIEZ POUR LUI.

Boulogne-sur-mer, le 22 Mars 1871.

Life is beautifully compared to a fountain fed by a thousand streams, that perish if one is dried. It is a silver cord, twisted with a thousand strings, that part asunder if one is broken. Frail and thoughtless mortals are surrounded by innumerable dangers, which make it much more strange that they escape so long, than that they sometimes perish suddenly at last. We are encompassed with accidents every day, to crush the mouldering tenements which we inhabit. The seeds of disease are planted in our constitution by nature. The earth and atmosphere, whence we draw our breath, are impregnated with death. Health is made to operate to its own destruction. The food that nourishes contains the elements of decay; the soul that animates it by a vivifying fire tends to wear it out by its own action. Death lurks in ambush along our path. Notwithstanding this is the truth, so palpably confirmed by the daily example before our eyes, how little do we lay it to heart! We see our friends and neighbours perish among us, but how seldom does it occur in our thoughts that our knell shall, perhaps, give the next fruitless warning to the world!

* The coming of this child into the world is thus announced: Freemasons' Magazine, vol. 10, page 342; "Birth. At the Château of Coulommès, near Rheims, France, the wife of Arthur Viscount Delaguérivière, was happily delivered of a son and heir on Wednesday, 20th inst., (April 1864), the viscount is the only child of our Brother Purton Cooper's eldest daughter, Madame de Beaufort, by her first husband, the late Viscount Edmund Delaguérivière. The Past Provincial Grand Master for Kent has thus become a great grandfather."

PUBLIC AMUSEMENTS.

COVENT GARDEN.—On Saturday (this day) "Faust e Margherita" will be produced, inaugurating the re-appearance of Madame Pauline Lucca. On Monday "Don Giovanni," in which Madame Csillag will make her first appearance for five years. On Tuesday "La Favorita." On Saturday, April 13th., Madame Adelina Patti will appear as Amina, in "La Sonnambula," the part in which she first appeared before an English audience, and which, more than any since assumed by her, gained her great popularity.

At DRURY LANE Mr. Mapleson announces that the Opera Season of 1871 will commence on Saturday, the 15th of April.

HAYMARKET.—Bro. Buckstone relies upon the "Palace of Truth," as being sufficiently attractive to fill the house for the Easter Holidays. Mr. Sothorn will reappear in a New Comedy, entitled "An English Gentleman," on Monday, May 1st.

At the PRINCESS'S THEATRE Bros. Webster and Chatterton announce a grand combination of attractions for Easter. An Original Farcical sketch entitled "The Right Man in the Wrong Place," in which the Members of the Vokes Family will appear and Dance a new Quadrille invented by themselves. The Princess's version (by permission of Mrs. Charles Kean) of the Drama of Faust and Marguerite will be produced, with all the original effects. Mr. Phelps takes the part of Mephistopholes.

At the ROYAL ADELPHI, Bro. Benjamin Webster announces a New Farce, New Drama, New Comic Ballet. On Easter Monday, will be produced a New Farce, by John Oxenford, entitled "Down in a Balloon;" A New and Spectacular Drama, founded on Victor Hugo's Novel, entitled "Notre Dame; or, the Gipsy Girl of Paris," written by Andrew Halliday; and a Comic Pantomime Ballet, entitled "Quicksilver Dick."

ST. JAMES'S.—Vesta was withdrawn on Thursday, April 6th, its fiftieth night. On Saturday, April 8th, Mrs. John Wood appears as Mistress Anne Bracegirdle, in the New Comedy, "The Actress by Daylight."

At the VAUDEVILLE the long continued success of the "Two Roses" seems to necessitate a revision of the Floricultural vocabulary. In future it will be necessary to remove Roses from amongst the deciduous plants and class them under the head of sempervirens.

CHARING CROSS.—The French plays will be continued. On Easter Monday Victorien Sardou's "Les Pattes de Mouche" will be produced.

THE GLOBE THEATRE.—This Theatre will open on Monday, April 17, with a New Grand Opera Bouffe, in English.

THE ROYAL ALFRED, Edgware Road, will re-open for the Easter Season on Saturday, 8th of April, under the direction of Mrs. Charles Harcourt, Dion Boucicault's Drama, the "Colleen Bawn," and F. C. Burnard's "Black-eyed Susan," (with the original representatives,) will be produced.

THE SURREY THEATRE.—This Theatre will re-open on Saturday, April 8th. Mr. Charles Dillon will appear in King Lear. On Easter Monday, and during the week, this renowned actor will assume his great character of Belphegor, in the play of that name.

At the GRECIAN Mr. B. O. Conquest announces "Amy Robsart," Dion Boucicault's great Drama of "The Flying Scud" on Easter Monday, and a great novelty in preparation in which Mr. Geo. Conquest will appear.

THE GAIETY THEATRE.—Mr. John Hollingshead announces "Peter the Shipwright," a new Opera-Drama in three acts, Music by Lortzing, with Mr. Stanley in the chief role; Malala, a new Musical Extravaganza, by Offenbach; and two New Ballets.

SADLER'S WELLS will open on Easter Monday, with "Hamlet," under the Management of Mr. D. J. Lewis.

At the STANDARD THEATRE on Easter Monday, the "Grand Duchess" Opera Company will appear in Offenbach's Grand Duchesses. The whole of the Covent Garden "Grand Duchess" Company will appear in their original characters. A Grand Morning Performance in aid of the Royal General Theatrical Fund, will take place on Tuesday, April 11th (Easter Tuesday), when the Wolf and the Lamb, the Palace of Truth, and the Poor Soldier will be performed, supported by the entire Haymarket Company, who have kindly proffered their gratuitous services on the occasion.

COURT THEATRE, "A New Fairy Tale," by W. S. Gilbert, with music by Alberto Randegger, will be produced on the 15th ult.

The Management have issued the following characteristic notice:—

NOTICE TO THE PAYING PUBLIC.—The Management beg to intimate that the free list is entirely suspended—that is to say, no orders for free admission will be given away. It has for a long time been the custom in several theatres to give away quantities of orders; at the Royal Court Theatre, under the present management, this system will never be countenanced. The visitor to the Court will always have the satisfaction of knowing that his neighbour has paid equally with himself for the entertainment provided, and that he is not placed next to those who never would or could pay for the seats they occupy. The management do not permit any fees, have provided proper attendants in livery, and improved the administration in the refreshment department. These reforms before the curtain have already been recognised by the public, and in adding to these a total abolition of the paper system at this theatre, they feel they are only fulfilling one more duty to those who do pay, and are the only real supporters of the drama.

At the PHILHARMONIC on Easter Monday Mr. C. Morton announces a new Musical Extravaganza, written by Arthur Rush-ton and Frank Arlon, entitled "The Nightingale's Wooing." Miss Hetty Tracey, from the Vaudeville, takes the principal character. Barbe Blue, Offenbach's Opera Buffa, will shortly be produced.

CRYSTAL PALACE.—The Easter arrangements at this Popular Holiday resort are varied as ever. A Grand Ballet is announced, under the direction of Mr. Hollingshead, of the Gaiety. It is entitled "Aladdin," the characters being supported by Mlle. Carle, Miss Dunbar, Herr Carle, Messrs. Warde, Rayner, Martinette, and 300 other performers. The out-door sports, as usual, will attract the greater portion of the holiday folks at this, the Easter Carnival of the working classes of the Metropolis and environs.

At the AGRICULTURAL HALL, on Easter Monday, Bro. F. Strange announces a Grand Entertainment. The celebrated Band of the Garde de Paris, in Full Uniform; the Alhambra Band, under direction of M. Riviere; Blondin, the Hero of Niagara, in his marvellous Feats on the High Rope; and a variety of other entertainments, which will doubtless attract a full attendance.

A Grand Dramatic Ball was held in Willis's Rooms, in aid of the Funds of the Dramatic, Equestrian, and Musical Sick Fund Association, which proved eminently successful, and will doubtless contribute a large sum to the funds of this institution.

ASTLEY'S UNDER THE HAMMER.—On Tuesday last, Astley's Theatre—the history of which has perhaps been more eventful than that of any other place of amusement in the Metropolis—was, with all its valuable wardrobes, properties, fittings, fixtures, stabling, out-buildings, &c., submitted to public auction, at the Mart, Tokenhouse Yard, by Messrs. Driver, of Whitehall. The announcement of the sale attracted a numerous company, but there was very little bidding for the property. The highest bid was £10,000, an advance upon which sum all the persuasive eloquence of the auctioneer failed to obtain. The property was, consequently, not sold, the reserve price being, we understand, £14,000. It now remains for sale by private contract.—*Era*.

Poetry.

TO THE CRAFT.

"*Esto Perpetua.*"

A health to the Craft—the brave old Craft
Which hath lived in the Old World long,
Here's health and renown to its "Triple Crown"
And its myriad sons so strong;
There's aid in its arm in the day of harm,
When the tide of life ebbs away;
And it proves its might on misfortune's night,
When storms round a brother play.

CHORUS—

Then hurrah for the Craft—the brave old Craft,
Which hath stood in the wide world long;
And still may it stand, the pride of the land,
When ten thousand years have gone.

It saw the old times, when the "Temple's" chimes
Pealed forth the wondrous work was done,
And it lives at this day in bright array,
'Tis two thousand years have gone;
But death wields a sway which all must obey,
And a ruthless King is he:
Yet the Craft will live, and its "sign" give
When a king he'll cease to be.

CHORUS—

Then hurrah for the Craft, &c.

In days of yore our "Templars" bore
Their "Red Cross" through the world,
But now our shield has the azure field,
With "Peace and Harmony" unfurled;
Oh! o'er the grave of the young and brave
The sunlight plays, the flowers bloom,
But the Widow's prayer and the Orphan's tear
Are shed o'er the Mason's tomb.

CHORUS—

Then hurrah for the Craft, &c.

And now 'tis the story when the brethren may
With pride look back to the past;
For on History's page the brightest age
But a few short years can last.
Empire's old, with their warriors bold,
Their cities proud—their peopled plains,
Are lost in the wave—of the yawning grave
But the OLD CRAFT—IT still remains.

CHORUS—

Then hurrah for the Craft, &c.

KEYSTONE.

WHAT IS FREEMASONRY?

BY DR. J. G. WINEGARDEN.

What is Freemasonry
With all its mystic rites;
Its symbols, signs, and secrecy,
Seen only by its lights?

It labors in the still night,
With most untiring zeal,
Closely concealed from human sight,
And guarded by true steel!

It is Morality,

In truest, purest form,
Veiled in chastest allegory,
Which symbols fair adorn!
Its labors all are to promote
The happiness of man!
Its many symbols all denote
Some step in the great plan!

Think not erroneously

That evil is its work,
Or that it seeks feloniously
A single soul to hurt!

It labors in the sunny day,
As well as in the night,
The blackened hand of vice to stay,
And vindicate the right.

Go ask good Charity,

Whence greatest help doth flow;
Inquire of Vulgarity
Who is her fellest foe!

Intemperance, who treats with scorn
Thy bloated, senseless life?
And war, how are true brothers born
Amid thy bloody strife?

Go ask the anguishing—

The widow pale and sad,
With little orphans languishing—
Who hath them fed and clad!

Ask Innocence, so sweet and pure,
Who doth her virtue guard?
Ask Slander who is always sure
Her stories to discard.

Go ask proud Royalty

Who are her chosen ones!
Ask true devoted Loyalty
Who are her bravest sons?

Fidelity, who's freest of
Adultery and lust?

Who shares thy deepest, warmest love,
And guards thy dearest trust?

It is Freemasonry

That thus each virtue guards;
Whose hand, with true complacency,
All evil aims retard!

Who labors long and zealously
To spread the light of Science!

Preserving Art most jealously
Through beautiful alliance!

Forbear most strenuously

From all future abuse;
Nor join those who most heinously
Freemasonry traduce!

For every time you blamefully
Denounce this brotherhood,
You outrage virtue shamefully,
And stain her motherhood!

LIST OF LODGE MEETINGS &c., FOR WEEK
ENDING APRIL 15TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, April 10th.

LODGE.—St. Georges and Corner Stone, Freemasons' Hall
Alban's, Albion Tavern, Aldersgate Street; Confidence,
Anderton's Hotel, Fleet Street; St. Andrew, London Tavern,
Bishopsgate Street; Leigh, Freemasons' Hall.—CHAPTER.
—Mount Sion, Radley's Hotel, Blackfriars.

Tuesday, April 11th.

ODGES.—Burlington, Albion Tavern, Bishopsgate Street;
Percy, Ship and Turtle, Leadenhall Street; St. Michael's,
Albion Tavern, Aldersgate Street; United Strength, Old
Jerusalem Tavern, Clerkenwell; Nine Muses, Clarendon
Hotel, Bond Street; Wellington, White Swan, Deptford;
Ranelagh, Royal Sussex Hotel, Hammersmith; Doric,
Anderton's Hotel, Fleet St.

Wednesday, April 12th.

Committee Royal Masonic Benevolent Institute at 3.

LODGES.—Fidelity, Freemasons' Hall; Enoch, Freemasons'
Hall; Union of Waterloo, Masonic Hall, William Street,
Woolwich; Kent, Guildhall Coffee House; Vitruvian, White
Hart, College Street, Lambeth; Justice, White Swan, Dept-
ford; Pilgrim, Ship and Turtle, Leadenhall Street; Belgrave,
Anderton's Hotel, Fleet Street; Merchant Navy, Silver
Tavern, Burdett Road, Limehouse; Lily Lodge of Richmond,
Greyhound Hotel, Richmond; Montefiore, Freemasons' Hall;
McDonald, Head Quarters First Surrey Rifles, Camberwell;
Beacontree, Private Rooms, Leytonstone; Hervey, Iron
School Rooms, Moore Park, Walham Green; St. John of
Wapping, Gun Tavern, Wapping.

Thursday, April 13th.

Quarterly General Committee, Girl's School, Freemasons' Hall.
LODGES.—Royal Athelstane, City Terminus Hotel, Cannon
Street; Regularity, Freemasons' Hall; Friendship, Ship and
Turtle, Leadenhall Street; Bank of England, Radley's Hotel,
Blackfriars; Polish National, Freemasons' Hall; Canonbury,
Exeter Hotel, Strand; Dalhousie, Anderton's Hotel, Fleet
Street; Capper, Marine Hotel, West Ham; Upton, Spotted
Dog Tavern, Upton, Essex; Finsbury Park, Finsbury Park
Tavern, Holloway.—CHAPTERS.—Hope, Globe Tavern,
Greenwich.

Friday, April 14th.

LODGES.—Caledonian, Ship and Turtle, Leadenhall Street;
Bedford, Freemasons' Hall.—CHAPTER.—Britannic, Free-
masons' Hall.

Saturday, April 15th.

Audit Committee Boys' School.

LODGE.—Pannure, City Terminus Hotel, Cannon Street.

METROPOLITAN LODGES AND CHAPTERS OF
INSTRUCTION.*Monday, April 10th.*

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., South-
walk; 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 11th.

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

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

Wednesday, April 12th.

LODGES.—Confidence, Railway Tav., London-st.; United Strength
Bull and Gate, Kentish Town; Israel, Rising Sun Tav.,
Globe Road; New Concord, Rosemary Branch Tav.,
Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam-
beth; 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 13th.

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

Friday, April 14th.

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., Manchest-
square; Florence Nightingale, Freemasons' Tav., Woolwich;
Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith;
Belgrave, Duke of Wellington, Spring-gardens, Charing-cross;
St. James's, Gregorian Arms, Jamaica-row, Bermondsey;
Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho.,
Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan,
Price's Portugal Ho., Fleet-st.; Charter House, Hat and
Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav.,
Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes;
Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav.,
33, Gresham Street; Royal Standard, Marquess Tavern;
Canonbury.—CHAPTERS.—Domatic, Fisher's Restaurant,
Victoria Station.

Saturday, April 15th.

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

TO CORRESPONDENTS.

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

We shall be glad to receive from brethren any proceedings of
Masonic meetings, which shall be duly inserted. Communica-
tions 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.