

Contents.	PAGE
FREEMASONS' MAGAZINE:—	
The Girls' School Festival.....	361
The Parisian Masons and the Civil War	361
Masonic Reform.....	362
The Clergy and Masonry	365
Masonic Jottings, No. 68.....	365
Masonic Significance.....	366
Masonic Liberty	366
Masonic Notes and Queries	367
Correspondence	368
Obituary	368
Masonic Sayings and Doings Abroad	369
Festival of the Royal Masonic Institution for Girls.....	371
MASONIC MIRROR:—	
Masonic Mens	371
CRAFT LODGE MEETINGS:—	
Metropolitan	373
Provincial	374
Royal Arch	378
Mark Masonry	378
Poetry	379
List of Lodge, &c., Meetings for ensuing week	380

LONDON, SATURDAY, MAY 13, 1871.

THE GIRL'S SCHOOL FESTIVAL.

The eighty-third Festival of the Royal Masonic Institution for Girls may be pronounced a decided success, as under the Presidency of Past Grand Master might have been expected.

The list of Stewards displayed such an array of distinguished Masons, both from London and the Provinces, as has seldom been witnessed, and the result of their efforts is manifested in the large amount of £5,000, with forty more lists to come in.

H.R.H. the Prince of Wales, we are informed, during the evening, subscribed the liberal donation of £100 towards the funds of this noble Charity, with twenty-five guineas from the Princess, who, he announced, had consented to become Patroness of this Institution.

THE PARISIAN MASONS AND THE CIVIL WAR.

As we anticipated, the ridiculous proceedings of a fraction of the Parisian Masons have already evoked a disavowal of official support. We learn from the correspondence of a contemporary that, "Bro. M. Malapert, who signs himself 'Orator of the Supreme Council of Masons and chief of the Craft,' disavows the whole of the proceedings; and at a meeting which was held at the Grand Orient Hotel, in the Rue Cadet, the great majority decided that the conduct of certain brethren of the Order was altogether personal, and in direct opposition to the genuine principles of Freemasonry; that in the absence of any formal

decision, either of the Grand Orient of France or of the Supreme Council, the proposed manifestations were alike irregular, and the responsibility of whatever incidents might occur was perfectly individual. A notice to this effect has been published in various journals. The 'Siccle' publishes a letter from Bro. Ernest Hamel, Ex-Venerable (P.M.), of the Lodge Avenir, expressing his surprise and affliction that any body of Freemasons should have presumed to declare that 'Masonry would plant its banner on the walls of Paris, and in case of its being pierced by a bullet, they would, in a body, take part in the struggle. Such a declaration, he affirms, is in entire opposition to the tenets of the Order, the mission of which is always to forward conciliation and peace. The conduct of Bro. General Montaudon, an officer high in command in the Versailles Army, is spoken of in terms of the highest praise with regard to the Masonic flag of truce, which he forwarded to headquarters without delay, even lending his own carriage for that purpose."

Apropos of this subject, and of Freemasonry in Catholic countries, Bro. Henry Jeffs, of Gloucester, thus writes to a local journal:—

"I enjoyed the friendship of the late Rev. Canon Calderbank, of this city, and had a long evening with him on the night of his lamented decease. Some of the more pleasant hours of my life have been spent in the society of Catholic Priests, and six years ago, when on a holiday visit to Paris, I saw and conversed with ecclesiastics of that Church. A facetious Catholic invariably introduced me as 'a heretic and a Freemason.' Avoiding religious discussion, indeed, which was never courted on either side, I found other and congenial subjects on which to agree. My *Arminian* belief was never in danger from such intercourse, nor do I give credence to that oft-repeated allegation against Catholics that they 'will compass land and sea to make one proselyte.' I had to submit certainly to some very hard hits against Freemasonry, and to quotations from the famous Allocution of the present Pope that the Craft is 'leagued together for the common ruin of religion and of human society.' In France it was said that the Catholic priesthood had not greater enemies than were to be found in the ranks of Freemasons. I could only reply that whatever the Craft might be in other countries, in England we knew naught of disaffection to legally constituted authority, and that the Catholics had not

greater friends than were to be found amongst English Freemasons, who taught and practised toleration to the fullest extent for all religious denominations, so long as they did not run counter to the law of the realm.

"That it was upon record that when, but a few years ago, a nobleman, at a Masonic assembly in Ireland, took advantage of his position as president of the meeting to speak against the Catholic hierarchy, Masonic law and usage were pleaded against him, and the Grand Lodge in which he held office required him to make a public retraction.

"It was alike honourable to the Craft and to his Order that the noble delinquent candidly acknowledged the error of his ways, and promised not to repeat the offence. In my interviews with Catholic priests it was known that I originated the memorial to Bishop Hooper in this city, who suffered martyrdom at the hands of the Catholic Church, and that I was instrumental in the Freemasons laying the foundation-stone of the monument. I could but affirm that the Freemasons did not do this from any hostile feeling to the Roman Catholics, but as a protest against the cruelties of bygone times, and to testify in these days of toleration, in the words of Goethe, that 'kindness is the golden chain by which the world is held together;' directing to persecute and condemn no one, but to love, succour, console and improve all.

"Protestants have their 'Book of Martyrs,' but if the history of nations were impartially written all religions would be found blameable. 'Let him that is without offence cast the first stone.' Mary persecuted and put to death Protestants. Elizabeth was an intolerant bigot, and, as a learned historian, with no Catholic leaning, says, 'malignant' in her persecution of her Catholic and Protestant subjects. The barbarities practised during the reign of the Virgin Queen were a dishonour to our common humanity. But I have been very recently reminded of old arguments adduced by me in defence of the Craft to which I belong, and I have been good-humouredly taunted with the with the action taken by the Freemasons in Paris, and of the assertion of Citoyen Allix, a member of the Commune, that 'The Commune of Paris puts in practice that which Freemasonry has long since affirmed, that the re-construction of the Temple was certainly of this epoch the re-organization of

labour.' To this bathos I appeal to Masonic law, which inculcates 'A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation. He is cheerfully to conform to every lawful authority, to uphold on every occasion the interests of the community, and zealously promote the prosperity of his own country.' Masonry has ever flourished in times of peace, and been always injured by war, bloodshed, and confusion.

"The Paris Freemasons have covered themselves with obloquy and ridicule, and are without the pale of the order. But the murky cloud which has settled upon Freemasonry in Paris is not without its silver lining. Bro. H. Hamel, of the lodge 'L'Avenir' protests in the 'Siecle' against 'individuals arrogating to themselves the right of committing a corporation, which numbers adherents in both camps, to acts which, not being purely those of fraternal conciliation, are unfaithful to the primordial law of Masonry.'

"But what concerns me is the averment that Paris Freemasons who threw in their lot with the insurgents have been influenced by a latent feeling of opposition to the Roman Catholic priesthood. I am afraid this can be verified. Still they stand condemned, as Bro. H. Hamel testifies.

"The great element in Freemasonry, and which has ever recommended it to my warmest sympathies, is (Communistic let it be) that we labour to bring together upon a common platform of social intercourse men of all religious creeds, and of varied shades of political opinion, to work in the cause of charity and for the alleviation of human suffering. 'Thus Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.'

MASONIC REFORM.

Editorial duties are perennial in their nature, always beginning and never ending. When a subject has been exhausted—in the mind of the editor, when it appears to him that not only is there nothing to be added to his treatment of it, but really, you know that nothing more ought to be said, nevertheless a new phase turns up, some new suggestion is offered, the old ideas are pre-

sented in new garments apparently framed "with intent to deceive," liable at all events to lead the unsophisticated astray, and to breed trouble and annoyance, and thus it is found necessary for the sentinel to fire off his cannon again, and lay waste the batteries of the enemy.

Enough has been said on the subject of reform in Masonry to have convinced all the reasonable reformers in the world that the chances of their accomplishing a success are infinitesimally small, but the fact is, your average reformer is not by any means a reasoning animal. He will talk by the yard, enunciate theories by the bushel, denounce all existing ideas and practices like a trip hammer; but when he comes to give his notion of what would be the correct thing, you find that he is swimming in a sea of abstractions without a foot of solid land in view.

We refer to the reformer pure and simple, who wants to overturn every existing arrangement, and to begin again the work of creation, and the long toil of man toward his ultimate destiny. We are satisfied that an out-and-out reformer would cheerfully undertake to remake the physical as well as mental man, and consider the total re-organisation of society as simple an affair as to invent a new method of cooking beef. These persons are nothing if not ultra. Nothing short of complete tearing down will answer, and a building up, not only with new walls, but on a new plan, is the least with which they can consent to be satisfied. With them improvement is mere pottering, putting new wine into old bottles, poulticing a sore place when the scalpel is needed, and needed, according to their ideas, not only to lop off a diseased limb, but to excise the entire body to make room for a new one.

According to our reading and observation, the spirit of this recreative mania has existed at every period of which we have a record, without ever having achieved a permanent success. Without going back to the classics, we may mention Oliver Cromwell as being a root and branch reformer whose roundheads the people gladly saw give way to the returning cavaliers, and the rehabilitation of the old régime. The French revolution of '98 was an excellent specimen of the scalpel style of reform. Society in that case was thoroughly demolished, and Madame Guillotine let out enough human life to have reformed the solar system, provided always that any good result could be

expected to come from such heroic treatment; but we find that when the people had been sufficiently drowned and beheaded, they were only too glad to get back to the old ways, and dismiss the reformers and their reform. The blatherskites who in 1826 undertook to put down Masonry, and make us all into good boys in spite of ourselves, who raised a storm which shook the institution to its centre, and echoed through the Church, the State, and the family, and lasting through a space of ten years, is still nursed in the crooked recesses of some old ladies' brains, only secured, after all, an inglorious failure. The people, as soon as they had time to wipe the dust out of their eyes, dropped the Antis, and, under their favour, Masonry has not only regained what it lost, but has reached a degree of prosperity infinitely more solid and enduring than all that has preceded it.

Now comes another class, who want to reform Masonry in another way, but with the same result in view. These are men who claim to be Masons, who have undoubtedly passed through the ceremonies, and been assigned a place on the columns, and who wish to demonstrate their adaptability to the society by proposing to reform it out of existence, and reach the end it proposes by an entirely different method.

One would naturally suppose that finding the fraternity and its plan of action at variance with their ideas of the correct thing, they would withdraw, give their energies to something more modern and practical, and leave Masonry to plod along on foot, far in the rear of the locomotive of modern progress and reform. Unfortunately, they do nothing of the kind. They see at a glance that nowhere could there be a finer field for the development of their talents; nowhere a soil in which the seed they are prepared to scatter might be expected to result in more thrifty trees, or finer fruit, and so they cling to us like barnacles, and work like beavers to raise a dust where there is in fact no dust to be raised. They constantly ding in our ears that Masonry is antiquated, effete, behind the age. Granted, cheerfully. It was not invented yesterday, nor last week. It has come down to us, from father to son, through many generations, but always upon condition that we should hold it in trust, to be given intact in substance, and in form, to our successors; and thus,

at the very threshold, we meet the agreement that Masons may not undertake to change Masonry. Not one of us has been obliged to enter its portals; every one of us, on the contrary, has declared such entry to be an act of our seeking, and an agreement to accept the situation as we might find it; and hence, in attempting to change it in form or essence, we are voiding our share of a contract made freely on our part, and sinning against the first principles of the institution we have declared a desire to enter without any motive but that of being useful to ourselves and our fellow citizens.

The principles of the Masonic society are immutable, and it is not in the power of any man or body of men to change them; they are founded on the rock of eternal truth, and they will stand erect when everything else goes down in the final crash. They do not need proof but elucidation; they need no argument to set forth their excellence and entire acceptability; but they demand of those who profess them that they shall make manifest the fact that these enduring principles have found a lodgment in their hearts, and been incorporated in their daily lives. The methods by which Masonry inculcates these duties are old as the hills, antiquated, behind the age, as is frequently charged against us; but they are the way of Masonry, and we cannot turn aside from them without at the same time ceasing to be Masons. Whether they are the best that could have been selected, whether modern ideas are not greatly superior, are questions not pertinent to the issue; we have only to consider whether they are just and true, and not whether the method of teaching them is the best that could be invented. It follows that this point being admitted, as it must be by all who will consider the premises, there is no room for reform in the sense held by the persons to whom we have referred. They must either accept Masonry as it is, or let it alone for a bad job, seeing that there is no intermediate stopping-place from which they can launch forth on the career of reform.

We cannot be Masons and reformers too, because the moment we depart from the beaten track, we violate the trust confided to us, and become anything you please but Masonic. But we may improve Masonry without reforming it. We can make our knowledge of it more thorough, our practice of its teachings more in accordance

with the lessons taught, and therefore more practical. We can learn that as man lives not by bread alone, so the mere giving of a dollar or two at the lodge door is not a practical exercise of Masonic charity; that a kind word, a helping hand to raise the desponding and unfortunate out of the slough of despair, and afford him the means by his own labour to be independent, is the work that we can and ought to do; a work the doing of which does not require any alteration in the plans of Masonry, but only, as we have already said, a more practical application of its tenets. We can keep a vigilant eye upon the tendency to extend and ornament the verbiage of the ritual, and use our influence to the end of keeping it within bounds set by the fathers. We can resist the tendency to over-legislation apparent in most of the Masonic Grand Bodies, and thus preserve the largest degree of liberty in subordinate, consistent with the maintenance of discipline, and the permanent welfare of the craft.

We can consecrate a greater degree of energy to the work of rearing the Temple, and making its revenues a perpetual endowment for the benevolent operations of the fraternity: and so, if we rightly consider these things, we shall all be convinced that Masonry does not need reforming, but only a more thorough practice of its excellent tenets and inculcations: that the most zealous and earnest men can find for the exercise of their highest talents ample field for development within the fold as it is; that to tear down the walls already built, and to cast aside the material already accumulated, would be a mere act of wantonness without any surely whatever that the new experiment would be even as successful in its results as the work already accomplished. Masonry has lived too long, accomplished too much good, cemented too many friendships, broken down too many barriers, cast out too many prejudices, too largely spread abroad in the hearts of men the spirit of toleration, of kindness, and fraternity, to need now the hand of the modern reformer. We may improve, as we have endeavoured to show, but we cannot, as we value our plighted words, as we value the memories of our predecessors and the sacred trust they have left us, as we desire to be Masons, and have Masons to follow us when our work is done—we cannot, we repeat, admit the idea of reform.—*New York Dispatch*

MASONIC JOTTINGS, No. 69.

BY A PAST PROVINCIAL GRAND MASTER.

THE CHARGES OF 1723.

These Charges may not unfitly be called the "Palladium" of English Freemasonry. They were the first step in the direction of universality; "the Christianity of the Church of England and of certain Sects giving way, and general Christianity taking the vacant place."*

THE INCOMPREHENSIBLE.

The Speculative Mason necessarily meditates on the incomprehensible: for he meditates on the Infinite; he meditates on the Great Architect of the universe.

THE EARTH'S BENEFACTORS.

Brother, in the number of the Earth's Benefactors place the inventor of the Moral Fable, and place the inventor of the Masonic Myth.

SOME STAINS

Dear Brother, * * * Be of good courage. There are, indeed, some stains on the Masonic page, but they are not indelible.

MASONIC FALLACIES OF 1870.

The chief Masonic fallacies of 1870, were continuations of those of 1868 and 1869; and concerned the Religion of English Freemasonry as a Particular Freemasonry, and the 1717 Revival.

SYMBOLISM.

Freemasonry, it is believed, is, at this day, the only true exponent of the science of Symbolism.

GOTHIC ARCHITECTURE.

Brother "T. C. L.," there is very little that, in my judgment, connects the study of the origin of Gothic Architecture, interesting as it is, with the study of the origin of Speculative Masonry.

MASONRY.

Masonry is a part of the human mind, and the brother who denies its existence before 1717, only shows that he knows not what Masonry is.

RELIGION—SYMBOLISM—MASONRY.

A Brother thinks that in the Religion of some antient nations, there was a gradual absorption of its Symbolism in its Masonry.

LECTURES EXTEMPORE.

Before the Revival of 1717 our Lectures were extempore.

* See a Jotting, "Freemasons' Magazine," vol. xxiii., page 427, and another Jotting, *ante* page 46.

THE CLERGY AND MASONRY.

We are aware that in alluding to this topic, we are stepping on somewhat dangerous ground, but as usual we claim the right to express our views freely and independently. We, at once, may state that we like to see the clergy in our lodge-rooms. We always hail with special pleasure a petition from a minister of God when seeking admission within our portals. Their presence adds dignity and causes respect. As a class the Apostles of Religion are faithful to their vows and make members of sterling worth. Their presence in the lodge-room prevents levity, which at times might otherwise, by younger members, be carried into excess. Their very profession, as a rule, vouches for their character and honour.

Again, let us look at the opposite side and what do we see? We read in the "New York Herald" a call signed by over one hundred ministers for the purpose of denouncing masonry. Who are these men? They are the slaves of a creed and the bigots of a church. They are seeking notoriety and neglecting the salvation of souls.

While then we condemn these narrow-minded and arrogant puppets, we do not condemn the thousands of clergy (good men and true) who have enrolled themselves under our banners. These men are an honour to the world. They see in Freemasonry a something, after which man constantly craves. What is it? It is brotherhood. The intelligent teacher of the doctrines of Christ sees in our Order a bond that links together men of all creeds and classes. It is exactly what he requires.

In the church sectarian bigotry springs up. In Masonry such cannot be the case. God said "Let there be light, and there was light." So do we, the sons of light, endeavour to shed symbolically those rays which illumine the home of a widow, brighten the table of the poor, and cheer the broken heart of the orphan. The clergy, by allying themselves with us prove to the world the falsity of those statements wilfully made to mislead the uninitiated; their presence adds much to the prestige of the Order, their allegiance proves that Freemasonry and Religion go hand in hand. So then may it ever be.

The clergy (the chosen of God) are ever welcome to our mysteries, and we only hope that the day is not far distant when the black sheep among

them, who would perjure their souls to eternal perdition in order to destroy us, shall have reaped their just reward, and received the punishment of their falsehoods and slanders.—*The Gavel*.

MASONIC LIBERTY.

The great principles of liberty and tolerance are peculiar to the institution of Masonry. The liberty cultivated by this fraternity underlies the foundation of all true governments which are based upon moral philosophy and equality. Progress and improvements cannot be enjoyed or realized without liberty. Where that kind of equality exists, founded upon this principle, who can do the most good, and not claim caste or hereditary descent, is Masonic liberty. Where it is abridged and conscience circumscribed the one deprived is a slave. No real life, social, moral, domestic, intellectual or spiritual, can be enjoyed without liberty. We may have a nominal enjoyment in these several relations, but to be in a condition to speak boldly our own free thoughts is impossible. As slaves we must please our masters. If we are slaves to fashion we must degrade our manhood and bow to all the follies of the king of fashions. If we allow ourselves to become slaves to the political chicanery of party leaders, our real citizenship is sunk out of sight, and we are led like the sheep to slaughter, we become mere tools in the hands of these political mechanics, or animals to draw the political hack out of the mire as directed by the drivers. The liberty inculcated by Masonry is not of that grade which infringes upon or abridges the rights of others. Masonic liberty never enters into the sacred citadel of conscience with intolerance. It elevates mind, purifies thought, and makes us, in every way, better.

The religious and political liberty incorporated into the constitution of the government of the United States was borrowed from Masonry. The great principle was taught in the Masonic Lodge that men of various shades of faith could step upon a platform and treat each other as brothers. This light and knowledge, learned from the lessons of Masonry, made an impression upon the minds of those who inaugurated the American government. And like the sun at high meridian, they formed a constitution with principles of liberty and toleration that stands alone as a model

for all the civilized nations of the globe. Humanity demands that the governments of the world endorse this feature of liberty in their respective organic systems. If the constitutions and laws of nations could only have the American system of liberty incorporated into their superstructures, wars and bloody strife would soon cease from off the fair earth.—*Mystic Star*.

MASONIC SIGNIFICANCE.

Purity of thought, integrity of life, benignity; of manner; and, above all, sweet charity, are the beautiful garments with which every true Mason is clothed.

Right angles, horizontals and perpendiculars are standards in the estimation of Masons. Square, level and perpendicular—words full of meaning and instruction. They should be resorted to frequently, and applied with skill and discretion. Blue is the chosen colour of our ancient brethren of the symyolic degrees. It symbolizes the elevation of our hearts to the Most High. It is the emblem of universal friendship and benevolence, and instructs us that in the mind of a Mason those virtues should be as expansive as the blue arch of heaven, and as limitless as the bounds of the universe.

To bind up the broken-hearted, to extricate the industrious from misfortune, to rescue the helpless and the orphan from the prospects of want and ruin, to comfort the widow in affliction's hour, and to afford a peaceful home on earth to the aged and deserving in the evening of their days, are objects worthy the regard of every Mason who values the delight of others, and the honour of the Craft, or the approbation of God himself.

Charity constitutes the highest divinity of human nature; it elevates and refines; it calms the storm of passion; it causes men to regard each other with kindness, and to view no one as a stranger whose joys we can heighten, wants supply, or sorrows soothe. No distinction of rank will affect its operations; it considers no object beneath its notice that can promote human happiness. Where would be the boasted divinity of reason if employed only to promote narrow, selfish ways? Where the glory of that knowledge which never of itself advised or comforted another? and where the honour of that power which never promoted intelligent merit or wiped a tear from the

mourner's eye? A fiend may possess a higher degree of reason, more knowledge and more power than the wisest and best of men; but destitute of Charity, he is more to be dreaded—not revered.—*San Francisco Masonic Mirror.*

MASONIC NOTES AND QUERIES.

CONCLUSION FORCED UPON THE MIND BY THE PASSAGE IN THE TATLER.

The Honourable John L. Lewis in his article entitled "A Fragment of History," which appeared not long ago in some American periodical, states thus the conclusion which, in his judgment is forced upon the mind of a person reading the well known passage in the Tatler of June, 1709: "The conclusion forces itself irresistibly upon the mind of every candid and intelligent person, that there existed in London, in 1709, and for a long time before, a society known as the Freemasons, having certain distinct modes of recognition; and this fact concerning them was known even then when the four old lodges were idle; and that the idle assertions of Anti-masons, respecting its history, have no better foundation than their stock objections to it in other respects."—From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

SYMBOLISM.

There is no science so antient as that of Symbolism, and no mode of instruction has ever been so universal as was the symbolic in former times. The first learning in the world, says an eminent antiquary, consisted chiefly of symbols, so that the wisdom of the Chaldeans, the Egyptians, the Jews, the Greeks, the Romans, and of all the antient world, that has come down to us, has been symbolic in its character.

In fact, man's earliest instruction is by symbols. The objective character of a symbol is best calculated to be grasped by the infant mind, whether the infancy of that mind be considered nationally or individually. In the first ages of the world all propositions were expressed in symbols.

The first Religions were eminently symbolic; because, when language was yet in its infancy, visible symbols were the most lively means of acting upon the mind and senses of the multitude. And we must bear this fact of the primary existence and predominance of symbolism in the earliest times constantly in mind, when we are investigating the nature of the antient Religions with which the history of Freemasonry is so intimately connected. The older the Religion the more the symbolism abounds. Modern Religions may convey their dogmas in abstract propositions; antient Religion always did so in symbols. And this is a good test of the comparative antiquity of a religious sect."—From a Bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

VOLUME OF GOD'S SACRED LAW.

"Ours is indeed a glorious future, founded in strength, ordered in wisdom, and adorned by beauty. For, say what institution can have a firmer foundation than the volume of God's Sacred Law? And

why is this so, independent of its own claim? Because it sanctions all that experience teaches us respecting the natural powers of the mind. It leads us up in grateful thoughts to Him who bestowed the principles of life at the first, and who continues to impart it through successive generations. It enhances the value of such principles by assisting and proving its immortality. It renders the man useful to society by cherishing the love of goodness and encouraging hatred to vice, by unveiling the future destination of the spirit, to eternal happiness as the reward of piety, or to eternal misery as the just judgment of sin; and thus affords a more powerful guard of virtue, and barrier against vice than all the laws society could impose. * * * Yes! this sacred volume is our foundation stone, which, whilst it records a thousand blessings for the present, points out to every wandering child of Adam the path of life."—From a Bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

A CURIOUS PSYCHOLOGICAL PHENOMENON.

A correspondent thinks it a curious psychological phenomenon, that a contributor, who somewhere informs us that he has made himself acquainted with the contents of all the volumes forming the present quarto series of the "Freemason's Magazine," should nevertheless gravely assert that "to talk of Christian Freemasonry is a contradiction in terms."—A PAST PROVINCIAL GRAND MASTES.

ANCIENT AND MEDIEVAL SYMBOLISM.

The bee "had served to represent allegorically cleanliness and sobriety, and had also been the symbol of the soul. The eagle, the hawk, and the griffin, or vulture were all symbols of Indian, Egyptian, Persian, Greek, and Roman divinities. At the present day the eagle was the symbol of St. John. It had been sacred to Ormuzd, and had served Jupiter to lead the souls of heroes to Olympus. As a contrast to this, the dove might next be mentioned. Whilst the eagle expressed might, daring, and, in fact, the dynamic force of creation, the dove, as the representative of the passive or static element, was the attribute of Venus and Adonis. Adonis represented vegetation in its innumerable forms. Doves had been sacrificed to him at the ceremony of burning his images, which commemorated his descent into hell. Adonis had also been Osiris and Horus. The dove had, with the Ancients, represented the spirit of Augury, and was found as a *symbol of Spirit* and love in Assyrian, Phœnician, and Persian Temples, and was to be seen on many tombs in the catacombs. The peacock had been the attribute of Juno, and was the emblem of pride both in ancient and modern times. The willow, as a tree of mourning, formed a link between older myths and our modern customs. Willows shading the graves of the dead, or drooping by the river-side, had been the abodes of nymphs, and shed their foliage into the running water as an emblem of time. The crab had been sacred to Astarte, and had also been the sign of the summer solstice. Astronomy and religion had been so intimately connected that it was not surprising that the primitive Christians should have used many astronomical symbols, together with the cross, to typify the sufferings

and death of Christ. The position formed east to west and north to south had represented the lines of the equator and the ecliptic intersecting each other. The A as celestial north pole, and the α as celestial south pole, and the division of the sacred body of Christ into twelve parts, corresponding to the twelve signs of the Zodiac, were expressive of the higher and lower faculties of the universe. The lily, which had been an attribute of Juno, became sacred to the Virgin Mary. It was the emblem of innocence and purity. The rose and myrtle had been with the Greeks emblems of love and joy. The rose, by the Christians, was used to express pure and heavenly love, and the myrtle served to adorn brides at the altar. The tendency to speak, through symbols had been inherited by Christianity from olden times. Symbolism, like the first imperfect sounds which fell from the lips of children, was abrupt and unintelligible, and endeavoured to express joy or grief by signs. The artists of this period having lost the ground upon which the ancients had produced their works of art, and having been without forms in which to express the new order of things, had naturally had recourse to symbols to typify the spirit of their religion. For this purpose they had used the legends of India, Egypt and Greece. All the attributes of Dionysius, Dewanichi, Rama, Hercules, Krishna, Osiris, and Horus had served to glorify Christ. The triangles of S'iva, Vishnu, and Brahma had been employed by the early Christian artists to express the Trinity, and the plans of Egyptian, Greek, and Roman temples had served both Jews and Christians as models for the construction of their own. We should, however, see that by degrees the symbols would vanish, as mankind at large became able to appreciate the beauties of Christianity. In conclusion, the lecturer drew attention to the great importance of the studies of comparative philology and comparative religion, which seemed to give a clear idea of that gradual and progressive development which had embraced art, language, religion, and civilisation in general."—*Building News*, April 28th, 1871.

PERSONAL RELIGION AND TOLERATION.

What cause has the Protestant of to-day to boast of his Protestantism, the Catholic of his Faith, or the Jew of his Judaism? Is it not the fact that, in ninety nine cases out of every hundred, each and all are what they are, simply because their fathers were so before them?—few thinking for themselves. The remembrance therefore of such a thought as this ought above all things to teach us the lessons of humility, charity, and extended toleration.—W.P.B.

THE BLACKSMITH AND THE HIGHLAND CHIEF.

"Among the highlanders, the blacksmith used to rank next the Chief.—W.P.B.

Obituary.

BRO. BENHAM.

Bro. Benham, Past Provincial Grand Warden, Wilts, died at his residence, Syon Lodge, Isleworth, after a few days' illness, aged 48.

BRO. C. E. LUCAS.

We also regret to record the death of Bro. C. E. Lucas, Provincial Grand Secretary, Lincolnshire, who recently died at his residence at Louth.

CORRESPONDENCE.

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

THE BIBLE IN OUR LODGES.

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

Dear Sir and Brother,—This is a subject which goes to the very essence of our Speculative Masonry. When our system was instituted it was the grand idea of its founders so to constitute it that the true, the noble, and the good of every land, language, and creed should meet upon the level within the bounds of its sodality. I greatly fear, however, that in our practice we are a long way behind the spirit of such noble idealism. Instead of every lodge under the sun being able to appeal to the same three great lights, we find that as to one of these there is great divergency. Go into a lodge composed of Protestants and you find a "light" exposed there which the Mohammedan, *e.g.*, rejects, or if you go into a lodge composed of Mohammedans you will, in all probability, perceive a "light" exposed there which Protestant, Catholic, and Jew alike reject. Surely, this ought not so to be? Is this not an innovation upon the plans of the founders of Speculative Freemasonry? We read how Michael Angelo and Sir Christopher Wren were often thwarted in their plans of a material edifice, so, as it seems to me, were, and have been, Drs. Desaguliers and Anderson in their plans of a spiritual edifice. The great Wisdom, Strength, and Beauty of Speculative Masonry was to be the utter absence of sectarianism, however, it seems that even the *Masonic* world in general is not as yet at all prepared for this. Bigotry, Superstition, and Ignorance being still too rampant among the multitude for such large-heartedness to have its proper sway. In order, however, that Freemasonry may not be overtopped in its Universality by the growing Catholicity of certain "sectarianisms" of the day it will require to walk more closely by its "landmarks" than it has been for long doing. As an example of the growing Christian Universality of the day permit me to quote the following from the sermon delivered by the Rev. Dr. Caird, one of her Majesty's Chaplains, I believe, at the opening service in the chapel of the new University of Glasgow, viz.:—"The spirit of Christianity is something more Catholic than uniformity of creed; for could we doubt that in the religions of Thomas à Kempis, Savonarola, Pascal, Cranmer, Latimer, Hooker, and Jeremy Taylor, there is an essential harmony? In modern times, too, could theological divergencies be wider than between Newman and Renan, the editor of the 'Christian Year,' and Frederick Robertson, Chalmers and McCheyne? and yet who would hesitate to say that beneath their ecclesiastical and theological differences there is a principle which makes these good men one?" After such noble and manly words as these, delivered under such circumstances, surely we, as Freemasons, must see that in order to be consistent, and up to our proper mark, we must be "Catholic" or universal not only in *spirit*, but also in *letter*. Our practice being more in accordance than it has been with our theory. We have lately seen how not only Unitarians but even Christians of all denominations vied with each other in extending the right hand of fellowship to Baboo

Keshub Chunder Sen, the apostle of the Brahmo Somaj, on his recent visit to this country; and remembering this we ought to draw a lesson from it. I shall not pursue this further at present, but leave the foregoing to be pondered over by some of the thinking members of our Order, closing with the following from one of our best historians, "Concerning the three great lights I agree with you that the Book of Constitutions, or (or with) a summary of moral precepts of all peoples would be better (for our purpose) than the Bible."

I am,
Yours fraternally,
W. P. BUCHAN.

Glasgow, May 6th, 1871.

MASONIC SAYINGS AND DOINGS ABROAD.

FREEMASONS IN THE NEW YORK ASSEMBLY.—We recently stated that there are 56 of our Fraternity in the House of Representatives of the State of Maine. But New York is ahead of this. R.W. Bro. Charles Roome, D. Dist. G.M. of New York, courteously informs us that there are 86 Freemasons in the assembly of New York.—*Keystone*.

AFFILIATION FEES.—The following resolution has been adopted by the Grand Chapter of Kansas:—

Resolved, That the practice of collecting affiliation fees from regular R.A. Masons is unmasonic, and its continuance in subordinate chapters is hereby prohibited by this Grand Chapter." The Committee on Correspondence of the Grand Chapter of New York, say; "This we believe to be just, and we hope to see it adopted in this jurisdiction."

In former times the difficulty of getting together a sufficient number of companion P.H.P.'s to form a Council of Past High Priests, was considered an excuse for not conferring the degree of P.H.P., and consecrating as well as installing them. But now many jurisdictions, including Pennsylvanian and New York, hold the consecration a necessary part of the installation.

APPLES OF GOLD IN PICTURES OF SILVER.

The Wise Man of old thus characterised "a word fitly spoken," and the following language and sentiment of P.G.H.P. John W. Simons, of New York, richly reserves this title:—

"The Holy Scriptures teach that pure and undefined religion before God the father is this: to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world? Freemasonry is in no wise different. . . Yet the real work, and

that which is most essential, is outside the lodge-room or Church. It is in the daily life, the family, the office, the shop or the farm; in the forum, at the bar, or on the bench, that this true Masonic life must be faithfully lived—and by the bedside of the sick, ministering to suffering and destitute humanity wherever found."

Comp. Taylor, of Iowa, thus humourously depicts the experience of "Grand Lecturers;" "Now, we have acted the *role* of Lecturer some, and there is considerable fun in that; indeed, there is no greater Masonic happiness on this green earth, than to alight from a mud-waggon, at some out-of-the-way cross-road, chilled, stiff, benumbed after a long ride over Georgia or Iowa corduroy, to be greeted by the committee who have patiently waited the coming of his excellency; to be ushered into the best room, the easiest chair, on the warmest side of a glowing fire, a glass of cider flip, hot and strong; the warm supper, the steaming coffee, and et ceteras, the voluptuous bed, the glorious sleep, the fraternal greetings in the little lodge room next morning, from the eager thirsty souls awaiting to absorb the words of wisdom as they drop from the lips of the oracle; the friendly contest as to which one shall be honoured with the company of the 'Grand' Lecturer at dinner; the general resurrection of sweetmeats; the slaughtering of the feathered innocents. (Ah my friends every yellow-legged rooster recognises the Grand Lecturer quite as easily as he does the circuit rider, and will 'vamose the ranche' as speedily, on his approach)."

Truly, this is a gushing picture. Who would not be a Grand Lecturer in Iowa?

"The mission of Masonry is peace."—But a cowan would hardly think so if a number of the Masonic Mirror of St. John's, New Brunswick came into his hands. That an advertisement of a manufacturer of fire-arms should be inserted we can understand, the proceeds would help to make the paper "pay,"—but we are completely at "sea" when the Masonic items of news are interspersed with such editorial paragraphs, as "we have no hesitation in recommending . . . celebrated revolver and vest pocket pistol." Call at this office and examine . . . celebrated revolver."—Buy . . . celebrated pistol.—orders received at the office of this paper."

MASONIC BALL.—A grand ball under the auspices of the fraternity was held in Toronto, on the 20th March. The affair was a grand success.

NEW JERSEY.—The annual session of the Grand Lodge of Jersey was held in Newark in February last, with forty-two Lodges represented. The business was transacted in a most fraternal and harmonious manner. The following Grand Officers were present:—

G. C., J. H. Pierson, re-elected V. G. C., J. W. Cochran,; G. R. and C. S. W. B. French re-elected; G. B., B. C. Tatem, re-elected; G. C., C. T. Campbell,; G. I. G., W. Smith; G. O. S., J. W. Mayberry.

The Supreme Chancellor, Samuel Read, being present, installed the officers, and made an interesting address. The order is founded on a firm basis, and is increasing rapidly in numbers.

The late Vice Grand Chancellor, having removed to Kentucky, tendered his resignation, which was accepted.

The Order in Virginia, United States, is growing rapidly. Since the first of this year new lodges have been instituted in Staunton, Manchester, Richmond, and Darville, all of which are in a flourishing condition. The proceedings of the Grand Lodge show the Order to be increasing in numbers rapidly.

Fraternal relations with the Grand Lodge of Scotland have been established by the appointment of Bro. George Fraser as representative of that Lodge at the Grand Lodge of Nova Scotia, and the nomination of Bro. William Hay, as representative of the Grand Lodge in Scotland.

The Masonic excursion to Clifton, by members of the fraternity in St. John's, New Brunswick, on Tuesday, the 14th ult., was quite a success. About nineteen of the members of the various lodges, including Past Grand Master, B. L. Peters, left town at 4 o'clock in Mr. Robertson's celebrated sleigh "Albion," drawn by four horses, arriving at their destination about 6.30 p.m., where they were cordially received by a deputation from Midian Lodge. After having refreshed the inner as well as the outer man, they proceeded to the lodge-room, where they received a warm welcome from the assembled brethren. P.G.M., B. L. Peters, having taken his seat in the East, the third degree was worked. The lodge being closed in due form, the brethren and their guests adjourned to the residence of the W.M., W. P. Flewelling, Esq., where they partook of an excellent supper. The hour being late the excursionists found it necessary to make preparations for their return to

town; and leaving Clifton about 12 o'clock, they reached the city at 3 o'clock the following morning, having spent a very pleasant time.

The Grand Commander of Massachusetts and Rhode Island says of the use or misuse of the prænomen, Sir, as a title of honour and respect: "The dictionaries define it as a title of honour, applied to a person, and prefixed to the Christian name, as Sir Thomas Brown, Sir William Temple. It is also used with propriety as a prefix to the general name, Knight, as Sir Knight. I am aware of no reason, however, why it should be addressed to Knights collectively as Sir Knights, except custom, and that only in this institution, which has long sanctioned it. The term Sir Knight, or Knights, is an address to a person or persons, in the second person. History tells us that the Order of the Temple was founded by nine Knights, and not nine Sir Knights."

The erection of an elegant Masonic Hall at Logansport this season, is contemplated by the Masonic bodies of that city. There is no city in the State whose prospects for growth at the present time are better than those of the city of Logansport, and our brethren there are determined that Masonry shall keep pace with the times.—*Masonic Advocate*.

Bro. Aug. C. L. Arnold died at Malden, Mass., Feb. 1st, 1871. He was an eminent Masonic writer, and produced as fine articles upon the mysteries and principles of the institution as we ever read. In fact, we owe to him our first exalted appreciation of the principles of Freemasonry from his contributions to the "Masonic Quarterly Review," which we read in 1857. At the time of his death he was at work upon a "History of Freemasonry," for which he was peculiarly fitted, and his death is much to be regretted.—*Landmark*.

At the Annual Grand Communication of the Grand Lodge of Louisiana, held on the 16th day of February, the following named brethren were elected Officers of the Grand Lodge for the ensuing Masonic year, and have been duly installed in their respective offices:—Samuel Manning Todd, W.M.; Amos Kent, R. W. Deputy Grand Master; William Robson, R. W. Senior Grand Warden; John B. Soraprun, R. W. Junior Grand Warden, Henry Rufus Swasey, W. Grand Treasurer; J. C. Batchelor, M.D., W. Grand Secretary.

THE MASONIC MIRROR.

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

MASONIC MEMS.

The Whittington Lodge of Instruction, No. 862, meets every Thursday Evening, at 8 o'clock, at Bro. Blum's, "Crown Hotel," 41, High Holborn; Bro. Alexander, P.M. 188, Preceptor; W. Long, P.M., 435, Hon. Sec.

UNITED STRENGTH LODGE OF INSTRUCTION (No. 228).—This, one of the oldest Lodges of Instruction in existence, meets every Wednesday, at the Bull and Gate, Kentish Town Road under the guidance of Bro. J. W. Frost, one of the ablest preceptors of the present day.

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

The Hervey Lodge of Instruction has been removed from the Britannia to the Swan, Walham Green. The lodge will also shortly remove to the same Hotel in consequence of the Iron School Room, (in which the lodge has hitherto been held) being removed.

Letters have been received by the Supreme Grand Council of the Ancient and Accepted Rite from the Supreme Councils of Scotland and Belgium denouncing the Rite of Misraim.

At the monthly meeting of the Angel Lodge, No. 51, Colchester, on May 3rd, after the ordinary business had been disposed of, a most interesting lecture was delivered by Bro. W. Warren, Lieut. 60th Rifles, (brother of Capt. Warren, whose researches in the Holy Land under the auspices of the Palestine Exploration Fund have already been made public), upon "The Great Pyramid." With the aid of diagrams, Bro. Warren described in detail the construction of the Great Pyramid, giving his reasons for believing that it was built by Masons, and expressing his opinion that further light would be thrown on the subject in a Masonic point of view by future researches. The Lecturer then exhibited a model of Jerusalem, showing the present appearance of the city, and the extent of the excavations which have been carried on. At the close a vote of thanks was unanimously passed to Bro. Warren for his interesting lecture.

LODGE MUSIC FOR THE MARK DEGREE.—We beg to call attention to the announcement in our Advertisement columns of the Music for the Mark Degree, just re-published in a convenient form, for use in lodges. It is dedicated by authority to the Grand Mark Master, who has given his express sanction for its use in lodges under the English Jurisdiction.

ROYAL MASONIC INSTITUTION FOR GIRLS.

The 83rd Anniversary Festival of the Royal Masonic Institution for Girls was celebrated on Monday, the 8th instant, at the Freemasons' Hall. His Royal Highness the Prince of Wales, Past Grand Master, who presided, arrived at seven o'clock, accompanied by Prince John of Glücksburg, and the following distinguished brethren:—Earl Cloumell; Viscount Holmesdale; Viscount Macduff; Marquis Hamilton; Baron F. de Rothschild; Hon. A. T. Fitz Maurice; Sir. H. Pelly; Sir R. Graham; Sir

P. Colquhoun; Sir F. Knollys; Mr. C. Sykes, M.P.; Mr. Guest, M.P.; Rev. W. L. Onslow; Mr. F. Petre.

The following brethren comprise the Board of Stewards:—

President, The Right Hon. the Earl de Grey and Ripon, K.G., M.W.G.M. Acting President, W. Bro. Joshua Nunn, P.G.S.B., 820, 1201, P.M.134; Vice-Presidents:—His Grace the Duke of Manchester, R.W.Prov.G.M., Northamp. and Hunts.; and Bros. B. Bond Cabbell, Prov.G.M.Norfolk; Rev. J. Huyshe, P.G.C.Prov. G.M. Devonshire; Sir Pryse Pryse, Bart., Prov.G.M. South Wales, W.D.; Robert J. Bagshaw, Prov.G.M. Essex; Rev. Charles John Martyn, P.G.C. W.M. 82; E. J. McIntyre, G. Reg.; Horace Lloyd, S.G.D.; C. Hutton Gregory, P.G.D.; Joseph Smith, P.G.P. 907, 1275; William Ough, P.G.P. 1275; Samuel Wittey, D.Prov.G.M. Wilts; Walter Adlard, Dist.G.W. Punjab; G. J. Parfitt, Prov. G.W. Wilts; R. C. Hall, P.Prov. G.W. Lincoln; Captain Edward Locock, P.Prov.G.W. Lincoln; L. W. Longstaff, P.Prov.G.W. York (N. and E.); George Mellor, P.Prov.G.W. East Lancashire; W. Hepworth Radley, P.Prov.G.W. Lincolnshire; Phillip H. Rowland, Prov.G.W. South Wales, E.D.; John M. Shugar, P.Prov.G.W. Herts; John M. Wike, P.Prov.G.W. East Lancashire; J. W. Woodall, P. Prov.G.W. Yorkshire (N. and E.); M. De Bartolomé, P.Prov. G.W. W. Yorkshire; Rev. J. H. Jukes, P.Prov.G.C. Hereford; Captain A. A. Bennett, P.Prov.G.Reg. Cheshire; John Wood, Prov.G.Reg. Cheshire; W.C. Borlase, P.Prov.G.Sec. Oxon; J. F. Tweedale, P.Prov.G.R. East Lancashire; J. A. Birch, Prov. G.D. Cheshire; W. A. Bowler, P. Prov. G.D. Essex; George Kenning, Prov.G.D. Middlesex; Wakefield Simpson, P.Prov. G.D. Wilts; T. F. S. Jelley, P.Prov.G.D. Somerset; John Sutcliffe, P. Prov. G.D. Durham; Joseph Tanner, P. Prov. G.D. Essex; J. J. Wilson, Prov. G.D. Middlesex; Samuel H. Wright, P. Prov. G.D. Suffolk; Rev. C. S. Stanhope, P. Prov. G.D. Oxon.; Ed. Clark, Prov. G. Supt. of Wks. Middlesex; John Bolderson, P. Prov. G. Supt. of Wks. East Lancashire; F. Jackson, Jun., Prov. G. Dir. of Cers. Cheshire; Edmund Worrall, P. Prov. G. Dir. of Cers. Warwick; F. H. Goldney, P. Prov. G.A. Dir. of Cers. Wilts.; William Challen, P. Prov. G.S.B. Sussex; William Coombes, Prov. G.S.B. Middlesex; Henry Josse, P. Prov. G.S.B. Lincoln; Capt. G. J. Shanks, P. Prov. G.S.B. Devon; William (J.P.) Thompson, P. Prov. G.S.B. Wilts.; James Terry, P. Prov. G.S.B. Herts.; T. R. McIlwham, Prov. G.O. Middlesex; James Miles, Prov. G. Purs. Essex; E. T. Inskip, P. Prov. G.P. Wiltshire; John Bennett, P.G.S. George Cockle, P.G.S.; Thomas Meggy, (Vice-President), P.G.S.; Frederick Powell, P.G.S.; Robert Risdon, P.G.S.; David Samuels, P.G.S.; Joseph T. Smith, P.G.S.; George J. Theobald, P.G.S.; Robert Arnison, Prov. G.S. West Yorkshire; C. G. M. Homfray, Prov. G.S. Monmouth; S. Hadley, P.M. 55; Captain J. Wordsworth, P.M. 1019; F. A. Philbrick, W.M. 18; J. C. Parkinson, Z. Chap. 259; Rev. V. H. Moyle, P. Prov. G. Chap. East Yorkshire; R. W. Stewart, Treas., P. Prov.G.D. Essex; Bros. William A. Colls, S.D. 1; R. A. Holmes, I.G. 2; William Sim, P.M. 3; J. Chenoweth, 4; H. V. Crasweller, P.M. 7; E. J. Watherston, 8; George W. North, 11; Comps. J. A. Rucker, S.N. Chapter, 12; Joseph Cleaver, 12; Bros. Dudley Rolls, P.M. 12; George Hillyer, S.W. 14; John Pollard, P.M. 19; Comp. Alfred Partridge, Chapter 22; Bros. George Salter, P.M. 22; Herbert Dickets, P.M. 25; Charles Tighe, P.M. 28; E. M. Haigh, J.W. 29; A. G. Church, W.M. 33; W. P. J. Llewellyn, 34; G. P. Brockbank, 221, P.M. 37; William H. Fairfax, P.M. 43; J. Gibbs Smith, W.M. 44; Daniel Forbes, W.M. 65; Meyer A. Loewenstark, W.M. 73; Capt. R. M. Campbell, 82; Edward Vorley, W.M. 87; Alexander Halcomb, W.M. 90; F. W. Pam-

philon, 91; Philip G. Pound, 95; N. R. H. Humphry, W.M. 96; James W. Dawson, 106; Benjamin Mallam, P.M. 108; W. H. Brittain, 269; P.M. 139; George Boulton, W.M. 143; P. Kirke, P.M. 144; Comp. John Boyd, P.Z., Chapter 145; Bros. Henry Thorn, P.M. 165; J.W. Barrett, P.M., and Treas. 169; W. H. Silk, S.W. 172; C. J. B. Plestow, 176; Ludwig Herf, W.M. 180; Joseph Donne, S.W. 181; A. T. Hirsch, P.M. 183; W. H. Emsworth, W.M. 190; D. Cubitt Nichols, W.M. 198; W. J. Starkey, W.M. 222; Capt. G. E. A. Ross, I.G. 235; Matthew Clark, W.M. 255; G. H. De Fraine, W.M. 257; John Aird, Jun., 259; R. D. M. Littler, P.M. 263; James Green, W.M. 302; John Jiggins, W.M. 340; John Hutton, W.M. 473; C. M. Haddock, Treas., P.M. 507; Frederick Broughton, W.M. 651; Henry Price, P.M. 657; William Kibble, P.M. 715; Henry Finch, J.W. 1,201, W.M. 742; Benjamin Nattali, 771; Richard Gurney, W.M. 788; T. Bridgewater, M.D., S.D. 822; W. A. Thompson, W.M. 829; Walter Wellsman, W.M. 858; Jesse Owens, 861; Joseph Allsopp, Treas., P.M. 879; T. J. Scott, 879; Benjamin Barton, P.M. 45, 879; Charles Chard, 256, P.M. 907; W. H. Farnfield, P.M. 907; Henry J. Lewis, P.M. 907; Rev. J. M. Vaughan, W.M. 907; C. D. Sewell, 907; H. Sander-son, P.M. 925; E. George Simpson, 941; Edward Morland, W.M. 945; Comp. J. E. Walford, P.S. Chapter 975; Bros. Thomas Howden, S.W. 1,019; William Vine, P.M. 1,046; Henry Davey, W.M. 1,125; N. Wingfield, 169, P.M. 1,155; Charles Jaques, 1,158; Col. Warde, W.M. 1,223; John Bellerby, 65, P.M. 1,227; S. G. Foxall, 742, W.M. 1,305; Charles F. Hall, 217, 917, S.D. 1,309; T.H. Lambert, S.D. 1,310; Thomas Knott, J.W. 1,314; M. Jennings, Chapter 73.

There were about 400 brethren present, and of those the following are all whose Masonic rank or lodge we were enabled to learn:—Bros. E. Worrall, P.M. 925, P. Prov. G.D.C. Warwickshire; Aeneas J. McIntyre, G. Reg.; Rev. C. J. Martyn, P.G. Chaplain; Rev. R. J. Simpson, P.G. Chaplain; John Hervy, G. Sec.; Benjamin Head, P.G.D.; W. Gumblerton, P.G. Deacon; Chevalier Claudius Habricht; A. H. Draper, No. 5; Homusjee Ardaseer Suntoosh and Dorabjee, Pestonjee Cama, of Marquis Dalhousie, Lodge, 1150; E. Morland, P.M. 945; J. Potter, 742; A. Snelgrove, S.D. 12; H. Thomas, 449; W. J. Rowell, 945; W. P. Salgert, P.M. 548; A. Layton, W.M. 181; Orlando Shelland, P.M. and P.Z. 120, P. Prov. G.S.D. Hereford; Magnus Ohren, W.M. 452; Chalmers I. Paton, S.W. 393; J. Jones, P.M. 602, P. Prov. J.G.W. Yorkshire North and East; I Symons, W.M. 251; John Pulling 144; F.I. Haseline, J.W. 235; Thomas Fenn, P.G.D.C.; W. Ballard S.D. 945; W. Hedges, W.M. 945; S. J. Wells, 65; W. D. Thompson, W.M. 976, P. Prov. G.S.B. Wilts; J. J. Wilson, 813; Wellsman, W.M. 858; R. J. Bagshaw, Prov. G.M. Essex; Rev. J. E. Cox, D. Prov. G. Chap.; J. Cooper Forster, P.G.D.; J. Brett, P.G. Purst.; W.S. Gover, No. 1, Grand Steward; J. Ingram, 340; G. Gumblerton, Prov. S.G.W. Oxfordshire; Winsland, P.M. 22; J. Hearne, 626, 976; W. Smith, P.G.S., P.M. 33; F. Ledger, E. Farthing, P.M. 297, and 869; R. Hall, P.M. 297, P. Prov. S.G.W., and P. Prov. G. Sec., Lincolnshire; J. Last, S.W. 145; S. H. Wright, P.M. 516, Prov. S.G.D., Suffolk; J. Lawrence, 22; Henry Sandeman, P.M. 925; W. Smeed, P.M. 946; G. Pymm, 740; Rev. J. Horden Jukes, P.M. 120, P. Prov. G. Chap., Hertfordshire; F. Binckes, Secretary to Boys' School; W. Davenport, S.W. 945; W. Watson, P.G.S.; G. Cox, P.G.D.; N. Bradford, P.A.G. Dir. of Cers.; H. Bridges, P.G.S.B.; W. Farnfield, Sec. Royal Mas. Benev. Instit.; A. T. P. Buck, P.M. 144; W. J. Bland, P.M., P. Prov. G.D., East

Lancashire, 838; W. Crowdell, S.W. 838; H. Hinsworth, W.M. 290; J. Brook, 112; Dr. Driver, P.G. Dist G.M., Bombay.

The dinner being over, grace was sung by the professional vocalists.

His Royal Highness the P.G.M. then said—Brethren, the first toast I have to give you is that of "The Patron of the Craft, her Majesty the Queen," who has always identified herself with the principles of masonry. I will therefore ask you to drink with bumpers the toast of "The Queen."

This toast was received with the usual Masonic demonstrations of loyalty, and the National Anthem was given.

Sir Patrick Colquhoun proposed the toast of "The Prince of Wales, the Princess of Wales, and the rest of the Royal Family." He referred, in feeling and touching terms to the loss lately sustained by the Prince and Princess, and he expressed, amid loud cheers, the deep thankfulness of the brotherhood that the Princess was recovering her health.

His Royal Highness the Prince of Wales, in responding for the toast, which had been received with loud applause, thanked the brethren, and said it gave him the greatest pleasure to be then, surrounded by the brethren of the craft to which he was proud to belong. He assured them that it was a proud day indeed to him when he became a Mason, and he should always do his utmost to be a worthy brother among them. He expressed, too, on the part of the Princess, his personal thanks to Sir Patrick for his touching remarks, and his thanks to the brethren for their sympathy. He was glad to announce that the Princess was restored to her accustomed health, and in a short time would be among them. It might be fitting then to announce that the Princess had consented to become the patroness of the institution.

The toast of "Earl de Grey, the Grand Master," was then proposed by the Royal President, and Lord Clonmell proposed "The Past Grand Master, the Earl of Zetland." "The Deputy-Grand Master's Health" was proposed by Bro. C. Sykes, M.P., who dwelt upon the great zeal and ability the Earl of Carnarvon had shown on behalf of Masonry.

His Royal Highness the Prince of Wales, in proposing the toast of the evening, said, in general he felt diffidence in asking for subscriptions for charities over which he sometimes presided, but he had not such a feeling on that occasion when he looked round and saw on all sides the brethren of the craft, for he knew that one of the main principles inculcated in the minds of Freemasons was charity. He knew that the brethren composing the vast assembly before him had come with one object, to support this excellent institution. A very full and able report of the institution had been drawn up, and therefore it was not necessary for him to address them at any length. He might say, however, that the institution was founded for the clothing, maintenance, and education of the daughters of decayed Freemasons, and it provided that the daughters of trust-worthy Freemasons should not be left to the pangs of misery and ignorance. One important point was that it was supported entirely by voluntary contributions, and since its foundation in 1788 it had educated, clothed, and maintained nearly 1,000 girls. It was especially interesting for him to be connected with that institution, as his grand-uncle, George IV., when Prince of Wales, was an earnest supporter of it, and was present at its foundation. It had been the great object of the committee to give the girls a good, sound, simple, and useful education—not what it had become the fashion to consider education, but an

education without any "padding." In these days education was more thought of than it was 50 years ago, and, indeed, it was the great topic of the day. But before this time the Freemasons were among the first to set a good example, and having set this good example early it was their duty to keep it up. The committee, in order to test the standard of education given in those schools, entered some of the names of pupils for the Cambridge Local Examinations, and, with very few exceptions, these girls so entered had passed the examinations with credit to themselves and to the institution. The institution was flourishing in every respect. During the past year several girls had been received into the institution, and as many had gone forth ready to take their place in the every-day life of men and women, well instructed in all the duties of the positions they would be called upon to fill. He urged that it had become necessary to build afresh, and as he had himself found that building could not be carried out for nothing, the subscriptions of the brethren were looked for to assist the committee.

Bro. Patten, the Secretary, read the list of subscriptions, which included 100 guineas from his Royal Highness the Prince, and 25 guineas from the Princess, and though 40 lists were not given in, the subscriptions already received amounted to £5,000, an announcement which was received with loud cheers.

The toast was cordially drunk.

The Prince of Wales next gave "The health of the Visitors," coupling with it the name of his Serene Highness Prince John of Glücksburg. In proposing this toast he alluded in happy terms to his illustrious relative, in whose presence he was initiated by the King of Sweden into Freemasonry.

Prince John of Glücksburg, in returning thanks, said he should carry back to his own country a pleasing remembrance of that day, as one of the most agreeable in his life—as one spent amongst English Freemasons.

"The Officers of Grand Lodge," coupled with the name of Bro. Hervey, G. Sec., was the next toast.

Bro. Hervey suitably responded.

"The Grand Stewards" was replied to by Bro. Joshua Nunn, Acting President of the Board of Stewards.

"The Ladies" concluded the list of toasts, when the proceedings in the banquetting-hall were brought to a close, after which the Prince of Wales and his party retired to the Temple, where some choice music was performed.

The Musical arrangements were excellent, being under the direction of Bro. Lawler, who prepared a choice programme, in the performance of which he was assisted by Madame Florence Lancia, Miss Maria Johnston, Miss Beale, Miss Severn, Miss Edmonds, Miss Montague, Miss Mason, Miss Julia Elton, Bro. Baxter, Bro. Montem Smith, Bro. Carter, Mr. Linley, and Mr. Lewis Thomas; Flute, Mr. Churchill Arlidge; Pianoforte, Madame Arabella Goddard.

The Programme included the following selections:—Danish Air—"The Bride's welcome home;" Ballad—"The summer bloom hath pass'd;" Song—"Love's Request;" Ballad—"Who'll buy my Spring Violets;" Madrigal—"Now is the month of Maying;" Four-Part Song—"Hickenstein's song;" Song—"The Lady of the Lea;" Song—"The Violet;" Song—"Oh say not Woman's Heart is Bought;" Song—"The Yeoman's Wedding Morn;" Four Part Song—"O hush thee, my Babie;" Song—"Thou art so near and yet so far;" Song—"Jockey to the Fair;" Song—"Should he Upbraid."

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

FREDERICK LODGE OF UNITY, (No. 452).—The brethren of this lodge met at the Railway Hotel, East Croydon, on Tuesday, 2nd inst., at four o'clock. The lodge having been opened, the minutes of the previous meeting were read and confirmed. The ballot was taken for the initiation of Messrs. W. Beck and Lieut. Jas. C. Campbell, and also for Bro. Capt. W. G. Davis, late of 1238. The ballot in each case proved unanimous. The W.M. initiated the candidates, who were both present. Bro. G. Wright was passed. The election of W.M. for the ensuing year was then taken, when the choice of the brethren fell upon Bro. Dommet, S.W. Bro. Jas. Robins, P.M. and Treas., was re-elected. The reports of the standing committee and the Treasurer were read and approved; the latter showing a balance in hand of nearly £50. Apologies were read from several brethren for their absence. The returns to Provincial Grand Lodge were signed and the dues ordered to be paid. A candidate was proposed for initiation, it was moved by the W.M., seconded by R. H. Evans, P.M., and carried unanimously, that the Frederick Lodge of Unity, No. 452, be removed to the Railway Hotel, Sutton; and that the W.M. endeavour to get the R.W. the Provincial Grand Master's consent forthwith, and that the next meeting of the lodge, (the 8th June) the Installation meeting, be held at the Railway Hotel, Sutton, accordingly. Their being no further business the lodge was closed, and the brethren adjourned to the banquet.

LODGE OF ST. JAMES, (No. 765).—The brethren of this lodge met for the last time during the present season, on Tuesday, 1st inst., at the Leather Market Tavern, Bermondsey. The newly-installed W.M., Bro. R. P. Hooton, was in the chair, and the whole of the officers were in attendance. There were no candidates for initiation or advancement present. After a short discussion on the bye-laws, the lodge was closed. The brethren of the Lodge of St. James have very recently—in point of fact, since their previous monthly meeting—sustained a severe loss by the death of Bro. Kennedy, the worthy host of the Leather Market Tavern, who, after a very brief interval, has followed his wife to the grave.

LODGE OF FINSBURY (No. 861).—The regular meeting of this Lodge was held at the Jolly Angler's Tavern, St. Luke's on Friday, 5th ult. Present:—Bros. J. Nicholls, W.M.; R. Hark, S.W.; E. Benjamin, J.W.; W. Stokes, S.D.; W. Meanwell, J.D.; A. Day, P.M., Treas.; T. E. Puror, P.M., Sec.; G. Billry, Org.; H. Thomas, Steward; J. Bond, P.M.; G. Leach, P.M.; W. Mackey, P.M.; E. Davey, P.M.; Bass, Beles, F. Field, R. Hill, W. Greenland, A. Greenland, Milding, P. Nilson, Tinceless, Farrell, Hirsch, Legg, Owens, Peak, Groome, Dagley, Tripp, Hicks, Menhinick, Chick, Senior, Bilsham, Gibbs, Tilley, Meacock, Gardens, Conquest, and Ruthy. Visitor:—Bro. J. Sheppard, W.M. 27. Bro. Farrell was passed to the degree of Fellow-Craft. The election of Master for the ensuing year then took place, the choice of the brethren fell upon Bros. M. Mackey, P.M.. Bro. A. Taylor, was re-elected Treasurer, and Bro. Speight, Tyler. Five Guineas were voted from the lodge fund as a nucleus for a subscription for a testimonial to the W.M. for the able manner in which he discharged the duties of W.M. for the past twelve months. There being no banquet, the brethren separated after enjoying a social hour together.

LODGE OF ASAPH (No. 1319).—The usual monthly meeting of this Lodge was held on Monday, at Freemason's Hall. Bro. E. Stanton Jones, P.M., W.M., presiding, supported by Bros. Charles Coote, P.M., S.W.; J. M. Chamberlain, P.M., J.W.; J. Weaver, P.M., Prov. G. Org., Middlesex, S.D.; E. Frewin, J.D.; Charles Coote, jun., Treas.; W. A. Tinney, D.C. E. Swanborough, 188, was balloted for as a joining member, after which Messrs. Charles Wright and Joseph Hoxton were initiated. Bro. L. Silberberg was passed to the second, and Bros. Carrodus and Strachan were raised to the third degree. The ceremonies were all well performed. Mr. L. Colmar, Professor of Music, was proposed for initiation, and the Lodge was thereupon closed.

PROVINCIAL.

DEVONSHIRE.

TORQUAY.—St. John's Lodge.—The ordinary monthly meeting of this lodge was held on Monday, May 1st, at the Masonic Hall. Yet in one respect it was special and most interesting though the circumstances which rendered it so was a cause of deep regret to the brethren, not only of Torquay, but also of the surrounding district, who assembled very numerous, and some even who had not attended the lodge for several years, though once energetic in it, presented themselves on this occasion to pay a tribute of respect and fraternal regard to one who had done much, by his active exertions, and wise guidance, and counsel, to raise the craft in efficiency and in public estimation in this locality, especially those branches in Craft, Mark, and Arch, with which he was more especially connected, as well as some of the (so-called) higher degrees. The lodge was opened at 6.45 p.m., by Bro. T. Oliver, W.M., supported by Bros. D. Watson, S.W.; J. Paul, J.W.; Rev. R. Bowdon, P.M., and Chaplain; T. Terry, Treas.; J. Chapman, Hon. Sec.; G. Glanfield, I.P.M.; J. Greenfield, P.M.; C. J. Harland, P.M.; H. J. Ward, P.M.; W. A. Goss, P.M.; A. B. Niner, S.W. of 710, acting as J.D.; Dr. Hopkins, P. Prov. G.S.W., and P.M. 43 and 958; H. Morgan, Organist; J. C. Parker, I.G.; H. Day and W. Hearder, Stewards; W. Chennour, Tyler. There were also present Bros. W. H. Tozer, J. Smith, M.D., D. Gibbon, W. J. Giles, J. M. Bovey, J. Murray, C. Fern, C. Ward, J. Pigott, F. C. M. Millar, C. A. Baigent, and as visitors besides those already mentioned, Bros. J. Smith Ayerst, M.D., 189; W. J. McLean, 248; E. Stephens, 954; J. C. Wrapford; and J. Oliver. The minutes of the previous meeting having been read and confirmed, the lodge was opened in the second degree, when Bro. Baigent was examined, entrusted, and dismissed for preparation. In his absence the lodge was opened in the third degree, and the requisite arrangements were made. The W.M. then mentioned the circumstance under which the brethren were assembled, viz., in addition to the ordinary work, to take leave of their much loved Past Master, Bro. Glanfield, who, after having thrice filled the chair of the lodge, and won the affections of all connected with it, was about to leave them, with a view to fixing his residence at Colchester. This being the case, it could not be otherwise than agreeable to those present to have a last opportunity of hearing his voice on the eve of his departure in working the most important of the ceremonies, which many had for the first time received from him in the course of their progress to the highest privileges of the Order, and he, therefore, invited the worthy and esteemed I.P.M. to take his chair and discharge the duties in raising the candidate. Bro. Glanfield at once complied with the request, and on the re-admission of Bro. Baigent raised him to the sublime degree of M.M. in his usual impressive manner, not, however, without evincing some nervousness owing to the feeling that in that capacity they might hear his voice no more, and from great physical fatigue arising from preparations for his departure on the next morning. Before leaving the chair Bro. Glanfield expressed a wish that Bro. Dr. Hopkins would give him and the brethren present the benefit of a lecture on the impressive ceremony just concluded, and which he had on previous occasions promised to deliver. The request was, of course, complied with, and as it contained some interesting Masonic traditions derived from the east, but not generally known in this country, the lecture was listened to with marked attention. The chair was again taken by Bro. Oliver, W.M., who resumed the lodge in the first degree. Bro. J. Smith Ayerst, No. 189, was unanimously elected as a joining member. No other business offering, the lodge was finally closed, and the brethren dispersed to meet again in half an hour and partake of a repast specially provided in honour of Bro. Glanfield, at which nearly forty sat down. Ample justice having been done to a liberal spread, the Rev. Bro. Bowden, Chaplain, by request of the W.M., left his chair, and standing opposite to the I.P.M., addressed him in the name of the brethren in most appropriate and affectionate terms, recounting the advantages the lodge had derived from his persistent exertions and his excellent and successful advice and guidance, by which they had been led through troublesome times, especially in regard to the Masonic Hall, the effects of which were manifest in the comfortable and suitable building in which they were now assembled, and in the increasing prosperity of this branch of the Order, nor less so in the skill and ability displayed in the working of the

ceremonies. He referred also to the extreme regret felt by the members at the loss they were about to sustain, and wished him God speed in his new location among other Freemasons, to whom he would doubtless render the same services, and by whom he would, after they had learnt his value, be as highly appreciated. Bro. Bowden concluded an affecting speech by reading and presenting to Bro. Glanfield a handsome and beautifully executed illuminated address, the skilful work of Bros. Harland and Chapman, displaying on the border emblems marking the progressive stages through which he had passed before arriving at his present exalted position in Freemasonry. It was, of course, nicely framed and glazed, and ran as follows:—

St. John's Lodge, 328, Torquay.
 "To George Glanfield, Esq., P.M. 328; Z. Sun Chapter, 106; Past Principal Soj. Pleiades Chapter, 710; J. W. Mark Lodge, 710; P.P.M.O., in Provincial Grand Mark Lodge, Devon; P. Prov. G.S.D.; and S.P. Rose Croix.

"Dear Sir and Brother,—We, the brethren of the lodge in which you were initiated, and of which you have been on three occasions W.M., cannot allow the pleasing associations of so many years to be broken without some memento on our part which may serve to recall to your mind the fraternal love and regard as we feel towards you. In deciding upon a form of testimonial, to express in some slight degree our appreciation of your long and valued services to Freemasonry in this town, we are led to believe that a Life Governorship in the Royal Masonic Institution for Girls will be more compatible with your wishes and feelings than any testimonial of mere intrinsic value; and in asking you to accept this parting token of regard, we feel that we shall be promoting the great Masonic principles you have practised and inculcated,—Benevolence and Charity. May the G.A.O.T.U. guide, guard and direct you, give you long life and happiness, and finally raise you to the Grand Lodge above.

Signed.—Bros. Thomas Olliver, W.M.; D. Watson, S.D.; J. Paul, J.W.; T. Perry, Treas.; and J. Chapman, 189, Hon. Sec.
 "Torquay, May 1st., 1871."

The Rev. Bro. Bowden then stated that it had been the desire of the members of the Lodge to offer some more substantial mark of their regard and esteem, in such form as might be most gratifying to the recipient, who had evinced his desire to carry out the most distinguishing characteristic of the Order, namely: Charity, by selecting a Life Governorship of the Masonic School for Girls. In accordance with this disinterested and laudable wish, the sum of ten guineas had been forwarded to the Secretary of the Institution, the receipt for which he placed in the hands of Bro. Glanfield.

The suddenness of the determination of Bro. Glanfield to change his place of residence, and the rapidity with which his plans had been carried out, allowed but a short period to the brethren to prepare the testimonial. Its completion in so satisfactory a manner proves the high esteem in which he is held by the Lodge, since a few days sufficed to make the design, and complete the arrangements for its execution, and for the collection of contributions to obtain the Life Governorship of the Girl's School. The expression of kindly regard so well uttered by the Rev. Chaplain, was very appropriately acknowledged by Bro. Glanfield, who fully appreciated the idea of placing the substantial parts of their efforts in favour of one of the best and most worthy of the Masonic Charities; while the unique and beautiful picture which surrounded the address would ever remind him of the various steps up that ladder which had placed him in so honourable a position in Freemasonry.

The usual Masonic toasts having been given and responded to, Bro. Glanfield retired, waving his adieu to the brethren. His absence leaves a void in the Lodge which must be felt, so zealous and complete was the character of his labours. To him it must be a source of great satisfaction, that the difficulties which at one time appeared almost overwhelming, have been surmounted, and that the members have merely to follow in the good course into which he directed and guided them.

TORNES.—Pleiades Lodge, (No. 710).—The monthly meeting was held on Thursday, the 4th inst., under the presidency of Bro. W. Cumming, W.M., who opened the lodge at 6.40. Among those present were Bros. Rev. J. Powning, P.M. and Chaplain; Dr. Hopkins, acting as I.P.M.; Watson, P.M., acting as Secretary; Niner, S.W.; J. Heath, P.M. as J.W.; Fowle,

J.D.; Colden, I.G.; Taylor, Org.; Crocker, Tyler; Capt. Westhead, Woolryche, Drennan, Browse, Pope, and Maye; and as visitors, Bros. Chapman, 328; Couldrey, 1254; Warren, 1254; Law, 97. The W.M. explained the unavoidable absence of the Secretary and S.D. This circumstance, and the amount of work to be done, caused a frequent change of those who acted as officers in the course of the evening. The minutes of the previous meeting were read and confirmed. The lodge was opened in the 2nd degree, when Bro. Westhead and Drennan on examination acquitted themselves admirably, were entrusted, and dismissed for preparation. The lodge having been opened in the 3rd degree, Bro. Westhead was re-admitted, and raised to the rank of Master Mason by Bro. Dr. Hopkins, at the request of the W.M., who subsequently performed the same ceremony for Bro. Drennan, in a most creditable manner, especially considering that it was the first occasion of his attempting it. Bro. Niner, S.W., was, as usual, most clear and emphatic in his explanation of the working tools. The lodge was resumed in the 2nd, and then in the 1st degree. Bros. Browse, Pope, and Maye, were examined as to their knowledge of the latter, entrusted, and dismissed for preparation. The lodge was again resumed in the 2nd degree, and the candidates were passed as Fellow Craft by Bro. J. Heath, P.M.; Bro. Niner, as before, explaining the working tools. The lodge was then resumed in the 1st degree. The W.M. mentioned that he had received voting papers for three of the charities, which he was requested to sign and place in the hands of the D. Prov. G.M., to be used according to his discretion. Bro. Law stated that he had formed one of a deputation from Paignton to solicit the sanction of the W.M. and Wardens for the formation of a new lodge at that place, and presented two letters in favour of the scheme which he had received from the Prov. G.M.; these were placed in the hands of the W.M., and read by him. Bro. Law said that it was felt to be proper to ask this favour from the Pleiades Lodge, because in it several of the promoters had been admitted to the privileges of the Order. Bro. Dr. Hopkins remarked that by law the sanction of the three highest officers only was requisite for a petition for a new warrant; but that this had in some instances been given contrary to the wish of the members of the lodge over which they presided. Feeling that the course now pursued was the most straightforward and honourable, considering moreover that the population of Paignton, and the number of Masons there, fully warranted an endeavour to form a new lodge in the district, he moved that the sanction of the Pleiades Lodge be given to the application, and that the W.M. and Wardens be requested to sign it. The proposition was seconded by Bro. Niner, and supported by Bros. J. Heath, Powning, Watson, P.M's., and Bro. W. Cuming, W.M. The resolution was put, and carried unanimously. The W.M. informed the brethren who had undergone the ceremonies that the lateness of the hour precluded the possibility of giving the usual charges and explanation of the tracing boards, but that an opportunity for hearing these would be afforded at the next meeting. The lodge was closed at quarter to 10.

DERBYSHIRE.

PROVINCIAL GRAND LODGE.

On Tuesday, 2nd inst., the Provincial Grand Lodge was held at the Assembly Rooms, Market Hall, Ashbourn, the arrangements being under the excellent management of the W.M., officers, and brethren of the St. Oswald Lodge.

The attendance of brethren from Derby, Buxton, Ripley, &c., was numerous, in addition to a full attendance of brethren resident in Ashbourn. Bro. Okeover, D. Prov. G.M., opened the Provincial Grand Lodge in due form, prayers being offered up by the Provincial Grand Chaplain (Bro. the Rev. A. A. Bagshawe, Vicar of Buxton).

The minutes of the previous Provincial Grand Lodge were read and confirmed.

Bro. John Smith, P. Prov. G.S.D., read the report of the Masonic Hall Committee, and moved its confirmation, which was seconded by Bro. T. Cox, Prov. G.T., and, after an interesting discussion, was carried.

The site of the Derby Masonic Hall will be on the left hand side going up Green Lane, at the corner of Gower Street, and opposite to the Scotch Presbyterian Church. The cost of the building will be a little over £2,000. The designs have been furnished by Bro. Sheffield, Architect, Derby, and have been approved.

Bro. Varley, P.M., read the report of the Charity Committee, which was received and adopted.

The Provincial Grand Secretary, Bro. Naylor, read a communication from Wicksworth, inviting Bro. Okeover to lay the foundation-stone of a new Town Hall, with Masonic honours, on or about the 14th of September. Bro. Okeover answered that it would give him great pleasure to comply with the request.

After the lodge had been closed in form the brethren adjourned to the Green Man Hotel, where a most sumptuous banquet awaited them. Bro. H. C. Okeover, D. Prov. G.M., presided, and was supported by the Provincial Grand Chaplain and other officers. Bro. H. Hillam, Prov. G.S.W., was in the Vice-chair. About seventy brethren sat down.

The usual Masonic toasts were given, and a most agreeable evening spent.

DURHAM.

SUNDERLAND.—*Williamson Lodge* (No. 149).—The members of this flourishing Lodge assembled in large numbers at their lodge-room, in the Royal Hotel, Monkwearmouth on Monday, May 1st, to assist in the installation of Bro. W. Liddell, as W.M. for the ensuing twelve months. The ceremony of installation was ably rendered by the outgoing W.M., Bro. R. Hudson. Bro. Liddell having been duly placed in the chair, saluted and proclaimed, he invested the following officers:—Bros. Hudson, I.P.M.; W. Bryans, S.D.; J. H. Coates, J.D.; R. M. Half-knight, P.M. Treas.: J. Barlow, Sec.; J. H. Sanderson, S.D.; T. Atkinson, J.D.; J. Eggleston, I.G.; A. Forrest, D.G., of C; J. Thompson, Tyler; C. F. Austin, and R. Ward, Stewards; R. Shadforth, and C. Bell, Auditors. There was a large attendance of visitors, including the Bros. Weiner, W.M. 80; the W.M. W. Skelton, several Present and Past Provincial Grand Officers, and Past Masters, Officers and Brethren of Nos. 80, 94, 97, and 481. The Annual Festival of the Lodge was held on Monday, May 8th., the W.M. Bro. Liddell presiding. The attendance was large, and included among many others Bros. M. Weiner, W.M. 80; W. Skelton, W.M. 97; W. H. Crookes, P.G.S.; P. G. Histendahl, P.G.P.; R. Hudson, P.G.D.C.; S. J. Trade, P. Prov. G. Dir. of Cers.; R. W. Half-knight, P. Prov. G.P.; Trewill, P. Prov. G. Reg.; G. Lord, P. Prov. G. S.B. As usual a pleasant and harmonious evening was spent, the proceedings being greatly enlivened by the musical performances of Bros. A. Forrest; R. Ferry, and R. Giesicke.

LANCASHIRE (WEST).

LIVERPOOL:—CONSECRATION OF STANLEY LODGE (No. 1235).

On Thursday, the 27th ult., the Stanley Lodge, 1325, (the warrant for which was granted in July of last year), was consecrated at the Masonic Hall, Kirkdale, Liverpool.

Bro. Thos. Wylie, W.P.G.R., who had been appointed by Sir Thomas Fermor-Hesketh, M.P., R.W. Prov. G.M. of West Lancashire, as his deputy to consecrate the Lodge, and install the W.M. designate, was ably assisted by Bros. E. G. Vernon, M.A., W. Prov. G.C.; Robert Wylie, Prov. G. Dir. of Cers., acting as Prov. G.S., in the unavoidable absence of H. S. Alpass, Prov. G.S.; T. Marsh, Asst. G. Dir. of Cer., acting as G.D.C.; William Laidbow, P.G. Sup. of Wks.; and H. P. Larsen, P.M. 594, as consecrating officers;

Bros. W. Wade, P. Prov. G. P., of Cheshire, acting as S.W.; J. Hocken, P.M. 673, J.W.; and Sillitoe, W.M. 605, as I.G.

The musical part of the ceremony was most ably conducted by Bros. J. Skeaf, W.M. 216, W.P.G.O., assisted by Bros. T. Armstrong, P.M. 155, 216, 292, W. P. Prov. G.D.; D. Jones, P.M. 155; John Jones, Thomas Yeatman, and Evans.

The following were also amongst the brethren present, viz.: Bros. Past Masters Archer, Lunt, J. T. Lea, Martin, Gracie, Shepard, and Morrison; W. Masters Bros. Turley, I. C. Lunk, and T. Clark, as also the following brethren, viz.: Bros. Beesley, Morgan, Hurtswick, Radcliffe, Barry, Trimble, Smith, Armstrong, Gregory, Longdon, C. Leighton, Callum, Stewart, Ackerley, and Abraham.

The consecrating Master commenced the proceedings with a very impressive address on the nature of the meeting.

The petition and warrant of constitution having been read by Bro. Robt. Wylie, the Acting P.G.S., and the members of the

lodge having given their assent to the appointment of the officers designate, the W.P.G.C. delivered an eloquent oration touching the sublime teaching of the order; after which offerings of Corn, Wine, Oil, Incense, &c., were made in the usual manner, prayer being offered up by the W.P.G.C.

The presiding officer then dedicated and constituted the lodge according to ancient rite and ceremony.

Bro. John Horbury, P.M. 605, W.M., designate having been duly presented, took the obligation, and the brethren having retired, a board of installed Masters was formed, when Bro. Horbury was duly constituted the first Worshipful Master of the Stanley Lodge, No. 1325, and regularly installed into the chair of K.S.; and the brethren having been re-admitted, he was proclaimed and saluted in the usual manner among Masons.

The W.M. then proceeded to appoint and invest his officers as follows, viz.: Bros. J. M. Eccles, S.W.; T. Taylor, J.W.; P. Armstrong, S.D.; Hugh Hughes, J.D.; W. H. Hamlyn, I.G.; and Thos. Leighton, Sec.

A large number of the brethren then retired to Bro. John Cobham's, W.M. 241, New Merchants' Dining-rooms, Castle Street, who, as caterer on this occasion, did his establishment great credit by providing in all respects a most elegant dinner, which was greatly enjoyed by every one present.

The dinner was ably presided over by Bro. Horbury, the W.M., supported by his officers. The usual loyal and Masonic toasts having been given and duly responded to, the company separated at an early hour, highly delighted with the proceedings, which were of a very agreeable character throughout.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*St. John's Lodge* (No. 279).—A monthly meeting of this lodge was held at the Freemasons' Hall, on Wednesday, the 3rd inst., under the presidency of the W.M., Bro. C. Stretton, P. Prov. G. Reg. There were also present Bros. Kelly, P.M., and R.W. Prov. G.M.; Wear, P.M., and Treas.; Morris, P.M.; Crow, S.W.; Widdowson, Sec.; J. Wright Smith, J.D.; Halford, I.G.; Bembidge, Tyler; and Bros. McAllister, Tarratt, Edwards, Elwood, Shuttlewood, Wilkinson, Santer, Statham, and Worthington. Visitors: Bros. Toller, P.M. 523, and Prov. G. Sec.; Partridge, S.D. 523, and Prov. G. Reg.; Rev. N. Haycroft, D.D., J.W. 523, and Prov. G. Chaplain; Sculthorpe, S.W. 523, and Prov. G.P.; Buzzard, W.M. 523, and P. Prov. G.S.D.; Rev. W. T. Fry, 523; and Dr. Clifton, 523. On the lodge being opened in the first degree, and the minutes read and confirmed, a ballot was taken for Mr. Charles James Worthington, who, having been unanimously elected, was duly initiated into our mysteries. The ceremony was performed by Bro. Kelly, Prov. G.M., after which the charge was delivered by Bro. Toller, Prov. G. Sec. Bros. Wilkinson, Edwards, and Elwood having been duly examined in the first degree, were passed to the degree of Fellow Craft. On the lodge being closed down to the first degree a vote of thanks was unanimously accorded to Bro. William Pettifor, an old and valued P.M. of the lodge, and P. Prov. G.S.W. (who has, to the regret of the brethren, been in ill-health for some time past), for his many past services, and he was nominated as an honorary member. A gentleman having been proposed for initiation, the lodge was closed, and the brethren adjourned to refreshment.

MARKET-HARBOROUGH.—*St. Peter's Lodge* (No. 1,330).—The last regular meeting of this young and flourishing lodge before the summer recess was held at the Assembly Room, Three Swans Hotel, on Friday, the 5th inst., the W.M., Bro. Kelly, R.W. Prov. G.M., in the chair. There were also present Bros. Rev. J. F. Halford, J.W., and Prov. G. Chaplain; Waite, P.M., and Treas.; Morris, P.M., and Sec.; Kemp, S.D.; Lewin, as I.G.; Clarke, Tyler; and Bros. Dr. Grant, Rev. F. M. Beaumont, N. Heygate, M.E.C.S., Dixon, Freestone, Martin, Harrison, Lawrence, Fuller, Shovelbottom, Plattford, Healey, and Gibbs. Visitors: Bros. S. Jacobs, P.M. 445, and Prov. G.S.W. Northamptonshire and Hunts; Charles Johnson, P.M., and P. Prov. G.S.W. Jersey; F. J. Baines, Sec. 523, and Prov. G. Steward; and A. Palmer, S.D. 279. On the lodge being opened, and the minutes read and confirmed, Grand Lodge certificates were delivered to such as were present out of upwards of twenty brethren who had been initiated, passed, and raised in the lodge since its opening in September last. Bro. Gibbs having passed a highly satisfactory examination as a Fellow Craft was duly raised a Master Mason. During the ceremony, Bro. Dixon,

Organist, presided at the harmonium, and led the musical chants assisted by Bros. Johnson, Palmer, Freestone, and others. The lodge having been closed down to the first degree, a gentleman was proposed for initiation. Apologies for unavoidable absence were received from Bros. Col. Sir H. St. John Halford, Bart., S.W., and Lieut. Douglas, J.D. (engaged on military duty); and from Rev. A. A. O'Neill, Chaplain, and T. Macaulay, M.R.C.S., I.G., owing to professional engagements. The brethren then adjourned until September, after spending a few hours very pleasantly in social enjoyment.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge* (No. 471).—The usual monthly meeting of the members took place at the Masonic Hall, Dock Street, on Friday last, it was very well attended. The W.M. Bro. Gratte was in the chair, and was supported by several Past Masters, and Provincial Grand Lodge Officers. The minutes of the last regular Lodge meeting, and of a Lodge of emergency, held on the 18th of April, having been read and confirmed, the ballot took place, when Bros. Francis Matthew, of Newport, and James Wood, of Newport, were unanimously admitted as subscribing members. The Rev.—Ellis, of Blackwood, was then initiated into Masonry, the ceremony being most ably rendered by the W.M. Bros. Greene, and W. J. Lloyd, were appointed to act with the ex-officers and members on the Charitable and Educational Board, recently formed at this Lodge, the functions of the Committee will now come into active operation at once. We will refer to this scheme in a future number. The Prov. G. Chaplain, Bro. Fox rose, and in a short and telling speech proposed that a congratulatory address be presented to the W.M. Bro. Gratte, on his recovering from his severe indisposition, and with a sincere hope that the G.A.O.T.U. would be pleased to spare his valued life for many years to come. This was ably seconded by the S.W. Bro. Fothergill, and carried unanimously. Bro. Gratte, the W.M., who was visibly affected at this unexpected and spontaneous act of kindness, feelingly returned his most sincere thanks to the brethren of 471, assuring them his work in the Silurian Lodge had always been a labour of love, and he should now be inclined the more to do everything in his power for the good of Freemasonry in general, and this Lodge in particular. We cannot close this slight sketch of the proceedings without bearing testimony to the very able manner in which Bro. Oliver, sen., presided at the organ. He seems to be completely master of the instrument, and rendered the musical service in a very praiseworthy manner. The W.M. gave notice that he should at the next meeting move that the Library be thrown open free to all members of the Craft, resident in the county.

SUFFOLK.

IPSWICH.—*British Union Lodge*, (No. 114).—The usual monthly meeting of this lodge was held at the Masons' Hall, on Thursday, the 4th instant. Present, Bros. P. Cernell, W.M.; W. Roby, P.M.; Rev. J. Lockwood, D. Prov. G.M.; N. Tracey, P.M., Perfect Friendship Lodge, Acting S.W.; Dr. Beaumont, R.N. J.W.; Emra Holmes, P.M. Acting I.G.; Dr. Muir; J. Spalding, P.M. Sec.; W. Warren, 60 Rifles; H. Fox, R.E., Rev. R. N. Sanderson, P.M. No. 959, &c. The lodge having been opened in ancient form in the first degree, and the minutes of last lodge read and confirmed, the ballot was taken for Bro. Captain Terry, 60th Royal Rifles, who was unanimously accepted as a joining member. Bro. Terry on being admitted was invested with the collar of S.D. by the W.M. on the resignation of the office by Dr. Muir, who, much to regret of the brethren, has been appointed Staff Surgeon to the 6th Regiment, and stationed in Ireland. According to announcement, Bro. Warren, a young and enthusiastic Mason, and a very prominent member of the A. and A. Rite, gave a most interesting lecture on "Jerusalem and Pyramids," in which he was assisted by some beautiful views kindly lent for the occasion by the painter, our V.W. Bro. V. Williamson, P.S.G.W. of England. The illustrations, which were numerous, and very effective, greatly added to the interest of Bro. Warren's able discourse, and we regret that our space will not admit of our doing justice to the thoroughly Masonic theme which was so well handled by our brother. The lecturer dwelt at some length upon the various

theories respecting the origin, construction, and intended uses of the Pyramids, and with regard to what is known as the Great Pyramid, he seemed to adopt Professor Piazza Smyth's views as to its being a monument of the sacred measures of the Egyptians, and connected in some mysterious way with both astronomy and geometry. In speaking of Jerusalem—Bro. Warren mentioned a tradition of the Jews with reference to our Lord working his miracles through King Solomon—which was full of interest to all, but especially to Royal Arch Masons, and the Rev. R. N. Sanderson at the close of the lecture could not help calling attention to the fact as being a remarkable testimony to the truth of his mission. Bro. Emma Holmes supplemented the remarks of the lecturer, by alluding to the spurious Freemasonry or ancient rites of initiation into the Egyptian mysteries, which were said to be carried on within or beneath the Pyramids of Thebes, where the candidates had to undergo frightful ordeals, and pass through the four elements of earth, air, fire and water, before being allowed to penetrate the arcana of the mysteries of Isis. Bro. Holmes believed, that among the French Freemasons, some part of the ancient ceremonial was still kept up. Bro. Bobby proposed a vote of thanks to Bro. Warren for his very instructive and interesting lecture, which was carried in the usual manner among Masons, and there being no other business, the Lodge was closed, and the brethren retired to retired to refreshment. On the removal of the cloth, and after the general masonic toasts had been given, the W.M. proposed the health of Bro. Warren, who, in responding, remarked that he found in the course of his studies that "Masonry improved the mind as Charity improved the heart." As is usual with this popular, though exclusive Lodge, a very pleasant evening was spent, songs and recitations from various brethren enlivening the proceedings, and we need hardly add that the meeting closed in harmony.

SCOTLAND.

GRAND LODGE OF SCOTLAND.

On the 8th inst., the quarterly communication of the Grand Lodge of Scotland was held in the Freemasons' Hall. The Right Hon. the Earl of Rosslyn, Grand Master Mason of Scotland, occupied the throne, supported by the Past Grand Master, the Earl of Dalhousie; Henry Inglis of Torsonce, Substitute G.M.; John Whyte-Melville of Bennochy, P.G.M., Prov. G.M. of Fifeshire; Colonel Mure of Cardwell, P.G.M. of Ayrshire; W. Montgomerie Neilson of Queens hill, Prov. G.M. Glasgow; Major Hope of Luffness, Prov. G.M. of East Lothian; John Laurie, G. Clerk; Mann, S.W.; Officer, Acting J.W.; and other office-bearers. There was also a large number of members present.

The Grand Lodge having been opened and some preliminary business disposed of, the Lodge Kilwinning, Dumfries, was, on the recommendation of the Grand Committee, reposed to its position on the roll.

A communication was read from the Grand Lodge of Nova Scotia, confirming the appointment of Bro. George Fraser as representative of the Grand Lodge of Scotland at that Grand Lodge, and submitting the name of Bro. W. Hay, of this city, as its representative at the Grand Lodge of Scotland.

The petition and appeal from sentence of suspension by Bro. Buchan of the Lodge St. John, Glasgow, was then taken up. Regarding this it was intimated that said appeal having been sent into Grand Lodge it had been decided by a majority of the

Grand Committee to consider this appeal, owing to the fact that the fault alleged to have been committed occurred in Grand Lodge, (the minority however dissented from this decision), and that the Lodge St. John of Glasgow, was ordered to send in replies within fourteen days, which the St. John's Lodge had not done. Considerable discussion then took place as to whether this appeal should be sent back to Provincial Grand Lodge of Glasgow, or whether the action of Grand Committee should be approved of. Various members of the Provincial Grand Lodge of Glasgow, who were present, spoke very warmly as to its being sent back to them. Bro. James Wallace considered that as the suspension took place in Glasgow, that therefore the appeal should have been to the Provincial Grand Lodge there, this view was supported by Bros. Barrow, D. Prov. G.M., and McConachie, the latter considering that if such had been done it would never have reached Grand Lodge at all. Bro. W. M. Neilson, Prov. G.M., considered the case should never have occurred at all, but since it had been done in his province the appeal ought to be sent back there, for if that were not done he would judge it necessary to consider what course should be, in consequence thereof, afterwards adopted. Bros. Wm. Officer and D. Robertson supported the action of Grand Committee, observing that according to Grand Lodge Laws a brother appealing had it in his power to appeal to either the Grand Lodge or Provincial Grand Lodge, and that as the action of St. John's Lodge, in this matter, had been an interference with Grand Lodge privileges, that therefore Grand Lodge itself ought to decide the case. Bros. Inglis, Sub. G.M., and the Earl of Rosslyn, M.W.G.M., judged it best that the Provincial Grand Lodge of Glasgow should be allowed to take up the matter. A motion to that effect was proposed by Bro. Mackersy, and seconded by Bro. Wm. Officer, who considered it expedient to yield to the desires so strongly expressed by the members of the Provincial Grand Lodge of Glasgow, who had spoken, which motion was carried.

A communication from the Grand Lodge of Quebec, praying the Grand Lodge of Scotland to re-consider their declination to recognise that body, was read and laid on the table. A charter was ordered to be expedite for new lodge "Quadra," British Columbia.

The following motion then came on for consideration, moved by Bro. Alexander Hay, P.M. 75, and R.W. Grand Jeweller, and seconded by Bro. D. Kinnear, R.W.M. 291. "That Cap. XX., Sec. III., of Grand Lodge Laws shall read as follows, viz.:—'The Lodge Journeymen, No. 8, shall be entitled to carry the working tools and other paraphernalia of Grand Lodge, at all processions in the Metropolitan District. The Lodge Glasgow, St. John, No. 8², shall have the same privilege in the Glasgow Province, and when the Grand Lodge is officiating in any other place or Province, the Grand Master or the brother acting for him, shall have the power of fixing on the lodge or lodges to carry the working tools for the occasion, and his decision shall not be open to review.' At this stage the M.W. Grand Master handed into the Grand Clerk a communication from the Lodge Journeymen, on the subject, and which the Grand Clerk was requested to read. It was to the effect that as the Lodge Journeymen, No. 8, had had their ancient privileges upheld by the Grand Master, the Earl of Dalhousie, and the Grand Lodge at the meeting held in the chapter-house of Glasgow Cathedral preparatory to the laying of the foundation stone of the Albert Bridge, as also in the report upon the

subjects which was adopted by Grand Lodge, that therefore now in order to promote harmony and good-will they divested themselves of these privileges so far as the provinces were concerned, reserving only to themselves the privilege of carrying the tools in the Metropolitan district. Upon this being read, Bro. Hay withdrew his motion, as he considered the action now taken by the Journeymen, quite sufficient to settle all difficulties. Bro. Baird, R.W.M., No. 3 bis, rose however to propose a motion on the subject, but was stopped by the M.W.G.M., who said such was informal at this stage, as this business was now settled. It was however open to any brother to table a new motion, which would come up at next quarterly communication.

After the withdrawal of the other two motions, the Earl of Rosslyn announced that he had received a letter from the Grand Secretary, Bro. Alexander Stewart, and was happy to say that that brother was recovering from his recent severe indisposition.

The following motion was then presented:—

"That no office-bearer shall hold office for a longer period than three years; and, on the expiry of his term of office, shall not be eligible for re-election to the same office, and that at least three years must elapse before he be appointed to it again. This not to apply to the Grand Master or paid officials." A discussion took place upon this motion, in the course of which the Earl of Dalhousie remarked that no good could be derived from adopting it. If any one objected to the proposing of a brother at their annual nomination, let him come forward like a man and propose a substitute. On a division the motion was lost by a great majority.

After the taking of several motions for consideration at next meeting, the Grand Lodge was closed in ample form.

ROYAL ARCH.

METROPOLITAN.

MOUNT LEBANON CHAPTER (No. 73).—The installation meeting of this chapter was held on the 27th ult., at the Bridge House Hotel, Southwark. The M.E.Z., Comp. J. W. Avery, occupied the First Principal's chair; Comp. T. J. Sabine, M.E.Z. elect, was in his place as H.; and Comp. H. Muggeridge, P.G.S.B., in the unavoidable absence of Comp. J. Trickett, C.E., fulfilled the duties of J., and subsequently as installing master, very much to the satisfaction and advantage of the favoured few who witnessed the ceremony rendered by this consummate master of his art. Comp. Sabine was duly installed into the chair of Z.; the installing of Comp. Trickett into the second Principal's chair, was, of course, unavoidably postponed on account of his absence; Comp. M. A. Loewenstark was inducted into the office of Third Principal; Comp. J. T. Moss was appointed S.E.; Comp. E. Harris, P.M. of the parent Lodge 3, was invested as P.S. No other business being offered, the chapter was closed and the companions adjourned to banquet.

LANCASHIRE (WEST).

PRESTON.—Consecration of Chapter of Unanimity (No. 113).—A new chapter connected with this degree, to be designated "The Chapter of Unanimity," was consecrated at the Bull Hotel, on the 21st ult. Comp. Lieut-Col. Birchall, P.G. 113, Prov. G.H., was the consecrating officer, and was assisted by Comp. Thomas Wylie, P.G., Prov. G. Registrar. The ceremony was a most impressive one. In the course of the proceedings the following companions were appointed officers of the chapter:—Comps. Charles Fryer, First Principal; W. H. Johnston,

Second Principal; Henry Steib, Third Principal; Thomas Nevett, E.; A. H. H. Whitehead, P.S.; Joseph Townsend, Assist. P.S.; and Samuel Cragg, N. Subsequently the companions sat down to a grand banquet, which was provided under the superintendence of Comp. Townsend, and fully sustained the high reputation which the Bull Hotel has acquired for banquets of this description.

MARK MASONRY.

METROPOLITAN.

BON ACCORD LODGE OF MARK MASTERS.—A convocation of this Mark Lodge was held at the Freemasons' Tavern, Great Queen Street, on Wednesday, 3rd inst., at five o'clock. There were present:—W. Bros. Magnus Ohren, P.G.S.W.M.; H. Empson, P.M.; Binckes, P.M.; Spencer, P.M.; Baxter, P.M.; also Bros. Cockle, J.W.; Jennings, I.G. Bro. Ware of the Mallet and Chisel Lodge was present as a visitor. The W.M. having opened the Lodge in due form, and the minutes having been read and confirmed, requested Bro. Binckes, P.M. to perform the ceremony of advancement, he undertaking the duties of S.W., and M.O., both these officers being absent. The W.M. in resuming the chair, proceeded to take the ballot for the election of W.M. for the ensuing year, which resulted in the election of Bro. Richardson, S.W. Bro. H. Empson was re-elected Tyler. The case of an unfortunate member of the lodge was brought forward, and the sum of £5 5s was voted from the charity fund. The charity box was instituted on the night of the installation of the W.M., £1 9s. 3d. was the result of the first 2 Lodge collections, the balance being subscribed, this evening—the case being a deserving one, the member being a P.M. of this Lodge. The W.M. gave notice that he intended acting as Steward for the Bon Accord Lodge at the next Benevolent Festival. The Lodge closed at seven, and the brethren adjourned to the banquet.

CUMBERLAND AND WESTMORELAND.

CARLISLE.—Cumberland Lodge of Mark Masters.—The Annual Festival and Installation Meeting of the above flourishing Lodge of Mark Masters was held at the Masonic Hall, on Friday, the 5th instant. Bro. G. G. Hayward, P.M. & I.G., in the chair, supported by Bros. Murray, P.M.; James Porter, S.W.; Court, J.W.; T. Blacklock, P.M. and P.G.D.; W. Murray, P.M. and P.G.S.; W. Johnston, P.M. P.G.S.W.; J. Porter, S.W. (W.M. Elect); Postlewhite, 955; Dodson, 955; Whiteside, 955; and W. Ratchitt, M.O. The lodge was opened at one o'clock, when the minutes of the last meeting having been read and confirmed, the ballot was taken for the following brethren:—Bros. Case, P.M., 995; Gill, 872; T. M. McMahan, 327; George Shannon, M.D. 327; Wm. Thornton, 1002; which was unanimous in each case, and the last three being in attendance, were introduced and regularly advanced to the degree of Mark Master, Bro. James Porter, S.W. was then presented to the W.M. for installation by Bro. Frederick Hayward, P.M. P.G.J.O.; and in a Board of Installed Masters was duly and regularly installed in the Chair of Adoniram according to ancient custom; and the brethren being again admitted, he was proclaimed and saluted as W.M. of Cumberland Lodge, No. 60, of Mark Masters, under the Grand Lodge of England. He then appointed and invested his officers as follows:—Bros. Murray, P.M., in the absence of Bro. Woodhouse, I.P.M.; Court, S.W.; Pratchitt, J.W.; Geo. Hayward, Sec.; Fred. Hayward, Treasurer; Rev. W. Cockett, Chaplain; Jas. Wheatley, M.O.; R. James, S.O.; J. Wood, J.O.; Hy. Bewes, S.D.; J. Hewitson, J.D.; Jesse Banning, I.G.; and J. Barnes, Tyler. The business being concluded, the lodge was closed with prayer according to ancient form at four o'clock, when the brethren adjourned to a banquet at the Crown and Mifre Hotel, when the usual loyal and Masonic toasts were given, and a very pleasant and agreeable evening was spent. The meeting broke up at eight o'clock. "We are glad to see that the degree of Mark Master is so steadily and gradually taking that position amongst Masons, [which is its due, and] we are sure that it only requires to be the better known to be the more duly appreciated."

Poetry.

THE MASTER'S SONG.

Thus mighty eastern kings, and some
Of Abram's race, and Monarchs good
Of Egypt, Syria, Greece and Rome,
True architecture understood:—

No wonder then if Masons join,
To celebrate those Mason-Kings
With solemn note and flowing wine,
Whilst every brother jointly sings:

Who can unfold the Royal art,
Or show its secrets in a song?
They're safely kept in Mason's heart,
And to this ancient Lodge belong.

CHORUS.—Who can unfold the Royal art,
Or show its secrets in a song?
They're safely kept in Mason's heart,
And to this ancient Lodge belong;

[This Song has been set in music, which will be given in the
'Freemasons' Magazine' in an early number.]

I WOULD NOT STAY.

I would not stay for ever here—
I long to seek the fairer clime,
A higher, holier, happier sphere
Beyond the blighting change of time,
This pinion'd spirit longs to roam
Beyond the earth, beyond the tomb;
Earth has no charms, hope lends no ray,
To light my steps—I would not stay.

I hear them say this earth is fair;
They seek to lengthen out their days;
Fasten their strong affections here;
And thread with joy the gilded maze.
Show me its charms, its bliss, its ease;
Show me its boasted power to please;
Show aught that will not soon decay—
Thou canst not! nay, I would not stay.

"Friendship," say'st thou? Ah, yes, 'tis sweet,
But, tell me, will it never end?
When adverse tempests wildly beat
Around thee, hast thou still a friend?
If so—but hark!—I hear a knell—
Thy friend has bid the earth farewell;
Thou'rt weeping o'er that breathless clay!
Friendship is brief—I would not stay.

"Wealth!" What is wealth but glittering dust,
Long hoarded with a miser's care?
Can'st thou in riches put thy trust,
And fasten thy affections there?

Thy treasure hoard where thieves break through
And where the moth corrupteth too?
Riches take wings and fly away,
Like all below—I would not stay.

"Fame!" What is fame? Go ask the one,
Whose name was wafted on each breeze,
Till borne afar, a captive lone,
To yonder isle 'midst stormy seas.
Ask him what fame avails him now?
'Mid barren rocks he sleepeth low,*
His fame and grandeur pass'd away,
Like morning dews—I would not stay.

"But hope!" Yes, hope's a welcome guest;
To fainting souls she gives relief—
Affords the weary pilgrim rest,
And soothes the heart oppressed with grief.
But as life's surging waves roll on,
Hope takes her flight and leaves us lone:
In these dark hours we catch no ray
From earthly hope—I would not stay.

Mention no more—'tis vain, 'tis vain!
Nothing on earth my soul can please;
These empty names all give me pain—
I cannot love such toys as these:
But far beyond the cheerless tomb
I see a land of changeless bloom;
How glorious! Let me take my way—
In this dark world I would not stay!

TRY TO BE HAPPY.

Let us try to be happy!—we may if we will,
Find some pleasure in life to o'erbalance the ill;
There was never an evil, if well understood,
But what, rightly managed, would turn to a good.
If we were but as ready to look to the light,
As we are to set moping, because it is night,
We should own it a truth, both in word and in deed,
That who tries to be happy is sure to succeed.

Let us try to be happy!—some shades of regret
Are sure to hang round which we cannot forget;
There are times when the lightest of spirits must bow.
And the sunniest face wear a cloud on his brow;
We must never bid feelings, the purest and best,
To lie blunted and cold in our bosoms at rest;
But the deeper our griefs, the greater our need
To try to be happy, lest other hearts bleed.

Oh! try to be happy!—it is not long
We shall cheer on each other by counsel of song;
If we make the best use of our time that we may,
There is much we can do to enliven the way.
Let us only in earnestness each do our best—
Before God and our conscience, and trust for the rest;
Still take this truth, both in word and deed,
That who tries to be happy is sure to succeed.

* Written before the removal of the remains of Bonaparte
from St. Helena.

LIST OF LODGE MEETINGS &c., FOR WEEK
ENDING MAY 20TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, May 15th.

LODGES.—Grand Masters', Freemasons' Hall; British, Freemasons' Hall; Emulation, Albion Tavern, Bishopsgate-street; Pamure, Balham Hotel, Balham; Marquis of Dalhousie, Freemasons' Hall; Eclectic, Freemasons' Hall; Felicity, London Tavern, Bishopsgate-street.—CHAPTER.—Prudence, Ship and Turtle Tavern, Leadenhall-street.

Tuesday, May 16th.

Board of General Purposes at 3.

LODGES.—Mount Lebanon, Bridge House Hotel, Southwark; Eastern Star, Ship and Turtle, Leadenhall-street; Honour and Generosity, London Tavern, Bishopsgate-street; St. Paul's, City Terminus Hotel; Salisbury, 71, Dean-street, Soho; Camden, York and Albany Tavern, Regents Park; St. Mark's, Duke of Edinburgh Tavern, Brixton.—CHAPTERS.—Mount Sinai, Anderton's Hotel, Fleet-street; Industry, Freemasons' Hall.

Wednesday, May 17th.

LODGES.—Sincerity, Guildhall Tavern, Gresham-street; Beadon Greyhound Tavern, Dulwich; Nelson, Masonic Hall, Woolwich; Maybury, Freemasons' Hall; Blackheath, Royal Standard, Blackheath.

Thursday, May 18th.

House Committee Girls' School, at 4.

LODGES.—Constitutional, City Terminus Hotel, Cannon-street; St. Mary's, Freemasons' Hall; Temperance, White Swan, High-street, Deptford; Burdett Coutts, Approach Tavern, Approach Road, Victoria Park.—CHAPTER.—Westbourne, Lords' Hotel, St. John's Wood; Crystal Palace, Clarendon Hotel, Anerley.

Friday, May 19th.

Annual General Meeting, Royal Masonic Benevolent Institution Freemasons' Hall, at 12.

House Committee Boys' School.

LODGES.—Friendship, Willis's Room, King-street, St. James's; Middlesex, Albion Tavern, Aldersgate-street; New Concord, Rosemary Branch Tavern, Peckham.

Saturday May 20th

LODGE.—Lewis, Nightingale Tavern, Wood Green.

METROPOLITAN LODGES AND CHAPTERS OF
INSTRUCTION.*Monday, May 15th.*

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

Tuesday, May 16th.

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

Wednesday, May 17th.

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

Thursday, May 18th.

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; Tranquility, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Coutts, Approach Tav., Victoria-park, at 7; City of London, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—CHAPTER.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall; Prudent Brethren, Freemasons' Hall.

Friday, May 19th.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea; Temperance, Victoria Tavern, Victoria-road, Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Duke of Edinburgh, Shepherd's Lane, Brixton; Westbourne, the Grapes, Duke-st., Manchester square; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho., Fleet-st.; Hervey, Swan, 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, May 20th.

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

TO CORRESPONDENTS.

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

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

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

"The Editor of

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

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

R. X.;—J. D.;—P. (GLASGOW);—EXCELSIOR;—L. I. D., AND P. J. G. (DUBLIN).—Thanks for your letters, but we cannot afford space for them, and no useful purpose will be served by their insertion. Too much has been already published ament the questions mentioned therein.

ERRATUM.—In our last week's issue, under the head of Knights Templar, Prudence Encampment, we inadvertently placed Sir Knight P. Cornell's name amongst the candidates instead of members present. The Encampment was opened by Sir Knight C. Davy, P.E.C., who afterwards resigned the baton to Sir Knight Pitcher, P.E.C.