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LONDON, SATURDAY, DECEMBER 3, 1870.

THE FRENCH MOUNTEBANK MASONS AND THE WAR.

We have too often had to regret the divergencies of our good brethren, the French Masons, from the genuine plan of Freemasonry, but never more than on the occasion of that ridiculous and mischievous manifesto of certain Parisian Masons, summoning from their camp, into invested Paris, the King of Prussia and the Crown Prince. Thus two brethren of the rank of Grand Master, not coming under the jurisdiction of the Grand Orient itself, were summoned to an unconstitutional conclave, and threatened with pains and penalties, by a mock trial in their absence.

Nothing could be more ill-timed or mischievous than this proceeding, because French and German Freemasonry were already exercising legitimate functions. Masonry is already so closely connected with civil society, that it must be influenced by its events, and war is to a great degree as hurtful in its operations on Masonry, as in otherspheres. Brethren are thrown in conflict, the ordinary discharge of Masonic functions, and, above all, of Masonic hospitality are disturbed, lodges are closed, initiations are interrupted, and great communities are exposed to the evil antagonism of feeling, and even to the mutual conflict, in arms, of brethren with brethren.

Here, however, it is that Masonry, above all, assumes one of its highest functions. Lodges are closed, but the good work of Masonry is not dead, because the work of Masonry is not confined

to Lodges. Lodges make Masons, but Masons must work wherever a lawful task is to be wrought. It was during the late civil war in the South that American Masons took new pledges to the truthfulness of Masonry. Unwavering in their civil and political allegiance they rendered to each other duties of brotherly charity, and to those not brethren, the fruits of true philanthropy.

So has it been during this horrible war in France, and over and over again have testimonies been given how, in the bitterest of conflicts, mutual services have been rendered to each other by French and German Masons, to their own honour, and the glory of Masonry.

This is the truly Masonic work which the French agitators seek to destroy by their unjustifiable self-conceit and arrogance. They seek to divert the allegiance of the German Masons from Masonry by threatening their chiefs, and thereby interpose a barrier between the wounded French Mason and the German who sympathizes with him,—between the prisoners and their captors.

This is not all, for, fortifying the Roman Catholics in their erroneous impressions of Freemasonry, and their prejudices against it, those of the latter, who sympathise with the French cause are now fully persuaded that the Prussian King and the Crown Prince will be assassinated by the dagger of the French Masons, as being excommunicated from Masonry. For this false picture of Masonry, so contrary to its noble course during the war, we are indebted to these proceedings, against which we feel called upon to protest.

“ORIGIN OF MASONRY.”

By Bro. W. P. BUCHAN.

(Continued from page 423).

At page 65 we perceive a repetition of the usual childish story about “numerous magnificent buildings being erected by German Masons in Italy, France, and England,” but as Bro. Steimbrenner himself suggests at page 29, we will relegate this little “nursery tale” to the nursery.

The following, at page 71, appears to me either to contain a good deal of the imaginary, or at least to require some further explanation, viz:—“so also in the course of time, the ceremonial forms and usages, now no longer understood, gradually

assumed the form of those of the other trades, and lost their peculiar significance; the more so as in many places the Stonemasons abandoned their Lodges, and affiliated with the guilds of ordinary masons."

The idea at page 72 of a whole squad of men stopping work on the approach of a stranger-mason, and "forming themselves into a half-circle, a square, or some other geometrical figure, with their Master at their head," is a little curious.

And as to the apron being alluded to and worn as "the distinguishing badge of our Order," I am not, as yet, aware of its being so used before A.D. 1717. I am not aware that Elias Ashmole, in the 17th century, wore an apron, the same as we now do, at every Masonic meeting at which he was present, or that Sir Christopher Wren did so after his adoption in 1691. All craftsmen wore aprons, and just as it suited them, and their work, and until last century I am not, as yet, aware of any peculiar significance attaching to a "Mason's" apron, any more than to a smith's.

The giving the credit of the allegorical symbolisms which are so often seen depicted in Gothic Cathedrals to the Masons is a pure mistake. It is to the Clergy of the Roman Catholic Church that we are indebted for these allegories, nay more, it is to them also that we are indebted for the rise and progress of the Gothic Architecture of the 12th and 13th centuries.

As to the two pillars depicted at page 76, I should like to know something reliable about them before saying much; possibly they may be examples of the vagaries of late German work, the date of the base of one looking as if it were nearer the 14th century than the 11th, however, this is perhaps a case for the exercise of the masonic virtue "caution."

I lately got a wonderful account of the so-called "Prentice-pillar" (more properly Prince's pillar) at Roslin, which I was told contained *three* beautiful wreathes or garlands entwined around it, and which were cut in reference to our "three degrees" and so on—very good so far, only it so happens that there are *four* wreaths round the pillar!—so much for fancy.

At page 81 we are told that the Masons "were far ahead of their contemporaries in general knowledge and education!" I suppose we must admit this, at least to the extent that the Masons of former times were equally as far ahead of their con-

temporaries, as are the Masons of the present day? Only it is a little curious that a Mason in Glasgow never managed to get on for Deacon-Convener during the last two centuries and-a-half until a few years ago, and in a list of Deacon-Convener of Edinburgh, beginning at 1578, and up to the middle of the last century, we only find two Masons, viz:—John Milne and Andrew Wardrop, their earliest date being 1653; while the Hammermen, Tailors,* Goldsmiths, Skinners, &c., again and again selected. It strikes me a Mason several centuries ago was simply a stone-cutter, or a builder, and as to taking the leading part in burghal affairs, we must look to some of the other crafts for that, generally.

At page 110 he reiterates the idea of a "free-mason," meaning a mason "who work in free-stone," but that that is a mistake, I have only to say that *all* masons worked in free-stone, both those who received "4 den," and those who got "3 den." "Free-mason" simply meant a mason who was free of his gild. And as a corroboration of this, we find that in Scotland they were called freemen-masons, or freemen of the masons' society. Free-stone-masons is, I consider, wrong.

At page 121 he reiterates the usual mistakes of Thomas Boswell, in 1600, being a Warden, and Robert Moray, in 1641, being a Master Mason of the Lodge of Edinburgh Mary's Chapel.

As at page 126 Sir Christopher Wren was not "adopted" until 1691, he could hardly be "Grand Master" in 1685, more especially, also, as there was none such until 1717.†

As to the imaginary remarks at page 139 about the "initiation" of "Fellows," the writer might do well to read Schaw's 1599 Statutes, which show that two Apprentices were bound to be present at the legal admission of all Masters and Fellows then.

At page 151 we are told that "The square and compass" conjoined was the *peculiar* mark of the

* And we must not forget that King Edward III. of England became a *speculative* Tailor, or at least an honorary Linen-Armourer.

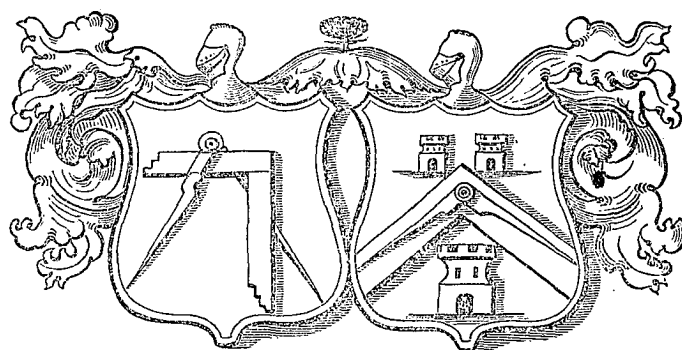
† At page 425 of the "Freemasons Magazine" for November, 1869, Bro. W. J. Hughan says that Sir Christopher Wren was "*initiated*" in 1691, but if he received none of our "secrets" or ceremonies, then I would respectfully suggest that it is much better to use the word "adopted," as by so doing a more correct view of the matter is apt to be given and taken.—W.P.B.

(Masonic) Fraternity," but that is not true. In a work of Edinburgh I have, it shews the arms of the *Wrights* as "Az., a Square and Compass or," and the *Masons* have "Az., on a chevron betwixt three towers embattled sab., a Compass or." So that we here see the *Wrights* carrying the square and compasses proper.

"The united companies of *Wrights* and *Masons*, commonly known by the name of the United Incorporation of *Mary's Chapel*, was so erected by a Seal of Cause, from the Town Council of Edinburgh, dated October 15th, 1475; it sends a double representative to the Town Council, namely, one

In studying the relative status which the *Masons* held with other Crafts in the community, we ought to examine properly what effect the Reformation had upon them, specially so as to understand whether or not it lowered their standing army? If it did not do so in any essential degree, then all the pretentious stories we have heard what the standing and abilities of the old Operative *Masons* are pure myths. As to the power of the old Operative *Smiths* see page clvi. of the introduction to *Toulmin Smith's* "English Gilds."

At pages 156 and 158 a very fanciful and far-fetched comparison is drawn between *Solomon's*



deacons for the *Wrights*, and another for the *Masons*."

The above engraving of their arms shews the shield of the *Wrights* to the dexter, and the *Masons* to the sinister; so that it is the *Wrights* which is here placed first. Ergo, how does that agree with Masonic pretensions?

There is also another point here to which I wish to draw particular attention, viz. As above stated, the Edinburgh *Masons* only formed *part* of the "United Incorporation of *Mary's Chapel*," consequently the query rises in my mind, what effect would that have upon the minutes of the Edinburgh *Masons' Lodge*? These minutes go back to 1598, but the minutes of the Glasgow Incorporation of *Masons* go back to 1600 (only two years between them), and as the Glasgow *Masons*, after 1600, were an incorporation without the *Wrights*, I would like to know what particular differences or resemblances exist between the minutes of the Edinburgh *Masons' Lodge*, and the Glasgow *Masons Incorporation*, during the seventeenth century?

Temple and a Gothic Cathedral. The author should know that there is a great similarity in the description of much of *Solomon's* work, and the style of the Assyrian architecture of the period. From a perusal of the description of the lately discovered Assyrian palaces, as per *Layard's Nineveh*, &c., we can discover many points of resemblance.

Solomon's Temple was finished about 2,000 years before our pointed Gothic style arose, and even at the best, as a specimen of architecture, it was but a paltry erection after all, with a good deal of ginger-bread work about it.

The *Jews* were not a nation of builders, hence all that was done in *Solomon's* time was a bit of copying, and that too by the help of foreigners. There was nothing new in the style of *Solomon's* little Temple, and certainly if its great architectural features consisted in the two brass pillars which stood in front of it, there is hardly much left to boast of in the way of "Masonry." Besides, among the surrounding nations there were many temples and palaces

hundred-fold more magnificent works of architecture than Solomon's Temple. Its great glory—in which it shone supremely conspicuous above all the others—consisted in something else than its ornaments of gold, brass, or precious stones. And even the circumstance of no tool of iron being used on the building, the stones being all cut to order in the quarries, which is made so much of, was nothing extraordinary, but common enough among the Egyptians, and from the description of Solomon's Temple, given in the Bible, its stone work seems to have been very simple indeed. Another thought strikes me, viz:—that Bro. Steinbrenner may have derived his ideas ament Solomon's Temple from some of the wonderful fancies of Dr. Mackey, who in reference to it, says "This famous fabric was supported by fourteen hundred and fifty three columns, (he is extremely precise!), and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble!" (I was not aware there was even one "marble column" in this case.) Had it been Herod's Temple, erected about a thousand years after, which he was treating upon, we might have felt some excuse for the Doctor, as the following will show but to manufacture and retail dreams, and silly stories about Solomon's Temple having 1457 Parian marble columns, is simply ridiculous — viz:— "On three sides it (Herod's Temple) was surrounded by double porticos, or cloisters, of two rows of columns, that to the east being called Solomon's (probably simply in honour of that king). To the south stood the magnificent Royal porch or Stoa Basilicia erected by Herod. This consisted of four rows of Corinthian columns, forty in each row, and consequently 15 feet apart from centre to centre, the outer aisle were 30 feet in width, the central 45 feet or two, and three inter columinations respectively. The central aisle terminated in a bridge which, spanning the intermediate valley, led direct to the city."

As I pointed out above, Bro. Steinbrenner strives to get the origin of some of the chief features in our Gothic Cathedrals in Solomon's Temple, but I would merely observe that a Roman Basilica would be nearer the mark.

At page 158, it says, "Sixthly, we read of two pillars, ornamented with 'net-work, lily-work, and pomegranates,' which certainly have no likeness to anything we know of, unless it is the Gothic pin-

nacles which sometimes surmount the pillars (butresses?) with their leafy ornaments." Now what these ornaments on Solomon's two pillars, executed 1000 B.C. had to do with Gothic pinnacles erected 1300 A.D., I know not. The net-work, lily-work, and pomegranates" was before then in common use in Asiatic and Assyrian work. The pillar at the tomb of Atreus has an alliance with this style; while the metal plates fixed on to the walls with nails reminds us of 2nd. Chronicles, III., 9th.

Towards the end of his work, Bro. Steinbrenner has some very interesting and useful remarks, indeed it is a great pity that the author is so far astray in his ideas upon the Gothic architecture as well as architecture generally, for there are many highly valuable passages in his book. At page 155, he says, "The legend (of Hiram) itself is evidently borrowed from certain idle tales, taken out of the Jewish Targuns, which were published in London in 1715, from a manuscript in the University Library at Cambridge; and these two brothers were publicly accused by their seceding contemporaries of manufacturing the degrees, which they never denied."

In the foregoing hasty remarks, I have attempted to show how great is the necessity for a proper History of Freemasonry, and one which will give England fair play in more senses than one, as also one which when it condescends to treat upon the subject of architecture and operative Masonry will do so in a style which will stand examination. The best History of Freemasonry, as such, which I have hitherto seen is Findel's edition of last year, for which he deserves all praise, only there is considerable room for improvement, especially in the architectural portion; in fact if Bro. Findel were to do *himself* justice he would re-write several portions of it. However it appears to me that there is still a great gap, which is waiting for some good honest and scholarly English brother to fill up — unless some *canng* Scot does it before him. That such an one may soon arise and come forward is certainly my sincere wish, and I am sure that every true Freemason, and lover of the truth, will join in wishing him God speed.

The great end of philosophy, both natural and moral, is to know ourselves, and to know God. The highest learning is to be wise, and the great wisdom is to be good.

FREEMASONRY AND ITS MISSION.

(From the "Daily News.")

Freemasonry, let us concede to its apologists, needs no apology for its existence, or explanation of its success, in a country like ours, devoted to humanitarian ideas, and proud of its enlightened toleration and its cosmopolitan charity. If we may trust the fervent assertions of the Brotherhood, it is older than all the Churches, completer in its catholicity, more mysterious in its origin, humaner in its influences and effects upon society, and if disfigured, as all sublunary institutions must be, by some imperfections and some absurdities, has remained constant and faithful to the perfect simplicity of its law of kindness, and its faith in the moral unity of mankind. There may be myths, the adepts tell us, in Masonic history, as there are in the history of more exclusive and particular religions. But these myths, whatever they may be, must, it is urged, be harmless and beneficent, since they have never provoked a heresy or countenanced a crime against the peace and order of societies and states, or the happiness of the human family. The original connection between the operative builder's craft and the Masonry, whose good works are not built with hands, may be wrapt in obscurity to the profane. But the vitality of an institution must be indestructible which makes a certain hand-grip intelligible to the initiated from the remotest East to the farthest West, superseding, or rather embracing in one common bond, all diversities of creed, colour, race, and language, all politics, all power of worship, all conditions and degrees of civilization. Corruptions, it is admitted, very probably may have crept in; and Freemasonry is no more free from indifference, infidelity, and what is called worldliness, than the purest ecclesiastical foundation. Nor is it any depreciation, say its defenders, of the essential virtue of the Order, to say that it has the faculty of adapting itself to national idiosyncracies, and even to local usages and characteristics. This is only saying in other words, that nothing that pertains to any portion of humanity is alien to its spirit and its doctrine. Indeed, the "profane," who are disposed to mock at the convivialities of the Brotherhood, at the apparent tendency of their labour to degenerate into refreshment, at the portentous nature of secrets which sit as lightly

upon the Pharisees as on the publicans and sinners who partake in the celebrations, are fain to confess that no man was ever the worse for being a Mason, if many are no better for the badge, and that, as M. Theirs said of the Republic, it has the evident merit of being the institution of all others which divides mankind the least.

We shall not discuss or dispute these pleas; though, remembering them, it is amusing to find an eminent English Brother such as Lord Carnarvon discoursing in the true English vein upon Freemasonry, and affirming before a fraternal audience in Lancashire, that "if there was one part in the whole habitable globe where Masonry had taken deep and firm root, he claimed that part for England; and if there was one corner of England where Masonry had taken deeper root than elsewhere, he thought they might claim it for Lancashire." This is, we were going to say, a truly British way of looking at an institution which claims to be nothing if not universal, and which, as the same speaker observed, "in every part of the world had gone on spreading." Perhaps we ought to say, a truly English form of speech, for our Scottish fellow-countrymen would hardly be disposed to accept the superiority of Lancashire, or of England, in this respect. Lord Carnarvon probably meant to include all Great Britain when he added the very justifiable interpretation of the phrase that, as "about three hundred years ago it had been said by one of the wisest men of the time that England was the place above all others where the love of truth prevailed, in conjunction with reverence for that which was old," it was natural for a truth-loving and reverential and practical nation such as ours to be foremost in the cultivation of the Masonic precepts. Lord Carnarvon laments that "in other countries Masonry unfortunately had too often lent herself to other societies, who had taken advantage of her, and, under the shadow of her great name had dared to foist upon society their own miserable doctrines and theories." There is, we dare say, some justification for this charge; but is there a single institution, a devout Mason may fairly ask, which has preserved throughout the whole course of its existence an undisturbed exemption from abusive and eccentric manifestations? Freemasonry, for all its catholicity and simplicity of doctrine, has not escaped the accidents of time, place, and the contact of surrounding associations. In some

continental countries its watchwords have become revolutionary watchwords against tyranny in Church or State, against sacerdotal, or monarchical, or aristocratic oppressions. The Papacy has anathematised it as bitterly as though it were a rival Church, and has even gone so far as to refuse the sacrament to its adepts, as conspirators against the paramount authority of the Altar. In other continental countries, where the Revolution is still in the aggressive stage, Liberty, Equality, and Fraternity have sought a refuge in the Lodges of the Order, and have likened themselves to the first Christian martyrs who sought a refuge from persecution in the catacombs. After all, Freemasonry is as little to be blamed for its occasional revolutionary tendencies, as the Church of England for the socialism which some ingenious English Tories and Clergymen, in unconscious emulation of some foreign Republicans, not unsuccessfully tried to engraft upon it a few years ago. And if the spread of Freemasonry, like more powerful and sacred influences, has not yet made war impossible, Lord Carnarvon no doubt has good reason for believing that it has at least mitigated its miseries, and alleviated its calamities."

NOTES ON AMERICAN FREEMASONRY.

(Continued from page 425.)

MASSACHUSETTS.

From the Grand Master's Report we learn :— that one year ago, last July, the debt of the Grand Lodge was about 435,312 dols. At the present time it is about 375,000 dols., showing a reduction in eighteen months of about 60,000 dols.

The floating debt at the present time is about 115,000 dols., as follows:—10,600 dols. due in 1870-71; 40,000 dols. in February next; and 65,000 dols. on temporary notes given at four months.

The current expenses of the Grand Lodge for the past year have been reduced to the lowest possible amount (about 6,000 dols.) being but little more than one-half of some former years.

The Grand Master says :—

"The most rigid economy has been exercised on all occasions.

"It will be seen from the foregoing statement, that a very large amount of the floating debt of

the Grand Lodge still remains unliquidated. I was very confident in the expectation, when I last addressed you on the subject, that I should at the present communication be able to announce to you that this most embarrassing part of our debt had been at least so far removed as to leave no cause of uneasiness, and that the only incumbrance upon our finances was the amount secured by mortgage upon the property, which would be amply protected by the income from rents and other sources. In this I am pained to say, I have been greatly disappointed.

"But this condition ought not, and cannot, be allowed to continue. The debt must be paid, and that without further delay. With little less than twenty thousand members, and one hundred and seventy-six Lodges in the jurisdiction, it is wholly inexcusable that the credit of the Grand Lodge should be held in such jeopardy. To a body like this, composed, as it mostly is, of active business men, the sum required to meet all its immediate demands is insignificant. For the payment of this debt, the faith of the Grand Lodge stands pledged upon its records, by an unanimous vote, and this pledge must be redeemed, or its business character irretrievably dishonoured. The prompt payment of the paltry sum required by a commutation of the Capitation Tax, or the contribution of 5 dols. by each individual member, whose name is borne upon our rolls, would immediately relieve the government of the Grand Lodge from the mortifying embarrassments under which they have been struggling for the last two years. Is it just; is it generous; is it honourable; that this struggle should continue? I do not ask for individual contributions, but I do ask, in the name of the Grand Lodge, in vindication of its past honourable history, and in behalf of its endangered reputation for integrity, that the Lodges and the brethren all, throughout the commonwealth, loving and knowing it as I know they do, will unitedly, and of one accord, put their hands to the work, and relieve it of its pressing necessities and pending danger.

"The overshadowing importance of our financial embarrassment meets us at every point, and oppresses the administration of affairs of the Grand Lodge. It would be wise to dis sever the financial and purely Masonic duties of the Grand Lodge, to place them in separate official departments, so that one should not interfere with the other.

The Grand Master also stated that, "The impression exists that the Grand Lodge is exclusive, and that the Fraternity at large have no interest in it. Nothing could be more erroneous. Grand Lodges are comparatively of modern origin. They formerly met in general convention to elect Grand Masters, and transact general business for the good of the Craft. Such was the practice in England. In time these conventions became unwieldy, and the necessity arose of forming Grand Lodges upon the representation principle, by which the administration of Masonic affairs could be conducted with greater regularity and less confusion. The inherent power of a Mason is none the less now than in the days of the 'General Assembly.' In our Grand Lodge the Masters and Wardens of the respective Lodges are members. Through them every member of the Subordinate Lodge is represented, and the power of the brethren is so far preserved that now, as in ancient times, they have the constitutional right to instruct their Masters and Wardens how to vote and act in Grand Lodge. There is no exclusive power in the Grand Lodge for all time, although in the exercise of its authority the Craft has invested it with authority over all the brethren in the jurisdiction, and to its decrees and edicts unlimited obedience must be paid. 'Every warranted Lodge is a constituent part of the Grand Lodge, in which Assembly all the powers of the Fraternity reside,' say our own constitutions. The brethren throughout the jurisdiction elect the Masters and Wardens, who control the destinies of the Grand Lodge, and the brethren of the separate Lodges can direct the action of their representatives. Thus the decrees, edicts, regulations, and constitutions of the Grand Lodge can be changed whenever the Craft consider it wise and judicious so to do. The power of the Grand Master is unquestionably great, inasmuch as no appeal lies from his decision. But his election occurs annually, in which two-thirds of the votes must concur, and the opportunity to remove an arbitrary and unreasonable officer speedily occurs."

Annexed to the report of the proceedings is "The Constitution of the Grand Lodge of the State and general," and a copy of the Act of Assembly incorporating the Grand Lodge; also a glossary of Masonic terms, and the resolutions and orders of the Grand Lodge now in force.

The number of Lodges up to December 29th,

1868, 176; besides the following under charters granted by the Grand Lodge of Massachusetts, to wit: Ancient Land Mark of Hong Que, at Shanghai, China; Bethsaida Lodge, Valparaiso, South America; Hiram of Copiapo, Chili, South America; J. L. Hutchinson Lodge, Arica, Peru, South America.

Members reported as initiated in all the Lodges in 1868, 2,094; whole number of members, 18,364.

MICHIGAN.

The Grand Master in his address stated that many new brethren have been added by initiation during the year. "The accepted have been of a high order of men, embracing not only some who are deservedly distinguished for their prominence as citizens and members of society, but who are justly eminent for their moral stability and pure integrity. The active business men, the worthy mechanics and labourers, the professional classes, the youth and the middle-aged have long been seeking the peaceful asylum of our Order, but recently the more aged philosopher, the gray-haired and the profound thinker have sought our school of ethics." He states their relations with sister Lodges, North and South, are harmonious. He also states that he granted twelve dispensations for new Lodges within the year.

A question of novel character was submitted:— It seems that an individual was initiated into Blissfield Lodge, No. 114, and his customary duties were remitted. Afterwards he became dissatisfied with the Order, and in writing, requested the Grand Master to grant him a full release from the obligations he incurred in becoming a Mason. The Grand Master refused the request and decided:—

1st. That a Mason cannot in form resign his membership of the Order; withdraw himself from its duties, nor discharge himself from its obligations.

2nd. A Lodge has not the power to discharge a Mason from his duties as such, nor absolve him from his Masonic obligations.

Lastly. That a brother who will not endorse the moral theories of Masonry, and its sublime and humane lessons, and who declares that he will not be bound by its solemn obligations, ought to be expelled from all the rights and obligations of Masonry.

A Lodge was chartered at Kalamazoo under this name, with the No. 87. In consequence of

the paucity of the population of the place, another Lodge having been previously established, it was found to be unnecessary, and the charter surrendered, and all other proper acts performed necessary to make the surrender perfect. After the lapse of several years, Kalamazoo has become a large and populous town, and the number of Masons too large to be accommodated with one hall. Several of the members of Old Anchor Lodge, with other brethren in good standing, ask to have the charter restored to the Lodge with its original members, with all its former rights and privileges. The Grand Master recommends that it be done, and that its charter and jewels be restored to them without costs to the petitioners, as there is no law, rule or constitutional provision of the Grand Lodge requiring the payment of a fee in such cases. The Committee to whom the Grand Master's address was referred reported in favor of the recommendation with the addition that the petitioners pay fifty dollars, the difference between the price paid by Lodge No. 87 for their original charter and the price at present required.

Number of Lodges, 244; number of members 18,016; initiated during the year, 2,337; rejected, 1,670; died, 131.

MASONIC NOTES AND QUERIES.

THE FUTURE OF FREEMASONRY.

"We believe that Freemasonry has yet a mission, an altar, and a priesthood, with a future more glorious than the past; and that the advancement of Christian civilization, so far from superseding or rendering it obsolete, will but enlarge and elevate the sphere of its labour, and make still higher demands for all the consecrated talent and Masonic skill we can attract around our altar."—From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

GNOSTICISM,

The ensuing passage by the pen of Morsieur J. Matter, Honorary University Inspector General, Paris, taken from the "Dictionnaire des Sciences Philosophiques," is the only answer that I can venture to make to the inquiry of an esteemed correspondent.

"Emanation du sein de Dieu de tous les êtres spirituels, dégénération progressive et affaiblissement commun de tous à chaque degré d'émanation, rédemption, et retour de tous dans le sein de leur Créateur, et par là rétablissement de la primitive harmonie, et de la félicité divine: voilà les éléments constitutifs du gnosticisme à toutes les époques."—A PAST PROVINCIAL GRAND MASTER.

SPECULATIVE FREEMASONRY, AND OPERATIVE MASONS.

I am unable satisfactorily to discover any really essential connection between our system of Speculative Freemasonry and the Operative Masons.—W. P. BUCHAN.

ORIGIN OF MASONRY.—ERRATA.

At page 422, 13th line from top, for "natural science" read "matured science." There is also another slight mistake or two not worth mentioning. If these "printer's errors" are the sort of *inaccuracies* alluded to at page 407, then that should be understood, however, if something more important be alluded to, write to the point at once, and *if I be wrong I shall admit it*. I do not at present remember any particular mistakes made by me, say since June, 1868; however, if it be supposed that some such, especially as to matters of fact, have occurred, I should *only be too glad to have them pointed out*, so that I might at once correct them, if such be really the case.—W. P. BUCHAN.

THE HANGING GARDENS OF BABYLON.

The great Babylonian king Nebuchadnezzar (died B.C. 561) when he had completed his conquests, as he found himself in possession of treasures uncounted, and captives by tens of thousands, determined also to signalize his reign by some of the triumphs of peace. He built a new palace of colossal dimensions, and surrounded it with a triple wall, the outer one of which was some seven miles in circuit; he enclosed the city of Babylon with a wall, which, Herodotus says, was about three hundred and thirty-five feet high, and made the Hanging Gardens. This last work was undertaken to gratify his wife, Amytis, a Median princess. Having passed her younger days in a mountainous region, she disliked the uniform level of the country about Babylon, and pined for the woods and hills of Media. The lofty rocks and various trees of this wonderful paradise were an attempt to imitate Median scenery. These gardens were high enough to overlook the walls of the city, and occupied a square four hundred feet on a side.

It has been a question how these gardens were supported at this great height, as it was, until lately, taken for granted that the Babylonians did not understand the principle of the arch. But it is now known that very perfect arches were built in Egypt, in Assyria, and in Babylon, centuries before Nebuchadnezzar's time, and so the question is simplified.

The Ancient Romans, when they had to carry a stone aqueduct across a deep ravine, sometimes built three or four tiers of arches one above another, till the acquired level at which the water was to be carried was reached. In the same manner, only on a larger scale, was this mound of the gardens raised. They built one story of arches, covering the required space; on this was placed a second story; and thus was story after story raised. A great mass of earth covered the top, and water was supplied from the Euphrates through pipes. Not only flowers and shrubs grew there, but trees of the largest size; some of them so large that their trunks, according to Quintus Curtius, were twelve feet in diameter. The ascent to the gardens was by steps, and on the way up, among the arches, were stately apartments, whose pleasant coolness the heat of the climate would little affect.—*Oliver Optic's Magazine.*

WISDOM, STRENGTH, AND BEAUTY."

The candidate for *Masonic Light* cannot fail to be some what impressed with the portion of the lecture relating to the three great Pillars; which informs him that "there must be *wisdom to contrive, strength to support, and*

beauty to adorn all great and important undertakings," but we are fearful that very few fathom the depth or comprehend the grandeur of the sublime teaching.

Our first most excellent Grand Master very fully elucidates this subject, and we recommend our brethren to carefully study the the book of Proverbs, for they will find therein a vast amount of Masonic teaching. As an example we quote:—

"The Lord by wisdom hath founded the earth."
 "Wisdom is the principal thing, therefore get wisdom."
 "Exalt her and she will promote thee." "She shall give to thy head an ornament of grace; a crown of glory shall she deliver to thee." "Understanding is a well-spring of life to him that hath it."

Wisdom cannot be attained without severe labor; but we owe a life of industry to our Grand Master for the innumerable benefits which we receive from "his hands." Outside of this sacred duty, there is a pleasure in the attainment of knowledge only known to those who have sacrificed a love for frivolous pleasures and tenaciously studied and stored their minds with that which could give them lasting pleasures.

He cannot be truly useful in our generation by leading a life of mental inactivity; therefore an ignorant Mason must be a selfish man.

Wisdom giveth strength, it enlarges the brain, and commands respect even from the ignorant. Masonry enjoins upon its votaries never to neglect any opportunity to store the mind with useful knowledge. The brain of man is so God-like in its formation, that it is capable of proper cultivation of retaining any amount of knowledge; in fact it can never be filled.

By wisdom men gain strength to withstand trials and afflictions, and they become a pillar on which the weak may lean and be sustained in their trials.

A proper application of knowledge will make the man a pillar of beauty, gaining the admiration of the world, in fact will compel the most acrimonious to acknowledge his worth and power. Masonry presents to its votaries an open book, simple, plain, and comprehensive. Let us then take advantage of the great privileges we have thrust upon us: then will we give the honour which is so justly due to the institution, and be laying up a crown of glory for ourselves.

CORRESPONDENCE.

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

HINDOOISM AND FREEMASONRY.

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

Dear Sir and Brother,—I wish to ask your correspondent, Bro. Cooper (November 26, 1870, p. 427), whether, before making his remarks on *Hindooism*, he had studied the ancient theological works of the Hindoos, in the original, or by the medium of translations.

If so, perhaps he would have the goodness to explain, in reply, the meaning of *om* or *aum*, the difference between *Brahm* and *Brahma*, the signification of *Narayanka*, the order and import of the *autaras* of *Vishnu*, and the mystery of the resurrection of *Juggernath*, likewise the *signs* and *emblems* of the power of *Siva*.

These will all be readily explained if he has seriously considered the subject, and I have no doubt your readers would welcome such a communication.

I had been under the impression that the ancient Hindus, or co-religionists of *Menu*, were pure Uni-

tarians or Deists; and that modern *Pantheism* arose from confounding *symbols* with *facts*, *impersonations* with *personalities*, errors encouraged by the cupidity of priests, and the ignorance of the people. A *disciple of Menu* is not, I think, incapacitated from becoming a Freemason. Some are, even now, I believe, Freemasons.

L. A.

"THE RECTANGULAR REVIEW," AND THE MASONIC CHARITIES.

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

Although it is unusual for authors to reply to observations made in newspapers upon their articles, yet on the present occasion, the subject having been noticed in the "Freemasons' Magazine" of Saturday, November 26, and elsewhere, the matter being Masonic, and the subject Charity, the writer of the article on *Freemasonry* in the "Rectangular Review" feels disposed to relax the rule.

First, he must remark that it is, upon the present occasion, hardly fair for Bro. Binckes to have brought the names of Bros. Hervey, Farnfield, and Patten into the discussion, as he has done elsewhere; they were in no way referred to. The chief object of the article was to complain of the active members of the Committee of the Boys' and Girls' Schools, and to point out serious matters for comment, if for nothing more.

The money subscribed for those noble institutions is intended for specific purposes. Now the writer asks, "What right had these gentlemen to vote £240 for a purpose not contemplated in the prospectus of those institutions, by their public advertisements soliciting subscriptions, intended by the donors, for the use or benefit of the children sent to those institutions to be educated, clothed, and fed? And finally, be it asked, with whom originated the proposition for this grant?"

Bro. Binckes, in his remarks elsewhere, states that the annual office expenses of the Royal Masonic Institution for Boys amounts to £910. Now, if we look at the printed statement of accounts for the year ending 1869, we find that there was collected during that year £12,847 9s. 10d., and the total expenses of the establishment at Wood Green, and the office expenses, as above, are put down at £4,671 19s. 8d., or £44 1s. 6d. per boy.

It would thus seem, that there is actually expended upon the boys not much more than one-third of the amount collected. The question may fairly be asked, what became of the remaining £8,175 10s. 2d.? So far as appears in the statement of accounts referred to, the amount received from Steward's fees, amounting probably to another £1000, is entirely excluded. Now, without desiring to scrutinize the accounts in a niggardly way, there seems to be room for retrenchment here, and would it not be better for Bro. Binckes, as he seems desirous to court an inquiry, to have faced the position boldly, instead of conveying an impression to the superficial reader, that the total expenses of the Charity, apart from what the boys received, amounts only to £910 per annum?

The article in the "Rectangular Review" would not have been written but for the special instance of

the application of the funds referred to above, and it would be better for those who "kissed the beauty" to pay for the pleasure out of their own pockets. Bro. Binckes is undoubtedly a most valuable Secretary to the Charity, but he has evidently forgotten the true Masonic secret.—*Silence.*

THE WRITER OF THE ARTICLE
"FREEMASONRY, ITS USE AND ABUSE."

[Without desiring to repress the free discussion of this important subject, the ventilation of which would no doubt, in the end, benefit the institution, we feel constrained to remark that the income of the Boys' School during the year 1869 was raised by special exertions, and for a special purpose, viz., to assist in clearing off the mortgage debt upon the Institution at Wood Green. Our correspondent has evidently overlooked the fact that his alleged deficiency of upwards of £8,000 was devoted to that object, and we hope that the other points in his allegation may be explained with equal facility.—Ed. F.M. and M.M.]

MASONIC SAYINGS AND DOINGS ABROAD.

FRENCH FREEMASONRY.—M. Crémieux has been received, it is said, by the Freemasons at Tours, as Grand Master of the Supreme Council.

The following figures show the number of Masons in the United States and British Provinces. They are obtained from reliable sources, and are correct or very nearly so:—

Alabama, 10,423; Arkansas, 7,676; British Columbia, 148; California, 8,106; Canada, 2,022; Colorado, 582; Connecticut, 12,784; Delaware, 722; Dist. of Columbia, 783; Florida, 1,783; Georgia, 13,167; Idaho, 225; Illinois, 30,229; Indiana 21,205; Iowa, 11,462; Kansas, 2,645; Kentucky, 18,929; Louisiana, 6,099; Maine, 14,120; Maryland, 4,791; Massachusetts, 27,366; Michigan, 18,016; Minnesota, 5,000; Mississippi, 12,308; Missouri, 14,872; Montana, 355; Nebraska, 986; Nevada, 921; New Brunswick, 1,312; New Hampshire, 6,032; New Jersey, 7,736; New York, 74,076; North Carolina, 1,184; Nova Scotia, 880; Ohio, 20,225; Oregon, 2,203; Pennsylvania, 29,840; Rhode Island, 4,252; South Carolina, 14,000; Tennessee, 16,929; Texas, 10,516; Vermont, 7,024; Virginia, 8,000; Washington, 348; West Virginia, 1,599; Wisconsin, 7,713. Giving a total of 463,455.

STEP.—In the system of Masonry, the candidate is presented at each step with three precious jewels. As an E.A.P., he receives "a listening ear, a silent tongue, and a faithful heart." As a F.C., it is "faith, hope, and charity." And as a M.M., he receives "humanity, friendship, and brotherly love."

That is the best thing for a man which God sends him; and that is the best time when he sends it.

Obituary.

BRO. JOHN UDALL, P.G.D.

Death has, during the last week or two, been sadly busy among the Masonic brotherhood. Several well-known brethren, of more or less note, have been summoned to their eternal rest:—Among others, Bro. Col. Burlton, P. District G.M. of Bengal; Bro. Dr. Keddell, of Sheerness; Bro. Massey Dawson, of the Middle Temple; Bro. Col. Greenlaw, District G.M. of British Burmah; Bro. Langton, of Smyrna; Bro. Laurie, Grand Sec., of the Grand Lodge of Scotland, &c., and, last, not least, in the estimation of the English Craft, the subject of our immediate notice, Bro. John Udall, P.G.D.

Bro. Udall was born at Winchmore Hill, the parish of Edmonton, in the year 1800, and we find that he was initiated into Masonry on the 7th February, 1836, in the Westminster and Keystone Lodge, No 10, in which lodge he served the office of Master. He was exalted to the Royal Arch on the 19th January, 1838, in the Chapter of Fidelity, 3, and in due course became its M.E.Z. Bro. Udall's Masonic merits were acknowledged and rewarded, at a comparatively early period, by the Grand Master, who appointed him Junior Grand Deacon in April, 1849, and Second Assistant Grand Sojourner of the Supreme Grand Chapter in the following month. Our deceased brother was likewise an active Knight Templar, a Mark Master, and had attained the rank of S.P.R.S. 32 in the Ancient and Accepted Rite. But it is more especially in connection with the charities of our order, that our brother was more closely identified, and with which his name was more extensively and popularly known, and by which his memory will long be endeared to us. Ever first and foremost in these good works, he laboured earnestly on the different committees to maintain the prosperity and increase the efficiency of these noble institutions. He was a Vice-President of each and all of them, and that he considered no personal sacrifice too great, whereby he could promote the welfare of these charities, will best be shown by the time and attention he earnestly devoted to their service. His loss will be deeply felt, not only by his Masonic brethren, but also by a large circle of private friends without the pale of Masonry. Although painfully visible to those with whom he was in the habit of associating, that the health of our brother was seriously declining, nevertheless so speedy a realization of their worst fears could scarcely have been expected. He died on the 21st ult., in the 71st year of his age.

The mortal remains of our departed brother were consigned to the family vault in Edmonton Churchyard on Saturday last. In addition to the relations present, we observed Bros. W. Young, H. Brown, E. H. Patten, B. Head, J. R. Sheen, G. Cox, Raynham, W. Stewart, W. Farnfield, Joshua Nunn, Jas. Terry, E. Harris, &c., who, together with numerous friends of former years resident in the immediate locality, attended to pay the last tribute of respect to one so deservedly regretted.

THE MASONIC MIRROR.

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

THE NEW POSTAL ARRANGEMENT.—On the 1st of October the new postal arrangement came into operation, by which the postage of the MAGAZINE is reduced one-half, of which our subscribers will receive the full benefit. In future, those of our subscribers who pay one year in advance will receive the MAGAZINE post-free. The price of the MAGAZINE will thus be reduced from 17s. 4d. to 13s. per annum. Under this arrangement the following be the terms of subscription:—One year, paid in advance, 13s.; six months, 7s. 9d.; single numbers, by post, 3½d. We hope that by thus giving the advantage to our subscribers they will, in return, use their best endeavours to increase our circulation, by inducing their friends to become subscribers. Anticipating a large increase in our circulation, arrangements are in progress for special new features in the MAGAZINE.

MASONIC MEMS.

SCOTLAND.—NOTICE TO SUBSCRIBERS.—The Freemasons Magazine Company being about to change their agent in Scotland, any subscriber not receiving the Magazine as usual will please notify the fact in writing to the Company's Manager, directed to the Office, 19 Salisbury Street, London, W.C.

His Royal Highness Brother the Prince of Wales, M.W.P.G.M., has consented to preside at the Anniversary Festival of the Royal Masonic Institution for Girls, on a Wednesday in May, 1871.

It is announced that Col. F. Burdett, Prov. Grand Master for Middlesex, will take the chair at the Annual Festival for the Royal Masonic Benevolent Institution for Aged Freemasons, and the Widows of Freemasons, on the 25th of January.

THE ROBERT BURNS LODGE OF INSTRUCTION (No. 25) has commenced its winter session, and now meets every Friday evening at the Union Tavern, Air-street, Regent-street, at half-past seven o'clock.

The foundation stone of a new Hall for Lodge Journeymen, No. 8, to be erected in Blackfriars Street, Edinburgh, was laid on Wednesday last. Our report reached us too late for publication in the present number. It will be given next week.

The ROYAL UNION LODGE OF INSTRUCTION (382), now meets every Wednesday evening at 8 precisely, at Bro. Duddy's New Rooms, Winsley Street, Oxford Street (opposite the Pantheon).

A Lodge of Instruction under the sanction of the warrant of the St. John of Wapping Lodge, No. 1306, is held at Bro. Hayward's, the Gun Tavern and Hotel, High Street, Wapping, every Monday evening. Bro. Thomas S. Mortlock, P.M. 186, acts as Preceptor.

The Chapter of Improvement, held under the auspices of Prudent Brethren Chapter, (No. 145) meets at the Freemasons' Hall, Great Queen Street, on Thursdays at seven o'clock for ceremonies, lectures, explanations, and Illustrations. There will be a change of work every evening. We recommend all companions who desire to advance themselves in Capitular Masonry to attend.

Bro. T. Adam's, P.M. Prov. G.P., Annual Subscription Masonic Ball, for the members of the Craft and their friends only, will be held at the new Hall, Freemasons' Tavern, Great Queen Street, Lincoln's Inn-fields, in February next. The

tickets can be obtained of Bro. T. Adam, 55, Whitfield Street Tottenham Court Road, at one guinea each, to admit a lady and gentleman, to include supper and refreshment during the evening. The brethren are expected to appear in full Masonic clothing.

STANHOPE LODGE OF INSTRUCTION (No. 1,269).—A new Lodge of Instruction for the Sydenham, Norwood, Dulwich, and Forest Hill district, has been established under the name of the Stanhope Lodge of Instruction (No. 269), at the Thicket Hotel, Anerley, close to the Railway Station of the Crystal Palace. Bro. Lassam, the proprietor of the hotel, has been elected Treas.; Bro. Baker, Sec.; and Bro. H. W. Lindus, the first Master of the parent Lodge, Preceptor. The Lodge will meet at the Thicket Hotel every Wednesday evening during the session at half-past seven o'clock.

A Committee has been formed for the purpose of getting subscriptions from members of the Craft in aid of Bro. Geo. Tedder, of the Enoch Lodge, No. 11; Yarborough Chapter, 554; Thistle Lodge of Mark Masons, and K. T. Mount Calvary Encampment. Bro. Tedder was known for many years as an eminent vocalist, but for the last seven years has been afflicted with deafness and nervous affection of the brain, and he is pronounced incurable. In consequence of this calamity, he cannot exercise his profession or contribute to the support of his wife and four young children, the eldest being nine years and the youngest three years old. The object of the committee, is to provide a sum sufficient to clear some debts he has incurred during the last two or three years. Bro. Tedder has been elected to an annuity, but until a sum be raised sufficient to clear off these debts, it will be impossible for him to realise any benefit from it. Subscriptions will be thankfully received by the following brethren, viz:—Bros. C. T. Sutton, P.M., P. Prov. G.A.D.C.; J. Owens, Hon. Sec., 861; F. Binckes, P.M., 11 Secretary of the Boys' School; G. Moultrie, P.M., 11; H. G. Buss, P.M., 27, P.G.T. Middlesex; J. Coultts, P.M. 27, A.G.P.; C. B. Payne, P.M. 27; D. G. Berrie, P.M. 27; D. H. Jacobs, P.M. 27; H. E. Hoare, P.M. 27; J. May, 27; H. S. Friend, P.M. 9; C. Swan, P. Prov. G.D., Herts; O. F. Vallentin, P.M., 869; E. Farthing, P.M., 118, and P. Prov. G.S., Herts; H. Newton, 157; T. Roberts, 205; R. Paget, J.W., 228; J. N. Frost, P.M. 704, and Preceptor, of United Strength Lodge of Instruction; C. H. Fielder, P.M., 715; S. G. Myers, P.M., 715; J. Paddle, P.M., 715; T. Green, Panmure, 720; W. Gregory, S.W., 754; E. M. Davey, P.M., 861; F. Walters, P.M. 871; Knight, S.W., 1,107; C. Braid, S.W., 1,196, F. G. Harrison, F. Collinwood, W. Beattie, T. Jepson, G. Nicholls, A Baddeley.

The Southwark Masonic Charitable Association, held at the Bridge House Hotel, London Bridge, is founded to obtain for its Members a Life Governorship in one of the Royal Masonic Charitable Institutions. The subscriptions are one shilling per week, payable on or before the last Tuesday in each month. When the sum of ten guineas is in the Treasurer's hands, a chance for a Life Governorship will be drawn for by the members. Any lady or gentleman may be proposed as a member, but members of the Craft only will have a voice in the management. Further information may be obtained on application to Bro. M. A. Loewenstark, Hon. Sec., 1 Devereux Court, Essex Street, Strand, W.C. The first ballot will take place on the last Tuesday in January, 1871.

The Annual Banquet of the Dalhousie Lodge of Instruction will take place at the Royal Edward Hotel, Triangle, Hackney, on Tuesday, December 6th, at half-past 6 o'clock. The chair will be taken by Bro. Wm. Bristo.

METROPOLITAN.

LODGE OF ANTIQUITY (No. 2).—The regular meeting of this lodge was held at Freemasons' Hall, on Wednesday, the 23rd inst. The W.M. being in India, the ceremony was performed by a Past Master of the lodge, the work being done with proficiency and care, the acting W.M. being well supported by the P.M.'s and Officers of the lodge. Amongst the visitors present were Bros. Dr. Marris Wilson, P.M. 63; A. G. Church, W.M. 33; Magnus Olren, W.M. 452, and J.W. 33; Thompon; Smith (from America); and G. A. Roxburgh. Bro. Erasmus Wilson was raised to the sublime degree of a M.M. £10 10s. was voted to the fund for Distressed Foreigners, of which Bro. Francis Bennock, P.G.S., is the Hon. Sec.

WILTINGTON LODGE (No. 869).—The installation meeting of this lodge was held at Anderton's Hotel on Monday the 21st ult. The W.M. had the peculiar privilege of initiating a high caste Hindoo, a student of the Honourable Society of the Inner Temple, Cuddalore Putto Lutchmeethy Naidoo, Garu, who entered into the various obligations with an apparent zeal which promises well for his future in Freemasonry. The W.M. afterwards passed Bro. W. H. Kaye, and then proceeded with the installation of Bro. S. S. Davis, the W.M. for the ensuing year. The skill which he exhibited in discharging this duty obtained the hearty approbation of the brethren, and when his health was drunk at the banquet table, and a superb P.M. Jewel was placed on his breast, he announced that the readiness he had displayed as Installing Master was due to the careful tuition he had received from Bro. E. Stanton Jones, as P.M. of the Lodge of Israel, and W.M. of the Lodge of Asaph, whom he heartily thanked for the pains he had taken. The officers for the year are Bros. James Weaver, I.P.M.; Salisbury, S.W.; Jones, J.W.; J. George Thompson, P.M., Treas.; R. Wentworth Little, P.M., Sec.; Augustus Frickehaus, S.D.; W. F. Smith, J.D.; Seeley, I.G.; T. Kingston, D.C.; James Brett, P.M., W.S.; and Gilbert, Tyler. The balance-sheet, settled by the Audit Committee, showed £45 in the Treasurer's hands, and the reception by the brethren of that officer when he was re-invested with his collar and jewel, showed unmistakably the gratification of the lodge at the manner in which he had upheld his office. The meeting was, from beginning to end, an unqualified success; the banquet, provided by Bros. Clemow, and superintended by Bro. G. Smith, was all that could be desired; the visitors were a highly distinguished body; the speeches were of the happiest description; and the songs and music superexcellent. The high *prestige* of the lodge was enhanced by this meeting, and every one was pleased. The visitors were too numerous to be all enumerated here, but the most noticeable names were those of Bros. Colonel F. Burdett, Prov. G.M. Middlesex; John Hervey, G.S.; F. Buekes, G. Std.; W. B. Heath, P. Prov. G.D. Herts, P.M. 198 and 504; H. C. Le-vander, P.P.G.S.D. Wilts., W.M. 507; E. Stanton Jones, W.M. 1319; Charles Coote, P.M. 205; D. Morris, W.M. 172, P.M. 190; James Stevens, W.M. 1216, P.M. 720; J. M. Chamberlin, J.W. 1319, P.M. 205; John Boyd, P.M. 145; T. W. Turner, 1017; and J. Defries, P.M. 185.

PECKHAM LODGE (No. 879).—A regular meeting of this lodge was held on Monday, 14th ult., at the Maisemore Arms Tavern, Park Road, Peckham. The W.M., Bro. Arthur Gard, assumed the chair for the first time since his installation, supported by Bros. C. W. Kent, S.W.; E. Stephens, J.W.; J. Green, S.D.; E. Martin, J.D.; C. Rudd, I.G.; B. Barton, P.M.; Pennefather; W. J. de Brent; W. Anderson; J. Baldwin; Chudleigh; Watkins; Dalby; Woollacott; Scotts; Cain; H. Smith; and other members. Three brethren were passed to the second degree. Messrs. J. A. Hudson and G. Luscombe were initiated in a satisfactory manner. Previous to the closing of the lodge, the offices of Treasurer and Secretary, which had remained open, were disposed of by the appointment of Bro. Warren, P.M., as Sec., and vice Bro. Allsopp, P.M., appointed Treas. Another name was announced as a candidate for initiation at the next meeting of the lodge. Bro. Jewiss, of Lodge No. 73, was presented a visitor.

SOUTHERN STAR LODGE (No. 1,158).—The regular meeting of this lodge was held on Tuesday evening, November 22, at the Montpelier Tavern, Walworth. Bro. D. S. Bayfield, W.M., presided; Bro. C. E. Thompson, S.W.; Bro. E. Ellis acted as J.W., pro tem., in the absence of Bro. Towers, and thers were present Bros. H. Thompson, P.M. and Treas.; T. H.

Pulford, P.M. and Sec.; R. E. Clarke, I.P.M.; J. Thomas, P.M.; Henry Potter, P.M.; and a goodly muster of members and several visitors. The lodge was then opened in due form, and the minutes of an emergency lodge and the regular meeting were read and confirmed. A ballot was taken for Bro. Edwin Dodson, W.M., of the Royal Jubilee Lodge, No. 72, as a joining member of this lodge, which was unanimous in his favour. A ballot was then taken for Mr. Charles Shepherd, and Mr. William John Bevan, candidates for initiation, which was also unanimous in their favour, and being in attendance they were duly admitted to the mysteries and privileges of Freemasonry. Bros. Lauder and Trotman were then examined as to their proficiency in the science, and being entrusted retired. The lodge was opened in the second degree, and they were successively advanced to the degree of F.C., both ceremonies being very ably performed by the W.M. The lodge was resumed to the first degree, when it was announced that one of the candidates that evening had met with a very serious accident or he would have been with them that evening. Bro. H. Thompson proposed, and it was carried unanimously, that the bye-law relating to the admission of candidates be suspended in this case until such time as the candidate should be so far recovered from his accident as to be able to attend. After some other business had been disposed of the lodge was closed in due form and solemn prayer, and the brethren adjourned to the large banquetting hall for refreshment. The banquet was served up in Bro. Allatt's usual style, and gave general satisfaction. The W.M. (Bro. Bagfield) being unable to remain, the chair was taken by Bro. R. E. Clarke, the Immediate Past Master, who in succession he gave the formal loyal and Masonic toasts, after which he gave the health of the newly initiated brethren, congratulating them upon their admission to the Order, and expressed his belief that they would both become good and worthy members. The toast was very cordially responded to, and Bros. Shepherd and Bevan, in very happy and appropriate terms, returned thanks for the honour conferred upon them, promising to do everything in their power to promote the best interests of Freemasonry. The health of the visitors was next given, for which Bro. T. Quelch, P.M. of the Beadon Lodge, and other visiting brethren returned thanks. The W.M. (pro tem.) then gave the health of the W.M., whom they all regretted was unable to remain to the banquet, but remarked that they all had had an opportunity of observing how ably he had discharged his duties in the lodge, and was therefore entitled to all the honours so justly due to him. The toast was well received, as was the next one which was "The health of the P.M.'s of the lodge." Bro. H. Thompson returned thanks for the P.M.'s, expressing the great pleasure it was to them to receive those renewed marks of favour from the brethren, but as he had so often to respond to this toast, he regretted he could not in adequate terms acknowledge the kindness they had always received, but assured the brethren that there was nothing the Past Masters would not do to promote the interests and prosperity of the lodge. He took that occasion of inviting the younger members of the lodge to attend the Domestic Lodge of Instruction, so by so doing they would also fit themselves for any office they might hereafter be called upon to perform, and so render themselves worthy officers of the lodge. The W.M. next gave the officers of the lodge, and remarked how much of its success depended upon the way in which the officers did their duty, Bro. C. E. Thompson, S.W., returned thanks for the officers, and said that it was pleasing to them to receive that recognition of their services from the W.M. which would stimulate them to do their duty to the lodge, trusting as they advanced towards the chair to receive the confidence of the brethren. The Tyler's toast was given, and a very harmonious meeting was brought to a close. Bros. Dodson and Walter, and several other brethren contributed some choice songs in the course of the evening.

URBAN LODGE (No. 1,196).—The regular meeting of this lodge was held at St. John's Gate, Clerkenwell, on Tuesday, 22nd ult. Bro. Sawyer, W.M., presided, supported by his officers. The principal business of the evening was the election of the W.M. for the ensuing year, the choice of the brethren falling upon Bro. Charles Braid. This was unanimous, and several speakers at the banquet took occasion to express the satisfaction of the lodge at the succession of W.M.'s, being thus worthily kept up, beginning, as it had, with Bro. J. E. Carpenter, the well-known song writer, who was followed by Bro. H. Marston, tragedian, and Bro. W. Sayer, author and journalist, who would now give place to Bro. Braid, so well-known as musical composer and vocalist.

INSTRUCTION.

EMULATION LODGE OF IMPROVEMENT.—The annual festival of this lodge of Instruction was held on Friday evening at Freemasons' Hall. Bro. John Hervey, G. Sec., presided as W.M. in lodge, where the first section of the first lecture was worked by Bro. T. W. Board, J.W., 222; the fourth by Bro. V. H. Crassweller, P.M. 7; the fifth by Bro. A. Green, S.D. 7; the sixth by Bro. H. W. Lindus, P.M., 1,269; and the seventh by Bro. J. A. Rucker, W.M. 66. Bro. Horace Lloyd, Q.C., S.G.D., presided at the banquet, which took place at the Freemasons' Tavern. A valuable silver centrepiece of antique workmanship was presented to Bro. C. A. Murton, for his untiring energy in the performance of his duties as Secretary to the lodge for the last seven years. The inscription on the testimonial was as follows:—“Presented to Bro. Charles Augustus Murton, P.M. 7, by the members of the Emulation Lodge of Improvement, as a mark of their esteem, and in grateful acknowledgment of his many valuable services, 25th November, 1870.” The presentation was made in complimentary terms, by the chairman, and Bro. Murton acknowledged the gift in a suitable reply.

DOMATIC LODGE OF INSTRUCTION (No. 177).—This excellent lodge of instruction continues to meet every Tuesday evening at half-past seven o'clock, at the Palmerston Arms Tavern, Grosvenor Park, near the Walworth Road station of the London, Chatham, and Dover Railway, and Bro. John Thomas, so well known in the Craft, is the worthy preceptor of it. To say anything about Bro Thomas's merits as a teacher of Freemasonry is unnecessary, and he is always in attendance to give instruction to his younger brethren, and with that kindness that renders it really a pleasure to receive it from him. The lodge is well furnished, and some able Masons are in the habit of attending it. On the third Tuesday in January the fifteen sections will be worked, on which occasion Bro. Thomas will take the chair. Masons on the south side of the water would do well to visit this lodge if they are in search of pure Masonic information, which is here most readily afforded, and Bro. Marshall, the worthy host, is always assiduous in catering for their comforts.

ST. JAMES'S LODGE, (No. 180.)—The members of this old established Lodge of Instruction held their annual meeting at the Swan Tavern, Mount Street on the 21st ult., for working the fifteen sections. Bro. J. R. Stacey, the W.M. of the mother lodge, in the chair, Bro. Baker, P.M., 753, acting as P.M. The first section was worked by Bro. Giffard; second by Bro. Simpson, P.M.; third by Bro. Herf, S.W.; fourth by Bro. Snelling; fifth and sixth by Bro. Baker, P.M., 753; and seventh by Bro. Kench, W.M., 538. The lodge was then opened in the square, and the first section worked by Bro. Annett; second by Bro. Lemanor, 890; third by Bro. Goring; fourth by Bro. Arden, P.M., 511; and fifth by Bro. Goring. The lodge then opened in the centre, and the first section was worked by Bro. Bubh, J.W.; second by Bro. Sedgwick, P.M.; and third by Bro. Camero, P.M. The lodge was then resumed to the first degree, and a vote of thanks given to the W.M. for the admirable manner in which he performed the duties of chairman.

THE CHARTERHOUSE CLUB OF INSTRUCTION.—The first anniversary banquet of this popular and flourishing club was held on Friday, the 18th inst., at the Hat and Feathers Tavern, Goswell Road, Bro. Mather, P.M. Prosperity Lodge, in the chair. Bro. Terry, P.M., and P.G.S.B. for Herts, occupied the vice chair. Amongst the brethren present were Bros. Cook, W.M.; Forbes, S.W.; Davy, J.D.; Dr. Harle, Panter, Karpf, H. P. Edwards, Prosperity Lodge; Nichols, W.M.; Hart, S.W.; Benjamin, J.W.; Bilby, Org.; Green, Dagley, Gibbs, Finsbury Lodge; Dr. Bruce, W.M. Gresham Lodge; Vesper, P.M.; Franks, S.W. Euphrates Lodge; Hames, J.W. Cosmopolitan Lodge; Bluman, J.D. Montefiore Lodge; Webb, Royal Union Lodge; and several others. After the removal of the cloth the usual loyal and masonic toasts were given. Bro. Bilby proposed the toast of the evening, “Success to the Charterhouse Club of Instruction,” coupling therewith the name of Bro. Mather, Preceptor. The Chairman, in an excellent speech, responded. Bro. Forbes ably responded on behalf of the stewards. The Chairman proposed the health of Bro. Terry, who, in reply, observed that it always afforded him much gratification in being amongst those who so ably and nobly upheld the principles of Freemasonry; his services would at all times be cheerfully given to impart information and instruction to the brethren. The health of the indefatigable host

was then given, accompanied with full musical honours. Bro. Simpson said he could not sufficiently express his thanks for the kind and generous feeling displayed towards him; it would always be his constant aim and study to endeavour to merit their approval, which he most highly esteemed. The banquet was admirably served. Songs and recitations interspersed the proceedings, and heightened the enjoyment of a pleasant evening.

PROVINCIAL.

CUMBERLAND AND CARLISLE.

PROVINCIAL GRAND LODGE.

The annual meeting of the Provincial Grand Lodge of Freemasons of Cumberland and Westmoreland was held in Carlisle on Wednesday, 23rd ult., and the authorities of the Carlisle Lodge, whose eye the arrangements took place, so contrived as to give the anniversary the importance and imposing aspect of a demonstration. Lord Kenlis, the Grand Master, was present, with most of the officials of the Provincial Grand Lodge; and Masons attended in large numbers from all parts of the province. The weather was unfavourable in the morning; but shortly after one o'clock, before the procession to the Cathedral began, a rainbow spanned the heavens, and the sun peeped out cheerily for the first time.

The following were among the brethren who took part in the day's proceedings:—

Provincial Grand Officers:—The Lord Kenlis, R.W. Prov. G.M.; Major John Whitwell M.P., Kendal, R.W.D. Prov. G.M.; W. T. Greaves, P.D. Prov. G.M.; Joseph Nicholson, Maryport, Prov. G.S.W.; Rev. James Simpson, Kirkby Stephen, Prov. G. Sec.; John Lemon, Wigton, Prov. G. Treas.; Edward Busher, Kendal, Prov. G.S.W.; J. Iredale, Carlisle, P. Prov. D.G.M.; John Barr, Whitehaven, Prov. G.S.B.; F. W. Hayward, Carlisle, P. Prov. S.G.W.; George C. Hayward, Carlisle, P. Prov. G.S.B. P.M.; James Seymour, Prov. G.P.; C. W. Braithwaite, P. Prov. G.S.D.; G. Thompson, 29, Prov. G.R.; John Tickle, P. Prov. G.P.; W. Dodd, 1074, Prov. G.S.B.; S. Gawth, 129, P. Prov. G.D.; John Bowes, Lancashire, P. Prov. G.R.; W. White, Prov. G.T.; Jas Pearson, Prov. G.C.; Rev. H. L. Puxley, P. Prov. G.C.; John Spittal, Prov. G.S.W.; Crowder Marten, P.M.; John Matthews, P. Prov. G. Sec.; Robert Butterworth, Prov. G.O., John Wilson, P. Prov. G.S.; Joseph Sealby, Prov. G.J.D.

Officers of the Union Lodge, 310.—Bros. Arthur Woodhouse, Sec.; Robert Metcalfe, I.G.; J. Barnes, Tyler; Thomas Corbett, Steward, William Court, J.D.; William Court, Treasurer.

Members and Visitors:—R. Robertson, Skiddaw, 1002, P.M.; William Taylor, S.W.; W. H. Smethurst; William Potts, T. Dalzell, Whitehaven, 872; Thomas C. Windross, S.W. 872; W. B. Kenwick, S.W., 119; John Wilson, W.M. and P.M., 962, P. Prov. G.S., 119; Adam Browne, 962, P.S.W.; Isaac Selby, J.W., 962; Thomas Williams, 962; J. Wilson, 119; S. T. Andrew, 79; James Pendrigh, W.M., 412; Robert Forster, S.C., 412; Thomas Robinson, J.W., 412; William Nixon, Tyler, 415; John Hutton, W.M., 339; Isaac Evening, Treas., 1002; Thomas Brown, I.G. 1002; William Henry Lethwaite, S.D.; William Rome, 62, Thistle; George Cutler, 62, Thistle; Joseph Hutton, W.M., 1220; Aaron Routledge, P.M., 327; George Stoddart, J.W., 1220; John Howe, Tyler, 1220; G. M. Gibson, P.P.G.S.W., P.M., 119; James Barr, J.W., 128; James Brown, 310; George Dalton, 310; Rev. William Crockett, 310; G. P. Edward, 62; Thistle Lodge, Dumfries; John Walker, 252; St. John; T. Moore, 371; T. Baylis, 371; John Heslon Banks, 371; James Gardiner, S.W., 371; Henry Bowes, S.W., 327, Wigton; Joseph Bates, 310; Joseph Pearson, W.M., 327, Wigton; John Gate, W.M., 327, Wigton; Joseph Bowman, 327, Wigton; Thomas Sheffield, 327, Wigton; John Graham, J.D., 327, Wigton; John Slack, P.M., 310, P. Prov. G.J.D.; James Atkinson; William Johnstone, P.M.; J. Murray; William Murray; John Holme, W.M., 129; C. Sell, 1,074; Henry Ruthwell, J.W., 129; William Carlisle, S. 962; John William Young, J.D., 962; John Graham, J.W., 339; T. B. Arison, 339; Edward Fearon, W.M., 119; John Ettrick, 1,269; Rev. M. Chaplin, 81; Rev. S. J. Butler, Penrith; Rev. W. Williams, Cockermonth; Webster Vernon; J. Bentley, S.W., 120; John Reay, 1,267; John Rothery, 199; John Sandwith, J.W., 1,267;

Edward Clark, 1,035; Francis Tremble, 119; S. Henry, J.W., 119; George Henry, 77; William Carlisle, J.D., 862; John Danson, 175; James Whinfield, I.G., 1,267; Robertson, W.M., 872; F. Rapley, 1,002; Thomas Gibson, 327, Wigton; J. Morton, 872; J. Jackson, 872; Thomas Atkinson, 872; C. J. Smith, 339, S.W.; Hugh Bell, S., 329; Joseph Bates, 310; John William Webster, 807, Norwich; George Murchie, S., 310; John Murray, 310; Thomas Robinson, P. Prov. G.S.W., 339; J. Lainton; James Simmons, 129, Prov. G.P.; Samuel W. Rowland, Prov. G.O.; John Talbot, J.D., 129; Robert Butterwick, J.W., 129; Joseph Matthews, 339; G. W. Kenworthy, P.M., 119, P. Prov. S.G.W.; J. Kalley, 371, Prov. G.J. and J.W.; James A. Wheatley, 310; John Gibson, J.W., 310; James Bolton, 1,002; Supt. Taylor, S.D., 310; W. Carrick, Jun., 310; T. McMeccan, Wigton; Adam Brown, P.S.W., 962; Edward Chapman, J.W., 1,267.

Such of the brethren as had then arrived met at eleven o'clock, at the rooms of the Carlisle Lodge, Castle Street, where refreshment was provided. At noon, the members of the Provincial Grand Lodge assembled in the County Hotel Hall, the Grand Master, Lord Kenlis, M.P., presiding. At this meeting the ordinary business of the province was transacted. The following were the officers of the lodge appointed for the ensuing year:—Bros. J. Whitewell, Kendal, re-appointed D. Prov. G.M.; J. Simpson, Kirky Lonsdale, Prov. G.S.W.; G. W. Kenworthy, Whitehaven; Prov. G.J.W.; J. Arlosh, Whitehaven, G.C.; W. Williams, Cockermouth, A.G.C.; J. Gate, Wigton, G.R.; J. Lemon, Wigton, re-appointed Treas.; Busher, Kendal, Sec.; R. Robinson, Cockermouth, Prov. G.S.D.; J. Wilson, Workington, Prov. G.J.D.; Holme, Kendal, Prov. G.D.C.; Rathmell, Kendal, Prov. G.A.D.C.; Dodd, Prov. G.S.B.; Woodhouse, Carlisle, Prov. G.P.; Rowland, Penrith, Prov. G.O.; Johnson, Carlisle, Prov. G. Supt. of Works; James Robertson, Whitehaven, Prov. G.T. The following were appointed Prov. G. Stewards:—Bros. Edward Fearon, Whitehaven; J. A. Wheatley, Carlisle; J. Wallis, Mayport; Thompson; James; and Pearson.

About half-past one, the Masons, headed by the band of the Carlisle Artillery Volunteers, walked in procession from the County Hall to the Cathedral. They went two abreast, and formed a pretty long array. Each member wore his sash and apron, and the officials their ensigns of office, some of which were elaborate and brilliant.

The Cathedral was almost filled, the stalls and pews being of course reserved for the brethren. The Dean read the opening prayers and the first lesson; Archdeacon Butflower the second lesson; and the Rev. Precentor Whitmore intoned the body of the service. Wesley's fine anthem, "Blessed be the God the Father of our Lord Jesus Christ," was rendered with power.

The Bishop of Carlisle preached the sermon from I. Cor. chap. xiii., v. 8.—"Charity never faileth." The Right Rev. prelate said—I suppose that no apology could be at any time required from a Christian preacher who took his text from St. Paul's wonderful discourse upon charity. Even those who would not care to call themselves by the name of Christian could rarely find fault. It is remarkable that the name of our Lord Jesus Christ does not occur in the whole chapter; and there are very few chapters indeed in St. Paul's writings, of which this can be affirmed. I don't say that belief in our Lord is not implied and assumed; doubtless it is and must be; but charity is made to stand (as it were) upon a broad self-supporting basis of its own. St. Paul declares in an oracular manner the glory and excellence of it, and concludes by telling us that neither faith nor hope is so great as charity. Hence, I think that I am quite safe to-day in choosing for my text those words which I have just now read to you. I confess that I have felt myself in a certain degree of difficulty; I did not like to refuse to preach on the occasion of this Masonic gathering, and yet I felt that, as not myself belonging to the Order, I might fail to make my sermon suitable; and my difficulty has been increased by another, viz.—that of being unable to discover, from the outside position occupied by myself, an exact definition of the principles and constitution and operations of the Masonic body. I have looked into books, but have not been able entirely to clear up the point. I find, for instance, in a book which I take to be of authority, the following words:—"The definitions of Freemasonry," says the author, "have been numerous; but they all unite in declaring it to be a system of morality, by the practice of which its members may advance their spiritual interest, and mount by the theological ladder, from the lodge on earth to the lodge in Heaven. It is a

mistake, however," he proceeds to say, "to suppose that Freemasonry is a *system* of religion. It is no such thing. It is but the handmaid to religion, although it largely and effectually illustrates one great branch of it, which is *practice*." This is a description which scarcely amounts to a definition. It tells us something about Freemasonry, but leaves us much in the dark as to what Freemasonry essentially is; and in that dark condition I suppose some of us must be content to remain,—while, however, we acknowledge that an institution which does not profess to be a religion, but religion's handmaid, and which is regarded by those who have joined it as giving men help on their journey from earth to Heaven, is an institution worthy of respectful consideration and treatment from those who regard it from without, and have had no entrance into its rites and mysteries. But surely there was a time when Freemasonry was something to which the words which I have just now quoted could have been applied only in the most accidental manner conceivable. Every club or society will have, I suppose, bye-laws with regard to the behaviour of members to each other, and to their general conduct; but these bye-laws, which will constitute in a certain sense "a system of morality," and which, without professing to be a religion, will be assistant to religion, these bye-laws will not contain the essence of the society. To discover that you must go to the fundamental laws, or even to the name and description, of the society; and so the name of Freemasonry, if it means anything (as I suppose it does), and the traditional sym- and costumes and phraseology of the society, seems to point to a time when it was indeed actively engaged in building houses either for God or for man. There can, I believe, be no doubt but that this once was so; and much of the success of the architects of the middle ages, and of the rapid spread over large areas of architectural improvements which were the fruit of some one gifted brain, and of the uniformity also of the styles of building which prevailed, have been attributed to the intercommunication of architects and builders and workmen under the general brotherly bond of Freemasonry. It is only likely that in olden days, when every Craft and mystery had its Guild, there should have been a Guild of Masons, which it is interesting to think of the debt which we owe to these ancient societies; perhaps the Church in which we are assembled, was indebted to them for its design; perhaps also we might find much for such societies to do now; certainly there was some secret or Craft known to those old architects which has perished with them, and we cannot but feel how weak and infirm the doings of our own time are as compared with the achievements of those days. But whence did this guild of Masons spring? To what distant period can it be traced? and is it really true that Hiram, King of Tyre, and Solomon, King of Palestine, and those men who built our Christian Cathedrals, were bound together in a brotherhood of society, of which the noble art of building was the principal bond? Such questions as these I leave unanswered, in order that I may deal more directly with the words of Holy Scripture which I have taken the text, and may explain more particularly the manner in which I propose to apply them to the purpose which I have now in hand. The great excellence of charity set forth by St. Paul in the text is this, that it never fails,—that is, it never dies. It does not in fact belong merely to this world, and has no taint of this world's corruption and corruptibility attaching to it; it belongs to Heaven; so far as it exists on earth it is transplanted thence; and its divine character is marked in the most signal manner by those words of St. John in which he tells us that "God Himself is charity of love." Hence you would not expect charity to die; but St. Paul does not content himself with asserting this merely in general terms. He illustrates the unailing character of charity by comparing it with several other things; "whether there be prophecies," he says, "they shall fail; whether there be tongues they shall cease; whether there be knowledge, it shall vanish away." He compares, as you will perceive, the gift of charity with other gifts of God to His Church. There was prophecy, there were tongues, there was knowledge; all these were great gifts, the Corinthians were very proud of them, very thankful for them, and I do not suppose that St. Paul wished them to be a whit less proud of them or less thankful for them than they were, but he would have them to understand that all such gifts were for the present time only. What need would they have for prophecy, or tongues, or knowledge, when they came into the fruition of the heavenly kingdom? And even if St. Paul had gone higher still, and had spoken of faith and hope to be

other members of the glorious trio of which Charity is the mistress and the head, might he not have said that faith would necessary fail when it was swallowed up in sight, and that hope would also fail when all was present to the soul in actual and complete fruition? But no such end could be assigned to charity; love is as much needed in Heaven as it is upon earth; it has nothing to do with time, it deals with present, past, and future alike; it partakes of the very being and character of God,—it is eternal like Him. Hence, "Charity never fails," and that institution will last the longest which has in it most of the life of Charity; other things may diminish and decay, but Charity will undoubtedly increase and flourish for ever and for evermore. Let us illustrate this by one or two examples. Charity was at the basis or foundation of God's ancient Church,—that Church, which was first founded in the wilderness, and which changed its outward dwelling-place from the tent and cords which it had there to the magnificent temple which Solomon built in Jerusalem, and whose foundations were in the holy hills; that Church was based upon charity or love. I don't say that there were not many uncharitable and unlovely things done by the members of it,—I don't say that it was at all perfect according to that conception which we have been able to form under the teaching of Christ; on the other hand, the point of my argument requires me to lay stress upon the enormous imperfection of God's ancient Church. But still I say that Charity or Love was the foundation, and when the superstructure crumbled, as at last it did, that foundation of God was left sound and firm. For was not the love of God the first great commandment of the law, and the second like unto it,—namely, to love our neighbours as ourselves? Do not suppose that our Lord imported these principles into a system which did not possess them already; the doctors of the law in the days of our Lord's sojourn amongst us knew that these were the foundation of their Church; and so, when Christ had enunciated to one who questioned Him these two great commandments, in the questioned replied, "Thou hast answered right." Here, therefore, I think we have an example of charity not failing; almost everything else failed in the Jewish Church; idolatry was rife at one time, and hypocrisy at another; there is in the history of the Church much of violence, of apostasy, of infidelity, and yet when we examine it in the New Testament, as it appears just before it was superseded by the dispensation of Christ, we find the foundation of charity still remaining firm as adamant, and we find the popular recognition of the truth that love to God and love to our neighbour include the whole duty of man. So again, if we look at that Church which took the place of the old Jewish Church, and of which our Lord declared that the gates of hell should never prevail against it, we find that (humanly speaking) much of its unfailling character is due to the fact that it is built upon charity. You will not, of course, suppose that I intend to undervalue "the faith which was once delivered to the saints;" the Church of Christ is built upon the revelation which God has been pleased to make of Himself through His blessed Son; it is only a spurious kind of charity which can induce us to make light of any portion of the truth which God has revealed; but still the quality which makes the Gospel of Christ so persuasive and so powerful, which gives it an influence far beyond the limits of the hearts and lives of those who receive it in its most genuine and most orthodox form, is the charity which prevades it. The coming down of Christ from Heaven to earth was a supreme act of charity. His death on the cross was still more mysteriously an act of charity, and even those who do not accept these acts of divine charity in all the depth of their mystery and with a full recognition of their power as the deeds of a Redeemer,—even those persons acknowledge the charitable character of the Saviour's life and its effects upon the life of men. Men differ about other matters, they differ scarcely at all about this. The name of Christ has by common consent of civilized nations been identified with Charity. To love unselfishly is to be like Christ, to be gentle towards men, not to return railing for railing, to feed our enemies, to forgive as we would wish to be forgiven; all this is to imitate Christ, and Him alone of all teachers whom the world has seen; and whatever else may have changed this certainly has *not*, and love is as much the end of Christian teaching now as it ever was since Christ preached the sermon on the mount. And so once more, with regard to that society or institution which is especially brought before our minds to-day. What has given it its remarkable vitality? Much has been said against it;

it has sometimes been condemned as a secret society, sometimes it has been proscribed from certain countries by law; and yet it contrives to live on; and it does so even under the apparently difficult condition imposed by the fact that the purpose which its name seems to express has passed away, that it is no longer a guild upon which practically depend great interests with respect to architecture or art. Nay, it boasts, rightly or wrongly, of being now as extensive as it ever was, and of reaching to all civilized lands. How is this? I think the answer is to be found in the words of St. Paul. "Charity never faileth." It is the salt of brotherly love which has preserved this body; it is the strong ties of charity which have refused to give way, when other bonds have broken, and other more earthly cords have snapped; and if this be so, then we who look upon the institution from without may wish it God speed, we may regard it as one of the kindly influences which God has ordained for drawing hearts nearer together, we may rejoice to be reminded in the midst of so much war and division and hatred that there are peaceful, quiet, loving influences at work tending, so far as they go, to knit men together in brotherly love, even though they be of different nations and colours and languages. I say, advisidly, of all such influences "as far as they go;" I by no means wish to compromise my position in this pulpit as a preacher of the Gospel of Christ; but, knowing that the Gospel of Christ and the Church formed upon that Gospel are the only institutions which can satisfy all men's wants and cravings, I can still afford to hail with satisfaction any societies which profess to be handmaids to religion, and not to attempt to supersede it. And therefore, let me conclude these remarks by observing to you that all societies which are based upon charity seem to point to, and declare the necessity of, that one universal Society which has been built upon Jesus Christ as the corner-stone. There are societies of divers kinds, and established on divers principles; there is the society of the family, the closet and the dearest that nature knows; and there is the society of the nation, the strong bonds of blood of which we have just seen so striking a result in the rising up of the German people as one man to resist the invader and to defend the Fatherland; and again, there are societies of caste and profession, of men having common pursuits, common studies, common objects of interest; and there are clubs for mutual benefit, and institutions such as that of Freemasonry, which bind together large masses of men in bonds of friendship and brotherhood, and reciprocal obligations; but there is no society so wide in its extent, and so deep in its principles, as that which Jesus Christ or Lord founded. "I believe," we say, "in our Catholic and Apostolic Church." The existence of this society is so wonderful that it is put amongst the articles of the Christian faith. Other societies are human; this our society is divine. It may, and it does, exhibit during its earthly existence many of the frailties and imperfections that belong to this world, but like charity itself it cannot fail. Christ has promised that the gates of hell shall not prevail against it, and depend upon it they never will. How could we think that Satan ever should prevail against a church built upon the foundation of the Son of God and ransomed by His most precious blood? And is it not a joyful thing for us to think upon; is it not the thought which is most capable of supporting us in all the difficulties, and trials, and troubles of this present life, that while all societies must come to an end, while all other bonds of union must crack, while all other societies must perish, that society which Christ has founded can never be dissolved; but will bind together those who love Him, and who love each other in the bonds of an eternal communion.

The banquet in the evening was a great success, the brethren appearing still in their Masonic insignia. The chair was occupied by the Prov. G.M., Lord Kenlis, supported by the D. Prov. G.M., Bro. Whitwell, M.P.; Bros. Captain Braithwaite, J. Iredale, Revs. W. Cockett, Saul, Bushor, Gibson, Whitelaven, and others. The Vice-chair was occupied by the newly-installed Prov. G.S.W. the Rev. J. Simpson, supported by numerous and influential brethren from the various lodges.

The first toast was the "Queen," followed by that of "Bro. H.R.H. the Prince of Wales,"—the Chairman remarking that His Royal Highness having recently joined the order he has displayed the greatest interest in its success and prosperity.

The Chairman next proposed the health of the "Bishop and Clergy of the Diocese," and the proposal with which the toast was accompanied that the sermon with which they had been

favoured that day should be published under the auspices of the Lodge, provided that the consent of the Bishop could be obtained, was received with loud cheers.—The Vice-Chairman responded.

The Chairman next proposed the health of the "Right Worshipful Grand Master of England, Lord de Grey and Ripon."

Bro. Whitwell proposed the health of the Deputy-Provincial Grand Master, and the rest of the Grand Officers.—The toast was acknowledged by Bro. Busher, Kendal, who, having been personally seen the manner in which Lord Carnarvon discharged the duties of his office, could testify that his lordship, though a little man, had a big head, and a good deal in it.

Bro. Whitwell proposed the health of the chairman, Lord Kenlis,—and said that if anything were required to evince the interest their Prov. G.M. took in Freemasonry it would be the ordeal he had gone through that day. Lord Kenlis might be styled chief inspector of the mud in Carlisle Street, and when the hard paving stone which he had to traverse in thin boots, getting wet through in the process, were taken into consideration, he thought that the spirit of self-sacrifice displayed by his Lordship deserved the highest admiration, the Chairman in returning thanks, was received with enthusiastic applause. He thanked the brethren cordially for their kindness in drinking his health and in supporting him through the severe trial referred to by the vice-chairman. Although the long route, on their return, seemed rather unnecessary, yet he could only hope for a dryer day on a future occasion, and as congenial society to travel in as he had enjoyed on that occasion.

The Prov. G.M. then proposed the health of Bro. Whitwell in eulogistic terms, who in reply, enlarged fully on the benefits of Freemasonry, giving various instances of its value in warfare as well as the social relations in life. A near relative acting as a member of the Ambulance Corps for the relief of the sick and wounded, had recently been despatched with several waggon loads of provisions to the distressed peasantry in the neighbourhood of Metz. He was intercepted by the Germans, placed under arrest, and in spite of all attempt at explanation seemed on the point of being compelled to renounce the object of his journey. As a last resource he saluted the Prussian officer in command as a brother. He was immediately recalled and subjected to a searching examination, after which a consultation was held amongst the Prussian officers, who were members of the body. The result was that our countryman was released from surveillance, and everything was done by the Prussian officers to promote the object of his expedition.

Other toasts of a complimentary nature followed, interspersed with glee and other music, and the company separated about eight o'clock, highly gratified with the successful nature of the gathering.

The dinner and wines were of a quality to elicit the highest expressions of commendation, and reflected great credit on the County Hotel and Wine Co., and their able manager, Bro. Gosling, whilst the general arrangements reflect equal credit on the members of the Carlisle Lodge, under whose management they were conducted.

GLOUCESTERSHIRE.

CHELTENHAM.—*Royal Union Lodge* (No. 246).—A meeting of the above lodge was held at the Masonic Hall, Cheltenham, on Wednesday, the 11th inst., the W.M., Bro. W. Firth, P.G.R. for Gloucester, in the chair. There were also present Bros. W. Stapley, S.W.; J. Robertson, J.W.; J. Brooksmith, P.Prov. G. S.W. Gloucestershire; W. L. Bain, Treas.; W. R. Holman, Sec.; E. Alder, J.D.; Dixon, I.G. and P.M.; Alex. P.P.J.W. Gloucestershire; W. Stapley, Ricketts, Warr, &c. The lodge was opened, and the minutes of the former meeting were read and confirmed. Ballots were then taken for the admission of Messrs. Charles Court and John Balcomb, who were duly initiated into the order by the W.M. in an excellent and impressive manner that was well worthy of imitation, and he afterwards delivered a lecture on the tracing board which, at its conclusion, was complimented by all present. A ballot was also taken for the admission of Bro. Perrett (formerly of the lodge, which was unanimously in his favour. A banquet followed, and the toasts customary on such occasions were given and responded to. The toast of the Provincial Grand Officers was responded to by Bro. Ricketts. The visitors were Bros. D. Davis, Lodge of Faith, No. 141, and Trecine, 1001, who

severally responded, and complimented the W.M. on his excellent working. The Tyler's toast concluded a very agreeable evening, which was enhanced by some capital songs, rendered by the brethren.

LANCASHIRE.

LEVENSHULME.—*Alexandra Chapter* (No. 993).—The annual convocation of this chapter was held on the 11th inst., at the Midway Hotel, Levenshulme. The chapter was opened by Comps. W. Abbey, Z.; John Cove Hind, H.; W. Henry Bilby, J.; W. George Turner, E.; Richard Timperley, N.; William Wayne, P.S.; John Adam Whyatt, S.; John Parker, Treas.; and Henry Turner, Org. The minutes of the previous chapter were read and confirmed. A conclave of First Principals was formed, and Comp. W. Abbey, the retiring Z., installed his successor, Comp. John Cove Hind, into the chair of Z. On the formation of a Conclave of Second and Third Principals respectively, Comp. Abbey (ably assisted by Comp. George Frederick East, P.Z.) installed Comps. W. Henry Bilby, H., and William Wayne, J.; after which the Conclave of Third Principal was closed, when the following officers were invested:—Comps. Richard Timperley, E.; George Arden Yates, N.; John Adam Whyatt, P.S.; Henry Turner Robberds, S.; John Samuel Dethick, S.; Henry Turner, Org.; John Parker, Treas. It is impossible to speak too highly of the admirable manner in which Comp. Abbey, P.Z., performed the ceremony of installing and investing the officers, but such talent and ability has he shown in the working forward of the chapter during the past year, and so high is the respect in which he is held, that the companions subscribed for a £10. P.Z. Jewel made of 18 carat gold by Comp. H. F. Lamb, St. John's Square, Clerkenwell, London, and such was the beauty and artistic skill displayed in its manufacture, that both members and visitors declared it to be the most elegant jewel they had seen. This was presented to him in open chapter by Comp. John Cove Hind, Z., with a few most appropriate remarks, hoping that he might long be spared to wear it as a token of the respect and esteem in which he was held by the companions. Comp. Abbey, P.Z., acknowledged this token of favour in some feeling words. The Treasurer's account was then presented by Comp. John Parker, whose assiduity enabled him to show the chapter entirely free from debt, with a small balance in hand. This was considered extremely satisfactory, as the chapter is only four years old, and the furniture, although beautiful, very expensive. The chapter having been closed in due form, the companions adjourned to refreshment, when the toasts of the Three Principals were given and responded to. The companions of this chapter hold Comp. John Cove Hind, Z., in such estimation for his urbanity and kindness, combined with firmness and ability, that they are looking forward to a most happy and prosperous year. This can scarcely fail to be realised, considering the excellent working displayed by both the Second and Third Principals and the officers throughout, combined with the harmony and unity which prevails amongst the companions.

LEICESTERSHIRE AND RUTLAND.

LOUGHBOROUGH.—*Howe and Charnwood Lodge* (No. 1,007).—The annual festival of this lodge took place at the Bull's Head Hotel, on Tuesday, November 22, under the presidency, at the commencement, of the R.W. Prov. G.M., Bro. Kelly, one of the founders of the lodge, the W.M., Bro. John Wilson, being absent through illness. Among the brethren present were Bros. W. G. Palmer, P.M., and Prov. G.S.W.; C. H. Capp, J.W. and W.M. elect; H. Deane, P. Prov. G. Reg., as S.W.; W. White Gooden, Sec.; R. Burrows, S.D.; Pratt, J.D.; Dougherty, I.G.; Capt. Dobell, P. Prov. G. Swd. B.; C. Bosworth, P. Prov. G.J.D.; Gosling, P. Prov. G.P.; J. J. F. Scott; W. R. Bryan; G. Mountstephen; W. G. Palmer, Jun.; A. Mullet; F. Amatt; Schofield; Greenwood, and others. Visitors: Bros. Rev. Dr. Pyemost, P.M. 779, and P. Prov. G.S.W.; Leonard A. Clarke, P.M. 279, and P. Prov. G.S.W.; and T. Thorpe, 279, and P. Prov. G.D.C. The lodge having been opened, the minutes of the last meeting, including the election of the W.M., were read and confirmed; the lodge was opened in the second degree, when Bro. Charles Hacker Capp was presented to the Prov. G.M. as the W.M. elect, to receive the benefit of installation, which ceremony

was accordingly performed, and the W.M. proclaimed and saluted according to ancient custom in the several degrees of the Craft. The W.M. then proceeded to appoint and invest his officers as follows:—H. Deane, S.W.; W. White Goode, J.W.; W. Grimes Palmer, Jun., Sec.; Scott, S.D.; Schofield, J.D.; Greenwood, I.G.; Bro. E. C. Middleton was elected as Treasurer. A vote of thanks for his valuable services in the chair during the past year was unanimously accorded to the I.P.M., Bro. John Wilson, on the proposition of the W.M., seconded by the P.G.M., coupled with regret at his absence on this occasion through illness. After the lodge was closed the brethren sat down to an elegant banquet, under the presidency of the newly-installed W.M., Bro. Capp, after which the usual loyal and Masonic toasts were duly honoured, the healths of the Prov. G.M., and the W.M. being most cordially received, accompanied with musical honours. The lodge after being for two or three years in a declining state, is now, we are glad to report, in a very flourishing and efficient condition.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge*, No. 471.—Bro. Henry Joshua Gratte of Newport, was unanimously elected W.M., of the above Lodge for the ensuing year. A full report of the meeting of the Lodge will appear in our next.

NORFOLK.

PROVINCIAL GRAND LODGE.

NORWICH.—The Provincial Grand Lodge of Norfolk held its annual meeting on the 15th inst., at the Masonic Hall, Norwich. The Grand Lodge was opened at "high twelve," by the Provincial Deputy Grand Master, the Hon. F. Walpole, M.P., in a very impressive manner.

There were present:—Hon. F. Walpole, D. Prov. G.M.; Bros. J. P. Pitt, H. J. Mason, A. M. F. Morgan, Kennett, Gilman, W. Bullard, J. W. Taylor, sen. and jun., P. Soman, J. Barwell, H. Youngman, C. L. Nursey, T. Drinkwater, G. Brittain, J. Hotblack, R. Kiddell, A. R. Miller, F. C. Chatfield, B. L. Nockall, C. H. Capon, G. Baxter, J. A. Core, J. Dunsford, J. Shepherd Smith, S. Matthews, Jeary, W. A. Crisp, G. E. Simpson, Joseph Marshall, Gissing Ives, H. E. Barwell, J. S. Bennett, E. H. Betts, F. A. Mann, George Thirkettle, B. W. Harcourt, J. Ponrice, W. Murrell, Joshua Morse, Robert Gunn, C. E. Bignold, W. Macdonald, R. Gidney, Gooch, Rev. J. C. Rust, W. W. Stanley, R. Kent, H. Thonless, H. Bennett, C. Thorn, J. Campling, W. Hood, and F. Garnham, Norwich; G. B. Mickleburgh, E. Howes, A. C. Steward, D. R. Fowler, J. Lorimer, A. Waters, J. Tomlinson, T. M. Baker, C. Diver, W. Cattermole, W. D. Palmer, John Franklin, and W. Little, Yarmouth; G. W. F. Loftus, W. Standley, John Haze, E. Beeston, J. Plowman, and H. Hipper-son, Wymondham; Rev. H. Evans Lombe, Melton; Arthur Palmer, Robert Cates, and J. W. Smith, Fakenham; Rev. J. C. Fardell Banham; G. O. Lyus, S. Pike, and J. Calver, Harleston; E. Barwell, Dereham; G. Pretty, Fressingfield; E. White, and J. Gamling, North Walsham; J. E. Banc, Blofield; R. Whitwell, Lynn; W. J. U. Copeman, Blackheath; J. Commins, Weymouth; L. J. Waddington, and others.

The usual business having been transacted, grants of money were made to the Masonic institutions, and to distressed Masons and their widows.

The following were appointed Prov. G. Officers:—

Bro. B. Bond Cabbell, <i>F.R.S.</i>	-	Prov. G.M.
" Hon. F. Walpole	-	D. Prov. G.M.
" Rev. E. Lombe	-	Prov. G.S.W.
" Arthur Palmer	-	G.J.W.
" M. Merrick Birchem	-	G. Reg.
" Rev. J. C. Rust	-	G. Chaplain.
" A. M. F. Morgan	-	G. Sec.
" John Barwell, Sen.	-	G. Treas.
" Harold Youngman	-	G. Supt. of W.
" Joseph Marshall	-	G.S.D.
" Whitwell	-	G.J.D.
" H. J. Muson	-	G. Dir. of Cers.
" Pole	-	Asst. D. of C.
" B. L. Nockall	-	G. Purst.
" Brittain	-	Org.
" Charles Thorn	-	G.S.B.
" George Chamberlain	-	G. Steward
" Robert Kiddle	-	"
" Chatfield	-	"
" Plumstead	-	"

Shortly before 3 o'clock, the brethren went in procession to the Cathedral, where the Prov. G. Chaplain, the Rev. J. Rust, preached an impressive sermon, inculcating the duties of practical morality.

At the conclusion of the sermon, a collection was made in aid of the Norwich Dispensary, amounting to £16 11s. The collection was larger than has been made for many years. The brethren re-assembled to dinner at the Masonic Hall, at 5 o'clock, when a first-class entertainment was provided.

YORKSHIRE (NORTH-EAST).

HULL.—*Humber Lodge* (No. 57).—The brethren of this lodge met at the Freemasons' Hall, Osborne Street, on Tuesday, 15th ult. There were present:—Bros. W. Needler, W.M.; John Wilson, I.P.M.; W. B. Hay, M.D., P.M.; John Coatsworth, P.M.; W. D. Keyworth, P.M.; John Walker, P.M.; M. W. Clarke, P.M.; W. H. Bee, S.W.; M. Haberland, J.W.; D. Middlemist, Chaplain; G. Waugh, as Treas.; A. W. Ansell, J.D.; S. Cohen, as S.D.; J. Hudson, D.C.; G. D. Storry, Org.; J. West, I.G.; J. Walker, H. Preston, and F. Weldon, Stewards; W. Johnson, Tyler; G. Gawthorpe, Assistant Tyler; and Bros. B. Medley, C. Storey, E. Kidd, S. Cohen, R. Potch, J. Chappell, T. Ross, T. Webster, J. Proctor, S. Oates, W. Priest, J. Russell, T. Pettingell, J. Shand, J. Wilson, G. Leggatt, J. Hind, W. Laverack, W. Jameson, T. Isle, J. Firth, I. Cartwright, T. Vivian, W. Barber, W. Tesseyman, W. Denison, J. Cohen, A. Wheatley, G. Haigh, B. Olsen, E. Raw, G. Myers, G. Spikins, A. Allen, T. Smith, F. Rawson, J. Norton, H. L. Hogg, and S. Wilson. The following visitors were also present:—Bros. C. J. Todd, W.M. 1010; John Norton, 1010; Paul Stromer, 1010; G. Hardey, I.P.M. 250; I. F. Holden, P.M. 250; I. H. Emes, J.W. 250; T. Oates, Org., 250; T. Cheeseman, 250; H. E. Voigt, 250; J. S. Sherwood, 250; I. C. Armitage, 250; A. B. Brockwell, W.M. 734; G. G. Harding, Prov. G.O., 734; W. Salgreen, 734; J. Bates, W.M. 792; J. Hadfield, J.W., 792; M. Cook, S.W. 792; W. W. Copeland, P.M. 792; W. Lawrence, 792; J. Sutcliffe, W.M. 1294; F. Long, S.W. 1294; E. H. Clark, S.D. 1294; S. Walmesley, J.D. 1294; R. T. Bond, 1294; G. H. Porter, J.W. 712; W. W. Smith, 339; A. J. Pettingell, 1, Portland; C. B. Coggan, Ligonis, 40, U.S.A.; Ellsworth, Maine, U.S.A. The lodge was opened in due and ancient form, and with solemn prayer, and the minutes of the last regular lodge, and the adjourned lodge of the 4th Nov. inst., were read and confirmed. Mr. George Myers, who was balloted for and accepted on the 4th Oct. last, and Mr. William Wheatley, who was balloted for and accepted on the 1st of Nov. inst., were initiated into the first degree of Freemasonry. The S.W. proposed, and I.G. Haigh seconded, that the Annual Masonic Ball be held in the early part of the coming year, and that a committee be at once formed to make the necessary arrangements to carry out the same, which was carried unanimously. Bro. W. D. Keyworth, P.M., proposed, and Bro. M. W. Clarke, P.M., seconded Mr. Edwin Thomas Sharp as a candidate for Freemasonry. Heartly good wishes being expressed from the Kingston, 1010, Minerva, 250, Pelham Pillar, 792, Londesbro, 734, and other lodges, and ordered to be recorded. The lodge was then closed in due and ancient form, and with solemn prayer. The brethren then adjourned to the Banquet Hall in the same building, where seventy-two sat down to supper, W.M. Bro. William Needler occupying the chair, supported by his officers. The supper was prepared in the kitchen of the lodge, where there is every convenience for cooking for 150 persons. It was placed upon the table under the superintendence of the Chief Steward, Bro. James Walker, assisted by the other Stewards of the lodge, all of whom acted as waiters. Very few lodges are capable of preparing and serving such a sumptuous banquet as the brethren of the Humber Lodge sat down to that evening. On the removal of the cloth, the W.M. gave the first toast—"the Queen and the Craft." Bro. Dr. Hay, P.M., gave "the Prince of Wales, Past Grand Master." Bro. John Walker, P.M., and P. Prov. G. Supt. of Works, gave "Earl de Grey and Ripon, Most Worshipful Grand Master, and Earl Carnarvon, Deputy Grand Master." They were noblemen worthy to take the lead in Masonic matters. Bro. W. Clark, P.M., and P. Prov. G.S.D., gave "the Earl of Zetland, Most Worshipful Past Grand Master, and Provincial Grand Master for the North and East Ridings of York," dearly beloved by the whole Craft,—long may he be spared to enjoy the honour he has so justly won. Bro. W. Day Keyworth, P.M., and P. Prov. G. Supt. of Works, gave "the Most Worshipful Dr. John Pearson Bell, Deputy Provincia

Grand Master of this province." He was so well known to all the brethren, that it was only necessary to mention his name, and the toast would receive a hearty reception. The W.M. then gave the toast of the evening, "the newly-initiated brethren.—Bros. George Myers and William Wheatley." The Humber Lodge was careful in the selection of those it admitted into its ranks, and the two gentlemen now admitted, he (the W.M.) felt sure they would reflect honour upon their choice. Bro. Myers in responding said he had been deeply impressed with the solemnity of the ceremony, and he thanked them most sincerely for the honour they had conferred upon him, and it would be his endeavour so to act through life that he should not disgrace the lodge. Bro. Bentley also responded in a very able but feeling manner, and it would be his aim to act up to the principles of Freemasonry, and he thanked them for the kind and hearty welcome he had received. The W.M. then gave "the sister lodges of the town Hull, the Minerva, No. 250, and the Kingston, No. 1010," coupling with that toast the names of Bro. George Hardey, P.M. 250, and P. Prov. G.S.D., also the W.M. of the Kingston Lodge, No. 1010. He felt sure it required very little effort from him to recommend the toast to their notice, there was such a cordial feeling existing between the lodges in Hull, that it rarely happened they held their meeting but several brethren from the sister lodges were present. They, the Worshipful Master, welcomed them most heartily to their festive board on the occasion of the completion of the decoration of the Humber Lodge. Bro. George Harder, I.P.M., 250, in the absence of the W.M. of the Minerva Lodge, had great pleasure to respond to the toast on behalf of his lodge. He thanked the brethren for the hearty and hospitable reception they had given them, he felt sure that the officers and brethren of the Minerva Lodge cordially reciprocated all the good wishes that had been manifested to them that evening. And in conclusion he trusted the brethren of the Humber Lodge would mingle with them at their lodge as often as they could make it convenient to come, they would always receive a hearty welcome. Bro. C. J. Todd, W.M., Kingston Lodge, No. 1010, also thanked them on behalf of the Kingston Lodge. He could endorse what Bro. Hardy had said respecting the thoroughly Masonic feeling that existed between the three Hull Lodges. He had very much enjoyed the warm and fraternal reception they had given to him and the officers and brethren of the Kingston Lodge. Bro. G. Hardey, I.P.M., 250, then gave the health of the Worshipful Master of the Humber Lodge, Bro. William Needler. He was sure the toast would be well received, they all knew how earnestly the W.M. had exerted himself for the benefit of the brethren, not only in the working of the ritual, but to carry out the arduous undertaking of decorating the lodge, it was now five years since the alterations of the lodge were completed, and every one must admire the chaste and beautiful decoration of the lodge, and comfort and elegance of its furniture. Few men had gone more zealously into all the duties devolving upon them, and it must be a source of satisfaction not only to him but also to the brethren of the Humber Lodge that entire success had attended their efforts. The W.M. deserved all praise for the efforts he had made to leave his lodge better than he found it. The W.M. in a very appropriate speech thanked Bro. Hardey and the brethren for the kind reception they had given to his efforts. He was proud of his lodge, and it was a labour of love to do anything to advance its prosperity. It was a great satisfaction on the present occasion to see so many visiting brethren, not only belonging to the sister lodges in Wales, but from Grimsby, Lincoln, Bridlington, and other places, but also to see brethren from the United States. He could assure them they were heartily welcome. The Senior Warden, Bro. W. H. Bee gave the toasts "The visiting brethren." He was sure the lodge was proud to see so many distinguished visiting brethren present, he need not repeat what had been said so often that evening, how much pleased the Humber Lodge was to see them. He trusted that not only pleasure but profit might be the mutual result of that night's gathering. They were always glad to welcome visiting brethren, "the more the merrier," and he would couple with the toast, the W.M.'s of the Pelham Pillar, and the St. Albans Lodges of Grimsby, and the W.M. of the Londerbro Lodge, Burlington. Bro. A. Bates, W.M. of the Pelham Pillar Lodge, 792, Grimsby, responding, said it was exceedingly gratifying to receive the welcome that had been accorded to them, the visitors, to-night. They had witnessed good working in the lodge room above, and they had been privileged to share

their sumptuous hospitality in their beautiful banquetting hall below. He felt that such social gatherings were calculated to advance the best interests of Freemasonry. If it was not for the broad river that separated them he would assure the brethren of the Humber Lodge they would more often visit them. He thanked them most sincerely in the name of his lodge. The W.M. of the Londesbro Lodge (No. 734), Bro. A. B. Brockwell, in the name of his lodge, and on his own behalf, tendered them his best thanks. It had been a great privilege for him to be present on that occasion. He would congratulate the brethren of the Humber Lodge on the extent and convenience of their lodge. He could say it was second to few lodges in England or elsewhere. The chaste beauty of the lodge and its superb, handsome, and comfortable fittings and furniture, its beautiful banquet hall, its library and committee room, its noble entrance hall, its commodious cooking kitchen, its steward's pantry, and last, but not least, its Tyler's residence, few lodges could boast such conveniences; yet it was to arrangements like this we must look for the success of Freemasonry—it promoted independence and all that was conducive to masonic progress. Bro. John Sutcliffe, W.M. St. Alban's (No. 1294), on behalf of himself and his lodge, thanked them for the kind reception he had received. He felt it to be no idle compliment to be invited to attend a meeting like the present; such meetings must be attended with a considerable profit to all. On behalf of the brethren of North Lincolnshire, he had to acknowledge many and deep obligations from the brethren on the north side of the Humber. The only return they could make would be to say they should be happy to see their Yorkshire brethren as often as possible, for they were desirous, as a young lodge, to do their utmost to carry out the principles of Masonry. The next toast is one peculiar to the Humber Lodge, and was proposed by the Junior Warden—"The absent members of the Humber Lodge, more especially the seafaring brethren." Then came the Tyler's toast—"Speedy relief to all poor and distressed Freemasons"—and last the parting toast—"Happy have we met, happy have we been, happy may we part, and happy meet again."

ROYAL ARCH.

METROPOLITAN.

MOUNT LEBANON CHAPTER, No. 73.—This chapter held its regular quarterly meeting on Thursday 24th ult., at the Bridge House Hotel, Southwark. The principals were in attendance, one of them having journeyed from Brighton to attend to his duties, but as not one of the many candidates for exaltation whose names appeared in the notice paper put in an appearance, the chapter was speedily closed, and will meet again on the 29th of January, for the election of officers and for other business.

LANCASHIRE, (WEST.)

LANCASTER.—Rowley Chapter.—The regular meeting of this Chapter was held at the Masonic Rooms Atheneum, Lancaster, on Monday 21st inst. There were present, Excellent Comps. Baynall, M.E.Z.; J. Daniel Moore, P.Z.; T. Mason, H.; W. Hall, J.; Mercer, E.; Whimpray, N.; James W. Moore as P.S.; Edmund Simpson, Asst. Sij.; W. Barker, Treas.; E. Airey; R. Taylor; J. Watson, Jun.; Visitor: Comp. R. Mills. The chapter was opened in due form, minutes read, and other business transacted. Bro. W. J. Sey, of the Rowley Lodge, 1051, who had been previously elected was exalted to the degree of the Royal Arch by Comp. Moore, P.Z. The mystical, symbolical, and historical lectures being delivered by the Principals. In the absence of Comp. Fenton; Comp. W. Moore ably performed the duties of P.S. A candidate for exaltation was proposed and there being no other business before the chapter, it was closed in due form.

MARK MASONRY.

METROPOLITAN.

NEWPORT.—Keystone Lodge (No. 109).—The usual meeting of the members of this lodge took place on Monday last at the Masonic Hall, Dock Street. In the absence of the W.M., through illness, Bro. David Roberts, of Cardiff, G.S.B., took

the chair. There was a very large attendance of M.M.M.'s owing to the fact that the worthy Mayor was one of the candidates to be advanced. The minutes of the last meeting having been read and confirmed, the ballot took place, when Bros. Lorenzo Augustus Homfray (Mayor), William Henry Wickey Homfray, Charles David Phillips, William Henry Pickford, Anthony Phillips Williams, and Henry Thomas Davies were unanimously admitted, and, those six gentlemen being in attendance, were, with Bros. Stone, Sheppard, and Jacob, duly advanced as M.M.M.'s., the ceremony being most admirably rendered by the whole of the officers. One candidate was proposed to be advanced at the next meeting, and, after a hearty vote of thanks had been passed to Bro. Roberts for presiding, and to Bro. Ware, of Cardiff, for giving the lectures, the lodge was closed in harmony at 9.15 p.m.

KNIGHTS TEMPLAR.

LANCASHIRE.

PRESCOT.—*The William de la More Encampment*.—On the 25th ult. the above encampment was opened at Prescott (on its removal from Manchester), by Sir Knight W. H. Wright, V.E.D.P. Grand Commander for Lancashire. There were present:—Sir Knights G. Galloway, P.G.S., Prior; G. P. Brockbank, P. G. Chancellor; T. H. Winder, P.G.E.; J. Gaskell, P.G.H.; J. T. Hall, P.G.F. Expert; J.W.J. Fowler, P.G.F. Aide-de-Camp; S. Morris; W. Crankshaw, P.E.O. The conclave having been opened, the ballot was taken for several joining members, after which it was proposed that the William de la More Encampment be stationed at Prescott, in place of Manchester. Sir Kt. J. T. Hall was then elected E.C. for the ensuing year. A number of Companions were proposed for installation. The business before the conclave having been concluded, it was closed in due form and with solemn prayer.

MEMORIAL OF THE LODGE OF GLASGOW, St. JOHN, ANENT, CARRYING THE WORKING TOOLS.

"To the Most Worshipful, the Grand Master; the R.W. Depute; and Substitute Grand Masters; the E.W. Senior and Junior Grand Wardens; and the Remanent Office Bearers, and members of the Grand Lodge of Freemasons of Scotland.

The petition of the members of the Lodge of Glasgow, St. John, on the roll of the Grand Lodge of Scotland, No. 3 (three bis.) and holden at Glasgow.
Humbly sheweth

That your petitioners and their predecessors, as members of the Lodge of Glasgow, St. John, have undoubtedly exercised all the privileges of the Craft, from a very ancient date, as has been proved to the satisfaction of the above Grand Lodge more especially, certain rights and privileges within the Province of Glasgow, in connection with Operative Masonry, and your Petitioners, now feel aggrieved by the assumption of those ancient rights and privileges, by the members of the Lodge, Edinburgh, Journeyman, No. 8, inasmuch as they were permitted to carry, or be the bearers of the working tools, implements, &c., on the occasion of the ceremonial of laying the foundation stone of the Albert Bridge at Glasgow, on the third day of June, One thousand eight hundred and seventy, contrary to the laws of the Grand Lodge of Scotland, and the usages of the Craft, and your petitioners do hereby claim that the said assumption by the Lodge of Edinburgh, Journeyman, 8, be set aside, and that acting on the said occasion, do not form a precedent for the future, and that for the following reasons, *First*.—That the Lodge of Glasgow, St. John, No. 3, bis, had by charter dated 1157, conferred upon them and their predecessors, the whole rights and privileges of Masonry within the City of Glasgow, and that they enjoyed

and exercised those rights from the said date, *aye* and until passing of the Act, abolishing all Burghal and Corporate privileges about the year 1847. And the members of the said Lodge, St. John, even though not in connection, or under the jurisdiction of the Grand Lodge of Scotland, were conceded those rights and privileges, and assigned by virtue of their position, precedence in rank over all the daughter Lodges of Scotland, on the occasion of the ceremonial of laying the foundation stone of the Glasgow Asylum for Lunatics in 1810, and several others of like nature. That consequent upon the abolition of the Burghal, &c., restrictions Act, your petitioners lodge accepted a charter of confirmation from the Grand Lodge of Scotland, it being distinctly understood that their ancient and undoubted privileges were to be maintained them as witness the same year their officiating as the operatives at laying the foundation of the Barony Poor House on the 9th August, 1849, as well as in a succeeding ceremonial of an unprecedented magnitude of a similar character when the Grand Master, (His late Grace the Duke of Athol) and Office Bearers of the Grand Lodge laid the foundation stone of the Victoria Bridge. On this latter occasion the rights and privileges of your petitioners were never doubted, and were at once conceded to them the prerogative of carrying the working tools as the following excerpt from the minutes of the Grand Lodge amply testify. The Level was carried by Operative Freeman, T. Brownlie
Plumb " " Chas. Wilson
Compass " " Jas. Douglas
Mallet " " Wm. Nielson
Square " " John Christie
Wine " " James York
Corn " " David Manuel
Oil " " Wm. Brown
Records " " Alex. Young
Plate " " T. Mc Guffie
Coins " " George Dick

and those privileges were never called in question till the late assumption by the Edinburgh Journeyman Lodge, No. 8.

Second.—That the practice invariably exercised hitherto by the Grand Lodge of Scotland in the ceremonial of laying the foundation-stones in provinces other than that of Edinburgh, has been to concede both in courtesy and right to the senior lodge of the province in which the ceremonial is to be performed, to appoint such Operative Freemasons as they shall think fit to select to carry the Working Tools for the work in hand.

Third.—That the right and privilege of carrying the Working Tools on the occasion of laying foundation-stones by the Edinburgh Journeyman Lodge is distinctly circumscribed and confined to the province or district of Edinburgh, as laid down in Grand Lodge laws, chap. xx., sect. 3, and your petitioners would respectfully impress on the members of the Grand Lodge that the law referred to defines their position 'as being that of Edinburgh, and no other place,' and that they have no rank or precedence over other members of the Craft but what is conferred on them in their own district. And your petitioners would further impress on the members of the Grand Lodge that as the members of the Lodge Edinburgh Journeyman, No. 8, cannot be compelled to visit district ceremonials; it would be most invidious to delay arrangements for the ceremonial until the last moment, when it might be ascertained if it was the will and pleasure of the Honourable Members of the said Lodge Journeyman to honour the members of the Craft by their presence, and be Capable of carrying the implements in question.

Fourth.—That your petitioners would further respectfully direct the attention of members of Grand Lodge to the Grand Lodge Laws, chap xi., sect. 13, where it is distinctly enacted and laid down 'that if any doubt shall arise as to the interpretation of a law, the power of deciding the same shall not be vested in the chair, but the

meeting, and your petitioners respectfully hold that the chair in awarding precedence to the Lodge Edinburgh Journeymen, acted contrary to the laws of the Grand Lodge; and that the award of that occasion be rescinded from the minutes of the Grand Lodge, and do not form a precedent for the future regulations of the laying of foundation stones.

Fifth.—That your petitioners had been in correspondence with the Grand Secretary as to the carrying of the Working Tools, and up till the last minute it had been understood that the members of the Lodge St. John were to be left in undisputed possession of their *ancient rights and privileges*, or if a doubt had to be entertained that the Grand Secretary as Assessor to the Grand Lodge should have had informed the Most Worshipful Grand Master of the right of precedence in this province, and upon all occasions by the Lodge Glasgow St. John.

May it therefore please the Most Worshipful the Grand Master, the R. W. Senior and Junior Grand Wardens, as well as the Remanent Office Bearers and Members of the Grand Lodge, to declare and enact that the late assumption by the Lodge Edinburgh Journeymen, No. 8, of the rights and privileges of the Lodge Glasgow St. John, No. 3 bis, was illegal and uncalled for.

And your petitioners will ever pray, &c.

Signed for and in behalf of the Office Bearers and Member of the Lodge St. John, of Glasgow, No. 3 bis."

"JOHN BAIRD, R.W.M. 3 bis."

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING DECEMBER 10TH, 1870.

METROPOLITAN LODGES AND CHAPTERS.

Monday, December 5th.

LODGES.—Fortitude and Old Cumberland, Ship and Turtle Leadenhall Street; Robert Burns, Freemasons' Hall; Unity, London Tavern, Bishopsgate Street; Royal Jubilee, Anderton's Hotel, Fleet Street; St. John's, Radley's Hotel, Blackfriars; St. Luke's, Pier Hotel, Cheyne Walk, Chelsea; Joppa, Albion Tavern, Aldersgate Street; Unions, Freemasons' Hall.

Tuesday, December 6th.

Colonial Board at 3.

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

Wednesday, December 7th.

Quarterly Communication Grand Lodge at 6 for 7 p.m.

LODGES.—Zetland, Anderton's Hotel, Fleet Street; McDonald, Head Quarters of the 1st Surrey Volunteer Corps, Brunswick Road, Camberwell.

Thursday, December 8th.

LODGE.—Royal Athelstan, City Terminus Hotel, Cannon Street; Bank of England, Radley's Hotel, Bridge Street, Blackfriars; Yarborough, Green Dragon, Stepney; Canonbury, Haxell's Hotel, West Strand; Dalhousie, Anderton's Hotel, Fleet Street; Capper, Marine Hotel, Victoria Docks, West Ham.—CHAPTER.—Royal Jubilee, Horn Tavern, Kennington.

Friday, December 9th.

LODGE.—Caledonian, Ship and Turtle, Leadenhall Street; Bedford, Freemasons' Hall; Domatic, Anderton's Hotel, Fleet Street.

Saturday, December 10th.

LODGES.—London, Freemasons' Hall; Phoenix, Freemasons' Hall.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, December 5th.

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; Tower Hamlets' Engineers, Duke of Clarence, Commercial Road, E.; Union Waterloo, King's Arms, Woolwich; Old Concord, Turk's Head, Montcombe Street, Belgrave Square; Sincerity, Railway Tavern, Fenchurch Street.

Tuesday, December 6th.

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; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth; British Oak, Silver Lion Tavern, Pennyfield, Poplar.—CHAPTER.—Metropolitan, Price's Portugal Ho., Fleet-st.; Mount Sion, White Hart, Bishopsgate-st.; Robert Burns Sussex Stores, Upper St. Martin's Lane.

Wednesday, December 7th.

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

Thursday, December 8th.

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

Friday, December 8th.

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, Horns' Tavern, Kennington; Westbourne, the Grapes, Duke-st., Manchester-square; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Royal Sussex Hotel, Broadway, Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Victoria, Anderton's Ho., Fleet-st.; Hervey, Britannia, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Rat 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.—CHAPTERS.—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, December 9th.

CHAPTERS.—Mount Sinai, Union Tavern, Air-street, Regent street; Domatic, Horns, Kennington.