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LONDON, SATURDAY, MARCH 11, 1871.

FREEMASONRY AND THE WAR.

At the Quarterly Communication of Grand Lodge on Wednesday, 1st inst., the Earl of Carnarvon, acting M.W.G.M., said he had a communication to make, of considerable importance to the Craft, and he trusted to secure the entire concurrence of the Grand Lodge in the news which he should lay before them. On the 18th of February last, in a Masonic periodical* which his Lordship named, there appeared a letter from a brother, resident in Somersetshire, in reference to the unhappy war that was then taking place in Europe between France and Prussia. That letter was a very short one, but it was accompanied by a protest against the course that was then pursued by the King of Prussia and his army against France. He could not say that it was undesirable for him to read that letter, or the protest which accompanied it, on account of the terms in which they were couched. It was sufficient for him (the Earl of Carnarvon) to say that they were written in a very strong and excited strain, and he thought that the tone of them was very unwise, and that the writer would have been wiser and more prudent had he let such a protest alone, as the publication of such a docu-

* It may be necessary to mention that the periodical referred to is *not* "The Freemasons' Magazine and Masonic Mirror." We withheld the remarks out of consideration to the parties interested, but as they have chosen to endure the penance of publishing their own castigation, we need make no apology for now inserting it.

ment was calculated to bring forth feelings of anger and ill-will; and that appeared soon to be the result, for only a few days afterwards, which was on the 21st of February, the Grand Secretary received a letter from a German brother, dated from Liepsic, complaining of the letter and protest, but at the same time his letter was written in a not less excited manner than the letter of which he complained. Amongst other things, this German brother, writing from Liepsic, called from the Grand Lodge of England a repudiation of the paper which had published the letter and protest. However, he (the Earl of Carnarvon) held that neither the Grand Lodge, the Grand Master, or any other of the constituted Masonic authorities, were to be held responsible for what appeared in that paper. The paper was allowed, as it stated on its title-page, to publish reports of the proceedings of Grand Lodges, with the sanction of the Grand Master, on the undertaking that those reports were accurate; but there was no responsibility on the Grand Master in any degree for that contained in the body of that paper. Therefore, in the first instance, he wished to state that the Grand Master took no responsibility as to correspondence or any other articles in the body of that paper. He did not think, however, that he should be fulfilling his duty if he (the Earl of Carnarvon) was to stop there. In considering this letter and protest he was not guided by sympathy for one side or the other, for that was beside the question, for it was a privilege for all writers to hold whatever political opinions they pleased, provided they adopted the proper time and the proper place for doing so; but Masonry was not the proper place for doing so. In a periodical that confined itself to Masonic matters it was not only not desirable, but it was quite wrong that political matters should be introduced into it. It was wrong, but it was specially unmasonic, for it was calculated to engender feelings of enmity and strife. It was opposed to all Masonic feelings, for there was no principle more distinctly laid down and adhered to in this country, than that Masonry held itself aloof from politics, and, neither directly nor indirectly, sanctioned any one in meddling with them. If that was true as regarded Freemasonry in this country, it ought to be equally followed or refrained from in regard to foreign politics. He felt it to be his duty to bring this matter under the notice of the Grand Lodge, and

expressed his regret that the managers of that paper should ever have allowed to be introduced into it such a letter as this. He could only suppose that it was inserted by an oversight, to which the most carefully conducted papers were sometimes liable, and he put it to them that they should so carry on the publication as to do their duty to the craft, and to the Grand Master, as the constituted head of Freemasonry. A privilege had been accorded to them of reporting the proceedings of the Grand Lodge, and difficulties like the present were of rare occurrence, but if they became frequent, it would then be for the Grand Lodge to consider whether they would not review the subject of publishing their proceedings; but he would rather leave it to their good sense, and the Masonic feeling by which all were actuated, to undertake that they would not introduce matter that ought not to be published, which was especially incumbent upon them in exercising their high and great duties towards the Craft. For himself, he felt satisfied after this painful matter to which he had referred, it would be unnecessary for any one occupying the chair in the Grand Lodge again to call attention to such a matter.

COUGHT A MASON TO SHIELD A BROTHER WHO HAS COMMITTED A CRIME?

There is some diversity of opinion as to the duties and responsibilities assumed by gentlemen on becoming members of the Masonic fraternity. It is true that there are very many branches emanating from the same stem of Masonry, important in themselves as leading to a knowledge of its principles and theories, and of special interest to the brethren in defining the true character of their relationship to the institution and to their fellow members, yet there are but few of the principal attributes of Freemasonry necessary to be understood, in giving direction to a Mason's course of action, in the absence of any applicable regulation. Very many persons associating themselves with the institution, pass its threshold without comprehending fully its privileges, and do not see how safely they are guarded from any act of overstrained or misapplied philanthropy. Indeed, many, partially indifferent to the study of its science, pass from the theatre of life, ignorant of its characteristics, and without having acquired

any practical knowledge of its countless virtues. The constitutions of Freemasonry have their source in principles resting in the bosom of Deity himself; and existence without origin, incapable of modification or restraint. Love, virtue, and beneficence find there an abiding home; an incentive to every moral suggestion of the heart. Love is Masonry; virtue is Masonry; that which is right, proper, and noble is Masonry. Follow any path in benevolence and honour, and you are within the circle which circumscribes the Mason's sentiments and governs his course of action.

Persons stimulated in their conduct by impulse from a source so pure and potent, knitted together by the strongest ties of brotherhood, and feeling that by the mystic tie there is a common interest of identification in pain, suffering, and pleasure, and imagine a difficulty in answering the question heading this article; viz:—Ought a Mason to shield a brother who has committed a crime? But this is no intricate interrogatory. Taking the above mentioned characteristic of the order as a guide, the response of virtue, honour, and justice will be promptly and emphatically given in the negative. Treason, murder, robbery, theft, and arson are offences against the criminal laws, punishable by imprisonment or death. Should a Mason offend in either of these, or in any other of like character, he, by the fact, severs the tie which imposes the duty upon his fellows to succour him in cases requiring personal intervention. So far from its being the duty of a Mason to divert the ends of justice by screening a brother from the consequences of his guilt, and thus become a *particeps criminis* to the act, subject to the same punishment under the law, and exclusion from the privileges and sympathies of the institution, it is his duty to suffer the law to take its course, untrammelled by his interference, be the consequences what they may.

As treason is enumerated among the penal offences, and possesses elements of various modifications, we may properly pause here a moment, to dwell upon its different phases in this connection. Treason may be fostered in conspiracy against the life of a monarch, simply to transfer the ruling power from one individual to another, without intending thereby to effect any change in the principles of the government itself, or by betraying the state into the hands of a foreign power. In either case, should such a conspiracy be partici-

pated in to favour a party or friend, with no political end in view, it may properly be classed as criminal treason, and as such, subjects the perpetrators to capital punishment. On the contrary, should such a design be executed to rid the people of a despotic oppression, and to effect a modification in the principles of government, it may be safely placed under the political head, and as such, afford a brother the right of extending to another the benefits of the institution. Indeed, the latter phase of the subject bears so close identity to rebellion, that it is scarcely possible to distinguish between them. This being the case, the subject is rendered still more difficult of solution. Political revolutions are held as justifiable by the enlightened portions of the world, and rebellion held as admissible, by the fraternity of Masons. They seem to be one and the same thing in kingly and imperial governments, and differ only in terms in popular government, where the sovereign power rests in the people. Strictly speaking, the term rebellion can scarcely be appropriately used when applied to a revolution in a federal or confederate government. If there is a difference between revolution and rebellion, an æsthetical student may possibly discover the line separating the two political positions; but a benevolent heart would scarcely pause to thread the labyrinth of such an investigation, were a hunted brother accused of either offence, to approach him, seeking protection. He would at once, with open arms, take him to his bosom, and shelter him from heartless pursuers. In this act a Mason would be perfectly justifiable, under the following old regulation: "That, if a brother should be a rebel against the state, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and, if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, they cannot expel him from the lodge, and his relations to it remain indefeasible." So, likewise, should a Mason shield a brother fleeing to him for refuge from the fanatical persecutions of any religious sect or society, whether such persecutions be sustained by a popular cry, or state laws, or not.

The above paragraph is introduced to show that Freemasonry guards so very carefully the principles of its universality, ignoring entirely every feature of political partizanship and religious sectarianism,

that it is willing to allow the most liberal construction of its general regulations, in securing to its adherents a full exercise of their individual opinions, predilections, and natural inherent rights while in lodge fellowship. Freemasonry, therefore, stands committed to freedom of political sentiment and action, and to religious tolerance, without regard to country or sect. At the same time, it emphatically discountenances the violation of any law, and reprobates criminal offences of every hue and character. In abhorring personal crime, it can justify no act by which the law may be deprived of its power to administer its just award. To construe the fraternal relationship which the brotherhood hold to each other, as warranting a member to intervene between an offender of the law and its operation, would be to prostitute its most sacred principles of virtue and justice. The evil effects need not be reverted to here, but are allowable to show the criminal enormity of such a course. Its tendency would be to reduce the institution to a band of outlaws,—criminal confederates, ready, under certain circumstances, either by stratagem or intimidation, if needs be, to defend their fellows from a punishment deserved, and which the safety and common weal of a community demand. If any principle or landmark in Freemasonry could be so distorted as to give evidence to a doctrine so repugnant to the instincts of our nature and virtue, the good repute now adorning its honoured frontal, and revered by the pure, the noble, and intellectual of the land, would soon become a "bye-word and a reproach."

There is scarcely a Mason who may, or not, habitually attend the meetings of the lodge, but is aware of the tenacity with which any principle of honour and morality is guarded by the brotherhood. The sensitiveness of the brethren in protecting these delicate points, and in giving their advantages to their fellow craftsmen, and the fastidious care with which they adhere to the spirit of those virtues, is well calculated to mislead them while seeking their duty to an erring brother. There are not a few of the brethren who believe that in fulfilling their obligations to the institution, they are expected to shield a brother, guilty of any crime, if called upon by him, under the signals of distress, to do so. This is evidently an error, a fallacy, an infatuation, growing out of a morbid idea of Masonic duty. A Mason who, by his own willful act, places himself beyond the pale

of the institution, can claim none of its privileges, nor flee to the horns of its altars for protection. This fact, however, is not to be construed as extending beyond the Masonic limit. A gentleman becoming a member of the order is not thereby shorn of his attributes as a man. He may, in the premises, exercise his own pleasure in that direction, as an individual, but he is not required to do so by any obligation under the mystic tie. On the contrary, such a course would be viewed with disfavor.

It is proper to assist a brother in distress; to remember him in prayer; to admonish him of his errors; to give him good counsel, and to warn him of approaching danger. But these duties are only expected of a Mason toward a brother in good standing. The institution exacts no duty from its votaries toward a brother which is not morally right and lawful. There are instances on record, in which the brethren refused to give a brother a Masonic burial, who had been killed in a duel, simply on the ground that, in fighting a duel, he violated the law. These are strong cases, illustrating very clearly the position which Masonry occupies on this question.

While a Mason deports himself with circumspection, and keeps himself within the bonds of fraternal propriety, he justly claims the respect and love of his fellow craftsmen. All that is lawful and right may, and will, be done, which can contribute to his happiness and prosperity. No slanderous report can be indulged or propagated to his prejudice or injury, particularly if the effect is to deprive him of a situation, or impair his business. On the contrary, the brethren are to cherish his good name and guard his reputation, and, all things being equal, are to give him the preference over a profane, in appointment to office of honour and emolument. On this latter point, there may be some difficulty in the minds of brethren who are members of a church which inculcates the principle of preferring one another in secular pursuits. Many hold their membership to the church as more binding upon them, in this regard, than they do the duties imposed upon them by the fraternal admonitions of Freemasonry. Every one, more or less, concedes the superiority of the Church of God, in all matters connected with the eternal interests of the human race, over all other institutions, it matters not how pure and elevated the moral precepts of such societies may be. The spiritual ties which knit together the hearts of its members, where true religion exists, can never be severed by time, nor weakened in the countless ages of eternity. The love of

God, which cements the soul to beatified bliss, cannot be circumscribed in eternal comprehensiveness by a limit surrounding the most favourable system of others, however perfect they may be. Masonry, however, in its moral teachings, differing materially in many essential particulars, from other institutions, can scarcely be classed as among the ordinary societies of the day. Although Masonry cannot claim a divine origin, it, nevertheless, propagates every principle of the church militant, except that it is not the medium of spiritual life; but, in every other respect, it is what the church is. Hence, there should be no surprise felt when its devotees hesitate as to which of these two great engines of benevolence, devoted as they are to the moral advancement of mankind, possesses a preponderating influence in considering the claims of their respective membership.

Therefore, between these two institutions "let every one be persuaded in his own mind," uninfluenced entirely by the conscientious impulses of his own heart; but between all other institutions, Masonry can justly claim the preference. It is a happy reflection that, in either case, there is no restraint upon benevolent action. The sacred admonitions of one of our patron saints should stimulate all to love one another, whether in the church, or in Masonry. It is with the greatest veneration we behold the honoured old man, bowed down with age, his snow-white locks floating in the breeze as he stands with his hands stretched in benediction, animated now with the same spirit of love which led him to a life of peril and sacrifice in his youth, with his physical energies fast declining, counselling the brethren from the warmth of his benevolent heart. "My little children, let us not love in word, neither in tongue, but in deed and truth."—*Freemasons' Monthly Magazine, (U.S.)*

IS MASONRY A RELIGIOUS SYSTEM?

There is probably no theme in the whole arcanæ of the Masonic Institution, that has furnished so much material for discussion, to clergymen, lecturers, essayists, editors, and controversialists, both in and out of the fraternity, both for and against Masonry, as the query which is placed at the head of this article.

It is not surprising that persons whose eyes have never beheld.

—"that light

Which none but craftsmen ever saw,"

should come very wide of the mark in attempting to discuss a question enshrouded (to them of necessity) in such impenetrable mystery; nor is it

strange that they should succeed so admirably, in establishing their deplorable ignorance of the subject.

But it is indeed surprising that there should be among the initiated such diverse opinions as are put forth by brethren whose feet have trod the holy place, whose hands have pressed the ancient altar, and whose eyes have opened by that "light" in which alone the only true answer to our interrogatory can be given. That there should be these diverse opinions, cannot be charged as a fault of the Masonic Institution; for every initiate travels in the same way, the same road; receives in the same manner the same instructions, that have been handed down from generation to generation, from time immemorial. Clearly, then, the fault is with the recipient, and not with the source from which his instructions emanate.

The simple declaration to an initiate, at the time of his initiation, affirming or denying Masonry to be a religious system, would not be a finality upon the subject, to an intelligent mind; because the society is so constituted, its manner of unfolding its mysteries, and teaching the every-day lessons of life, are so peculiarly its own, and are so imbued with the great two-fold principle which declares "the supremacy of God, the perfect equality of men," that the judgment of the initiate is formed by a general impression, rather than by a particular declaration. And, as the excellence of a photograph depends much upon the preparation of the plate, so correctness of Masonic impressions depends in a measure upon existing mental conditions, which have been formed by the life experiences of the candidate.

This proposition being true, it will be readily understood that the candidate will be pleased most by the features in the ceremonies that are the nearest in consonance with his modes of thought and life. If he is (we dislike to say it) a mercenary man, he will be pleased most with any manifestation of charity that he may behold, and hope to turn it to account at the first convenient opportunity. If he is a benevolent man he will rejoice in the same exhibition of charity, but hope to turn it to the account of others.

If he is a devout man, and makes, as every man should, his religion the chief concern of his life, he will doubtless see, not only in the reverence paid to the name of Deity, but in many of the shadowy forms and mystic ceremonies, living

likenesses of living truths that, to him, will be endowed with a new radiance, because they have been life principles in his heart, and now for the first time he beholds and touches their symbols, and his heart pulsates quicker at the contact.

The Christian; the Jew; the Mohamedan, the believer in *any particular creed that recognizes the one ever-living and true God as supreme*, may here find his love of justice, of truth, of humanity, strengthened, and to that extent, and more, find points that are in keeping with, and do no violence to his religious belief. In fact he will find many of the peculiar tenets of his religion practically illustrated; and if immediately after contemplating the scene presented to him, he was asked the question: "Is Masonry a religious system?" he would perhaps answer in the affirmative, which would be a very grave mistake. Indeed we have known a newly made brother to declare that Masonry was Christianity, and another that it was purely Judaism, which serves to show the different stand-points from which the two brethren viewed it.

We can bear with such assertions from young Masons, because we think they will learn better in time; but when older Masons, particularly those who are in the habit of addressing the public through the pulpit, the platform, or the press, and are supposed to understand the subjects of which they speak or write, attempt to set Masonry up as a religious society or religious system, our patience gives out, and we can only pity the poverty of enterprise which has led them to suppose that they can comprehend in an hour, and that, too without study or research, all the delicacy of a system of ethics that has taken hundreds of years to crystalize into its present forms of grace and beauty. The frost-work on a window pane is not more delicate than the significance of some of the symbols and ceremonies of Masonry, and their beauty is as easily destroyed by improper handling.

We are well aware that many good brethren, who are good Masons both in words and deeds, desire all the world to have a good opinion of the institution which they themselves love so well; and, with their life interest wrapped up in their religion, they fall quite naturally into the belief that they could not love Masonry so well if it were not religious; and holding conscientiously to this doctrine, though without thinking to examine

its soundness, they declare without hesitation that "Masonry is a religious system" or perhaps "a religious society."

Now, there can be nothing more mischievous than this, or more detrimental to the Masonic institution. First, because it is not true; it has absolutely no foundation in fact. Second, because it conveys a false impression to the world, and operates to deter many of the very best men from applying for admission, because the Society (if the theory be true) arrogates to itself prerogatives which should belong peculiarly to the Church; and third, because it gives opportunity, for some members of the fraternity, who are apparently destitute of any religious belief satisfactory to themselves, to *claim Masonry as their religion*, and to quote the excellent and devout brother A. or B. as authority for the statement that "Masonry is religion."

Masonry has been aptly described as "a beautiful system of *morality*, veiled in allegory and illustrated by symbols." We ask if any Mason would be in favour of substituting the word *religion* for the word *morality* in the above quotation? Decidedly not? It would not only destroy its beauty, but would destroy its truthfulness. Now, Masonry and religion are entirely distinct terms, and cannot be so tortured as to mean the same thing. We will define the terms, and invite comparison of the definitions with "Webster unabridged."

Morality is the practice of the social duties, and and the observance of external virtue. It is the standard of right, in accordance with divine law, by which we measure the value of intentions and actions relating especially to the conduct of men towards each other; and has no bearing whatever upon man's duty to God, save as it is in consonance with the general law by which God governs the universe.

Religion, on the other hand, is the recognition of God as an object of worship, love, and obedience. In its primary element, it covers simply the relation in which the *inner life* of man stands with his Maker, without any regard whatever to the relations he may bear to his fellow man, or to any other portion of God's universe. It is the observance and love of *internal* virtue, arising from pure intentions of the heart, and an all-controlling desire to please God, as distinguished from

external virtue, arising from a desire to benefit and elevate mankind socially.

Masonry *inculcates* and *enforces* morality, and *teaches the necessity* of religion. The latter, however, it does not and cannot enforce, it being a relation between man and his God, in which no mortal has a right to interfere, save in the way of advice and reproof; and *such* counsel can have good effect only as it influences the individual to seek a closer communion with his Maker.

Now the first great Landmark requires the *recognition and acknowledgment* of God, but further than this, Masonry does not go. It does pretend to interpret the revelations of Himself which God makes to every individual man, nor to say that he shall pray once, twice, or thrice each day, thought it tells him that he *ought always* to invoke the aid of Deity. It follows that, as Masonry does not attempt to enforce any religious creed, but, on the contrary, carefully avoids any interference with the free exercise of the consciences of men, it cannot with any degree of truth be called a religious society. We believe that men have no more right to live as religious paupers upon the morality of Masonry than they have to make its charity their only means of support. Let us be careful then that we do not unwittingly lead them into such a course, by claiming Masonry to be a system of religion, instead of what it is, a system of morality. There is a wide difference between the two.—*Landmark*.

STRAY NOTES ON THE LIVERY COMPANIES.

The meaning of the word "Livery" is not by any means clear; we fancy it must have come (like other commercial terms—"Lombard," "bankrupt," &c.) from the Italian *livera*, out of the Latin *liber*, "free," so that the "livery" of a company is the dress worn by the "free" men, not a dress freely bestowed, like that which swells the pride of a nobleman's servant.

Passing from the distinctive dress of the "livery," or double-free men, to the charters which called them into being, we find that the Weavers are possessed of the earliest charter, granted to them by Henry II., and which bears the impress of the seal of Thomas à Becket. One would like to know whether the altar vestments of the famous cleric or the glittering dresses of his retinue came from the looms of these ancient weavers; but on this subject history is silent, and 'tis vain to speculate. That they made a good article, or professed to do so, we may infer from the motto to their arms, "Weave truth with trust," granted in 1487. Could better warp and woof be given for daily habits?—raiment fit for a Solomon.

But charters or patents, though they grant a monopoly, do not always bring wealth or peace of mind. Troubles came, even to one "amongst the oldest

mysteries of the City of London," the Bakers. They had long existed by prescription, though they did not obtain a character until the first year of the reign of Henry VIII. (1509). Sixty years afterwards the white and the brown bakers grew so amicable that Elizabeth granted them a charter of incorporation as one body. However, in less than sixty years (1621) they separated, and obtained new charters, and it took them over sixty years more (1686) to agree again, so as to obtain a fresh charter of incorporation. This document gave them power over all the bakers within twelve miles of the City; and it was not until 1821 that this jurisdiction was taken from them by the abrogation of the bread assize.

But the Fishmongers, who were originally two companies, the salt and the stock (*i.e.*, stick, or "dried"), seem to have quarrelled most. For 300 years unity and separation seems to have reigned by turns; so that one is surprised to find them still wealthy, after frittering away so much money on charters. Had they, like the Vinters, set up a pair of stocks for punishing mad, bad, or refractory members, and thus nipped trade-rebellion in the bud, the belligerent "salt" could have been converted into a "stock" fishmonger, to the benefit of many a quiet or poor member of the craft.

The Joiners, too, notwithstanding their name, and though a legal trades-union, like their illegal imitators, quarrelled over the appointment of their officers, and took their case into the Chancery Court. How cynical their motto, "Join truth with trust," so like the Weavers, must have appeared to them then; and how satirical the motto of the Plasterers' Company, "*Factum est*"—"Let brotherly love continue," must have struck on their ear as their ancient right of making wooden ceilings was being filched away from them by these lath and trowel men. The motto of the Wheelwrights, "God grant unity," would have been a good prayer for these disunited joiners, and, so far as we know, their example too.

Of course such staunch trades unionists as these were protectionists to the finger ends, and none more so than the Stationers, who kept the *Index Expurgatorius* of the Government, which allowed them to "seize and destroy all books prohibited by Act of Parliament or proclamation;" and as their charter enabled them to fine and punish all printers or sellers of books who were not members of their guild, they were completely masters of the situation. Furthermore, they were a trading company, and were allowed the "liberty of prophesying" concerning the weather and fortune-telling in politics. But of all the trading companies, the Apothecaries seem to have been of most use to the public at large since their severance from the Grocers, or "Pepperers," as they were anciently called. The public, too, have been benefited by the severance of the Barbers and the Surgeons; for between their two stools Dr. Sangrado has come to the ground. The Haberdashers, on the other hand, swallowed up two smaller fraternities, the Hurrers and the Hatters, and are now very wealthy. So completely have the Hurrers been absorbed, that not only the very term itself is obsolete and cannot be understood by common people, but even its equivalent "cappers," though understood, is now only to be found as a surname. The Loriners, too, since they have ceased to exist as a separate business, have decayed as a fraternity, and their name has been superseded by "bit-maker." Another form of this word (Lorimer) exists as a surname.

However, amidst all these relics of the past, pleasing foreshadowings of the doctrines of the so-called advanced reformers shine forth like diamonds in ebony. By an order of the Court of Mayor and Aldermen in 1420, every cooper was commanded to make his mark in the world by stamping every barrel or kilderkin before it left his warehouse; woe be to him who forged his

neighbour's mark or sent out a kilderkin deficient in quantity or defective in quality. Yet, notwithstanding the rigour of this law, the Coopers seem to have always acted up to their ancient motto, "Love as brethren." The Glovers allowed females to become members of their fraternity, no less than six being received between 1780 and 1802; and the Gold and Silver Wire-drawers were the first to admit the Jews into fellowship.

Before we close the article, having referred to a few of the mottoes of the Livery Companies, we may as well glance at some of the others; and one remarkable thing has struck us, the deeply religious tone which pervades them all, with but few exceptions. An underlying pun sometimes accompanies them; nevertheless, this is not obtrusive, and does not mar the sentiment. For instance, what can be more beautiful as a motto for a fruiterer than "*Arbor Vitæ Christus; fructus per fidem gustamus*"—"Christ is the Tree of Life; through faith we taste the fruit; The Founders' motto is 'God the only Founder.'" The Glaziers', "O Lord, 'give light unto us.'" The Masons' have "In the Lord is all our trust," of course referring to Christ as the chief Corner-stone. We are somewhat surprised that the motto of the Coach and Coach-harness Makers' Company has never been seized on by some advertising coal merchant, a gas company, or a promoter of bogus societies; for "Light cometh out darkness" would suit any of them better than the coachmakers. The Inn-holders have a beautiful motto, "Come, ye blessed! when I was harbourless, ye lodged me." If report speaks true, when the stranger has money, he is "taken in" till all is gone. The Framework Knitters have, "Speed, strength, and truth united," a motto of which the Ludites of sixty years back would not approve. The Patten Makers have, "Women receive support from us," a rather inapplicable motto to the age of goloshes. The motto of the Fanmakers has been only recently understood or acted on, "Arts and Trades united."

In recording the motto of the Butchers' Company, "Beneath our feet Thon has placed all things, oxen and sheep," we may remark that this vain boast is not wholly true; for the lives of their fellow-creatures in England are not at their mercy, they not being allowed to sit on juries for capital offence, and beef and mutton are not the *summa bonum* of happiness. There is, too, an anomaly in the bulls (which are in their arms and "under their feet" at the same time) being represented flying away. We pass to the Needlemakers' Company, wondering how Adam and Eve obtained the silver needle which the latter holds in her hand. We are told, too, that the Carmen have no proper arms, and we wonder how they carry their whips. The supporters of the Coopers' arms are camels. Why these were chosen we cannot tell, unless as peripatetic water-barrels, calling to our mind that dirty cynic, Diogenes, with his barrel on his head, prototype of the cylinder head-gear of the modern gentleman.

The supporters of the Distiller's arms are a Russian and an Indian, with the motto, "Drop as rain, distil as dew." Surely here there must be an allusion to "fire water" and its effects on the Indian. The supporters of the Clockmakers' arms are, Father Time on the dexter side, and an Emperor on the sinister, with the motto, "*Tempus rerum Imperator*," which, freely translated, might stand "Time tries all," aye, and "conquers all." The Cordwainers' arms have no supporters, but their crest is a goat's head, which is emblematic of a goat's skin, out of which the famous cordovan (or Spanish) leather was made, and of which the word cordwainer is a corruption, thus leading us by easy transition to Cordova, and the banks of the bright Guadalquivir, with the town in all its Moorish beauty and the name so little changed from "Corduba," where M. Claudius Marcellus wintered B. C., 132.

Beside the above, we have other references to the con-

querors of Spain. The crest of the Brewers is a demi-Moorish woman, while that of the Tobacco-pipe-makers is a demi-Moor, and their supporters "two young Moors proper." Furthermore, the arms of the Silk-throwsters are supported by Janissary Guards, "habited in the dress of the country," and of the time, it might be added (1464); for this is important, as, though Eastern customs and customs are said to vary, "Time has his avenges," even amongst Turks. Then we have elephants for the Outlers, and camels for the Merchant Taylors as well as Coopers, and leopards argent for the Painters. Why "leopards argent, spotted with various colours," were chosen for this Craft is self-evident, but the phoenix as a crest is not so obvious, unless it be that putty and paint so change the old face of things that houses may be said to rise from their ashes, bright as the day and fresh as the morn, and that people trusting to appearances may be greatly deceived as to fact, like the Greeks of old.—*An Old Citizen in the "City Press."*

MASONIC JOTTINGS.—No. 60.

By A PAST PROVINCIAL GRAND MASTER.

THE INNER PART, AND THE OUTER PART OF OUR FREEMASONRY.

Of the Inner Part of our Freemasonry, the Revival Proceedings show restoration only; but of the Outer Part they show creation also.

CANDIDATES ADMISSIBLE AND INADMISSIBLE INTO TRUE FREEMASONRY.

A metropolitan Brother's enumeration and classification are not correct. The admissible candidates are Natural Theists, Christian Theists, Jewish Theists, and Mahomedan Theists. It is assumed that these candidates hold the right doctrine in reference to the soul's immortality. There have, however, been, in very recent times, some strange instances in which that was not so. The inadmissible candidates are Pantheists (mystical as well as atheistical) * Polytheists, Buddhists † Lamaists ‡, followers of Confucius, followers of Laotze, and Fetichists.

OBLIGATION OF CHRISTIAN CANDIDATE IN UNIVERSAL FREEMASONRY.

In Universal Freemasonry a Christian candidate should be obligated in the same way as a Natural Theist is obligated.

PRESTON—THE REVIVAL.

Bro. D. L. M., part of a note annexed by Preston to his account of the Revival is an answer to your inquiry. "The above particulars have been carefully extracted from old records and authentic manuscripts, and are, in many points,

confirmed by the old books of the Lodge of Antiquity, as well as by the first and second editions of the Book of Constitutions."

"DYING OUT."

A Brother thinks it plain that there never has been a "dying out" of English Freemasonry. He insists that the unbiassed reader, who gives ordinary attention to the matter, must at once come to the conclusion that what some would designate a new Creation is Revival only. He refers to Preston and Findel.

THE OLD YORK LODGE.

A learned Correspondent thinks that, during the long existence of the old York Lodge, there were alternately periods in which Speculative Masonry was zealously cultivated, and periods in which it was wholly neglected.

AGGREGATE OF GOOD—AGGREGATE OF EVIL.

The Great Architect of the Universe knows the aggregate of good and the aggregate of evil in the different periods of the world's history; and He knows what each individual, during those periods, has contributed to the aggregate of good, and what he has contributed to the aggregate of evil.

THE UNIVERSE—THE HUMAN SOUL.

The Universe may die, but the Human Soul cannot die.

THE STRENGTH THAT COMES FROM WEAKNESS.

Brother, the strength that, in old age, comes from weakness is increased wisdom.

MASONIC NOTES AND QUERIES.

MAIN AGENTS IN THE ERECTION OF OUR ANCIENT EDIFICES.

"The silence of history leaves us very much to conjecture concerning the main agents in the erection of our ancient edifices. The rearing of them as a trade would be in the hands of the Freemasons, (that name implying workers in freestone, or *freestone-masons*), and much would depend upon the wardens, who were foremen of parties of ten of them, and upon the masters; but in a great undertaking, some presiding man of genius, whose skill alone qualified him, must have had the chief control.

Priests possessing a taste for it, were not only associated in Freemasonry, but readily initiated; and from that class would sometimes arise the pre-eminent Architect.

Architectural ability, indeed, seems to have worked its way to this position by association with, or development amongst, the Freemasons.

With the mysteries and emblems which have come down through this channel, even from the Egyptians and Grecians, our inquiry has no concern; but it is

* Hindus are, for the most part, Mystical Pantheists.

† The Buddhists are Atheists for the most part.

‡ The Lamaists have adopted a corrupt Buddhism.

material to note that the secrets of the Masonic art, whilst confined to themselves, were disseminated unreservedly amongst that body.

Selfish ambition and jealousy would thereby be obviated; every man of taste could enter the association; and thereupon his suggestions became the common stock of the fraternity, available to the architect, who would be associated with them in his labours." From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

EMBLEM OF THE POINT WITHIN A CIRCLE.

Attention is requested to a subsequent communication entitled as above * * * See a communication entitled "Emblem of the Point within a Compass" *ante*, page 147, and in the heading and line 1, for "within a compass" read "within a circle," and line 3 for "reposing" read "represent." There are some other errors of the press which, however, need not now be pointed out.—CHARLES PURTON COOPER.

THE INSTRUCTED—THE UNINSTRUCTED.

The faculties are alike: but how to use his, the Instructed knows; whilst how to use his, the uninstructed knows not.—A PAST PROVINCIAL GRAND MASTER.

THE UNINSTRUCTED—CORRECTION.

See before page 148; line 2 for "uninstructed" read "instructed."—A PAST PROVINCIAL GRAND MASTER.

INTELLIGENCE—FLIPPANCY.

What the uninstructed takes for intelligence is often only Flippancy.—A PAST PROVINCIAL GRAND MASTER.

MR. HEPWORTH DIXON.

Our distinguished literary brother lately made a brilliant speech in illustration of Masonic practices among various nations at a banquet of the R. Athelstan Lodge (No. 19).—N.

NETHERLAND FREEMASONRY.

There has been published privately at Utrecht a small volume, by Bro. D. Budding, on St. John the Evangelist, and St. John the Baptist as patrons of Freemasonry. It is under the authorization of the College of Grand Officers of Holland, and of the Ultrajectind Lodge of Utrecht.

CONSTANTINOPLE.

The installation of the new W.M. of the old lodge, the Oriental, took place lately with considerable ceremony and rejoicing.

GERMAN MASONIC LITERATURE.

Notwithstanding the war, eleven Masonic works were produced in Germany during the last year.—ZETA.

PARIS.

Masonic labours, both under the Grand Orient and the Supreme Council are reported to have been continued during the siege of Paris, but with great difficulties.—ZETA.

R.A.

The Palestine Explorers are still in hope of finding something interesting in relation to the arch under the Harem or Temple at Jerusalem.—N.

MASONS' HALL.

It is worthy of notice that Masons' Hall, in the city, is now under the management of a brother Mason.—R. B.

THE ANTIQUITY OF MASONRY.

Our institution is theoretically, as well as practically, the most ancient that has descended to this present, from the shadowy, but voiceful realms of that bygone, over which those mysteriarchs "the fair generations," have wielded the sceptre of reticency, since the fateful moment when first began to—

"Crash down the precipitous steep of Time
In multitudinous thunders that upstartled
The echoes from their cavernous lairs
In the visionary hills."

It will also be observed that Masonry, the "Divine Idea" of organization received from the great Hierarchs who lived when time was young, a knowledge of the various mechanical arts, and of the seven liberal sciences, as well of the true name and the attributes of the Most High. These latter were transmitted through the favoured line of Eber to the actors in the stirring scenes which signalized the full inauguration of the Jewish dispensation, when they were committed to the guardianship of written history under the direct supervision of Moses, who, as we know, was deeply learned in the spurious operative Masonry of the Egyptians, and, as our traditions assert, had also been educated in the purer Speculative Masonry of the ancient professors of Lux, his teacher being Jethro, the priest of Midian, who was his father-in-law. Like Enoch of old, Moses seems to have been the chosen instrument in spiritualizing and communicating to a peculiar people the science of Lux. Like Enoch, also, Moses had personal converse with the Almighty, and from the One who spake to him from out the 'bush,' which on awe-crowned Horeb 'burned with fire and was not consumed,' did the Law-Giver receive the sublime name or the ineffable Being—'who covereth Himself with light, as with a garment, who stretcheth out the heavens like a curtain; who layeth the beams of His chambers in the waters; who maketh the clouds His chariots; who walketh upon the wings of the wind.'

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

THE LITTLE TESTIMONIAL.

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

Dear Sir and Brother,—The following fact, which has come under my observation, will give some idea of the lengths which the getters-up of testimonials will go to in these days.

The Hon. Sec. writes to a brother to "acknowledge the receipt of a *promise* to subscribe," and states that the recognition of it "will appear in print to-morrow," and hopes at the same time he will do all he can amongst his friends in his neighbourhood.

The recognition duly appeared, and the brother's name assisted to swell the list of subscribers, but he has positively assured me that *he never made the promise*?

If this is how testimonials are got up, in the present day, the practice, in my opinion, is very different to what it ought to be. I consider that to have any value the subscriptions should come spontaneously, and as a free gift, and not be the result of what I must call an organized system of "touting."

This incident reminds me strongly of, in the drama of the "Two Roses," a very clever skit upon the prevailing

mania for testimonial-presenting, where the worthy recipient is greatly mystified as to the source from whence the largest subscription comes.

The touting also savours much of a system that prevails in low-class music halls in Birmingham and other Midland towns. Flaming bills announce that the proprietor of the — music-hall, in recognition of the valuable services of Bill Scroggins, that gentleman will be presented with a diamond ring or silver cup. The admirers of the recipient rush to witness the ceremony, and produce an amount sufficient to pay for the diamond ring or the silver cup, the former invariably "paste," and the latter (as familiarly described in professional circles) a "plated pot" instead of a silver cup.

Another instance has come to knowledge of a brother who inadvertently gave his name as a subscriber without fairly knowing the object to which his guinea was to be applied, who says he would freely give another guinea to have his name expunged from the list.

I enclose you a circular which, as W.M. of my lodge, I have received, and which is headed with an embossed red cross. I do not know upon what principle I am selected as a butt for this system of touting, as I am no admirer of the Red Cross, or any of the other so-called "high degrees." I consider the summit of perfection to be found in Symbolic and Capitular Masonry, and when I shall have attained the rank of P.M. and F.Z. my ambition will be satisfied.

I must suppose, therefore, that the "canvass" has been a general one.

I remain,
Yours fraternally,
A "W. M."

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

I have received a circular, relating to the above, and I must say that I think it derogates greatly from the dynasty of a Provincial Grand Master, to allow his name to be used in an organized canvas on behalf of a testimonial to a junior clerk, in the office of the Grand Secretary, in recognition of services rendered to the order of the Red Cross and the Rite of Mizraim, bodies having no connection with and unrecognized in Craft Masonry, and also taking every opportunity of introducing the subject in meetings in his own province where his mysteries almost amount to a command.

The mere allusion to such innovations must have a most prejudicial affect on the minds of young Masons, and lead them to believe that these "orders" are part and parcel of the Masonry into which they have recently been initiated.

I protest against such proceedings as both unpolitic and undecorous, and in contravention of the duties of a Provincial Grand Officer, and certainly undignified in one holding the position as representative in his province of the M.W. Grand Master.

They may have some feeling of gratitude for services rendered, but I think it might be made to take some more appropriate form.

I am Sir and Brother,
Yours faithfully
A MIDDLESEX MASTER MASON.

REVIEWS.

Tweddell's Middlesbrough Miscellany.

Under this name, Bro. Tweddell and Sons, have issued a neat brochure, which is to be completed in eighteen penny numbers. The publishers are not over sanguine of success, having, as they say, "repeatedly burnt their fingers by such attempts." The contents include "A Middlesbrough Man's First Pilgrimage to Stratford-on-Avon and its vicinage;" originally written by Bro. Tweddell, for "The Freemasons' Magazine."

MASONIC SAYINGS AND DOINGS ABROAD.

The Report on Foreign Correspondence of the Grand Chapter of Canada, says:—

"There are three hundred and twenty-four Lodges and Chapters in France and throughout the French possessions. France has several Lodges under charter at Vienna and Constantinople; quite a number in the Holy Land, Algiers, Egypt, and North and South America. The sun never sets on the territory under jurisdiction of the Grand Orient of France. The Grand Orient charters Lodges and Chapters in any part of the earth, where Grand Lodges or Chapters exist already, with the *samesang froid* that they would were none existing there. This the Grand Orient does *sans peur et sans reproche*. We believe the Grand Orient of France has chartered Lodges and Chapters in New Orleans, against the protest of the Grand Lodge and Chapter of Louisiana, into which expelled Masons have been received, and honoured."

"There are now within the jurisdiction of the State of Pennsylvania sixty-three Chapters, all in working condition, and fulfilling their important functions in peace, harmony and prosperity. The number of members in these Chapters by last report to the Grand Secretary for 1867 was 5,020. There are three Mark Lodges, with a total membership then of 2,807."

The Grand Council of Royal and Select Masters of Michigan have refused to add the "Super Excellent" to the Council Degrees.

A Correspondent of "The Craftsman" says that, the first lodge in Illinois was the "Western Star," chartered 1840, thirty years ago. The Grand Lodge at this date was composed of four members; it now numbers about 650 members. Number of Master Masons 36,000. Springfield Chapter, No. 1, was organized August 13th, 1841. Eleven Chapters comprised the Grand Chapter at its formation in 1850. At present it numbers 140 Chapters with upwards of 8,000 members.

It seems that in Rio Janeiro Masonry has become the standard of respectability. A missionary states that nearly every Brazilian who wishes to be thought respectable becomes a Freemason. We are glad to hear that Masonry is thus tending to the elevation of the Brazilians; and we trust they will show that Masonry not only makes them respectable, but virtuous and useful.—*Mystic Star*.

In Georgia it has been declared that a brother attaching himself to a Church which forbids his connection with Masonry removes without the jurisdiction, and, if in good standing, is entitled to a dimit, with the required endorsement.

The Grand Lodge of Vermont, and the R.W.P.G. Lecturer, Bro. Wilson, and others, have got into a dispute about the identity of "the cypher" and "the mnemonics," used in Vermont as the true Webb Lectures, as taught by him and Barney and Wilson in 1817. One of the disputants declares "that the lectures are corrupted," and another that the report of the committee on the Webb Lectures had inflicted "a deadly wound on Vermont Masonry."

A complaint having been made by the Grand Lodge of Canada against Frontier Lodge, No. 74, that the latter had invaded their Masonic jurisdiction, and it appearing that heretofore the jurisdiction of each was measured by the distance between the respective lodges, it was recommended that hereafter the State line is adopted as the dividing line between the two jurisdictions, and that it be recommended to the Grand Lodge to adopt the same line.

From the "Kapunda Herald," (South Australia) we learn that the foundation stone of the Kapunda Institute, was laid on the 12th October last, with Masonic honors, by the Hon. Capt. John Hart, Companion of the Honorable Order of St. Michael and St. George, Treasurer and Premier of the province, and Right Worshipful Provincial Grand Master of Freemasons under the Scottish Constitution in South Australia. The ceremonies were very ably performed, and the event went off with great éclat.

From "The Evergreen" we learn that the Grand Lodge of Kansas granted a dispensation to brethren to form a lodge in Salt Lake City. The Grand Lodges of Nevada and Colorado each refused so to do.

The Grand Orient of France vacates the seat of any officer who fails to be present at the meetings of his lodge for five consecutive sessions.

Subordinate Lodges in Nebraska failing to comply promptly with the requirements of the Grand Lodge at one session, are deprived of representation at the next.

The Grand Master of Georgia deploras "the existence of discord between the subordinate lodges in his State, the result of political animosities, causing many

of the brethren to forget their obligations to one another, and even that they are Masons."

At the communication of the Grand Lodge of Rhode Island, it was "ordered, that the Grand Lodge of Instruction be and the same is hereby directed to cause the work and lectures of the third degree, as approved by this Grand Lodge, to be suitably engrossed in a book for preservation in the office of the W.G. Secretary." It was also "resolved that the W.G. Secretary shall not allow the book containing the approved work and lectures of this jurisdiction to be taken from his office, except by a member of the Grand Lodge of Instruction, and upon his receipt therefor."

GRAND ORIENT DE FRANCE.

We have received the following letter from the Grand Orient of France:—

O.: de Paris, le 24 Février, 1871.

A. M. le Directeur du "Freemasons' Magazine," à Londres.

Monsieur et Très Cher Frère.—

J'ai reçu aujourd'hui même le numéro du 21 Janvier, 1871, du "Landmark," de New York; et c'est avec le plus profond étonnement que j'y trouve à la page 41 un article extrait du "Freemasons' Magazine," par lequel vous annoncez que la loge de Bayreuth (Bavière) vous a adressé une circulaire protestant contre les récents décrets du Grand Orient, Loge de Paris, notifiant au F.: Guillaume, roi de Prusse, qu'il considère sa conduite comme parjure et sanguinaire.

Le "Landmark" fait suivre cette note d'un article qui contient de appréciations peu fraternelles pour le Grand Orient de France.

Sans vouloir discuter en ce moment ces appréciations, je me bornerai à vous déclarer formellement que le Grand Orient de France ne s'est jamais occupé de la question dont il est parlé dans la circulaire de la loge du Bayreuth; et que, par conséquent, il n'a rendu aucun décret s'y référant. J'ose compter sur votre bonne confraternité pour donner place à ce démenti dans les colonnes de votre estimable journal.

Recevez, Monsieur et Très Cher Frère, l'assurance de mes sentiments fraternels.

Le Chef du Secrétariat,
THEVENOT.

[The Remarks referred to were supplied by an old and valued correspondent. Some doubts were expressed at the time whether it emanated from the Grand Orient of France, or from some of the irregular bodies which exist in France, and also in our own country, under the name of Freemasonry. We have nothing to do with the remarks of the "Landmark" and can assume no responsibility with respect to them. But we willingly give place to the official denial of the Grand Secretary of the Grand Orient of France, Bro. Thevenot.—[Ed. F.M. and M.M.]

THE MASONIC MIRROR.

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

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

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

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

MASONIC MEMS.

His Royal Highness the Prince of Wales has named Monday the 8th. May next, for the Anniversary Festival of the Royal Masonic Institution for Girls, on which occasion His Royal Highness has consented to preside.

We are informed that the installation of Colonel Lyne as R.W. Prov. G.M., for Monmouthshire, will take place in the large Room at the Town Hall, Newport, on Easter Thursday, April 13th, and that Theodore Mansel Talbot, Esq., R.W. Prov. G.M., for the Eastern Division of South Wales, will be respectfully invited to perform the ceremony.

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

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

It is intended to hold a Masonic Ball on a grand scale, the King's Head Hotel, Newport, on Thursday, the 20th of April next; and a committee of management has been formed. We hope to be able to give a full programme in our next issue.

A masonic ball is to be held in Lincoln during the visit of the Prince of Wales to that town and neighbourhood, in the Grand National Steeple Chases week. The proceeds of the ball, which is expected to be honoured by the presence of the Prince of Wales, are to be applied to charitable Masonic purposes.

We have been informed that five brethren selected by the Grand Mark Master, and five brethren selected by the Royal Arch Mariners Degree have had a meeting and settled the conditions for the Amalgamations of the latter degree under the Supreme Jurisdiction of the Grand Lodge of Mark Masters.

FREEMASONRY AND THE WAR.—In another column will be found the remarks of Earl Carnarvon, acting M.W.G.M., upon this subject at the last Quarterly Communication of Grand Lodge. Out of consideration to parties interested we had not intended to publish them, but as they have seen fit to give it themselves we do not consider it necessary to longer withhold the matter from the Craft.

The following appeal was issued by the Secretary of the Institution previous to the Festival:—

"Office, 6, Freemasons' Hall, London, W.C.,
14th February, 1871.

"W. Sir & Brother,

"Permit me to call your attention to the above occasion, and to solicit your valued and influential support.

"The circumstances in which the Home Charities of this country are placed this year, must compare unfavourably with former years, owing to the enormous drain upon the resources of the benevolent in aid of the misery and distress abroad.

"The Masonic Institutions, it is feared, will be peculiarly affected, as the area from which they can obtain assistance is naturally restricted to the fraternity, the members of which are always first and foremost in contributing to external objects of charity.

"As regards this Institution, the anxiety thus occasioned is materially aggravated from the fact that, should the amount received this year be inadequate for the annual maintenance of the Establishment, there are no funds of any kind on which to rely in a time of special need.

"Should you be unable to be present, will you permit me to entreat your assistance in the shape of a donation to our funds which will be most gratefully acknowledged by

"W. Sir and Brother,

Yours obediently and fraternally,

FREDERICK BINCKES,

Secretary of the Institution,
and Hon. Sec. Board of Stewards.

ROYAL MASONIC INSTITUTION FOR BOYS.—SEVENTY THIRD ANNUAL FESTIVAL.

The seventy-third Anniversary Festival of the Royal Masonic Institution for Boys was celebrated on Wednesday last at the Freemasons' Hall, Great Queen Street, Bro. Sir William Watkins Wynn, Bart, M.P., and Provincial Grand Master for North Wales and Salop, in the chair.

The following is the list of the Board of Stewards:—

PRESIDENT.—W. Bro. James Mason, P.G.S.B., P.M. No. 144.

VICE-PRESIDENTS.—V.W. Bro. Rev. C. J. Martyn, P.G. Ch., W.M. 1224; Rev. Lyttleton Henry Powys Maurice, P.G. Chap. Surrey, 416; Capt. Cope, P.G.S.B., P. Prov. G.W. Cheshire; H.R. Luckes, D.P.G.M., Hertfordshire; J. B. Moore, M.D., P. Prov. G.W., West Lancashire; W. H. Radley, P. Prov. G.W., Lincoln; W. Bulkeley Hughes, M.P., P. Prov. G.W., N. Wales; Walter Adiard, Dist. G.W., Punjab, P.M. 782 and 1215; C. C. W. Griffiths, P. Prov. G.W., Worcester, P.M. 280; C. Milsom, jun., P. Prov. G.W., Somerset, P.M., 53; R. W. Motion, P. Prov. G.W., Essex, P.M. 453; Thomas Frederick Halsey,

P. Prov. G.W., Herts, P.M. 10; Henry Young, P.G. Steward, W.M. 60; Alexander G. Linn, Past G. Steward, P.M. 197; William Henry Prince, P. Prov. G.D., E. Lancashire; John Hart, P. Prov. G.D. of Surrey, P.M. 410, 22; Frederick Ware, P.G. Reg. South Wales, E.D., P.M. 916; Henry Deane, P. Prov. G. Reg., Leicester and Rutland, 1007; William Wells, *M.P.*, P. Prov. G. Reg., North. and Hunts.; William Henry Crookes, Prov. G. Sec., Durham, P.M. 80; William Pickford, Prov. G. Sec., Monmouth; John Potts, Prov. G. Sup. Works, Oxford; Charles W. Wyndham, P. Prov. G. Sup. Wks. Dorset; Capt. Wordsworth, P. Prov. G. Sup. Works, W. Yorks.; Henry Day, P. Prov. G. Sup. Works, W. Yorks.; Edward T. Inskip, Prov. G. Purst., Wilts, P.M.; Thomas Jowett, Prov. G. Purst., Herefordshire, 120; Richard Eve, P.G. Purst., South Wales, P.M. 723; Frederick A. Philbrick, V.P. of Institution, W.M. 18; W. Roebuck, P. Prov. G.D. Surrey; J. C. Parkinson, Vice President of the Institution; Love Jones Parry, *M.P.*, P.M. 384, P. Prov. G. Dir. of Cers., North Wales and Shrop-Chap. 12, Hon. Treasurer.

shire; W. Bro. Frederick Adolphus Philbrick, V.P., W.M., 18, LONDON.—Bros. Walter H. Wilkins, J.W. 1; Erasmus Wilson *E.R.S.*, 2; Thomas Kayler, W.M. 3; George Kelly King, J.W. 4; W. N. F. Parsons, 5; Charles Frederick Millett, 6; W. G. Margetts, P.M. 7; Edward Lewis, J.W. 8; Thomas Moring, P.M. 9; T. F. Halsey, P.M. 10; George Palmer, W.M. 11; G. R. Ware, P.M. 12; George Hillyer, S.W. 14; Henry Browse, Jun., I.G. 18; Thomas W. White, J.W. 21; John Hart, 22; J. H. Pearce, 25; Thomas Threlfall, 26; James Horwood, W.M. 28; Edmund Johnston, S.D. 29; Francis Pendered, 33; Thomas Brankstone, S.W. 46; John Atherton, P.M. 55; Henry Young, P.G. Std., W.M. 60; Samuel Harman, I.G. 73; J. I. Hooper Wilkins, 79; H. John Reynolds, W.M. 91; R. T. Hill, W.M. 95; Nathaniel R. Humphrys, W.M. 96; William Leask, 99; Rev. Jas. Sydney Darvell, P.M. 108; George Powell, P.M. 142; James Mason, (P.G.S.B.) P.M. 144; Joseph East, S.W. 145; William Jarvis, W.M. 162; Ralph Firbank, J.W. 167; Henry Webster, S.D. 172; Charles Lacey, P.M. 174; John Edwin Walford, W.M. 177; A. Letticiellier, S.W. 179; Henry Drew Wood, I.G. 181; George Kenning, W.M. 192; A. G. Linn, P.G. Std., P.M. 197; Francis Smith, P.M. 201; John Gibson, 259; James R. Dow, P.M. 263; William Buck, I.G. 637; A. H. Longhurst, W.M. 780; Robert A. Brookes, S.W. 822; William West Smith, P.M. 890; John Frost Creswick, W.M. 957; Basil Ringrose, W.M. 1185; William Roebuck; Joseph Starkey. Chapters, Comps. Frederick A. Philbrick, 12; Thomas J. Sabine, *M.E.Z.* 73. Order of Mark *M.M.*, J. C. Parkinson *V.P.*, P.M. 7. South Eastern Masonic Association, Bro. Nicholas Wingfield. Order of Red Cross, &c., Bro. J. W. Barrett, P.M. 169.

PROVINCIAL.—Berks and Bucks, Bro. George Chancellor, S.W. 1101; Cheshire, Bro. Captain Cope, P.G.S.B., P. Prov. G.W.; Derby, E. B. Knobel, 353; William Booth, 500; J. C. Merry, 731; Joseph Hirst, J.D. 1324; Dorset, Bro. Chas. W. Wyndham, P. Prov. G.W.; Durham, Bro. Wm. Henry Crookes, Prov. G. Sec. 80; Essex, Bro. Motion, R.W.P. Prov. G.W., P.M. 453; Hampshire, Bros. E. S. W. Rebbeck, P.M. 195; Frederick F. Hare, 1303, 359, 394; Richard Eve, P.G.P., S.W. P.M. 723; Herefordshire, Bros. H. R. Luckes, D.P.G.M., Thomas Jowett, Prov. G. Purst. 120; Kent, Bros. Thomas Smith, W.M. 829; Alfred Avery, 1314; Leicestershire and Rutland, Bro. Henry Deane, 1007; East Lancashire, Bros. Thomas Ashworth; Robert Butterworth, J.W. 298; Thomas Oakden, J.D. 298; Wm. Henry Prince, P. Prov. C.D. 298; William Walker, W.M. 363; West Lancashire, Bros. Dr. J

Moore, P. Prov. G.W.; Major Thomas Wilson, P.M. 114 H. W. Schneider, P.M. 995; Lincolnshire, Bro. W. H. Radley P. Prov. C.W.; Middlesex, Bros. John Henry Button, 1309 Wm. Henry Greene, J.W. 1310; Monmouth, Bro. William Pickford, Prov. G. Sec.; Northamptonshire and Hunts, Bro. William Wells, *M.P.*; Oxford, Bros. John Potts, Prov. G.S. Wks.; George Rainey; Somerset, Bro. C. Milson, jun., P. Prov. G.W., P.M. 53; Suffolk, Bros. Rev. C. J. Martyn, P.G. Ch., W.M. 1222; Capt. J. W. C. Whitbread, W.M. 81; Thomas Cook, 959; Surrey, Bro. Rev. Lyttleton Henry Powis Maurice, Prov. G. Chap. 416; Sussex, Bro. James Dorman, W.M. 40 Wiltshire, Bro. Edwd. Thos. Inskip, Prov. G. Purst.; Worcester-shire, Bro. C. C. W. Griffiths, P. Prov. G.W., P.M. 280; West Yorkshire, Bros. Capt. Wordsworth, P. Prov. G. S. Wks.; Henry Day, Prov. G. Purst., P.M. 208; Robert J. Critchley, W.M. 208; Edward Sewell, 302; Abraham Horshall, 304; Charles L. Mason, W.M. 304; N. and E. Yorkshire, Bro. Captain Francis Jackson; North Wales and Salop, Bros. W. Bulkeley, Hughes, *M.P.*, P. Prov. G.W.; Love Jones Parry, *M.P.*, P.M. 384; W. Bro. Thomas L. Hampton, W.M. 1113; South Wales, East Division, Bro. Frederick Ware, P.M. 960; Punjab, Bro. W. Adlard; Channel Islands, Bro. W. T. Kinnersley.

The following brethren were also present: Ranes, Rev. W. Stewart, Chancellor, Benj. Head, P.G.D.; H. Browse, Algernon Perkins, G. Cox, N. Wingfield, R. W. Little, Pendlebury, Duncan, P. Robinson, W.M. 201; G. T. Payne, 27; J. B. James, Pattern, P.G.S.B., Sec. Girls' School; J. H. Free, Honey, Dalton, Whittaker, Ruenthal, Bales, W. P. Flood, Hon. Sec. to the Institution; P. Matthews, Hon. Surgeon Dentist of the Institution; John Earll, Chas. Wall, P. Plucknett, Farmaner, C. Swinbourne, Glover, F. S. Cox, J. Lowthin, W. Parker, J. Young, J. Jupe, C. E. Hollingsworth, S. W. North, C. Montrie, J. H. W. Fletcher, C. Potter, Dudley Rolls, R. H. Williams, Littlecott, G. A. Smith, E. B. Gowland, Kew, Lamb, Robinson, P.M. 259; Thos. D. Bolton, 259; Goldsboro, P. Prov. G.S.; N. Wales; J. Witt, Bull, Curtis, Nettleingham, John Hervey, G. Sec.; W. Tarnfield, Sec. Royal Mas. Ben. Inst.; Wm. Smith, C.E., P.M. 33, P.G.S.: Boyd, R. G. Glover, W. Snell, Rev. C. Woodward, Chaplain to the Institution; C. J. Watson, Wm. Winn, Furrian, Head Master of the Institution; H. Webb, P.M. 890; H. G. Buss, G. Fontana, Longhurst, 780, E. Thompson, J. Massey.

The following brethren acted as Ladies Stewards viz.: Bros. Jas. Mason P.G.S.B.; F. Adlard, J. H. Batten, S. Harman E. Johnson, G. Kenning, G. K. King, C. Lacey, G. Powell W. Roebuck, P. J. Sabine, Thos. Smith, W. W. Smith, J. Starkoy, F. Ware, T. W. White, J. J. H. Wilkins. About 140 Ladies were present.

The toasts of "Her Majesty the Queen, Patron of the Institution," "The Right Hon. the Earl de Grey and Ripon, *K.G.*, M.W. Grand Master, President of the Institution," and "H.R.H. the Prince of Wales, *K.G.*," and "The Right Hon. the Earl of Zetland, Past Grand Masters," were given by the chairman.

The President, in giving the "Health of Bro. the Prince of Wales, alluded to the services he had last year rendered the craft in taking the chair at the Festival of the Boys' School, which had been the means of adding £11,000 to the funds of the institution; and to show the further interest he took in their order, he had consented to take the chair at the Festival of the Girls' School, which would take place in a short time, showing how deeply impressed his Royal Highness was with the great principles of Freemasonry.

Bro. Capt. Montague, D. Prov. G.M., Dorset, proposed "The

Right Hon. Earl Carnarvon, R.W.D.G. Master, the Provincial Grand Officers, and the present and Past Grand Officers," which was responded to by Bro. the Rev. C. J. Martyn, Grand Chaplain.

Bro. Algernon Perkins, P.G.W., proposed "The Health of the Chairman, R.W. Bro. Sir Watkin Williams Wynn, Bart., M.P., Prov. G.M. North Wales and Shropshire," who made an appropriate response.

The award of Prizes to the Pupils in the School was then announced, as follows:—Institution Silver Medal, for Good Conduct, to George Samuel Recknell; Canonbury Gold Medal (given by Bro. Cox, and awarded by a vote of the Scholars) to Percy Banks; Cambridge Local Examination, to G. W. Martin.

The President, in giving the toast of the evening, "Prosperity to the Royal Masonic Institution for Boys," alluded to the great success with which it had been attended in sending forth pupils who had been successful competitors for the highest honours at the Oxford and Cambridge University examinations, but he regretted to say that there was still a debt of £6,000 on the Institution, and he hoped there would be an exertion to get that debt wiped off by an appeal to those who had known the friends and parents of the children in their prosperity, and he hoped and trusted that they would not suffer for the misfortune of their parents. He had seen the schools, and was well satisfied with all he had witnessed; he advised all to go and visit them, and then he was sure they would not allow the debt to remain long unliquidated.

Bro. Algernon Perkins, as the Treasurer of the Institution, responded to the toast.

The Secretary then read the lists of subscriptions, which amounted to a total of £4,700, of which £2,500 was contributed by the London Lodges, and £2,200 from Provincial Lodges. Amongst the lists, one of the most notable was that of the W.M. of the Canonbury Lodge, Bro. Birch, which, including his own contribution of ten guineas, amounted to £86 2s.

Bro. R. J. Spiers, P.G.S.B. and D. Prov. G.M., Oxford, proposed "The Vice-Presidents, Trustees, Committees, and Auditors," coupling with the toast the name of Bro. Hervey, G. Sec., who responded.

The Rev. C. J. Martyn proposed, "The Royal Masonic Benevolent Institution for Girls, and the Royal Masonic Benevolent Institution."

Bro. Farnfield responded, and regretted the absence of Bro. E. S. Patten, through illness. On his behalf he called the attention of the brethren to the Festival of the Girls' School, on the 5th of May, at which Bro. H.R.H. the Prince of Wales will take the chair.

The Chairman proposed "The Board of Stewards."

The Stewards having assembled on the dais and in front of it, Bro. J. Mason, President of the Board, returned thanks.

"The Ladies" concluded the list of toasts.

The musical arrangements were under the able direction of Bro. Donald King. The following is the programme, which was but slightly varied:—

IN THE BANQUETING HALL:—

Grace: "Benedictus."

National Anthem: "God Save the Queen."

Glee: "See the Chariot at Hand"—Madame T. Wells, and Bros. Young, King, and Winn.

Song: "Little Bird, so Sweetly Singing"—Mdlle. Liebhart.

Five-Part Song: "Take thy Banner"—Full Choir.

Welsh Song: "Clychau Aberdyfi"—Madame Thaddeus Wells, accompanied on the Harp by Mr. Ellis Roberts.

Song: "The Tenoraire"—Bro. W. Winn.

Grand March (pianoforte): the Misses King.

Quartette: "Over the Dark Blue Waters" (from Oberon)—Madlle. Liebhart, Madame Wells, Bros. Donald King, and Winn.

Song: "Why are we Wandering here I Pray"—Mdlle. Liebhart.

Part Song: "Men of Harlech"—Full Choir.

Part Song: "I Love my Love in the Morning"—Full Choir.

IN THE DRAWING ROOM:—

Duet (pianoforte) "Overture to Masaniello"—the Misses King.

New Song: "Sing, Sweet Bird"—Mdlle. Liebhart.

Four-Part Song: "O, Hush Thee, my Baby"—Full Choir.

Serenade: "I Arise from Dreams of Thee"—Bro. Donald King.

Canzone: "Ben e Ridiculo"—Madame Thaddeus Wells.

Four-Part Song: "Sir Knight, oh, Whither Away"—Full Choir.

Song: "I Love but Thee"—Bro. Thomas Young.

Scotch Song: "Within a Mile of Edinburgh Town"—Mdlle. Liebhart.

Duo-Pianoforte: "Qui Vive"—the Misses King.

New Song: "The Yeoman's Wedding"—Bro. W. Winn.

Glee: "Sleep, Gentle Lady"

The Welsh songs, given in compliment to the chairman, were rapturously applauded.

The performance of the two daughters of Bro. Donald King on the pianoforte was deserving of special mention.

The dinner was generally pronounced the best ever provided in the Freemasons' Hall, although the supply of wine was (perhaps judiciously) limited.

The arrangements were effectually carried out by the Stewards. One matter, however, we are compelled to mention, viz., that brethren leaving other lodge, and who had not attended the Festival, were permitted to enter the hall, which at one time was quite invaded by them; some whose condition, as to dress and other matters not necessary to mention, rendered their presence anything but agreeable.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

LODGE OF PROSPERITY, No. 65.—The regular meeting of this Lodge took place on Thursday the 2nd inst., at the Guildhall Tavern, Gresham-street. There were present the W.M., Bros. G. F. Cook, W.M.; D. Forbes, S.W.; E. C. Mather, J.W. and Treas. J. Bellerby, P.M. Hon. Sec.; J. Stevens S.D.; T. Davy J.D.; J. Carruthers, I.G.; and Past Masters J. Mather and E. Arnold. Bros. J. Bryer, No. 388, E. Smith, 1076, H. Coard, 554, Coombs 554, and H. M. P.M. were present as Visitors. The Lodge having been opened, and the minutes confirmed the ballot was taken for the admission of Mr. John Barnes, who being present was initiated. Bros. Kember and Anderson were raised, and Bro. Browne was passed. The election for the W.M. for the ensuing year took place, the choice of the brethren proving unanimously in favour of Bro. Forbes, S.W. Bro. E. C. Mather was elected Treas. and Bro. Speight, Tyler. The sum of ten guineas was voted from the funds of the Lodge for the purpose of presenting the retiring W.M., Bro. Cook, with a Past Master's jewel in recognition of the very able and efficient manner he had conducted the duties of the chair during his year of office; the sum was considerably augmented by the private subscription of several brethren. A distressed Bro. was relieved with the sum of 21s. The Lodge was then closed, and the brethren retired to the banquet. The usual loyal and masonic toasts

were given. Bro. J. L. Mather, I.P.M., in proposing the toast of the W.M., stated he had visited many Lodges but he had rarely seen the duties of the chair so perfectly performed; also the able manner he had presided over them, had given satisfaction to every brother in the Lodge. The W.M. briefly responded. Bro. J. L. Mather, returned thanks for the Past Masters and stated that owing to the efficiency of the W.M., his duties were very light. The toasts of the Secretary, Warden, and Officers followed, and Tyler's concluded a very agreeable evening.

THE BURGONE LODGE (No. 90).—The installation meeting of this Lodge was held on Monday evening last, the 27th ult. at Anderton's Hotel, Fleet Street. The W.M. Elect, Bro. Henry Smith, was installed into office according to ancient form by Bro. John Thomas, P.M. 507. The principal event of the evening was the presentation to the Lodge by the newly-installed Master of a full-length, life-size portrait of the late lamented Bro. Stephen Barton Wilson, who originally consecrated the Lodge, and whose name now is and ever must be revered by all who ever experienced the benefit of the counsels and experience of that most excellent Mason.

TEMPLE LODGE (No. 101).—The regular meeting of this lodge was held at the Ship and Turtle Tavern, Leadenhall Street, on Tuesday, March 7. Present:—Bros. Grimby, W.M.; Youle, S.W.; Reynolds, J.W.; Tanner, P.M., Hon. Sec.; Bond, P.M., Treas.; Hastelow, P.M., Dir. of Cers.; Farthing, Jun., S.D.; W. G. Clarke, P.M. 554, J.D.; Flack, I.G.; Vesper, P.M. 554, &c.; Tyler; F. J. Cox, I.P.M.; Reard, P.M.; J. H. Wynne, P.M.; Farthing, Sen., P.M.; W. W. Wynne, P.M. Bro. W. J. Senior, No. 861, was present as a visitor. Bro. J. Nicholas was raised to the degree of M.M. The report of the ball committee was read stating a surplus for the benefit of the Masonic charities.

LODGE OF FATH, No. 141.—The above Lodge met on Tuesday the 28th at Anderton's Hotel Fleet Street. Bro. Jas. Hill, I.P.M., occupied the chair (in the absence of the W.M.), and was supported by Bro. C. C. Taylor S.W.; J. A. Green, J. W.; Themans, M.D., as J.D.; Kenteb, I.G.; and Past Master's Carter, Treas.; Anslow, Sec.; A. E. Harris, Peavor, E. Gottheil and a numerous attendance of Brethren. The lodge was opened and the minutes confirmed. Bros. David and Hutton was passed to the second degree; and Bros Bartlett and Keeler were raised to the third degree. Ballots were taken for the admission of Messrs. Gluck and Parker, who were duly initiated into the order by Bro. Hill in a very able and efficient manner, every officer being perfect in the working. The lodge was then closed, and the brethren retired to the banquet. On the removal of the cloth the usual loyal and masonic toasts were given. Bro. J. R. Stebbing, P.G.D., of England in responding to the toast, returned thanks to the Grand Officers; and stated it was a great pleasure that although the M.W. the Grand Master was absent he was engaged in a mission that would be beneficial to the interests of two great nations. He was pleased to see the acting W.M. was so proficient in his duties, and that he had performed the duties of the chair in so able a manner, and when the W.M. had vacated the chair, how ably those duties had been performed by Bro. Gottheil, even at a moment's notice. He then addressed a few appropriate remarks to the newly-initiated brethren on the duties they had engaged themselves to undertake. Bros. Parker and Gluck responded to the toast of the newly-initiated brethren. Bro. H. M. Levy, responded to the toast of the visitors (who were Bros. J. R. Stebbing, P.G.D.; L. Davis No 73; G. Jennings 4; Dr. Seymour (*Henri Quartre, Paris*) 5, Cohen 8; Sirgood, 87; M. Subami, 188; and Seekins 947.

BRITISH OAK LODGE (No. 831).—The brethren of this lodge met at the Bank of Friendship Tavern, Mile-end, on Monday, 27th ult. The chair was occupied by Bro. Barnett, W.M., supported by Bros. Spoerer, S.W.; Hackwell, J.W.; Hemmings, S.D.; Ford, J.D.; Hallet, I.G.; Fixtere, Potterson, Heckrell, and many other brethren. The ballot was taken for Bros. Brough and John Salter, and was passed unanimously. Bro. H. Potterson was passed and Bro. W. Renham Dixon were raised, and W. William Edward Tiptaf was initiated. At the close of the business, the brethren retired to a banquet.

St. JOHN'S LODGE (No. 90).—The regular meeting of this lodge was held at Radley's Hotel, Monday, 6th inst. Present: Bros. Hatcomb, W.M.; Egleso, P.M.; Gutierrez, S.W.; Taylor, P.M.; Rufford, J.W.; McDouglas, P.M.; Thorne, J.D.; Griffin, P.M.; Hunton, I.G.; F.P. Griffin, P.M.; Madley, P.M.; Scheyar and Farrer. The visitors present were Bros. Spurr,

J.W. 733; and Dickins, 917. Mr. Herbert Bousfield was ballotted, the ballot proving in his favour, he was duly initiated.

MONTEFIORE LODGE (1017).—The regular meeting of this lodge was held at the Freemasons' Hall on Wednesday, the 17th inst. Present, Bros. S. A. Kisch, W.M.; Funkenzstein, S.W.; N. Branham, J.W.; E. Palbert, P.M. Sec.; J. Blum, S.D.; L. Jacob, Treas.; J. L. Rosehtha, J.D.; S. Pollitzer, P.M.; S. Blum, D.C.; J. Lazarus, P.M.; Rev. M. B. Levy, P.M.; Meyer A. Loewenstark; Fox; Knight; Barnes; Turner; Granebaum; Petit; R. Blum; Milner; Rautenberg; Van Voten; and B. Rappoport, P.M., 388, Melbourne. Messrs. Geo. Lewis, Norman, Alfred Rorffe, and E. Wilson were initiated; Bros. Hesse, and Pyke passed; and Bros. Kingenstein, Wheeler, and Fox, raised. After which the brethren adjourned to the banquet.

THE URBAN LODGE (No. 1196).—A meeting of the members of this Lodge took place at the Old Jerusalem Tavern, St. John's Gate, on Tuesday, under the presidency of Bro. Charles Braid, the W.M., who was supported by his officers as follows:—Bros William Sawyer, I.P.M.; J. R. Ware, S.W.; J. C. Wilson, J.W.; J. Callingham, S.D.; G. Wharton Simpson, J.D.; R. H. Pearson, I.G.; and Kuster, Organist. There were also present Bros. Henry Marston, P.M.; J. E. Carpenter, P.M.; W. F. Creswick, Hersee; Wickens, Cowland, Foskett, and other members of the Lodge; and as visitors Bros. H. W. Williams, P. Prov. G.R., 237; H. C. Moutrie, P.M., Enoch, 11; and H. L. Bebb, J.W., United Strength, 228. The Lodge having been opened, Bro. Buckingham, a candidate for raising, gave the necessary proofs of proficiency in the first degree, and Mr. Henry Macaulay Hersee, Mr. Sigismund Lehmeyer, Mr. Frank Musgrave, and Mr. C. F. Pearson, were severally initiated into the mysteries of the Order. The W.M. proved himself to be most efficient as the humble representative of K.S., and his correct working called forth general encomiums. After the transaction of matters or business the lodge was closed, and the brethren partook of refreshment, and spent a most convivial and harmonious evening, the services of the professional members of the Lodge being freely volunteered.

ASAPH LODGE (No. 1319).—This lodge held its regular monthly meeting at Freemasons' Hall, W.C., on the 5th inst. Present:—Bros. E. S. Jones, W.M.; C. Coste, S.W.; J. M. Chamberlin, J.W.; James Weaver, S.D.; E. Frewin, J.D.; C. Coote, Jun., Treas.; S. Jeyhill, I.G.; W. A. Tinney, D.C.; F. A. Adams, P.G.P.; H. J. Tinney, Western, Snelling, W. H. Stevens, Egerton, Mabey, Boatwright, Edward Terry, Harper, Easton, Edgar, Worton, W. Baker, J. Baker, S. Syders. Visitors:—Bros. John Reed, P.M. 720; Edward Swanborough, 188. The business consisted in initiating Mr. John Tiplady, Carrodus, Professor of Music, and Mr. John Strachan, Dramatic Author, Passing, Bro. J. Baker, and raising Bros. W. J. Tinney, H. J. Snelling and J. Egerton. Messrs. W. J. Castell, L. Lilleberg, and W. Graves, Professors of Music, were proposed for initiation. The business being finished, the lodge was closed in due form.

INSTRUCTION.

STRONG MAN LODGE OF INSTRUCTION (No. 45).—This Lodge, one of the oldest in London, has been removed to Bro. Wickens, the Old Jerusalem Tavern, St. John's Gate, Clerkenwell. Bro. James Terry, P.M., of the United Strength Lodge, No. 228, which also meets at the same tavern, has been appointed Secretary and Preceptor.

CONFIDENCE LODGE OF INSTRUCTION (No. 193) met on the 22nd ult., at Bro. Forster's, Railway Tavern, London Street, E.C.; Bro. Robbins, W.M., M. Davis, S.W., Eltham, J.W. Ashby, S.D., Taverner, I.G. The first and second degrees were worked by the W.M., in a very efficient manner. The first, second, and third sections of the first lectures were worked by Bros. Gottheil and Ashby, assisted by the brethren. There were present Bros. Sharp, Tark, Salmoner, Atkins, Caterell, Maud. T. Mortlock, P.M., 186, and E. Gottheil, Preceptor.

PROVINCIAL.

DEVONSHIRE.

TOTNES.—Pleiades Lodge. (No. 710).—There was a good muster of members at the monthly meeting held at the Masonic rooms on Thursday March 2nd, under the presidency of Bro. Cummings W.M., who opened the Lodge at quarter to seven.

There was present, Bros. Dr. Hopkins as I.P.M.; Niner S.W.; Stafford, J.W.; J. Heath, P.M.; R. Watson P.M. and Treas.; T. E. Owen P.M.; De Schmid S.D.; Presswell Sec.; Taylor Organist; Colden I.G.; H. Bartlett, T. C. Kellock, Goodridge, Perrow, and as visitors Bros. Shapland P.M. 610; C. L. Owen, 903; and Rev. R. Bowden P.M. 398. The minutes having been read and confirmed, a ballot was taken for Capt. J. Westhead, which proved unanimous in his favour. Bro. Dr. Hopkins then took the chair, and duly initiated the Candidate, deputing to the J.W. the explanation of the working tools. The lodge was opened in the 2nd degree by the W.M., when Bro. Goodridge passed a satisfactory examination, was entrusted and dismissed for preparation. The Lodge having been opened, in the third degree, the Candidate was re-introduced and raised as a M.M. by Bro. John Heath P.M.; the S.W. again explaining the working tools. The chair was taken by Bro. Cummings W.M., who resumed the Lodge in the second and afterwards in the first degree, and on a favorable ballot for Mr. Drennan initiated him as an E. A. P. The charge to the newly initiated brethren was given by Bro. Dr. Hopkins P.M. Owing to the amount of business, the Lectures on the tracing board were deferred. Bro. R. Watson resigned the office of Treas. which he had held for some years, chiefly on account of interference with regularity of attendance by business engagements. On the proposition of Bro. J. Heath P.M. seconded by Bro. Dr. Hopkins, P.M., a cordial vote of thanks for his long and faithful services was accorded to him, and the Secretary was directed to place in his hands a copy of the resolution. Two gentlemen were proposed for initiation, and the Lodge was finally closed at a quarter to ten.

ESSEX.

GRAYS.—*St. John's Lodge* (No. 1343).—A new Lodge bearing this name was consecrated on Tuesday, 5th inst. and the following officers were appointed to preside over the proceedings:—Bros. Henry Sandford, W.M.; the Rev. John J. H. Bridge, S.W.; Richard Nicholls, J.W.; John G. Bonch, Treasurer, Bell, Secretary; D. Robertson, J.D. Bro. James Terry, P.M., 228, 1273, acted as Installing Master, and Bro. George Bibby presided at the organ. There was also present many visiting brethren from Kent, Surrey, Middlesex, Hertfordshire, &c.; also several of the Grand Officers of the Province, including Bros. Andrew Meggy, Deputy Provincial Grand Master; John Wright Carr, Provincial Grand Secretary; Joseph Buxton, P.G. Treasurer, 276; Rev. F. B. Shepherd, P.S.G.W., 276; — White, P.M., 77; James Kindred, P.M., 354; Felix White, P.M., 503; Thomas Nettleham, P.G.W., Kent; William Stewart, P.M., 141; H. Crabtree, I.G., 1275; R. Toy, W.M., 1051; J. Nicholl, S.D., 1050; S. G. Cripps, P.M. 704; W. Pissey, 160, P.M., P.P.G.W.; John Belcham, 160, P.P.G.P.; A. Lucking, 160, S.D.; D. B. Grout, W.M., 160; C. Struttford, P.M., 77; G. W. Relp, P.M., 188; H. Mallet, 87; W. Dalrymple, No. 1 (Scotland); W. Hopekirk, P.M., 179; F. Batt, 77; T. G. Langford, 77; W. Frost, 1000; J. Rough, I.G., 1000; Josh. Barker, 503; R. Bainton, 781; James Cox, S.W., 1000; Samuel Day, 503; W. Russell, 77; R. French, 77; W. R. Green, 77; W. E. Hollings, W.M., 77; Henry Neat, 87, D.C.; H. Rowley, P.M., 1000; John Glass, P.M., 452, P.G.S.E.; Joseph Tanner, P.G.S.D., P.M., 101; W. Smith Cox, P.G.S., P.M., 1000; R. Sermon, 77; Charles Dawson, J.W., 211; Fred. Wood, P.M., 1000, P. Prov. G.S.W.; R. Strong, 77, P.P.G.C. South Australia; W. S. Pavitt, P.M., 160, 276, P.G.G.W.; Arthur Carry, 1000; F. Frampton, P.M., 87; J. Noke, P.M., 87; J. Farnfield, P.M., 256, 909; George J. Shephesd, 49; Alfred Keep, 144; John Bassett, 212; James Cantor, W.M., 1000; Richard Motion, P.M., 453. W. Smeed, P.M., 946; W. Pratt, P.M., 144; Edward Dalis, 77, P.G. Sec., Kent; Enghart John Bartlet, and others. About six, p.m., most of the brethren sat down to banquet at the King's Arms Hotel, where the application for 70 tickets at the last moment must have severely taxed the energies of the host, who had been led to expect about half that number. The usual Masonic toasts were proposed and responded to; and the harmony and enjoyments of the evening increased by a recitation from Bro. Terry, and the singing of songs by Bros. Hopekirk, Batt, Keep, Bond, Noke, Stewart, Smeed, and Dalrymple.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*St. John's Lodge* (No. 279).—A regular monthly meeting of this Lodge was held at the Freemasons' Hall, on

Wednesday, the 1st inst., when, in addition to the W.M. (Bro. Stretton), who presided, there were present Bro. Kelly, R.W. P.G.M., Weare, Treasurer; and S. A. Clark; Crow, S.W.; Dr. Pearce, J.W.; Widdowson, Sec.; Palmer, S.D.; J. Wright Smith, J.D.; and a number of other members. The visitors consisted of Bros. Buzzard, W.M., Toller, P.M.; Rev. Dr. Haycroft, J.W., who officiated as Chaplain; and several other brethren of No. 523. A ballot was taken for Mr. Walton Wilkinson and Mr. John Ellwood, who were duly elected, but their initiation postponed, owing to the amount of business before the Lodge. A ballot was also taken for the W. Bro. James Hughan, P.M., No. 131, Treas. and P.G. Sec. for Cornwall, who had been nominated as an honorary member at the previous Lodge, in recognition of valuable donations of books to the library of the Masonic Hall, and of the great interest he had evinced in promoting the candidature for election into the Boys' School of Alfred Nutt, one of the five orphan children of the late Bro. John Nutt, of this Lodge, when Bro. Hughan was unanimously elected. Bro. Cleaver having passed a satisfactory examination in the first degree was passed a Fellow Craft, after which, at the request of the W.M., Bro. Deane, P. Prov. G. Reg., delivered the lecture on the tracing-board. The Lodge having been closed in the second degree, the bye-laws, as revised by the Committee appointed for that purpose, were read and discussed, and eventually were unanimously approved and ordered to be printed. Bro. Deane, S.W. of the Howe and Charnwood Lodge, Loughborough, who this year represents the Province as Steward for the Boys' School, brought before the Lodge the urgent claims of that admirable institution. On the proposition of the M.W. Prov. G.M., seconded by the W.M., the sum of five guineas, in addition to a former donation of ten guineas, was voted from the Lodge Funds, and several of the brethren put their name down as subscribers on Bro. Deane's List. Additional interest is of course felt in the Institution the fact that one of the five orphan children of the late Bro. John Nutt, for seventeen years a member of this Lodge, is a candidate for admission into the school, being the first case of any applicant from this Province, for the benefit of any of the charities of the Order, whilst it has been a liberal supporter of them. The Lodge being closed, the brethren adjourned to refreshment.

MARKET HARBOROUGH.—*St. Peter's Lodge* (No. 1330).—The brethren of this Lodge met at the Assembly Room, Three Swans Hotel, on Friday, the 3rd inst., the W.M., Bro. Kelly, R.W. P.G.M., in the chair. There were also present Bros. Rev. J. E. Halford, J.W.; R. Waite, P.M. Treas.; W. H. Morris, P.M. Sec.; Rev. A. A. O'Neill, P.M. and P. Prov. G. Chaplain, West Lancashire, Chaplain; F. Komp, S.D.; J. H. Douglas, J.D.; Freestone, Steward; Lewin, as I.G.; Fuller, Grant, Lynton, Newton, Shovelbottom, Harrison, Whitehead, Martin, Platford, and others. The visitors were Bros. Crow, S.W., 523 and P.G. Org.; and Deane, S.W., 1007 and P.P.G. Reg. Apologies were received for the unavoidable absence of Bros. Sir H. Sir J. Halford, Bart., S.W., and T. Macaulay, M.L.C.S., I.G. The Lodge having been opened up to the second degree, Bro. F. Grant, M.D., was examined as a Fellow Craft, after which he was duly raised to the third degree. Bros. the Rev. F. M. Beaumont and Healey, after examination, were passed to the second degree, two other candidates being absent. Bro. Crow, P.G.O., conducted the musical services, Bro. Deane, P. Prov. G. Reg., representing the Province as Steward for the Boys' School, brought the claims of the charity under the notice of the Lodge, when an annual subscription was voted from the Lodge funds, and it was advised that the funds should be increased by the brethren, so as to make the W.M. for the time being a life governor. After some further business the Lodge closed for refreshment.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge* (No. 471).—The usual monthly meeting of the members took place at the Masonic Hall, Great Dock Street, Newport, on Friday last. The W.M. Bro. Henry J. Gratte presiding, and there was a good attendance. The minutes of the last meeting having been read and confirmed, the ballot took place, when Bros. William West, of Newport, P.M., 471, was unanimously admitted as a Subscribing Member. Mr. Charles David Oliver, the younger, of Newport, Accountant, aged 21, was also admitted, and will be initiated at the next meeting. The W.M. then brought up the report of the Committee appointed to revise, alter, and amend the Bye-

Laws, and the same was agreed to, and the Secretary was directed to forward the same to the Prov. G.M. for approval. The lodge was opened in the third degree, when Bro. Hall was raised to the sublime degree of a M.M. The lodge was then closed down to the first degree, when two candidates were proposed for initiation, and the brethren agreed that an address of condolence to Bro. Edwards Wells, P.M., on the death of his wife. The lodge was closed in harmony at 10 p.m.

ABERDARE.—*St. John's Lodge* (No. 697).—The brethren of this lodge celebrated the annual festival of their lodge on Wednesday, being St. David's day, when Bro. Evan Jones, M.D., was duly installed in the chair by Bro. Frederick Ware, P.M., Bute Lodge, Cardiff; and Provincial Grand Registrar, in the presence of the V.W. Deputy Prov. G.M.; Bro. E. J. Morris, the Prov. G. Senior Warden, Bro. Dr. Hall, and numerous other brethren of the lodge and province. The ceremony of installation having been efficiently performed by Bro. Ware, the newly-elected W.M. proceeded to invest as his officers for the ensuing year:—Bros. W. J. Thomas, P.M.; Rhys Howel, S.W.; J. Robertson, J.W.; T. B. Powell, Treas.; H. P. Linton, Sec.; W. Davies, S.D.; William Hodges, J.D.; Evan Thomas, I.G. Labour being ended, the brethren sat down to an excellent banquet, provided by Bro. Arthur Jones, at the Black Lion Hotel. The W.M. presided, supported by Bros. E. J. Morris, Dep. Prov. G.M.; H. Hall, M.D., S.G.W., and forty other brethren. The installing master, Bro. Ware, appealed to those present on behalf of the Masonic charities, for which he is Provincial Steward, and the appeal was liberally responded to by a subscription amongst the brethren of five guineas each to the Masonic Boys' and Girls' Schools respectively.

SUFFOLK.

IRSWICH.—*British Union Lodge* (No. 114).—The ordinary meeting of this lodge was held in the Masonic Hall on the 2nd inst. Present Bros. P. Cornell W.M.; A. J. Barber I.P.M. P.G.O.; C. F. Long S.W.; Dr. Beaumont R.N. J.W.; Dr. Muir Staff Surgeon Landguard, Fort. S.D.; W. Body P.M. S.D.; S. Wright J.D. W. Spalding Sec.; C. Schulen P.M.; J. Harris, P.M.; G. A. Turner P.M. Visiting Brethren Capt. Hales, and Capt. Herring, 27th Inniskillings, of the Angel Lodge Colechester, and Capt. Herring, 47th Regt., of St. John's Lodge, 161, &c., The Lodge having been opened with due form Bro. Fox, Royal Engineers, was passed to the second degree, and Bros. Capt. Cotton, 27th Inniskillings, and W. Warren, 60th Rifles, were raised to the sublime degree of a M.M. The brethren afterwards retired for refreshment when the harmony of the evening was greatly added to by the admirable singing of Bros. Muir, Cleather, Turner and others. It was announced that at the next meeting Bro. Warren, who had assisted his brother Capt. Warren in his researches in Palestine, would deliver a lecture on "Buried Jerusalem."

WEST LANCASHIRE.

LANCASTER.—*Lodge of Fortitude*, (No. 281). The regular meeting of this lodge was held on Wednesday evening last, at the Masonic Rooms, Athenæum. There were present the W.M., Bro. J. Daniel Moore, P.M., P. Prov. G. Supt. of Wks., who was supported by the following officers and members: Bros. John Hatch, I.P.M.; W. Hall, S.W.; Fleming, J.W.; James Hatch, P.M. and Treas.; E. Simpson, P.M. and Sec.; R. Taylor as S.D.; J. Harrison, I.G.; J. Watson and Beeley Tylers; Harry Sumner, Steward, G. Kelland, P.M.; Hall, P.M. 1051. Visitors: Bros. Jesse Banning, W.M. 343; B. Mills, C. Hartley, Bulfield, Acton, J. Stanley, W. Heald, W. Hayes. The lodge was opened punctually at the hour appointed, the minutes of the preceding meeting read and confirmed, and other business transacted. Bro. R. R. Hathornthwaite was unanimously elected a re-joining member of the lodge. A candidate for initiation having been proposed at the last meeting, the ballot was taken, but proved unfavourable; a second candidate was withdrawn. The W.M. made some remarks on the object of the ballot, and the uses to which it had been applied, referring especially to a letter received, and to remarks that had been made to the effect that for the present no candidate should be admitted into the lodge; commenting somewhat severely on the thoroughly un-masonic nature of such a proceeding as that of brethren black-balling a good and worthy man, and thereby doing injustice to his good name, in order to vent their spleen and give annoyance to other individuals. The Secretary gave notice of a proposition to be considered at the next meeting, and the lodge was closed in due form.

INDIA.

DISTRICT GRAND CHAPTER OF BENGAL.

At a Special Convocation of the District Grand Chapter, held at the Freemasons' Hall, Calcutta, on Thursday, the 19th January, 1871, there were present, M.E. Comps. H. D. Sandeman, G. Supt.; H. H. Locke, D.G.J., as Dist. G.H.; J. Mackintosh, D.G. Scribe N., as Dist. G.J.; W. G. Murray, Dist. G. Scribe N.; W. G. Amos, as Dist. G. Scribe N.; G. K. Dove, as Dist. G. Prin. Sojr.; G. Alexander, Dist. G. Janitor.

The District Grand Chapter was opened in due form at 4.30 p.m.

The District Grand Scribe E. read the summons convening the District Grand Chapter.

The Grand Superintendent addressed the District Grand Chapter as follows:—

M. E. Companions,—We are met this afternoon for the consideration of a report from the Committee of the District Grand Chapter which met in November to consider generally the subject of ways and means, in order to enable us to meet the demands of the District Grand Lodge for our share of expenses connected with the support of the Freemasons' Hall, and the office of the Grand Secretary. As the report itself which will be read to you is exhaustive, I will make no remark upon it, further than to say generally that it has my full concurrence.

On the report being submitted to me, I lost no time in having it circulated to the various Chapters in Calcutta, and in the Province, for expression of opinion. The Calcutta Chapters being represented in this Convocation will, I presume, speak for themselves. We have but three Chapters working in the Province, and it is satisfactory to know that these three have communicated their full approval of the recommendations of the Committee.

Thus; the First Principal of the "Punjab" Chapter at Lahore, intimates that the 'report has been unanimously approved by the Companions of his Chapter in all its points'; Chapter "Dalhousie" at Simla replies to the effect that the Companions unanimously support the recommendations of the Committee, considering the various rates proposed to be levied to be just, reasonable, and worthy of support, and expressing a hope that the measures contemplated may become law at the next Convocation of District Grand Chapter; and "Royal Burmah" Chapter telegraphs from Rangoon, that it "agrees to recommendations of Grand Chapter Committee, and will support same warmly."

Among private communications on the subject, M.E. Comp. Powell, Past Dist. G.J., "commends the report," and remarks that a "small annual assessment will be especially useful in causing private Chapters to keep their returns clear of the names of Companions who have silently seceded from Membership."

I now ask you to give your judgment upon the report of the Committee which will be read to you by G. Scribe E.

The Report from the Committee of Dist. Grand Chapter was then read.

The report from the Committee of District Grand Chapter was then read:—

At a special meeting of the Committee of the District Grand Chapter, held at Calcutta, on Friday, the 25th November, 1870, present M. E. Comp. H. H. Locke, District Grand Principal J., in the chair; M. E. Comp. J. Mackintosh, Z., Chapter Hope, 109; M. E. Comp. A. B. Mitchell, H., Chapter "Holy Zion," 392.

The Chairman stated that the Committee had been convened by order of the Grand Superintendent, in accordance with the proposition made by him at the Convocation of the District Grand Chapter on the 12th inst.

Read the following extract from the Report of the Committee of the past year, submitted at the Convocation above referred to:—The Committee desire to bring to the notice of the Chapter that it is impossible with an annual income of Rs. 264 to pay the per centage charges even at the rate of 10 per cent., amounting as they do to Rs. 300; and they beg to suggest that application be made to District Grand Lodge to abolish these charges, as far as regards the District Grand Chapter; and that it will also be pleased to cancel the sum now due, as the Chapter is totally unable to pay it from its own resources."

Read paragraph 7 of Report of Proceedings of the District Grand Chapter at the same Convocation as follows:—

"7.—The Grand Superintendent did not concur in the propriety of asking District Grand Lodge to make a further remission of their dues, until steps had been taken to ascertain whether it was not feasible to increase the revenue of the District Grand Chapters. He would move, therefore, that the Finance Committee be asked to meet at an early date to consider this point, and that the representation recommended by them be made to District Grand Lodge only in the event of such increase being found to be impracticable. This view being supported by the District Grand Principals, H. and J., was concurred in by the District Grand Chapter and the Report, under the condition imposed was adopted."

Read paragraph 7, section "of Provincial Grand Chapters" from the General Regulations for the Order as follows:—"Every Provincial Grand Chapter shall have power to raise such funds from its members and subordinate Chapters as may be requisite for defraying its necessary current expenses."

Resolved: That the following report be submitted to the M.E. the Grand Superintendent, as embodying the recommendations of this Committee upon the subject upon which he has requested them to deliberate:—

REPORT.

The Committee are of opinion that the revenue of the District Grand Chapter may be fairly augmented by the following means: 1st.—By a small Capitation Assessment. 2ndly.—By a revision of the present rate for dispensation fees. 3rdly.—By the payment of patent fees by Grand Officers on their appointment to office in the District Grand Chapter.

With reference to these three sources of revenue the committee offer the subjoined explanations:—

Capitation Assessment.—All Craft Lodges in the Mofussil pay to the District Grand Lodge a contribution of Rs. 2 for every subscribing member whose name appears in their annual returns. The Committee are of opinion that the Royal Arch Chapters in the Province would readily contribute to the support of their District Grand Chapter by a similar payment. They would suggest that one rupee should be the amount of this assessment, and that it should not be leviable on account of any member for the year in which he has been exalted, or in which he has joined the Chapter.

Dispensation Fees.—The Committee believe that under this head a considerable increase of revenue may most justly be obtained. Looking to the advantages secured by dispensations in this degree, as compared with those granted in Craft Masonry, it will at once be apparent that the present rate is utterly disproportionate to the extent of the privileges conferred. A dispensation to pass or raise a brother at a less interval from the date of his previous degree, can at the most only accelerate the aspirant's progress by three weeks; a similar dispensation in the Order of the Royal Arch may shorten a candidate's probation by eleven months. As regards time therefore (which is perhaps the essence of the value of a dispensation), the Royal Arch relaxation has nearly sixteen times the force of the corresponding concession in Craft Masonry. Time however is not the only gauge for its value: comparison should be made between the number of opportunities which exist for obtaining the craft degrees, and those which offer themselves to the candidate for admission to this Order. There are nearly forty craft lodges within the same geographical limits which contain the five Royal Arch Chapters at present working under the Grand Superintendent of Bengal, so that the chances which a brother, leaving one part of India for another, has of finding a lodge at the place whither he is going, in which he may complete his craft degrees, are nearly eight times as great as those of his being able to obtain admission to the Order of the Royal Arch. In view therefore of all that is obtained by the privilege of exaltation at an interval of one month from the taking of the M.M. degree instead of twelve months, the committee believe that no one would object to the payment of four rupees; and the accordingly recommend that this be the sum charged in future for all such dispensations. The other instances in which dispensations are obtainable are:—1st. For a companion to be Z. of more than one chapter at the same time. 2nd. For the installation of a Companion as Z. or as H. without having passed the lower chairs. 3rd. For the exaltation of serving companions. 4th. For an *ad interim* warrant authorizing the opening and working of a new Chapter, pending the receipt of a charter of Constitution from England. The first of these cases is one of very rare occurrence; but the committee think whenever such a concession is granted the fee should be

10 rupees. The second case is one in which so great a gain is obtained by the companion in whose favour the dispensation is granted, that the Committee are of opinion that a proportionately high fee would always be willingly given. A companion being H. without previous service as J., has not only his progress towards the chair of Z., accelerated by at least a year, but he is likewise saved all risk and uncertainty of at least one election; it is not every J. who becomes H. at the end of his year; he may have to leave the station at which the Chapter is situated, or a more successful competitor may obtain the promotion—but to one who obtains the rank of H. at once, no such risk occurs. The same of course applies with even greater force in the case of a Companion who is made Z. from J. (passing over the intermediate chair of H.), and doubly so with one who attains the summit of a Royal Arch Mason's progress, the office of Principal Z., without service in either of the lower chairs.

Considering therefore the very great privileges conferred, the committee recommend the following scale of dispensation fees:—For the installation of a Companion as H., without previous service as J., 10 rupees; For the installation of a Companion as Z., without his having served as H., but being a Past J., 16 rupees; For installation as Z., without previous service in either of the lower chairs, 25 rupees. For the exaltation of serving Companions, the Committee recommend that no increase upon the present fee of Rs. 2-8 be made.

For an *ad interim* warrant for the opening and working of a new Chapter, a fee of Rs. 50 is recommended—being the same as is charged by a similar dispensation in Craft Masonry.

Grand Officers' Patent Fees.—In the Craft District Grand Lodge, in the Provincial Grand Lodge of Mark Masters, and in the Provincial Grand Conclave, K.T., patents of appointment are issued, and certain fees are payable thereon. The Committee are of opinion that this is a most legitimate way of obtaining contributions towards the necessary expenses of such governing bodies. In the District Grand Chapter, however, at present, no patents of office are issued, and as a consequence no fees are levied. The Committee feel assured that a handsome and appropriate form of patent, bearing the Seal of the District Grand Chapter and the signature of the Grand Superintendent, would be very acceptable to the recipients of the honours of Grand Office as affording them at all times the means of producing documentary proof of their rank in R.A. Masonry, and their right to their Grand Collars; and the Committee cannot think that any objection would be made to the following scale of fees on appointment;—District Grand Principal H., 32 rupees; District Grand Principal J., 25 rupees; District Grand Scribe, E. 20 rupees; District Grand Scribe N., 10 rupees; District Grand Principal Sojourner, 16 rupees; District Grand First Assistant Sojourner, 12 rupees; District Grand Second Assistant Sojourner, 12 rupees; District Grand Treasurer, 10 rupees; District Grand Registrar, 8 rupees; District Grand Sword-Bearer, 8 rupees; District Grand Standard-Bearer, 8 rupees; District Grand Director of Ceremonies 5 rupees.

The committee would point out that after the first introduction of the practice of levying such fees, companions would scarcely ever be called upon to pay the fees of larger amount at once; because as a companion would rise gradually from the lower offices to the higher, he would (agreeably to the practice in the other Grand Bodies above referred to) only be expected to pay the difference between the fee for his former patent, and that for the office to which he might be promoted; so that the total amount of the fee payable by any of the higher officers would in reality be spread over three or four years. With reference to the officers who have been already appointed for the year 1871, the payment of the proposed fees cannot of course be insisted upon (supposing the scheme to be adopted); but the committee think that these officers might be furnished with a patent of office upon payment of half the fee pertaining thereto according to the above scale. The committee would also suggest that certificates of appointment might be furnished to any Past Grand Officer of the Dist. Gr. Chap. upon payment of one-fourth of the fee. Both as regards the Past Officers and those now appointed for 1870-71, these payments would be optional; but of course no patent could be supplied without such payment.

The committee believe that the increase to the funds of this District Grand Chapter, which has become so necessary, may be confidently expected to follow the adoption of the means above detailed; and that these modes of augmentation will not be found to press at all heavily either upon the members of the District Grand Chapters, or upon the private

Chapters under its rule; and they cannot but feel assured that the members of the Order will respond heartily to any call having for its object the maintenance of the dignity and efficiency of its governing body in the province, and the placing it at least upon a par with the Grand Bodies of the other Masonic degrees in Bengal.

The Committee have one further recommendation to submit with reference to the date upon which the official year for this degree should close, and returns and dues be submitted by Chapters. At present this is the 31st December, and inasmuch as the District Grand Chapter meets in November, the accounts are in reality nearly a year behind the date upon which they come before District Grand Chapter; or in other words there are assets of nearly a year's dues. The Committee thinks it would greatly assist District Grand Chapter in understanding its financial position, if the year were to close on the 30th September; and they would suggest the adoption of this after the close of the year ending 31st December next. No confusion need ensue from the year 1871, consisting simply of 9 months; the usual fees payable on exaltations and joinings would of course not be affected by the change, and if the capitation assessment should be adopted. Chapters could easily be instructed to debit themselves with three fourths (or 12 annas per member) for the abridged period.

M.E. Comp. Ford, on behalf of Chapter Hope, No. 109, said that he was deputed by the Principals of that Chapter generally to support the proceedings of the Committee, which he would have great pleasure in doing.

It was proposed by E. Comp. W. G. Amos, and seconded by M.E. Comp. Col. B. Ford, "That the report of the special committee held on the 25th November, 1870, be adopted.—Carried unanimously.

It was proposed by the Grand Superintendent and seconded by M.E. Comp. W. G. Murray, "That the following additions be made to the bye-laws of this District Grand Chapter, to wit: After bye-law No. 3 read—The Grand Officers shall pay the undermentioned fees on appointment to any of the following offices:—Grand Principal H., 32 rupees; Grand Principal J., 25 rupees; Grand Scribe, E., 20 rupees; Grand Scribe, N., 20 rupees; Grand Principal Sojourner, 16 rupees; Grand Assistant Sojourner, 12 rupees; Grand Treasurer, 10 rupees; Grand Registrar, 8 rupees; Grand Sword Bearer, 8 rupees; Grand Standard Bearer, 8 rupees; Grand Director of Ceremonies, 5 rupees; Grand Organist, 5 rupees."

For and after present bye-law No. 10, read: 10. Every Royal Arch Chapter in the District shall contribute to the support of the District Grand Chapter by the payment of one rupee per annum for every subscribing member whose name appears in its annual returns. This fee is not payable on account of any member for the year in which he was exalted, or in which he joins the chapter. 11. Every chapter shall also pay to the funds of District Grand Chapter the following fees:—For every exaltation, 8 rupees; for every joining, 4 rupees. 12. Dispensations, when granted by the Grand Superintendent, shall be subject to the following charges:—From an *ad interim* Warrant for opening and working a new Chapter, 50 rupees; for Installation as Z. without previous service as H. or J., 25 rupees; for Installation as Z. without previous service as H., 16 rupees; for Installation as H. without previous service as J., 10 rupees; for Exaltation at an interval of one month from taking the M.M. degree, instead of twelve months, 4 rupees; for Exaltation of a serving companion, 2 rupees 8 annas. These alterations were carried unanimously.

It was proposed by M.E. Comp. H. H. Locke, and seconded by M.E. Comp. J. Mackintosh, that the following clause be inserted in the bye laws of District Grand Chapter after present clause 12:—"The official year for this degree shall be held to close on the 30th day of September in each year." Also, in order to avoid confusion in the present year, which will consist of 9 months only, that chapters be instructed to debit themselves in their next annual returns with three-fourths only of the capitation assessment, or 12 annas per member. Carried unanimously.

It was proposed by the Grand Superintendent, and seconded by M.E. Comp. H. H. Locke, "That a copy of the amended Bye-laws of this District Grand Chapter be forwarded for the approval and confirmation of the Grand First Principal of the Grand Chapter of England and Wales, through the usual channel." Carried unanimously.

It was proposed by the Grand Superintendent, and seconded by M.E. Comp. W. G. Murray, "That the Forms of Patent to be adopted by the District Grand Chapter assimilate as closely as possible to those now in use in the District Grand Lodge, and that they be signed by the two Grand Scribes, and countersigned by the Grand Superintendent." Also that the following Seal designed by M.E. Comp. H. H. Locke, be used on all such Patents of Appointment, and generally wherever necessary or advisable:—"Within a circle bearing the words "District Grand Chapter, Bengal," a Grand Superintendent's jewel, the small inner circle bearing the inscription, "Primus in Indis," the spandrels between the two circles being filled with palm leaves. The whole borne upon a square of the tricolor of the District Grand Chapter Jewel ribbon (two inches wide), the stripes being vertical, the purple being to the left and the blue to the right. The circular disk being gold."—Carried unanimously.

It was proposed by the Grand Superintendent, and seconded by M.E. Comp. J. Mackintosh, "That the thanks of District Grand Chapter be given to M.E. Comp. H. H. Locke for the trouble he had taken in designing the very beautiful Seal which has been adopted by the District Grand Chapter.—Carried unanimously.

There being no other business before the District Grand Chapter, it was closed in due form at ten minutes past five.

PUBLIC AMUSEMENTS.

The Italian Opera Buffa Company at the Lyceum announce the last week but one of the season. "Il Matrimonio Segreto," and "Il Barbiere Di Siviglia," have been produced during the week. Petrella's Opera, "Le Precauzioni," Rossini's "Cenerentola," and Mozart's "Cosi Fan Tutti" are in rehearsal.

At Drury Lane Miss Victoria Vokes ably sustains the part of Amy Robsart, originally taken by her in an emergency.

At the Theatre Royal Haymarket "The Palace of Truth" still attracts good audiences. A Morning Performance takes place this day and two following Saturdays.

At the Adelphi the last six nights of "Deadman's Point," are announced.

At the Olympic Mr. and Mrs. W. H. Liston announce the continuance of Nell and a New Fairy Play of "Perfect Love."

At the Queen's Theatre the Production of Joan of Arc is unavoidably postponed in consequence of the indisposition of Mrs. Rousby. Due notice will be given of its first representation.

At the Prince of Wales's "Ours" by the late T. W. Robertson has been played during the week. It is announced that Mrs. Bancroft has recovered from her severe indisposition, and will resume her professional duties this evening.

At the Holborn, Mr. Sefton Parry has revived with some success "The Streets of London," the part of Badger being taken by Mr. G. Vining.

There is no change in the programme at the Royal Court Theatre, Sloane Square, which continues to be well patronized.

At the St. James's Theatre, Mr. John Wood, encouraged by the success of "Two Roses" at the Vaudeville, has produced "Two Thorns" by the same author. The Observer says:—"Played to a brilliant house, packed from floor to ceiling, received with rapturous applause, cheered from end to end. The house could not have been more excited if 'Two Thorns' was a second 'School for Scandal,' and Mr. Alberty another 'Sheridan.'"

At the Princess's, Mr. Phelps has appeared in his great character of Sir Pertinax Mac Sychophant, in the "Man of the world."

At the Royalty a new comedy, in three acts, by Bernard, H. Dixon, "Behind a Mask," which was successfully produced on Wednesday.

At the Gaiety, Mr. J. L. Toole appears every night in two pieces. In the Morning Performance this day (Saturday) Mr. Santley appears.

At the Vaudeville the bill presents the following extraordinary run:—"Elizabeth," 98th night; "Chiselling," 163th night; and "Two Roses," 240th night. The applause of the audience each evening gives every promise of a still longer run.

At the Standard Mr. John Douglas has produced what is called a Domestic Drama, entitled "Germans and French; or, Incidents in the War." In it are representations of the retreat of the French from Chalons, through Rheims, Epemay, Beaumont, the Attack on the Bread Waggon, the Sortie from Paris.

LIST OF LODGE MEETINGS &c., FOR WEEK
ENDING MARCH 18TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, March 13th.

LODGES.—St. George and Corner Stone, Freemasons' Hall; St. Alban's, Albion Tavern, Aldersgate Street; Royal Naval, Freemasons' Hall; St. Paul's, City Terminus Hotel, Cannon Street; St. Andrew's London Tavern, Bishopsgate Street; Peckham, Maismore Arms, Park Road, Peckham.—CHAPTER.—Mount Zion, Radley's Hotel, Blackfriars'.

Tuesday, March 14th.

LODGES.—Old Union, Radley's Hotel, Fleet Street; Burlington, Albion Tavern, Aldersgate Street; Union, London Tavern, Bishopsgate Street; St. James's Union, Freemasons' Hall; Percy, Ship and Turtle, Leadenhall Street; St. Michael's, Albion Tavern, Aldersgate Street; United Strength, Old Jerusalem Tavern, St. John's Gate, Clerkenwell; Nine Muses, Clarendon Hotel, Bond Street; Wellington, White Swan, Deptford; Cosmopolitan, City Terminus Hotel, Cannon Street; Doric, Anderton's Hotel, Fleet Street.—CHAPTER.—Jerusalem, Freemasons' Hall.

Wednesday, March 15th

LODGES.—Grand Stewards', Freemasons' Hall; United Mariners', George Hotel, Aldermanbury; St. George's, Trafalgar Hotel, Greenwich; Sincerity, Guildhall Tavern, Gresham Street; Oak, Freemasons' Hall; Nelson, Masonic Hall, William Street, Woolwich; Maybury, Freemasons' Hall; New Wandsworth, Spread Eagle Hotel, Wandsworth.—CHAPTERS.—Westminster and Keystone, Freemasons' Hall; Stability, Anderton's Hotel, Fleet Street.

Thursday, March 16th.

LODGES.—Globe, Freemasons' Hall; Temperance, White Swan, High Street, Deptford; Manchester, Anderton's Hotel, Fleet Street; Universal, Freemasons' Hall; Westbourne, Lord's Hotel, St. John's Wood; South Norwood, South Norwood, Hall; Burdett Coutts, Approach Tavern, Victoria Park; Great Northern, Great Northern Hotel, Kings Cross.

Friday, March 17th.

LODGES.—Friendship, Willis's Rooms, King Street, St. James's; Middlesex, Albion Tavern, Aldersgate Street; Jordan, Freemasons' Hall; New Concord, Rosemary Branch Tavern, Hoxton.—CHAPTER.—Caveac, Radley's Hotel, Blackfriars.

Saturday, March 18th.

LODGES.—Panmure, City Terminus Hotel, Cannon Street; Lewis, Nightingale Tavern, Wood Green; Sphinx, Stirling; Castle, Church Street, Camberwell.

METROPOLITAN LODGES AND CHAPTERS OF
INSTRUCTION.*Monday, March 13th.*

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

Tuesday, March 14th.

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

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

Wednesday, March 15th.

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

Thursday, March 16th.

LODGES.—Fidelity, Goat and Compasses, Easton-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; 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, Shepherd and Flock Tav., Bell Alley; St. John's, Hollybush Tav., Hampstead; Merchant Navy, Jamaica Tav., W. India Dock Road, Poplar.—CHAPTER.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, March 17th.

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

Saturday, March 18th.

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

TO CORRESPONDENTS.

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

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

A MILITARY MASON.—The Military Lodges under the Constitution of the Grand Lodge of Ireland, are in the following: Regiments:—5th Dragoon Guards (No. 570); 12th Royal Lancers (179); 4th Foot, 1st Batt, (91); 20th Foot, 2nd Batt, (263); 26th Foot (26); 29th Foot (322); 38th Foot (441); 39th Foot (128); 49th Foot (354); 50th Foot (58); 88th Foot (176).