

Contents.	PAGE
FREEMASONS' MAGAZINE:—	
The Mission of Masonry is Peace	281
Plea for Freemasonry	281
Masonic Curiosities No. 2.....	283
Chinese Secret Societies	284
Masonic Jottings, No. 65	285
The Privilege to visit the Lodge Room	285
Masonic Notes and Queries	286
Correspondence	288
Masonic Sayings and Doings Abroad	289
MASONIC MIRROR:—	
Masonic Memos	291
CRAFT LODGE MEETINGS:—	
Metropolitan	291
Provincial	292
Royal Arch	293
Mark Masonry	294
Ancient and Accepted Rite.....	294
Light comes from the East.....	295
An Address delivered by the Dist. G.M. of Turkey	297
Presentation to Bro. Pearson	299
Obituary	299
Poetry	299
List of Lodge, &c., Meetings for ensuing week	300

LONDON, SATURDAY, APRIL 15, 1871.

THE MISSION OF MASONRY IS PEACE.

In the midst of war and strife, Masons, as a body, are ever found busy at their work of Mercy; and during the deplorable war which we had recently congratulated our readers as being at an end, the Masons came nobly to the front in their merciful work. Finding their mediations for peace, and their appeals to the better feelings of their fellow men of no avail, they assiduously employed themselves in the mission of mercy, and rendered opportune assistance to the Sick and Wounded.

In the present unhappy circumstances in which the erewhile fair city of Paris is now placed—in the midst of internecine war—we still find the Freemasons true to their principles. From a daily contemporary we learn that—

“The Freemasons of Paris have issued a manifesto, calling upon the French people, in the name of humanity, fraternity, and their desolate country, to stop the effusion of blood, and to establish the basis of a definite treaty of peace.”

This may be called the true mission of Masonry. To do good to mankind is the chief aim and end of its institution.

Notwithstanding the denunciations of the Anti-Masons, the anathemas of Popes, and the persecution of Masons in priest-ridden Countries, Masonry has overcome all opposition. It has asserted its principles. Silently but perseveringly it has pursued its way; and in the course of events, it has, in our day, come to pass that Masonry proudly rears its head, and establishes its Grand East in

Rome, once the stronghold of the now crumbling Roman Catholic Church, where in times past it were death to meet for the performance of the innocent ceremonies of our order, founded upon the highest principles of morality and virtue—whose precepts are Brotherly Love, Relief, and Truth,—whose brightest jewels are Charity and Mercy.

To do good to others, (especially to his brother Mason—but still to all men), should be the profession of every true Mason, and his great aim to soothe the unhappy, to comfort the mourner, to relieve the distressed, to succor the unfortunate, to sympathise with the desponding spirit, and restore peace where strife abides.

Truly the Mission of Masonry is Peace!

A PLEA FOR FREEMASONRY.

BY ALBERT G. MACKAY.

(Continued from page 266).

A great many theories have been advanced by Masonic writers as to the real origin of the Institution, as to the time when, and the place where it first took its birth. It has been traced to the Mysteries of the ancient pagan world, to the Temple of King Solomon, to the Roman colleges of artificers, to the Crusades for the recovery of the Holy Land, to the Guilds of the middle ages, to the Stonemasons of Strasburg and Cologne, and even to the revolutionary struggle in England in the time of the commonwealth, and to the secret efforts of the adherents of the House of Stuart to recover the throne. But whatever the theory may be selected, and wheresoever and whensoever it may be supposed to have received its birth, one thing is certain, namely, that for generations past, and yet within the records of history, it has, unlike other mundane things, presented to the world an unchanged organization. Take, for instance, the theory which traces it back to one of the most recent periods, that, namely, which places the organization of the Order of Freemasons at the building of the Cathedral of Strasburg, in the year 1275. During all the time that has since elapsed, full six hundred years, how has Freemasonry presented itself? Why, as a brotherhood organized and controlled by a secret discipline, engaged in important architectural labours and combining

with its operative tasks, speculations of great religious import. If we seek any chance it is simply this, that when the necessity no longer existed, the operative element was laid aside, and the speculative only was retained, but with a scrupulous preservation (as if it were for purpose of identification) of the technical languages, the rules and regulations, the working tools and the discipline of the operative art. The material only on which they wrought was changed. The disciples and followers of Erwin of Steinbach, the Master Builder of Strasburg, were engaged, under the influence of a profoundly religious sentiment, in the construction of a material edifice to the Glory of God. The more modern workers in Freemasonry are under the same religious influence, engaged in the construction of a spiritual temple. Does not this long continuance of a brotherhood employed in the long pursuit, or changing it only from a material to a spiritual character, but retaining its identity of organization, demand for itself some respect, and, if for nothing else, at least for its antiquity, some share of veneration?

But this is not all. This society, or brotherhood or fraternity, as it might more appropriately be called, is distinguished from all other associations by the possession of certain symbols, myths, and above all else a Golden Legion, all of which are directed to the purification of the heart, to the elevation of the mind, to the development of the great doctrine of immortality. Did the Masons of Strasburg and Cologne invent these symbols, these myths and this legion? Certainly not, for they are found in similar organizations that existed ages previously. The Greeks at Eleusis taught the same dogma of immortal life in the same symbolic mode, and their legend, if it differed from the Masonic in its accident, was precisely identical in its substance. For Hiram there was Dionysus, for the acacia, the myrtle, but there were the same mourning, the same discovery, the same rejoicing, because what had been lost was found, and the same sacred teaching of the name of God and the soul's immortality. And so an ancient orator who had passed through one of these old Greek Lodges, for such without much violence of language they may well be called, declared that those who have endured the initiation into the mysteries entertain better hopes both of the end of life and of the eternal future. Is not this the very object and design of the legend of the

Master's Degree? And this same peculiar form of symbolic initiation is to be found among the old Egyptians and in the island of Samothracia, thousands of years before the light of Christianity dawned upon the world to give the seal of its Master and Founder to the divine truth of the resurrection.

This will not, it is true, prove the descent of Freemasonry as now organised from the religious mysteries of antiquity, although this is one of the theories of its origin entertained and defended by scholars of no mean pretensions. But it will prove an identity of design in the moral and intellectual organisation of all these institutions, and it will give the Masonic student subjects for profound study when he asks the interesting questions: Whence came these symbols, myths, and legends? Who invented them? How and why have they been preserved? Looking back into the remotest days of recorded history, we find a priesthood in an island of Greece and another on the banks of the Nile, teaching the existence in a future life by symbols and legends, which convey the lesson in a peculiar mode. And now, after thousands of years have elapsed, we find the same symbolic and legendary method of instruction, for the same purpose, preserved in the depository of what is comparatively a modern institution. And between these two extremes of the long past and the present now, we find the intervening period occupied by similar associations, succeeding each other from time to time, and spreading over different countries, but all engaged in the same symbolic instruction, with substantially the same symbols and the same mythical history.

Does not all this present a problem in moral and intellectual philosophy, and in the archæology of ethics which is well worthy of an attempted solution? How unutterably puerile seem the objections and the objurgations of a few contracted minds, guided only by prejudice, when we consider the vast questions of deep interest that are connected with Freemasonry as a part of those great brotherhoods that have filled the world for so many ages, so far back indeed that some philosophic historians have supposed that they must have derived their knowledge of the doctrines which they taught in their mystic assemblies from direct revelation through an ancient priesthood that gives no other evidence of its former existence, but the results which it produced.

Man needs something more than the gratification of his animal wants. The mind requires food as well as the body, and nothing can better give that mental nutriment than the investigation of subjects which relate to the progress of the intellect and the growth of the religious sentiment.

Again, man was not made for himself alone. The old Stoic lived only for and within himself. But modern philosophy and modern religion teach no such selfish doctrine. Man is but part of the great brotherhood of man, and each one must be ready to exclaim with the old poet, "homo sum ; humani nihil a me alienum puto"—I am a man, and I deem nothing relating to mankind to be foreign to my feelings. Men study ancient history simply that they may learn what their brother men have done in former times, and they read the philosophers and poets of Greece and Rome that they may know what were the speculations of those old thinkers, and they strive to measure the intellect of man as it was then, and as it is now, because the study of the growth of intellectual philosophy and the investigation of the mental and moral powers come home to us all as subjects of common interest.

And this, then, is the plea that I enter for Freemasonry ; that its history is closely connected with the history of intellectual and religious progress from the remotest times, and that it therefore presents historical and philosophical problems for investigation which no scholar can treat with contempt, which every scholar should treat with profound consideration.

MASONIC CURIOSITIES, No. 2.

BY A MASONIC INQUIRER.

(Continued from page 262).

THE FIRST CHARGE is that you shall be true to God, and Holy Church., and to use noe error on Heresie you understanding and by wise men's teaching also that you shall be true leige men to the king of England without treason or any ffalshood and that you knoe no treason or treachery but that ye amene and give knowledge there of to the King or his counsell also that ye shall be true to one another (that is to say) every Mason of the Craft that is Mason allowed you shall doe to him as you would be done to yourselfe.

SECONDLY and ye shall keep truly all the counsell of the Lodge or of the Chamber and all the Counsell of the Lodge that ought to be kept by the way of masonhood also that you be noe theeve nor theeves to your knowledge for that you shall be true to the King Lord or Master that you serve and truly to see and work for his advantage also you shall call all masons 'your fellows or your bretheren and noe other names. *Fowerthly also you shall not take your ffelows wife in villeney nor deflowre his Daughter or servant nor put him to disworship also you shall pay truly for your meat or drink wheresoever you go to table or board whereby the Craft may be [not] slandered. These be the Charges that belong to every true Masons both Masters and Fellows.

Now I will rehearse other Charges single for Masons allowed.

FIRST that noe Mason take on him noe Lords worke nor other mans but if he know himself well able to performe the worke soe that the Craft have noe slander.

SECONDLY also that noe master take worke but that he take reasonable pay for it so that the Lord may be truly served and the master to live honestly and to pay his ffelows truly, also that noe master or ffellow suplant others of their worke (that is to say) if he have taken a worke or else stand master of a worke that he shall not put him out without he be unable of cunninge to make an end of his worke also that noe master or ffellow shall take no prentice for less than seven yeares and that the prentice be able of Birth that is ffree borne and of Limbs whole as a man ought to be and that noe mason or ffellow take noe allowance to be maid mason without the assent of his ffelows at least six or seven that he that be maid be able in all degrees, that is free borne and of a good kindred true and no bondsman and that he have his right limbs as a man ought to have.

THIRDLY also that a master take noe apprentice without he have occupation sufficient to occupie two or three ffelows at least.

FOURTHLY also that noe Master or ffellow put away Lord's worke to taske that ought to be journey worke.

FIFTHLY also that every Master give pay to his ffelows and servants as they may deserve so that he be not defamed with false working.

* An omission here evidently.

SIXTHLY also that none Slander another behind his back to make him lose his good name.

SEVENTHLY that noe fellow in the house or abroad answer another ungodly or reprovably without cause.

EIGHTHLY also that every Master Mason reverence his elder also that a Mason be no common player at the Dice Cards or Hazard nor at any other 'unlawful playes through the which the Science and Craft may be dishonord.

NINTHLY also that noe Mason use no Lechery nor have been abroad whereby the Craft may be dishonored or slandered.

TENTHLY also that no fellow goe into the towne by night except he have a fellow with him who may beare record that he was in an honest place.

ELEVENTHLY also that every Master and fellow shall come to the assembly if it be within 50 miles of him if he have any warning and if he have trespassed against the Craft to abide the award of Masters and fellows.

TWELFHLY also that every Master Mason and fellow that have trespassed against the Craft shall stand in sorrow of other Masters and fellows to make him accord and if they cannot accord to God to the Common Law.

THIRTEENTHLY also that a Mason or fellow make not a Moulde Stone Square nor Rule to noe Cowan nor sett no Cowan worke within the Lodge nor without to no Mould Stone.

FOURTEENTHLY also that every Mason receive or cherish strange fellows when they come over the country and sett them on work and if he have none the Mason shall refresh him with money unto the next Lodge.

FIFTEENTHLY also that every Mason shall truly serve his master ffor his pay.

SIXTEENTHLY also that every master shall truly make of his worke taske or journey whether so it be.

These be all the Charges and Covenants that ought to be read at the making of a Mason or Masons.

The Almighty God who have you and me in his keeping.—Amen.

CHINESE SECRET SOCIETIES.

A recent correspondent of the "New York Telegram," speaking of the habits of the recently imported John Chinaman, says :

One of the most curious features of Chinese

emigration is that the emigrants carry with them one of the most interesting of their institutions. It is, of course, generally known that the original Celestials were conquered by the Tartars; that a Tartar dynasty was lifted to the throne of the Chinese empire, and that Tartar garrisons were scattered all over the land. All this occurred many hundred years ago. But two curious societies of the Ghee Hins and the Toe Peh Kongs, the former established for the purpose of restoring the Ming dynasty, and the latter for the purpose of maintaining the Tartar supremacy, sprang up at that period, and the feud has been kept up ever since. All Chinamen belong to one or the other of these organizations, and wherever they go they establish lodges. The Ghee Hins live in one street, and the Toe Peh Kongs in another. Each society has its flags and all its members are armed. On great occasions public displays of their strength, and very frequently an attack is ventured upon by the non-parading organization, and a bloody struggle ensues. Such faction fights are very common in Australia.

Until lately very little was known about these societies. But about two years ago, in the island of Pewang, there was a riot among the Chinamen which lasted seventeen days, and in which 2,000 men were killed. The British government was powerless to stop it, and, perhaps, as the Chinaman did not attempt to molest Europeans, they were not anxious to do so. But a committee was appointed, after everything was over, to find out the true character of the offending organizations. For some time none of the witnesses examined had the courage to tell the truth about the objects and rites of their organizations; but, at last a man came forward who made a clean breast of it.

The rites of initiation, as he described them, are very elaborate, and occupy nearly a whole day. They begin soon after daybreak. The candidate having been properly dressed and adorned with certain emblems, is ushered into the lodge blind-folded. The bandage is taken from his eyes, and he finds himself in the midst of men who are all armed with spears and maces, while the hall is hung with devices such as naturally inspire terror. The next thing done is to cut off the head of a fowl. The candidate is asked to carefully look at the operation, and to remember it well, for a similar fate would befall him if he should ever betray the secrets that are soon to be confided to his dis-

cretion. Then comes the oath of good faith. It is administered by the President and is excessively minute and rigid, and so lengthy that its reading occupies two hours. The candidate is next handed over to the care of some of the brethren, who instruct him in the pass-words and secret signs. The ceremony concludes with a sumptuous repast, cooked according to certain prescribed rules.

MASONIC JOTTINGS, No. 65.

BY A PAST PROVINCIAL GRAND MASTER.

ENGLISH FREEMASONRY AS A PARTICULAR FREEMASONRY, AND AS A UNIVERSAL FREEMASONRY.

English Freemasonry, as a particular Freemasonry, acts in alliance with all Christian Churches and sects; and, as a Universal Freemasonry, it acts in alliance with Natural Theism, Jewish Theism, Mahommedan Theism, and Parsee Theism.

THE FOUR OLD LONDON LODGES.

Before the revival, the four old London Lodges were separate independent lodges. They had no Head Lodge; they had no subordinate Lodges.

DESAGULIERS AND ANDERSON.

Brother,—Desaguliers is said to have been a Calvinist, whilst Anderson was a Preacher in the English High Church.—FINDEL.

EVIDENCE.

The man who can look into, who can analyse his own mind, wants not evidence of the existence of Masonry in all countries and in all ages in which civilization was advancing.

THE EDWIN LEGEND, PRESTON.

Brother Findel is right in stating that Preston disputes the historical value of this legend, and declares it opposed to Athelstan's character, citing in evidence the *Biog. Brit.*, pages 132 and 133.—See Preston, page 121, Dr. Oliver's Edition. The reference to the *Biog. Brit.* is, however, omitted.

AULDBY.

Auldby, near York, is said to have been the residence of Prince Edwin. A short notice of it given to the Past Provincial Grand Master for Kent, by an antiquary, lately deceased, when employed by the Record Board is now in Lincoln's Inn Library.

YORK.

There is every reason to believe that York was deemed the original seat of Masonic government in England.—PRESTON.

REPUTATION.

I have known many Masons who have laboured all their lives to obtain a reputation, which, after all, was but the proof of the bad use made by them of the talent which the Great Architect of the Universe meant, should be employed for the amelioration of their fellow-men.

MASONRY. TENDENCY.

Contemplative and Meditative Masonry has a tendency to Mysticism, and Mysticism has a tendency to Pantheism.

"THE UNIVERSE WILL DIE."

The Jotting, respecting which a brother enquires, occurs in Freemasons' Magazine, vol. xxiii, page 231.—"Peradventure Science teaches that the Universe will die."

THE DARWINIST.

The Darwinist is not an Atheist. The door of the lodge ought not to be shut against him.

THE PRIVILEGE TO VISIT THE LODGE-ROOM.

There was a time in the history of Masonry when no one would have thought to question the right, which every brother in good standing had, to visit any regularly constituted lodge. It is true, it was always then the prerogative of the Master to refuse admission to any one not a member of his lodge; but this prerogative he was expected to use with great discretion—more particularly so because no one was competent to call him to account for it.

While the essential forms and ceremonies of Masonry have not undergone nor admit of any change, we all know that its internal organization, and, to some extent, its government have been materially altered.

In our own country, more particularly, we have sought to adapt the latter, as far as possible, to our civil government. Hence the number of independent Grand Lodges—one for almost every State or Territory. The result of all this has been that Masonry, as far as its internal government is concerned, has lost its unity. The Freemason

who now visits another or foreign jurisdiction, finds himself too often a stranger in a strange land; and of late there has been manifested a spirit from which even Grand Lodges have not been free, to make even his visit to a lodge a difficult matter.

But this is certainly an inroad upon the ancient usages and customs of our Society. Masonry has ever boasted its universality—has boasted that the well-instructed Mason is recognized as such everywhere, and will meet a brother's welcome wherever a Mason may be found. This boast can certainly not have reference merely to his receiving Masonic alms when he may need them away from home; it can certainly not seem simply that he will be taken care of when sick in a strange land; for if only that is meant, then Masonry has nothing to offer beyond what the numerous charitable and beneficiary associations of the present time grant in an equal degree. No, it must mean and does mean, a Mason, when from home, will find—at least ought to find—in every Mason he may encounter, a brother, who will endeavour to make the stranger forget that he is among strangers; who will prove, if required, a sincere counsellor, and make the wayfarer's abode as pleasant a one as circumstances will permit. But how can this be done unless the stranger can make himself known to his brethren? And is not a visit to a Masonic Lodge the most appropriate way for a sojourning brother to seek out and make the acquaintance of the resident brethren? The true and well-instructed Mason will always prefer this channel to any other. It is, therefore, highly important that in his approach to the Lodge he should meet the extended hand of welcome. This, however, is not always the case; in too many instances he even has been excluded altogether, by order of a Grand Lodge, simply because he hailed from some particular jurisdiction.

The Subordinate Lodges, of course, cannot be held responsible for such a violation of Masonic courtesy and propriety. They, however, we fear, are too often derelict in carrying out the spirit of Masonic hospitality. How often have we watched a strange brother after he has entered a Lodge-room, who by his whole demeanour showed that he was a stranger among strangers! He may have been from the far West, or some distant region; he knew, probably, but few persons and

these only in a business connection. Away from his home, from his family, from his friends, he may have felt lonely, and sought for companionship. He bethought himself of the lessons which he had learned in the Lodge-room in his distant home, and he said to himself, I will arise and seek my brethren of the Mystic Tie, and there I shall satisfy the longing of my soul for true fellowship or companionship. He sought and found the Lodge-room, proved himself a bright Mason, knocked, and the door was opened to him, and he was invited to take a seat. What else did he find there? Strangers to Joseph? Eagerly did he participate in the loved work of the Lodge, but alas! like a strange workman in a foreign country, no glances of fraternal welcome met his eye, no warm pressure of the hand gave a silent estimation that he was among brethren. And when the labour closed, and the craftsmen were no longer under the government of the gavel, and flocked together in little knots for friendly greeting and social chat, alas! the poor strange brother is too often left standing alone, while the friendly conversation all around made him doubly conscious of his utter loneliness; and in too many instances he is supposed to depart more depressed in spirit than when he came into the room. And yet one word of greeting, the cheerful word of inquiry, one fraternal smile of welcome, might have gladdened his heart, strengthened for the coming toils of the day, and prevented him, probably, from falling into the snares of more sociable but treacherous company. Surely, all true brethren will agree with us that a visit to a Lodge ought to be made a more pleasant thing, especially to the stranger, and that at least the ordinary courtesies be extended to the visitor at our Masonic home, which he would receive if admitted to our family circle. The neglect of it, whenever it occurs, is a disgrace to the Lodge which is so far forgetful of its fraternal duties.—*Pomeroy's Democrat*.

MASONIC NOTES AND QUERIES.

SYMBOLIC ARCHITECTURE.

“Symbolic Architecture expresses the two chief objects of the Masonic Fraternity—the moral culture and the unity of mankind. The place where this symbolic architecture is practised is the Lodge: and the Lodge is the living union of the body and soul of Freemasonry.”—From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

TRADITIONS.

A young and very intelligent Brother to whom we are indebted for some of the most interesting communications that have ever been made to our periodical, stated in its columns, 2nd October, 1869, that traditions to be rejected, must not merely be denied, but they must be proved to be false,

Of this statement an eccentric individual (I forbear to employ a more appropriate epithet) whom it closely concerned, notwithstanding his attention was specially called to it, has not thought fit to take the smallest notice. In consequence, all his assertions adverse to the points sustained by our traditions are regarded as if they had never been put forward.—CHARLES PURTON COOPER.

IGNORANCE,

Think not that in our Masonry darkness can be dispelled by Ignorance striving to enlighten Ignorance.—A PAST PROVINCIAL GRAND MASTER.

BRO. ALBERT G. MACKEY, ON FREEMASONRY.

This well-known brother observes (page 265) that Freemasonry presents itself to us under two aspects, viz:—First, as a Secret Society distinguished by a peculiar ritual. And secondly, as a society having a philosophy on which it is founded, and which it proposes to teach to its disciples. These, by way of distinction, may be called the ritualistic and the philosophical elements of Freemasonry."

Now if it be asked when did these "ritualistic and philosophical elements" of our Freemasonry first exist? I take the liberty of answering—Not until about A.D. 1717.—W. P. BUCHAN.

ERASURE OF THE CHARGES OF 1738.

What can a P. Prov. G.M. be thinking about, when at page 266 he says that the effect of the erasure of the 1738 Charges would be to make English Freemasonry a Christian Freemasonry? It is not so, for in the first Charge of the 1723 Constitutions we have the real foundation of all true Freemasonry, viz:—universality.—W. P. B.

THE KORAN *versus* DRUNKENNESS.

"The Koran forbade, and has absolutely extinguished, wherever Islam is professed, the bestial drunkenness, which is the disgrace of our Christian English and Scottish towns."—W. P. B.

MR. FROUDE ON IMPOSTURE (vide page 130).

"What does an ascertained imposture deserve but to be denied, exposed, insulted, trampled under foot, till the very geese take courage and venture to hiss derision?"—W. P. B.

NATIONAL STRENGTH AND MORALITY.

"When nations are easily conquered, we may be sure that they have first lost their moral self-respect." This shows the value of a high standard of morality in *active work*.—W. P. B.

STEPHEN JONES.

The following is the communication in the *Athenæum* referred to in the *Freemasons' Magazine* (page 249).

'GOODY TWO SHOES.'—I hope you will not think the authorship of 'Goody Two Shoes' to be a subject too trifling for the *Athenæum*. It is, at any rate, a question upon which there has been often debate; and at this time in the South Kensington Museum, a copy

which is a part of the Dyce bequest, is exhibited under a glass case with the label attached, "Attributed to Oliver Goldsmith." The story has been so attributed; and it has merits which would not diminish the reputation even of the author of 'The Vicar of Wakefield.' 'Goody Two Shoes,' however, was not written by Goldsmith. The author was Mr. Giles Jones, resident secretary of the York Buildings Water Company. This gentleman was an intimate friend of Mr. John Newbery, the well-known bookseller and publisher in St. Paul's Churchyard, and he took part with him in that series of moral and entertaining books for children, of which 'Goody Two Shoes' was one. Mr. Jones also wrote another "famous" (as the term then went) 'History of Giles Gingerbread'; and it has always been a tradition in his family that he was the author of 'Little Tommy Trip.' The names of his other stories are not known. His brother, Griffith Jones, was a friend of Johnson, Smollett, and Goldsmith. Griffith was Editor of the *London Chronicle*, of the *Daily Advertiser*, and of the *Public Ledger*; he contributed many papers to the *Literary Magazine* and the *British Magazine*. Of his sons, the eldest, Stephen Jones, was the editor of the *Whitehall Evening Post*, and of the *General Evening Post*. He was also the conductor of the *Freemasons' Magazine*: and succeeded Isaac Reed as Editor of the *European Magazine*, and Dr. Stanger Clarke as editor of the *Naval Chronicle*. The younger son of Giles Jones, Mr. John Jones, succeeded his brother Stephen in the editorship of the *European Magazine* and the *Naval Chronicle*; and the son of John Jones is Mr. J. Winter Jones, the present Principal Librarian of the British Museum. You have now "chapter and verse" for the settlement of the often-disputed parentage of 'Goody Two Shoes.' For fifty years her history was the delight of every child in England who could read. Then came an interval of thirty or forty years, during which she was half-forgotten. I am happy to say that a new condition has lately been published. Perhaps you do not remember that the tale was written not only for children, but for grown people, and for a political purpose?—W.M.

R.W. THE EARL OF CARNARVON.

It will interest you as a journalist, and all brethren connected with the press, to know that R.W. Bro. the Earl of Carnarvon has consented to act as President at the dinner of that valuable institution, the Newspaper Press Fund.—W. SIMPSON.

R.A. AT JERUSALEM.

At the Society of Antiquaries, and elsewhere, there has been a good deal of correspondence going on lately as to the recent discoveries at Jerusalem. It is a great loss to Masonry that Bro. Captain Warren, and the Rev. William Tristram are no longer engaged in the researches, but it is to be hoped we shall have some observations of the Masonic fruits from Bro. Besant, the Secretary to the Palestine Exploration Fund, and Honorary Secretary to the Masonic Archaeological Institute.—K. E. & W.

MASONRY IN FRANCE.

All the recent events in France will inflict a moral blow on Masonry in France, and consequently in many other countries in Europe, where the French example exert influence. The whole constitution will

be further disordered by the landmarks displaced, and political distinctions will divide the Masonic bodies and lodges, for it is to be feared, as has before happened in France, in such cases politics will be made a part of the lodge programme.—Bibliophile.

MARQUIS OF LORNE.

Is the Marquis of Lorne a member of the Craft?—M.L.

A MASONIC MYSTERY.—W.M.'s.

Mr. James F. Irvine, of Court Down, of Bath, reports to Notes and Queries, (4th. S. VII., page 284.) that since the restoration of the west front of Wilts Cathedral it has been discovered that in the line of subjects, representing the resurrection of the dead, each group has had a number marked on it. Of these numbers it is remarked that they are Arabic, and that this is an exceptional use of them at the period in question.

The sculptures are of long date, not later than the early decorated period. The material used is the local Doulling stone, so that the work was executed at, or near the spot; but the use of these figures seems to raise a doubt whether the artists were local men, or brought from a district, where these numbers were in use to this country to execute the sculptures. Mr. Irvine further reports that no letters have as yet been seen on them, or Mason's marks, though Mason's bencher marks are abundant in the Cathedral, and in the bed joints of the stones of the west front.

I should like to put this forward as a possible example of communications of Freemasons with the east during the middle ages.—READERS.

MASONIC JURISPRUDENCE—REVIVAL OF JURISDICTION.

How far is it legitimate for a body belonging to one jurisdiction and temporarily acceding to another, to return to its former jurisdiction.

Take the case of a Lodge or Chapter which having been under another national jurisdiction as a Netherland Lodge at the Cape of Good Hope comes under the English jurisdiction, circumstances arising, it ceases to belong to the English jurisdiction, and it claims its Netherland jurisdiction again.

Take the case of Chapters of a jurisdiction which by treaty recognise another jurisdiction, and afterwards secede, the question is how far a transfer to their original jurisdiction again is legitimate? Will our Grand Registrar, the V.W. Bro. McIntyre, favour me and other members of the craft with a reply through the "Freemasons' Magazine"?—R. A. M.

INSTALLATION OF M.W.G.M

As a S.W., being entitled to admission to the Grand Lodge of England, and not being altogether sure that I may ever become a prominent member, I am anxious to be present at the installation of the M.W.G.M., but I am informed by your journal that the M.W.G.M. is now engaged in a glorious mission of peace in the settlement of differences at Washington between us and our American kindred.

He cannot be, unless early released, in Grand Lodge,

and I am anxious for information as to the nature of the installation which some of your well-informed readers may be able to give.—J. W.

[However ready and willing any of our readers might be to comply with "J.W.'s." request, we could not admit such a communication. "J.W." had better ask one of the Past Master's of his lodge who would give him as much information anent the ceremony as he may know.—Ed. F.M. and M.M.]

PAST GRAND MASTERS.

I am an old Mason, but not old enough to settle by experience a point which has been raised by some younger members. For very many years I sat under the Earl of Zetland as G.M., and always heard his health given at banquet, but now after his retirement with long service and that he is a P.G.M., I never hear his name or his health mentioned in my lodge and some others. He seems to have dropped to leeward. I understand, too, that Bro. H.R.H. the Prince of Wales was made a P.G.M. without being a G.M. at all, and he appears to be no more thought of by us than the other P.G.M. One point that arises is this, that though Past Grand Deacons and Past Grand Sword-Bearers are Past Grand Officers, and as such rise to return thanks for a toast, that Past Grand Masters are not Past Grand Officers at all, or are not entitled to special commemoration. Will the Grand Director of Ceremonies kindly inform me and others of your readers what is the proper course for lodges to pursue at their banquets and festivities where toasts are given?—M. M.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

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

Dear Sir and Brother,—Can any of your readers inform me whether it is a fact, that, any member of a Scotch Lodge, on joining a lodge under the English Constitution, by that act forfeits all claims on the Grand Lodge of Scotland?

I have been informed that this is true, but until I have further proof I am loth to believe it.—Eclectic.

A MASONIC IMPOSITION.

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

Dear Sir and Brother,—I shall feel obliged if you will insert the enclosed paragraph from the "Evening News and Hull Daily Express," of yesterday. These of your readers who have had any experience among "Begging Masons" will be glad to see that an effort has been made to check the progress of such vagabonds. Too much praise cannot be given to the W.M. of the Kingston Lodge, 1010, for the moral courage he has displayed in dealing so promptly with this case, only one I fear in a very great number that pass unpunished from mistaken sympathy with such rascals. In this instance a great service has been rendered the Craft, and I hope to hear soon that others have followed the example; the evil is a growing one, and requires energetic and determined action to endeavour to stop such disgraceful practices. As far as possible, enquiry should be made

respecting the correctness of the statements made by such persons; and members of lodges should be cautioned not to believe persons moving from place to place; but refer them to an appointed officer whose experience fit him to deal with such cases.

I am, Dear Sir and Brother,

Your obedient Servant,

WM. DAY KEYWORTH, P.M., 57, and Almoner for the Hull Lodge.

"IMPOSING ON FREEMASONS.—At The Hull Police Court, this morning, before T. H. Travis, Esq., Henry Newcomb was brought up on a charge of begging.—It appeared that the prisoner had obtained from the prosecutor, Mr. C. James Todd, Worshipful Master of the Kingston Lodge of Freemasons, the sum of 10s., being third class railway fare from Hull to Liverpool, under the following circumstances:—On Saturday last he represented himself to be a member, of twenty six years' standing, of the Mariners' Lodge, 249, Liverpool, and that he had been the assistant carpenter of the ship Percy, Captain Holmes, from Liverpool to New York and home, and which ship, he stated, had been wrecked off Deal on the 6th inst., on her passage home, in which he lost everything, and that he only wanted sufficient to get to Liverpool again. Instead, however, of going to Liverpool on Saturday, he seems to have enjoyed himself with the money he had obtained, for on Sunday he was found very drunk in the streets of Hull, and on Monday commenced a fresh system of plunder, carefully concealing the fact that he had already been relieved. He had also collected other sums on Saturday. No ship called Percy had been lost off Deal, nor is the prisoner a member of the Mariner's Lodge. He pleaded guilty to the charge of begging.—Mr. Travis sentenced him to 30 days' imprisonment, with hard labour. The prisoner is a short, thick set man, with sandy hair, moustache and whiskers slightly tinged with grey, with a reddish face. He is about 5ft. 7in. in height, and about 47 years old.

PERFORMANCE OF MASONIC CEREMONIES.

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

Dear Sir and Brother,—Although agreeing in some respects with your correspondent P.M., I must, most respectfully, *disagree* with him with regard to the differences in the working of the West and East End Lodges and Lodges of Instruction, as from personal experience I know that those differences are merely verbal and grammatical; I think that if brethren anxious to become Rulers in the Craft would visit various Lodges of Instruction as our brethren formerly did, an uniformity of working would be easily attained, and the style of conducting our solemn ceremonies much, and easily improved, especially in such cases as those cited by "P.M."; at the same time I quite agree with him that in many cases brethren are too often appointed and selected to office for *any but this proper* reason, viz.: ability, and a conscientious intention to discharge the offices for which they may be selected with propriety and zeal for our ancient and honourable Institution; and this is a point to which I earnestly call the attention of all Masters and Past Masters of Lodges, as I fear it is too often by their neglect that careless inefficient members are promoted to office, and remain,

Dear Sir and Brother,

Yours faithfully,

A MEMBER OF GRAND LODGE.

MASONIC SAYINGS AND DOINGS ABROAD.

The Grand Master of Nebraska has decided that *Masons in his jurisdiction shall not work on the Lord's Day.* Ditto with G.M. of Ohio. All honor to M.W. Bros. Deuel and Newcomb. A year ago Lodges met in London, England, on the Sunday.—*Gavel.* [The Editor of the *Gavel* must be in error, unless he means a Lodge of Instruction].

There are now about three hundred Lodges Michigan, having a total membership of about 22,000 in regular standing. Besides these it is estimated that the number of unaffiliated Masons will reach fully 5,000, making the aggregate in the neighbourhood of 27,000 in the State of Michigan. The Grand Master has issued thirteen dispensations for New Lodges.

The fee for Dispensation for new Lodges in Mississippi is fixed at fifty dollars, and the fee for Charter thirty dollars.

The "Masonic Orphan Home" in Tennessee is progressing with rapidity and success. The subscriptions up to the last report show that seventy-six Lodges in West Tennessee had contributed to the Endowment Fund \$4,400 dols.

A destructive fire occurred in Springfield, Illinois, on Feb. 23, to the building occupied by H. G. Reynolds as a Printing Office, and the Publishing Office of the *Masonic Trowel*. The third floor was occupied as a Masonic Lodge-room and by various orders in the City.

The office of O. H. Miner, Grand Secretary of the Grand Lodge, was also in the building. The jewels belonging to the Masonic Lodges were mostly saved, but the furniture, clothing, and much of the regalia were lost. All the records and documents belonging to the Grand Lodge, together with their large and very valuable library were destroyed.

The Masonic Board of Relief of Grand Lodge of California expended, during the past year, in aid of "Distressed Brothers, their Widows and Orphans," \$1,121 dols., leaving a balance in their treasury, of this same fund, of 59,875 dollars. A noble work, nobly done.

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

The *St. Louis Freemason* says, that "During the past three or four years we have been shown letters to merchants in this city, received from entire strangers, and written to men who were not Masons, stating that they 'wanted goods on time, and would pay for them on the square'—some wanted to sell—some wanted parties to make selections on them &c., and all wanted it done on the square, or under the arch, and some around a triangle, and some inside of a circle, &c., and many letters were ornamented with rude drawings of these various emblems. Some signed their names as 'M.M.'—'R.A.M.' 'K.T.' &c.

Of course no attention was paid to these things by sensible people, except that some called on us to know what it meant, as they thought their correspondents were trying to come a sort of a Mexican puzzle over them. Now this is all wrong—it is in direct violation of the first principles of Masonry, viz:—that no man can become a Mason who is known to use or want to use it for mercenary, or business purpose.” [This is a caution which would well apply to some of our English brethren.]

A SPURIOUS BODY OF THE ANCIENT AND ACCEPTED RITE IN ENGLAND.—“Pomeroy's Democrat” says “It would really appear to us that the ‘Freemason’ (London) is going fast on the downward track, and becoming more and more the organ of everything base and spurious under the guises of so-called Masonry in England. Its number of February 25th is especially noticeable for its articles on Adrogynous Masonry (bodies to be composed of females), &c., &c., while in every respect more attention seems to be paid to that which, however illegitimate, will bring grist to the mill of its publisher, as a Masonic costumer and vendor of jewels and gew-gaws for a race of English Cagliostros now springing up. The following, purporting to be the proceedings of a body, calling itself a Chapter of Rose Croix, at Rochdale, caps the climax; for we have the most positive information from England, that the said body is entirely illegitimate, and not recognized by the Supreme Council 33°, for England and Wales. We give it this publicity so that all bodies and brethren of the Ancient Accepted Rite in the United States will make a note thereof, and govern themselves accordingly, for to hold communication with any member of said body would be to associate with a clandestine Mason.”

“*Rochdale Chapter.*—The annual convocation of this chapter was held in the Masonic Rooms, Rochdale, on Saturday last, the 18th inst., Bro. William Roberts, P.M.W. Sov., in the chair, in the unavoidably absence of the Most Wise Sov. Bro. John Barker. The chapter was opened at 3.30. in the presence of illustrious and distinguished princes of the order, who honoured the chapter by accepting an invitation to be present. The minutes of the previous meeting been read and confirmed, the muster-roll called, having and other business transacted by Bro. John Fothergill, Red Cross Knight of Babylon and Knight of the East and West, was received, regularly exalted, and admitted a member of the Order according to ancient rites and ceremonies. After the ceremony, which was very efficiently performed by the respective officers, Bro. Prince, 1st Gen., was installed M.W.S. of the chapter for the ensuing twelve months, and

appointed as his officers the following:—Bros. R. Hankison, H. P.; James Holroyd, 1st Gen.; W. Ashworth, 2nd Gen.; Robert Butterworth, Grand Marshal; John Fothergill, Raphael; Robert Whitworth, Chancellor; William Roberts, P.M.W.S., Herald; William Briggs, Organist; and Benjamin Toulson, Captain of Guard. The ceremony being ended, the convocation was closed, after having disposed of several matters which had been brought before the members, when several members formed themselves into a convocation of the Holy Order of K.H., &c.”

The “Keystone” says that Mary Commandery, No. 38, Philadelphia, have appointed a committee to make preparations for a pilgrimage to San Francisco, Cal., in 1872.

A largely attended meeting of the Masonic fraternity was held at Cleveland, Ohio, on February 14th, to consider the project of building a Masonic Temple in that city. The result was the taking of preliminary steps to form the “Masonic Temple Association of Cleveland,” with two hundred and fifty thousand dollars capital, in shares of fifty dollars each. Books of subscription were opened, and a considerable amount of stock was taken.

The following resolution stands upon the records of the M.W. Grand Lodge of Colorado:—

Resolved,—That no Lodge in this jurisdiction shall knowingly hereafter recognise as a Mason any citizen of Colorado who shall hereafter be made a Mason outside of the jurisdiction of this Grand Lodge during his citizenship, unless by permission of the lodge in whose jurisdiction he resided.

The “Keystone” suggests that Masonic journals should set apart a portion of their space for a permanent record of the fraternal dead, so that the humblest brother should not pass away without the fact being noted, and the brethren being thus reminded of their own approaching fate.

The Grand Lodge of Mississippi provides, in its new regulations, that subordinate lodges must not confer any of the degrees under a less sum than ten dollars each for Entered Apprentice and Fellow Craft, and twenty dollars for that of Master Mason.

The Masons of Portland, Oregon, will commence next spring, the building of a temple on the site of the building on which the first lodge was opened in that city.

THE MASONIC MIRROR.

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

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

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

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

MASONIC MEMS.

His Royal Highness the Prince of Wales has named Monday next, the 8th May, for the Anniversary Festival of the Royal Masonic Institution for Girls, on which occasion His Royal Highness has consented to preside. At the preliminary meeting of the Stewards, the Officers of the Board were elected, and the usual business was transacted. We understand that the Steward's fee has been fixed at £1.

THE PROVINCIAL GRAND LODGE OF MONMOUTHSHIRE.—The installation of the R.W. Bro. Colonel Lyne as Provincial Grand Master of Monmouthshire, and of the V.W. Bro. S. George Homfray, Esq., as Deputy Provincial Grand Master, by the R.W. Bro. Theodore Mansel Talbot, Esq., Provincial Grand Master for the Eastern Division of South Wales, will take place at the Town Hall, Newport, on Thursday, the 20th of April. The brethren will walk in procession to Saint Woolos' Church at 2.30 p.m., where a sermon will be preached by the Provincial Grand Chaplain, Bro. the Rev. Samuel Fox, and a collection made on behalf of Local and Masonic Charities. The banquet will take place the same evening, at the King's Head Hotel, at 4.30. Very active preparations are being made for the installation, and it is anticipated that a good muster will take place. We are told that very many highly distinguished members of the Craft have written to say they will be present at the above meeting. All preliminary arrangements are completed, and to add to the brilliancy of the affair, the splendid band of the 21st Regiment, now stationed at the Newport Barracks, will head the procession to St. Woolos' Church, at 2.30 p.m.

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

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

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

FRIAR'S LODGE will be consecrated on Wednesday, the 19th inst., at the Cheshire Cheese Tavern, Crutched Friars. Bro. James Terry, P. Prov. G.S.B., of Herts, is named by the Deputy Grand Master as the Consecrating Officer.

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

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

STRONG MAN LODGE (No. 45).—The regular meeting of this lodge was held at the Old Jerusalem Tavern, St. John's Gate, Clerkenwell, on Thursday, the 6th inst. The chair was occupied by Bros. Edward John Reed, W.M.; Henry Follett, S.W.; James Blake, J.W.; H. Moss, P.M., Treas.; J. S. Sundy, P.M., Sec.; N. Arnold, S.D.; Colley, Barton, Dyer, Codner, and Vass, Past Masters; Bradley, Tyler; and Tall, Hill, Briant, Riches, Roberts, Johnson, Wickens, Gow, and Davis. Messrs. Stephen Hornby, and Thomas Broughton, were initiated. A banquet was given in Bro. Wickens's usual excellent style.

ROYAL JUBILEE LODGE (No. 72).—The brethren of this lodge assembled at Anderton's Hotel, on Monday 3rd inst. Present:—Bros. H. J. Wright, W.M.; J. J. Lasky, J.W.; H. Webb, P.M., Treas.; J. Nunn, P.M., Sec.; J. Dann, S.D.; A. Curry, D.C.; C. Dodson, P.M. Amongst the numerous visitors present we noticed Bros. R. Bouncey, P.M. 79; H. Wington, 79; F. Walters, W.M. 1309, P.M. 73; H. Thompson, P.M. 177, P.M. 1158; B. Roberts, W.M. 228; H. A. Lovett, 1314. The minutes of previous meeting having been read and confirmed, two gentlemen were initiated, and two brethren raised to the sublime degree of Master Mason. The remaining business having been disposed of, the brethren adjourned to an excellent banquet was followed by the usual loyal and Masonic toasts.

FITZROY LODGE (No. 569).—The regular meeting of this lodge was held at the Head-Quarters of the Hon Artillery Company, on the 24th ult. The chair was taken by the W.M., Bro. Gowland, M.D., supported by his officers as follows:—Bros. Daniels, J.W.; Matthews, P.M., Treas.; Eglese, P.M., Sec.; Watson, S.D.; Honey, J.D.; Dyer, I.G.; Adams, P.M.; Long, P.M.; Graves; Wilkins, Smith, Spicer, &c. The lodge being duly opened, the minutes were read and confirmed. The names of several candidates were subjected to the ballot, which in each case proving unanimous, they were duly initiated into our ancient mysteries, the ceremony being performed in a most impressive manner by the W.M., who was ably assisted by his officers. At the close of the business the brethren retired to refreshment. Bros. Lazarus, Walters, and others, were present as visitors.

LODGE OF ST. JAMES (No. 765).—The installation meeting of this lodge was held on Tuesday, the 4th inst., at the Leather Market Tavern, New Weston Street, Bermondsey. The brethren met under very depressing circumstances. Last month they

had to condole with the worthy host, Bro. Kennedy, who was suffering from the recent loss of his estimable wife, to whom he had been united for many years, and this evening they were informed, on their arrival, that he himself was prostrated on a bed of sickness almost beyond hope of recovery. Under the circumstances the feeling of the brethren of the lodge was to postpone the meeting, but being informed that the intended postponement would have an hurtful effect on the sufferer, the lodge was opened. The W.M. and all his officers were present. The visitors were Bros. Harris, Walters, and Rose, P.M.'s 73; Free, S.W. 73, Grace, J.W. 73, and S.W. 1,178; Bartlett, J.W. 147; Dr. Parker, P.M., late of the Lodge of St. James; Dr. Blakeley, P.M. 765; Haley, 862; and Smith, 902. The minutes of the previous meeting of the lodge were read and confirmed. Bros. Jolley, Bimner, Ireland, and Bishop were raised to the sublime degree of Master Mason. The W.M. then retired from the chair, which was then assumed by Bro. Montague Scott, P.M., and the W.M. elect, Bro. R. P. Hooton, having been presented, received the benefit of installation at his hands, the ceremony being most admirably performed. The Installing Master was warmly applauded and congratulated on concluding his arduous task. The report of the Audit Committee was then read, which showed the careful and satisfactory manner with which the monetary matters of the lodge had been handled during the past year by the retiring W.M., Bro. Hyde. He succeeded to office with a very small balance, and after having handsomely provided for every emergency, he was now enabled to hand over a considerable sum to his successor. The finances of the lodge have never been in a sounder state, and Bro. Hyde's year of office has truly been one of credit to himself and advantage to the lodge. A handsome and valuable P.M.'s jewel was placed on his breast in the course of the evening. The following are the officers appointed and invested by the W.M. for the ensuing year:—Bros. G. Hyde, I.P.M.; Neville, S.W.; Jones, J.W.; W. Jones, Treas.; R. White, P.M., Sec.; Childs, S.D.; McCallum, J.D.; Jolley, I.G.; and Buckworth, W.S.

COSMOPOLITAN LODGE (No. 917).—The last meeting of the season was held at the City Terminus Hotel, on Tuesday last, when there were present:—Bros. Fabrin, W.M.; Gibson, S.W.; Harms, J.W.; Stein, P.M., Sec.; Jones, J.D.; Keys, I.G. The lodge was opened in the second degree, when the W.M. examined and entrusted Bros. Taylor and Lewis, and the lodge being opened in the third degree, the W. Bro. Stein in his usual correct style raised Bros. Taylor and Lewis to the third degree. The lodge was then resumed by the W.M. to the first degree, and closed in form, and with solemn prayer, and adjourned to October. The W.M., and brethren then partook of a banquet. The only visitor present was the W. Bro. F. Vesper, P.M., 95, 180, 181, and founder of the Yarborough Lodge, 554.

HERVEY LODGE, (No. 1260).—A meeting of the above flourishing lodge took place on Wednesday, 12th inst., at Bro. Burton's, the Swan, Walham Green, in consequence of the Iron School now being removed. The lodge was opened soon after 4 o'clock by Bro. G. King, W.M.; P. H. Jones, S.W.; J. Way, J.W.; G. King, Jun., P.M. and Sec.; W. Wymore, S.D.; A. Czarnecki, I.G.; C. Thomas, W.J.; Hollingsworth, Hyde, Ajar, Dr. Godrich, Davidson, Dawson, and others. Among the visitors we noticed: Bro. T. Holland, W.M., 172; Barnby, 4; E. Schubert, 186; Fabain, P.M. 487; W. Bray, 511; S. Curtis and T. Farrell of 975. The lodge was opened in due form, and the minutes of last lodge confirmed. The ballot was then taken for three gentlemen for initiation and two brothers for joining, and was unanimous. Messrs. Bicknell and Morson only being present, they were initiated into Freemasonry according to ancient custom, each one taken separately. This being the evening for installation, Bro. P. H. Jones, S.W. and W.M. elect, was installed into the chair of K.S., according to ancient custom, the whole of the ceremony being worked in a most faultless manner, by the W.M., Bro. King. The newly installed W.M. appointed and invested for his officers: Bros. King, I.P.M.; Way, S.W.; Wymore, J.W.; Ayslford, Treas.; G. King, Jun., P.M., Sec.; Czarnecki, S.D.; Thomas, J.D.; Davidson, I.G.; C. T. Speight, Tyler. It was proposed, seconded, and carried unanimously, that the future meetings of the lodge be held at Bro. Burton's, the Swan, after some propositions for initiation. The lodge was closed in due form, and the brethren adjourned to the banquet, which was supplied in a most recherché style by Bro. Burton. The I.P.M. was presented with a P.M.'s

jewel, of a very chaste design, from the hands of Bro. Davis, of Clerkenwell. The brethren then separated after spending a very pleasant evening, expressing wishes of continued prosperity to this good working lodge.

ROYAL STANDARD LODGE (No. 1,298).—The regular meeting of this lodge was held at the "Marquess," Canonbury Street, on Tuesday, 4th inst. Present Bros. R. Lee, P.M. 193, W.M.; H. Ballantyne, P.M. 754, acting S.W., in the unavoidable absence of our much respected Bro. John F. Wilson; W. J. Woodman, J.W.; R. Shackell, W.M. 30, Hon. Sec.; H. Dudden, S.D.; E. G. Modridge, J.D.; F. M. Sweetland, D.C. acting I.G.; F. Rafter, Organist; Charles Woodman, W. H. Cohen, G. W. Rutherford, S. T. Cleaver, H. W. Cattlin, and W. Jameson, Bros. R. Buller, P.M. of the Albion Lodge, No. 9, and E. Hart, of the St. James's Union Lodge, No. 145, were present as visitors. Mr. Daniel James Woodman was initiated. Bros. Cleaver and Cohen were passed to the degree of Fellow Craft. The lodge was then closed in ancient form, and the brethren adjourned to refreshment.

LODGE OF ASAPH, No. 1,319, held its usual monthly meeting at Freemasons' Hall, on Monday, 3rd inst. Present:—Bros. E. S. Jones, P.M., W.M.; Charles Coote, P.M., S.W.; J. M. Chamberlin, P.M., J.W.; James Weaver, P.M., P.G.O. Middlesex, S.D.; Edwin Frewin, J.D.; Charles Coote, Jun., Treas.; C. S. Jekyll, I.G.; W. A. Tinney, D.C.; W. H. Weston; J. M. Ball; W. H. Stephen; H. Snelling; J. Egerton; H. Snyders; H. J. Tinney; H. Baker; J. Baker; John Strachan; J. T. Carrodus; Thomas Edgar; J. Boatwright; W. T. Maby; and Edward Terry. Visitors:—Bros. Charles Heywood, 189; Edward Swanborough, 188. The lodge being opened, the ballot was taken for Messrs. W. J. Castell, W. Graves, and L. Silberberg, and, being in attendance, were initiated into the mysteries of Freemasonry. Bros. John Strachan and J. T. Barrodes, were passed to the second degree. Bro. Joseph Baker was raised to the degree of M.M. The W.M. gave the charge to the initiates and explanation of the tracing boards in the three degrees. Bros. John Road, P.M., 720, Organist; Edwin Swanborough, 188; and Charles Wellard, were proposed as joining members; and Messrs. George Augustus Compton, Joseph Horton, and Charles Wright, for initiation. A distressed brother was relieved with the sum of £5. The business being finished, the lodge was closed in due form with solemn prayer.

INSTRUCTION.

STRONG MAN LODGE.—An excellent meeting of this old lodge of Instruction took place last Monday Evening, at Bro. Wickens's, the Old Jerusalem Tavern, St. John's Gate, Clerkenwell. Bro. James Terry, the preceptor, rehearsed the ceremonies of consecration and installation, and had the gratification of finding that the capacities of the ancient hall were tested to the fullest extent, so great was the throng of visitors. No fewer than thirty-four fresh names were added to the roll of members, and thanks were tendered to the Kinsbury, Charterhouse, and Prince Regent Clubs for their attendance on this occasion. Bro. Terry performed his allotted tasks to the admiration of all present; and the musical ability of Bro. Bilby, of No. 861, who presided at the harmonium, afforded much pleasure to the assembled company.

PROVINCIAL.

LANCASHIRE, (WEST).

WARRINGTON.—*Lodge of Lights* (No. 148)—The brethren of this lodge met at the Masonic Rooms, Sankey Street, on the 27th ult., when there were present Bros. W. Richardson, W.M. Mossop, W.M. 1250, as S.W.; D. Finney, P.M. 148, as J.W. J. Harding, S.D.; J. Bowes, P.M., P.P.G. Reg. Cumberland and Westmoreland; W. Crompton, I.G.; H. Syred; C. Wood, T. M. Patterson, Org.; T. Jones, P. Jones, S. Hunt, J. Shepherd, P.M.; W. S. Hawkins, Dr. Massingham, R. Robertson, T. Morris, J. H. Gornall, J. S. Patten; J. Pilling, P.M., and and I. Hannah, Tyler. The lodge was then opened in due form with prayer, the minutes of the previous meeting were read and confirmed. The ballot was then taken for Mr. E. Howorth, and Mr. J. W. Thorp, which proved favourable in

each case. Bro. Thorp being present, was initiated. Bro. Patten was passed to the degree of F.C. The lodge was closed in the second degree. The motion of Bro. Bowes, seconded by Bro. Mossop it was unanimously agreed to give the votes of the Lodge for the Boy's School to Thomas Lassiter Molineux. The lodge was closed, and the brethren separated. The following brethren were present as visitors: Bros. J. Burton, 300; T. Jones, 291; P. J. Edelsten, 1250; E. Roberts.

WEST DERBY.—*Pembroke Lodge* (No 1209).—At the annual meeting on the 16th ult., the brethren met for the purpose of installing the W.M. elect., and for other business. Bro. W. Crane, W.M., opened the lodge, and the minutes of the previous meeting were read and confirmed. Bro. William Vines, as the W.M. elect, was presented to Bro. T. Marsh, A. Prov. G.D.C. Bro. Hamer, Prov. G.T., and Bro. W. W. Crane, W.M., P.M. 249, for installation, which ceremony being ably performed, and the brethren having saluted in the three degrees, the W.M. appointed the following brethren as his officers for the ensuing year:—Bros. J. Sallars, S.W.; J. Clegg, J.W.; Clayton, Treas.; P. Macmildrow, Sec.; W. Jones, S.D.; W. Wilson, J.D.; W. Cotter, I.G.; J. Cook, D.C.; J. W. Kelly, Steward; and J. Robinson, Tyler. Amongst the visitors were Bros. A. C. Mott, Prov. G.D.; J. Jones, S.W. 216; James Ridley, P.M. 321 (Ireland); Dr. Speer, 1,094; Pickup, 1,049; W. J. Lunt, P.M. 823; Bros. Thomas and Ogle were elected joining members. After the close of the lodge the brethren retired to the banquet, provided by the host, Bro. Rawlinson, at which about forty sat down. The usual loyal and Masonic toasts followed. Bro. Mott, P.G.D., in the course of his remarks in replying to the toast of "Our Masonic Rules," said he was proud to know that that lodge, though comparatively new, had contributed its full share towards the educational institution for children. The claims of that institution were very great, and he trusted the brethren would put their shoulders to the wheel. He congratulated the brethren of Pembroke Lodge at having placed in the chair a brother who was so eminently qualified to fulfil the duties by his large experience and genial disposition. Bro. Crane, I.P.M., in proposing "The Health of the W.M.," said the selection was one which would do credit to Masonry generally, and prove highly satisfactory to the brethren of that lodge in particular. Bro. Vines was known to most of them as an excellent Mason, and he gratefully acknowledged the good service he had rendered to him (Bro. Crane), during his year of office, never having been absent from a single meeting. In acknowledging the compliment, the W.M. thanked the brethren for having placed him in the chair. The lodge he said had been very much indebted to Bro. Crane for the efficiency he had displayed during his year of office, making it one of the most promising in the province. He assured the brethren that he would do his best for the interest of the lodge, so far as his time and circumstances would permit. The W.M. said he proposed with much pleasure "The health of their esteemed and worthy P.M., Bro. Crane." It was the intention of the lodge to present him with an address, but as it was not completed to his satisfaction, he had resolved to postpone his presentation till next meeting, if that met with their approval. No lodge could possibly have prospered more than 1299 had done under Bro. Crane. They had spent in the purchase of lodge furniture, &c., something like £137 and he was happy to say they had now only owed about £16, Bro. Crane hardly knew how to thank the brethren for their very flattering terms of approval. The financial position of the lodge was not due to his exertions alone, but was largely due to the great help he had received from the officers and brethren generally. He had received the most hearty support from all the brethren, for which he must express his gratitude; and he trusted it would be an incentive to him to continue to work for the interests of the lodge, Masonry in general, and all his fellow-men. Bros. Mott, Baker, J. Jones, Ridley, Speer, T. Dodson (W.M. Lodge of Furness, No. 995), and Worthington responded for the visitors. The "Newly-admitted Brethren" was acknowledged by Bro. Thomas, and the Tyler's toast concluded a pleasant evening.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge* (No. 471).—The monthly meeting of this lodge was held on Friday, 28th ult. There was a very large attendance, W. Bro. C. H. Oliver, P.M., took the chair, in the absence, through illness of the W.M. The minutes having been read and confirmed, Mr. Charles Henry Oliver, jun., was duly

initiated by his father, the ceremony being most ably and efficiently rendered by the W.M. Six new members were proposed, and the brethren were then all invited by the Provincial Grand Secretary to attend the Provincial Grand Lodge meeting on the 20th inst. The lodge was then closed in harmony at 8.50 p.m.

YORKSHIRE (WEST).

PROVINCIAL GRAND LODGE.

On Wednesday last the Provincial Grand Lodge of West Yorkshire held their annual meeting in the Masonic Hall, South Parade, Huddersfield, under the presidency of the V.W. Bro. Bentley Shaw, Esq., D.P.G.M., in the absence of the M.W. the Right Hon. the Earl de Grey and Ripon, Grand Master of England, and P.G.M. of West Yorkshire, whose duties on the High Joint Commission, in the interests of the English people required his presence in America. About 150 brethren were present. The Grand Lodge was held under the banner of the Lodge of Huddersfield, 290, and the officers of that lodge opened up to the third degree. The Provincial Grand Lodge was opened in form, and with prayer, and after the confirmation of the minutes of the previous meeting, the roll of Lodges in the province was called over. The candidates for the election to the Boys' School, and also for the Annuitants election were agreed upon. The officers for the ensuing year were next invested, and amongst others are the following:—Bros. Lieut-Col. Harpin, of Holmfirth, P.G.S.W.; Henry Day, of Dewsbury, P.G.J.W.; J. Carnen, of Huddersfield, P.G. Reg.; Rev. Clarke, of Bingley, P.G. Chap.; Henry Smith, of Wakefield, P.G. Sec. Bro. C. Oldroyd, of Dewsbury, was re-elected Prov. G. Treasurer. After the officers had been invested, a petition for relief from the widow of a deceased brother, was received and responded to, and the lodge shortly afterwards closed. On the close of the business of the Provincial Grand Lodge, a banquet was served in the banquetting-room to a goodly number of the brethren. When the cloth had been removed, the D.P.G.M. ably occupied the chair, and the remainder of the day was spent in real Yorkshire Masonic style. Great regret was expressed by the D.P.G.M., the Earl de Grey's unavoidable absence, which was joined in by all present. In connection with the Lodge of Huddersfield this year is a circumstance well worthy of note from its rarity, often as we may hear of family and a son or sons in the Craft, or even in the same lodge, seldom does such a circumstance as the three principal officers in the lodge being held by father and sons. But such is the fact in this lodge this year, and one on which the brethren of the lodge look with pride and pleasure. The W.M. Bro. John Turner Rhodes, was initiated into Freemasonry 26 years ago, and has worked the several offices in the lodge till he has reached the summit of his ambition. As his sons Bros. J. W. Rhodes, and D. K. Rhodes reached the age of maturity, they, like their father, sought to be partakers of the arts and mysteries of the Craft, and since their admission into the order such has been their progress and proficiency that they have earned from their brethren the name of expert workmen. They have each held junior offices in the lodge, and on the initiation of Bro. D. K. Rhodes, he was under the guidance of his elder brother, then J.D. Now they rank as their father's S.W., and J.W. Truly they sprung from the same stock, and share in the same hope. Such was the esteem in which the W.M. was held, that at his installation the very large number of 140 brethren were present, including upwards of 30 Past Masters. The W.M. carries the palm as the oldest Mason in England.

ROYAL ARCH.

DEVONSHIRE.

TOTNES.—*Pleiades Chapter* (No. 710).—The day of the regular meetings proved to be an unfortunate one, being that immediately preceding Good Friday, which prevented the attendance of some of the Companions, who, at the last moment, announced their inability to be present by messages and telegrams. Thus part only of the business was performed, the remainder being left for an emergency meeting to be held on an early date. The Chapter was opened soon after noon by Ex-Comps. Rev. R. Bowden, P.Z., acting as Z; Dr. Hopkins, acting as Pr. Sof.;

and others. The minutes of the previous meeting were read and confirmed. Dr. Hopkins, P.Z., read a telegram just received from Comp. Glanfield, P.Z., and Pr. Soj., assigning a valid reason for his absence, and tendering his resignation of membership on leaving Devonshire to reside in Essex. On the proposition of the acting H, seconded by Z, it was resolved, that the chapter receive with deep regret the resignation of Ex. Comp. Glanfield, as of one who has not only rendered important services in carrying out the work, but has endeared himself to the Companions by his uniform kindness and courtesy, and his zeal and ability in every department of the Craft, the members embracing this opportunity to wish him God speed in his new location, and to congratulate any chapter in that district which may secure the co-operation of so valuable a colleague. It was determined to change the day of meeting from the first Wednesday in January, April, July, and October, to the first Thursday in those months. On the proposition of Ex. Comp. Dr. Hopkins, P.Z., seconded by Ex. Comp. J. Heath, Z, it was resolved, "That the members of this R.A. Chapter, desire to record on their minutes the expression of their deep sorrow caused by the early death of Comp. Frederic Hains, M.D. in the midst of a career of usefulness as a medical officer in the naval service of his country, and of great promise as a member of the Masonic Order and of the Pleiades Chapter; that the past and present Principals be requested to form a deputation to Bro. John Hains, to inform him of the feelings of respect and esteem on the part of the members of this chapter for the memory of the deceased, and of their cordial sympathy with his surviving relatives; further, that the Scribe E. be directed to supply a copy of this resolution to be placed in the hands of Bro. John Hains on the occasion." A ballot was taken for Bros. Rev. S. T. Wood, Lamble, and De Schmid as candidates for exaltation, which proved unanimous in their favour. Bro. Lamble being absent owing to illness, the other two were then admitted, and received the privileges and mysteries of the R.A. degree from Ex. Comp. Rev. R. Bowden, acting as Z, who also gave the mystical lecture, the symbolical and historical lectures being delivered by Ex. Comp. Dr. Hopkins, P.Z. Comp. River was as effective as usual in the work of Pr. Soj. A Board of Installed 3rd Principals having been formed after the retirement of those who had not attained to this rank, Comp. Geo. Heath was installed in the chair of J. by Comp. Dr. Hopkins. Similar ceremonies for the 1st and 2nd Principals were necessarily deferred, owing to the illness of one, and the unavoidable absence of the other. The chapter was closed at 3 p.m.

MARK MASONRY.

YORKSHIRE (NORTHERN, EAST.)

WEST HARELEPOOL.—*Eclectic Lodge*, (No. 39).—The annual meeting of this flourishing lodge, and installation of the W.M. elect, took place in the Freemason's Hall, on the 28th ult., when there was a large muster of brethren; including the following visitors:—Bros. F. Biuckes, G.S.; A. Clapham, D. Prov. G.M.; J. Strachan, Prov. G, Sec.; J. Stokoe, Prov. G. Treas.; W. Foulsham, P.G.T.O.; J. Reedsdale, P.G.J.D. The lodge having been opened and the minutes confirmed, Bro. Dr. Gourley, Prov. S.G.W., took possession of the chair, and proceeded to instal the S.W., Bro. J. W. Cameron, as W.M. for the ensuing year—the ceremony being performed in an able and impressive manner. The W.M. then invested his officers as follows: Bros. Dr., Gourley, I.P.M.; Rev. Dr. Tristram, F.R.S., S.W.; J. B. Watt J.W.; W. D. Coron, Treas.; C. T. Casebourne, Reg. of Marks and J.D.; R. H. Stafford, Sec.; G. Hudson, M.O.; J. Hunter, S.O.; G. T. Pearson, J.O.; T. Harland, S.D.; Watkinson, Tyler. Two brethren were proposed as candidates for advancement at the next regular meeting. The lodge was then closed, and the whole of the brethren shortly afterwards proceeded to Stockton, to attend an especial Provincial Grand Lodge, and the consecration of a new lodge by the R.W. Prov. G.M., the Earl Percy.

DEVONSHIRE

TOTNES.—*Pleiades Lodge* (No. 26)—The quarterly meeting was held at 6 p.m., on Thursday, April 6th, and for the same reason as that assigned in the case of the R.A. Chapter, was very scantily attended. It was presided over by Bro. Dr. Hopkins

P.M., and Past G.W., the chairs of the Wardens being occupied by Bros. Rev. R. Bowden, P.M., and Glanfield. Bro. John Heath, W.M., acted as I.P.M. About six other members were present, and Bro. John Chapman, No. 35, as a visitor. Owing to the absence of the Secretary and the books, the minutes of the previous meeting could not be read. A ballot was taken for three candidates for advancement, in addition to three previously balloted for, but, under the circumstances, the ceremony was deferred till an emergency meeting to be held shortly. On the proposition of the acting W.M., and seconded by the W.M., the following resolution was passed:—That the early and lamentable death of Bro. Frederic Hains, one of the youngest members of this lodge of Mark Masters, calls for an expression of regard and respect for him while he was in life, and of sincere regret at his lamented decease, especially as he had but recently been admitted into this branch of the Masonic Order, of which, as of the others, there was great reason to believe that he would become an ornament had he been spared. May he have marked so well on earth as to have been favorably observed and recorded by the Grand Overseer of the Universe! That the W.M. and Wardens, with the Past Masters, be deputed to hand to Bro. John Hains, a copy of this resolution, and to convey to him the sincere condolences of the lodge on the melancholy event. A dispensation from the M.W. Grand Master for the Installation of Bro. A. B. Niner, as W.M., he not having yet filled the chair of a Craft Lodge was read, and ordered to be copied into the minutes. Bro. A. B. Niner was presented by the W.M. as his successor designate in the chair of Adoniram. After the preliminary proceedings, and the withdrawal of those below the chair, a board of Installed Masters was constituted, and Bro. Niner was duly inducted into office as W.M. by Bro. Dr. Hopkins, P.M. The board being closed, the brethren re-entered and took part in the usual saluting ceremonies. The subordinate appointments were deferred, as were also the addresses to those invested with collars which are usual on such occasions. Bro. Glanfield, J.W., having resigned membership on account of his intended removal from Devon, some very complimentary remarks were made by the W.M. and P.M.'s, accompanied by expressions of great regret at the loss of so faithful, zealous, and skilful a brother. The lodge was closed at 9:30.

ANCIENT AND ACCEPTED RITE.

SUFFOLK.

IPSWICH.—*Victoria Chapter Rose Croix*.—The regular meeting of this chapter was held on Easter Monday, 10th inst., at the Masonic Hall, Ipswich. There were present: Ill. Bro. Rev. R. N. Sanderson, 30°, M.A., M.W.S.; Ex. Bros. W. T. Westgate, 1st General; G. S. Golding, 2nd General; W. Cuckow, Raphael; Ill. Bro. Emra Holmes, 31°, Recorder; Bros. G. Spalding, Janitor; A. J. Barber, Org.; Ex. Bros. Geo. Cresswell; R. W. Beaumont, R.N.; Dr. Muir; Dr. Mills, E. The visitors present were: The Ill. Bros. Capt. N. G. Phillips, 33°, Lieut. Grand Commander Supreme Grand Council; I. M. P. Montagu, G. Sec. General, S.G.C.; S. Rosenthal, 33°, France; H. Dubosc, 30°; Ex. Bro. Rev. G. W. Marwood, M.A., Prelate, Hilde Chapter, Whitby. The chapter was opened in due form. The minutes of last meeting were read and confirmed. The following brethren, candidates for perfection, were balloted for and accepted. Bros. P. Cornell, W.M. British Union Lodge; Capt. Terry and Lieut. Warren, 60th Rifles; Capt. Cotton; Capt. Hales; Capt. Herring, and Lieuts. C. S. Pinwill, and Domville Taylor, of the 27th Inniskillings; The Rev. T. G. Beaumont, Rector of Chelmondiston; and The Rev. Charles Acland, P. Prov. G. Chap., Oxford. The whole of the brethren being present except Bros. Acland and Taylor; and having first made the obligation of allegiance to the Supreme Grand Council, and passed through the intermediate degrees, were made Knights of the East and West. Their petition being presented and the august ceremonies gone through by the M.W.S., Ill. Bro. Sanderson, the brethren were created and dubbed Knights of the Pelican and Eagle and Sovereign Prince's Rose $\frac{1}{2}$, the accolade being given by Ill. Bro. Phillips, I.G.C., S.G.C. Ill. Bro. Harcourt, 30°, was then balloted for and accepted as a joining member of the chapter. The whole of the newly perfected S. Princes signified their wish to become joining members of the chapter. On the motion of the Recorder it was decided that in future the subscription of members

residing without the liberties of Ipswich should be one half that of resident S. Princes. The names of certain candidates having been given in for perfection at the next meeting, and other business having been transacted, the M.W.S. proceeded to appoint his officers for the ensuing year, when the following Ex. and Perfect Princes were invested: Ill. Bro. Emra Holmes, 31°, 1st General; Ex. Bros. Rev. F. G. Beaumont, High Prelate; Dr. Mills, 2nd General; W. Cuckow, G.M.; A. J. Barber, Recorder; G. S. Golding, Treas.; W. Warren, Raphael; W. T. Westgate, D.C.; P. Cornell, Capt. of the Guards. The Recorder presented a scroll containing the names of the members of the 31st, 32nd, and 33rd degrees from the Supreme Grand Council, which was ordered to be framed and placed in a conspicuous position in the chapter. The third point having been given and the candidates received into the mystic circle, the Sovereign Chapter was closed, and the brethren retired to refreshment in the banquet hall. After the cloth had been removed some excellent speeches were given by Ill. Bros. Capt. Philips, 33°, and The Sec. General, S.G.C., relative to the flourishing condition of the A. and A. Rite, and the attempts of certain ambitious Masons to foist the Rite of Misraim into an equal position, and the wise and fraternal advice of the members of the S.G.C. was received with every mark of respect by the assembled brethren, who fully appreciated the honour of receiving the gallant and popular Lieut. Grand Commander and his worthy and zealous coadjutor, the Grand Secretary General; and a very agreeable evening was spent, enlivened with excellent music by some of the E. and P. Princes. The brethren separated at a late hour.

LIGHT COMES FROM THE EAST.

An address delivered by Bro. B. P. Poore, before the Grand Lodge of the District of Columbia:—

Light comes from the East!

Journeying there a quarter of a century ago, when I was a young craftsman, I found legibly inscribed upon stupendous piles of Masonry in the valley of the Nile signs and symbols, the meaning of which I had been taught, while receiving my three first degrees of Freemasonry, before leaving home. There, sculptured thousands of years ago, yet with their outlines, as fresh as are those of the exterior decorations of this edifice, I saw the all-seeing eye, the mosaic pavement, the blazing star, the square, the circle, the parallel lines, the three vases, the balances, and the other emblems well known to every member of the fraternity present.

Upon the walls of one edifice, which I remembered well, are painted in bright fresco, a representation of the procession which came to dedicate it—officers, members, and neophytes, with their insignia, prepared for work. Indeed, I believe that all readers of history admit the existence, in ancient Egypt, of a powerful secret association, which embraced the foremost men of the nation—the men of progress.

The rulers were unwilling to relinquish despotic power, and the ignorant feared to assert their rights; but these enlightened students, concealed by mystery, imparted instruction to all around them. By ingenious hieroglyphics, and by imposing rites, and by curious ceremonies, they explained to men in every station of life, their duties and responsibilities.

This process of mental culture may seem tedious in these advanced days, but their emblems and their organization, and their ceremonials of initiation are eulogized by modern scholars who have examined them as displaying a profound knowledge of the human heart and its wants. There and thus originated the philosophic and philanthropic idea which we now call Freemasonry. The mysterious veil of Isis contained the cradle of our Order.

In Greece I again saw traces of the working of this sacred ritual, which had been carried there by the Phœnician merchants, who transported the grain raised in the fertile valley of the Nile to more populous but less fertile lands on the shores of the Mediterranean.

At Eleusis, as at Thebes, the Masonic visitor now sees well-known signs and symbols, and recognizes the familiar arrangement of the now ruined temple. These Grecian mysteries, we are told by the ablest historical writers, were solemn and religious, and their secrecy was sealed by the most positive obligations; but the end and the aim of all this was to encourage virtue, to elevate morals, and by the aid of ceremonies to make known the revelations of reason under the veils of mystery.

Some at this distant day may think that this mystery was not then necessary. But the fate of Socrates and of Seneca prove that it was not then safe for human wisdom to take an open and bold course in instructing mankind. Popular frenzy poisoned the chalice for one of these sages, and tyranny opened the life-veins of the other.

The brotherhood made voluntary engagements to exercise generosity, forbearance, and benevolence, such as was not practiced in the community at large in which they lived.

Palestine, the birth-place of the Christian religion, had previously become the chosen home of the mystic order, which there forsook its mythological divinities, and consecrated itself to the true God. The mysteries of Egypt and of Greece were reconstructed, and were made so practically serviceable in building the Temple of Solomon, that the edifice was reared under the direction of Hiram of Tyre, in all its majestic proportions without the sound of hammer nor axe nor any other tool of iron having been heard. But I respectfully differ from those who date the existence of our Order from the building of our Temple, or who believe that we now perform the work there inaugurated.

I have seen on the massive masonry of Solomon's edifice the same marks of the craftsmen that I had seen on the masonry of Egypt and Greece; and I also saw above that work of Solomon, in successive strata, the work of Zerubabel, of Herod the Great, of the Saracen, of the Crusader, of the Turk. The work of Solomon, as preserved by us, is the first union of symbolic fraternity with the religion of the Hebrews, the first and the constant worshippers of the Great Jehovah, but it was not the foundation of Freemasonry, neither is it the entire superstructure.

Think not, brethren, that I would detract from the glory of King Solomon, or of Hiram of Tyre, good workmen both, who merit the respect of every craftsman. And it is well, on such an occasion as this, that we, amid the joys of our dedication, should remember the ever-glorious morning when the Great Temple was pronounced finished.

There is not in Masonic History a more interesting chapter than the record of that imposing scene, when a hundred and fifty thousand craftsmen rested from their labours. Brethren who for seven long years had wrought in harmony were congregated from the quarries to meet together for the last time. Their long and hallowed labours were now ended. The glorious structure, reared by God's own command, and strictly after the outlines placed by his direction on the trestle-board, was now completed.

The cap-stone had been brought forth with shoutings and crowned the inspired work. Then was the time, if ever, the Mystic Order which had done all this was to be extended the wide-world over. The object so long coveted by the associated craftsmen was then to be attained, Freemasonry was then and there invested with the attributes of perpetuity, and supplied with passports with which to journey into every land until the arch-angel's trump shall summon her craftsmen before the Grand Architect.

Christianity soon sought an alliance with the Mystic Order, and those professed ministers of the Gospel who now denounce Freemasonry should remember that when

they do so they strike ungratefully at the institution which, in its mature power sheltered their faith when in its infancy.

The fathers of the Christian Church have left abundant proof that it was by the secret mysteries based on those of Memphis and Eleusis and Jerusalem that their doctrines were originally promulgated. They have recorded that "by God's gift they were made partakers of these mysteries, and therefore qualified to judge of them; and when the scoffers of those days became inquisitive, they were told that "to the initiated it is given to know these things."

In the chronicles of the early Christian Church handed down to us we are told that its rites were always celebrated in secret. Baptism and the sacrament especially were administered only in the presence of the initiated, with closed doors, and a guard set to protect the brethren from profane intrusion. It is also well known that the early Christians wore regalia or costumes indicating different classes, and that they had secret signs of recognition. The faithful disciple received at his initiation a new name.

This was engraved, together with a secret signal or mark upon a white stone, which the possessor retained as a voucher for his membership and fidelity among strangers. But the signal most in use among the early Christian brotherhood was the sign of the cross, expressive of their faith. In this sign they conquered. Thus provided with name and word, and mark and sign, the faithful went abroad, certain of finding, even among the pagan and Jewish brethren of the mystic tie, friends who would cherish them, and who would minister to their wants with fraternal care.

With the evidences which Freemasons possess of the intimate relations which existed between primitive Christianity and the Mystic Order, they may quote to any professed religious teachers who ignorantly oppose them the words of Cyril, Bishop of Alexandria, in the year 412: "These mysteries are so profound and so exalted that they can be comprehended only by those who are enlightened. I shall not therefore attempt to speak of what is most admirable in them, lest by discovering them to the uninitiated I should offend against the injunction not to give what is holy to the impure, nor to cast pearls before such as cannot estimate their worth." And he also wrote: "I should say much more if I were not afraid of being heard by those who are uninitiated, because men are apt to deride what they do not understand, and the ignorant, not being aware of the weakness of their minds, condemn what they ought most to venerate."

With Christianity, Freemasonry was introduced into Europe and Great Britain, where may now be seen on an imposing cathedral the identical signs and symbols, which I have described as on the ruined temples of Egypt and of Greece, and at Jerusalem.

Christianity had in turn availed itself of the mysteries, and woven into pagan rites the golden emblems of regenerated life. Do not think, my brethren, that I would elevate Freemasonry to the equality of a rival with Christianity, or as necessary to the enjoyment of the inspiring truths of revealed religion.

A man may be a good Christian, and yet be ignorant of Freemasonry; a man may be a bright Freemason, and yet not repent and believe; but Freemasonry is nevertheless the handmaiden of Christianity, aiding, assisting, comforting, and strengthening.

We bow before the declaration of the Great Architect of the universe: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." "Judgment also will I lay to the line and righteousness to the plummet." And we all endeavour, I hope, to make ourselves worthy of a place in that foundation, square to the line and upright for the plummet.

Our British brethren determined, in the year 1685, under the direction of Sir Christopher Wren, then Grand Master of Masons, that thenceforth others than operative craftsmen might belong to the Order, and that all free-born citizens, worthy and well qualified, might be initiated. But the symbols and phrases of operative Masonry were retained, to be used in illustrating speculative Masonry; thus preserving the time-honoured mystic rites to aid in the elucidation of great truths, and in leading to a proper contemplation of the mysteries of revealed religion.

It was this British Speculative Masonry which was transplanted to the American colonies not a century and a half ago, and made to some extent a social institution. The gentlemen of Maryland and of Virginia were delighted with this new "mystic tie," and the progress of the fraternity hereabouts was encouraged by the coming of brethren in the king's regiments, sent here to war against the French and their Indian allies. It was in these provincial and military lodges that Bro. George Washington learned to love the craft he afterward adorned.

The Revolutionary struggle commenced, and Freemasonry cemented with the life-blood of her noblest sons the foundations of the infant Republic. Peyton Randolph, Grand Master of Virginia, died while presiding over the Continental Congress at Philadelphia, and Joseph Warren, Grand Master of Massachusetts, fought and fell on Bunker Hill. Some of the brethren who were among the first in the field to defend the liberties of their land received a dispensation, under which they worked, and during the Revolutionary struggle at least ten other military lodges were formed. Among those who knelt at Masonic altars were those gallant generals, Bros. Harry Lee of Virginia, Sullivan of New Hampshire, Putnam of Massachusetts, Caswell of North Carolina, Ogden of New Jersey, Barton of Rhode Island, and Gist of Maryland, and in the east Washington, with his allies—Lafayette of France, and Steuben of Germany. Truth bids me add the name of Arnold, who forgot his Masonic lesson, turned a deaf ear to the teachings of St. John, and followed the example of Judas. Alas! bad men are to be found in every brotherhood!

When independence had been accomplished, and peace had been established, Freemasonry received many military craftsmen into its permanent lodges, and the fraternity became a recognized social institution of the Republic. There were lodges at Alexandria and at Georgetown, and I have good reasons for believing that Potomac Lodge, No. 5, of this jurisdiction, is descended from St. Andrew's Lodge, which was in working Order at Georgetown, in 1773. Certain it is that the brethren in Georgetown were reorganised in 1789 by the Grand Lodge of Maryland, which authorised them to convene as Lodge No. 9, with Bro. Frier as their Worshipful Master. Of this lodge, No. 9, at Georgetown, the only record or relic is the marble gavel, well identified as having been used by Bro. George Washington, the President of the United States, at the laying of the corner-stone of the Capital, and by him then handed to the Worshipful Master, Valentine Reintzel. The lodge room was in the third story of the Worshipful Master's residence, a three-story brick house, situated on the west side of Jefferson Street, between the canal and Bridge Street, and the Masons of Georgetown continued to meet there until they erected their first Masonic Hall, in 1860. The house was destroyed by fire about 1857.

While many of the early lodges in Maryland and Virginia were organised under charters granted by the Grand Lodge of England, and worked in accordance with the York Rite, there are reasons for believing that the craftsmen in Georgetown were generally Scotchmen, and were members of the Scottish Rite.

Three different lodges which succeeded each other in

Georgetown had the same leading members, who retained possession of the jewels, which were handed from one organization to another, as if from some cause the charter had lapsed each time, and a new one was obtained by the same brethren, with a different number.

(To be continued.)

AN ADDRESS.

DELIVERED BY THE DISTRICT GRAND MASTER OF TURKEY.

Brethren,

I desire to avail myself of the present meeting of the District Grand Lodge to offer you a few remarks, and I, therefore, beg your kind indulgence whilst I address you on the subject of the peculiar position which we occupy in this country as Freemasons, and the character which we should sustain in it.

Here, we are all in the "East," and each one of us is liable to be questioned on the principles and objects of our beloved institution. Many grave and deeply erroneous impressions exist here regarding it. Some persons suppose that we desire to inculcate a new Religion; others imagine that we form a political society of a secret and dangerous character; and there are again others, I regret to add, who declare that we are all so many Atheists, without any religious faith whatever.

The object of my remarks, therefore, is, chiefly, to endeavour to define our true position, and to remove, by their publicity, so ignorant and so erroneous a supposition.

Beyond the precincts of the lodges, we certainly represent many of the various faiths and creeds of the world, and the varied nationalities which unfortunately separate, rather than unite, men together; whilst, within them, these are all forgotten, and we meet here only as so many brothers, with no feelings of superiority either in matter of faith and of nationality; animated only by a sentiment of love for each other, and by a common desire to seek the promotion of the happiness and welfare of all. Perhaps it is to this liberality and the total absence of all religious and political discussions, that we may ascribe the aspersions afore-mentioned.

Every craftsman who understands the real purposes and uses of Freemasonry—who rightly appreciates the nature and value of those intimate relations which it tends to establish between its members—who cherishes, and seeks to render more deep and abiding, that true friendship and tender affection by which all Freemasons should ever be united, must derive from any occasion like the present, when all are alike animated by mutual confidence, esteem and affection, a real happiness, marred by none of those feelings and passions which are too often agitated in the outer world by religious and political passions, and which should find no place in the heart when upon its altar burns the genuine fire of Masonic Brotherhood. This fact, alone, fully shows the benefits which we derive from not allowing any such questions to be discussed in our lodges.

It is greatly to be desired that the real principles and objects of our beloved institution should be better understood here, especially amongst our friends of the Mussulman community, in which a prejudice exists against it to a certain extent, the result, of course, of ignorance and of the absence, also, of all means of procuring positive and reliable information.

Freemasonry, as we all know, originated in the East, and I am confident will be more appreciated in its native land when it is more properly understood and known, as it fully merits. It is a sad misfortune for us all that there are many excellent, and, on most other subjects, well informed persons, who really do believe that to be a Freemason is to be an Atheist, or, at least a Materialist. How great a calumny this is, you are all aware. No one who is an Atheist, or who admits that he is one, can ever be permitted to enter within the portal of a lodge, where the All-seeing Eye of the Creator of all men penetrates the heart of every one. Always deeply impressed with this fact, our great principle is the Paternity of God and the Fraternity of all mankind. We leave it, however, to each brother to follow the dictates of his own conscience and the particular faith of his forefathers without seeking to control or convert him to any other. Freemasonry thus occupies a "neutral ground," on which we may all meet together, as so many brethren, without any cause to apprehend offence being given

to any one's faith, whatever it may be, so long as it fully recognises the Creator of all things. We, nevertheless, feel a profound interest in the spiritual as well as the temporal welfare of each one of our brethren, yet without doing more than to remind him, at each one of our meetings, of his duties to a common Creator and to his brethren.

On the subject of Religion, I may here add that a man may be compared to the stately tree of the forest. His religious convictions, like its roots, are often deeply seated. At an early period both may be caused to take almost any desired form or shape; whilst at a later one, the effort becomes so dangerous as even to jeopardise the existence of both. Thus, what is true in vegetable life is somewhat equally so with regard to the religious ideas of mankind. There are, however, some men who, unfortunately, seem to have no fixed religious convictions at all. These, certainly, make very bad Freemasons. We are apt to condemn others for not believing as we believe. In our unfairness, we take it upon ourselves to judge and pronounce sentence upon others. We are even unwilling to accord to them that liberality and indulgence which we claim for ourselves. Whilst our own religious faith has been the fruit of our earliest education—that of our childhood, and for which we are scarcely responsible—we deny this to others whose faith differs from our own. As we grow up to the age of maturity, these early conceptions have become strengthened in our minds by education and by all the associations of every-day life. In fact, like the roots of a tree, they become too deeply seated to be easily removed from their native soil, and too often, when unsettled by new ones, the mind is apt to receive none other, or, at least, not with the same strength of conviction. This is, I believe, too often the real cause of Atheism. Compulsion certainly never brings sincere conviction, which can only result from research and instruction. What great errors have been committed on this point, during the varied periods of man's history; and how cruelly has mankind suffered by a violation of this self-evident fact! A great change in this respect is, however, now coming over the minds of men of education and reflection. Religious as well as civil liberty is making great progress throughout the civilized world. Men are becoming year after year more tolerant towards each other in matters of religious convictions,—greatly to the advancement of real civilization and real happiness. This principle of tolerance is now, and always has been, one of the great principles of our time-honoured Institution. To it, I fully believe, is due, in a great measure, the perpetuation of our Order, whilst so many other institutions, which have been less wise, have ceased to exist. We only maintain as an obligation from which there can be no deviation, that all men are the children of our common Parent, the Omniscient and Almighty Creator, who uses no force or violence to compel our religious convictions, but leaves each individual free to hold those which he deems correct, and thus renders every one responsible only to Him. It is this innate sense of responsibility to the Divine Creator that elevates Man above the brute creation, where purely animal instincts and passions lead to no thought of a future existence. If, therefore, we call ourselves brethren, it is because we all recognise the Paternity of a common Father and Creator; and to deny this would be to deny that we are brethren.

Whatever differences of opinion on matters of religious faith disturb the harmony which should exist among mankind in general, we, here in the East especially, should never permit them to influence us in our intercourse as Freemasons. Free and sincere on this point, each one is left to construct the edifice of his own moral and religious character. Let us, therefore, continue to act on this liberal and charitable principle, which is so commendable everywhere, and show, by our example, that notwithstanding the varied character of our individual convictions, we are all bound together by the sacred ties of Fraternity, and no one should think the less of another because he differs with him. Let each individual, moreover, endeavour to remove the erroneous and highly injurious impression of our being Atheists, or that we are desirous of introducing a new religion, by a conscientious discharge of our religious duties, whatever those may be, at all times deeply grateful to the kind Providence which has, for so many centuries, protected and prospered our Institution, whilst so many others have ceased to exist. This alone demands of us an increasing devotion to Him whom we call, in our peculiar language, The Great Architect of the Universe, and a more vigilant watchfulness over our lives,

so as to render them all the more consistent with the great principles by which we profess to be governed. Freemasonry, like all other human institutions, must derive its claims to respect and confidence from the character and conduct of its component members. It cannot hope to enjoy a real and genuine prosperity, or to accomplish what I regard as its high destiny and duty in this country, unless its members ever keep in view the fact that the privilege of being Freemasons brings with it the obligation of walking worthy of their calling. Disdaining all less worthy objects, they should seek to exemplify in their daily lives the sacred principles of truth, virtue, and benevolence, which have always been the foundation and glory of our great Institution, and without which it would, certainly, have long since perished and passed away.

Freemasons should also carry with these same principles not only into the occupations of their daily lives in the outer world, but also into their domestic circles. Harmony and affection should pervade all that surrounds them, and, like the grateful warmth of the sun over the world, penetrate, with a happy influence, all with whom they associate in their own homes as well as in those of their brethren. In this manner, Freemasonry will be a Beacon-Light to those who are in darkness, and will commend itself to those who are witnesses of the blessings which it imparts.

I would also add that our simple and harmless conventional signs are not only the object of the curiosity, but also of the mistrust and alarm of such as are Freemasons. It is held by them that because these signs, &c., are secret and confined to ourselves, they must be wrong and designed to conceal some hidden and sinful Mystery. Strange that such an absurd argument should be held by persons who are indulgent in their opinions with regard to so much that is withheld from their knowledge in the daily intercourse and concerns of life, and who are well aware that amongst Freemasons there are, in all countries, some of the most learned and pious men, and others again filling the highest and most responsible positions of official life! How much, also, there is in nature and Religion which is hidden from human intelligence, and yet conceals no wrong or evil. Some of these figure in our symbols, all illustrative of great truths, and, in this manner, are made apparent to our ordinary senses. Why not, then, permit a Freemason to use Symbols and signs, in order to make himself known to his brethren of all countries, speaking each a different tongue, by what may be called an "universal language," without exposing himself to suspicion and calumny? If his conduct and character be correct, if he follow strictly the dictates of his own conscience with regard to his religious faith, whatever it may be, and so commend himself to the respect of the world, surely these innocent signs and symbols need not serve only to condemn him in the estimation of any one ignorant of their true meaning. They serve, in fact, as a "mystic chain," like that of the great invention of modern times, to unite men together, though widely spread over the most distant portions of the globe: and if not with the "subtle fluid" of electricity, at least they electrify them with fraternal recognition and brotherly affection.

Interesting to us all as may be the rites and ceremonies of our Lodges, every Freemason should look beyond them to the more essential—the all-important—principles which are deduced from Speculative Masonry. Charity is, indeed, the "corner-stone" of our Masonic edifice: brotherly love, relief, and truth, are the tenets of our Profession; and our symbolic ritual inculcates, at every point, the great duty of universal benevolence between man and man. By this rule, whatever may be the faults of one of our members, the world should learn them from any other tongue than that of a brother.

As we have the selection of our own materials for our Masonic edifice, the fault will be our own if it do not rise beautiful in the perfect symmetry of its moral proportions. Let, therefore, the rough ashlar be squared and fashioned in the quarry before it be allowed a place in the north-east corner of the building. In every community, the name of "Freemason" should be synonymous with all that is large-hearted, disinterested, noble, and pure. Let us all then discountenance profanity and excesses; let us be kind to one another, tender-hearted, forbearing, and forgiving. Let us be courteous and affable in our intercourse with each other and with the world. Thus, we will realize the great aims of our beloved Institution, reach the goal of its real objects, and so form a real "Masonic Brotherhood."

Freemasonry, in its broader signification, calls for an ardent desire for self-improvement, morally and intellectually. The

very fact that we call the Divine Creator by the expression the Great Architect of the Universe naturally leads us to the study and investigation of His universe. Such a study is one of the best remedies for any one who has been so unfortunate as to ascertain doubts of the existence of such an Omnipotent and Omniscient "Great Architect." I hold it as an utter impossibility for any one who investigates the wonders of His Creation to be misled into what is called Materialism, according to which this world and the millions of other worlds, immensely greater, surrounding it and composing His universe, owe their existence to certain "unknown and independent causes," called "attractions and repulsions," all clearly due to a supreme first cause. Even the infinitely small atom with which some suppose this globe to have commenced must have been created. Thus, compelled to admit and acknowledge the existence of the Great Architect of the Universe, the materialist sees fade away before him like the "baseless fabric of a vision," the whole foundation on which his untenable theory reposes. If to be governed by the "Laws of nature," is to recognize their divine Creator, we may be almost led to the supposition that all things which have a living existence recognised and acknowledge Him; and shall intelligent and intellectual man, who has been created in a condition so vastly superior to all other beings, deny His existence? Surely, no person, sincerely and from the depth of his heart, can, rally and truly, entertain such a conviction! For the fair fame and reputation of the Order, I am sure that none of our brethren will ever allow themselves, to be drawn into so dreadful a vortex of self-destruction, and the ruin of all of the best and most consolatory hopes of mankind. It is, therefore, the duty of every Freemason, not only to increase his own stock of knowledge, but also to endeavour to promote the same salutary principle among others. All the greater sciences are the particular province of the Freemason; and these open to him a vast field of inquiry and research, not only for his own benefit, but also for the benefit of those who surround him. There are no barren and sterile lands in Nature for him who sincerely seeks to cultivate his mind, and so become still more able to comprehend, in however small a degree, the greatness of his Creator, through His works. In these, he will find that all is Truth, Harmony, and Infallibility.

There are many excellent books on the subject of the history and the principles of Freemasonry, from which any one, desirous of knowing more than the ordinary ritual and ceremonies of initiation, may acquire instruction on what we call "the beauties and mysteries" of our Order. I fear that, in too many cases, these lie buried in "Darkness," unknown to those who really desire to know them, yet without making any effort to obtain "Light" on what must be to them a subject of so much interest, and what it is even their duty to know. Its origin is traced back by some to periods too remote for other proofs than those which are derived from the ever-ceasing principles connected with the spiritual character of mankind; and its history, like many other histories, varies with the means of information within the reach of the authors at the time of writing. There are, however, sufficient facts existing, on which to base a connection, symbolical as well as practical, with the earliest ages. Freemasonry will be all the more highly appreciated if these be examined: and I earnestly invite the attention of the officers of the District Grand Lodge, and of the Masters of Lodges under its jurisdiction, to the necessity of such an instruction, so as to be all the more able to impart it to those who may not have it in their reach. There is much less really "hidden and mysterious" in Freemasonry than the outer world supposes; and there is also much that we can frankly impart without any deviation from our obligations. Young Masons, especially, should be convinced of the fact that by merely taking the degrees of Freemasonry, they have only reached its threshold, and that these same degrees are only the keys which open to them the portals of the Order. The knowledge which they desire must be sought for, and cannot be obtained except by Labour. Much, also, is not written; but a knowledge of this is within the reach of every Mason entitled to receive it. It is his duty to acquire it, and he will find it greatly to his advantage.

Finally,—If Freemasonry be regarded only as a splendid myth, as a beautiful Theory, it is certainly also an effective reality, with a strong practical bearing, the object of which is to benefit mankind, to unite them together on a thoroughly neutral ground in matters of religion and rationality, and to

ally and assuage all of those harsher feelings to which these, unfortunately, give rise among men who are, nevertheless, brothers. Its age and history show that it is an edifice not built upon a sandy foundation; that, on the contrary, it stands like a lofty monument upon the summit of a mountain, against which the elements of ignorance and prejudice have beaten in vain, and we may confidently hope that here in the East, in its own native land, it will, under the blessing of Divine Providence, be the means of uniting a large number of men together as Brothers, who are now kept apart by many of the prejudices to which weak human nature is subject.

It has been wisely said that "There is no royal road to learning," and we may add, with equal correctness, that there is none to Freemasonry. Although we number in our beloved Institution sovereigns, princes, and statesmen of the highest rank and greatest eminence, they have all, like each one of ourselves, been allowed to enter it as a privilege, and none, I am sure, have ever had any cause to regret that their request was granted. The light of Freemasonry now shines upon their hearts, and shed around them far more blessings, comforts, and enjoyments than they anticipated.

TESTIMONIAL TO THE REV. BRO. JAMES PEARSON,
PROV. GRAND CHAPLAIN OF CUMBERLAND AND
WESTMORELAND.

The members of the congregation of St. John's, Workington, met on Wednesday, the 5th inst., to present to the Rev. James Pearson, on the occasion of his leaving the town for the incumbency of Fleetwood, a testimonial of their great regard and esteem for his character and labours as their pastor for the last nine years. The proceedings were enlivened by a selection of music executed by the Philharmonic Association, who gave, among other pieces, the appropriate song "We leave our hearts behind us."

The chair was occupied by Septimus Bourne, Esq., who said that he wished a more competent person than himself had been appointed to perform this pleasing but at the same time melancholy office. Like himself all who heard entertained the highest opinion of Mr. Pearson, and were sorry to lose his services. He had always been ready to perform his part in promoting religious, moral, and intellectual improvement, and in all his relations as clergyman and member of society was most conscientious in the performance of his various duties. He was tolerant and liberal in principle, and on the best terms with all denominations. In his double capacity of clergyman and schoolmaster the youth of the congregation had received their full share of his valuable instruction. It was not the intrinsic value of the articles before them that at all entered into their consideration, but only as they served to show the great regard and deep feeling entertained by the parishioners for their late pastor. The Chairman then, expressing the warmest wishes for the happiness of Mr. Pearson, Mrs. Pearson, and family, presented to him the testimonial (exhibited on the table), which consisted of an epergne, silver, and cake basket, of silver, most exquisitely worked, with the inscription on each article of "Presented to the Rev. James Pearson by the congregation of St. John's, as a mark of their respect and esteem, upon his leaving Workington. April 5, 1871."

Bro. Pearson rose, visibly much affected, and said that on occasions like the present it was almost impossible for anyone to express adequately his emotions. Spontaneously or on the spur of the moment he might have been equal to the task, but the previous notice forbid that. It was impossible for him to do justice to his feelings. He did not value the beautiful articles before him for their money's worth, but as being a proof of their real affection and esteem, of which he could not consider himself altogether worthy. He esteemed them very highly also as they would serve as a heirloom to be carried down in the family, speaking to his character in permanent and eloquent terms. He trusted to be as useful and also to do as much good at Fleetwood, as according to their kind opinion he had done in Workington. Most heartily he thanked all the donors, great and little, old and young. One thing alleviated his regret at leaving, and that was the distance not being so great, but that frequent opportunities would occur of his coming again to see them, and again temporarily occupying the pulpit, which he had resigned with such mingled feelings. He then expressed the warmest wishes for his successor, and said a few kind and loving words to his former

pupils. Saying, then, a few more words of heartfelt thanks he invoked the blessing of God on all.

Thanks were then given to the gentlemen who had managed the details of the testimonial.

Bro. Pearson, in moving a vote of thanks to the members of the Philharmonic Association, said that some of the happiest moments of his life had been passed with them. They formed a considerable portion of the church choir of St. John's, which was second to none in the country. All ought to understand music. He was very fond of it, and it was most useful to a clergyman.

After this vote was responded to and the usual thanks given to the chairman, the agreeable but sorrowful proceedings of the evening closed with "God Save the Queen."

We heartily wish our reverend brother every success in his new sphere of labour.

BRO. J. CORDY BURROWS, AND THE VOLUNTEER
MEDICAL STAFF AT THE BRIGHTON REVIEW.

After the breakfast given by Brigade Surgeon, Bro. J. Cordy Burrows, P.M., of the Yarborough Lodge, Brighton, No. 811, 1st. Sussex Artillery Volunteers, to the Medical Officers of the different Corps present at the Review, a Gold Snuff-box, of elegant workmanship was presented to the host in the name of the assembled guests by Dr. Carr, Surgeon, 1st Kent Rifle Volunteers, with a brief address, expressing their sense of his hospitality and kindness to themselves personally, and his devotion to the interests of the Volunteer Service, more especially to the medical branch of it. Bro. Burrows made a feeling and appropriate reply.

Obituary.

BRO. GEORGE WARRINER.

Bro. George Warriner, late instructor of cookery to the British Army, died at Holloway on the 3rd inst. Whilst engaged by the Society for the Aid of the Sick and Wounded at Arlon and Sedan he caught a severe cold, from which he never recovered. He was born in 1810, at the George and Vulture, in Cornhill, of which he became proprietor, when he was considered a wealthy man. He was the first who introduced the concentrated essence of meat, for which discovery he obtained the Society of Arts gold Isis medal in 1846. During the famine in Ireland he was engaged by government to assist in the superintendence of the preparation of food for the sufferers. In the discharge of his duties he was attacked by a low fever, to which he nearly fell a victim. Bro. Warriner held high order in the craft. He wrote several works, amongst which are the "New Tariff Cookery Book," and "Instructions to Military Cooks;" the latter is now in use in military hospitals. It is to be regretted that he has left his wife and family totally unprovided for.

BRO. C. W. McFEE.

Died on the 31st ult., Aged 89, Bro. C. W. McFee, for many years the faithful Tyler to the Masonic Lodges at Newport.

TO THE DESECRATOR OF GOOD FRIDAY

Oh! is it nought to thee that He who hung
For six long hours upon the holy Road,
That He whose agony mysterious wrung
From His pure flesh a dreadful sweat of blood,
Suffered for thee, that on His dying day—
Thou canst pass by and go thy festive way?
While the heart of Christendom is thrilling,
With deep-rooted sense of love and sadness,
While churches with penitents are filling,
Canst thou seek provocatives of gladness?
Do no church bells seem pealing in thine ear.
"Behold and see thy dying Saviour here?"
With no dissatisfaction in thy choice,
Canst thou proceed on thy pernicious way?
Does not, within thy heart, a still small voice
Forbid all pleasure on this awful day,
And charge thee, ever near that Cross abide,
On which for all mankind the Saviour died?

Easter, 1871.

W.M. (No. 189)

LIST OF LODGE MEETINGS &c., FOR WEEK
ENDING APRIL 21st, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, April 17th.

Quarterly Meeting Boys' School, at 12.

LODGES.—Grand Master's, Freemasons' Hall; British, Freemasons' Hall; Emulation, Albion Tavern, Aldersgate-street; Felicity, London Tavern, Bishopsgate-street; Tranquility, Radley's Hotel, Blackfriars; Panmure, Balham Hotel, Balham; Royal Albert, Freemasons' Hall; Marquis of Dalhousie, Freemasons' Hall; Eclectic, Freemasons' Hall;

Tuesday, April 18th.

Board of General Purposes at 3.

LODGE.—Eastern Star, Ship and Turtle, Leadenhall-street; Mount Lebanon, Bridge House Hotel, Southwark; Cadogan, Freemasons' Hall; St. Paul's, City Terminus Hotel, Cannon-street; Salisbury, 71, Dean Street, Soho; St. Mark, Duke of Edinburgh Tavern, Brixton.—CHAPTER.—Mount Sinai, Anderton's Hotel, Fleet-street; Industry, Freemasons' Hall.

Wednesday, April 19th.

General Committee Grand Chapter at Freemasons' Hall at 3; Lodge of Benevolence at Freemason's Hall at 6.

LODGES.—Grand Stewards, Freemasons' Hall; United Mariners', George Hotel, Aldermanbury; St. George, Trafalgar Hotel, Greenwich; Sincerity, Guildhall Tavern, Gresham-street; Oak, Freemasons' Hall; Nelson, Masonic Hall, William-street, Woolwich; Maybury, Freemasons' Hall; New Wandsworth, Spread Eagle, New Wandsworth; Buckingham and Chandos, Freemasons' Hall.

Thursday, April 20th.

House Committee Girls' School at 4.

LODGES.—Globe, Freemasons' Hall; Gihon, Guildhall Coffee House, Gresham-street; Constitutional, City Terminus Hotel, Cannon-street; Temperance, White Swan, High-street, Deptford; Manchester, Anderton's Hotel, Fleet-street; Universal, Freemasons' Hall; Westbourne, Lord's Hotel, St. John's Wood; Great Northern, Great Northern Hotel, Kings' Cross.—CHAPTER.—Pythagorean, Ship Hotel, Greenwich.

Friday, April 21st.

House Committee Boys' School.

LODGES.—Friendship, Willis's Rooms, King-street, St. James's; Jordan, Freemasons' Hall; New Concord, Rosemary Branch Tavern, Hoxton; Rose of Denmark, White Hart, Barnes.—CHAPTER.—Moria, London Tavern, Bishopsgate-street.

METROPOLITAN LODGES AND CHAPTERS OF
INSTRUCTION.*Monday, April 17th.*

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

Tuesday, April 18th.

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

Mount Sion, White Hart, Bishopsgate-st.; Robert Burns, Sussex Stores, Upper St. Martin's Lane.

Wednesday, April 19th.

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

Thursday, April 20th.

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

Friday, April 21st.

LODGES.—St. Luke's, Pier Hotel, Cheyne-walk, Chelsea Temperance, Victoria Tavern, Victoria-road, Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Duke of Edinburgh, Shepherd; Lane, Brixton; Westbourne, the Grapes, Duke-st., Manchester square; Florence Nightingale, Freemasons' Tav., Woolwich, 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, Andertons' Ho.; Fleet-st.; Hervey, Swan, Walham-green; Metropolitan, Price's Portugal Ho., Fleet-st.; Charter House, Hat and Feathers Tavern, 27, Goswell-rd.; Robert Burns, Union Tav., Air-street, Regent-st.; Rose of Denmark, White Hart, Barnes; Lily, Greyhound, Ho., Richmond; Stability, Guildhall Tav., 33, Gresham Street; Royal Standard, Marquess Tavern; Canonbury.—CHAPTERS.—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, April 22nd.

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

TO CORRESPONDENTS.

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

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

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

"The Editor of

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

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

ERRATA.—In the report of the Pleiades Lodge, No. 710, Totnes, on page 273 of the last number, allusion was made to the death of "Bro. Frederic Harris," and also to "Bro. John Harris." The name is "Hains," not "Harris."