

Contents.

	PAGE
FREEMASONS' MAGAZINE:—	
French Masonic Perversions.....	341
The French Freemasons and the War.....	341
Ancient and Accepted Rite—the 31st and 32nd Degrees ...	344
Masonic Jottings, No. 68	345
Freemasonry too Conservative	346
Masonic Faith.....	346
Masonic Notes and Queries	347
Correspondence	350
Masonic Sayings and Doings Abroad	351
Indian Masonic Meins	352
Grand Lodge	353
Royal Masonic Institution for Girls.....	353
MASONIC MIRROR:—	
Masonic Meins	353
CRAFT LODGE MEETINGS:—	
Metropolitan	354
Provincial	354
Grand Chapter	355
Royal Arch	355
India.....	355
Mark Masonry	358
Knights Templar	358
The Life, Death, and Heaven of an Egyptian.....	359
Poetry	359
List of Lodge, &c., Meetings for ensuing week	360

LONDON, SATURDAY, MAY 6, 1871,

FRENCH MASONIC PERVERSIONS

Masonry, it has been well said, never flourished in times of discord, but has made great progress in epochs of peace. This was assuredly felt in the great revolutionary war in America, and again re-produced in our day during the late Confederate troubles. Our French brethren have had warning, and should have profited by it. They allowed in the last century, Masonry to be diverted from its legitimate channels, and to assume a political aspect. This was under the plea of progress, and the end was that progress, so far as Masonry was concerned, was in the wrong direction, and after the most lamentable degradations of Masonry, its associations came to an end, and it was practically extinguished, only to be restored on the return of something like peace and repose.

Unwarned, however, politics have always been allowed to bias, at all events, the outward form of Masonry, and often its internal workings. Thence an almost constant division of jurisdictions, under the guidance of persons of opposed politics, and an avowed publicity of political partizanship, under the plea of diffusing light of some will o' the wisp kind, which has given too good a handle to our unfaithful Holy Brother the Pope, and the Jesuits, to assail Masonry.

Before the war we had to lament the unseemly interyention of Bro. Emperor Louis Napoleon in the

appointment of the M.W.G.M., and the administration of Masonry, and this was followed by such a reaction that a notorious partisan of the opposition was elected G.M. With the war came many acts of fraternal assistance between the German and French Masons engaged in combat, or suffering under wounds or captivity, but this received an untimely check by a ton-fool performance during the siege of Paris. In defiance of the international laws of Masonry, a Lodge in Paris assumed to summon M.W. Bro. the King of Prussia, and M.W. Bro. the Crown Prince for trial as traitors.

This was bad enough, but now we find Masonry in Paris at its last ebb. The Freemasons of Paris, that is the party of the new G.M., have adopted the cause of the Commune, and marching in procession, have planted the oriflamme, or standard of the Grand Orient of Paris, on the walls of Paris, where it will be trailed in dirt. The Grand Orient and the Freemasons have no more to do with partizanship of the Commune than with the Versailles Government, Louis Napoleon, or any other political section. Masonry in France has quite enough to do without involvement in unconstitutional proceedings.

Under such circumstances, Masonry in these islands, under the three Grand Lodges, pursues its steady course of abstaining from all politics, and presenting a practical and continuous protest to the conduct of those who from time to time, have made Masonry a bye-word in France and throughout the world.

THE FRENCH FREEMASONS AND THE WAR.

We had occasion but recently to chronicle with admiration the part taken by the Freemasons of Paris in endeavouring to bring about a reconciliation between the contending parties whose actions have placed Paris and its inhabitants in a condition little, if any, better than that while besieged by the armies of Germany. "The Mission of Masonry is Peace," and while our brethren confined their course of action to mediation between the contending parties they were fulfilling their mission and performing a sacred duty, but when we find them taking part in political demonstrations, and even unfolding the banner of Freemasonry on the ramparts, we are constrained to

consider that they are not "the right men in the right place."

In the special correspondence of the "Daily Telegraph" we find the following:—

"Barring the bombardment—to which, however, we have become so accustomed that it has ceased in the slightest degree to affect Parisian nerves—the great event of the day is the visit paid by the Freemasons to the members of the Commune, while the latter august body was sitting in solemn conclave. Fifteen hundred Masons entered the Court of Honour at the Hôtel de Ville, which was soon filled to overflowing; and the members of the Commune descended to receive them. The object of the visit was to inform the Commune that, having expended every means of conciliation, the Government of Versailles remained inflexible; that Freemasonry had resolved to unfurl its banner on the walls of Paris; and that, should a single missile touch them, the Freemasons would march against the assailants. This declaration is masonically supposed to be sufficient to frighten the Chief of the Executive Power into submission. For my own part, I doubt it, having still a lively recollection that when the Masons of Paris once summoned the King of Prussia, and the Crown Prince to make their appearance before them, those two distinguished alleviators of human suffering did not appear.

Yesterday the members of the Commune were in the highest feather. Everybody fraternised with everybody else, himself included. The standard-bearer of the Freemasons, in the ecstasy of the moment, handed over his colours to the Commune; and the enthusiasm of all present at this happy moment knew no bounds. A red flag had been sent for, to give it to the Masonic standard-bearer in exchange; but it came not. There is plenty of red bunting in town; but it is all in use—flaunting proudly over every building, wherever the slightest excuse for its display has been discovered, to say nothing of the many thousand mètres wound round the bodies of Messieurs de la Commune and their supporters. What was to be done? A member of the Commune unwound himself—and the red cloth with which he was bound was handed to the Masonic standard-bearer, who attached the glorious bunting to the flagstaff. Bro. Terrifoque declared that the emblem would remain in the archives of Freemason-

ry as a souvenir of the glorious day. The Masons and the Communists then kept up a running fire of compliments. The Citoyen Allix, a member of the Commune, said that the Commune of Paris puts in practice that which Freemasonry has long since affirmed—that the reconstruction of the Temple was, certainly, for this epoch, the reorganisation of labour. Then a brother of the Scotch Rite announced that the Commune, the new Temple of Solomon, is the work that the F.F.M. should have for its object—that is to say, justice and labour as the bases of society. Bro. Terrifoque said that, if, at the commencement of the movement, the Freemasons did not wish to act, it was because they desired to obtain proofs that Versailles would not listen to conciliation. "How could it be supposed that criminals could accept reconciliation with their judges?"

Having exhausted the whole gamut of compliment, and announced that it had been decided at a recent meeting that the Masons should declare in favour of the Commune—that they would meet on Saturday, in the courtyard of the Louvre, thence to proceed to the ramparts, on which they would plant their banner—and that, should the Versaillaise fire on it, they would fire in return—the deputation was about to retire, when the Commune insisted on accompanying it. Commune and Masonry traversed the Place together, and proceeded to the Rue de Rivoli, saluted by the spectators with cries of "Vive la Commune!" "Vive la Maçons!"

From another source we learn that it was resolved to invite the different lodges to gather together in the Cour du Louvre on Saturday, the 29th ult. As early as nine o'clock deputations from several lodges began to arrive, with their banners, followed, of course, by crowds of people. A battalion of Federals were drawn up in lines to keep the public at a respectful distance. About ten o'clock some members of the Commune and the central Committee joined and the whole together marched off to the Hotel de Ville, where Felix Pyat received them. A discussion had previously taken place between the "venerables;" some proposed to confine the demonstration to Paris, others to march out to Versailles. It was decided by eight votes to seven to place the banners on the ramparts, and to send a deputation to M. Thiers.

After a little speechifying on the part of the Commune, the procession set out on its march,

a band of music playing the "Marseillaise" on the place. The defile lasted at least half-an-hour, and I should think there must have been deputations from about fifty lodges, in all perhaps five to six thousand Freemasons, evidently all respectable men. The procession went up to the Bastille, where it was joined by several more lodges. The whole body marched round the Column of July to the cries of "*Vive la République!*" and each banner saluted the column. The streets were thronged with people along the line. The procession returned by the Boulevards. I came across it about two o'clock as it wended past the Madeleine and up the Faubourg St. Honoré. The church steps were crammed with people, who had been waiting there since eleven o'clock, for the Parisians are dearly fond of sights, however trumpery. First came the inevitable drums and trumpets; I was surprised to find no other music. Then a battalion of Federal chasseurs with arms. After these some gentlemen in new National Guard uniforms, with plenty of red, on horseback. I at once discovered them to be members of the Commune and the Central Committee. The former have red scarfs with gold fringe slung across the shoulder; the latter red scarfs with silver fringe round the waist. Four officers of the staff followed behind. One or two of these cavaliers wore also the insignia of the Masonic order. Then came the Freemasons and their banners, headed by an artilleryman with a white flag, on which was written in large letters, "*Aimons-nous les uns les autres!*" Not having the honour to belong to the Order, you must excuse me if I am unable to give you a faithful account of the banners, and their emblems; some of them are so mystical that it is impossible for an outsider to solve them. As they filed by, dancing and flaunting in the air, I caught sight of the "*Éléves d'Hiram,*" the "*Écossaise,*" the "*Cœurs Unis,*" the "*Hospitaliers d'Écosse,*" and the "*Grand Orient.*" Mystic emblems of equality, fraternity, peace, and work in golden letters and enigmatic signs, shone out from the faded silken banners of all colours. Some of the banners were tied round with a piece of crape.

The procession got along slowly up the Faubourg St. Honoré, where it was drenched by a sharp storm. When it reached the Place Beauveau, the Federals who accompanied it were ordered to file off. The Freemasons insisted that the de-

monstration should be allowed to approach the ramparts entirely by itself; the sight of the Federals was neither peaceful nor civil, and might lead to difficulties in the way of parlementing. Up the Faubourg it went, and on I followed. The procession turned into the Avenue Friedland, when it came to a standstill. The guns were still firing, and shells falling in the quartier; two had burst in the avenue only an hour before. I imagined the firing would have ceased before these thousands of persons were allowed to approach the spot, but it was evident no warning or arrangement had been made beforehand. And here were masses of human beings under the very nose of death. The Champs Élysées were also crowded with spectators waiting to see the demonstration. The firing had been slacker since noon, and everybody believed a suspension of arms had been agreed to. The banner-bearers gathered together at the top of the Avenue, and proceeded to march by the back of the Arc de Triomphe to get into the Avenue de la Grand Armée; a *parlementerie* was dispatched to the out-posts.

About three o'clock, the fire on both sides ceased. The *parlementerie* had succeeded in getting a suspension of arms. The white flag floated on the outposts of the Federals and the Versaillites. Half-a-dozen "venerables" of the Order were chosen to go down to Versailles with a conciliatory proposition.

Between 3,000 and 4,000 Freemasons met last Tuesday, in the Place de la Concorde, and agreed to a suggestion made by M. Ranvier, a member of the Commune, that the banners of the brotherhood should remain on the ramparts, and that the Masons should march with the National Guards to their respective quarters for the defence of the Commune.

We also learn from "The Times," that the Freemasons at Dieppe, in conjunction with those of Rouen, have voted their full adhesion to the address of the Central Lodge at Paris, fully endorsing its sentiments and protesting against the bloodshed, and desiring the speedy reconciliation of the two parties.

The tacit truce which existed for a few hours on the north-west of Paris in consequence of the efforts of the Freemasons has come to an end.

Whatever may be the result of their conciliatory mediation,—but we fear that their partizanship—their evident and avowed advocacy of

the principles of the "Commune" party—will prevent any effectual result.

It is only natural that such Freemasons as remain in Paris, now held in a state of siege by the Versaillists, should, as citizens, take sides with the Red Republicans; but we must protest against any such interference by them, as Masons, with the political questions of the day.

It may be that a want of Masonic knowledge on the part of the newspaper correspondents may lead them to somewhat exaggerate or misrepresent the circumstances, and it may hereafter be proved that, although many Freemasons took part in this demonstration, it may not have been exclusively composed of Brethren of the Craft, or have been originated by them. Of one thing, at least, we feel confident, that the proceedings have not received the official countenance of the Grand Orient of France.

Bro. Thevenot, the Chief Secretary of the Grand Orient, has had to deny any connection on the part of the body he represents with the absurd proceedings of a section of the Paris Masons on a recent occasion, and we await with considerable interest a similar renunciation of any participation in these proceedings of the Freemasons of Paris.

ANCIENT AND ACCEPTED RITE—THE 31ST AND 32ND DEGREES.

Grand Inquisitor Commander. This is the thirty-first degree of the A. and A. Scottish Rite. In a previous number we presented our readers with a sketch of the Kadosh, or 30th degree.

The Knight Kadosh, 30th degree, was the last of the historical degrees; the degree of Grand Inquisitor Commander is the first of the administrative degrees, and its duties are to regulate the proceedings of the Subordinate Lodges, Councils and Chapters.

The meeting is designated a "Sovereign Tribunal," and is composed of nine officers, namely, a most Perfect President, a Chancellor, and six Inquisitors, and one also, who is elected to perform the functions of Grand Inspector, Inquisitor, Commander, and who alone wears an apron, which is made of white sheep-skin, with a Teutonic Cross, embroidered in silver, on the flap.

The decoration of the Lodge is white, with eight golden columns; on the dais above the pre-

siding officer's throne are the letters, J. E.; there is also an altar covered with white drapery. In the east, on a low seat, is placed a case containing the archives of the Order, covered with blue drapery, having on its front a large red cross; on the right of the altar is the table of the Chancellor; on the left that of the Treasurer.

The floor of the Sovereign Grand Tribunal is covered by a painting, the centre of which represents a Cross, encompassing the attributes of Masonry.

As regalia, the members wear a white collar, on which is embroidered a triangle with rays, having in its centre the No. 31, to which is suspended a Teutonic Cross.

Sublime Prince of the Royal Secret is the appellation of the thirty-second degree, and was, until the beginning of the present century, the twenty-fifth degree, and last of the Rite of Perfection. The Lodge is styled a "Grand Consistory," and should be held in a building of two stories. We first enter a chamber of the guards, and a room for the preparing of the candidates. The third, in which the Lodge is held, is hung with black; on the draperies are represented skeletons, tears, and emblems of mortality, embroidered in silver. In the east is the throne, elevated on seven steps, which is the seat of the President; the throne, also, is draped with black satin, bearing similar emblems to the hangings; on a table covered with black satin are the actual emblems of mortality; the covering has the letters, J. M., in memory of Jacques de Molay.

The seats of the two officers are covered with crimson satin, bordered with black, and strewn with tears of silver; in the front are embroidered certain letters. The officers are a Thrice Ill. Commander, two Thrice Ill. Lieutenant Grand Commanders, a Minister of State, a Grand Chancellor, a Grand Treasurer, and a Grand Secretary. The Chief wears a robe of royal purple, and he, as well as the Lieutenants, wear swords. The collar of the degree is black.

The badge is of white satin, with a double border of black; on the flap is a trophy with the double-headed Eagle; in the centre of the badge is represented a camp of the Crusaders. The form of the camp is thus explained: it is composed of an enneagon, within which, is inscribed a septagon, within that a pentagon, and in the centre an equilateral triangle, within which is a circle. Between

the pentagon and septagon are placed five standards, in the designs of which we find five letters, which form a particular word. On the first standard is emblazoned the ark of the covenant, with a palm tree on each side; the ark has the motto, *Laus Deo*. On the second is a lion of gold holding in his mouth a golden key, with a collar of the same metal; the ground is blue, and upon it is the device, "*Ad majorem Deo gloriam*." The third standard, a heart in flowers with two wings, is surmounted by a crown of laurels; the field is silver. The next bears a double-headed eagle, crowned, holding a sword in his right claw, and a bleeding heart in his left; the field is water green. The last bears a black ox, on a field of gold.

On the sides of the enneagon are nine tents; the colours are distinguished by numbers. The tents are designated to represent the different degrees of Masonry as follows: 1. Ezdras, typifies the first three degrees; with blue streamers. 2. Joshua, Perfect master; green flag. 3. Aholiab represents the sixth and eighth degrees; has a red and green flag. 4. Ioiada, the seventh degree; has a black and red flag. 5. Peleg, the ninth and twelfth degrees; has a black flag. 6. Joakim, a black and red flag represents the tenth and eleventh degrees. 7. Nehemiah, for the fourteenth degree; a red flag. 8. Zerubabel, a flag of bright green; represents the Knights of the East, the Sword or the fifteenth degree. 9. Malachi, represents the Rose Croix, as well as the sixteenth and seventeenth degrees; it has a white flag, with red stripes.—*Pomeroy's Democrat*.

MASONIC JOTTINGS, No. 68.

BY A PAST PROVINCIAL GRAND MASTER.

CHARGES OF 1723.

A Correspondent thinks that as regards the charge "God and Religion," the Charges of 1723 are manifestly an enlargement of the Ante-Revival Charges.

CONSTITUTION—SECTION ON RELIGION.—AMENDMENT OF 1738.

Constitution, "The section on Religion amended by the Grand Lodge of England, in 1738, is as follows:—"A Mason is obliged by his tenure,

&c., &c." The Constitution of 1738 was revised by its author, Anderson. This section on Religion, however, remained intact in the Constitution of the Grand Lodge of England in its several editions of 1815, 1827, 1841, and 1855." From some manuscript Masonic notes.

THE ROYAL ARCH.

Eminent German Masonic Writers think that the English first became acquainted with the Royal Arch during the Austrian war of Succession about 1741-1742.

THE DUKE OF ATHOL.

The Duke of Athol, respecting whom a Correspondent inquires, became Grand Master of the so-called "Ancient Masons" in 1772

THE SO-CALLED ANCIENT MASONS.

The beginning and development of this Society, Bro. Findel says, has been made the subject of searching inquiry by many honourable and sagacious brethren in Germany.

LAWRENCE DERMOT.

Bro. D. L. P.—My Masonic Common Place Book contains nothing respecting Dermot, or his work. A few days ago I turned over the leaves of Findel's History, but without finding any thing except these few words:—"In the year 1756, Dermot wrote the Book of Laws—*A himan Rezon* for the Seceders."

D'ASSIGNY.

A Correspondent will find in Bro. Findel's History, a few words only on the subject which he is investigating.—"Fiefield D'Assigny wrote a book in 1743, which is now not known, wherein he very much recommended to the English a higher degree, which was nearly related to the Scottish degrees known on the Continent."

Findel adds that he had sought in vain for D'Assigny's book in the British Museum.

BOND OF UNION OF THE OLD MASONS.

Hallam says that the Bond of Union of the old Masons was stronger than any Royal Charter.

RELIGION—SYMBOLISM—MASONRY.

A learned brother writes that in the Religion of Antient Nations in which there was the most Symbolism, there would be found the most Masonry.

WRITTEN LECTURES.

There were no written Lectures until two or three years after the Revival.

FREEMASONRY TOO CONSERVATIVE.

There is such a thing as being too conservative. It is a fault to which the Masonic Fraternity is pre-disposed. Notwithstanding we are taught that Masonry is a "progressive" moral science, the lesson is too apt to be unheeded, and when once within the inner Temple, there is a disposition to envelop ourselves in the ancient shadows of the edifice, content with the awe it inspires, rather than impelled to search for more light and knowledge. Like a man placed in a large library, the dusty and mildewed ancient volumes of which contain all knowledge, all mysteries, and all sciences, yet each volume sealed and inspection barred. He may lie down in the dust accumulations of centuries and feast his eyes upon the iron bindings, but conservatism has sealed up the contents from the world and from usefulness.

Such is the idea which many have conceived of Masonry; such is the conservatism that afflicts a large class of the Fraternity. They have suffered themselves to become encased in shells like the tortoise, and it is one of the provinces of the Masonic press to break these shells, and let in light and progressive ideas.

A young Mason, not long since, observed to us, that "there was one fault with Masonry which served to impress the new member unfavourably, and that was, it was inclined to be somewhat cold and old fogyish." We explained to him, that it was not Masonry, but the wrong conception of Masonry which many had, that seemed to him cold and old fogyish. It is the shell of conservatism that needs breaking. "What, then, is Masonry?" he asked. Our answer was, first, a divestment of all the vices and superfluities, and a conformity to the teachings of the purest morality, the exalted virtues of which are brotherly love, relief and truth, guided by the cardinal virtues—temperance, fortitude, prudence, and justice. Secondly, it is progression to a knowledge of the liberal arts and sciences. We are taught to study the celestial and terrestrial spheres; our duties to God and our duties to man; the philosophy of life, exemplified in the three stages, youth, manhood, and age; the philosophical use of the five human senses; the seven liberal arts and sciences, which embrace all knowledge which contributes edification, pleasure, and usefulness to man.

Thirdly, Masonry unfolds to us the history of the past; points out the future; binds its devotees

in bonds of fraternal affection; opens up the traditions of mythological lore, teaching impressive lessons never to be forgotten; explains the mysterious, and finally ushers man into the full splendour of light and knowledge. Can such a science be "old fogyish?" Why, Masonry ought to be the most progressive of all sciences—only ignorance will bind it to the conservative car of old fogyism.

The lodge room, like the family circle, should be made pleasant, social, instructive, and free from cold restraint. It is no place for long or sour faces. It should be governed by decorum, but not with stiff formality. There is everything in Masonry to make its devotees pleasant, happy, and social, as intelligence always adds to the true happiness of man. The lodge room should combine all the attractions of social communion, intellectual enjoyment and wholesome instruction—and when all Masons shall become reading Masons, such will be the case, and we shall hear no more of old fogyism from chilled neophytes.

Intelligent Masons will also learn to encourage all attempts at the propagation of good deeds, for all good deeds are Masonic deeds, and that is Masonry which tends to make men and women better, to add to the happiness of mankind, or relieve the world of a single misery. That is Masonry which helps to establish and build up an enlightened public sentiment, that helps correct a public evil, that fosters virtue and reproveth vice, that encourages knowledge, refinement, civilization, and human progression, and, lever-like, acts but in lifting up the mass of mind about us. This, and much more is Masonry. It must be studied to be either known or appreciated. Break the conservative seals that bar inquiry, and open the dusty volumes and read and learn, and then teach your fellow man.—MASONIC MIRROR, SAN FRANCISCO.

MASONIC FAITH.

Faith plighted is ever to be kept, was a maxim and an axiom even among Pagans. The virtuous Roman said, either let not that which seems expedient be base, or if it be base, let it not seem expedient. What is there which that so-called expediency can bring so valuable as that which it takes away, if it deprive you of the name of a good man, and rob you of your integrity and

honour? In all ages, he who violates his plighted word has been held unspeakably base. The word of a Mason, like the word of a knight in the times of chivalry, once given, must be sacred; and the judgment of his brothers, upon him who violates his pledge, should be stern as the judgment of the Roman censors against him who violated his oath. Good faith is revered among Masons as it was among the Romans, who placed its statue in the capitol, next to that of Jupiter Maximus Optimus; and we, like them, hold that calamity should always be chosen rather than baseness; and, with the knights of old, that one should always die rather than be dishonoured.

Be faithful, therefore, to the promises you make, to the pledges you give, and to the vows you assume, since to break either is base and dishonorable.

Be faithful to your family, and perform all the duties of a good father, a good son, a good husband, and a good brother.

Be faithful to your friends, for true friendship is of a nature not only to survive through all the vicissitudes of life, but to continue through an endless duration; not only to stand the shock of conflicting opinions, and the roar of a revolution that shakes the world, but to last when the heavens are no more, and to spring fresh from the universe.

Be faithful to your country, and prefer its dignity and honor to any degree of popularity and honor for yourself, consulting its interests rather than your own, and rather than the pleasure and gratification of the people, which is often at variance with their welfare.

Be faithful to Masonry, which is to be faithful to the best interests of mankind. Labour, by precept and example, to elevate the standard of Masonic character, to enlarge its sphere of influence, to popularize its teachings, and to make all men know it for the great apostle of Peace, Harmony and Good will on earth among men.

Masonry is useful to all men; to the learned, because it affords them the opportunity of exercising their talents upon subjects eminently worthy of their attention; to the illiterate, because it offers them important instruction; to the young, because it presents them with salutary precepts and good examples, and accustoms them to reflect upon the proper mode of living; to the man of the world, whom it furnishes with noble and useful recreation; to the traveller, whom it enables to

find friends and brothers in countries where else he would be isolated and solitary; to the worthy man in misfortune, to whom it gives assistance; to the afflicted, to whom it lavishes consolation; to the charitable man, whom it enables to do more good, by uniting with those who are charitable like himself; and to all who have a soul capable of appreciating its importance, and of enjoying the charms of a friendship founded on the same principles of religion, morality, and philanthropy.

A Freemason, therefore, should be a man of honor and of conscience, preferring his duty to everything beside, even to his life; independent in his opinions, and of good morals; submissive to the laws, devoted to humanity, to his country, and to his family; kind and indulgent to his brethren, friend of all virtuous men, and ready to assist his fellows by all the means in his power.—*Keystone.*

MASONIC NOTES AND QUERIES.

CONTRADICTION IN TERMS.

A Member of Grand Lodge thinks that a "Contributor" who asserts that to "talk about Christian Freemasonry is a contradiction in terms,"* neither knows what Christianity is, nor what English Freemasonry as a particular Freemasonry is.—A PAST PROVINCIAL GRAND MASTER.

WORDS OF BRO. ROB MORRIS, WORDS OF BRO. DE WITTE CLINTON.

A correspondent inquires respecting some words ascribed to Bro. Rob Morris, and also respecting some words ascribed to Bro. De Witte Clinton. They will be found in communications made to the "Freemasons' Magazine," by the Past Provincial Grand Master for Kent, the first in January, 1868; the second so recently as February last.

The words ascribed to Bro. Morris are:—"The Bible may well be prized amongst Masons and Masons' wives; for it has banished idle worship, abolished infanticide, put down polygamy, exalted the condition of women, raised the standard of public morality, created for families a home, and caused benevolent institutions to spring up as with the wand of enchantment. Oh! let the Bible be in the centre of your lodge, honoured, opened, accessible to all."

The words ascribed to Bro. De Witte Clinton are:—"As Christian Masons, acknowledging the divinity of Christ, we have introduced the Bible into our lodges to manifest our belief in the doctrines which it inculcates.—A PAST PROVINCIAL GRAND MASTER.

"RODOMONTADE."

"What! we who have reared the Temple, and had King David, King Solomon, and Zerubbabel for our

* See "Freemasonry and Religion," *ante* page 226.

Grand Masters, and Ezra and Nehemiah for our Scribes—not believers in Revealed Religion! The idea is preposterous.”

The venerable Dr. Oliver, not long before his death, quoted these words as part of an editorial remark from the “Freemasons’ Magazine,” which, he observed, is the legitimate organ of the Craft. See “Prestor’s Illustrations,” page 451, Seventeenth Edition.

A contributor curtly calls these words “*Rodomontade*.”*

It may be useful here to see how the words had previously been dealt with by another contributor.

There will be found, vol. 22, page 289, of our periodical, the following communication from the pen of the Past Provincial Grand Master for Kent—

An editorial remark, “Freemasons’ Magazine,” 1853, page 580, to which a Metropolitan Brother calls my attention, has been known to me ever since it was published. Dr. Oliver somewhere cites it at length, and with approbation. There is a great deal in it to which I cannot assent.† It is possible that Kings David and Solomon were what are now called Grand Masters; but for reasons often stated by me in communications to the “Freemasons’ Magazine,” the Masonry of their lodge could not have been true Freemasonry,

It is possible, too, that Zerubbabel was what we designate Grand Master, and, in this case, the Masonry of his lodge would, as the communication referred to shows, be true Freemasonry,

It is possible, too, that Ezra and Nehemiah were Grand Officers in the present signification of the term, although, as my brother remarks, they could not have been Scribes.”—A PAST PROVINCIAL GRAND MASTER.

ST. JOHN THE EVANGELIST. ‡

It is related by ancient and eminent Masonic authority that when John was in his ninetieth year, Freemasonry, which had been a vigorous Institution, had fallen very much into decay, many lodges having been entirely broken up, and add only a few meeting in sufficient numbers to constitute their legality; and that at a general meeting of the Craft, held in Jerusalem, it was observed that the principal reason for the inaction of Freemasonry was the want of a Grand Master to patronise it. The lodge, therefore, deputed seven of their most eminent members to wait upon St. John, requesting him to take the office of Grand Master. He returned for answer that though well stricken in years, yet having been early in life initiated into Masonry, he would take upon himself the office; and he thereby completed by his learning what the other St. John had initiated by his zeal, and thus drew what Freemasons term a line parallel; ever since which time Freemason’s Lodges in all Christian Countries have been dedicated both to St.

* See the communication, “The Defense,” “Freemasons’ Magazine, vol. 23, page 269.

† The entire editorial remark makes twenty-one lines, of which the words set forth make four and a half.

‡ In the manuscript of an antiquarian Brother, who died in 1846, there were found a quantity of legendary papers, relating to the two St. Johns. The papers were very much alike, and plainly they came from the same source.

John the Baptist, and St. John the Evangelist.—From a bundle of Masonic Excerpts.—CHARLES PURTON COOPER.

BRO. GEORGE WASHINGTON.

“Among the books in the library of Bro. George Washington, at the time of his death, was the ‘Poetical Works of William Preston, Esq.,’ a work published in Dublin, in 1789. The book was a presentation copy, and was inscribed to Bro. Washington, in the following lines, which, for terse and comprehensive thought, cannot be excelled. We have copied the inscription in lines, as it was written by the author:—

‘To His Excellency,
‘Bro GEORGE WASHINGTON,
‘The Deliverer of his Country,
‘Undismayed in Danger,
‘Unshaken in Adversity,
‘Uncorrupted in Prosperity,
‘IN WHOM
‘Military Talents,
‘Consummate Wisdom,
‘and
‘Unexampled Moderation,
‘Most happily Unite,
‘and render him
‘The Boast of Human Nature!

‘From the Author.’

“What more truthful and comprehensive tribute to the memory of the immortal Washington has been rendered by any writer, than this inscription from the pen of an almost unknown author, and one who had no national affinities with whom he thus eulogised.”—*Parvin*.

ARE YOU A MASON?

Having a short time since, heard the above interrogatory answered affirmatively by one, who I considered had but small claim to so distinguished a title, I presently fell into a meditative mood, as is my wont, and began to contemplate the masonic character, and to consider who had a valid claim to be called a Mason; and these are the conclusions at which I arrived:—

A Mason worthy of his vocation will take the great light of Masonry as his restle-board, and will endeavour to shape all his moral work according to its designs. He will never be found habitually and wantonly using God’s holy name, nor wilfully violating any precept of the moral law, its due observance being the tenure of his masonic standing. His word, once pledged, will be to him as the law of the Medes and Persians,—that cannot be altered. This he will observe, though not enforced thereto by the law of the land, and though it be to his own pecuniary loss and damage. He will never misrepresent facts to the injury of another, nor, knowingly, slander or defame his neighbour. He will cheerfully obey the laws and constituted authority of his country, although he has the inherent right, openly, candidly, and justly, to scan and discuss their merits and their faults. He will despise and abhor all trickery, low cunning, and fraud, and be true and just in all his dealings. He will not accuse innocence, nor shelter guilt, be the parties who they may. He will be kind and obliging to his neighbours.

so far as in his power; courteous to all men, though servile to none. He will feel sympathy for the distressed, and indignation at wrong and oppression. He will strive to control his passions, and bring his unsatisfied desires within due bounds. He will be temperate in the use of all his faculties, using, but not abusing, them. He will neither be a drunkard, nor a glutton. He will be equally free from sordid avarice and lavish expenditure; neither will he be fanatical in his views or feelings; but, conscious of his own ignorance and shortsightedness, will ever be ready to allow as large a liberty to others as he claims for himself.

Nor will the true Mason stop here, but will, in love and piety, combat error, and strive for the enlightenment of his fellows. Employing the talents entrusted to him, he will never rest satisfied with present attainments, but, searching and examining all things, and, testing them by the standard of truth, will endeavour to advance, morally and intellectually, higher and higher, and will seek to inform and advance his less favoured brethren. While being diligent in his business, he will not look upon the mere acquisition of wealth as the great object and end of his life, but will aim to approach nearer, though at an infinite distance, to the throne of the Eternal, and to learn, so far as human faculties will allow, the wonder-working and laws of the Supreme Artificer.

Such are my ideas of what should be the character of a perfect Mason. But, alas! human passions and frailties beset and meet us at every turn. Few, indeed, if any, can lay just claim to so high a title. But this consciousness of short-comings should not prevent us from striving to become as perfect as we can.—*The Evergreen*.

A MASONIC RELIC.

A Correspondent has shown us a curious Masonic relic in his possession. It is a "list of regular lodges, according to their seniority and constitution." The frontispiece represents the Chief Architect of the 1st Temple, with the Square in his right hand, pointing out to King Solomon, royally crowned, and clothed in the costume of a Roman soldier, the plan of the sacred building upon which he was engaged. Behind the king are two soldiers similarly arrayed, while a youthful figure supports the board upon which the plan is displayed. The group stands before an arcade with round arches, and the background represents the facade of a Greek Temple. Below appear arms, supporters, and title of "The Right Honourable James Lord King, Baron of Kingston, in the Kingdom of Ireland, Grand Master," together with the motto "*Spes tutissima Cœlis*," and the dates A.D. 1729, A.L. 5729. The designations of the Lodges are not given, but instead we have engravings in miniature of the signs of the hostleries, and the names of the streets where they then held their meetings. For example, No 1 on the list exhibits a Goose and Gridiron, the sign of the old *locale* of Lodge Antiquity (now No. 2) in St. Paul's Churchyard, before it removed to Great Queen Street. The Lodge, as we know, may justly boast of being constituted from time immemorial, but the date given in the book before us in 1691, the very year when the great Sir Christopher Wren first saw the light of Masonry,

according to an old MS. in the Royal Library, referred to by Halliwell in his "Early History of Freemasonry in England." Anderson is, therefore, clearly in error when he states in his "Constitutions of the Grand Lodge of England," that Wren was installed Grand Master in 1685. His mistake has probably arisen from the fact that Wren superintended the rebuilding of St. Paul's Cathedral from 1667, and was, therefore, identified with operative Masonry, the basis of our modern Constitution, some years before he was actually admitted among the Brotherhood. He was, we may mention, at one time W.M. of Lodge Antiquity, then called St. Paul, which was accustomed to meet regularly during the erection of the Cathedral, and, as we have seen, under its very shadow. The next three Lodges on our list are interesting if they represent, as we believe, together with Lodge St Paul, the four original London Lodges which met February, 1717, at the Apple-tree Tavern, in Charles Street, Covent Garden, and constituted themselves for the time being a Grand Lodge, the basis of our present governing body in England. Lord Kingston, whose name we have mentioned above, succeeded Lord Coleraine as Grand Master in 1728, the date of the institution of Grand Stewards, and he was followed in his office by the Duke of Norfolk in January, 1830. It may interest some of our readers to know that it was during Lord Kingston's rule that Bro. George Pomfret was appointed the first Provincial Grand Master of Bengal. We do not deem it necessary to enumerate the various tavern signs, addresses, and dates of constitution of the lodges which find a place in our book: suffice it to state that they number only 54, thus offering a striking contrast to the goodly array now mustered under the English banner. Besides the purely London Lodges we find also others at Edgworth, Greenwich, Bath, Bristol, Norwich, Chichester, Chester, Carmarthen, Gosport, Congleton, Tottenham, Salford, Warwick, and even one in Madrid, the last meeting at the sign of the Fleurs-de-lys on the 1st Sunday in the month. The list is followed by a neat table showing the number of lodges which met at that date on the same day of the week. For the student of Masonic history a waif from the dim past, like the work which we have described, cannot fail to possess great interest. We may therefore be pardoned for having brought it to the notice of our readers, and indulged in a little harmless gossip.—*Masonic Record of Western India*.

BRO. AIMABLE.

Bro. Louis Amiable, an advocate, and eminent French Mason, is the author, according to the "Athenæum," of a recent work which maintains the responsibility of Bro. Louis Napoleon and his ministers for their complicity in the late disasters of France.—A.

JERUSALEM AND GALILEE.

"With its solemn doctors, its insipid canonists, its hypercritical and atrabilious devotees, Jerusalem has not conquered humanity. The North has given to the world the simple Shunammite, the humble Canaanite, the impassioned Magdalene, the good foster-father Joseph, and the Virgin Mary. The North alone has made Christianity; Jerusalem, on the contrary, is the true home of that obstinate

Judaism, which, founded by the Pharisees, and fixed by the Talmud, has traversed the Middle Ages, and come down to us."—B.

THE INSPIRED CARPENTER.

"He (Jesus) followed the trade of his father, which was that of a carpenter. This was not in any degree humiliating or grievous. The Jewish customs required that a man devoted to intellectual work should learn a trade. The most celebrated doctors did so; thus St. Paul, whose education had been so carefully tended, was a tent-maker."—B.

MASONIC MEDIEVAL ALLEGORIES.

"The second paper, in 'The Sacristy,' is by Herr Ecke, on what he calls the 'Beast Epic,' in which the fox is more particularly described. These sculptured animals in sacred costume, which we so frequently find in churches, are shown to be nothing more than *allegories of the deceits of the devil*, and, in fact, they are the lineal descendants of 'Æsop's Fables.' The latter, indeed, are often found literally rendered; thus among the precious series of incised stones in the Cathedral of St. Omer, we find, *inter alia*, the fable of the 'Fox and the Crane,'"—W. P. B.

SPECULATIVE MASONRY AND GOOD TEMPLARISM.

As before the introduction or institution of our system of Speculative Freemasonry there were clubs, societies, companies, and Lodges of Masons, in all of which the ceremony of membership was simple, so we find something analogous in the relation between the present Good Templars and their predecessors the Tea-Totallers.—W. P. BUCHAN.

CORRESPONDENCE.

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

RITE OF MISRAIM.

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

Dear Sir and Brother.—A member of the chivalric (heaven save the mark!) order of Rome and Constantine writes to your contemporary to know who is this wonderful pupil of Mark Bedarride, who is to start the Rite of Misraim in this country, and about whose existence there seems so much mystery. The Editor declines to give the anonymous gentleman's name, but states that he is a member of the 33°

Now I am prepared to assert that no member of the 33° in England has anything to do with this order,—and would venture to ask, is the brother a 33° of Ireland, France, Scotland, or America? Verily your contemporary must have taken some of the degrees of this interesting rite, probably the 49°, which is called "Chaos the First-discreet."—Had he only eaten a little more of the tree of knowledge, and taken the 50° Chaos the second-wise—he would never have attempted to foist this stupid order upon English Freemasons.

Yours, &c.,
H.H.H.

THE "UNIVERSALITY" PASSAGES IN OUR CHARGES.

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

Dear Sir and Brother,—At page 325 I find Bro. Charles Purton Cooper, backing up the idea expressed by "A Past Provincial Grand Master," at page 266, viz., that

"The effect of the erasure from the Book of Constitutions of the Charges of 1738 would be to make English Freemasonry a Christian Freemasonry *exclusively*." Now I cannot admit this, for two reasons, *first*, the Charge in reference to Religion in the 1723 Constitutions had already knocked down all sectarianism, to wit, "tis now thought more expedient only to oblige them to that *Religion in which all men agree*," no mention of Christianity here any more than of Judaism or Mohammedanism. All who believed in the G.A.O.T.U., and who were good men and true, were to be admitted. *Second*, the Religious Charge of 1738 was, as I understand, only a temporary modification, and anything but an improvement upon the 1723 Charge, as is shown by the 1738 rendering being long discarded, and the style of the 1723 Charge again adopted, as Bro. W. J. Hughan in his preface to his reprint of the valuable old 1723 Constitutions observes, "The 'Constitutions' of 1815, and all subsequent, are in the main as the one of 1723, and agree with the latest edition published by the Grand Lodge of England." Under these circumstances, therefore, I most respectfully request our Right Worshipful brother to reconsider his remarks, or at least to give a further and more explicit explanation of them, as with the light I at present possess I am quite unable to perceive how he can be right.

I am,

Yours fraternally.

W. P. BUCHAN.

THE BIBLE IN OUR LODGES.

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

Dear Sir and Brother,—Some communications have appeared in your pages, in reference to the use of the Bible in English Lodges. Every English Mason knows that the Sacred Volume must be open on the Master's pedestal during work. I am quite willing to admit that care is not generally taken that the places are in accordance with the portions of the ceremonies which are being performed. More attention to this point would probably lead to the reading of the suitable passages, and thus a knowledge of their bearing on our order, and of the scriptural authority on which different parts of our ceremonial are based, would be extended. Were this done, it would be a complete refutation of the charge sometimes ignorantly made, that the teachings of Freemasonry are opposed to those of Holy Writ, and on the contrary would show that they are identical. Even setting this aside, however, no one who hears the lectures on the several degrees, which ought to be given to every newly initiated brother, as he takes them, can be unaware of the fact that extensive quotations from Bible records are interspersed throughout, as means of illustrations, and in connection with the histories on which many of our traditions are founded. Doubt is sometimes cast, perhaps not unreasonably, on the authority of those traditions, which are preserved and cherished by us; but, inasmuch as they bear upon the narratives contained in the Old Testament, refer to some of the brightest characters recorded therein, and inculcate the highest moral principles, and the most sublime truths which the human mind can contemplate in regard to the probation of this world and a preparation for a future state, the serious consideration of them cannot but have a beneficial tendency; and, together with the Masonic obligations, which run on in regular progression through the whole of our system, influence the thoughts and actions of those who pay due attention to them. As having been extensively engaged in giving instruction to those who have recently entered our Order, I can positively affirm that I have frequently found that my pupils, in the intervals between my lessons, have made the sacred volume their study in connexion with the information.

which had been given them, and finding interest therein, have formed a higher appreciation of the principles and teachings of the craft.

Allow me to add, that with a view to enable Masters of lodges to communicate a knowledge of the Scripture passages on which some portions of the Masonic ceremonies are founded, I have for several years constructed book-markers, which were at one time announced in your advertising columns. These are intended for the Lodge Bible, and contain references to the principal chapters connected with each ceremony, being further ornamented with Masonic emblems. Formerly the whole, but now one half, of the proceeds are handed over to the Masonic Benevolent Institutions. Masters of lodges obtaining them will therefore do good to the brethren under their rule, and at the same time assist in carrying out one of our distinguishing characteristics, charity. You, Mr. Editor, will doubtless, kindly inform any brother how and where they may be procured.

Yours faithfully and fraternally,

P. M.

[In compliance with the request of our correspondent we shall have pleasure in giving the information desired to any brother seeking it. We can speak to the appropriate character of the Scriptural quotations.]

THE RED CROSS OF ROME AND CONSTANTINE.

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

Sir,—Several members of the A. and A. Rite, who with myself would like to join the Order of the "Red Cross of Rome and Constantine," find ourselves unable to do so, owing to its supporters having tacked on to it a spurious branch of the "Rite of Misraim."

Now I would suggest to Bro. Little and his friends that if they would consent to drop the latter Order *altogether*, they would probably have but little difficulty in effecting with the S. G. C., 33^d, a compromise regarding the "Red Cross," which would greatly benefit the Order itself, and bring about a reconciliation between its members and the supreme recognised Masonic authority in this country.

I am Sir, yours fraternally,
ROSE CROIX.

April 28th, 1871.

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

Dear Sir,—In the last Number of your contemporary Bro. R. W. Little, who, be it remembered, is a clerk in the Grand Secretary's office, encloses a copy of the Grand Secretary's certificate relative to "the documents relating to the Red Cross Order," which were found in the archives of the Grand Lodge of England, and handed over by command of the Right Hon. the Earl of Zetland, P.G.M., then M.W. Grand Master, to Lord Kenlis, the head of the Order "of the Red Cross in England."

In the first place I should like to know *what* Red Cross Order this refers to; for there are more Red Cross Orders than one: and in the second place, for the information of the whole body of Craft Masons in this country, I should like to know by what right Lord Zetland handed over the property of Grand Lodge, and therefore of all the Craft Masons of England, to anyone whatsoever.

If these "Rituals, books, and letters" belonged to Lord Zetland, then he had a right to give them to whom he pleased; but if they were left in the *Archives* of Grand

Lodge by the Duke of Sussex, then Lord Zetland has been guilty of a *laches* in disposing of the property of the Craft; even to lend such documents relating to "Christian Masonry" for any other than pure Craft Masonic purposes, would be something very like a breach of trust in my estimation.

A MEMBER OF GRAND LODGE.

MASONIC SAYINGS AND DOINGS ABROAD.

The Masonic Record of Western India, says "a movement has been some time on foot, among the various bodies working under the Scottish Banner, to provide themselves with a more suitable place of meeting, their former hall being very inconveniently situated, almost at one end of the Island, while the majority of the brethren meeting there lived at the other. In pursuance of this object, a Committee was formed at the suggestion of Rt. W. Prov. Grand Master, consisting of Representatives from each of the bodies working under the Scottish Constitution and meeting in the Rooms, Lodge Perseverance taking the lead in the matter. The first work before this Committee was to decide whether or no a removal was necessary, and this being affirmed the question next arose where to remove to. There was, at first, considerable difficulty experienced in settling this knotty point, and meanwhile, the Committee of the Mazagon Hall very kindly invited the Scottish brethren to make use of their Hall. Several reasons, however, operated against this very fraternal offer being accepted, principal among which was the fact that many of the meetings must clash one with the other. There was therefore no choice but to have a separate hall—a fact which says much for the progress of Freemasonry in Bombay of late. The Sub-Committee, upon whom the duty devolved of searching out a suitable building, soon reported that the only available place fitted for the purpose was the bungalow belonging to the late Mr. Moroba Canoba, who was anxious to let it on fair terms. Finally, it was decided to obtain the said bungalow if terms could be arranged. This was satisfactorily accomplished. Rt. W. Bro. Capt. B. H. Mathew, Chairman of the Committee, whose exertions in the matter throughout have been most arduous, undertook the arrangement of a scheme such as should enable the Trustees of the hall to start on a firm basis, and to carry out well the accommodation of the Scottish Masons. This scheme having been well matured, and proving admirably adapted to the purpose, the lease was at length signed.

"The next thing to be done was to put the place in some sort of trim for the accommodation of the lodges, several of which were impatient to take possession. Rt. W. Bro. Murzban, P.M., Rising

Star, W. Bro. F. Turner, and several others, now put their shoulders to the wheel in concert with Rt. W. Bro. Mathew, and accomplished wonders in a short time; so that, in less than a week from the signing of the lease, all was ready for the dedication, except the new pavement, which was not completed. The Mazagon Hall Committee, however, came to the rescue, and lent one for the occasion.

"The ceremony was fixed for 5.30 on the evening of Saturday, the 11th February, and at that hour the Hall was densely packed in every part by the brethren of both Constitutions, both the Provincial and District Grand Lodges being largely represented. His Excellency Bro. Sir Seymour V. Fitz Gerald, K.G.C.S.I., had intended to be present, but was prevented by press of business. The able choir from the Mazagon Hall, conducted by W. Bro. Thomas and Lissignol, kindly mustered strongly, and discoursed most appropriate music, sweet or grand, as suited the progress of the ceremony. The Prov. Grand Master, Rt. W. Bro. H. Morland, assisted by the Officers of the Prov. Grand Lodge of Western India, performed the ceremony of dedication in a masterly and most impressive manner, and there being no banquet afterwards, many of the brethren adjourned to the Theatre, where the farewell benefit of the popular actress, Mrs. Richardson, took place under the patronage of both the Local Grand Lodges.

"At the conclusion of the ceremony the Rt. W. Grand Prov. Grand Master complimented the Members of the Committee on the success of their endeavours, and proposed that a suitable testimonial be engrossed on vellum, and presented to Rt. W. Bro. Capt. B. H. Mathew, as a slight recognition of his arduous labours on behalf of the Scottish Masonic Bodies.

"A movement has also been set on foot to add a more substantial testimonial to the above, to which all the Scottish Masonic Bodies have been invited to subscribe."

The Committee of the Tasmanian Masonic Benevolent Fund, of Hobart Town, had issued their Report for 1871:—

Appended to the report is a statement of receipts and disbursements on account of the Tasmanian Masonic Benevolent Fund for the year 1870, to which the Committee of Management invites the attention of subscribers and other members of the Craft, as it discloses the fact that the expenditure has exceeded the income by the sum of £19 18s., a circumstance not anticipated at the commencement of the year.

The income from all sources in 1870 was £41 17s.,

and the expenditure £61 15s., the deficiency having to be met by drawing against the sum invested at interest.

The committee, while regretting the encroachment thus made on the funded property of the Institution, desires to impress on the members of the Order the desirability of renewing their efforts to aid in still further increasing the permanence and utility of this valuable fund, seeking as it does to provide the means for administering relief to the needy, for lightening the cares of the widow, and educating the orphan.

After carefully reviewing the several applications for assistance, and the grants-in-aid voted during the past year, the Committee finds them to have been of such urgent, varied, and peculiar character, as to demonstrate the necessity that, wherever Freemasonry is established, a fund should be specially provided, and set apart for purely benevolent purposes, to which necessitous worthy brethren may apply without diffidence or mistrust. Our records, also, bear ample testimony to the principle, that it is the interest as well as the duty of every member of the Order—possessed of the means—to conform to its rules and contribute to its funds by becoming a subscribing member to some lodge, as by having so done, many have in the hour of distress become recipients of a portion of their former contributions.

The committee has sanctioned an increase to the number of children receiving education (now four,) and also a weekly allowance to an aged member, feeling assured, as the Institution is extending its usefulness, that the brethren will cheerfully respond to the call now made to augment the fund, and by their instrumentality cause the second grand principle of the Order—Relief—to be more fully exemplified."

INDIAN MASONIC MEMS.

Bro. Furdoonjee Noshewanjee Coyajee has been elected the President for the next six months, of the Eastern Star Lodge of Instruction.

We regret to learn of the very severe illness of W. Bro. Dr. T. Diver, the D. Dist. G.M. His medical advisers have ordered him to quit India at once.

Patents and Commissions have arrived to enable E. Sir Knight H. Morland, the Representative or Preceptor in Western India, to confer the Royal Order of Scotland; and it is his intention to open a Conclave as soon as possible, so as to form a Grand Conclave, for which he is empowered to dubb brethren.

The Provincial Grand Secretary has visited Kurrachee during the last month, and inspected the Lodges in Sind under the Grand Lodge of Scotland, on behalf and deputed by the Provincial Grand Western India, and has made his report, which, we believe, is very satisfactory.

The meetings of the different Scotch Masonic Bodies are now held at their New Masonic Hall in Gowalla Tank Road; the hall was dedicated under the title of the "Scotch Masonic Hall, Bombay."

THE MASONIC MIRROR.

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

MASONIC MEMS.

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

The Provincial Grand Conclave of Knights Templar of Suffolk and Cambridge will be held at Cambridge, on Thursday, May 25th.

The Consecration of the University Chapter of Rose Croix will take place at Cambridge on the 26th instant.

The Supreme Grand Council will meet for the dispatch of business on Wednesday, the 10th instant. We are authorised to state that there will be no meeting of the 31^o or 32^o on this occasion.

On Thursday, the 11th instant, there will be a Meeting of the Grand Chapter, K.H., at the Freemasons' Tavern; after which a Grand Chapter Rose Croix will be held.

THE ST. CLEMENTS LODGE was consecrated on Thursday evening last by Bro. John Hervey, Grand Secretary, as consecrating officer, assisted by Bro. the Rev. R. J. Simpson, Past Grand Chaplain, the Rector of the parish of St. Clements Danes. The installation of Bro. W. Hale, as W.M., and the investment of the Wardens and Officers then took place. The lateness of the meeting prevents us giving a detailed report, which will appear next week. The lodge will be held at Carr's Hotel, Strand.

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

UNITED STRENGTH LODGE OF INSTRUCTION (No. 228).—This, one of the oldest Lodges of Instruction in existence, meets every Wednesday, at the Bull and Gate, Kentish Town Road under the guidance of Bro. J. W. Frost, one of the ablest preceptors of the present day. The fifteen Sections will be worked on Wednesday next, the 26th inst., when, no doubt, a large number of brethren will be present, as from the many well-known P.M.'s. who have promised to assist, a great treat may be expected. Bro. Frost will take the chair at 7 o'clock.

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

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

ROYAL MASONIC INSTITUTION FOR GIRLS.

On Tuesday last the annual examination of the children educated in this institution, as well as the visit of the Board of Stewards for the festival at which His Royal Highness the Prince of Wales will preside, took place at the Institution, St. John's Hill, Batterssea Rise, and was very numerously attended, a large proportion of the company being ladies, who appeared to take a very deep interest in the proceedings. There are 100 children in the school, all supported, educated, and clothed by the bounty

of the Craft. The children are eligible to enter the school at seven years of age, and remain until they are sixteen. The first business of the day was an exemplification of the children's abilities in various branches of education. Bro. Joseph Nunn P.G.S.B., and Chairman of the Board of Stewards, proceeded to deliver the prizes gained as follows:—Charlotte S. Atkinson, the gold medal for general proficiency and three guineas given annually by Bro. W. Winne; Edna Jane Johnson, the silver medal for good-conduct. The chairman said that this prize was not only given for good-conduct, but was obtained by the unanimous votes of her schoolfellows. Ada F. Triggs, and Emily Redgrave, for passing the senior Cambridge examination; Charlotte S. Atkinson, Mary A. J. Stevens, Elizabeth Hutchinson, and Isabella M. Baxter, for passing the Cambridge examination; Edna J. Johnson, Eliza Freer, and Harriet Madeley, General Usefulness; Elizabeth M. Lumley, Music; Ellen C. Osborne, and Marion E. Wood, Needlework; Mary J. West, General Improvement; Clara Goodchild, Order and Neatness; Jessie M. Blair, and Kate Hulme, General Proficiency; Marie Theresa Claisen, Music. There were also several extra prizes given for dictation, good-conduct, elocution, music, and drawing. Some other exercises followed.

Craft Masonry.

ENGLISH CONSTITUTION.

GRAND LODGE.

Want of space prevented us last week giving a very extended report of the proceedings at the Grand Lodge and Festival, on Wednesday, 25th ult.

The W.M. D.G. Master, the Earl of Carnarvon, (acting as Grand Master,) was supported by the R.W. Bros. Henry Lewis, the Dist. Grand Master of Sumatra, as Deputy Grand Master; Algernon Perkins, Past Grand Master, sat as S.G.W.; Sir F. M. Williams was in his position as J.G.W.

Among the officers present at the opening were the following:—Bros. Elliot, P.G.W.; Samuel Tomkins, G. Treas.; Æ. J. McIntyre, G. Reg.; F. P. Cockerell, G. Sup. of Works; Rev. J. E. Cox, P.G. Chap.; Rev. C. J. Martyn, P.G. Chap.; Rev. Sir J. Hayes, P.G. Chap.; Rev. R. J. Simpson, P.G. Chap.; J. Llewellyn Evans, President of the Board of General Purposes; H. Browse, P.G.D.; J. Savage, P.G.D.; Major Creaton, P.G.D. G. Cox, P.G.D.; Thomas, P.G.D.; S. L. Tomkins, P.G.D.; J. Cooper Foster, P.G.D.; Conrad C. Dumas, P.G.D. Charles H. Gregory, P.G.D.; E. B. Sutton, P.G.D.; John Hervey, G. Sec.; E. Wendt, Sec. German Correspondence; Sir A. A. Woods, G. Dir. of Cers.; Hyde Pullen, P.G.S.B.; J. Hollon, P.G.S.B.; J. Mason, P.G.S.B.; E. Busher, P.G.S.B.; J. Nunn, P.G.S.B.; J. Brett, G. Purst.; J. Coutts, A.G. Purst.; W. Ough, P.G.D.; J. Smith, P.G.D.; F. Binckes, Secretary to Boys' School; W. Farnfield, Secretary to Royal Masonic Benevolent Institution; E. H. Patten, Secretary to Girl's School.

The following Provincial Grand Officers, amongst other were present:—R.W. Bros. R. J. Bagshawe, Prov. G.M., Essex; Rev. J. Huyshe, Prov. G.M., Devon; Hon. R. Hamilton, Dist. G.M., Jamaica; R. J. Spiers, D. Prov. G.M., Oxford.

The following brethren were appointed as Grand Stewards, in succession to those acting as Stewards at the Festival on this occasion:—

Bros. Trego	No. 1
„ G. Sharp, Lodge of Antiquity	„ 2
„ Stephens, Royal Somerset & Inverness Lodge	„ 4
„ Middlemist, St George's & Corner Stone Lodge	„ 5
„ Eaton, Lodge of Strength	„ 6
„ E. Lewis, British Lodge... ..	„ 8
„ Hillier, Tuscan Lodge	„ 14
„ Sewell, Emulation Lodge	„ 21
„ Brandt, Globe Lodge	„ 24
„ Threlfall, Castle Lodge of Harmony	„ 26
„ Clarke, St. Alban's Lodge	„ 29
„ Whitley, Old Union Lodge	„ 46
„ Hobson, Lodge of Felicity	„ 56
„ Munter, Lodge of Peace & Harmony	„ 60
„ Frost, Lodge of Regularity	„ 91
„ Stevens, Shakspeare Lodge	„ 99
„ Glen, Jerusalem Lodge	„ 197
„ Bolton, Prince of Wales Lodge... ..	„ 259

METROPOLITAN.

LODGE OF FAITH (No. 141).—This Lodge held its last meeting for the season at Anderton's Hotel, Fleet Street, on Tuesday, 25th inst. The Lodge was opened with solemn prayer, by the W.M., Bro. Speed, supported by his officers, Bros. E. E. Taylor, S.W.; Green, J.W.; Themans, S.D.; and Kennet, I.G. There were also several Past Masters present. The minutes of last meeting having been read and confirmed, the W.M. proceeded to Lodge business, which consisted of work in all three degrees, and were ably rendered by the W.M., assisted by Bros. Gotthilf, P.M.; Hill, I.P.M. After the usual business, Bro. Harris, P.M., rose to call attention to the number of brethren whose subscriptions are so much in arrear, but who, nevertheless, always attend the banquet, and are seldom seen at any other time or on any other occasion; the feeling was very strong on this subject, and the general opinion was that such members ought to be prevented from taking refreshments under the circumstances, whilst a few advocated expulsion. On this occasion there was no banquet, the brethren alluded to, were, of course, absent, and the Lodge was unanimous in recommending the W.M. to express his disapprobation to the brethren for their neglect. The lodge was then closed in due form after a very arduous evening; the much esteemed W.M. then invited the brethren present, to partake of slight refreshment, and a glass of wine, after which the brethren separated, well pleased at the finish of a very successful season, wishing all true happiness and God speed until their next meeting.

GREAT NORTHERN LODGE (No. 1,287).—The regular meeting of this lodge was held at the Great Northern Hotel, Kings Cross, on Thursday, 20th ult. Present:—Bros. E. Moody, W.M.; Henry Thomas Reed, S.W.; T. H. Staton, J.W.; Samuel Webb, P.M., and Treas.; N. B. Headon, Sec.; R. Bescoby, S.D.; George Hooper, J.D.; James Forbes, I.G.; and also Bros. Alexander, Freeman, Margetson, Passesfond, Verdan, Lay, Edmiston, Quail, Buckman, Holyoake, Guyton, Stanway, Ritchie, Bull, and Jupe. The following visitors were present:—Bros. T. A. Adams, P.M., P.G.P.; Thomas Tyrrell, Nos. 144, 704; T. K. Kent, P.M., Peace and Harmony, 60; and B. H. Swallow, J.D. 382. The lodge was then opened in the first degree in due form and with solemn prayer, Messrs. Stanway and Guyton were balloted for and unanimously approved, and Bros. Edmiston and Lay were examined and entrusted. The lodge was opened in the second degree, and Bros. Edmiston and Lay were duly passed. The lodge was resumed to the first degree, when Messrs. Stanway and Guyton were initiated, and Bros. Passesfond and Quail were examined and entrusted. The lodge was resumed to the second degree, and Bros. Passesfond and Quail were passed in due form. The lodge was then resumed to the first degree. The minutes of the last meeting were read and confirmed. The W.M. stated he intended to call a Lodge of Emergency some time in the month of June, for the purpose of advancing the numerous members in the lower degrees, one of

whom had been unavoidably absent through illness. The lodge was closed in due form, and with solemn prayer, and adjourned to the third Thursday in October, emergencies excepted, of which every member will have due notice. The brethren then sat down to an excellent banquet, and spent an harmonious evening. In replying to the toast of the "Visitors," Bro. T. A. Adams expressed the gratification he had experienced at witnessing the admirable working of the lodge.

PROVINCIAL.

DURHAM.

SEAHAM HARBOUR.—Fawcett Lodge (No. 661).—On Friday, a special Lodge was held at the Lord Seaham, April 14th inst., for the purpose of installing Bro. the Right Hen. Earl Vane, W.M. for the ensuing year. Bro. Sir H. Williamson, Bart., M.P., P.M., D.P.G.M., having presented the W.M. elect for the benefit of installation, that ceremony was effectively performed by Bro. J. Fawcett, P.G.M. Bro. Earl Vane then proceeded to appoint and invest the following officers:—Bros. H. B. Wright, I.P.M.; W. Forster, S.W.; Joseph Armstrong, J.W.; J. Richardson, P.M., Treas.; E. Sellintine, Sec.; J. Pattison, S.D.; J. B. Wells, J.D.; and T. Gibbon, P.M., I.G. The brethren afterwards dined together, the newly installed W.M. occupying the chair, supported by Bros. Fawcett, Prov. G.M.; Sir H. Williamson, D. Prov. G.M.; W. H. Crookes, Prov. G.S.; W. Skelton, W.M. 67; J. Monkhouse, W.M. 124; M. Allison, I.P.M. 97; W. C. Blackett, I.P.M. 224; and H. B. Wright, P.M. 661. The Lodges of the province were largely represented, among others present being Bros. M. Douglas, P.M. 80; S. J. Wade, P.M. 80; D. Clarke, P.M. 80; R. Candlish, P.M. 661; J. Ayre, P.M. 661; J. J. Clay, S.W. 97; R. Humphrey, J.W. 97; Dr. J. J. Saville, I.G. 97; W. Bryans, J.W. 949; and H. Fryer, 97. The usual loyal and masonic toasts were proposed by the noble chairman, and the latter were respectively responded to by Bros. J. Fawcett, Sir H. Williamson, H. B. Wright, and W. Skelton.

LANCASHIRE (WEST).

LANCASTER.—Rowley Lodge, (1051).—The regular meeting of this lodge was held on Monday, 1st May, at the Masonic Rooms, Athenaeum. In the absence of the W.M., Bro. Dr. Mercer, the chair was occupied by Bro. W. Hall, L.E.C.P., the Immediate Past Master, who was supported by his officers and brethren as follows:—Bros. Dr. Moore, G.S.B., as I.P.M.; W. Hale, S.W. 281, as S.W.; Wilson Barker, J.W., and Treas.; W. J. Sly, S.D.; John Harrison, J.D.; Richard Taylor, I.G.; J. Watson, Tyler; Edmund Simpson, P.M., and Sec., 281; John Hatch, I.P.M. 281; G. C. Barker, F.C.; John Hartyr, E.A.P. The minutes of the preceding meeting having been read and confirmed, and other business transacted, Bro. G. C. Barker was raised to the degree of M.M., in an impressive manner, by Bro. Hall, the acting W.M. The degree of F.C. was afterwards conferred upon Bro. Harger, by Bro. John Hatch, P.M. 281. Bro. Moore reported that on the 26th April, he had for the sixth time represented the Rowley Lodge in the Grand Lodge of England, on which occasion it had pleased the M.W.G.M. to confer upon him the office of Grand Sword Bearer. The W.M. proposed that the hearty congratulations of the Lodge should be given to Bro. Moore, on his appointment, which was carried by acclamation, the brethren saluting that energetic brother in due form as an officer of the Grand Lodge. Bro. Moore briefly replied, and after the usual proclamation, the lodge was closed.

SOUTH WALES (EASTERN DIVISION).

SWANSEA.—Talbot Lodge (No. 1323).—The usual monthly meeting of this Lodge was held at the Masonic Rooms on Thursday last. There were present Bros. Edward J. Morris, Dep. Prov. G.M.; J. G. Hall, Prov. S.G.W., as S.W.; G. B. Brock, P. Prov. J.G.W., J.W.; Rev. C. T. Heartley, Prov. G. Chap.; S. B. Borrer, Treas.; W. Cox, P. Prov. G. Treas., and Sec.; E. F. Daniel, as S.D.; J. Jones Hewson, Prov. G.D.C., J.D.; A. Hall, as D.C.; George Allen, P. Prov. G. Sec.; Org.; Horrell W. Williams, P. Prov. G. Purst., I.G.; Alfred Baker, Edward Daniel, G. P. Evans, J. Jones Jenkins, Walter Mills, Thornton Andrews, and John Williams, and also the following visitors:—

Bros. S. G. Homfray, Dep. Prov. G.M., Monmouthshire; P. H. Rowland, P. Prov. J.G.W.; W. Whittington, Prov. G. Sec.; Henry Green, Prov. G. Purst.; Leonard Middleton, P. Prov. G. Organist. Bros. Jenkins, Mills, Andrews, and Williams having passed the usual examination, were duly raised to the third degree by the W.M. The organ presented to the Lodge by Bro. J. Jones Jenkins, was used for the first time during the ceremony. Bro. George Allen, P. Prov. G. Sec., ably presided, affording to the assembled brethren considerable gratification. Some business of a routine character being disposed of, the Lodge was closed, and the brethren afterwards dined together in the refreshment room adjoining, when a few most agreeable hours were spent.

INDIA.

MHOW.

LODGE ST. PAUL, (No. 389, S.C.)—The regular meeting of this lodge was held on the 4th February, 1871, when the following members were present: W. Bros. G. Luck, W.M.; T. Martin, P.M.; Bros. Shinkwin as S.W.; Pither, J.W.; W. L. Lumsden, Sec.; Hartshorn, S.D.; Jones, J.D.; Stoyte, I.G.; Rolls, as Tyler; Bros. Doran, Tukstone, Clerk, Manockjee, &c. The lodge was opened in due and ancient form, and the minutes of the last meeting were read and confirmed. The ballot was taken for two candidates.—Mr. W. T. Johnson, Inspector of Police, Jhansi; and Color Serjeant Willey, H.M.'s 59th Regiment,—which proved clear. Mr. W. T. Johnson, having been properly prepared, was admitted and obligated in due and ancient form, and initiated in the 1st degree; the W.M. giving the charge. Bro. Johnson was then examined as to his proficiency in the 1st degree, and after satisfactorily acquitting himself was entrusted and passed out. The lodge was opened in the 2nd degree, and Bro. Johnson was re-admitted and passed to the F. C. degree. There being no further business, the lodge was closed in peace and harmony.

An emergency meeting of Lodge St. Paul was held on the 18th February, 1871. Present: W. Bros. Luck, W.M.; De Laselle, P.M.; T. Martin, P.M.; Bros. Shinkwin, S.W.; Pither, J.W.; Hartshorn, S.D.; Jones, J.D.; Stoyte, I.G.; Rolls, Tyler; and other brethren. The lodge was opened in the 1st degree, and the summons convening the meeting was read. Color Serjeant Willey, H.M.'s 59th Regiment, being present, was admitted properly prepared, and initiated into the mysteries and privileges of ancient Freemasonry. The lodge was opened in the 2nd degree. Bros. Johnson and Manockjee Framjee were examined as to their qualifications in the 2nd degree, and having acquitted themselves to the satisfaction of the brethren, were entrusted and passed out for preparation. The lodge was opened in the 3rd degree, and Bros. Johnson and Manockjee Framjee were re-admitted and raised to the sublime degree of M.M. The charge was delivered by the W.M. The lodge was lowered in succession to the 2nd and 1st degree. There being no further business before the lodge, it was closed in peace and harmony.

KURRACHEE.

LODGE HARMONY, (No. 485, S.C.)—An emergency meeting of this lodge was held on the 27th December, in the Masonic Hall of Kurrachee, for the purpose of installing the following Office-bearers for the year 1871:—W. Bros. Ardaseer Goostadjee, W.M.; John Berrie, P.M.; E. Brooks, D.M.; Bros. Pestonjee Byramjee, S.M.; Fardonjee Nusserwanjee, S.W.; Dadabhoj Heerjeebhoy, J.W.; Burjorjee Nanabhoj, Sec.; Pestonjee Hormusjee, S.D.; Dadabhoj Eduljee, J.D.; Manockjee, Framjee, I.G.; John Horner, Tyler. There being no other business before the meeting, it was closed with prayer at 8 o'clock p.m. The regular meeting of Lodge Harmony was held in the Masonic Hall, on the 16th January, when the following brethren were present:—R.W. Bros. Ardaseer, Goostadjee, R.W.M.; E. Brooks, P.M.; Pestonjee Byramjee, S.M.; Fardonjee Nusserwanjee, S.W.; Dadabhoj Heerjeebhoy, J.W.; Burjorjee Nanabhoj, Sec.; Pestonjee Hormusjee, S.D.; Dadabhoj Eduljee, J.D.; Manockjee Framjee, I.G. Member: Bro. Byramjee. Visitor: R.W. Bro. R. Bell. The lodge was opened in the first degree. The minutes of the last regular meeting were read and confirmed. The Secretary was desired to read the summons convening the meeting; this being done, Bro.

Byramjee Eduljee was called before the pedestal, and examined as to his proficiency in the E.A. degree, and having passed a satisfactory examination, was entrusted and passed out. The Lodge was opened in the 2nd degree, and Bro. Eduljee was admitted, properly prepared, and passed to the 2nd or F.C. degree. The next business before the Lodge was brought forward by Bro. Berrie, who proposed that a letter of condolence be sent to the widow of the late Secretary of the Grand Lodge of Scotland, W. Bro. W. A. Laurie, which was ably seconded by the R.W. Master. The R.W. Master then brought before the brethren the condition of the schools of Kurrachee, and that no help was, or has ever been, rendered to these schools by the Masonic bodies of Sind. He, (Bro. Goostadjee) regretted to see how little disposed the Masons of Sind were to carry out practically those tenets of universal benevolence and fraternal affection, which are indisputably the leading characteristics of Masonry. "The formation of schools in our province, to suit all classes and creeds is a great blessing, and that ought to receive the support and sympathy of all, but more especially Masons. Who, I would ask, is the man, who calls himself a Mason, can regard with heart unmoved, and eye unmoistened, the glowing spectacle witnessed at our school examinations, where so many untainted innocents are presented to our view, to whom the invaluable benefits of such institutions have been widely and liberally extended. Brethren, let it not be said of Harmony that we have forgotten the primary duty of our Order—an Order that knows no distinction of persons, the proudest prince in the 1st degree being beneath the lowliest peasant in the 2nd or 3rd degree." Bro. Berrie warmly supported the R.W. Master, after which the box was sent round, when the sum of Rs. 80 was subscribed by the brethren present for the schools of Kurrachee. The Lodge was then closed with prayer.

ROYAL ARCH.

GRAND CHAPTER.

The annual convocation of Grand Chapter was held on Wednesday, 3rd inst., at Freemasons' Hall.

Comp. the Hon. R. Hamilton, Dist. G. Supt., Jamaica East, occupied the chair of Grand Z., in the absence of Earl de Grey and Ripon.

Comp. Rawson, Past District G. Supt. of China, acted as Grand H., and the Rev. J. Huyshe, Prov. G. Supt. of Devonshire, as Grand J.

The Grand Chapter was opened with solemn prayer at seven o'clock.

The Acting Grand Z. said that in the absence of the Grand Z. he had been requested to perform the duty of Installing Comp. the Earl Carnarvon as Grand H. in the three chairs; the noble Earl not having been installed in the Principal's chairs in any Royal Arch Chapter, as required by the Book of Constitutions, but by virtue of his office as Deputy Grand Master of the Grand Lodge, he became Deputy Grand Z. of the Grand Chapter of Royal Arch Masons.

The Acting G. Z. asked permission to read the minutes, and leave the other business until after the ceremony of Installation had been performed.

The minutes were then read by the Grand Scribe, and confirmed.

The Acting Grand Z. then deputed the Grand Scribe E., Comp. J. Hervey, and Comp. Pulteney Scott, acting as Scribe N., to present Comp. the Earl Carnarvon, who was then duly obligated and invested in the three several chairs, and finally obligated and installed as Grand Second Principal.

The installation address was given by the V. E. Comp. Hamilton, in an admirable manner; the Rev. J. Huyshe giving the prayers, and appropriate Scripture passages.

The Companions then saluted the Grand H. in the usual form.

The Grand H. thanked the Companions for the honour, and regretted that some portions of the beautiful ceremonies were necessarily omitted, and that so much of their time had been occupied in consequence of his not having been previously installed. What he had heard of the ceremonies had made a deep impression upon him; he regretted being compelled to retire early, and asked their indulgence in allowing the E. Comp., who had previously occupied the chair of First Principal Chair, to resume that position and complete the formal business before the Grand Chapter. He again thanked them and promised a faithful attendance upon the new duties imposed upon him. Before leaving, he would, on behalf of the Grand Z., appoint and invest the Grand Officers for the ensuing year, which were as follows:

Lord Lindsay	Scribe N.
Col. Whitwell, M.P. (Kendal) ...	Grand P. Sojourner.
Rev. Walter F. Short	Assist. Grand Sojourner.
John Brownrigg	Assist. Grand Sojourner.
Samuel Tomkins	Grand Treasurer.
A. J. McIntyre	Grand Registrar.
John Hervey	Grand Scribe E.
J. M. Wike	Grand Sword-Bearer.
Raynham W. Stewart	Grand Sword Bearer.
Joseph Smith	Grand Dir. of Cers.
C. B. Payne	Grand Janitor.

Comp. Lord Lindsay was then introduced, and he also not having passed the Principal's Chairs in a chapter, was received in Grand Chapter on his appointment, and installed.

The several officers having been placed in their respective positions, the acting Grand Z. then, on the retirement of the Earl of Carnarvon, called upon the Acting Scribe E. to read the regulations for the government of Supreme Grand Chapter during the time of public business.

The report of the Committee of General Purposes having been presented and circulated was taken as read.

The Committee of General Purposes reported that they have examined the accounts from the 18th January, 1871, to the 18th April, 1871, both inclusive, which they find to be as follows:

To Balance 18th January	£343 9 7
To Subsequent Receipts	315 1 8
	<hr/>
	£658 11 3
By Disbursements during the Quarter	£241 18 8
By Balance	416 12 7
	<hr/>
	£658 11 3

which balance is in the hands of Messrs. Willis, Percival, and Co., Bankers of the Grand Treasurer.

The Committee also reported that they have again considered the question on which they reported to the last Grand Chapter, which was referred back to them for further consideration, and report, viz:—"As to the eligibility of a companion who had served as a Principal of a Chapter acting under a foreign Constitution to be a Principal of an English Chapter, he not having served the office of Worshipful Master in an English Lodge." The Committee have not been able to alter the view they took of the question, and they therefore respectfully adhere to their report of the 18th January, 1871. The Committee refer Grand Chapter to the fact, that the Laws have

been frequently relaxed in favour of Companions in the Colonies; but declined to offer any opinion as to the expediency of making any alteration on this question.

Upon the motion by the President of the Board of General Purposes, that the first paragraph be received and adopted: a discussion arose in consequence of an objection made by Comp. John Symonds; who took exception to the words: as to the eligibility of a Companion who had served as a Principal of a Chapter acting under a foreign Constitution to be a Principal of an English Chapter, he having served the office of Worshipful Master in an English Lodge."

That, he said, did not express what had been discussed at the previous Convocation of Grand Chapter. The discussion assumed a most irregular character. The question involved, was, he said, not correctly described in the words of the report. The question was not whether a Principal of a Chapter under a foreign Constitution could fill the Principal chair of an English Chapter, but whether a Companion who had served the office of W. Master, in a Lodge of another jurisdiction, was qualified to fill the chair of a Principal in a chapter under the English Constitution, although he may have been exalted in a chapter under the English Constitution; (See p. 96 present volume).

Several Companions called attention to the fact that there was nothing for the Grand Chapter to confirm, as the Committee had not altered the view they had taken of the question.

The Acting G. Z., the Acting G. H., and other Companions who understood the position of Royal Arch Masonry in the Colonies, and the difficulty attending compliance with the law in consequence of the absence of Companions duly qualified as at present required, also advocated such a change as would render compliance with the law possible.

Amendments were moved, notices of motion given, and, finally, it was determined that the subject should be brought before the Committee just appointed; and a decision arrived at on an early occasion.

The petition for warrants for new chapters, as follows, being reported as regular, were, on the motion of the President of the Committee, accordingly granted.

1st. From Comps. James Mackay Cunningham, as Z.; T. Lane, as H.; Walter Kirkland, as J.; and seven others, for a Chapter to be attached to the Hartington Lodge, 916, Eastbourne, to be called "Hartington Chapter;" and to meet at the Sussex Hotel, Eastbourne, Sussex.

2nd. From Comps. Alfred John Hancock, as Z.; James Fitzgerald, as H.; William Lea Fawcett, as J.; and six others, for a chapter to be attached to the Lodge of Hope and Charity, 377, Kidderminster, to be called "The Chapter of Hope and Charity;" and to meet at the Lion Hotel, Kidderminster, Worcestershire.

3rd. From Comps. Charles Henry Rogers-Harrison, as Z.; William B. Lambly, as H.; George Schück, as J.; and six others, for a Chapter to be attached to St. Mark's Lodge, 857, Brixton, to be called "The St. Mark's Chapter;" and to meet at the Duke of Edinburgh Hotel, Shepherd's Lane, Brixton, Surrey.

4th. From Comps. Thomas John Barnes, as Z. John Geeves Stevens, as H.; George Morris Elliot Snow, as J.; and six others, for a Chapter to be attached to the Doric Lodge, 933, London, to be called "Doric Chapter;" and to meet at Anderson's Hotel, Fleet Street, in the City of London.

5th. From Comps. Joseph Smith, as Z.; John Albert Farnfield, as H.; Rev. Joseph Marychurch Vaughan, as J.; and six

others, for a chapter to be attached to the Royal Albert Lodge, 907, London, to be called "The Royal Albert Chapter," and to meet at the White Hart Tavern, Abchurch Lane, in the City of London.

The Committee also received a petition from the Eureka Chapter praying to be detached from the Southern Cross Lodge, No. 793, meeting at Maldon, Victoria, and to be attached to the Mount Alexander Lodge, No. 692, meeting at Castlemaine, in the same Colony. Both lodges having given their consent, the Committee recommend that the prayer of the petition be granted, subject to the approval of the District Grand Superintendent, which does not accompany the petition. The recommendation was confirmed.

In consequence of the very insufficient manner in which many Chapters make their returns to the Supreme Grand Chapter, the Committee beg further to report that they have passed the following resolution:—"That all Chapters be required to make a return annually of their subscribing members, and the rank each member holds in the Chapter."

The Grand Scribe E., Comp. J. Hervey, explained that the Committee had the power, without an appeal to Grand Chapter to take such measures to enforce the regulations of Grand Chapter as they may consider expedient, in the same manner as the Board of General Purposes in Craft Masonry.

On the return of the G. Scribe E. the companions proceeded with the election of six members of the General Committee of Grand Chapter, seven members having been nominated. The following was the result:—

	Votes.
Comps. Joseph Smith, P.Z., No. 19	21
„ J. Brett, P.Z., No. 177	21
„ J. Savage, P.Z., No. 7	20
„ J. Nunn, P.Z., No. 820	19
„ H. Browne, P.Z., No. 12	17
„ F. Adlard, P.Z., No. 214	16
„ F. Walters, P.Z., No. 73	7

The first six were elected.

The appointment by the M.E.Z. of President and two members of the Committee were then announced, viz:—E. Comp. W. Pultney Scott, President, Benjamin Head, and E. D. Frazer.

The resolution of the Committee that, "the best thanks of the Committee be given to the President, Comp. William Pultney Scott, not only for the great attention he has devoted to the business of Royal Arch Masonry, and for the admirable manner in which he has conducted the duties of the office he has so long and ably filled, but also for the urbanity and kindness with which he has presided over its meetings," was then put to the Grand Chapter.

It was then moved that the report of the Committee be received, adopted, and entered on the minutes of the Grand Chapter.

The Chapter was then closed at half-past nine o'clock, with solemn prayer.

[If anything were wanting to show the necessity of meeting at an earlier hour than seven o'clock, it is made evident by the proceedings at this convocation. We trust that some notice of motion will be given for the next meeting, that the hour be changed to four o'clock, or even earlier, so that the important business brought forward may receive that due consideration so necessary.]

METROPOLITAN.

MOUNT LEBANON CHAPTER (No. 73).—The regular meeting of this Chapter was held at the Bridge House Hotel, London

Bridge, on Thursday, April 29th. There were present Comps. J. W. Avery, M.E.Z.; Thomas Sabine, J.; Meyer A. Loewenstark, H.; Roebuck, S.N.; Moss, S.E.; Harriss, P.S.; Buston, W.S.; F. Walters, P.Z.; Henry Muggeridge, P.Z.; Fustin, Loe, Jennings, Timms, Barnard, Stedman, and McKierman. The visitors present were J. Wood, P.Z. 2; German, P.Z. 11; J. Terry, P.Z. 174; Hudson, P.Z. 732; E. P. Albert. The business included the installation of Comp. Sabine, as M.E.Z., by Comp. Henry Muggeridge, in his usual faultless manner. Comp. Sabine, M.E.Z., then installed Comp. Meyer A. Loewenstark into the chair of J., the second Principal was absent, through illness, as also the Treasurer, Comp. A. D. Loewenstark. A very neat and chaste jewel, (manufactured by Comps. A. D. Loewenstark and Sons), was presented to the retiring Z., Comp. James Avery, for his past year's services, so well performed, and the Companions adjourned to banquet, the tables being profusely decorated with flowers, and the viands and wines consisting of everything in season. Some excellent speeches were made by the officers, and the visitors, and the Companions separated, well satisfied with the evening's proceedings.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—Chapter of Fortitude (No. 279).—A bi-monthly meeting of this chapter was held at the Freemasons' Hall, on Thursday, the 27th ult., at which the Prov. G. Supt., Comp. Kelly, P.Z., presided, in the unavoidable absence of the M.E.Z., Comp. Clarke. Apologies were also received for the absence of the M.E.Z. elect; Comp. G. H. Hodges; the Scribe E. and the P.S. There were present: Comps. Captain Bankart, P.Z.; Weare, P.Z.; Toller, J. and H. elect; Rev. Charles J. E. Smith, (Rugby), J. elect; Partridge, N., as P.S.; Sculthorpe; Baines; Bryan, J. Wright Smith; and Bembridge, Junitor. Visitors: Comps. Orford, M.E.Z. elect; Fash, J. elect of the De Mowbray Chapter, Melton-Mowbray; and Thomas White of No. 376. A conclave of installed Principals having been opened, the Prov. G. Supt., assisted by Comps. Captain Bankart, and Weare, proceeded to install Comps. Orford in the first chair; Toller in the second chair; Rev. C. J. E. Smith, and J. J. Fast in the third chair. The other companions were then admitted. There were five candidates due for exaltation, but two only presented themselves, viz., the Right Hon. Earl Ferrers, W.M. of No. 779, and R. A. Barber, of No. 271. They were regularly exalted, and on the conclusion of the ceremony, as some of the companions had to leave by an early train, an abstract only of the historical lecture was given, after which Comp. Toller gave the symbolical lecture, and the Prov. G. Supt. the mystical lecture. Two additional candidates having been proposed, the chapter was closed, and the companions adjourned to refreshment.

MONMOUTHSHIRE.

NEWPORT.—Silurian Chapter (471).—The usual monthly meeting of the members of this Lodge took place on Friday last, at the Masonic Hall, Dock Street, Newport, Comp. Oliver, M.E.Z. in the chair, supported by Comps. Fox, H.; Pickford, and other Past Principals. The minutes of the last chapter having been read and confirmed, Comp. Gratte was installed as J., by Comp. Hellyer, P.M.E.Z., and returned his sincere thanks to the companions for the honour conferred on him. Comp. Fox, H.; favoured the brethren with a short lecture on Royal Arch Masonry, which was listened to with much attention, and received the thanks of the companions for the treat afforded them. Four new brethren to be exalted, were then proposed, and the chapter was closed at 9 p.m. The next meeting will not take place, emergencies excepted, till September, the chapter being always closed during the summer months.

SOUTH WALES (EASTERN DIVISION).

SWANSEA.—Chapter Virtue and Hope (No. 237).—The annual festival of this chapter was held at the Masonic Rooms, on Monday, 17th ult. The officers for the year are as follows:—Comps. G. B. Brock, M.E.Z.; J. G. Hall, H.; G. Allen, J.; Rev. C. T. Heartley, Scribe E.; L. Tulloch, Scribe N.; J. Jones Heirson, Prin. S.; James Rogers, Assist. Soj.; E. F. Daniel, Assist Soj.; Alfred Hall, Treas.; E. Daniel, Dir. of Cers.; H. Simon, Janitor. The ceremony of installation was performed by Comp. Edward J. Morris, D. Prov. G.M. The companions afterwards dined together, the M.E.Z. presiding.

MARK MASONRY.

SOMERSETSHIRE.

WINCANTON.—*Consecration of Lodge Science* (No. 128).—A special meeting of Mark Master Masons was held at Wincanton, on Monday, the 17th inst., in the National School room, by the Very Worshipful Deputy Provincial Grand Master of the Province of Somerset, Bro. Captain F. G. Irwin, and his officers from Weston-super-Mare. The following brethren were advanced to the Mark degree:—Bros. Charles Robert Shepherd, W.M. 437; Rev. R. H. Wingfield Digby, P.M. 1168, and P. Prov. G.C., Dorset; Benjamin Atwell, P.M. 437; William H. Hannen, S.W. 437; Dr. James Johnstone Luce, P.M. 437; John Fry, 437; Rev. W. J. E. Percy, P. Prov. G.C., Dorset 1168; E. Baker, 1168; W. Croad, 1168; John Rumsey, 1168; F. Foan, 446; John Himbry, 1168; John Chaffin, S.W. 329; and Walter Dowding, 437. The Very Worshipful Deputy Provincial Grand Master consecrated the new Mark Lodge of "Science," 128, after which Bro. William Salter Gillard, of Sherborne, W.M. of Craft Lodge 1168, was installed as the first W.M. of the new Lodge, who appointed the following brethren as his officers for the ensuing year:—Bros. F. Vizard, P.M.; C. R. Shepherd, S.W.; John Howe Farley, J.W.; Rev. W. J. E. Percy, Chap.; Benjamin Atwell, Treas.; W. H. Hannen, Sec.; Dr. J. J. Luce, Reg. of Marks, A. W. Butter, M.O.; Earnest Baker, S.O.; John Fry, J.O.; John Chaffin, D.C.; John Rumsey, Org.; W. Dowding, S.D.; Frederick Foan, J.D.; J. Himbry, I.P.G.; W. Croad, Steward. Thirty of the brethren dined together at the Greyhound Hotel, under the presidency of the new Master. This bids fair to be a very strong Lodge of Mark Masons, as between 30 and 40 members were admitted at the first meeting.

KNIGHTS TEMPLAR.

SOUTH WALES (EASTERN DIVISION).

SWANSEA.—*Palestine Encampment*.—The annual meeting of this encampment was held on Monday, the 24th ult., at the Masonic Rooms. There were present Sir Knights Thomas George South, E.C. (Grand Chamberlain), P.E.C.; Rev. C. T. Heartley, Prelate; G. E. Robinson, First Captain; J. G. Hall, Second Captain; Charles Bath, Registrar; William Cox, Treas.; S. B. Power, Almouer; S. G. Homfray, Captain of Lines; George Bradford, First Herald; E. F. Daniel, Second Herald; H. Cuthbertson; H. W. Williams; W. Whittington, and others. Visitors: V.E. Sir Knight S. H. Clerke, P. Prov. G. Com., West Indies, and A. S. Perkins, Prov. G. Captain, West Indies. The encampment was opened in due form, and the minutes of the last meeting having been confirmed, the E.C. vacated the chair, which was taken by Sir Knight Edward J. Morris, P.E.C. (Grand Chamberlain), and Sir Knight G. E. Robinson, First Captain, having been presented as the E.C. elect, the usual obligation was administered, and he was regularly installed and saluted as E.C. for the ensuing year. The E.C., having in becoming terms, expressed his acknowledgment of the honour conferred upon him, proceeded to appoint and invest his officers as follows:—Sir Knights J. G. Hall, First Captain; Charles Bath, Second Captain; Rev. David Thomas, Prelate; Walter Whittington, Registrar; William Cox, Treas.; S. B. Power, Almouer; Rev. C. T. Heartley, Expert; S. G. Homfray, Dir. of Cers.; E. F. Daniel, First Standard-Bearer; H. W. Williams, Second Standard-Bearer; Edward Daniel, Captain of Lines; Lieut.-Col E. S. Hill, First Herald; Howel Cuthbertson, Second Herald; H. Simons, Equerry. The thanks of the encampment were voted to the retiring E.C. Several candidates were proposed for admission to the Order, and alms having been collected, the encampment was duly closed. The annual banquet was served in the adjoining room, and was attended by all the above named Sir Knights. The customary loyal and Masonic toasts were given and responded to, and a most agreeable evening was passed.

SUFFOLK AND CAMBRIDGE.

ISWICH.—*Prudence Encampment*.—A meeting of this encampment was held in the Masonic Hall, on the 26th ult., when there were present Sir Knights J. Pitcher, P.E.C.; Rev. R. N. Sanderson, D.P.G.C. Suffolk and Cambridge; W. P. Mills, M.D., P.E.C.; Dr. Muir; Dr. Beaumont, R.N.; Emma Holmes, P.3. Reg.; Captain Terry; S. Findley, P.E.C. Reg.; S. King; G. S. Golding, 1st Capt., &c. After the encampment had been opened in

antient form the ballot was taken for the following Knights, members of the Plantagenet Encampment, who were unanimously elected as joining members of this old encampment:—Rev. R. N. Sanderson, D.P.G.C., P.E.C.; Emma Holmes, P.G.R., 1st Captain; Dr. Beaumont, R.; Capt. Terry; and A. J. Barber. The ballot was then taken for the following Royal Arch Companions, candidates for Installation, who were likewise unanimously accepted: Capt. Hales, and Capt. Herring, 27th Inniskillings; Capt. Ashburn, and Capt. Ormsby, 2nd Dragoons; P. Cornell; Rev. G. W. Marwood, M.A., and W. A. Smith. The whole of the companions being in attendance were severally introduced, obligated, dubbed, and installed as Knights of the Holy Temple and Sepulchre of Jerusalem; the ceremonies being performed by Sir Knight Pitcher, assisted by Sir Knight Sanderson. Three of the officers of the encampment having retired in favour of the new comers, Sir Knight Pitcher as acting Eminent Commander, appointed Sir Knight Dr. Beaumont, 2nd Captain; Sir Knight Capt. Terry, Prelate; and Sir Knight Capt. Hales, Expert. The other business of the encampment having been transacted, the D.P.G.C., announced that Sir Knight Capt. Phillips, V.E. Prov. G. Commander for Suffolk and Cambridge, intended holding a Provincial Grand Conclave at Cambridge on or about the 26th May, when and where, it was hoped, as many of the Sir Knights would attend as possibly could do so. A Provincial Grand Priory would also be held for the purpose of conferring the Order of Malta upon such of the Sir Knights as wished to obtain that rank. The encampment being closed, the Sir Knights adjourned to the banquetting-room, where a substantial repast was served. Sir Knight Sanderson, at the request of the Acting E.C., presided, and on the removal of the cloth, proposed "The Queen," daughter of the Grand Patron of Knights Templars, the Duke of Kent; the "Most Eminent Supreme Grand Master, Sir Knight Col. Stuart"; Sir Knight the Prince of Wales, &c. In giving the toast of the V.E. Provincial Grand Commander, Capt. Phillips, Sir Knight Sanderson took occasion to dilate upon the great administrative abilities displayed, and popularity gained by Sir Knight Phillips both in this Order and under another Rite; his zeal for, and knowledge of Masonry especially in the high degrees; and particularly the great courtesy and urbanity he invariably showed to those with whom he was brought in contact, and which endeared him to them all, whether Knights Templars or S. P. Rose. The reverend Sir Knight's encomiums were very heartily applauded by the Sir Knights, to most of whom the V.E. Provincial Grand Commander, and his good qualities, are well-known. In responding to the toast of the joining members of the encampment, Sir Knight Emma Holmes took occasion to remark upon the Prudence Encampment being possessed of one of the old charters, with the capitulation, H.R.D.M., K.D.S.H., which alluded to the connexion at the time of granting the Charter, with what are now known as the 18th and 30th degrees under the Antient and Accepted Rite—degrees which no doubt were once conferred in these encampments, but which, now that the Supreme Grand Council 33o had been established in this country, could only be lawfully given under its authority. Sir Knights joining this encampment would understand that they must now look elsewhere for more "light" if they desired to make a further advancement in Masonic learning. Sir Knight Sanderson in proposing the newly-installed Sir Knights, which he coupled with the name of Sir Knight Capt. Hales, complimented the encampment upon the accession to its number of members of the profession of arms, who were especially welcome to swell the ranks of the Religious and Military Order of the Temple. Sir Knight Hales briefly responded.

AVOID ALL SLANDER.—Meanness is not confined to professed anti-Masons. There are some men who have been initiated into the secrets of Masonry who are anti-Masons at heart. Such men hunt up opportunities to injure a brother who may be a rival in business, a candidate for office, or the recipient for office, or the recipient of favour, and, what is worse, often mutilate, garble, or misstate the facts, or lie intentionally, and at a time when defence is impracticable. Such a man carries in his heart the germs which would lead to the commission of any crime, and against all such tendencies, and all such anti-Masons who have stolen their way into our fold, we exhort our readers to guard.

THE LIFE, DEATH, AND HEAVEN OF AN EGYPTIAN.

The hunter, Ishmael, and the chivalrous Saracen, as well as the bold crusader, who gallantly disputed every inch of Palestine soil are things of the past; the former represented by the Swindling Skeikh, the latter two by the slavish Arab and the travelling dandy that employs him.

It would be very pleasant to go back to the times of Egypt's mysterious history, when men were blended with the Gods, and the dreamlike glory of their achievements seemed to justify this presumption, but the difference between the reality of Egyptian life and the visionary pursuits of their forefathers is too evident to be made the subject of one and the same sketch.

The population of the principal cities of Egypt is composed of the descendants of Romans, Greeks, Persians, Saracens, Arabs, Ethiopians, and modern Europeans; the general maternity of the middle classes is Abyssinian, which seems to be the most distinct and purest race of Africa.

The variety of feature, form, colour and character resulting from such a mingling of races can easily be imagined, the effect in respect to colour is much the same as if all the tints of the paint box had been mixed together, a modified brown being the result; a colour to which it is easy to become reconciled to in the complexion of the women, who evidently believe to have plausible grounds for asserting that Adam and Eve were copper coloured, and have therefore never become reconciled to our pale faces.

The graceful garb, the flowing beard, and the majestic appearance of the Orientals, joined to their rich colourings, their antique attitudes and various complexions present an unceasing series of tableaux vivants, in all eastern cities; but in the country of Egypt the dress of the higher classes, consisting of a red cloth skull cap, over which is wound a turban of green, black or white muslin, according to the rank of the wearer, added to a robe of striped silk, with wide sleeves, confined to the waist by a silken scarf, and made more attractive when over it pours the brilliant sunshine of their climate, contrasts with the loose cotton drawers and chemise that seems to be the habitual costume of the poorer classes.

The childhood of an Egyptian is passed in his mother's Harem in effeminacy, he is not weaned till eighteen months of age, and his infancy is proportionately prolonged, so that when he goes to school, his education is limited to reading and writing in Arabic, and sometimes a little arithmetic; a young man who can repeat a good part of the Koran, and has some knowledge of Arab poetry, is a fine, promising, and accomplished young man, according to their ideas.

Along the Nile, and among the villages, the poor man is occupied with agriculture, boat building, or the more laborious occupation of pumping water to irrigate the fields, his lot being aggravated by privations almost unendurable, yet one can observe them the same proportion of merriment as in Italy, the home of music, or in this country, the Eldorado of the working man; they feel that the cool Nile flows for them just as pleasantly, and the sun shines just as bright, on their hovels as on the palace of the Vice Roy.

In the cities, the man passes nearly all his time squatted on his divan or counter. Many of the shopkeepers are amateur tradesmen only, for being possessed of private property, they carry on their business for pleasure.

The Moslem is strictly Unitarian, the prophet being only prayed to as an intercessor. He performs his devotions five times a day, and sometimes twice in the night besides, and though every act of his life is prefaced by prayer, he is the slave of superstition, those shadows of the light of faith that haunt every action of his life.

Handsome children are generally kept dirty to avoid the dangerous effects of the Evil Eye, and carry round their necks charms to guard them against accident or misfortune; when they yawn they ejaculate a prayer that the evil one may not jump down their throat, and when observing a falling star are sure to exclaim: "May God transfix the enemy of the faith." Their resignation is the most respectable part of their creed, the most sudden and bitter misfortune being borne with humble patience.

Death itself is encountered with dignity and fortitude, no Moslem leaving home without providing himself with a shroud, so that when his hour is come, be it in the desert or in the bosom of his numerous family, he is always ready to be summoned to the embrace of the Houris that awaits him in the seven heavens, where he finds the extreme of sensual enjoyment as a reward for the mortification he experiences on earth, so that in reality, according to his faith, his self-denial is only that of a man who abstains from lunch to eat a hearty dinner.

According to the Koran, the heavenly harem consists of three hundred black-eyed Houris, all paragons of beauty, while thousands of eunuchs are ready to do his strictest bidding, and pander to his taste, every luxury of every appetite is to be found there and every comitant, except satiety and indigestion.

Poetry.

THE SACRED CORD.

Much is made in the Hindoo mysteries of "The Sacred Cord," thrice twisted with secret ceremonies, and thrice wound about the urophyte's person. These lines were suggested by this.

Bind it once, that in his heart
He may surely hold
All the mysteries of the Art.
As in the Craft of old;
Bind it once, and make the noose
Strong, that time shall not unloose.

Bind it twice, that Mason's law,
Faith and Charity,
Ever may his spirit draw
In resistless tie;
Bind it twice, and make the noose
Stronger—death alone shall loose.

Bind it thrice, that every deed,
Virtuous and chaste,
On the Heavenly page be spread,
Worthy of the best;
Bind it thrice, and make the noose
Strongest—death shall not unloose.

New York Dispatch.

LIST OF LODGE MEETINGS &c., FOR WEEK
ENDING MAY 13TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, May 8th.

LODGES.—St. Georges and Cornerstone, Freemasons' Hall; St. Albans, Albion Tavern, Aldersgate-street; Confidence, Anderton's Hotel, Fleet-street; Peckham, Maismore Arms, Park Road, Peckham; Leigh, Freemasons' Hall.—CHAPTERS.—Pannure, Horns Tavern, Kennington.

Tuesday, May 9th.

LODGES.—Old Union, Radley's Hotel, Blackfriars; St. Michael's, Albion Tavern, Aldersgate-street; Nine Muses, Clarendon Hotel, Bond-street; Wellington, White Swan, High-street, Deptford; Stanhope, Thicket Hotel, Anerley.

Wednesday, May 10th.

Festival, Royal Masonic Institution for Girls, at 3.
LODGES.—Fidelity, Freemasons' Hall; Union of Waterloo, Masonic Hall, William-street, Woolwich; Kent, Guildhall Coffee House, Gresham-street; Vitruvian, White Hart, College-street, Lambeth; Justice, White Swan, High-street, Deptford; Pilgrim, Ship and Turtle, Leadenhall-street; Merchant Navy, Silver Tavern, Burdett Road, Limehouse; Lily of Richmond, Greyhound, Richmond; Montefiore, Freemasons' Hall; Macdonald, Head Quarters First Surrey Rifles, Camberwell; Beacontree, Private Rooms, Leytonstone; St. John of Wapping, Gun Tavern, High-street, Wapping.

Thursday, May 11th.

LODGES.—Regularity, Freemasons' Hall; Friendship, Ship and Turtle, Leadenhall-street; Bank of England, Radley's Hotel, Bridge-street, Blackfriars; Capper, Marine Hotel, Victoria Dock, Limehouse; Upton, Spotted Dog Tavern, Upton, Essex; Pinsbury Park, Pinsbury Park Tavern, Seven Sisters' Road, Holloway; Emblematic, Tulse Hill Hotel, Tulse Hill.

Friday, May 12th.

LODGES.—Britannic, Freemasons' Hall; Caledonian, Ship and Turtle, Leadenhall-street; Bedford, Freemasons' Hall.—CHAPTER.—Friendship, Willis's Rooms, King-street, St. James's.

Saturday May 13th

LODGES.—London, Freemasons' Hall; Phoenix, Freemasons' Hall; Caveac, Radley's Hotel, Blackfriars; Granite, Freemasons' Hall.

METROPOLITAN LODGES AND CHAPTERS OF
INSTRUCTION.*Monday, May 8th.*

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

Tuesday, May 9th.

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

Wednesday, May 10th.

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

Thursday, May 11th.

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, SugarLoaf Tav., Great St. Helen's, E.C.; Whittington, Crown Hotel, 41, High Holborn; Royal Oak, Royal Oak Tavern, Deptford; Burdett Courts, 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 Whitty Tav., 57, Wapping-wall; Prudent Brethren, Freemasons' Hall.

Friday, May 12th.

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

Saturday, May 13th.

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

TO CORRESPONDENTS.

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

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

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

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

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

R. A. COMPANION, (Melbourne). You will find the subject of your enquiry alluded to in the report of Grand Chapter proceedings in our present number; but the question unfortunately remains undecided. We agree with you that it is a great restriction that a Companion who has been Worsciful Master of a lodge under the jurisdiction of a sister Grand Lodge, should not be eligible to occupy the Principal's Chair in a Royal Arch Chapter under the English Constitution,—especially in the Colonies, where there is not always a profusion of duly qualified Companions.