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LONDON, SATURDAY, SEPTEMBER 9, 1871

ANTIQUITY OF THE CRAFT.

By BRO CHARLES LEVI WOODBURY.

(Continued from page 184).

His leading architects were from Phœnicia, and probably many of the Craftsmen. The names of several of the Masonic tools used in building the Temple are not Hebrew,—for instance, “the Plumb-line.” The marks which the Masons placed on the stones which they built into the wall, are not Hebrew letters. These marks are seen on the old foundation stones still; and one of our learned brethren, Maj. Ben. Perley Poore, in an address delivered at Washington, states that he has seen them. Our Rt. Reverend Brother, Past Grand Master Randall, in one of his addresses, also stated a similar fact. The same marks found on these stones are found cut by Latin Masons on the stones of Rome; are found on the stones of the Gothic Churches built by the Freemasons of the middle ages; are found on those of the Knights Templar Chapels and Preceptories. Many of them are used by stonemasons to-day, and several of them are found among our own symbols. What a line of derivation! I said it was an imported art to Jerusalem. At Ispahan, in Persia, Sir Gore Ouseley copied what he thought was an ancient inscription in early Persian: it proved to be a lot of Masons' marks. It is not unusual to find usages and symbols adhering to a Craft through centuries, until even the meaning of the symbols is lost to

those who continue to regard and perpetuate them. Thus, in Virgil, you find that the flying Trojans bore their gods on the sterns of their ships: so also did the Romans, as says Petronius in his description of the ship of Lycas; and at this day, when the creed of the Roman mythology has been superseded for fifteen hundred years, every ship of commerce still bears on her stern carved symbols, cornucopias, and penates, exactly such as were then in use. The shipwright still carves them: it does not concern us whether owners or sailors retain some ill-defined faith in their power as amulets.

These Masons' marks, therefore, in a similar light, serve to trace the migrations of the art from one country to another, from an early period in the history of the ancient world, and their importance in an antiquarian sense, even apart from their deep significance to us as Craftsmen, can hardly be estimated.

These Masons' marks are undergoing the examination of the learned still, and, as philology opens the lost language of the ancient civilisation of the East, the origin of the marks will be better settled. Many of them are thought to be letters of some now extinct alphabets; and we must wait the slow progress of many cognate studies before science can increase our light.* The chain of descent is important in connection with other things. A distinction is sought by many to be based on the phrase, “Speculative Masonry,” as used in our Royal Art, tending to show that Speculative Masonry was peculiarly a modern invention, and separable from the Ancient Craft Masonry. The point, like all others, is one for argument and evidence, rather than a mere assumption that our traditions are false. Suppose that we admit that there is a distinction between the mere arts of dressing stone according to lovely artistic designs, laying wall, and drawing geometrical plans of architecture, considered in a material sense, and the creed of speculative opinion held by the initiates in this art, are we, therefore, bound to assume that they did not hold these opinions? If we show that much of the symbology now illustrative of those opinions, and that many of the usages now

* The curious may instructively compare those given by King and Jennings with the Hermetic alphabets in the translations of the Nabethian MS., on that subject, into Arabic, by Bin Washish, a thousand years ago, and rendered into English and published by Hammer: a copy of which can be found in the library of that learned Mason, Col. William B. Greene.

prevalent in the Craft, also, were used by them in ancient time, a strong line of demonstration is established, that, in the absence of actual proof of their modern introduction, would appear conclusive.

After the labours of modern scholars, it will hardly be denied that many of our symbols can be traced backward through Gothic Cathedrals and Templar edifices, as well as through Rosicrucian writers, to an era where modern civilisation takes its departure from the ancient; and, through other channels, the same symbols can be followed into cognate connection with the speculative metaphysics of the era of the Jewish Captivity.

This is no idle whim: there are identities and similarities which blend into a chain of considerable and growing plausibility, sufficiently so to make the continued investigation a matter of much interest with many scholars. It is difficult to trace anything through the dark ages which followed the decay of the Roman Empire, until the Crusades brought Greek literature, and the Spanish Moors brought Arab science, into Europe.

Through these channels a rich flood of learning poured, which, like all that came from the holy East, was grasped at with avidity. Oriental, Jewish, and Arab doctors, deeply instructed in the mystic metaphysics of the Hebrew Kabbala, came as teachers of medicine, alchemy, astrology, and the cognate sciences. Leaders of the Church, like Albertat Magnus and St. Thomas Aquinas, no less than laymen, like Villeneuve and Cordova, drank at their fountains. Under the new instruction they sought the philosopher's stone, the influence of the stars on human fortune, and the elixir of life; and from the Kabbala they drew the power of numbers, and the occult meaning, included in the Hebrew and Christian Scriptures. These men had societies, with initiations, where knowledge, held as a sacred trust, was, little by little, revealed to those proved worthy to receive it. Vigils and purifications were demanded of the candidate. The firmness of his nerves, the strength of his faith, were first ascertained; an ascetic virtue was needed to fit him to receive light.

These were the Rosicrucian societies. Their tenets were equally compatible with a liberal orthodoxy in Christian, Hebrew, and Arab faith.

Regarding their secret initiations, we know

from Cornelius Agrippa's letters that in 1508-9 he was in a secret society devoted to these studies. We know, also, that the formulas of initiation, purification, and light, are set out in the *Idra Rabba* which, as a part of the *Zohar*, had been introduced by the Rabbi Moise ben Nacham into Spain before his death, A.D. 1300, and continued to be the delight of the learned. (See Frank Kab. 93.) The rules and principles, restricting these initiations in Kabbalistic learning, are given with great particularity in his *Zohar*. Two persons could not be received at the same time, nor instructed at once; and, in the metaphysics of the "*Mercaba*," one could not receive the whole instruction at once, but little by little. Progress was by degrees; and the upper grades were only reached at extreme age, through merit, and by very few. This Kabbalistic Rosicrucianism is, at least, as early as Avicennes' time in Europe. From the vigorous way its secrecy was guarded, the public, though knowing much of the savants, seem to have known far less of their secret organisation than they now know of Masonry. This is not strange. The dangers that beset secret organisations and liberal opinions in a despotic age need not be stated here. The Inquisition prowled on the scent for heresy—Renchlin and Cornelius Agrippa, expounding the mirific word, risked like perils for metaphysical with those Galileo encountered for scientific discovery. Some protection men of letters could obtain from liberal, curious, and learned churchmen; but for a secret lay society, with human aspirations, the feudal power had no velvet on its cruel paw. Even the church could not avert the swift extermination, by the feudal despots, of all such dabbers when discovered. The fate those poor soldiers of the Cross,—the Knights Templar,—met from Philip the Fair, shows how unutterably more savage than the church was the despotic prince, who saw in every secret society a conspiracy against his state, and in every generous thought a war against the divine right of thrones. What was said had to be so cautiously guarded, separated, and concealed in connection and purpose, that, although it might be clear to the initiates, it should be utterly unintelligible to profane curiosity. We catch among the guarded writers of this age, many veiled allusions, which indicate the existence of these societies, their symbols, and fragments of doc-

trines; perhaps, as much as the regard of the initiates for their lives and liberty, or of their obligation, would admit of, certainly more than I shall group together in this lecture.

H. C. Agrippa, in his work "on the Vanity of Science," published in A.D. 1527, says, ch. 90, of alchemy: "I could say, moreover, very many things of this art, yet not very much against me, had I not sworn (as they are wont to do which receive orders) to keep silence.....I mean, that is to say, that I have almost rashly uttered the name of the thing whereby I should be a sacrilege and forsworn, yet I will speak with circumlocution but somewhat more obscure, that none but young beginners in the art, and they which be trained up in the mysteries thereof, may understand it..... I deem this art, for the familiarity which I have with it, especially worthy of the honour with Thucydides defineth an honest woman, saying that she is best of whose praise or dispraise there is very little communication."

The "Rose Croix" symbol, if not directly of crusading origin, as some think, is as early as the suppression of the Templars. It is clearly figured a few years after that event, by that pure and matchless poet, Dante, who died A.D. 1321.

A learned Mason will find it difficult to read El Paradiso of Dante without feeling that Dante was illuminated with Masonic light. Traces of the Rosicrucian and Masonic symbols are frequently found in his inspired pages. The mystic cross, described in the fourteenth canto, blazing in mantling crimson rays, and anon scintillating "from horn to horn" a boreal light that gave forth ravishing melody, is strikingly Rosicrucian, especially when we join to it the description, in the thirtieth canto, of his initiation and perfection through that river of light which enabled him to see in heaven that goodly light, "the Rose," the amplitude of whose pure light was more extended than the sun, and by means of which the Creator is visible to the elect initiates on their more than millions throned around that mysterious dwelling of joy.

The student will not confound the universal rose of light with the "raea mystica" described in the twenty-third canto. The instruction from the centre of the sainted circle given by King Solomon, and many other passages, that for Masonic reasons, I prefer the reader shall examine instead of my citing them, will gratify the Blue Mason,

while the Knights Templar cannot refrain from thinking that the bitter denunciations in the purgatory and hell of Philip the Fair and Clement V., the arch persecutors of their ancient crusading brothers, together with the significant care he takes to say that among the dwellers in "the rose," will not be found Bertrand de Goth (then reigning as Pope Clement IV.); that God will not endure him long in his holy office, but thrust him down into hell with Simon Margus,—all, to say the least, show a startling nearness to similarities and sympathies too curious to be merely accidental.

In Nicholas Flamel's MSS. of about A.D. 1380, and in his description of the symbols in the book of Abraham the Jew, which he had voyaged into Spain to obtain instruction in, many notable symbols are repeated, and on his charitable edifices numerous others are described to have been carved.

Paracelsus, a century later, declares the Kabbala to be one of the four pillars of medicine; and Cornelius Agrippa, a little latter, besides acknowledging his membership of a society, wrote learned treatises on the doctrines of the Kabbala and its application to science, which, at the beginning of the following century, were followed by Behem's extraordinary metaphysical works. The scientific writers of this century abound in references to the secrecy of the organisation of the fraternity who professed all known and occult arts and sciences, and we readily recognise the Rosicrucian character of their doctrine, so the Hermetic alchemy of that age combined all known science and speculative theology. Architecture had a broader significance with them than is now accepted; Agrippa informs us that it included all metallurgy: which may explain partially why we, as Freemasons, perpetuate the fame of the first artificer working in metals, and of the most distinguished architect therein. The transmutation of metals, whether by aid of the "Quintessence" or of the "Holy philosophers' stone," was an important part of the Hermetic art.*

In 1610 Valentine Andrews published a work on what he termed the discovery of the Brother-

* The first three Alchemic principles were salt, mercury, and sulphur. Are they represented in our rituals by —, —, —? For the spiritual significance see Behem's Clavis, vol. 2 of the 2nd principle. Two of the three symbols he gives for these principles are found among the old Mason marks.

hood of the Honourable Order of the "Rose Croix." I have never been able to obtain a copy of this work. It is said to describe a secret society, founded long before, whose mysterious hall is called the temple of the Holy Ghost; its site and its members shrouded in secrecy; having no political aim, and devoted only to the diminution of the fearful sum of human suffering, the spread of education, the advancement of learning, science, universal enlightenment, and love; also describing alchemic arcana in their possession, used for their benevolent purposes only. This revelation startled the profane world, and awoke among the learned a strange desire to gain admittance. After this time, gradually, the names of a few members became public, rather by a strong suspicion, than by knowledge; and the existence of some secret societies from whose bosom only could candidates be taken to these higher mysteries, became, as I have some reason to think, in some degree a matter of public opinion.

MATERIAL FOR THE TEMPLE.

By BRO. WILLIAM ROUNSEVILLE.

Throughout the entire work, Masonry is represented as a building—a spacious, beautiful and strong temple, and its members are the stones which compose its walls. This figure, which was also adopted by some of the gospel writers, is as beautiful as it is expressive. Perhaps we cannot do better than to devote this paper to its consideration.

When the Entered Apprentice is given the first principle on which to build his moral and Masonic edifice, uprightness of walk and action are enjoined upon him. But alone he could erect no spacious edifice. He must be one of many: a single stone among a number that shall complete an immense building. Unless these stones can be obtained and brought together, and fitted to each other, there can be no strong and beautiful temple. To make an edifice imposing and grand, magnitude must be considered. Small things may be beautiful; only large ones are grand and sublime. Hence, when we would erect a grand and beautiful Masonic temple, it must be great.

This fact laid the foundation of universal

Masonry. It has gathered materials for the temple from every clime. It has found fit stones for the strong and living walls in every nation, and now the first grand necessity of the work has been achieved. Its dimensions are as extensive as the globe we inhabit. It extends from east to west: from the north to the south; from the centre to the circumference, and its only covering is the cloudy canopy. Its proportions give grandeur and stability, and shows the wisdom which devised the plan that skill and labour have completed. Nothing now is wanted in this direction.

But this vast building—this moral and Masonic edifice—to be strong, must be constructed of good sound materials. A disintegrating conglomerate is not the kind of stone that a skilful and honest architect puts into a good building. He does not lay up his walls with sandstone that yields to the corrosion of the storms and of time. It is not every stone that he will allow to go into the edifice, that he finds in the quarry. Defects are found in some, and these are rejected.

So it is in our Masonic temple. The materials which we place in its walls, must be selected. A bad stone that will decay and fall in pieces may endanger the whole building. A builder who was awarded a contract on some public work, laid a stone in the walls of such a texture that the weight of the wall crushed it, and the work had to be taken down. Figuratively speaking, the same defect may be found in our moral temple. A stone may be placed in the wall that cannot be relied on, and the fabric may fall. It is much easier to put good stones in the first place, than to be compelled afterwards to remove them and supply their places by others.

Substantial, good, honest, honourable men are the stones only of which the Masonic temple should be builded. These give it stability and permanence, and impart to it the second requisite—strength. Without such men Masonry is a show—to carry out the figure with which we have commenced, it is a building composed of loose and crumbling materials, and must eventually fall. With these materials it becomes a strong and durable edifice, against which the billows may dash, and the tooth of time do its utmost, and yet endure. Such has Masonry been in the past. Such must Masonry be in the future, if it will be everlasting.

But it is not only necessary that the stones of which our temple is composed should be sound and capable of enduring the assaults of time and storm. There must be beauty to adorn, as well as strength to support our mystic temple. The most prominent edifices of antiquity were as singular for their beautiful proportions and for the harmony of their several parts, as for their durability. The Druidical remains of Stonehenge might as well compete in architectural importance with Luxor or Karnak, as far as to attempt to erect a moral edifice which should challenge the admiration of the world, and leave out of it the moral virtues.

The Scriptures speak of "the beauty of holiness." Perhaps the technical and theological meaning usually attached to that term will prevent us from understanding clearly the idea intended to be conveyed, and yet it exactly expresses it. Holiness relates to something that is set apart from profane or common uses. To be holy, then, means to be singular from the great mass by being better. This is the beauty that should adorn our Masonic temple.

We ought to be better men than those who are not Masons, because we have better instruction given us. No better system of moral teaching than that which Masonry inculcates was ever given to man. Then why should we not be more beautiful in goodness? in virtue? in kindness? These are the beauties which are to adorn our moral and Masonic edifice, and they are just as material to the building as the most unwavering devotion to the cause; the most unflinching perseverance under opposition; the most staunch support that a true heart can give it.

Under this figure we are taught that to erect one Masonic edifice there are three requisites to make it perfect. It must be extensive, to be grand, sublime, and magnificent; it must be composed of the best materials, that it may be strong and durable. It must be adorned by the virtues of goodness, mercy, and truth, that it may be beautiful. Thus builded, our edifice will stand until time shall be no more. If we neglect one duty in any of these particulars, a frail superstructure will be reared, which will crumble to atoms, and be remembered not even as a splendid ruin of a mighty and magnificent temple, erected by wise builders, but as the debris of a pile, with neither strength nor

beauty, erected by those who, claiming to be wise, proved themselves to be fools.

The moral of this is, "if that it has a moral," that in the selection of members we should have reference not only to the sterner virtues of fortitude, courage, and perseverance; but also to the milder ones of generosity, kindness, charity. No man can be a good and living stone in our Masonic temple who is not the possessor of a generous heart, as well as a sense of honour. He must feel for other's woe, as well as know how to ward off evil.—*The Masonic Trowel*.

MASONIC JOTTINGS, No. 85.

BY A PAST PROVINCIAL GRAND MASTER.

OUR FUNDAMENTAL LAWS RESPECTING GOD AND RELIGION.

A learned brother, who studies in the library of the British Museum, thinks that our Fundamental Laws respecting God and Religion will be found to have been altered in the reigns of Henry the Fifth, Henry the Eighth, Edward the Sixth, Queen Mary, and Queen Elizabeth, during the Commonwealth, and in the reigns of Charles the Second, James the Second, William and Mary, George the First, and George the Second.

BRO. FINDEL'S HISTORY.

Bro. Findel's History clearly shows us that at the end of the 17th century, English Speculative Masonry was, regard being had to the circumstances of the time, sufficiently advanced for us fully to understand the position she soon afterward assumed, without the aid of the Desaguliers and Anderson theory.

OUR MYTHS AND LEGENDS OF THE 1717 THEORY.

Our Myths and Legends are a mode of Instruction, and according to the 1717 Theory cannot have been used before the beginning of the eighteenth century.

ENGLISH MEDIÆVAL FREEMASONRY.

Brother, English Mediæval Freemasonry was not Christianity. But it was a social, moral, and charitable institution in which that Christianity, which from time to time prevailed amongst us, was a necessary ingredient. This Freemasonry was the Freemasonry of the Four Old London Lodges to which we are mainly indebted for the Revival of A.D. 1717.

SOMEWHAT PARADOXICAL.

Since, during many centuries Christianity was the only Religion of Freemasonry, a Cambridge brother finds the assertion that "it is a contradiction in terms to talk of Christian Freemasonry," somewhat paradoxical.

A LODGE BEHIND THE AGE.

A jutting thus entitled, "Freemasons' Magazine," vol. xxiii., page 387, expresses my opinion upon the point respecting which a correspondent writes:—"The Lodge which prefers the original charges of 1723 to the amended charges of 1738, is a lodge behind the age."

A CITY.

English Masonry is a large city; and in all its streets there is Christianity; but a Contributor's vision is defective, and he cannot see it.

DESAGULIERS.

Desaguliers is said to have been admitted a member of the Lodge of Antiquity, A.D. 1712.

A LETTER OF BRO. HUGHAN.

A Student will find Bro. Hughan's letter, 16th October, 1869, and a Contributor's comment, "Freemasons' Magazine," vol. xxi, page 370.

FREEMASONRY IN A PHILOSOPHIC LIGHT.

The number of works which view Freemasonry in a philosophic light is small. In England, there are I believe two only, Doctor Oliver's "Symbol of Glory," and his "Theocratic Philosophy."

HEALTH.

Fear not, Bro. E. G. L., health will not fail, if you will only take as much care to keep disease out of your body, as you take to keep rain and tempests out of your house. Love not your body less than you love your house.

SUMMARY OF MASONIC LAW.

The following decisions by the Grand Masters of the various Grand Lodges in the United States will point out to the Masonic student many differences in the Masonic Law of the two countries:—

BURIAL.

None but Master Masons can act as pall-bearers in a Masonic funeral procession.—Virginia.

That it is not proper for a lodge to attend the funeral of a Mason's wife or child; but that there is no objection, in such a case, for the members to attend and march in a body, if they do not wear any of the regalia of the order.—Wisconsin.

Resolved, That in the case of a suicide by a Master Mason in this jurisdiction, the Master and Wardens of the Lodge to which he belonged shall determine as to his insanity, and as the propriety of interring him with masonic honours.—California.

CANDIDATE.

A candidate who has lost an eye is physically disqualified, and should be rejected.—Kansas.

Belief in God is the only religious qualification required of a candidate for the honours of Masonry.—Illinois.

A candidate must be of entire limb, be in the possession of all his faculties, and be fully able to go through without inconvenience, every part of our ceremonies, to give every sign, and to be able to instruct and be instructed in every physical means of recognition.—Louisiana.

An Entered Apprentice who has lost a leg cannot be advanced.—ib.

A man who can neither read nor write cannot properly be made a Mason.—Montana.

A candidate for Masonry must be upright in body, not deformed or dismembered at the time of his making application, of hale and entire limb, as a man ought to be. Defects cannot be supplied by artificial means.—Virginia.

A candidate who has been elected, but subsequently, and before initiation, becomes maimed, is thereby barred from initiation.—Wisconsin.

If an Entered Apprentice or Fellow Craft suffer any personal injury which would disqualify him from receiving the first degree in Masonry, such injury shall not prevent his advancement, provided its character is such as not to impair his ability to fulfil the requirements of the ritual.—ib.

More than five candidates cannot be passed or raised at the same communication.—New York.

The degrees of Masonry should not be conferred on one who cannot either read or write.—Minnesota.

A rejected candidate for the 2d or 3d degree may renew his application at any subsequent regular communication.—Florida.

Lodges are prohibited from initiating any candidate who is under the age of twenty-one years, and from initiating, passing or raising any one whose physical disability is such as to prevent his literal compliance with the ceremonies of the order in every particular.—Ohio.

An applicant, rejected on his petition for advancement, may renew it at any stated communication.—ib.

Q. Can a man be made a Mason who has lost an arm or a leg? A. According to the decision of the Grand Lodge he cannot.—N. Carolina.

A candidate cannot be advanced from one degree to another in the face of objections by a member.—Missouri.

Q. Is it lawful to confer the degrees of the order upon an applicant who can neither read nor write? A. No.

Q. Is a person who has lost the index finger of the right hand, and whose middle finger of the same hand is stiff, so that he cannot straighten it, eligible to be initiated into the mysteries of the Craft? A. No.—Nebraska.

Held that one unable to elevate his arm above a level with his shoulder could not be made a Mason.—Alabama.

CHARGES.

It is the duty of the Wardens to prefer charges. It is also a right of an individual Mason, but this right can be exercised only by an affiliated Mason.—Missouri.

A Lodge may allow charges against a brother to be withdrawn.—Wisconsin.

If charges are preferred against a brother who has been elected to any office, before installation, he cannot be installed until the same are disposed of.—ib.

After a trial has commenced on charges, the accuser can not, without the consent of the accused, withdraw the charges. The accused in such case is entitled to a hearing on the question of his guilt or innocence.—New York.

A complaint against Master of a Lodge must be signed by at least seven members of the Lodge.—Florida.

The Worshipful Master does right in declining to install a subordinate officer of his Lodge pending a charge against such subordinate for unmasonic conduct.—Alabama.

When a brother avails himself of the benefit of the bankrupt act fraudulently, and afterwards becoming able, neglects or refuses to repay a debt he justly owes to any person, more particularly a brother, he is guilty of unmasonic conduct, and liable to be tried for the same.—Ib.

A Lodge dimitting a brother, and learning grounds for grave charges against him after his removal to the jurisdiction of another Lodge, may prefer charges before the Lodge in whose jurisdiction he now resides. And if that Lodge refuse or neglect to try him on the charges the former may proceed to try him itself.—Georgia.

If the Secretary or other brother retains money belonging to the Lodge, or subject to its order, after proper demand, he is liable to Masonic discipline.—Illinois.

The oldest Lodge in any city or town may receive charges against a non-affiliated Mason, or against a member of a lodge elsewhere, who may reside within its jurisdiction.—ib.

Charges may be preferred against an Entered Apprentice for unmasonic conduct; for which he may be tried, and, if found guilty, expelled, suspended, or reprimanded.—Kansas.

There is no law which prohibits a Mason from engaging in any occupation which is sanctioned by the civil laws of the land. Retailing spirituous liquors, being sanctioned by special license, is, therefore a lawful occupation. It depends altogether on the conduct of the retailer. If he so conducts his business as to bring censure and reproach on himself or the fraternity that, of itself, constitutes unmasonic conduct, and subjects him to discipline. If he keeps a disorderly or disreputable house, he can be arraigned for unmasonic conduct, growing out of his occupation, but not for the occupation itself.—Mississippi.

On charges of immorality, unless the offence is one substantive in its character, or a criminal offence, or is made out by one act, the offender must be thrice admonished before he can be put upon his trial.—New York.

One who recommends the petition of another for initiation in the Lodges, knowing that within six months previous he had been duly rejected in the same or in another Lodge, or knowing that the same was presented in violation of Masonic law, or that the candidate was physically or otherwise disqualified, is liable to discipline therefor.

There are certain offences in Masonry that admit of a general charge. One who is an habitual drunkard or liar, or habitually licentious or immoral, and has been thrice dealt with as constitutionally required, may be generally charged as such, and convicted and punished accordingly.—New York.

The charges must be accepted by the Lodges before a commission can be ordered by the Master. That officer cannot order an entry of the acceptance of the charges to be made, unless upon a vote, authorising it, by the Lodge.—ib.

The summons, with a copy of the charges, may be served on the accused, when he resides out of the state, by mail, addressed to him at his last known place of residence, or by leaving the same at his residence, or last known residence, with some person of suitable age and discretion, or by personal delivery to him.—ib.

When a brother, acting as agent for a Mason's widow, collects money of hers, but does not pay over, and sends her a bankrupt notice as one of his creditors, it is a Masonic crime, and deserves speedy punishment.—North California.

No additional specification can be made after accused has been served with copy of charges. If such are needed, new charges must be made and a copy served on the accused in due form.—Rhode Island.

A member of a Lodge having stated, in his petition for the degrees, that he had not before applied for initiation, when in fact he had been rejected in another state, should be tried for unmasonic conduct, in that he has knowingly and willfully deceived the Lodge.—ib.

A Mason who avows his purpose to use his right of ballot improperly, may be dealt with for unmasonic conduct.—Texas.

A candidate who has made a false statement in his application regarding his age, stating that he was of age when in fact he was a minor, and knowing at the same time that our rules required him to be of age at the time of his initiation, would clearly be a subject of Masonic discipline, although he may have been passed and raised.—Vermont.

DIMIT.

A brother ceases to be a member of a Lodge as soon as a dimit is voted to him; and he cannot regain his membership without a petition and clear ballot.—Nova Scotia.

An officer has not the right to give a brother a dimit without a note of the Lodges, taken at a stated meeting.—Wisconsin.

The granting of a charter to open a new Lodge does not dimit the members thereof from the Lodge to which they formerly belonged.—Minnesota.

The Master of a Lodge cannot dimit.—ib.

Any member of a Lodge, who is not in arrears, or under charges, may dimit.—Constitution, Florida.

The signing of a petition for a new Lodge dimits the petitioner, if the Lodge of which he is a member recommends the petition; but such dimit shall not take effect, nor release the petitioner from dues to his Lodge, until the new Lodge shall have been chartered and constituted. All other petitioners shall remain members of, and pay dues to their respective Lodges until regularly dimitted therefrom.—Indiana.

Q. Has a Grand Lodge the power to dimit members from subordinate Lodges?—A. The Grand Lodge has not the legal or constitutional right to dimit any brother from his Lodge.—Nebraska.

Q. Can a Senior Warden dimit?

A. Yes, if he applies for the same for the purpose of joining another Lodge into the jurisdiction of which he has removed, and his office has been declared vacant by the Lodge on account of such removal.—Tennessee.

A Master or Warden cannot resign or dimit, during his term of office; but every other member has a right to dimit, if there are no charges preferred against him, and he is clear on the books of all dues.—Minnesota.

It is not inconsistent with the resolution of the last Grand Lodge (pp. 84-85) to grant dimits to brethren to enable them to organize a new Lodge, as they nevertheless remain members of the Lodge from which they have dimitted until they are affiliated in the new Lodge, and notice thereof given.—Alabama.

A dimit once taken severs the brothers's connection with the Lodge granting it. The connection can only be

resumed by an unanimous vote, in the same manner and under the same regulations as in the case of the application of a stranger to the Lodge. It does not matter for what purposes the dimit is taken, the result is as above stated. The dimit is the evidence that the person making the application for membership was once a member of some Lodge in good standing. The application must lie over one communication, as in case of new members.—Nebraska.

A brother cannot be made a member by virtue of a majority vote in his favour for Worshipful Master. No dimitted Mason can be made a member by implication; he can only become so by being regularly proposed by petition, which must be properly referred to the appropriate committee, and at the same time prescribed in the bye-laws he can be balloted for, and upon an unanimous vote in his favour, declared elected. The vote must be secret ballot, be directly upon the question of membership, and unanimous. The Grand Master has no power to dispense with these three requisites. He can only dispense with time.—ib.

A brother dimitting for the purpose of joining another Lodge, but who has failed to do so, cannot affiliate again unless by petition in the usual form, which petition must be duly acted upon, regardless of his former membership in the Lodge.—Vermont.

A member of a Lodge can dimit only for two reasons: First, removing from the jurisdiction; Second, when the Lodge of which he is a member is too numerous, and for the purpose of forming a new Lodge.—Alabama.

The vote of the Lodge is the dimit.—Alabama and Maine.

An appointed officer can dimit from his Lodge.—Master Delaware; contra, Committee on Grand Master's Address, Delaware.

A brother Master Mason, in good and regular standing, dues all paid to date, is entitled to a dimit when demanded by himself in person or by petition. Notice on the part of a brother of his intention to prefer charges against one applying for a dimit does not operate as a sufficient bar, unless charges are preferred and filed against the brother before the Lodge is closed.—Kansas.

DUES.

Every Mason who has the ability to pay dues should be required to do so. No excuse of religious scruples should be received to avoid the requirement of a positive law.—Missouri.

Persons under suspension for non-payment of dues, by an extinct or dormant Lodge, can be restored only by the Grand Lodge.—Illinois.

Suspension of a member for a definite time does not exonerate him from payment of dues during such suspension.—Ohio.

Q. Can a member be expelled for non-payment of dues?
A. He cannot, justly or lawfully.—North Carolina.

A Mason can not be expelled for non-payment of dues. All by-laws which suspend a member after a certain time for non-payment of dues, without a trial, are illegal and void.—Missouri.

Q. When one has been stricken from the roll of membership for non-payment of dues, upon payment of said dues can the Lodge restore him to membership?
A. The brother must petition, as other non-affiliated Masons, the same Lodge, or any other. If he petitions another Lodge than his former one, the one so electing to the membership becomes liable to the Lodge he was stricken from for the amount he owed said Lodge at the time.

Q. Ought not a member be expelled from the privileges of Masonry who is in arrears to his Lodge for dues for eight or ten years, and has been notified of his delinquency by the Secretary, quarterly, for one year, when charges are preferred against him, and he fur-

nished with a copy of said charges and notified a stated meeting of the Lodge, but pays no attention to said notices? If not expelled, what should be done with him? A. No brother should ever be expelled for non-payment of Lodge dues; if possible to avoid it; but for contempt of summons he should be suspended indefinitely, or expelled, if the brethren considered the contempt of sufficient magnitude. It is always best, if a brother is able to pay and will not, to give him notice to appear at a stated meeting and show cause why his name should not be stricken from the roll. If he does not give the Lodge satisfaction, in person, or by proxy or letter, he should be stricken from the roll, thereby relieving your Lodge from paying Grand Lodge dues, and placing him in the situation of a non-affiliated Mason, for which he cannot relieve himself without paying up what he owed at the time, or the Lodge receiving him paying for him.—Tennessee.

MASONIC NOTES AND QUERIES.

MASONRY BEFORE THE REFORMATION.

A correspondent is in error. The contributor tells us that before the Reformation "the Masons were simply common workmen, or labourers, just as the wrights or others, and so far as science is concerned, the wright is probably the more scientific of the two." See a communication "Freemason's Magazine," vol. 22, page 110.—CHARLES PURTON COOPER.

FREEMASONRY IS NOT A RELIGION.

The foregoing is the heading of a communication, "Freemasons' Magazine," vol. 20, page 185.

With the exception of the heading, a Fellow Craft doubts if it puts forth a Masonic proposition which the columns of our periodical have not often showed to be untenable. — CHARLES PURTON COOPER.

SOMETHING DEROGATORY.

A member of Grand Lodge, who has for many years been a reader of the "Freemasons' Magazine," writes, that to institute a comparison between our learned and accomplished Brother "Ebor," now "A. Masonic Student," and "A Contributor" would be something derogatory to Craft Literature.—CHARLES PURTON COOPER.

THE INSTRUCTED.—THE UNINSTRUCTED.

The instructed views Masonry from the summit of the mountain. The uninstructed looks at Masonry from a hollow at the foot.—A PAST PROVINCIAL GRAND MASTER.

A CONTRIBUTOR AND OUR TRADITIONS.

A communication made by a contributor to the "Freemasons' Magazine," in October, 1869, contains these words:—"Had we any traditions ancient Speculative Masonry worthy of the name, it would be worth while examining into their origin; but our pretended traditions have been manufactured since last century."

Now it is requested by brothers, readers of a contributor's communications, during the last two or three years, that he will in the first place, point out what are the traditions into the origin of which, in his judgment, it is not worth while examining; and,

in the next place, will show them to have been manufactured since the beginning of the last century.—A PAST PROVINCIAL GRAND MASTER.

A PASSAGE IN THE "FREEMASONS' MAGAZINE,"
JULY, 1870.

The ensuing passage appeared in our periodical about twelve months ago; it is, I believe, from the pen of the contributor, and seems to afford such a specimen of his writing, both as to style and matter, as a London Brother desires.

"Freemasonry is not a religion. More, it is not the Christian religion, and never can be. Consequently, those who are striving to Christianize Freemasonry are only inserting the thin edge of the wedge for the overthrow of the latter. Further, they are going dead against the objects and intentions of the Founders of our system of Speculative Masonry."—A PAST PROVINCIAL GRAND MASTER.

A METHOD OF INQUIRY.

What a contributor calls his method of inquiry, is no more than an assertion that a thing is, what he has first of all resolved that it ought to be.—A PAST PROVINCIAL GRAND MASTER.

MASONIC LAW.

I strongly disapprove of the practice referred to at page 198, where it is stated that "An Entered Apprentice, having lost a leg, cannot be passed to the degree of Fellow Craft."

Such a custom is extremely hard-hearted, and in my opinion is utterly at variance with the real principles of our *Speculative* Masonry.

To look at a man's head, heart, or character, is something sensible, but to put a premium upon *legs*, the *sine qua non* of a dancing master, is simply absurd, and I am glad to say it does not accord with the ruling of the Grand Lodge of Scotland. For my part I would advance a good man, supposing he had neither arms nor legs.—W. P. BUCHAN.

THE MANNINGHAM LETTER, P. P. 166 AND 183.

Allowing this document to be authentic, and to have been really written in 1757, it does not follow that the "statements" in it are therefore *true*. I think nothing so far of allowing its age to be 1757, but I refuse to credit certain parts of the *contents*.—W. P. BUCHAN.

SUPPOSED DISCOVERY OF LETTERS, PAGE 183.

Although letters, purporting to be written by certain Masonic officials in the second quarter of last century, were discovered in the archives of the Grand Lodge of England, it does not necessarily follow that we are to believe *all that is said in them*, more especially when the writer is making certain statements merely from hearsay. If we have reason to consider that the writer is at fault, it is our duty to say so, more especially if the contents disagree with other known and authentic data. Further we find that writers of the above period disagree in their accounts of matters, consequently whatever is said is subject to examination.—W. P. B.

OUR FREEMASONRY AND RELIGION, PAGE 183.

Seeing "Our Freemasonry" never existed in the 17th century—at least *no proof* of such *supposed* existence has ever yet been given—it is rather a difficult matter to ascertain the character of its religion *then*.—W. P. BUCHAN.

WORKING IN THE LATIN LANGUAGE.

In the "Scots Magazine," published in Edinburgh, Scotland, January 1795, I find the following interesting fact, which speaks volumes for the literary attainment of the Masonic Craft of that city:

At a meeting of the Grand Lodge of Freemasons in Scotland, held in Edinburgh, on Monday, February 7, the Right Hon. and Most Worshipful Lord Haddo in the chair, a petition was moved and read in the name of several respectable Master Masons of the city, praying for a charter to constitute and erect a lodge there, by the name of the Roman Eagle, and the business of it to be conducted in the latin language. After some little altercation, it was unanimously agreed to grant the charter, and it was granted accordingly. The lodge met for the first time on Thursday, February 17."

Bro. Creigh asks us, "Is there such another instance on record?" Who will answer?—*Pomeroy's Democrat*.

FRENCH MASONRY.

Our good brethren in France did not fail after the explosions of the Commune to denounce the celebrations and interferences with its glorious processions of Masonic banners, &c., as unauthorised by the Grand Orient, and as got up by outsiders in defiance.

In one sense we are glad of the protest, but we conceal from our readers that the numbers of the Bulletin and Grand Orient renewed since the seizure. Certain the inaugural address of the S.M., who, it will be remembered, was elected at a political patisan, as an ultra republican. In this address the Masons of France are called openly to form their constitutions and practice on the principles of 1789, and for the day when all Europe will be constituted as a democracy. Every true Mason in England and the United States holds to the contrary principle, that Masonry is political, and that is no more republican than it is royalists, no more royalist than it is republican. George Washington was a Mason as very many kings and shoemakers have been, but George Washington knew nothing of the principles of 1789. The principles of Masonry were established on a sounder basis before French undertook to confer freedom on other nations, which were also free while France was enslaved. The bombast about 1789, is much out of place in Masonry.

MASONIC SAYINGS AND DOINGS ABROAD.

A practice—to call it by its mildest name—has found its way amongst us. I allude to the bartering and trading upon Masonic reputation. This practice, pernicious in every way, cannot wholly have escaped your observation. It spreads, like every other evil, and in the West seems to have passed unrebuked. I desire to point to it as unmasonic, and brand it as infamous. What would we not be justified in saying of that man who, to obtain special favour or credit, or to sell his merchandise, pledges his sacred honour as a man and a Mason, but when his end is attained, or his business accomplished, scruples not to bid

open defiance to him by whom he has been so kindly favoured. Such men are suffered to pass through the door of the Mystic Temple. Shame, shame upon such! they no longer deserve the name of Mason, for they have long since forfeited all claims they may have had by such practices, so closely akin to swindling, and professions full of falsehood. Figure to yourselves, I pray you, one who, having put on our sacred and time-honoured emblems, goes out into the world, and in the full blaze of day unblushingly prostitutes them for mercenary purposes. Scorn is the sole reward due to all such pretenders. May stern contempt meet them at every turn, until they reform or forever abandon our temples and avoid our ranks on public and private occasions.

I trust that Grand Lodge will, at this time put its mark of condemnation upon all such vices, and thus re-affirm a right as old as our Institution, to correct such as threatens its prosperity. The integrity of Masonry depends upon the purity of its members. There is no purity in wrong—no sanctity in vice. Whoever, then, would be an upright man and Mason, must eschew the one and avoid the other. A stand must be taken! The time is propitious! Let us, then, do what both law and reason dictates, and find our recompense in a continuance of order, harmony, and peace; and, while we rejoice in personal progress, no less so may we, in the unsullied beauty of our ancient order. Time tries all things and tests all reputations. We, too, must pass the ordeal. May the Supreme Architect grant us the power to do somewhat as Craftsmen to which our successors can point with joyous pride and receive with glad emotion.—*J. H. Brown, G.M., Kansas.*

The Indian correspondent of the "Era" writes:—
"Freemasonry is flourishing to a great extent in Bombay, and more particularly amongst the Parsees. There are no less than four Parsee lodges, two working under the English, and two under the Scotch Constitutions. When I was W.M., during my former tour in India, I made six Parsees Masons, and more intelligent, hard-working and conscientious brethren I never met in lodge. I hope sincerely all their lodges may prosper.

We regret to have to announce the death of an old brother Mason, and P.M. and Master of several Lodges in Bombay, Henry Hunt Avron. He may be known to some of your readers. He held the post of Superintendent of the Sailors' Home, and was formerly in the police force. He was buried with full Masonic honours, and his funeral was more largely attended than on any such mournful occasion for many years in Bombay.

JERUSALEM.—A movement is on foot to send under American auspices, an expedition for the purpose of making thorough explorations of Jerusalem and the Holy Land. A committee is already organised in this city, and is well under way towards carrying out such a plan. Recently a meeting was held in Dr. Adam's Church, Madison Avenue, at which addresses were made by Dr. Crosby, Rev. W. J. Buddington, Rev. Drs. Hitchcock, Thomson and others. A letter was read from the Archbishop of York, indorsing the movement.

A marble bust of Bro. C. W. Moore, Grand Secretary of Massachusetts, and veteran editor of the "Freemasons Magazine," is to be placed in the Grand lodge room of the new Temple at Boston. St. Andrews Lodge, Boston, of which Bro. Moore was Master in 1833, furnishes the bust.

The corner-stone of a new Masonic Hall at Batesville, Mississippi, was laid on the 20th ult. by M. W. Grand Master Fearn, of that State.

James Penn, Grand Master of Alabama in 1844 and 1845, was born in Virginia, September 22, 1790, and died in Shelby county, Tennessee, July 21, 1870.

Union Lodge of Nantacket, U.S., will celebrate its centennial anniversary on the 26th of June next.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondent

THE SLOANE MS.

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

Dear Sir and Brother,—Since I wrote my last letter I have consulted a person in every way qualified, and express an opinion on the subject; and he has advised me to publish the MS. with a preface, and a fac simile, or the handwriting and paper mark. This I will endeavour forthwith to do, and probably in this way we shall arrive at a satisfactory solution of the question of the real age of the handwriting, and perhaps discover who was transcriber of the MS.

I am,

Dear Sir and Brother,

Faithfully and fraternally yours.

A. F. A. WOODFORD, P.G.C.

September 4, 1871.

THE MASONIC MIRROR.

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

MASONIC MEMS.

The next quarterly meeting of the Prov. Grand Lodge of West Yorkshire, will be holden in the Mechanics' Institute, Bingley, on Wednesday, October 25th, 1871, at 12.30 p.m., under the banner of the Scientific Lodge, No. 439.

The half-yearly meeting of Prov. G. Chapter, of West Yorkshire, will be held on Wednesday, November 1st, 1871, at Masonic Hall, South Parade, Huddersfield.

The Provincial Grand Master of Cumberland and Westmoreland has announced that the Provincial Grand Lodge will be held at Kendal, at the latter end of September, or, the beginning of October.

PROVINCE OF SOUTH WALES (EASTERN DIVISION).—The R.W. the Provincial Grand Master, Bro. Theodore Mansel Talbot, will hold a Provincial Grand Lodge at Aberdare, on Thursday, the 28th inst.; the arrangements will be entrusted to the St. Davids' Lodge, No. 679.

THE AMERICAN KNIGHTS TEMPLAR.—We learn that the party of American Knights Templar, having completed their tour in the East (conducted by Messrs. Thomas and John M. Cook and assistants) have returned to this country, and have taken up their quarters at the Great Western Hotel, Snow Hill, Birmingham, where they arrived on the 4th inst. The following composed the party:—Bros. William Hamilton, William H. Slack, Edward M. Jenkins, Rev. J. J. McIllyar, Judge J. A. Sholes, Judge John Heath, H. D. Keymer, Thomas Palmer, and Edward Coates, Allegheny; J. K. Ritter, M. Riley, and J. C. Hutchins, Philadelphia; Hon. H. W. Barry, William A. Short, S. T. G. Morsell, Rev. W. V. Tudor, J. Dickson, J. G. Bowen, and R. H. Taylor, Washington; W. S. McKee, and W. H. Devore, Pittsburg; J. N. Knap, Port Deposit, N.Y.; Thomas J. Clepper, A. M. Rambo, and C. L. P. Boice, Columbia, Pa. A. Godfrey, Stranton, Pa.; John J. Fisher, W. Hasson, and C. H. Sheppard, Oil City; H. Church, Meadville, Pa.; D. A. Cook, Mendota, Ill.; Rev. S. R. Gardner, Plainfield, Pa.; Homer Laughlin, Smith's Ferry, Pa.; Dr. J. L. Acomb, Tidoute, Pa.; W. H. Thompson, Wilmington, Ill.; J. M. Cuning, Toledo, O.; Dr. T. L. Neale, Dayton, O.; James F. Graham, New York; George W. Parker, Meriden, Conn.; John C. W. Bailey, Chicago, Ill.; F. W. Glover, Hartford, Conn. We understand that these distinguished brethren have expressed their satisfaction with their reception at the Great Western Hotel, and that the arrangements made on their behalf by the energetic Messrs. Cook during their tour have been acknowledged with the highest encomiums.

THE CLAPTON LODGE (No. 1,365).—A new lodge, for which a warrant has been issued, will be consecrated on Wednesday, 20th September, at the White Hart Tavern, Clapton. Bro. J. D. Taylor, will be the first W.M.; Bro. W. Stephens, of the Vitruvian Lodge, No. 87, the first S.W.; and Bro. J. Saunders the first J.W.. Bro. James Terry, P.M. 228, has been named by the M.W.G.M. as the consecrating officer, and the musical arrangements will be under the direction of Bro. Thomas of the Urban Lodge, No. 1,196.

Brother Richard Spencer informs us the reprint of the 1722,

1723, 1726, 1730 editions of "The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons of England and Ireland;" edited by Bro. the Rev. Dr. Cox P.G. Chaplain, &c., illustrated with two facsimile Frontispieces by the Woodbury process, and other cuts, is now in course of delivery to the subscribers, and can be obtained at the Masonic Depot, 26, Great Queen Street, W.C.

We have been requested to announce that it is proposed to present a testimonial to Bro. F. Binckes, the Secretary of the Royal Masonic Institution for Boys, in recognition of his untiring efforts, and extraordinary exertions to obtain the funds required for the erection of the present handsome building, which, for completeness as a structure, and for utility as a home and school, is probably unsurpassed. At the time of its dedication, it became a question amongst both town and provincial brethren, who were cognizant of the great exertions of the Secretary, whether the time had not then arrived for a general recognition of his valuable services; but in the minds of many brethren of eminence, a difficulty presented itself in the fact that the school was then burthened with a debt of considerable magnitude, and on reflection it was determined that it was more fitting to centralise all efforts towards reducing the liabilities than, even temporarily, to divert the munificence of donors and subscribers. By the secretary's continued perseverance and thorough devotion to the welfare of the institution the liabilities have been so far reduced as to leave the institution now only indebted in a comparatively small sum to its bankers, whilst during the nine years of Bro. Binckes' secretaryship the number of boys had been increased from 70 to 118. This being the case, it is felt that some suitable compliment should be paid to him by such a substantial testimonial for his earnestness and unflagging zeal, as shall hereafter be a permanent benefit to himself and family. By a resolution of the committee individual subscriptions are limited to one guinea—those from lodges and chapters are unrestricted. A committee has been formed, with Bro. E. Cox, of 103, Chaucery Lane, as Hon. Sec.

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION, 1871.—The Votes and Interests of the Governors and Subscribers are earnestly solicited on behalf of Earnest Lewis Ralling, Aged 8 Years, Son of the late Bro. Thomas Ralling, for many years connected with the "Essex Standard," as Reporter, &c., who died, after a long illness, at the early age of 40, on the 28th January, 1869, leaving an invalid Widow and Eleven Children—nine Sons and two Daughters—six of whom are entirely dependent upon their eldest Brother for support. Bro. Ralling was initiated into the Angel Lodge, No. 59, (now 51), Colchester, in 1853, and was a Subscribing Member up to the time of his decease. The Application is strongly recommended by Bros. the R.W. R. J. Bagshaw, Provincial Grand Master for Essex; Andrew Meggy, Deputy Prov. G.M. of Essex; V.W. the Rev. C. J. Martyr, Prov. G. Chap of England Rev. E. I. Lockwood, D. Prov. G.M. of Suffolk. Proxies may be sent to Mrs. Ralling, Military Road, Colchester.

ROYAL MASONIC INSTITUTION FOR GIRLS, OCTOBER ELECTION, 1871.—The votes of the brethren are solicited on behalf of Mary Ann Line, aged 10 years. The father of the candidate, Bro. Thomas Line, who for some years kept the Chequers Hotel, Uxbridge, was initiated in the Royal Union Lodge, No. 382, on the 23d. Jan., 1861, and continued a subscribing member to the time of his decease, which occurred on the 23rd January, 1871. He died suddenly, leaving his widow in very straitened circumstances with four children. The case is strongly recommended by a large number of influential Masons of the Province, and

proxies will be thankfully received by Bros. J. Jaquin, W.M. 382; W. Coombes, P.M., Hon. Sec. 389; and G. H. Woods, 382.

ROYAL MASONIC INSTITUTION FOR BOYS.—Your votes and interest are respectfully solicited on behalf of Walter Ellis (second application), son of the late Bro. George Ellis, an engineer, for many years and until his death, a resident of Constantinople. He was initiated in the Oriental Lodge, No. 637 (then No. 988) on the 3rd February, 1860, and continued a subscribing member until his death on the 14th of October, 1867, leaving a widow and four children totally unprovided for. The kind assistance of subscribers and donors is more urgently requested, owing to the exceptional circumstances of this case. There are no relations or friends connected with the candidate in this country, and he would be unrepresented but for the kindness of a few Brethren who have generously volunteered their aid. Votes for the Girls' School will be thankfully received, as they can be made available for this case by exchange. The case is strongly recommended by Bros. Hyde Clarke, P.D.D.G.M., for Turkey and Egypt, late acting D.G.M., 32, St. George's-square, S.W.; and by Bros. George Lawrie, P.D. Dist G.M., Turkey, Constantine A. Theodoridi, George Baker, James Baylis, John T. Brown, Charles A. Cookson, Charles Hamson, James Heywood, and Thomas Todd, all of Constantinople. Proxies will be thankfully received by Bro. Richard Spencer, 26, Great Queen-street.

ROYAL MASONIC INSTITUTION FOR BOYS.

The general committee met at the Freemasons' Hall, on Saturday, 2nd inst. at four o'clock. There were present: Bros. H. Browne, V.P., Chairman; J. R. Stebbing V.P.; F. Walters, V.P.; B. Head, V.P.; G. Snow, V.P.; J. R. Sheen, V.P.; R. Spencer, V.P.; H. Masses, F. Adlard, S. Rosenthal, J. Turner, J. Weaver, A. D. and M. A. Lovewenestarks, W. Young, and Frederick Binckes, Secretary. The minutes of the previous meeting were read and confirmed. Minutes of house committee were also read for the information of the members of general committee. One more candidate was added to the list. The sum of £200 was voted from the general to the sustantion fund. A vote of thanks to the chairman concluded the proceedings.

GRAND LODGE.

The Quarterly Communication of Grand Lodge was held at the Freemasons' Hall, on Wednesday evening, 6th inst.

The following Grand Officers, Past Grand Officers, and Provincial Grand Officers were present:—

R.W. Bro. R. J. Bagshaw, Prov. G.M., Essex, on the throne, in the absence of the M.W. Grand Master, and the V.W. Deputy Grand Master; Rev. J. Huyshe, Prov. G. Master, Devon, as D.G.M.; Lord Lindsay, S.G.W.; Algernon Perkins, P.G.W., as J.G.W.; J. Daniel Moore, M.D., G.S.B.; Hon. Robert Hamilton, Dist. G.M., Jamaica; Rawson, Past Dist. G.M., China; John Havers, P.G.S.W.; Areas J. McIntyre, Grand Registrar; Rev. T. Brownrigg, G. Chaplain; Rev. C. J. Martin, P.G. Chaplain; S. Tomkins, G. Treas.; John Hervey, G. Sec.; Emile Wendt, G. Sec., German Correspondence; J.V.N. Bagalgette, and J.E. Saunders, S.G. Deacons; J. M. Wike, J.G.D.; Wilhelm Ganz, G. Organist; John Coutts, G. Purst.; John Boyd, Assistant G. Purst.; C. B. Payne, G. Tyler; Llewellyn Evans, President of Board of General Purposes; R. J. Spiers, D. Prov. G.M., Oxford; Hyde Pullen, P.G.S.B.; Hyde Clarke, P.D.G.M., Turkey; Penn, P. Assistant D. Cers.; J. Nunn, P.G.S.B.; J.

Rankine Stebbing, D. Prov. G.M., Hampshire and Isle of Wight; James Mason, P.G.S.B.; James Brett, P.G. Purst.; Browne, P.G. Deacon; W. Farnfield, P.A.G. Sec.; Brackstone Baker, P.G.D.; Rev. J. R. Simpson, P.G. Chap.; T. M. Clabon, President Lodge of Benevolence; Joseph Smith, P.G. Purst.; Hyam, P.G. Master, California, and many other Past and Present Grand Officers.

GRAND STEWARDS.—Bros. W. C. Glen, 197; J. J. Munter, 60; W. H. Trego, 1; F. Clarke, 29; L. Frost, 91; H. W. Brandt, 23; E. Lewis, 8; Thomas Bolton, 259; R. P. Middlemist, 5.

The London Lodges were represented by the following brethren:—Bros. W. Watson, P.M., Grand Stewards' Lodge; R. Spencer, P.M., Grand Stewards' Lodge; W. S. Gover, W.M. 1; F. Bennoch, P.M. 1; E. J. Barron, P.M. 2; F. Adlard, P.M. 7; F. Hockley, P.M. 8; Hyde Clarke, P.M. 10; G. J. Palmer, W.M. 11; C. Young, S.W. 13; W. Bristow, W.M. 14; W. M. Bywater, P.M. 19; G. Cox, P.M. 19; J. M. Stedwell, W.M. 23; Samuel May, P.M. 23; M. Cooke, P.M. 23; C. Bennet, P.M. 25; J. Sheppard, W.M. 27; B. Todd, P.M. 27; J. B. Poole, P.M. 27; J. G. Marsh, P.M. 28; E. M. Haigh, J.W. 29; J. Glaisher, W.M. 33; W. Smith, C.Z., P.M. 33; E. J. Reed, W.M. 45; H. Tollett, S.W. 45; F. J. Conder, W.M. 58; T. B. Brabham, P.M. 59; F. Binckes, P.M. 60; M. C. Grissett, J.W. 66; W. H. Loewenstark, W.M. 73; E. Harriss, P.M. 73; T. Ducas, S.W. 95; G. S. Ayres, P.M. 95; H. J. Thomas, P.M. 99; W. Halsey, P.M. 134; E. Johnson, W.M. 140; E. Gottheil, P.M. 141; W. Power, P.M. 141; W. Carter, P.M. 144; H. Sadler, S.W. 147; H. Bartlett, J.W., 147; W. Marshall, S.W. 169; J. Rosenstock, S.W. 169; R. M. Carpenter, P.M. 176; James Kew, W.M. 179; A. T. Hayward, J.W. 179; J. Barrett, P.M. 180; J. C. Parkinson, P.M. 181; R. W. Groombridge, J.W. 183; W. Mann, P.M. 186; E. Roberts, P.M. 192; Jas. Barnard, P.M. 227; J. H. Farnfield, P.M. 256; H. C. Levander, P.M. 507; John Boyd, P.M. 534; J. E. Hardy, W.M. 538; Chas. Church, P.M. 548; T. H. Phillips, W.M. 548; A. D. Loewenstark, P.M. 548; G. Smith, W.M. 619; H. Massey, P.M. 619; W. C. Crick, W.M. 657; D. W. Pearce, P.M. 657; H. Prince, P.M. 657; E. Cox, P.M. 657; H. Cox, J.W. 742; J. S. Froude, P.M. 719; W. Jones, S.W. 765; W. Miller, W.M. 766; Harper, S.W. 766; M. Atkins, W.M. 813; W. Mason, P.M. 813; F. W. Koch, J.W. 820; S. D. Goss, S.W. 857; H. Radcliffe, P.M. 858; W. Mackey, W.M., 861; Jas. Weaver, P.M. 862; J. W. Reed, J.W. 871; W. W. Smith, P.M. 890; Thos. Tear, S.W. 898; W. M. Shayer, J.W. 898; J. Child, W.M. 901; James Dearlin, S.W. 901; A. Griffith, J.W. 901; C. H. Driver, W.M. 905; J. Griffin, S.W. 933; J. F. Creswick, P.M. 957; S. H. Stephens, J.W. 975; U. Latreille, W.M. 1056; J. Gaskell, W.M. 1076; Chas. Brand, W.M. 1196; R. H. Marsh, P.M. 1196; J. R. Ware, S.W. 1196; S. H. Wagstaff, W.M. 1216; C. P. Ward, W.M. 1257; J. R. Parker, S.W. 1257; J. J. Loewenthal, J.W. 1257; S. Kent, S.W. 1259; S. Wetherell, J.W. 1259; J. Hart, S.W. 1269; E. Moody, W.M. 1287; S. Webb, P.M. 1287; and J. M. Chamberlain, J.W. 1319.

The Country Lodges were represented by the following brethren:—Bros. F. Walters, P.M. 1,209; W. T. Wirtzfield, 229; R. Armson, P.M. 296; T. W. Levy, W.M. 1,001; J. W. Gottlieb, 508; S. S. P. Blight, P.M. 39; Charles A. Ellis, P.M., and W.M. 913; G. Lawrie, P.M. 891, P.D. Dist. G.M. Turkey; James Self, P.M. 214; Wm. Worrell, W.M. 795; C. Harvey, J.W. 795; D. Elwood, W.M. 130; J. W. Pocock, S.W. 134; J. Collis, P.M. 130; E. Booth, P.M. 130; H. Mayatt, P.M. 599; J. R. Weston, P.M. 130; H. Abrahams, P.M. 130; G. Cattell,

P.M. 1,194; A. McMillan, P.M. 309; G. J. Tyler, J.W. 299; C. D. Faulkner, W.M. 1,036; G. Read, P.M. 1,208; W. H. Green, S.W. 1,316; Wm. Dodd, W.M. 1,194; H. Landfield, W.M. 1,343; F. Lane, 786; G. Stacey, P.M. 209; C. Moore, W.M. 1,244; W. E. Gompertz, P.M. 869; G. H. Verney, W.M. 908; J. Daniel Moore, *M.D.*, P.M., W.M. 281, 1,051, G.S.B. England; W. W. Walesley, W.M. 929; W. Miller, W.M. 903; W. G. Hughan, P.M. 138, P. Prov. G. Sec., Cornwall; Charles Horsley, 382.

Grand Lodge was opened a few minutes past seven o'clock, the Grand Organist performing a march on the new organ whilst the procession entered the hall.

The minutes of the Quarterly Communication of the 7th June, were read and put up for confirmation, and duly confirmed.

A report of the Board of Benevolence for the last quarter, in which is a recommendation for a grant of £50 to the widow of a Bro. of the Caveac Lodge, No. 176, London, which was confirmed by the Grand Lodge, according to the regulations.

The report of the Board of General Purposes, as follows, was read:—

"In consequence of the last issue of the 32mo. edition of the Book of Constitutions being nearly exhausted, the Board have directed a reprint of 5,000 copies of that edition.

"A letter has been received from Bro. Sigismund Rosenthal, P.M., No. 435, offering for the acceptance of Grand Lodge, on behalf of the Craft, a portrait, painted by himself, of the Right Honourable the Earl of Zetland, K.T., Most Worshipful Past Grand Master, in which letter Bro. Rosenthal states that the offer had the formal sanction of the Most Worshipful Past Grand Master, and that it was his Lordship's desire that the portrait, if accepted, should be placed in the Board-room. The Board have consequently accepted the portrait, on behalf of the Grand Lodge, with a proper expression of thanks to Bro. Rosenthal, and have had it placed in the Board-room accordingly.

"The Board beg to subjoin a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on the 11th August, 1871, showing a balance in the hands of the Grand Treasurer of £3,308 Gs. Sd.; and in the hands of the Grand Secretary, for petty cash, £75.

(Signed) J. LLEWELLYN EVANS, President.

"Freemasons' Hall, London, 22nd August, 1871."

The report of a special meeting of the Governors and Subscribers of the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons, held at Freemasons' Hall, on Tuesday, the 25th July, 1871, was laid before Grand Lodge, and the following proposed alteration of the rules, which was then agreed to, was, in accordance with the laws of the Institution, submitted for the approval of Grand Lodge, viz.:—

"That the following words in the second and third lines of Rule 42 of the Laws and Regulations be expunged therefrom subject to the approval of Grand Lodge, viz.:—'And not less than one-third of the life donations received on account of each Fund.'"

After the Grand Secretary had read the report, Bro. Rucker, Chairman of the special meeting of the Governors at which the subject was discussed, explained in a lucid manner the grounds upon which the Committee had arrived at that recommendation. He pointed out that in 1842 all the money received from various sources was funded. In 1845 the amount of £2,600 being funded, it was resolved that one-third of the amount of donations and subscriptions should in future be funded. In 1853, 1857, and later on, various changes had been made from time to

time in the mode of appropriating the money. At the present time the building of the institution required repairs, and the committee considered that the money received (except legacies), instead of being funded should be applied to the immediate requirements of the Institution.

The subject was fully discussed, Bro. Rucker entering into statistics concluded by moving the adoption of the report, which was seconded by Bro. Bristow.

The motion was carried unanimously.

It was stated during the discussion that the amount invested on account of the male and female funds amounted to £26,600.

The Acting Grand Master then called up Bro. Matthew Cooke to bring forward the proposition of which he had given notice:—

"That whilst this Grand Lodge recognises the private right of every Brother to belong to any extraneous Masonic organisation he may choose, it as firmly forbids, now and at any future time, all Brethren, while engaged as Salaried Officials under this Grand Lodge, to mix themselves up in any way with such bodies as the Ancient and Accepted Scottish Rite; the Rites of Misraim and Memphis; the spurious orders of Rome and Constantine; the schismatic body styling itself the Grand Mark Lodge of England, or any other exterior Masonic organisation whatever (even that of the Order of Knights Templar, which is alone recognised by the Articles of Union) under the pain of immediate dismissal from employment by this Grand Lodge."

Bro. Cooke having read his motion, went on to explain the reasons for which he thought it desirable, in the interest of the Craft that such a resolution should be passed by Grand Lodge. Bro. Cooke, amidst frequent interruptions, and being frequently called to order, and charged with using slanderous and libellous expressions, with the suggestion of the Grand Master, confined himself strictly to the subject of his motion.

A Seconder was found, we believe, in Bro. Booth, P.M. 130.

Several Brethren below the dais were immediately upon their feet, but Bro. Binckes having most persistently demanded the right to address the meeting, succeeded first in obtaining a hearing. He denounced the proposition, and compared it with the slavish regulations of feudal times, when men were not allowed to occupy their time after business hours as they pleased. He utterly denied the right of Grand Lodge, or any other body, to interfere in such a manner as it was now proposed to do. He viewed, with alarm, the attack of Bro. Cooke, nominally upon the employés of Grand Lodges, but in truth was aimed at the Societies themselves, which he elected to call schismatic.

Bro. Havers interposed, and differed with the broad principle laid down by Bro. Binckes that every man should have a right to occupy himself as he chose after business hours; and pointed out that the words "whilst engaged as salaried officials under the Grand Lodge," referred not only to the hours of service. He differed entirely with Bro. Binckes, and considered it the duty of every person who thought it worth while to occupy himself in any particular calling, not to engage in any other occupation which was inconsistent with his duties. It must not be forgotten, that in this case it was alleged that the employés of Grand Lodge were engaged in disseminating degrees which were not recognised by the Grand Lodge, and which would be inconsistent with their duties as salaried officers. Bro. Cooke had adduced no proof, but had confined himself to making statements, whilst he (Bro. Havers) disagreed with the spirit in which, apparently, the statements of Bro. Cooke were made, he considered it a matter of grave importance to the Craft, and one that should be fully and fairly considered by Grand Lodge. If the allegations were true, and he wished

sincerely they were not, it would certainly give colour to the supposition that these unrecognised degrees, were in some measure countenanced, from the fact of names appearing in connection with them, which were also known to the Craft in connection with the Grand Lodge of England. It would be, he considered, a point of honour with brethren so employed not to engage in anything which might create such an impression. He instanced the case of professional men, who are bound in honour, not to engage in any trade or other occupation inconsistent with the dignity of their professions.

Bro. F. Bennoch then rose to propose an amendment, "That the subject be referred to the Board of General Purposes."

The amendment was duly seconded.

Bro. Bennoch called attention to the necessity for the subject of Bro. Cooke's motion being fully discussed, and a decision made thereon. Grand Lodge, he considered, was not the place for the consideration of such general charges against individuals as Bro. Cooke had brought forward. He pointed out the dilemma in which Grand Lodge would be placed if an adverse vote were arrived at, for the purpose of showing that confidence which, he was sure, they all felt in Bro. Hervey, the Grand Secretary. They would stultify themselves, and, in a measure, recognise these degrees by such a course. He called attention to a circular, issued by a former Grand Secretary, relative to schismatic and spurious bodies, at a time when the subject had been forced upon the attention of Grand Lodge; and that recently he, as a member of the Colonial Board, had had his attention seriously called to the existence of certain spurious bodies, affecting the Masonic order, within the jurisdiction of the Grand Lodge of England.

Bro. Adlard made some observations upon the necessity for dealing with the question, and finally disposing of it.

Bro. Binckes then spoke against the amendment.

The Rev. Bro. J. Simpson, P.G. Chaplain, supported the amendment of Bro. Bennoch.

Bros. Barrow, Clabon, and Browse objected to the motion of Bro. Cooke.

Bro. John Hervey asked the permission of the Acting Grand Master to address the Grand Lodge. He repelled the accusations made by Bro. Cooke, of any employè having sold or improperly imparted the secrets of the Secretary's office, or in any way traded upon, or in connection with Freemasonry, or that any of the clerks of his office had any connection with, or interest in the business of any Masonic jeweller, clothier, or other tradesmen. For his own part he courted the fullest investigation, although he objected to the manner in which the charges had been made.

Several other brethren spoke for and against the motion, and also for and against the amendment.

Bro. Bennoch having replied, the Acting Grand Master called upon the Grand Lodge to vote upon the amendment of Bro. Bennoch.

The amendment was carried by a vote of 75 to 63.

After the vote had been taken, and the Acting Grand Master had declared the amendment carried, many brethren left the hall.

Bro. Binckes rose and expressed his dissatisfaction with the result, and demanded that a division should be taken.

Considerable time was occupied in a discussion whether a division could be taken, after the result of the vote had been declared.

Eventually the Grand Master complied with the request of Bro. Binckes.

Upon a division, the amendment of Bro. Bennoch was again carried by a still larger majority.

Bro. Joshua Nunn desired to move another amendment, viz., that the further consideration of the question be adjourned *sine die*.

Bro. Bennoch objected to any further discussion on his amendment, and called upon the Grand Master to put his amendment as a substantive motion.

Bros. Gover, Dumas, Wike, and others spoke, when the Grand Master put Bro. Bennoch's amendment as a substantive motion, which was again carried by a large majority.

The President of the Board of General Purposes protested that he did not know what the Board had to consider, or what was referred to them.

The subject was then allowed to drop.

In the absence of Bro. Clabon Bro. Joshua Nunn, V.P. of the Board, asked that the consideration of the following motion of Bro. Clabon be allowed to stand over till the quarterly communication in December.

"To amend the Constitutions under the head 'Fund of Benevolence,' as follows:—

"Art. 5, lines 1 and 2, omit 'registered under the Constitution of the Grand Lodge of England'—line 5, omit 'the' before 'Grand Lodge,' and add 'a,'—line 7, after the word 'period,' add, 'if a Member of the Grand Lodge of England, have.'

"Art. 8, line 3, after 'foreign Grand Lodges,' add, 'and Members of Colonial Lodges,'—line 9, after 'such relief,' add, 'if exceeding three pounds.'

"Art. 10, line 18, after 'Foreign Lodges,' add, "and the Members of Colonial Lodges.' Add to Art. 16, or as Art. 17, "The Lodge of Benevolence may grant relief to the extent of two pounds to any distressed Mason who has presented his petition in due time, although the conditions and forms above contained have not been complied with."

The motion was accordingly adjourned.

There being no further business, Grand Lodge was closed in form, with prayer by Bro. C. J. Martyn, Acting Grand Chaplain.

The following Notices were placed in the Ante-Room:—

NOTICE.—It having been represented to the Board of General Purposes that brethren are in the habit of attending Grand Lodge wearing jewels not recognized by the Grand Lodge, the Grand Pursuivant has been ordered to see the law carried into effect, viz.: "That no honorary or other Jewels shall be worn in Grand Lodge, which shall not appertain to, or be consistent with those degrees, which are recognized and acknowledged by, and are under the control of the Grand Lodge as part of pure and Ancient Masonry.—By order of the Board of General Purposes, John Hervey, Grand Secretary.

The undermentioned lodges having neglected to make their returns and payments for more than twelve months past, the Masters, Wardens, and Past Masters of such lodges cannot be permitted to attend any meeting of the Grand Lodge until such returns and payments shall have been completed:—

26—Castle Lodge of Harmony, Willis's Rooms, St. James's.

79—Pythagorean, Ship Tavern, Royal Hill, Greenwich.

157—Bedford, Freemasons' Hall.

176—Caveac, Radley's Hotel, Bridge Street, Blackfriars.

205—Israel, Radley's Hotel, Bridge Street, Blackfriars.

(Suspended by order of the Board of General Purposes).

259—Prince of Wales's, Willis's Rooms, St. James's.
 834—Ranelagh, Royal Sussex Hotel, Hammersmith.
 907—Royal Albert, Freemasons' Hall.
 969—Maybury, Freemasons' Hall.
 1159—Marquis of Dalhousie, Freemasons' Hall.
 1260—Hervey, the Swan, Walham Green.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

STAR LODGE, (No. 1275).—The Installation Meeting of this lodge was held at the Marquis of Granby Tavern, New Cross Road, Deptford, on Friday the 1st instant. There were present Bros. W. Ough, P.G.P., W.M.; J. Smith, P.G.P., P.M. Treas.; C. J. Hogg, P.G.S., P.M., S.W.; H. Keeble, J.W.; F. Walters, P.M., Sec., H. Crabtree, J.D.; T. R. Darke, D.C.; S. Home-wood; J. Fox; C. Saunders; J. J. Limebeer; C. Harper; W. Bell, jun.; J. Davis; A. Stevens; W. Kipps; W. M. Bull; E. Townshend; W. H. Tramplesure; R. F. Duff; W. Okey; E. S. Lane; A. Farr; G. S. Elliott; W. Avill; and H. J. Clare. The visitors present were Bros. N. Weekes, P.M. 358, S.C.; G. A. Garrat, W.M. 704; E. M. Hubbuck, P.G.S., P.M. 58; J. Bagnshaw, P.M. 158; E. W. Mackney, S.W. 134; E. Harris, P.M. and Treas. 73; H. Potter, P.M. 11; C. G. Dilley, P.M. 1155; S. Adams, 25; J. S. Sweasey, 946; T. J. Thompson, 30; W. Watson, P.G.S. and P.M. 25; W. Buchanan 12 (Scotland); Messrs. Dr. A. Fan, W. Avill, E. S. Lane, and W. Bell, jun., were initiated by the W.M.; who then installed Bros. C. J. Hogg, P.G.S., S.W., as W.M. The W.M. then appointed as his Officers, Bros. H. Keeble, S.W.; H. Crabtree, J.W.; J. Smith, P.G.P., P.M., Treas. (re-invested); Frederick Walters, P.M. Sec. (re-invested); T. R. Darke, S.D.; G. Pym, P.M., J.D.; E. Harper, I.G.; G. F. Guest, D.C.; J. Gilbert, Tyler (re-invested). A vote of thanks was accorded to Bro. F. Walters for his valuable services as Secretary. A vote of thanks was also accorded to Bro. W. Ough, I.P.M. for his kindness in presenting the lodge with a set of Tracing Boards. At the banquet table he was presented with a set of diamond studs of the value of Ten Guineas in lieu of a Past Master's Jewel, for his services as W.M. The banquet was held at Anderton's Hotel, Fleet Street. The following notice of motion by Bro. J. Smith, P.G.P., P.M. and Treas.:—"That the future meetings of the lodge be held elsewhere." Several candidates for initiation were proposed for next meeting. The report of the audit committee showed a large balance in hand, and no liabilities. Bro. Weekes, from Australia, was unable to stay to the banquet, having to reach Southampton that evening *en route* for his return to Australia. He expressed himself well pleased at the working he had witnessed, and the hearty reception he had received, promising to inform his lodge what a pleasurable visit his had been. Bro. Watson replied for the visitors.

ROYAL ARCH.

SOMERSET.

BRIDGEWATER.—*Vale of Jehoshaphat Chapter, No. 291.*—A Convocation of this Chapter was held on Friday, the 11th ult., at the Railway Hotel, Highbridge; Comp. Captain H. Bridges, M.E.Z., in the chair. The Chapter was opened, and the minutes of the former Chapter were read and confirmed. Ballots were then taken for the admission of the following brethren of Lodge 291, viz., Bros. F. R. Prideaux, J. B. Marwood, R. Salisbury, G. T. Talbot, C. Ritson, W. Hodges, J. Rich. J. Stone, and R. Harden, and, being unanimously in their favour, they were duly exalted into Royal Arch Masonry. The

ceremony and the whole of the work was conducted by Comps. W. Watson, P.Z., and W. Smeed, P.Z., in a manner that gave great satisfaction to all present, and were highly complimented for their efficiency. Those two companions having attended from London specially for that purpose, a vote of thanks was accorded to them for their admirable working. The election for M.E.Z. resulted in the re-election of Comp. Captain H. Bridges; Comps. Kelway and R. C. Else were elected H. and J. The Chapter having been closed, a very capital banquet was provided. The usual loyal and R.A. toasts were given. The toasts of the M.E.Z., officers, and the visitors followed, and after the Janitor's toast the companions enjoyed a delightful ride to Burnham, carriages being provided for that purpose

CANADA.

GRAND CHAPTER.

The Fourteenth Annual Convocation of the Grand Chapter of Royal Arch Masons of Canada, was opened at the Masonic Hall, Hamilton, Ontario, on Wednesday, the 9th ult. at noon.

There were present:—M.E. Comps. T. D. Harrington, G. Z.; W. J. B. McLeod Moore, as G. H.; L. H. Henderson, G. J.; and a large number of officers and members.

The Grand Scribe E., having read the Rules and Regulations for the government of the Grand Chapter during business, and the usual motion accepting the minutes of last Convocation as read, having been adopted, the Grand Z., rose and delivered the following address:

To the Most Excellent, the Grand Chapter of Royal Arch Masons of Canada. GREETING:—Companions,—Once more I have the happiness of welcoming your presence in annual convocation—our Fourteenth Annual Convocation—and exchanging mutual congratulations. Another Masonic year has passed away, taking with it on its passage some old familiar faces, but leaving us still to assemble and counsel together, for which let us be grateful to a protecting Providence. Among those companions who have gone to their rest, there is one I cannot refrain from mentioning—he was a personal and esteemed friend of long standing—I mean our recently deceased Comp. and Bro. S. D. Fowler. His departure will be long felt and deplored, and sincere must be our sorrow. His attachment to our order was great; his appearance at our meetings was regular; his leisure time was freely afforded; he was ever ready to accept work, and never failed to carry out to the close whatever he undertook to do, or was entrusted to him. Gentle in his speech; quiet in his demeanour; earnest for Freemasonry; he did, indeed, make his work one of love! This Grand Chapter will doubtless place upon record, its sense of the worth our late lamented companion, and convey its earnest sympathy to his surviving relatives.

I have not a great deal to say to you, for our Royal Arch affairs have been moving on so smoothly and harmoniously, that it is really difficult to prepare an address worthy your consideration. I have granted dispensations for new Chapters as follows:

Montreal, at Montreal; Royal Albert, at Montreal; Mount Sinai, at Nananee.

I received petitions also for new chapters to be held at Maitland, Colborne, and St. Mary's; but the first the Grand Superintendent of the District declined to recommend, and the two last reached me so near the meeting of this Convocation, that my Dispensations would have been useless. The Grand Scribe E. will, therefore, present these three petitions directly to the Grand Chapter, and Warrants, if they are approved, can at once issue. I trust also that the Grand Chapter will find itself able to confirm my above named Dispensations by granting Warrants.

The Reports of the respective Grand Superintendents will satisfy you as to the condition of our Subordinate Chapters, all of which I have, however, reason to believe, are prospering and working harmoniously, and as regards your Finances, I refer the Grand Chapter to the statements and accounts of the Grand Treasurer, and the Grand Scribe E. Such payments as were sanctioned by the Grand Chapter have been made, and the vouchers will be produced by the proper officer.

Notice of motion was given for changing the time of holding our annual convocation, from August to the same week in July, when, and at the place were the annual communications of the

Grand Lodge of Canada are held, which, if followed by a substantive motion, will require your attention and consideration.

The proceedings of the various Grand Chapters have been received, and they tend to show that our order is progressing very favourable. Those Grand Bodies are in friendly relationship with the Grand Chapter of Canada, and evince their customary kindly interest in our welfare, and credentials will be presented by companions, who have been appointed representatives during the past year. I have nominated M.E. Comp. H. P. Deuel, our representative near the Grand Chapter of Nebraska, and R.E. Comp. Charles Woodward near the Grand Chapter of Ohio, subject of course to your confirmation; and the names of R.E. Comp. J. S. Bowen near the Grand Chapter of New York, and R.E. Comp. Brinsmaid near the Grand Chapter of Vermont have been submitted to me for approval.

I think of but one other subject, which I conceive it to be my duty to allude to. Last year I had to do so. I mean the unfortunate difficulty connected with Craft Masonry in the Province of Quebec, and which, it is greatly to be lamented, has not yet been satisfactorily terminated, as all true Masons must wish and pray for. Of course you all know to what my present allusion points, and this continued discord and state of misunderstanding is exercising a baneful influence on our Order. Royal Arch Masonry is indirectly affected by it, and it is well calculated to do, and is doing injury in many ways. That the Grand Lodge of Quebec is an accomplished fact it would be absurd to ignore. It has been unconditionally recognised by some twenty-three Grand Lodges already, and that other Grand Bodies will pursue a like course I entertain no doubt. This is not a question for Grand Chapters to discuss, but it is my duty to inform you that I received a very courteous and fraternal communication in my capacity of your Grand First Principal, from the M.W. Grand Master of Quebec, who is likewise a member of high standing in this Grand Chapter, notifying officially the existence of the Grand Lodge of Quebec, and seeking for amicable and free intercourse, to which I replied in a similar spirit, and these letters are, of course, ready to be laid before you. I am quite without information from the Grand Lodge of Canada. I had given to me, from more than one quarter, clear testimony that bitter feelings were engendered among our Royal Arch Masons, at Montreal especially, and that greatly to their discredit they were threatening to use, if not actually doing so, the ballot-box as an instrument of strife! This I was resolved to render nugatory if possible, so far as Capitular Masonry was concerned, and it was partly in consequence of this that I granted dispensations for the two new chapters in that city, the respective petitions coming to me from companions on the one part favourable and the other hostile to the Grand Lodge of Quebec. I believe I did right, and that I am justified by the result.

Of course, an address of this kind is not the document for the insertion of details—going before the outside world as it will do like its predecessors—and I would probably have been silent on the subject only that as the principle of having a Grand Lodge for each Province in the Dominion, has, we all know, been a measure acknowledged and assented to, it really becomes simply a question of time, as to the formation of separate Grand Chapters, and when the limit for jurisdiction will be still more curtailed. It is the wisest course to look this contingency full in the face, and when that time does arrive, carry out the change in a truly Masonic and fraternal way—giving and receiving, bearing and forbearing, making mutual concessions if needful, and avoid heartburnings and strife, scorning wordy warfare, but wishing instead God speed and prosperity to all concerned.

It is marvellous to me that any Royal Arch Mason can so far forget that (in my eyes) "ne plus ultra" obligation which he has voluntarily pledged himself to fulfil as a Master Mason, as to lose sight of the Five Points of Fellowship especially, and their full and entire significance, and more particularly when we call to mind that the Royal Arch is said to be the perfection of the Third Degree of Craft Masonry.

If but the half has been said in bitterness, that is reported to have been uttered, in consequence of the Quebec difficulty, which after all originated in a difference of opinion, it is a discredit to the parties using such language, and a scandal to Masonry—that is all I can say—and I thus record my conviction.

And now, in conclusion, allow me to thank you for your many marks of favour, and acts of kindness, and also for the long continued distinguished position you have placed me in. You have now to select fresh officers, and I shall not be sorry to be relieved from the duties attached to my high office. You have able members, who can, and will be pleased to attend to your wishes, and conduct Grand Chapter affairs, and, as I said last year, there is a laudable ambition and should have its reward. And now I finish with this prayer,—“May the Great Architect of the Universe grant continuous prosperity to the Grand Chapter, and bless and protect each and all of us. So mote it be.

T. DOUGLAS HARRINGTON,
Grand Z., &c.

Hamilton, 9th August, 1871.

On motion the foregoing address was referred to the Executive Committee.

Reports of the Grand Superintendents of the following districts,—London, Wilson, Huron, Hamilton, Toronto, Ontario, Prince Edward, Central, Eastern Townships, Quebec, and New Brunswick, were read, and also referred to the Executive Committee.

The following companions presented their credentials as Representatives:—

R.E. Comps. J. R. Kerr, from Grand Chapter of Scotland; D. McLellan, from the Grand Chapter of Georgia; R. Ramsay, from the Grand Chapter of Ohio and Nebraska.

On motion the honorary rank of Past Grand J. was conferred upon R.E. Comp. Kerr.

The Grand Scribe E. read petitions for new chapters at Montreal, Colborne, St. Mary's and Chatham, which were received and referred to the Executive Committee.

On motion it was decided that the next annual convocation should be held in the city of Toronto.

Statements of the Grand Scribe E., and Grand Treasurer were received and referred to the Executive Committee.

R.E. Comp. H. Robertson, submitted his report upon Foreign Correspondence.

R.E. Comp. Macdonnell, presented the following Report of the Executive Committee on Warrants:—
To the M.E. Grand Council:

Your Committee in Warrants beg leave to report.

That having taken into consideration the several petitions for Warrants laid before them, and having examined the Books and papers in connection therewith, together with such further information as they could obtain, beg leave to recommend that Warrants be granted to the following chapters, viz:

“Montreal,” at Montreal; “Royal Albert,” at Montreal “Mount Sinai,” at Napanee; “Excelsior,” at Colborne; “St. James,” at St. Mary's; “Wellington,” at Chatham.

With regard to the application for a Warrant for a Chapter at Maitland, your committee cannot recommend the prayers of the petitioners, as in their opinion from facts presented to them, the granting of such Warrant, would be injurious to the interests of Grenville Chapter, 22, which is apparently now in good working order.

Your committee cannot close this report without expressing their satisfaction at the manner in which the books presented to them have been kept, particularly that of the “Montreal” Chapter as being a credit to the various Chapters.

All of which is respectfully submitted.

C. D. MACDONNELL,
Chairman.

The Report was received and adopted.

R.E. Comp. Robertson represented the Report of the Executive Committee on Audit and Finance.

The election of Grand Officers was then proceeded with, resulting as follows:—

Comp. T. D. Harrington, Ottawa	Grand Z.
„ S. B. Harman, Toronto... ..	Grand H.
„ F. M. Sowden, Montreal	Grand J.
„ T. B. Harris, Hamilton	Grand Scribe E.
„ R. Ramsay, Orillia	Grand Scribe N.
„ F. J. Menet, Toronto	Grand Prin. Sej.
„ J. V. Noel, Kingston	Grand Treasurer.
„ John Wilson, Simcoe	Grand Registrar.
„ John Dixon, Toronto	Grand Janitor.

The following District Superintendents were appointed:—

Comps. J. A. Mackenzie	London.
„ C. L. Beard	Wilson.

- „ John Dutton Huron.
- „ E. Mitchell Hamilton.
- „ T. Sargant Toronto.
- „ John Wright Ontario.
- „ D. Ross... .. P. Edward.
- „ G. M. Wilkinson... .. Central.
- „ I. H. Starnes Montreal.
- „ E. Kemp Eastern Townships.
- „ Jas. Dunbar Quebec.
- „ D. R. Munro... .. New Brunswick.

R. E. Comps. A. A. Stevenson, Henry Robertson, C. D. Macdonald, H. Macpherson, and James Seymour were elected members of the Executive Committee.

It was moved by R.E. Comp. J. K. Kerr, seconded by R.E. Comp. P. J. Brown, and

“Resolved, That the sum of fifty dollars, together with the thanks of this Grand Chapter, be given to R.E. Comp Henry Robertson, for his admirable report on foreign correspondence.”

Grand Chapter resumed labour at noon on Friday. R.E. Comp. Henry Robertson presented the reports of the Executive Committee on address of Grand Z., and on the condition of Capital Masonry, which were received and adopted.

The Grand Z. announced that a Grand Council of Royal and Select Masters had been formed at Toronto recently.

The deaths were announced of R.E. Comps. S. D. Fowler, of Kingston, and J. Conway Brown, of Halifax, Nova Scotia.

R.E. Comp. Ramsay gave notice that at the next regular convocation he would move that the constitution be so amended as to include all the Degrees of the Ancient and Accepted Rite, the Royal Order of Scotland, the Red Cross Order of Rome and Constantine, the Royal Ark Mariner's Degree, and the Council Degrees, as being recognised by this Grand Chapter.

R.E. Comps. S. B. Hasman, and F. J. Menet were added to the committee on “work.”

After the installation of officers, votes of thanks were passed to the Hamilton Companions, and Grand Chapter was closed in ample form.

MARK MASONRY.

CONSECRATION OF THE PANMURE LODGE, No. 139.

This new Mark Lodge was consecrated at the Balham Hotel, Balham, on Monday, the 4th instant, the ceremony being performed by V.W. Bro. Frederick Binckes, Grand Secretary, Grand Lodge of Mark Masters.

The Officers designated in the warrant were as follows:—Bros. James Stevens, P.M. 104, P.G.O., W.W.; John Thomas, P.M. 22, Prov. G.S.B., S.W.; Henry F. Huntley, 104, J.W.

The brethren having assembled in the Ante-Room, the Officers *pro tem* and other Officers, past and present, entered the Lodge Room, opened the Lodge, and took their seats. The Organist played a voluntary whilst the remainder of the brethren entered the lodge, saluted, and took their respective stations. The brethren of the new lodge were then arranged in order. The W.M. *pro tem* then addressed the brethren on the nature of the meeting, and called on the Acting-Secretary to state the wishes of the brethren, and the proceedings they have taken with respect to the lodge. The Secretary having complied, the W.M. inquired of the brethren if they approved of the Officers named in the petition and warrant. The brethren having signified their approval in form, an oration was delivered, and the following Anthem was sung:—

Mark Masters all appear
 Before the Chief Overseer;
 In concert move;
 Let him your work inspect
 For the Chief Architect;
 If there be no defect
 He will approve.
 Hiram the widow's son,
 Sent unto Solomon
 Our great key-stone;
 On it appears the name

Which raises high the fame
 Of all to whom the same
 Is truly known.

Now to the praise of those
 Who triumphed o'er the foes
 Of Masons' arts;
 To the praiseworthy three,
 Who founded this degree;
 May all their virtues be
 Deep in our hearts.

The first portion of the Consecration Prayer was then given, followed by the Sanctus:—“Glory be to Thee, O Lord.”

All the brethren then turned towards the East, when the W.M. gave the Invocation.

The Pedestal was then uncovered, and Three W. Masters, or Past Masters carried the cornucopia, wine, and oil three times round the lodge (solemn music being performed during the procession); halting in the East, placed their vessels on the floor.

The Anthem, “Glory be to God on High,” having been sung, the P.M. then carried the censer three times round the lodge (solemn music being performed during his progress), then halting in the East, placed the censer on the pedestal, and delivered the second portion of the Consecration Prayer.

The following Anthem was also sung:—

“Glory to God on High,
 Let Heaven and earth reply,
 Praise ye His Name;
 Masons His love adore,
 Arch'd in their mystic lore,
 And cry out evermore
 Glory to God.”

The W.M. then Dedicated and Constituted the lodge in due form, at the close of which the brethren joined in the Installation of the Worshipful Master.

SCOTLAND.

GLASGOW.

THISTLE AND ROSE LODGE (No. 73).—This lodge held its usual fortnightly meeting on the 5th inst., Bro. G. McDonald R.W.M. presiding, assisted by Bros. W. Walton, S.W.; Wm. Donaldson, J.W.; and J. S. Appleford, Sec. Mr. McAnnley was initiated into the mysteries of ancient Freemasonry, in the careful way in which Bro. Macdonald always performs that ceremony. Afterwards, Bros. G. Hamilton and Hans P. Olson were raised to the sublime degree of Master Mason. There was a full attendance of members. Bros. Mercer, McCulloch, and Berger were appointed to audit the books prior to the annual meeting.

Neptune Lodge, No. 419.—An emergency meeting of this Lodge was held in order to confer the Degrees on Captains Thomas Osment and Philip Velurpty, both of Jersey, who were about to leave this part. The chair was filled by the R.W.M. Bro. Alexander McDugal, who ably rendered the ceremonies, with the assistance of the following officers:—Jas. Scott, S.W.; Wm. Donaldson, Acting J.W.; Wm. Dobbs, P.M., Acting Deacon; and J. Quigley, Sec. After labour the Brethren partook of refreshment. On the R.W.M. proposing the toast of the initiates, Captain Osment responded in a brief speech. Bro. Whightman, P.M., proposed the health of the visiting Brethren and the Grand Lodges of England and Ireland. Bro. Vincent, on behalf of the Belfast; Bro. Battle, of 87, Manchester, and G. W. Wheeler, of 73, Mount Lebanon, responded for England, and, as well as the other visitors, spoke highly of the excellent working in the Neptune Lodge, the majority of whose members are really sons of Neptune, nautically as well as masonically.

GLASGOW.—Caledonian Chapter of Unity, No. 73.—The Companions of this chapter met in their hall, 170, Buchanan Street, on Tuesday, August 29th, for the nomination of office-bearers for the ensuing year, when Comp. David Gilchrist, who has so ably presided during the past year was unanimously requested to retain the position of Z. Comp. G. Macdonald, R.W.M., of Lodge 73, was nominated for the chair of H; and

Comp. G. W. Wheeler, substitute master of 73, as J. Comp. G. McLeod was re-appointed as Scribe E, and Comp. Wm Donaldson nominated as Scribe N. The Treasurer, Comp Rogers, who has worthily held that post for many years, wished to be relieved in consequence of his failing health, and Comp. T. Funder was recommended in his place. The Sojourners, W. Andrew Bell, John Hughan, and D. McGhee; Wm. Jamieson, Janitor. Among the visitors were two companions from Michigan, Ill., R. Morrison and G. Ramsay, who are also K. T., and members of 32° of the Ancient and Accepted Rite.

The Thetis Chapter, No. 122.—This chapter held the usual monthly meeting on the 28th ult., but in consequence of the unavoidable absence from town of the first and second Principals, the election of officers was deferred till the Emergency Meeting, to be held on the 4th instant. This is the youngest, but by no means the weakest, chapter in Glasgow.

NOTES ON AMERICAN FREEMASONRY.

From the report of the Committee on Foreign Correspondence of the Grand Lodge of Iowa, we are enabled to make the following extracts, showing the position and advance of Masonry in the United States:—

ALABAMA.

"I am pleased to record that the progress of our glorious institution, in the interest of which we have this day assembled, is steadily upward and onward. It has increased the number of its members as fast as was desirable, the danger being that it will increase too fast,—not that too many good men and true will join us, but that, in a desire to swell our numbers, we should fail to institute that right scrutiny into the character of applicants so necessary to prevent unworthy ones from becoming members. Experience has shown that it is much easier to reject unworthy applicants at the threshold, than to get rid of them by the discipline of the lodge after they have become members.

"In times like these, of such wide-spread demoralisation, the world has a right to look to the Masonic institutions as among the most efficient means for the exercise of that moral power and influence that shall restore it to a healthy normal condition. The Mason who, instead of setting his face sternly against these evil tendencies, falls into them, and 'goes with the multitude to do evil,' forgets his mission, is false to his profession, and brings reproach upon the institution from which he derives his distinction. If there ever was a time when every true Mason should endeavour, both by precept and example, to impress the moral precepts of our order upon those around him, the present is that time."

Of the project to establish an orphans' home, he says:—

"Much was said at our last communication as to the propriety of our erecting an orphans' home, to be under the patronage and control of this Grand Lodge. I have given the subject some thought, and the result of my reflection is that it would be improper and highly injurious to the cause of Masonry for this Grand Lodge to levy any tax upon the brethren of the subordinate lodges for any such purpose. My past experience as a member of this Grand Lodge for many years, has fully satisfied me that it is greatly desirable to let the subordinate lodges be the almoners of their own bounty; in respect of this, as of other benevolent enterprises."

"Let us look well to our helpless ones, who by the death of their parents are thrown as waifs upon an unfeeling world. But do not pen them up, as it were, in an asylum. Let me take one, and you take one, and another one—in short, all of us who are able to sustain them—into the bosom of their families, and make them feel that they have a home indeed, where they can be cheered by the warm sympathies of our wives and daughters, who aid us to train them up for usefulness here, and happiness hereafter. This is the true spirit of unostentatious Masonic charity. Would to God there was more of it!"

The Grand Master favours the building of a Grand Masonic Temple.

The consideration of the prayer of the Grand Lodge of Quebec was postponed for a year.

Number of Lodges, 374; Members, 10,935.

ARKANSAS.

The Grand Master in his annual address says:

"But one short year has passed since then—a year filled up with only the ordinary incidents of human experience—but, alas! what sad havoc has been made in our ranks in that short time. There is not, perhaps, one of us who has not felt the weight of some disappointment, or the keen agony of some great sorrow. Perhaps, across the threshold of some of our homes has fallen the dark shadow of the dread messenger's wing. It is meet, therefore, that we should dedicate and devote this brief moment to the sacred office of mingling our sympathies with these who have in any wise been afflicted or bereaved, and pour into their hearts the balm of consolation and relief."

Of the St. John's Masonic College, he says:—

"It affords me great pleasure to announce that this protegee of the Grand Lodge has a brighter prospect now than at any time since the close of our late civil war. A great many Grand bodies have previously made the attempt to establish a similar seat of learning in their respective jurisdictions and failed, they have been almost unanimous in predicting a similar result for our college. Without stopping to inquire the cause for these failures, I think I express the unanimous verdict of this Grand body when I assert that St. John's College is on a firm foundation."

Nineteen dispensations for new Lodges are reported.

The Grand Lodge of Quebec was recognised.

Number of Lodges, 262; Members, 9,324.

CALIFORNIA.

Bro. L. Pratt, Grand Master, thus reviews the Masonic progress of the year (1870):

"To Freemasonry the year has been sufficiently prosperous, as prosperity is usually estimated. Members have been added in sufficient numbers, and the material strength of the fraternity, as strength is too often judged, has been in no degree impaired. But let us not deceive ourselves with these appearances. A mere increase of numbers is no cause of congratulation, and I repeat to you, as my solemn conviction, what has been already said by the Grand Master of perhaps every jurisdiction on this continent, that if there is one thing which, more than all others combined, threatens the downfall of this patriarchal institution, it is its growing popularity. A rapid accession of indifferent members, a too cautious use of the negative ballot, and a cowardly indisposition to apply Masonic discipline to those already in the fold—these are the quicksands and bars on which Freemasonry may yet founder. Through these faults you are filling your ranks with unworthy members, inspired with no loftier ambition than to live in indolence upon the toil of their brethren; and following this, you have been compelled by the very principles of self-preservation to shift your personal obligations to your brethren, from yourselves individually, to the lodge in its collective capacity; and then permit the lodge in turn to set up an arbitrary and offensive rule to shut off these drones whom your own folly and neglect have brought into your household."

Dispensations were granted for seven new Lodges, in report- ing which the Grand Master says:

"Before granting any dispensation, I have required abundant evidence that the population in the vicinage was permanent and increasing; that there was already, within convenient distance, abundant material whereof to build, without crippling any existing lodge; that the petitioners were too remote from any lodge to be in the enjoyment of Lodge privileges; and that those having the enterprise in hand were fully imbued with the spirit of Masonry, and would take good care that no discredit would result from their labours."

Upon the subject of the Masonic Temple, he says:

"I congratulate you, my brethren, on the near completion of this splendid edifice in which we are to-day assembled. In spite of all obstacles and discouragements; in the face of censure, cavilings, and a potent opposition, not always conducted in the most fraternal spirit; by the persistent energy, the tenacious will and resolution of those who inspired the first movement, and have since conducted it through every stage the good work has moved steadily forward to its completion. The temple has continued to grow apace, like its prototype of old, and stands to-day a fitting symbol of the solidity, the

grandeur, and the permanency of Freemasonry. A few more touches of the limner's brush, and we shall have a Masonic home unrivalled in the universe."

The following new arrangements was made for disseminating the work:—

"Resolved, That the Grand Master appoint for each district an officer to be called Inspector and Deputy Grand Lecturer, whose duty it shall be to visit annually (and oftener if desired by the Lodge) each Lodge in his district; to inspect the work, and, if necessary, correct the same, in accordance with the work as adopted, and as exemplified before this Grand Lodge at the present session; to report the working condition of each lodge in his district to the Grand Lecturer, on or before the first day of October in each year; to examine the records of each lodge, its manner of transacting its business with reference to its conformity to the constitution and regulations; and to report thereon to the Grand Master.

"Resolved, That each Lodge shall pay the necessary expenses of the Inspector and Deputy Grand Lecturer incurred in performing the visitation required by the preceding resolution."

The president of the Masonic Board of Relief, presented a report from which it appears that during the year, this noble charity has disbursed for the relief of the sick and distressed, seven thousand eight hundred and thirty dollars and seventy-five cents.

Number of Lodges, 175; Members, 9,528.

COLORADO.

The Grand Master's address thus exhorts the brethren upon the necessity of discrimination in the proposition of candidates.

"I think the utmost care has been exercised in the selection, of candidates, and while we may have rejected some good men whose characters were not sufficiently known at the time of the application, yet it is better that we should use the black ball too freely than to allow bad men to get into our lodge. Let me say to you, my brethren, as I have often said to you before, we cannot examine too carefully the character of candidates for initiation. Do not receive the applicant because no brother has any objection, or no reason is known why he should not be made a Mason. Let not the committee, whose duty it is to inquire into the character of the applicant, confine themselves to the inquiry? Let the inquiry be, on the contrary, Do you know of any reason why he should be made a Mason? Is he honest, temperate, virtuous, and intelligent? Would you be proud of him as a friend and brother? Would you make him a companion at your fireside? My brethren if these last questions cannot be answered in the affirmative, then the candidate ought not to be received."

The address also contains some rather severe strictures upon those Masons who seize every opportunity of airing their Masonry at public processions, and yet are not forthcoming when there is work to do in Lodge, concluding thus:—"We want men who are attracted, not by idle curiosity, not because Masonry is honourable, not because it is a passport to place or power, but men in search of light—eager inquirers after truth, with mental and moral preceptions to understand our symbols and sacred mysteries—such men will come to us, not because we indulge in imposing ceremonies in public, not because it is popular to be a Mason, but because they are actuated by the love of truth and virtue."

Number of Lodges, 19; Members, 854.

CONNECTICUT.

At the Session of Grand Lodge, every Lodge in the jurisdiction was represented.

Dispensations had been granted during the year for six new Lodges. Says the Grand Master:

"This Masonic year has been to me very pleasant, having had no important decisions to render and no unpleasant duties to perform. Universal peace, harmony, and prosperity prevail throughout this jurisdiction, with, perhaps one exception; and, I trust, Masonry with us not only stands as high as one year ago, but has made a healthy advancement."

The Grand Lodge of Nova Scotia was recognised, the subject of Quebec was postponed to another year.

Number of Lodges, 115; Members, 13,072.

FLORIDA.

With reference to the difference with the Grand Orient of France, the following resolutions were adopted:

"Resolved that the Grand Lodge of Florida will not hereafter hold any fraternal correspondence with the Grand Orient of France, or its spurious offspring in the state of Louisiana, until the said Grand Orient shall place itself aright before the Masonic world in the premises.

Resolved, that all fraternal intercourse between the Masons of Florida and such as owe or acknowledge fraternal allegiance to, or connection with, the Grand Orient of France, or the said irregular organisations in Louisiana, is hereby interdicted and forbidden."

And was also this:

"Resolved, That the Grand Lodge of Florida fraternally sympathises with her long-since acknowledged sister Lodge of Canada, in this her day of trouble and confusion, and deem it inexpedient to hastily recognise the new organisation in the province of Quebec."

Number of Lodges, 59,

GEORGIA.

The following scrap of history is not without interest:—

"April 27, 1870.—At the request of the Bethesda Union Society of Savannah, I convened an Occasional Grand Lodge, and laid the corner-stone of a new edifice at Bethesda, ten miles below the city, on the original grounds donated the society by the celebrated George Whitfield, Charles Wesley, Selina Countess of Huntingdon, and others.

"The brethren brought with them, to grace and sanctify the occasion, the oak chair made from the tree under which General Oglethorpe held the first Masonic Lodge, at Sunbury, Georgia; also the Bible which was used on that occasion in the year 1733,—both the property of Solomon's Lodge, No. 1, of Savannah, Georgia."

The following report was adopted:

"Your committee, to whom was referred an ancient document presented to this Grand Lodge by Mr. Liza Solomon, of Savannah, Georgia, through our W. Bro. David Mayer, have to report:—

"That on examination of said document, they find the same to be a parchment diploma issued 'From the East of the Grand Court of the Most Puissant Council of the Most Valiant Prince and Sublime Masons of the Royal Secret,' &c., granted by 'Solomon Bush, Prince of Masons, Deputy Grand Inspector General and Prince of the Royal Secret,' to one 'Isaiah Bush,' and bearing date at 'Philadelphia, North America,' 'the first day of the month called Hesvan, of the year 5784, * * * of the vulgar era, the fifth day of October, 1785,' and attested by 'Aphston Humphreys, Subl. Grand Secretary.'

"The document is in a good state of preservation, and we recommend that the same be deposited in the archives of the Grand Lodge; and that the thanks of this Grand Body be returned, by the Grand Secretary, through our R.W. Bro. Mayer to the generous donor, for the same."

The following resolution was adopted:—

"Resolved, That the M.W. Grand Master appoint a committee of five, who shall be known as and styled the Building Committee of the Grand Lodge, who shall be empowered to proceed to purchase a site in the city of Macon, and erect thereon a suitable building for the use of this Grand Lodge; and they shall have the authority to sell the investments for the purposes aforesaid, and to borrow such an amount as may be requisite to finish said building, at a reasonable rate of interest; such building committee to have the same completed for the annual communication of this Grand Lodge in October.

Also,

Resolved that all fraternal relations and Masonic intercourse between the Grand Lodge of Georgia and the Grand Orient of France cease and be discontinued until such time as the said Grand Orient shall rescind her action, recognising the spurious and clandestine body styling itself 'The Supreme Council of the Ancient and Accepted Rite for the state of Louisiana,' and duly acknowledges the dignity and all the rights of our sister Grand Lodge of Louisiana."

Number of lodges, 268; members, 13,921.

Obituary.

BRO. WALTER MONTGOMERY.

The death of Bro. Walter Montgomery, the actor, by his own hand, will produce a universal feeling and expression of regret. The circumstances of this sad suicide are painful in the extreme. To-day his marriage as well as his death is recorded. Married on Wednesday, he killed himself on Friday. Deeply and keenly must the public sympathise with the young widow—the wife but for two short days. It was but a brief honeymoon; and the end is tragical indeed. Bro. Montgomery was 44 years of age. He had been connected with the profession for about twenty years. He was originally engaged in important commercial avocations in the City; but from his youth showed strong inclination after dramatic studies, and frequently appeared in amateur performances. His first professional appearance was at the New Royalty (then known as Miss Kelly's Theatre). His success was sufficiently marked to secure for him provincial engagements. Having gone the round, he entered into arrangements for a short series of performances at the Princess's, where he first came out as Othello. Subsequently he appeared at Drury Lane. He then took the new theatre at Nottingham, where he was so far successful as to encourage him to accept a starring engagement in Australia. Here he had quite a triumphant career. He proceeded to California, and made a tour of the United States. On his return to England he took the Gaiety for one month, and although the experiment, owing to the hot weather, was peculiarly not a subject of congratulation, his various impersonations of some of the very highest characters of the national drama brought him many encouraging encomiums. The inquest was held before Mr. Langham at Sadler's Hotel, Albermarle-street. The evidence was indefinite in some respects, but fully justified the verdict. Bro. Melton said he saw Bro. Montgomery on Wednesday last, when he appeared in good health and buoyant in spirits. He knew the deceased very well, and could not account for anything which was likely to depress him. He knew the deceased had contemplated again visiting Australia, and had made arrangements for the time of starting to the colonies with his wife, and had paid their passage. He knew that the Gaiety speculation had not been a success. Bro. Melton described Bro. Montgomery as a man of great application. He thought study might have had something to do with operating on his nerves. The widow of the deceased—Mrs. Laleah Montgomery was then called, and deposed that on Friday her husband was engaged for some few minutes in looking over a box. He appeared cast down, which she attributed to his unprofitable speculation at the Gaiety Theatre. After looking over the box he said "I feel so depressed that suicide may be my lot." (The unhappy wife was quite overcome, and it was some time before the examination was proceeded with.) She knew her husband had met with losses at the Gaiety. He said "Good-bye, Tilley, I am gone." He left the room, and witness heard a report, and immediately screamed out to the landlady that her husband had killed himself. The room where her husband committed suicide was not locked, and he was discovered dead on the floor, with a pistol at his side.

Bro. Montgomery's manager said that he did not believe his losses at the Gaiety had been great, and certainly did not think they would have any effect on Bro. Montgomery. He knew he had money to meet all exigencies, and having had so much experience in theatrical business, he never for a moment anticipated that the deceased would commit suicide.

Dr. Harding, who made a post-mortem examination of the body, described the appearance of the head of the deceased. He said a bullet went clean through the roof of the mouth, and struck against the back part of the skull. The pistol must have been fired into the mouth.

The coroner, in summing up the evidence to the jury, said that the case was a most distressing one, and the jury returned a returned a verdict of "suicide while of unsound mind." Much more evidence was presented, but it was of a painful and strictly private character.—*Sunday Times*, September 3rd.

It will be remembered that Bro. Montgomery crossed the Atlantic in company with the American Knights Templar, at present in this country. Whilst on the voyage he composed an additional verse, appropriate to the occasion, to the American national song, "The Star Spangled Banner," which was given in our pages in a recent number.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING SEPTEMBER 15TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Tuesday, September 12th.

LODGES.—Wellington, White Swan Tavern, Deptford; Stanhope, Thicket Hotel, Anerley, Surrey.

Wednesday, September 13th.

Committee of Royal Masonic Boys' Institution, at 3.

LODGES.—Union Waterloo, Masonic Hall, William Street, Woolwich; Vitruvian, White Hart, College Street, Lambeth; MacDonald, Head Quarters 1st Surrey Volunteer Corps; Beacontree, Private Rooms, Leytonstone.—CHAPTER.—Hervey, Swan, Walkham Green.

Thursday, September 14th.

LODGES.—Capper, Marine Hotel, Victoria Dock, West Ham; Upton, Spotted Dog Tavern, Upton, Essex; Finsbury Park, Finsbury Park Tavern, Seven Sisters' Road, Holloway; Emblematic, Tulse Hill Hotel, Tulse Hill.—CHAPTERS.—Royal Jubilee, Horns Tavern, Kennington; Beadon, Greyhound Hotel, Dulwich.

Saturday, September 15th.

CHAPTER.—Caveac.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

A number of Lodges and Chapters of Instruction do not meet during the summer months, we shall, therefore discontinue the publication of our usual list until the re-commencement of the season. We shall, however, give the announcements of those Lodges and Chapters of Instruction which continue to meet during the summer on receiving authoritative intimation thereof.

The following Lodges of Instruction, we are informed by the Secretaries, meet all the year round:—

ROYAL UNION LODGE (No. 382), Horse and Groom, Winsley Street, Oxford Street, at 8. Bro. T. A. Adams, Preceptor.

PANMURE LODGE (No. 720), Balham Hotel, Balham, Fridays at 8. Bro. John Thomas, Preceptor.

WESTBOURNE LODGE (No. 733), Horse and Groom, Winsley Street, Oxford Street, Fridays at 8. Bro. Ash, Preceptor.

STRONG MAN, St. John's Gate, Clerkenwell, Monday, at 8. Bro. Terry, Preceptor.

St. JAMES'S, (No. 765), Gregorian Arms Tavern, Jamaica Road, Becondsey, Fridays at 8.

TEMPERANCE, (No. 169), Victoria Tavern, Victoria Road, Deptford, Fridays at 8.

STAR, (No. 1275), Marquis of Granby Tavern, New Cross Road Deptford, Saturdays at 7.

BURDETT CUTTS LODGE OF INSTRUCTION, Approach Tavern Victoria Park, Fridays.

SINCERITY LODGE (No. 174), Railway Tavern, Railway Station, Fenchurch Street, Monday at 7.

We have been requested to announce that Radley's Hotel being closed, no meetings of Lodges or Chapters can be held there for the present.

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.

J. R.—COLCHESTER.—What you have pointed out is certainly erroneous, but it is so in our authority.