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LONDON, SATURDAY, SEPTEMBER 16, 1871

A STEP IN THE RIGHT DIRECTION.

A Step in the Right Direction is the notice (given in our report last week) which was posted in the Ante-Room of the Grand Lodge at the last Quarterly Communication, to the following effect :

“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.”

It must have been observed by every regular attendant at the Quarterly Communications of Grand Lodge that it is a growing practice, even with some brethren who may fairly claim to be considered as eminent Craft Masons, to wear jewels and other insignia connected with “degrees” and “Orders” which are not recognised by the United Grand Lodge of Ancient Free and Accepted Masons of England.

This edict, which prohibits the geegaws apertaining to what must be termed antagonistic Orders, being paraded within the portals of the Grand Lodge, will, we hope, prove but the precursor of the final blow that shall be struck, to put an end to the ridiculous tomfoolery which, under the guise of pretended Masonic connection,

is, to the great detriment of the Craft, being perpetuated at the instance of, and for the benefit of, a clique of man-milliners and their satellites.

Whether this edict is influenced by the introduction of Bro. Matthew Cooke’s motion in Grand Lodge or not, we shall not pretend to divine ; but it is very opportune, as expressing the feeling of the heads of the Craft upon the subject of these quasi-Masonic Orders.

The attention of Grand Lodge having now been called to the fact, some action upon the matter is imperative.

It is not in the Grand Lodge of England alone that these parasitical pests are found to be a nuisance. A notice of motion has been given in the Grand Chapter of Canada by Comp. Ramsay, to the effect that he will 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 of Rome and Constantine, the Royal Ark Mariners’ Degree, and the Council Degrees, as being recognised by this Grand Chapter.

We do not suppose for a moment that Comp. Ramsay seriously desires that the “Red Cross of Rome and Constantine” an invention, as it were of yesterday, should be tacked on to and form a part of ancient Freemasonry. The real motive is, doubtless, to winnow the grain from the chaff. that the Supreme head of Craft Masonry should be be head and ruler of any and every thing that legitimately claims or, professes to belong to or be connected with, Masonry.

It is no argument to say, as the head of these orders claim, that “we are not antagonistic to Craft Masonry ; on the contrary we admit none within our portals but those who have received the Craft or Royal Arch Degrees.” The axiom “He that is not with us, is against us,” is in this case a trite one.

Admitting the correctness of their statements, and that these degrees have a connection with, and are properly a part—an advanced part—of Ancient Masonry, is it, we ask, proper and decent that there should be degrees of which the Supreme ruler of Freemasons of this country, in his official capacity is not cognizant, and possessing secrets into which he is not initiated.

Let some brother give notice for a similar motion in the Grand Lodge of England ; but let it

be accompanied with an addendum to the effect, that in the future, connection with such "degrees," "orders," or "rites," as the Grand Lodge does not see fit to recognize, and which claim to have any connection with Masonry, shall be prohibited, under pain of expulsion, to every brother under the jurisdiction of the United Grand Lodge of Free and Accepted Masons of England and Wales.

We must again also call attention to the fact, that it is against the law of the land to hold meetings of secret societies by any but lodges under the jurisdiction of the Grand Lodge of England, and that these pretended Masonic Rites and Orders are simply using that pretended connection with Masonry as a cloak to cover their lawless proceedings. Masons have ever been amongst the most loyal subjects of the realm, and the strictest observers of the law, and the disastrous effects of similar conduct, on the continent, should deter all Freemasons, true to their obligation, from risking their immunity, from restraint in a similar manner.

PROVINCIAL GRAND LODGE OF SUSSEX.

We learn, by accident, and *not* through the courtesy of the Provincial Grand Secretary, that the Provincial Grand Lodge of Sussex is to be holden on Tuesday next, at Brighton, and we learned at the same time, and through the same channel, that Lord Pelham will not be present at the Provincial Grand Lodge. Now, if this be true, we call the attention of the members of his Lordship's province to a time having been fixed for the holding of Provincial Grand Lodge, when his Lordship may be presumed to know he could not be present. We ask, why gratuitously inflict an insult upon that section of our Order under his Lordship's rule and governorship? It may, in fact, be likened to the fixing of the time by the host, of a visit of a number of brethren to a feast, at a time to meet the host when he knows he will not be present to receive his invited guests; and so he leaves them to the care of his butler (and, perhaps, game-keeper). We have great personal respect for the estimable Provincial Grand Secretary of Sussex; and if we knew the Deputy Provincial

Grand Master, no doubt we might esteem him as highly; but the Masonic worth or excellence of both these brethren added together, do not compensate for what is nothing less than sheer thoughtlessness, or want of consideration, or, if not, a gross insult offered to the members of the Province by their Provincial Grand Master. Even the Provincial Grand Master of Sussex cannot afford to so far forget himself and what is due to others on such occasions as to commit such an act; and we now call attention thus pointedly to the subject, that other Provincial Grand Masters may not commit the same grave blunder.

ANTIQUITY OF THE CRAFT.

By BRO CHARLES LEVI WOODBURY.

(Continued from page 204).

Some profane writers, in the zeal of an anti-masonic crusade, have asserted that the origin of the Rosicrucian societies is to be traced to this book. They know but little of the philosophy of those times. Kabbalistic teachings have been spreading for centuries with increasing favour among the learned. Jacob Behmen, in his wonderful works, had accompanated Protestantism to its metaphysics: Masses of scientific, alchemic, and medical works had been written under its inspiration; geomancy, and judicial astrology professed accord with its principles. There was nothing for Andrea to invent. His "Temple of the Holy Ghost" was borrowed bodily from Behmen's treatise of the original of sin. (See Part 1, chap. 22, 53.) "Thus the children of God are the Temple of the Holy Ghost." No "Scientist" of that day believed that the arcana of nature could be unveiled to the enquirer without the aid of prayer and faith,—at least none before Da Vinci said so.

How absurd, then, to suppose that the initiation and secret society of the initiates expressly taught in the ancient books of the Kabbala, should be wanting in practice till Valentine Andrea came in 1610 with the thaumaturgic story of one Rosenkreutz, dead for a hundred and twenty years, with his body uncorrupted still lying in the Temple of the Holy Ghost he had erected as the dwelling place of his eight secret associates, and now first dis-

covered. From the brief notices we have of Andrea's book, it seems to have followed the old Kabbala hermetic path as to organisation and symbology, and whatever its novelties were, the first organisation of the *fama fraternitatas* was not one of them. The metaphysics of the Rosicrucians were based on the extant Kabbalistic ideas. * Illuminism of the seventeenth and eighteenth centuries cannot be separated from them. True, it has many similarities with neoplatonic theories, readily accounted for as the one traced back through Jewish channels to the Zoroastrian ideas imbibed during the captivity, and manifest in many of the later prophets, as well as by some of the evangelists; while the other, tracing back through Greek civilisation and philosophy, draws inspiration in common from both Hebrew and Chaldaic sources.

The search for the fullness of light is readily distinguishable from Ophic and Gnostic ideas, while at the same time it is spiritually cognate with Behmen's mysticism. Light on the affinities of the two channels of descent will be found in the *Porta Cœlorum* of the learned Rabbi, Abraham Cohen Ieira. (See edition of 1698).

Whilst, as I have endeavoured to show, there is nothing material to be urged against the orthodoxy, the free spirit, or broad humanity of the Rosicrucians, the same cannot be maintained with regard to their scientific pretensions.

In the pursuit of alchemy they made great and numerous discoveries, which form the base of present chemical science, yet, having in view chimerical objects of pursuit, the waste of their labour was enormous. The energy of their spiritual ideas gave a thaumaturgic air to their pretensions in exact science, which, in time, drew crowds of charlatans to ape their insignia, and this, joined to a bad method of scientific investigation, broke them down as depositories of exact science, forcing them to prefer to their own obsolete and crude views on natural philosophy, the practical reasoners who followed the exact method of Da Vinci and Bacon. The principles of humanity and brotherhood which they asserted stood on stranger ground than their science, and supplied a force that rapidly accelerated as the alchemic, medical, and astrologic objects sloughed off, leaving Rosi-

* For a leading signification of the Rose Croix,—“the dew of the light,” see Isaiah 26, 19 Vulgate.

crucian illumination confined substantially to their relation to social science; on this subject, the Rosicrucian societies have led the way for centuries. To their initiation, even their enemies admit, is due the social revolution that, for more than a century, has been advocating the new born liberty for Europe and America, uplifting of the oppressed, leaving enduring monuments of the success of lofty aspirations for mankind persistently acted upon. It is on this side that they have connected themselves with Freemasonry, and, in the higher degrees of that art, still have their own affiliated, stripped, however, of pretensions to material science. There are many reasons to suppose this affiliation between Freemasonry and these philosophers extant in the middle of the seventeenth century. Ashmole, as already stated, notes in his diary that he was made acquainted with Lilly and Booker within a week or two after he was made a Freemason, A.D. 1646. Lilly and Booker were noted professors of judicial astrology and geomancy. Ashmole was an alchemist, among other pursuits of an antiquarian character, and in his “*Way to Bliss*,” published in 1658, I observe, he often cites the authority of Robert Flud, who was known to be a Rosicrucian. It seems to me probable that his initiation into Masonry brought him immediately into contact with Rosicrucian adepts. *

The “*Way to Bliss*,” he denominates in the preface “*rosy crucian physick*.” The book was published in 1658,—thirteen years after he was made a Freemason,—and contain numerous allusions to the obligations of “our men” to secrecy on the hermetic art, and to the caution they had taken “to lay it up in a strong castle, as it were in the which all the broad gates and common, easy entries should be fast shut up and barred, leaving only one little, secret back door open, fenced with a winding maze, that the best sort, by wit, pains, and providence, might come into the appointed Blisse; the rest stand back forsaken. Their maze and plot is this: first, they hide themselves in low and untrodden places, to the end they might be free from the power of Princes, and the eyes of the wicked world. And then they wrote their books with such a wary and well-fenced style (I mean so overcast with dark and sullen shadows, and sly pretences of Likes and

* Flud, in 1617 dedicated a book to the brothers of the Rose Croix.

Riddles, drawn out of the midst of deep knowledge and secret learning), that it is impossible for any but the wise and well-given to approach or come near the matter." (See p. 19, original edition.)

Speculations as to this winding maze that forefenced the secret entrance to the Rosy Croix society, to the end that they might be free from the power of Princes, will suggest themselves.

Some other evidences of the connection of Masonry and the Rosicrucians I am not at liberty to communicate. The theories of fraternity, humanity, liberty, and order, are held by us in common with the Rosicrucians. Valentine Andrea in 1610, sought to limit them to a Christian order of Rosicrucians: this was a narrow limit for a brotherhood of religious toleration. I have endeavoured to show the channels through which the student can trace our doctrines, symbols, and rites, after he has explored beyond the era of Lodge records. Here, he enters the inner court for the study of our history, where arduous study, wide preparation, and slow results attend his zeal. As the geologists find traces of man's abode on earth, or thousands of years before the vedas, the Pentateuch, or the Egyptian records, so present explorations lead the student in Masonry towards early recorded history.

I have given some instances, drawn from our symbols: let me refer to some others. Whilst Zerubbabel sought truth, the Gnostic and Johanne Christian's wisdom,—the Sophia,—the Mason looks for "light." Light was Zoroastrian and Chaldaic before the Jewish captivity. The sun was its visible symbol; but its absolute fulness was to be found only in the presence of the triune God, from whom all things emanated. The Chaldees worshipped God through its symbol; and the sun was the emblem of God.* The prophet Malachi says (c. 4, v. 2), "But unto you that fear my name shall the sun of righteousness arise with healing in his wings," &c. Thus, after the captivity, we find the Chaldees and the Jews using the same symbol with the like meaning. In the third century of our era, when the old mythology of Rome had given place to a Chaldaic Mithraic which struggled with Christianity for the lead, we observe that Constantine the

* The High Priest burned incense within the Vail when the sun rose and when he sat. 3 Philo. 213, Bohm's ed. See also Exodus 30, 8.

Emperor placed a sun on the obverse of all his coins; this symbol was equally satisfactory to the followers of the cross and their opponents. The Greeks were accustomed to have it carved in stone to be worn as an amulet with the letter E—the delphic E—in the centre, the mystic meaning of which I shall not stop to trace. We find the Freemasons in modern times using this same sun with the mystic letter G in its centre for a symbol. There is not a wide difference in the mystic meaning of the two letters. Here you have a symbol descended to our time from a pre-Solomon age, carrying a like meaning at the last, with strange evidences of the route by which it reached the Lodge-room, or of the antiquity of the Lodge-room. Those who search the Zohar will readily find the profound spiritual significance there attached to the pillars J. and B, as symbols of the victory and glory of the God of Sabbaoth.

The triangle is Zoroastrian; is Hindoo as early as the Vedas; is Budhist, also, and refers to the triune God in each. It is now found in the Freemasons' Lodge, and in the "Heaven and Earth League" of the Budhist: with the Hindoo, when the apex was upward it signified fire, when reversed, water. Behmen, early in the seventeenth century, defines this symbol in the same way.

Among the antique gems described by Mr. King in his elaborate treatise, is one having on the reverse the letters H.I., an eye, a crossed square, and a triangle, evidently intended for a talisman. Was this an antique Masonic ring? Fearing lest I exceed your patience, I will cite no more illustrations. For the same reason, I omit to notice the remarkable succession through Talmudic, Kabbalic, Gnostic, and Mithraic channels from the era of Solomon, concerning the history of the "lost word" still honoured in our mysteries. With reluctance, I forbear from the history of the initiations in ancient times into those secret and sacred mysteries where high moral and religious instruction was conveyed to those deemed worthy to receive it. New facts have been brought to light concerning the Essenian and other Hebrew as well as Egyptian and Grecian mysteries, and the better opinion of scholars now is, that the love of virtue, faith in the unknown God, and the immortality of the soul, amid divers details, formed in all a common centre of faith in a spiritual life. Concerning the Mithraic mysteries, popular in the second and

third centuries of our era, new publications have given us more insight into their symbols, as preserved in vast accumulations of gems, amulets, and talismans in antiquarian cabinets; many of the Masonic symbols are found on these gems, bearing the like interpretation then as now. Masonic initiations present indications of Hebrew descent in their reverence for the Bible, and much of their philosophy; other ceremonial and symbolic portions are strongly Mithraic; while, in many particulars, a curious blending from different sources can be traced,—Hebrew Kabbalistic rather preponderating, in my opinion. The very selection of St. John the Evangelist,—the most imbued with Kabbalistic doctrines among the Evangelists,—as their patron, indicates that era, when, as we have seen, the influence that inspired the prophesy of Malachi, acting on Christian, Hebrew, and Pagan hearts, made the sun of righteousness a spiritual emblem held in common as the symbol of the Living Source, the unknown God, or the Redeemer.

The extreme limits for an address are reached. It is more a rare coincidence that all these symbols, and these points of doctrine, still green and flourishing among us, should lay in the very track followed by the art of Masonry, from age to age, in its migration to our day. The similarities and resemblances, which the intelligent Mason who explores the whole array of evidence will detect, must carry a conviction to his mind that the theory of a chance invention of yesterday will not account satisfactorily therefor. The scholars of the antiquary alone can unveil our mysteries, and they cannot, unless they bathe their eyes in the light of initiation, distinguish the secret things manifest in the petals and leaves of the Rose. I regret that the labourers are few, and that a refuge in scepticism is sought by many faint spirits who shrink appalled from the probations of faith and hard study through which even the initiate's soul be purified in its onward seeking for more light.

THE COMMON SECRET, AND ITS INFLUENCE.

The subtle, indefinable influence, the quick, apprehensive sympathy, engendered by the possession of a common secret, held sacred and inviolable, can never be fully comprehended by those who have not them-

selves felt its mystic power. It quickens the impulse of charity, sharpens the sense of integrity, softens the asperities of political warfare, tones down the dogmatic acrimony of theological discussion, mitigates the horrors of war, and prompts to deeds of truest chivalry, of generous self-sacrifice.

Many a tombstone standing where pestilence has blazed its desolating way through crowded cities, is but a monumental record of the self-sacrificing spirit thus developed.

A striking illustration of its influence came under my own observation a few years since: In a rural district, where the very name of the disease is terror, a Mason fell sick with small-pox. He was deserted by all save one young man, bound to him only by the Masonic tie, who watched over him while living, and cast the evergreen into his early grave. A few days later, this young man came to the city, suffering with the initial fever of the disease, and asked me to take him to the pest-house, to remain until the danger of infecting his friends were past. In answer to my questions, he told me how he had contracted the disease, remarking that the man was a Mason, and he couldn't see him lie there and suffer without care. He made no ado about it, and seemed unconscious that he had performed an act of self-sacrificing devotion, requiring the highest type of courage.

This young man's surroundings, the atmosphere of his daily life, had not been of an elevating character. More than likely he neglected the "mint, anise, and cummin" of the law, and might have been termed a reprobate by those who adhere rather to the letter which killeth than to the spirit which giveth life; but the compelling power of Masonry had taken root in his heart, and blossomed into deeds redolent of the sweet odours of charity, and blessed in the sight of heaven. The influence of the spirit—I might almost say, this instinct of brotherhood—in mitigating the horrors of war is attested by many well known instances, and many more are known only to those who were parties to them. It snatched Putman from the torturing hand of his captors in the old French war. It more than once unnerved the arm of Butler, when, with Brandt and his savage followers, he swept, with fire and sword, the lovely valley of Wyoming.

In the last struggle for national existence it ministered to the necessities of our brave defenders who languished in Southern prisons, snatching them from their living death, or, failing in that, smoothing the pathway that led down into the dark valley of the shadow, for many a brother we offered.

"The last libation that liberty draws,

From the hearts that bled and breaking in her cause"

It was this spirit that sent the heroic Kane on his

crusade against the elements, far up in the regions of eternal ice, in a vain attempt to rescue his brother Sir John Franklin—a forlorn hope, whose sad record shines on the page of history with a brilliancy which pales the very aurora whose dancing rays beckoned him to this crowning chivalry of a century.

It is this spirit which makes it possible to overcome the antipathies engendered by national, partisan and sectarian jealousies, and brings men of every country, sect, and opinion into one common fold. Without it, not even Masonry, which alone, of all human institutions, has been able to compass so grand a result, could bring men of the most diverse religious and political opinions into harmonious fellowship on the simple basis of a common manhood. Whatever lies wholly, or even largely, within the domain of the feelings, is difficult to analyze and understand, and so it happens that we are only able to apprehend, dimly perhaps, the potency of this element of mysticism in developing the instinctive sympathy of brotherhood, that love which is the keystone of the Masonic arch; but if we grasp the idea with sufficient clearness to comprehend, even partially, its vivifying power, we can see how it would vitalize an institution growing out of the ideas I have enumerated, deepen in the hearts of its votaries that reverence for God, order and law, which its traditions inculcate; quicken and make real impelling forces, springing up into active life what would otherwise exist only as a passive sentiment in the heart—the doctrine of the equality of all God's children; that all-embracing charity which is its logical sequence, and that recognition of the sacredness of truth without which there can be no confidence among men. These great principles are the warrant which Masonry offers for its existence, while its mysticism is the flux by whose aid its diverse elements are fused into one harmonious whole.

We can now see more plainly what it is that knits its members together as with hooks of steel, and holds them in willing allegiance to their common mother. We can see what sustained them through the dark days of the anti-Masonic crusade—that anomalous outburst of unreasoning bigotry which disgraced this free country during the present century—a persecution which lacked not the spirit, but only power, that lighted the fires of Orleans, Smithfield and Madrid.—*Masonic Monthly.*

MASONIC JOTTINGS, No. 86.

BY A PAST PROVINCIAL GRAND MASTER.

THE LOLLARDS.

A learned Brother thinks that in the fifteenth century the Lollards were the occasion of some alterations in our Fundamental Laws respecting God and Religion.

NARRATIVE OF THE REVIVAL PROCEEDINGS.

A Brother well known in literary circles for his critical skill in the department of history, writes that he has carefully read Preston's Narrative of the Revival Proceedings, and finds it sufficiently intelligible and consistent. My brother does not see that any evidence is wanting, beyond what the matters related afford intrinsically.

The statement in the communication "Pseudo-Revival of A.D. 1717,"* my brother ascribes to the operation of the mind called "hallucination."

THE OLD LECTURES AND CHARGES.

In a communication purporting to be taken from a manuscript in Bro. Purton Cooper's Collections, endorsed "Freemasons' Table Talk," volume 18, page 164 of our periodical, it is said Christianity dictated the old Lectures; but Natural Religion dictated the old Charges.

The Past Provincial Grand Master for Kent thinks that Natural Religion, except in so far as it is the nucleus of Christianity, could not have dictated the Charges of 1723.

OUR MYTHS AND LEGENDS.

A wise and instructed Mason inquires not respecting a belief in our myths and Legends; but he inquires respecting a development of the seed for improvement, which, whether they are real, or unreal; true or untrue, he knows them to contain in marvellous abundance.

FINAL CAUSES.

A correspondent will find the Past Provincial Grand Master for Kent's communication, entitled "Final Causes," "Freemasons' Magazine," vol. 14, page 409.

HUTCHINSON'S SPIRIT OF MASONRY.

Bro. Findel, somewhere in his history, speaks of this book as having disseminated amongst the English Masons those mystical tendencies introduced by means of the Royal Arch Degree.

THE DISSENTIENTS OR SO-CALLED ANTI-ENT MASON.

In 1756 they had their own Book of Laws, "Ahiman Rezon." In 1762 they had their own Ritual.

FREEMASONRY IN THE MOON.—GRUITHUISEN.

See the communication "Freemasons' Magazine," vol. 18, page 49. The account of Gruithuisen's fanciful inferences from his lunar observations was taken by the Past Provincial Grand Master for Kent from the stray number of a

* "Freemasons' Magazine," vol. 23, page 368.

scientific monthly periodical, "THE INTELLECTUAL OBSERVER."

"THE LEAST OF OUR CONCERNS."

The Great Architect of the Universe "intends

The least of our concerns, for from the least,

The greatest oft originate." *

LOWEST TRIBES OF THE HUMAN FAMILY.

A Brother, who is a natural Theist and a Darwinist, thinks a belief in the Great Architect of the Universe cannot be ascribed to the lowest tribes of the human family.

SEYDEL.

Of Seydel's work "Discourses on Freemasonry to reflective Non-Masons," Bro. Findel says, it has shown how the present nature, form, and efficiency of the Fraternity logically follows out the essential idea of Freemasonry itself.

FREEMASONRY NOT A DOGMA.

Bro. G. L. S.,—Freemasonry is not a dogma, but an art. See Bro. Findel in the Introduction to his History.

A GOOD MASONIC LIFE.

A life presented to the world in harmony with the sublime principles and teachings of Masonry, is a model life. It is good when we look within, and find the moral and intellectual working of her tenets in moulding our every thought and passion in conformity with all things noble and elevating. It is good when we look without, and there see the hand of the divine Master builder of the universe, perfecting Nature's magnificent Temple.

Thus, when we look within, and feel as if we were being supported, guided, and protected, by the power of the great I AM; and can look without and see all things moving in divine harmony, it makes us conscious that we are, or may be, becoming the polished ashlar and fitting instruments to ornament a temple of symbolical Masonry. It is the province of a Mason, then, to present a life in strict conformity with all the good in the principles of Masonry. A good Masonic life is beautiful, and presents a true man, while it holds the eye of the outside world as with a charm.

It will naturally cause the candid observer to pry into the causes which produce such a life. It

* Cowper.

will excite the wonder why it is that men professing to be workmen upon an ideal Temple, can live so nobly and creditably; causing them to have a longing desire to be good.

In this way, we, as members of the Masonic fraternity, can by our strict adherence to the moral requirements of Masonry, attract the good and virtuous to the outer door of the Temple. They will seek, and find, and knock, and to the good the door will be opened.

When we go out and study the laws of nature, and find the natural and congenial attractions of the world, we discover a law of unity, of harmony, and of love, in things animate and inanimate. Birds, insects, and animals of every kind congregate and unite together. A congenial nature attracts to their own individual circle. Occasionally we find interlopers, but these are exceptions to the rule, and, by the same rule, will be driven away. In minerals, of different classes, we find that the law of attraction has collected the bulk of each together. Sometimes a strong magnetic force will overpower a particle of some strange mineral substance, and it becomes attached, but never so firmly but that it can be separated.

In this manner, by a good Masonic life, we may attract thousands of the noble of humanity to become united with the interests of the Order of Masonry; drawn to us by the spirit of congeniality, unity, and love, in the same manner that minds are drawn into a certain Christian communion. They are attracted there, to enjoy something that their longing spirits yearned after, which could not be found while floating upon the world's broad sea. Consequently they desired the Church as a ship, and the Master of Christianity as a skilful Commander. He being the crucified and risen and exalted Redeemer, was nothing to them while they were being rocked upon the surging waves of life. But when they are brought to feel the divine power of the principles He taught, they begin to desire to join the crew, and help man the vessel of which Christ is the Master. So with Masonry. When her votaries adorn the profession by a well ordered life, a good life, a life of brotherly love, then the worthy will see the true representatives of Masonry, and a strong desire will cause them to seek an entrance at her portals.

It is somewhat strange how it is that men can become attracted to a good cause, and rest in-

active, and become dormant and slothful drones in the hive of Masonry; when there is so much to do, and so much required to be done, our light should shine, and every Mason should be a faithful watchman upon the tower of the Temple.

He who has a life hid in the power and truth of Masonry, has a treasure which no thief can steal. His zeal will be an outburst of an overflowing soul, expanding his spirit, and a mind well stored with elevating thoughts, and passions subdued in harmony with everything just and noble.

If we are in actual possession of a true, consistent Masonic life, we shall ever march forward in the path of duty, fearing no danger, confidently trusting that, as we are in the hands of God, before whom every true Mason bows, no evil can befall us. That as we prove true to integrity, the blessing of God will surely come. Therefore let temptations present themselves, and we shall not yield, for we are fortified against all the allurements of evil, and, as one of old withstood the threats of vile persons, rather than sacrifice his integrity, so we can be strong in goodness, in virtue and in truth.—*Mystic Star*.

GRAND LODGE OF CANADA.

Whatever may be the result of the proceedings of the recent annual communication of the Grand Lodge of Canada, it will at least stand remarkable for an earnest attempt to find a solution for difficulties, which for the last two years have done much harm to Freemasonry in this jurisdiction. It is to be regretted that any difference of opinion should have occurred between brethren whose objects and motives are alike. Our own feeling inclines to the belief that the appointment of a committee, as proposed by the Board of General Purposes, would have been the better form of procedure. Grand Lodge would in such appointment have assumed the responsibility of attempting a settlement of the question, and on the report of its own special envoys would have been in a position to judge more accurately of the position of affairs within the Province of Quebec. The brethren who have formed the so-called Grand Lodge of Quebec, would also have found themselves compelled in self-defence to accept negotiations in a spirit of mutual compromise, when those negotiations were offered by means of a special committee of conference. Grand Lodge has, however, determined otherwise, and we are bound to say that it would have been difficult for members to come to any other decision than that arrived at. Our loyal Quebec brethren have undoubtedly the greatest interest in the settlement of the dispute which separates Freemasons in that Province; and when they asked, with almost absolute unanimity that they might be permitted to settle the question themselves, it would have been scant courtesy to refuse the request. They have assumed in making it, a very grave responsibility; but we have every confidence that the responsibility has not been taken without due consideration, and that having

been assumed, the work will be entered upon in a spirit of earnestness and of conciliation.

Nothing was more gratifying in the proceedings of the Grand Lodge than the hearty and generous chivalry with which the representatives of lodges stood by the integrity of the Grand Lodge of Canada, and were resolved to protect all its loyal constituents. To us who have from the first uttered no uncertain sound upon the question this strict adherence to the decisions of December, 1869, is in the highest degree pleasing. Unquestionably the feeling of Grand Lodge was more strongly marked in relating to the loyal brethren of Quebec than it was either in December, 1869, or in July, 1870. The very violence of the tone of those who have pleaded for the recognition of the so-called Grand Lodge, resulted in weakening their cause. Even the resolution moved for recognition reserved the rights of the loyal lodges in the Province of Quebec. That tribute at least was paid to the overwhelming sentiment of Grand Lodge; and although we have had official notification that recognition upon such terms would not be accepted, it is something to know, and we commend the fact as worthy of consideration, that upon no other terms dare any one attempt to ask Grand Lodge to grant it.

We trust now that a first step towards settlement has been made, no one will attempt to mar the result, which we all hope for, by indiscreet discussion. Much harm has already been done in this way. An abstinence from acrimonious debate is essential to success and success is essential to abiding peace and prosperity. The matter is now in the hands of those who have the largest interest in its settlement; and all true lovers of Freemasonry will, without hesitation, leave it to them.—*Craftsman*.

MASONIC NOTES AND QUERIES.

SPECULATIVE MASONRY ALWAYS EXISTS.

It has long been known to the instructed reader of the "Freemasons' Magazine" that Speculative Masonry always necessarily exists, although not always necessarily taught.—CHARLES PURTON COOPER.

MIDDLE AGES. APPRENTICE. FELLOWCRAFT. MASTER.

A Correspondent will find that the following are Bro. Findel's words: "During the whole of the middle ages, the three degrees of Apprentice, Fellow Craft, and Master, were only applied in reference to their art."—CHARLES PURTON COOPER.

RISE OF THE GERMAN LODGES.

A Correspondent is mistaken. He will find that Bro. Findel does not express any doubt upon this point. On the contrary, he says (History, page 47, first edition): "The handicrafts living in close connection with monasteries, and assisting the monks in the execution of their buildings, formed associations amongst themselves, from which doubtless the Lodges of Bauhütte had their rise."—CHARLES PURTON COOPER.

DESIRE TO ESTABLISH A FREEMASONRY WHICH SHALL BE UNIVERSAL, ABSOLUTELY.

A people, whose desire it is to establish a Freemasonry which shall be universal absolutely, should study the works of German writers who view our institution in a philosophical light.—CHARLES PURTON COOPER.

DIFFERENT KINDS OF MASONRY.

There are different kinds of Masonry; there are Christian Masonry, Hebrew Masonry, Mahommedan Masonry and Parsee Masonry. Each of these, although without toleration is a true Masonry, but with toleration it is *the* true Masonry *absolutely*.—CHARLES PURTON COOPER.

THE NOVELTY.

Brother,—The novelty is not in the theory propounded, but in the attempt to establish it by mere assertion.

In the pages of our excellent periodical for the last three years, you will find nothing coming from the source you mention that can be called fact, nothing that can be called argument.—A PAST PROVINCIAL GRAND MASTER.

THE ABBE GRANDIDIER, A CONTRIBUTOR AND AN ENTERED APPRENTICE.

An Entered Apprentice, not long ago, began to jot down in a note-book all the facts and arguments which he might meet with in a Contributor's communications to the "Freemasons' Magazine," stated, and brought forward by way of confutation of the Grandidier theory. My young correspondent having finished his task, has turned to his note-book, and finds, to his surprise, these words only: "The Abbé Grandidier's Discovery is a mistake."

On one page of his note-book my young friend has placed those words; whilst on the opposite page he has placed the names of the German Masonic Historians, Vogel, Albrecht, Eckert, Fallon, Fessler, Heldmann, Keller, Kloss, Krause, Lenning, Mossdorf, Schauberg, Schroeder, and Seydel, with a memorandum that a contributor is perfectly satisfied with his achievements, and goes on his way shouting—"Io Triumpe."—A PAST PROVINCIAL GRAND MASTER.

LOGICALLY.

An Entered Apprentice, who is an Oxford Undergraduate, thinks it may be shown *logically* that a contributor knows not what Christianity is, and that he knows not what English Freemasonry as a Particular Freemasonry is.*—A PAST PROVINCIAL GRAND MASTER.

A CONTRIBUTOR.

A Contributor has never seen English Freemasonry joined with Christianity. But English Freemasonry, as a Particular Freemasonry, exists not unless joined with Christianity. The conclusion is, that a contributor knows not what English Freemasonry as a Particular Freemasonry is.—A PAST PROVINCIAL GRAND MASTER.

FRENCH MASONRY.

Our good brethren in France did not fail after the misfortunes of the Commune to denounce the celebrated fraternal interference 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 cannot conceal from our readers that the numbers of the Bulletin and Grand Orient renewed since the siege, contain the inaugural address of the G.M., who, it

* See a communication, "Freemasons' Magazine," vol. xxiv. page 347.

will be remembered, was elected as a political partisan, 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 not political, and that it is no more republican than it is royalist, 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 freedom in Masonry were established on a sounder basis before France 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. [This paragraph was inadvertently inserted in last week's number containing several errors.

FREEMASONRY AND UNITARIANISM.

The philosophy of Freemasonry, and the doctrines of Unitarianism proper have so many things in common that the two are almost identical. Both believe in God as the Great Architect of the Universe, while belief in the universal Fatherhood of God, and the universal brotherhood of man are necessary adjuncts. Both aim at universality, and in their own spheres. —What is to hinder both from being universal? I know of nothing unless it be faithlessness to the truth.—W. P. BUCHAN.

ENGLISH FREEMASONRY AS A CITY, (P. 206.)

Our Speculative Freemasonry may be likened to a large city, and in many of its streets we find some revival of, or allusion to, certain ideas and speculations of the old Pagan philosophers. Many of these ideas are common to both Christianity and Pagan philosophy, and it is possible that the former got many of its ideas from the latter. An examination into early Christian art clearly proves this.—W. P. BUCHAN.

THE DESAGULIERS AND ANDERSON THEORY, (P. 205).

Had it not been for the manufacture and institution of our speculative system by Messrs. Desaguliers, Anderson, and other kindred spirits in 1717, it is quite probable that instead of Freemasonry being as it now is, spread over the whole globe, it would simply occupy no greater place in the eye of the public than any other co-existing trade society.—W. P. BUCHAN.

ENGLISH MEDIÆVAL FREEMASONRY, (P. 205).

English Mediæval Free-Masonry was not Christianity, any more than were English Mediæval Free-Carpentry, Free-Tailory, or Free-Weavery. All were so far social, moral, and charitable institutions. Among them the popular, or legal ideas of the time ancient Christianity generally prevailed. The four old London lodges made use of in establishing or setting agoing the new speculative system were, until A.D. 1717, on a par with the others.—W. P. B.

SPECULATIVE MASONRY AND STEAM SHIPPING.

In 1771 the world was covered with ships, but where among them all did one steam-ship exist? Now, however, in 1871, we behold the waters everywhere churned by the wheels or screw of the passing

steamer. So with our Speculative Freemasonry; in 1671, we find Masonic lodges in many quarters, but where among them all do we find one of our speculative system? Yet now in 1871, we find speculative lodges everywhere.

In or about 1830, there might be seen many old sailing vessels being transformed into steamers by having the necessary new apparatus fitted into them; just as in 1730 there might be seen many of the old operative lodges, or Masonic friendly societies, being transformed into speculative lodges, owing to the new doctrines and ceremonies being adopted by them. The old sailing vessels, and the old operative lodges had many things in common with the new steamers, and the new speculative lodges, yet the introduction of new motive powers into the two former caused such an essential *transition*, that the change can never be properly or fairly designated a "Revival," seeing that it was so radical as to constitute a revolution. In fact this *transition* was so radical as regards "lodges," that it formed the cause of the well-known 1738 anti-Masonic bull being issued.—W. P. BUCHAN.

ST. THOMAS'S.

In the late fearful gale, the French Masonic Hall, at St. Thomas's, in the West Indies, was much injured.

MASONIC INTERVENTION.

During the recent revolution, or incipient war, in the State of Panama, in Columbia, a leading citizen having been imprisoned on suspicion, the Lodge at Panama, memorialised the President, who was also a Mason, and he was released.—S.X.

MASONIC SAYINGS AND DOINGS ABROAD.

I tell some Masons that they are too communicative about things Masonic; I have met those who unbosomed themselves too readily on the bare assertion that I was a Freemason. Too much stiffness and suspicion are as remote, if not more so, from genuine Masonry, as the former of these defects. The poet Burns, who was wiser in theory than successful in practice, said.—

"Aye free, aff' han' your story tell,
When wi' a bosom crony,
But still keep something to yoursel'
Ye scarcely tell to ony
Conceal yoursel' as weel's you can
Frae critical dissection
But keek through every other man
Wi' sharpened, sly inspection."

There are great powers in secrecy, and I hope if any leaky brother reads this it will not be lost on him.—*Masonic Mirror*.

A Correspondent to the "Western India Record" writes from London that on visiting a Lodge of Instruction, they taxed him 1s. 6d. admission fee.

Mahommedan Freemasonry is said to be widely distributed in Persia and Arabia. In Persia it is estimated thrt there are about 50,000 Mahommedan Freemasons. In Arabia it is estimated that there are about 20,000 Mahommedan Freemasons.

THE PLUMB.

This is an instrument for the operative craft of workmen, and is indispensable in erecting a perpendicular wall; but with the Masonic fraternity it serves a nobler purpose. Every Mason is in duty bound to have his symbolical plumb—to observe its teachings. Masonry, in its lessons of truth and wisdom, tells its members to observe a perpendicular attitude—to be morally just and upright. In these lessons, there is no permission given to lean to the right or to the left. As the wall of the operative Mason is insecure if it leans, and is not upright, and will, in time, fall, so must that person surely come to naught whose life is not sustained and supported by "Justice, Fortitude, Prudence and Temperance." A man must observe justice, for that highly renowned principle never leans, but stands erect for truth and right.

The plumb teaches the lessons of true Masonic fortitude. A true Mason must not yield to any adverse attacks of the world, whether they come from the enemies without the Masonic Craft, or foes within the fold. Our uprightness will shield us when unjustly assailed. If we truly walk by the plumb, truth will, in time, vindicate the supremacy of right.

Falsehood, treachery and inhumanity, may, for a time, smother truth and hinder justice from taking place, but, as truth is immutable and eternal, it will triumph in a glorious victory.

The plumb, in its symbolical meaning, teaches prudence. This is one of the indispensable lessons that must be heeded. It is the narrow path and straight course to a higher order of integrity. The valuable Masonic meaning of the plumb, includes this cardinal virtue. The neophyte cannot build his Masonic edifice without becoming prudent. He must be prudent in what he learns, in what he does, what he says, and how he employs his time. And in all this, he must never lose sight of that strict integrity, the foundation upon which a true life depends.

The plumb, among its lessons immediately after crossing the threshold of the temple, reminds the young student of the importance of intemperance. He is taught that in order to live the life of a true and upright Mason, he must not yield to appetite or passion. He must learn to govern his passions and control his appetite. No man is worthy to be a Mason who does not, or will not strictly adhere to temperance; for intemperance is one of the growing sins of the world, and produces the worst of consequences. No man can erect a strong moral edifice, that will withstand the ills of life, unless he fortifies himself firmly against intemperance. He must not allow himself to be swerved in the least to an occasional indulgence. There is no safety in lending a listening ear to the syren's song.

The plumb is of no practical utility, if its symbolism is not observed. When temperance is disregarded, the kindnesses of humanity are checked; the liberality of Masonry becomes circumscribed, and the moderation which evinces its worth in dis-regarded; truth is not vindicated nor wisdom obtained.

The heathen poet, Horace, illustrates the high and lofty attainments reached by the one who is true to moral integrity:

"The man in conscions virtue bold,
Who dares his secret purpose hold,
Unshaken hears the crowd's tumultuous cries,
And the impetuous tyrant's angry brow defies.
Let the loud wind that rules the seas,
The wild, tempetuous horrors raise;
Let Jove's dread arm with thunders rend the spheres,
Beneath the crush of words undaunted he appears."

—*Mystic Star*.

THE MASONIC MIRROR.

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

MASONIC MEMS.

The Provincial Grand Lodge of Sussex will be held at Brighton, on Monday, 18th inst.

The Provincial Grand Lodge of Lancashire West, will be held, under the presidency of Sir Thomas G. Fermor-Hesketh, Bart., M.P., R.W. Provincial Grand Master, at the Adelphi Hotel, Liverpool, on Wednesday, the 4th October, 1871, at Twelve o'clock at noon, for the transaction of the annual business of the Province. There will be a banquet at the Hotel, at four o'clock in the afternoon.

The next quarterly meeting of the Prov. Grand Lodge of West Yorkshire, will be holden in the Mechanics' Institute, Bingley, on Wednesday, October 18th, 1871, at 12.30 p.m., under the banner of the Scientific Lodge, No. 439, the Marquis of Ripon, K.G., Provincial Grand Master of West Yorkshire, having found it necessary to change the day of meeting of the Provincial Grand Lodge to October 18th.

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.

A new lodge to be called "Highgate" Lodge, No. 1,366, will be consecrated on Monday, 18th inst., at the Gate House Tavern, Highgate. Bro. James Terry P.M. 228, is the W.M. designate; Bro. George Garrett, S.W.; and Bro. Jesso Owens, J.W. The music will be under the superintendence of Bros. Braid and MacDavitt. The ceremony of consecration will be commenced at three o'clock, and has been deputed to Bro. Henry Marston, P.M. No. 1,194.

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 musica 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, Chancery 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. Martyn, 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. Wools, 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. 687 (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.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

PERFECT ASILAR (No. 1178).—The brethren of this lodge held their regular meeting on Thursday, the 7th instant, at the Gregorian Arms Tavern, 96, Jamaica Road, Bermondsey. Present, Bros. J. Green, W.M.; G. J. Grace, S.W.; J. W. Dudley, J.W.; F. Walters, P.M. Sec.; J. H. Harnsworth, S.D.; J. H. Fudge, J.D.; T. M. Cox, I.G.; C. Deakin, D.C.; G. Mabb, J. W. Avery, P.M.; H. Bartlett, W. May, P. Fry, J. A. Smith, W. Batchelor, A. Lewis, T. Jones, J. A. Axtell, C. F. Robinson, G. Free, C. T. Joslin, J. Wootton, J. Swinyard, S. Butcher, H. Bartlett, and others. The visitors were Bros. C. Harris, P.M. Treas. 73; C. T. Bass, 79; W. Bellamy, 91; R. P. Hooton, W.M. 765; W. Pennefather, 879; J. Howes, P.M. 879; and J. Harvey, W.M. 957. Bro. C. T. Joslin was raised by Bro. J. W. Avery, P.M. The following officers were elected: Bro. G. J. Grace, W.M.—votes accorded, 14, and for Bro. H. Bartlett 12 votes, who resigned his membership; F. H. Ebsworth, P.M., Treasurer; W. Y. Laing, P.M., Tyler. Audit to be held on Friday, the 29th inst., at 7 o'clock at lodge-house.

ROYAL ARTHUR LODGE (No. 1360).—The first meeting since the consecration of this new lodge was held on Thursday, the 1st inst., at the Duke of Edinburgh Tavern, Lower Merton, Bro. J. Smith, P.G.P., W.M., in the chair. The gentlemen initiated on the occasion were Dr. W. J. Williams M. D. Loewenstark and Robert Lemon. Bro. Charles Collins, P.M. 260, was elected a joining member, and there being no further business before the Lodge, it was closed, and the brethren adjourned to banquet, which was well served and bountifully provided by Bro. Lemon. The customary toasts were afterwards proposed in his usual genial spirit by the W.M. The toast of "The Initiates" gave him occasion to explain the principles of Freemasonry, and that of "The Visitors" to offer a hospitable welcome to any brethren who might honour the Lodge with their presence. The entertainment was of the best description, and music of a very superior quality, and in abundant quantity, was performed by Dr. Williams, who was untiring in his endeavours to amuse the company. The brethren who were present at the meeting were Bros. Joseph Smith, W.M.; H. R. Wilson, S.W.; R. Wiffen, J.W.; Walter, C.E.; Snow, P.M. Sec.; H. Smith, S.D.; W. H. Jackson, jun., J.D.; George Neall, P.M. The Visitors were; Bros. James Alderson, P.M., Warren Lodge, 4, U.S. America; M. A. Loewenstark, W.M. 73; Thomas Barker, 429; Charles Barker, J.D.; 834; Thomas R. Darke, S.D. 1,275; and H. Massey, P.M. 619.

PROVINCIAL.

HERTFORD.

HERTFORD.—*Hertford Lodge* (No. 403).—An emergency meeting of this lodge was held on Tuesday evening, the 23rd ult., at the Town Hall. The brethren present were Bros. H. B. Hodges, W.M.; J. R. Cocks, Treas.; T. S. Carter, Hon. Sec.; C. P. Wyman, I.G.; A. S. Neale, D.C.; C. Drummond, I.P.M.; S. Austin, P.M.; E. Salisbury, H. Campkin, J. Boatwright, W. P. Willson, W. Warrener, and F. Taylor. Visitor, Bro. A. H. Bryant, W.M. 12. Bro. J. Harrington was passed to the second degree; and the Rev. Lewis Deedes (rector of Brautfield), Mr. Pilcher Page (Hertford), and Mr. Frederick Fountain (of the merchant marine service), were severally initiated into Freemasonry.

SURREY.

WIMBLEDON.—*United Service Lodge* (No. 1361).—This Lodge was consecrated on Saturday, 9th inst, Bro. John Hervey being deputed the Grand Master, as consecrating officer, assisted by Bros. J. Brett as S.W.; and H. Pullen as J.W. Major Finney was installed into the chair of W.M., and afterwards appointed and invested his officers. A banquet followed the proceedings.

ROYAL ARCH.

SUFFOLK.

IPSWICH.—*ROYAL SUSSEX* (No. 376).—A convocation of the Holy Royal Arch was held at the Masonic Hall, Ipswich, on Wednesday, the 6th inst. Present:—Comps. S. B. King, P.Z.; J. Franks, P.Z.; W. P. Mills, P.Z., M.D.; J. Pitchet, P.Z.; G. S. Findlay, P.Z.; P. Cornell, N. Tracy, W. A. Smith, R. D. Fraser. Visiting Comps.:—W. T. Westgate, M.E.Z. Alexandra Chapter; and Emra Holmes. The following were elected officers for the ensuing year, and three chiefs we believe were unable to attend in consequence of their presence being required at the inquest at Stowmarket, where Comp. Marriott has so ably presided as coroner during the late painful inquiry with reference to the gun cotton explosion:—F. B. Marriott, Z.; F. Long, H.; — Woods, J.; P. Cornell, P. Soj.; J. Franks, E.; N. Tracy, N.; W. Townsend, Treas. The ceremony of exaltation (there being no other business) was admirably rendered by Comp. Franks, who performed the work in a very able, lucid, and impressive manner, which we have seldom or never seen surpassed. He also gave the mystical lecture, and was followed by Comp. King in the symbolical, both being given with an eloquence, calculated to deeply impress the most careless listener. Bro. P. Cornell acted as P.S., and at the conclusion the brethren retired to refreshments, supper being provided by Bro. G. Spalding in his well-known excellent style. The usual loyal and Masonic toasts were given, and several brethren contributed their *quota* to the harmony of the evening, which was only too soon brought to a close.

MARK MASONRY.

SOUTHWARK MARK LODGE (No. 22).—The regular meeting of this Lodge was held at the Bridge House Hotel, Southwark, on Tuesday, the 5th inst. Members present: Bros. A. D. Loewenstark, P.G.I.G., W.M.; J. H. Butler, P.G.S., S.W.; E. Thurkle, J.W.; John Read, P.G.O., M.O.; Meyer A. Loewenstark, P.M., P.G.S. Sec. After the lodge had been opened and the minutes confirmed, Bro. Mouck was obligated and advanced as serving brother, Bro. Meyer A. Loewenstark was elected W.M. for the ensuing year, and Bro. A. D. Loewenstark was re-elected Treasurer. Several candidates were proposed for advancement, as also several joining members.

NEW SOUTH WALES.

KIAMA.

A new Lodge, under the Irish Constitution, was consecrated at Kiama, on Wednesday evening, 5th July, with the title of "Kiama Samaritan Lodge." Bro. J. S. Farnell, M.P., and several other gentlemen of the Order arrived in the morning, per steamer, for the purpose of inaugurating the lodge. They were met by the brethren in Kiama, and escorted to Mr. Adams' Hotel, where some refreshment was obtained. After a short time the whole of the brethren were driven to Jamberoo to enjoy a picnic hospitably provided by Bro. Dr. Tarrant. The weather was delightful, the mountain air pure and bracing, which, in this picturesque country, helped largely to their enjoyment. At half-past seven in the evening, Kiama Samaritan Lodge was opened in due Masonic form, by Bro. James S. Farnell, M.L.A., R.W. Prov. Grand Master, assisted by the following officers, viz.:—Bros. John Beynou Jackson, R.W. Deputy Prov. G.M.; John Longford, Acting Prov. G.S.W.; Robert Condell, Acting Prov. G.J.W.; R. I. Rowling and R. H. Tarrant, Acting Prov. G. Senior and Junior Wardens; John Starkey, Prov. G. Pursuivant; and E. H. Williams, Prov. G.S.

Bro. Dr. H. Tarrant was duly installed in the office of Master of the new lodge, and the following brethren appointed his officers:—Bro. J. Hukins, S.W.; G. K. Waldron, J.W.; T. Bibb, Sec.; W. Anderson, S.D.; and G. T. Fuller, J.D.

The Kiama Samaritan Lodge is to meet (until a Warrant of the Grand Lodge of Ireland be obtained), under a Dispensation from the Provincial Grand Master, New South Wales under the Irish Constitution.

After the ceremony of inauguration was completed, the brethren marched in procession from the lodge room to Adams's Hotel, where the installation banquet was laid. The table was presided over by the Worshipful Master of the Kiama Samaritan Lodge, Bro. Tarrant; the Senior Warden of the lodge (Bro. J. Hukins) acting as croupier; to the right and left of the chair sat Bros. J. S. Farnell and Jackson.

The cloth having been removed, the health of "Her Majesty the Queen," and the usual toasts were drunk and responded to with Masonic honours.

Bro. Farnell responded in a feeling speech, in which he called upon the brethren to be true to the principles of the order. He condemned the conduct of certain societies in France, who called themselves Freemasons, and who were conspiring against the State. These persons came from Italy, and were not Masons. One of the most sacred duties which bound the order of Freemasons so strongly together was to uphold the Government of the country.

SCOTLAND.

GLASGOW.

GLASGOW.—*St. Clair Lodge* (No. 362).—The regular meeting of this lodge took place on Monday, the 11th instant. The members present were Bros. George Thallon, R.W.M.; William Gibson, S.W.; Robert Stevens, Acting J.W.; William Dobbie, P.M.; and James McGregor, Sec. The visitors present were Bros. J. O. Park, P.M. 419, and Z. of Chapter 122; W. Stevens, S.D. 419; R. McGhee, 419; G. W. Wheeler, D.M. 73, and Z. of Chapter 73; and W. McDougal, S.W. 275. Bro. John Broome was passed to the second degree, and Bros. Wilson, Findley, Philips, and Mills, were raised to the third degree. The sum of two guineas was voted to meet the present need of a widow of a seafaring brother who had died of cholera at Hull.

GLASGOW.—*Star Lodge* (No. 219).—The regular meeting of this Lodge was held on Saturday, the 8th inst., in St. Mark's Hall, Bro. J. M. Davidson, presiding as W.M., assisted by J. Robertson, S.W.; J. Wilson, J.W.; T. Brown, Sec.; and other officers. Mr. Gardner was initiated, and the lodge made use of their new selection of hymns, which was printed for their own use, one being sung after the candidate entered, as a preparation to the other ceremonies. A plan for a proposed

new hall was shown to the brethren, but on further consideration of the question was deferred till the next meeting. The R.W.M. brought forward the case of a Masonic orphan boy, eight years old, who has lost both his parents, and was begging in the streets, stating he had fully enquired into the merits of the case, and got the little fellow into a school, were he will receive a good education, and a kind friend had agreed to pay his lodgings, and he now asked the lodge to help to clothe him till he should be able to earn something for himself. Some discussion ensued, some of the brethren thinking it would be better to do it by private subscription, rather than vote a sum from the Lodge Fund, and the question was adjourned till the next meeting. After an hour pleasantly spent in refreshment, the lodge was closed in due form.

THE ROYAL ORDER OF SCOTLAND.

The regular quarterly meeting of the Provincial Grand Lodge of the Royal Order for the West of Scotland was held in St. Mark's Hall, Glasgow, on the afternoon of Thursday, the 7th inst., Sir Knt. F. A. Barrow presiding, when Bro. J. F. Starkey, Royal Sussex Lodge, Bath, 30°, was duly advanced, and received the honour of promotion to the knighthood of the R.S.Y.C.S. at the hands of the Prov. G.M.

There being vacancies in several of the offices, Sir Knt. F. A. Barrow made the following appointments:—

- Sir Knt. J. D. Porteus ... Depute Prov. G.M.
- " " Thomas Baker ... Prov. G. J.W.
- " " William Smith ... Prov. G. Treasurer.
- " " S. Lee Bapty ... Prov. G. Secretary.
- " " W. Alexander ... Prov. G. Sword Bearer.
- " " J. M. Allan ... Prov. G. Mareschal.
- " " D. Ringhorn... ... Prov. G. Steward.

After which, there being no further business, the Provincial Grand Lodge was duly closed.



KNIGHTS TEMPLAR.

ORDERS OF THE TEMPLE AND HOSPITAL.

GRAND PRIORY OF THE DOMINION OF CANADA.

The Annual Assembly of the United Orders of the Temple and Hospital under the banner of the Supreme Grand Conclave of England and Wales, was held at headquarters, Masonic Temple, in the city of Hamilton, on Thursday, the 10th day of August, 1871.

V. E. Sir Knight Colonel W. J. B. McLeod Moore, the Grand Prior for the Dominion, occupied the throne. Nearly all the Encampments and Priors in the provinces of Ontario and Quebec were represented.

After the reading and confirmation of the minutes of the last annual assembly, the V.E., the Grand Prior, delivered the following address:—

Fratres of the Grand Priory of the Dominion.—It is a privilege we owe to a merciful Providence that we are again permitted to meet together at our annual Grand Conclave, and I greet you all with every kind feeling and fraternal regard.

One old familiar face we miss, never again to appear amongst us, and we have to mourn the loss of a truly Christian Knight, a worthy upright and zealous brother of our Order, who has been lately summoned to appear before the Great Tribunal, where we trust he is now reaping the reward promised to those who while on earth faithfully performed their duties as soldiers of the Cross. Eminent Sir Knight Samuel Deadman Fowler has passed to his rest. The valuable services he rendered to the Order and the Craft generally in Canada, I have a melancholy pleasure in bearing testimony to. Our late Eminent Frater was one of the first candidates that I installed in Canada on the establishment of the Order and formation of the Hugh de Payens Encampment, at Kingston, in 1854, and on the organization of the Provincial

Grand Conclave I selected him as the first Provincial Grand Chancellor and Registrar, these offices he filled for several years, materially aiding and assisting me, and to his zeal and efficiency I attribute much of the success which has been attained in placing the Order on its present firm and constitutional basis in the Dominion. He also held the rank of a Deputy Grand Commander, and that of a Past Grand Officer of the Grand Conclave in England and Wales, with sincere regret I have to record the loss sustained by this Grand Priory and the Order generally in Canada, of so illustrious a frater.

The Dominion Grand Chancellor will be pleased to direct that the Officers of Grand Priory wear the usual mourning for three months, for their late lamented Past Deputy Grand Commander, and a memorial record be added to their proceedings, with such other tribute to his memory as Grand Priory may deem proper to adopt.

At our last annual assembly I directed a committee to be formed for the purpose of ascertaining what were the actual requirements of the Order in Canada, that proper measures might be adopted to meet either the grievances complained of by some members, or point out such changes as would add to the prosperity of the Canadian Branch of the Temple.

I have not as yet been furnished with this report, and cannot therefore enter into any further explanation of my views expressed last year, or determine what course I shall pursue, until I know what the fraters of this jurisdiction have to bring forward.

My own feelings continue loyal to the Supreme Governing Authority in England; and be assured the Order of the Temple under English rule, both in its government and ritualism, is far superior to any fancied advantages the love of change might lead those who have not thoroughly investigated the matter to expect. The inconsistencies that appear in other systems should be a warning to avoid invading the purity of our own.

The unfortunate differences which have sprung up in Canada by a separation of the Craft Lodges of the Province of Quebec from the Grand Lodge of Canada is much to be deplored, and I regret to say has given rise to feelings quite foreign to the principles of Freemasonry.

In this matter as far as relates to the Order of the Temple I have not permitted any interference whatever. I had no official communication on the subject, and even if such had been the case I would not have felt myself justified in refusing admittance to any candidate Royal Arch Mason in good standing, no matter what jurisdiction he belonged to, or fail to recognise any Knight Templar because he preferred being a member of one Grand Lodge more than another. The statutes of the Temple provide only that its ranks be filled by Freemasons who have attained the grade of the Royal Arch, which is in England the climax of the 3rd degree, further than this no other connection exists between the Masonic body and the Temple Order.

Our English Templar system is but a revival of the chivalric order attaching itself during the last century to the Masonic fraternity with which it still continues to be allied.

It has been lately strongly advocated by a section of the Masonic press, that a system of rites be established, making it compulsory to obtain several degrees in rotation before receiving that of the Temple, and that the Degrees called "Royal and Select Masters" lately introduced into Canada be preliminary to the Temple. While I myself and many of the Grand Officers are members of these rites, and uphold their principles, or me o assent to such a proceeding would be a direct violation of the statutes of and renunciation of my allegiance to the Grand Conclave of England.

You are all aware that I obtained some years ago authority to communicate to the Degree of the United States "Red Cross," or Babylonish Pass," to Canadian Templars, for the purpose of preventing any difficulty in visiting United States Encampments, where this degree is a pass to their Templar system, but is not compulsory with us, nor do I think it would be of any advantage to grant it in our purely Christian Order. This Degree is now placed under control of and given in Councils of Select and Royal Masters.

The revival lately of several obsolete degrees and orders in England, has unfortunately given rise to so much controversy and unpleasant correspondence, and it is greatly to be regretted the pure system of English Freemasonry should be disturbed by so many Grand Bodies spring up and wishing to imitate what are really incongruities in any American system.

It is with much pain that I have to announce to Grand Priory that I was under the necessity of suspending the warrant of "The Richard Coeur de Lion" Encampment, of London, Province of Ontario. For upwards of twelve months a party feeling had sprung up in the Encampment quite at variance with the teachings and principles of the Order, disputes and recriminations took place, relating principally to the election of an Eminent Commander. On carefully investigating the matter I considered it my duty to suspend the warrant and close the Encampment. The Past Eminent Commander complied with the demand to surrender the warrant to the Dominion Grand Chancellor, stating that the Registrar of the Encampment Frater Thomas McMullen, who was the Eminent Commander elect—and with whom and the other officers in the disagreement originated, refused to deliver up the minute and cash books. I directed the Grand Chancellor to apply to him direct. This application, although sufficient time had been allowed, was not attended to, when I caused another to be made, pointing out the great impropriety of his conduct, and that it rendered him liable to the penalty of suspension. This frater persisting in his contumacious conduct, violating his vows to the Order, and the duty he owed to his superiors, I have suspended from all the privileges of a Knight Templar, and reported the circumstances to the Supreme Grand Conclave of England. It has been a source of great regret to me, to be called upon thus to exercise my authority, being the first case of direct insubordination to constituted authority which has come to my knowledge, since the introduction of the Orders into Canada under English rule.

I must again draw the attention of Eminent Commanders to the necessity of greater care being bestowed in the admittance of candidates to our ranks; they are bound by their terms of office to attend to this point. Sufficient care has not at all times been observed, and there has been great laxity as regards the social position and requirements of persons admitted. There exists no desire or intention to make the order an exclusive or conservative club, but neither is it right to admit as members those whose social position unfit them as associates in private life. The Order of the Temple is not strictly a Masonic society, and it never was intended that for the sake of attaining coveted high sounding Masonic rank, many, otherwise worthy Masons, should be taken out of their own sphere, and often to the prejudice of their private avocations, brought forward to fill offices in the Order of the Temple. The Grand Conclave in England has already animadverted on the submission of members, who, by the returns received from Encampments, were shown not to be persons eligible for admission.

Page 37 of the statutes clearly define that no one shall be installed a Knight Templar unless previously balloted for in open Encampment, and that his name, place of abode, and his description, profession, avocation, &c., shall have been inserted in the summons for the meeting at which it is proposed to take the ballot. It is, therefore, the bounden duty of all members to attend such summons, and should an objectionable candidate be proposed, the remedy is in their own hands, and I am sure I have only to request that every possible care and precaution be taken in ascertaining the standing, position and eligibility of all candidates for installation.

The Supreme Grand Master, at my recommendation, has been pleased to grant patents to Eminent Sir Knights Robert Ramsay, the Rev. Vincent Clementi, and James Kirkpatrick Kerr, of this Grand Priory, to hold rank in the Grand Conclave of England as Past Grand Captains.

It is truly gratifying to record a continuance of the most fraternal intercourse with our American confrères. An exchange of representatives between the Grand Encampments of the State of Ohio, and this Grand Priory has been effected this year. Right Eminent Sir Knight R. Babcock is to be our representative at the Grand Encampment of Ohio, and I have nominated Eminent Sir Knight Robert Ramsay to be their representative at this Grand Priory.

The General Grand Encampment of the United States having announced their intention of holding their triennial assembly in September next, at Baltimore, I purpose nominating a committee to represent this Grand Priory, and offer to the Right Eminent the General Grand Master and assembled Knights Templars, of the United States our fraternal and Knightly regards and good wishes for their continued prosperity, trusting that unity, peace, and brotherly love may ever exist between us as members of the same great Christian Order.

A new Encampment and Priory has been added to our roll since last year. The Supreme Grand Master having granted a warrant to open the "Harrington" Encampment, in the town of Toronto, Ontario, under Eminent Commander, Dr. Hay. I regretted very much being unable to attend at the opening installation of the Eminent Commander and Officers, in consequence of having met with an accident a short time previous to the occasion. The ceremonial was ably and satisfactorily performed by the Provincial Grand Commander of Ontario and Quebec, Very Eminent Sir Knight Charles Macdonnell, of Peterborough.

In Montreal, a revival of "The Richard Cœur de Lion" Encampment has taken place, having granted a dispensation for the installation of the Eminent Commander elect, Sir Knight E. M. Copeland, who had not previously served his year of office in the required grades.

I am happy to announce that the printed proceeding of this Provincial Grand Conclave and Priory from its organisation in 1855, are nearly completed and will shortly be ready for issue.

And now, Frateres of the Temple, accept my warmest thanks for the unceasing kindness you have at all times showed towards me, and be assured, that having the well being of the Order in Canada at heart, I will use my constant and best endeavours to promote its honour and prosperity.

With every kind wish for your welfare and happiness, I am, in the bonds of the Order,

Your faithful Frater.

W. J. B. MACLEOD MOORE.

Grand Prior of the Dominion of Canada.

The address was referred to a special committee to report thereon.

The Grand Councillor submitted statements of the receipts and expenditure for the past year, which exhibited the state of the finances of the Grand Priory to be in a much more satisfactory condition than heretofore.

E. Frater Robert Ramsay presented his credentials as the accredited representative from the Grand Commandery of the State of Ohio, in the Grand Priory of Canada, which were courteously received and accepted.

A vote of thanks was passed to the Hamilton Frateres for their courteous and knightly entertainment of the Sir Knights in attendance from a distance.

The V.E. the Grand Prior was pleased to confer on E. Frater James Seymour, Plantagenet Encampment, St. Catherine's, the rank of a Past Provincial Grand Commander.

The following V.E. Frateres were elected as the officers for the ensuing year:—

V.E. Frater	W. B. Macleod Moore,	G. Prior for the Dominion.
"	T. D. Harrington,	Dep. G. Com. and Dep. G. Prior.
"	Thos. B. Harris,	G. Chancellor for the Dominion.
"	S. B. Harman...	Grand Commander Ontario.
"	A. A. Stevenson ...	Commander Quebec.
"	Robert Marshall ...	Seneschal.
"	John W. Murtou ...	Prior.
"	Henry Roberson ...	Sub Prior.
"	Rev. V. Clementi ...	Prelate.
"	H. W. Day ...	1st Captain.
"	E. M. Copeland ...	2nd Captain.
"	Thos. B. Harris ...	Chancellor.
"	C. Schomberg Elliot ...	Vice Chancellor.
"	Charles Magill ...	Registrar.
"	L. H. Henderson ...	Treas.
"	W. R. Harris ...	Chamberlain.
"	E. R. Carpenter ...	Hospitaller.
"	James F. Dennistoun ...	Director of Cers.
"	Eber C. Flint ...	1st Expert.
"	Geo. D. Wyan ...	2nd Expert.
"	Marcellus Crombie ...	1st Standard Bearer.
"	D. Pitceathly ...	2nd Standard Bearer.
"	A. R. Boswell ...	Almoner.
"	J. H. Stearns ...	1st Aide de Camp.
"	H. W. Delaney ...	2nd Aide de Camp.
"	W. W. Wait ...	Captain of Lines.
"	Chas. Ostrander ...	1st Herald.
"	Robert Tnylor ...	2nd Herald.
"	John Kennedy ...	Standard Bearer.
"	John Dixon ...	Equerry.

Four Sir Knights were deputed by the V. E. Grand Prior to represent this Grand Priory at the Triennial Assembly of the General Grand Commandery of the United States.

The next Annual Assembly of Grand Priory will be held at Toronto, in August, 1872.

Some other routine business was transacted, and the labours of the assembly were brought to a close at 5.50 o'clock, p.m.

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 interesting differences in the Masonic Law of the two countries:—

EXPULSION.

Expulsion from a subordinate Lodge does operate fully and effectively until the member shall be reinstated.—Missouri.

Held to be a correct interpretation of the rule adopted by the Grand Lodge at its last communication (see proceedings, p. 83), that where a Lodge restores an expelled brother to the rights and privileges of Masonry, his status is that of an unaffiliated brother, and he obtains his subsequent membership as such.—Alabama.

A two-thirds vote of a majority of the members of the Lodge is required to expel or indefinitely suspend a member, and a similar majority may restore him to the rights and privileges of Masonry; but it requires the unanimous vote of those present at a regular communication to restore him to membership.—ib.

FEES.

Degrees cannot be conferred on ministers of the gospel gratuitously.—Mississippi.

Ministers of the gospel may, at the discretion of the Lodge, have their fees for degrees, or for membership, remitted to them in whole or in part.—Iowa.

That the Grand Secretary be authorised to collect a fee of one dollar for each certificate of standing issued to members of defunct Lodges, and a like sum for each other certificate, not otherwise provided for, given by him under the seal of the Grand Lodge, and that the amounts so received be paid into the library fund.—Colorado.

GRAND MASTER.

The Grand Master does not possess, and ought not to exercise, the prerogative of making Masons at sight.—Nevada.

The Grand Master may make a Mason at sight, but only as the constitution provides.—Florida.

The decisions of a Grand are not valid, after being reported to the Grand Lodge unless confirmed by the Grand Lodge.—Missouri.

The Grand Master may make Masons at sight, in person, and in a lawful Lodge, and may grant a dispensation to a Lodge for the same purpose; but in all cases a candidate must be proposed in open Lodge, at a stated meeting, and can only be accepted at a stated meeting following, not less than two weeks thereafter, by the scrutiny of a secret ballot, and an unanimous vote, and must pay a fixed price before admission.—New York.

JURISDICTION.

The jurisdiction of subordinate Lodges under this jurisdiction shall be the geographical centre between all contiguous Lodges. Penal jurisdiction of a Lodge is the right of trial and enforcement of discipline over its

own members, without regard to their place of residence, and also of members of other Lodges living within its territorial jurisdiction, and non-affiliated Masons living within, or temporarily remaining therein.—South Carolina.

A Lodge has jurisdiction over, and may try and punish, a brother for a Masonic offence committed while a resident of its jurisdiction.—Wisconsin.

One who votes at a particular place, conclusively elects that to be his residence.—New York.

Residence of a person once existing in a place, it remains there till a new residence is lawfully obtained in another place.—Ib.

Jurisdiction of a Lodge over territory, or material, is not absolutely forfeited by its suspension. It is only suspended; and while thus situated, other Lodges cannot enter upon, and seize, and work said material.—Ib.

Particular lodges have exclusive original jurisdiction over their own members and their own unaffiliated dimittees. They cannot suspend or expel a member or dimittee of another Lodge, but they may disown him and report him to the Lodge of competent jurisdiction.—Florida.

A brother may be tried for unmasonic conduct, either by the Lodge of which he is a member, or within whose jurisdiction he may have committed the offence.—Ohio.

It is competent for the Lodge of which the Grand Master may be a member, to try and suspend, or expel him for any unmasonic conduct, not growing out of his official duties.—Ib.

A Lodge has the power to try and suspend or expel its Master for any unmasonic conduct not growing out of his official duties, but the Grand Master or his Deputy must preside at the trial.—Ib.

The Grand Master and Masters of Lodges are answerable only to the Grand Lodge for acts growing out of their official duties.—Ib.

The Grand Master may suspend the Master of a Lodge from his office for official misconduct, until his case is decided by the Grand Lodge.—Ib.

It is the duty of every Lodge to take cognizance of the conduct of any member of the fraternity within its jurisdiction, whether affiliated or not.—Ib.

Q. The Worshipful Master of a subordinate Lodge in Tennessee resides in Virginia, and under the jurisdiction of the Grand Lodge of that state. Is it lawful for him to occupy the position of Worshipful Master in his Lodge in Tennessee? A. We answer, Yes. A Mason can affiliate with a Lodge regardless of his place of residence; therefore, whilst he is a member in good standing in his Lodge, is eligible for any office in the gift of the brethren.—Tennessee.

It is no infringement upon the Masonic jurisdiction of our sister state,—Georgia,—for a person who has resided and carried on business in Columbus, in that state but who has since acquired an actual domicile and residence in this state, to petition for and obtain the Masonic degree in this state, although he may continue to carry on his business in Georgia, and has removed to this state for the purpose of obtaining such degrees. It would, however, be otherwise, if his removal was a temporary expedient or device to obtain the degrees, which he could not otherwise obtain, and with the intention of returning to Georgia when his object had been accomplished. This would constitute a fraud upon the jurisdiction of Georgia. Query. Should not such questions more appropriately be presented through the representative of the Grand Lodge of Georgia, residing near this Grand Lodge, than by the subordinate Lodge under this jurisdiction.—Alabama.

LODGE.

A Lodge cannot be opened or worked in the absence of the Worshipful Master and Wardens.—Minnesota.

Mere affirmations are not, in any case, to be substituted for solemn Masonic vows.—Florida.

What are termed side degrees, are not under the protection of this Grand Lodge, though some of them, when consistent, may be useful.—Ib.

It is the province of a Lodge to declare "a case of emergency," but it must be exercised with sound direction, and in good faith, and the three degrees cannot all be conferred upon one candidate at the same stated communication, without a dispensation from the Grand Master.—Ib.

A Lodge has no authority to levy a tax or assessment upon its members, aside from the dues prescribed by its by-laws.—Ohio.

It is a violation of ancient usage, and unmasonic, for Masons to join with other societies in any Masonic celebration.—Ib.

No subordinate Lodge in this jurisdiction shall permit its Lodge room to be used by any other society or order whatsoever, nor shall it occupy any hall or room jointly with any other society or order.—Ib.

Lodges may hold their meetings in the same room with other Masonic organisations, but in no case this privilege be extended to any other order or society whatever.—Ohio.

A Lodge can adopt a bye-law raising its scale of dues without first obtaining the approval of the Grand Master.—Missouri.

Q. Can a Lodge under dispensation admit Master Masons to memberships upon dimitts? A. It cannot legitimately exercise such power.—Nebraska.

Resolved, That it is improper to perform any of the public ceremonies peculiar to the fraternity, in connection with other secret associations, and especially so in regard to the funeral services. Should the deceased brother, or his family, have expressed a desire, it is the duty of Masons to bury him masonically, but not otherwise. There is no obligation to any one, and hardly any degree of propriety to do this, unless this desire has been expressed. When, however, this has been done, our ceremoniee should not be encroached upon after the religious rites are ended, and the body taken charge of by the brethren, by the ceremonies of any association of any kind whatever.—Louisiana.

Q. Is a motion to lay on the table admissible in a Masonic Lodge? A. In the opinion of the majority of the committee, this may be done in Grand Lodge, but not in a subordinate Lodge.—Tennessee.

MASTER.

The Master of a Lodge cannot sign a petition for a dispensation of a new lodge.

The offices of Master and Grand Master are clearly incompatible, and both cannot, therefore, be held at one and the same time by one and the same individual.—Florida.

Obituary.

THE LATE BRO. THOMAS KENDALL.

The career of one of the formost, ablest, and most respected of the citizens of Barrow has just closed.

Bro. Thomas Kendall died at an early hour on Saturday morning, at his residence, Greengate, after an illness of but three days. On Wednesday last, Dr. Sinclair was called in to attend him for an attack of erysipelas, which had he enjoyed a strong constitution, might not have proved anything to cause alarm. The following night Dr. Bradley took charge of the case for Dr. Sinclair, who was obliged to leave town, and at two o'clock on Saturday morning the disease proved fatal; death resulting from erysipelas terminating in pyæmia. The gloom which this sudden event has thrown around

his numerous friends and associates throughout this district is a sad but earnest recognition of his worth both as a personal friend and a zealous citizen; and this is no little praise to award the memory of a man whose life, extending over nearly half a century, has been spent in one place and among those who were conserved with him in both business relations and private life.

Bro. Kendall, among the thousands here now, is one of the few who are natives of the place, being born at Salthouse in 1826. Before entering business as an auctioneer, he farmed the Hindpool estate, when he relinquished when the extension of the town necessitated the erection of the works and streets which now constitute the north end of Barrow. As an auctioneer he was well and honourably known throughout the district, and was highly esteemed by all who were professionally brought into connection with him. He early took, and always maintained, a foremost among the initiators of all popular amusements, and among others the annual "Barrow Sports," and in the various modes of outdoor recreation for which this neighbourhood is noted, he was universally sought as an authority on all points of dispute, from whose dictum there was no further appeal. As one of the oldest Oddfellows in the town, he had many friends; having held office for a long period of time, and passed through all the chairs of the lodge. From being of the earliest to join the Barrow Volunteers, he became an ardent supporter of that movement, and at the time of his death was senior sergeant of the corps; attending the camp at Furness Abbey last week but one with his men in perfect health and spirits. The Volunteer Fire Brigade had also to acknowledge his services and assistance ever since its formation, for to these men Superintendent Kendall was an earnest and indefatigable leader. For some years he had been accounted among the Freemasons a very efficient brother, and among them he held the office, at the time of his death, of Junior Warden in the Craft Lodge, 1,021, and the like office in the Mark Lodge, 24, S.C. In these several respects his loss will be deeply felt, but not more so than will be missed the kind-hearted and genial friend, and the ruling spirit of the society in which he mingled.

The earth closed, on Monday, over the remains of Bro. Thomas Kendall. The numerous and honoured offices which deceased held in connection with many institutions in Barrow, caused him to be greatly respected by a large circle of friends, who were, on Monday, desirous of attending the last rite of their departed acquaintance. The members of the 37^B company of the Barrow Rifle Volunteers (of which deceased was an officer of distinction) mustered in strong force at the head-quarters, Market Square, at half-past nine o'clock in the morning, in full-dress uniform, for the purpose of accompanying the funeral to the cemetery, and of interring their brother with due military honours; and the Barrow Fire Brigade, which was under the command of Bro. Kendall up to the time of his death, met at the same hour to pay their last tribute of respect to one who had been such an efficient member of the brigade since its formation.

The funeral party started from deceased's residence, Greengate, at about ten o'clock, marching in the following order:—Firing party of volunteers, with rifles reversed, under the command of Colour-Sergeant Baynes; the rifle band, playing "The Dead March" in Saul, under the leadership of Mr. Marshall, band sergeant; the Fire Brigade, with their fire engine, which was draped with crape mourning; the hearse, on each side of which marched two sergeants with reversed swords; a detachment of volunteers, numbering about sixty, under the command of Lieutenant Harrison; then followed two mourning coaches containing the chief mourners; after

these were the private carriages of friends who were desirous to show their last mark of sympathy; and the rear was brought up by about fifty or sixty of deceased's Masonic friends, who accompanied the *cortège* to the cemetery. The route along which the funeral procession passed was thronged with persons, who lined the pavements, which were rendered in some places impassable; yet the conduct of the spectators was marked by strict decorum befitting the occasion. The weather was very showery, and the streets, in consequence, were muddy, but, notwithstanding this, hundreds of the deceased's friends accompanied the body to its last resting-place. The funeral reached Dalton about one o'clock, and the cemetery was thronged by a large crowd of persons from that town. On reaching the entrance to the cemetery the corpse was borne by the fire brigade to the mortuary, where it remained during the service. The chapel was densely crowded. The office of interment was performed by the Rev. W. E. Oak, curate of Dalton Church, after which the coffin was carried to the side of the place of sepulture, which is situate about 100 yards to the left of the chapel, and was subsequently lowered into the grave. After the office of the clergyman had been concluded, the firing party, in charge of Colour-Sergeant Baynes, fired three volleys across the grave of the deceased. The scene at the grave side was very affecting, and the feelings of those who surrounded were manifested to a great extent.

The large attendance of the public on Monday cannot but be received by the bereaved family as a mark of the great respect in which Bro. Kendall was held by all with whom he was associated during his life.—*Local Journal*.

NOTES ON AMERICAN FREEMASONRY.

IDAHO.

At the third annual communication of this Grand Lodge, the Grand Master and Grand Secretary were absent, the former was not accounted for. Of the latter the following report of the *ad interim* Secretary, will afford some explanation:

"I found everything relating to the Secretary's office in the utmost confusion, and it took me some time to put the things into shape.

"Upon examining the Secretary's books, I find it will take a more skilful accountant than myself to arrive at any just conclusion.

"I have therefore taken the liberty of forwarding the books, &c., for your inspection and supervision. There is one self-evident fact,—he has drawn his salary for the present year."

Number of lodges, 8; members, 288.

INDIANA.

The Grand Master congratulates the the Craft on continued prosperity:—

"Let us rejoice and give thanks to Him who rules on high, and before whom we, as Masons, most humbly bow, that we have been permitted to enjoy another year of uninterrupted prosperity, and that we again have the privilege of meeting together in the capacity of the Grand Lodge of Indiana, to consult upon such means as shall seem necessary for the welfare and prosperity of this jurisdiction. Let us seek that wisdom that shall enable us to discharge the duties now before us, and in all our deliberations have but one end in view, to promote the interest of the craft, and do good to all mankind."

He makes the following good suggestions upon foreign correspondence:—

"In every state but ours, this labour is performed by a committee appointed for that purpose, who present at each annual meeting a summary of the business and work of all the other jurisdictions. These reports are printed with the proceedings of the Grand Lodges, and thus furnish to the craft a knowledge

of the working of Masonry abroad, as well as at home. There can be no good reason why we should stand as a single exception to a practice that has so long and so universally prevailed. There seems to me to be a selfishness, a coldness, and an almost want of courtesy in this exclusiveness. Ours is one of the largest Grand Lodges in this country, and we like to be remembered as members of the great masonic family. Let us cultivate the social virtues and strengthen the bond of our union by reciprocating this fraternal intercourse. A large family of children, in the changes incident to human life, becomes separated at points remote from each other. Through the medium of a regular correspondence the natural feelings of affection, sympathy, and love that unite them are preserved and strengthened. We will suppose that one brother does not reciprocate those favours, but reading his letters, lays them away unanswered. How long a time do you suppose will elapse before they become less frequent, and he will be almost forgotten? Are we not occupying a position very similar to his? I have made this digression, deeming the subject worthy your serious consideration."

Dispensations were granted for 17 new lodges.

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

Number of lodges, 421; members, 20,333.

KANKAS.

The Grand Master reports, dispensations for the formation of 12 new lodges, on this subject he says:—

"In the matter of names for new lodges, I have departed from the rule followed by my predecessors. The names by me given have been suggestive of some Masonic virtue, a principle, character, or place; and in every case my course has met the approval of the brethren composing the new lodge. I hope this rule, in future will be followed strictly."

He says of Masonic schools of instruction:—

"One thing is quite certain, that these Masonic schools are, as a means for spreading the work among the lodges, invaluable. No man can doubt this for a moment who has had any experience either in imparting or acquiring the work and lectures of the various degrees. Although we have met with some impediments—not in the way of opposition, for we have had none of that from the beginning—but through the want of a sufficient number of competent teachers to go out and reproduce the work and lecture in the lodges. Yet the good work of uniformity is surely making its way slowly, and soon the earnest wishes of its founders will be fully realised."

Number of lodges, 84; members, 3,122.

KENTUCKY.

The Grand lodge of Kentucky met on Monday, October 17th, 1870. M. W. Chas. Eginton, Grand Master; R. W. J. M. S. McCorkle, Grand Secretary.

The Grand Master's address is full of good, wholesome truths, and presented in good shape, too. He says:—

"The Grand Master's gavel, on the 16th day of October, in the year 1800, called to order the representatives of the five, subordinate lodges then in Kentucky, and they laboured in the spirit of love and harmony to make their temple impenetrable to discord—where the pure light of Faith, Hope, and Charity should subordinate self to brotherhood, and reflect sentiments akin to Sinai and Calvary.

"The four hundred and sixty-seven subordinate lodges represented here to-day find the temple of those hardy pioneers to be of sufficient geometrical proportions and dimensions to entertain all who are united in the common heritage of fraternity—the craftsmen/ from the valleys of Tyre, and the burden-bearers from the mountains of Lebanon:—

"From quarry, hill, and shore,
With emblems true and bright,
Who come to toil as oft before,
And thus obtain more light."

"The increase in numbers and organization has made no variance; peace, concord, and unity continue. The Grand Master of to-day is neither more or less in supreme command than was his first predecessor. The Grand lodge now is in every particular what it was when your predecessors met in the first year of the present century. Misinformed

zealots, under the influence of ignorance and prejudice, have exerted the utmost of their power against the Order in vain; it remains the same—

"Unchanged in its noble workings upon the human heart;

"In harmonising all the better and more elevated thoughts of its members;

"In its opposition to the earthly antagonism of party, and the confusing conflicts of the world;

"In its great design, and in the universality which adapts it to all climes and nations of the earth;

"It still finds members among all sects and parties who revere God and love humanity;

"Still speaks to all classes of men in a sweet, low voice, whispering of peace and love;

"Awakens the spirit of the aged, and brings into active being the minds of the young;

"Continues to fortify against the temptations of the world;

"The same mystic rites and ceremonies that were in the beginning, and as they will be to the end of time;

"Throughout the long, lengthened line of years bigotry has hurled its deadliest shafts against the outer walls, and the fires of the inquisition have been heaped upon the heads of our members;

"Edicts have been fulminated without injury;

"Jealous scrutiny has put it on trial, and in vain endeavoured to penetrate its hidden mysteries;

"Prison doors have opened and taken in unoffending members and learned no secrets;

"Parties formed to destroy Masonry, found to their sorrow that

'Her towers and monuments fade not away,
Her truth and social love do not decay;
Her actions, tending all to one great plan,
Have taught mankind what man should be to man.'

"The objects and purposes are the same everywhere, and every member, however much he may differ in language or nationality, sectarian attachment or political preference, has the same rights and duties, and is in thorough unity with every Freemason throughout the world.

"No other mere moral organization possesses the power of which Masonry can boast; none other can effect as much as the craft is disseminating sunshine and dispelling gloom.

"Meddling not with politics, interfering not with the affairs of Church or State, it has not suffered the instability of other human institutions.

"The foregoing are truths well known to the unprejudiced world, by the fruit which the mystic tree has budded and brought forth. The results are undeniable; the usefulness of the order was not stayed by persecution in the olden time; and the fires kindled by bigotry did not destroy the masonic temple, but only forced the proscribed into the caverns of the earth and shades of night, where the moral institution was preserved, and its high duties cultivated. The poor success of those futile efforts should have satisfied those of modern times, who know nothing of the progressive science of Freemasonry, that there is to them an unseen charm, a mystic brotherhood of soul, an infallibility which they can neither comprehend nor destroy, and they might as well unite in the lamentation of a foreign ecclesiastic 'that the masonic sect, composed of all religions and of every creed, cannot be vanquished or overthrown.

He shows he means business too:—

"I have been under the unpleasant necessity, in more than forty answers, many of them to intimate friends, to decline granting dispensations to confer degrees out of time; and while willing to properly exercise every inherent right of the Grand Master, yet I could not conscientiously disregard the plain and positive clause of the constitution that 'no degree shall be conferred in less than one lunar month after the previous degree has been conferred on the same person.'"

Reports issuing eight dispensations for new lodges, and closes as follows:—

"The castle-building days of childhood are gone, and, whether possessed of the bright anticipations of youth, or with the blossoms of spring-tide glory, changed into the sere and yellow leaf of life, we must all remember that even if a man was not more frail than the rose, yet the cold winter of age will come, and the history that each has written for himself will disclose whether he triumphed over every temptation and persevered in

the performance of every good work and duty ; and to this end let us determine that we will brighten the endless Masonic chain so that the mystic master-spirits of the future shall shed no tear over the wreck of the order, but its glory continue until time shall be no more. So mote it be."

Among other business transacted by the Grand Lodge, was the dedication of the north wing of the Masonic Widows' and Orphans' Home and Infirmary. The several addresses delivered on the occasion were impressive and eloquent. We are sorry that want of space forbids our quoting from each, as many, or at least some leading Masons in this jurisdiction no doubt feel an interest in their Alma Mater (?) the Masonic University of Kentucky. We give the last bulletin, relative to her classic health, wealth, and strength:—

"Your Committee would recommend that Bros. Swigert and Hodges, who were appointed by this Grand Lodge two or three years ago, be required to carry out the design of that former resolution, viz.: 'To sell or give it away, so that this Grand Lodge be exonerated from all future care or oversight.'"

Number of Lodges, 504.

MAINE.

The Grand Master, in his address, speaks thus of "side degrees."

"I have been frequently asked, whether halls dedicated to Masonry should be used for conferring what are popularly known as 'side degrees,' and have answered that they should not. These 'degrees' have no connection with Masonry, and are not acknowledged by this Grand Lodge. If wise and beneficent, they should be recognized by Grand Bodies and taught to Masons, otherwise they may only tend to create painful doubts as to the honesty of an applicant for assistance. The wife of a Mason may be far from home and in distress. She understands enough of Masonry to know that she has a claim upon the fraternity for protection, and naturally seeks aid from that source. If she has received one of these fancy degrees, and the brethren have not, she attempts to convince them of her sincerity by methods they know not of. Doubts at once arise, and, although she may receive assistance, it is given with coldness when it should come with that spirit of cheerfulness which gives to such deeds their principal value. I am aware that many have indulged in these amusements, and do not consider them an injury to the fraternity. It seems to me, however, that he who confers them upon his female friends, as a part of Masonry, is guilty of deception, no matter how honourable his motives, or how sincere he may be in his desire to promote a kindly feeling towards the fraternity. Occasional social gatherings, in which females may participate, are unquestionably beneficial; but let us leave off all attempts to deceive them with degrees which are the creation of some over-zealous brother, and without the sanction of Grand Bodies."

Number of Members, 14,726.

MARYLAND.

The Grand Master's address closes as follows:—

"Masonry is gradually increasing in our jurisdiction, and I am glad to say that private worth and character stand most prominent among the pre-requisites necessary for admission into our Order; and so long as our portals are thus guarded, the character of our fathers will be reflected by their sons.

"I have endeavoured to fulfil, to the extent of my ability, the duties devolving upon the very high place of the Grand Master of Maryland, and it would not be becoming in me to say more than that, except to add that wherever shortcomings or imperfections shall be found, I must ask you to remember that these are inevitable in all human agencies, and to you I look, not only in the hope of approval for what shall have been rightly done, but also for just allowance whenever that which has been done shall seem to be short of what was properly expected.

"From the statements and data which I have presented, you will learn the present condition, the past efforts, and the duties for the future of our Order in this jurisdiction. They encourage us to go on. We are allowed time only for 'refreshment,' before we are again 'called to labour.' Let us go on then with willing hearts and hands. Let us rear the structure still higher, proving it as we rise, with the plummet and the line, and by the level and the square."

Number of Lodges, 76 ; Members, 5,161.

MASSACHUSETTS.

The Grand Lodge held three quarterly Communications, respectively on March 9th, June 8th, and September 14th, 1870. One Special Communication, October 5th, 1870 ; one Annual Communication, December 14th, 1870 ; and one Stated Communication, December 27th, 1870.

At the Stated Communication, the Grand Master, in his address, reports having granted dispensations for the formation of thirteen new lodges. One thing we notice about these new lodges, the petitions were all signed by a large number of brethren, the smallest number being fifteen ; from that up to fifty-five. Eight new Masonic halls were dedicated, and two Lodges of instruction established.

The Grand Master closes his address with this eloquent peroration:—

"Brethren, through the kind providence of the Grand Architect of the Universe, we have been brought to this one hundred and thirty-seventh anniversary of our Grand Lodge. God has mercifully spared the lives of all our Grand Officers during the past year ; blessed us with health, prosperity, and peace, and showered down upon our subordinates and their members, in unmeasured supply, the Corn of nourishment, the Wine of refreshment, and the Oil of joy. It is meet and proper that we dependent beings should acknowledge the goodness of God in thus preserving and protecting us. Let us join with all those throughout the wide world who, at this festive season, are singing songs of thanksgiving and praise to the Great Author and Giver of our blessings and comforts.

Number of Lodges, 190 ; Members, 20,253.

THE FREEMASONS' LIFEBOAT.—The National Lifeboat Institution has just sent a new lifeboat to North Berwick, in Scotland, in the place of the boat stationed there some years since, which had become unfit for further service. The new boat is 30ft. long, 7½ feet wide, and rows ten oars double banked. It was built by the Messrs. Forrestt, of Limehouse, and is provided with a new transporting and launching carriage admirably suited to its purpose. The expense of the new boat and equipment has been defrayed from a collection made among the Freemasons' of England, through the Lodge of Faith, No. 141, held in the city, Mr. S. Davis, of Whitechapel, being the original promoter of the collection. The boat had its harbour trial a few days since in the Regent's Canal Docks, Limehouse. The trial was attended by a large number of Freemasons and their friends. The Rev. D. Shaboe offered up a prayer on the occasion for the success of the lifeboat, and the boat having, in the usual manner been named the "Freemason" by Mr. J. R. Stebbing, the Deputy Provincial Grand Master of Freemason in Hampshire, and formerly Mayor of Southampton, it was then launched from its carriage into the dock basin, when the usual qualities of stability, self-righting, and self-ejecting of water, were fully and satisfactorily tested. The water shipped, when the boat was capsized by means of a crane, was self-ejected in about 20 seconds. The interesting trial gave much satisfaction to the numerous spectators. The boat is to be publicly launched at its station at North Berwick to-day (Saturday).

CRICKET.

ALBION CRICKET CLUB, WOODGREEN, V. FREEMASONS' SCHOOL.

The return match between these clubs was played at the Alexander Park Ground, on Saturday, 9th instant, and resulted in a victory to the Freemasons' School. The score is as follows :

ALBION.		FREEMASONS.	
Ashby, run out.....	1	Bowles, b C. Dawson	2
Salmon, b Becknell	6	Atkinson, b E. Dawson ...	0
C. Dawson, c Earle	10	Mould, b E. Dawson	0
C. Dewing run out	4	Eyerist, c H. Bird	29
Kemplen, not out.....	9	Bowcock, run out	1
T. Bird, b Bryant	0	Bryant, b C. Dawson	0
H. Bird, c Atkinson.....	6	Earle, c Dewing	9
C. Bird, c Earle	3	Recknell, b C. Dewing ...	5
M. Barnard, c Recknell ...	3	Millbourn, c Kemplen.....	0
Dawson, c Bryant	1	Wheeler, not out	2
Batfam, b Recknell.....	0	Hennis, c Salmon.....	4
Extras,	2	Extras,	7
Total,.....	45	Total	59

NOTES ON MUSIC AND THE DRAMA.

DRURY LANE opens Sept. 23rd., under the management of Mr. W. B. Chatterton, with a new Historical drama, entitled "Rebecca," adapted by Andrew Halliday, from Sir Walter Scott's "Ivanhoe."

HAYMARKET.—Mr. Sothern will appear during the forthcoming week, as Lord Dundreary in "Our American Cousin." We regret to learn that Bro. Buckstone is suffering from indisposition.

At the PRINCESS'S "Eileen Oge," in which Mr. Falconer, the Author, sustains the principal character, continues to maintain its well-deserved popularity.

At the ADELPHI "Notre Dame," having reached its 138th representation, is still continued as the principal attraction, preceded by "Down in a Balloon," the performance concluding with "Fantasticuff; or the Storm Fiend," in which Mr. Fred. Evans and his troupe appears.

The LYCEUM was opened on Monday, 11th inst., by Mr. Bateman, with a romantic love legend, adapted from the French of George Sand, and Madame Birch Pfeiffer, entitled "Fanchette; or the Will of the Wisp." Miss Isabel Bateman, (daughter of the manager,) makes her first appearance in London.

At the STRAND, under the management of Mrs. Swanborough, "The Heir at Law," with John S. Clarke as Dr. Pangloss, is announced nightly for an indefinite period, concluding with Byron's burlesque on the "Colleen Bawn," entitled "Miss Eily O'Connor."

The GAIETY opens this evening, (Saturday,) when Mr. John Hollingshead will produce Dr. Westland Marston's new comedy "Donna Diana," Miss Ada Cavendish and Mr. Wm. Rignold take the leading characters. The performance commences with the operatta "A Happy Village," and concludes with the first act of "The Grand Duchess."

The QUEENS opened on Saturday last with Mr. and Mrs. Herman Verzin in "Hinko." The performance commenced with the "Scapegoat."

The GLOBE is announced to open on October 7, with Mr. H. J. Montague as Manager.

The PRINCE OF WALES' THEATRE opens this evening, when Mrs. Baneroff (Miss Marie Wilton) will produce "Caste." The manageress announce that upon the withdrawal of "Caste," she will produce a dramatic work from the pen of Wilkie Collins.

The HOLBORN opens on Monday, 28th inst., with Mr. Richard Mansell as Manager. "Edmund Kean" is the singular title of a romantic drama by the late Alexandre Dumas.

The ROYALTY opens this evening with Hervés "Chilperic," under the sole management of M. Mallandaine, who also conducts the band.

At CHARING CROSS THEATRE "Shadows" and "My Villa in Italy" have been playhd. The comic drama "Fried Petti-coats" is announced to replace "Crichton."

At the ROYAL ALFRED THEATRE (Marylebone) Mr. Charles Harcourt still produces "Auramaina, or Diamond's Daughter, and the Merry Monarch."

VAUDEVILLE.—On Monday last the season at this house commenced, "Albery's Apple Blossoms" was produced. The farce, "A Fearful Fog," commences, and the "Orange Tree and the Humble Bee" concludes the performance.

The ROYAL AMPHITHEATRE (Holborn), opens this evening with Sanger's Circus, a stud of 60 horses, an entirely fresh company of foreign artistes, and "A new sensation, the greatest ever witnessed.

LIST OF LODGE MEETINGS &c., FOR WEEK
ENDING SEPTEMBER 22ND, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, September 18th.

LODGES.—Panmure, Balham Hotel, Balham; City of London, Guildhall Coffee House, Gresham Street.

Tuesday, September 19th.

Board of General Purposes, Freemasons' Hall, at 3.
LODGES.—Mount Lebanon, Bridge House Hotel, Southwark; Eastern Star, Ship and Turtle, Leadenhall Street; Salisbury, 71, Dean Street, Soho; Camden, York and Albany, Gloucester Gate, Regent's Park; St. Mark's, Duke of Edinburgh Tavern, Brixton.—CHAPTERS.—Mount Sinai, Anderton's Hotel, Fleet Street; Industry, Freemasons' Hall.

Wednesday, September 20th.

Lodge of Benevolence at 6 precisely.
LODGES.—Nelson, Masonic Hall, William Street, Woolwich; New Wandsworth, Spread Eagle Hotel, New Wandsworth; Blackheath, Royal Standard Tavern, Blackheath.—CHAPTER.—Westminster and Keystone, Freemasons' Hall.

Thursday, September 21st.

House Committee Girls' School, at 4.
LODGE.—Burdett Coutts, Approach Tavern, Approach Road, Victoria Park.

Friday, September 22nd.

House Committee Boys' School.
LODGE.—Royal Alfred, Star and Garter, Kew Bridge, Ealing.

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.

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, Bermondsey, 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 COUTTS LODGE OF INSTRUCTION, Approach Tavern Victoria Park, Fridays.

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

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.