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LONDON, SATURDAY, SEPTEMBER 23, 1871

FREEMASONRY IN FRANCE

The "Bulletin Officiel du Grand Orient," having been suspended during the war, has again made its appearance.

The following notice appears in the number, dated March to August, 1871:—

"The work of the Council of the Order having been resumed, the correspondence with the lodges of the jurisdiction, and the relations with foreign Masonic powers, so long interrupted, have returned to their natural course. The Council will, therefore, be enabled to issue the Bulletin with that regularity which circumstances have not permitted during the past year."

The following is a translation of the address of the Grand Master to all lodges and all Masons in his jurisdiction:—

The relations between the lodges, and the Grand Orient, interrupted during several months by the unfortunate events by which France has been afflicted, have resumed their wonted course. Correspondence is resumed in all quarters, and the Council of the Order assiduously continues its work. The meetings of a great number of the lodges are regularly held, and the administration making preparation for the work of the Constituent Assembly, to be held on the 4th of September.

The time has arrived, in my opinion, to examine what has been the true position of Masonry during the war with Prussia, and during the deplorable insurrection of the Commune; to prove in what manner our institution can relieve the misfortunes of the country; and to determine what measures we shall adopt in the work of regeneration, so ably undertaken by a great statesman, under the auspices of right and liberty.

The declaration of war with Prussia, that great criminal folly of the empire, took us by surprise last year, a short time after the meeting of the Council of the Order, and just at the time when the question of the maintenance or suppression of the Grand Mastership was about to be presented for your consideration.

You are aware, my very dear brethren, that I am formally pledged to resign the functions of Grand Master of the Order immediately after the meeting of the Constituent Assembly. I have no need to inform you that I shall be faithful to that engagement.

I invite you then to well consider this constitutional question, so that your deputies, impressed with its importance, will be able to come to a decision conformable with the interests of our institution.

It is essential to know what course has been pursued by the lodges during the war, either in Masonic work, or in other services, such as ambulances, aid to the sick and wounded, subscriptions, patriotic appeals, in short manifestations of all kinds, in these long months, during which each has been compelled to contribute, according to his ability, to the defence of the country, I hope the result will prove that Masonry is essentially pacific, and that it has borne its share of the dangers and sacrifices, when the interests of the people have been threatened. If your deputies render to the assembly an account of the exertions of each lodge, we shall unite these recitals of acts of generosity and devotion, so as to form a record of the acts of Masonry during the war.

I am convinced, my brethren, that the publication will redound to the honour of our Order, for long is the list of generous acts which have come, directly, or indirectly, under my own observation.

The honourable part taken by Masons in the defence of the country once established, it will not be difficult to prove that they have held aloof from

the criminal seditions, which, to the regret of the whole world, has laid Paris in ruins, and caused blood to flow in its streets—that there was never any possible connection between its doctrines and those of the Commune. If some men, unworthy the name of Masons, have attempted to transform our pacific emblems into a banner of civil war, the Grand Orient has repudiated them as having failed in their most sacred duties.

Need I state that the Masonic sovereignty consists essentially in the universality of correspondence amongst Freemasons; that it belongs not to any individual, or to any section, and that its authority is solely the prerogative of the Grand Orient, composed of the Grand Master, the Council of the Order, and the Master of all lodges.

Those who would usurp the authority of the Grand Orient have not even the semblance of right, and their revolt was as much a crime against Masonry as against France, we shall therefore, let it rest, as the act of an individual, which is unexaggerated by our enemies. Let us prove that we are the first to condemn them.

Let us now consider those questions which demand our attention.

In the first place stands our further relations with the Masons of Germany. This question has already been raised in the Council of the Order, which has considered it not within its province, and has left its consideration to the General Assembly. To assist its deliberations, it will have the documents collected by the Council. We shall learn whether our Temple has been defended by the German Masons, and if the Masonic Law has been respected on the other hand by the French Masons; if the Freemasons imprisoned in Germany have been treated as brethren, and whether the Grand Orient of Prussia has taken measures to command a respect of the true principles of Masonry with regard to French brethren.

The importance of these questions will not escape you, my dear brethren, and it will be a deplorable circumstance if the enquiry should demonstrate that German Masonry has joined in the political crime of Prussia, and that the Grand Orient of France should therefore be compelled to break its friendly relations with our brethren beyond the Rhine.

It either case it will be necessary to maintain our union with the Masons of Alsace and Lorraine, in the hope that these Provinces will be restored to France. It is the duty of French Masonry to commence at once the holy work of regeneration, and if fortune has proved unfaithful to our arms, let us prove that it is impotent to reach our hearts.

The following appear to me to be the leading subjects for deliberation:—

The question of the Grand Mastership.

The attitude of Masonry during the Franco-Prussian war.

Measures to be taken with respect to the manifestations in favour of Commune.

Future relations with German Masonry.

The re-union of the ties which bind us to the Masons of Alsace and Lorraine.

Added to these important questions are those of which the initiative will be taken by individual brethren during the session; the ordinary administrative affairs will have to be examined; a budget will have to be voted, the claims upon which have been greatly increased by the unfortunate course of events; and with me you will be convinced that the delegates from the lodges will find need for the employment of even more than their usual assiduity.

In the midst of the important events of the country at the present time, and the heavy responsibility which rests upon the head of the government, shall it be said that Masonry remained indifferent?

I know in advance your reply. My dear brethren, you are Masons, your mission will be peacefully exerted in the domain of ideas. Within your lodges for many ages have been cherished and nourished great principles which have in after ages expanded over the world. As the true protectors of justice and liberty, you have successively proclaimed religious tolerations, equality of rights, liberty of speech, and the pen, and adopting universal suffrage, you have submitted yourself to a republican constitution. The principles of 1789 were long before acknowledged in your temples, and with its history in hand, it may with truth be proclaimed that Masonry first promulgated the principles which led to the revolution.

You see then that your duties are increased in accordance with the development of the institutions

of the political society in the midst of which we live. Each new principle propounded by society becomes a new subject of research imposed upon Freemasonry. Our institution may be compared to vast inexhaustable reservoir of ideas, which the profane world can extract, and which not withstanding, like the cask in the fable, is filled as fast as it is emptied.

Liberty, equality, fraternity, universal instruction, the amelioration of the condition of the working classes, political economy, the development of labour, respect of individual property, sympathy with misfortune, distribution of office according to merit in candidates, universal suffrage, the republican form of government ; all these principles which have regulated the political world, come within the ordinary domain of Masonry, and its mission will never be fulfilled while one work is left undone, and one idea left undeveloped.

It is under the influence of these sentiments we shall find ourselves, when I shall have to remit unto your hands the authority with which you have entrusted me, and I would desire to express to you from my heart the sense of the honour you have done me.

BABAUD LARIBIERE,
Grand Master of the Order.

THE WORSHIPFUL MASTER.

How much of the usefulness and reputation of a lodge depend upon the faithfulness of the Worshipful Master in discharging the important duties of his office. We greatly fear that many, perhaps a majority, of those who are elected to fill this responsible station do not realize as they should the weighty obligations they assume. As presiding officers, their position is a commanding one, and their influence for good or evil is proportionately great. In many respects their rule is absolute, as they are only amendable to the Grand Lodge for their rulings and their official conduct. And in so important a position no brother should be insensible of the great responsibility to the Craft for the faithful manner in which he discharges his obligations. It should be the constant care of the Masters to so demean themselves as to reflect honour upon themselves and the noble institution which they represent.

We are fully of the opinion that much of the odium which oftentimes attaches to Masonry in certain localities, results from the bad choice made by the Lodges of their chief officers. If a Master be chosen who knows little or nothing of the ritual of Masonry, he will be found sadly out of place in the East, and will necessarily be subject to more or less criticism ; but if he be a good, true man, and a Mason at heart, those better qualified will render him the needed assistance, and by constant application, this difficulty will soon be remedied. But a greater evil is done the institution when a member is chosen to the important station of [Master, simply because he is a good ritualist, and perhaps knows something of the laws and landmarks, but who is quite destitute of that moral qualification which can alone give influence to his acts, either among the members of the fraternity or with the outside world. The inconvenience of having an unqualified Master, in the first sense, is chiefly felt in the lodge-room ; but the great evil of a Master without moral qualifications is felt everywhere, and seems to bring the institution into bad repute.

It should be the aim of the newly-installed Master to see how well he can discharge the functions of his office, and thus serve our noble Craft—see how much can be done to advance the character of the brotherhood, and bring it as near as possible up to the standard of Masonic morality. The better to accomplish this, see to it that you reflect the virtues you commend by your own good life and conversations. Be good men and true, and strictly obey the moral law. Be peaceful citizens.—be peacemakers, not only among the brethren, but among the outside world as well. Be civil, and respect the rights of others ; especially be civil to magistrates, showing that the true Mason is a law-abiding citizen. Be diligent in your business, so as to be an example of industry to the brethren, and earn the means of your support, so that you shall eat no man's bread for nought. Study to be "the true lovers of the whole fraternity, wheresoever dispersed over the face of the earth." Shun all tendency to excess ; especially guard against intemperance—the direst foe of society, and the hardest to vanquish. Always greet brethren with due respect, and in a special manner remember the courtesy which is due to the stranger and sojourner. Greet such with that true Masonic fervour which is due, but

expose and discountenance imposters. Try to so cultivate your social natures as to make yourselves agreeable to your companions while you are true to honour, virtue, and sobriety. Study carefully the cardinal virtues, "Temperance, Fortitude, Prudence, and Justice," and also the liberal arts and sciences. So divide your time that you can serve God and your brother, and reserve some time for the culture of your own minds and hearts. —*Michigan Freemason.*

PRINCIPLES OF MASONRY.

The Principles of Freemasonry comprehend the entire code of the moral law. To be a Mason is to be a good man. A good man will be an observer of the law. The principles of Freemasonry, the ancient landmarks, the Constitution and laws of Grand Lodges, and the by-laws of subordinate lodges, all ought to stand harmoniously together, and in no part contradict each other or come into conflict. The by-laws of lodges ought to be simplified, and only contain such provisions as are necessary to systematise the working of the lodge. Every by-law should be faithfully lived up to. The time of meeting specified is as necessary to be observed as the particular stated night. Minutes and parts of hours are of importance to the man of well-regulated mind; and who, better than Masons, understand the value of time? The officers especially of a lodge, as well as its members, ought to be at the lodge room so as to open the lodge precisely at the time stated in the by-laws. Indifference to the particular observance of any one law ought not to exist in any of the officers or membership. The Master is bound not only to observe the laws of his lodge himself, but strictly to enforce them, also; and the more rigid the letter of the law is adhered to, the better will be the spirit of Masonry among its membership. These observations apply to every law established for the government of the craft.

The Master of a lodge ought to be well acquainted with the laws, usages, and customs of the society. He ought to be a man of good judgment, discretion, and particularly ought to have his passions under good control. He ought to be

an example of punctuality, faithfulness, zeal, devotion, and uprightness. If the Master is punctual in his attendance at the lodge, the members will be punctual also. If the Master has the intelligence and capacity to instruct properly the members, they will also be intelligent Masons. Whatever his social disposition may be out of the lodge, he must maintain a dignity of character suited to the station which he occupies.

Freemasonry is a system of order and regularity; the work of the lodge ought therefore to be conducted free from confusion. The lodge being under the charge of the Master, and as he holds the gavel, he holds in his hand the authoritative emblem which can command order and regularity. The gavel should be used with the utmost caution; its monitions should never be disregarded. The Master is supreme in his lodge; his word is law; from his decision there is no appeal, at least upon questions of Masonic usage he is, according to the general verdict of the Masonic jurists, above all law during his term of office, so far as regards the membership of his lodge, and is only amendable to the Grand Lodge for any misconduct or violation of the laws of the society.

As lodges are constituted now, having their warrants from a Grand Lodge, their officers and members are under obligations to support, keep, and abide by the Constitution and laws of the Grand Lodge of their particular jurisdiction; hence these and the ancient landmarks from the code of laws by which they are governed. As the Constitution and the laws of the many Grand Lodges all differ one from another, no code of Masonic law nor principles of jurisprudence can be universally applicable to the Craft of all the various jurisdictions. This is a matter that ought to be well understood, as it may prevent much confusion in the decision of Masonic questions.

The legislation of the craft is confined to Grand Lodges. Subordinate lodges meet for purposes expressed in the warrants, and to perform the functions for which Freemasonry was instituted. These are to open and close the lodge according to the ritual practised in each jurisdiction, to make Masons, to practice charity, to impart instruction, to perfect themselves in the work, and to transact the usual business of organized associations. The whole must be conducted in the most systematic and orderly manner. The lodge, during its sessions,

must be under control and direction of the presiding officer. He ought to be well acquainted with the duties of the chair, and be vigilant and attentive to all that transpires in the lodge. He ought to direct all the business so as to avoid confusion, and no officer ought to perform any duty of his office without first having been directed from the Oriental chair. The word of command must come from the Master, and obedience is the duty of all.

The lodge being opened at the time prescribed in the bye-laws, and consequently the officers in their proper places, the Master directs the business as in his judgment is best to the interests of the lodge, and according to circumstances. The reading of the minutes of the preceding meeting is usually the first business.

The Master, however, may transport his business. And here we may be permitted to remark that, as it is a practice of Grand Lodges to frame bye-laws for the government of subordinate lodges—a course which is rather of doubtful character, and as tending to centralise power—it would be well to leave the routine of business to the discretion of the Masters, as no code of bye-laws, however voluminous, can provide for every contingency that may arise, and circumstances occur in, which the interests of the lodge, may be affected by being compelled to pursue a prescribed form.

It is unnecessary to notice the various business matters transacted in the lodge. The members should be silent and remain in their places while the lodge is in session, and be particularly attentive to the proceedings. There should be no whispering while the minutes are being read, or reports of the committees, or balloting, which are pursued in succession, or during the work of entering, passing, or raising, which if candidates are present, are to be followed in order.

If the Secretary has omitted something, or the record is at fault, a member may state the fact by respectfully rising and addressing the Master. The presiding officer must in all cases be addressed if a brother wishes to speak. The minutes ought to show clearly all the transactions of the lodge, and before closing the lodge, and after making the collection, the amount and from whom received, the proceedings, as recorded, ought to be read.

And as the brethren, while in the lodge, meet upon the level, so they ought to part upon the square, and each maintain a rigid silence as to the proceedings of the lodge, as best conducive to the harmony and welfare of the institution.—*N. Y. Dispatch.*

A MASONIC PIC-NIC.

From "Ben Brieley's Journal" for September.

"Oh, for a lodge in some vast wilderness," sang Cowper, who must have been a Mason of far different tastes to his brethren of our own day. Masonry, as represented by a few of our friends, does not court solitude in its wildest aspect; nor is it essentially austere in the selection of its pastimes. It rather encourages the idea that the acmé of earthly felicity is to be derived from things that have no existence in the desert, and would certainly be a surprise if found in the presence of the "Stoic of the Woods." Modern Masonry believes in the "good things of this life," and prefers puffing out its cheeks to a jolly rotundity by consulting the "flesh-pots," to drawing it out to pin-wire attenuation by a persistence in the unnatural experiment of trying how much abstinence the human form can endure. Which is the wisest course to pursue may be left to the controversy of polemics; but for ourselves we certainly prefer the jollier one.

Holding in view the doctrine which we confess ourselves to have espoused, and cherishing a desire to make the most of a brief relaxation from business cares, our friends of the "Wilton" resolved upon taking an "outing" to that place of popular resort known at L. & Y. railway stations as "Hollingworth Lake." There were three reasons advanced that gave preference to this spot over several others. Firstly, the certainty of a good "feed;" a desideratum that could not be supplied everywhere; secondly, there was the advantage to be had of a sail on a broad sheet of water; not "once round" a duck-pond for a penny, with the chance of a dozen collisions, but a sail of miles, with a comparatively clear "offing;" thirdly, the road was new to pic-nickers by 'bus, and the "Carriage Company's saloons" were to be the medium of conveyance thither and back. What

a jolly, comfortable, sociability-suggesting arrangement! What an interchange of amiabilities did the prospect shadow forth! We would have been a Mason for that day, if on the morrow we'd had to lay aside our implements of labour and become common-place mortals.

It would, perhaps, be stating an untruth were we to say that the brethren voted independently on the question as to where they should go. We believe there was a sisterhood to be consulted, and in the matter of selection of places had a potent voice as the "Worshipful Master" himself. We believe, also, that they exercised this right, and with no very doubtful result. The bachelor who proposed that the lodge should "go to Jericho"—alone—has not been heard of since, a fact that suggests to us the danger of pushing a selfish purpose too far. The "sisters" triumphed, as might have been expected, and the day was essentially a ladies' day.

Wednesday, the 9th of August, was a "blisterer," as everybody knows. The sun, as if subsidied by the gingerbeer and lemonade interest, "blew up his fire to a white heat." There was not the least film of cloud to interpose its good offices betwixt this autocrat of the universe and the full exercise of his imperial prerogative, and all sorts of devices were resorted to in order to avoid being literally broiled. Our exuberant friend, the importer of double X, and who grows musically eloquent in the praise of "Kilkenny Boys," mounted a variegated umbrella, that reminded us of a "translated" cast-off crinoline. Several other brethren availed themselves of ditto, ditto, which, mingling their hues with the rivalry of bonnets, gipsy hats, and folds of fluttering lace—for the ladies, those who were not afraid of climbing the steps, would be outside—gave the whole affair such a "gala" appearance that friendly lookers-on cheered, while the envious fainted.

Two 'buses were in commission, each drawn by four of the stable's "pickings." The rendezvous was the village of Blackley, where the "Wilton" is held; and never did our portly host of the "Blue Tiger," and his portlier five-eighths look more disposed to take the whole Masonic family to their arms than they did when the assembled brothers and sisters made the "fowt" ring with their cheery salutations.

It was a sight to see the "turn-out" spinning down the hill; the dust from the frolicsome hoofs whirling away in little clouds that did not rise higher than the axles, as if it had been "tipped" to make assurance of its decent behaviour, the variegated sunshades, &c., flashing through the interstices of the foliage; and the bright faces of the sisterhood looking prettier than all. (We shall have their thanks for this.)

"Who would't be a Mason?" the ostler seemed to say, as he bathed the dusty fetlocks of the sweltering roadsters. "Who would't be a Mason's wife?" said the matron at the cottage door, "even if he does sometimes stop out late o' nights, when he doesn't no more than another." The ostler drops his bucket sulkily on the pavement; the matron at the cottage door whips her children for nothing, and the occupants of the two drawing-rooms on wheels, after "doing" sundry "bitters," by way of "oiling," take an hilarious departure lakewards.

(To be continued.)

MASONIC JOTTINGS, No. 87.

By A PAST PROVINCIAL GRAND MASTER.

CERTAIN ANTI-REVIVAL CHARGES OR FUNDAMENTAL LAWS.

A member of Grand Lodge remarks that we are not without information on this subject. Before the Reformation the religion of our Freemasonry, being Roman Catholicism there existed, he says, certain charges or fundamental laws for the exclusion of Wickliffites. After the Reformation the religion of our lodges, being Church of Englandism, there existed certain charges or fundamental laws for the exclusion of Roman Catholics.

FREEMASONRY.

Freemasonry is a subject worthy the attention of the Christian and the man of science. It includes a pure system of Christianity, and develops the philosophy of mind, and at the same time it recommends and encourages sound recreation.—Oliver's Theocratic Philosophy of Freemasonry.

ROMAN ARCHITECTURAL COLLEGES, MONASTERIES, BAUHUTTEN.

An Entered Apprentice should read what Bro. Findel says, first of the architectural colleges of

the Romans (History, page 21), next of the German monasteries (page 46), and lastly of Bauhütten (page 48).

THE FREEMASONRY WHICH IS UNIVERSAL, AND THE FREEMASONRY WHICH IS UNIVERSAL ABSOLUTELY

The range of operations of the Freemasonry which is universal, and of the Freemasonry which is universal absolutely are the same.

ANCIENT ORDER OF FREEMASONRY.

Brother, study to establish, as much as possible, that the ancient order of Freemasonry is not a society limited to any Lodge-room, but a family whose privileges extend over that vast expanse governed by the Great Master of all.—Masonic Extracts.

LA BIBLE DES FRANCS MACONS.

A Paris Correspondent will find the Past Provincial Grand Master for Kent's communication, "La Bible des Francs Maçons, "Freemasons' Magazine," vol. xv., page 330.

BROTHERS OF ST. JOHN.

The original company of architects at Strasburg are said before the year 1440 to have borne the name of the Brothers of St. John.

MASONRY.

Masonry is the most comprehensive of all human confederacies, the outward circle, enclosing and consecrating all smaller ones within its precincts, and therefore the purest and sublimest form of human association.—Findel.

TEACHINGS OF ENGLISH MASONRY.

Amongst the remarkable teachings of English Masonry, may be mentioned the teachings by allegories, the teachings by symbols, and the teachings by myths and legends.

EARLY STEPS.

Man, family, ethics, religion, society, numeration, geometry, architecture, a great building, masonry.—old M.S.

TOLERATION IN ENGLISH LODGE.

Brother "C. M. P."—The proposition that there is in the English Lodge toleration of all religions which recognise a Supreme Being, Great Architect of the Universe; and the proposition that there is in the English Lodge toleration of all Freemasonries, the religion of which comprises a Theism, the term "Theism" being philosophically understood, I consider identical propositions.

MASONIC NOTES AND QUERIES.

SPARING HIS HEAD.

In the year 1740, Mahomet II., Emperor of the Ottomans, laid siege to the town of Negroponte, or Chalcis, the capital of the long but narrow island of Eubœa, or Egriyos, in the Grecian Archipelago, then in possession of the Venetians. After a gallant resistance, the Provieditore Errizzo was obliged to capitulate,—Mahomet promising to *spare his head*. By a barbarous equivocation, however, he had him sawn in two, saying that he had not promised to *spare his sides*. Alas! how many of us, even calling ourselves by the sacred name of Christians, think we act nobly in sparing the heads of those we regard as our enemies, whilst we forget to spare their sides. We profess to abhor all persecution for conscience sake, but will not employ or trade with the man or woman who holds religious or political opinions opposed to our own, perhaps narrower notions, but shrink from them, however upright in their acts; as though they were totally accursed. We may not saw them asunder, as Mahomet did the Provieditore Errizzo, but we wound them in their most vital part by denying them, as far as our puny influence extends, all human sympathy, and vilely attempt to traduce that good name which is more precious to the virtuous than anything but virtue itself.—PETER PROLARIUS.

THE RIGHT HAND.

The right hand has in all ages been deemed an important symbol to represent the virtue of fidelity. Among the ancients, the right hand and fidelity to an obligation were almost deemed synonymous terms. Thus, among the Romans, the expression "*fallere dextram*," to *betray the right hand*, also signified to *violate faith*, and "*jungere dextras*," to *join right hands*, meant to *give a mutual pledge*. Among the Hebrews *iamin*, the right hand, was derived from *aman*, to be faithful.

The practice of the ancients was conformable to these peculiarities of idiom. Among the Jews, to give the right hand was considered as a mark of friendship and fidelity. Thus, St. Paul says, "when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the *right hand of friendship*, that we should go unto the heathen, and they unto the circumcision." Galatians, ii, 6. The same expression, also, occurs in Maccabees. We meet, indeed, continually in the Scriptures with allusions to the right hand, as an emblem of truth and fidelity. Thus, in Psalms (cxliv) it is said, "Their right hand is a right hand to swear to what is not true." This lifting up of the right hand was, in fact, the universal mode adopted among both Jews and Pagans in taking an oath. This custom is certainly as old as the days of Abraham, who said to the King of Sodom, "I have lifted up my hand unto the Lord, the most High God, the possessor of heaven and earth, that I will not take anything that is thine." Sometimes, among the Gentile nations, the right hand, in taking an oath, was laid upon the horns of the altar, and sometimes upon the hand of the person administering the obligation. But in all cases it was deemed necessary to the validity and solemnity of the attestation that the right hand should be employed.

Since the introduction of Christianity, the use of the right hand in contracting oaths has been continued, but instead of extending it to heaven, or seizing with it a horn of the altar, it is directed to be placed upon the Holy Scriptures, which is the universal mode at this day in all Christian countries. The antiquity of this usage may be learned from the fact that in the code of the Emperor Theodosius, adopted about the year 538, the placing of the right hand on the gospel is alluded to, and in the code of Justinian, whose date is the year 526, the ceremony is distinctly laid down as a necessary part of the formality of the oath.

The constant use of the right hand in the most sacred attestations and solemn compacts, was either the cause or the consequence of its being deemed an emblem of fidelity. Dr. Potter thinks it was the cause, and he supposes that the right hand was naturally used instead of the left, because it was more honourable, as being the instrument by which superiors give commands to those below them. Be this as it may, it is well-known that the custom existed universally, and that there are abundant allusions, in the most ancient writers, to the junction of right hands in making compacts.

The Romans had a goddess whose name was Fides, or Fidelity, whose temple was first consecrated by Numa. Her symbol was two right hands joined, or sometimes two female figures holding each other by the right hands, whence in all agreements among the Greeks and Romans, it was usual for the parties to take each other by the right hand, in token of their intention to adhere to the compact.

The joining of the right hands was esteemed among the Persians and Parthians as conveying a most inviolable obligation of fidelity. Hence, when King Arbatus desired to hold a conference with his revolted subject, Asineus, who was in arms against him, he dispatched a messenger to him with the request, who said to Asineus, "The king hath sent you his right hand and security,"—that is, a promise of safety in going and coming. And when Asineus sent his brother Asileus to the proposed conference, the king met him and gave his right hand, upon which Josephus remarks:—"This is one of the greatest force there with all these barbarians, and affords a firm security to those who hold intercourse with them; for none of them will deceive when once they have given you their right hands, nor will anyone doubt their fidelity when that is once given, even though they were before suspected of injustice."

It is thus apparent that the use of the right hand, as a token of sincerity and a pledge of fidelity, is as ancient as it is universal, a fact which will account for the important station which it occupies among the symbols of Freemasonry.

EVERY SOCIETY.

Every society of which the members are observers of the Moral Law, and believers in the Great Architect of the Universe and the soul's immortality, may form themselves into a true Freemasons' Lodge.—CHARLES PURTON COOPER.

THE BAUHUTTE AND THE MONASTERY.

Some German writers attribute the religious spirit pervading the present institution, and the ecclesiasti-

cal style of address bestowed on the officers in the Lodges to the close connection maintained between the bauhutte and the monasteries.—Masonic extracts.—CHARLES PURTON COOPER.

ALLEGATIONS AND NEGATIONS.

The columns of our periodical during the last three years have abounded in allegations and negations, *almost all* having this distinctive character that they are the mere opinions of zealous contributors, unaccompanied by the smallest attempt to uphold them in the way customary in literature of all kinds; words, indeed, are not wanting; but learning, * * * ; but logic * * * ; and composition, and grammar are not unseldom execrable.—A PAST PROVINCIAL GRAND MASTER.

"ALL ONE TO FREEMASONRY."

An Entered Apprentice finds it asserted "that Christian, Jew, Turk or Hindoo, are all one to Freemasonry." "See Freemasonry is not a Religion," "Freemasons' Magazine," vol. 20, page 185.

My young friend inquires if the assertion is correct. What follows will enable him to judge for himself.

A Christian is not admissible into a Jewish Freemasonry, or into a Mahomedan Freemasonry.

A Jew is not admissible into a Christian Freemasonry, or into a Mahomedan Freemasonry.

A Mahomedan is not admissible into a Christian Freemasonry, or into a Jewish Freemasonry.

When the Jews and Mahomedans are admitted into the Christian Freemasonry of England, it is under the Constitutions of 1738.

True Freemasonry has never been known to exist in union with Hindooism.—A PAST PROVINCIAL GRAND MASTER.

CONTRADICTION IN TERMS.

An Entered Apprentice good naturedly suggests that a contributor should amend his favourite saying, and substitute the word "Atheistic Freemasonry."—A PAST PROVINCIAL GRAND MASTER.

SCURRILOUSNESS.

Brother,—The scurrilousness of former times was sometimes associated with wit and genius, although unworthily employed; but the scurrilousness which we witness is associated with stupidity and coarseness, and nothing better.—A PAST PROVINCIAL GRAND MASTER.

THE ABBÉ GRANDIDIER, Page 229.

In the letter by the Abbé Grandidier, dated "Strasbourg, November 24th, 1778," there are some statements which are certainly true as *e.g.* when he speaks of our system of Speculative Masonry as "that celebrated society transmitted to us from England, which bears the name of Freemasonry." The statement further on that "the founder of Freemasonry was not a Frenchman," is scarcely so correct, however, unless it can be shown that Desaguliers, one of its founders, was not a Frenchman; for it is generally considered that he was. Again, the Abbé says, "This much boasted society of Freemasons is but a servile imitation of an ancient and useful fraternity of actual Masons, whose head-quarters were formerly

at Strasbourg." Now, while I admit that Strasbourg might be the head-quarters of a Masonic district, it was not the head-quarters of the French or English Masons. And as to modern Freemasonry being an "imitation" of the old Operative Masonic Society, it is only so to a certain extent. Many terms are common to both, but the *things signified* by those terms are different in each. As a whole, the old Operative system, and the new Speculative system, are quite distinct and different.

Again, seeing the Freemasonry which the Abbé speaks of in 1778, was an importation into Germany from abroad, it helps to show that it was not exactly a development of his wonderful Strasbourg fraternity; for, had it been so; we would have expected to hear of Strasbourg exporting it, not importing it. All this therefore goes to support the 1717 theory.—W. P. BUCHAN.

MIDDLE AGES, APPRENTICE, FELLOW-CRAFT, MASTER, Page 228.

The classification—not "degrees"—of Apprentice, Fellow Craft, and Master, existed among the Operative Masons centuries ago. As it appears to me it is very probable that said classification instead of originating among the Masons, was simply copied by them from some of the other crafts. Such a three-fold division comes naturally to all trades, *e.g.*, there is the apprentice who comes to learn the trade; the journeyman who has served his apprenticeship, and who has learned it; and the Master who employs men to work for him. Our "degrees" of E.A., F.C., and M.M., were not instituted until about A.D. 1717, at least, no reliable evidence of their prior existence has ever as yet been produced.—W. P. BUCHAN.

GERMAN ARCHÆOLOGICAL RESEARCHES.

The "Pall Mall Gazette" says the Germans are pursuing their archæological researches with a restlessness and energy which reminds one much of the late campaign. Asia Minor seems chiefly at this moment to engage their attention. The excavators already busy there are about to be joined by Professor Cartius, unquestionably one of the most competent living investigators on that ground. This expedition will start shortly; and as they do not like to do things by halves in Berlin, some superior Engineer officers, with a gunboat, are told off for that purpose. It is said that the plan of Troy is to be the first object of examination. Professor Alder will watch over the architectural interests of the expedition, and he is further commissioned to proceed while in those parts as far as Jerusalem, where he is to sketch on the spot a design for the restoration of the Church of St. John, presented by the Sultan to the Prussian Government on the occasion of the Crown Prince's visit two years ago.

BRANDT, THE INDIAN CHIEF, A FREEMASON.

In a foot-note to page 237 of "A Narrative of the Anti-Masonic Excitement, in the Western Part of the State of New York, during the years 1826, '7, '8, and a part of 1829, by Henry Browne, Esq., Counsellor at Law; Batavia, N.Y., Printed by Adams & Cleary 1829," it is stated:—"At the battle of the Cedars, about thirty miles from Montreal, on the St.

Lawrence, Capt. M'Kinstry, of Col. Patterson's regiment of Continental troops, was twice wounded, and taken prisoner by the Indians. His intrepidity as a partisan officer had excited the fears and unforgiving resentment of the savages, who determined to put him to death. Already had the victim been bound to a tree, and surrounded by the faggots intended for his immolation. Hope had fled, and in the agony and despair he uttered the last mystic appeal of a Mason, when, as if Heaven had interposed for his preservation, the warrior Brandt, understood and saved him. Brandt had been educated in Europe, and was there made a Mason. Capt. M'Kinley died in June, 1822."

In the above extract, which I have copied literally, as I find it given by Councillor Brown, it will be noticed that the name of the captive captain is variously given as *M'Kinstry* and *M'Kinley*, which is the correct? As it is evidently a Scottish name, I guess the latter. Can any of the readers of the "Freemason's Magazine" give any further information of Bro. M'Kinley or M'Kinstry?—GEORGE MARKHAM TWEDDELL.

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:—

(Continued from page 236).

The Worshipful Master of a Lodge is amenable only to the Grand Lodge or the Grand Master for his Masonic conduct, and no appeal lies to the Lodge from his decision.—Ohio.

Neither the Worshipful Master nor Wardens of a Lodge can resign during their term of office; nor can a brother elected to an office in a Lodge decline to be installed, unless he has served in the same station the year preceding.—Ib.

Q. Can an officer in a chartered Lodge hold office in a Lodge U. D.? A. He may until the charter is issued.—North Carolina.

The Master has a supervisory control over the Secretary, and it is his duty to correct errors in the record, and see that nothing improper is committed to writing, although the Lodge has passed upon it.—Alabama.

The Master of a Lodge has a right to refuse to entertain a petition, but the application can be renewed at any regular communication.—Delaware.

A Master elect cannot be lawfully installed until he is invested with the secrets of the chair.—Illinois.

No brother can be lawfully elected and installed Worshipful Master without previous service as Master or Warden, except by dispensation.—Ib.

It would not be proper for the Master of a Lodge to sign a petition for a dispensation for a new Lodge.—Maine.

It is the right and duty of the Worshipful Master of the Lodge within whose jurisdiction they reside, to require all persons claiming to be Masons, whether they visit the Lodge or not, to prove to be what they profess.

In default of their ability to do so in a legal manner, they are to be regarded and treated as impostors.—Nebraska.

It is the duty of the Worshipful Master to maintain order in his Lodge. To this end he may refuse admission to a member, or cause an offending member to be removed from the Lodge. This he does to maintain order; yet a member cannot be excluded when he is announced at the door, because another member objects to his admission.—Ib.

Those only are eligible to the office of Master who have served as Wardens of a chartered Lodge, or are actual Past Masters.—Ib.

MEMBERSHIP.

A brother by affiliation, or upon receiving the third degree, thereby becomes a member of the Lodge.—Florida.

Signing the Bye-Laws is not necessary; but every member of the Lodge should sign the roll of members with his own hand.—Ib.

A brother receiving the degree of Master Mason becomes a member of the Lodge conferring it.—Ohio.

Lodges may deny to unaffiliated Masons the privilege of visiting and Masonic charity, the privilege of joining in public processions, and Masonic burial.—Ib.

None but Master Masons can become members of a Lodge, and a brother receiving that degree thereby becomes a member of the Lodge electing him thereto.—Ib.

No Lodge can receive to membership a brother until he shall have been dimitted from the Lodge of which he was a member, unless such Lodge shall have ceased to exist, in which case he may be received after full compliance with Sec. 19.—Ib.

A brother, free from charges may, for reasons satisfactory to himself, upon written application to the Lodge, and payment of all dues, dimit therefrom.—Ib.

A non-affiliated Mason may be admitted to membership in any Lodge without regard to his place of residence.—Ib.

Q. Does the dispensation of the Grand Master for a new Lodge necessarily transfer the membership of the petitioners. A. It does not; they must dimit when the charter is granted.—North Carolina.

Q. Can a brother "sign" the Bye Laws through an attorney duly authorised? A. A brother in good standing with the Craft, being elected to membership, and unavoidably absent, may give another brother a power of attorney to sign for him.—Ib.

Master Masons raised in Lodges in this jurisdiction are ipso facto members without further ballot, except where the work has been done for another Lodge; then the brother is a member of the Lodge which made the request.—Missouri.

That to encourage the establishment of the system of life membership in Lodges, the amount of dues to the Grand Lodge for life members be remitted, if so created, for a continued service of not less than fifteen years.—Louisiana.

No brother shall be a member of more than one Lodge at the same time; and any Lodge admitting a brother to membership who is in arrears to any Lodge, becomes thereby responsible to said Lodge for the amount of his arrearages.—Kentucky.

NON-AFFILIATES.

A Mason residing twelve months or more under the jurisdiction of any particular Lodge, wilfully unaffiliating, shall not be entitled to any of the rights, privileges, or benefits of Masonry while he thus continues nor shall the funeral rites be paid to his memory in death, nor shall the fraternity have any charge or responsibility as to his family.—Florida.

No unaffiliated Mason, whose application for membership has not been rejected within twelvemonths, shall be permitted to visit any particular Lodge more than three times without paying fifty cents for each visit; nor shall they be permitted to join in any public procession, without paying in advance the amount of annual dues required by the Lodge of its members respectively, one dollar of which shall be paid to the Grand Lodge.—Ib.

Any brother who, for a period of six months, shall reside within this jurisdiction, and fail to affiliate with some regular Lodge, thereby deprives himself of the right to visit a Lodge, to Masonic burial, to relief, or to participate in any public procession or ceremony of the Order, except by express permission of the Lodge within whose jurisdiction he resides.—Ohio.

It is improper to bestow Masonic charity on a non-affiliated Mason.—Ib.

Q. How often can a non-affiliated Mason visit a Lodge? A. Only once.—North Carolina.

OFFICERS.

The officer of a Lodge cannot resign, nor can they dimit, until their terms of office expire.—Montana.

An officer who has been duly installed cannot resign.—Minnesota.

The Master and Wardens of a Lodge cannot resign, but a petition to the Grand Master to be relieved, may be considered. Other officers may resign, if the resignation be accepted by the Lodge.—Florida.

In the absence of the W.M. the S.W. will succeed to his duties, and in the absence of the W.M. and S.W. the J.W. shall preside. In the absence of all the above officers, no lodge can be congregated.—Indiana.

Any work performed, ceremony administered, or decision made by a Warden, when presiding, will be as legal as though done by the Worshipful Master.—Ib.

The W.M. or presiding Warden may, after congregating the lodge, waive his right to preside in favour of any competent brother present; when, should all the governing officers retire, the work and business of the lodge may legally proceed.—Ib.

Q. Can an officer be installed if absent? A. It is customary, and may be done by proxy.—North Carolina.

Q. Can an installed officer relinquish or resign his office before his successor is installed? A. He cannot.—Ib.

In the absence of the S.W. the station should be filled by appointment *pro tem*. The J.W. does not succeed to the S.W., though he does take the place of the W.M. if that officer and the S.W. be absent.—Mississippi.

Every member of a subordinate Lodge, in good standing, whose dues are paid, as prescribed by the By-Laws of his Lodge, is eligible to any office in his Lodge except that of Master.—Minnesota.

In case an election is not held at the time prescribed in the By-Laws, the old officers hold their respective places until an election is held, and their successors are installed. It is not proper to pass an election by the time named in the By-Laws. In the event of a neglect to elect, an election can only be held by dispensation from the Grand Master.—Ib.

Refused, a dispensation to a Lodge to elect a Master, to whom said Lodge had granted a dimit; deciding that the Master could not create a vacancy by dimitting, and that if he could, his duties would devolve upon the Senior Warden.—Alabama.

PETITION.

It is incompetent for any Lodge in this jurisdiction to entertain the petition for degrees of any person having been previously rejected by any other Lodge.—Oregon.

A vote on the petition of an applicant for initiation or application, can not be reconsidered.—Kansas.

One who is rejected by a Lodge without having applied, or being proposed without his knowledge or present, is unlawfully rejected. The rejection is without jurisdiction over the candidate, and is void.—New York.

A petition is defunct by rejection, and a new one is required for any new action.—Ib.

When a Mason, having good reason to believe that one is ineligible, or unworthy, recommends him to the lodge, he becomes liable to discipline, and ought to be punished.—Ib.

Petitions for membership may be acted upon instantly, or referred, or postponed, at the pleasure of the lodge.—Florida.

Petitions must be presented at a stated communication, referred to a committee for investigation, and then lay over at least four weeks, unless by the unanimous vote of the members present it shall be declared a case of emergency, when action may sooner be taken thereon.—Ohio.

No one is eligible to the office of Master but actual Past Masters, Past Wardens, and Present Wardens, who have been regularly elected and lawfully installed.—Minnesota.

When a petition has been received, and the candidate elected, and before the degree is conferred, a Master Mason, not present when the ballot was taken, objects to the applicant receiving the degrees, the vote on the applicant's election can not be reconsidered.—Delaware.

A petition once read gives the lodge the right to the material presented against all others. A petitioner petitioning another Lodge, pending his petition in one, is guilty of fraud, and deserves rejection at the hands of both. A Lodge knowingly receiving and acting on the second petition in such case, acts in bad faith and against the law, and is liable to censure, or, in an extreme case, to a suspension of charter. But if it do so through ignorance, it should, if required, pay the fees to the Lodge first petitioned.—Georgia.

A petitioner moving to the jurisdiction of another Lodge before ballot on his petition, the Lodge may proceed to ballot, and if elected, request that other Lodge to confer the degrees.—Ib.

A petition lying over, and not acted on for four years, is *functus virtute*, and the candidate must petition *de novo*.—Ib.

An application to which the candidate has affixed "his mark," should not be received.—Maine.

It is proper to withdraw a petition of one totally disqualified to receive the mysteries of Masonry, as all such petitions are *ipso facto* null and void.—Missouri.

A petition for the degrees of Masonry must be signed by the candidate, and in any action that a Lodge may take upon a petition by other than the applicant, is null and void.—New Jersey.

REJECTION.

The rejection of a candidate for initiation by a Lodge, although said Lodge had no jurisdiction, is a bar to any other Lodge from receiving his petition until the constitutional period has elapsed to renew it.—Alabama.

After the lapse of a reasonable time for objection to be waived or withdrawn, notice of rejection should be given as in other cases, and the money accompanying the petition should be returned.—Illinois.

A Lodge can not reconsider a vote on the petition of an applicant for either the mysteries of Masonry or for affiliation when duly rejected. A profane may again apply in six months from the date of his rejection, and a brother Master Mason applying for affiliation may apply at every regular communication of the Lodge, if he desires to do so, until he is elected, and his standing as a Mason is not affected in the least by said rejection; and furthermore, he may apply to any other Lodge he may select.—Kansas.

After a candidate is declared rejected the result cannot be changed, even though the brother states he threw the black ball by mistake.—Maine.

LODGE SEALS.

All charters, certificates, circular letters, or any other documents requiring authentication; by the seal of the Grand Secretary or the seal of any subordinate lodge, the same shall be duly impressed thereon, and not by printed seals attached thereto or printed thereon.—Oregon.

Every subordinate chartered Lodge shall have a Masonic seal, to be affixed to its certificates and other documents. An impression from such is to be sent to the Grand Secretary, to be by him preserved in his office, and due notice to be given him of any change in such seal, with an impression from the substitute.—Kentucky.

SUSPENSION.

A sentence of suspension deprives a Mason of all rights and privileges of Masons; and hence, a suspended Mason cannot visit a lodge.—Alabama.

All Masons are prohibited from holding Masonic communication with a suspended Mason.—Ib.

A Mason who has been suspended by a regular lodge under another jurisdiction, is to be regarded and treated as duly and legally suspended by the Masons and lodges in every other jurisdiction.—Ib.

The Worshipful Master of a lodge has no right to suspend a member of his lodge at will, and without trial.—Delaware.

Indefinite suspensions does not relieve the suspended brother from his Masonic obligations, nor does it deprive his lodge of jurisdiction over him. If during the suspension, he should be guilty of gross unmasonic conduct, his lodge has power to try him on charges and expel him.—Nebraska.

A brother cannot be "excluded" by the effect of a bye-law, without notice. Notice must be given to a brother in arrears to appear and show cause.—North Carolina.

TRIALS.

No change of venue can be had in Masonic trials.—Missouri.

A Mason cannot be tried for offences committed before he applied for the mysteries of Masonry. If, however, he fraudulently withheld from the lodge or the committee of inquiry, matters that would, if known, have resulted in his rejection at the time, he has received his degrees through fraud and imposition, and for this offence he may be subject to Masonic discipline; because, from the date of his filing his petition the Lodge has jurisdiction of him, and, if he receives the degrees, the lodge can go back to the date of his application, and punish him for acts of omission, as well as commission, and if he omitted to put the lodge in possession of a fact which showed him to be a man who did not "bear the tongue of good report," he may be dealt with for the same. Further than this, we are warranted in going: The committee of inquiry should put a petitioner on trial for his whole previous life, and their report, and the action of the lodges thereon should be final for past acts, except in the case above mentioned.—Missouri.

The verdict of a jury is presumptive, but not conclusive, evidence of the guilt or innocence of the accused.—

Q. Can a lodge try a brother for unmasonic conduct committed before the lodge was in existence?—A. It can, if the offending brother resides within the territorial jurisdiction of the lodge.—Tennessee.

A member residing within the jurisdiction of his lodge must be charged in, and tried by his own lodge. A non-affiliated Maon can be charged in, and tried by any lodge under whose jurisdiction he may reside; and a lodge can try a brother for unmasonic conduct, being a resident in their jurisdiction, although his membership may be with a lodge of a sister grand jurisdiction.—Minnesota.

Any affiliated Mason has the right to prefer charges, but in no case can this privilege be extended to one who is not affiliated.—Ib.

It is competent for a lodge to try its members, irrespective of any legal procedure that may be at the time pending.—Missouri.

Every resident member should be summoned to attend trials.—Ib.

If charges are preferred and received against a brother who has been elected to, or selected for, any office before installation, it stops the installation until same are disposed of.—Wisconsin.

The lodge may allow any charges against any brother to be withdrawn.—Ib.

A lodge has a right to receive charges and try any unaffiliated Mason, or a affiliated Mason, in foreign jurisdiction, for unmasonic conduct committed while a resident within such jurisdiction.—Ib.

We cannot interfere with the business pursuits of our members, provided such business shall be allowed by law. The propriety of admitting into our Order a person whose business is the sale of liquors, may be a question for the brethren to consider at the time, but such business is not cause of discipline after he becomes a member.—Arkansas.

A suspended member may be tried for an offence committed after his suspension, the penalty of which is expulsion. He has a right to be present and to make his defence without being relieved from the sentence of suspension; the contrary rule, which has sometimes been acted on, is not in accordance with Masonic law.—Alabama.

The granting of a postponement of a trial is within the sound discretion of the Master, and after he has decided, his decision cannot be made the subject for discussion in the lodge without his consent.—Ib.

Where the Secretary is put upon his trial, it is not proper that he should act as Secretary in the proceedings had upon his trial; but the Master should appoint a Secretary *pro hac vice*, by analogy to legal proceedings in the appointment by the judge, of an *elsisor*, when the sheriff and coroner are interested in the subject matter of the suit.—Ib.

(To be continued.)

MASONIC SAYINGS AND DOINGS ABROAD.

The Grand Lodge of Indiana have adopted the following resolution:—

Resolved, That no Mason shall be eligible to the office of M.W. Grand Master, Deputy Grand Master, and Senior or Junior Grand Warden, who shall personally solicit, or authorize others to solicit, delegates to the Grand Lodge to vote for him for either of said offices:

A Supreme Council of the Ancient and Accepted Rite has been formed in Chili, under the warrant of the Supreme Council of England, with the approval and concurrence of the other councils throughout the world.

MASONRY.—Rev. G. Marshall used the following significant language in a Masonic address:—"Masonry is a charitable institution. When it makes a man a Mason it makes an alms-chest of his bosom, and it gives to every other brother throughout the world a key to it. When a brother dies, he leaves the golden key to his widows and orphans.

THE MASONIC MIRROR.

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

MASONIC MEMS.

Bro. the Rev. J. E. Cox, P.G. Chaplain of Grand Lodge, Rector of St. Helen's, Bishopsgate, has been appointed Chaplain to the Sheriffs of London, who, we may remark, are both members of the Order.

The Provincial Grand Lodge of Lancashire West, will be held, under the presidency of Sir Thomas G. Fernor-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.

THE CLAPTON LODGE (No. 1,365).—A new lodge was consecrated on Wednesday, the 20th inst., at the White Hart Tavern, Clapton. Bro. J. D. Taylor, was installed as 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, was the consecrating officer, and the musical arrangements were 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.

Neptune Lodge, 22, and Mount Sinai Chapter, 22, having removed from Radley's Hotel, will, in future, hold its meetings at the Guildhall Tavern, City.

The METROPOLITAN MARK LODGE OF INSTRUCTION (the only one of the Degree in London), will resume its meetings on Monday, October 2nd, and every succeeding Monday, at half-past Seven o'clock p.m., at the Lyceum Tavern, No. 364, Strand. Bro. Thos. Meggy, P.G.M.O. will preside as W.M. Meyer A. Loewenstark, P.M. 86, W.M. elect, 22, P. G. Steward, Hon. Sec.

¶ 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 Hanson, James Heywood and Thomas Todd, all of Constantinople. Proxies will be thankfully received by Bro. Richard Spencer, 26, Great Queen-street. ST. JAMES'S LODGE OF INSTRUCTION (No. 765), will hold its meeting on Friday, 29th inst., at 7 o'clock p.m., at the Gregorian Arms Tavern, 96, Jamaica Road, Bermondsey, when the fifteen sections will be worked. Bro. Joshua Howes, P.M., will take the chair.

LODGE OF BENEVOLENCE.

The regular monthly meeting of the Lodge of Benevolence was held at the Board Room, Freemasons' Hall, on Wednesday, 20th inst.

The Chair of W.M. was occupied by Bro. J. W. Clabon, President; that of S.W. by Bro. Joshua Nunn, Senior Vice-President; and that of J.W. by Bro. J. Brett, Junior Vice-President

There were also present, Bros. J. Boyd, Hyde Clarke, J. Thomson, James Glaisher, F. Walters, Joseph Smith, W. Platt, Ough, Nunn, Cottebrune, W. Smith, C.E., Sheen, Samuel May, J. Gale, Dr. Woodman, and some others.

The lodge was opened precisely at seven o'clock.

Ten cases recommended for relief at last meeting, in sums amounting to £265, were confirmed, with one exception,—Grant to a Brother of Lodge No. 140, Greenwich; to which confirmation was, after an animated discussion, refused.

Sixteen new applications for relief were considered with the following result:—

	£	s.	d.
The Widow of a Brother of Lodge Faith, No. 344, Radcliff, Lancashire	20	0	0
The Widow of a Brother of Lodge Friendship, No. 202, Devonport	20	0	0
The Widow of a Brother of Lodge Three Grand Principles, No. 208, Dewsbury	10	0	0
A Brother of Lodge Peace and Harmony, No. 359 Southampton	10	0	0

	£	s.	d.
The Widow of a Brother of Castle Lodge, No. 771, Windsor	40	0	0
A Brother of Perfect Friendship Lodge, No. 376, Ipswich	30	0	0
A Brother of Justice Lodge No. 147, Deptford (recommended by Lodge 1275, Deptford) ...	15	0	0
A Brother (E.B.C.) of Lodge Courage with Humanity No. 392, Calcutta	10	0	0
A Brother (R.C.) of Lodge Courage with Humanity No. 392, Calcutta	20	0	0
A Brother of Harmony Lodge, No. 438, Cawnpore	30	0	0
A Brother of a Scotch Lodge... ..	20	0	0
The Widow of a Brother of Lily Lodge of Richmond No. 820	20	0	0
A Brother of Zetland Lodge, No. 515, Malta ...	20	0	0
A Brother of Perpetual Friendship Lodge, No. 135 Bridgewater	20	0	0
The Widow of a Brother of Lion and Lamb Lodge, No. 192, London... ..	20	0	0
The Widow of a Brother of Capper Lodge, No. 1076, West Ham	10	0	0

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

CITY OF LONDON LODGE (No. 901).—The brethren of this lodge held their regular meeting on Monday, the 18th instant, at the Guildhall Coffee House, Gresham Street. Members present, Bros. J. Child, W.M.; Develin, S.W.; Griffiths, J.W.; E. J. Sisson, P.M., Sec.; G. Darcy, Treas.; W. Lewis, S.D.; S. Carey, W.S.; Gibson, P.M. Visitors present, Bros. Brown, D.C. 30; F. Walters, P.M. 73; Vogel, German Correspondent; Volmann, G.S.W. Virginia. After the minutes of the last meeting had been read and confirmed, a letter of sympathy and condolence to Bro. W. E. Haycock, P.M., who is ill, was ordered to be sent. The brethren partook of a cold collation after labour, when the usual loyal and Masonic toasts were given.

LEBANON LODGE (No. 1326).—The regular meeting of this lodge was held at the Red Lion Hotel, Thames Street, Hampton, on Friday, the 15th instant. The brethren present were Bros. Frederick Walters, P.M. and Sec. as W.M. (S. Wickens, W.M. having met with an accident which prevented him from being present); J. C. Woodrow, P.M. as S.W.; J. Truelove, P.M. as J.W.; W. Hammond, P.M. as J.D.; H. Potter, P.M. as W.S.; J. Hammond, P.M.; C. S. Simpson; J. McRitchie; H. Stevens; J. C. Sinclair; C. W. Fox; and J. Catchpole. The Visitors present were: Bros. F. R. Davage, P.M. 167; J. Truelove, P.M. 871; J. Hayward, 946; C. Saunders, 1275; E. Townshend, 1275; and W. Bell, 1275. Mr. J. McRitchie, was initiated into the mysteries of the Order. Bros. H. Stevens, C. S. Simpson, and E. Townshend, 1275, were passed to the second degree; and Bro. C. Saunders 1275, was raised to the third degree by request. The following brethren were elected as joining members: Bros. J. C. Woodrow, P.M. 15; C. W. Fox, 15; J. Catchpool, 1306; and Jackson, 1306. Bro. J. Hayward, 946, was proposed as a joining member. Refreshments followed labour.

PROVINCIAL.

LANCASHIRE (WEST).

LANCASTER.—*Lodge of Fortitude* (No. 281).—The regular meeting of this old established and prosperous lodge was held on Wednesday, September 13th, at the Masonic Rooms, Athenæum. The chair was occupied by the W.M., Bro. Dr. Moore, P.M., G.S.B. England, who was supported by the following officers and brethren:—Bros. John Hatch, I.P.M.; W. Hall, S.W.; B. Mills, as J.W.; E. Simpson, P.M. and Sec.; W. J. Sec, S.D.; J. Bell, J.D.; J. Harrison, I.G.; James Taylor, Org.; Watson and Beeley, Tylers; R. Taylor, Steward; Past Masters Whimpray, and Kelland, Bros. Bailie, C. Hartley, W.M. 1353; W. Heald, J. Stanley, R. Balfour, F.C. Visitors: Bros. C. Harger, 1051; R. R. D. Adams, 222. The lodge was opened and the usual business transacted. The W.M. announced that he had represented the Lodge of Fortitude at the Quarterly Communication of Grand Lodge, held on the 6th instant. Bro. Balfour gave proof of his proficiency as a F.C., and was raised to the degree of M.M. by Bro. J. Hatch, I.P.M., who had taken the chair for that purpose. The ballot was taken and proved unanimous in favour of Bro. W. Robert Greyson, who was duly initiated in the mysteries of Freemasonry by the W.M., the working tools being presented by Bro. Hall, S.W. The brethren were reminded that the next meeting of the Provincial Grand Lodge would be held in Liverpool on the 4th October next, and a brother having been proposed as a joining member by the W.M., the lodge was closed in due form.

LIVERPOOL.—*Liverpool Lodge* (No. 1225).—On the 19th inst. the brethren of this lodge met for the installation of Bro. J. S. Ormandy as Worshipful Master. Soon after two o'clock the brethren formed in procession at the Queen's Hotel, to the number of about one hundred. The following members of the lodge were present:—Bros. W. H. Silver, W.M.; G. Cornfield, P.M.; A. Worrell, P.M.; J. S. Ormandy, J.W.; B. Woodhouse, Treas.; John Morris, Sec.; J. H. Wilkinson, S.D.; J. Jeavons, J.D.; H. Stewart, Org.; W. Turvey, I.G.; G. F. Hillier, T.; John Andrews, A. Hadley, R. Hooker, S. Davies, W. Ashburner, jun., R. W. Graham, E. J. Morgan, E. Richards, T. Wells, T. Nicholls, Joseph Askew, T. McNight, T. Williamson, W. Johnson, P. Derbyshire, W. Sinclair, W. M. Eckersley, J. Stribbley, and B. Farmer. The following visitors from Lodge 1021, held at the Royal Hotel, Barrow, were present:—Bros. W. Relpb, P.M.; J. Allicon, P.M.; W. F. Cox, W.M.; T. Ormandy, S.D.; W. R. Ormandy, M.M.; Jacob Wall, T.C.; T. Gabbatt, T.; Myles Haslam, J.D.; Joseph Huartson, W. Euart, F. H. Clark, Edward Fell, J. G. Bennett, J. Shepherd, T. A. Morphet, W. Gradwell, J. Clarkson, J. Sharp, G. W. Thompson, and T. German. From Lodge 995 (Ulverston), there were the following:—J. Case, P.M.; R. Dodgson, P.M.; T. Dodgson, W.M.; W. Dodd, P.G.S.B. and I.P.M. (1074); J. Blacklock; B. P. Parker; John Robinson: R. Casson, J. D.; W. Whiteside; Roger Dodgson; W. M'Maud; J. Paxton, H. Crook, T.; J. H. Matthews, S.W.; Rueben Pearson, P.S.W.; W. K. Clamley, Jas. Hudson, Hayes Hodgson, W. Harrison, John Walton, Jas. Postlethwaite, G. Butcher, J. Geldart, S. Affleck, A. B. Locket, J. Clayton, W. Horn, J. Robinson, J. Dodd, R. Charling, and W. Middleton. Other lodges in the district were represented by the following brethren:—Bros. J. Hamer, P.G.Treas., of West Lancashire; G. W. Crook, P.M. (216); R. E. Hunter (97); J. Harley (613 and 936); J. B. Swarback (703); M. Ewing (477 and 1466); W. Ford (79); John Mills (872); F. Bell, J. Bell, J.M. (1353); John Barrow, S.W. (1353); David Kendal, W. Waiting, A. Brown (68); W. H. Davies, J. Coropin (62); F. Worrell (1977); and John Mayson (1,002). The Barrow Brass Band was in attendance, and headed the procession. Most of the Barrow Masons had their aprons draped with crape, in respect to the memory of their deceased brother, Thomas Kendal. The route of the procession was from the Queen's Arms, down Duke Street, to the corner of the Abbey Road, and thence to the church of St. Paul's at Newbarns, where divine service was held, the Rev. T. Goss, vicar, officiating. After the devotional services had been gone through, the vicar preached a sermon from the words, "A friend loveth at all times, and a brother is born for adversity." In the course of an impressive and eloquent discourse the vicar pointed out what he considered to be the chief objects of this and other

kindred societies, and exhorted all to make a personal examination of themselves to see if their conduct was founded upon the truths and principles contained in the text; and in conclusion set forth the life of the Lord Jesus Christ as an example worthy of imitation. At the close of the service a collection was made, which amounted to £6 1s. 9d., half of which sum will be given to the North Lonsdale Hospital, and the other half will be applied to parish purposes. The procession marched back to Barrow in reversed order, proceeding by Abbey Road, Dalton Road, and Duke Street, to the Queen's Hotel, where a banquet had been provided by Host Marshall, of which about 100 partook. The dinner was excellent in point of quality, and was served up in creditable style. The Worshipful Master elect presided over the after proceedings, and Bro. Graham occupied the vice-chair. The following toasts were proposed and drunk during the course of the evening:—The Queen, the daughter, niece, and mother of Masons; Bro. His Royal Highness the Prince of Wales, P.G.M., the Princess of Wales, and the rest of the Royal Family; the Most Worshipful the Grand Master, the Marquis of Ripon, the Right Worshipful the Deputy Grand Master, the Earl Carnarvon, and the Officers of the Grand Lodge of England; the Right Worshipful the Provincial Grand Master, Sir Thomas George Fermor Hesketh, Bart., M.P., the Deputy Provincial Grand Master, Lord Skelmersdale, and Provincial officers of West Lancashire; the Worshipful Master of Hindpool Lodge, 1225; the Installing Officers; the Wardens and Officers of 1225; the immediate Past Master of 1225; the Past Officers of 1225; the brethren of our neighbouring Lodge, 995, and Sister Lodge, 1021; the Masonic Charities; to the memory of our deceased Brethren; the Visiting Brethren to all poor and distressed Masons; the Ladies. Past Worshipful Master Silver was presented with an address on vellum, and a beautiful and large Past Master's gold jewel, for the assiduity with which he had conducted the affairs of the lodge, and the prosperity which has thereby attended it. Bro. Silver made an appropriate reply to this mark of esteem, and thanked the brethren for their kindness. The proceedings were brought to a close shortly after eleven o'clock. The following brethren were appointed and invested as officers for the ensuing year:—Bros. J. S. Ormandy, W.M.; R. W. Graham, S.W.; J. Morris, J.W.; B. Woodhouse, Treas.; T. Leary, Sec.; J. Jeavons, S.D.; W. Turvey, J.D.; H. Stuart, Organist; J. Andrews, I.G.; G. Hillier, O.G.; W. M. Eckersley, Master of Ceremonies; and A. Hadley and R. Hooker, Stewards.

INSTRUCTION.

SUMMER BANQUET OF THE CHARTER-HOUSE CLUB.—On Wednesday, the 13th instant, the members of this prosperous club embraced the opportunity, at their first summer banquet, to present a testimonial of esteem to their highly respected Preceptor, the W. Bro. J. L. Mather, P.M. of 65. There was present an exceedingly pleasant party of near 60 members and their friends, including ladies, at the Star and Garter Hotel, Kew Bridge. Bro. Bilby, the Worshipful Past Master, and Organist of this club, occupied the chair, and W. Bro. D. Forbes, W.M. of 65, acted as Vice. The following brethren took part in entertaining the company, Bro. Banks, the worthy host, and the Stewards, Bros. Frank, James Edwards, Lawlor, Webb, Thompson, Bowyer, and Simpson, the host of the Hat and Feathers Tavern, Goswell Road, at whose house the club meetings are held. After the usual loyal and Masonic toasts, the Chairman, in an eloquent address, spoke of Bro. Mather's many excellent qualities, both as a gentleman and a Mason; and then presented him with a handsome Silver Cup, bearing a suitable inscription, as a tangible token of their esteem for him. Bro. Mather, in a neat speech, returned thanks. Bro. Forbes, in proposing the health of the "Chairman," alluded in feeling terms to unavoidable absence of Bro. Dothridge, Dir. of Cers., through a severe carriage accident, by which he had a narrow escape of losing his life. The toast of the "Visitors" was responded to by Mr. Redfearn. Toasts, songs, recitations, &c., brought a pleasant meeting to a close.

SCOTLAND.

GLASGOW.

GLASGOW.—*Scotia Lodge* (No. 178).—The regular meeting of this lodge took place at the Masonic Hall, Buchanan Street, on Tuesday, the 12th instant. The Brethren present were: Bros. John Matheson, R.W.M.; Joseph Singleton, P.M.; J. Gardner, S.W.; J. Wilson, J.W.; Rev. R. Thompson, Chaplain; David Renfrew, Sec.; &c. About 70 members were present, amongst the latter were: Bros. R. Bell, P.M. 441; J. McLead, P.M. 128; George McDonald, R.W.M. 73; G. W. Wheeler, S.M. 73; W. Phillips, R.W.M. 275; S. Scott, P.M. 275; C. Redpropt, Sec. 441; Rev. J. C. Stuart, Chaplain 441; and a great many other officers, it having been previously announced that it would be a "Harmony Night." The third degree was conferred by the I.P.M., Bro. J. Singleton, on Bros. Baird, Band, Noble, King, and Wilson. The brethren then retired for refreshment, when the following toasts were given "The Queen and Craft," "the Three Grand Lodges of England, Scotland, and Ireland," "Glasgow Provincial Grand Lodge." Bro. W. H. Patterson proposed "the Two Clerical Brethren" present, Bros. Rev. R. Thompson, and Rev. J. C. Stewart." Bro. Thomson, in replying to the toast, urged upon the brethren the necessity of their charity taking practical form.

GLASGOW.—*Thistle and Rose* (No. 73).—The brethren of this lodge held their regular meeting at the the Masonic Hall, Buchanan Street, on Tuesday, the 19th instant. The brethren present were Bros. George McDonald, R.W.M.; Thomas Stewart, P.M.; R. McAdam, P.M.; G. W. Wheeler, S.M.; Wm. Walker, S.W.; Wm. Donaldson, J.W.; J. S. Ampleford, Sec.; R. Mercer, Treas.; D. McLeod, S.D.; J. McHay, I.G.; and T. Mallow, O.G. Visitors: Bros. J. Scott, 317; and J. Hart, 317. Messrs. William McLuckie, and James Johnstone were initiated by the R.W.M.; and Bros. Burt, and McAuley, were raised to the third degree. Bro. Peter Thompson, the Treasurer, having resigned, Bro. R. Mercer was appointed Treasurer, *pro tem*. The sum of £1 was voted from the Benevolent Fund, for the benefit of a distressed brother.

INDIA.

INDIAN MASONIC MEMS.

A Chapter of Grand Elected Knights of K.H. has been opened at Bombay, and Ill. Bro. Colonel L. W. Penn, C.B., M.W.S. Pelican Chapter, received the 30th Degree on the 21st July.

Ill. Bro. M. Balfour has been elected M.W.S. of the Bombay Chapter, Rose Croix, and Ill. Bro. J. P. Cornforth as Treasurer.

TESTIMONIAL TO EM. SIR KNIGHT E. TYRRELL LEITH.—At the installation meeting of Mount Zion Encampment in January last, Em. Sir Kt. John Dixon proposed that a testimonial should be voted to the retiring Eminent Commander, for his services to the Encampment (couched in very complimentary terms) and added that a committee should be appointed to consider and report on what form such testimonial should take, which was carried unanimously. The committee have recommended the purchase of an Eminent Commander's presentation Sword.

A Chapter of the 18° Rose Croix will shortly be opened at Poona. Every degree up to the 18° will now be worked there. Another Craft Lodge, and a Royal Arch Chapter under the English Constitution, will also shortly be opened.

We are glad to hear that a Royal Arch Chapter is about to be opened in connection with Lodge St. Paul (S.C.) Mhow.

A Mark Lodge, named "Armstrong," has been opened at Mooltan, and is in good working order. The following are the officers:—W. Bros. Armstrong, W.M.; Newton, S.W.; Scott, J.W.; Dadabhoj Manockjee, Secretary and Registrar; Nicholetts, J.D.; Ottley, Tyler.

BOMBAY.

BOMBAY.—*Lodge Truth* (No. 944, E.C.)—The regular meeting of this Lodge was held on the 3rd July, at the Masonic Hall, when there were present:—W. Bro. H. W. Hussey, as

W.M.; Bro. E. C. Mitchell, P.M.; Bros. R. G. Walton, S.W.; H. W. Barrow, J.W.; G. W. R. Malins, Sec. and Treas.; J. O. Weeks, S.D.; C. Rowe, J.D.; P. Belleli, I.G.; and J. W. Seager, Tyler. Members:—Bros. W. Maidment, J. L. Madden, J. Wynn, J. A. Swornsbourne, J. T. Herbert, H. Brooksby, J. Molkensteller, and G. Miles. Visitors:—Bros. Lessignol, La Perre Du Pont, J. R. Waters, T. Hammond J. Innes, and E. E. Hartley. The lodge was opened in the first degree, and the minutes of the last meeting were read and confirmed. The ballot was taken for Bro. Fisher, which proved quite clear. The Secretary then read a letter from Mr. Kingelholfer, stating his desire to postpone his ballot *sine die*. There were likewise other letters read by the Secretary from Bro. Brooksby, tendering his resignation, owing to his departure from Bombay, and from Bro. Joshua Humphreys, stating that he had been called to England unexpectedly, and was raised to the high and sublime degree of a M.M. in another lodge by dispensation. The W.M. then read a letter to the brethren, from Bro. G. Macdonald, the Junior Warden in charge of Lodge Concord, soliciting the co-operation of Lodge Truth in creating a fund for the purpose of relieving the widow of the late W. Bro. H. H. Avron. The W.M. then proceeded to detail the services rendered to the Craft by the late brother, stating that he was both willing and able to give instruction to the members of the Craft; in fact his Masonic knowledge was very extensive. Their late brother had spent a great portion of his time in the cause of Masonry, and whether in sickness or in health he was always at his post. His widow was now left quite unprovided for, with no less than eight children to maintain; he, the W.M., called upon the brethren to exercise that virtue which is the true characteristic of Masonry—charity. It was then proposed to write a letter of condolence to Mrs. Avron, expressive of deep regret at the great loss she has sustained; and the W.M. proposed, and W. Bro. E. C. Mitchell seconded, that the sum of Rs. 200 be granted from the charity fund to Mrs. Avron, and that the letter of the J.W. of Lodge Concord be duly acknowledged. There being no further work before the Lodge, it was closed in peace and love at 8 p.m.

MAZAGON.—*Lodge Concord* (No. 757, E.C.)—The regular meeting of this lodge was held at the Freemasons' Hall, on the 15th July. Present:—W. Bros. Alfred Edginton, as W.M.; Arthur King, P.M.; J. Lockly, P.M.; W. H. Hussey, P.M.; C. Hyne, P.M.; B. Robinson, as S.W.; G. Macdonald, J.W., in charge; I. Smale, Treas.; C. Newborn, Sec.; F. Burdett, S.D.; J. Wingfield, J.D.; Harris, I.G.; J. W. Seager, Tyler, and many other members and visitors. The lodge was opened in the first degree, and the minutes of the last meeting were read and confirmed. A grant of Rs. 500 was voted in aid of the family of the late W. Bro. H. H. Avron, and Rs. 100 each to the widows of the late Bros. Swanseger and Cooper. A vote of thanks was tendered to Bro. Hussey, for his valuable services in undertaking to arrange and organise the ceremonies attending the funeral of the late W. Bro. Avron. Mr. Frederick Freeborn, who had passed the ballot at a previous meeting, was admitted properly prepared and initiated into the mysteries of Freemasonry. The officiating W.M. introduced W. Bro. McClump, who was commissioned by the brethren in Sind to convey their fraternal greeting to their brethren in Bombay. This ended the 1st hour of the evening, but before closing the lodge, the customary funeral honours were performed in honour of the memory of deceased brethren. The Lodge was closed at 9-30 p.m.

MAZAGON.—*Lodge Emulation* (No. 1,100, E.C.)—The regular meeting of this lodge was held at Freemasons' Hall, on the 20th July, 1871. Present:—W. Bro. C. Beard, P.M., as W.M.; Bros. T. A. Hopewell, S.W.; E. Hewett, J.W.; E. Gleeve, Treas.; J. F. Pennock, Sec.; T. Counsell, as S.D.; J. Hartley, J.D.; J. G. Smith, I.G.; Rustonjee Cowasjee, D.C.; G. Yardly, and C. R. Raymond, Stewards; T. Horstall, Org.; and J. W. Seager, Tyler. Members:—Bros. J. Thompson, R. Cooper, W. H. McCann, Duggan, W. Martin, W. H. Hoare, F. Stretch, E. Coole, C. Dumper, and several visitors. The lodge was opened in the first degree, and the minutes of the last regular meeting were read and confirmed. The brethren then balloted for Messrs. C. H. Poole and H. Black as candidates for initiation, and for Bro. James Moon as a joining member, which in each case proved clear. Messrs. C. H. Poole and H. Black being

present, and properly prepared, were separately admitted in due and ancient form, and initiated into the mysteries of the first degree. Bro. T. A. Hopewell, J.W., explained the working tools, and Bro. E. Hewett gave the Charge, in a manner that gained great applause from the brethren. W. Bro. C. Beard congratulated the brethren on the excellent working of their Wardens. Minutes of last permanent committee were read. The W.M. proposed an amendment to Bro. Counsell's proposition, which was a grant of Rs. 500 to the widow of our late W. Bro. H. H. Avron, P.M.; he proposed, owing to the low state of the available funds of the lodge, also several other cases of distress requiring our assistance, that the grant be reduced to Rs. 400, as there was no great need of the money at present, and in the course of a few months, the lodge would be in a better position and a further grant could be made, which was seconded and carried. A subscription list was then circulated among the members present, and the result was Rs. 320. One candidate was proposed for initiation. There being no other business, the lodge was closed with prayer at 9-20 p.m.

MAZAGON.—*Lodge Cyrus* (No. 1,359, E.C.)—The preliminary meeting of this lodge, convened by authority of the R.W. the D.G.M., was held at the Freemasons' Hall, on the 8th June, 1871. Present:—W. Bros. W. H. Hussey, W.M.; Jamsetjee Nusserwanjee Dady, S.W.; Pheroosshaw Rustonjee, J.W.; Sorabjee Frommurze, as S.D.; Hormusjee Nusserwanjee Gista, as J.D.; Jehangierjee Eduljee, as I.G.; and J. W. Seager, Tyler. Member:—W. Bro. J. Percy Leith, Dep. D.G.M. The Lodge was opened in the 1st degree. The circular convening the meeting was read. The telegram from the Grand Secretary, granting this new lodge, was read. The authority from the R.W. the D.G.M. for opening the Lodge was read. The bye-laws of this lodge, framed by the Worshipful Master, were read and adopted. W. Bros. Sorabjee Frommurze and J. W. Seager were unanimously elected, the former as Treasurer, and the latter as Tyler for the ensuing year. Two candidates were proposed for initiation, and three brethren for affiliation. There being no further work, the lodge was closed in peace, love, and harmony, at 7-45 p.m.

MAZAGON.—*Lodge Cyrus* (No. 1,359, E.C.)—The regular meeting of this lodge was held at the Freemasons' Hall, on the 26th July, 1871, when there were present:—W. Bros. W. H. Hussey, W.M.; Jamsetjee Nusserwanjee Dady, S.W.; Pheroosshaw Rustonjee, J.W.; Sorabjee Frommurze, Sec. and Treas.; J. Wynn, as S.D.; Nanabhoj Sorabjee Davur, J.D.; Jehangierjee Eduljee, as I.G.; and J. W. Seager, Tyler. Members:—W. Bros. J. Percy Leith, Dep. D.G.M. Visitors:—W. Bros. Captain J. Dixon, E. Tyrrell Leith, H. I. P. Thomson, J. Thomas, Nowrojee Manockjee Lungana, Darashaw Dorabjee Reporter, and others. The lodge was opened in the first degree, and the minutes of the preliminary meeting were read and confirmed. The collective ballot was taken for Messrs. Hormusjee Bapoojee Vicejee and Burjorjee Framjee Patell, candidates for initiation, and Bros. Jehangierjee Eduljee, Jehangierjee Rustonjee Mody, and Nusserwanjee Dorabjee Patell, for affiliation, which having proved unanimously clear, the joining brothers were accordingly elected and welcomed by the Worshipful Master, and the candidates for initiation were separately admitted, properly prepared, and solemnly initiated into the mysteries of our Order. The Worshipful Master appointed and invested his officers for the ensuing year as follows:—Bros. Jamsetjee Nusserwanjee Dady, S.W.; Pheroosshaw Rustonjee, J.W.; Sorabjee Frommurze, Sec. and Treas.; Hormusjee Nusserwanjee Gista, S.D.; Nanabhoj Sorabjee Davur, J.D.; Jehangierjee Eduljee Treasurywalla, I.G.; J. W. Seager, Tyler. Three members were appointed for the permanent committee. The bye-laws of the lodge, which were duly confirmed, were signed by the Worshipful Master, Officers and the members present. Voluntary contributions towards the funds of this lodge made by the following brethren, amounting to Rs. 350, were handed to the Treasurer by the Worshipful Master:—W. Bros. J. Percy Leith, Dep. D.G.M., Rs. 50; Sorabjee Frommurze, D.J.G.D., Rs. 50; Jamsetjee Nusserwanjee Dady, Rs. 50; Pheroosshaw Rustonjee, Rs. 50; Hormusjee Nusserwanjee Gista, Rs. 50; Nanabhoj Sorabjee Davur, Rs. 50; Nanabhoj Jamsetjee Moos, Rs. 50. The following distinguished and worthy brothers were, by acclamation, elected honorary members

of this lodge:—R. W. Bros. the Honourable James Gibbs, Dist. G.M.; George Taylor, Past Dist. G.M.; Capt. J. Dixon, P. Dist. S.G.W.; E. Tyrrell Leith, D.J.G.W.; H. I. P. Thomson, D.G. Purst. A vote of thanks was recorded to Bros. J. Thomas and J. Wynn for acting as Organist and Senior Deacon. One candidate was proposed for initiation. There being no further work, the lodge was closed in peace, love, and harmony at 8-45 p.m.

MAZAGON.—*Lodge Cyrus* (No. 1,359, E.C.)—The regular meeting of this lodge was held at the Freemasons' Hall, on the 24th July, 1871, when there were present:—W. Bros. W. H. Hussey, W.M.; Jamsetjee Nusserwanjee Dady, S.W.; Pherozshaw Rustomjee, J.W.; Sorabjee Frommurze, Sec. and Treas.; Hormusjee Nusserwanjee Gista, S.D.; Nanabhojee Sorabjee Davur, J.D.; Jehangeerjee Eduljee Treasurywalla, I.G.; and J. W. Seager, Tyler. Members:—W. Bros. J. Percy Leith Dep. D.G.M.; Jehangeerjee Rustomjee Mody, Nusserwanjee Dorabjee Patell, Hormusjee Bapoojee Viccajee, and Burjorjee Framjee Patell. Visitor:—W. Bro. E. C. Mitchell. The lodge was opened in the first degree, and the proceedings of the last regular meeting were read and confirmed. The ballot was taken for Mr. Bomanjee Merwanjee, candidate for initiation, which having proved unanimously clear, and the gentlemen being present, was duly prepared, and admitted and initiated into the mysteries of our Order. A vote of thanks was recorded to Bro. Jamsetjee Nusserwanjee Dady, for the presentation to this lodge of a handsome mahogany box for the Secretary's use, and a good substantial cupboard for storing the wines. There being no further business, the lodge was closed in peace, love and harmony, at 8-45 p.m.

ROYAL ARCH.

INDIA.

BOMBAY.—*Chapter Keystone* (No. 757, E.C.)—At the regular convocation of this chapter, held on the 10th July, 1871, there were present:—M.E. Comps. Alfred Edginton, P.Z.; W. H. Hussey, P.H.; C. Beard, as P.J.; Ex. Comps. H. W. Barrow, Scribe E.; E. Hewett, Scribe N.; Rienzi Walton, Treas.; Nehemiah Roberts, Prin. Soj.; Weeks, 1st Asst. Soj.; F. W. Bedford, 2nd Asst. Soj.; J. Thomas, Org.; and J. W. Seager, Janitor. Members:—Comps. B. Robinson, H. I. P. Thomson, J. Inness, H. E. Gabler, John Anderson, E. A. Lissignol, and C. E. Mitchell. Visitors:—P. Belleli, R. Molkenteller, and J. Elsworth. The chapter was opened in due form, and the minutes of the last regular meeting were read and confirmed. The following candidates for exaltation in this chapter passed the ballot:—Bros. William Kennis, James Frederick Pennock, and Henry Flint Pell. Comp. William David Aitken, Lieut.-Col. Royal Artillery (who had been proposed by M.E. Comp. Hussey, and seconded by Comp. Theodore Cooke) passed the ballot as a joining member. Comp. Rienzi Walton was unanimously elected Scribe E.; and a vote of thanks was passed to Comp. Barrow for his services as Scribe E. during the past two years. The ceremony of installing the Principals for the ensuing year was then proceeded with; M.E. Comp. Edginton officiating as Installing Master. The officers elected were:—M.E. Comps. W. H. Hussey, P.Z.; H. I. P. Thomson, P.H.; C. E. Mitchell, P.J.; Ex. Comps. R. G. Walton, Scribe E. and Treasurer; E. Hewett, Scribe N.; N. Roberts, Prin. Soj.; J. O. Weeks, 1st Asst. Soj.; F. W. Bedford, 2nd Asst. Soj.; J. W. Seager, Janitor. A cordial vote of thanks was passed to M.E. Comp. Edginton for his valuable services during the past twelve months. The case of Mrs. Avron, who with her large family are destitute by the death of M.E. Comp. Avron, was discussed. The great claims of the deceased on all Masons were becomingly set forth, and it was resolved, that the sum of Rupees three hundred be granted from the charity fund to Mrs. Avron. Three companions were proposed as joining members, and two candidates for exaltation. There being no further business before the chapter, it was closed with prayer.

ANCIENT AND ACCEPTED RITE.

INDIA.

MAZAGON.—*Pelican Chapter, Rose Croix, 18° H.R.D.M.*—At the regular meeting of this chapter held at Freemasons' Hall, on the 29th July, when there were present:—Most Ex. and Perf. Bro. Col. L. W. Penn, C.B., M.W.S.; Very Ex. and Perf. Bros. B. H. Mathew, High Prelate; Alfred Swift, 1st General; F. Turner, 2nd General; C. A. Winter, Grand Marshal; E. Freeborn, Raphael; W. Searle, Captain of the Guard; G. L. D'Emden, Sec.; G. L. F. Connell, Dir. of Cers.; J. Thomas, Organist and Steward; J. W. Seager, Equerry; E. M. Walton, E. A. Lissignol, and J. P. Cornforth. Illus. Bro. E. Tyrrell Leith, 33°, having been announced, was received under the arch of steel. The chapter was opened in due form with solemn prayer, and the minutes of last meeting were read and confirmed. Bros. C. E. Mitchell, C. Murphy, Theodore Cooke, P. Callaghan, W. H. Wakeman, H. Lees Smith, Rienzi G. Walton, C. Rowe, and E. Hewitt, being in attendance, were first made "Knights of the East and West," then introduced and duly installed, proclaimed, and created "Knights of the Pelican and Eagle," and Sovereign Princes of H.R.D.M. The ballot was taken for M.W.S. for the ensuing year, when Very Ex. and Perf. Bro. B. H. Mathew was unanimously elected. Ballot was then taken for Treasurer for the ensuing year, and Very Ex. and Perf. Bro. D'Emden was unanimously elected. Two candidates were proposed for installation. The M.W.S. then appointed Very Ex. and Perf. Bros. Swift, Mitchell, Winter, Turner, and Freeborn, a committee to audit the accounts of the chapter before the next regular meeting. There being no further work before the chapter, it was closed at 9-25 with solemn prayer.

MARK MASONRY.

SUFFOLK.

IPSWICH.—*Albert Victor Lodge.*—The ordinary quarterly meeting of this lodge was held at the Masonic Hall, on Monday, the 18th inst., when there were present: Bros. Rev. R. N. Sanderson, P.G.C. England—W.M.; C. T. Townsend, P.G.S.D., P.M.M., Sec., acting M.O.; W. Cuckow, S.W.; Emra Holmes, J.W.; E. Robertson, S.D.; C. Davey, J.O.; G. Cresswell, S.D.; J. Chinnock, acting I.G.; G. S. Golding, S.W., Freeman Lodge, Treas.; J. H. Townsend, Registrar of Mark. Visiting, Bro. D. Beaumont, R.N., of H.M.S. Penelope. The lodge hadg having been opened and the minutes confirmed, the following brethren having been previously ballotted for and accepted were advanced to the honourable degree of Master Master:—Bros. G. Gurd Pye, A. R. Stains, and W. R. Lewis, I.P.M., all of the Angel Lodge, Colchester, No. 51; Calthorpe, W.M., United Lodge, Colchester; W. Parsons, Prince of Wales Lodge, and Rev. T. G. Beaumont, of the British Union Lodge. The ceremony was performed by the W.M. in his well-known impressive manner. Bro. Emra Holmes proposed Bro. Beaumont, who was advanced at Malta under the Scotch Constitution, for affiliating and joining. This being the meeting for the election of officers for the ensuing year, Bro. Emra Holmes was elected W.M.; Bro. Cuckoo, Treas.; and Bro. G. Spalding, Tyler. At the conclusion of the business of the evening the brethren retired for refreshment.

BOMBAY MASONIC WIDOWS' AND ORPHANS FUND. (From the "Masonic Record of Western India.")

It affords us sincere pleasure to learn that the heads of the Order in Bombay (English and Scotch) propose organising a scheme for the formation of a Central Benevolent Fund to which all the Masonic bodies will contribute from their Charity Funds, or amalgamate all the Charity Funds into one General Fund, for the relief of the widows and orphans, and distressed brethren.

Seven years ago, on the establishment of this journal, in the very first number (April, 1864), we put forward a scheme, on the same basis as the Madras Widows' and Orphans' Fund, with some modifications, which, if carried out, in our opinion, would this day have been in a most flourishing condition, and averted a great deal of that distress which the Masonic bodies have had to meet, as many of the deceased brethren would have subscribed to the fund. But at that time there was not that thought for the widow and orphan as is now felt; the share mania absorbed the attention of many, and very little notice was taken of the scheme proposed. As there are very few of our present subscribers who have read the article, we reproduce some few extracts.

"The spread of Masonry in India within the last twenty years has been very extensive; science and commerce have introduced thousands of Europeans to this country many of whom have made it the land of their adoption, and of these a great number are Masons. Leaving other parts of India alone, we will only refer to the Bombay presidency, where the aggregate number of resident and absent members borne on the registers of the different lodges amount to about one thousand, and brethren who do not belong to any lodge may be estimated at about one thousand more. Taking this as an average, though we are certain there are more, are we not strong enough to effect this laudable object? What provision can a poor brother, or even one with limited means, make for his family? There is not a single fund beyond the insurance offices to which he can subscribe his mite in order to provide for them after his decease.

"We will now proceed to show how we may establish our pension fund. We will adopt the rule regarding the scale of subscriptions from 1 to 6 classes; as also the scale of pensions, viz. six times the amount of subscriptions. We require no entrance fee, for we are sure of enlisting at least 200 members—if not more at starting. All those who are in India at the time of the establishment of the fund, and who do not join, but wish to do so afterwards, to pay up arrears with double rates; those who arrive from England or become Masons after the establishment of the fund and wish immediately after arrival or initiation, to pay single rates with arrears. These rates to extend to two years, after which a fixed donation can be adopted. We do not require to take one third of a brother's subscriptions, and at his death to tell his widow and orphans that we cannot give them anything. No; ours must be active benevolence, to be given the moment it is needed. We will have a scale up to which a subscriber must pay before his widow become entitled to the full rate of pension, if he die before this is paid, one-sixth of the widow's pension can be deducted until half or two-thirds of the amount is paid. We shall not say to our old men,—"You are past 55, and we cannot have you"; we will receive all brethren, old or young, who are desirous of providing for their families, but we will have rules to protect ourselves from losses. We do not require any ulterior profit: all that we seek for is to have sufficient funds to keep up the pensions of our widows and orphans, and to relieve distressed brethren and their families. We have every confidence that such of our brethren whom Providence has blessed with means to tread on the flowery meads of affluence will encourage us in our management of the same. If by these means we can form a sufficiently large fund, a portion may be devoted to the education of poor Masons' children in the different schools in their neighbourhood and various other laudable purposes.

"Having thus divested the Madras rules of some of the objections that surround it, we will now proceed a little further to prove that we are not in a position to meet all the calls that are made upon our charity; and that it is our bounden duty to bestir ourselves to enlarge our sphere of action; to provide not only for our families, but for those brethren who are in distress, and their families, not by an occasional donation, but by a continuous pension, however small that may be. We have consulted the Constitutions, and can find no objection there; on the contrary, we are enjoined to have a benevolent fund in every lodge. In England and Scotland every brother is obliged to subscribe a certain amount before he or his widow is entitled to relief; and this is easy of accomplishment there, as almost every parish has its lodge, and it generally situated within easy distance of its several members.

"But how is it with us in India? The bye-laws of every

lodge provide that a certain percentage of the monthly subscriptions shall be laid aside as a benevolent fund. But we would ask, where is the lodge in India that has been able to keep up the pensions continuously? How many a poor widow, far away from any lodge, has pined away in misery. How many are deterred from applying from the formalities to be gone through before relief is given. How many others who feel reluctant to apply in consequence of their husbands not being at the time of their death a subscribing member of a lodge, though they may have subscribed for years before, in the days of their prosperity! At the most, the relief that our lodges do give is but temporary. To our own knowledge many poor widows whose husbands had long subscribed to a lodge, received a pittance for a short time, which was discontinued the moment they left the station; others again who were told that the lodge had no funds.

"As a rule, the generality of our lodges are well governed by conscientious and strict Masters, who would as soon cut off their right hand as to allow one farthing of the benevolence fund to be touched for any other than its legitimate purpose. But (we say it with regret) there have been exceptions, where inexperienced and extravagant Masters have filled the chair, and from gross mismanagement have brought their lodges to the verge of ruin, and at times were placed in the humiliating position of petitioning the Provincial Grand Lodge for a remission of dues, thereby not only upsetting the good works of their predecessors, but depriving the widow and orphan of that little which would have helped them in their great need!

"Are these not forcible and sufficient arguments in support of such a fund as we propose? The subject has only to be mooted in the different lodges, when every brother would become conscious of the duty he owes to his family and the Order, and become a subscriber according to his means. How many good and true brethren are there in Bombay and at outstations who do not subscribe to any lodge from various causes, but who would gladly subscribe to the fund, or aid it with their donations? How many brethren are there who, when in affluent circumstances, liberally subscribed to a lodge, but from force of circumstances are now obliged to keep away? Are the families of all these to be thrown upon the wide world to starve and die because such is their misfortune? Brethren, consider well the present times and those that are coming upon us, as living now costs nearly treble the amount it did a few years ago; and how difficult it is for many of us with small incomes to make both ends meet. What must be the condition of our families if we are suddenly taken from them? It is fearful to contemplate;—heartrending to think of.

"Again, where is the man among us who would wish his widow a petitioner at the door of our lodges, or that of a friend, or anywhere else? Among our Selections will be found the narrative of a "Soldier-Mason;" this poor, but honest man, felt ashamed to beg. How much more must poor, weak woman feel, who is obliged, with her sorrows fresh about her, a petition in one hand, and her children led by the other, to beg for relief? All this may easily be obviated by the establishment of this fund; the lodges would be relieved of a serious and heavy responsibility in providing for widows and orphans, and it would also relieve the brethren at large from the constant appeals made upon their bounty. The lodges will find enough to do with their charity funds to relieve local distresses.

"Attempts have been made before this to establish independent Benevolent Funds, but have failed. By the plan we now propose, every brother with a family will subscribe according to his means, as he will have the satisfaction of knowing that his family will be provided for. We have consulted several brethren on this important subject, rich and poor, old and young, married and unmarried, and right glad are we to say that one and all agree with us as to the necessity and feasibility of the measure.

"Once established on a firm and lasting basis, the Widows' and Orphans' Pension Fund will stand forth to the world in all its beauty, built up with the cement of Benevolence, decorated with the insignia of Brotherly Love, and prepared to pour forth its stores of relief and succour. Needs such an institution any other merit than its own intrinsic and exalted excellency to commend it to the affection and support of every Mason jealous of the welfare of his family, and the honour of his Order?

"We feel reluctant to quit the subject, fearing that we have not said enough, or omitted some salient point in favour of the scheme; but we place our dependence on the superior judgment

of those of our brethren better versed in these matters, who, we doubt not, will favour us with their counsel and advice in this our extremity. We leave the issue in their hands, and earnestly pray that the G.A.O.T.U. will guide their hearts to a right decision in this most righteous cause; and that we shall have the gratification of announcing in our next issue the first steps taken towards the establishment of "The Bombay Masonic Widows' and Orphans' Pension Fund!"

Poetry.

MASONIC INVITATION.

A Voice from Lodge "Felix," No. 355, Aden.

Aden being one of the resting places, on the overland route, a place where passengers are continually coming and going, and amongst whom, it is only reasonable to suppose, there must be many of the Mystic brethren. Indeed, many a time deep grunblings and complaints were heard from ship captains, and passing strangers, about not having known, in sufficient time, that our little lodge had been working, else, they most cheerfully would have paid us a visit, and helped us on with our labour of love. Taking a hint from this state of things, and being encouraged by a suggestion of the then W.M. (Bro. Horsfall) to the effect that a standing general invitation to all Masonic brethren landing, should be placed in some conspicuous position, near to the landing pier, at Steamer Point, respectfully requesting their attendance, and informing them of the time, and place of meeting. This I thought a fair subject for penning the following lines, and heading them as above:—

Brethren all, of the Mystic tie,
Whence ye may come, or whether may hie,
Know that in Aden's Masonic Hall,
Hearty welcome awaits you all.
Think not, on viewing our sterile shore,
Here can be none versed in symbolic lore,
Feel not estranged in this burning strand,
Travelled and lone in a distant land.

Brethren all, &c., &c.

Come from the east, where the fierce sun shines
Haste to the southern land of the vine,
Speed from the north, where the cold winds blow,
Hie to the beautiful westward Ho.
Feel ye in sorrow, with you in pain,
Balm we can offer, to soothe and sustain;
Joyous and free be thy mien and thy heart,
Come, we would all of thy spirits impart.

Brethren all, &c., &c.

Cheerily we'll hail ye, with three times three,
Meet ye as Masons all meet, and should be,
Greet you, all loving, with hand and with heart,
Brothers in friendship, labour, and art.
Thus, on the square, we'll together unite,
Casting all care, for a time, from our sight,
Pledging our Master, whose worth we declare,
Blessing our Sovereign, and all of the fair.

Brethren all, &c., &c.

C. McM.

1st October, 1865.

HOPE FOR THE BEST.

When clouds of darkness o'er earth steal,
As low the sun sinks in the west,
To-morrow comes with woe or weal;
Hope for the Best!

Though Poverty may bind thee fast,
And at thy troubles seem to jest,
A brighter day will come at last;
Hope for the Best!

Should Slander strive to blast thy name,
And every honour from thee wrest,
Thy course pursue, no fear of shame;
Hope for the Best!

If Vice, that enemy of peace,
Should cause thy mind to be distress'd,
To shun his wily snares ne'er cease;
Hope for the Best!

When Death, the summoner, shall come
To lull thy weary soul to rest,
There is a realm beyond the tomb:
Hope for the Best!

Stokesley.

HORATIO J. TWEDDELL.

SLEEPING IN THE SNOW.

BY BRO. H. MANNING.

I have never met with anything more touchingly pathetic than the following extract, which I take from that chapter of our late Brother Artemus Ward's writings, in which he describes the crossing of the Rocky Mountains. He says:—

"One of the passengers, a fair-haired German boy, whose sweet ways had quite won us all, sank on the snow, and said 'Let me sleep.' We knew only too well what that meant, and tried hard to rouse him. It was in vain. 'Let me sleep,' he said. And so, in the cold starlight he died. We took him up tenderly from the snow, and bore him to the sleigh that awaited us some two miles away. The new moon was shining now, and the smile on the sweet white face told how painlessly the poor boy had died. No one knew him. He said that he was going back to Germany. That was all we knew. So, at sunrise the next morning we buried him at the foot of the grand mountains that are snow-covered and icy all the year round, far away from the Faderland, where, it may be, some poor mother is crying for her darling who will not come."

Impressed with the pathos of the foregoing, I have written the following lines, which, perchance, some musical brother may think worthy of setting to music, in melancholy recollection of him who whose sweetly pathetic recital called them into being:—

"SLEEPING IN THE SNOW."

"O, let me slumber—let me sleep,
The fair-haired boy in sadness cried:
Then sank upon the snowy steep,
While friendly hearts to rouse him tried.
'Oh, let me sleep,'—and as he spake,
His weary spirit yearned to rest.
He slept—no more again to wake,
Save, haply, there among the blest.
Sleep—sleep—sleeping:
He sleeps beneath the starry dome.
And, far away, his mother, weeping,
Waits his coming home.

"We raised him gently from the snow,
And borne him in our arms away,
The sweet white face is smiling now,
Made whiter by the moon's pale ray.

And when the sun in beauty rose,
We laid him in the silent tomb,
Where mountains, with eternal snows,
High up towards Heaven gladly loom.
Sleep, sleep, sleeping,
He sleeps beneath a stary dome,
And, far away, a mother weeping,
Waits his coming home."

THE QUARRY.

Darkly hid beneath the quarry,
Masons, many a true block lies;
Hands must shape, and hands must carry,
Ere the stone the Master's prize.
Seek for it—measure it—
Fashion it—polish it—
Then the Master will it prize.
What though shapeless, rough and heavy,
Think ye God His works will lose?
Raise the block with strength he gave ye.
Fit it for the Master's use!
Seek for it—measure it—
Fashion it—polish it—
Then the Master will it use.
'Twas for this our fathers banded—
Through life's quarters they did roam,
Faithful hearted, skilful handed,
Bearing many a true block home.
Noticing—measuring—
Fashioning—polishing—
For their glorious Temple home.

Evergreen.

REVIEWS.

The old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons of England and Ireland, from reprints of the first editions, published in London, in 1722, 1723 MS., 1726, Dublin, 1730, Edited by the Rev. J. E. Cox, D.D., F.S.A., Vicar of St. Helen's, Bishopsgate, Past Grand Chaplain of England, etc., London, Bro. Richard Spencer, Great Queen Street.

To the antiquarian, initiated, or uninitiated, these reprints must possess considerable interest. As far as possible they are given in the same form, as to type, &c., as that originally used. A carefully compiled index to each edition of the Constitutions is given, which will prove of great assistance in the study of the work.

Two plates, printed by the Woodbury process, are given in the work, which is also embellished with several wood engravings, comprising quaint and appropriate Initial Letters, Head and Tail pieces, &c.

We shall take an early opportunity of comparing the texts of the different Constitutions, and making some interesting extracts therefrom.

The application of the fine arts to articles of common use, showing a growing appreciation in the public taste, was never more fully exemplified than in the elegant designs that have been made by the artists retained by Messrs. Hunt and Sons, for the ornamentation of the backs of playing cards. A comparison of these elegancies with the abominable abortions with which, a few years since, these articles were "adorned," tends also to show the impetus which may be given to any particular branch of trade by the removal or moderation of restrictions in the shape of excise duties. Here we have, for a mere trifle, a pack of cards, of which each is a gem of art, and some of which, if separated from their mere utilitarian character, would be worth, perhaps, a quarter of the price demanded for the whole fifty-two. The book of specimens, recently submitted to our inspection, gives a large range, in order to suit various tastes. The lover of flowers, the heraldist, the ornithologist, and the entomologist have equal facilities for gratifying their respective fancies, while the admirers of our popular authors can indulge in portraits of their favourites, this series including Sir Walter Scott, Charles Dickens, and Alfred Tennyson.

LIST OF LODGE MEETINGS &c., FOR WEEK ENDING SEPTEMBER 30TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, September 25th.

LODGES.—Pythagorean, Ship Tavern, Royal Hill, Greenwich; British Oak, Bank of Friendship Tavern, Bancroft Place, Mile End.

Tuesday, September 26th.

Audit Committee Girl's School, at 2.30.

LODGES.—Faith, Anderton's Hotel, Fleet Street; Industry, Freemasons' Hall; Southern Star, Montpelier Tavern, Walworth.

Wednesday, September 27th.

LODGES.—United Pilgrims, Horns Tavern, Kennington Park; Prince Frederick William, Knights of St John Hotel, St. John's Wood; High Cross, Seven Sisters Tavern, Page Green, Tottenham; Temperance in the East, Private Assembly Rooms, 6, Newby Place, Poplar; Victoria, Anderton's Hotel, Fleet Street.—CHAPTER.—Lily of Richmond, Greyhound, Richmond, Surrey.

Thursday, September 28th.

General Committee Girls' School, Freemasons' Hall, at 4.

LODGES.—Prosperity, Guildhall Coffee House, Gresham Street; William Preston, Clarendon Hotel, Auerly.

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.

MOUNT SION LODGE, Guildhall Tavern, City, Monday.

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.