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THE

# FREEMASONS MAGAZINE

AND

# MASONIC MIRROR.

VOL. XXI. (NEW SERIES) JULY TO DECEMBER, 1869.



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THE

# FREEMASONS' MAGAZINE

AND

# MASONIC MIRROR.

## ADDRESS TO OUR READERS.

THE present number completes the twenty-first volume of the quarto series of THE FREEMASONS' MAGAZINE AND MASONIC MIRROR, and the first at the reduced price of Threepence, a measure which has opened to us a wider field of usefulness—a result which it has ever been the aim of the proprietors to accomplish, beyond mere considerations of pecuniary profit.

The year just completed makes a new era in Freemasonry in Great Britain. Having once more connected with our Order a member of the Royal Family, in the person of His Royal Highness the Prince of Wales, we may expect a large addition to our ranks from the higher circles of society, and, in consequence, additional prosperity to the Order, both in numbers and in influence; and no doubt, from the expected accessions to our ranks, the charities will meet with that increased support which they so eminently deserve.

Although the pleasure anticipated at his reception amongst Masons was not entirely unalloyed (from the fact of his having been initiated abroad) English Masons having long looked forward to the honour of initiating him), his very cordial reception amongst them left nothing to be desired. Such a course is not unprecedented, for on former occasions Princes of the Blood Royal have, in several instances, been initiated in foreign countries, and have afterwards presided over Grand Lodge, or held high rank in it.

It became our duty to announce in the same number which chronicled the installation of His Royal Highness the Prince of Wales as a Past Grand Master, the intended retirement of the M.W.G.M., the Earl of Zetland, from the position which he has held more than quarter of a century, during which time he has gained the personal esteem of every member of the Order whom Masonic business has brought him in contact with, as well as of the whole Craft, for the firm yet beneficient rule that he has exercised. That his position was one which required the nicest powers of discrimination cannot admit of doubt, and that our M.W.G.M. has exercised that discretion is evidenced by the harmony which has prevailed generally in Grand Lodge under his sway. Every measure brought forward for the good of the Order, when he could conscientiously concur, has met with his hearty support, while at the same time he has unflinchingly opposed every measure which, in his mind, was not calculated to forward the interests of the Craft. Although in some instances his policy has been opposed by the conductors of this MAGAZINE, they have never for a moment imputed to him any other than the most conscientious motives. There is one consolation, that, although he alleges advanced age as his reason for relinquishing his post, we have his assurance that, as long as the Almighty shall spare his life, he will continue to take the greatest interest in all that concerns Freemasonry.

In announcing the retirement of the M.W.G.M. we ventured to hope that "the election of a successor to so estimable a Mason as the present Grand Master should take place in the same cordial and unanimous way that has, almost without exception, marked the annual re-election of the Earl of Zetland for the last twenty-five years; and as no one more able, or more distinguished as a

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Mason, could by any possibility be appointed as Grand Master, we trust that the name of the EARL DE GREY AND RIPON will be the only one mentioned for the high and distinguished office." Our hopes were fully realised, for at the Quarterly Communication of Grand Lodge, his was the only name mentioned in connection with the office of Grand Master, and, although not yet elected, we may look upon it as a foregone conclusion that he will occupy the Throne. Indeed, we perceive from our reports that in the provinces, especially in that over which he rules as Provincial Grand Master, he is being toasted as "Grand Master Elect." Under his rule may Masonry continue to prosper!

While upon this subject, we feel constrained to express our regret that so favourable an opportunity had not been embraced, for the adoption of some one or other of the propositions brought forward by distinguished brethren, limiting the term of occupation of the chair of Grand Master. Such a rule would stimulate many to greater exertion; for when the highest office in the Craft is open to numerous aspirants, many, instead of "hiding their light under a bushel," would "set it up on a candlestick."

The subject of Uniformity of Ritual has at last been taken up by Grand Lodge, a resolution on this subject being referred to a Committee of Past Masters, who will no doubt, find an arduous task before them. Whatever may be the result of their labours, we desire to see more Lodges of Instruction, established and conducted on the model of the Emulation Lodge of Improvement.

The recognition the independence of the Grand Lodge of Nova Scotia, although diminishing the power and revenue of the Grand Lodge of England, should be a source of congratulation to every sincere well-wisher to the cause of Masonry. The main consideration, with such, should be the spread of Masonry into the most remote quarters of the globe. Although regret must be felt at the severance of the connection with our colonial brethren, the same proud feeling should exist as when a mother sees her son preparing for a start in the world on his own resources. The parting pang doubtless must be felt, but, it is lost in the honest pride of seeing the bantling "run alone."

We have ever set our faces against the prostitution of Masonry to trading purposes, and have deprecated the conspicious display of Masonic emblems, in public houses and other places of business, and we regret to see that the practice is extending in every direction, trade circulars being established under the guise of Masonic journalism, and used as vehicles for un-Masonic attacks upon individuals; and even to the extent of starting new quasi-Masonic Orders with no other apparent purpose than to provide employment for Masonic tailors and jewellers, and the self glorification of the promoters.

We have had the pleasure of recording the inauguration of several Masonic Halls, both at home and in our colonies, but shall never consider the work of Masonry complete, until in every instance the ceremonial portion of Masonry, at least, shall be conducted away from inns and taverns.

We have to thank our numerous contributors for their interesting communications, and for the discussions they have evoked, which will no doubt exercise a beneficial influence in the spread of Masonic knowledge, and although many may consider that we have given more prominence to one or two of the subjects than they appear to deserve, it may be fairly inferred that we have seen sufficient reasons for so doing.

Thanking our subscribers and readers for their support, and wishing to all the compliments of this festive season, and happiness in the future, we hope our connection with them may long continue, with mutual profit and advantage.

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*LONDON, SATURDAY, JULY* 1, 1869.

## THE PUBLIC ASPECT OF FREEMASONY.

There are symptoms that Freemasonry is about to attract more of public attention. The notice given to the initiation of the Prince of Wales is only one of these indications; but if the Prince should be elected Grand Master, then such a result would be unequivocal.

There are many who will regret that any greater degree of publicity should be given to our institution, there are many who would clamour for it, and it is certainly worthy of consideration how far Masonry may be affected by such external influences. Masonry has been public enough before, it is public enough elsewhere than in London, and yet to a great number of Masons there is no conception of Masonry beyond the lodge-room. There are London and other Masons who have never been to a festival dinner where ladies sit down with their partners, the W.M. presiding; many who have never been to a Masonic ball. There are, however, many parts of the country where there is the yearly procession to church, there is a ball, and there is the occasional celebration of a funeral, all this apart from great gatherings for laying a corner-stone.

In the beginning of the last century the G.M. proceeded, in public state and in procession, from the West-end to Grocers' Hall, or whatever city hall wherein the Grand Lodge and Grand Festival were holden; bnt this has been so long discontinued as to appear a celebration unmasonic. The neglect of Masonry, indeed, has been a cause for peace and quietness, as neglect is apt to be; and returning prosperity may be the provocative to more noise. The charity festivals have become less familiar. Formerly non-Masons were admitted, but for some years their exclusion has been rigidly enforced, and ladies in the gallery alone represent the general public. All has contributed to seclusion in the metropolis. Except the square and compasses on a public-house, which is as often as not un-Masonic, there is no public placarding of Freemasonry, while in a country town each member is as well known as if he were legally registered with the clerk of the peace.

This being so, some of the consequences of publicity may be already measured. The W.M. is as well known by his place in the procession and in the pew in the church as if he were announced in the *London Gazette*. Each individual Mason remains as unmolested in his Masonic opinions by the community at large as he may do in his religious opinions.

This consequence will accrue, that, whenever the Prince of Wales is mentioned, there will be certain obtrusive persons—whose membership is no distinction to the Order—who will announce themselves as brother Masons of the Prince of Wales. It is some consolation to believe that the Masonry of such persons has seldom shut up or caused the dissolution of a single country lodge, and that the public have rather chosen to judge of Masonry by the good men within its ranks than from its inferior constituents.

Still, there will be more public attention bestowed upon Masonry, a greater canvassing of its claims to respect, and a sterner criticism of its composition and constitution. Of course there will be the usual answer to this, "The Charities," and this will satisfy very few. A member of the Merchant Taylors' Company, or the Mercers', will make no great account of our schools in comparison with his own, and will be little inclined to admit such a title to superiority. It may, perhaps, be that some Masons may be led to question their Masonry. Dinners will stand for little in the account, as the Fishmongers or the Clothworkers can make out a better case.

Mysterious insinuations that Masonry is something very sublime will come with very little effect from one who is better known as a boon companion than a hierophant of philosophic pretensions, and whose port wine is sounder than his learning. There will be a stirring up, such as in the late dull times of Masonry, self complacent Masonry has been little accustomed to, and this may be not without very good fruit for the Craft in general.

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It can bear a good deal more zeal, and a far greater share of earnestness.

This therefore is what we should understand as a preparation for publicity, involving greater care in the selection of members, who may bring discredit in our Order, a better choice of officers, than those who so often misrepresent Masonry in the natural passage and promotion from the W.M. ship to the W.S. ship, a greater attention not only to what are called "the charities," but to all charities and the charitable duties of the fraternity; some regard for the claims of learning as well as the claims of good fellowship, more zeal for our Masonic halls, a more liberal supply of books and newspapers, more portraits and busts than gorgeous jewels, and a better distribution of the honours of the Craft, and a more open spirit in its administration. Many things will occur to our readers in relation to Grand Lodge, and the provinces and colonies, and some hope of the working out of a higher policy may be encouraged by the contemplation of what has been done in the renovation of Freemasons' Hall, and the proposed remodelling of the Board of Benevolence.

If we can arrive at the conviction that we are not all perfect, we may see our course to much in the way of amelioration.

## THE MARK DEGREE.

By REITAM.

I have read with much pleasure the article of Bro. Binckes in the MAGAZINE of the 19th June, but must take exception to several of his remarks on the topics of interest to which he refers. In the first place the position of the Grand Lodge of Mark Masters both with respect to the Grand Lodge of England and the Supreme Masonic bodies of other countries is widely different from that of the Grand Conclave of K.T., and the Supreme Grand Council 33°. The difference is this, in other countries there are governing bodies of these degrees, exercising supreme authority over those brethren who owe allegiance to them, and although the Grand Lodge of England does *not* recognise the *Hautes Grades* of Masonry, she cannot object to the jewels of those degrees being worn in English Craft lodges, by brethren who have obtained them in countries with whom she is in communion. On the contrary, the Mark jewel, when worn by a member of the English Lodge of Mark Masters is prohibited, and I myself have seen cases, in which a Provincial Deputy G.M. insisted on its being removed.

Again it is evident that at the present, Grand Lodge of Mark Masters is not in communication with *any* Grand Lodge or Grand Chapter in the world, and were it to be recognised, it would have the effect of creating a new governing Masonic body in England, wholly unknown in other countries, and in itself anomalous, as were the Grand Lodge of England at any future time to acknowledge the degree of Mark Master, what becomes of the *soi disant* Grand Lodge? I should much like to hear Bro. Binckes reply to this question, as we must reasonably expect that the leading opponents of the degree, to whom he refers, will not always exercise supreme sway in the Grand Councils of the Craft.

This, I believe to be the true reason why the Grand Lodge and Grand Chapters of Scotland and Ireland have refused to acknowledge the Grand Mark Lodge, as in the event of the recognition of the degree by the Grand Lodge of England, almost a revolution would have been caused in the Craft which would have been totally subversive of all Masonic discipline, and highly prejudicial to the institution. In my opinion the supreme bodies in Scotland and Ireland were right in refusing to be the *first* to recognise the Grand Mark Lodge. They left the option to England, either to sanction the degree as part of the Fellow Craft, or to acknowledge the Grand Lodge of Mark Masters as the lawful head of the Order in England, and until this be done, I do not think those grand bodies are to blame, in declining to take the initiative in recognising the Grand Mark Lodge as a lawfully constituted governing body.

Were this to be done, the Grand Lodge of Mark Masters, meeting at Ashton-under-Lyne, would have an equal right to claim the same communion, perhaps a better right, as they suppose themselves of much more ancient origin. I give all honour and credit to the members of the Grand Mark Lodge, for their sincerity and their arduous labours in the cause, and heartily regret the degree cannot be placed on the same footing, as in sister Grand Lodges, *Spero Meliora*.

FREEMASONRY would make this whole world one great cathedral, and all living in it at eternal worship, prayer, praise and charity.

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## THE ROSE CROIX.

By DNALXO.

While earnestly deprecating any attempt to limit the universal application of Freemasonry, from a firm conviction that it is now a cosmopolitan institution, we cannot overlook the fact that this universality is the result of the changes that have been effected in the theory and practice of the Order, since its revival in the early part of the eighteenth century.

The benefits arising from these changes, to the Craft and society in general, cannot be overrated, and the highest honour is due to those, who at a period of bitter political and religious intolerance, boldly proclaimed their free and generous opinion, that all just and upright men are brethren. While ascribing due honour to the promoters of universality in the Craft, we cannot forget that a christian element preexisted, which by the elevation of Freemasonry from a sectarian to an universal institution, was diverted into another channel—that of the so called High Degrees.

Though from political and other sinister motives, pseudo Masonic degrees have been invented of intolerant and pernicious principles, yet there are many of the high degrees against which no such objection can be sustained, and of one of these, the Rose Croix, we purpose giving a brief sketch, deeming it will be of interest from the universality of its diffusion (which is inferior to that of the Craft degrees alone) and from the fact, that many of our most talented and influential brethren are enrolled in its ranks.

The Rose Croix is one of the most important and generally diffused of the historical and chivalric degrees, and viewed not as an innovation on pure symbolic Masonry, but as a christian illustration thereof, the degree undoubtedly merits the high esteem in which it is now held.

Various authors have attempted to prove the date when, the place where, and the individual by whom the Rose Croix was organised as a Masonic grade; but their efforts have been fruitless, and unless by some happy chance additional light is thrown on the subject, the origin of the degree must ever remain as at present, veiled in the obscurity of the past.

The Rose Croix is undoubtedly the most ancient of the high degrees, and notwithstanding the obscurity of its origin, the degree or its counterpart is to be found in nearly all the principal rites now in existence, being in many of them the *ne plus ultra* of the ritual.

From a resemblance in the sound of names, the Masonic degree of Rose Croix has frequently been confounded with the alchemistical sect of Rosicrucians, or "Brethren of the Rosy Cross," but the signification of the two names is totally different, the former being derived from the embloms of the Rose and Cross, the latter from the Latin *ros*—dew, the supposed universal solvent—and crux—the cross, a hierogram of light; and to this slight similarity of names, must be attributed much of the confusion that now exist in relation to the history of the Rose Croix. The initials I.N.R.I., which in the Rose Croix represent the sentence Jesus Nazarenus Rex Judœorum, are also used by the Rosicrucians as the initials of one of their hermetic secrets Igne Natura Renovantur Integra, "by fire nature is perfectly renewed," these letters are also supposed to be a key to the elementary principles expressed in the sentence Igne Nitrum Roris Novenitur.

In the exquisite mysteries of the Rose Croix, the christian is shewn the last great lesson of his faith; he figuratively passes through the dark valley of the shadow of death, and beholds from afar the bright abode of peace and immortality, wherein by the blessing of the Great Emanuel, it shall be his happy lot to dwell, when his soul has quitted its tenement of clay.

The solemn and impressive ceremonies of the degree represent to his view, a sublime and inimitable lesson of charity; he beholds the cubical stone sweating blood and water; the blazing star eclipsed; the pillars of Masonry overthrown; and the world plunged into darkness and confusion.

After the lapse of three days of gloom and consternation the true word is suddenly found, the cubical stone changes into the mystic rose, and the blazing star shines forth again with redoubled splendour, dispelling darkness, restoring the true light, and making visible the new law that is henceforth to govern his works.

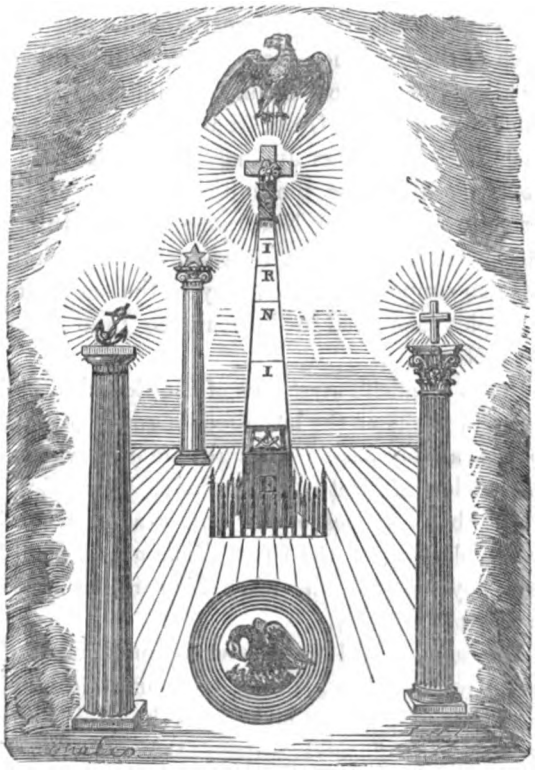
In the Rose Croix, to the Temples of Solomon and Zerubbabel is added a third and most holy, that to which the Messiah alluded when he said destroy this temple, and in three days I will raise it up. The great pillars of this new temple are

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Faith, Hope, and Charity, and they take the place of the pillars of Wisdom, Strength, and Beauty, which supported the Temple of Solomon.

The three great lights of the symbolic degrees necessarily remain, as without them Masonry would cease to exist; but the three lesser lights are replaced by thirty-three others, which allude to the years of our Redeemer's sojourn upon earth.

In our sketch we have arranged the most important symbols of the Rose Croix in the form of a tracing board, from a brief explanation of which an idea may be formed of the true design of the degree.




The rose is an emblem of the Messiah who is frequently alluded to in the scriptures under that figurative appellation; the cross as will be recognised, is a symbol of his death, thus the cross bearing on its centre a full blown rose, is a simple and beautiful emblem of the death of him who is the Rose of Sharon. The pelican from a supposed habit of feeding its young with its own blood, has been adopted as a symbol of Christ shedding his blood for the salvation of mankind. The eagle from the custom attributed to it of bearing aloft its feeble young on its own wings, to assist them in their flight, is chosen as an emblem of our Saviour teaching the children of his adoption, to soar from the temptations and corruptions of the world to a higher and holier sphere.

"As an eagle stirreth up her nest
Fluttereth over her young
Spreadeth her pinions, taketh them
Beareth them on her wings
So the Lord alone did lead him,
And there was no strange God with him."
Deuteronomy XXXII. 11 and 12.

The seven concentric circles allude to the seven periods of the worlds existence, and to an early part of the ceremonial of the degree.



The jewel of the Rose Croix is a compass extended on an arc to 60°, and surmounted by a seven pointed antique crown; enclosed by the compass, is a cross, bearing on its centre a full blown rose, whose stem entwines the lower limb of the cross, a pelican stands in its nest at the foot of the cross, feeding seven young birds with blood from its own breast; on the reverse of the jewel is a white eagle, with wings extended as if rising in the air.

In England and Wales the Rose Croix forms the 18° of the Ancient and Accepted Rite and is conferred in a Sovereign Chapter Rose Croix of H.R.D.M. the recipient being constituted a perfect Prince Rose Croix of H.R.D.M. or Knight of the White Eagle or Pelican.

The degree Rose Croix is highly esteemed by continental Masons, and its possession will be found of great service to brethren wishing to visit lodges in France, Germany, Prussia, Portugal, &c.

Enough has been said to demonstrate the eminently christian character of this degree and though forming no part of pure symbolic Masonry, the Rose Croix cannot fail to be admired as a beautiful adoption of the sublime and all tolerant principles of Craft Masonry to a system of more christian application.

We conclude our remarks on this sublime degree with the anthem sung at the closing of a chapter.

Grateful notes and numbers bring,
While the "name of God" we sing;
Holy, Holy, Holy Lord,
Be thy glorious name adored.

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While on earth ordained to stay,
Guide our footsteps in Thy way;
Mortals, raise your voices high,
Till they reach the echoing sky.
Men on earth and saints above
Sing the great Redeemer's love.
Lord, thy mercies never fail
Hail, celestial goodness, hail!

## A BANQUET AT "OURS."

By J. A. H.

Ours—what is "ours"? Charles Lever designated one of his novels "Tom Burke of Ours," using the pronoun to represent a regiment in which his hero served. In Norfolk and Suffolk the possessives have acquired a usage, which is very peculiar and prevails no where else in Great Britain. Thus, even educated people will say, "How is it you have not been to *mine* lately when I am so often at *your's*; the pronouns meaning respectively "my house" and your house." Again it will be remarked that "Tomkins said Smith had been at *his*," meaning the residence or place of business of Tomkins. Thus, also the "word "ours" is employed to denote "our house," or "our office," as the case may be. When, therefore, we head our article with "A Banquet at *Ours*," we adopt Suffolk phraseology to refer to a lodge with which we have the honour to be connected by membership—the particular lodge in question being one of the most ancient on the Grand Roll of England—the Unity Lodge Lowestoft, No. 71, founded originally in 1747.

The Unity Lodge meets at the house of a worthy Mason and Past Master, Bro. Clarke, "mine host," of the well-known Suffolk Hotel, Lowestoft. A good dinner can always be had on reasonable terms at the "Suffolk" but on the occasion of initiating the W.M. on Thursday, June 17th, 1869, Bro. Clarke excelled himself and won encomiums on every hand by the abundance and superiority of the viands he furnished. Rarely, even in London, have we dined from a bill of fare so *recherché* and and extensive. "The Art of Dining" has often been condemned as an injurious department of Masonic Science; but for ourselves we cordially endorse the remarks in this subject of our distinguished Bro. James Glaisber at the Inaugural Meeting of the Masonic Archæological Institute, and are convinced that festive meetings are valuable as centres of union, friendship, and good feeling.

The Banquet at Bro. Clarke's was no ordinary occasion for it celebrated the accession to worshipful dignity of an esteemed Bro., whose name is "a household word," throughout the province, while his virtues are not unrecognised in more general Masonic circles. Bro. W. Oldham Chambers is emphatically "a good Mason," and as such has exemplified his principles by successful labour in the fields of science and art. In the exercise of his profession as an architect he has already achieved local fame for originality of design and practical genius. The profession which our whilom Grand Master, Sir Christopher Wren adorned, has a worthy representative in the W.M. of the Unity Lodge. At the Norwich meeting of the British Association, Bro. Chambers was associated with Bros. the Duke of Bucclench, G. P. Bidder, C. Hutton Gregory, President of the Institution of Civil Engineers; William Smith, C.E.; and other eminent brethren in Section G., which was devoted to Mechanical Science. On the formation of the Masonic Archeological Institute Bro C. was one of the first to enrol himself among the members of that valuable association. Bro. Chambers also holds office in the Grand Conclave of Knights Templar for Suffolk, and Sir R. A. Shafto Adair, the popular Grand Master of the Provincial Grand Lodge of Suffolk, has recently conferred upon him the well-merited distinction of Provincial Grand Director of Works. Bro. Chambers notwithstanding his activity in Craft Masonry has steadily progressed in the higher degrees having become a Mark Master at Norwich, and a Soverign Prince Rose Croix at Ipswich. The Unity Lodge may therefore be congratulated on having placed in the chair of King Solomon a brother in whose hands the Royal sceptre will be wielded with dignity and grace worthy of the long line of distinguished brethren who have maintained the honour of the Ancient Craft in Lowestoft. The retiring W.M., Bro. Day, under whose judicious rule the lodge most satisfactorily progressed in numbers, and influence left behind him a reputation, which would have rendered the duties of the chair difficult to any brother who was not thoroughly up to the work; but Bro. Day felt bound to express the pleasure with which he witnessed the workmanlike manner in which Bro. Chamber entered on the discharge of his onerous and important position.

From time to time there has been under con-

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sideration the propriety of erecting a suitable Masonic Temple in Lowestoft and some day the idea may be developed. Meanwhile not the least pleasing of the exhibitions of fraternal feeling at the banquet was a spontaneous and truly generous statement by our excellent Bro. Clarke, that whether or not the lodge remained under his hospitable roof he was "heart and soul with the lodge." It would be a credit to the Craft if similar unselfish subordinations of pecuniary considerations for the love of the Order were more general.

Probably there are few of the readers of the MAGAZINE who are not aware that the town of Lowestoft—undoubtedly the gem of Suffolk watering places—owes its rise and progress to Sir Samuel Morton Peto, the former lord of the beautiful *demesne* of Somerlsyton Hall. Sir Morton has never been forgotten by his Lowestoft friends, and they still remember him with affection and regret. Bro. John Hervey, the Grand Secretary of England was one time associated with Sir Morton, and the recollection of Bro. H. and the instruction he gave is warmly cherished in the Unity Lodge.

A pleasing feature in Masonic gatherings is the opportunities they afford for intercommunication between friends and brethren. The installation of Bro. Chambers was attended not only by visiting brethren from the Provinces but also by members of the Grand Lodge of Ireland, the Grand Lodge of Scotland, and the *Grand Orient de France*. There were also representatives of Lancashire and Yorkshire Bro. Cragg, of Unity Lodge, being a son of "proud Preston."

The moving spirit of Freemasonry in Lowestoft is our accomplished Bro., Major Allez, who has had the honour to install no less than seven of the Worshipful Masters of the Unity Lodge. At the call of duty Bro. Allez is ever ready to go any number of miles in order to assist his brethren in any way they desire, and there is no brother in the Province of Suffolk who is oftener in request at Masonic celebrations. We were delighted to find that Major Allez was a native of Guernsey; his father having been a member of Doyle's Lodge of Fellowship in that island, where we have the happiness to know and esteem so many excellent brethren. Thus, the Major may he described as the "worthy son of a worthy sire," in the Craft. Conversing with the Major on Guernsey matters, we could not but recall to mind our presence at the installation of Bro. Martin in Doyle's Lodge, in 1866, when one brother, who has since under Divine Providence been called away, excited our admiration by the earnestness of his devotion to the Craft, and his sturdy manly welcome to the visiting brethren. Little did we think as we sat at the hospital board of Doyle's Lodge that our *vis a vis*, Bro. Muntz, would so soon be removed from the Lodge he loved so well, to stand before the Great Architect. We ourselves were then weak and sickly, just arisen from a bed of suffering, while he was the embodiment of manly vigour and joyous spirits. Truly the grim soldier Death strikes when least expected. May all brethren of "the mystic tie," be ready to meet his summons! Bro. Muntz has passed away, but his memory will long be cherished. As was written of another we may say of Bro. Muntz:—

"Thou art gone to the grave, but we will not deplore thee."

We will rather hope to preserve in our hearts that chivalric love for Freemasonry, which formed the highest feather in his character.

Bro. Allez did us the honour to associate our name with the FREEMASONS' MAGAZINE among the toasts of the evening. Thus called upon unexpectedly to answer for our esteemed Bro. William Smith and his excellent staff of literary assistants, we bore our hearty testimony to the services which Bros. Smith, Hughan, D. Murray Lyon, Buchan, and others whose *noms de plume* modestly hide their genius are rendering to the Order. Under such circumstances a pun on the patronymic of Bro. Allez was perhaps excusable. *Allez* being the French for *go*, we remarked that with so much *go* (as the Americans say) in the Major and such a *head* as Bro. Chambers, the lodge could not fail to *go-a-head*.

It cannot be denied that both physically and mentally the Master and Wardens of Lodge Unity are up to the mark. Bros. Williams and Sterry the Senior and Junior Wardens have gained their honours by steady head work and unconquerable zeal, and like the respected W.M. they are what an old lady of our acquaintance recommended all young ladies to marry—"sizeable men"—physically qualified to *fill* their chairs of office. The members of Unity Lodge evidently love men of *weighty* character and to judge by the appearance of the brethren of the lodge the immortal Banting has not many disciples among them.

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The accession of Bro. Albert Edward Prince of Wales to the ranks of Freemasonry (which bye the bye we were the first to announce in Great Britain) was suitably recognised at the banquet. Instead of "the Queen and the Craft," so long interlinked in Masonic honours, her Majesty was separately honoured, and "the Prince of Wales and the Craft" received due appreciation. This was the first occasion on which we had witnessed the change and it met with a hearty and truly fraternal reception. The Heir Apparent has evidently increased the depth and earnestness of the loyalty with which he is regarded by joining our Order. Long live our Royal Past Grand Master.

A custom prevails among the Suffolk lodges of "chorusing" the toasts of the evening, which is done in a peculiarly stentorian manner. Thus after the health of the W.M. or other distinguished brother has been toasted, he is honoured with the following choruses :—

"Prosper the man
Prosper the man
Join in one chorus to prosper the man."
"Prosper his lodge
Prosper his lodge
Join in one chorus to prosper his lodge."

This is diversified occasionally by singing "prosper the art" and other variations, and when the "choruses" are lead by an experienced brother whose lungs are sound, their effect may well be described as "Suffolk harmony."

The Unity Lodge at Lowestoft and the Appollo Lodge at Beccles, have long maintained a close alliance and constant interchange of visits. The Beccles brethren mustered very strongly on this occasion, headed by the veteran Bro. Fenn, P. Prov. G.S.W., and Bro. Ward the W.M. of the Apollo Lodge. It was a singular fact remembered during the evening, that Bro. Chambers and Bro. Ward were schoolfellows in childhood, and in mature years have been called upon during the same years to act as Worshipful Masters of lodges in neighbouring towns. The ancient corporation of Beccles was well represented, inasmuch as three of the brethren present had served the office of Chief Magistrate of that Borough. Bro. Fenn who has we believe been more than once Mayor of Beccles, has rendered many public services to that town among the rest, that of promoting the formation of the park or recreation ground which passengers in the Great Eastern Railway will find branching off from the Railway station.

The "Old Century Lodge" otherwise the Lodge of Friendship, Great Yarmouth, No. 100 in the Grand Lodge of England, was represented by its Junior Deacon Bro. James Beaumont who having delighted the brethren with a song on the virtues of the fair sex, appropriately wound up by proposing the health of the excellent "sister" who presides over the household of Bro. Chambers —a compliment to Mrs. C. which was given with hearty enthusiasm.

The respected secretary of the Unity Lodge Bro. W. R. Archer was unfortunately absent in London, but the duties of the secretariat were for the evening ably discharged by Bro. Bradbeer, P. Prov. G.S.W. for Suffolk.

At the house of Bro. Archer we met with one of the few remaining links which unite the present generation, with the Battle of Waterloo— won be it remembered by the Duke of Wellington himself a craftsman. Bro. Archer has a lady relative whose husband commanded a man-of-war when Waterloo was fought, and she herself was at Ostend and heard the firing of the guns during the great conflict. This venerable lady had her own experience of the Craft to relate and in proof that Freemasonry was "a good thing" she told us how on board her husband's ship the officers recognised brother Masons among the French captives taken at Waterloo, and carefully showed the grateful prisoners that the fraternal principles of Freemasons had power enough to subdue even the animosities of sworn foes separated by race language and religion. In these happier times Englishmen and Frenchmen have established an *entente cordiale* which we would fain hope may never be broken, but though each nation may cherish different reminiscences of the battle-field of Waterloo Bro. John Bull and Bro. Johnny Crapaud have alike reason to feel proud, that even amid the grim struggle there were not wanting illustrations of the power and philanthropy of the Royal Art which hallowed by the antiquity of Ages, is still girdling the globe with its peaceful and elevating influence.

It was not without some determination of purpose that we were able to attend the banquet. The day was terribly wet and we had a dozen miles across country to drive. But we were well rewarded by the pleasant evening we spent. The command for brethren to "dwell together in unity" is carried out to the fullest extent in the Unity Lodge, and distant *frères* who wish to enjoy a summer holiday will find Lowestoft a pleasant place to visit, Bro. Clarke a hospitable and yet economical host, and the Unity Lodge a happy home of the Craft.

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## ANCIENT LODGES.

*A New and Correct List of all the English Regular Lodges in Europe, Asia, Africa, and America, according to their seniority and constitution. By order of the Grand Master. Brought down to April 19th, 1765.*

*(Continued from page 507.)*

120 George, Whitehaven, Cumberland, first Monday, March 19, 1740.

121 Ship and Castle, High-street, Haverford West, South Wales, April 14, 1741.

122 Two Chairmen, Little Warwick-street, Charing-cross, first and third Thursday, April 13 1742.

123 Old Rood, at St. Christopher's, Jan. 17, 1742.

124 Union, Francfort, in Germany, second and fourth Tuesday, Jan. 17, 1742.

125 Three Horse Shoes, Leominster, in the county of Hereford, Oct. 11, 1742.

126 Port Royal Lodge, Jamaica, 1742.

127 Angel, Dolgelly, in Merionethshire, North Wales, first Tuesday, Sept. 17, 1743.

128 St. George, Emperor's-court, at Hamburgh, every other Wednesday, Sept. 24, 1743.

129 Bull, High-street, Bristol, first and third Tuesday, March 20, 1743.

130 New Lodge, Copenhagen, Denmark, Oct. 25, 1745.

131 St. Jago de la Vego, in Jamaica, April 29, 1746.

132 Bear, Norwich, second and fourth Tuesday, May 9, 1747.

133 A New Lodge in St. Eustatia, Dutch Island, West Indies, Jan. 1748.

134 Prince George's Head, Plymouth, May 1, 1748.

135 Jan. 15, 1748.

136 Queen's Head, Norwich, third Tuesday, Jan. 5, 1748.

137 Sun, at Cambridge, second Monday, March 31, 1749.

138 Lodge of Orange, at Rotterdam, May 5, 1749.

139 St. Martin's Lodge, at Copenhagen, in Denmark, Oct. 9, 1749.

140 Sun, St. Peter's Mancroft, Norwich, second and fourth Monday, Jan. 9, 1740.

141 No. 1. at Minorca, first Thursday, Feb. 1750.

142 No. 2, at Minorca, second Tuesday, May 23, 1750.

143 No. 3, at Minorca, first Wednesday, June 24, 1750.

144 St. Christopher's, at Sandy Point, July 20, 1750.

145 The Key, Norwich, second and fourth Wednesday, Feb. 12, 1751.

146 King's Arms, Falmouth, second and last Thursday, May 20, 1751.

147 Angel, Great Yarmouth, in Norfolk, June 6, 1751.

148 King's Head, West-street, Gravesend, first and third Thursday, June 8, 1751.

149 King's Head, the Sea Captains Lodge, in Fenchurch-street, first and third Tuesday, Aug. 29, 1751.

150 No. 4, at Minorca first Monday, Nov. 26, 1751.

151 King's Arms, at Helston, in Cornwall, first and third Tuesday, April 14, 1752.

152 St. John's Lodge, at Bridgetown, in the Island of Barbadoes, fourth Monday, April 23, 1752.

153 Ship, Leadenhall-street, late the Bell at Aldgate, second and fourth Monday, July 13, 1752.

154 The George, Maggoti-court, Piccadilly, first and third Tuesday, Aug. 21, 1752.

155 King's Head, at Truro, in Cornwall, first and third Wednesday. Sept. 22, 1752.

156 At Cardengere, the chief French Settlement in Bengal, East Indies.

157 At Madras, in East India.

158 At the Hague, in Holland.

159 St. Peter's Lodge, in the Island of Barbadoes, first and third Saturday, Dec. 15, 1752.

160 Jan. 7, 1753.

161 Lion and Goat, Grosvenor-street, second and fourth Monday, Feb. 24, 1753.

162 Horseshoe and Crown, Holborn, second Wednesday, March 5, 1753.

163 Angel, Piccadilly, second and fourth Monday.

164 Lilly Tavern, in Guernsey, May 10, 1753.

165 Nag's Head, Wine-street, Bristol, second and fourth Tuesday, Aug. 22, 1753.

166 Queen's Head, Great Queen-street, second and fourth Tuesday, Oct. 23, 1753.

167 Red Lion, Market-street, Carmarthen, South Wales, first and third Monday, Oct. 24. 1753.

168 King's Head, Balsover-street, Cavendish-square, second and fourth Wednesday, Nov. 5, 1753.

169 Castle and Lion, White Lion-lane, Norwich, third Wednesday, Nov. 10, 1753.

170 Evangelist's Lodge, at Antigua, Nov. 10 1753.

171 At Amsterdam, Nov. 30.

172 Rose and Crown, at Prescot, Lancashire, Wednesday next before full moon, Dec. 20, 1753.

173 The Royal Exchange, in the borough of Norfolk, Virginia, first Thursday, Dec. 22, 1753.

174 Jan. 31, 1754.

175 White Hart, Mansel-street, Goodman's-fields, second and fourth Wednesday, Feb. 9, 1754.

176 Redruth, in Cornwall, first and third Thursday, Feb. 14, 1754.

177 Bear, Leman-street, Goodman's-fields, first and third Wednesday, Feb. 18, 1754.

178 Mitre, Union-street, Westminster, second Tuesday, March 2, 1754.

179 Chequers, All Saints, Norwich, March 4, 1754.

180 Swan, Ramsgate, in the Isle of Thanet, second and fourth Monday, March 8, 1754.

181 Parrot, Cow-lane, in Leeds, first Wednesday, March 28, 1754.

182 Robinhood, Butcher-row, near St. Clements, first Thursday, March 29, 1759.

183 Crow, without Cripplegate, second and fourth Monday, April 5, 1754.

184 Paul's Head, Doctors-commons, second and fourth Monday, April 13 1754.

185 Swan, Westminster-bridge, first and third Wednesday, May 13, 1754.

186 Rustal's Coffee-house, Sharrad-street, Golden-square, second and fourth Wednesday, June 4, 1754.

187 Pelican, Leicester, first and third Thursday, Aug. 21, 1754.

188 Red House, Cardiff, Glamorganshire, South Wales, second Monday, Aug. 21, 1754.

189 Bear, Cow-bridge, Glamorganshire, last Monday, Sept. 1754.

190 No. 2, at St. Eustacia, Dutch Island West Indies, 1754.

191 Queen's Head, Lowestoff, in Suffolk, second Monday, Oct. 29, 1754.

192 Chequers, Charing-cross, second Tuesday, Nov. 2, 1754.

193 The two Spies, King-street, Seven-dials, second and fourth Monday, Dec. 14, 1754.

194 Coffee-house, St. Anne's-square, Manchester, first and third Wednesday, Feb. 1755.

195 No. 8, The King's own Regiment of foot, first and third Tuesday, Feb. 15, 1755.

196 Two Blue Posts, Old Bond-street, second and fourth Friday, March 2, 1755.

197 Jack of Newberry, Chiswell-street, first and third Wednesday, April 5, 1755.

198 White Hart, St. James's-street, second and fourth Thursday, May 5, 1755.

*(To be Continued.)*

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## MASONIC NOTES AND QUERIES.

LODGE MINUTES, ETC. NO. 5 (FROM P. 388.)

In the inside of the title-page of the St. Mungo Bye-laws (printed in 1862), I find the following :—

"Lodge St. Mungo, Glasgow, No. 27, Holding off Grand Lodge of Scotland, Date of confirmation 1729, originally part of St. John's Lodge, Glasgow, $3^2$, date of constitution, 1057." Now that is a mistake, as the charter—see page 387—proves. It should be :—"Date of confirmation 1762, which refers to date of constitution, as a pendicle of Mother Kilwinning, in 1729; and also claiming to have been previously chartered by, or, to have originally formed part of, the Lodge of Glasgow St. John (now No. 3 bis), date of constitution. . . .?" * However, to proceed with the old minutes :—

"1762. 27th December, Saint John's Day.—Annual Election."

"Att our Lodge of St. J. of St. Ms. K. Gw. K-wing. The twenty-seventh day of December, one thousand seven hundred and sixty-two years." The officers then were Master, S.W., J.W., S. and J. Stewarts, Sec., Treas., and Tyler. "Key Masters.—J. Stewart. R. Hd. Key; W. Mr. Centre Key; Treasurer left hand Key of the lodge box."

"All of whom accepted of their respective stations as above by takeing upon them the oaths Defideli, and were ordained and appointed to continue stedfastly under the same In terms of the regulations of this Lodge untill regularly removed at next annual election."

"Confirmed by" "David Marshall, G. Mr."

In 1764 the "Key Masters" were—Master, centre Key; Treas., right Key; J.W., left Key. The minutes are only of the election till Nov. 26th, 1766. But in August 5th, 1767, we find them making new rules or "acts." (For former acts see page 289 ante.)

Act made 19.

"Att our Lodge of St. Js. St. Mungos Kirk Glasgow. In reference to Act 14, John Hind, Rt. W., John Brown, Senr. Warden, and the rest of the brethren being present, It was fully agreed upon that no office-bearer from the Master to the Junior Stewart is not to pay aney sellarry into the Lodge at their first election to an office-bearer."

Act 20.

"That every member entered into this Lodge is to pay seven shillings and sixpence at Entrey and two shillings and sixpence at Passing and Raising—for Saint Mary's at Edinburgh."

Act 21.

"Likewise it is fully agreed upon that the Lodge is to meet regurly every first Wednesday of the Quarter, viz.,—the first Wednsday of Febury, the first Wednsday of May, the first Wednsday of August, and the first Wednsday of November."

22.

"Any persons who have been admitted masons and not joyned with a Body before admission as a member of this lodge is to pay four shillings and sixpence, and those that have been members of aney other Lodge and have paid their Deus is to pay three shillings ster."

"These and the foregoing ruls We the members of this Lodge do hear subscribe." Then follow 120 signatures.

"Glasgow, 3 May, 1769.

"Att a meeting of the St. Mungo's Lodge, held at their Hall here, it was unanimously agreed that the R.W. John Gourlie should nominate a committee and invested them with full power to settle and regulate every affair relative to the Lodge—the Lodge likewise bound themselves to agree to and stand by their resolutions and to fulfill and perform the same they further allowed the committee to amend any laws now subsisting or make any new ones that shall to them appear necessary, and that the same shall be binding upon the whole members of the lodge agreeable to the voice of the Lodge the Right Worshipful nominated the following brethren." Jn. Gourlie Ex. Oft.; F. Bain, S.W. &c. "three of whom to be a quorum to meet at Mr. Gourlay,s house, 10th May, 1769."

30th November, 1769. Election and committee appointed anent acts.

"At the Lodge Room eight December 1769 years The members warned to attend and the Lodge opened It was agreed that every person who was a Mason and admitted a member of this lodge should pay of Entry monie (instead of three shillings formerly in use to have been paid) five shillings sterling, Besides Tylers dues."

"Same day it was enacted that the Entry monie of every apprentice should be raised to one pound one shilling stg. And the passing and raising of a fellow Craft seven shillings and sixpence—every app$^{ce}$ beside the one pound to pay 2s. 6d. to St. Mary's Lodge."

Same day the following Masons, after petitioning to be made members of the Lodge, were unanimously admitted, paid their dues and gave their oath of alledgeance, &c." Then follow 28 names. "Same day, it being represented that the Lodge wanted proper clothing, jewels, &c., some of them at present being borrowed, The Lodge appointed the following members as a Committee to get decent clothing and Jewells for the Lodge before St. John's day next with power to them to dae therein as they thought proper, viz.,—then follow seven names.

At the Lodge Room, 24th April, 1770, Alexr. Elliot and Alexr. Campbell were passed fellow crafts and made masters and paid their dues."*

Second Nov., 1770.

"The annual committee for regulating the affairs of the Lodge agreed that the quarter accts be for this year 2s. 6d., and ordained the Tyler to get the same from the members. They also ordained the Tyler to be paid £1 5s. stg. yearly."

"At a meeting of St. Mungo's Lodge held in their hall this 1st of December, 1773, Present the R.W. Archibald Mair," and 14 brethren, the election then

* If St. John's could connect itself properly with the Building Fraternity chartered by William the Lion, it might be said —date of *origin* 1190."

* Although *e.g.* in 1767, act 20, we find a regulation anent the "raising." This is the first minute I have observed actually or definitely *recording* it, or giving the names of the brethren so "made," and who received that *degree*.

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took place, and the new office-bearers took "the oaths as use is."

"After the election was over many visiting Brethren were present and the evening was spent in great harmony." "John Gibson, Secy." "Wm. Ingram, R.W."

At page 49 it says,—"At a meeting of St. Mungo's Lodge Room, the 28th November A.M. 5771."

Page 55. "At Glasgow, the 21st of December, 1773, Captains Wm. Giles, George McKenzie, Robert Longfield, Lewis Nanny, and Doctor John Denholm, all of his Majestie's 19th Regiment of Foot, were admitted members of this Lodge and took their oaths de fideli as use is." Then follow 20 signatures, leading off with those of the new members.

Page 56. "At Glasgow, 27th December, 1753, St. John's Day. The Office Bearers with a very respectable number of brethren dined at the exchange coffee house and after dinner walked in Procession from thence to their Hall preceded by a Band of Music. Deputations were received from and returned to all the Lodges except two, vizt., the Kilwinning,* forgetting our title as the most ancient omitted sending one to us for which reason we sent them none and the Thistle and Rose† having sent a very impertinent card demanding the date of our charter no answer was sent them. The evening was spent in the greatest harmony.

"John Gibson, Sec. "Wm. Ingram, R.W."

Page 57. "At Glasgow the 13th January (1774) being St. Mungo's day our Tutelary saint the Office-Bearers and many of the members attended with several other visiting Brethren when a petition was presented from Brother John Kinnibroch who has been a member of this Lodge for Fifty years and upwards‡ petitioning for charity when the brethren present voted him on account of his ancient and helpless situation the sum of one pound sterling and he is hereby desired to call to-morrow on David Elliot Esqre. for the same."

On Nov. 13th, 1783, two Brethren entered as apprentices, and on Nov. 23rd, 1783, the two late apprentices with one other member are "passed and raised master masons."—W. P. BUCHAN.

* See page 203 of Universal Masonic Calendar where the date of constitution of the G.K.L., No. 4, is given as 1735. In Laurie's 1804 History, page 330, she is No. 7 on the roll.

† See page 205 of Calendar, where No. 73 has the date of its constitution given at 1758, this, however, requires a little explanation. In 1758 the lodge was constituted under the name of "Glasgow St. Paul's," which somehow soon after got into disrepute, whereupon a number of the brethren petitioned the Grand Lodge for a new charter changing their name to the "Thistle and Rose," but still granting them their old precedence; the Grand Lodge agreed to this, and on May 25th, 1762, gave them a new charter.

On looking back to page 388 of the Magazine, it will be seen that the St. Mungo's Charter of *confirmation* is dated 2nd August, 1762; so the point of the above "rise" is that the *confirmatory* charter of the Thistle and Rose was 69 *days* older than that of St. Mungo's! The Thistle and Rose was formerly No. 87 on the roll. I understand its old minutes previous to 1819 are lost, or cannot be got.

‡ "Fifty years and upwards," previous to 1774, gives *before* 1724, which tends to prove the truth of the assertion stated by St. Mungo's Lodge that it was in existence previous to its accepting a charter from Mother Kilwinning in 1729, when it thereby became a "Pendicle" of the old "Mother."

### CAVEAC LODGE.

A valuable document from p. 490 of the *Freemasons' Magazine*, called "Ancient Lodges," explains an unanswered query as to the origin of the name of the Caveac Lodge, which does not happen to be known to its members, and as to which a note was put in Notes and Queries. In the list in question, No. 86, it appears that the lodge met at the CAVEAC Tavern, Finch-lane. This was most likely a tavern kept by a Frenchman from the south of France.—ANNOTATOR.

### THE MASONIC AND CHRISTIAN ERAS.

A writer of the last century says:—"The Masonic and Christian eras do not coincide. The Year of Light dates with them from the first days of the Creation." Can any learned brother say why the Masonic computation was used, and when it was first adopted? Perhaps Bro. Buchan will kindly oblige. Can any brother say when the stars and other symbols borrowed from the firmament were first incorporated with the Masonic system? Is it natural to suppose this would be done by operative Masons.—NEKUM.

## CORRESPONDENCE.

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

### WHAT SHALL BE DONE WITH THE RE DISCOVERED MYSTERIES?

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

Dear Sir and Brother,—The re-discovered mysteries have been objected to because they were not within the "ordinary" scope of Freemasonry; and Bro. Godfrey, in his letter (vide Magazine, p. 290), so clearly states what the term "ordinary" means, Masonically, that there can be no longer any misconception in the matter; while the Grand Master, at the recent banquet given on the occasion of his 26th installation, as clearly states, "that his earnest desire has been to make Freemasonry what it is and what it professes to be—*a charitable society*."

The question here arises, how far would the reassumption by Freemasonry of its ancient mysteries, so long lost and so recently re-discovered, interfere with its present "ordinary and charitable character?"

In the first place, the knowledge of the mysteries would inevitably tend to render brethren, not only more forbearing and more charitable one towards another, but more forgiving, more kindly disposed towards their neighbours without the pale of Freemasonry, for it was in that sense that Jesus asked the lawyer, "Which of these three—the Priest, the Levite, the Samaritan—thinkest thou was neighbour unto him that fell among thieves!" And he answered, "The Samaritan that showed mercy." Then said Jesus, "Go thou and do likewise."

In the next place, the profession of the mysteries would be taught in the Temple in lieu of the "ordinary" practices now in vogue among the Order; the Empiric would yield to the learned Physician—the initiated Professor whose teaching would not, as at present, be confined to simply rehearsing Texts of

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Scripture, but to the demonstration of their truth according to laws prescribed and immutable.

However distasteful and worldly it may be to speak of money in connexion with things sacred, yet the two seem inseparably blended. In the early ages of Christianity it was not so, but civilization has changed all that, for in these latter days churches and money have intermarried; some are poor, others rich. Even the Masonic Temples are not entered without money, and so convinced was Bro. Oliver that a mercenary spirit profaned the Temple, that he did not hesitate, in a letter to Bro. Melville, to accuse Bro. Whyte of such profanation.

Indeed, it is not uncommon to hear brethren say that they have paid fee after fee into the Masonic treasury for degrees which only conferred empty badges and titles without knowledge of any kind; while some have even vainly regretted the money thus spent because they were all the poorer and none the wiser.

There are, however, many gratifying proofs that brethren do here and there glean sheaves of knowledge by devoting attention to studies appertaining to the Craft—the contributions to Magazine of Bro. Haye being more than ordinarily interesting and instructive. It is brethren of his acquirements who must be attracted by Bro. Melville's re-discoveries, seeing that they lead to important consequences, namely, the revival of the ancient religion of Freemasonry.

As churches are everywhere made sources of emolument, the rehabilitation of the Masonic church would fill her exchequer to overflowing.

The readers of the Magazine are indebted to it for publishing the papers on "Masonic Celestial Mysteries," which, so far as they have gone, appear intended to show the extent, the variety, the nature of the knowledge embraced by the science of the ancient mysteries.

A correspondent of the Magazine complains that the papers are beyond his comprehension, when he might so easily satisfy himself that the mysteries are inexplicable caligraphically, and are alone made comprehensible by the use of the symbols. Another correspondent sneeringly pre-supposes that the re-discoveries are the high road to knowledge. He, however, is nearer the truth than he unwittingly imagines, for the science of the mysteries is not only fractionally minute, but most comprehensive, reaching from earth to heaven, and, therefore, requires, both patience and earnest meditation to learn and properly digest.

It is thinking, rather than reading men who, in most instances, bear off the palm. It is they who mould the opinions of the unthinking masses. Tell me, says the sage, "what your profoundest thinkers, in this generation, are doing or writing, and I will tell you what will be the character of the next generation."

Lord Macaulay would not have ventured to sketch the picture of the New Zealander contemplating the ruins of London, at some period in the womb of futurity, without more scientific meditation than meets the eye.

It is the varied nature of the mystic science that enabled Bro. Melville to discover that the Assyrian marble in the British Museum did not represent "the interior of a castle," as the author of Nineveh erroneously supposed, but an "astrolabe" of great value; thus has he rendered essential service to astronomy and Freemasonry; and that has also enabled him to discover that the Mosaic chronology of the world is not earthly, but heavenly; thus has he again not only rendered good service to the science of geology but to the civilized world.

Yet, in the face of these facts, testifying to Bro. Melville's extensive and valuable researches, there are writers in the Magazine who pooh—pooh his Masonic papers, because they do not reveal the meaning of the "points," which, by-the-bye, the Craft are forbidden to do, and because the sash comparison between the Royal Arch Companions and Knights of the Bath is not faultless.

The opponents of these papers seem altogether to ignore that their author has re-discovered the ancient science of the Craft—a science that is demonstrable like any inferior science—and that he moreover, in an open, strightforward manner has offered, through the Magazine, to demonstrate its truth to any who may earnestly desire to witness the *modus operandi*. Let those, therefore, among his opponents either accept his offer, or else proceed to prove the falsity of the Grand Registrar's certificate, published in the Magazine, and then let them *disprove*, if they can, the facts before mentioned; when these feats are performed they will be entitled to the congratulations of all who prefer the "interior of a castle" to an "astrolabe," who prefer that the "ceremonies" should be earthly rather than heavenly, and who will not believe that the savant Moses was an astronomer and viewed creation by the light of that science.

When one writer abuses another, it is either from poverty of intellect or of incapability of valid argument. Thus it is with a correspondent in the Magazine, who, writing from Dublin, abuses Bro. Melville's papers and those of another brother, instead of endeavouring to refute their contents by conclusive reasoning. The letter revives the recollection of the circulars issued, some three or four years ago, by the Grand Lodge, Dublin, to branch lodges in Australia, forbidding their members to fraternize with Bro. Melville on the subject of his re-discoveries. Thus did the Grand Lodge, magnanimously essay, not only to stifle inquiry into the truth of the re-discoveries, but absolutely repudiated them without first testing their merits! Oh, most righteous circular! Oh, most just and equitable Grand Lodge!

To revert to the Assyrian marble:—its history is not unlike that of many *chef d'œuvres* of painters and sculptors which chance to fall into the hands of mere collectors, who, ignorant of their value, part with them for some comparative trifle to the connoisseur, whose superior knowledge has its reward in the scientific or art treasure of which he has thus become the fortunate possessor.

Bro. Melville stands in the position of the connoisseur, for he has not only taught the nation the value of the Assyrian relique, but has taught it that the Mosaic chronology of creation is of celestial derivation. These discoveries are alone the passport to immortal honour, and it is to be hoped they will have their reward. For the nation, to her glory be it said, annually confers rewards on the learned for literary or scientific services rendered to society, and

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surely she will not in her next allocation of rewards, forget the claims of Bro. Melville to her substanttal gratitude.

Yours fraternally,

W. N. CRAWFORD.

## THE PUBLICATION OF LODGE REPORTS.

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

Dear Sir and Brother,—As you are aware, I have for some years been in the habit of sending you reports of the proceedings of Masonic lodges in which I have taken part, or at which I have been present. The propriety of such a course has been called in question by the W.M. of the lodge to which I am now attached, and he puts his veto on a continuance of it, under an impression that in so doing he has the approval of the Prov. G.M. I was asked by what authority I infringed Clause 3, under the head "Of members and their duty," in the Book of Constitutions? My reply was that you had the sanction of the M.W. the G.M. of England for printing such reports, and I for forwarding them, and I expressed an opinion that such authority superseded any interdict from brethren in subordinate positions. This gave rise to another inquiry, viz., in what form the privilege was granted to you, whether verbally, or in writing, or whether it was merely implied by non-interference with your exercise of the right. Perhaps, for the information of these scrupulous brethren, you will kindly state the exact position in which you are placed in this respect. If your authority be such as I conceive it to be, I imagine that I have a perfect right still to furnish you with the information, though I admit that it would be in bad taste to act contrary to the wishes of the W.M. and to run a risk of causing bad feeling and dissension in the lodge, I have an impression that several years ago similar circumstances arose in a lodge in Wales, that your reporter disregarded the veto put upon him, and that it was ultimately put aside.

I believe that the publication of reports does much good, that a wholesome stimulus is given to lethargic lodges, when they see what is done elsewhere, and that an opportunity is thus afforded of knowing, discussing, and correcting proceedings, the propriety of which may appear questionable. I should by withholding a report have escaped reprehension for a course I pursued a few months ago in perfect accordance with the practice in my own and most other lodges, and of which I still maintain the propriety, as I did in the correspondence on the subject in your columns which ensued.

Yours fraternally,

P. M.

## BRO. MELVILLE.

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

Dear Sir and Brother,—A notable writer of the present day has stated that every measure of public utility is fated to pass through three stages—ridicule, opposition, and adoption. Let Bro. Melville apply this principle to his own case. He at present best knows the *pros.* and *cons.* of his secrets, and I earnestly hope the above will be of service to him.

From the commencement of the articles on "Bro. Melville" in this Magazine, I have taken a deep interest in them. As a young Mason, I sincerely trust he will receive every assistance and willing attention from competent brothers in the exposition of his secrets. I find everything worth having is difficult of attainment. Surely no sane person would devote 40 years to a single subject unless some elements of truth presented themselves to him. It is easier to communicate obtained knowledge than to extract knowledge from the womb of time, but even to communicate knowledge if the same be very abstruse, if it relate to mysteries long lost, if it be connected with the wonderful and at present unknown surrounding of man and his destinies, surely a difficulty may be experienced in instilling into others this acquired knowledge, and all lovers of truth, if only for the sake of the 40 long years, if they are in the position to inquire into Bro. Melville's statements, should take heed that they let not what may turn out to be of great moment to Masons particularly, and mankind generally, pass without a sound and careful investigation. Trusting Bro. Melville may persevere in what he believes to be a serious and solemn duty, I am,

Yours fraternally,

FRANK B. TREATT.

## THE BRETT TESTIMONIAL.

It is with much pleasure we call the brethren's attention to this testimonial. We know of no brother more deserving the recognition of his services than this worthy Mason, who, gifted with an excellent memory, imparts to his pupils in an unobtrusive and kind manner the correct ritual of Royal Arch and Craft Masonry, refusing all remuneration. At the same time, he will not allow the slightest deviation in word or manner to please the most learned, and who, to their credit be it said, they acknowledge the reproof with that courtesy so characteristic of members of this noble and purely philanthropic Order; while, at the same time, they admit that to hear Comp. Brett elucidate the historical, symbolical, and fiducial mysteries is a truly Masonic intellectual treat. Such being the fact, his pupils and the fraternity at large, admiring his truly disinterested Masonic zeal, have determined to present him with a testimonial worthy his acceptance.

We shall be happy to receive the names of any brother wishing to become a subscriber to so deserving an object. The names of the subscribers will appear from time to time in this MAGAZINE:—

Amount already subscribed, £75 10s. 6d. Additional subscriptions:—Bro. George Powell, 142, 10s, 6d.; Mercick, 2s. 6d.; C. Wilcox, 177, 10s. 6d.; Grant, 2s. 6d.; W. Martin, 177, 10s. 7d.; Gilchrist, 2s. 6d.; Sprague, 5s.; Tattershall, 2s. 6d.; Auscombe, 177, 10s. 6d.; Tyler, 2s. 6d.; Coles, 5s.; M'Callum, 2s. 6d.; Vinall, 5s.; Griffin, 10s. 6d.; Boyton, 2s. 6d.; Elms, 2s. 6d.; Swainston, 10s. 6d.; Wilson, 2s. 6d.; Gardher, 2s. 6d. From 199, Dover: Bros. Coram, 10s. 6d.; Phillpot, 10s. 6d.; Major Dickson, *M.P.*, 10s. 6d.; Fox, 10s. 6d.; Irons, 5s.; Hawey, 5s.; Ayres, 5s.; Briggs, 2s. 6d.; Fry, 2s. 6d.; Chadwick, 2s. 6d.; J. Owen, 2s. 6d.; Usherwood, 2s. 6d.; Adcock, 2s. 6d; Matthews, 2s. 6d.; Forster, 2s. 6d.; Marshall, 5s.; Athersten, 2s. 6d.; Stilwell, 2s. 6d.; Perry, 2s. 6d.; Marley, 2s. 6d.; Little, 2s. 6d.; Cox, 2s. 6d.; Thurlow, 2s. 6d.; Hall, 2s. 6d. Treadwell, 177, 5s.; J. M'Kiernan, 10s.; G. A. Taylor, 10s. 6d.; Morley, 2s. 6d.

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# THE MASONIC MIRROR.

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

## REDUCTION IN PRICE OF THE "MAGAZINE."

On and after the present issue, the price of the MAGAZINE is reduced to THREEPENCE.

It is now nine years since the quarto series of the MAGAZINE was commenced, and it has ever since continued to be published at sixpence weekly.

For a considerable time past it has been in contemplation to reduce the price of this MAGAZINE; and it is now many months since the intentions of the then proprietor were made known by announcements in the advertising columns that a permanent reduction in price would be made as soon as the necessary arrangements for that purpose could be completed, and a fitting opportunity occurred.

It is now our pleasing duty to announce to our subscribers and friends the *promised reduction*; and also that various improvements will be introduced into the MAGAZINE itself. In so doing we must of course look to a greatly extended support from the members of the Craft for that reward, which we are assured by a very large circle of friends and supporters, such a step as that about to be taken will be sure to meet with; still it is only by the active and energetic support of our friends that such a venture can be made to succeed—more particularly in the case of a class journal—and by a greatly increased sale to cover the weekly cost of production.

The proposed reduction of the postage rates on newspapers, has been for some time past looked forward to as affording an opportunity for expecting the reduction in price of the MAGAZINE; and it is believed that long before our next half-yearly volume is completed, the anticipated reduction on the newspaper postage rates will be successfully introduced by the Post Office Authorities. And therefore the approaching commencement of a new volume has, under these circumstances, been considered an appropriate occasion for carrying out the long contemplated and previously announced intention, to reduce the sum of the MAGAZINE to THREEPENCE.

Whilst thanking the numerous subscribers and the zealous friends and supporters of the MAGAZINE for their past aid and labour on our behalf, we trust still to secure their hearty co-operation, so that, by their recommendations and otherwise, amongst the members of the Masonic Order, they may assist us in so expanding the area of its usefulness and by greatly-increasing the number of its readers, thus give it still greater power and influence as the well-tried organ of the Craft at large.

## MASONIC MEMS.

UNIVERSAL MASONIC CALENDAR FOR 1869.—A few remaining copies of the second edition are for sale at a reduction of 25 per cent.

THE British Association will meet at Exeter, on the 8th August, on which occasion we trust that those members belonging to the ancient Craft will meet with a Masonic reception.

IT has been proposed by some of the Dutch lodges to hold an International meeting of Freemasons during the period of the Netherlands Exhibition. The meeting to take place either at Amsterdam, Rotterdam, or Utrecht, in the month of September next. Further particulars are promised, which we shall publish.

PROVINCE OF KENT.—The Provincial Grand Lodge will be held at the Head Quarters of the Volunteer Artillery, at Brompton, on Wednesday, the 14th inst., at twelve o'clock precisely. We understand that the following propositions will be brought forward:—That a grant from the Prov. G. Lodge fund of 20 guineas be made to the Zetland Commemoration, 50 guineas to the Old Men's Asylum, 40 guineas to the Girls' School, and 60 guineas to the Boys' School; the two latter amounts to be taken from the Provincial Charity Fund.

THE HISTORY OF THE KNIGHTS TEMPLAR, by Bro. A. O. Haye, was brought to a conclusion in our last number. As a faithful and impartial record of the rise and fall of this Order it is worthy a place on the bookshelf of every reader of history.

AT the last meeting of the Board of Grand Stewards, handsome 18-carat gold Past Grand Steward's jewels were presented to the President, Bro. J. E. Ebenezer Saunders; Treasurer, Bro. William J. Vian; and to the Secretary, Bro. John B. Monckton. These were manufactured by Bro. Joseph J. Causey, Cheapside, and reflect great credit on him as being both tasteful and elegant.—At the Crescent Lodge (No. 788), last week, a gold P.M.'s jewel was presented to Bro. W. H. Thompson. In this case the old style was departed from, and a new pattern used—one giving more scope for artistic work.

AS Bro. William Smith, *C.E.*, was returning home from the meeting of the Lodge of Benevolence, at Freemasons' Hall, Great Queen-street, last Wednesday week, he was violently assaulted, and a very valuable gold, dead-beat, centre-seconds, stop-watch, together with a massive gold albert chain, seal, and appendages, were forcibly wrested from his person whilst he was passing along the west side of Drury Lane, and opposite to Turner's Court, where a gang of thieves was posted. The property, which was worth fifty guineas, has not been recovered.

## METROPOLITAN.

DOMATIC LODGE (No. 177).—An emergency meeting of this lodge was held on Friday evening, the 25th ult., at Anderton's Hotel, Fleet-street. Bro. R. Tanner, W.M., presided, and he was supported by his officers and several P.M.'s. The first business of the evening was to raise Bro. Legg to the sublime degree of M.M., which was well done by the W.M., and in a most impressive manner. This was followed by passing Bro. Harsell to the second degree, which was done in a faultless style. The lodge having been resumed to the first degree, a discussion took place as to the summer festival, which, having been disposed of, the lodge was closed and the brethren adjourned for refreshment. On the withdrawal of the cloth, the W.M. gave the usual loyal and Masonic toasts, and they were all duly honoured. Bro. Smith, P.M. & Treas., in very complimentary terms proposed "The health of Bro. Tanner, W.M.," and alluded to the excellent way in which he discharged the duties in the chair, the great hospitality they enjoyed under his rule, and, at the same time, the great care he took of the expen-

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diture of the funds, so that the lodge should always be in a satisfactory condition. The toast was very cordially responded to. The W.M., in reply, thanked the brethren for the cordial manner in which they had drank his health, and assured them that he would do all in his power to secure the prosperity of the lodge. The health of the P.M.'s was then given, and Bro. Thompson took occasion to congratulate the lodge in having such a W.M. to preside over them, and it was a special pleasure to him as he had the privilege of initiating Bro. Tanner into Freemasonry. He had done good suit and service in the lodge, and, at the end of his year of office, he hoped the brethren would show it by some substantial mark of their appreciation of what he had done for them. "The Officers" was the next toast, for which Bro. Foulger, S.W., returned thanks. Some other toasts were given, and a very happy evening was spent by the brethren in the true spirit of Freemasonry.

## PROVINCIAL.

### DEVONSHIRE.

DEVONPORT.—*St. Aubyn Lodge* (No. 954).

The brethren of this lodge assembled at the Masonic Rooms, Moon-street, Morice-town, on the 21st ult., to instal the W.M. elect, Bro. James Hawton. The ceremony was ably performed by Bro. Chapple, P.M. The W.M. then invested the following brethren in office for the ensuing year:—Bros. Gudridge, I.P.M.; H. Smith, S.W.; M. Paul, J.W.; Vincent Bird, Treas.; Baxter, Sec.; Watson, S.D.; Flanagan, J.D.; Rickard, I.G.; Masters, Dir of Cers.; Pote, Creber, Thacker, and Roberts, Stewards; Rashbrook, Tyler. The lodge was closed, and the brethren adjourned to the Odd Fellows' Hall, Ker-street. The W.M. presided, and was supported on his right by Bros. Metham, D. Prov. G.M.; Elliot, Prov. G.S.W.; Radford, P. Prov. G.D.; Briggs, P. Prov. G.S.B.; and on the left by Bros. Gudridge, I.P.M.; Clemens, P.M.; Bird, P.M.; Chapple, P.M., P. Prov. G. Dir. of Cers.. and Murch, P. Prov. G. Org. There were also present Bros. Harris, W.M. No. 1,091; Foxwell, P.M., 1,071; Littleton, P.M., 1,091; Price, P.M., 202; and Welch, P.M., 202.

The usual loyal and Masonic toasts were given, and the musical portion of the programme was ably sustained by brethren of the lodge. Bro. Holt presided at the pianoforte.

The W.M. proposed the toast of the "Prince of Wales and the Craft," which was drank with the greatest enthusiasm.

Bro. Chapple, P.M., P. Prov. G. Dir. of Cers., then proposed the toast of "the Grand Master of England," observing that though they had not a personal acquaintance with the Grand Master, yet that his actions were of a character that all lodges might well be proud of him.

The W.M. then gave the next toast "the Prov. G.M., Rev. J. Huyshe, and D. Prov. G.M., Bro. L. P. Metham, and officers of Prov. G.L." Bros. Metham and Colonel Elliott, P.G.S.W., responded to the toast.

The D. Prov. G.M. then proposed the toast of the W.M., and observed that it was the toast of the evening, "the health of the W.M. then presiding," who would, doubtless preside on more important occasions during the coming year, when they were assembled together for the purpose of transacting the business connected with the lodge. For the good of the lodge he hoped the W.M. would have a happy and prosperous year; but to ensure that, the lodge must have a good Master, and in the choice made he believed the brethren had found one.

The W.M., in acknowledging the compliment paid him, said he thanked the brethren for the high honour which had been conferred in electing him the W.M. of such a large and prosperous lodge. In the next place he would thank the D. Prov. G.M. for the way in which he had proposed the toast, and observed that it would be his study, aided by his P.M.'s and other officers, to conduct the lodge in a way as that it should be second to none in good order.

The next toast was "the Treasurer and other officers of the lodge." This was responded to by Bro. Vincent Bird, P.M. and Treas., who after acknowledging the many kind things the W.M. had said of him and the officers, proceeded to say that on some former occasions it had fallen to his lot to indicate the progress of Lodge St. Aubyn, he, therefore, accepted the present position rather as a pleasure than a duty. He then said: Permit me, Worshipful sir, to remark that as the glorious sun rising in the east and opening the day adds another line of shadow to those already on the dial plate of time, so does your rising in our Orient to-day mark another period in the history and existence of Lodge St, Aubyn. And this thought carries me back to the time when a few Masons met (and with perhaps more zeal than prudence or discretion) determined to establish this lodge. It would effect no good purpose even were I able to penetrate their motives, nor will I follow their mutations, suffice it to say one of their resolves has culminated to-day, namely, the entrance of the founders into the chair of King Solomon. In you Worshipful sir that point has been reached. The will of the founders has been accomplished. Henceforth seniority may give place to merit, and the line of the constitutions followed without a breach of faith. You, Worshipful Master, may be regarded as the last of the Barons. They were the last of a fading dynasty; although you are the last of the founders you will have the high honour of conveying your authority to some one of the sons of Lodge St. Aubyn, who I trust will commence a long line of illustrious masters, whose termination will commence with eternity. Among our ancient Hebrew brethren the number seven was regarded as a sacred number. That same veneration has been transmitted to us. Three rule a lodge, five form a lodge, seven make it perfect or complete. You, Worshipful Sir, being the seventh Master of the lodge, I accept it as an augury for good, that, having passed round the six periods of our existence, we are about to enter a year, the labours of which I hope will make the lodge perfect in all its parts and honourable to its founders. Don't let me be mistaken in what I say about perfection; I don't expect angelic perfection in a human institution; but I do hope and expect the lodge will attain that perfection included in the triad—just, perfect, and regular. Look at our premises; can anything be desired to make it more complete for Masonic service? Look at our fittings and furniture; what more is wanted? Look at our workings; they have on many occasions been the subject of eulogistic praise; still, I think there is room for improvement. Lastly, look at our finances, they are rapidly approaching that diminishing point when the balance will be carried to the other side of the account, and Saint Aubyn shine, not with borrowed lustre, but with that charity which is the perfection of Masonry and without which all our professions are as sounding brass and as tinkling cymbals. Worshipful Master, on behalf of myself and brother officers, I promise you willing and perfect obedience in the coming year. Numerous other toasts followed and were appropriately responded to. The utmost harmony prevailed and a very pleasant evening was spent, and the brethren departed in peace, the lodge being closed at 11 p.m.

STOKE.—*Huyshe Lodge* (No. 1,099).—A meeting was held at the Huyshe Masonic Hall, Home Park, Stoke, on Monday, the 21st ult., to instal the W.M. elect Bro. John Brown. The ceremony was impressively performed by Bro. S. Willoughby, P.M., assisted by Bros. Chapple, Lose, and Austin, P.M.'s. After the installation the W.M. appointed as his officers Bros. S. Willoughby, I.P.M.; E. A. Davies, S.W.; E. Roseveare, J.W.; S. Chapple, P.M., P. Prov. Assist. Dir. of Cers., Treas.; W. H. W. Sargent, Sec.; W. H. Gilham, S.D.; A. Blackell, J.D.; J. Allen, I.G.; J. Lang, Dir. of Cers.; W. H. Shepherd, Stewd.; Jas. Rashbrook, Tyler. After the appointments a candidate was admitted into Freemasonry, and the lodge was closed.

TOTNES.—*Pleiades Lodge* (No. 710)—The monthly meeting was held at the Masonic Rooms on Thursday, the 24th ult., but the usual report is not supplied, the W.M. having placed his veto on the publication of the proceedings.

### ESSEX.

COLCHESTER.—*The Angel Lodge* (No. 51).

The members of this old-established lodge celebrated the Festival of St. John the Baptist at their lodge-room, Cups Hotel, on Wednesday, the 23rd ult.

The lodge was opened at half-past two o'clock, Bro. Alfred Cobb, W.M., presiding. There were also present:—Bros. George Allen, W. Sprent, I. K. Pettitt, T. Bolton, Henry Sandford, W. Hickford, jun., J. E. Addis, J. Bosworth, P.M.; C. O. G. Becker, P.M.; Horace Darken, P.M.; R. Ellisdon, T. Hall, T. R. Quilter, W.M. elect; Greene, H. P. Lewis, H. Samuel, P. Hast, F. A. Cole, W. Griffin, J. Whitton, W. Slaney, members of the lodge. Visitors: Bros. W. Shury, P.M. 167; S. B. King, P.M. 376; James Franks, P.M. 376; J. H. Staddon, W.M. Perfect Friend-

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ship; Edward C. Tidd, P. Assist. G. Sec. Suffolk, 959; Newman, W.M. United Lodge, 697; G. H. Ray, S.W. 697, &c.

The lodge having been opened in the first degree, the minutes of the previous meeting were confirmed. The next business was to instal the W.M. elect, Bro. T. R. Quilter, into the chair of K.S. The ceremony of installation was most ably and impressively performed by the retiring W.M., Bro. Alfred Cobb. Indeed, it is long since we have seen this imposing ceremony so well performed. Every sentence was perfectly uttered, and every word unfalteringly given, and the working tools and addresses pertaining to the three degrees given without a hitch of any kind. At the conclusion of the ceremony, the W.M. elect having been inducted into the chair, the following appointment and investiture of officers took place:—Bros. H. P. Lewis, S.W.; Henry Samuel, J.W.; P. Hast, S.D.; F. A. Cole, J.D.; W. Slaney, Treas.; G. K. R. Bowler, Sec.; W. Griffin, Dir of Cers.; Allen and Boulton, Stewards; C. H. Sandford, I.G.; J. Whitton, Tyler.

After the various officers had taken their respective places in the lodge, Bro. Darken proposed that a P.M.'s jewel should be presented to Bro. Alfred Cobb, as a mark of the high appreciation in which his services on behalf of Masonry were held, and for the able and efficient manner in which he had discharged the duties of W.M. during the past year. The proposition was seconded by Bro. Shury and unanimously agreed to by the brethren.

Bro. J. L. Watts, having answered the necessary questions, was passed by the newly-installed Master to the degree of a F.C.

The lodge was then closed in due and solemn form. We cannot, however, refrain from saying that the admirable working of this lodge called forth from the visiting brethren the most unqualified expressions of admiration, not only of the ability shown by the Master, but of the manner in which the newly-appointed officers acquitted themselves.

At five o'clock the brethren, under the presidency of the W.M., sat down to a sumptuous banquet provided by the worthy host, Mr. Salter. On the removal of the cloth, the toasts usual among Masons were given, including "The Queen and the Craft," "The Prince of Wales," "The Earl of Zetland, G.M. of England," "The D.G.M., the Earl de Grey and Ripon, and the rest of the Grand Officers," "The Prov. G.M. of Essex, Bro. R. J. Bagshaw, and the Past and Present Prov. G. Officers," to which the Prov. G.S.W., Bro. A. Cobb, suitably responded, acknowledging the compliment on their behalf.

Bro. Ellisden proposed "The Visitors," to which Bros. Franks, King, Newman, and Staddon responded.

Bro. Hall, P.M., gave "The health of the W.M., Bro. Quilter," which was most cordially received by the company. He said they could not but admire and appreciate the able manner in which Bro. Cobb had performed the duties of his office during the past year. He did not desire to make invidious distinctions, but he must say that, if there was one man more than another more worthy of succeeding to that office, it was their present much respected W.M. It afforded him very great pleasure to see they had accorded to their estimable I.P.M. the P.M.'s jewel. It was an honour he richly deserved, and he hoped he would live long to wear it.

The W.M., in acknowledging the compliment expressed his appreciation of the high honour they had that day conferred upon him by electing him to fill the W.M.'s chair. He should use his best endeavours to fulfil the Masonic duties which would be required of him to the best of his ability, and would study all he could to advance the interest and welfare of the Angel Lodge. He hoped all the support that could be given would be accorded to the Masonic Charities, which were in every way deserving of their consideration, as being amongst the especial objects of Masonry. His heart was good, in so far as Masonry was concerned and as far as regarded the working of the lodge, but he did not possess the ability that some brethren did; still his will was good, and he would endeavour conscientiously to perform his duty. He highly appreciated the kind and flattering manner in which they had received the toast of his health.

The W.M. proposed "The Past Masters of the Angel Lodge," uniting with it the name of Bro. Cobb, who replied on behalf of the P.M.'s.

Next followed "The health of the Officers of the Angel Lodge," to which the various brethren who held office responded.

Bro. Becker gave "The health of the Secretary, Bro. Bowler," and expressed his great regret at his absence through the serious indisposition of his brother, but, though absent, he well knew that his heart was with them that day. Let them, therefore, drink his health, and wish his family prosperity, health, and happiness.

Bro. Griffin proposed "The health of the Treasurer, Bro. Slaney."

Bro. Stephen B. King, P.M., gave "The Masonic Charities," which were, he said, worthy of the support of every Mason.

The healths of Bro. Henry Greene and Watts were also given and acknowledged.

Bro. Griffin proposed the Tyler, Bro. Whitton, who had been 40 years a Mason.

Bro. Whitton briefly replied, and the interesting proceedings were brought to a close about ten o'clock.

## GLOUCESTERSHIRE.

COLEFORD,—*Royal Forest of Dean* (No. 1,067).—A meeting of this lodge was held on the 22nd ult., for the transaction of business and to instal their W.M. for the ensuing year. The retiring W.M., Bro. F. Nash, Prov. G. Reg. Herefordshire, was presented by the lodge with a very chaste gold P.M.'s jewel, as a mark of the great respect in which he was held by the lodge, and as a testimony of their appreciation of the way in which he had filled the chair during the preceding twelve months. The jewel was manufactured by Bro. J. J. Caney, of 44, Cheapside, and is a very tasteful and artistic work.

## LEICESTERSHIRE.

ASHBY-DE-LA-ZOUCH.—*Ferrers and Ivanhoe Lodge* (No. 779).—The annual festival of this lodge took place on Tuesday, the 29th ult., the lodge being opened at the Town Hall, at three o'clock, by Bro. the Rev. S. Pyemont, *D.D.*, Prov. S.G.W., the W.M., the following brethren also being present, viz., Bros. W. Kelly D. Prov. G.M.; H. E. Smith, *J.P.*, P.M., and P. Prov. J.G.W.; G. F. Brown, P.M. and P. Prov. S.G.W.; S. Love, P.M. and P. Prov. S.G.D.; E. F. Mammatt, W.M. elect, and Prov. G. Reg.; Garnar, Faulkner, Blood, Johnson, Conner, and other members of the lodge. Amongst the visitors were Bros. J. E. Bindley and T. A. Jackson, Abbey Lodge (No. 624); R. Warner, P.M. Repose Lodge (No. 802); and Bros. Major Brewin, P. Prov. S.G.W., and Prov. G. Treas.: Pettifor, P. Prov. S.G.W.; Stretton, P. Prov. G. Reg.; Duff, P. Prov. J.G.D.; Buzzard, Prov. G. Steward; and Atwood, of the Leicester lodges. The lodge having been opened, the D. Prov. G.M. was saluted with the usual honours, and some preliminary business transacted, Bro. E. F. Mammatt was presented for the benefit of installation, and the W.M. proceeded to address him according to usage, after which assent was given to the ancient charges, and the O.B. as regards the government of the lodge. After the lodge had been opened in the third degree, the D. Prov. G.M. assumed the gavel, and having declared a Board of Installed Masters duly constituted, he proceeded regularly to instal Bro. Mammatt in the chair of the lodge, after which he was duly saluted by the P.M.'s present. The brethren having been called in, it was announced to them that the W.M. had been duly installed, and they were called upon to salute him. The address to the W.M. was given, and subsequently the ceremony was completed down to the first degree. The W.M. appointed the following as the officers, and invested them (with the exception of Earl Ferrers, who was prevented being present through illness):—Bros. Dr. Pyemont, I.P.M.; Earl Ferrers, S.W.; Garnar, J.W.; Faulkner, S.D.; Blood, J.D.; Johnson, I.G.; Conner, Tyler. In delivering the final charge the D. Prov. G.M. expressed the great pleasure he had (having ten years ago installed the late worthy and respected Bro. Mammatt, as the first W.M. of the lodge), in attending on this occasion to assist in the installation of the present W.M., who, he doubted not, would prove a worthy successor of his excellent father. The lodge having been closed, the brethren adjourned to the Queen's Head Hotel, where the banquet was served in Bro. Love's usual style of excellence.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—The brethren of this lodge assembled to celebrate their annual festival on St. John's day, at the Freemasons' Hall, when, from the great esteem in which the W.M. elect, Bro. George Toller, jun., is held by the members of both the local lodges, the attendance was very numerous. All the officers, except the Chaplain, who is in France, and the Treasurer, whose absence was caused by illness, were in their places, and the following P.M.'s were present:—W. Kelly, D. Prov. G.M.; Goodyer, P. Prov. S.G.W.; Major Brewin, P. Prov. S.G.W. and Treas.; Sheppard, P. Prov

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G. Reg.; C. Johnson, P.M. No. 491, P. Prov. S.G.W.; Jarsey, Org.; and A. M. Duff, W.M., and Prov. G.J.D.; also, the Rev. N. Haycroft, *D.D.*, and many other members. Among the visitors were the Rev. Charles J. E. Smith, S.W. No. 502, and Prov. G. Chap. of Warwickshire; S. P. Ekin, 279, and P.G. Dir. of Cers. of Northamptonshire and Huntingdonshire; H. Douglas, S.W. 1,130, and P.G. Dir. of Cers. for Leicestershire, Weare, P.M., and Prov. G.S.D.; Pettifor, P.M., and P. Prov. S.G.W.; L. A. Clarke, P.M., and Prov. G.S.D.; C. Stretton, J.W., and P. Prov. G. Reg.; Ride, McAllister, Atwood, Palmer, J. W. Smith, and other members of 279. The lodge having been opened by the W.M., Bro. Duff, and the minutes of the last meeting, including the unanimous election of Bro. Toller as W.M., read and confirmed, a ballot was taken for Bro. the Rev. Nathaniel Haycroft, *D.D.*, as a joining member, and for the Rev. Heaton E. Von Stürmer, and Mr. G. Fletcher, as candidates for initiation, which was unanimous in their favour. Bro. J. J. Miller having passed a very satisfactory examination in the first degree retired, and the lodge having been opened in the second degree, he was duly passed as F.C. The lodge was then resumed in the first degree, and the W.M. proceeded to initiate the Rev. H. E. Von Stürmer and Mr. George Fletcher into our mysteries, after which the D. Prov. G.M. gave the lecture on the tracing-board. The lodge was then resumed in the second degree, and the W.M. commenced the ceremony of installing his successor in the chair of K.S., and who, having been addressed on the requisite qualifications for the office, gave his assent to the ancient charges, and took the O.B. as regards the government of the lodge. A lodge of M.M.'s and a Board of Installed Masters were successively opened, and Bro. Toller was duly installed in the presence of eight P.M.'s On the return of the brethren, the W.M. was duly proclaimed and saluted in the several degrees. The ceremony being concluded, the newly-installed W.M. moved a vote of thanks to his predecessor, Bro. Duff, for his efficient services in the chair, which was seconded by the D. Prov. G.M., and carried unanimously. Thanks were also voted to Bro. W. B. Smith, P.M. & P. Prov. J.G.W., for his services as Treasurer, and to Bro. G. B. Atkins for his discharge of the various duties of Steward. The W.M. then appointed and invested the officers for the ensuing year as follows:—Bros. A. M. Duff, I.P.M.; T. H. Buzzard, S.W.; W. Sculthorpe, J.W.; Rev. John Spittal, *M.A.*, Chap.; W. B. Smith (P.M.), Treas.; F. J. Baines, Sec.; Rev. N. Haycroft, *D.D.*, S.D.; S. S. Partridge, J.D.; C. Johnson, P.M., Org.; G. B. Atkins and A. Sargeant, Stewards; M. H. Lewin, I.G.; and C. Bembridge, Tyler. A candidate having been proposed for initiation at the next lodge, the brethren were called off for refreshment, and about 40 of the brethren sat down to the banquet. On the removal of the cloth, the usual loyal and Masonic toasts were duly honoured; those of the R.W. the Prov. G.M., Earl Howe; the D. Prov. G.M., Bro. Kelly, and the newly-installed W.M. being most warmly received. The D. Prov. G.M., in proposing the toast of "The Bishop of the Diocese and the Ministers of Religion of all denominations in the Province"—and which was responded to by the Revs. C. J. E. Smith and Dr. Haycroft—took occasion to announce the fact that the new Bishop (of Peterborough) is a member of the Craft. During the evening some excellent songs were sung by Bros. C. Johnson, Palmer, Atwood, and others. Business having been resumed, the lodge was closed in harmony, and the brethren separated after a very pleasant *réunion*.

### SUFFOLK.

IPSWICH. — *British Union Lodge* No. 114).—The usual monthly meeting of this lodge was held at the Masonic Hall, Brook-street, on Wednesday the 23rd ult. The respected W.M., Bro. W. Boby, presided, supported by Bro. A. J. Barber as S.W., and Bro. P. Cornell as J.W. There were also present:—the D.P.G.M., Bro. the Rev. E. I. Lockwood; Bros. H. G. Moore, I.P.M.; Schulen, P.M.; W. Spalding, Sec.; F. Gull, P.M.; C. Davy, P.M. 225; W. H. Stephens, S.W. 376, &c. Bro. Edward Hayward, having proved himself proficient by replying to the necessary questions, was raised to the sublime degree of a M.M. The imposing ceremony was ably performed by Bro. Moore, P.M., assisted by Bros. Schulen and Gull, who acted as Deacons. On no previous occasion do we ever remember having seen this sublime ceremony so well and so faultlessly performed. It is at all times a solemn one, but in this instance it was rendered by Bro. Moore peculiarly so. The working tools were explained by Bro. Cornell, J.W., after which Bro. Barber, S.W., gave, in a very lucid manner, the historical portion of the lecture pertaining to this degree. The lodge having been closed in solemn form, the brethren adjourned from labour to refreshment, and partook of a well-served banquet provided by Bro. Spalding, the Prov. G. Tyler. The proceedings closed in harmony.

## IRELAND.

### LONDONDERRY AND DONEGAL.

LONDONDERRY.—*Provincial Grand Master's Lodge* (No. 52).—The monthly meeting of this lodge was held in the Masonic Rooms, Strand-road, on the 23rd ult., when the following members were present:—Bros. James Skipton, W.M.; W. E. Scott, D. Prov. G.M.; H. J. M. Corkell, S.W.; C. A. Smyth, J.W.; Conolly Skipton, P.M. and Sec.; Acheson W. Smyth, and Paul Jacobson. The minutes of the last meeting were read and confirmed, and Bro. Gamble, R.A. Lodge, No. 891, was balloted for and elected an honorary member. After some discussion the hour of meeting was altered to four o'clock. The lodge was then closed in due form.

## ISLE OF MAN.

### DOUGLAS.

ATHOLE LODGE (No. 1,004).—A regular monthly meeting of this lodge took place on Wednesday, the 23rd inst., at the Douglas Hotel. Bro. H. P. Mayle, W.M., presiding, assisted by Bro. W. Harris, Sec., who acted as S.W., in the unavoidable absence of that officer; Bros. H. Webb, J.W.; Lofthouse, P.M. and Treas.; and several other brethren. Lodge being declared duly opened, the minutes of the last regular lodge, and subsequent emergencies, were read and confirmed, after which a ballot was taken for the admission into the order of Mr. John Livingstone, proposed by Bro. Lofthouse, and seconded by Bro. W. Harris, the result of the ballot being declared in favour of the candidate. The W.M. courteously resigned the chair to Bro. Lofthouse, who proceeded to initiate his friend into the mysteries and privileges of Freemasonry, the candidate receiving the degree with becoming diffidence due to the importance of the occasion. Bro. Lofthouse's reputation as a perfect ritualist is too well known to need eulogy, suffice it to say that the E.A. degree was given most impressively. At the conclusion of the ceremony Bro. Mayle, W.M., the resumed the chair, when Bros. G. Double and Gibbon were placed before him and questioned upon proficiency in the former degree. The answers were given so well as to elicit praise from all present. They received the well merited reward of their industry by being entrusted with the second step in Freemasonry. This was followed by the introduction of Bro. Petch, of Manchester, who proving himself worthy, was raised to the sublime degree of M.M., the arduous and beautiful ceremony being rendered by the W.M., in a style worthy of the highest Mason in the Order, in fact the general working of the lodge was excellent—highly creditable to the Craft in general and this lodge in particular. Lodge business being ended, the brethren were invited to a substantial supper, upon the conclusion of which the W.M, apologised to the brethren for the abruptness with which he would be compelled to close the meeting, as by the blessed law of the island, every house of entertainment must be closed by eleven o'clock, therefore he was precluded from giving the usual loyal and Masonic toasts upon this occasion, but one toast he could not pass by—"To the poor brethren of the Order." This toast was received with the usual demonstration—the charity-box being handed round, which received donations from every brother present. The W.M. made some pertinent observations upon the charitable feeling displayed by the brethren. He was happy to say, that for some time past the charity-box had supplied the necessary means to relieve distressed brethren, without the funds of the lodge being called upon. After a few further remarks the brethren separated. Among the visitors we observed Bros. T. Fairhurst, 1,242; Taylor, 25; T. Block, 815; J. Hadfield, 792; and J. Brunett, P.M. 98, P. Prov. G. Sword Bearer, Staffordshire.

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## TURKEY.

### CONSTANTINOPLE

MASONRY IN THE TURKISH CAPITAL.—The Craft under the Star and Crescent is in the ascendant. The fashionable, or West-end of the city has a "Bulwer" and "Oriental," both temples in the full enjoyment of power, zeal, and energy. While the promising village of Buyukdere, on the shores of the Bosphorus, has, in full blaze of light, the "Leinster"—a lodge, notwithstanding its being far removed from the "city's din" and bustle, many worthy brethren, who do not begrudge the distance, visit their "mother" very regular. With all this, it was deemed expedient to open another lodge in the village of Haskien, on the shore of the Golden Horn. Many workmen in the employ of the Government and private firms in this truly British quarter, anxious to have a temple within hail, met in October last, and, after several meetings of an agreeable nature, petitioned the Grand Lodge of Scotland for a Charter of Erection under the banner of St. Andrew. Their prayer was acceded to, and, on the evening of Monday, June 7th, the Caledonian (No. 489), was consecrated in due form in the New Hall of the Mechanics' Institute, by Bro. Charles W. Lilly, assisted by Bros. Laurie, Arnold, Warren, Reppen, Carleton, and Mountain (all Masters and P.M.'s), and many brethren truly devoted to the Craft. After the consecration, which was indeed very imposing, the brethren adjourned to the lodge proper in the same building, W. Bro. Lilly, presiding. The installation of the elect officers of the Caledonian was proceeded with: Bros. W. Stock, W.M.; W. S. Henderson, D.M.; George Mears, S.M.; W. Walker, S.W.; James Warren, J.W.; H. Benwell, Treas.; W. Dyke, S.D.; James Spence, J.D.; Hiram Hague, I.G.; J. Bevan, Tyler; and Daniel Frazer, Sec. The jewels, clothing, and general furnishings of the lodge are neat, appropriate, and very complete. The jewels and clothing were commissioned from Glasgow and Edinburgh, and were the theme of general admiration. On the closing of the lodge the brethren met in the banquet-room, where an excellent supper was prepared by Bro. Ferguson. Bro. Stock, W.M., presided. The proceedings were prolonged until far in the other day, Masonic toasts, songs, and sentiments of a fraternal kind being the order of the evening and the morning. This lodge, under the seal of the lion rampart, has opened under very favourable auspices, and, if continued in the spirit begun, cannot fail of success.

## NEW ZEALAND.

### WELLINGTON.

PRESENTATION TO BRO. CAPT. BENSON, W.S.M.

The Waterloo Lodge, No. 463 (S.C.), Wellington, New Zealand, was the scene of a highly interesting ceremony on the evening of Monday the 22nd of March, when a very large number of Masons hailing from different lodges, and belonging to different Constitutions, assembled to witness the presentation of a farewell address and jewel to the Worshipful Substitute Master of the Lodge, Bro. Capt. Henry Baskerville Benson, late Colonial Manager of the Panama, New Zealand, and Australian Royal Mail Company.

During his residence in Wellington, Bro. Benson proved himself an active, zealous Mason, and in addition to the office of Substitute Master of the Waterloo Lodge, he filled the high office of a Prov. G. Steward in the Scottish Provincial Grand Lodge. Much as his departure is regretted by the general public of Wellington, his loss will be especially felt by the Masonic fraternity, who have been indebted to him for many acts of liberality and kindness. A short time ago he presented to the Waterloo and Pacific Lodges a magnificent harmonium, imported from England by himself, and, in beauty of appearance and richness of tone, equal to any instrument which we have seen come from the celebrated workshops of its makers, Alexandre Pere et Fils, Paris. This valuable gift bears a silver plate suitably inscribed.

The lodge was opened in due form by the R.W. Bro. E. T. Gillon, who said that a very pleasant duty devolved upon him. He had always esteemed it a high privilege to preside over a Masonic Lodge, to assist in extending the influence and benefits of Masonry, and to administer the ceremonies of the Order in he beautiful and appropriate language with which they were associated. Pleasant as those duties were, however, a Master of a lodge was sometimes called on to perform others of even a more pleasant character, and he knew of none more pleasant than that of acting as the mouth-piece of his brethren in expressing their admiration of distinguished merit in a brother of the Order; of presenting to a brother such a token of their respect and esteem as would not only remind him of the past, but would prove to brethren in other parts of the world the estimation in which he was held by those with whom he had been for years associated. Such was the duty which devolved upon him but the pleasure with which he should under ordinary circumcumstances perform it was not on the present occasion an unalloyed one. He could not without deep regret remember that Bro. Benson was about to leave them, perhaps for ever; that he occupied his accustomed seat probably for the last time, and that they would no more meet him within the sacred precints of a lodge until they met him, as he hoped they all might do, in that Grand Lodge above, towards the attainments of which every good Mason's aspirations and efforts should be directed. They had met that night for a twofold purpose: in the first place to ask Bro. Benson to accept an address expressive of their feelings towards him; and in the second place, as Craftsman, to bid their brother farewell, and to wish him God speed on his voyage, and future life. Honour, Truth, and Mercy have been defined as the distinguishing characteristics of a good Mason, and during his residence among them Bro. Benson had amply proved to them, and to the world, his possession of those admirable virtues. To be a good Mason was to be a good man, and he (the R. W. M.) could say that if more Masons did as he believed Bro. Benson had done—carried their masonry and its principles into the transactions of daily life—the influence and usefulness of the order would be immediately increased.

. . . . . .

It was needless for him to dilate further on the qualities which had gained for Bro. Benson the respect and esteem of those with whom he had been associated. The large attendance that evening was a practical proof of the estimation in which their brother was held, and no words of his could do adequate justice to the subject, or better express the feelings of the brethren, than were expressed in the address.

The R.W.M. then handed the address and jewel to Bro. Benson, who in a brief but feeling and most appropriate speech acknowledged the gift, and the kind terms in which it had been made.

The address was very handsomely engrossed and illuminated by Mr. H. E. Brandon, and the jewel was manufactured by Burton Brothers, of Dunedin, Provincial Grand Jewellers, S.C. It is a gold square attached to a red ribbon, with two gold clasps. The face is neatly chased, and back bears the inscription—"Presented to Bro. Benson, S.M., by the members of the Waterloo Lodge, No. 463, S.C., Wellington, New Zealand, March 1869."

Bro. Benson left Wellington for England in the steamship *Ruahine* on the 31st of March; but before he embarked, his Honour the Superintendent of the Province Dr. Featherston, (himself a Mason), on behalf of a numerous body of subscribers presented to him a purse of one hundered guineas for the purchase of a piece of plate in England. This presentation was accompanied by a suitable address and an inscription to be placed on the plate. This ceremony took place on the wharf in the presence of upwards of a thousand persons, and as Captain Benson left the shore, accompanied by a large number of friends in the Government steamer *St. Kilda*, he was loudly cheered.

## ROYAL ARCH.

### DEVONSHIRE.

EXMOUTH.—*Sun Chapter* (No. 1.061).—The regular convocation of this old and noted chapter was held on Monday, the 21st ult., at the Masonic Rooms, Beacon Hotel. The chapter was opened by Comps. Hodge, M.E.Z.; Hame, H.; Glanfield, J. The companions being admitted, and the minutes read and confirmed, the ballot was taken for two brethren who had been duly proposed, and been unanimously declared in their favour, they were introduced and exalted to this supreme degree, in a very effective and impressive manner. The ceremony was well performed by every officer who took part in it. A proposition for exaltation at the next meeting was received. Principals

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were proposed for the ensuing year, viz., Comps. Hame, M.E.Z.; Glanfield, H.; Maynard, J. The chapter being closed the Companions, to the number of about twenty, adjourned to the banquet served by Comp. Bastin in his usual sumptuous and *recherché* style.

### LANCASHIRE (WEST).

LIVERPOOL.—*Walton Chapter* (No. 1,086).—The lodge with which this chapter is now connected has become very numerous, commanding as it does a large population in the suburbs north of Liverpool, and a considerable number of its members having been exalted in various chapters, it was considered expedient to enrol them together and form a chapter in immediate connection with the lodge. Accordingly the necessary preliminary steps having been taken, a warrant was in due time granted appointing Comps. J. Morton, P.Z. of 477, as Z.; W. Archer, H. of 241, as H.; J. Lunt, N. of 241, as J., for the first year, and the consecrations and opening ceremonies were arranged to take place on Wednesday the 9th inst., at the Masonic Rooms, Queen's Arms Hotel, Kirkdale. In the necessary absence, owing to Parliamentary duties of Sir T. G. Hesketh, the M.E. Superintendant of the division of West Lancashire, his authority was deputed to Comp. A. C. Mott, P.G.S.N., as acting Z., who appointed Comp. Wade, P.Z. of 477, as H., and Comp. W. V. Cearne, P.Z. 241, as J., for the occasion. The attendance of visiting companions was distinguished and numerous, including Comps. Banister, P.G.D.C.; Hamer, P.Z. and P.G.; T. W. Jones Z. of 605; W. Wade, P.Z., 477; Cearne, P.Z., 241; Baker, P.S., 241; Horbury, H., 605; Meacock, P.Z., 477; T. Taylor, Scribe E., 1,086. The ceremony of consecration was conducted in a most impressive style, and the chaunts and anthems beautifully rendered, especially that from the 133rd psalm by Baker, "Behold how good," and the final chorale, "God of Light whose love unceasing." After the chapter was opened, Comp. Mott addressed the meeting as to the cause of their assembling and called the S.E. to state the steps which had taken place with respect to the formation of the chapter, afterwards ascertaining by vote in the usual Masonic form that the companions ratified the proceedings. He then called upon Comp. Cearne to deliver anoerations, which was done in that impressive manner for which he is especially distinguished, receiving an enthusiastic reception from all present. The anthem, prayer, and chaunt followed in due order, and the procession with corn, wine, and oil, according to ancient custom, and the consecration prayer being offered, the chapter was declared constituted, the ceremony including with Baker's chorale before alluded to. The following officers were then installed Comps. Morton, Z.; W. Archer, H.; J. Lunt, J.; T. Taylor, E.; J. C. Lunt, N.; T. Chesworth, P.S.; J. Horbury, Z. 447, Treas; J. C. Lunt, Org.; T. Lewin, P.Z., 477, Janitor. After the chapter was closed, the companions sat down to an excellent banquet served up in Comp. Kerr's best style, the proceedings being enlivened with some excellent songs by Comps. Horbury, Morton, Hamer, Mott, Wade, Banister, &c., and the music was ably conducted by Comp. Lunt.

We must not omit to state that the robes, furniture, banners, and implements are exceedingly chaste, various foreign woods being employed, reflecting the greatest upon Comp. Morton under whose superintendance every thing has been manufactured, without having recourse to London artificers. An emergency has already been called for three new candidates.

## MARK MASONRY.

### METROPOLITAN.

MACDONALD LODGE (No. 104).—On Saturday the 12th ult., the above mentioned lodge was constituted at the head quarters of the First Surrey Rifle Volunteers under the presidency of the V.W. Bro. F. Binckes, G. Sec., there was also present on this occasion: R.W. Bros. John Udall, P.G.S.W. as G.W.; Dr. Henry Hopkins, P.G.J.W. as J.W.; V.W. Bros. Thos. Meggy, P.G.M.O. and W.M. designate; Vincent Bird, P.G.M.O. P.M. No. 64; Rev. D. Shaboe, P.G. Chap., as Chap.; W. Mann, G. Recorder W.M. No. 8; W. Bros. T. J. Sabine, Assist. G. Dir. of Cers. W.M. No. 22; C. Swan, P.G.S.B. P.M. No. 69, Sec. Kent and No. 5; R. Spencer, P.G.S.B.; Robert Watts, P.G. Standard Bearer; Bros. S. Rosenthal, G. Steward; James Stevens, G. Steward; Major A. L. Irvine and Eugene Cronin of the Kent Lodge; W. Louder, No. 8; G. F. Henley, No. 8 and John Thomas. The lodge having been opened, the W.M. *pro. tem.* Bro. Binckes, then proceeded with the ceremony of consecration nd installed as first Master V.W. Bro. Thomas Meggy, P.G.M.O., who at once advanced the following four brethren to the degree of Mark Master Mason: Bros. J. H. Hastie, C. Hammerton, G. Waterall and A. Wolton, the W. Master then appointed and invested the following brethren, as the officers for the ensuing year: Bros. Major A. L. Irvine, S.W. J. Stevens, J.W.; E. Cronin, M.O.; S. Rosenthal, S.O.; J. H. Hastie, J.O.; F. Binckes, Treas.; C. Swan, Sec.; C. Hammerton, S.D.; G. Waterall, J.D. and Reg. of Marks; A. Wolton, T.K.; Grant, Tyler. Votes of thanks were unanimously given to the Grand Officers present on this occasion, as also to the W.M. of the Macdonald Craft Lodge for the use of the furniture, &c., and to the W.M. of the Kent and No. 5 Lodges for various fittings, &c., lent by those lodges on this occasion. The business being finished, the brethren adjourned to the banquet, which was served in a manner that reflected the highest credit on the management, and the enjoyment of all present was greatly increased by the first rate vocal abilities of Bros. Perrot, Stevens and Henley.

### HAMPSHIRE.

WINCHESTER.—*Mark Masters Lodge of Economy* (No. 52).—A regular meeting of this lodge took place on the 24th ult., when the following brethren were present:—Bros. Sheppard, W.M.; Warner, Dir. of Cers. as S.W.; Oakshott, J.W.; Penton, as M.O.; Whale, S.O.; Wooldridge, as J.O.; Sherry, Sec., as S.D.; Lumsden, J.D.; Priddis, I.G.; Bishop, Doswell, and Pottle, Tyler. Visitors from St. Andrews Lodge, No. 63, Southhampton, Bro. J. R. Stebbing, W.M., G. Treas., and Alfred Coles, Sec. The minutes of the last lodge were read and confirmed. None of the candidates for advancement being present, the brethren worked the ceremony, with the exception of the lecture, for the purpose of instruction, Bro. Bishop acting as candidate. The brethren then discussed the bye-laws as recommended by the committee, which were adopted after one or two alterations were made, and ordered to be printed. The W.M. read an application he had received from the G. Sec., Bro. Binckes, asking for a Steward from this lodge as a representative at the first Charity Festival to be held in July, in support of the Benevolent Fund appertaining to the Grand Lodge of Mark Masters. It was proposed by Bro. Sherry, and seconded by Bro. Whale, "That the W.M., Bro. Sheppard, be requested to act as Steward from this lodge at the first festival in connection with the Benevolent Fund of the Grand Mark Masters Lodge, moderate expenses necessary to be borne by the lodge." This proposition was put to the brethren and carried unanimously. Bro. Sheppard having kindly assented thereto, solicited the brethren to support him individually on the occasion. The lodge was then closed in due form, with solemn prayer, at ten o'clock.

## MASONIC FESTIVITIES.

### METROPOLITAN.

PRESENTATION TO BRO. W. FARNFIELD, P. ASSIST. G. SEC. P.M. No. 55, &c.

It has been the established custom for the last forty years for the Constitutional Lodge (No. 55), to have a summer festival to which the wives and daughters of the brethren belonging to the lodge are invited. This year the anniversary was holden on the 23rd ult., and the old city barge, the *Maria Wood* was obtained for that purpose, on board which the brethren and sisters were invited. As early as 10 a.m. they began to arrive at Kew, and before the hour appointed for leaving, viz. 12 o'clock had struck, above eighty had partaken of breakfast on board; no sooner had the boat started than the strains of the Artillery band whose services had been engaged, caused the younger members on board to commence dancing which was continued until the barge arrived at Poets Corner, Twickenham, where they anchored, the dinner bell being sounded, they adjourned to the saloon, the W.M., Bro. S. C. Hadley occupying the chair, the ends of the tables being occupied by Bros. R. P. Atkins, S.W., G. M. Snow, J.W., T. Whaley and John Compton, P.M. Bro. W. Farnfield their much respected secretary occupying a seat immediately to the left of the chair. We may here add that Bro Farnfield is the only member of the lodge who was not initiated in it. The cloth being cleared, and the usual loyal and other toasts having been given,

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Bro. T. Whaley proposed in a very eloquent speech the "Health of their W.M. and chairman," the W.M. having responded, again rose to propose what he considered the toast of the day, he said that they—the Constitutional Lodge—ranked amongst their members, one who had the good wishes of every member of the lodge for his zeal, energy, good advice and kindness at all times diplayed by him towards its members, he alluded to Bro. W. Farnfield, and he certainly felt proud to think that during his years of office it had fallen upon him to present in the name of the lodge a silver salver as a token of the great esteem and respect every one of the lodge entertained for him—he might say it had been given unanimously by the lodge as every brother had contributed, and he trusted that he Bro. Farnfield might be longspared, or as one brother remarked live to wear it out.

Bro. Farnfield's health was very enthusiastically received, and in responding he stated that it was at the summer banquet of that lodge in the year 1830, he first met Miss Moss, the daughter of the Master of the lodge, that in due time he was married to her and had a family of ten children, and he trusted that this banquet might have an equal blessing in store for their bachelor W.M. and concluded by thanking the brethren. Other toasts followed, "The Visitors" responded to by Bro. E. H. Patten, concluding with "The Ladies" to which Bro. J. A. Farnfield replied, and stated that had the brethren churlishly come to Twickenham without the ladies society, they doubtless would have had dull weather, as it was, even the sun had shone its bright face in response to the bright eyes and smiles of the ladies. He would not say more, but begged them at once to ascend to the deck in order to fully appreciate the ladies society in the merry dance. This proposition appearing to meet the favour of the brethren, an immediate adjournment was made, and dancing was carried on with unflagging vigour to the delightful strains of the band of the Hon. Artillery Company, until the barge had returned to Kew.

The salver weighs nearly one hundred ounces, and was supplied we believe by Messrs. Lias and Son, of Salisbury-street, it has the following inscription engraven upon it. "Presented to Bro. W. Farnfield by the members of the Constitutional Lodge (55), to mark their great regard and esteem for him, and for his unceasing attention to its interests as secretary for nearly forty years, June 23, 1869." We noticed amongst the brethren of the lodge present: Bros. Thos. Barford, P.M. and Treas.; J. Dosell, W. Styles, John Atherton, Thos. Ennor, H. W. Nevill, E. W. Thompson, J. Dwarber, J.D., H. A. Meredith and others. The visitors were: Bros. J. H. Patten, P.G.S.B., Binckes, J. Farnfield and Geo. Paynter.

We believe this is the first time a Freemasons' lodge has held a festival on board the barge, and if the beauty of the day which may be said to have been the first day of summer, combined with the excellent refreshments and superior music tended in any way to add to the pleasure we can certainly say, this was one of the most enjoyable days we ever remember, and was thought so by all, judging from the smiling and happy countenances of those on board. The refreshments were supplied by Mr. C. Ritter, of Hammersmith.

## SCOTLAND.

### Annual Excursion of the Lodge of Glasgow St. John.

The brethren of the Lodge No. 3 *bis* celebrated Summer St. John's Day by an excursion to Kilwinning Abbey and to the Land of Burns. It has become the custom of the members of this lodge thus to celebrate the anniversary of St. John the Baptist, and this year's trip was the seventh annual one. By the first morning train for the West upwards of 40 brethren left Glasgow, and arrived in Kilwinning before nine o'clock, with appetites whetted by their pleasant ride on the rail. An excellent breakfast there awaited them, to which ample justice was done. Afterwards the company broke up into small parties, some of whom visited the old Abbey, and other objects of Masonic and antiquarian interest; others went as far as the policies of Eglinton Castle, where the annual game at bowls between the Eglinton Estate clubs was being played. About noon they bade good-bye to the cell of St. Winning, and, accompanied by Bro. Wylie of the Mother Lodge, proceeded to Ayr (known in Masonic annals as the birthplace of Chevalier Ramsay), where they made the King's Arms their rendezvous. The R.W.M. of St. John's, Bro. Capt. John Baird, architect, West Regent-street, Glasgow, is himself one of the "merry lads of Ayr," and, under his direction, the party was divided into sections for the purpose of visiting the chief objects of interest in the town and neighbourhood. Bro. Baird having prepared a plan of the Fort as it existed prior to its being feued and built upon, a large company was formed to visit it. Accompanied by Bro. M'Ilwrath of the *Ayrshire Express*, they proceeded to the Citadel Stores, where they were made welcome by Captain Fullarton, to examine the portion of the wall there remaining entire. Here Bro. Baird showed upon the plan the position occupied by the stores on what was formerly the fosse guarding the works, and pointed out the Mason's marks upon the hewn stones of the wall. Through the kindness of Bro. Fullarton, the party were permitted to examine the locality minutely, and to proceed through his garden to the present entrance to the Fort. They then made a complete tour of it, noting the old entrance, the sally-port towards the sea, powder magazine, old wall, and bastions and curtains where these remain. About an hour was spent with interest and pleasure in the examination of "Old Noll's" work. Afterwards several of the members, accompanied by Bro. Lyon, proceeded to the Old Churchyard, where curious antique headstones and quaint carvings formed the subject of interesting conversation This section of the excursionists devoted a portion of the afternoon to the inspection of some of the "old houses" in the burgh—one of this class in Isle-lane being remarkable by being the birthplace of the celebrated Count Hamilton, born in 1646, author of the "Memoirs of Grammont." They also visited Wallace Tower, and from its summit had a bird's-eye view of the "auld toun." Another part of the brethren proceeded to Burns's Cottage and the Banks of Doon, and there spent a couple of hours very pleasantly, the day being one of the finest we have had this season.

At five o'clock the brethren reassembled at the King's Arms Hotel, where a substantial dinner awaited them. The R.W. Bro. Capt. Baird presided, supported by Bros. Robt. Wylie, P. Prov. G.M. of Ayrshire; D. Murray Lyon, one of the Grand Stewards in the Grand Lodge of Scotland; Lieut. Hunter, Glasgow St. John; and Wm. M'Illwrath, St. John, Thornhill. Bro. James M'Millan, S.W., officiated as croupier, supported by Bros. Park, P.M., the originator of these excursions; Granger, R.W.M., St. Mary, Partick; Wagget, S.M.; and Samuels, Treas. After dinner the chairman in felicitous terms, proposed the usual loyal and Masonic toasts. The toast of the evening was "Success to the Lodge of Glasgow St. John," which the chairman gave in a brief speech, which was loudly applauded—the more especially as he mentioned several circumstances showing that the lodge is in a very thriving condition. Mother Kilwinning and Bro. Wylie" was appropriately given by the croupier, and happily acknowledged. The "Health of the Chairman," was given by Bro. Lyon, who prefaced the toast by referring to Bro. Baird's early association with Ayr, his archæological tastes, his professional abilities, his geniality of disposition, and to his honourable position as a Craftsman (as shown in his being elected to fill the chair in one of the most ancient and most influential lodges in Scotland). Other toasts followed, and pleasant social intercourse, till train time formed a fitting termination to what all described as a delightful excursion.

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## LIST OF LODGE, &c., MEETINGS FOR WEEK ENDING 10TH JULY, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; Tav., Tavern; Ho., Hotel; R., Rooms; L., Lodge; St., Street; Sq., Square.)

### METROPOLITAN.

*Sunday, July 4th.*

LODGE OF INSTRUCTION. — Joppa, Rose and Crown, Fort-st., Union-st., Bishopsgate.

*Monday, July 5th.*

LODGES.—Royal Alpha, St. James's Ho., Piccadilly; Robert Burns, F.M.H.; Joppa, Albion Tav., Aldersgate-st.——LODGES OF INSTRUCTION.—Union Waterloo (for M.M.), King's Arms, Woolwich, Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-rd., Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.: High Cross, White Hart Ho., Tottenham. ——CHAPTER.—Old Kings Arms, F.M.H.——MARK MASONRY.—Lodge of Instruction, Kent, Lyceum Tav., Strand.

*Tuesday, July 6th.*

Colonial Board at 3.—Audit Com. Girls' School.——LODGES.—St. John's, Holly Bush Tavern, Hampstead.—— LODGES OF INSTRUCTION. — Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metropolitan District Railway, Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; British Oak, Silver Lion Tav., Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Union, Hotel de Cologne, Haymarket.—— CHAPTER.—Temperance, White Swan Tav., Deptford.—— CHAPTER OF INSTRUCTION.—Metropolitan, George Hotel, Aldermanbury.

*Wednesday, July 7th.*

LODGES.—Westminster and Keystone, F.M.H.; Stability, George Ho., Aldermanbury; Mac Donald, Hd. Qrs. 1st Surrey Vol., Corps, Brunswick-rd., Camberwell.——LODGES OF INSTRUCTION.—Eastern Star, Royal Hotel, Burdett-st., Mile-end-rd.; Confidence, Sugar Loaf, Great. St.Helens; Merchant Navy, Silver Tavern, Burdett-road, Limehouse; United Strength, Bull and Gate, Kentish Town; Prince Frederick William, Knights of St. John's Tav., St. John's Wood; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro' Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-street, Poplar. —— CHAPTER.—Prince Frederick William, The Knights of St. John Ho., Queen's-terrace, St. John's-wood.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, July 8th.*

Quarterly Gen. Committee Female School, at 12.——LODGES.—Capper, Marine Ho., Victoria Dock, West Ham; Upton, Spotted Dog Tavern, Upton.——LODGES OF INSTRUCTION.—Fidelity, Yorkshire Grey, London-street, Fitzroy-square; Kent, Duke of York, Borough-rd.; Globe, No. 10, Old Bond-st.; United Mariners, Three Cranes, Mile-end-rd.; St. John's Hollybush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-sq.; Tranquillity, Sugar Loaf Tav., Gt. St. Helen's, St. Mary Axe; Whittington, Crown Ho., 41, Holborn; Royal Oak, Royal Oak Tav., Deptford; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. CHAPTERS.—Mount Lebanon, Bridge House Ho., Southwark; Yarborough, Green Dragon, Stepney.——CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tavern, 57, Wapping-wall.

*Friday, July 9th.*

LODGES OF INSTRUCTION. — Robert Burns, Union Tav., Air-street, Regent-street; St. Luke's, Pier Hotel, Chelsea; Temperance, Victoria Tavern, Victoria-road, Deptford Union's (Emulation Lodge of Improvement for M.M.) Freemasons' Hall; United Pilgrims, Horns' Tav., Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Hand and Racquet, Whitcomb-st., Leicester-sq.; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Metropolitan Lo. of Instruction, George Ho., Aldermanbury; Florence Nightingale, Freemasons' Tav., Woolwich.—— CHAPTER.—High Cross, White Hart Ho., Tottenham.

### PROVINCIAL.

#### DORSET.

WIMBORNE MINSTER.—*Mon.*, Lodge: St. Cuthberga. Crown Inn.—— PORTLAND.—*Mon.*, Lodge: Portland, Breakwater Hotel,——POOLE.—*Wed.*, Lodge: Amity, Ma. Ha.; *Fri.*, Chapter: Amity, Ma. Ha.——DORCHESTER.—*Wed.*, Lodge: Faith and Unanimity, Ma. Ha.——BOURTON.—*Thurs.*, Lodge: Science, Red Lion Inn.——WEYMOUTH.—*Fri.*, Lodge: All Souls, Ma. Hall.

#### EAST LANCASHIRE.

ACCRINGTON.—*Thurs.*, Lodge: Equality, Red Lion Ho.—— ASHTON-UNDER-LYNE.—*Mon.*, Lodge: Milton, Burlington Ho.; *Thurs.*, Union, Queen's Arms Inn.——BOLTON.—*Mon.*, Lodge: Anchor and Hope, F.M.H.——BURNLEY.—*Thurs.*, Lodge: Borough, Bull Hotel.

#### WEST LANCASHIRE.

KIRKDALE.—*Thurs.*, Lodge: Prince of Wales, St. Mary's Schoolrooms, Everton-valley.——LIVERPOOL.—*Wed.*, Lodges: Royal Victoria, Ma. Te.; St. John, Royal Mersey Yacht Club Ho. *Thurs.*, Harmonic, Adelphi Ho.——PATRICROFT.—*Thurs.*, Lodge: Bridgewater, Bridgewater Ho.——PRESTON. *Mon.*, Lodge: Unanimity, Bull Hotel Ass. Ro.——ULVERSTONE.—*Tues.*, Lodge: Furness, Ma. Te.——WAVERTREE (near Liverpool).—*Wed.*, Lodge: Duke of Edinburgh, Wright's Coffee House.

#### WARWICKSHIRE.

BIRMINGHAM.—*Mon.*, Lodges: Forward, Ma. Ro., Newhall-st.; *Wed.*, Athole, Ma. Ha., Severn-st. —— COVENTRY.—*Mon.*, Lodge: Trinity, Castle Inn.——SUTTON COLDFIELD.—*Tues.*, LODGE: Warden, Moot Hall.

### SCOTLAND.

EDINBURGH AND METROPOLITAN DISTRICT.—*Mon.*, Lodges: St. Luke, F.M.H.; St. Kentigern, Pennicuick and Roslin, Pennicuick. *Tues.*, Canongate and Leith, Const.-st.; St. David, Café Royal; Rifle, F.M.H. *Thurs.*, Journeyman, 80, High-st.; Caledonian, Albert Hotel.——GLASGOW.—*Mon.*, St. Mark, 213, Buchanan-st.; Star, 19, Croy-pl.; Union, 170, Buchanan-st. *Tues.*, St. John, 213, Buchanan-st.; Thistle and Rose, 170, Buchanan-street; Govandale, 207, Govan-rd. *Wed.*, Kilwinning, 170, Buchanan-st.; Thistle, 19, Croy-pl.; St. John, Kirkhouse, Shettleston: Caledonian Railway, 213, Buchanan-st. *Fri.*, St. Mary, Ma. Ha., Partick. Chapter Glasgow, 213, Buchanan-st.

### IRELAND.

DUBLIN.—*Mon.*, Lodges: No. 2, F.M.H. *Tues.*, No. 171, F.M.H. *Wed.*, Nos. 158, 620, F.M.H. *Mon.*, Chapters: No. 245, F.M.H. *Tues.*, No. 153, F.M.H. Knights Templars, Encampments: *Mon.*, No. 245, F.M.H. *Wed.*, No. 12, F.M.H. ——BELFAST.—*Mon.*, Lodges: Belfast, Ma. Ro. *Tues.*, Truth, Ma. Ra.; Alfred. Ma. Ro.; Prince of Wales, Ma. Ro. *Wed.*, Concord, Ma. Ro.; Temple, Ma. Ro.——LONDONDERRY AND DONEGAL.—*Mon.*, Lodge: Ancient Donegal, F.M.H., Donegal; *Tues.*, Light of the North, Ma. Ro., Londonderry; *Tues.*, Lodge: Adverness, Macosquin, Adverness; Curran, Curran; St. Albans, Pri. Ro., Newtownlimavady. *Thurs.*, Lodge: Harmony, Ma. Ha., Lifford; Vernon, Assembly Ro., Coleraine; Cumberclaudy, Stevenson's, Lackagh, Donemanagh; Royal Blue, Ass. Ro., Coleraine. *Fri.*, Lodge: St. John, Ma. Ro., Londonderry.

[This information is extracted from the "Universal Masonic Calendar," and brethren who may detect any inaccuracies are respectfully requested to communicate the same to the Editor.]

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*LONDON, SATURDAY, JULY* 10, 1869.

## FREEMASONS' HALL.

It has been suggested to us that as a very large proportion of the brethren have never had the opportunity of seeing and going over the buildings in Great Queen-street, that we should, now that the works are completed, give a description of both the external appearance and internal arrangements. We are pleased to be able to comply with the request, and to present to our readers in this week's issue an engraving of the external front of the Hall. (See page 34).

The building occupies the site of what was originally called Queen's-place, and also a portion of the site of the former Freemason's Tavern. It embraces a frontage of 44ft. by a depth of 200ft., and also the portion of the old building between the rooms adjoining the front and the old hall.

The accompanying engraving represents the front of the hall, and also that of the tavern. The former is entirely of Portland stone; the latter is of red brick with dressings of Portland stone. It will be seen by reference to the engraving that the main lines run through the two fronts, but the difference of material has been adopted as a distinction between the hall and the tavern.

The front is bold, and is original in design, whilst the details are suggestive of much elegance. The carving, of which there is a great deal, was executed by Bro. W. S. Nicholl of Liverpool, and much care has been exercised in the general design and its carrying out. The four figures by the same artist represent the Masonic attributes of Wisdom, Fidelity, Charity, and Strength. Upon the archivolt of the arch are the signs of the Zodiac.

The head between the column caps represent the sun, the moon, and the five stars upon a background of corn, vine, and olive. Over the doorway is the Craft motto, *Audi, Vide, Tace.* The architect Bro. F. B. Cockerell deserves great commendation for the general elegance of the design.

We shall give next week ground plans of the interior.

## CHIPS OF FOREIGN ASHLAR.

By J. A. H.

### THE GRIDIRON IN FRANCE.

The hero of one of William Carleton's Irish tales having by adverse circumstances been stranded on the Coast of France, was desirous of obtaining the loan of a gridiron from the natives for culinary purposes. The Irishman had passed for a great French scholar among his shipmates because he had learnt to say the words *Parley voo frongsay*, without the least idea what they meant, and on landing in France he proceeded to the nearest cottage, and expected to obtain what he required in response to his enquiry, "*Parley voo frongsay*, will you lend me the loan of a gridiron." Carleton's description of the efforts of poor Pat to secure the coveted article, and of his final departure in the profound conviction of French inferiority because *mossoo* had not understood plain language is exceedingly humorous.

In the present article we use the word "gridiron" in a sense very dissimilar to that of the Hibernian. To us the gridiron is familiar as a popular symbol of the ceremonies of Freemasonry. The vulgar mind has long invested our mysteries with all the appliances of hot-pokers, scorching fires, and surgical instruments; but when a symbol expressive of all the torture that ingenuity could devise has to be chosen, then "gridiron" is the word. Many a profane has said to us "I should like to be a Freemason, but I am afraid of the gridiron." In course of time the brethren seeing the fear pictured in men's faces in prospect of initiation, and laughing at their groundless alarms, have made the gridiron a subject of jocularity and humour, and we have seen strong men quiver as they stood "properly prepared" and some wicked brother has jocosely told the Tyler that he hoped the gridiron was in good order."

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Accepting then the "gridiron" as representing the initiation of candidates for Freemasonry, we propose to refer to the impressions made in our mind by the ceremonies as conducted in France. We have seen initiations in lodges of the Grand Orient as well as in those of the *Suprème Conseil Ancien et Accepté*, and as the old woman said they "are much of a muchness."

In February 1869 we saw a profane admitted to the light in the Lodge *Renaissance* of Paris. As a preliminary the individual in question was conducted to the "chamber of reflection" where he was required to "make his will" and answer certain interrogatories on paper, the replies to which were afterwards read to the lodge. He was then brought in and placed on a stool in front of the Venerable, and for nearly half an hour had to undergo a running fire of cross-questioning from the *Orateur* and others, on sundry points of theology, politics and morals. Many of the questions were calculated to excite the risible faculties of an Englishman, and we confess to having given way to a smile now and then, though the *fréres* generally maintained the utmost gravity of demeanour. Having successfully "passed his examination," *monsieur* was put through a variety of performances of which it would not do to say more. than they are unknown in English Masonry, and in our opinion would be "more honoured in the breach than in the observance." Finally he was sworn on a sword which Bro. Beaumont explained to us to be the symbol of strength to maintain the right.

Immediately after the admission of the candidate, the *Orateur* delivered an original and extempore address on the principles of the Order, which struck us as a wonderful improvement on the parrot-like recitations which are called "charges" in English lodges. We do not say one word against said "charges" they are most excellent in themselves, but the plan of original addresses prepared to meet the circumstances of the case, appears to us to be more interesting as well as calculated to exercise the higher intellectual faculties to a greater extent than can possibly be achieved by mere feats of memory. Let our French brethren learn of us how to conduct initiations with solemnity and power, and on the other hand let English brethren not be too proud to copy French superiority wherever it is made manifest.

As soon as the initiation was concluded Bro. Massol, the Venerable, called the brethren to order and the lodge assumed the aspect of a parliamentary assembly. Matters of interest to the lodge were then discussed with the greatest eloquence and animation, and with all the formalities of a legislative body. Bro. Massol seemed to be in himself a speaker of the House of Commons *minus* the happiness of state. As one orator sat down, the Venerable called on the next who had caught his eye with the words "Parole au frére." After hearing a few speeches we left, feeling that in some respects it is true that "they manage these things better in France."

Shortly afterwards we were present at a *séance* of the Lodge *L'Ollivier* at Havre. There is a very fine Masonic Temple at Havre, and it is used by the lodges of both the *Grand Orient* and the *Supréme Conseil*. This union of the two bodies under one roof, is we trust a fore-shadowing of the still more complete union when the flag of the Grand Orient shall wave over all the Masons of France.

On this evening two profanes were initiated at one time, and except that the ceremonies were even more extraordinary, and we are bound to say ludicrous, they were very similar to those we saw in Paris. For the information of those whom it may concern, we may state that the "voyage" in search of what Bro. Melville calls "Masonic Celestial Mysteries" is in France through "much tribulation," and we can only repeat with a *frère* who sat next us in the Lodge *L'Ollivier*, with reference to French candidates—*Les Pauvres Diables*. Punch's advice to persons about to marry—dont—would be pretty much our own to any dear friend who wished to unloose "the mystic tie" under such circumstances. We betray no confidence when we state that we have been assured by Bro. Beaumont and other eminent French brethren, that they would like to abolish certain un-musical and rather hideous accompaniments to the giving of the first degree in French lodges.

A curious custom prevails in the Lodge *L'Ollivier* of paying wages to the brethren. Thus each brother is entitled to receive a medal for every lodge meeting he attends, and at the end of the year his subscription to the lodge is charged one franc less for every medal he produces. In this way those who work the hardest, pay the least—by no means a bad idea. We received one of these medals which our esteemed Bro. Francis L. Law of Edinburgh afterwards made up into a really

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pretty jewel, and we feel somewhat proud of "wages medal."

The gridiron in France is not moulded in a uniform manner, but as in England its usage varies considerably: Bro. Beaumont told us of a lodge near Paris, wherein scenes are enacted similar to what we read of as having been customary in French Masonry a century ago. The victims of which must require nerves of iron and hearts of granite. Such things are however giving way before the spirit of the age, and it is our strong conviction that ere long the gridiron in France will be as harmless a symbol as is the gridiron in England. In this respect French brethren may learn a great deal from their fellow-Craftsmen in England and Germany, and happily the days are past when national distinctions can prevent the extension of the universality of our Order.

## ON TREE AND SERPENT WORSHIP, AS EXEMPLIFIED BY SOME RECENTLY DISCOVERED INDIAN MONUMENTS.

*Being an abstract of a paper read at the Royal Institution of Great Britain, by* JAMES FERGUSSON, *Esq., F.R.S., Friday, February* 5, 1869.

The speaker introduced the subject by explaining the difficulties which arose in treating of it, partly in consequence of the reckless manner in which a certain class of antiquaries had theorized regarding Serpent-worship, but more because, as a result of this, all the better class of the critics had been deterred from meddling with what had become the laughing-stock of sober-minded persons, in consequence of the absurdities which had been engrafted upon it. Except one work, by Böttiger, on the "Baumkultus der Hellenen," no serious work had been published in Germany, bearing on the subject; while in France nothing had appeared in elucidation of the worship of either Serpent or of Trees.

The case was different in this country: a whole literature had sprung up, dating from the visit of King James I. to Stonehenge in company with his architect, Inigo Jones; and from their time Dr. Stukeley, Colt, Hoare, Goeffrey Higgins, Bathurst Deane, and many others, had published volume after volume on the subject. Almost all these works had, however, been based on a passage in the 29th book of Pliny's "Natural History," in which he related the formation of an "Anguinum" or serpent-egg, by an assembly of snakes on a certain day, adding that the egg was considered an important charm by the Druids. On this slender basis, Stonehenge, Avebury, and all the megalithic temples of Britain, were called Druidic, and Serpent-worship admitted as the established faith of our forefathers. It was in vain to hope to attack successfully such a castle in the air, unless some new and tangible evidence could be brought to bear on the subject. This, however, has now fortunately reached us from India, and the object of the evening's discourse is to explain its form and relevance.

The first monument bearing on the subject was the Temple of Nakhon Vat, in the centre of the now desolate country of Cambodia, which was discovered about ten years ago, almost accidentally, by a French traveller, M. Muhot. It is probably not too much to say, that, taken altogether, it is probably the most remarkable temple in Asia, being one of the largest, and is unsurpassed by any in the extent and the beauty of its form, and the marvellous elaboration of its sculptural details. On examination it was found that this temple was erected, by an Indian colony from Texila, as late as the 13th century of the Christian era, and was dedicated wholly to the worship of the Serpent.

The next piece of evidence was brought to light even more accidentally. While looking for objects to cast for the Paris Exhibition of 1867, a large collection of sculptures in white marble were discovered buried under rubbish of all sorts in the stables of Fife House, then occupied as a temporary museum attached to the India Office. On examination, it was found that these had been sent home some twelve years ago, by Sir Walter Elliot, having been principally excavated by him from the Amravati Tope, a building of the 4th century, situated about 60 miles from the mouth of the Kistnah river in the Zillah Guntoor.

The building to which these marbles belonged was originally enclosed by a circular screen 195ft. in diameter, or exactly double the dimensions of the corresponding screen at Stonehenge, the height of the two circles being nearly the same. Within this was a procession-path, 12ft. in width, and then an inner screen only 6ft. in height, but even more elaborately ornamented with carvings than the outer enclosure. The interior of the Tope inside these two circles was occupied by a number of buildings, all of which have been destroyed, and their materials used by a local

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Rajah in building the town of Amrati, at the end of the last century.

On examination, it was found that the Tope had been erected in the 4th century, and was in all essentials a Buddhist monument; but its sculptures proved that the worship of the seven-headed Naga, or Serpent-god, was nearly as important and as prevalent when it was erected as that of Buddha himself. Another circumstance, nearly as unexpected, was that the worship of the Tree was equal in dignity to that of the Serpent—the three forming a trinity for which we were by no means prepared.

The next piece of evidence which came to light was in the form of a series of photographs of the Sanchi Tope, near Bhopal, in Central India, made by Lieut. Waterhouse, and a still more interesting series of drawings of the sculptures of the same monument by Lieut.-Col. Maisey.

The sculptures of this monument are earlier than those of the Amravati Tope, and date from the first century of our era. In them Buddha himself never appears as an object of worship, though the monument is essentially Buddhist. The Serpent is worshipped, but only occasionally; but the Tree is the prevailing and prominent object of adoration.

The light thrown on the subject by the examination of these three typical examples was so distinct and clear that many minor indications which had hitherto been overlooked were now found to bear directly on the subject; and the general result was to prove what had only before been suspected.* which was, that before the preaching of Gautama Buddha, or Sakya Muni, who died 543 B.C., the prevailing worship of the aboriginal tribes of India was Tree and Serpent worship; that the former was tolerated by Buddha—the latter abolished; but in later times, when the prophet's influence became weaker, that the two had cropped up again, and had, in later times, so obscured as nearly to obliterate the reforms he had introduced.

Mr. Fergusson then proceeded to point out what he believed to be the key to half the problems of Indian mythology or art: this was, that the country was now, and had in all historical times been, inhabited by two perfectly distinct and separate races of men. One aboriginal, so far as known, and of distinctly Turanian race; the other, Aryans, who migrated into India some 2,000, or it may be 3,000 years before the Christian era, and who, down at least to the 7th century B.C. completely dominated the aboriginal races.

The language of the Aryans was Sanscrit—their religion that of the Vedas; and it may be asserted, almost without limitation, that all the literature of India belongs to this great family of mankind; but like Aryans all over the world, they had no great feeling for art, and erected no permanent buildings.

The aboriginal Turanians, on the other hand, had no literature, but an innate love of art, and built as instinctively as bees. Their religion like all similar races, was ancestral. They had no distinct idea of a future state, but supplied its place by metempsychosis; and, as before stated, their principal outward symbols of worship were Serpents and Trees.

The religion which Buddha taught was not a reform of the Vedic faith of the Aryans, but a refinement of the less intellectual religion of the Turanians. Serpent-worship was abolished, and with it human sacrifices, to be replaced by the utmost tenderness towards all living things; but Tree-worship was not only tolerated but encouraged; the ancestral tumulus became a relic shrine; ascetics were formed into monastic communities; and, what is even more important for our present purposes, simultaneously with this upraising of a Turanian race, men began to erect permanent buildings in India. There does not, so far as we now know, exist in all India a single building or any carved stone that dates from the days of Aryan supremacy; but 300 years after the death of Sakya Muni, Asoka, then emperor of India, did for Buddhism what Constantine did for Christianity 600 years afterwards. He made it the religion of the state; and with him begins also the history of lithic architecture in that country. The old caves that belong to this age, and all those down at least to the Christian era, are literal copies of wooden forms; and it is not till after the time of the Sanchi's gateways, which were erected in the first centuary after Christ, that the architecture ceases to be mare imitative carpentry, and becomes appropriate to masonic forms.

These propositions were illustrated by diagrams on the walls taken principally from the Sanchi and Amravati Topes, to which the speaker frequently referred as illustrating this branch of his subject.

* "History of Architecture," by the the Author. Vol. ii., p. 448.

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Having established these points in so far as India was concerned, the speaker then turned to the forms which this worship had assumed among the Turanian races in other parts of the world.

The earliest written notice of the worship of Trees and Serpents is that contained in the 2nd and 3rd chapters of Genesis. With the knowledge we now possess on this subject, it appears reasonable to assume that the curse therein recorded on the Serpent was not against the reptile as such, but the expression of a Semitic people of their abhorrence of what they considered a degrading superstition, which it was necessary should be anathematized and swept away in order to make way for the purer and higher worship of Jehovah, which it was the great object of the writers of the Pentateuch to introduce. In so far as the Jews were concerned the abolition seems to have been successful; but when they come in contact with the Canaanites it again crops up occasionally. As, for instance, when the Lord is said to have appeared to Moses in a flame, issuing from a sacred tree, on which occasion the prophet's rod was turned into a Serpent. A still more remarkable instance was that of the brazen Serpent, which Moses erected in the desert to cure the Israelites from the bites they were suffering from. Though we lose sight of this image for a while, it appears that the Jews burnt incense and made offerings to it down to the time of Hezekiah, and that it was during these 600 years kept in the temple with the Asherahs or Groves, which were the symbolical trees of this form of worship. It reappeared after the time of Christ in the form of the sects of Ophites; and, in so far as we can trust coins, prevailed in all the cities of Asia Minor in which the seven churches were first established.

Both forms apparently prevailed in Babylon, but only Tree worship has been found in Assyria; while in ancient Egypt the adoration of the Serpent apparently only formed one item, in that wonderful pantheon of animal worship which formed so singular and so marked a part of their mythology.

In Greece we find a history and mythology precisely analogous to what we find in India. An old Turanian race of Pelasgi with ancestral, and Tree and Serpent worship, superseded by an Aryan race symbolized by the return of the Heracleidæ, and all whose earlier myths represent either the prevalence of this form of worship or the struggles of the immigrant Aryan races to suppress it. When once they had attained the political supremacy however, the Hellenes seem to have become more tolerant.

The Pythonic oracle at Delphi was adopted conjointly with the Druidic oracle of Dodona, as the principal sanctuary of the country. The oldest temple of the Acropolis at Athens was erected to enshrine the tree of Minerva, which was given in charge to the serpent Erecthonios. But still more remarkable than these was the worship of Esculapius in the form of a serpent in the grove at Epidaurus, which prevailed till after the Christian era. Among the demigods and heroes of the Serpent, association was as frequent as with the greater cities, as is exemplified by the stories of Cecrops, Jason, Theseus, Hercules, Agamemnon and generally with the Homeric fables.

Rome borrowed her Esculapian serpent-worship apparently from Epidaurus, though Italy had a centre of that faith at Lanuvium, and it afterwards became so favourite a form under the Empire that the number of tame Serpents became a positive nuisance.

The Germans appparently worshipped Trees, but never Serpents; but in Scandinavia, the Finns and Lapps and other Turanian tribes brought with them both Tree and Serpent worship to such an extent, that notwithstanding the long supremacy of Northmen of a different race, both Trees and Serpents were worshipped in Esthonia as in Scandinavia in the last century, and the faith as exhibited in the Edda is as near a counterpart of what is found further East, as could well be expected considering the distances of the places and the very different channels through which the description reaches us.

From Scandinavia the faith seems to have reached the north-east coast of Scotland, but not to have penetrated south of the Forth in that direction. Its traces are very few and indistinct south of the Tweed, and what are found seem to have come by a more southern route from some other source. Both the Welsh and the Irish, however, have many traditions of Serpent-worship, which, if treated reasonably, might throw some light on the subject; but except the legend of the Virgin Keyna, at Stanton Drew, they are at present all of the vaguest form.

Leaving these indistinct traces to fade into the western ocean, the speaker next pointed to Africa

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as the great centre of Tree and Serpent worship of the present day. The faith of the kingdom of Dahomey, on the Gold Coast, is essentially the adoration of Trees and Serpents, accompanied by ancestral worship and human sacrifices, and female soldiers. In fact, Africa preserves in full vigour and perfection at the present day all those characteristics which we see only dimly reflected in the myths of other nations.

In the new world, too, the worship of the Serpent—apparently there connected with that of the sun—certainly prevailed extensively before that continent was discovered by Columbus; and with forms so like many of those found in Asia that frequent attempts have been made to prove that what we find there is a form of Buddhism. This cannot, however, be sustained; but it certainly appears to be a form of that primæval faith on which Buddhism was based, and out of which it arose in India.

In conclusion, the speaker pointed to certain forms of Dolmens, stone circles, menhirs, and such like rude stone monuments, found in India, identical in form and purpose with those found in Africa, in Britanny, and nearly all over the world wherever a Turanian people can be traced. These are not necessarily old, though some of them may be of any age: others were certainly erected in India within the limits of this century and are undistinguishable from the older examples; showing how persistent certain forms of faith are when once adopted by certain races of mankind. Among these the Turanians are certainly the most instinctive and least progressive of any.

It is the last fact which gives unity while it adds interest to the whole subject. In Tree and Serpent worship we have the oldest known form of faith and belonging to the most ancient people of whose existence we have any knowledge. It is now found generally in a nearly fossil state underlying the Semitic and Ayran strata which have been superimposed upon it. Occasionally, however, it crops up in out-of-the-way corners of the world, fresh and vigorous, and tells a strange tale of the persistent unchangeableness of certain races of mankind and still more strange irradicability of certain forms of superstitious faith.

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The subject of Mr. Tennyson's new poem is the old German legend of the "Guest of the Holy Grail."

## OPINION OF FREEMASONRY EXPRESSED BY THE EARL OF DERBY.

The motives of the ancient and honourable Order of Freemasons have often been regarded with suspicion by those who do not belong to it, and who have no knowledge of its affairs. It might be supposed, indeed, that the rules and principles of Freemasons were so far known, that the public mind should be inclined to regard them with respect, and the character of the members of the Order is generally such as to command respect in all circles of society. All this, however, does not prevent a feeling of doubt and suspicion on the part of some, who can give no reason for it, but who are perhaps ready to entertain such a feeling as to everything beyond the sphere of their once immediate observation. There are many, however, who do not belong to the Masonic Order, who judge more justly, and a strong testimony in favour of its high and estimable character was recently bore by the Earl of Derby, in a speech made by him in the House of Lords on the 7th June 1869. Referring to the Order of Freemasons, he said: "I am not a member of that body, but I believe that a more loyal, peaceable, charitable, and benevolent body does not exist."* Higher commendation could hardly be given, nor could it be given by one whose opinion is more worthy of respect. Such a testimony borne by Lord Derby cannot but be very gratifying to the members of the Craft, and ought to have some effect on the minds of those who do not belong to it. Freemasons, themselves, indeed, are well aware of the high and noble principles on which their ancient Order is founded and of the excellence of the rules by which it is governed, of the landmarks in constant adherence to which its true nobility is maintained. These ancient landmarks have not often been overlooked and can never be broken down. Whilst they subsist and are kept clearly in view by Freemasons themselves, the character of the Order must appear in the eyes of the world, such as Lord Derby has declared it to be. Loyalty is, indeed, one of the essential principles of Freemasonry, and a Freemason is bound by the most solemn obligations to live as a good member of society, observing the laws of God and of his country. Peaceable he therefore must be, whilst these obligations are remembered. As to charity and

* The noble Earl however, has one son if not two, members of the Order.

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benevolence, we need hardly say that Freemasons are distinguished by their readiness to aid any brother in circumstances of want or distress; and instances could easily be adduced, in very great number, of the relief of the poor by the Masonic lodges both of this and other countries. Let a brother from any part of the world come to England or Scotland, and make himself known, he will find himself amongst brethren, and the money requisite for his relief will be forthcoming, even to a good amount. There have been many instances of distressed foreigners, sufferers from the political troubles of their native countries, or from other causes, being not only rescued from destitution here, but provided with the means of proceeding home again, when circumstances became such as to permit it, by contributions from Masonic lodges. Nor are the lodges in other parts of the world less attentive to this great law and duty of charity.

## THE PALESTINE EXPLORATION FUND.

The second number of the quarterly statement of the Palestine Exploration Fund is just published. It contains, besides the usual packet from Bro. Lieut. Warren, papers from Capt. Wilson, Mr. Deutsch, and others, which it is hoped will not only prove interesting, but will advance our knowledge of the Holy Land.

The main features of interest in the work of the last two months are the excavation at the "Golden Gateway" and "Barclay's Gateway" at Jerusalem, the discovery in the dome of the rock ("Mosque of Omar"), and Mr. Deutsch's report on the marks found at the south-east angle of the great wall of the Haram es-Shereef. It is not the province of the committee to draw deductions from facts. These are laid before their supporters as found, leaving it for others to make inferences from them. They cannot however, avoid calling attention to the conclusions arrived at by the eminent Semitic scholar just named from the marks in question, which he examined on the spot, and on which he has favoured the committee with a letter The stones appear to be *in situ*, some of the marks which they exhibit are similar to those on "absolutely undoubted antique Phœnician structures in Syria," while "fantasias," "identical" with others of the marks, are observed in abundance on the "old Phœnician stones" of the ruined citadel above Saida. It is greatly to be hoped that more marks will be found, and some nearer approximation to date arrived at. Bro. Lieut. Warren's tracings of those on which Mr. Deutsch has commented may be seen at the office of the society.

The shaft at the Golden Gateway has been abandoned, owing to the danger of continuing the work. One of the chief obstacles, indeed, to the pursuance of the galleries is the way in which the shingle sometimes pours into them—not in small quantities, but in a continuous shower, which will last sometimes for days, choking up the narrow galleries, and forcing Bro. Warren to abandon the work, or to continue it at the risk of life.

The work which has to be done is still very great. It is hoped that permission may be obtained to pursue the tantalising discovery below the surface accidentally made by Bro. Warren at the northern edge of the platform of the dome of the rock within the Haram Area in December last, and to explore elsewhere within that sacred enclosure; failing this, reference to the report of the last executive committee will show some of the work which yet remains on the hands of the society.

At the meeting of the general committee, held on May 4th, at the Jerusalem Chamber, the executive committee resigned and a new executive committee were elected for the ensuing year. Their report was read and adopted, the thanks of the committee were passed to Bro. Lieut. Warren, to Mr. G. J. Eldridge, Dr. Chaplin, and Mr. Walter Morrison, M.P., and it was resolved that an annual meeting should be held.

It has long been the desire of the committee to open a Palestine Museum. They are now enabled, by the arrival of several large cases from Bro. Warren, to carry this desire into effect for a short period. At the Dudley Gallery, Egyptian Hall, will be found all the objects of interest discovered by Bro. Warren in his shafts, including lamps, pottery, glass, coins, weapons, tesselated pavement, sculpture, sarcophagi, and geological specimens. The tracings also of his work, and those of Capt. Wilson, may also be seen there; with objects lent by Mr. MacGregor and other gentlemen. To these will shortly be added, it is hoped, the new collection of photographs and antiquities from Sinai, by the kindness of Col. Sir Henry James, Director-General of the Ordnance Survey. The exhibition will

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be closed on August the 31st. Should it prove so far successful as to warrant the repetition, it is hoped to reopen it on a future occasion.

The receipts of the months April and May, with the first half of June, amount in all to £1,084, 6s. 2d., including a donation of £250 from the Marquis of Bute; one of £100 from "Anoymous"; and remittances from the local societies of Clifton, Bath, Tunbridge Wells, Falmouth, Nottingham, Plymouth, and Newcastle. The receipts for the first five months of the year amount, from all sources, and including the balance at the end of 1868, to about £2,150. The committee beg their readers not to let the work fail for want of funds. In providing them, at considerable expense, with this quarterly publication, the committee invite them to use it in order to make their cause known. In all parts of the world interest is now aroused in the work, nor is it possible that England, were the work more widely known, would allow it to stop. But in their efforts to make the Fund national the committee rely on the co-operation of their friends. If for a few years only these will lend their aid to raise each a small sum, no difficulty will be experienced. Meantime the shafts have to be closed for want of money to buy fresh wood, the workmen have to be reduced in numbers, and Lieut. Warren is obliged to content himself with one or two excavations at a time. Some of the most interesting explorations—*e.g.*, that of the canals at Bir Eyub, have to be suspended; and this at a time when the most important results are being obtained, and we are apparently on the eve of solving the most interesting problems. The experience of four years has proved that to collect the small sum necessary for this work requires nothing but leaders, and that amount of activity requisite to start a local movement. Moreover, while the donations hitherto received have been chiefly of large amounts, it should not be forgotten that a good deal has been done, and that a great deal more might be done, by enlisting the interest of those who can give but little. And for these as well as for the larger subscribers, the quarterly reports are printed.

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THE Order of the Knights Templar in the United States had a procession and other services in Philadelphia, on June 15, to commemorate the fiftieth anniversary of the creation of one of the oldest commanderies in the country, "St. John's Commandery," formed in Boston in 1819. There are about 10,000 Knights Templar in the United States, a large proportion of whom took part in the celebration.

## ANCIENT LODGES.

*A New and Correct List of all the English Regular Lodges in Europe, Asia, Africa, and America, according to their seniority and constitution. By order of the Grand Master. Brought down to April 19th, 1765.*

*(Continued from page 8.)*

199 Ship and Castle, Penzance, in Cornwall, first and third Wednesday, June 24, 1755.

200 Bricklayer's Arms, Duke-street, Grosvenor-square, first and third Tuesday, June 17, 1755.

201 Shoulder of Mutton, St. Augustin's Parish, City of Norwich, first and third Monday, June 17, 1755.

202 The Lodge of Charity, at Amsterdam, June 24, 1755.

203 Black Raven, Cow-lane, Chester, last Monday, June 24, 1755.

204 Lion, Beccles, in Suffolk, July 14, 1755.

205 Swan Tavern, in York Town, Virginia, first and third Wednesday, Aug. 1, 1755.

206 The Flower in Hand, Parish of St. Mary, Norwich, first and third Tuesday, Sept. 17, 1755.

207 Sunderland, near the Sea, in the County of Durham, first Friday, Oct. 7, 1755.

208 The Grand Lodge Frederick, at Hanover, Nov. 25, 1755.

209 Plume of Feathers, Bridges-street, Chester, Dec. 2, 1755.

210 Princess of Wale's Arms, upper end of Cranbone-alley, Leicester-fields, first and third Monday, Jan. 20, 1756.

211 A Lodge in Captain Bell's Troop in the Right Hon. Lord Ancram's Regiment of Dragoons, Feb. 7, 1756.

212 The Sun and 13 Cantons in Great Poultney-street, Golden-square, second and fourth Thursday, Feb. 26, 1755.

213 A Lodge of Wilmington, on Cape Fear River, in the Province of North Carolina, March 1755.

214 White Lion, Water-street, Liverpool, April 15, 1755.

215 The Lodge of Peace, at Amsterdam, Sept. 23, 1756.

216 Hoop and Bunch of Grapes, St. Martin's-lane, first and third Tuesday, April 30, 1756.

217 White Horse, Corner of New Burlington-street, first and third Thursday, Dec. 2, 1756.

218 At the Marquis of Carnarvon's at Sunderland, near the Sea, first and third Tuesday, Jan. 14, 1757.

219 In the Parish of St. Mary in the Island of Jamaica, Feb. 17, 1757.

220 Blakeney's Head at Bristol, second and fourth Thursday, Feb. 17, 1757.

221 At Parliament Coffee-house, in Parliament-street, second and fourth Tuesday, Feb. 14, 1757.

222 Sun in the Strand, fourth Wednesday, Feb. 21, 1757.

223 Dove and Branch in the Parish of St. Lawrence, Norwich, second Wednesday, March 23, 1757.

224 Sancta Croix, a Danish Island, in the West Indies, 1757.

225 Cock, the Head of the Side, Newcastle-upon-Tyne, Oct. 13, 1757

226 White Lion, Oxford-road, third Monday, May 4, 1757.

227 Sun at Shadwell, first and third Monday, Oct. 31, 1757.

228 The Lodge of Regularity, at Amsterdam, Nov. 21, 1757.

229 Queen's Head, Duke's-court, Bow-street, Covent-garden, first and third Wednesday, Dec. 20, 1757.

230 St. Michael's Lodge, in the City of Severn, in the Dutchy of Mecklenburg, May 15, 1754.

231 Cock, in the Parish of St. Mary, Norwich, Feb. 18, 1758.

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232 White Hart, Old Town, Plymouth, second and fourth Monday, March 1, 1758.
233 Bell, Broad-street, Bristol, second and fourth Monday, March 8, 1758.
234 Lodge at Bombay, in East Indies, March 24, 1758
235 Green Man, Berwick-street, St. James's, first and third Friday, Aug. 6, 1758.
236 Swan, at Yarmouth, Norfolk, the Sea Captains Lodge, Jan. 1, 1759.
237 Three Crowns at Plymouth, the second division of Marines, Jan. 2, 1759.
238 St. James's Lodge at Barbadoes, May 20, 1758.
239 New Inn at Exeter, first and third Wednesday.
240 Sun at Newton Abbot, Devonshire, first and third Thursday, March 1759.
241 Mildmay's Wine Vaults, in the west town of Drediton, Devon, first Monday, April 21, 1759.
242 Royal Oak, Portsmouth-common, second and fourth Friday, April 24, 1759.
243 Compass and Square, Bernard Castle, Durham, first Monday, April 21, 1759.
244 Mermaid, at Windsor, third Thursday, June 6, 1759.
245 Temple Lodge at Bristol, first and third Monday, July 2, 1759.
246 Vine, King's Arms Passage, Poultry, London, third Wednesday, Aug. 24, 1759.
247 Prince George Lodge, in George Town Wingan, South Carolina, once a Month, 1743.
248 Union Lodge, Charles Town, South Carolina, second and fourth Thursday, May 3, 1755.
249 A Master's Lodge, Charles Town, South Carolina, first Monday, March 22, 1756.
250 Port Royal, at Beaufort, Port Royal Carolina, every other Wednesday, Sept. 15, 1756.
251 Solomon's Lodge, in Charles Town, South Carolina, first and third Thursday. 1735.
252 Cock at Hull, Yorkshire, second and last Thursday, Aug. 20, 1759.
253 King's Head, Canterbury, first and third Wednesday, Jan. 14, 1760.
254 A Lodge on board the *Vanguard*, Jan. 10. 1760.
255 St. Andrew's Cross, near the Hermitage, first and third Friday.
256 Three Crowns at Guernsey.
257 Globe, Hatton-garden, first and third Friday, Nov. 27, 1760.
258 Talbot, Leeds, Yorkshire, second and fourth Wednesday, a Master's Lodge, Jan. 8, 1761.
259 Punch Bowl, Stonegate, York, first and third Monday, Jan. 12, 1761.
260 Feathers, Cheapside, London, first and third Thursday, March 9, 1761.
261 Square and Compass, Whitehaven, Cumberland, second Monday, May 4, 1761.
262 Lord Granby's Head, Dover, first and third Friday, May 8, 1761.
263 Sun, at Darlington, Yorkshire.
264 Spread Eagle, Wisbeach, in the Isle of Ely, first and third Tuesday, Aug. 20, 1761.
265 Three Coughs, Portsmouth Common, first and third Wednesday, Aug. 20, 1761.
266 Union Lodge, Crow-lane, Barbadoes, first Wednesday, Sept. 17, 1761.
267 A Lodge at Kingston-upon-Hull, second and fourth Thursday, Oct. 27, 1761.
268 All Saints Lodge, at Wooler, Northumberland, Jan. 1. 1762.
269 St. George's Lodge, at the Half Moon, Exeter, first and third Tuesday, Jan. 20, 1762.
270 Green Man, Ipswich, Suffolk, Jan. 21, 1762.
271 Royal Frederick, at Rotterdam, Jan. 25, 1762.

(*To be Continued.*)

## MASONIC NOTES AND QUERIES.

### MASONIC MSS. IN THE BRITISH MUSEUM.

In reference to the subject of the age of the Masonic MSS. in the British Museum, I asked Professor Innes if he could give me the name of any acquaintance in London, upon whom he could rely, who would be likely to give a trustworthy opinion thereupon, when he said, yes, and very kindly gave me a letter of introduction to Mr. Bond, the keeper of the MSS. in the British Museum; and I am very happy to be able to state that Mr. Bond in the most courteous manner responded to my inquiries, and I believe that I cannot do better than give his answer exactly as I received it:—

"British Museum, 8th June, 1869.

"Dear Sir,—I am happy to be able to assist you in your doubts as to the antiquity of some of the MSS. on the Society of the Masons—as far as those are concerned of which you have given me the numbers in our collection, I can speak without any hesitation as to the general period of their date:—

"Bibl. Reg. 17 a. I. is of the middle of the 15th century.

"Harl. 2,054, is probably of the middle of the 17th century.

"Harl. 1942, is of the beginning of the 17th century.

"Sloane 3,848, f. 213 (179 present pagination) is dated 1646.

"Sloane 3,323, f. 195, is of the latter part of the 17th century.

"Sloane 3329, f. 102, is probably of the beginning the 18th century.

"Lansdown 98, art. 48, is of about the year 1600.

"Sloane 3023 is not a Masonic MS.

"I have confined myself simply to the consideration of the dates of the MSS., and trust the object of your inquiry will be served by the answers I have been able to give you.

"Believe me,

"Very faithfully yours,

"W. P. Buchan, Esq." "Edwd. A. Bond."

There is also another MS., published recently by Matthew Cooke, entitled—"Add MS., No. 23, 198," whose age Mr. Bond kindly informs me is "of the middle or latter part of the 15th century.'

The Bibl. Reg. 17 A. I. ff 32; which is published by Mr. Halliwell in "History of Freemasonry in England," seems, therefore, not to be so old as the 14th century, upon reading it over carefully, before I wrote Mr. Bond, I judged from certain passages in it that it seemed to me "written not later than the latter part of the 14th century," was surely a mistake, and I said so.

In reference to Harl 1942, or Lansdown 98, Art. 48, I consider we are fairly entitled to ask the gentleman who was Editor of the Magazine in July 16th, 1859, for an explanation of the assertions which he then made at page 28 of that date, when he affirmed that,—"the MS. in question, so far from being of the year 1600, is not more than 130 years old?"

Regarding Sloane 3,329, f. 102, which Bro. Findel places in the 17th century, it seems to belong to the 18th.

Sloane 3,848 and 3,323, also Harl 2,054, Bro.

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Hughan informs me have never yet been published. I trust that that Masonic reproach will soon be wiped off, and, *verbatim et literatim*, copies set before us in the pages of the *Freemasons' Magazine*. The past state of our Masonic literature is a disgrace to Freemasonry, and it is Freemasons themselves who are to blame on account of their hitherto in general almost total indifference to the real diffusion or reception of that "light" about which they *talk* so much. I trust that now, however, when the Magazine is reduced to half its former price, it will be encouraged and its readers instructed.

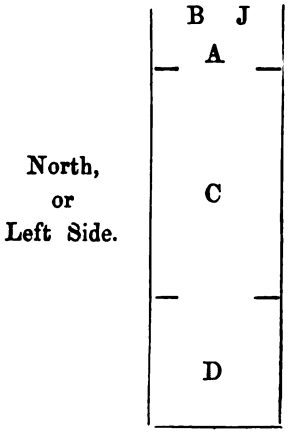
Sloane 3023 is one of those alluded to by "A Masonic Student," at page 290, April 10th. At same place he also states that the Masonic MSS. "are all easily found in the British Museum." True, perhaps, for those brethren who live in London; but what about the readers of this Magazine who live hundreds, yea thousands of miles therefrom? and who, many of them at least, may perhaps never even expect to see London! for them, they might about as well almost be *non est*, until at least some kind friend or brother presents us with *verbatim et literatim* copies of them. I trust that some of our London brethren will see after this, and, whatever they give us, let it be an *exact* copy—*verbatim et literatim*—of the original.

I put so much stress upon this *verbatim et literatim* "point," because *e.g.* I received a "copy" of "the New Articles," in Harl 1942, from Bro. Hughan, but upon reading them over I judged that, had they been written in the beginning of the 17th century, they would not have been written *exactly* as I received them; so, to settle the point, I forwarded the copy to Mr. Bond, when he very courteously wrote me back, it agrees with the original "only partially—the copyist having overlooked peculiarities in many instances." I therefore suppose that Bro. Hughan had not taken his copy personally, but got it from some other copy. However, I expect that Bro. Hughan's new work, referred to at page 471, June 12th, will contain some very interesting and important information regarding our Masonic MSS. as well as upon Freemasonry in general.

Regarding Sloane 3,329 f. 102—a copy of which is given at Appendix "C," page 691, of Findel's history—I would like to know if, as Findel gives it, it be an *exact* copy? If not, I would hope to see some contributor to the Magazine favouring us with a *verbatim et literatim* copy soon; more especially as it is short. Further, if there be, as I hope there will, a great influx of new readers soon, they will naturally say—what's the use of speaking about *Harl* No. this or *Sloane* No. that? Tell us what these Harl and Sloane documents, to which you refer, *say*, and then we will be able to take an interest in the matter, and, knowing exactly what you are writing about, we will be able to judge of it.

I consider the subject of Masonic MSS. and old lodge minutes written before A.D. 1720, to be one of the most interesting and valuable in connexion with the rise of Freemasonry in England at the beginning of last century. And, if they wish to play a due part in the elucidation of these, our London brethren will have to pull up or they will be overtopped by the provincials; further, said provincials, too, in great measure hailing from 'over the border;" for, to my astonishment, when telling Bro. Hughan that, being an Englishman, he ought to keep up the Mediæval *English* Architecture, he writes me back—"I am a Scot and a Briton."—W. P. BUCHAN.

POSITION OF THE TWO PILLARS—BOAZ AND JACHIN.




Solomon's Temple, about 105 feet long (including the porch) and 30 feet broad.

A, the Porch; C, the Holy Place; D, the Holy of Holies, or Oracle.

Josephus, Book 8, chap. 3, says:—"Its front was to the East. . . . . And he set five of the lavers on the left side of the temple, which was that side towards the north wind, and as many on the right side towards the south." Then, 1st Kings, chap. 7, verse 21:—"And he set up the right pillar and called the name thereof Jachin; and he set up the left pillar, and called the name thereof Boaz."

The Book of Kings, or the records from which the Book of Kings was compiled, were probably written by some official of the Temple; hence, speaking of the right and left of the Temple, he speaks of it as one would who, standing within it, looks out *from* it; not as a spectator would speak, who was looking *at* it; hence he says, Jachin is on the right (*i.e.*, on the south) and Boaz on the left (*i.e.*, on the north).

According to Josephus, therefore, the front of Solomon's Temple looked to the east, whereas the front of our cathedrals look towards the *west*, and *their* principal entrance is in the west end.

As to the area and exact position of the site of Solomon's Temple, it will be most interesting to see the plans and explanations of Lieutenant Warren, R.E., by-and-bye; but we are sorry to find that he receives so little encouragement in his researches either from Christian churches or Masonic lodges; it is a shame for any of said churches or lodges to know that as yet they have given *nothing!* The faith and doctrines of the one and the rituals, &c., of the other are so intimately associated with Jerusalem that they ought to feel proud to have an opportunity of assisting such an interesting and important object. Some *lodges* have done their duty in this respect—the more reason, therefore, for the general body to follow their example.—W. P. BUCHAN.

### ROSE CROIX DEGREE.

After your valuable dissertation on this degree, it will be useful to ask for information as to the first inventor of the Christian character of the Rose Croix degree, and whether the ritual is the same in all countries.—J.W.M.

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WHEN WAS BRO. THE PRINCE OF WALES G.M.?

A learned brother, J.A.H., at page 7 of this volume, says, "Long live our Royal Past Grand Master."

When was H.R.H. the Prince of Wales M.W.G.M. —in 1867, 1868, 1869, or 1870? and where can he become a P.G.M. until he has been installed as G.M.? Was he M.W.G.M. before he was initiated, or after? —A NEW MEMBER.

LODGE LIST, 1765.

In 1765 there were still 113 English lodges surviving older than 1740, including many provincial lodges now extinct, but it is quite possible there were provincial lodges of old constitution not registered with the Grand Lodge of England. If it were not so, the spread of Masonry in the provinces in the first 20 years after the foundation of Grand Lodge would have borne a small proportion to metropolitan extension.—B.B.

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This list of yours is apparently not very ancient, but it is a list on which the old lodges were only 40 years old, and the main portion of the old lodges not more than a quarter of a century.

At that time, in 1765, very few lodges had distinctive names, but they were named after the public-houses where they met, if they could be said to have names at all, for it will be seen that several lodges have numbers only.

On No. 1 there is the curious entry:—"Every fourth Wednesday there is a Master's Lodge." This looks as if No. 1 had a specialty for the Master's degree. Here is a chance for our learned brother Hughan. Further,—"It is also the West India and American Lodge." No doubt it had much to do in spreading Masonry in America and the West Indies. —ANNOTATOR.

THE CONGRESS ON CELESTIAL MYSTERIES.

Devonport is a School of Masonry, including some learned and zealous Masons, but unless they have provided a few men of science to satisfy the outside world, their decision will be considered of little value. They want—among others—astronomers, astrologers, Hebraists, Egyptologists, men familiar with the three kinds of cuneiform inscriptions (the language of one, which is termed Akkad, is not known as yet, unless to Bro. Melville), proficients in symbology, chronologists, &c.—OBSERVER.

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As the astrolabe (?) was exposed at Nineveh, and is exposed at the British Museum, what ground can there be for supposing that the scientific explanation of it ought to be kept from the public, merely because the alleged interpreter is a Freemason? This I ask, because as yet all discoveries in the branches of Syro-Egyptian science have been freely made known by the Government, the Societies, and by men of science.—W.M.

THE MARK DEGREE.—MASONIC JURISPRUDENCE.

The Mark degree exists and has existed in several countries.

It is not under the ban of constituted authority as un-Masonic.

It is permissible to practise it in England, although Grand Lodge and Grand Chapter do not at this moment, but may again, recognise it as a part of the English Craft system.

It consequently becomes a question whether Mark lodges must remain isolated as single lodges, without co-operation and without any provision for uniformity of system, or whether they can join together, as Templars and others have done, to obtain a common administration, as a Grand Chapter, Grand Lodge, Directory, or Grand Conclave.

If this can be in any degree permitted, the organization would be called Grand Lodge, because the units are Lodges, and not Grand Conclave or Grand Chapter.

There is no harm in calling such a body Grand Lodge. It does not invade any jurisdiction or privilege of the Grand Lodge of England by such name, any more than the Grand Lodge of England, by calling itself a Grand Lodge, invades any jurisdiction or privilege of the Grand Lodge of Scotland.

If a Grand Lodge of Mark Masters elects a G.M., he no more affects the M.W.G.M. of England than does the G.M. of the Templars or the G.M. of anything or anyone else.

The spirit of modern Masonic jurisprudence is to comply with the requirements of the time according to the dictates of common sense.—MARK.

ROSE CROIX (p. 3).

Some brother will oblige by giving the Latin of the Latin, or the Latin of the English translations of the interesting article on the Rose Croix, by Dnalxo. *Natura renovantur integra* and *Igne Nitrum Roris Novenitur* are rather puzzling to one not accustomed to Masonic Latin.—A CONSTANT READER.

YEAR OF LIGHT.

A correspondent in your last number wishes to know why the Year of Light of Masons should differ with the clerical Anno Mundi: and also he desires to be informed when stars were first adopted in Masonry. Without reference to the conflicting opinions of various nations as to the date of Creation, let it suffice that our own clericals do not agree as to whether it took place 4,000 or 4,004 before the birth of the Saviour. The days set forth in Creation are by some interpreted to mean years. The first verse of Genesis records the beginning by the creation of heaven and earth. Light, or the sun, was not brought forth until the fourth day or year, hence the 4,000 and the 4,004. Masons date from the sun; therefore they add 4,000 to Anno Domini, and this year is with them the year of light 5869. The same correspondent wishes Bro. Buchan to tell him *when* stars were *first* used in Masonry? By doing so through your Magazine, Bro. Buchan will not only oblige Bro. Nekum but likewise—HENRY MELVILLE.

BRO. MELVILLE AND HIS ASTROLABE.

Bro. Melville is quite welcome to believe his Assyrian monument an astrolabe, a warming-pan, or a chamber-jug, but he must allow others to believe their own eyes. No mysterious intimations will enable anyone to restore sciences which never existed and never were lost.—J.W.M.

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THE Historical Commissioners have got so far into their work as to have appointed four travelling deputies—one each for England, Ireland, Scotland, and Wales—who will have to visit country houses, and report on the literary treasures which may be found in them.

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## CORRESPONDENCE.

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

### FREEMASONRY AND CHRISTIANITY.

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

Dear Sir and Brother,—Being desirous of becoming acquainted with the relation of Freemasonry to man as man, in the universal and individual sense of the term; and as the quotation in Bro. Dnalxo's letter does not in the smallest degree appear to me to uphold his views with regard to the necessity of having a creed in connexion with Masonry consisting of a belief in the immortality of the soul, and especially the eternal reward or punishment of the same in a future state, I shall be exceedingly obliged to Bro. Dnalxo, or any other brother who will inform me, whether this is all the authority which may be brought forward to support his views? Being a lover of Masonry as a "pure Theism" or "system of morality," I beg to remain,

Yours fraternally,

W.Y.P.

### BRO. MELVILLE'S DISCOVERIES.

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

Dear Sir and Brother,—It has been kindly suggested by some writer in your Magazine that my discoveries should be examined by Masonic archæologists. I am perfectly willing, indeed most desirous, that the discoveries should be examined by any respectable intelligent Masons; and, consequently, would be glad to have such jurists as the eminent brethren who organized the Archæological Institute; but, constituted as that society now is, it would be impossible for me to expound the mysteries before the members. In my first paper, I stated that, of course no member of the Archæological Society will presume to give publicity to the "part or parts, point or points, mystery or mysteries of the Order." I cannot reveal the knowledge without divulging the parts and points, and therefore the object of the Institute could not be effected—inasmuch as the purport of the society is to hear, read, and discuss papers and communications, and to *publish* the acquired information in your Magazine and afterwards in "The Transactions of the Masonic Archæological Institute."

Had my object been to publish the Masonic knowledge, I could have done so in Australia; then my visit to England would not have been required, and I should not have encountered the opposition of the grandees of the Order in London.

In Australia I was taught that there formerly were mysteries connected with Masonry which were not to be divulged under no less a penalty than death. In England these mysteries are lost. I believe—nay, I am certain—that I have discovered them; and, as a Mason, I am decidedly of opinion that I should be doing wrong were I to publish them before they have been thoroughly examined and *rejected* by the Order. The late Dr. Oliver was a good man and a learned Mason, and 20 years back he declared my discoveries to be *wonderful*. There are men who think highly of Dr. Oliver's Masonic knowledge' and yet these very men, without knowing what my discoveries are, denounce me for seeking to bring them under the consideration of the brethren.

According to your last publication, Bros. Bird and Dnalxo had an interview with me; it was satisfactory to them. As Masons, however, they wisely abstain giving a public judgment on the important subject; they, therefore, judiciously desire the confirmation of others, and, with true Masonic brotherly feeling, are organizing a class in Devonport for the express purpose of fully testing the wonderful knowledge. The decision of the class will benefit mankind.

Yours fraternally,

HENRY MELVILLE.

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

Dear Sir and Brother,—It is with much satisfaction that I see by a letter from "Dnalxo," in your impression of the 26th ult., page 507, that he considers the alleged discoveries of Bro. Melville are worthy of a careful analysis.

It has struck me as very remarkable, that amongst those who have taken a prominent part in this Masonic correspondence, not one appeared anxious calmly to inquire and impartially to judge whether these said discoveries had any foundation, but were content to fire off shots from a distance, and, when challenged to come near and look and learn, some remained silent, and one who had spoken loudest, declined, sheltering himself behind a few miles of railway travelling, showing pretty clearly that a slight personal inconvenience was more important to him than any extra light in Freemasonry could be. This drives me to think that some of these enthusiastic brethren are afraid they might find the truth to be a trifle above the standard they work by.

I am not personally acquainted either with Bro. Melville or any of those who have ridiculed his discoveries, but I read his letters in the Magazine, and learn he has devoted a great many years to the matter, and I cannot but arrive at the conclusion that there is an earnestness about Bro. Melville and a desire to benefit Freemasonry; then, I say, by all means let the subject be calmly looked into with an honest desire to arrive at the truth, and not with a preconceived intention to condemn as ridiculous; and after this is done let us all know the result.

If the so-called discoveries are but the imagination of a disordered brain, let them be consigned to the contempt and oblivion they are worthy of; but, if there really is truth in them, let those who have certainly judged and condemned them without trial, learn to be "cautious."

I shall anxiously look for some report of this very interesting test in due course; and, as the meetings are to be held in Devonshire, I hope our illustrious Bro. Huyshe, the G.M. of this province, may be one of those who will attend.

Yours fraternally,

EXCELSIOR.

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

Dear Sir and Brother,—I have just returned from an Australian voyage, and so been out of the active influence of Freemasonry many months. I have only just now read the Magazines which have accumulated during my absence. Judge of my surprise at finding

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"an old friend" without even *a new face*, disporting himself in your pages at no small length; I mean Bro. Henry Melville, with his "LOST MYSTERIES IN FREEMASONRY EXPLAINED," all as fresh and blooming as they were—well, I wont say *how many* year ago, in the Colony.

I would now ask Bro. Melville whether he has ever before printed and published his *explanation* of the Lost Mysteries of Freemasonry—or, rather, of *Masonry?* If he has published and *explained* all this so long ago, will he state with what *results* as to satisfying men of sound intelligence, of whom the Colony had an abundance in his time?

Whilst giving Bro. Melville the full credit of sincerely believing in something he has fancied for so many years past that he has *really* discovered, I must confess to the feeling—after carefully reading and re-reading all his communications—that Bro. Melville has failed to *explain*—as he professes to have done—"the Lost Mysteries."

Your contributor, ANON.

## THE EARLSWOOD IDIOT ASYLUM.

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

Dear Sir and Brother,—In perusing the *Standard* newspaper of Tuesday, the 29th June last, my attention was attracted to an account of the proceedings which had taken place the previous day at the Earlswood Idiot Asylum, near Reigate, H.R.H. the Prince of Wales and H.R.H. the Princess of Wales were present on the occasion of laying the first stone for the extension of the Asylum, of which the foundation stone had been laid by His Royal Highness's father in the year 1853. The Governors and Board of Management of this Institution had prepared a well-written address, which was read to the Prince of Wales, and to which H.R.H. made the following reply:—

"My Lords and Gentlemen,—I thank you for the kind expressions contained in your address. I cannot but rejoice that my presence should be considered an encouragement and conducive to the prosperity of an institution that lays claim to our warmest support apart from all other considerations. The fact of my lamented father having taken so active a part in the early formation of the society, known as the Idiot Asylum, would in itself be sufficient to enlist my sympathy and interest in its welfare. The necessity of affording more extensive accommodation, in consequence of the increased number of applicants, is a proof of the success which has followed your first efforts. We must all appreciate the comprehensive principle which regulates, without regard to social or religious distinctions, the admission of all classes of our fellow-creatures suffering under an affliction which reduces them to one common level. Finally, I have to assure you, gentlemen, how sincerely I feel your expressions of devotion and attachment towards the Queen, the Princess of Wales, and the Royal Family. I am persuaded that they, equally with myself, will watch with increasing interest the success of an institution this day enlarged under such hopeful circumstances"

The answer was received with loud cheers. I can imagine nothing more praiseworthy than the observations contained in H.R. Highness's reply; for, of all the noble institutions which this country can boast, there are none that can or ought to awaken our sympathies more than the Earlswood Idiot Asylum. My object in addressing you is that I thought this might meet the eyes of many who have not read it in the daily papers, especially the Craft. I, as an old and experienced Freemason, am well aware that generally the characteristic of a Freemason's heart is "Charity;" and, as there are thousands who range under our banner opulent, and have wealth at our command, and who, when their attention is called to it, will, it is to be hoped, gladly give to help an institution that has already accomplished so much good. The present number of the inmates are nearly 500, and when the new buildings are completed, they will furnish means of receiving about 300 more, making a total of 800. Funds are greatly needed, as the proposed alterations will cost £12,000, and it is to be hoped that those whose attention have been called to the subject, if they have not already contributed, will do so by sending to the Secretary, Mr. William Nicholas, Office, 20, Poultry, London, E.C,, who I am sure will gladly give any information required, and who will, I hope, pardon me for thus making use of his name without his knowledge.

Yours fraternally,
A P. PROV. S.G.W.

## GRAND LODGE CALENDAR.

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

Dear Sir and Brother,—Having lately arrived in the metropolis and wishing to attend a lodge meeting, I obtained a Grand Lodge Calendar, and found that the Joppa, No. 188, was marked to meet on Monday last. On applying at the Albion Tavern I was surprised to find that no lodge met that evening nor would the Joppa Lodge meet for some time to come. This, however, is not all; for, on asking a companion, he informed me that the Britannic Chapter, No. 33, would meet on Friday, the 9th inst.; *that* is not noticed at all in the Calendar. If, then, a stranger can pick out two errors in one week, how many must there be in the entire book? I smart under these blunderings, as being, whilst in this great metropolis, like "an alien and a stranger in a foreign land."

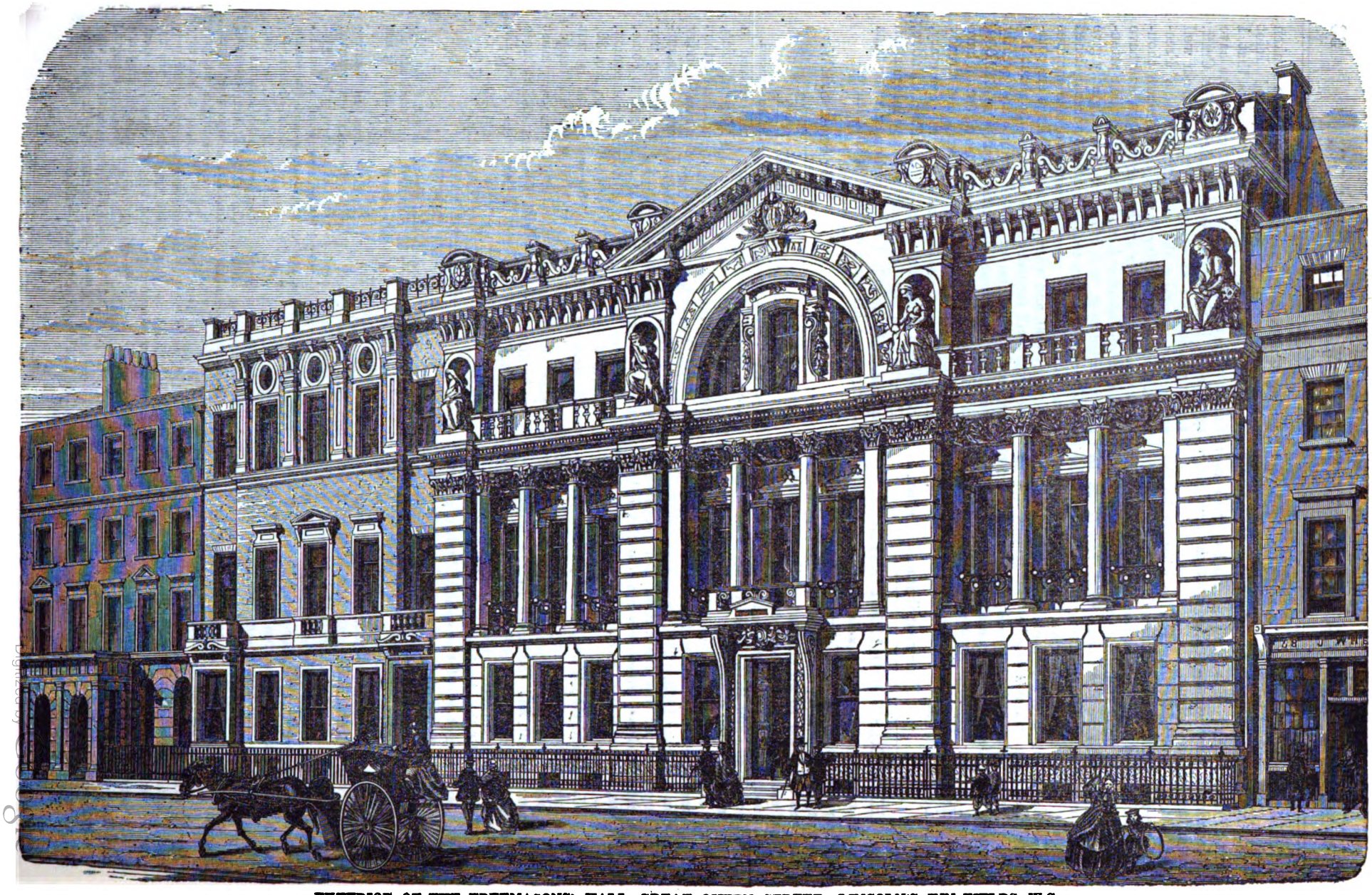
Yours fraternally, C. S.

## A COMPARISON.

How justly is man compared with the fair flower of the field, pushing its tender form over the rude surface, and then suddenly crushed, and reduced to nothing! Short is his duration; but how awfully varied are the busy scenes of his life.

The gardener oft with joy beholds the rosebud just bursting into life on its parent stem, with all the gay promise of luxuriant beauty, but when he comes to crop the much-expected flower, to honour some particular and favourite occasion, he finds its leaves strewed on the earth, its freshness and its beauty withered. He wonders at the cause, yet cannot discover it; but still he feels there was a cause, a powerful cause, to bring about an effect so unforseen, so contrary to his expectations. Is it not precisely the same with man? The canker-worm of care and blighted hope [too often fatally, though unperceived, gnaws around the heart, destroying the peace within, and gradually preying on the entire frame, till, at last, he falls an easy victim to the chill hand of the universal destroyer. Our passions are like lions, as yet slumbering in their grated prisons, and require our every caution. Yet they will sometimes steal out unperceived; or, from their seeming gentleness, they are allowed a little more liberty. We know not their fatal strength, till, alas! too late; and, perhaps, we have then to lament that the object which has fallen a prey to their fury is that alone which we held most dear on earth.—*Exchange.*

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EXTERIOR OF THE FREEMASONS' HALL, GREAT QUEEN STREET, LINCOLN'S INN FIELDS, W.C.

# THE MASONIC MIRROR.

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

## REDUCTION IN PRICE OF THE "MAGAZINE."

The price of the MAGAZINE is now reduced to THREEPENCE.

It is now nine years since the quarto series of the MAGAZINE was commenced, and it has ever since continued to be published at sixpence weekly.

For a considerable time past it has been in contemplation to reduce the price of this MAGAZINE; and it is now many months since the intentions of the then proprietor were made known by announcements in the advertising columns that a permanent reduction in price would be made as soon as the necessary arrangements for that purpose could be completed, and a fitting opportunity occurred.

It is now our pleasing duty to announce to our subscribers and friends the *promised reduction*; and also that various improvements will be introduced into the MAGAZINE itself. In so doing we must of course look to a greatly extended support from the members of the Craft for that reward, which we are assured by a very large circle of friends and supporters, such a step as that about to be taken will be sure to meet with; still it is only by the active and energetic support of our friends that such a venture can be made to succeed—more particularly in the case of a class journal—and by a greatly increased sale to cover the weekly cost of production.

The proposed reduction of the postage rates on newspapers, has been for some time past looked forward to as affording an opportunity for expecting the reduction in price of the MAGAZINE; and it is believed that long before our next half-yearly volume is completed, the anticipated reduction on the newspaper postage rates will be successfully introduced by the Post Office Authorities. And therefore the commencement of a new volume has, under these circumstances, been considered an appropriate occasion for carrying out the long contemplated and previously announced intention, to reduce the sum of the MAGAZINE to THREEPENCE.

Whilst thanking the numerous subscribers and the zealous friends and supporters of the MAGAZINE for their past aid and labour on our behalf, we trust still to secure their hearty co-operation, so that, by their recommendations and otherwise, amongst the members of the Masonic Order, they may assist us in so expanding the area of its usefulness and by greatly-increasing the number of its readers, thus give it still greater power and influence as the well-tried organ of the Craft at large.

## MASONIC MEMS

UNIVERSAL MASONIC CALENDAR FOR 1869.—A few remaining copies of the second edition are for sale at a reduction of 25 per cent.

THE opening of the meeting of the British Association this year at Exeter, is fixed for the 18th of August. Professor Stokes, of Cambridge, will occupy the chair.

IT has been proposed by some of the Dutch lodges to hold an International meeting of Freemasons during the period of the Netherlands Exhibition. The meeting to take place either at Amsterdam, Rotterdam, or Utrecht, in the month of September next. Further particulars are promised, which we shall publish.

PROVINCE OF KENT.—The Provincial Grand Lodge will be held at the Head Quarters of the Volunteer Artillery, at Brompton, on Wednesday, the 14th inst., at twelve o'clock precisely. We understand that the following propositions will be brought forward:—That a grant from the Prov. G. Lodge fund of 20 guineas be made to the Zetland Commemoration, 50 guineas to the Old Men's Asylum, 40 guineas to the Girls' School, and 60 guineas to the Boys' School; the two latter amounts to be taken from the Provincial Charity Fund.

BRO. R. HUBBARD is the provendor of the General Steam Navigation Company's paddle steamer *Hilda*, which commenced her Sunday excursion to Margate and back, on the 4th inst. His kind, courteous, and gentlemanly attention is so well known as to become proverbial. The *Hilda* leaves London Bridge at 8:30 a.m., and after three hours stay at Margate, returns to the Bridge about eight o'clock in the evening. We can, with confidence, recommend this excursion to our readers as the place to spend a happy day.

THE Star Lodge (No. 1,257), will be consecrated early next month at the Marquis of Granby, New Cross-road, New Cross, Bros. J. Smith, P.G. Purst., W.M. designate; E. Palmer, 33, S.W.; C. J. Hogg, W.M. 58, J.W.; F. Walters, W.M. 871, Sec.

## ROYAL MASONIC INSTITUTION FOR BOYS.

The annual summer *fête* and distribution of prizes took place on Thursday, the 8th inst., under the presidency of the V.W. Bro. the Rev. J. E. D. Cox, P. Grand Chap., in the absence of the W. Bro. W. Romaine Callender, jun., the D. Prov. G.M. for East Lancashire, who was to have presided, but by reason of an unforeseen and unavoidable legal engagement, was prevented from performing the duties of the president on this occasion.

A large number of ladies and gentlemen were present, and everything was done to render the occasion pleasurable, and the day's entertainment attractive.

From the lateness of the proceedings, however, we are unable to do more on this occasion than give a very brief summary of the day's business, reserving until our next issue the more detailed account of this very interesting gathering.

After the pupils had been engaged in athletic sports the prizes were distributed as follows:—

CLASSICAL DEPARTMENT.

Upper Form.—Classics, mathematics, modern languages, and English, Edward Price Jones.

First Class.—Classics, William B. Redgrave; mathematics, modern languages, and English, Alfred F. Wallbridge.

Second Class.—Classics, mathematics, and modern languages, Oliver Smith; English, William J. Hollis.

COMMERCIAL DEPARTMENT.

First Class.—Arithmetic, Henry Bick; history and geography, Henry Johnson; writing, Alfred Edward Ladd; English, Henry Johnson.

Second Class.—Arithmetic, Arthur Wm. Bowcock; history and geography, Henry S. Wheeler; writing, Alfred Mould; English, Wm. Richard Treatt.

Preparatory Class.—General Proficiency, Frank H. S. Moxon.

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Good Conduct Silver Medal (presented at the Festival, March, 1869).—Adam A. James.

Efficiency as Monitor.—Henry James Ashton.

SPECIAL PRIZES (presented by private donors).

By Bro. Edward Cox, *V.P.*, Canonbury Gold Medal, £4 4s. (presented at Festival, March, 1869).—Walter Rumblow. The recipient elected by the unbiassed votes of his schoolfellows.

By Bro. Dr. Moore, £2 2s.; a second prize, a silver watch (the recipient elected in a similar manner to that of the Canonbury Medal).—Alfred Berkeley.

By Beaufort Lodge, No. 104, Bristol, Cambridge Local Examination, December, 1868, £5 5s.—Harry William Wildman.

By Bro. William Winn, *V.P.*, Oxford Local Examination, 1869, £5 5s.—Not yet ascertained.

By Bro. Rev. Dr. Goodwin.—English composition and English grammar, Edwin Price Jones.

By Mr. H. C. Sylvester.—Painting, Harry Fradelle Pratt; Shading, R. Tippetts Richardson; Architecture, Frederick M. Harrison.

By Bro. Capt. J. Wordsworth, *V.P.* (special prize, value £2 2s).—Elocution, W. A. Glass.

By the Franklin Lodge, No. 838, Boston (value £2).—A silver watch, to the writer of the best letter, being one of the five boys leaving the Institution, Midsummer, 1869, Henry Bick.

By the Matron.—General usefulness, Henry Bick.

By the Secretary.—Personal cleanliness, Henry Johnson and Henry James Ashton.

PRESENTED BY THE HOUSE COMMITTEE.

First Prize.—Writing, A. E. Ladd; Dictation, E. C. Isborn; History, F. Treleaven; Geography and Mapping, E. P. Jones; General attention to Studies, W. A. Glass; General Proficiency, E. P. Jones; Mental Arithmetic, H. J. Denton; Proficiency in Drill, H. J. Ashton.

Second Prize (value 10s. 6d. each)—W. R. Goudie, G. W. Martin (two), Claudius J. Jones, James H. Powell, E. P. Jones, Francis Treleaven.

## METROPOLITAN.

PROSPERITY (No. 65).—A meeting of this lodge took place at the Guildhall Tavern, on the 24th ult., under the presidency of the W.M. Bro. J. L. Mather, who was supported by his officers and several P.M.'s Lodge being opened and minutes read, a ballot was taken for the admission of Mr. T. J. Daniels, which proving unanimous he was initiated in a very perfect manner by the W.M. Bros. Bowen and Hunter were passed to the degree of F.C., and Bros. Beale, Little, Walker, Williams and Hyslop were raised to the degree of M.M. The lodge was closed, and the brethren retired to refreshment.

SOUTHERN STAR LODGE (No. 1,158).—An emergency meeting of this prosperous lodge was held on Tuesday the 30th ult., at the Montpelier Tavern. The summons contained a large amount of business, but from several causes, but little was done. Bros. Alderson and Fowler were passed, Mr. W. Hunt, Solicitor, Gray's Inn, was initiated by the W.M. in a very impressive manner. Bro. Pulsford worked one of the lectures in a very creditable manner. Arrangements for the summer festival were then made, the last Wednesday in the present month being fixed, and the place of meeting the Greyhound Hotel, Richmond. The lodge was then closed.

### MIDDLESEX.

VILLIERS LODGE (No. 1,194).—On Saturday 3rd ult., at the Northumberland Arms Hotel, Isleworth, this young and most prosperous lodge met. The lodge was opened by Bro. Clarke, P.M., who initiated one and passed two. Bro. F. Walters, P.M., initiated one. All the work was well done. Bro. J. Tricket, S.W., was unanimously elected W.M., Gilbert re-elected Tyler. One joining member having been proposed, the lodge was duly closed in the usual manner. Banquet and dessert followed. Present besides those named: Bros. R. W. Little, P.M. Sec.; A. Avery, P.M.; T. Cubitt, P.M.; J. G. Marsh, P.M.; Allman, Smale, Lancaster, Dalby, Palmer, and others. Visitors: Bros. H. G. Buss, P.M. 27; W. Mann, P.M. 186; J. T. Trickett, 954, and others.

## PROVINCIAL.

### ESSEX.

COLCHESTER.—*United Lodge*, (No. 697).—The regular meeting of this lodge took place at the George Hotel, on Wednesday the 9th ult. Present: Bros. Newman, W.M.; Ray, S.W. Sec. *pro. tem.*; J. S. Smith, J.W.; Calthorpe, S.D.; Eustace, J.D.; Rix, Treas.; Fenn, Middleton, Saunders, Woodland, O. Malley. The lodge was opened in due form in first degree, and the summons convening the meeting was read, and the minutes of the last regular meeting were read and confirmed. A report was read from the Board of General Purposes, stating that they had considered the necessity of changing the day of regular meeting to Friday, in accordance with the express wishes of the members of the United Lodge, and beg to reccommend that the change be at once effected (unanimously adopted). The board also reported the characters of Bro. Givin, 825 I.C., and Stephen Piper, Sergeant 76th Regiment, a candidate for initiation, satisfactory. The questions appertaining to first degree, were put to Bros. Fenn and Woodland prior to being passed to the F.C. degree, which being satisfactorily answered, he retired, and the lodge was then opened in the second degree, and the questions appertaining to it, were put to Bro. O. Malley, prior to his being raised to the sublime degree. He then retired, and the lodge was opened in third degree, when Bro. O. Malley was raised. The lodge was then closed to second degree, and Bros. Fenn and Woodland were passed, and the lodge was then closed to first degree, and Sergeant Stephen Piper was initiated, and signed and received a copy of the by-laws of the lodge; also Bro. Givin. Proposed by Bro. Ray, seconded by Bro. Captain Smith, that — Gray, Adjutant of 3rd Dragoon Guards, be received as a candidate for initiation; proposed by Bro. Ray, seconded by Bro. Newman, W.M., that James Warren, Serjeant 49th Regiment be received as a candidate for initiation. Nothing further having been offered for the lodge in particular or Freemasonry in general, it was closed in peace, harmony and brotherly love. The brethren afterwards retired for refreshments, and left at an early hour.

### CUMBERLAND AND WESTMORELAND.

CARLISLE.—*Union Lodge*, (No. 129).—Tuesday the 29th ult. being the day on which the Union Lodge held its monthly meeting, several of the members put in their appearance. The lodge was opened under the presidency of Bro. J. Slack, P.M. Prov. G.J.D., assisted by Bros. G. G. Hayward, P.M. as S.W.; G. Murchin, J.W.; A. Taylor, as S.D.; Corporal G. J. Wetheral, as J.D.; A. Woodhouse Sec. 310 and 1220; W. Court, I.G. and Treas.; J. Barnes, Tyler, and other members of 310, in addition to visiting brethren, Bros. G. Dove, 200 Old Globe Lodge and J. Anderson, 720, Bro. B. Slee being a candidate to be passed to the second degree, was examined as an E.A. and found worthy, entrusted and retired, and after the lodge was opened a step higher, Bro. Slee was admitted and passed to the degree of a F.C. The business was again resumed in the first degree, when Bro. Jesse Banning was admitted as a joining member, the ballot being in his favour. The ballot was then taken for Sergeants Thos. Elles Haddon and Edward Elson, and found to be unanimous, they were then prepared, admitted, and initiated into the mysteries and privileges of Freemasonry. No other business being on hand, than proposing Bro. Dr. Revers as a re-joining member, the lodge was closed, and all parted in harmony.

### LANCASHIRE (WEST.)

LIVERPOOL.—*Duke of Edinburgh Lodge* (No. 1,182.)—At the last regular meeting of this new and flourishing lodge, which was attended by an unusually large muster of brethren, a very pleasing incident occurred. After the ordinary lodge business had been transacted, Bro. W. Woods, the W.M., presented Bro. John Thornton, the I.P.M., with a very handsome timepiece in bronze and marble, bearing the following inscription:—"Presented to Bro. John Thornton, P.M., as a mark of esteem, from the brethren of the Duke of Edinburgh Lodge, 1,182, also to commemorate his being one of the founders and the first W.M. A.L. 5,869., A.D., June 16th, 1869;" together with a beautiful pair of bronze vases. This present had been unanimously voted by the brethren as a token of their esteem and a recognition of the valuable services rendered to this lodge by Bro. J. Thornton. The W.M. addressing Bro. Thornton said: I rise to perform what is to me a very pleasing duty, and one which I am sure

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will be very gratifying to every brother of this lodge, and that duty is to present you Bro. P.M. Thornton with this beautiful timepiece and the two accompanying vases as a recognition of your past services. A short time ago a committee was appointed to take into consideration what would be the most suitable form of presentation, and that committee had some difficulty in deciding; for you worthy P.M. Thornton have already filled the office of W.M. on six different occasions in various lodges, and your breast is already adorned with a very magnificent P.M. jewel, which was I believe presented to you by the brethren of St. John's Lodge, 673 (late 971) in the year 1858, and of which lodge I understand you were also one of the principal founders, at last they decided upon presenting you with this beautiful timepiece. You, worthy P.M. Thornton, were one of the founders and the first W.M. of this lodge; the success, reputation, and honour it has attained are mainly to be attributed to your exertion. And, now Bro. Thornton it only remains for me to present to you, in the name of the officers and brethren of this lodge, this timepiece and the accompanying vases in acknowledgement of your many kind and valuable services, and to show the kind feeling every member of this lodge entertains towards you; I have also to express their fervent hopes that the Great Architect of the Universe will in His all-wise providence spare you to live many long years of usefulness and prosperity to be a blessing to your family and an ornament to the lodge, and when at a distant day the hands of the timepiece shall be no more visible to you and the sound of the bells cannot reach your ears, and in the ruling of the Great Architect of the Universe you shall be summoned to quit this mortal life, and to leave all that endears you to this world, you will leave behind you a name intimately associated with each of us and an example worthy of our imitation, and may you receive above a noble and a lasting reward. Bro. John Thornton, I.P.M., replied as follows:—Worshipful sir and brethren, I cannot find words to express to you my present feelings, this present is an honour I never dreamt of or expected; whatever services I have rendered to this lodge I have given freely and heartily, for my heart was wrapt up in its success, and I flatter myself that the Duke of Edinburgh lodge has been a grand success; although it is scarcely two years since its consecration I find that 57 brethren have been initiated, 21 have joined, and at the present time there are 77 names on the books, this is indeed very gratifying to me and was recompense enough for any services I rendered, I only tried to do my duty and to please you all, and that I consider is the duty of every Freemason. And now permit to offer you my best thanks for this valuable present, doubly valuable to myself, as it is evidently the unanimous desire of all the brethren to offer me this token of their esteem, I shall ever look on it with pride and gratitude; brethren, my feeling will not allow me to proceed, once more accept my warmest thanks. The lodge was then closed in due form and solemn prayer. The brethren afterwards sat down to an excellent banquet prepared in the usual splendid style of the worthy hostess Mrs. Thos. Wright, and spent a pleasant and harmonious evening.

## LEICESTERSHIRE.

LEICESTER.—*St. John's Lodge* (No. 297).—The brethren of this lodge were summoned to a second emergency meeting since the last regular lodge on Friday, the 2nd inst., at the Freemasons' Hall, Halford-street. The W.M. Bro. Kelly, D. Prov. G.M., presided, and twenty-six brethren were present, the visitors being Bros. Toller, W.M.; Baines, S.W.; Partridge, J.D.; Morr and Hack, of No. 523; and Laughte,n No. 422, Gainsboro'. The lodge was summoned for the initiation of two candidates and the raising of five brethren to the third degree. The lodge having been opened in the first degree, a ballot was taken for Mr. Byron Levi Atwood, a Lewis, son of Bro. L. L. Atwood, of this lodge, who was unanimously elected. The lodge was then opened in the second degree, and four out of five of the candidates being present, they passed a satisfactory examination as F.C.'s. After which a Master Mason's lodge was opened, and these brethren, viz., W. Taylor, George Pearce, *M.D.*, Porter, and Stannard, were severally raised to that sublime degree, Bro. Crow presiding at the instrument during the ceremony. The lodge was then lowered to the first degree, and Mr. Byron Levi Atwood and Mr. Joseph Roper (who was elected at the previous lodge of emergency) were respectively instituted into our mysteries. After the proposal of the nephew of one of the members as a candidate for Freemasonry, and the discussion of a matter of private business, the lodge was closed, and the brethren adjourned to refreshment, and spent an hour or two in social intercourse and harmony.

## SURREY.

CROYDON (EAST).—*Frederick Lodge of Unity* (No. 452).—A regular meeting of the members of this lodge was held at Bro. G. Clemishaw's, Railway Hotel, on Tuesday, the 6th inst. The members present were:—Bros. M. Ohren, WM. *pro. tem.*; J. Robins, Treas.; W. L. Webb, Dr. H. J. Strong, E. A. Baber, N. E. Jennings, C. W. Dommett, W. Sugg, and W. P. Poole. The lodge was opened in due form, and the minutes of the last meeting were read and confirmed. A ballot was then taken for H. Child and A. J. Dickinson, as joining members, of Lodge No. 192. Such ballot was in their favour, and those members took their seats as members of this lodge. There being no other business before the lodge, the same was closed in due form with solemn prayer, and a convocation of the chapter connected with this lodge was held in one of the rooms at the above hotel, under the able presidency of W. L. Webb, as Z. There being no business before the chapter, after the usual formalities, the chapter was closed in ancient form, and the companions adjourned with the brethren of the above lodge to the *salle a manger*, where an excellent repast was served, to which was added some of Bro. G. Clemishaw's port and claret. Grace having been said, the usual loyal and Masonic toasts were prefaced and replied to in addresses expressive of the more honourable sentiments of the human mind, and quaffed in "cups that cheer but do not inebriate." At an early hour the brethren, after an evening of unusual gratification, separated, having made such customary collection for charitable purposes as is commensurate with the array of intelligence and respectability enrolled in 452. *Esto perpetua.*

## WARWICKSHIRE.

ASTON.—*Holte Lodge* (No. 1,246).—An emergency meeting of this lodge was held at the Holte Hotel, Aston Lower Grounds, on Thursday, the 1st inst., for the purpose of raising Bro. Chapman, who is to be the future Tyler of the lodge. The lodge was opened in the first and second degree, and the candidate having proved his proficiency in the F.C. degree, he was entrusted, and retired. The lodge was then opened in the third degree, and Bro. Chapman having been admitted properly prepared, he was raised to the sublime degree of a M.M. At this point the ceremony was taken up by the S.W., Bro. J. Grinsell, who delivered the exhortation and charge. The W.M., Bro. Thomas Partridge, on the re-admission of the candidate, ordered him to be invested with the distinguishing badge of a M.M., and afterwards gave the traditional history and explanation of the T.B. The W.M. then retired, and the chair, at his request, was then taken by the J.W., a P.M. of 1,016. Two candidates were proposed for initiation, a committee appointed to arrange for a pic-nic, and a vote of condolence to the W.M. on his recent bereavement in the loss of his wife was passed. No further business was proceeded with, and the brethren adjourned until the last Wednesday in September, when they will again wield the mallet and chisel, and hope to smooth and further prepare some fresh corner-stones for the building.

# IRELAND.

## BELFAST.

IRELAND.—*Hiram's Lodge*, 97.—The brethren of this Masonic lodge met on the even. of the 1st inst., in the lodge rooms, Donegal Place-buildings, in order to celebrate the festival of St. John. There was a good attendance of brethren, and also a number of visitors present. The banquet which was worthy the establishment of Bro. Fisher, who supplied it, having been partaken of, the usual after toasts were proposed and responded to with a felicity of expression rarely to be equalled. Bro. T. O. Simpson, W.M., occupied the chair, supported by Bros. Wm. Harper, P.M., Wm. White, J.W., and H. Shaw; Bro. Kerr, the vice-chair, supported by Bros. J. M'Kenna, P.M., and H. M'Cartney. Although this was the first time of the W.M's presiding since his installation, the several duties devolving on him were performed in a manner which elicited the encomiums of all the brethren present, and it convinced them that Bro. Simpson must have spared no pains to so thoroughly qualify himself for the distinguished position he had attained to. The list of toasts was given and responded to as follows:—"The Queen and the Craft," "The Three Grand Masters;" "The Health of our Royal Bro. the Prince of Wales." responded to by Bro. Nesbitt; "The

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Lord Lieutenant and Prosperity to Ireland," responded to by Bro. William Harper; "Success to Masonry all over the world," responded to by Bro. Thomas Smyth (Waterford); "Prosperity to Lodge 97," proposed by Bro. Hunter Shaw, responded to by Bro. Freeman, P.M.; "The Press," proposed by Bro. Rainey; "The Health of the W.M., Bro. Simpson," given in complimentary terms by the S.W., and received by the brethren with every manifestation of enthusiasm. Bro. Simpson, in responding, said he could not sufficiently thank them for the many marks of kindness received from the lodge with which he was so long connected, and of which he now occupied the proud position of Worshipful Master. He had now been a Mason for upwards of twenty years and he had never been able to look upon Masonry in the light of a mere frivolous or convivial institution. Besides being a benefit society of the highest order, it was an institution inculcating precepts, the practice of which would make good citizen and good men. For himself, although he could not presume to be a good Mason, for that was equivalent to saying a good man, he would at least promise to endeavour to perform the duties of the office with which they had honoured him to the best of his humble abilities, and to emulate the brilliant examples he had set before him by those who preceded him in the honourable position of Worshipful Master of Lodge 97. "The health of the Senior P.M. present," was proposed by Bro. M'Kenna, and responded by Bro. Freeman; "The Dinner Committee, Messrs. Nesbitt, Shaw, Ferguson, and Murphy," was acknowledged by Bro. Nesbitt. "All poor and distressed Masons," was liberally responded to, and the Tyler's toast, given shortly after twelve o'clock, brought a most agreeable evening's enjoyment to a close.

## CARLOW, WICKLOW AND WEXFORD.

WEXFORD.—*Lodge* (935).—The members of this lodge assembled at high noon on the 24th ult., in their new Lodge Rooms, Anne-street, necessitated by their rapidly increasing numbers, for the purpose of installing the office-bearers for the ensuing six months. The lodge was opened in ancient form by the W.M., Bro. J. J. Perceval, when the W.M. Elect, Bro. W. R. Hickey, an enlightened and experienced craftsman, having received the congratulations of his brethren on his installation, proceeded to invest his officers. The brethren afterwards adjourned to celebrate, at 6 o'clock p.m., the anniversary of St. John. The usual loyal and charter toasts were ably proposed by the W.M., and received with the accustomed honours. Reference was made during the evening to the past history and future prospects of Masonry in all lands, and the conviction was unanimously that, founded as the institution is upon the unchangeable principles of truth, it needed no seer to foretell its perpetuity. Having survived many a fiery trial in the past, it was felt that if any petty persecution were attempted now, like the oak, rudely shaken by the storm, the deeper would its roots descend and the wider its branches reach forth. Passing allusion, too, was made to the numerous educational establishments and charitable institutions of the Order, as well as private contributions towards the relief of distress, which ought to convince the most sceptical that there was something more in Freemasonry than mere outward ceremony or glitter and splendour of dress. But although often cruelly slandered, Masons would still pursue their mission of love, through good report and evil report, humbly reverencing the Great Architect of the Universe, loyal to their Sovereign and to each other, and in all things governed by universal charity. Perhaps the most interesting feature of the evening's proceedings was the presentation of a silver tea and coffee service to Bro. George Carroll, the worthy Secretary of 935, in grateful recognition of his valuable labours in connection with the oldest and most honourable of Orders. The presentation was made, on the part of the lodge, by the W.M. in an able and complimentary speech, and Bro. Carroll responded in feeling and appropriate terms. This is the second testimonial Bro. Carroll has received from the brethren during the year, a conclusive proof of the esteem and regard in which he is held. There was an unusually large attendance of the members on the occasion, many of whom reside at a considerable distance, among whom were: Bros. W. Boxwell, J.W.; Lemuel Furney; George C. Roberts, J.P.; Wm. M. Gibbon, Thomas and Launcelot Rudd, Ambrose Boxwell, *M.D.*, and F. C. Armstrong. The highly respected treasurer of the lodge, Bro. M. E. Murphy, was also present, and discharged his duties with his usual tact and judgment. Several visiting brethren, too,—as Bros. Lorenzo Dundas, J.P., John Barrington, Nicholas Goodall, and J. Sweetman—attended, and warmly congratulated the members of 935 on their great and growing prosperity. The enjoyment of the evening was greatly enhanced by the effective rendering of various Masonic songs at appropriate intervals, the Enniscorthy brethren admirably contributing to the general harmony. The lodge having been closed in due form, the brethren separated at an early hour, after spending a happy and fraternal evening.

# ROYAL ARCH.

## METROPOLITAN.

TEMPERANCE CHAPTER (No. 161).—The regular convocation of this chapter was held on Tuesday, the 6th inst., at the White Swan Tavern, 217, High-street, Deptford. The chapter was opened by Comps. G. Brown, P.Z., as M.E.Z.; F. Walters, P.Z., S.N., as H.; and H. G. Buss, P.Z., as J. The minutes were confirmed. Apologies were received from the principals and candidates, excusing and regretting their absence. The chapter was closed. Besides those named, there were present:—Comps. J. T. Tibbals, P.Z., S.E.; J. Lightfoot, P.S.; J. Woodland, 1st Assist. Soj.; J. Payne, 2nd Assist. Soj.; Pulley, Truslow, Bartlett, Record, and others. Visitors,—H. G. Buss, P.Z., No. 177; J. Griffin, 206; and R. Williams, P. S., 1,031. Comp. F. Walters, P.Z., presided at the banquet. The usual loyal toasts were given and received, and a very pleasant evening was agreeably spent.

## LANCASHIRE (WEST).

LANCASTER.—*Rowley Chapter* (No, 1,051).—An emergency meeting of this chapter was held on Wednesday the 30th ult., at the Masonic Rooms, Athenæum, there were present: Ex. Comps. Dr. Moore, M.E.Z.; W. H. Bagnall, H.; T. Mason, J.; Hall, Scribe E.; Heald, as Scribe N., Barker, Treas., Whimpray, J. Barrow, Taylor, and Watson. The chapter was opened in due form, and companions admitted, the Scribe E. read the circular convening the meeting, and the ballot was taken for Bro. Rev. T. B. Hinde, *M.A.*, as a candidate for exaltation, who was unanimously elected; Bro. Rev. C. S. Hope, *M.A.*, who had been previously elected was exalted to the degree of R.A. by the M.E.Z., the historical, symbolical, and mystical lectures being delivered by the Principal. Comp. J. Barrow of Lancaster was proposed as a joining member, and Bro. W. Prosser, *F.G.S.* of Rowley Lodge, Lancaster, as a candidate for exaltation. The labours of the evening being ended, the chapter was closed in due form.

# Obituary.

## BRO. SAMUEL GEORGE COOK.

The late Bro. Samuel George Cook, J.D. 871 Royal Oak Lodge, died at his residence 8, Old Woolwich-road, East Greenwich, on Monday, June 28th. He was initiated in the Royal Oak Lodge 871, in January 1866. He served all the offices up to J.D., and no doubt had he been spared, he would have filled the office of W.M. He was a subscriber to the Male and Female Annuity Funds. He was universally beloved by all who knew him. His end was peace.

## THE LATE BRO. RICHARD JENNINGS, P.G.W. OF ENGLAND.

In the death of this much-esteemed brother the Craft has received a great loss. It is the more melancholy from the fact of Bro. Jennings having met his death by so deplorable an accident.

Bro. Jennings was initiated in the Lodge of Antiquity, on the 26th June, 1833. He subsequently joined the Old Union Lodge, and, later, the Alpha Lodge. He was also, in 1866, one of the founders of the University Lodge. He was appointed Assist. G. Dir. of Cers. on the 27th April, 1836, and in the April of 1841, he was promoted to the office of G. Dir. of Cers., which he retained until April, 1860.

The deceased brother had passed through all the

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grades in Royal Arch, and had held office in Grand Chapter.

Bro. Jennings was much and deservedly respected both in his public and private life, and he goes down to the grave with the sincere regret of all who had the pleasure of knowing him.

# Poetry.

## THE TESTIMONY.

"This was a testimony in Israel."

[Upon the return of Bro. Rob. Morris to the United States, he prepared and sent to his 4,000 "co-labourers" in Holy Land exploration, the following lines as a summary of his observations —a kind of poetical report, in fact, of his mission.]

There is no guiding hand so sure as His
  Who brings me now, a weary pilgrim, home;
There is no utterance so true as this—
  "Go trust in God, and you shall surely come,
  "Though far your pilgrimage beyond the ocean-foam!"

In all my wanderings I've walked secure,
  I could not go, where God, the Lord, was not;
Though weak, I leaned on His Almighty Power;
  Though ignorant, I had the infinite thought
  Which both on Nature's page and in His Word is taught.

You sent me, brothers, to the Holy Land,
  That dream of youth, that goal of manly age,
Birthplace and cradle of our mystic band,
  Whose charities adorn earth's brightest page—
  Refuge of loving hearts, the Mason's heritage.

Hear now, from that mysterious land, the tale
  Gathered alike from Lebanon's snow hills,
From Tyre's granite heaps, from sad Gebal,
  From Joppa's crowned height, from Zarthan's rills,
  And from Jerusalem, the world's great heart that fills.

I stood in silent awe beside the tomb
  Where Hiram, King of Masons, had his rest;
Its covering is the cerulean dome
  Most fitting one with honoured memories blest;
  His sepulchre o'erlooks old Tyre on the west.

I walked and wept in desolate Gebal;
  Of all its glories not a trace is found
Save here and there a relic, left to tell
  The school of mystic lore, the holy ground
  Where Hiram's youthful brows with laurel wreaths were crowned.

I knelt beside the cedars old and hoar,
  That streak with verdure snowy Lebanon,
The mountain eagles o'er them soar,
  The thunder-clouds of summer grimly frown,
  But sturdily they stand, those giants of renown.

I mused along the bay from whence the floats
  Went Joppa-ward in old Masonic days;
Its waters sing as when the Craftsmen's notes
  Made the shores vocal with their hymn of praise,
  And fervent notes and true my grateful heart did raise.

I clumb the slopes of Joppa, at whose foot
  The uneasy tide of stormy waters beats,
Though Craftsmen's calls and gavel-sounds are mute,
  The generous Ruler of the Port repeats
  Our sacred words in love, and every Craftsman greets.

From Ebal's hill I overlooked the site
  Of Hiram's foundries, Zeredatha's plain;
Beyond, on Gilead's ranges, swelled the fight,
  When Jeptha drove the invading force amain,
  And Jordan's waves were tinged with unfraternal stain.

On Mount Moriah's memorable hill—
  And in the quarry, 'neath the city's hum—
And midst the murmurs of Siloam's rill—
  And in Aceldama's retired tomb,
  My Mason-song I sung, though fraught with grief and gloom.

For all in sadness lies Jerusalem;
  Queen of the earth, in widow's weeds she lies—
Shade of historic glory, low and dim,
  Her day-star gleams upon our eager eyes—
  Oh, that from her decay loved Salem may arise.!

The spirit of our Craft is reigning yet
  Through all the hills and dales of Palestine;
Strong hands, kind hearts, warm sympathies I met,
  And interchanged around our ancient shrine,
  And bore my wages thence of corn, and oil, and wine.

Now homeward come, my "talent" I return
  To you, warm brotherhood, and true Sons of Light;
My testimony stands—my work is done—
  Yours be the honour as is just and right;
  Be all your jewels bright, your aprons ever white.

Honour to those who bore this generous part,
  And wrote their names upon the Holy Land;
Honour to every true and loving heart
  That makes Freemasonry a matchless band:
  And may the great I AM among you ever stand.

## THE "MORNING ADVERTISER" AND FREEMASONRY.

The *Morning Advertiser* having recently published two letters reflecting on the Order, we were glad to find that some brother had the courage to enter the lists, and we commend Bro. Hosgood for the sensible reply he has made to the detractors of the Craft at large. We give it in *extenso*:—

TO THE EDITOR OF THE MORNING ADVERTISER.

Sir,—Mr. W. M'Donnell's letter, inserted in your valuable journal of the 23rd inst., must be a sufficient excuse for my trespassing on your space.

It appears, Sir, that Mr. M'Donnell's friend has been playing a practical joke, and he thus became a victim to misplaced confidence. I do think your correspondent must have been troubled with *cacoethes scribendi* against an Order he knows nothing of, be not having entered its sacred precincts. He says, in speaking of the laws on Freemasonry, "I know not, and care not, if this be true or otherwise." Now, Sir, giving your correspondent credit for truthfulness, he is evidently writing about that which he does not comprehend. Pope says—

"And first, of God above, or man below,
  What can we reason but from what we know?"

So, according to Pope, your correspondent has undertaken an arduous task—that is, to write of what he clearly does not understand. I regret that he should have lost so valuable a review, but if he will not take the trouble necessary for its restoration we cannot wonder at his "being laughed at as a simpleton." I beg to tender, Sir, to your correspondent the gratitude of one Mason for his kind offer and advice as regards the management of this truly philanthropic Order, of which he has never seen the light; but hope ere long he may be provided with some truthful member of the society who will be in a position to reveal to him that light of which he now stands so much in need.

A man whose imagination has been worked up by superstitious notions into a state of fear will have that fear which he thinks essential to his nature; nothing, in fact, does he fear so much as the idea of having nothing to fear.

But Freemasonry, far from encouraging prejudices, perpetuating ignorance, or tolerating injustice, teaches virtue and science, courage and hope, and, spreading its beneficent light throughout the globe, unites all men of all creeds, of all opinions, and of every persuasion. Truth is its centre, the eternal point whence its radii diverge, pointing out to its disciples not only a knowledge of the Eternal Ruler of the universe and the moral laws which He has ordained for their guidance, but of those useful arts and sciences which alone distinguish civilized men from his uninformed savage brother.

Now, let your correspondent turn his looks on the amphitheatre of life. He sees the passions preside over everything; they rear all and overthrow all. He sees insolence overwhelming modesty; he sees merit and talent despised, innocence often punished; while hypocrisy, perfidy, ingratitude, and crime are not only tolerated, but oftentimes rewarded. He sees, in short, that everybody is dissatisfied with his own condition, which he struggles to ameliorate to the flagrant injury of his fellow, for "Lucrum

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sine damno alterius non potest." Does Freemasonry represent any such picture, any such wretchedness? No; even your correspondent admits "there are excellent points in Freemasonry." In Masonry there is neither "first nor last;" there is neither strongest nor weakest, "highest nor lowest." There are only brethren—all equal, all wishing the welfare of one another, all united to enjoy the pleasure and happiness of rectifying each other's hearts, of edifying each other's minds, and of promoting, as much as possible, the social virtues of charity, goodwill, and harmony among themselves and in the world at large.

In conclusion, Sir, let me beg of your correspondent to remember that no human being is or can be perfect now while tabernacling this "vale of tears"—Vitium sequimur virtutem fugimus. Such is the moral blindness of man; but we may learn to discriminate between what is lawful and what is expedient, striving to better our species by each avoiding that which is evil and doing that which is well.

Permit me, Sir, to apologise for thus troubling you, and allow me to remain,

Yours, &c.,

Walbrook, June 25, 1869. C. HOSGOOD.

## LIST OF LODGE, &c., MEETINGS FOR WEEK ENDING 17TH JULY, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; R., Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN.

*Sunday, July 11th.*

LODGE OF INSTRUCTION.—Joppa, Rose and Crown, Fort-st., Union-st., Bishopsgate.

*Monday, July 12th.*

Quarterly General Meeting Boys' School, at 12.——LODGES.—Peckham, Edinbro' Castle, Peckham Rye.——LODGES OF INSTRUCTION.—Union Waterloo (for M.M.), King's Arms, Woolwich; Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-rd., Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; High Cross, White Hart Ho., Tottenham.——CHAPTER.—Old Kings Arms, F.M.H.——MARK MASONRY.—Lodge of Instruction, Kent, Lyceum Tav., Strand.

*Tuesday, July 13th.*

LODGES.—Wellington, White Swan, Deptford; Doric, Anderton's Ho., Fleet-st.——LODGES OF INSTRUCTION.—Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metrop. District Railway, Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; British Oak, Silver Lion Tav., Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Union, Hotel de Cologne, Haymarket.——CHAPTER.—Temperance, White Swan Tav., Deptford.——CHAPTER OF INSTRUCTION.—Metropolitan, George Hotel Aldermanbury.

*Wednesday, July 14th.*

Com. R.M.B. Inst., at 3.——LODGES.—Lily Lodge of Richmond, Greyhound Ho., Richmond; Montefiore, F.M.H.; Beacontree, Private Rooms, Leytonstone.——LODGES OF INSTRUCTION.—Eastern Star, Royal Hotel, Burdett-st., Mile-end-rd.; Confidence, Sugar Loaf, Great St. Helens; Merchant Navy, Silver Tavern, Burdett-road, Limehouse; United Strength, Bull and Gate, Kentish Town; Prince Frederick William, Knights of St. John's Tav., St. John's Wood; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro' Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-street, Poplar.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, July 15th.*

LODGES.—Cosmopolitan, City Terminus Ho., Cannon-street.——LODGES OF INSTRUCTION.—Fidelity, Yorkshire Grey, London-street, Fitzroy-square; Kent, Duke of York, Borough-road; Globe, No. 10, Old Bond-street; United Mariners, Three Cranes, Mile-end-rd.; St. John's, Hollybush Tavern, Hampstead; Manchester, Berkeley Arms, John-street, Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, St. Mary Axe; Whittington, Crown Ho., 41, Holborn; Royal Oak, Royal Oak Tav., Deptford; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, July 16th.*

LODGES.—New Concord, Rosemary Branch Tav., Hoxton.——LODGES OF INSTRUCTION.—Robert Burns, Union Tav. Air-street, Regent-street; St. Luke's, Pier Hotel, Chelsea; Temperance, Victoria Tavern, Victoria-road, Deptford; Union's (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tav., Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Hand and Racquet, Whitcomb-st., Leicester-sq.; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Metropolitan Lo. of Instruction, George Ho., Aldermanbury;

*Saturday, July 17th.*

Audit Com. Boys' School.——LODGE.—Lewis, Nightingale Tav., Wood-green.

## PROVINCIAL.

DORSET.

LYME REGIS.—*Mon.*, Lodge: Montague, Lion Ho.——WIMBORNE MINSTER.—*Mon.*, Chapter: St. Cuthberga, Crown Inn.

EAST LANCASHIRE.

ASHTON-UNDER-LYNE.—*Tues.*, Lodge: Perseverance, Pitt and Nelson Ho.——BOLTON.—*Wed.*, Lodge: Antiquity, Bull's Head Inn.——BURY.—*Wed.*, Lodges: St. John, Queen's Ho.; *Thurs.*, Relief, Hare and Hounds Inn.——MANCHESTER.—*Wed.*, Lodges: Caledonian, F.M.H.; *Fri.*, Virtue, F.M.H.——SALFORD.—*Mon.*, Lodges: Zetland, Royal Veteran Inn; *Thurs.*, Richmond, Spread Eagle Ho.

WEST LANCASHIRE.

BARROW-IN-FURNESS.—*Tues.*, Lodge: Hartington, Royal Ho.——FLEETWOOD.—*Thurs.*, Lodge: Starkie, Royal Ho.——FULWOOD (near Preston).—*Tues.*, Lodge: Royal Preston, Garrison Ho.——LANCASTER.—*Wed.*, Lodge: Fortitude, Music Ha. LIVERPOOL.—*Mon.*, Lodges: Sincerity, M.T.; *Tues.*, Merchant's, M.T.; Alliance, M.T.; *Wed.*, Temple, M.T.——PRESTON.—*Thurs.*, Lodge: Shelley Arms Inn.

## SCOTLAND.

EDINBURGH AND METROPOLITAN DISTRICT.—*Mon.*, Lodges: St. Stephen's, University Ho.; St. Clair, F.M.H. *Wed.*, Canongate Kilwinning, St. John's Chapel. *Thurs.*, St. Andrew, F.M.H.; Portobello, To. Ha. Chapters, *Tues.*: Naval and Military, F.M.H. *Wed.*, Edinburgh, F.M.H. *Fri.*, St. Andrew's, F.M.H.

## IRELAND.

DUBLIN.—*Mon.*, Lodges: No. 100, F.M.H. *Tues.*, No. 245, F.M.H. *Wed.*, Nos. 120, 143, F.M.H. *Thurs.*, Nos. 12, 93, F.M.H. *Fri.*, Nos. 53, 728, F.M.H. *Sat.*, No. 25, F.M.H. Chapter: No. 93, F.M.H.——BELFAST.—*Thurs.*, Acacia, Ulster Hall; St. Patrick's, Ma. Ro. *Fri.*, True Blue, Ma. Ro.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies are respectfully requested to communicate the same to the Editor.]

## TO CORRESPONDENTS.

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

BRO. L. (Plymouth).—Your copy did not reach us until six o'clock on Thursday evening, too late to be inserted this week. We are much obliged, however, for the report, and hope we shall hear more frequently from you.

H. G. (Neath).—The report of the Cambrian Lodge meeting did not arrive until 8 p.m. It was consequently too late for insertion this week. We saved the space up to time promised.

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*LONDON, SATURDAY, JULY 17, 1869.*

## MASONIC DISCIPLINE.—XVI.

By Crux.

Every zealous member of the Craft will be ready to endorse the assertion "no one part of Masonry is repugnant to another," or, in other words, "Masonry never contradicts itself." As we propose to searchingly examine the whole of the ordinary lodge ritual, and compare it with the "constitutions," we shall not at the present incipient stage of our investigation, venture to assume the truth of our opening observation. It is to be hoped that we shall perform our task impartially, but it is difficult, when the feelings and sympathies are engaged upon the one side, to listen, upon the other, solely to the voice of equity and justice. Nevertheless, we have undertaken the task, and it must be gone through. Reform in "Masonic Discipline" is imperitively needed. It has been advocated earnestly and fearlessly in our columns, it may be truly said, *nemine contradicente*, and it is only to be wondered, that while there are none to dissent, there are also so few, so very few who have ventured to assent. Is it possible that the brethren are absolutely reckless of the practice of Masonry? What is the use of speculating about "Celestial Mysteries," or indulging in dreams of the memories of by-gone days if we do not "act in the living present?" If the correct derivation of the much questioned word "Freemason" were vouchsafed to us by an express revelation, would it practically advantage the Craft? Would it improve the working of our lodges, would it raise the educational standard of our officers, would it better the fraternity in the eyes of outsiders, would it render us more working, and less playing Masons.? Not a jot. In our preceding articles, the subject of the lamentable decadence of "Masonic Discipline" has been generally placed before our readers, and facts brought to their notice that admit, unfortunately, of no excuse, palliation, or contradiction. In our succeeding articles we shall enter more minutely into the same question. The modifications, the alterations that are self suggestive to any reflecting brother, will be offered in that spirit which always rules and pervades our Institution, and the aid of those who are able by their experience, ability, and Masonic knowledge to assist us in the task is earnestly desired. It has been before stated that we do not advocate extreme secrecy in Masonic matters, and with the exception of the actual "signs, tokens, words, and perfect points of entrance," there is little or nothing of the whole Masonic ritual which might not be made public, and a great portion of it with advantage to ourselves and outsiders as well.

It will probably startle many of our readers to inform them that the numerous discrepancies, in the ritual, to which we have generally alluded, commence *ab initio*. But having once concluded that there ought to be absolute uniformity, in at least that portion of the ritual which includes what may be termed the dialogue of the lodge working, all choice in the manner of interrogating and replying is stringently inadmissible. Moreover, it is not so much the mere wording of the question and answer that is of consequence, as the reason why one phrase should be preferred to another. If Masons reflected more upon what they said and did, and endeavoured to discover the meaning of their Masonic words and actions, there would necessarily ensue a much greater uniformity of actual phraseology than what at present prevails, for speech is but the expression of our thoughts. Unfortunately, however, they do not think, they do not reflect; their thoughts are not in common, and as a natural consequence their language is not so either. To return to our statement that the first discrepancy in the ritual is to be found in the very first interrogatory of the W.M. in opening a lodge. By discrepancy, is understood that the question, answer, or any part of the ritual is differently rendered in any two lodges. Although scarcely necessary, it may be remarked that we vouch our personal observation for any statements that may be made in reference to our present subject. The point to which we now draw atten-

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tion, is the manner in which the W.M. after requesting the assistance of the brethren in his work, addresses the third officer in the lodge. It is the practice of some Masters to address him as brother A.B. calling him by his surname and of others to address him as brother J.W. Which is correct? This may at first sight appear rather an insignificant point, but it will be seen that upon it really turns the exact moment at which a lodge may be considered formed.

It might be assumed that no officer has a right to be considered in his chair and to be addressed by the title of his office, until the lodge is "properly tiled" and the brethren "to order." Upon these grounds, therefore, the correct address is Bro. A.B. in the first question of the W.M. to the J.W., in the command of the J.W. to the I.G., in the reply of the I.G. to the J.W., and in repetition of that reply by the J.W. to the W.M. In addressing his first question to the S.W. the W.M. employes the same style, but after the brethren are "to order" he prefaces the next interragatory to the J.W. by giving him the title of his office, and the same is maintained towards all the officers during the future proceedings of the lodge. On the other hand, it may be argued that directly the W.M. has used the gavel, the brethren who occupy the chairs are *ipso jure*, if not *ipso facto*, officers, and that, therefore, they may be appropriately addressed by their titles. But it must be borne in mind that the lodge is not "formed" until the brethren are "to order," and it is manifestly somewhat incongruous to address officers by their title before that is accomplished. It is not intended here to lay down the law, or to presumptuously decide the point, but after mature consideration we give the preference ourselves to addressing the officers by their surnames, with the fraternal prefix, until the moment when the lodge may be said to be "formed" by the brethren appearing "to order."

Some of the brethren will probably retort upon us, by directing our attention to the prevailing practice of addressing the officers by their titles during the banquet, after the lodge has been closed, and requesting to know how we reconcile the difference. To this we reply that we do not attempt to reconcile it, but, at the same time, there is a very good reason why the officers may be so addressed at the banquet, although not before the formation of the lodge. This reason is to be found in the fact, that the time for the banquet or "refreshment" was formerly during the holding of the lodge, and, consequently, the officers were absolutely then in office. It is true that we no longer, at least in London lodges, adjourn "from labour to refreshment and from refreshment to labour;" but it is not difficult to account for the retaining of the one custom, although the other may have fallen into disuse. While upon the subject of the banquet, it may be mentioned, that it would be more to the credit of Masonic prudence, if brethren would abstain from pledging each other Masonically until the cloth is off the table and none but Masons present. It is no doubt an error on the right side, but still an error in judgment, due to that cordial fraternal feeling with which every brother sits down at the social board. At a large banquet, where some sixty or seventy members of the fraternity are assembled, it is utterly impossible to secure the services of the necessary number of Masonic attendants, and it may be relied upon that if the convives find time to interchange Masonic inuendos, those who attend upon them will find time to observe them.

## THE PALESTINE EXPLORATION FUND.

### Interesting Discovery at the N.E. Angle, Haram Area.

Report from Lieut. Warren.

11th June, 1869.

We have, during the last few days, succeeded in driving a gallery up to the great block of masonry forming the north-east angle, and have found the wall to be built of great bevelled stones to a depth of at least 60ft. below the surface, and we have not yet come on the rock.

In my last letter I expressed some diffidence about our being able to get across, on account of the treacherous nature of the soil, although we were then only 50ft. off. By employing a different shape of gallery frame, and keeping a non-commissioned officer continually at the head of the gallery fixing them, we have been able to surmount these difficulties, and are now likely to make a great addition to our knowledge of the ancient topography. Already we have made a happy commencement.

We struck the Haram Wall about 18ft. south of the north-east angle, and at a depth of about 32ft. below the surface. We then turned north, and ran along the Haram Wall for 26ft. without finding any angle similar to that above. At this point a slit about 18in. wide and 4in. high was

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observed in the Haram Wall, formed by cutting out parts of the upper and lower beds of two courses. A stone, dropped down this slit, rolled rattling away for several feet.

It was some time before I could believe that we had really passed to the north of the north-east angle; but there now can be no doubt of it, and that the ancient wall below the surface runs several feet to the north of the north-east angle without break of any kind.

If the portions above ground are *in situ*, it would appear that this angle is a portion of an ancient tower reaching above the old city wall, probably somewhat similiar to the view De Vogüé gives of it (Plate xvi., "Le Temple de Jerusalem").

We have this morning examined the slit mentioned above. At first it was impossible to squeeze through, but after a few hours it became easier, though it is now only 7ft. in height.

The passage in from this slit is difficult to describe: the roof falls by steps, but the floor is a very smooth incline, falling 12ft. in 11½ft., like the slit and shoot for letters at a post-office. The shoot ends abruptly, passing through the roof of a passage This passage runs east and west; it is 3ft. 9in. high, and about 2ft. wide; it runs nearly horizontally, and at its eastern end opens out through the Haram Wall. At the western end it goes (by measurement) to the east end of the Birket Israil, but is closed up by a perforated stone. This passage is 46ft. (?) in length. On the south side of it, a little to the west of the shaft, is a staircase cut in the masonry, and running apparently to the surface, but it is jammed up with stones. The roof of the passage is about 48ft. below the surface. The stones forming it are of great size, but do not show large in comparison with those of the sides, which are from 14ft. to 16ft. in length, and vary from 3ft. 10in. to 4ft. 6in. in height. To the west of the staircase the bottom of the passage slopes down rapidly, so that in one place it is 12ft. in height. The roof also is stepped down 4ft., at about 11ft. from the western end.

Altogether this passage bears a great resemblance to that which we found under the Single Gate, in October, 1867.

At the eastern end, where the passage opens out through the Haram Wall, a rough masonry shaft has been built round, so that we can see a few feet up the wall, and about 7ft. down it below the sole of the gallery. It is evident that here there has been some tinkering at a comparatively modern date.

In the course forming the sole of the passage there is a water duct leading through the Haram Wall, about 5in. square, very nicely cut; but in the next course, lower, a great irregular hole has been knocked out of the wall, so as to allow the water to pass through at a slightly lower level, and so run into an aqueduct 9in. wide and 2ft. high, which commences at this point, and runs nearly due east from the Haram Wall. All this botching and tinkering looks as if it had been done recently, and the workmen have left their mark on the wall in the shape of a Christian cross, of the type used by the early Christians, or during the Byzantine period.

At the further end of the passage, to west, the same large massive stones are seen until the eye rests upon a large perforated stone closing it up. This stone is the first approach we have yet found to any architectural remains about these old walls, and though it merely shows us the kind of labour bestowed upon a concealed overflow aqueduct, still it has a bold and pleasing effect, and until something else is found, will hold its own as some indication of the style of building at an early period. It consists simply of a stone closing up the end of the passage, with a recess alcove cut in it 4in. deep. Within this recess are three cylindrical holes, 5¼in. in diameter, the lines joining their centres forming the sides of an equilateral triangle. Below this appears once to have been a basin to collect the water; but whatever has been there, it has been violently removed. It appears to me probable that the troop s defending this portion of the wall came down the staircase into this passage to obtain water.

At first sight this passage appears to be cut in the rock, as stalactites have formed all over it, and hang gracefuly from every joint, giving the place a very picturesque appearance. But it seems probable that we are here at least 20ft. above the rock.

There can be little doubt that this is an ancient overflow from the Birket Israil, which could not at that time have risen above this height, about 2,350ft. above the Mediterranean, or 25ft. above the present bottom of the pool, and 60ft. below the present top of the pool.

It is also apparent that the Birket Israil has

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been half full and overflowing during the Christain period, and that for some purpose or other the water was carried away by an aqueduct to the Kedron Valley. At the present day, when there is such a dearth of running water in Jerusalem, it is rather mystifying to find that within our era the Birket Israil has probably been constantly full up to a certain point, and flowing over.

It will be a great mistake now if we have to stop this work for want of funds. We have got over to this N.E. angle with considerable trouble and at great risk, and it is highly probable that difficulties would be put in the way of a second excavation at this point.

If the excavations are to continue, I am convinced it is essential that we seould strain every nerve to get sufficient funds to complete this work.

## EXTRACTS FROM THE MINUTE-BOOK OF THE ROYAL VETERANS ENCAMPMENT OF KNIGHTS TEMPLAR.

(*Continued from page* 287.)

On the 15th of April, 1808, Bro. Thos. Lacey, a Royal Arch Mason, was dubbed a Knight Templar of Saint John of Jerusalem and a Knight of Malta, and the sum of one pound and fivepence halfpenny was paid for repairing the Ark, October 16, 1808. Sir Knights John Fergusson and John Ellis were exalted to the Red Cross degree, and paid half a guinea each for the same.

March 11, 1811.—Bro. Peter Horall, of Boston, Massachusets, in America, a Royal Arch Mason, was regularly dubbed a Knight Templar and Knight of Malta and Knight of the Red Cross.

"August 31, 1816.—Sir Knight Fogelstrom craved admittance. He being requested to wait for the decision of the Sir Knights present on account of his being excluded from the lower Orders before his receiving an answer, he departed, but it was agreed to by the Sir Knights he should not be admitted again.

"December 23, 1817.—Sir Knt. —— having been censured by a committee for having initiated persons into the lower Orders in a clandestine manner, it was unanimously resolved that he be debarred from all the privileges of this honourable Order."

These few extracts throw a little light on the working and discipline of the Order as it existed 50 years ago, and further that at that period the Knight Templar, the Knight of Malta, and the Knight of the Red Cross were given as separate degrees under the warrant of the Grand Conclave of England. I have had the good fortune to converse with a Sir Knight who was dubbed on the 31st of August, 1816; he has a lively recollection of the Masonic workings of the period. His description of the Red Cross degree enables me to connect it in substance with the Red Cross of Constantine as now given in London. This induces me to ask, through the medium of your valuable publication:—

1. Did the Grand Conclave ever cede their authority over the Red Cross degree?
2. If so, when and to what governing body?
3. If they did not, by what authority is the Red Cross of Constantine at present wrought?

## ANCIENT LODGES.

*A New and Correct List of all the English Regular Lodges in Europe, Asia, Africa, and America, according to their seniority and constitution. By order of the Grand Master. Brought down to April 19th, 1765.*

(*Continued from page* 29.)

272 No. 2, St. John's Lodge, New York, second and fourth Wednesday, Dec. 27, 1757.

273 George, Birmingham, first and third Tuesday, Feb. 23, 1762.

274 A Private Room, at Apledore, Devon, March 18, 1762.

275 Eight Lodge at Calcutta, in the East Indies, Feb. 7, 1761.

276 Hole in the Wall at Colne, Lancashire.

277 The Merchant's Lodge, at Quebec, March 2, 1762.

278 Bell at Portsmouth-common, May 8, 1762.

279 On board his Majesty's Ship Prince at Plymouth, May 22, 1762.

280 The Fox at Salop, May 21, 1762.

281 Fleece at Barnstaple, Devon, May 28, 1762.

282 Three King's at Deal, June 8, 1762.

283 Duke's Head, Lynn Regis, Norfolk, June 9, 1762.

284 La Loge des Trere Reunis, at Amsterdam, June 16, 1762.

285 Lodge of Inhabitants of Gibraltar, July 12, 1762.

286

287 Half Moon, at Otley, in Yorkshire, first Monday, Aug. 16, 1762.

288 Virtutis and Artes Amici, at Amsterdam, Sept. 16, 1762.

289 At Workington, in Cumberland, first Monday, Sept. 22, 1762.

290 Green Dragon, at Hereford, first Thursday, Oct. 12, 1762.

291 The Apple Tree, Portsmouth, Hampshire, Nov. 12, 1762.

292 The Union, Peck-lane, Nottingham, Jan. 31, 1762.

293 The Sun, at Cambridge, March 1, 1763.

294 Crown, Rochester, second and fourth Friday, March 17, 1763.

295 The Bull, at Hexham, Northumberland, first and third Wednesday, March 8, 1763.

296 Stag at Chippenham, Perfect Union Lodge, May 1763.

297 Lodge at Richmond, Yorkshire, May 4, 1763.

298 Bear at Havant, in Hampshire, first and third Wednesday, 1763.

299 St. Mark's Lodge, South Carolina, Feb. 8, 1763.

300 The Lodge of Regularity, at St. John's Hall, Black River, Musquito shore, first and third Tuesday, March 8, 1763.

301 White Lion at Dover, Aug. 2, 1763.

302 Lodge in a Private Room, at Stubbington, Hants, Aug. 10, 1763.

303 Seven Stars, in Exeter, first and third Wednesday, Aug. 10, 1763.

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304 Marquis of Granby's Head, Durham, first Tuesday, Sept. 8, 1763.

305 Lodge at the Hall at Burnley, Lancashire, every Saturday nearest the full moon, Oct. 9, 1763.

306 Union Lodge, at a Private Room, Bell-lane, Spitalfields, Nov. 7, 1763.

307 Royal Mecklenburgh Lodge, at the Hermoine and Active Frigate, Compton-street, St. Ann's, fourth Friday, Nov. 28, 1763.

308 Saracen's Head, Chelmsford, Essex, second and fourth Monday, Jan. 18, 1764.

309 Lodge of Amity at the Haulover up the river Belise, in the Bay of Honduras, first and third Tuesday, Sept. 1763.

310 Faulcon, East-street, Gravesend, second and fourth Thursday, March 4, 1764.

311 Royal Edwin Lodge, at Lynn Regis, in Dorsetshire, first and third Monday, April 6, 1764.

312 The Door to Virtue, at Hildesham, in Germany, Dec. 22, 1762.

313 Horn, Westminster, first Wednesday, April 4, 1764.

314 King's Head at Ross, Herefordshire, May 3, 1764.

315 The St. George, at Taunton, Somersetshire, first Wednesday, July 13, 1764.

316 Swan, at Kendall, Westmoreland, first Wednesday, July 31, 1764.

317 Three Crowns at Harwich, second and fourth Thursday, Aug. 9, 1764.

318 Nag's Head, at Lymington, Hants, first and third Friday, Aug. 16, 1764.

319 Ship, at Faversham, in Kent, every other Wednesday, Aug. 30, 1764.

320 Salutation, at Topsham, Devon, second and fourth Wednesday, Aug. 30, 1764.

321 A Private Room, Snowsfields, Bermondsey, Oct. 23, 1764.

322 Club Inn, Isle of Ely, first Wednesday, Oct. 23, 1764.

323 Fountain, at Helsey, Hants, first and third Monday, Nov. 7, 1764.

324 Pons's Coffee House, Castle-street, Leicester fields, second and fourth Monday.

325 Half Moon, Cheapsida, Caledonian Lodge, first Monday, Nov. 15, 1764.

326 Swan at Bridgewater, Somerset, first and third Monday, Dec. 4, 1764.

327 Rose and Crown, Mill-street, Dockhead, Southwark, first and third Tuesday, Dec. 11, 1764.

328 George, Milton in Kent, first and third Tuesday.

329 Crown at Swaffham, Norfolk, first Monday Dec. 17, 1764.

330 King of Sweden, Wapping Dock, first and third Tuesday, Jan. 8, 1765.

331 Old Bell Savage, Ludgate-hill, second and fourth Monday, Jan. 29, 1765.

332 Boar's Head, West Smithfield, Jan. 29, 1765.

333 King's Head and Green Gate, City-road, first and third Thursday, Jan. 29, 1765.

334 Wheatsheaf, Hand-court, Holbourn, Jan. 22, 1765.

335 George, Wardour-street, Soho, Operative Masons, every other Thursday, March 13, 1765.

336 George, Shug-lane, March 22, 1765.

337 Bell, Brecon, South Wales, first and third Monday.

338 Lion and Whelp, Pool, Dorset, first and third Wednesday, April 1, 1765.

339 White Hart, Strand, Corinthian Lodge, April 16, 1755.

340 Rose and Crown, Sheffield, Yorkshire, second Tuesday, April 19, 1765.

[We have now exhausted the list of Ancient Masonic Lodges published under the above heading in a book printed in London in the year 1765, "for J. Cooke, at the Shakespear's Head, in Pater-noster Row," this book bears the title "SHIBBOLETH; or Every Man a Free-Mason. By a PASS'D MASTER." The list is full of interest to those who desire to know something more about the history and progress of Freemasonry, than is to be found by a perusal of the list of lodges contained in the English Grand Lodge Calendar, and we shall be glad to receive for publication, any information respecting such of the old lodges as are named in the foregoing list as are defunct, or have any interesting and well authenticated history attached thereto, and respecting the houses or places of meeting mentioned in the list,—as no doubt there are many very interesting documents connected with them still extant.]

## MASONIC NOTES AND QUERIES.

### INELIGIBILITY OF CANDIDATES FOR FREEMASONRY.

I was much pleased to see in your issue of June 26th, p. 505, our esseemed Bro. D. M. Lyon stating that he knew of no Scottish Masonic Statute which debarred bastards from being Freemasons. It is not the man's pedigree we have to look at; it is own character. It is both uncharitable and cowardly to throw the sin of a man's parents thus in his face. An honest "bastard" will make a better Freemason than any specimen of humanity whose chief passport to Freemasonry is the circumstance that his mother was married, or that his *skin* is white, or that he has that *sine qua non* money to pay his fees.

Another supposed impediment to admission to Freemasonry is the loss of a limb. A man happens to lose (in battle, say, or by accident) one or both his legs, or one of his arms; a *spurious* anxiety "to uphold the purity of lodge membership," therefore, would tell him—you cannot be admitted; you may be sound in mind and hold the best of characters; you may have served your country nobly, and lost your limbs in defending its honour and safety; but, as we perceive you are not sound (?) or perfect in body, therefore you cannot be admitted amongst us!*

I am proud to say I have had the pleasure of practically setting aside such a silly notion; as only a few weeks ago, *e.g.*, I duly initiated a candidate who had his *right* arm cut off, and although both his legs had also been lost, and he under the necessity of hobbling up to the altar upon his stumps, yet I consider that one hand, with a good and true heart, was quite sufficient to carry him through every ordeal.

An Adonis must not necessarily make a good Mason, for he may turn out an Absalom; but the man who, although he wants a limb, yet possesses a clear head and a good heart, will be sure to be an honour to the Craft.—W. P. BUCHAN.

* Another "point" is that a man, although *apparently* "sound and perfect in body" to outward appearance, may not be so in reality; consequently, if the "sound and perfect in *body*" idea were to be carried out in its integrity, all candidates, before admission, should pass the doctor." One man minus an arm may yet be far more "sound in body" than another who has met with no such patent misfortune.

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AN EXTRACT.

In "Notes and Queries," for June 26, I find the following (see pp. 603-4):—

"FREEMASONRY.

"(4th S. iii. 504.)

"I do not know the book to which J. B. C. refers; but I have before me a book of some five hundred and fifty pages, small print 8vo, the title-page of which is as follows:—

"Lights on Masonry: A Collection of all the most important Documents on the Subject of Speculative Free Masonry; embracing the Reports of the Western Committees in relation to the Abduction of William Morgan, Proceedings of Conventions, Orations, Essays, &c., &c.; with all the Degrees conferred in a Master's Lodge, as written by Captain William Morgan. All the Degrees conferred in the Royal Arch Chapter and Grand Encampment of Knights Templars, with the appendant Orders, as published by the Convention of Seceding Masons, held at Le Roy, July 4th and 5th, 1828. Also, a Revelation of all the Degrees conferred in the Lodge of Perfection, and Fifteen Degrees of a still higher Order, with Seven French Degrees: making Forty-eight Degrees of Freemasonry. With Notes and Critical Remarks. By Elder David Bernard, of Warsaw, Genessee Co., N.Y., once an intimate Secretary in the Lodge of Perfection, and Secretary of the Convention of Seceding Masons, held at Le Roy, July 4th and 5th, 1828:—

"'For there is nothing covered that shall not be revealed, and hid that shall not be known.

"'And what ye hear in the ear, that preach ye on the house tops. J—s C—T."

"'Utica: William Williams, Printer, Genessee Street, 1829.'

"It is not unlikely that the book referred to by your correspondent is a sort of reprint of the above, or of a portion of it. The book before me is well got up: it contains a portrait of William Morgan, a respectable-looking, clerically-dressed gentleman, sitting at a table, with spectacles raised and resting on his forehead, his left hand to his head (the representation of one in a meditative mood), and writing materials on a table before him. I have heard that this book is very rare; in fact, that the copy before me is the only one in this country.

"Limerick. "MAURICE LENIHAN. M.R.I.A."

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"I fancy that the curious book, *Ritual and Illustrations of Freemasonry*, is somewhat difficult to meet with, as I do not remember ever meeting with a copy besides my own. This, nevertheless, professes to be the "fourth thousand," and styles itself the people's edition. Its date is 1848, and it is "sold in London by Partridge and Oakey, 34, Paternoster-row." The printer, in case of difficulty in procuring the work from a bookseller, invites application, with thirty-six postage stamps, to J. Thorne, Shebbear, Devon. With these indications, notwithstanding the lapse of time, I hope that J.B.C. may succeed in procuring a copy.

"Birmingham. "WILLIAM BATES."

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"The work inquired after is well known; it was originally published in America. The late Rev. Robert Taylor, A.B., and "Devil's chaplain," made great use of it in his anti-Masonic lectures, which contain much curious matter, and are free from the vulgar infidelity and blasphemy that he so frequently indulged in. The *Ritual, &c.*, so far as Masonry is concerned, is made up from the old "Jachin and Boaz," and from an old book of which I possess a copy, and which bears the following title:—

"'Les plus secrets Mystères des Hauts Grades de la Maçonnerie dévoilés, ou le vrai Rose-Croix. Traduit de l'Anglois; suivi du Noachité, traduit de l'Allemand. Nouvelle édition augmentée. A Jerusalem, M.DCC.LXXIV.'

"I presume that the *imprimatur* is ——, and that the two *traduits* are the same.

—H.C. "STEPHEN JACKSON."

ROSE CROIX TRACING-BOARD (page 4 *ante*).

Bro. "Dnalxo" will, perhaps, excuse the following remarks anent his interesting sketch with the three *columns*—Doric, Ionic, and Corinthian—on it. As for the Doric—if intended for Grecian, which I believe it is, and which I conceive would be best, why has it a square base, and why is its diameter so much out of proportion to its height? either the diameter should have been greater or the height less.* A Doric column, of course, has no base; it stood directly on the stylobate. The stylobate is either a platform with steps or a continuous pedestal supporting a row of columns.

The Ionic column is Roman, might it not have been better as Grecian? it is also, perhaps, rather small. However, on the whole, I like these sketches; that of the jewel is very neat.—PICTUS.

ANCIENT MYSTERIES OF ASIA MINOR.

The paper which appeared in your pages by Bro. Hyde Clarke, on "The Idæi Dactyli and Mysteries of Cybele," has been republished in the Quarterly Journal of the Ethnological Society, Part I., and also in a separate form. Our brother has been appointed Foreign Secretary of that Society and Secretary of the Section of Comparative Philology.—C.W.

THE POPE AND THE FREEMASONS.

Cardinal Antonelli and the Black Papalini who govern our Bro. the Pope are going to make another smash of the Freemasons. The œcumenical council of bishops to be assembled at Rome next December will pronounce its anathemas against various heresies and abominations seriatim. Among the criminals will be found in one category, "Secret Societies" (*i.e.*, Freemasons)—and what else think your readers? "Bible Societies!" Freemasons will feel almost honoured at being linked with Bible Societies as the opponents of the enemies of truth and light.—W.W.

YEAR OF LIGHT (pp. 10 and 31).

I may have something to say upon this after my other matter, which has been forwarded, appears.—W. P. BUCHAN.

THE PRINCE OF WALES.

A "New Member" will find, on referring to the reports of Grand Lodge meetings, that H.R.H. either has had, or is to have, the rank of a P.G.M. conferred on him.—J.A.H.

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* According to the amount of attention bestowed upon these details, so does the value of a sketch, plan, or drawing rise.

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## CORRESPONDENCE.

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

### MASONIC CELESTIAL MYSTERIES *ALIAS* BRO. MELVILLES' PRETENDED DISCOVERIES.

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

Dear Sir and Brother,—I have read that curious letter by Bro. "Excelsior," at page 32; but the style he adopts in it does not go for much with me; further, some of his statements are decided *mis*-statements, while others do little credit to his bump of penetration. Bro. "Excelsior" and some others seem to consider that, because a man makes statements, therefore these statements must be worthy of examination—*ergo*, if Bro. E. should step into a lunatic asylum, and hear some one continually asserting, "I am Julius Cæsar—I am Julius Cæsar," therefore a committee of inquiry must be convened to examine into this assertion!

Bro. "Excelsior" is wroth with me for not posting up to London instanter to examine Bro. Melville's claims, and to see him personally; but Bro. E. overlooks several necessary points, besides being out considerably in his geography—the distance between Glasgow and London not being "a few miles," but a "few *hundred* miles," which makes a slight difference; then, who was to "pay the piper?" Could I have afforded it, I should have been most happy; but this probably wild goose chase was beyond reach of my cable tow at present; and, although I had gone, it is just possible that Bro. Melville might not really desire to see me, or to afford me such demonstration as I should consider it necessary to ask; besides, why should I be expected to throw aside my own *terrestrial* Masonic inquiries*—in which many brethren are interested—and to gratuitously spend my time and money in establishing Bro. Melville's *celestial* ideas? If Bro. Melville considers his pretended discoveries to be really beneficial to science and history, let him substantiate his own views himself. A painter who has a valuable picture to dispose of, does not hang it up in a coal-cellar and show it off by the light of a farthing candle; he places it in the best position possible, where the light falling upon it may show it off to most advantage; so let Bro. Melville do with his picture; let him hang it up in the "best light," where, if it be really worth, it will speak for itself; but, if it be a mere daub, of course "the best light" would end it, and the mysterious coal-cellar and farthing candle would be more in keeping. An honest man, or an honest Freemason, who had really made any important discoveries in connexion with the usages or doctrines of the ancient Assyrians would adopt the suggestion of "Pictus," as given at page 330 of the Magazine for April 24th, and "publish" whatever he had to say in a calm, sensible, and honest manner, so that he might be easily understood; the adoption of such a course would of itself merit consideration; but when one tries to make a tool of Freemasonry, or of simple Freemasons, whereby to further his own selfish ends, then he must take what he gets, especially if he deserve it.

What, I would ask, can our Freemasonry, which was not—so far as I am aware—in existence before the 18th century A.D., have to do with any pretended "*Masonic* Celestial Mysteries," said to have existed about 3,000 years ago? The whole thing, *as it has been given out*, seems to have a nasty look of imposture and money getting about it. I have lately discovered so many Masonic assertions to be either false or mistaken statements, that I have learned to be very "cautious" before I pass anything which I consider has a suspicious look about it, and, in doing so, I believe I am only acting upon the square.

The remarks of "W.M.," page 31, and of "Res non Verba," page 445 *ante*, as well as those of several others, are quite *apropos*, not forgetting "Anon's" remarks, page 33. Then, to study the manner in which Bro. Melville, page 32, steers clear of that dangerous reef, "the Masonic Archæological Institute," is most amusing. I suppose that my being a member of that "Society" precludes me from enjoying the favour of Bro. Melville's confidence, especially as he says, "it would be impossible for me to expound the mysteries before the members!" Therefore, to avoid shipwreck, Bro. M., like a cautious mariner, gives a wide berth to any solid-looking rock ahead. Again, looking out for anchoring ground, Bro. M. considers he may ride the storm upon Dr. Oliver's bottom; but he had better take care, or he may find his anchor dragging or his cable cut before he is aware of it, there being some dangerous quicksands and hidden rocks in that locality.

I must forbear to take up further space *at present*, and remain, Yours fraternally,

W. P. BUCHAN.

* In which I am engaged from pure *con amore*. Bro. E. takes the liberty to remark that "a slight inconvenience was more to me than any extra light in Freemasonry." That is untrue, as the past pages of the *Freemasons' Magazine* (not to speak of anything else) can easily demonstrate; the fact is, that, without mentioning the time I have devoted to Masonic inquiry lately, the money which I have—both readily and gratuitously—laid out in connexion with Masonry upon postage-stamps alone during the last twelve months, is more than many Masons have spent upon Masonic literature during their whole lives.

### "ANON."—SOLOMON'S TEMPLE.

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

Dear Sir and Brother,—A writer in the last number of the Magazine asks whether Bro. Melville ever published or *explained* the "Lost Mysteries" in Australia, and with what results as to satisfying men of sound intelligence there?

The writer's query, it so happens, is answered by Bro. Melville in the same Magazine, and I may add thereto that I had the honour of introducing him to my esteemed friend, the Hon. Archibold Mechie, Melbourne, the foremost barrister, orator, and writer in the Australian Colonies. A meeting afterwards took place at Bro. Mechie's private chambers in 1862, shortly before I returned to England, between that gentleman, Bro. Melville, and myself, at which he (Bro. Mechie) evinced the very utmost interest in Bro. Melville's revelations for more than five hours, at the close whereof Bro. Mechie advised Bro. Melville to publish his MSS. by subscription, and volunteered to head the subscription list; and anyone acquainted with him or the colony must be aware

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that the fact of Bro. Mechie so doing would ensure a host of subscribers among the educated classes, not only in Victoria, but in the circumjacent colonies. Bro. Mechie's advice was most kindly meant and flattering to Bro. Melville, who, however, declined it on the plea that the MSS. were Masonic, and should belong to the Order.

I avail myself of this note to ask Bro. Melville to be good enough to *explain* what "Solomon's Temple" really is? and where? Yours fraternally,

W. N. CRAWFORD.

## BRO. MELVILLE.

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

Dear Sir and Brother,—Inasmuch as Bro. Melville has now expressed his willingness to submit his claims to "the eminent brethren who organized the Masonic Archæological Institute," as a member of the Institute I would respectfully urge the Council to consider the matter and report thereon.

As all the members of the Institute are Masons, I see no force in Bro. Melville's presumed objections on the part of the Council. Let a special meeting be called, and Bro. M.'s pretensions thoroughly sifted. It is time to end recriminatory correspondence, and the sooner we arrive at *the truth* the better.

Yours fraternally,

July 11th, 1869. J.A.H.

## THE INAUGURATION FESTIVAL AND THE STEWARDS' JEWEL.

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

Dear Sir and Brother,—I am a provincial Mason, and have for many years past taken an active part in promoting the good of the Order, and particularly in advancing the noble institutions that reflect so much credit upon English Freemasons. I have also been an attentive reader of the *Magazine*, from the perusal of which I, as a Freemason, have enjoyed the greatest pleasure.

It is very seldom, however, I am able to visit the great metropolis—the centre of Freemasonry—but I did so to attend the Inauguration Festival.

My lodge did me the honour to appoint me—as the oldest Past Master—to represent them on that occasion, and they united in voting me a handsome sum to cover my expenses in travelling and remaining in London.

I do believe that our members, in common with a very large number of other country brethren, believed that the Zetland Testimonial had merged into the Inauguration Festival, and that, in sending up a representative, they were doing a proper honour to the G.M., and they believed (as I did) that the two affairs had been arranged by the wiseheads of the Zetland Commemoration Fund to come off together.

One thing *is* certain (however doubtful it may be whether the festival was in honour of the completion of the new buildings only or not) that those who acted as Stewards were to have some very handsome and appropriate jewel presented to them to commemorate the event. It is equally certain that up to this time not only has no such jewel been presented to me, nor has any other Steward, as far as I can ascertain, yet received his.

The brethren down here, Sir, are now disposed to think the Inauguration Festival Committee has departed this life like the Zetland Commemoration Committee. Ought we not to have had some financial statement (even if the presentation of the jewels *was* only a joke) from the Committee long ere this? Yours fraternally,

A P.M., P.Z., &c.

## INAUGURATION OF THE FREEMASONS' HALL.

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

Dear Sir and Brother,—In the *Freemasons' Magazine* of the 12th ult., "Lupus" inquired when it was intended to issue the jewel which has been promised to commemorate the event, but I regret to find no information has been supplied. As one who had the honour of serving as a Steward at the Festival, I am, like "Lupus," extremely anxious to learn when the jewel may be expected. My Masonic friends where I reside await its production with as much interest as I myself do. If any of the readers of the *Freemasons' Magazine* can enlighten me on the point, I hope they will kindly do so. Yours fraternally,

13th July, 1869. ✠ B. ✠

## MASONIC JEWELS AND INSIGNIA?

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

Dear Sir and Brother,—How long will Grand Lodge permit the members of our ancient and Honourable Order to remain in the hands of every enterprising jeweller, tailor, and outfitter, who chooses to set up in business and put the square and compasses over his door? Has the time not yet arrived when Grand Lodge should take into their own hands the issuing of every jewel, and refuse permission to any brother to wear other than those that are recognised in Grand Lodge as authorized jewels?

Yours fraternally, I.C.E.

## MARK MASONRY, AND THE GRAND MARK LODGE OFFICIALS.

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

Dear Sir and Brother,—Writing to the office of the Grand Mark Lodge is of not the slightest avail. No man need expect an answer, to the point, from there—*that's a fact.* If the business of the office is too heavy for the very obliging Grand Secretary and his subs, cannot further assistance be afforded and obtained? I do not know whether the bookkeeping is as much behind as the correspondence appears to be; but, if it is, why has the subject not been brought forward as a complaint before the Grand Mark Lodge?

Yours fraternally,

July 10, 1869. W.W.

## ZETLAND COMMEMORATION FUND.

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

Dear Sir and Brother,—Will some member of the Committee deign to inform the Craft generally, through the medium of your *Magazine*, whether it is intended to take any further action in this matter. To us, in the provinces, it does seem a matter for the London brethren to take up and have some proper understanding arrived at, by which we may all know what—if anything—is really to be done in honour of our much respected Grand Master—and *when?*

Yours fraternally,

Liverpool, July 12, 1869. Z.

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# THE MASONIC MIRROR.

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

## MASONIC MEMS

UNIVERSAL MASONIC CALENDAR FOR 1869.—A few remaining copies of the second edition are for sale at a reduction of 25 per cent.

WE believe there will be a Special Grand Lodge called for on or about the 28th inst., for the transaction of important business.

WE are requested to remind those brethren who take great interest in the Fund of Benevolence, particularly in the administration of the fund, that the further consideration of Bro. Clabon's motion, and the recommendations of the committee to alter the Book of Constitutions of the Grand Lodge or England, stands adjourned; and, it is understood, that at the next meeting of Grand Lodge, which may be called specially at any time the Grand Master can appoint, the subject will be warmly discussed, and considerable opposition offered to several, if not many, of the recommendations.

WE have received numerous letters calling in question the accuracy of our report of the Grand Master's statement respecting conferring on H.R.H. the Prince of Wales the rank of PAST GRAND MASTER, and protesting that *if* the Most W. the G.M. *did* make such an announcement, it must have been a *lapsus linguæ*. That such a course cannot be seriously intended, but that probably the office of PRO-GRAND MASTER would be filled—for that step there would be precedents, and that such a course of proceeding would no doubt be very popular, and raise our M.W.G.M. still higher in the estimation of the Order, if such be at all possible. We have referred to our reporter's "copy," and have also consulted several brethren who were present at the last quarterly communication, and we find that the report, as published in the MAGAZINE, is strictly correct.

THE RIGHT HON. THE EARL OF ZETLAND, M.W.G.M. OF ENGLAND.—Another addition to the works of art of this country has recently been made by a brother who is well known among the Order, in the shape of a beautiful bust of the Grand Master of England, in full Masonic costume. The work has been executed by Bro. Morton Edwards, of St. Luke's Lodge and Industry Chapter, and is to be seen at his quiet studio, 18, Hollywood-road, the Boltons, West Brompton. Brethren who may desire to see it, and will pay a visit to Bro. Edwards' studio, will find one of the best likenesses of his lordship they have ever been favoured with, and we hope before long to hear that it has been re-produced, and is in the possession, if of not every Freemason, at least of every lodge and chapter. It reflects the highest credit on the taste and skill of Bro. Edwards, who has not forgotten any of the *minutiæ* which make a likeness perfect. But besides the bust of the Grand Master, Bro. Edwards is the sculptor of several other similar busts, among which may be mentioned some speaking likenesses of Lyndhurst, Cobden Bright, the Lord Chief Baron, and a host of famous statesmen and lawyers who have honoured him with sittings. The Prince of Wales is among the great men who have tried the dexterity of this rising artist, and the faithfulness with which the chisel has perpetuated H.R.H.'s face is of itself sufficient to make the fame of the modeller. The names of Behnes and Gibson, under whom Bro. Edwards studied, derive an additional lustre from the eminence of their pupil.

HIS GRACE THE DUKE OF ST. ALBANS, the R.W. Prov. G. Master of Lincolnshire, purposes holding his annual Provincial Grand Lodge and General Communication of Masons in this province, in the Assembly Rooms, at Boston, on Tuesday, the 27th inst., at half-past twelve for one o'clock punctually, when and where the Prov. G. Officers and Past Officers, with the W.M.'s and P.M.'s, and the Acting Wardens of the lodges in the province, are hereby convoked to attend, and at which all Master Masons are invited to be present.

THROUGH the sudden death of Bro, Thoms, P.M. 186, his widow and six children are thrown into a state of great distress, one child being nearly blind. The members of St. Luke's, and several other lodges of instruction, being desirous of marking their respect for his services as Secretary and Instructor for many years, a committee has been formed for the purpose of collecting funds to set the widow up in business. Any brethren willing to assist are requested to forward their names to Bro. William Birch, 4, Montpelier-square, treasurer to the fund; or to Bro. George King, jun., 30, Cheyne-walk, Chelsea, Hon. Sec. The committee hope by an united effort to raise £100.

THE BELGRAVE LODGE OF INSTRUCTION (No. 749).—The members of this lodge of instruction have resolved to hold their meetings in future, every Friday evening all the year round, at Bro. Godfrey's, the Duke of Wellington, Spring-gardens, Charing-cross. Bro. J. H. Pulsford, P.M. 1,158, is Preceptor.

ROYAL MASONIC INSTITUTION FOR BOYS.—The V.W. Bro Rev. John Edmund Cox, P.G. Chap., has most kindly undertaken to preach a sermon in aid of the funds of this Institution, on Sunday, the 25th inst., in the Church of St. Helen's, Bishopsgate, of which our reverend brother is the rector. The service will be choral, commencing at eleven o'clock in the forenoon. We trust that a large congregation will attend, and by liberal donations further the object in view—that of assisting in the extrication of the Institution from its pressing difficulties. The church, recently restored at a large outlay—one of the handsomest in the metropolis—is in itself well worthy of a visit, so that the eye of every visitor will be gratified in witnessing a superb monument of Faith, in the exercise of which virtue it is hoped there will be found a stimulus to that Charity, the indulgence of which is so precious to every Freemasons' heart.

BRETHREN are reminded that the Lodge Music published in several issues of the MAGAZINE, has been re-published in a convenient form for Lodge use, price 2s. 6d.

PORTRAITS of the Rt. Hon. the Earl of Dalhousie, *K.T.*, *G.C.B.*, M.W.G.M. Mason of Scotland, can now be obtained at this office, price 3s. 6d. each. Copies, with ornamental border, and Masonic emblems printed in gold, on large size paper, can be had, price 10s. 6d.

THE opening of the meeting of the British Association this year at Exeter, is fixed for the 18th of August. Professor Stokes, of Cambridge, will occupy the chair.

## METROPOLITAN.

ALBION LODGE (No. 9).—On the 7th inst., the members of this numerous and influential lodge held their annual summer banquet at the Crown Hotel, Broxbourne. Bro. E. Coste, W.M., presided in his usual excellent manner, and was supported by Past Masters S. Coste, Friend, Lee, Stevens, Willey, and Abbott; and Bros. T. Butler, S.W.; and Baylis, J.W. A very sumptuous banquet was provided, and after the usual toasts—loyal and Masonic—were given, Bro. Willey, P.M., then proposed "The Health of the W.M.," in a very appropriate manner, and in the course of his remarks, mentioned the high estimation the W.M.

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was held in by every brother of the lodge; and to judge by the applause at the termination of his speech, showed the respect he is held in. The W.M,, in suitable terms, returned thanks. Bro. Lee, P.M. and Treas., returned thanks for the Past Masters, and mentioned that his connection with the lodge had extended over thirty years, and on this occasion he had to congratulate the W.M. for the success attending this summer banquet, not only for the numbers present, and for the very excellent manner every detail in connection with it had been carried out, but also the good feeling displayed by every one present—members as well as visitors, and he hoped to have the pleasure of witnessing a repetition of this auspicious occasion. The visitors were Bros. W. and G. Meredith, of the Constitution and Antiquity Lodges; H. Thomas, Urban Lodge; H. Clarke, Doric Lodge; and several other brethren. Bro. W. Meredith, in a very eloquent speech, returned thanks for the visitors. Several toasts followed, and the brethren returned to town after having spent a delightful day and evening.

Hervey Lodge (No. 1,260).—A meeting of this lodge was held at the George Hotel, Walham Green, S.W., on Wednesday, the 14th inst., at 4.30 p.m. precisely, Bro. G. King, jun., the W.M., in the chair, supported by Bros. George King. S.W.; T. B. Ayshford, Treas.; W. H. Weaver, S.D.; W. Wigmore, J.D.; W. Smith, *C.E.*, as I.P.M.; J. D. Tully, A. Czarnecki, and J. Webb. The visitors present were Bros. W. Mann, P.M. 186; J. Storey, 858; Watts, 76; Dr. T. Godrich, 201; H. M. Levy, P.M. 188; Hyde Clarke, *LL.D.*, of No. 10 and P.D. Dist. G.M. Turkey; E. A. Baber, P.M. 452; J. Curtis, 49. The lodge having been opened, the minutes of the last meeting were read and confirmed. Letters were read from Bros. J. Hervey, G.S., and Hyde Pullen returning thanks for being elected honorary members. The ballot was taken for Messrs. T. Davidson and C. Thomas, which proved unanimous in their favour. Mr. Algar, who had been previously balloted for, and Mr. Davidson being in attendance, were initiated into the mysteries by the W.M. in a very careful and impressive manner. Bros. M. Von Diepenheim, P.M. 188; C. Field, 25 & 144; Dr. T. Godrich, 231; J. Robertson, late of 1,040, and H. Hollingsworth, P.M. 487, 1,106, P. Prov. S.G.D. Hants, were balloted for and elected joining members. Bro. J. Webb, being a candidate for the degree of F.C., and having shown his proficiency, was passed to the 2nd degree. Bro. Tully was raised to the sublime degree of M.M. after due examination. Bro. W. Smith, *C.E.*, proposed, and Bro. Czarnecki seconded, and it was carried unanimously, that a vote of thanks be recorded on the minutes to the W.M. and S.W. for the very handsome Bible presented by them to the lodge. Proposed by W. Smith, *C.E.*, seconded by Bro. Tully, and carried unanimously, that a vote of thanks be recorded on the minutes to the W.M. and S.W. for finding the materials for the pedestals, to Bro. Wigmore, S.D., for making them, and to Bro. Jones, J.W., for graining them. Proposed by Bro. W. Smith, *C.E.*, seconded by Bro. G. King, S.W., and carried unanimously, that a vote of thanks be recorded on the minutes to Bros. Ayshford, Treas.; W. Garner, Hon. Sec.; Weaver, S.D.; E. Garner, I.G.; and Czarnecki, for the very handsome box of working tools complete, manufactured by Bro. F. W. Figg, of Denmark-street, Soho. They are well finished and most complete. After some more propositions for initiation, the lodge sat down to a capital supper, prepared in Bro. J. Webb's well-known style, and, after spending a pleasant evening, separated at an early hour, each one expressing himself delighted with the pleasant evening they had spent. It is worthy of remark that this young lodge has only had one regular meeting and two emergencies, and they now number 31 members, and the furniture is certainly the most handsome we have seen.

## PROVINCIAL.

### CORNWALL.

#### Helston.

*Meeting of the Prov. Grand Lodge.*

The annual meeting of the Grand Lodge of this Province, was held on Tuesday the 6th inst., and there was a very large attendance, about 160 brethren going in the procession. The numbers assembled from all parts of Cornwall, and as Helston lies some ten miles off the rail, and the business was fixed to commence at 10 o'clock, many of the brethren had to leave their homes at a very early hour. The brethren assembled in the large market-room below the Town Hall.

The Prov. G.L. was formed as soon as the brethren arrived from the train. The R.W., the Prov. G.M., Bro. Augustus Smith, presided, and conducted the business of the lodge with his accustomed ability and urbanity. He was supported on his right and left by the principal officers and brethren of the province.

The names of the different lodges in the Province were called over, and officers and other members were present from nearly every lodge. Bro. E. T. Carlyon, the Prov. G. Sec., then read the minutes of the last meeting, which were received and adopted.

Bro. Chirgwin, in the temporary absence of Bro. Reginald Rogers, next read the report of the treasuror of the Cornwall Freemason' Annuity Fund. During the year £119 8s. 6d. had been received; and £5 15s. 7d. had been brought forward from the last year; and £19 19s. 3d. had been received as interest on stock. This made a total of £145 3s. 4d. Against this there had been expended 6s. 6d. for postage; £4 16s. for printing; and two accounts of £10 each, which had left a balance in hand of £120. Bro. Chirgwin remarked that there are 720 brethren in the provinces, and that only 228 had contributed towards this important and excellent fund. Out of 23 lodges, 5 had not subscribed at all during the year, and two had not subscribed at all from the commencement. There had been £635 0s. 6d. subscribed from all the lodges; £75 by the Prov. G.M., and £299 by the Prov. G.L. He expressed an earnest hope that the fund would be still maintained, as it was an excellent institution for the province.

Bro. Carlyon moved that the report be received and adopted.

The Prov. G.M. thought that the province must be very much gratified by the report. In five years the provinces had subscribed sufficient funds for the maintainance of two annuitants. As to some of the lodges not having subscribed, he said they could not expect all plants to flower every year. The more the report was disseminated through the provinces the greater results might they expect.

Bro. W. Tweedy then read his report as Treasurer of the funds of the Prov. G. Lodge, which showed the following results: Balance of last account, £72 2s. 8d.; collection in church after a sermon by the Rev. Bro. Dr. Treffry, £11 1s. 4d.; fees of honour, £20 9s. 6d.; lodge subscriptions to the Zetland Commemoration Fund, £14 14s. 0d.; fees from the lodges, £82 19s. 8d.; total, £201 7s. 2d. Payments—To Cornwall Masonic Annuity Fund, being 2-5ths of church collection £4 8s. 6d.; to the Rev. Flavel Cooke for charity, and for the parish schools, £6 12s. 10d.; to Cornwall Masonic Annuity Fund, £50; and a great variety of other payments, leaving a balance to carry forward to next account of £40 9s. 7d. Amongst these items so expended, was one of ten guineas, which had been anticipated by the R.W. the G.M., who explained that he had requested it might be given to the Royal Masonic Institution for Boys, as he wished the province to be represented at that noble meeting of the Prov. G. Lodge, when £12,000 was subscribed towards the institution. He had determined that if there was any objection to the vote, the circumstances being so exceptional, he would defray the amount himself. We need scarcely say that the vote was confirmed with acclamation.

Bro. Lord Eliot said that in consequence of the large sums subscribed on the occasion, the Prov. G.M. of Lancashire having subscribed £1,000, they had been unable to obtain the election of young Bush, but he hoped that they would be more successful next year, when the 716 votes that had been polled for him would be carried forward.

The officers of two lodges stated that they had sent subscriptions from the lodges for the Zetland Fund, before they knew that it would be taken up by the Prov. G. Lodge.

The Treasurer's account was then unanimously received and adopted.

The petitions for relief were then brought up. It was proposed by the committee, that £5 be given to a needy brother, well-known to the brethren, who had returned from Australia. Bro. Chirgwin suggested that the amount should be increased to £10, to enable the brother to start in a small way of business, and the committee assenting, the proposal was immediately adopted; and a small amount of £2 was given by the committee to another distressed brother, as temporary relief, his petition not being in time to be carefully considered.

Bro. Chirgwin said that they had had a balance in hand of about £60. Out of this sum there had been voted about £30. He moved that £20 be voted out of the remainder to the Corn-

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wall Masonic Annuity Fund. Bro. Dabb seconded the motion and it was carried unanimously,

The re-appointment of Bros. Reginald Rogers as Treas., and Chirgwin, as Sec., was then moved, seconded, and unanimously carried. Bros. F. W. Dabb and S. Holloway were appointed auditors.

It being now twelve o'clock, the remainder of the business of the Grand Lodge was postponed, in order that the brethren might proceed to church to hear a sermon, as is usual on these occasions. The services were conducted by Bros. the Rev. Dr. Bannister, incumbent of St. Day, F. B. Paul, F. H. A. Wright, of Stythians and Perranworthal, the preacher being Bro. the Rev. J. D. Hawkesley. Prov. G. Chap., who founded his discourse on Acts. vii., 26, "Sirs, ye be all brethren." The sermon was in all respects an admirable one, and in it the preacher stated briefly and clearly to his hearers some of the great moral principles which are enjoined upon all members of the Masonic fraternity,

At the close of the services a collection was made, and the amount realised was £8 9s. 4d. The brethren then re-formed in procession and returned to the Town Hall to transact the remainder of their business.

The Prov. G.M. proceeded to appoint his officers as follows:—

Bros. John Roscorla, P.D.G.M., P.M. 121; Lord Eliot, I. Prov. D.G.M.; Frederick Williams, 331, *M.P.*, Prov. G.S.W.; James Mudge, 451, Prov. J.G.W.; W. Tweedy, P.M. 331, Prov. G. Treas.; Rev. J. D. Hawkesley, Prov. G. Chap.; Rev. F. B. Paul, Assist. Prov. G. Chap.; W. T. Sobey, 977, Prov. G. Reg.; W. J. Hughan, 131, Prov. G. Sec.; W. F. Newman, 75, Prov. S.G.D.; J. Levin, 121, Prov. J.G.D.; S. Jacob, 967, Prov. G. Supt. of Works; S. Higgs, 121, Prov. G. Dir. of Cers.; R. Johns, 131, Prov. Assist. G. Dir. of Cers.; Lieut. Eustace, 451, Prov. G.S.B.; Taylor, Prov. G. Org.; S. Harvey 131, Prov. G. Purst.; W. Rooks, 1,006, Prov. G.I.G.

Bros. Thos. Curry, 75; Frank Harvey, 450; Roberts, 318; John Hall, 699; W. H. Dunstan, 75; and W. Tregay, 589, were appointed Prov. G. Stewards.

Bro. Fred. Williams, *M.P.*, proposed Bro. S. R. Trebilcock, of 1,006, and Bro. Dr. Bannister seconded it, as Prov. G. Tyler.

When appointing the Prov. G. Sec., the Prov. G.M. spoke in the highest terms of the services rendered for many years by Bro. Carlyon, as Prov. G. Sec., and Bro. J. O. Mayne, as Prov. G. Assist. Sec. Bro. Carlyon would be succeeded by Bro. Hughan, who was eminent for his great knowledge of Masonry, and for his zeal in everything connected with it. As Grand Lodge did not recognise the office of Assist. G. Sec., he purposed discontinuing that appointment, so as to bring their working in harmony with that of the neighbouring province of Devon.

Bros. R. Rogers, E. T. Carlyon, and W. Tweedy were re-appointed the Committee for Relief, and Bros. Edward Hawke and Thomas Solomon were appointed auditors.

The proceeds of the sermon preached in the morning were thus allocated: one-fifth to the clergyman of the parish, two-fifths to the National Schools, and two-fifths (£3 7s. 8d.) to the Cornwall Masonic Annuity Fund.

Bro. W. H. Jenkins proposed, in the warmest terms of eulogy a vote of thanks to Bro. Carlyon for his valuable services as secretary.

Bro. Solomon seconded the motion, including in it the name of Bro. Mayne, which was cordially assented to by the proposer, and carried in the heartiest manner.

Both these brethren acknowledged the compliment.

Bro. the Rev. J. D. Hawkesley suggested that a book should be provided in which all the brethren who attended Prov. G. Lodge should record their names. Such a work would be very interesting.

The Prov. G.M. concurred, and said it should be done.

Bro. Hughan then called attention to a point of practice of serious importance. A person blackballed in one lodge had been afterwards admitted into another lodge. This was followed by a statement of facts as to what had happened at Falmouth and Penryn, and a committee, consisting of Bros. Carlyon, Hughan, R. Rogers, R. R. Rodd, Solomon, and Chirgwin, was appointed to investigate into the circumstances and bring up a report. The practice of the admission of improper persons into the fraternity was thoroughly condemned.

This finished the business of the day, and the lodge was adjourned to the Assembly Rooms, at the Angel Hotel, where the banquet was provided. It was intended to dine at three, but the business of Grand Lodge did not terminate till four o'clock, and many of the brethren had to leave at six to catch the Cornish train. This made the proceedings at the festival rather short and somewhat hurried.

After dinner the Prov. G. Master proposed the usual loyal toasts, which were loyally greeted, as is the manner in all Masonic gatherings. A number of other toasts and speeches followed, but the length to which this report has run precludes our occupying more space by going into detal. The Prov. G.M. referred with much satisfaction to H.R.H. the Prince of Wales having joined the Order, but expressed his regret that the Prince should have felt it necessary to have entered the Order through a foreign doorway. There might, however, be a good reason for this. The more he practised the principles of Masonry, the more would he fit himself for the high position to which he was willing to be raised in due course by the Great Architect of the Universe.

After the toast of "The Sovereign of the Order, the Earl of Zetland," and "The D.G.M., the Earl de Grey and Ripon, and the Grand Officers, past and present," had been proposed and responded to by Lord Eliot, his lordship concluded in proposing the health of the Grand Master, which was drunk with the utmost enthusiasm. The R.W. Prov. G.M., in responding to the compliment, said the meeting that day was one of a very peculiar interest to him. It was now 15 years since that he took a part in the Prov. G.L. meetings, and it was at Helston that he was first elevated to the post of the D.P.G.M. From that period he had to carry on the work of the province, and during that time he had never failed to take his part in the performance of those duties which devolved upon him as the ruler of the Craft. It also afforded him much pleasure to meet friends again that day who took a part on that occasion. It was especially gratifying to meet his excellent friend, Bro. Edwards, the Mayor of Helston, who was at that distant period Mayor of Helston then as well as now. He hardly thought that photographs existed in that day, but if they had he believed that both he and his friend would look a little older than they did when they first met there; but however their looks might be altered, he was assured that their hearts were true. The R.W. Prov. G.M. concluded by thanking his brethren for the cordial manner and fraternal feelings which they always evinced towards him. Again rising, he said he was reminded by the movement of the brethren present that they lived in a day of "hurry scurry," when they were compelled to break up pleasant meetings by the exigencies of railway travelling, but he would not allow a separation to take place without giving them another toast, that of the provincial officers who had favoured them with their presence, especially alluding to Bro. Latimer, who is Secretary for the province of Devon, and Bro. Borlase, who, although young in years, appeared there crowned in honours, and was the Secretary for Oxfordshire. Bro. Borlase bore a name honoured in the county, and they were glad to see him there, filling so high a position as he did in a distant county.

The toast was received with acclamation, and responded to briefly by Bros. Latimer and Borlase, in speeches that touched upon the events of the day; Bro. Borlase adverting to the excellent manner in which the Craft Masonry was worked in Cornwall, as he could testify by comparison with the work of his mother lodge, the Apollo of Oxford.

Those exegencies to which the Prov. Grand Master referred here, compelled rapidity of locomotion, and many of the company had to leave at the early hour of six o'clock, somewhat to their regret.

The whole of the proceedings were most satisfactory.

## DURHAM.

DURHAM.—*Marquis of Granby Lodge* (No. 124).—On Tuesday the 6th inst. the regular monthly meeting of this lodge was held at the Freemasons' Hall. The W.M. Bro. E. Rowlandson, presided, and after the minutes of the former lodge and a lodge of emergency had been confirmed, Mr. C. Millwood of Tudhoe was initiated. Bros. R. Sanderson, H. Warrick, and Edward Stone were passed, and Bro. G. Johnston was raised to the third degree. Some matters of a private nature having been disposed of, the lodge was closed and the brethren adjourned to refreshment. The visitors present were: Bros. Major J. W. Jenkins, P.S.G.W., Connaught, and Nos. 2,129, 187, and 378 (I.C.); A. Davison. No. 67, Cork; and P. Shepherd, No. 302, Bradford.

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## HAMPSHIRE.

HAVANT.—*Carnarvon Lodge* (804).—The installation of the W.M. of this lodge for the ensuing year, took place on Tuesday, the 6th inst., at the Black Dog Inn. There was a numerous attendance of the brethren, including the whole of the P.M.'s of the Carnarvon Lodge, viz.:—Bros. Dr. Kirkman, P. Prov. G.W.; G. A. Gale, P. Prov. G.W.; J. N. Hillman, J. Weeks, S.D.; Forbes, P. Prov. G.W. (Essex), W. Purnell, H. R. Trigg, and F. G. Bradbear, the retiring W.M. This attendance of the P.M.'s of the lodge must have been highly gratifying to the W.M. elect. There were also present: Bros. J. Ogburn, P.M. 342 P. Prov. G.W.; C. S, Woollons, P.M. 309; E. G. Holbrook, W.M. 309; St. Clair, P.M. 38; Adames, W.M. 38, &c. The lodge having been duly opened and the usual formal business transacted, Bro. E. Watson was raised to the sublime degree of a M.M. by Bro. Bradbear. The ceremony of installation was then proceeded with, and was performed in a most impressive manner by the retiring W.M. (Bro. F. G. Bradbear), who must be congratulated on the marked perfection with which it was carried out. In fact at a later period he was very highly complimented by some of the older P.M.'s. Bro. H. T. Bettesworth, the newly-installed W.M., having been saluted in the usual manner by the brethren, subsequently appointed and invested his officers for the ensuing year as follows:—Bros. F. G. Bradbear, I.P.M.; A. Reynolds, S.W.; M. Wenham, J.W.; J. Weeks, P.M., Treas.; H. M. Green, Sec.; J. N. Hillman, P.M., Dir. of Cers.; E. Good, S.D.; G. J. Brine, J.D.; A. Mitchell, I.G.; A. King and J. Clay, Stewards. On the motion of Bro. G. A. Gale, P.M., seconded by Bro. Forbes, P.M., it was resolved to present a vote of thanks and a P. Sec.'s jewel to Bro. Hillman, P.M., in recognition of the valuable services he has rendered the lodge as Secretary for some years. The brethren afterwards partook of an excellent banquet, at which the W.M. presided. The usual toasts were given and responded to, and the brethren, many of whom came from a distance, broke up at an early hour.

## LANCASHIRE (WEST).

LIVERPOOL.—*St. John's Lodge* (No. 673)—The regular meeting of this lodge was held at 90, Duke-street, on the 7th inst., at which there was present a good attendance of visitors and brethren. The ordinary business having been transacted, Bro. J. Hocker was presented for installation as the W.M. for the ensuing year. This important ceremony was very ably performed by Bro. Hamer, Prov. G. Treas., &c., assisted by Bro. W. T. May, P.M., 673. The W.M. then appointed Bros. T. Clarke, S.W., H. Nelson, J.W.; J. K. Digges, Sec., for the next twelve months. The lodge having been duly closed, the brethren left by special omnibuses for Wavertree, where they partook of a sumptuous and elegant banquet, provided by Bro. Wright, at his hotel. After the usual loyal and Masonic toasts had been cordially responded to, the brethren returned to town, having spent a very pleasant and agreeable evening.

WARRINGTON.—*Gilbert Greenall Lodge* (No. 1,250).—The regular monthly meeting of this flourishing new lodge was held on the 12th inst. at the Masonic Rooms. In the absence of the W.M. (Bro. Gilbert Greenall, P.M., P. Prov. S.G. Warden, and Past G.S.W. of England), Bro. John Bowes, P.M., P. Prov. G. Dir. of Cers., and P. Prov, G. Reg. Cumberland and Westmoreland), presided, and was supported by Bros. W. Mossop, S.W.: W. Richardson (J.W. 148) as J.W.; W. S. Hawkins, S.D.; W. Pollitt, W. Crompton, A. W. Brundret, E. Aukland, S. B. Simon, and Peter Leigh, &c. Visitors: Bro. A. Worrall, W.M. 1,225; Jas. Bailey, 148; J. Harding, 148; Jas. Curry, No. 699, and P. J. Edlestein, 1,134, &c. The lodge was opened in due form according to ancient custom, when the minutes were read by the acting Sec., Bro. W. S. Hawkins, and declared to be correctly recorded. The ballot-box was then sent round for Mr. Peter Leigh, duly proposed at the last meeting, and on its return to the east was declared to be unanimously in that gentleman's favour. Mr. S. B. Simon (who was duly elected at the previous meeting) now presented himself and was duly admitted and initiated, and afterwards Mr. Peter Leigh received a similar favour at the hands of the acting W.M. The working tools and the charge were given respectively by Bros. W. Richardson and W. Mossop, S.W. A Grand Lodge communication was announced, a brother proposed for affiliation, and a gentlemen as a candidate for initiation. This being the whole of the business, the lodge was closed, and the brethren adjourned to refreshment under the presidency of Bro. W. Mossop. The usual Masonic toasts were proposed, and included "The W.M. and Officers," proposed by Bro. Bowes, "The W.M. and Officers of No. 148," proposed by Bro. Worrall, and responded to by Bro. Bowes; "The Visitors," "The Initiates," and a special one to "The health of Bro. Bowes." The Tyler's toast completed the list, and brought a very pleasant evening to a close at ten o'clock. We must not omit to notice the new lodge floor-cloth, which was at once chaste and artistic, and was greatly admired by the visitors. It was, we understand, supplied by Bro. J. J. Caney, 44, Cheapside, London.

## LEICESTERSHIRE.

MELTON MOWBRAY.—*Rutland Lodge* (No. 1,130).—An emergency meeting of this lodge was held on Thursday, the 8th inst. There were present, the W.M. and officers, and many of the brethren; also several visitors, including Bro. Kelly, D. Prov. G.M. of Leicester; Bro. Orford, Prov. G.W. of Northampton; and Bro. Newcome, of Doric Lodge, Grantham. A long discussion took place respecting a guarantee to be given for ten years' rent, and at last a committee, composed of Bros. Oldham, East, Adcock, and Weaver, was appointed to draw up an agreement with the landlord of the hotel, and to report to a meeting of the lodge to be held on Thursday week.

## NORTHUMBERLAND.

NORTH SHIELDS.—*St. George's Lodge* (No. 431).—The regular monthly meeting was held on Monday, the 5th inst., at the Masonic Hall, Bro. T. Jackson, W.M., in the chair, supported by Bros. J. D. Brown, S.W.; J. Roddam, P.M., as J.W.; M. J. Robson, *M.D.*, I.P.M., Treas.; M. F. Gray, W.M. St. Hilda's; J. G. Tulloch, P.M., P. Prov. S.G.W.; G. F. Shotton, P.M.; W. Twizell, P.M., P. Prov. S.G.W.; T. Haswell, P. Prov. G. Org.; and other officers of the lodge. Visitors:—Officers of the Provincial Grand Lodge of Northumberland, viz., Bros. G. Thompson, Prov. S.G.W.; T. Anderson, Prov. S.G.W.; T. B. Winter, Prov. G. Treas.; J. Stokoe, Prov. S.G.D.; J. A. Hair, W.M. 481, P. Prov. S.G.W.; Paul O. Smith, 541, Prov. G. Steward; J. H. Thompson, P. Prov. A. Assist. Dir. of Cers.; J. S. Trotter, Prov. G. Tyler; T. Sewell, jun., 441. Bro. J. H. Ingledew, of Tynemouth, was admitted as a subscribing member of St. George's; Bro. John Edwards was passed to the second degree by the W.M.; and Bro. Adler Hansen was raised to the degree of M.M. by Bro. M. J. Robson, I.P.M. The W.M. proposed a cordial vote of thanks to the officers of the Provincial Grand Lodge of Northumberland, for having kindly visited St. George's on this occasion, which was seconded by Bro. T. T. Clarke, Sec., and carried unanimously. Bro. G. Thompson, Prov. S.G.W., having acknowledged the vote of thanks on behalf of the Provincial Officers, the lodge was closed, and the brethren adjourned to the Commercial Hotel for refreshment, and passed an agreeable evening.

## SOMERSETSHIRE.

WESTON-SUPER-MARE.—*St. Kew Lodge* (No. 1,222).

A regular lodge meeting was held at the Carnarvon Hall, on Wednesday, the 7th inst., when there was a large and distinguished attendance of brethren from various parts of this and the adjoining provinces.

The respected W.M. (Bro. Capt. Irwin, 30°) opened the lodge in the 1st degree, and requested the Dir. of Cers. and S. & J. Deacons to retire and conduct the D. Prov. G.M. and his officers to seats in the east. The W.M. placed the gavel in the hands of the D. Prov. G.M. (Bro. Capt. Bridges), who immediately proceeded with the principal business of the day, viz., the consecration of the new place of meeting (Carnarvon Hall) of the St. Kew Lodge, No. 1,222. After the dedication prayer by the D. Prov. G.M., the Prov. G. Chap. delivered a beautiful oration on Masonry, which was listened to with marked attention by the brethren. The hall was then sprinkled with salt and consecrated to Masonry with grand honours three times; the vessel of corn was then used and the hall consecrated to Virtue, with grand honours five times. The Prov. G.S.W. with his vessel of wine sprinkled the lodge and consecrated the hall to Universal Benevolence. The D. Prov. G.M. then stepped forward with the vessel of incense, and, "In the name of the Most High," finally declared this Masonic hall to be duly dedicated and consecrated to all the purposes of Masonry, and prayed that the blessing of the Great Architect of the Universe may for ever rest upon it. (Grand honours seven times.)

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The dimensions of the hall are 33ft. from E. to W., 20ft. N. to S., and 20ft. in heighth. At the east end is a raised dais ascended by three steps, and round the room are placed crimson stuffed seats, with chairs for the office-bearers; the centre of the room is properly prepared for the 3rd degree, and the floor covered with linoleum. Adjacent to the lodge-room is a preparation-room and Tylers'-room. The whole building is extremely neat and attractive, and has been recently built by the proprietor of the York Hotel (Bro. Kirkbride), and let to the Masonic body on a lease. Wednesday last was particularly selected for the consecration, it being the 1st anniversary of the St. Kew Lodge, and which, within the short space of twelve months, numbers 40 brethren, some of the more zealous brethren having already obtained warrants for a R.A. Chapter, Mark Master's Lodge, and Red Cross Conclave, and is in a fair way of establishing a K.T. Encampment. Capt. Irwin, the W.M., resides in Bristol and has travelled upwards of 700 miles to preside over the Craft (being absent only twice) during his year of office.

This being the meeting for the installation of W.M. for the ensuing year, the D. Prov. G.M. proceeded to instal into the K.S. chair Bro. Capt. F. G. Irwin, 30° (re-elected), who then appointed his officers for the year; viz., Bros. General Gore B. Mumbee, P.M.; Clarke, S.W.; Bro. Pigot, J.W.; George, Treas.; Cox, Sec. (2nd time); Bro. Erle, S.D.; Inskep, J.W.; E. Gregory, Org.; S. Harvey and Wiltshire, Stewards; Swete, I.G.; and Parsons, Tyler. A ballot having been proceeded with, Bros. Lieut. Wiltshire and Browne were declared elected members of this lodge. The ballot for Mr. John Perry being satisfactory, Mr. Perry was initiated according to the ancient rites and landmarks of the Order. The new lodge-room was beautifully adorned with flowers, greenhouse plants, &c., and was much admired by the visiting brethren. (The flowers were kindly lent by Bro. Pigot, P.G. Chap., and W. Tucker, Esq).

After the close of lodge business, a banquet took place in the dining-room of Bro. Kirkbride's fine new hotel, entitled "The York Hotel," Regent-street, the viands, cookery, wines, waiters, &c., being without fault, and to the satisfaction of the large party of the Craft who assembled on the occasion.

There were present the following brethren:—Bros. Irwin, W.M.; Vizard, P.M., Prov. G.S. Somerset; Mumbee, S.W.; Clarke, J.W., Prov. G.S. Somerset; Pigot, Prov. G. Chap.; George, Treas.; Cox, Sec.; Earle, S.D.; Inskip, J.D.; Gregory, Org.; Swete, I.G.; Parsons, Tyler; Harvey, Townsend, W. H. Beedle, Thos. Beedle, Davies, De Ridder, Bath, R. Gregory, Melville, Date, Gale, Matthias, Male, Jones, Lieut. Wiltshire, Perry, and Kirkbride. Visiting brethren:—Bros. Capt. Bridges, D. Prov. G.M. Somerset; Stothert, 53, P. Prov. G. Reg. and S.G.W. Somerset; Martyn, 82, 357, 470, G. Chap. England; Montree, P. Prov. G.S.W. Somerset; Dr. Bryant, P. Prov. G.S.W. Bristol; Kelway, P.M. & P. Prov. G.W.; Rubie. P. Prov. G.J.W.; Wilson, 41; Else, Prov. G. Sec. Somerset; Dr. Evans, *J.P.*, P. Prov. G.S.D.; Gillard, J.W. 1,168 & Prov. J.G.D. Dorset; Holmes, P.M. & P. Prov. G. Org.; Serel, Sec. 446 & P. Prov. G. Org.; Hazard, P.M. 103; Belfield, 103; Fendick, 103; Macfarlan, 103; Parnam, W.M. 53; Watson, P.M, 244; Cerall, P.M. 446; George, P.M. 448; Scott, P.M. 610; Musgrove, W.M. 610; Jelley, P.M. 976; Fisher; Paris Dick, 1,209; Reynolds, 135, &c.

On the removal of the cloth, the chairman, Bro. Irwin, tyled the room, and in his usual splendid style proceeded to give the following toasts:—"The Queen and the Craft;" "Bro. H.R.H. the Prince of Wales and the rest of the Royal Family;" "Bro the Rt. Hon. the Earl of Zetland, M.W.G.M.; Bro. the Rt. Hon. the Earl de Grey and Ripon, R.W.D.G.M., and Officers of the Grand Lodge of England," responded to by Bro. Martyn, G. Chap. of England; "Bro. the Rt. Hon. the Earl of Carnarvon, Prov. G.M. of Somerset," responded to by Bro. Bridges, D. Prov. G.M. "Bro. Capt. Bridges, D. Prov. G.M., and Prov. G. Officers of Somerset," proposed by Bro. Mumbee and responded to by Bro. Bridges. "Bro. Capt. F. G. Irwin, W.M. St. Kew Lodge, 1,222," proposed by Bro. Bridges, and responded to by the W.M. of 1,222. "The Wardens, Officers, and Brethren of the St. Kew Lodge, past and present," proposed by the chairman and responded to by Bro. Clarke, S.W. "Our Visiting Brethren," proposed by Bro. Clarke and responded to by the G. Chap., the D. Prov. G.M., and others. "The Masonic Charities," proposed by the chairman, and responded to by many brethren. "The Ladies," proposed by Bro. Vizard, and responded to by Bro. George. "The Tyler's Toast."

The enjoyment of the evening was greatly enhanced by various Masonic songs at appropriate intervals. If ladies had been present to have heard their health proposed by Bro. Vigard, they would have exclaimed, as did my Lady Masham (in the sixteenth century), that she was so fond of Masonry as to say that she wished herself a man that she might be capable of admission into the fraternity. At an early hour (10 p.m.) the brethren separated, after spending a pleasant and fraternal evening, hoping soon to meet again with fresh materials to be plumbed, levelled, and squared for Masonic building.

## SOUTH WALES (EASTERN DIVISION).

### NEATH.—*Cambrian Lodge* (No. 364).

An unusually large gathering took place at this lodge on Tuesday, the 6th inst., and amongst those present were Bro. T. M. Talbot, Prov. G.M.; Bro, E. J. Morris, D. Prov. G.M.; Bros. R. Thomas, P.M., P. Prov. J.G.W.; N. B. Allen, P.M., P. Prov. G. Treas.; W. Whittington, P.M., P. Prov. G. Sec.; P. Donaldson, P.M., P. Prov. G. Purst.; W. Rees, P.M., P. Prov. G.P.; W. M. Bell, P. Prov. G.P.; P. H. Rowland, W.M. 364, P. Prov. J.G.W.; E. Pole, Prov. G. Steward; Dr. Hall, Dr. Pegge; Howel Cuthberton, P.M.; Phillip Davies, R. W. Thomas. John Hill, C. S. Gardner, H. Green, H. Hancock, W. G. Davies, J. J. Hewson, &c. Bro. P. H. Howland, as W.M., occupied the chair, and the lodge having been opened in the first degree,

Bro. Whittington, P.M., said: Worshipful Sir—I am desired by my brother to ask the brethren for permission to hang the banner of my father—the late Bro. Matthew Whittington—against these walls. It is, as you are aware, customary in this lodge for every Master, on vacating the chair, to present his banner to us, and although some years have passed since my worthy father occupied that chair, and my own banner hangs against these walls, I know the kindly feeling which now prompts this act of my mother's, will be properly appreciated by the brethren.

The W.M. acknowledged the handsome lodge decoration with great feeling, having known and experienced as a boy, many acts of kindness from the late Bro. Whittington.

Bro. Rowland Thomas, P.M., said:—On looking round the room he saw only three faces present who could claim the personal friendship of their late Bro. Whittington, and to him it was a pleasing sight to see the banner of one he loved so well amongst the banners of other genial souls who flourished in days gone by, and he commended much the good feeling which prompted the present, and proposed that the best thanks of the lodge be given to Mrs. Whittington, which was carried with acclamation.

The banner, which bears the family device, with an appropriate motto, was beautifully executed in purple ink, with amber border and tassels, by Mr. Saunders, of Neath.

The W.M, rose and said: It would be a matter of impossibility for him to express the gratification he felt in having the honour to occupy the chair on so interesting occasion, and particularly to have the pleasing duty of presenting to so distinguished a brother as Past Master, Bro. Rowland Thomas, the handsome jewel and address which had been subscribed for by the members of the Cambrian Lodge as a mark of the high esteem in which he was held by the brethren. The W.M. expatiated largely upon the excellence and worth of Bro. Rowland Thomas, whom they more especially assembled to honour; they had met to show their respect and appreciation of the services of a brother, who for more than twenty years had assisted the lodge by his countenance and support, who was seldom absent from his place, and who was ever ready with his advice and assistance when occasson required. Bro. Thomas had become an institution amongst them, and the subject of this presentation was no sooner mentioned than subscriptions poured in on all sides, and it is gratifying to say that in some cases money had even to be returned. The W.M. then enlarged upon his own personal feeling towards Bro. Thomas, and concluded by calling upon the Secretary of the fund (Bro. H. Green) to read the address, which ran as follows:—

"Cambrian Lodge (No. 364),
"Neath, July 6th, 1869.

"To Bro. Rowland Thomas, P.M., P. Prov. S.G.W.

"We, the members of the Cambrian Lodge, beg to tender for your acceptance, a Past Master's jewel, as a mark of our appreciation of your long and valued service amongst us, and in doing so feel sure that you will not look to the intrinsic value of the jewel, but to the feeling of pride and pleasure which prompts the act and accompanies the gift. Your connection with our

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lodge, which extends over a period of twenty years, is in itself to us a subject of sincere congratulation, but the regularity of your attendance at our gatherings, your anxiety at all times for the welfare of the lodge, the moderation of your views and the considerate kindness you have shown in your actions, all bear unmistakable testimony to the goodness of your heart and your unswerving adherence to the obligations of our Order. We therefore take the opportunity now afforded us of testifying to the high esteem and fraternal regard in which you are held by members of the lodge with which you have been so long and honourably connected.

"Signed on behalf of the subscribers,

"PHILIP HENRY ROWLAND,

"Worshipful Master.

Bro. Rowland Thomas, who was visibly affected, was then invested with the jewel, and said that it would be impossible for him to convey to the brethren the feeling with which he accepted the very flattering mark of their approbation, suffering as he did at the present moment from the most complete surprise which had been provided for him by the members of the lodge to which he had the honour to belong, but he felt bound to say that they had over estimated any little services he may have rendered to the Cambrian Lodge, or that had marked the long period of his membership, and while it would be impossible for him to take upon himself any of the credit which had been so kindly bestowed on him, he must confess to the gratification and real pleasure it afforded him to accept this very flattering mark of their esteem and fraternal regard. Bro. Thomas then thanked the Provincial Grand Master, his Deputy, and the visiting brethren who had come from long distances to honour him with their presence that evening.

Other speeches followed, after which the brethren adjourned to the Castle Hotel where an excellent banquet was provided in Bro. Hancock's best style. The usual toasts of the "Queen and the Craft," "The Grand Master of England, the Earl of Zetland," were given and coming nearer home, "The Provincial Grand Master."

Bro. Talbot responded in his usual easy and graceful style and expressed himself highly pleased at the excellent harmony which existed among the brethren of the Cambrian Lodge, and testified to the profound respect which he entertained for his worthy and estimable brother, the guest of the evening.

Next came "The Health of the deservedly popular Deputy Provincial Grand Master."

Bro. E. J. Morris responded by saying that he must play upon the old string, and thank them as he had on many other occasions, and hoped to do on many future ones for the cordiality of their reception, it was a repetition of thanks, but none the less hearty for all that. The proceedings of the evening had interested him very much, and he was particularly struck with one passage in the W.M.'s speech, to the effect that with all his intimate knowledge of Bro. R. Thomas, in lodge and out of lodge, as a Mason and a fellow-townsman, he had never heard one unkind word against him, after an intimate acquaintance extending over many years. This remark induced a train of thought of the pleasures which must surround such a life. It is difficult, indeed, to pass through the world without censure of some kind, and even Freemasons are liable to this; a man may be earnest and zealous in the good work of the Craft and yet not escape the tongue of calumny or jealousy—a laudable ambition is at all times to be commended, but after all, in his opinion, the grand secret in this world is to live at peace with all men, to encourage feelings of moderation and kindness, and so conduct ourselves that we may meet with the confidence and esteem of all with whom we are brought into contact in the daily affairs of life. The worshipful brother then reverted to the Masonic excellence of Bro. Thomas in glowing terms. Then followed the healths of the W.M., Bro. P. H. Rowland; the guest of the evening, Bro. R. Thomas; and the visiting brethren, which was responded to by Bro. Philip Davis, after which came that of "The Secretary of the Testimonial Fund, Bro, H. Green," and numerous others. The speeches were interspersed with vocal and instrumental music by Bros. Jones, Hewson, Middleton, Green, Thomas, &c. The gathering, which was one of a most pleasing and satisfactory character terminated at an early hour.

The presentation jewel, which is a model of good taste and excellent workmanship, was executed by Messrs. Stilwell and Sons, of London, and bore the following subscription:—"Presented by the brethren of the Cambrian Lodge (No. 364), to Bro. Rowland Thomas, P.M, P. Prov. J.G.W., as a token of their esteem, and in recognition of his valued services, extending over a period of twenty years." Mr. Elias W. Jones, surveyor, Neath kindly undertook the engrossing of the address, which was quite a work of art, and called forth expressions of general admiration.

## SUFFOLK.

### PROVINCIAL GRAND LODGE.

This year the R.W. the Prov. G.M., Sir R. A. Shafto Adair, *Bart.*, fixed the annual assembly of the Masonic body for Monday the 5th, in the good old town of Bungay. The desire of the Prov. G.M. has always been to give every town in the Province, in which a Masonic lodge is held, the honour and privilege of receiving the Provincial Grand Lodge; and so fortunate has he been in his selection up to the present time, that there is not the slightest cause on his part to regret the choice he has made. Certainly the meeting of 1869 was by no means the least enjoyable of these much-anticipated gatherings of brethren from all parts of the Province. Bungay, though a most spirited town, and one which has proved itself in every way worthy to receive a Masonic body, is somewhat difficult of access—not only from Ipswich, but from all parts of the country. But the obstacle of getting there and back the same day, was soon removed by the Prov. G.M., who with his usual kindness and forethought and at considerable expense to himself, placed a special train at the disposal of the brethren. This train left Ipswich at 9·25 a.m., calling at Stowmarket and other places for the accommodation of members of various lodges, and arrived at its destination at 11·30 a.m. Here a hearty welcome awaited the visitors, and every arrangement was made for their comfort by the members of the "Waveney" Lodge, mainly through the untiring exertions of Bros. E. H. Adams, M. Abel, and Birtsal, W.M. of the lodge. The bells of the fine old Church of St. Mary rang out their notes of welcome; whilst the bands of the rifles and the East Suffolk Artillery (under Mr. Carter) discoursed "sweet music," if not to the delight of the brethren, at least to that of the worthy townspeople, who congregated in large numbers on the Market Hill. Flags floated from various windows, and there was a triumphal arch in front of the residence of Bro. Adams. Indeed, the whole town appeared to have turned out to do honour to the occasion.

At 1·30 p.m., the P.G. Lodge was opened at the Assembly Rooms, Tuns Hotel, the Prov. G.M. presiding, supported by Bros. Henry Thomas, acting P.S.G.W.; W. Moore, P.J. G.W. On the right of the throne were seated the D. Prov. G.M. Bros. the Rev. E. I. Lockwood, M.A. and Rev. R. F. Palmer, P. Prov. G. chaplain, Oxfordshire. There were also present the following P.G. officers:—Bros. Spencer Freeman, P.G. Treas; F. B. Marriott, P.G. Sec.; E. C. Tidd, P.A.G. Sec.; A. J. Barber, P.G. Org.; W. G. Ransom, P.S.G.D.; M. Abel, P.J.G.D.; F. Long, P.G. Dir. of Cers.; J. T. Helms, P.G.S.B.; W. Gardener, P.G. Purst.; G. S. Golden, F. Betts, and G. Bond, P.G. Stewards; W. Syer, P.G. Tyler. Also Bros. N. Garrett, P.M. No. 3; C. S. Pedgrift, P.P.G. Reg.; Thomas Bayes, P. Prov. G. Dir. of Cers.; S. H. Wright, P.M. 516; J. S. Gissing, P. Prov. J.G.W.; C. Davey, P.M. 225; Geo. Fenn, P. Prov. S.G.W.; J. A. Pettitt, 332; H. S. Scott, 1,008; F. B. Strathren, P.P.J.G.W.; F. Jennings, P. Dep. Prov. G.M., Bengal; G. Holmes, P. Prov. G.S.B.; W. Boby, W.M., 114; W. Hayward, P. Prov. G. Dir. of Cers.; P. Whitehead, W.M., 225; W. O. Chambers, W.M., 71; Wm. Lucia, P. Prov. J.G.W.; J. T. Wright, P.M., 986; F. Spalding, P.M., 81; S. B. King, P.M., 376; F. R. Burtsal, W.M., 929; Robt. Clarke, P.M., 71; A. M. F. Morgan, P.G. Sec., Norfolk; Gardiner Stevens, P.M., 52, Norfolk; R. Kent, P.M., 93; Thos. Holland, W.M., 1,224; E. H. Adams, P. Prov. G.S.B.; F. R. Ward, W.M., 305; J. D. Larking, W.M., 516; J. Marshall, P. Prov. G. Dir. of Cers., Norfolk; James Franks, P. Prov. G. Reg.; R. Mann, P.M., 929; G. F. Jeaffreson, Treas., 555; Rev. T. G. Brereton, W.M., 555; J. A. Coombe, P. Prov. G.C. Scientific Lodge, Cambridge; E. B. Powell, P.M., 332; Thomas Beard, P.M., 81; J. Breckles, P. Prov. G.S.W.; R. Capon, S.W., 555, &c., &c. Over a hundred of the leading brethren of the various lodges included in the Province were present.

The whole of the lodges were represented, namely:—Unity (71), Lowestoft, by the W.M.; Doric (81), Woodbridge, by the I.P.M.; British Union (114), Ipswich, by the W.M.; St. Luke's (228), ditto by the W.M.; Apollo (305), Beccles, by W.M.; Virtue and Silence (332), Hadleigh, by W.M.; Perfect Friendship (376), Ipswich, by P.M.; Prudence (388), Halesworth, by

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W.M.; Phœnix (516), Stowmarket, by W.M.; Fidelity (555), Framlingham, by W.M.; Waveney (929), Bungay, by W.M.; Adair (936), Aldborough, by P.M.; Prince of Wales (959), Ipswich, by P.M.; Royal Edmund (1008), by P.M.; Stour Valley (1,224), Sudbury, by W.M.

After the disposal of various matters connected with the province, the P.G.M. appointed and invested the following brethren as P.G. officers for the ensuing year:—Bros. F. Jennings, (Fidelity), P.G.S.W.; W. Moore, P.G.J.W.; P.G. Chap. (in place of the Rev. A. Tighe Gregory, resigned) the Rev. R. F. Palmer, of Clopton; F. B. Jennings, P.G. Reg.; F. B. Marriott, P.G. Sec.; E. C. Tidd, P.A.G. Sec.; A. J. Barber, P.G. Org.; S. B. King, P.G.S.D.; Parslee, P.G.J.D.; Chambers, P.G. Supt. of Works; F. Long, P.G. Dir. of Cers.; W. Holland, P.G. Assist. Dir. of Cers.; W. Boby, P.G.S.B.; Birtsal, P.G. Purst.; W. Syer, P.G. Tyler.

Bro. Spencer Freeman who has held the office of the P.G. Treasurer for many years, was unanimously re-elected.

The P.G. Stewards are:—Bros. Golding (959); F. Betts (526); Geo. Bond (555); Thomas Bolton (929); Roberts (929); Blunderfield (305).

The P.G. Lodge was then adjourned and a procession of the brethren, ranged under their various banners and headed by the band of the Bungay Rifles, proceeded to the church of St. Mary, which had been most kindly granted for the occasion by the Rev. G. F. Matthews, the Rector. As the procession entered the church, where already a large and respectable congregation had assembled, Bro. Barber, the P.G. Org., played "Rejoice greatly," &c., as a voluntary. The choir was composed of ladies and gentlemen connected with the town, and who had most kindly come forward and volunteered their service.

The prayers were read by the rector, and the lessons by the Rev. Bros. E. I. Lockwood and T. G. Brereton. Then followed the anthem, "Behold how good and joyful, &c.," which was very fluely rendered, the solo parts being taken by Miss Adams, daughter of our respected brother, and by Bro. Welsby. We cannot speak in too high praise of the manner in which Miss Adams acquitted herself. She richly deserves a vote of thanks from the Masonic brethren. The sermon was preached by the P.G. Chap. Elect., who took his text from Genesis xi. 1st and following verses. The hymn before the sermon was "O Lord, how joyful 'tis to see;" and after, "For thee, O dear, dear country, &c.," both admirably sung. At the conclusion of the service, a collection was made on behalf of the Masonic charities, amounting to £7 10s. The "Hallelujah Chorus," as a *finale*, was ably played by Bro. Barber, who is entitled to the thanks of the province for the manner in which the whole musical service was conducted, despite the local petty jealousies which surrounded him on all sides. The organ, which is a very fine one, was heard to perfection under the skilful hands of the worthy brother.

On the re-assembling of the brethren in the lodge room, the P.G.M. proposed that the amount collected in church should be handed over to the W.M. of the Waveney Lodge, Bro, Birtsal, who, he was informed, intended to apply it to the purchase of Life Governorships in the Aged Freemason's Institution, and Boys' School. The proposition having met with a cordial response, was unanimously agreed to.

A vote of thanks was ordered to be recorded and conveyed to the Rev. G. F. Matthews, for so kindly granting the use of the church; and to the members of the Volunteer bands for their services during the day.

The R.W., the Prov. G.M., then announced that the next Prov. G. Lodge would be held at Aldborough, on a Monday in July, 1870. The business of the lodge was then formally closed.

The banquet which was in every way worthy of the occasion, was set out in the Corn Hall, which was tastefully decorated, and formed what might be appropriately termed a most comfortable and airy dining room. At five o'clock, between 80 and 90 brethren sat down, the Prov. G.M. presiding. The repast was served by Bro. J. Roper, of the King's Head Hotel, in a style which did him infinite credit, and which could not fail to give satisfaction to every one.

The bill of fare included a fine haunch of vension sent by the Prov. G.M. from Flixton park.

The after-dinner proceedings were commenced by the Prov. G.M. giving the toasts of "The Queen and the Craft."—The Prince of Wales, the Princess, and the rest of the Royal family, which were duly honoured by the company.

We must not omit to mention that Bro. Adams, who sat on the left of the Prov. G.M., made a most efficient toast master.

Next followed "The healths of the G.M. of England, the Earl of Zetland; the D.G.M., the Earl de Grey and Ripon, and the officers of the G.L. of England, which were drank with full Masonic honours.

The D. Prov. G.M. proposed, in appropriate terms, "The health of the Prov. G.M.," and doing so alluded to the words of a song, where it says there was "a magic charm in the touch of the rosy lip," so there was a magic charm in the whisper of a loved name, which thrilled through the hearts of every one present as though a silver trumpet had sounded it—that was the name of Adair. Suffolk, especially, was proud of the name of its Prov. G.M., and they had reason to be so, for from the first moment that their Prov. G.M. was appointed to the position he then so ably filled, the prosperity of the province had increased. And if there had been any doubt in the minds of any one as to the thoughtfulness and consideration of their Prov. G.M. for those over whom he presided, it would be at once dispelled, by knowing what he had done that day for their personal convenience. He need not say one word more, but propose to them with all honours the health of Sir Shafto Adair, their Prov. G.M. (Drunk with full Masonic honours.)

Sir Shafto Adair, on rising, was met with loud bursts of cheering, which lasted for some time. He said they had been unusually kind to him in their cordial reception of the toast proposed by the D. Prov. G.M. What he had done for the Province he had done as well as he could do; but when he had such assistance as he had in the person of the D. Prov. G.M. in the discharge of the duties of his office, his task was an easy one indeed. It was most gratifying to him, not so much to see their numbers augmented, but to notice the elevation of the Masonic character of the various lodges. The manner in which the business of the various lodges had been conducted, also the proceedings of that day, were in every way satisfactory. They had bound him honestly to their service, by bonds which he did not think capable of strengthening, but which he found strengthened every year.

The Prov. G.M. shortly afterwards again rose, and proposed "The heath of the D. Prov. G.M. Bro. Lockwood," to whom he paid a high compliment for the able and valuable assistance he had rendered him in the conduct of the business of the province. There was one subject to which he must briefly allude, to show that brother's zeal in the cause of Masonry, and that was the desire on his part to effect a uniformity in all their proceedings, which he regretted to say, was at the present time far from being the case. Both the Irish and Scottish differed from the English working, which created great difficulties amongst those who had been used to the mode of procedure in their English lodges. The desire was to obtain a board of experienced Masons, to take the whole matter into their consideration, and he hoped ultimately that desire would be effected. He gave them in all sincerity the health of their D. Prov. G.M., and thanks to him for the valuable assistance he had given him in all his duties in connection with the Province.

The D. Prov. G.M., in acknowledging the compliment, said it was true that he had made an humble attempt to draw attention to the matter alluded to by their Prov. G.M., and it was gratifying to him to find it had been taken up by brethren eminent in the Craft. The subject of their Masonic ritual was an important matter, and the only remedy that he could see for the defects which at present existed was to institute a Court of Appeal, consisting of P.M's., who could give their attention to the matter, and probably remedy the evil under which they at present laboured.

The Prov. G.M. next gave "The Wardens and Officers, past and present of the P.G. Lodge, uniting with it the name of Bro. Fred. Jennings, the Prov. S.G.W."

Bro. Jennings briefly replied.

The Prov. G.M. proposed "The P.G. Chaplain, Bro. the Rev. R. F. Palmer, and the Clergy of the Province," and in alluding to the resignation of Prov. P.G. Chaplain, Bro. the Rev. A. Tithe Gregory, passed upon that worthy and much esteemed brother a warm and well deserved eulogium for the zealous and able manner in which he had discharged the duties of his high office, and the deep interest he had taken in all that concerned Masonry. He (the Prov. G.M.) well knew that when that brother took upon himself that office he did so with great personal inconvenience to himself, but still he always felt that where his duty called him there he faithfully and zealously performed it. He thought they might congratulate themselves, however, on

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having obtained the services of so excellent a brother as their present P.G. Chaplain. The Rev. Brother who had that day assisted them had a special claim to their favour for his great kindness and open heartedness, for though not a member of their Masonic body he had kindly opened his church for them and kindly assisted them in the services of that day. This had its advantages, for all out of the Craft could not fail to have seen that the Masonic body were not so obnoxious as some would have them believe. He gave them with all honours, "The Health of the P.G. Chaplain, Bro. Palmer."

The Prov. G. Chaplain responded to the toast. He said though last year he was only a visitor amongst them, still his desire was to become more closely connected with the province of Suffolk, and though that wish had been gratified, he little imagined that, so soon after his residence amongst them, so high and distinguished an honour would be conferred upon him. He had only a few weeks ago sent back the badge and jewel of the lodge he was formerly connected with, not however without some pangs of feeling, for he felt that the last link of the chain which bound him to the place was broken. Only a few days after this he received from their Prov. G.M. his kind letter, which told him that Masonry was universal. Still he could not help feeling that his position was not without its difficulties, for he followed close upon a brother whose eloquence and high attainments had charmed them all, therefore his successor would not have a very easy task. And again, if he looked further back he was no better. But as some bright particular star left some radiance behind it, so he hoped that some light from his year of office might shed lustre upon his. His desire would always be to do his duty in that position which it had pleased their Prov. G.M. to place him, and the kind reception his Masonic brethren had given him would encourage him to persevere.

Bro. F. Jennings gave "The Visiting Brethren of other provinces," coupling with it the name of Bro. A. M. F. Morgan, Prov. G. Sec. for Norfolk, and other brethren.

Bro. Morgan, in reply, thanked the brethren for their warm and truly Masonic reception, and gave them a hearty invite to join the Prov. G. Lodge of Norfolk in August next.

The D.P.G.M. gave the "Masonic Charities," uniting with it the name of Bro. H. Thomas.

Bro. Thomas in acknowledging the toast on behalf of the Masonic Charities, somewhat startled the brethren by stating that although the debt of £10,000 upon the Boy's School, about which so much had been urged, had been paid off at the last anniversary of that charity, there still remained another liability of not less than £9,000.

P.G.M. proposed the "W.M. of the Province," with the name of Bro. Birtsal, W.M. of the Waveney Lodge.

Bro. Birtsal briefly replied.

Next followed the healths of the "P.G. Treas., Bro, Spencer Freeman," and the P.G. Secretary., Bro. F. B. Marriott," which were drunk with full Masonic honours and duly acknowledged.

"The Ladies," given by Bro. Spencer Freeman and acknowledged by Bro. Golding on their behalf; and the Tyler's toast, by the P.G.M., brought the proceedings to a close shortly after nine o'clock.

An especial word of praise is due to a worthy and esteemed Mason, Bro. F. Long, the P.G. Dir of Cers. His unwearied exertions throughout the day added most materially to the pleasure and comfort of all the brethren. In him the province has a most valuable and able officer.

The P.G.M. as he left the hall was loudly cheered, and all the brethren escorted him to the Railway Station, where the special was in waiting. There a crowd of many hundreds had already assembled, and, after farewells had been exchanged, and the brethren taken their places, the train moved out of the station amid the loud cheeirng of the brethren and the good people of Bungay. The day was a most pleasurable one, and the meeting of 1869 will long be remembered as one of the red letter festivals in our Masonic calendar.

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SUDBURY.—*Stour Valley Lodge* (No. 1,224).—A meeting of this young and prosperous lodge took place at the private lodge rooms, Market-hill, Sudbury, on Thursday, the 8th inst., Bro. T. Holland, W.M., in the chair, supported by his officers, as follows:—Bros. G. King, sen., S.W. (in the absence of Bro. Rinder); Chambers, J.W.; Parker, S.D.; Okey, J.D.; Wheeler, I.G.; Martin, Sec.; also Emmison, Hills, Lewis, Aprile, and several other brethren. The lodge having been duly opened, and the minutes of last meeting read and confirmed, Bro. Jennings was introduced, examined, and passed to the second degree in a very masterly manner by the W.M. This being the night for election of W.M. for the ensuing year, as also Treasurer and Tyler, a ballot was taken, and the votes were in favour of Bros. Rinder, as W. M., Holland (the retiring W. M.), as Treas., and Scholl, Tyler. Bro. G. King, sen., then proposed, and Bro. Okey seconded, a motion that the sum of ten guineas be taken from the lodge funds for a P.M.'s jewel to be presented to Bro. Holland on his leaving the chair, as a mark of esteem from the members for the kind, courteous, and amicable manner in which he has performed his duty towards the lodge during his year of office, and also for the great energy he displayed at the time of founding the lodge about 12 months since under very many difficulties. Of Bro. Holland's manner in working the ceremonies we cannot speak too highly, it being widely known that he has the perfect mastery of all the duties appertaining to the K.S. chair; and now that the time has arrived for him to vacate his post, we trust the Bro. Rinder who follows him will be able to make as perfect a Master and brother as his predecessor, and win the same good confidence of the brethren, and thus demonstrate that all preferment among Masons is grounded on real worth and merit. After some minor matters had been discussed, the lodge was closed in due form.

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## YORKSHIRE (WEST).

### PROVINCIAL GRAND LODGE.

The Provincial Grand Lodge of West Yorkshire held its quarterly meeting on Wednesday, the 7th inst., at the White Lion Hotel, Hebden Bridge, by the invitation of the Prince Frederick Lodge (No. 307), when there was a large attendance of brethren. The lodge having been opened by Bro. F. Whitaker, (448, Halifax), the W.M., and officers of the Prince Frederick Lodge, the Grand Lodge officers entered the room, and in the absence of the Earl de Grey and Ripon, R.W.D.G.M.. and Prov. G.M. of West Yorkshire, Bro. Bentley Shaw, S.G.D., W.D.P.G.M., presided, and the Grand Lodge was opened in solemn form. Amongst the officers of the Grand Lodge present, were Bros. the Hon. and Rev. P. Y. Savile, *M.A.*, P.M., Prov. S.G.W.; E. Armitage, P.M., Prov. J.G.W.; Rev. J. F. A. Eyre, *M.A.*, Prov. G. Chap.; C. Oldroyd, P.M., P. Prov. G. Reg., Prov. G. G. Treas.; W. Savile Wood, P.M., Prov. G. Reg.; R. R. Nelson, P.M., Prov. G. Sec.; Capt. G. Robinson, P.M., Prov. S.G.D.; G. Normanton, P.M., Prov. J.G.D.; S. Binns, P.M., Prov. G. Dir. of Cers.; S. H. Stocks, Prov. G. Assist. Dir. of Cers.; E. Drury, Prov. G.S.B.; A. Briggs, Prov. G. Purst.; T. S. Higgins, Prov. G. Assist. Purst.; W. Elliott, Prov. G.S.; A. W. Ramsden, Prov. G.S.; C. Pratt, Prov. S.G.W.; the Rev. J. Senior, *LL.D.*, Prov. G. Chap.; W. Rhodes, P. Prov. G.W.; J. Peace, P. Prov. G. Org.; T. Perkinton, P. Prov. G.S. of W. After several matters of business had been transacted, a resolution was carried unanimously "that the 500 guineas presented to the Boys' School be applied to enfranchise the offices of the P.G.W., the P.G.R., the P.G.T., and P.G.S., making those officers for the time-being vice-presidents in perpetuity." The D. Prov. G.M. then called the special attention of the Grand Lodge to the present position of the Royal Masonic Institution for Boys, showing the necessity which existed for further contribution, in order to carry out efficiently the work of education, and to render the school available for the introduction of an additional number of boys; and strongly urged the brethren to supplement the handsome contribution of £12,000 made last year, in order to clear the school from debt. The report of the charity committee having been adopted, the Grand Lodge was closed according to ancient custom. Subsequently nearly one hundred brethren sat down to an excellent banquet, at the White Horse Hotel, supplied by Bro. Jackson, P.M., at which the W.D.P.G.M., presided, and was supported on his right by Bro. the Hon. and Rev. P. Y. Savile, *M.A.*, Prov. S.G.W., and on his left by Bro. E. Armitage, Prov. J.G.W., and other officers of the Grand Lodge. The chairman gave the loyal toasts, that of "The Army, Navy, and Volunteers," being responded to by Bro. Nelson, Prov. G.S., Bros. Jessop and Charnock, of St. James's Lodge, Halifax, 448. The chairman proposed "The M.W. Grand Master of England, the Right Hon. the Earl of Zetland, and the rest of the Grand Officers." Bro. Saville proposed "The Right Hon. the Earl de Grey and Ripon, R.W. D. G.M. of England, and Prov. G.M. of West Yorkshire," to which the chairman responded, as well as to the toast of "The D. Prov. G.M. and the rest of the Provin-

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cial Grand Officers." The toast of "The V.W. the Provincial Grand Chaplains and the Clerical Brethren," was proposed by Bro. Armitage, and responded to by Bro. the Rev. J. F. A. Eyre, Prov. G. Chap. Bro. Nelson replied to the toast of "The Masonic Charities." The chairman submitted the toast of "The W.M.'s and P.M.'s of Lodges," in which he complimented the officers and members of Prince Frederick Lodge upon the hearty reception given to the Grand Lodge. Bro. F. Whitaker, W.M. of Prince Frederick Lodge, responded, and proposed "The Visiting Brethren," which was responded to by Bro. Sutcliffe, of Todmorden, and others. Other toasts were given and responded to, the proceedings being agreeably interspersed by glees, given by a selection from the members of the Hebden Bridge Choral Society, with Bro. T. Whitaker presiding at the piano. The proceedings closed an early hour.

## SCOTLAND.

### GLASGOW.

GLASGOW.—*The Lodge of Glasgow St. John* (No. 3 *bis*) held its meeting upon the 6th inst., Bro. Baird, R.W.M., in the chair, supported by Bro. Pait, P.M., and a considerable number of brethren present, including Bros. James Wallace, P.G.S.D., and J. T. Douglas, R.W.M., No. 405. The minutes were read and approved of, after which four brethren were passed and five raised by Bro. Buchan; thereafter a statement anent, the annual summer trip, was given in and ordered to be engrossed in the minutes. Some remarks, also passed, regarding a proposed new hall for the lodge, after which the lodge was duly closed, in due ancient form. The S.W., Bro. McMillan, duly invoking a blessing from the G.A.O.T.U.

## ROYAL ARCH.

### METROPOLITAN.

BRITANNIC CHAPTER (No. 33).—Friday, the 9th inst., being the meeting for election and installation of principals, and the election and investing of other officers, after the chapter had been opened in due form, the minutes were read, the following companions being present:—Comps. Battye, M.E.Z.; Woodman, H.; in the absence of J. Strapp, W. Watson occupied the chair of J. *pro. tem.*; Glegg, S.E.; Shields, S.N.; Glaisher, P.S.; Ohren, 1st Assist. S.; Crombie, Treas. and P.Z.; Wm. Smith, *C.E.*, P.Z.; Marris Wilson, *M.D.*, D. Hodge, Clouston, Fairlie, and C. T. Speight, Janitor. Visitors:—Comps. Walters, P.Z., 73; Brown, S.E., 723; Sim, Z., 3; W. Watson, P.Z., 25. The members proceeded to the election, and Comps. Woodman was elected M.E.Z. for the ensuing year; Strapp, as H.; J. Glegg, as J.; L. Crombie, P.Z., as Treas.; James Glaisher, as S.E.; F. W. Shields, as S.N.; Ohren, as P.S.; and Dr. Marris Wilson was appointed as 1st Assist. S., and D. Hodge as 2nd Assist. S. The installation of the three principals having been ably performed by Comps. Watson and Walters, and the other business of the chapter transacted, it was closed, and the companions retired to dinner. The usual loyal and Masonic toasts were given and responded to.

### INSTRUCTION.

METROPOLITAN CHAPTER OF INSTRUCTION.—A convocation of this chapter was held on Tuesday, the 13th inst., in the large hall, at the George Hotel, Aldermanbury. The companions present were:—J. Brett, Preceptor; Barlow, Z.; Merton, H.; Self, J.; Hockley, N.; Gotthiel, P.S.; Grey, Candidate; Green, G. Smith, Neohmer, Morgan, and C. Hosgood. The chapter was opened in due form, and the exaltation ceremony worked by the M.E.Z., and principals, after which Comp. Brett, assisted by the rest of the companions, worked the clauses of the 4th section. Comps. Grey, of Chap. 7, and Morgan, of Chap. 8, were then proposed as joining members of this Chapter of Instruction, and were unanimously accepted. The officers were then appointed for the Tuesday now next ensuing, and were as follows:—Comps. Hosgood, Z.; Self, H.; Grey, J.; Green, N.; and G. Green, P.S. The exaltation ceremony will be worked, after which Comp. J. Brett will give the historical description of the banners, and if time will permit, the illustration of Aaron's rod.

### DEVONSHIRE.

TOTNES.—*Pleiades Chapter* (No. 710).—The quarterly meeting was held at high noon, on Thursday, the 8th. The several chairs were occupied by Comps. Dr. Hopkins, Z.; John Heath, H.; and Marks, J. The chapter having been opened in the usual form, the companions were admitted, Comp. Glanfield, S. 106, taking the place of N.; and Comp. Oldrey that of Prin. Soj. The minutes of the previous meeting were read by Comp. Pridham, E., and confirmed. There was no other business except the proposition of a candidate for exaltation at the next meeting, and therefore the chapter was at once closed.

### LEICESTERSHIRE.

MELTON MOWBRAY.—*De Mowbray Chapter* (No. 1,130).—The second meeting of this new chapter was held on Thursday, the 8th inst., under the presidency of Comp. Rev. W. Langley, M.E.Z. Comp. Orford, Prov. G.W. of Northampton, and Sec. of the Lodge of Merit, at Stamford, was the only visitor present. The ballot being in favour of the candidates, those present—Bros. C. P. Newcombe, of the Doric Lodge, Granthan (son of the 2nd Principal), and Bro. G. M. Ashforth, of the Rutland Lodge (No. 1,130), together with a serving brother, J. Turville, were exalted to the supreme degree by the M.E.Z., Comp. Kelly giving all the lectures in his usually perfect manner. Comp. Douglas acted for the first time as Prin. Soj., and fully justified his election to that important office in the chapter, by the painstaking and correct manner in which he performed his duties. Several brethren were proposed for candidates at the November meeting, and the chapter was closed in harmony at an early hour.

## MARK MASONRY.

### DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 26).—The quarterly meeting which should have been held in June, but was necessarily postponed, took place at six o'clock on Thursday, the 8th inst. The lodge was opened by Bro. the Rev. — Bowden, W.M., assisted by Bro. Dr. Hopkins, I.P.M., acting as S.W.; Bros. Niner, J.W.; Watson, Sec.; Marks, Recorder; Adams, M.O.; Stafford, S.O.; Glanfield, J.D., and other members. Two candidates for advancement were expected, but on inquiry, both being medical men, it was found that professional engagements prevented their attendance. At the request of the W.M., Bro. Dr. Hopkins took the chair and rehearsed the ceremony, Bro. Taylor, Org., accompanying with the music arranged for the Mark Degree by the I.P.M., which it is intended shortly to publish. The lodge was closed by the W.M., at about eight o'clock.

### YORKSHIRE (WEST).

EASTWOOD.—*Prince Edward Lodge* (No. 14).—The usual meeting of this lodge was held on the 11th inst., Bro. John Barker, the W.M., presided, but after opening the lodge he resigned the chair to Bro. W. Pilling, P.M. There was an exceedingly numerous attendance, including two past Grand Officers, and visitors from various places, caused, no doubt, by its being known that some minor degrees were to be conferred. There were fourteen candidates for advancement, but only eight presented themselves, after which Bro. Barker again took the chair, and closed the lodge in harmony and due form. The degree of the Old Mark was then conferred upon sixteen candidates; that of St. Lawrence upon fourteen; and that of Mark, Ark, and Link, also upon fourteen.

HALIFAX.—*Fearnley Lodge* (No. 58.)—The quarterly meeting of this lodge was held on the 12th inst. The W.M. having been called away from town on business, Bro. W. Cooke, P.M., Prov. G.S.O., occupied the chair. It being holiday time, there was but a meagre attendance of members, and only six of the actual officers were present. The lodge having been duly opened, Bro. Knowles, W.M. of the Derby Lodge, 1,055, Bro. Smith, of the Mirfield Lodge, 1,152, and Bro. Hemingway, of the St. James's Lodge, 448, were balloted for and unanimously accepted, but only Bro. Knowles presented himself for advancement, which ceremony being performed, the lodge was duly closed.

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## MASONIC FESTIVITIES.

### METROPOLITAN.

The Fidelity Lodge No. 3, held its annual summer gathering on Tuesday 6th inst., at the Crystal Palace, Sydenham, about eighty brethren attended, including: Bros. Cardwell, W.M., Terry, S.W., Eayler, J.W., Kelk, S.D., Squires, Sec., Dearsley, Treas., &c., amongst the visitors were: Bros. R. J. Simpson, P.G. Chap., Bigg, P.G.S.B., and several other G. Officers. The banquet was provided in a room overlooking the gardens and terraces, and was served under Bro. Bertram's personal superintendence, and as usual in very best style, after the cloth was removed and grace said, the usual loyal and Masonic toasts were given and responded to, in very happy style. A presentation also took place to Bro. Dearsley the Treasurer, and father of the lodge, consisting of a tea and coffee service, worth 100 guineas, which was suitably acknowledged, and after spending a few hours comfortably the brethren separated.

## Obituary.

### THE LATE BRO. H. N. GOULTY.

With regret we announce the death, after a short illness, of Bro. Horatio Nelson Goulty, architect, of Brighton and London. On the morning of Wednesday, the 30th of June, he appeared in his usual health and spirits, but, later in the day, he was seized with a severe attack of a spasmodic nature, which rapidly increased in violence. The best medical advice of Brighton was obtained (Drs. Burrows, Omerod, and Furner), but all of no avail, and, after lingering a week, he breathed his last on Wednesday se'nnight (July 7th) at the early age of 39 years, leaving a wife and two children and a large circle of perscnal friends to mourn his loss.

We shall give next week a notice of his public and Masonic career.

### SERMON.

*Preached by Bro. the Rev.* G. R. HORWOOD, *Prov. G. Chap., on the occasion of the meeting of the Prov. G. Lodge of Essex, at Colchester, on June 1st.*

"Freemasonry," said the preacher, "tracing up its origin from the earliest ages of the world, and having developed itself in subsequent times by ramifications over the whole surface of the globe, so as to rival in universality, and permanence the most famous systems of morality, philosophy, or religion which have ever existed, I felt perplexed when first honoured with a request to address you on the present occasion as to what subject I should select out of the multiplicity which presented themselves. To have discussed any of the peculiar tenets and mysteries of the Craft, however interesting a subject it might have been to us as Masons, would, I feared, be unedifying and like speaking in parables to the uninitiated. Again, to trace any connexion which may exist between Freemasonry and the rites and traditions of Paganism, over which it is said to have shone as a light in a dark place; or with Judaism, with which indeed it is indissolubly associated in the matter of Solomon's Temple; or with Christianity, which, although a continuation and development of Judaism, overleaps, like Freemasonry, all distinctions of caste or people, and by which alone is Freemasonry paralleled in the Catholicity of its aims and tendencies, would have been a most engaging subject, but I feared that in so doing I might possibly have given expression to opinions at variance with the views of some brother of a different creed from my own, and therefore I have thought it well to choose a theme alike applicable to men of every race, and character, and class, and creed, which, while it constitutes the essence and life of the Great Architect of the Universe—whom whether as men or Masons we alike adore, for God is love—assimilates also the creature who exercises it most closely to the Creator; which, whilst it is the fulfilment of the Law, the grand feature of the Gospel, is also the distinguishing characteristic of a Freemason's heart, viz., charity or love. It will also be a fitting prelude to the collection we desire to make to-day on behalf of the National Schools of this town.

"St. Paul, like a good master builder, as he calls himself, or as we might call him without irreverence, a good Mason, places charity or love as the corner stone of the Christian temple—as the very bond of perfectness into which all the other virtues and graces were to be incorporated, and without which they were of little worth. Without it we may indeed have a names to live we may boast of our faith, and glory in our hope, and be proud of our experiences, and our conduct may be unexceptional in the eyes of mankind, but in reality we shall be cold and dead. On the other hand, we may be very children in knowledge, our steps feeble and our faith faltering, and with few rays of hope to cheer us on our way, but if we have learned to love God above all things and our neighbour as ourselves, however cheaply the world may hold us, we may clasp this assurance to our heart of hearts that we are in the right training for those heavenly mansions where love for ever reigns.

Then draw we near day by day,
Each to his brethren, all to God:
Let the world take us as it may,
We must not change our road.

"You may, perhaps, think, brethren, that I have chosen a very ordinary subject; but let us not imagine that we have grasped the true idea of charity until we have well studied the essential properties of this virtue as given us by St. Paul, in the grand Masonic chapter, if I may so call it, from which my text is taken. You may think, perhaps, like many of the would-be philosophers and philanthropists of the day, that charity consists in entertaining noble thoughts on social questions, and talking liberal things about the poor: but this is not all, for 'though I speak with the tongue of men and of angels,' says St. Paul, 'and have not charity, I am become as sounding brass or a tinkling cymbal.' We may, too, give away our money with lavish liberality, and yet, unless holy affections prompt the offering, lose any recompense of reward, for 'though I bestow all my goods to feed the poor and have not charity, it profiteth me nothing.'

"Nay, you may literally carry out the Apostle's words and go to the scaffold or the stake in resolute maintenance of what you believe to be the cause of heaven, and yet, for lack of that love which can alone sanctify the sacrifice, fail to win the martyr's crown; for 'though I give my body to be burned,' continues the Apostle, 'and have not charity it profiteth me nothing.' The world, too, has its own ideas of charity, but I fear that they often fall short of the Apostolic standard. There is too much parade frequently mixed up with public charity—too much letting the left hand know what the right hand doeth. Its banquets, its bazaars, its highly-coloured descriptions of its its work, its flaming placards, and the ordinary style of its platform oratory, seems at times hardly to exclude the prohibition—'seeketh not her own.'

"Far different was the habit of the saints of old; in prayer and holy meditation were their schemes of charity devised, and in quietude and almost superhuman self-sacrifice were they carried into execution. As when the Jewish Masons reared the Temple of Solomon on Mount Moriah, no sound of axe or hammer, or any tool of iron was heard within its precincts; so in silent self-denial, in faith and prayer, did Christian Masons plan and perfect those glorious Christian temples, the cathedrals and churches, which have come down to us as heir-looms from our sainted ancestors, and in a similar stillness of heart and life must we build up "a spiritual house, a holy temple, a royal priesthood, to offer up spiritual sacrifices acceptable unto God through Jesus Christ.' And it was to provide the training requisite for this object that those schools of love were founded—the holy guilds and brotherhoods and sisterhoods which in every age have done so much for the regeneration of mankind.

"It was in truth a splendid school in which the saints of old studied divine love, and we cannot do better than follow their example. It was the training of their lives to find the love of God everywhere—in nature and Providence, in Law and Gospel, in Church and Bible. They learned that it was love which spake in the beginning, and at the fiat of the Great Architect of the Universe earth, and sea, and sky, with all their myriad marvels of life and beauty, sprang into existence.

"It was love which cheered the drooping hearts of our first parents as they gazed on a world marred and ruined by their fault, with the promise of the Virgin's Son. Love bore the

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*LONDON, SATURDAY, JULY 24, 1869.*

## THE GRAND LODGE OF ENGLAND AND THE GRAND MASONIC BODY OF FRANCE.

The Grand Orient of France was founded in 1725, and has been in friendly relations with Grand Lodge of England throughout.

There is—or should be—no question about the recognition of the Grand Orient, as representatives have been sent to it and received from it.

This representation ceased by accident, by the death of the last French representative, and has by neglect drifted into disuse, until at length the Grand Orient of France has experienced a spirit of inert resistance from the Grand Lodge of England.

The twenty-fifth anniversary of the Earl of Zetland's Grand Mastership afforded a favourable opportunity to put a stop to this anomalous and un-Masonic state of affairs, and it is presumed that General Mellinet, the French Grand Master, would have been, and is, quite ready, on his part, to accept the opportunity, if it were gracefully afforded, of renewing relations which should never have ceased.

There is no real objection, but, during the time of disuse, two varying versions of one doctrine have grown up amongst the members of the Privy Council of the English Grand Lodge. One is, that we cannot recognise a country in schism (Masonically); another is that we cannot recognise a country or Grand Lodge where there is more than one Grand Lodge in the same country or kingdom.

The Grand Lodge of the Scottish Rite in France was for some time at dissension with the Grand Orient, but in this year amity has been restored. The existence of a Grand Lodge of the Scottish Rite in derogation of the ancient jurisdiction of the Grand Orient would be no more a ground for not recognising the legitimate existence of the Grand Orient, than for the Grand Orient to have refused to recognise our Grand Lodge when the York Grand Lodge existed—or now that a sham Grand Lodge of Memphis is said to be carried on in London—or because, under the Crown of Her Most Gracious Majesty, we have in Great Britain three Grand Lodges.

We have sitting in our Grand Lodge representatives from Prussia and Switzerland.

Prussia has three Grand Lodges at Berlin:—The National Grand Lodge of the Three Globes, dating from 1740; The Grand Lodge of Germany, dating from 1770; The Grand Lodge of Prussia (Royal York of Friendship), dating from 1760.

Switzerland has two Grand Lodges at Berne:—The Grand Lodge Alpina, dating from 1844; and The Lausanne Supreme Helvetic Directory, dating from 1823.

It has been supposed by some of the very Conservative members of our Grand Lodge Privy Council that greater advantages may accrue to the Grand Orient of France from diplomatic intercourse than could arise to ourselves. This reason, however, can scarcely be Masonic. We should benefit by better relations with a power which touches us in Jersey, Mauritius, India, China, and at many other points; and we should relieve ourselves from a false position, into which we have drifted in connexion with our foreign relations.

It behoves those members of Grand Lodge to whom we intrust the management of our external relations to look into such matters, and give to them such serious, prompt, and proper attention as they demand.

It was observed recently by a learned foreign brother, who made a tour through Great Britain for the purpose of pursuing some highly scientific investigations, that in nearly every part of Scotland where he visited a Masonic lodge, he was received with true fraternal feelings,—in such parts of Ireland as he visited, he found the members of the Masonic body genial, zealous, and sincere; but in many parts of England—particularly in a western province, he found the ceremonies badly worked, the lodge business conducted in differently, and contrasting most unfavourabl with the lodges in some of the northern province s

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where, he adds, "Freemasonry is better understood and truer Masonic feeling is exhibited." He tells an anecdote of how he was received in a lodge in a large commercial city in the west of England, where, after exception had been taken to his admission, from his being a *foreigner*, though he produced his certificate and underwent a full examination, when he was seated in the lodge he was told, "that as Grand Lodge had nothing to do with France or French Freemasonry, he had no right to present himself and wish admission into an English lodge, especially as he did not wear an English Masonic dress."

"Can such things be, and overcome us like a summer's cloud, without our special wonder?"

This relation reminded us of the state of things said to exist formerly in the Lancashire colliery district of Wigan, Bolton, or Bury, we forget which, where the peculiar style of hospitality common (at one time) amongst the natives, was described somewhat thus:—JACK (*loq.*) "Who be that, Bill?" "Doan't know, Jack; he be a *stranger*." "Then heave a brick at 'un, Bill."

Really the illustration—allowing for the differences of times and circumstances—is not un-apposite. One thing, however, is quite clear, the time *has* arrived when we must put our foreign relations upon a sounder and better footing; our present position is not creditable to us as a Masonic body.

## THE KEYS IDENTIFIED.

By W. N. CRAWFORD.

Creation and all its wondrous works is, and ever will remain a profound, a sublime mystery. The significant words of the Psalmist "As it was in the beginning, is now, and ever shall be, world without end, Amen," said and sung at divine service, morning and evening, comprehend the mysteries of creation.

The Psalmist here bows to the dispensation of his Creator, he sees with the eye of wisdom, of science, that "the beginning of creation" was past finding out, and that its future would be "without end."

The astronomical calculations of Bro. Melville in reference to another verse, "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all ages," verify the words of the Psalmist in their fullest signification.*

Following the mysteries of creation are the wonderful mysteries of the Bible, with its allegories, its parables, its mystic keys, eight times referred to in Judges, in Isaiah, in Matthew, in Luke, in Revelations.*

Then there are the sacred mysteries of Freemasonry, which, though esteemed more precious than rubies, though guarded with jealous care, have been long, long lost, but whether wilfully or not must ever remain a secret,—undiscoverable.

The continuous search from generation to generation, for "light" to lighten the Biblical mysteries by the historian, the philologist, the theologian, the philosopher, the learned of every degree, has hitherto been, not only fruitless, but has oftentimes so strained the intellect, so overwrought the mind, as to culminate in hopeless insanity, in despairing suicide, in rank atheism, in the Babel of sectarianism—one of the latest phases of which has planted its Eden on the shores of Lake Erie, whither Laurence Oliphant went recently forsaking his fatherland, his high social position of scholar, author, statesman.

There lived, some two or more generations back, a man of vast learning, of thoughtful inquiry into the ruins of Empires, who thus soliloquised. "If at some future period, some one unites to astronomical science, the erudition of antiquity, too much separated from it, that man will instruct his age in many things which the vanity of ours has no notion of."

This soliliquy of Volney's, *vide* his new Res. p. 100 is an apt one, shewing that the more an author is learned, the more he feels his deficiency and the more ready he is to confess it.

There came, more than a generation later, a man who not only united the erudition of antiquity with the science of astronomy to which Volney alludes, but who possessed that requisite amount of untiring patience, of dauntless perseverance,

* The ennobling science of speculative astronomy gives rise to infinite views of creation. It anticipates geological research by foreshowing that the summits of mountains will exhibit marine deposits from having been antecedently submerged, and that as fossil remains of warm climates have been found in England, so will they be found in the Polar regions, as lately proven. The degrading views of creation entertained by Darwin, Malthus, and others, are moreover repugnant to the science. Had poor Hugh Miller devoted himself to its study with the same ardour as he studied geology, to arrive at the age of the world, he would not, from intensity of thought thereon, have been driven to self immolation.

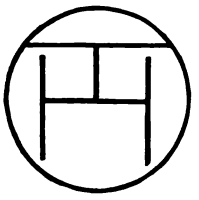
* The keys being mentioned both in the old and new testament are not only so many links of the chain connecting the biblical books, but so many evidences identifying them with the Masonic and Popish keys.

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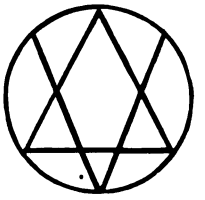
which at length enabled him to rescue the long lost knowledge of the Masonic mysteries from oblivion.

That man is Bro. Melville, who, in the prophetic language of Volney can "instruct his age in many thing which its vanity has no notion of."

It has been from time to time believed by many learned men, that "light" would shine from the East to enable them to elucidate the Biblical mysteries,* but strange, surpassing strange, the "light" shone in the West, not in Rome, but in England, upon the Masonic keys, revealing that they are *de facto* the mystic keys of the Bible, that *open* the heavenly volume when it requires demonstration, and that *shut* it, by the withdrawal of the keys, so that none can thereafter re-open the same without the re-application of the keys, *vide* Rev. III, vs. 7.



Nil nisi claris de est.



si talia jungere fossis sit tibi scien satis.

In what bold relief do the two Masonic keys stand out from the historic canvas, bearing stern, solemn witness that the mystic keys are Masonic worn by the Order of the Royal Arch, and not Romish by divine authority, *vide* Matthew XVI, vs. 19!

*O tempora, O mores!* what a multitude of reflections crowd upon the mind at this unexampled priestcraft, this truly sensational *denouement* of the history of the Romish church before whose gigantic power, spiritual and temporal, kings and nations knelt in adoration, in ignorance, in superstition, in fear, in trembling, even in wisdom.

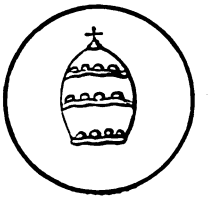
No wonder the accomplished author of Eothen, speaking of the Romish church, exclaims, "she is of all nations and of all times, that wonderful church of Rome.!"

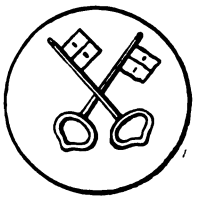
Yet time changes all sublunary things. The predominance of the Anglican church is not only about to be extinguished in Ireland, but the predominance of the Romish church has just been extinguished in Spain by the Cortes at Madrid resolving in favor of "equality of creeds." In writing on this subject a contemporary thus concludes an able article. "There is evidence to shew that humanity is weary of the Tiara and the Keys—that the priestly empire enthroned in the city of the Seven Hills is coming to its inevitable end."

The evidences that the power, the *prestige* of the Romish church is perishing are doubtless every where apparent. Nevertheless some more powerful cause must be assigned, must be found for her "inevitable end" than the puerile one that "humanity is weary of the Tiara and the Keys," otherwise she may hereafter, phœnix like, rise from her own ashes, even in the mother country.

That cause has providentially been found. The Keys of her spiritual authority, proven to be fallacious, fall to the ground, and with them fall the Tiara never again to be reassumed by celestial authority.

Their fall is indeed, the fall of the curtain at the virtual close of the historic drama of "The Romish church."





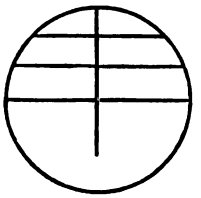
It is important to notice that the Romish church in assuming the two Masonic or mystic keys for her badge, craftily transformed their astronomical type into two ordinary keys, for public or exoteric exhibition, and as craftily transformed the Masonic mysteries into spiritual and temporal agencies for her own aggrandisement.

The allusion in Bro. Melville's 7 paper, published in the MAGAZINE, to the Papal Triple Taw as combining the celestial movements of both the Masonic triple taw and double triangle, further shews that the Romish church by craftily trans-

* Sir Henry Rawlinson has recently read an interesting paper before the Royal Asiatic Society referring to Babylonian documents concerning the Garden of Eden, Paradise, &c., which, while confirming biblical records, at the same time confirm the symbolical records of astronomy. If Sir Henry be not too absorbed in these contemplations, he may perhaps turn aside to the humble abode of Bro. Melville, where he can examine evidences not fragmentary, but touching biblical history from Genesis to Revelations; evidences which at once reveal and explode the cause of Romish power, and furnish esoteric readings of sacred history.

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forming the two Masonic implements into one, interpreted for her own *esoteric* information the biblical mysteries aright.*



The mysteries were the *sword*, the science the *scabbard* which she flung aside, resolved to conquer or to die.†

Thus it came to pass, that the Masonic mysteries through the instrumentality of the Romish church, became the fruitful mother of sectarianism, which unhappily has not only introduced confusion among the civilised, but bewilderment among hosts of the uncivilised of the human race; an interesting modern picture of one of whom, is that of the untutored African, whose simple reasoning so confounded the bishop, as to inspire him to prescribe, *in extenso*, that the Pentateauch should be severed from the Bible to preserve the health, the vitality, of the remainder, upon which he, in the last resort, plants the standard of his faith. Now the bishop, being a polished and renowned scholar, urbanely listened to the adverse information that the Bible needed no severance, for throughout it was vigorous and literally true to science. The bishop was then too deeply engaged in preparing his prescription for the press, to dwell on the novel information imparted to him, but the writer feels assured that it made a serious impression upon the thoughtful, the mathematical mind of his lordship.

The objects of this paper may be thus epitomised. They are to shew, that as there are Biblical mysteries, so are there Masonic, so are there Romish mysteries; that the three mysteries are one and the same,—the holy trinity in unity; that those mysteries are derived from the science of astronomy; that as there are Biblical keys, so are there Masonic, so are there Romish keys; that the three keys are one, *tria juncta in uno*, belonging legitimately to Freemasonry.

The game of the Romish church was universal dominion over the souls, the bodies, the purses of the laity who, *en masse*, were credulous in proportion to their ignorance. How successfully she manipulated the cards, history but too tragically narrates.

It is well for the world that there are sceptics who, like the unbelieving Apostle, desire to touch, to probe, to see, before they can believe. Let any such sceptics, of whatsoever profession, to the number of three, or five, form a committee who shall, under equitable conditions, undergo a course of initiation in the rediscovered knowledge, then let them either affirm or disprove the same. *Fiat justitia ruat cœlum.* There is no time to lose. The victory is won. "The keys are identified." But at a fearful sacrifice of health and strength by the victor.

* The Papal triple taw appears without superscriptions, not so the Masonic triple taw and double triangle, their superscriptions announce them to be "keys." But who could divine, who could forsee they would prove to be the mystic keys of the bible.!

† It is a remarkable coincidence, that at the very time of the rediscovery of the lost science of speculative astronomy, whereon the ancient religion of Freemasonry was founded, a book should appear by Mr. Stone Leigh, entitled "The Religion of the World," analagous in spirit to the ancient religion of the Craft, predestined to realize the truth of the author's title.

## FREEMASONRY OVER THE BORDER.

By R.

It has frequently been my lot, on visiting lodges in England (and previously to my joining a lodge under the English constitution), to have been asked—"What is your mother lodge?" and on my replying "The Lodge St. Blank, of Edinburgh," I have been both amused and annoyed by the look of pity and contempt, with which my answer has been received. I well remember on one occasion, when much younger in the Craft than I am now, I asked the brother who was testing me, "What's the matter with Scottish Masonry? is it in any way different to the Craft in other countries, or am I, as a Scottish Mason, inferior to you?" "Well," replied he, "the fact is, that Masonry is made so common in Scotland, and is worked so loosely, that in England, we cannot help looking down on it."

From my after experience I find a great deal of this feeling is prevalent among the brethren in England, and it is to combat this impression, and if possible to remove it altogether, that I have been induced to venture these few remarks.

However, I do not for one moment mean to

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assert that Scottish Freemasonry is perfect—very far from it. There are many faults, both of omission and commission, that I should like to see rectified, and many irregularities which must be corrected; I look on the subject in a perfectly impartial light, viewing it from different points, first as a member of the Grand Lodge of Scotland, and secondly as an adopted brother of England, to the best of my ability, striking the balance honourably and equitably.

There is one thing I must premise, that Masonry in Scotland, is not, as a general rule, brought into disrepute by Scotsmen but by Englishmen, who come to Scotland to join our order, induced by the comparative cheapness of the fees, and by the shortness of timo, necessarily elapsing, between each degree,—according to the Book of constitutions 14 days, but in cases of emergency reduced to *nil*, the candidate receiving the three degres on the same night.

This privilege, only instituted for the benefit of those leaving the country for foreign lands, has been, I am sorry to say, abused in Scotland, and I should be much pleased to see the same rule enforced, as in England, that an interval of one calendar month (or at least 14 days) must intervene between each degree.

This rule, and a little extra care in the selection and supervision of the candidates, would at once put a stop to much cavilling on the part of English brethren, and at the same time approach us a little nearer to that grand *desideratum* of all good Masons, and a uniform government and ritual for the three sister kingdoms.

With respect to the internal government of the lodge in Scotland it would be invidious to speak; but I may hint that the practice of re-electing a R.W.M. for the fifth time, does not conduce to good working in the lodge. My Scottish brethren will readily understand me when I assert that this practice, by nipping in the bud the ambition which should be felt by *every* brother to excel, and become skilled in our ancient charges, throws open the door to that laxity of working, which our English brethren so much reprobate and abhor.

Here again, the English rule of compelling a brother to serve the office of warden for one year, before he is eligible for the chair in the east, would work admirably in instructing that brother in the proper manner of ruling and governing his lodge, when the time should come for his elevation to the mastership.

This rule is not in force under the Scottish Constitution, indeed, I have known one instance of a brother being elected R.W.M. within six months of his initiation.

There are in Scottish Lodges two office bearers, which we have not in England, nor have we their equivalant. The Depute Master, and the Substitute Master. These officers are supposed to occupy the chair in the absence of the R.W.M. This they can do in Scotland, as there is no degree of Past Master, at least, in the Blue Degrees. This degree being given as one of those antecedent to the Royal Arch. However, these officers are looked upon more as honorary than anything else.

One thing, which most forcibly impresses itself on the mind of a visiting brother from England, on entering a Scottish lodge is the variation of colours used in trimming the aprons. Thus the Celtic Lodge (291 Edinburgh), use the Royal Stuart Tartan; the Caledonian (392 Edinburgh) the Hunting Stuart Tartan; the St. Clair (349) a bright crimson; and so on, nearly all different.

I do not think, this has nearly so pretty an effect as the universal light Blue used in England, which at once conveys from its uniformity, the idea of equality, and that the distinction of lodges is but nominal, as we all belong to one grand lodge. It also draws the line between the Craft degrees the Blue, and the Royal Arch the Red.

The jewel worn by the R.W.M. is different from that of the W.M. in England, and is most elaborate. It consists of a square and compasses with a segment of a circle underneath, and in the centre a blazing sun.

This jewel is frequently worn suspended from a silver chain. All office bearers in Craft Lodges wear sashes of the same colour as the trimmings of the apron, and collars to match.

There is a slight difference in the Ritual, both in opening and closing of which I cannnot say more than that it is of no vital importance. The old York working is generally adhered to in the ceremonies, but there are considerable variations to be found, especially in the provincial districts, where I blame the brethren for carelessness and laxity of working. The provincial Grand Lodges would do good service by periodical visitations,

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and by enforcing a uniformity of ritual as far as possible.

The Grand Lodge of Scotland was constituted in 1736, and has since that time, continued to grant charters not for Scotland alone, but to the colonies and foreign possessions of the Crown; and many sister Grand Lodges owe their first charters to Scotland, who has at all times possessed a succession of earnest and enthusiastic Masons, who, actuated by the true spirit of our noble Order, have done all in their power to extend the benefit of its sublime teachings over all the world.

To those brethren who are interested in the antiquarian part of Freemasonry as connected with Scotland, allow me to recommend Bro. Laurie's work "The History of the Grand Lodge of Scotland."

The Supreme Grand Royal Arch Chapter, separate and distinct from the Grand Lodge, and not as in England, in connection with it, was erected in 1818, and since that time has exercised supervision over all subordinate chapters both at home and abroad. In Scotland as well as in America, a Royal Arch Chapter is empowered to give the preparatory degrees of Mark Master, Past, or Chair Master, and Most Excellent Master. The charter or warrant also enables them to confer the degrees of Royal Ark Mariner, and the Babylonish Pass, consisting of three points, viz., Knight of the Sword, Knight of the East, and Knight of the East and West.

I am not aware of the former of these degrees being given in England, but the Red Cross of Babylon, is worked at Rochdale, and at the encampment of Redemption at Hull.

*En passant*, I may remark this degree of the Red Cross of Babylon is very different from the spurious degree, lately sprung up—the Red Cross of Rome and Constantine.

The Supreme Chapter of Scotland is in charge of all the legal Mark Lodges, in England and the Colonies, in consequence of being the only governing Masonic body in Great Britain recognizing this degree.

With regard to the Ancient and Accepted Rite in Scotland, I have much pleasure in testifying to its flourishing condition. The head of the 33° is Bro. White Melville, P.G.M. who is also the Grand Master of the Chapter General of the Temple, and Most Worshipful Governor of the Royal Order of Scotland.

This latter Order is composed of two parts, viz. H.R.M. and R.S.Y.C.S.

The tradition is that after the dissolution of the Order of the temple, many of the Knights fled to Scotland, and placed themselves under the protection of King Robert the Bruce, who joined them to the Masonic fraternity, and after the battle of Bannockburn in 1314, instituted the Royal Order of H.R.M. and Knights of R.S.Y.C.S.

The Grand Lodge can only be held in Scotland, and Provincial Grand Lodges must be especially chartered by the Grand Master, or his Deputy. Of these Provincial Grand Lodges, there are nine held severally at Rouen, Sardinia, Spain, Amsterdam, Calcutta, Stockholm, St. John's, N.B., Shanghai, and Glasgow.

The office of Grand Master is hereditary, and is vested in the person of the King of Scotland (now of Great Britain), and one seat is invariably kept vacant for him, in every lodge or chapter, and, must not be occupied by any other member.

The organisation of the religious and military Order of the temple, is very different in Scotland from that in any other country, where this ancient and honourable Order is found. Scotland, claims to be the country in which the Order of the temple flourished, when trampled out in every other country in the world, on this, she founds her right to hold the Chapter General, or Supreme Body of Templars alone in Scotland, and maintains the power possessed by that Chapter General of instituting priories, or preceptories in any other nation colony or langue.

The clothing worn by the Order in Scotland is exactly the same as that used by the ancient Knights, previous to the dissolution of the Order in France by Philip le Bel and Pope Clement V., and I understand it is about to be adopted by the Masonic Knights Templars in England.

Thus so far as in my power as regards a short paper like this, I have endeavoured to show that "Freemasonry over the Border" is not quite so contemptible a thing as a few of our brethren in England would lead us to think. I am happy to say that those brethren who have visited the "Land O' Cakes," and "*Auld Reekie*" in particular have, to the best of my belief, never gone away dissatisfied, but will always be glad again and again to revisit their Scottish brethren, who are linked with them in one common bond of friendship and brotherly love.

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## BURGH RECORDS.—No. 4.

By W. P. Buchan.

(*Continued from page* 491.)

(*From Extracts from the Council Register of the Burgh of Aberdeen.—Spalding Club. Instituted* A.D. 1839.)

Amongst the extracts which I am giving, I think it would be wrong to omit the following interesting remarks from "The Editor's Preface," which preface is signed, "John Stuart," and is dated, "Aberdeen, 23rd November, 1844:"—

"The most valuable materials for national history have frequently to be sought for in sources far different from the works of the general historian, whose pages are more frequently devoted to the political than the social position of the people, whose history is the object of his labours. To obtain a glimpse of their actual state under the existing institutions of a particular period, we must examine them working out their system of jurisprudence in legal pleadings; we must see them engaged in the various professions and trades—in their pageants and sports—and we must be acquainted with their manners and dress. It is almost in vain to expect in ordinary histories an accumulation of incidental facts bearing on all such points, although these are to be regarded in proportion as they have incorporated in them such disjointed facts, as a reference to the chronicles, judicial proceedings, familiar epistles, and fragmentary relics of past times will amply afford.

"The records of the Burgh of Aberdeen present us with a greater combination of these than is generally to be found in similar sources; and their historical importance has long been acknowledged by those who have had access to them.

"They reach back to a very remote period, and enable us to trace the effects wrought on society by the political and religious changes which occurred; while they are full of many minute incidents which serve to fill up a picture of the condition of our forefathers in all its parts.

"These Records comprehend the proceedings of the Council of the Burgh, of the Baillie Court, and the Guild Court. From 1398—when the first volume commences—to 1745, being the period comprised in the selections to be printed for the Club, they extend to 61 folio volumes, containing on an average about 600 pages each. With the exception of volume third, containing the proceedings from 1414 to 1433, there is no blank in the series.

"In 'The Catalogue of the registeris and baillie court buikis of Abirdene presentlie extinct, or hes bene during the memorie of man, thir thre scoir yeiris bygane, maid and collectit treulie, as thai ar, be Mr. Thomas Mollisvne, clerk of Abirdene, primo Septembris 1591,"* it is stated that there then existed 'peces and partis of four ald imperfyt and informall buikis consumitt and eittin be mothes, for aldnes and antiquite euill to be red, yit to be keipit for a monument be resoun of the antiquite." The same scribe conjectures that there was 'na register nor court buik of Abirdene extant, nor yit knawin that ony buik or register of the said court wes before the yeir of God ane thousand thre hundred and fourscoir yeiris. Befor this, scrowis on parchment contening sum courtis of the Burght of Abirdene writin in Latyne all, and for ilk yeir ane skrow: na mater of importance or weycht extant or registrat thairin, nothir yit ony ordinance or statut sett dounn, onlie suittis and actionis, or processus for annuellis, euil to be red, be resoun of the antiquite of the wreit, and forme of the letter or character, weray schortlie and compendiouslie wretin, quhilk is not now vsit; and skairslie gif ony man can reid the samyn.' None of these scrolls of parchment have come down to our times."

The following extract includes an early use of the word "Mason:"—

"1399, Tuesday after the Feast of St. Michael the Archangel.

"Copia Lambyntoun and Craufurd,

"This is the cunand made betwex the comownys of Abden on the ta part, and Jon Lambynton and Crawfurd, mason, on the tother part: that is to say, that the forsaid masonys sale hew to the forsaid commownys xii durris and xii wyndowys, in fre tailly, and sall delyvir frely thaim at ony key of Abirden, or ellis at the sandis at Lawrence of Lethis howss, and that werk sal be sufficiand gude, but freything borth ilk ane for oyther.

"Et dictus Johannes Lambynton obligauit se bona fide ad deliverand. dict. ostia et fenistras apud le key de Abirden ante festum Pasche proximo futur. siepso pleg."

22nd November, 1498.

"The said day, Mathow Wricht oblist him be his hand vphaldin to mak gude seruice in the luge and vteuche to the bigin and furnysing of the queyr, at the commavnd and sicht of the alderman, consal, and the master of the kirkwerk, and he sal nocht pass to nay vther werk without speciale licence of the alderman and the consal; for the quhilkis seruice to be done, thai sal nocht [?] content and pay to the said Mathow tuenty tua merks * vsual mony of Scotland, the entre of the said Mathow was thiarwith that at Mertymes last bigsne.

"The said day, Nichol Masone and Dauid Wricht oblist tham be the fathis of thar bodiis, the gret aithe sworne, to remane at Sanct Nicholes werk in the luge and vteuche, ther to mak dely gude seruice, and to be leile trew in all pontis, and nocht to pass fra the saide werk without leif of the alderman, consale, and maister of the werk; for the quhilkis gude seruice to be done, thai sal content and pay to the saide Dauid auchtene merkis."†

3rd February, 1510.

"The said day, the provest, bailzeis, counsaile, and communite present for the tyme, ordanit George Bissit, master of the kirk werk, cause the plumbar to pass and ende his werk, and theik the body of thar kirk with leide."

30th April, 1511.

In prospect of a visit from the Queen Margaret (of James IV., 1488 to 1513), this extract orders the people "to devoid, red, and cleng ony myddingis

* [MS. in the Archives of the Burgh.]

* As per 1493 extract (see page 491 *ante*) Mathow Wricht now receives tua merks more than he had then.

† They would, therefore, seem to have been paid according to ability.

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apon the forgait befor thair yetts and daioris, and ger devoid and red the hey gait of al swyne crvffis," &c.

14th August, 1525.

Is a letter from James V., "King of Scottis," against that heretik Luthyr, and his bukis." Also gives a copy of the act of "parlyament," 1525, anent "the dampnable opinzeons of herecy ar spred in diuerse contreis be the heretik Luther, and his disciples; and this realme and leigis hes fermly persistit in the halie faith sen the samyn was first ressauit be thame, and nevir, as yit, admittit ony opinzounes contrar the Christan faith, bot evyr has beyne cleyne of all sic filth and vice, therfor," &c. Notwithstanding this strong confession of faith, in less than half a century after this the Reformation was carrying all before it. In 1544, some of the inhabitants were guilty of the liberty of "hinging of the image of St. Francis," and, in 1559, there seems to have been a general scramble for "the gere, gudis, tymmar wark, leid, sklayttis and stanis," of "the blakfreris and quhyt freris," parties helping themselves and "apply-and the samen to thair awin particular uses," &c. In 1561 there is a regular roup of the valuables, silver wark, fyne claythe of gold, &c., the chalices of Sts. Peter, Johnne, Nicolas, Clements, Duthak, the Ruid Chalice, &c.

In March, 1599, they resolved to support the *Congregation*, and levied a tax of £400 to defray the expense of 40 men-of-war, who were to be sent to its assistance.

20th December, 1544.

"The said day, the counsale vnder writin hes requistit my lord locumtenent to be freman of this burgh, to that effect that he may be abill to accept the office of prouestry of this burgh, presentlie vacand be renunciatioun," &c.

From two minutes of 5th February, 1523, it would seem that many of the Craftsmen held back from attending the Candilmess procession and did not carry the taikins of their crafts upon their breasts, and one notorious offender whose name and calling—Johne Pill, tailzeour—are duly recorded, is honoured with a long minute preserving so much of his history from oblivion because "he refusit to pas in the Candilmess processioun with his taikin and sing of his craft in the place lemit to his craft, and in likwiss for the mispersoning of the said Dauid Andersoun, the merchandis of the said guid toun, in calling of thame Coffeis, and bidding of thame to tak the salt pork and herboiss in thair handis," &c.* Johne had therefore to come next Sonday, "in the tyme of hiemes, barfut, and bairheid, with an candel of ane pund of wax, and offer the samyn to thair patroun Sanct Nicholace, and sit doun humelie on his kneis, beseikand the prowest and guyd toun to ramyt him his forsaid falt, and inobedience doyne to the bailze, and to bring on his breist the usit taikin of his craft, that is to say, ane pair of patent sheris," &c.

The following extract contains the oath to be taken by the Provost:—

30th September, 1560.

"Be the lewing Lord, the eternal God, quha [made] hevin and earth and all thing of nocht, and maid men to his awin jmage and similitud, to be just and trew in all promises according to his godlie will, quha also serchis and knawis the hartis and thochtis of men, and hes promesit to revenge falsat and to reward the treutht, I de heir promise and sueir in his presens and his holy angellis, that I sall lelie and treulie, after my wit and power, dewly exerce the office of provestry of this burght for the space of this yeir nixt following, and sall do equall iustice both to puir and rechee, without feid or favour, nor sall nocht spair to exerce the same iustice for luff, hatrent, wynning, tynsell, nor na wther thing ma happin, bot sall treulie sett furtht and meyntene the same, and libertie and privilege of this burgh, for the commound weill and profytt therof, and also sall mentene and furthsett the fayth and rellgioune of Jesus Cryst at my wtter power, and sall be innemy to all thaim that resistis and ganestandis the samen. Also I sell assyst, concur, fortify, and furthtsett all thingis ordanit and concludit to be done be the nobile consell of this guid toune in all thingis concerning the avansment of Goddis glory and the libertie and fredome of this burght and communitie thairof, in equite and justice, as my wit, wnderstanding, puissans, and power will serwe me to do, at the will and plesure of God; quhilk I avow and promise to obserwe in presens of God and this congregatioune."

The absence of any reference to the Saints* in the above oath is remarkable; I therefore suppose this to be a new form of oath, hence it is here recorded for future guidance, its style being also another proof of the establishment of the reformed doctrines and ideas.

On 6th Dec. 1560, the marcatt and fair on Sanct Nicholace day is forbidden "in respect of the commound marcat and publict fair in October." 7th Dec., 1560, the thesauraris of the toune, receive a lot of brass work from Sanct Nicholace parroche Kirk, including many "chandlaris, lawaris, and throchtis of brass," and "ane pillar of brass, with the imagis and thre *cattis*, and vther grayth thairof," &c. The 6th January, 1561, as I observed above, the "roup" takes place, and Patrik Menzeis buys all and sundry for "fyw hundreth xl lib. money of Scotland," the money to be applied to the "commond weill and adois of this guid toun." Several of the inhabitants, however, "dissentit to the said roiping," &c.

In 27th July, 1529, the breakers of certain statutes are to be banished the toune and burned with an iron on thair chekis.

"24th November, 1505, Philip Belman is fined for sellinge of ane apill for ane penny, quhar he micht haue sauld thre for ane penny."

In Dec., 1549, a number of Baxstaris are fined for selling below the statute price, their bread being "of insufficient stuf."

(*To be continued.*)

* Johne fairly judging that if a Craftsman must carry his "sheris," a merchant ought to sport his leg of saut pork; for, what's sauce for the goose will serve for the gander.

* In 26th Sept.. 1495, *e.g.*, an engagement is entered into in "honour of God Almichti, the blissit Virgine Mary, Sanctis Nicholas, Sanctis Crispinn and Crispinian, and al sanctis;" this is for a cheplane to the cordonaris, in which two parties "dekynys and masteris of the saide craft" are interested. On 6th Oct., 1525, the haill toun obleist thame be the faithis in thair bodeis, euerie ilk man be him self tuechand the haly croce, &c. "Cordiner" is the old name for shoemaker.

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## MASONIC NOTES AND QUERIES.

### LIST OF ANCIENT LODGES.

I note this, that, up to 1765, all the English lodges have public-house designations, and the foreign lodges alone have symbolic titles.

It would appear the practise of giving symbolic titles came from the Continent. The old English titles that appear now to be symbolic, are, after all, only tavern titles.

I observe very few American lodges, and I therefore suspect that lodges established by Provincial Grand Masters were not entered on the Grand Lodge rolls in all cases. It is, however, to be noted that the York Grand Lodge supplied many warrants for America.

In the last part of the list there are two lodges in Honduras.

A significant circumstance with reference to the relations with the Grand Orient of Holland, is that two warrants were granted for lodges in Amsterdam so late as 1762.

A lodge founded in 1761 is called "Eight Lodge at Calcutta.

Lodges are referred to as held in private rooms.

In 1762 a warrant was granted for a naval lodge on board H.M. ship *Prince*, at Plymouth.—NOTA.

### MASONIC LAXITY (p. 42).

"Crux" makes some very good remarks on Masonic talk before waiters. I have heard ceremonial discussed.—M.M.

### DISCREPANCIES IN THE RITUAL.

The "discrepancies" in the practise of the ritual pointed out so ably by "Crux," arise from want of a comprehensive knowledge of Masonic subjects. Some of the dicta of Freemasons' Hall have been most absurd, and have made confusion worse confused. Many of the blunders are on authority. The late Bro. White is responsible for many, and he had no qualification for being a shining light. The late Bro. Bro. Gray Clarke found himself made into an authority before he had learned much of Masonry, for his Masonic career, prior to his being appointed Secretary, was not such as to give him any experience or enable him to expound Masonic law.—J.H.

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The remedy for these is the constitution of a Board of Rites, but it would be composed of the most ignorant members elected by Grand Lodge, or the most self sufficient members of some degree named by the M.W.G.M. "Crux" will do material good to the Order by ventilating the subject.—AN OBSERVANT READER.

### STARS, &c., IN MASONRY (pp. 10 and 31).

I have no knowledge of stars and other symbols borrowed from the firmament being incorporated with, or used in, Freemasonry previous to last century.

As I am not well posted up in the history of Friga-Masonry, I am unable to say when *that* illustrious fraternity *first* established fellowship with the starry firmament or dabbled in Masonic Celestial matters; but, perhaps, Bro. Melville may oblige by elucidating that small point?—W. P. BUCHAN.

### FOREIGN CEREMONIES.

I put it to you whether your very zealous correspondent should enter into such particulars as he does with regard to foreign ceremonies, preparations, &c. He may consider French Masons fair game, whether they happen to have retained the ancient ceremonial or altered it; but what would he think of a Frenchman going to Freemasons' Hall, seeing our ceremony for the first time, and giving a full account of it, showing how it differs from his standard? It is very possible to do a large amount of harm in this way, not in satisfying idle curiosity, but in satisfying the enemies of our continental brethren by supplying them with what they will call authentic information. —A MASON.

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## CORRESPONDENCE.

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

## KING CHARLES.

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

Dear Sir and Brother,—In your number 512, page 332, it says,—"The Romans burnt the books of the Jews, of the Christians, and of the Philosophers; the Jews burnt the books of the Christians and Pagans; the Christians burnt the books of the Pagans and Jews, &c."

Before I refer to the destruction of books, let me set at rest, as far as I am concerned, the decollation of Charles I. I have been abused by some writers for publishing titles of books which certified that the event occurred in 1648. A reference to Hansard's Parliamentary Debates, Vol. 3., will probably silence the doubt; it is an extract from the warrant for the execution of the King, which commences:—

At the high Court of Justice for the trying and judging of Charles Stuart, King of England, January 29, Anno Domini, 1648.

The execution, it will be admitted, took place the next day, 30 Jan., 1648. I will explain how it has been made to appear that Charles was beheaded in 1649, Jan. 30; but, be it strictly understood, that in doing so I merely follow ingenious Jesuitical authors, who *after* 1642 gave false interpretations to the mysteries connected with Carolus. In the first place, it will be desirable to consult the interest of the Act passed in 1751 altering the style:—

Whereas the legal supputation of the year of our Lord beginning on the 25th March is inconvenient, not only as it differs from the usage of neighbouring nations, but also from the legal method of Scotland, and from the common usage throughout the whole kingdom, causing mistakes, &c. That, instead of the year beginning in March, it shall for the future begin in January, &c. And whereas the Julian Calendar now in use has been discovered to be erroneous by means whereof the vernal or spring equinox, which at the time of the Council of Nice in A.D. 325, happened on or about the 21st day of March, now happens on the 9th or 10th of the same month, and the error is still increasing, and, if not remedied, would in process of time occasion the equinoxes and solstices to fall at very different times to what they ought to do, &c., and whereas a remedy is advisable. Be it enacted that, in 1752, the 2nd of September shall be followed next by the 14th of September, and consequently the 9th of March be followed next by the 21st

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of March; so that the vernal equinox in future shall be on the 21st March, as it was in the time of the Council of Nice.

Accordingly the legal year began on the first Roman month, March; so that September was actually the seventh, October the eighth, November the ninth, December the tenth, January the eleventh, and February the twelfth months. So Charles is stated to have had his head cut off on the 30th day of the 11th month (January) 1648, which was the 30th of the first month of January, 1649, according to customary usage. There ends the difficulty, some will say, but there ends not the mystery of Carolus's decollation. The year 1752 had 354 days, instead of the usual 365; but the alteration *had no effect upon the fixed festivals* of the Church of England, for, according to the *old and new* styles, Christmas Day is set down as on the 25th December, and old Christmas Day on the 6th of January; that is at an interval of eleven days between them. Why this difference? Why should there be an old Christmas Day and a new Christmas Day?

Victoria was proclaimed Queen on the 30th June, 1837, and her anno primo continued until the anniversary of the proclamation. In like manner Charles was proclaimed King on the 27th March, within two days of the commencement of the Roman year; so that the 30 Jan. would be the same to the Royal, as well as to the Roman reckoning, and as Charles was born in May, 1600, he would be 48 when he died.

The almanacs in Charles' time were not governed by the Roman or the Royal year, they commence the first month in January; they are most all astrological works. Indeed, Charles' life as recorded by historians who were astrologers, is, I believe, a perfect astrological fiction. I say I believe, because I am unacquainted with the occult science. The calendars of Charles' time, bound up with the bibles, do not admit the legal or Roman style or the Royal, all commencing with the first of January.

Now, as to spoliation and destruction of books! What I am about to mention is of considerable importance to all intellectual men—whether they be Masons or not. The Bible is claimed by Masons, and even now, in their present fallen state, there is usually a folio volume of the sacred writings in every working lodge. The first Latin Bible catalogued in the British Museum is the Mazarene, and, as the index expresses, "it is the earliest printed book known," date, 1543. *It is without* title-page, and, what is most extraordinary, is that the succeeding *fifty Bibles indexed, according to the catalogue, are all without title-pages.* These ponderous folio works, it would appear, were too valuable to be destroyed, so they were only mutilated. Had the titles of these expensive productions remained intact, they would probably have prevented Masonry from sinking to its present state.

The Liturgies of the Church of England from the commencement of Charles' reign in 1635 to 1642 are numerous and consecutive year by year; but from 1642 until 1660 there is not one single copy indexed in the catalogue. It is to be understood that there were no Church of England public forms of Common Prayer or Liturgies published during 18 years, and yet so many before and so many after those dates—or did Liturgies printed—if there were any printed during those years—reveal mysteries, and consequently were destroyed? Whether the mutilation of the valuable Bibles took place when the less valuable Liturgies were destroyed, cannot now be determined! There are three Common Prayer-books indexed for 1642. The first does not appear to denote any thing particular. The title-page for the second has the date 1642, but the leaf of the calendar, which would give January, has been taken away, probably before the book was bound as it now appears. The third is a most valuable work, although only a duo decimo; perhaps its insignificant size allowed its escape from mutilation or destruction. The title-page has—

"The Book of common prayer and administration of the Sacrement; and the Rites and Ceremonies of the Church of England. London. Printed by Rob. Baker, printer to the King's Most Excellent Majestie: and by the assignes of John Bill, 1642. *Cum privilegio.*" At the end of the book is—"Imprinted at London by Robert Baker, printer to the King's Most Excellent Majestie: and by the assignes of John Bill, 1642. Pressmark, C. 36. a."

There can be no doubt about the genuineness of this little book. In it there is a Calendar. *In January, and on the 30th day of the month is—*

K. CHAR MARTYR

Accordingly, some King Char was a martyr at least six years before Charles I. had his head cut off. There is, indeed, a mystery about Charles, and a still greater mystery about 1642. The 1642 in plain terms means the Assembly of Nice at the vernal equinox on the 21st March.

In 1643, Doves *Speculum* and *Almanack* places CAROLUS MAG on the 28th Jan. (pressmark, pp. 2465), but 1643 cannot in any way apply to the assemblage of *Nicean* or *Nissian.*

It will be remarked that I pass the doings of the Commonwealth; I do so purposely, leaving others to believe just what they please. However, it is made to appear that in June, 1643, an ordinance of the Lords and Commons ordained an assembly of learned and Godly Divines to settle the Liturgy of the Church of England; that, in Jan., 1644, they did settle it, for they abolished the Common Prayer-book and supplied in its stead a *Directory* for public worship; that in August, 1645, they made it an offence, subject to a penalty of £5, for anyone to use the Common Prayer-book publicly or in *any private family!* Would an Act of Parliament now-a-day prevent the use of the Common Prayer-book in private families? Would it not rather insure a most extraordinary demand for the Liturgy? There is always something cheap and dirty about the Commonwealth productions. Little books and handbills can be printed cheap and valuable books destroyed to suit purposes.

As regards the request in your last number, p. 48, that I should explain what Solomon's Temple really means. I beg to say I decline doing so in this publication. Certain domineering writers of this Magazine must not have their opinions interfered with. They have lost the key of knowledge, and will not enter themselves, and those that would enter they hinder.

Yours fraternally,

HENRY MELVILLE.

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## MARK MASONRY AND THE GRAND MARK LODGE OFFICIALS.

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

Dear Sir and Brother,—Under the above heading a correspondent in your last number, signing himself "W.M.," thinks proper to state, "*as a fact*," that no one need expect an answer to any communication addressed to this office. Now, assertion is not proof. I repeat the statement contained in a former letter to your paper on this subject, that *there is not one letter unanswered in this office*. I receive complaints occasionally of neglect, but never fail to vindicate myself, and have only recently proved, by official testimony from the Post Office, that two letters with remittances—for the non-acknowledgement of which I had been censured—never reached me. Such is the case, doubtless, with regard to the letters alluded to by "W.W." For my own errors I am content to be responsible, but I cannot allow myself to be held accountable for postal *lâches*, of which not only I, but many others, have but too much reason to complain. Further, I demur to the fairness of anyone holding up another to public reprobation without inquiry or affording opportunity for explanation.

Yours fraternally,
FREDERICK BINCKES, G. SEC.

Office, 2, Red Lion-square, W.C.
19th July, 1869.

## BRO. MELVILLE'S DISCOVERIES.

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

Dear Sir and Brother,—As Bro. Buchan, in reply to my last letter, has lost sight of the spirit of it, and quarrels with it in a personal way, I would explain to him that my wish was not to annoy him, or any other brother who had condemned these so-called discoveries, without searching into them or accepting the offered key for understanding them, but to point out how the Craft might probably lose some light or knowledge if such policy was persevered in.

It is probable Bro. Melville looks upon his discoveries as greater than we may all find them to be when examined, yet this does not warrant anyone of us in treating with rudeness and insult the apparent earnestness of a brother who seems to have devoted years of his life with the object alone of benefiting his brethren. I must confess I cannot see the application of Bro. Buchan's remarks about a lunatic asylum and Julius Cæsar, and the figure of a coal-cellar and farthing candle is equally elegant and clear.

I will not further allude to the words "nasty look of imposture and money-getting," than to say they do not look well in print.

Bro. Buchan alludes to my deficiency in geography. I have many and great deficiencies, but I have a practical knowledge of the distance between Glasgow and London, and must still call it "a few miles;" had the travelling required for the journey been at the time of the old stage coaches, or had the destination been Australia, Bro. B.'s remark might have have had some little weight. I fear Bro. Buchan's cable tow is a short one when the "saxpences" are required, though he very modestly tells us that the money he has spent in postage-stamps alone on Masonic matters during the last twelve months *is* more than many Masons have expended on Masonic literature during their whole lives. Of course Bro. B. knows.

What I wish is, that any truth or information there may be in these discoveries may be secured for the benefit of the Craft; or, if the whole is found to be but the result of an over-enthusiastic temperament, let this also be shown clearly and temperately, and the matter will of itself pass into oblivion, without being trampled down with hard words. This is a work which may be done without any personality or undignified language, and Bro. Buchan can, if he will, render good service in the cause.

Yours fraternally, EXCELSIOR.

[The correspondence respecting Bro. Melville and his discoveries must now cease. It has far exceeded the length usually allotted in the *Freemasons' Magazine* to any particular subject, however interesting; and, as we see no useful purpose will be served by further protracting it, we cannot insert any more letters on the subject.—ED. F.M.]

## POSITION AS A CRAFTSMAN.

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

Dear Sir and Brother,—At page 19 of the Magazine we read of the "honourable position *as a Craftsman*" of the R.W.M. of No. 3 bis. May I ask, what does that mean? Because, while we know that he was "elected to fill the chair," we, as yet, have heard nothing of his having since then *discharged the duties* of a master.

The mere election to office—as is well known—does not necessarily infer performance of its duties; therefore, does the R.W.M. of No. 3 bis "fill the chair" by merely sitting in it while another brother does his work; or, does he work his lodge himself?—thereby proving that he is a true workman that needeth not to be ashamed of his work. A Master who is ashamed to work his lodge himself, or who considers it beneath him to do so, throws a slur upon the Craft, and he should, therefore, be ashamed to occupy the position; besides, he is sometimes apt to receive the anything but honourable, although significant title of "duffer;" which title I have heard applied to brethren who enjoyed the pomposity of "filling the chair" without seeming to have any ability to *do* anything when in it. (In such a case "*pomposity* of filling the chair" is a proper expression, and gives the true idea; but to the real Master we say he has the *honour* of filling the chair."

In a lodge, as we understand, composed in a great measure of tradesmen connected with building, an architect is only too liable to be elected for other reasons than Masonic ones; however, any lodge that makes such high claims to antiquity and position as No. 3 bis, ought to set a wholesome example in its working; therefore, we shall be very happy to hear that its chief officer holds a good "position as a Craftsman" in that respect.

Yours fraternally,
ENQUIRER.

IMPORTANT GEOLOGICAL DISCOVERY.—The prizes that were offered by Mr. Barkas, of Newcastle, to pit lads, in Durham and Northumberland, to induce them to search for fossil remains, have been attended by the most unexpected results. Not only have the lads picked up from the refuse shale heads large numbers of fish remains, and some remains of large reptiles, but what is really extraordinary, and will astonish palæontologists, one of the lads has found the lower jaw of a true mammal. The effect of this discovery will be to reduce the comparative ages of all hitherto known mammalia, and carry back the mammalian life of the world for millions of years.

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# THE MASONIC MIRROR.

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

## MASONIC MEMS

UNIVERSAL MASONIC CALENDAR FOR 1869.—A few remaining copies of the second edition are for sale at a reduction of 25 per cent.

THE BELGRAVE LODGE OF INSTRUCTION (No. 749).—The members of this lodge of instruction have resolved to hold their meetings in future, every Friday evening all the year round, at Bro. Godfrey's, the Duke of Wellington, Spring-gardens, Charing-cross. Bro. J. H. Pulsford, P.M. 1,158, is Preceptor.

ROYAL MASONIC INSTITUTION FOR BOYS.—The V.W. Bro Rev. John Edmund Cox, P.G. Chap., has most kindly undertaken to preach a sermon in aid of the funds of this Institution, on Sunday, the 25th inst., in the Church of St. Helen's, Bishopsgate, of which our reverend brother is the rector. The service will be choral, commencing at eleven o'clock in the forenoon.

THE Right Hon. the Earl of Dalhousie, *K.T.*, *G.C.B.*, &c., has consented to lay with Masonic honours, on Thursday, the 5th day of August next, the foundation stone of the new public hall at Forfar, presented to the town by Peter Reid, Esq.

THE opening of the meeting of the British Association this year at Exeter, is fixed for the 18th of August. Professor Stokes, of Cambridge, will occupy the chair.

SPECIAL MEETING OF GRAND LODGE.—The following circular has been issued by the Grand Secretary:—"At the quarterly communication held on the 2nd of June, time did not admit of all the business of that meeting being concluded. The M.W. Grand Master, feeling that it is undesirable that the appeals to the Grand Lodge against certain decisions should be further delayed, has ordered that a Grand Lodge of Emergency be summoned for the 28th of July, to dispose of these appeals. You are accordingly hereby summoned to attend, together with your Wardens and Past Masters, a Grand Lodge of Emergency, to be holden at Freemasons' Hall, on Wednesday, the 28th day of July, at six o'clock in the evening. The Grand Lodge to be opened at seven o'clock precisely. The following business only will be taken:—1. Appeal of Bro. Jose Felix Gonzalez against his continued suspension by the D.G.M. for Trinidad; 2. Appeal of Bro. Antonio G. Julia against his supposed suspension by the D.G.M. for Trinidad; 3. Appeal of Bro. John Straughin Patterson against a vote of censure, and Bro. James Alexander Brown against a vote of suspension for twelve months, passed upon them by the St. George's Lodge (No. 440), Montreal.—By command of the M.W. Grand Master, John Hervey, G. Sec." "N.B.—The papers relating to the above appeals will be in the Grand Secretary's office till the meeting of Grand Lodge, and open for the inspection of the brethren during office-hours."

THE STAR LODGE (No. 1,257), will be consecrated on Friday, September 3rd, at four o'clock p.m., at the Marquis of Granby, New Cross-road, New Cross.

THE Right Hon. Lord Dunboyne, Prov. G. Master of North Munster, arrived in Limerick from London, on the 15th inst., *en route* to Knapogue Castle, and visited the new Masonic Hall, which was dedicated to Freemasonry on the 24th ult. His lordship seemed highly pleased with the arrangements of lodge room, banqueting room, &c. A deputation of some of the directors waited on his lordship, consisting of Bros. Browne, W.M.; M'Quaide, P.M.; Tisdall, P.M.; the J.W. of Lodge 73, the Secretary of the Masonic Hall Company.

ROYAL UNION LODGE (No. 382).—We understand that the members of this lodge intend to have a banquet on the 2nd of August next, at five o'clock p.m., at Bro. Glenie's (who has lately taken the George Hotel, Uxbridge), under the presidency of Bro. E. C. Woodward, and Bro. F. J. Wirtzfield, as vice.

PROVINCIAL GRAND LODGE OF SURREY.—A meeting was held at Dorking on Wednesday, the 21st inst., but from want of space we must defer giving the report until next week.

PROVINCIAL GRAND LODGE OF SOUTH WALES (EASTERN DIVISION).—The meeting will be held at the Masonic Hall, Neath, on the 5th prox., under the presidency of the R.W. the Prov. G.M., Bro. T. M. Talbot.

PORTRAITS of the Rt. Hon. the Earl of Dalhousie, *K.T.*, *G.C.B.*, M.W.G.M. Mason of Scotland, can now be obtained at this office, price 3s. 6d. each. Copies, with ornamental border, and Masonic emblems printed in gold, on large size paper, can be had, price 10s. 6d.

## LODGE OF BENEVOLENCE.

The usual monthly meeting was held on Tuesday the 21st inst., at Freemasons' Hall, Bro. Henry Empson, P.G.S.B. presided, supported by Bros. John Udall, P.G.D.; James Brett, Assist. G. Purst.; Col. Burdett, P.G.W.; John Hervey, G. Sec.; Thomas Fenn, P. Assist. Dir. of Cers.; Joseph Smith, P.G.P.; John Savage, P.G.D.; Joshua Nunn, P.S.B.; James Mason, P.G.S.B. There were eleven petitioners, of whom eight were reileved to the amount of £140, in sums varying from £10 to £50 each. Two petitions was dismissed, and one adjourned.

## ROYAL MASONIC BENEVOLENT INSTITUTION.

### REPORT OF THE SUB-COMMITTEE.

"The sub-committee appointed at the last meeting have to report that they met together on Monday, the 14th June, when the Secretary called their attention to the several articles in the rules and regulations under which the Grand Lodge has a power of control over the institution; also to the increasing number of lodges and chapters on the registry of the Grand Lodge and Grand Chapter from 1858 to 1869, by which it appeared that for the election of annuitants in May, 1858, the number of votes issued for the male and female fund by virtue of the grants of those bodies were in excess of the annual payments made by them to the institution only 4, equal to £1; whereas for the election of annuitants in May, 1869, there were 1730, equal to £432 10s. The Secretary also furnished a statement of the free votes to lodge and chapters polled for the male candidates at the last election, by which it appeared that in one province the number of free votes polled for two candidates exceeded the number by which one brother on the list of that province was elected, thus showing that this system, owing to the organisation in large provinces is such that they can secure the election of one annuitant by these votes to the detriment of the governors and subscribers.

"On motion duly made, it was resolved unanimously: To recommend to the committee that they take measure to expunge article 17, and the words 'Lodge, Chapter and,' in article 31; and the words 'Master of a Lodge, Principal of a Chapter' in article 39, of the rules and regulations."

## ROYAL MASONIC INSTITUTION FOR BOYS, WOOD GREEN.

The annual summer fête and distribution of prizes, was held on Thursday the 8th of July. The grounds were thrown open to visitors at noon for promenade, croquet, bowling, and other amusements; the pupils, at intervals, going through a series of athletic sports; the proceedings being enlivened by the strains of a full band, under the leadership of Bro. James Weaver.

At half-past one the distribution of prizes, in the dining-hall, commenced. V.W. Bro. Rev. John Edmund Cox, P.G. Chap., presided, in the unavoidable and deeply regretted absence of Bro. W. Romaine Callender, junior, D. Prov. G.M. of East Lancashire.

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The Secretary, Bro. Frederick Binckes, in presenting the successful pupils to the chairman, said: V.W. Sir and Brother, Ladies, Brethren, and Gentlemen, "Time rolls its ceaseless course," and in its revolution again has brought round the period at which the members of this establishment separate for that rest and relaxation, not only desirable but essential, both for the teachers and the taught. As regards our young friends it is not customary with us to allow them to leave for their respective homes without enabling them to give assurance to their relatives that diligence, assiduity, and good conduct, are not permitted to pass unnoticed or disregarded; and therefore, Bro. Chairman, it is my pleasing duty to present to you those pupils, who, profiting by the instructions of the able head master, Mr. Furrian and his assistants, have distinguished themselves during the past year, that they may receive at your hands the merited rewards for the diligence or other good qualities they have respectively displayed. As will be seen in the course of our proceedings our prizes are many, and are awarded for proficiency in various pursuits, or for the attainment and exercise of qualities considered to be eminently valuable in such an establishment as this. Since our last anniversary a change has been introduced in the organisation of the school, which is now divided into two departments—classical and commercial—by which means, boys of differing powers and abilities have equal facilities to attain first-class honours in the different divisions. In the upper form in the classical department, as will be gathered from the programmes, the whole of the prizes are taken by one boy, Edwin Price Jones, of whom the highest expectations are indulged in, and of whom I cannot forbear from thus making prominent mention. As I have said the prizes for distribution are many and various, while but few are provided from the funds of the institution; the kindness of friends and the continued liberality of the members of the House Committee, providing us with the means to reward proficency in almost every subject, not omitting to encourage industry, even when it fails in the acquisition of proficiency. Thus it will be seen, Sir, that monitorial efficiency—a matter of great importance in a large school—attention to study, steadiness in drill, kindliness of disposition, with a readiness to assist whenever aid is required, personal neatness, popularity with schoolfellows, accomplishment in art, evidenced for the first time by the exhibition of the drawings—the result be it understood of only nine months tuition—which, may I use the word advisedly? *adorn* these walls; correctness and fluency in composition in essay and letter, elocutionary ability, of which our friends here to-day will have several opportunities of judging; all meet with fitting and appropriate reward. The prizes, which are on the table before you, will I hope be accepted by the recipients in a proper spirit, and regarded not only as rewards for past diligence, but as incentives to future exertion, while at the same time time I trust that those not successful on the present occasion will from the proceedings of to-day derive a stimulus to further labours, so that they may enjoy similar honours on another anniversary.

The prizes were then awarded; the presentations being interspersed with vocal and instrumental music and recitations, according to the following programme:—

Overture (organ), Bro. Cottman; March (ditto), ditto.

PRESENTATION OF PRIZE BOYS (Classical Division.)

Duet for two Harps, "Sonnambula," John Thomas—Mr. J. Balsir Chatterton (Harpist to Her Majesty the Queen), and Mr. John Thomas.

Recitation, "The Raven," Edgar Allan Poe—Francis Treleaven.

Recitative, "Guinse alfin il momento," Aria, "Deh vieni non tardar," Mozart—Miss Marion Robinson.

Recitation, "Cinna et Auguste," Corneille—Auguste, Edwin Price Jones; Cinna, Claudius James Jones.

PRESENTATION OF PRIZE BOYS (Commercial Division.)

Solo (piano), "Recollections of Mendelssohn," W. H. Holmes—Mr. W. H. Holmes.

Recitation, "Waterloo," Byron—Edwin Price Jones.

Song, "The Sailor Boy's Dream," W. C. Levy—Miss Marion Robinson.

Recitation, "The Bells," Edgar Allan Poe—Edward George.

Duet for two Harps, "Scenes of Childhood," John Thomas—Mr. J. Balsir Chatterton, and Mr. John Thomas.

Recitation, "La Mort de Jeanne d'Arc," C. Delavigne—W. A. Glass.

PRESENTATION OF PRIZE BOYS (Special Prizes.)

Recitation, "Julius Cæsar," Act. 4, Sec. 3—Brutus, W. A. Glass; Cassius, C. J. Jones.

Solo (piano), "Scottish Chimes," W. H. Holmes—Mr. W. H. Holmes.

PRIZES PRESENTED BY THE INSTITUTION (Classical Department.)

Value 21s. each.—Upper Form.—Classics, "Macaulay's Essays;" Mathematics, "Plutarch's Lives;" Modern Languages, "Scott's Poetical Works;" English, "Shakespeare"—Edwin P. Jones.

Value 15s. each.—First Class.—Classics, "Creasy's Fifteen Decisive Battles," Wm. B. Redgrave; Mathematics, "Marryatt's Pirate and Three Cutters;" Modern Languages, "Longfellow's Poetical Works; English, "Thornbury's Haunted London;" A. F. Wallbridge.

Value 10s. 6d. each.—Second Class.—Classics, "Pope's Homer;" Mathematics, "Macaulay's Essay's;" Modern Languages, "Life of Napoleon," Oliver Smith; English, "Cast up by the Sea—Baker," Wm. J. Hollis.

(Commercial Department.)

Value 10s. 6d. each.—First Class.—Arithmetic, "Haye's Polar Sea," Henry Bick; History and Geography, "Wood's Natural History," Henry Johnson; Writing, "Western Lands and Western Water," Alfred E. Ladd; English, "Hall's Sketches," Henry Johnson.

Value 7s. 6d. each.—Second Class.—Arithmetic, "Garden Friends and Foes," Arthur Wm. Bowcock; History and Geography, "Strickland's Queens of England," Henry S. Wheeler; Writing, "Arabian Nights," Alfred Mould; English, "Tennyson's Poems," W. R. Treatt.

Value 5s.—Preparatory Class.—General Proficiency, Frank H. S. Moxon.

Good Conduct Silver Medal (Presented at the Festival, March, 1869), Adam A. James.

Value 21s.—Efficiency as Monitor, "Enid, Dore," Henry J. Ashton.

SPECIAL PRIZES (presented by private donors.)

By Bro. Edward Cox, *V.P.*, Canonbury Gold Medal, £4 4s. (Presented at Festival, March, 1869); the recipient elected by the unbiassed votes of his schoolfellows—Walter Rumlow.

By Bro. Dr. Moore, £2 2s.; a second prize, a silver watch, the recipient elected in a similar manner to that of the Canonbury Medal, Alfred Berkeley.

By Beaufort Lodge, No. 103, Bristol, Cambridge Local examination, December, 1868, £5 5s., Harry William Wildman.

By Bro. William Winn, *V.P.*, Oxford Local Examination, December, 1868, £5 5s., not yet ascertained.

By Bro. Rev. Dr. Goodwin, value 21s. each.—English Composition, "Elaine," by Dore; English Grammar, "Illustrated Golden Calendar," E. P. Jones.

(Drawing.)

By Bro. Joseph Starkey, 2 prizes.

By Mr. H. C. Sylvester, 3 ditto.

Painting, 1st prize, Ackerman's paint box, Harry Fradelle Pratt; ditto, 2nd, drawing instruments, William Henry Hanham.

Shading, Drawing Instruments, R. T. Richardson.

Architectural, 1st prize, "Guinivere," by Dore, J. M. Harrison; ditto, 2nd prize, Ackerman's Paint Box, William Dawson.

By Bro. Capt. J. Wordsworth, *V.P.*, special prize, value 42s.—Elocution, "Wordsworth's Poems," 1st prize, William Andrew Glass.

By Bro. Rev. J. E. Cox.—Elocution, 2nd prize, Edward George.

By the Franklin Lodge, No. 838, Boston, value £2, a silver watch to the writer of the best letter, being one of the five boys leaving the institution, Midsummer, 1869 Henry Bick.

By The Matron, value 15s.—General Usefulness, "History of Joseph and his Brethren," Henry Bick.

By the Secretary, value 10s. 6d. each.—Personal cleanliness, "Timb's Nooks and Corners," Christmas, 1868, Henry Johnson; ditto, "Timb's Strange Stories," Midsummer, 1869, H. J. Ashton.

PRESENTED BY THE HOUSE COMMITTEE.

First Prize, value 21s. each.—Writing, "Cuvier's Animal Kingdom," A. E. Ladd; Dictation, "Milner's Gallery of Nature,"

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E. C. Isborn; History, "Layard's Nineveh," F. Treleaven Geography and Mapping, "Dyer's Pompeii," E. P. Jones; General Attention to Studies, "Bartlett's 40 Days," W. A. Glass; General proficiency, "Guillemen's Heavens," Edwin P. Jones; Mental Arithmetic, "Boswell's Life of Johnson," H. J. Denton; Proficiency in Drill, "Forester's Corsica and Sardinia," Henry J. Ashton.

Second Prize, value 10s. 6d. each, "Giant Cities of Bashan," William R. Goudie; "Motley's Dutch Republic," G. W. Martin; "Cox's Ancient Greece," Claudius J. Jones; "Life with Esquimaux," G. W. Martin; "Robinson Crusoe," James H. Powel; "Old Forest Ranger," E. P. Jones; "Life of Wellington," F. Treleaven.

The talented artistes taking part in the concert in the handsomest manner volunteered their valuable services.

On the presentation of the prizes for "English composition and Grammer," Bro. Binckes said: These prizes are given by Bro. Rev. Dr. Goodwin, himself the head of a most distinguished school, who felt a very strong interest in this institution, had examined the pupils some four years since, and who had been kind enough to pay another visit for the same purpose this year, and who I am sure, in any words he may think proper to address to us, will speak truthfully and impartially on subjects of which he is so competent a judge.

Bro. Rev. Dr. Goodwin,—Reverend sir, ladies and gentlemen,—I will not tell you and this meeting, as is frequently done on such occasion as the present, that I am unaccustomed to public speaking, because my appearance would testify against such a statement. But although I am not unaccustomed to public speaking, I am very much accustomed to the duty of teaching and examining boys in schools. Without any flattery to your institution I may declare that I never was more pleased with the result of an investigation into the educational fitness of youths than I was with my examination of the boys of this institution last week. I had given, as you have already been informed, two prizes to be competed for by them, the one in English composition and the other in English grammar. I sent up to the master three or four subjects, out of which at his option he might select one for competition. Considering the youth of the boys, I was never more pleased than with their attainments in composition. The prizes for English composition and grammar, have both been gained, pre-eminently by the same pupil, Edwin Price Jones. I look upon that as a very remarkable and most interesting feature in the proceedings of this year's examination. There are three classes of people of whom we see specimens every day of our lives. The first is men who are *au fait* at conceiving theories, but whose theories are perfectly useless because they are wholly impracticable. The second class is that of men who conceive right theories, but who unfortunately for themselves and the world, have not the gift of putting them into practice. The third class is those persons who are not only able to conceive good ideas, but also to reduce them to practice. The youth to whom I refer is a perfect specimen of this third class. One of the subjects sent to the master for his selection was, "A Visit to the Zoological Gardens." The author begins his essay upon his subject as follows:—"I have never paid a visit to the Zoological Gardens, and therefore must draw upon imagination for a description,"—a very proper commencement. All those who are acquainted with boys will know that there is a great difficulty in getting them to come to the point. I was glad, however, to find this boy do so, and perceive that the imagination, as well as other mental faculties, is cultivated in this school. In my opinion no curriculum of education is complete, which leaves out of consideration that faculty of the mind. The speaker quoted several passages from the paper in evidence of its merits in various particulars, and then proceeded:—The essay is a perfect one in every part in orthography, punctuation and grammar, and I am very glad to be in a position to give the two prizes to this meritorious youth. He last year took two prizes for geometry and arithmetic, proving that the moral conveyed in the maxim "take care of the pence and the pounds will take care of themselves" is as true in schools as in commercial finance. Take care of thel ittle boys, and the big boys will take care of themselves, while the converse is equally true. Do *not take care* of your little boys, and you will see what your big boys will come to. With the experience I have of the past and present of this school, I can honestly and confidently express my conviction that there is no school in the land which for educational position surpasses the Royal Masonic Institution for Boys. How the marked improvement I witness has been effected it is not for me to say, but I cannot refrain from stating, without any wish to be invidious, that having examined the pupils in this school four years ago, and having been acquainted with its status then, and seeing what its status is now, knowing what I do of the subjects of the University Local Examinations, that at the former date there was not a boy who would have had the shadow of a shade of a chance of passing satisfactorily, whereas there are now several who do so with the greatest success, one, Harry William Wildman, having been placed absolutely first of 1,165 junior candidates at the last Cambridge examination. There must have been a cause to produce this great change, a change which has given this school a position as widely different from its former position as is the East remote from the West.

With reference to the prize for elocution the award of which was reserved till the close of the programme, Bro. Binckes said,—"This prize, Bro. Chairman, has been placed in my hands by a very worthy and liberal supporter of the institution, Capt. J. Wordsworth, V.P. of West Yorkshire, with a request that I would award it as I pleased. As no prize had been offered for elocution I determined to allot it for that subject, and I thought it would stimulate to higher efforts those of our young friends whose names are associated with the recitations we have just listened to, if it were offered as a reward for the best delivery to day. But how to decide? Will you yourself act as arbiter, or in the spirit of gallantry will you leave the decision in the hands of our fair visitors.?

In consultation with the chairman and Dr. Goodwin the names of William Andrew Glass, and Edward George were selected, and of these Glass was chosen by the majority of the suffrages of the ladies. The chairman then in the kindest manner promised to provide a prize for George.

The reverend chairman then rose and said, Ladies and Gentlemen,—My first duty in addressing you, after the very pleasing occupation in which we have been engaged for the last two hours is to offer you my apologies for appearing in this place to-day, inasmuch as until a few days since, I had no idea whatever, that I should have had the gratification of even being present at this meeting. It so happened, however, that having to make an arrangement with my friend and Bro. Binckes with regard to a sermon to be preached in my church on the 25th of this month, that he informed me of Bro. Callender's inability to come from Manchester to preside on this occasion; and he there and then asked me to take the place which was to have been filled by Bro. Callender. My answer was "anything that I could do for this Institution I was always happy to do. Failing your getting better help than I can give, I will, God willing, be at my post on that day," and here I am to apologise to you for being here, and also to thank you for your attendance to take part in so interesting a matter. It is undoubtedly expected of me that I should say something as chairman to-day, with regard to the Institution. It is therefore, with very peculiar pleasure that I go back to a time, now several years ago, when the Institution was first brought under my notice, and the importance of the education of the male children of our Masonic brethren, was, I may say, forced upon my mind. When I came to look at the state of things at that time, I was at once persuaded that it was utterly impossible that what then existed could last. True enough the Institution had then been in existence for many years, even before the commencement of the present century; but the brethren of that day and afterwards, went on in a sort of jog-trot way, and the system they pursued was as bad as could be conceived. The plan adopted was for the parents and friends to look for schools wherein to educate their children in the vicinity of their own homes. Their parents might send them were they pleased. The names of the school masters where given to the committee of the day, and generally speaking they passed muster with that committee, and little more was heard of the childrens' progress, though it is true that examinations were occasionally held, at some of which I assisted, and I can safely say that nothing worse can be conceived than the state of things thereby disclosed, the lessons in writing, dictation, French, &c., being so badly done that I think I may say that I never met with greater inaccuracy in the whole of my experience. Exhibitions such as these, however, roused a determination amongst the friends of the Institution to obtain a place in which the children should be housed, properly educated, and practically fitted for the lives which were before them. I will not detain you by narrating how the means for raising this building were set on foot, but the project has been carried out by indomitable industry, which in this country never fails of attaining its

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object. A few years ago I had the great satisfaction of being here to take part in the laying of the first stone of this structure, which in a short time was completed, and in a measure prepared for the reception of the children. I was again present when some of the chiefs of our Order for the first time put in an appearance, which they had not done on the occasion of the laying of the foundation stone. Whether this resulted from a remark of mine on that previous occasion, that if high office was worth accepting, it was worth while on the part of those accepting it, to attend and do suit and service and to perform the duties appertaining thereto, I cannot say. From that time the impetus with which the institution has proceeded has been as extraordinary as it is satisfactory. From circumstances over which I have had no control it has been my misfortune not to have been present in this place since the inauguration of this building. I must say, however, that when I look around on this splendid building as the chairman of this anniversary, it gladdens my heart beyond what I can express to find that its progress has been so great. But I am much more rejoiced to find that the education given to the boys has advanced even more than the building itself, beautiful as that is. The specimen of educational attainment we have had before us to day prove that the system adopted in regard to its management is the right one, and that the Institution is taking its place, as it ought to do, amongst the great educational establishments of the nation; and I hope that before many years elapse we shall hear of its taking rank with those of the highest prominence which enjoy the honour of the great and noble, and in which the children of the noble and great of this kingdom are educated. I look forward to see the day when the children educated in this establishment shall have just the same kind of education that their parents would have given them had it pleased the Great Architect of the Universe that they should have remained in prosperity, and not have fallen into decay, or that it had pleased the same Great Architect of the Universe that their earthly parents should have been spared to act for their advantage as he was when he was fighting and struggling to give them the means of advancing their prospects in life. I mooted once in this hall a determination that I would never rest until two exhibitions were established to furnish the means for two of the most learned boys to be sent every year for the completion of their education to our Universities, and I repeat to day that I never will rest until I see that benefit accomplished. I look to the exertions which are being made by brethren in other parts of the kingdom, most energetically to stimulate us to bring so great a work as this to a speedy and successful accomplishment. Before, however, this can be done there is one great difficulty to be surmounted. There is nothing impossible with the Masonic Order when the brethren are determined to put their shoulders to the wheel; when they resolve that the greatest blessing shall be carried out to the utmost possible extent; when they are determined that "brotherly love, relief, and truth" shall be disseminated far and wide. When this feeling is stimulated in the breasts of Masons they are ready with their hands, with their purses, and with their hearts to assist in a work so great, so generous and so all-important. I heard, with somewhat of astonishment and yet with gratitude, that at the last Annual Festival no less a sum than £12,000 was collected in the Freemason's Hall, for the benefit of this Institution. This is a large sum, but large as it is, "we want more; we must have more; and we will have more.!" At this present moment £9,000 I am told, is required to pay off the remaining debt upon this Institution. If £12,000 could be collected last March, there is no reason whatever that this £9,000 may not be collected at the next festival. If my friends who sit near me, and the Secretary, who, if ever it was so, is "the right man in the right place," will assist heartily, this can be accomplished. For my own part, I promise that I will, as far as it lies in my power and ability, assist in effecting that object. But when that is done, I will never rest one hour, until a sufficient sum has been collected, whatever it may amount to, to carry out the desire of my heart, and I may say the wish of my life, to see these exhibitions already mentioned established, so that the boys who show the greatest amount of talent, may be elected to do honour to the Institution and to the world, by receiving an education which may place them, if it please Providence, in the highest position in the land, for the highest positions are open in this great country, to all who strive to exert themselves to win them; and then it may be said that the Masons of England have done their duty, in carrying out their principles, and by showing that their Order is not a mere benefit society, or a "mere feeding club," as it is too often called by the outside world, but an Order which does its duty to the utmost of its power and ability, and which is never satisfied with standing still while good is to be done and a great work is to be accomplished. Ladies and gentlemen, I may be pardoned, perhaps, if before I sit down I just refer to one or two of the pressing reasons and necessities for paying off the debt of the Institution. My worthy and esteemed Bro. Binckes told me that at the next election there will be no less than FIFTY-FOUR candidates seeking admission into this Institution, and that it was impossible to receive more than SIX out of that number. There is room in this building, at very little additional outlay, to receive and educate TWO HUNDRED boys. Certainly we ought to be able to increase the number from 110 —the present number—to 150. If we meet here next year I earnestly hope that we shall find that number housed in this place. Before I sit down I would desire to say a word briefly with reference to the kind of education given to the scholars in this school. I believe that in that respect you are pursuing a right course, and I rejoice to find that the French language forms part of the *curriculum*. Though not *au fait* at French myself to the extent I would desire, owing to neglect of its use since I received instruction, I am convinced that for profitable employment in the commercial world there is nothing like a knowledge of the modern languages; and, having regard to the interests of the boys as connected with their future prospects, I think it would be well that German should be made as prominent an object of study as French. I am happy to hear from the respected and worthy head-master, Bro. Furrian, that German is taught here, and that some boys have acquired considerable proficiency, as was acknowledged in the recent local examination. In order that this language shall have as fair a chance of being properly cultivated by the boys of this Institution as French, and in the hope that if I live another year I may hear some recitations in that language as well as in French, I myself will give a prize to the best and most proficient scholar in German. I have now but one more topic to touch upon. I do not, however, think that I have left the best subject to speak upon to the last, but it is a matter I cannot fail to mention without some satisfaction to myself. Having determined to do the best in my power to help to liquidate the existing debt of £9,000 upon the Institution, I put myself in communication the other day with the Secretary of his Royal Highness our Bro. the Prince of Wales, and asked him whether he would do me the honour, and do the Institution the benefit, of attending a choral service, followed by a sermon, I intended to preach at my church, St Helen's, Bishopsgate, on Sunday, the 25th inst. I yesterday received a most kind and considerate reply to my application, to the effect that had his Royal Highness been aware earlier that there would be a sermon preached for such a purpose he would have made every effort to have been present, but that his engagements were so thoroughly filled up for the rest of the season, both for weekdays and Sundays, that he was unable to do so. I have reason, however, to be assured, that he has the greatest interest in this Institution. I hope that reply, though it was particularly addressed to me with reference to the sermon, is a good augury of what his Royal Highness may do for this Institution in the future. I hope to live to see the day when his Royal Highness will occupy the chair of the Grand Lodge, which his grandfather and great-uncle successively occupied, and, doubtless, there is every reason to believe that his Royal Highness would be proud to occupy that high position. Eleven years ago I had the honour to have a conversation with his Royal Highness, after his first journey to Germany, on the subject of Freemasonry. He, naturally enough, wanted to know more about its "secret arts and hidden mysteries" than I was authorised to tell him. My answer was, "Wait until your Royal Highness is a Mason, and then you will know." He has, however, never lost sight of the subject from that time to the present, and the very first opportunity that presented itself to him in Sweden—where Masonry is carried on to an immense extent, and cultivated with the greatest zeal, and where, also, the charities of the Order are well and worthily cared for quite as well as they are amongst ourselves—he allied himself with our ancient Craft. In Sweden, too, not only are the Craft degrees preserved with the utmost care, but the higher degrees are also recognised, as I hope to see them in this country before long. I say this without the slightest fear, because I believe that in this country those degrees are discountenanced simply on account of whim, or prejudice, or ignorance, respecting them. I am afraid, however, I am travelling out of the record, and time warns me to desist, and my throat also tells me to hold my peace. Before I take my

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seat, however. I beg to thank you one and all for the kindness with which you have honoured me in listening to the observations I have had to make. I also thank you most heartily and sincerely for your attendance here to-day. I pray you to go home—and to the ladies especially I now speak—and take into consideration the claims of this Institution, and determine that you will leave no stone unturned to induce those who are the nearest and dearest to you, and who may not be connected with the Order, to support this Institution. If they cannot do so in any other way let them do it by persuasion, and, if needful, even by force compel those they love and regard to subscribe their money for the increase of the benefits of this school, in order that the disgrace—for I call it so—of the present inadequate number of its inmates, may no longer exist; so that the FIFTY-FOUR youths now applying for admission may no longer sue in vain. But I would urge you to do more even than this, so that before long you may have provided for the maintenance and education of the full number of TWO HUNDRED, which this Institution is capable of receiving. I look forward to the time when many of these dear boys will make their mark in the world, and, with the blessing of the Great Architect of the Universe, I trust that their names will be inscribed upon the rolls of this Institution as having done honour to it no less than to themselves. (The Rev. Brother resumed his seat amid loud cheering.)

Bro. Henry Browse, *V.P.*, Ladies and Gentlemen,—It now becomes my pleasing duty, in the discharge of which I am sure I shall have the cordial support and unanimous approval of all present, no matter how imperfectly I may acquit myself, to propose "That the best thanks of the meeting are due to our excellent and worshipful brother for his kindness in presiding at this festival to day in the absence of the appointed chairman, Bro. W. Romaine Callender. Bro. Cox, was as he has told you, called upon at a very short notice to occupy the position he has so admirably filled to day. Out of the strong desire which he has for the benefit of this institution he has come here, and devoted himself to its services for the day. He has told you, that which we well know to be the fact, the interest which he feels in this institution. I am sure the House Committee, of whom I am at present the chairman, will thank him most cordially, not only for his attendance, but also for the kindly expressions he has given utterrance to for the benefit of the institution, and for the future welfare of the boys. The progress which they are making in educatiou is highly gratifying. It will be the endeavour of the committee, who have the superintendance of the school, to further the objects of the Very Worshipful Chairman. trust the suggestion which he has made, concerning the liabilities of the institution, will not be lost sight of, and I have no doubt that the efforts made between this and the next year will enable the committee to wipe out the existing debt. As the chairman has stated his hope to see a result achieved, I have no doubt he has some foundation for such a hope, and we will all most cordially assist him in his endeavour to realise it. It is quite true, as he has stated that this noble building is quite capable of lodging and accommodating TWO HUNDRED boys, at a comparatively small additional expenditure. One hundred and thirty can be accommodated in the house as it is, and by a small outlay for additional dormitories one hundred and fifty; the only thing necessary being that all the friends of the institution shall make an effort to get rid of the existing incubus of debt. That is a great object to be achieved, and I trust that you will all help us to realise such a result. However, my present purpose is simply to propose to you a cordial vote of thanks to our friend and brother, Rev. John Edmund Cox, for his kindness in presiding over this festival, and for the excellent address with which he has favoured us.

The proposition was carried by the company with prolonged applause, and also by the boys with "three times three cheers, and one more," and briefly, but cordially acknowledged by the chairman.

Bro. the Rev. Dr. Goodwin then rose and said: It seems to me that the proceedings of the day would be incomplete if another vote of thanks be not passed before we separate, and therefore I have obtained the permission of the chairman to propose it, and that is, that the best thanks of the meeting be accorded to the head master and his assistants. In proposing it I shall not trespass upon your attention with many words. From what I have already said, you will readily understand my appreciation of the education which is imparted to these youths. Let me tell you a fact, which I dare say a great portion of this company is already aware of, for I see a great number of parents present, namely, that although the number of schools in England is legion, it it a very difficult thing indeed to get a good, hard-working, *bonâ fide* schoolmaster and assistants. Although it is a necessary consequence of their position in society, that those who are engaged in tuition should have salaries for conducting the education of the children with whatever else belongs to their position, it is a fact that it is not easy to find a master and assistants who will enter into their work with the zeal and enthusiasm which is necessary to success, and which zeal and enthusiasm, I know from observation, that Mr. Furrian and his assistants have exhibited. You will never do well in education when the teacher thinks that he has done enough; when he gives the pupils so much tuition on the one hand, and receives so much payment for his services on the other. When a man takes his salary in the one hand and his work in the other, and weighs the one against the other, there is not much chance of great success in the result. Still when duty is thus done faithfully and energetically, it is not the less grateful to those by whom it is done, to find that it is recognised by those who have the superintendence of the institution. I, therefore, propose that the best thanks of the meeting be given to the head master and his assistants.

Bro. Browse: I have great pleasure in seconding the proposition of Bro. the Rev. Dr. Goodwin. The House Committee feel that they have in our excellent and worthy head master, Mr. Furrian, the right man in the right place, and we feel the same with regard to his assistants.

The resolution was put and carried with enthusiasm, and prolonged cheering by the company and the boys.

Mr. Furrian: Mr. Chairman, Ladies, and Gentlemen,—I can assure you that it is with much pleasure that I rise to return thanks for the distinguished honour you have just conferred upon me. You may be assured that my whole time aad attention shall be devoted in the future, as it has been in the past, to the education of these children. My duty is to teach others to speak, and not to speak myself; and as I have already done the speaking by deputy, I have but little to say myself. You have been kind enough to say that we have made great progress in the past. I can assure you that no effort will be spared by myself and assistants to make at least equal progress in the future. We will never be satisfied with what we have done; whatever amount of success we have achieved, we look forward to improvement upon it.

The meeting then adjourned.

The collation was served in the gymnasium and play-shed adjoining to nearly three hundred ladies and gentlemen, the provisions and superintendence being entrusted to Bro. Charles Gosden, of the Freemasons' Tavern, who, with his staff, was untiring in his exertions to please, the entire arrangements affording unqualified satisfaction.

The usual loyal and Masonic toasts, with the addtioin of that of "Bro. His Grace the Duke of Leinster, M.W.G.M. of Ireland" (who had purposed being present, but was unfortunately prevented from attending), responded to by his Grace's nephew, Bro. Capt. C. F. Henry, having been proposed,

Bro. Browse rose, and called upon the company to dedicate the contents of their glasses to the health of the excellent brother presiding. I am sure (said Bro. Browse) that you will join the Committee in drinking the toast with the utmost enthusiasm. I cannot conceive anything kinder than his conduct has been today during the whole of these proceedings—the very complimentary manner in which he has attended to our wants calls for an expression of the high degree of esteem in which he is held by us all. We have known him well of old, and I am sure that what we have known of him warrants me in asking you to wish him health, long life, and prosperity. May he live many years to be present at the anniversaries of these schools, because no man in the Order has promoted its interests more deeply and thoroughly. It has been my good fortune on several occasions of this kind to be present, and I am perfectly certain that our brother has conducted them as efficiently as any man who ever sat in that chair. We are delighted to see him here, and I am sure that you will give him that reception amongst us to which he is justly entitled. I am sure that I may, in your name, ask him to come and mix with us again.

The toast was drunk with enthusiastic and prolonged applause.

The Chairman: Worthy and esteemed brethren,—I thank you most cordially for this manifestation of your good feeling towards me. It has been a source of great delight and pleasure to me to be present on this occasion. I am sure that prosperity will attend your Institution if it progress in the future as it has done in the past. Let that progress be as extensive as pos-

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sible for the benefit of the Institution. Before I sit down, as a proof of my estimation of the worth of this Institution, allow me to propose to you as a toast, "The prosperity, progress, and continued usefulness of the Lewises of the Order."

The toast was drank with cheers.

The Chairman: And now, brethren, before we part I have one more, and only one more, toast for your consideration; and that is one that I must entreat the forbearance of my friends for attempting, inasmuch as I am conscious that I have not the ability for one instant to do justice to it. When this the last toast is drank, my friends you can go to your amusements and to the pleasures of the evening, which I hope and trust will be in every way conducive to your happiness. I said to-day, while addressing you in another part of this Institution, that there was, pre-eminently, "the right man in the right place." It has long been my privilege to be acquainted with the brother whose health I am about to propose for your consideration and acceptance, and I am quite sure that those who remain and listen to what I have to say will bear with me out when I affirm that I know no man connected with our Order who could by any possibility have exerted himself more actively, and devoted more time, attention and earnestness for the interest of this Institution than the brother whose health I have the privilege to propose to you has done. There was a time when I looked around me in despair of ever being able to find a man whose industry, talent and zeal would lead to such an increase of the funds of this Institution, as would enable its managers adequately to develope its benefits. At length the man was found, the present Secretary of the Institution, Bro. Frederick Binckes. Before the last Annual Festival I met in Piccadilly a brother, who I am ashamed to say does not take the interest in the Craft that he ought to take, and who said to me, "Do you know what they are talking about this Masonic Institution for Boys?" "No," I replied, "I do not." "Why," rejoined he, "they say that they want something like £10,000 to do what is necessary to be done! Do not you wish they may get it?" I answered "Yes, I know now to what you refer. They want more than that, and they will get it. If Bro. Binckes is at the helm you may depend upon it that he will not drive the ship on shore." My prediction was quite true as you, brethren are now aware, Bro. Binckes on that occasion, in conjunction with the House Committee, did not drive the ship on shore; but he went to sea and brought home a cargo, the value of which was £12,000, which was applied to the reduction of the debt on this Institution. Well, now, my friends, we want something like £9,000 more, to complete the abolition of that liability, and Bro. Binckes will, with those who stand by him, produce that sum between now and next March. That is a man whom you ought to do honour to; he is a brother whom we all admire, and therefore I again ask you to join with me in drinking his health, "Long life and prosperity to him."

The toast was drank with three times three cheers and one cheer more.

The Secretary (who upon rising was received with loud applause) said: Brethren, Chairman, Ladies, and Gentlemen,—The occasion and the exigencies of time demand that I should be as brief as possible in replying to the toast you have so kindly drank. Believe me that from the bottom of my heart I appreciate the manner and friendly expressions of feeling which have just been made in reference to myself by the Chairman, although I am at the same time conscious that I cannot adequately reply to them. In the discharge of the duties of the office I feel it an honour to fill, I have had occasion frequently to trouble my brethren with appeals for assistance, and have been reluctantly compelled to a renewed appeal in connexion with this day's proceedings. My justification is, that I have felt that the interests of the institution have in some extent been entrusted to me, and I have always determined, that so far as health, strength, and ability would serve me, those interests should not suffer in my keeping. Without appeals, without constant efforts, how could such results as those witnessed here be achieved? To quote my friend, Dr. Goodwin, I might have taken salary in one hand and work in the other, weighed the one against the other and been content with the labour thereby required from me; but, if I had we should not be as we are. I have no wish or intention to indulge in one egotistical assertion, and if I allude to work that has been done, and venture to arrogate to myself some small share of the credit, it is for the purpose of allowing myself the opportunity of repelling with indignation the unfraternal and unfair remarks and insinuations which have been used and indulged in by some from whom better things might have been expected. Let the Craft at large judge between them and me as to the manner in which I have at least endeavoured to discharge my duties during the last seven years. But to pursue a more grateful theme, I hope that those who are here for the first time to-day will give an account to others of what they have seen, that so the ranks of our supporters may from year to year be recruited, It is a source of great satisfaction to witness such a enormous assemblage of friends, especially to welcome so large a number of ladies, whose sympathies it is always my wish and endeavour to enlist. In the work all but brought to a successful issue it has been my good fortune to be associated with a body of brethren zealous and generous, to whom this institution is largely indebted. Valuable, however, as has been their aid, it weighs but as a feather in the balance when compared with that which may be effected through the influence and co-operation of the ladies, and I do most earnestly plead with them for that help none others can so effectually render. That help is needed not on account of any "wasteful or extravagant" expenditure (as some have thought proper to characterise our outlay), but because we have not spared expenditure to produce that efficiency to which such gratifying testimony has been borne to-day. I might compare the present state of this institution with the past, but I do not know that it would profit much to occupy your time in doing so. Its present position in every respect—finance alone excepted—is a matter for hearty congratulation, but I believe it is only in its infancy. I look forward with confidence to a large extension of the benefits of this institution, and rely with equal confidence on the supply of the means necessary for such extension.

Bro. C. J. Morgan: I am sure we can bear testimony to the truth of what Bro. Binckes has said about the Boys' School, and in connection with its interests I wish to direct particular attention to the announcement made by the rev. chairman of his intention to preach a sermon in aid of the funds of the School, on Sunday, the 25th inst. An opportunity will then be afforded of paying our duty to God, manifesting our admiration of our Order, and of the Institution connected with it, so worthy in every way of our support, and at the same to evince to the outer world that Masonry is not simply a benefit society or feeding-club, as some love to describe it. I hope all our brethren and sisters here—if so I may describe the ladies—will be present to support Bro. Cox in his laudable effort to assist the Institution.

## METROPOLITAN.

BEDFORD LODGE (No 157).—The members of this lodge held their summer banquet, at Bro. Wm. Holland's Hotel, North Woolwich, on Friday the 16th inst., under the able presidency of Bro. S. Mellis, W.M. The members present were: Lavender, P.M.; Jones, P.M.; Cubitt, P.M.; Hill, P.M.; Robinson, Walker, Foster, Tullett, Hills, W. Holland, Drew, Howland, Eades, and others whose names we were not able to ascertain. The visitors present were: Bros. Wahley and T. Beard. The members present sat down to an excellent banquet served by the worthy host, which gave the greatest satisfaction. The cloth having been removed the usual loyal and Masonic toasts were given and responded to. The brethren were then shown over the grounds adjoining the hotel by Bro. W. Holland, who exerted himself to the utmost to make each and every one truly happy—and we are happy to say that he succeeded—it being the general remark that "this was the place to spend a happy day." We may remark to those lodges, who have not yet held their summer banquet that we can with much pleasure recommend them to the North Woolwich Hotel and gardens, where they will be received with that urbanity and courtesy so truly characteristic in Bro. W. Holland.

## MIDDLESEX.

UXBRIDGE.—*Royal Union Lodge* (No. 382).—A meeting of this old lodge was held at the Masonic Hall, on Monday, the 19th inst., at half-past three o'clock, Bro. G. Fehrenbach, the W.M., in the chair, supported by Bros. W. H. Coulter, S.W.; J. Jaquin, J.W.; J. W. Claisen, P.M., Treas.; W. Coombs, P.M. Hon. Sec.; R. Lonsdale, S.D.; B. H. Swallow, as J.D.; W. J. Cloake, I.G.; J. Saqui, Org.; T. A. Adams, P.G. Purst.; J. Weedon, P.M.; F. J. Wirtzfield, P.M.; C. Horsley, E. C. Woodward, J. Woodward, Capt. Freeman, Booker, Blockley, Holliday, &c. The minutes of last meeting were

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read and confirmed. The ballot was taken for Messrs. W. Fugl, H. N. Barnett, J. B. Lunt, W. Heale, G. R. Sheidt, and C. Bisceborn, which proved unanimous in their favour. Messrs. Lunt, Heale, Sheidt, and Bisceborn being in atteudance were initiated into the mysteries of Freemasonry by the W.M. Bros. Marshall, Freeman, and Blockley were passed to the degree of F.C. Bros. Short and Holliday were raised to the sublime degree of M.M.'s. The Secretary read a letter that he had received from Bro. J. Hervey, Grand Secretary, approving of new by-laws for the lodge. Bro. Coulter, S.W., presented to the lodge three appropriate gavel boards. The lodge was closed in form and with solemn prayer, and the brethren adjourned to refreshment at Bro. Line's, the Chequers Hotel. After spending a pleasant evening they separated at an early hour.

## PROVINCIAL.

### ESSEX.

UPTON LODGE, (No. 1,227).—The election meeting of this lodge was held at the Spotted Dog Inn, Upton, on Thursday the 8th inst. The lodge having been opened and the minutes of the previous meeting confirmed, Bros. Stevens and Simmonds were passed to the degree of F.C., and Messrs. Calverley and Levick, were initiated by the W.M. Bro. Bellerby, who performed the ceremonies in his accustomed faultless manner. Bro. B. Pickering the S.W. was unanimously elected W.M. The treasurer was re-elected, and Bro. Woodstock was elected Tyler. A handsome sum was voted by the lodge to record its sense of Bro. Bellerby's great services, which was afterwards largely supplemented by private subscriptions from the brethren.

### LANCASHIRE (WEST.)

LIVERPOOL.—*Merchant's Lodge* (No. 241).—This lodge held its annual meeting for the installation of the W.M. for the ensuing year, on Tuesday the 29th ult., at the Masonic Temple, Rope-street., when Bro. Samuel Forrest was duly installed to the chair of the lodge. The proceedings commenced at two o'clock p.m., a large number of brethren assembled in the large room, and amongst them several distinguished visitors from this and the neighbouring province of Cheshire. The ceremony of installation having been concluded, and the officers for the ensuing year having been invested by the W.M., the lodge was closed in due form. At five o'clock the brethren to the number of 86, sat down to a banquet at the Stanley Arms Hotel, Roby. After the usual loyal and Masonic toasts had been proposed, the I.P,M. gave the toast of the evening—the health of the W.M., and spoke in high terms of his character and ability, as one well qualified to discharge the duties annexed to this office, and to occupy the chair of this lodge, of the reputation of which every member was justly proud. The toast was received with every token of enthusiasm by the brethren, thus most cordially confirming the unanimity of Bro. Forrest's election. At nine o'clock the meeting was closed and the brethren returned to town after spending a very enjoyable evening.

LIVERPOOL.—*Royal Victoria Lodge* (No. 1013).—Tuesday the 9th inst. was the annual meeting of this thriving lodge, at which, in addition to the ordinary business of the day the installation of the W.M. elect took place, the brethren assembled at the Temple, Hope-street, at 3.30 in the afternoon, when Bro. A. C. Mott, P.G.S.D. P.M. 241, &c., &c. took the chair. The minutes of the previous meeting having been read and confirmed, Bro. J. B. Robinson the W.M. elect, was duly presented by Bro. F. Johnson, P.M., and regularly installed in the chair of the lodge by Bro. Mott, who performed the duties of Installing Master in the able and effective manner for which he has long been known in the province. The following are the brethren whom the W.M. invested as his officers: Bros. Edward Friend, I.P.M.; Thomas A. Lowe, S.W.; Thomas H. Gawith, J.W.; Simon Lewis, Treas.; Richard W. Crowe, Sec.; W. B. Henley, S.D.; A. L'Estrange, J.D.; John Kenyon, I.G.; T. H. Hughes, P.M. Dir. of Cers.; T. Welch, W. G. Glover, Stewards; E. Robinson, Org. The business of the installation having been concluded, the W.M., proceeded to initiate into Masonry Messrs. Thompson, Teeling, and Jordan, who had been regularly proposed and balloted for, and conducted the ceremony throughout in such an able and excellent manner as could not fail to satisfy all who were present, that he was one well fitted to occupy the chair of the lodge and to discharge its duties to the satisfaction of all. The brethren were then called off from labour to refreshment and sat down to an excellent banquet which had been provided by the House Steward. Among the visitors present were:—Bros. Hamer, P.G. Treas.; Smith, P.M., 1,094; Johnson, P.M., 1,013; Doyle, P.M., 667; De la Perelle, P.M., 249; Wilson, P.M., 241; Barker, P.M., 220; McKeane, P.M., 216; Sheldon, W.M., 1,094; Ashmore, W.M., 723: Forrest, W.M., 241; Hill, J.W., 724; Demson. J.D., 1,094; &c., &c. During the evening, and after the usual loyal and Masonic toasts had been given, the health of the W.M. was proposed by Bro. Mott, P.M., who congratulated the lodge in having elected Bro. Robinson as their W.M., one who had this evening given proofs of how admirably he could conduct the business of the lodge. The toast having been warmly and heartily responded to by the brethren, the W.M. replied, and in the course of his remarks said: He could not, as some did when elected to a new office, promise to redouble his diligence, for since he first held office in the lodge, he had endeavoured to be not only regular but punctual in his attendance, and to discharge the duties allotted to him to the utmost of his ability. He could promise, however, that he would not relax in his endeavours to promote the prosperity of the lodge, and he trusted that his conduct during the year would meet with the approval of every brother. At about 9·30 p.m., the brethren resumed labour and the lodge was shortly after finally closed in due form, the brethren expressing themselves well pleased with the whole proceedings of the day.

### MONMOUTHSHIRE.

TREDEGAR.—*St. George's Lodge* (No. 1,098).—A lodge of emergency was held on Thursday last at seven p.m. Bro. B. S. Fisher, W.M. presided, admirably performed the ceremony of raising Bros. S. T. Green, mineral agent to the Tredegar Iron Company, and Thomas Spencer, Cambrian Inn, also the initiation of Messrs. David Dobbs, innkeeper, Ebbw Vale, and Henry Saunders, chief accountant locomotive department B. B. and C. I. Railway, who is about to leave for Bombay. The brethren afterwards sat down to supper at the Castle Hotel, Bro. Host Spencer catering with his usual excellent taste. The W.M. Bro. Fisher was in the chair. The usual Masonic toasts were given, and the healths of the new initiates drank with loud cheers. The brethren separated at an early hour, having first drank to their next merry meeting.

## IRELAND.

### CORK.

BANDON.—*Ancient Boyne Lodge* (No. 84).—On Thursday, the 24th ult., the brethren of this lodge assembled in the rooms at the Devonshire Arms to celebrate the 31st anniversary of the lodge, and to install the officers for the ensuing six months:—Bros. G. Bennett, W.M.; Robert Sutton, S.W.; R. Topham, J.W.; E. C. Dawson, J.D.; M. Lee, J.D.; Dr. Belcher, I.G.; Bennett, Sec. and Treas. At five o'clock the following brethren sat down to dine:—Bros. Steward Tresilian, R. Sutton, R Topham, M. Lee, Dr. Belcher, F. D. Cornwall, R. Nash, J. H Strain, W. Bullen, W. Joyce, J. Morris, F. Gannoon, R. Payne R. W. Doherte, W. Sellivant, G. Hegarty, R. Bright, J. Martin, W. Corley, R. N. Wolfe, F. P. Potter, W. Fuller, H. N. Lloyd, C. Cole. The chair was occupied by Bro. Tresilian and the vice-chair by M. Lee. After ample justice was done to the good things provided by "mine host," which embraced an abundant supply of the delicacies of the season, the usual loyal Masonic toasts were given and responded to with due honours. Bro. Bennett then took the chair, when the brethern proceeded to present Bro. Tresilian with a very handsome silver tea service, as a testimonal in acknowledgment of his services in the cause of Masonry, and appreciation of the manner in which he acquitted himself as W.M. for the past twelve months. The tea-pot attracted particular attention, it being very massive and richly chased, bearing the following inscriptions:—"The Ancient Boyne Lodge, to Steward R. Tresilian, in recognition of his many services as a brother and a friend.

The Chairman in presenting this very handsome and well-merited gift alluded to Bro. Tresilian's services in the cause of Masonry, and his long connection with the Ancient Boyne, a period of over thirty years.

Bro. Tresilian thanked the brethren warmly for this unexpected token of friendship and brotherly love, and assured them never would their kindness be forgotten by him.

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Several other toasts were given, while the singing of some of the brethren added to the harmony and amusement of the evening, particularly the song ably rendered by Bro. Capt. Cornwall, which drew forth loud and rapturous applause from the brethren.

## ROYAL ARCH.

### METROPOLITAN.

CHAPTER OF INSTRUCTION.—A convocation of this chapter was held on the 20th inst., at the George Hotel Aldermanbury. C. Hosgood, Z.; Self, H.; Dr. Woodman, J.; Green, N.; G. Smith, P.S.; Wheeler, candidate. The exaltation ceremony having been worked, after which (as we stated in our last week's number) Comp. Brett gave the illustration of the banners and the description of Aaron's rod and the first clause of the first section. The lectures were delivered in a very pleasing and correct manner.

## KNIGHTS TEMPLAR.

### NORTHUMBERLAND.

NEWCASTLE.—*Royal Kent Encampment.*—On Friday, the 9th inst., a meeting of this encampment was held under the presidency of Sir Knight W. Foulsham, E.C. Amongt the Sir Knights present were: Sir Knight H. Hotham, R. J. Banning, Jens Jensen, T. Robinson, A. Clapham, W. Brignall, jun.; W. Dalziel, J. F. Frolich, W. Garbrett, P. Hristendahl, J. S. Trotter, &c. After the minutes of the previous encampment had been confirmed, Comp. J. J. Clay, of St. John's Chapter, No. 80, Sunderland, was regularly installed as a Knight Templar. The Encampment was then closed and the Sir Knights adjourned to refreshment.

## Obituary.

### THE LATE BRO. H. N. GOULTY.

The announcement of the death of our brother, H. N. Goulty, on the 7th inst., has caused quite a gloom throughout Brighton, so universally known, respected, and beloved was he. Although his life was so brief, he had by his energy and ability crowded into it public and private services, the number and extent of which would have done credit to men of twice his age. The deceased brother was the son of the Rev. J. N. Goulty, for many years a well-known and esteemed Noncomformist minister in Brighton, who was a nephew of the immortal Lord Nelson. Bro. Horatio Nelson Goulty represented for many years the Park Ward in the Town Council. He was also a most painstaking member of the watch and other committee. His ability as an architect was of no common order, as many of the public buildings of Brighton prove. The chapels of the Extra Mural Cemetery, the Norfolk Hotel, the Grand Concert Hall, the Turkish Bath, Messrs. Harrington and Son's and other buildings, and the Head-quarters of the 1st Sussex Artillery, with the chapel and schools at Cliftonville, and the national schools at Hurstperpoint, and many other minor public establishments will ever remain as public marks of his skill. For several years he was connected as consulting architect and surveyor with several most successful and flourishing building societies. He was a member of the Council and one of the original promoters of the Children's Hospital, a charitable institution in which he took the deepest interest; also one of the Local Secretaries of the Local School of Art.

His introduction into Freemasonry took place in December, 1863, in the Mount Lebanon Lodge, No. 73, the then W.M., Bro. F. Walters, having performed the ceremony of initiation. He was also a member of the Mount Lebanon Chapter, No. 73, and a member of the Yarborough Lodge, 811, in which lodge he had served the office of Secretary, and, at the time of his death, was the J. Deacon. He was also a member of the Order of Knight Templars. In Mark Masonry he was well known. A member of the Southwark Mark Lodge, 22, and of the Royal Sussex Lodge, No. 75, of which lodge he was the W.M. for the second year; and, at the last meeting of the Grand Lodge of Mark Masters held in June last, the R.W.G.M. gave him the honourable position of Grand Supt. of Works.

As a father, son, or friend, he was universally esteemed by all who knew him. The gentleness of his manner, his equanimity of temper, his kind and charitable disposition, his marked ability, and the thorough earnest and talented manner with which he conducted every occupation of his life, makes his loss most keenly felt and most deeply regretted.

The funeral took place on Tuesday last, at the Extra Mural Cemetery, Lewes-road, and was attended by a large concourse of persons, representing the various public bodies with which the deceased was connected. The funeral service was conducted in the most solemn and deeply impressive manner by the Rev. S. Smith, of Enfield, near London, who was a personal friend of the deceased. Mr. Smith addressed the assembly, and commented briefly, but in a most touching manner, on the large assemblage who had spontaneously come a long distance to pay a last tribute of respect to him they had known and worked with. Men of all creeds and opinions, socially and politically, Masons, and Sunday-school teachers and pupils, all coming in a simple manner to do honour to him to whom they considered it was due. The procession from the chapel to the grave was a touching sight, and there could not have been a less number present than 800 to 1,000 persons.

The Town Council of Brighton was represented by the Mayor, Alderman Lester; the Ex-Mayor, Alderman Hollett; Aldermen Brigden, Cox, Martin, Silverthorne, Abbey, and Smithers; Councillors Bostick, Davey, T. Hill, Pierson, Goodman, Fabian, Austin, Benham, W. Hill, Hayllar, Martin, Johnston, W. R. Wood, Richards, Weston, Friend, Smith; the Borough Surveyor, Mr. Lockwood.

The Directors and Guardians were represented by Messrs. Curtis, T. Phillips, H. Saunders, Henry Sanders, D. Greenin, &c.

The 1st Sussex Artillery was represented by Lieut.-Col. Harrington, Major Silverthorne, Capt. Lainson, Capt. Tester, Capt. Wood, Lieut. Ward, Lieut. Long, Bapt. and Adjutant Paisley, Serjeant Dendy, and a large number of the members of the corps in private costume.

The Masonic body was fully represented, and comprised the following, all of whom carried the sprig of acasia, which, at the close of the service, was placed in the grave by the Masons as they passed:—

The Mount Lebanon Lodge, No. 73 (the lodge in which the deceased brother was initiated), was represented by Bros. Thos. J. Sabine, P.M.; H. C. Davis, P. Rose, and E. Broadbridge.

The Royal Clarence Lodge, No. 271, by Bros. Fabian, P.M., & P. Prov. G. Supt. of Works; John Rogers, R. T. Rogers, E. Bright, Craven, Whatford, &c.

The Royal York Lodge, No. 315, by Bros. C. Wren, the W.M.; W. Hudson, P.M.; Hugh Saunders, P.M. & P. Prov. J.G. Deacon, Sussex, Smith, and F. J. Tillstone.

The Royal Brunswick Lodge, No. 732, by Bros. Henry, Davey, J.D., Lester, and Abbey.

The Yarborough Lodge, No. 811 (of which the deceased was J.D. at the time of his death), by the W.M., Bro. the Rev. John Griffiths, P. Prov. G. Chap.; Bros. E. Turner, J.W.; Chalk, P.M.; Holford; C. Bryce, P.M. & Sec.; W. H. German, Treas.; S. Wing, I.G.; W. R. Wood, P.M. & P. Prov. J.G.W. Sussex; Rev. Dr. O'Brien, &c.

The Grand Lodge of Mark Master Masons, by Bro. Cunningham, P.M. & Prov. G J. Org.; Turner, P.M. & P.G.J.D.; Sabine, P.M., & G. Assist. Dir. of Cers.

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The Royal Sussex Lodge of Mark Masters, No. 75 (of which lodge the deceased was W.M. at the time of his death), by Bros. Thos. Cook, S.W.; G. R. Lockyer, J.W.; Wood, Treas.; H. C. Davis, Sec.; W. Stanford, A. Cowley, Berry, Tuppen, Wrigglesworth, Broadbridge, &c.

About 30 gentlemen joined the procession as representing the building societies with which the deceased was connected as surveyor; the children of the Sunday-schools over which he was inspector, and a large number of the congregation of the chapel of which he was the deacon. Not for many years past has a death in Brighton excited such unanimous feelings, among all classes, of sympathy and of regret, as for the worthy brother, true citizen, faithful friend, devoted husband and father, Horatio Nelson Goulty.

## LIST OF LODGE, &c., MEETINGS FOR WEEK ENDING 31ST JULY, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; R., Rooms; L., Lodge; St., Street; Sq., Square).

### METROPOLITAN.

*Sunday, July 25th.*

LODGE OF INSTRUCTION.—Joppa, Rose and Crown, Fort-st., Union-st., Bishopsgate.

*Monday, July 26th.*

LODGES.—British Oak, Bank of Friendship Tavern, Bancroft-place, Mile-end; Tower Hamlet Engineers, George Hotel, Aldermanbury. —— LODGES OF INSTRUCTION.—Union Waterloo (for M.M.), King's Arms, Woolwich; Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-roadd, Deptford; St. James's Union, Swan Tavern, Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; High Cross, White Hart Ho., Tottenham.

*Tuesday, July 27th.*

LODGES.—Industry, F.M.H.; Southern Star, Montpelier Tav., Walworth.——LODGES OF INSTRUCTION.—Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; British Oak, Silver Lion Tavern, Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Union, Hotel de Cologne, Haymarket.—— CHAPTER OF INSTRUCTION.—Metropolitan, George Hotel, Aldermanbury.

*Wednesday, July 28th.*

Special Meeting of Grand Lodge, F.M.H., at 7 precisely.—— LODGES.—United Pilgrims, Horns Tav., Kennington-park; Prince Frederick William, Knights of St. John Ho., St. John's-wood; High Cross, White Hart Ho., Tottenham; Royal Oak, Royal Oak Tav., High-st., Deptford; Temperance in the East, Private Ass. Ro., 6, Newby-pl., Poplar——LODGES OF INSTRUCTION.—Eastern Star, Royal Ho., Burdett-st., Mile-end-rd.; Confidence, Sugar Loaf, Great St. Helens; Merchant Navy, Silver Tavern, Burdett-road, Limehouse; United Strength, Bull and Gate, Kentish Town; Prince Frederick William, Knights of St. John's Tav., St. John's Wood; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro' Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-street, Poplar.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, July 29th.*

Gen. Com. Female School at 4.——LODGES OF INSTRUCTION.—Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-road; Globe, No. 10, Old Bond-st.; United Mariners, Three Cranes, Mile-end-rd.; St. John's, Hollybush Tav., Hampstead; Manchester, Berkeley Arms, John-street, Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, St. Mary Axe; Whittington, Crown Ho., 41, Holborn; Royal Oak, Royal Oak Tav., Deptford; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st. CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, July 30th.*

LODGES OF INSTRUCTION.—Robert Burns, Union Tav., Air-st., Regent-street; St. Luke's, Pier Hotel, Chelsea; Temperance, Victoria Tavern, Victoria-road, Deptford; Union's (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tavern, Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Metropolitan Lo. of Instruction, George Ho., Aldermanbury.

### PROVINCIAL.

#### BERKSHIRE.

READING.—*Tues.*, Lodge: Union, Ma. Ha., Grey Friar's-road. MAIDENHEAD.—*Tues.*, Lodge: St. John's, Orkney Arms.—— WINDSOR.—*Tues.*, Lodge: Etonian, Adelaide Inn.

#### DORSET.

SHERBORNE.—*Mon.*, Lodge: Benevolence, To.'Ha.

#### LANCASHIRE (EAST).

BLACKBURN.—*Thurs.*, Lodge: Fidelity, White Bull Ho.—— BRADFORD (near Manchester).—*Wed.*, Lodge: Townley Parker, Grey Mare Inn.——MANCHESTER.—*Mon.*, Lodges: Robert Burns, F.M.H.; Strangeways, Assize Courts Ho.; *Thurs.*, Shakespeare, F.M.H.

#### LANCASHIRE (WEST).

GARSTON (near Liverpool).—*Wed.*, Lodge: Harmony, Wellington Ho.——LIVERPOOL.—*Wed.*, Lodges: St. George, Adelphi Ho.; Derby, Ma. Te.——WARRINGTON.—*Mon.*, Lodge: Lights, Ma. Ro.——WIGAN.—*Tues.*, Lodge: Antiquity, Royal Ho.

#### MIDDLESEX.

TWICKENHAM.—*Tues.*, Lodge: Crescent, Eyot Tav.

#### OXFORDSHIRE.

CHIPPING NORTON.—*Thurs.*, Lodge: Bowyer, Ma. Ha.

#### WARWICKSHIRE.

BIRMINGHAM.—*Tues.*, Lodge: Elkington, Ma. Ro.——NUNEATON.—*Thurs.*, Lodge: Abbey, Newdegate Arms.

### SCOTLAND.

EDINBURGH AND METROPOLITAN DISTRICT.—*Mon.*, Lodges: St. Clair, F.M.H. *Tues.*, Defensive Band, 14, Waterloo-pl. *Fri.*, Lodge: Trafalgar, New Ship Ho., Leith. Chapters: *Tues.*, Naval and Military, F.M.H. *Wed.*, Edinburgh, F.M.H. ——GLASGOW.—*Thurs.*, Prov. Grand Lodge, 213, Buchanan-st.——*Mon.*, Lodges: St. Clair, 19, Croy-pl. *Tues.*, Union and Crown, 19, Croy-pl; Athole, 213, Buchanan-st. *Fri.*, St. Mary, Ma. Ha., Partick. Chapters: *Tues.*, Caledonian and Unity, 170, Buchanan-st. *Fri.*, Govan, 207, Govan-rd.

### IRELAND.

DUBLIN.—*Mon.*, Lodges: Nos. 153, F.M.H. *Wed.*, No. 125, F.M.H. *Thurs.*, No. 500, F.M.H.——MONEYMORE.—Royal Arch: *Wed.*, Unity, Hotel, High-st.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies are respectfully requested to communicate the same to the Editor.]

## TO CORRESPONDENTS.

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

T. R. (New Zealand).—Our esteemed Bro. can still be found at the Old Masonic Depot in Great Queen-street.

SEVERAL letters and lodge reports stand over until next issue.

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*LONDON, SATURDAY, JULY 31, 1869.*

## MASONIC DISCIPLINE.—XVII.

By Crux.

The remarks made by one of our correspondents respecting the self-election of what are known as "Masonic Instructors," and their *ipse dixit* style of teaching, amply corroborate the statement put forward in some of our previous articles. One can hardly imagine that although the officers of lodges, and the brethren at large, are left at perfect liberty to work as they like, that the professors of the art and science of Masonry should be equally free to advance any theories they choose, any dogmas they may believe or invent, any manner of working or any ritualistic phraseology they may either have learnt from their predecessors, or, as the Germans say, evolved from "their internal consciousness." But so it is. Supine, and inert, the supreme authority in the Craft takes no pains, makes not the slightest effort, to establish an uniformity of working, even among those who disseminate among the brethren, the theory and practice of Masonry. So monstrous an anomaly as uncertificated instructors, does not at the present time exist in any department of our civil or military government, and yet Freemasonry, which extends its branches over the whole habitable surface of the globe, possesses not a single institution, not a single constituted body, charged with the educational surveillance of its officers and members, and the selection of those who may be qualified to act as instructors, or, to use our own term, "Masonic Professors." Considering the disadvantage under which all self-constituted teachers labour, the highest credit is due to those who have taken upon themselves a duty so arduous, and have displayed so much zeal in the interests of the fraternity. At the same time it is not the less a disgrace, not the less a reproach to the Craft, that its members are indebted for their knowledge of Masonry, to brethren who have derived their own instruction from sources unauthorised, uncared for, and in many instances unknown to those, whose first duty is to provide for the educational status of the members, whom it professes to rule, govern, and dictate to. The subject of "Masonic Instruction," which it is unnecessary to remark is at a wretchedly low pitch, although intimately connected with "Masonic Discipline," is one which we shall not particularly treat of at the present moment, but shall pass on to discuss the further discrepancies in the ritual relating to the opening of a lodge.

Having determined the proper manner in which the first and succeeding interrogatories of the W.M. should be addressed to his officers, we may now proceed to examine into the nature of the dialogue itself. In the answer to the first question, a confusion incessantly arises between it and a very similar one put at the closing of a lodge. This can be scarcely be included under the category of "discrepancies" nor can it be regarded as a serious mistake. It is simply an instance of stupid blundering, and proves how little earnest attention is paid to the intent and meaning of what is said in a lodge. It is somewhat humiliating to the zealous neophyte, to witness old Masons unable to distinguish between the "proper" and the "close" tyling of a lodge, and to be compelled in silence to listen to the accurate question and the inaccurate answer, or to the incorrect interrogatory and the correct response. How often have we heard brethren, to whom, to judge from appearances young members would naturally look up with reverence and respect, confound the "first" with the "constant" care of a Mason! Is there any necessity to observe that there is nothing so prone, so admirably contrived to dissipate the ardour of an aspiring brother, to destroy his love, his zeal for the science, as the glaring incapacity of those, to whom he considers he is bound to apply to for information, and to regard as his superiors in the Craft? Alas! how many, whom at our initiation, we regarded with feelings of awe and esteem, have we weighed in the balance and found miserably wanting! A little reflection will readily point out that "to see

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that the lodge is properly tyled" is "the first care of every Mason." When this question is demanded, the lodge is not formed, and has not been previously tyled, and it is in fact the preliminary stage of the whole future proceedings. This having been once accomplished, it is "the constant care of every Mason" to see that the command of the W.M. is always enforced while the lodge is opened. It is competent for the W.M. or any of the officers or even brethren of a lodge, to "prove the lodge close tyled" at any moment that they might have a suspicion that the contrary is the case. In a word, it is "the first care of every Mason" to see that the Tyler is at his post before the opening of the lodge, and his constant care during the time that the lodge is opened, and at its close, to prove that he has been, and is in his proper situation. The whole beauty of the working of a lodge is completely marred by blunders of this description, and in fact so long as they continue, it is idle to hope for anything like uniformity in the ritual. We do not assert, we do not expect, that one out of ten lodges will ever come up to the proper standard of working, not at least until more of Masonry is unlearned than learned, but what we, and every earnest brother complain of is, that there is no standard. Let us ask in all sincerity, where are Masons to go to learn "the thing that is right?" We are perfectly ready to receive instruction, but we warn the brethren that it must be instruction of the right kind. It must be instruction that will stand the test of reason, of fair argument, and of the rules of Lindley Murray, and it must obviously be something very different from what is taught at many so called "lodges of instruction." To our own knowledge there is only one "lodge of instruction" in which Masonry is well taught, although there is room for improvement in it. To a certain extent, precedent must be adhered to in Masonic matters, but to adhere to it, in defiance of common sense, and ordinary rules of grammar and diction is an absurdity, and only serves to lower the science in the opinion of intelligent and well educated men.

The second question of the W.M. at the opening of a lodge, which is addressed to the S.W., is precisely similar to that addressed by him to the same officer, at the closing of the lodge, but the answers are not identical. We consider it an open question for consideration, whether the answer given at the closing of the lodge might not be equally well used at the opening, and *one* link in the chain of simplification and uniformity we advocate, introduced. It will be readily perceived that the test of there being "none but Masons present" is in their appearing "to order," or at least in their attempting to appear in that position. Heaven knows if the majority of the brethren were to be received or rejected in lodges, according to the manner in which they exhibited the "outward and visible signs," there would freqently be but a very scanty attendance! It is true that the precise object of the question we are considering, is different in the two instances. Nevertheless, the subsequent command of the W.M. is the same at both the opening and closing of the lodge. As the same test is applied, there is no absolute reason for making any difference in the respective answers returned by the S.W. on the two occasions. This, however, is one of those points which admits of fair discussion, and in whichever way it may be decided, it involves no inconsistency, or violation of common sense, diction or propriety. On the other hand it may be urged that as the persons present at the opening of the lodge when this question is asked, have not been tested or proved to be *brethren*, it is not correct to reply "to see the *brethren* etc." There is a good deal of force in this remark. As the answer stands, there is a distinction made between those who might be in the lodge at the commencement of the opening ceremonial, and those who, it is supposed would have proved themselves to be brethren, and therefore be present at the closing. Bearing in mind that the two different answers to the same question gives rise to some more of the blundering already noticed, it is a fair case of simplification versus abstract, and somewhat hypercritical precision. While we are strong advocates for accuracy, we have no partiality for pedantry, or needless complexity. We wish to see Masonry practised not theorised; worked, not talked about. Were we compelled to choose, we would infinitely rather select a W.M., who could do his work thoroughly and efficiently, and yet was profoundly ignorant of the "Celestial Mysteries," than one who could "read the stars" and was nevertheless obliged to resign his chair when the ceremony of "raising" was to be performed.

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A discovery was made on the 7th inst. at Herculaneum of two gold brooches of moderate size still fastened to two pieces of stuff. They probably served as the clasp for a pepium.

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## SERMON,

*Preached by the V.W. Bro. the Rev.* JOHN EDMUND COX *M.A., P.G. Chap., on Sunday, the 25th inst., in the church of St. Helen's, Bishopsgate, in aid of the Funds of the Masonic Institution for Boys, Wood-green.*

Am I my brother's keeper?—GEN. IV., 9.

Irrespectively of the time and the occasion when these words were first spoken—and to which there is no necessity that we more particularly now refer—they may be taken as the definition of that universal selfishness, which has prevailed amongst mankind from the very beginning of all things up to the present hour; again and again repeated in every epoch, and in every place of the whole earth. Amongst the societies of antiquity each race and people have been penned in within its own territory and its own limits. Its deities would neither free nor deliver them from such constraints. Every stranger was but a barbarian. The hopes of religious, or even social unity, the associations of heart, soul, and spirit, indeed, were so far from being believed in the nations of antiquity, that in only the second century of our era the philosopher Celius, the then infamous opponent of Christianity, declared that "it was nothing but insanity to suppose that Greeks and Barbarians, Europe, Asia, and Libya, or any other people could ever be united in the bonds of the same feeling," and that which Celius then enumerated, everybody agreed with. Greeks and Romans, nay even the more enlightened Jews also themselves. None got beyond or above that selfishness which more or less bound the world in its narrow mindedness and illiberality. Every one, in fact, asked, "Am I my brother's keeper?" And Rome, enlightened as she was, the mistress of the then whole known globe could bring mankind only into unity of servitude and bondage.

And there has been since that era very little change in mankind, taking them in their natural condition, and uninfluenced by some other motive than their own natural disposition provides. Now, as then, except in rare instances here and there discovered the same indifference to the wants of others; the same insensibility to suffering and distress; the same disinclination to be at any pains or trouble, except for the personal convenience, comfort, and aggrandisement of self, obtain.

In the earlier ages of the world no one even troubled himself about the poor, the slave or the disinherited. It remained for later times to inculcate holier principles, and to put in motion more enlightened means for the amelioration of society. Of the condition of the poor, Plato, that bright and intelligent heathen genius, who has often been designated as the forerunner of "The Bright and Morning Star,"—who has "brought light and immortality" from heaven to earth—having enquired in his "Republic," whether the sick and dying poor man should be succored, replied "no," simply, "because, as he said, 'it was not worth the trouble to do so.'" As to the slave, not even a philosopher ever gave him a thought.

The orphan and the fatherless were alike left to perish, or prosper as chance might decide; but there was neither orphanage nor hospital for their reception, no refuges for want or poverty. Man felt and acted upon the one principle, which was given utterance to by the first murderer, and to the lamentations of the slave, the grievances of the poor, he answered by the lips of philosophers, legislators, and priests:—"Am I my brother's keeper?"

And thus to the end of time would the same feeling and condition of the world have continued, absorbed in a degrading selfishness, if a better state of things had not been introduced. Amongst the first to attack this inordinate feeling of selfishness, and to put it in a lower place than that which it had hitherto occupied, the Jew took the initiative. Blessed with brighter light, influenced by holier motives, and taught directly from heaven, his polity exhibited many distinct and agreeable variations from the common course of nature. Yet even in that polity there was much more of bondage than of freedom; there was much more reference to self than to a universal benevolence; and towards every other race than his own there was nothing but a stern unbending and unrelenting disposition to exercise the utmost selfishness. If a better state of feeling; if a nobler principle; if a growing desire for progress towards liberality sprung up, it never got beyond the land of Judæa, crossed the mountains, or traversed the seas to take the Gentiles into consideration or conciliation. The Jews lived for faith in themselves. First the tabernacle—then the temple at Jerusalem—was the centre of their whole world. Beyond these there was to be, and there was not the slightest advance, which could make mankind more civilised by imitation, or would better one another by comparision. Even amongst themselves, sparing as they were of one another's faults, and willing to make allowance for any one of the house and kin-

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dred of Israel—provided such a one did not interfere with their prerogative, or dispute the propriety of their thoughts and conduct, as in instance of the prophets, and afterwards of Christ and His apostles—there was jealousy and strife, struggle and contention. The "eye for an eye, the tooth for a tooth," was their rule and pride, and so far from "returning good for evil," or of benefitting an enemy they had no more notion or idea than had the most degraded Gentile, or unlettered heathen.

A bond of something like union, however, as by traditions has been handed down to us, existed here and there. For when the races of mankind were dispersed, and family after family broke off to go whether they knew not, but wherever the Great Architect of the universe might lead them, they took with them certain "substituted secrets," and established forms of recognition, which were handed down from generation to generation, which although in the course of time defaced and changed in form and substance, yet so far retained their essence and intention, as to prevent the prevalent selfishness of nature from proceeding to the same extremity, or had elicited the fratricidal inquiry—"Am I my brother's keeper?" As the races expanded; as commerce was enlarged; as the world became more wide and extended, these bonds of recognition and of aid grew weaker, and less useful, until at length it was only in rare instance that a hateful selfishness universally predominatly would be held in check either by their use or reference.

The one great impulse, however, which struck the most decisive low against the selfishness of man, was Christianity, the developement of which, in its principles and practice, was to be where it is sincere—as it ought always to be, and as it ever will be where it is sincere—the destruction of that universal selfishness. By the inculcations of its doctrines; by the free teaching of the example of its Divine Master; by His sacrifice in man's room and stead; by His pity for his murderers; by His patience under provocation and suffering; by His death, and passion, human nature was, for the first time in the world's history, showed as plainly as that "the sun rises in the east to open and enliven the day," that not only is selfihness indefensible, but that it can, and eventually will be utterly prostrated. Unhappily the power of this holier principle is constantly checked and restrained by the innate propensity that still prevails, to act as did the heathen, and to speak and teach as did the Pagan philosopher. But wherever it has had free course; wherever it touches the heart of man; wherever it directs his thoughts, controls his actions, softens his temper, and enlightens his soul, there the inquiry no longer is preferred "Am I my brother's keeper?" but the action of the life, as well as the assertion of the life, is—"I am my brother's keeper?" "I am the guardian of his interest and wants;" I greet him as a brother. I will support him in all his laudable undertakings; the posture of my daily supplication shall ever remind me of his wants; my breast shall be a safe and sacred repository of all his just and laudable secrets, whilst I will support his character equally when he is absent as when he is present." And what indeed has been the result of this divine principle? It has always recognised the wants of the needy, the claims of the suffering. No sooner had this principle began to be enunciated at Jerusalem, when all social distinctions were effaed, than it was resolved that no member of the community should be left in destitution. When the great Apostle of the Gentiles set out upon his surprising voyages, what did he require of his brethren in the apostolate, but that "they" should remember the poor, which he himself was also prepared to do? What an antagonism to selfishness was here? Everywhere the name principle was proclaimed. It was at Ephesus, to the church of which grand city of antiquity, St. John had declared "God is love," that the first hospital was founded, which but a short while afterwards was supplemented by the institution of an orphange. Slaves there received the same of brethren for the first time, and in spite of the inordinate selfishness which continually did dispel this one renovating principle of the human race, and stifled its action and its voice, again and again did it rouse man to the consideration of the suffering amongst his brethren, insisting that no living being had the right to close his heart, or shut his hand against the poor and penniless, or so much as for an instant to ask "am I his keeper?"

If actuated, then, by this divine, holy, and ennobling principle—whose author and maker is God,—can any enclose their hearts within the narrow limits of that detestable selfishness, which antiquity so positively exhibited? If one witness any wrong done to anyone, is it the citizen rather than the man who is cared for and considered in our hearts core. Whence is it, if not from this

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influence of sympathy, that nothing else will enlarge the impulse of benevolence? Why is it that amongst all nations, "scattered over the whole face of earth and water," where "brotherly love, relief, and truth," in any measure, prevail, there alone this burning and increasing interest in behalf of the needy and the suffering is again and again renewed? Why is it that this wider world of ours marches in a direction directly the opposite of that which the world of antiquity had taken? Why is it that the inquiry, "Am I my brother's keeper?" is now-a-days most energetically repulsed in all social as well as political questions? It is because the principle, which is strangling selfishness, is the salt of the earth.

But it may be said, that this state of things does not every where exist; many live and act just as if they had remained pagan; and that herein is no argument in favour either of the existence or of the prevalence of the principle which pervades the definition of "brotherly love, relief, and truth? If such be the case, it is not because of the existence of the principle in dispute, but in despite of it. That principle is wholly guiltless of such charges and recriminations as these. We might be indignant indeed were it so; but we are rather so because none really influenced by such a principle could this conduct themselves. That principle is innocent of the faults which are committed under its shadow. It bears witness rather than it is still not merely the best, but the only refuge for the suffering. Whenever inconsistencies, misconduct, or opposition to this principle, are beheld, the sceptic may indeed revile and ask, "what such a principle is good for?" but take my word for it as Benjamin Franklin, one of the greatest and best of men that ever lived, once said, "If men are evil, they will be just the same with religion, as without it; what would they be, what would they become without this principle at which they carp? What was the world before that principle was developed? What would the world be without it? You may desire to obliterate "light" from the hearts of those who have been "brought to it," and if by an impossibility you could reduce them to that terrible darkness which once covered the whole nations of the earth, you would but ascertain yet all too late, that it was the splendour of the bright and morning star,—whose rising has brought peace and salvation to the faithful and obedient of the human race,—that you had extinguished!

"Am I my brother's keeper?" Not only do we not dare to ask this question, but not even so much would we presume to think it!

And it is upon this solemn obligation that I am now desirous of putting your acknowledgment of this principle to the test. Had the selfishness which is not only enunciated but manifested in this question, actuated a class of the community, "whose secret arts, and hidden mysteries," are an enigma to a large proportion of their fellow men, I should not have been in this place today to strive to enforce the great principle of "brotherly love, relief and truth," they have been present to give evidence and proof of the influence that principle has amongst them. No, indeed, not even the institution, whose claims I would prefer to their regard no less than to the consideration of those, who are not connected with the Ancient Rite of F.M. would so much as exist so as to make any appeal whatever possible. "The secret arts and hidden mysteries of Freemasonry," ought, however, to be no enigma to the outer word, when its members can shew, by the most positive and irrefragible proofs, that selfishness has no part, or connection whatever therewith. Selfishness would never have raised the large sum of £46,000 to build and secure the prosperity and perpetuity of an institution in which at the present moment there are no less than 110 boys, the sons of Freemasons, either deceased, or in reduced circumstances. The Lewises of the Order are clothed, boarded and educated, so as to fit them to become good and useful members of society in that future career which is before them. The question of inordinate selfishness "Am I my brother's keeper?" is not written over "the entrance, or porchway" of that noble institution; or, if it were so, it would be in no other sense than to obtain the recognition, and the assurance, that those who helped to rear it, would have it known that—they, from their hearts and souls believe, hat they are their "brother's keeper," and it is their duty, no less than their pride, and their privilege to do everything within their power to prove, that the one motive principle which actuates them, is the dispensation to the utmost of their ability of the divine impulse of their Order set forth and exemplified in those truly comprehensive terms — "Brotherly love, relief and truth!"

In the ages of antiquity, when the same principle which now actuates the Order, existed in

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antagonism—although with smaller powers of action and efficiency—to the selfishness of the whole world, there were neither the means, nor the opportunity to provide for the needy and the suffering, as now,—thanks be to the Great Architect of the Universe—prevail. But what was done 1800 years ago, at Ephesus, was, as it were, but laying the first stone of "Brotherly love, relief, and truth," upon which a goodly temple ever since has been growing, "perfect in all its parts, and honourable to the builders." That work is however by no means completed! Thanks to the indefatigable exertions of several brethren,—some of whom I am only too happy to welcome here to-day—who are at the utmost pains to promote the best interest of the institution, and to increase its usefulness and prosperity, no less than twelve thousand pounds were subscribed one night in March last to assist in paying off the outstanding debt for the building, to effect the completion of the institution so as to render it efficient to the utmost extent possible for the purposes of its erection. In order however to free it wholly from debt to extend its benefits, and to increase the number of boys to be educated, from 110 to 150 immediately, which can be done at a very small outlay, it will be necessary to raise between this time and next year, £9,000! For the want of this amount no less than 48 boys must be at the forthcoming election disappointed—the vacancies being only *six*, whilst the number of candidates is no less than 54!

I preach to-day in order to help towards the liquidation of these claims, and I ask those who hear me—whether they themselves, or their relations, now present or elsewhere, who are connected with the Order—to lend their aid to the utmost of their ability to assist in so excellent an object. I believe I may say, that if the sum of £9,000 can be within the next few months realised, not 110, but 200 boys will be by this time next year admitted into this institution. There is room enough for that number; and I hope, as I believe, by means of your aid, that I shall find in your contributions to day not the unworthy, hard, and selfish repetition of the inquiry—"Am I my brother's keeper?" but the solemn heartfelt, sincere, and unselfish declaration,—"we now, and hereafter will both willingly testify and proclaim that in obedience to the principles of "Brotherly love, relief and truth," we constitute ourselves, devoid of all selfishness, and actuated by the highest and noblest principles of social, sincere, and holy worth—"our brother's keeper."

"So mote it be!"

[The collection after the sermon amounted to £22 3s. 4d., and no doubt many brethren who were unable to be present will forward their subscriptions.—Ed. *F.M.*]

## THE MARK DEGREE.

*By* Bro. Frederick Binckes, *Grand Secretary Grand Lodge of Mark Masters.*

I regret I have not had the opportunity of noticing earlier, the remarks of "Reitam," in his previous article wherein he "takes exception" to my reply to his original statement. In answer thereto I repeat my assertion, that the Grand Lodge of Mark Masters holds a position with regard to the United Grand Lodge of England, precisely analagous to that of the Grand Conclave of K.T., and of the Supreme Grand Council 33°, *i.e.*, it is a legitimately organised governing body of a degree not recognised by the United Grand Lodge of England. The fact of the recognition of the two first-named bodies by bodies exercising jurisdiction over similar degrees in other countries in no way affects this status quoad, the United Grand Lodge. "Reitam" is also in error as regards the sanction to the wearing of jewels. I presume a *foreign* brother entering an English lodge would be permitted to wear, without challenge, the jewel of any degree worked under the jurisdiction to which he belongs, but a member of an English lodge going abroad and taking a degree not recognised by the United Grand Lodge, would not be permitted to wear the jewel of such degree on his re-entering his lodge here, even though he had obtained it in "a country with which she (U.G.L.) is in communion."

Again, it is admitted that this Grand Lodge is not in communication with any Grand Lodge or Grand Chapter in the world, but this in no way affects the legitimacy of its organisation, for which we contend, whether recognised or unrecognised. Recognition would *not* have "the effect of creating a new organisation," inasmuch as its organisation is now thirteen years old, and exists *de facto*. Why that organisation is to be considered "anomalous" because of the bare possibility of the United Grand Lodge "at some future time acknowledging the Mark degree," I am at a loss to understand. If it be so, equally

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"anomalous" are the Grand Conclave of K.T. and the Supreme Grand Council 33°, because who is to say that at some future date the United Grand Lodge of England may not, in its wisdom, think proper to acknowledge, recognise, and incorporate into its system, the whole of the degrees under their jurisdictions. In these days, be it remembered, articles of union are not held to be *altogether* sacred and inviolable. "But,' says "Reitam," "I should like to hear Bro. Binckes' reply to this question—What is to become of the *soi-disant* Grand Lodge of Mark Masters, should the United Grand Lodge acknowledges the Mark degree?" To this I answer, I would rather patiently wait the eventuality before being called upon to state what course I think would be pursued under such circumstances, but I do not hesitate to state that the Grand Mark Lodge would be found very well able to take care of its interests and of those of its members. Further, that the same question may be asked of those supreme jurisdictions of whom mention has previously been made, with equal, and with no greater, force. Does "Reitam" forget, or does he wilfully ignore the fact, that the members of the Mark degree are all members of the United Grand Lodge of England, and that amongst those who have taken, and now take, the most active interest in its affairs, are many of the most influential members of that body.

To the reasons assigned by "Reitam" for the refusal of recognition by the Grand Lodges, or Chapters, of Scotland or Ireland, I attach no importance; nor to the opinions expressed as to the result thereof, nor to the conclusions drawn at the end of your correspondent's remarks. To treat of them properly would demand more space than I dare ask for, and more time than I can just now afford. "Reitam" and others may rest assured of this, that the Grand Mark Lodge (I speak collectively), has entire faith in its legitimacy and validity, confidence in its self-sustaining powers, and intense gratification at the success which has attended its efforts to uphold the genuine landmarks of our ancient Order.

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The Empress Eugenie has founded an annual prize of £400 to be awarded by the Geographical Society of France to any Frenchman, for the discovery, work, or enterprise which shall be judged to be the most useful to progress, to the science of geography, or to the external commercial relations of France.

## BURGH RECORDS.—No. 5.

By W. P. Buchan.

(*Continued from page* 68.)

(*From Extracts from the Council Register of the Burgh of Aberdeen.—Spalding Club. Instituted* A.D. 1839.)

21st April, 1497.

"The said day, it was statut and ordanit be the alderman and consale for the eschevin of the infirmitey cumm out of Franche and strang partis, that all licht weman be chargit and ordanit to decist fra thar vicis and syne of venerie, and al thair buthis and houssis skalit, and thai to pas and wirk for thar sustentacioun, vnder the payne of ane key of het yrne one thar chekis, and banysene of the toune."

I wonder how our present *anonymas* would feel at having such a statute passed and put in force against them! A key of het iron on the cheek would be quite a different affair from a dab of red paint or enamel; no doubt the precious darlings would be intensely horified at such an *impertinent* proceeding; yet possibly it might be considered a legitimate revival of "the mark," especially when imparted to procuresses or to procurers.

On the 14th August, 1581, "The said day, the hail craftismen free and unfree of this burght," &c.

A great many extracts are given anent "our ald inemeis of Ingland," in June and July, 1497. "Fossis and bastalze" are being put up, also a "blockhouse salbe bigyt of gret strinth at the hevin moutht;" and "it was statut and ordanit, gif the Inglismen propose to lande one the northt partis of the havyne, that al manere of men, with thar cartis of weir, with horsis, gunrye, artailzerie, and ail vther defensable wapinnis, be redy, and pass to resist thame for the saiftie of our cathedral kirk, my lord of Aberdenis palace, aur maisteris the chanonis, and ther familiaris and habitaciones." The townsmen had also to "wache the toune at nycht," &c.

In October and November, 1497, there seems to have been a great *blow out* on account of a visit from James IV. An "organman" (who would seem to have been more appreciated then than now) receives xls. Probably *music* was scarce.

6th Oct., 1525, the stepills of the tolbuith and Sanct Nicholace are to be occupied as watching stations, and the bell to be rung if any horsemen be seen approaching the town; twa or thre gunnars are feed for tua or thre monetht; and men to get culwerings, cors bowis, and hand bowis, and practise shooting with them. "And atoure to hald wappinschawingis euerie ilk wolk or monetht tuyss," this seems to have been for self defence from their neighbours about.

In April, 1526, King James V. visiting the town, "ane honest propyne" is provided for him, in which we find "stark mychty wynes and small wynnis, sax stayne of wax, xxxiiii lib. of

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scorcheatis, tna sed mettis, foure chaldyr of collis," &c. In January, 1527, preparations are again made for a visit from the King. The Provost, in 1527, was Gilbert Menzies, who is said to have made James V. a Mason; it is possible the King was then made a freeman perhaps, or received the freedom of the town.

In 6th Sept., 1530, we find "Gilbertus Menzes prepositus de Abirdene;" he is also Provost in 1532.

In Nov., 1530, Johne Andersoun is fined "because he was found in the vedding kirk dur with his bonat on his heid."

In 1530, it is statut that none of the inhabitants lodge any strangers in their houses without permission, either friend or foe, &c., and the haill toun makes oath "be thair hand wphaldin in jugement, the haly croce tuichit, eury man be himself to observe and keip all and sindrie the ponts and artikilles forsaid, baitht of this statut and of all the laif afore wrytin, without fraud or gile, and hereto bund and obleist thaim be the fathis in thair bodies; and quhasa happynis to failze in ony poynt forsaid. to underly the panis contenit in the said statut, but favour or request euer to be hard in the contrar."

"And, attour, the said toun, euerilk man be himself, fre and onfre, hes maid faytht, the gret aith suorne in iugement, neur to rewele to na maner of personis the secreits and counsel of this guyd toun, sa far as thai heir and is schawin to thaim, and in speciale, the artiklis and ponts [ ] presentlie, quhilks is bot for thair iust defence, to ewaid and vmchow trubill of thair innymeis, sua that thai may lef, as the Kingis trew burges and seruandis, at peis and rist, but inquisitisun and trubill of thair ewill awisit nychtbours."

"And siclik, ilk ane of the said toun hes obleist thame be the tenor of thair aith, to be leill and trew to the prouest and guydtoun; and quhateuer thai heir, se, or can get witting of, quhilkis may be ony skaitht to the toun, prouest, bailzeis, counsell, or till ony nychtbour of the samyn, that they cum in continent, and rewele the samyn quietlie to the prouest, and warne thair nychtbours of thair skaitht, lyiks as all trew kirsinmen suld do vnhe aliet, till vthirs, and speciale nychtbours and brithirs, within ane gude toune duelland."

(*To be continued.*)

## MASONIC NOTES AND QUERIES.

### A HINT FOR THE BOARD OF BENEVOLENCE.

At p. 50 are some proceedings of the P.G.L. of Cornwall well worthy of consideration at the workhouse for Masonic paupers held in Great Queen-street. The case of a distressed brother having been brought before that Grand Lodge, although its funds are small, it made an advance "to enable the brother to start in a small way of business," that is, to give him effectual relief and make him independent.—J.H.

### FREEMASONRY AND THE REFORMATION.*

Where was Freemasonry at the Reformation? It seems to me that we may consider the Reformation as a forerunner of Freemasonry. The Reformation gave us an open Bible, which Bible is one of the three great lights of Freemasonry. Truly the Bible is a Great Light; 'tis the Sun of Freedom, the glorious light of Liberty. But Popery, fearing and hating both light and liberty, links—as W.W., p. 46, says—Bible Societies and Freemasons in one common anathema.—W.P.B.

### ANCIENT AND ACCEPTED RITE.




Above we give a copy of a seal which has recently been adopted by the Royal Kent Rose Croix Chapter, held at the Freemasons' Hall, Newgate-street, Newcastle-upon-Tyne. It is chaste and appropriate, neat and official.

A copy of the seal in question, we are informed, was laid a fortnight ago before two of the most active members of the Supreme Grand Council, 33°, viz. Ill. Bro. C. J. Vigne, M.P.S. Grand Commander, and Ill. Bro. N. G. Philips, Grand Secretary, who were pleased to express their approval of the same. The Chapter has been upwards of 11 years in existence, its warrant being dated, 12 January, 1858. The number of members is 35, amongst whom are two members of the 32°, one of the 31°, and five of the 30°. Three meetings of the Chapters are held in each year, viz., on the last Friday in the months of February, June, and October. The annual election of the M.W.S. takes place in October, and the installation at the succeeding chapter in February. The following is a list of the officers for the present year, viz.:—

Anthony Clapham, M.W.S.; W. Punshon, P.M. W.S., Prelate; W. Brignall, jun., 30°, 1st General; W. G. Laws, 2nd General; H. G. Ludwig, P.M.W.S., Treasurer; H. Hotham, P.M.W.S., Recorder; J. Emra Holmes, 31°, Grand Marshal; A. Winlaw, Raphael; R. F. Cooke, *M.D.*, Captain of Guard, and J. S. Trotter, Equerry.—J.C.

### THE KEYS IDENTIFIED (p 62).

Perhaps W. N. Crawford will state *in what Psalm* "the significant words of *the Psalmist*, 'as it was in the beginning, is now, and ever shall be, world without end, amen,'" occur.—WORCESTER P.M.

* In Scotland the Reformation began about A.D. 1525, and after many struggles was consummated in 1560.

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TABLE OF OLD SCOTTISH MONEY.

| | | | | | |
|---|---|---|---|---|---|
| 2 pennies | ... ... ... | = 1 bodle | = | ⅓d. | sterling. |
| 4 do. | ... ... ... | = 1 plack | = | ⅓d. | do. |
| 6 do. | ... ... ... | = 1 bawbee | = | ½d. | do. |
| 12 do. | ... ... ... | = 1 shilling | = | 1d. | do. |
| 20 shillings | ... ... ... | = 1 pound | = | 20d. | do. |
| 13 shillings and 4 pennies | | = 1 merk | = | 13⅓d. | do. |

It therefore takes 12 pounds Scots to make one pound sterling.—W.P.B.

GOTHIC ARCHITECTURE.—FIRST POINTED STYLE.

When glancing over lately Mr. Charles Wickes' work on "Spires and Towers," 1853, the following remarks caught my eye, which I quote, viz.,—"To England belongs the honour of its (Early English, or First Pointed Style) first invention and full development, and to England must the foreign architect repair who would study to advantage the charming details of this earliest specimen of Gothic art. In Normandy, indeed, doubtless from the close political connection between the two countries, examples occur which do not differ materially from, and in many respects are perfectly identical with, the buildings of our own land. But in other countries the Geometrical Decorated, which is next to engage our attention, succeeded, without any intermediate link, to the Romanesque."—W. P. BUCHAN.

FREEMASONRY 152 YEARS OLD.

If there be any *reliable* documentary evidence of the existence of Freemasonry previous to what is designated, the *revival* of A.D. 1717, I should much like to know of it? If there be no such reliable evidence extant, I would be inclined to infer that Freemasonry is not more than 152 years old. Further, England is the Mother * of Freemasonry.—W. P. BUCHAN.

THE ROSE CROIX TRACING-BOARD, &c. (p. 4 ante).

The defect in this sketch, to which "Pictus" has kindly called attention at page 46, arises either from my having incorrectly copied my original draft, or from a misapprehension on the part of the engraver. The suggestion of "Pictus" in regard to the Doric Column is perfectly correct.

If the Rose Croix can be traced to its constitution as a *Christian Degree* a most important point will be gained; I am as anxious for information on the subject as J.W.M., to whose query (p. 30) I may reply that great similarity exists between the English and foreign modes of working this degree; the landmarks being, in nearly all cases identical.

The errors in the Latin sentences—to which attention has been called by a "Constant Reader" (p. 31)—have arisen from a misprint. It would necessarily be *Natura Renovatur*, &c. *Novenitur* has also usurped the place of *Invenitur*.—DNALXO.

J.A.H. AND OUR ROYAL PAST G.M.

J.A.H. has much relieved my mind, but I do not find in Grand Lodge meetings any evidence that H.R.H. the Prince of Wales has had the rank of a Past Grand Master conferred upon him as yet, nor do I feel certain that he "is to have" it. It is to be trusted that such a proposition of J.A.H., or any one else, will never be carried out by the members of Grand Lodge, but that H.R.H. will be brought into our ranks in a legitimate way as G.M. *or* as GRAND PATRON.—A NEW MEMBER.

"NOTA" AND "LIST OF LODGES, 1765."

It was not correct "that, up to 1765, *all* the English lodges have public-house designations, and the foreign lodges alone have symbolic titles," although "Nota" says so. In proof of which I would refer "Nota" to No. 55, held in a "private room at Bolton;" also No. 176, Redruth; No. 274, at Appledore; No. 289, at Workington; No. 302, at Stubbington; No. 305, at Burnley; No. 306, at Spitafields; No. 321, at Snowsfields, and several other lodges held at "coffee-houses." A century ago the movement had commenced to leave the public-houses, and thanks be, at the present time, the majority of the chief lodges in England either meet in their own halls or in private rooms. In a list of lodges that I have (published A.D. 1767, by R. Trewman, Exeter), there are several more mentioned that do not accept public-house designations; and in lists of lodges in my possession some 30 years earlier, there are also several that meet in private rooms. I should have no objections to their being printed any time in the *Freemasons' Magazine*, as such rolls of lodges are of considerable interest. The list of lodges inserted in the Magazine lately agrees with a copy that I have in MS. of the same, which was kindly sent me by a zealous Mason in the north.—WILLIAM JAMES HUGHAN.

KNIGHTS HOSPITALLERS.

In answer to inquiries of several years past respecting the "British Order of Knights Hospitallers," Bro. Spencer has lately discovered in his warehouse a bundle, in sheets, of a small volume, entitled "Hospitallaria; or, a synopsis of the rise, exploits, privileges, insignia, &c., of the venerable and sovereign Order of Knights Hospitallers of St. John of Jerusalem; with a brief account of the Sixth or British Branch." They have been stowed away with other bundles of books in sheets for the last 20 years. He has had them done up in their original fancy ornamental covers, &c. This curious little work having lately been brought to light, please announce the fact in your notabilia to correspondents.—R.S.

## CORRESPONDENCE.

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

## DECAPITATION OF KING CHARLES I.

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

Dear Sir and Brother,—Your foreclosure of the correspondence as to Bro. Melville and his Masonic Discoveries can hardly apply to the last non-Masonic lucubration of Bro. Melville inserted in your pages.

This is a very lame attempt of the learned brother to make good his retreat after a most egregious chronological blunder; and, as happens with the lame, he again stumbles and trips himself up. Those who like can further occupy themselves with Bro.

* As to any perplexing queries regarding the father, I must refer the querist to Bros. Desaguliers, Anderson, or Payne, who, having a "hand in the pie," ought to know something about it. No use throwing the blame on poor Solomon or Moses; or rather giving them *credit* for what they neither had nor could have anything whatever to do with.

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Melville and his Masonic mysteries, but such literary bungling as "King Charles" must not pass without remonstrance.

After professing to explain what he has been taught by your correspondents, the technical difference between Jan. 30, 1648 and 1649, he launches out into misapprehensions and misrepresentations of the olden character.

It is first necessary to protest against his statement that he has seen a prayer-book of 1642, which contains a calendar of 1642, with the entry of K CHAR MARTYR on the 30th Jan. This is a most monstrous misrepresentation of a well known historical fact.

However new the history of the Parliamentarian period is to Bro. Melville, it is well enough known to many Masons and non-Masons, for we have as copious materials for its history as for that of the last century in print and MSS.

"Jesuits," of whom there were not a dozen in England, and hunted too for their lives, could not control the presses of the country or suppress the mass of books. The suggestion of "Jesuits," and consequent mysteries, and the Assembly of Nice at the vernal equinox, is consequently trash and rigmarole.

Another specimen of this is, "Indeed Charles' life as recorded by historians, who were astrologers, is, I believe, a perfect astrological fiction." "I say I believe, because I am unacquainted with the occult science."

There is no astrological history of Charles I., but there were many dealings of astrologers with the political events of the day, and which have no bearing on the subject under discussion.

It is finally necessary to protest, for the benefit of readers, who are under no compulsion to make themselves acquainted with the minute facts of the time in question, against the parade of quotations and the pretension of learning, as it may impose on some one.

It is as certain that Charles I. was beheaded on the date usually assigned as that Louis XVI. was *afterwards* at the close of the next century—and Jesuits had nothing to do with either event.

The remarks about the mutilation of Bibles rest on similar assumptions of ignorance, and do not represent the true state of the facts. He is not obliged to be a bibliographer, but he need not meddle with such matters if he does not know, and does not choose to learn them. There are plenty of books without title-pages. Yours fraternally,

M.M.

## GRAND MARK LODGE.

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

Dear Sir and Brother,—I can quite feel for your correspondent, W.W., whose letter appeared on the 17th ult., and, while agreeing with him that there must be great negligence in the Mark Lodge office, I must acquit Bro. Binckes of any share in the charge of mismanagement. I have myself addressed no less than five letters—four to Featherstone Buildings and one to Red Lion-square—without ever receiving any reply. I wrote asking whether any letter with order enclosed had reached the office; no reply. I wrote a third time, saying I very much wanted some certificates paid for in January (I think, as far as my memory goes) by a certain day; no reply. I call at the office, am told my letter had never come to hand; ask that enquiries might be instituted. On my return home I find date and number of the P.O. order, write up about it, forwarding a second return of the names for certificates; but no reply. Once again I write and receive no answer; and then I get a friend to call at the post-office at which the order was made payable, and find that it had never been cashed. I apply to the post-office authorities for a renewed order, which is sent me at once. And this time I send it to Bro. Binckes, at his office in Freemasons' Hall, and get a kind reply with receipt by return of post. It is clearly impossible that all those letters can have been lost.

I state all this not for the purpose of fault-finding, but because I feel that to many the fact of repeated letters being unanswered must act as dampers to zeal, and I would strongly advise any W.M. of a Mark Lodge, who wants to get an answer to his communications, to write as I did to Bro. Binckes at Freemasons' Hall. Yours fraternally,

W.M.

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

Dear Sir and Brother,—I can add my testimony to that of Bro. W.W. in your number of two issues back, as to the waste of one's time in writing to the Secretary of Grand Mark Lodge. I have written two letters, and a brother with whom I am well acquainted wrote either two or three, and not one word of reply was vouchsafed to either, and I may add they were on Masonic matters; thus common courtesy would have necessitated a reply. I am a Mark Mason, and

Yours fraternally,

EXCELSIOR.

## THE ALYLUM FOR IDIOTS AT EARLSWOOD.

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

Dear Sir and Brother,—I thank you for inserting, and Bro. "A.P." for writing, the kind notice of this national charity in your number of the 10th ult. Our Institution has peculiar claims on the Craft.

The aged brethren, and orphan boys and girls of Masons, are nobly provided for, but from both the boys' and girls' schools the mentally afflicted son and daughter is necessarily excluded.

We seldom have an election for the Earlswood Asylum without one or more Masons' children as candidates.

I am happy to say that several lodges and many brethren are annual contributors, and that when I go into the provinces to arrange for a public meeting on behalf of the Institution, I am always most cordially received and supported by the brethren; in addition to Masonic hospitality, I enjoy brotherly counsel, advice, and assistance.

I trust the kind appeal of my unknown brother, "A.P.," will be liberally responded to, and that I shall have the gratification of enrolling a large number of the Craft as annual supporters. Surely we could have a ward in the new building, the result of Masonic contributions, with a Masonic designation.

Yours fraternally,

W. NICHOLAS, SECRETARY.

14th July, 1869.

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# THE MASONIC MIRROR.

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

## MASONIC MEMS

UNIVERSAL MASONIC CALENDAR FOR 1869.—A few remaining copies of the second edition are for sale at a reduction of 25 per cent.

THE Right Hon. the Earl of Dalhousie, *K.T.*, *G.C.B.*, &c., has consented to lay with Masonic honours, on Thursday, the 5th day of August next, the foundation stone of the new public hall at Forfar, presented to the town by Peter Reid, Esq.

THE opening of the meeting of the British Association this year at Exeter, is fixed for the 18th of August. Professor Stokes, of Cambridge, will occupy the chair.

THE STAR LODGE (No. 1,257), will be consecrated on Friday, September 3rd, at four o'clock p.m., at the Marquis of Granby, New Cross-road, New Cross.

PROVINCIAL GRAND LODGE OF SOUTH WALES (EASTERN DIVISION).—The meeting will be held at the Masonic Hall, Neath, on the 5th prox., under the presidency of the R.W. the Prov. G.M., Bro. T. M. Talbot.

PORTRAITS of the Rt. Hon. the Earl of Dalhousie, *K.T.*, *G.C.B.*, M.W.G.M. Mason of Scotland, can now be obtained at this office, price 3s. 6d. each. Copies, with ornamental border, and Masonic emblems printed in gold, on large size paper, can be had, price 10s. 6d.

THE EARL OF DURHAM LODGE (No. 1,274) will be consecrated on Wednesday, September 8th, at three o'clock P.M., at the Lambton Arms Hotel, Chester-le-street, by R.W. Bro. John Fawcett, Prov. G.M. for Durham. The officers named in the warrant are Bros. W. Brignall, jun., W.M.; R. Linton, S.W.; and T. Robson, J.W.

PROVINCIAL GRAND LODGE OF DEVONSHIRE.—A meeting of this Provincial Grand Lodge will be held in the early part of next month.

ROYAL MASONIC INSTITUTION FOR BOYS, WOOD GREEN.—Votes are earnestly solicited, for the election in October, on behalf of Herbert William White, only son of the late Bro. William White, who was initiated into Freemasonry in the Royal Union Lodge, No. 246, at Cheltenham, and who died rather suddenly, leaving his widow and the present applicant totally unprovided for. Deceased was a grocer, and much respected in Cheltenham, where he resided, and where shortly before his death he suffered heavy pecuniary losses. 282 votes were obtained at the April, 1869, election.

ROYAL MASONIC BENEVOLENT INSTITUTION FOR WIDOWS OF FREEMASONS.—The votes and interest of the Governors and Subscribers are respectfully and earnestly solicited for the May election, 1870, on behalf of Sarah Holt, widow of Henry William Holt, who died at No. 5, Linsey-terrace, Bermondsey, of consumption, December 15th, 1868, leaving his widow without any means of support. W. H. Holt was initiated into Freemasonry, November 7th, 1832; was a member 19 years; served the different offices of the Lodge of Temperance, No. 169; that of W.M. in 1839. He was many years head waiter at the George and Vulture, Cornhill, but for some years had been Tyler of lodges and chapters.

BRETHREN are reminded that the Lodge Music published in several issues of the MAGAZINE, has been re-published in a convenient form for Lodge use, price 2s. 6d.

## UNITED GRAND LODGE.

In consequence of the pressure of business at the last quarterly communication, held on Wednesday, June 2nd, the whole of the business of the meeting was not concluded, and the M.W. Grand Master felt it would be undesirable that the appeals to the Grand Lodge against certain decisions should be delayed, and therefore ordered that a special Grand Lodge should be held on Wednesday, the 28th ult., the same to be called a Grand Lodge of Emergency, for the disposal of those appeals. Precisely at seven o'clock the Right Hon. the Earl de Grey and Ripon, M. W. D. G. M., in the absence of the M.W.G.M. took his seat on the throne as Grand Master *pro. tem.*, Lord Limerick, Prov. G.M. for Bristol, acting as D.G.M.; Henry Murray, District G.M. for China, as S.G.W.; John G. Dodgson *M.P.*, as J.G.W.; the Rev. Charles J. Martyn and the Rev Thomas F. T. Ravenshaw, G. Chaplains; John Hervey, G. Sec.; John Havers, P.G.W.; Samuel T. Tomkins, and J. Cooper-Forster, G. Deacons; John Savage, P.G.D.; J. M. Clabon, P.G.D., &c.; John Udall, P.G.D.; H. Browse, P.G.D.; George Cox, P.G.D.; Benjamin Head, P.G.D.; A. W. Woods, G. Dir. of Cers.; C. C. Dumas, Assist. G. Dir. of Cers.; Joshua Nunn, G.S.B.; James Mason, P.G.S.B.; W. Ough, G. Org.; James Brett, Assist. G. Purst.; W. Smith, *C.E.*, P.M., &c.; H. Buss G. Sec.'s office; R. Wentworth Little, P.M., &c.; Bennett, P.M.; C. E. Thompson, and about 50 other brethren.

Grand Lodge was opened with the usual formula observed on such occasions, and after several appeals had been heard was closed.

## METROPOLITAN.

BEADON LODGE (No. 619).—A meeting was held at the Greyhound, Dulwich, on the 21st inst., for the transaction of business and election of the W.M. for the ensuing year, the W.M. was in his place, and passed Bros. Edmonds and Price to the degree of F.C., and raised Bro. Kirkaldie. Bros. A. Avery, P.M., was elected W.M. for the ensuing year, W. Avery, Treas., and J. Daly, Tyler. Bros. Garland, Smith, and W. Seaman, were chosen auditors, and the Audit Committee was appointed to meet on the 11th proximo., at Bro. James Avery's, at 7 p.m. A Five Guinea P.M. Jewel was voted to the retiring W.M., and the lodge was closed. Amongst the visitors were Bros. Henry, 19, Hill, 87, Minnis, 172, Smith, 172, Roberts, 181, Colville, and King.

## PROVINCIAL.

### DEVONSHIRE.

DEVONPORT.—*St. Aubyn Lodge* (No. 954).—A regular meeting of this lodge was held at the Masonic Hall on the evening of Tuesday, the 27th inst., for the purpose of receiving two brethren, one of whom was installed in the Lodge of Regeneration at Rio de Janeiro, acting under the authority of the Grand Orient of Brazil; the other brother was initiated under the authority of the Grand Lodge of Scotland at Halifax, Nova Scotia. Also to ballot for—and, if accepted, initiate—three candidates into the Order, they having been proposed at the last meeting. Precisely as the clock marked the hour summoning the meeting, the W.M., Bro. James Hawton, ascended the throne of K.S., and proceeded to open the lodge in ancient form, being well supported by his officers and P.M.'s. The ballot being clear for the whole of the candidates, the W.M. initiated Messrs. Somerville and Sturgeon into our ancient Order in a very clear and impressive manner. The newly-initiated brethren having signed the by-laws of the lodge in token of their adherence thereto, the charge was given by Bro. H. F. Smith, S.W., and the lecture on the tracing-board by Bro. Secretary. The lodge closed at 9.10 p.m.

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## ESSEX.

BROXBOURNE.—*Westbourne Lodge* (No. 733).—This lodge held its annual summer gathering on the 23rd inst., at the Crown Hotel, under favourable auspices. The brethren, who were accompanied by their wives and sweethearts, started from Bro. Richards's, the Pine Apple Tavern, Portman Market, in four-horse coaches and waggonettes, and after a beautiful drive through the Green Lanes, the party halted at the Bell, at Edmonton, where they partook of luncheon. The journey was then pleasantly continued until the arrival at Broxbourne, where a splendid banquet was provided, presided over by Bro. Helsdon, as W.M., Cooper, S.W., and Richards, J.W., supported by Bros. Cottebrune, P.M.; Sinclair, P.M.; Elmes, Sec., Domatic, No. 177; Amos Treadwell, 177; Foulger, S.W., 177, and many others. The usual toasts, loyal and Masonic, were given with much spirit. Bro. Sinclair, P.M., greatly contributed to the pleasantness of the occasion by a humorous speech in replying to the toast of the ladies, previous to which Bro. Cottebrune proposed the health of the W.M., which was received with acclamation. Bro. Helsdon returned thanks in appropriate language, Dancing and musical entertainments followed, and a most agreeable day spent. Bro. Woodstock was most indefatigable as Secretary and Steward.

## HANTS.

LYMINGTON.—*New Forest Lodge*, (No. 319).—The annual meeting of the members of this lodge was held on Tuesday the 13th inst. at their hall, in Quay-street, Lymington, the W.M., the Rev. Dr. Bradshaw, presiding. The usual routine business having been gone through, and Bro. Henry Thos. Bath having been presented, was duly installed into the chair as W.M. for the ensuing year. The ceremony was ably and impressively performed by the Rev. Doctor. After the installation the following resolution was proposed by Bro. Hayward, P.M. seconded by Bro. Waterman, P.M. and carried by acclamation:—"That the thanks of this lodge be given to Bro. the Rev. Dr. Bradshaw, *D.D., L.L.D., D.C.L.*, who, on four occasions, has filled the office of W.M. of this lodge, and on seven occasions was invested with the collar of G. Chap. of this province, by our late R.W.G.M., Admiral Sir Lucius Curtis, Bart., K.C.B. "That a copy of this resolution be forwarded to the Most Worshipful the Grand Master of England, the Earl of Zetland, humbly praying that he may, when a vacancy should arise, appoint Bro. the Rev. Dr. Bradshaw, to one of the Grand Chaplaincies of England." "Also, that a copy of this resolution be forwarded to the R.W. Bro. W. B. Beach, the Prov. G. Master nominate of this province, begging him to support the prayer of this memorial." It was then moved by Bro. Fripp, seconded by Bro. Preston, S.D., "That a copy of the above resolution be engrossed on vellum, and presented to the Rev. Dr. Bradshaw."—This was also carried by acclamation, and Rev. Doctor made a suitable reply. The Rev. Dr. Bradshaw proposed, and Bro. Waterman, P.M. seconded, "That the thanks of the lodge be given to Bro. Hayward, P.M. for having so well carried out the duties of Treas. of the lodge." Bro. Hayward made a reply, and embraced the opportunity of setting the financial state of affairs before the lodge. The W.M. (Bro. Henry Thomas Bath) received the congratulations of his brethren, and proceeded to appoint his officers, viz.:—Rev. Bro. Dr, Bradshaw, P.M., Bros. S. Dore, S.W., J. L. Shrubb, J.W., Hayward, Treas. J. T. Fripp, Sec.; Preston, S.D.; Waterman, J.D., Jackman, I.G. The brethren then sat down to a banquet, when various speeches were delivered, and the evening was spent in that happy and intellectual manner so thoroughly known and appreciated by masons.

## LEICESTERSHIRE.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—An emergency meeting of this lodge was held at the Freemasons' Hall, on the 15th ult., when there were present, in addition to the W.M., Bro. George Toller, jun., Bros. Kelly, P.M. & D. Prov. G.M.; Duff, I.P.M.; Buzzard, S.W.; Sculthorpe, J.W.; Baines, Sec.; C. Johnson, P.M., Org.; Rev. Dr. Haycroft, S.D.; Partridge, J.D.; Atkins, Steward; Lavin, I.G.; Bambridge, Tyler; Mace, Rev. H. E. Von Stürmer, Miller, and Dunn. Visitors: Bros. J. H. Williams, 925; L. A. Clarke, P.M.; Crow, Sec. & Org.; Jacobs, Palmer, and Roper, of No. 279. The lodge having been opened in the first degree, Bro. the Rev. H. E. Von Stürmer passed a satisfactory examination, and on the lodge being opened in the second degree, he was passed Fellow Craft, and the W.M. gave the lecture on the tracing-board. Bro. J. J. Miller was then duly examined in that degree, after which he was raised to the sublime degree of M.M. The lodge having been lowered to the first degree, a dispensation from the R.W. Prov. G.M., the Right Hon. Earl Howe, G.C.H., for the initiation of Mr. Thomas Dunn as a serving brother, was read and entered on the minutes. A ballot was then taken, which, being in his favour, Mr. Thomas Dunn was regularly initiated into Masonry. This was the first occasion on which the W.M., Bro. George Toller, had taken the chair since his initiation, and, with the exception of the explanation of the working-tools and secrets of the third degree, he performed all the ceremonies of the evening in a most efficient and perfect manner, and which could scarcely be surpassed. All the other officers, except the Treasurer, were in their places. The effect of the ceremonies was greatly increased by the musical chants which were given by Bros. Johnson (Org. 523), Crow (Org. 279), and others. The lodge having been closed in harmony, the brethren adjourned to refreshment and spent an hour or two very pleasantly under the presidency of the W.M.

## MONMOUTHSHIRE.

PONTYPOOL. — *Kennard Lodge* (No. 1,258). — The usual monthly meeting of the members of this lodge took place at the Clarence Hotel, on Monday, the 19th inst., Bro. Bartholomew Thomas, W.M., in the chair. There was a large attendance of members of the Craft from all parts, and several P.G. officers were also present. The minutes of the last meeting were read and confirmed. The ballot took place for Edward Kennard, Esq., of Blaenafon, Mr. W. H. Haskins, and Mr. Thomas Waite, of Pontypool, and all were unanimously admitted. The two latter gentlemen being in attendance were initiated into Masonry, the ceremony being most creditably performed by the W.M. Three joining members were also balloted for and accepted, and this makes the number of new members twenty-four. The following brethren were then examined in open lodge as to the progress each had made as an E.A. Freemason, and their answers proving satisfactory, the lodge was opened in the second degree, and the following Bros., viz.:—Lloyd, Jones, Bunning, Thomas, Greenway, Davey, Sandbrook, and Ellis, were passed to the degree of F.C. Freemasons. The W.M. then favoured the brethren with an eloquent and original lecture on the second tracing board. We regret want of space prevents our giving this week even extracts therefrom, but we will endeavour to give it in *extenso* in a future number. Sufficient to say, there were five or six P.M.'s present, and they one and all pronounced it to be first-class. The lodge was then closed down to the first degree, when the Secretary read a letter from the R.W. the Prov. G.M., returning his most sincere thanks for the very kind address agreed to on the consecration day. The following new appointments were then made, viz.:—Bros. Watkin, I.G.; W. H. Lloyd, Steward; and Haskins, Org. It was proposed by the S.W., seconded by the J.W., and carried unanimously, that the sum of £2 2s. be given from this lodge to the Zetland Testimonial Fund. The Secretary then brought up the bye-laws, but as there was no time this evening to discuss them, it was agreed to refer the same to the D. Prov. G.M., and if he approves thereof they were to be considered as carried. Four new candidates for initiation were then proposed, and the lodge was closed in harmony at eight p.m.

## SURREY.

ANERLEY.—*Consecration of the Stanhope Lodge* (No. 1,269).—The consecration of this lodge and installation of the W.M. took place at the Thicket Hotel, Anerly, on Saturday, the 17th inst. in the presence of many distinguished brethren and under very auspicious circumstances. Bro. W. Watson, P.M. 23 and Prov. G.S., was specially nominated by the M.W.G.M. to perform the consecration ceremony, and he was ably assisted by Bros. John Thomas, P.M. 507; M. Cooke, P.M. 23; and W. Platt, P.M. 23. Among the members present were Bros. H. W. Lindus, W. P. Clifford, John Hart, James Kench, John W. Lassam and James C. Ring, who were six of the petitioners. The visitors included Bros. John Thomas, P.M. 507; M. Cooke, P.M. 23; W. Platt, P.M. 23; George Palmer, J.W. 11; Charles Pawley, 33; Magnus Ohren, 33; Edward Hunt, 42, and Alfred Kirkaldie, 619. In the course of the consecration ceremony,

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which was most impressively rendered by Bro. W. Watson, an admirable ode, expressly composed for the occasion by Bro. M. Cooke, on the principles of Freemasonry, was delivered by him with great effect. The installation was worked by Bros. W. Watson and John Thomas in a manner that left nothing to be desired, in the course of which Bro. H. W. Lindus was duly installed in the chair of K.S., pursuant to the warrant of the M.W.G.M. Bro. Clifford was invested with the collar of S.W., and Bro. Kench with that of J.W. The W.M. then appointed Bro. Hart, Sec., and Bros. Jarvis and Ring, I.G. The other appointments were postponed to the next regular meeting of the lodge, and after several propositions for initiations and joining brethren, the lodge was closed at seven o'clock, according to ancient custom. The banquet took place at eight o'clock. When the cloth was removed, the W.M. proposed the usual toasts. "The Queen and the Craft;" "The Right Hon. the Earl of Zetland, the M.W.G.M.," with much earnestness, and the W.M. acknowledged with gratitude, the kindness of the M.W.G.M. in granting the prayer of their petition and enabling them to meet as a regular lodge; "The Right Hon. the Earl de Grey and Ripon, D.G.M., and the rest of the Grand Officers past and present." The W.M. then proposed the toast of "The Consecrating and Installing Officer, Bro. Watson, who had that day so admirably performed the ceremonies undertaken by him." Bro. Watson, in responding, bore testimony to the good qualities of the W.M., and observed that he had introduced and initiated him into Masonry, and it gave him peculiar pleasure to take part in the consecration of the lodge and in the installation of the W.M. He was quite sure the lodge had commenced well, and he hoped the W.M., whom he congratulated upon being in the chair, would live for a great many years to see the lodge of which he was the father grow and flourish. He therefore proposed the health of the W.M., to which Bro. H. W. Lindus replied in an effective and appropriate speech, in the course of which he said it gave him peculiar pleasure to find himself in the proud position which he had the honour to occupy. He confessed that he was much gratified to be placed by the favour of the M.W.G.M. in that chair, and he was much indebted to the other members of the lodge for their assistance which had contributed to that result. He could not accept the many flattering observations which had been made by Bro. W. Watson in reference to his proficiency as a working member of the Craft; he was yet untried, and it was at least premature to refer to its working, but he trusted that on some future occasion, and before he vacated the chair, the brethren would be disposed to acknowledge that he was not altogether unworthy to preside over them. To the toast of "The Visitors," Bro. John Thomas responded in an excellent speech, and expressed his gratification at having the privilege of assisting at the ceremonies that day. He did not consider that he was doing a favour to the lodge by attending and bearing a part in the proceedings as the W.M. had suggested, because he thought it was the duty of every Mason to render any assistance of the kind whenever he was called upon to do so. He felt highly pleased at the excellent manner in which the business of the lodge, so far as it had gone, had been conducted, and he was confident that, with such a W.M. and such officers as he saw gathered round him, the work would be conducted with the utmost skill and harmony, and he trusted that nothing would ever arise in the lodge to disturb the excellent feeling which he was quite sure existed now and would continue to endure for many years to come. Bros. Cooke, Platt, George Palmer, Magnus Ohren, and Kirkaldie also returned thanks on behalf of the visitors. The W.M. then proposed the toast of "The Officers" in complimentary terms, to which the S. and J. Wardens, I.G., and W.S. responded. The toast of "The Secretary" was responded to by Bro. John Hart in an able speech. The duties of Tyler were efficiently displayed by Bro. Woodstock, P.M. The banquet was served in excellent style by Bro. J. W. Lassam. From the very commendable way in which the W.M. and his several officers set about their work and conducted the business of the lodge, and the admirable arrangements made by them, as also by the worthy host, Bro. Lassam, to conduce to the comfort and convenience of their meetings, it leads one to hope that this was a very happy commencement of a long and prosperous future. There were 12 gentlemen of the highest respectability proposed and seconded for initiation, and four brethren for joining. After spending a most pleasant and harmonious evening, the brethren separated, with the most perfect feeling of brotherly love, to catch their trains and take their several conveyances to their respective homes.

## WARWICKSHIRE.

BIRMINGHAM.—*Fletcher Lodge* (No. 1,031).—The regular meeting of this lodge was held at the Masonic Rooms, on Wednesday, July 14th. Present:—Bros. J. Dixon Miller, W.M.; B. Purnell, I.P.M.; Rev. W. B. Smith, Chap.; E. Kent, S.W.; W. W. Rose, J.W.; C. Cooper, J.D.; A. Rooke, Sec.; J. L. Kennedy, Dir. of Cers.; J. J. Fullam, Std.; and many others. The lodge was opened according to ancient form, and the minutes of the previous meeting confirmed. Bro. Charles Marris being a candidate for the third degree was examined as to his proficiency as a F.C., and having answered satisfactorily, was entrusted and retired. The lodge was then opened in the third degree. Bro. Marris being re-admitted, was duly raised to the sublime degree of a M.M. The lodge was resumed to the first degree, when Mr. Edward Matthews was presented as a candidate for initiation, and received the benefit of the light of Masonry, the ceremonies being worked with the care and proficiency proverbial to this lodge, now one of the most flourishing in the province. In conformity with a notice of motion made by Bro. E. Kent, S.W., a donation from the funds of the lodge was voted to constitute Bro. J. G. Bland, P.M., a life subscriber to the Institution for Aged Freemasons, and Bro. B. Purnell, I.P.M., a life subscriber to the Masonic Boys' School. The sympathy of the brethren for the much esteemed Bro. Dr. Thomas Partridge, senr., P.M. of the lodge, on his recent bereavement in the death of his wife, was expressed in a vote of condolence, proposed by Bro. Purnell, P.M., and seconded by the W.M. The S.W. made an application for relief on behalf of a poor and distressed brother, which was responded to by a vote srom the Benevolent Fund. The lodge was then closed, and the brethren adjourned to refreshment.

## YORKSHIRE (WEST).

DEWSBURY.—*Lodge of The Three Grand Principles* 208 *and St. John's Lodge* 827.—On Friday the 16th ult., the members of these lodges united together to celebrate the festival of St. John the Baptist, at Kirkby, Overblow, near Harrowgate by the kind invitation of Bro. Mark Newsome, P.M. of the St. John's Lodge. The brethren accompanied by their lady friends left the Dewsbury Station of the L. and N.W. Railway at 10.9 a.m. in three first class saloon carriages, arriving at Pannal Station N.E. Railway Company at 12. The ladies were conveyed in waggonettes to the residence of Bro. Newsome, whilst the brethren walked over the hills to the same rendezvous. Having refreshed the inner man the brethren assembled in the Church of England School Room, put on their Masonic costume and marched in procession through the village to the rectory, and returned to the school room, where they put off their Masonic clothing, and went to enjoy the company of the ladies, in the grounds of the rectory—the Rector, the Rev. Mr. Toogood having generously thrown them open for this occasion. At 2.30 p.m. the brethren and ladies sat down to a sumptuous banquet, provided by the hospitality of Bro. Newsome in a spacious marquee erected in a field adjoining the rectory. About one hundred and fifteen were present, including the Rev. J. J. Toogood, Rev. Edmund Snowden, Rev. Mr. Coppleston, Mr. Haxworth, Mr. Brooke and Mr. Matthew Todd of Bradford. The presidential chair was occupied by Bro. Benjamin Blakeley, W.M. 827, who was supported by the following brethren, viz.: Bros. James France, W.M. 208; Thomas Schofield, W.M. 306; Rev. Mayes, Chap. 380; Samuel Vaughan, P. Prov. G. Chap. 208; W. Appleyard, P. Prov. G. Chap. 827; Charles Oldroyd, P.G. Treas. 208; John Booth, P. Prov. G. J.D. 258; John Kirk, P. Prov. G. Supt. of Works 827; Mark Ward, I.G. 827; Walter Walker, Purst. 827; A. Wilson, P.M. 827; Richard Hewitt, P.M. 827; John Lobley, P.M. 827; R. J. Critchley *J.P.* S.W. 208; John Wilson, J.D. 208; R.R. Nelson, P.G. Sec, 208; Fawcett, 258; Benjamin Oates, P.M. Sec. 208; John Armitage, P.M. Sec. 827; Mark Newsome, P.M. 827; H. J. Fearnley, P.M. 208; Joe Fox, S,W. 827; Thomas Chadwick, S.W. 827; A. F. E. Steigerwald, Treas. 827; John Spiking, P.M. 208; Thomas Halliwell, P.M. 208; James Hunter, P.M. 208; W. Hemingway, P.M. 208; John Haigh, I.G. 208; Lee, 208; Sheard, 208; Senior, 208; Crawshaw, 208; Wilkinson, 208; Johnson, 208; Spedding, 208; Oates, 208; Talbot, 208; Robinson, 208; Watts, 208; Rider, 208; Ratcliffe, 208; Neville, 208; Alexander Miller, 208; W. Machell, 827; Dixon, 827; J. J. Brearey, 827; Thackrah, 827; James Cardwell, 208; Jonathan Todd, 827; J. M. Fearnsides, 827. After the cloth was drawn the following toasts were proposed "The Queen" by the W.M. 827, "H.R.H.

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Bro. the Prince of Wales, the Princess of Wales, and the rest of the Royal Family" by the W.M. 208, "Our National Defences" by Charles Aldroyd, P.G. Treas., responded to by Capt. Watts, and Lieut. Hewitt, "The Visitors" proposed by the president, and responded to by the Rev. Mr. Toogood, Bro. Schofield, W.M. of the Alfred Lodge Leeds and Bro. John Booth, P. Prov. G. J.D., "Our host Bro. Mark Newsome" was given by the W.M. 827 and heartily received by all present, Bro. Newsome in responding spoke of the pleasure it gave him to see so many of the brethren and ladies, and hoped all would enjoy themselves on this occasion, "The health of Mrs. Newsome and the ladies" was proposed by Bro. Capt. J. France, W.M. 208, and responded to by Bro. Joe Fox in a very humorous speech. After the toasts had come to an end the company retired from the table and wandered in groups about the grounds and viewed the beautiful scenery of the neighbourhood, until it was time to prepare for taking their departure, all assembled on the lawn in front of Bro. Newsome's residence when Bro. the Rev. W. Appleyard proposed, and Bro. the Rev. Samuel Vaughan seconded a vote of thanks to Bro. and Mrs. Newsome for the kindness and hospitality shown this day. Bro. Newsome replied and said that, he was extremely glad that all had enjoyed themselves, he was happy in having the pleasure of receiving such a goodly number, for if it gave as much pleasure to those assembled before him as it gave to him he was satisfied. A vote of thanks was also given to the Rev. Mr. Toogood for his kindness in allowing them the use of his grounds. Three hearty cheers, such as Englishmen and Masons can give, were given, and the company departed having enjoyed another red letter day, and wended their way to the station and arrived at Dewsbury at 10.15 p.m. Before closing this report reference must be made to Mrs. Newsome for her indefatigable exertions in attending to the comfort of the ladies. Tea was provided for them on the lawn, also to the kindness of Mrs. Toogood, Mrs. Schofield and Miss Walker for inviting the ladies to their respective residences to take tea with them.

## ISLE OF MAN.

### DOUGLAS.

Athole Lodge (No. 1,004).—The last regular meeting of this lodge took place on Wednesday, the 21st inst., at the Douglas Hotel, the W.M., Bro. H. P. Mayle, presiding, assisted by his officers, as follows:—Bros. Richard Tuton, S.W.; S. Webb, J.W.; Geo. Lorimer, S.D.; B. Flynn, I.G.; A. M. Lewin, Dir. of Cers.; and Lofthouse, I.P.M., Treas., the other officers being unavoidably absent. Lodge duly formed, the usual preliminaries were gone through, upon which Bro. John Livingston was introduced, and having satisfied the brethren of his fitness for advancement, and being properly prepared, was favoured with an advanced step in the Order. The next business was the introduction of Bros. Double and Thornley as candidates for the third degree. The questions necessary were put, and well answered. The ceremony of raising was then proceeded with, the beautiful ritual in this degree finding in Bro. Mayle an exponent quite equal to the best workman in Masonic literature. It would be an act of injustice not to say that the explanation of the tracing board, and use of the working tools, was admirably rendered by Bro. Lofthouse, P.M., who, at the request of the W.M., undertook this pleasant duty. This ceremony ended, some reference was made to a brother (an old member of this lodge), who was in distressed circumstances, occasioned by long illness. It was unanimously agreed to that the W.M. should see and temporarily assist the brother referred to, pending further arrangements for his relief. Lodge was then closed, the brethren being invited to an excellent banquet, which was quite equal to the well-known reputation of the Douglas Hotel. Upon the removal of the cloth, the W.M. proposed "the Queen and Craft," "the Earl of Zetland, M.W.G.M.," and the other Masonic toasts, which were prefaced in eloquent terms, and received with the usual enthusiasm. The visitors present were, Bros. P. Brammill, No. 654; Gawith. J.W., 1,013; Thomas Cowley, Dir. of Cers., 1,242; Wm. Crane, 673; Geo. Taylor, 25; the Rev. E. E. Hadath, W.M., 1,232, and Prov. G. Chap. designate for Lancashire, who, *seriatim*, acknowledged the compliment paid them. The Rev. Bro. Hadath, in the course of his remarks, said that he had had for years some doubts as to any society being good which was a secret one. However, by some chance, a book was placed in his hands, viz.,—Dr. Oliver's work upon Freemasonry, which he carefully perused. The result was, that he became one of the free and accepted, and the more he learnt of the Order the more was he impressed with its usefulness, and its boundless charities. He (Bro. Hadath) had been told it was a bad society, because bad men had been pointed out to him as members of the Order. The argument was a poor one, inasmuch as he had found that some members of the clergy did not carry out what they preached. Therefore it was no valid objection to an Order, because men who forget what is due to honour, were members of it. The three principals of Freemasonry were Faith, Hope and Charity, with such principals, no society could be wrong, it only rendered the renegades more contemptible. The learned brother, after a few more remarks, concluded his eloquent speech. Several other toasts followed, and a pleasant evening terminated at eleven o'clock. In conclusion, we must say a word in praise of the lodge music, which was beautifully given by Bro. Lofthouse, P.M., who also presided at the organ.

## SOUTH AUSTRALIA.

### ADELAIDE.

At a quarterly communication, holden at the Prince Alfred Hotel, Adelaide, on Wednesday, 7th April, 1869, there were present Bro. W. Horatio T. Whittell, *M.D., J.P.*, D.D.G.M., in the chair; Bros. W. Henry E. Downer, D.G.S.W.; Frederick Wicksteed, P.D.G.S.W.; The Rev. Henry Howitt, D.G. Chap.; Charles R. Darton, P.D.G. Reg.; Henry L. Durieu, D.G.J.D.; Alfred Hardy, D.G. Supt. of Works; John R. Gurner, D.G. Asst. Dir. Cers.; Henry H. Haussen, D.G.S.B.; William Hill, D.G. Org.; John Hamlin, D.G. Purst; John T. Sagar, D.G.J.W.; George M. Galley, D.G. Steward; The Hon. Thomas English, D.G. Steward; William M. Letchford, J.W. 505; Henry Hughes, J.W. 583; William Wright, S.W. 677; Solomon H. Jaffa, J.W. 677; William J. Cox, S.W. 842; and visitors from several lodges.

The D.G.L. having been received by the Lodge of Concord, 677, was opened in due form, and with solemn prayer. The minutes of the last meeting were read and confirmed.

The officers' roll was called and apologies were received from the R.W. the D.G.M. and the D.G. Sec. on account of illness, and from the D.G. Treas., absent from the colony. The S.D. Dir. of Cers., and Bro. Fuller, D.G. Steward, were fined for non-attendance. The Supt. of Works, Bro. Alfred Hardy, explained that on the occasion of the last meeting he was confined to his bed through illness, and was unable to write an excuse. Upon motion duly made and seconded, it was resolved—"That the fine imposed on Bro. Hardy be remitted."

The following report, of the general committee, and balance sheet to the end of 1868, were read, and on the motion of Bro. Sagar, D.G.J.W., seconded by Bro. Downer, D.G.S.W., were received, adopted, and ordered to be entered on the minutes:—

#### Report of the General Committee.

"To the R.W. the D.G.M. and District Grand Lodge of South Australia.

"The general committee respectfully report:—1. That in compliance with the resolution of D.G.L. at its last quarterly communication a sub-committee was appointed to prepare an address of welcome to his Excellency Bro. Sir James Fergusson, *Bart.*, upon his arrival at South Australia; and that at the *levee* held on the 22nd February a deputation waited on his excellency and presented the same on behalf of the members generally, when his excellency was pleased to acknowledge its receipt in a special reply, a copy of which is appended. 2. That vacancies have arisen in the general committee in consequence of the resignation of Bro. James C. Hawker, who is unable to attend to the duties and had not been consulted previous to appointment, and also of Bro. Macgraith on account of inability to attend. 3. That a warrant for the Lodge of St. John, Strathalbyn, has been received from the M.W. the G.M., and has been transmitted to the W.M. The number is 1,240. 4. A letter from the V.W. the G. Sec., in reply to an enquiry from your committee, explains with reference to fees of honour 'that no fee is required to be paid by an officer who continues to hold the same office, but if appointed to another office, whether higher or lower, he then has to pay the fee attached to the office.' 5. Lodge of Friendship.—The P.M. Bro. Sagar has explained, with respect to the matter

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remitted to your committee for enquiry and report, that the returns had been prepared and cheque drawn for the dues in good time, but that delivery of the packet had been delayed through his absence in Melbourne, and the committee deeming this a satisfactory explanation recommends D.G. Lodge to remit the fine. 6. Zetland Commemoration.—Your committee has caused subscription lists to be printed and forwarded to the W.M.'s of Lodges, with a circular requesting their co-operation in furtherance of the object. Lists and remittances to be sent in not later than 1st June. The Gambier Lodge has voted the sum of £5 5s., and the same is in the custody of the treasurer. 7. Your committee is gratified in being able to report the receipt of a letter from the Lodge of Unity, in which the W.M. expresses his satisfaction at the success which has attended recent efforts to restore it to a state of usefulness. The Lodge of Fiedelity is also progressing satisfactorily. 8. Your committee append a statement of accounts made up to end of December, and duly audited by W. Bros. Sagar and Botting, who were elected to discharge that duty. 9. The committee mention as a matter of interest to the Craft, that plans for the Freemasons' hall have been approved, and the tender of Messrs. Brown and Thompson accepted. It is believed that the foundation-stone will be laid in due form early in the ensuing month. The building is to cost £3,186, and to be completed by the 13th November. The Architect is Bro. the Hon. Thomas English, M.L.C., D.G. Steward, and the trustees, Bros. Letchford, Botting, Haussen, William Hill, and Darton.

"H. T. WHITTELL, D.D.G.M., chairman.
"FREDERICK WICKSTEED, P.D.G.S.W., sec."

The Treasurer's account showed a balance in hand of £1 12s. 1d.

The Acting Secretary (Bro. Wicksteed) read a copy of the address presented to his Excellency the governor-in-chief, and his reply thereto, as follows, same being ordered to be entered on the minutes :—

ADDRESS.

"To His Excellency the Right Honourable Sir James Fergusson, Bart., Member of Her Majesty's Most Honourable Privy Council, Governor of Her Majesty's province of South Australia, may it please your Excellency,—We, the brethren of the ancient and honourable society of Free and Accepted Masons, under the jurisdiction of the Most Worshipful the Grand Lodge of England, resident in South Australia, desire to offer our warmest congratulations upon your safe arrival in the province over which it has pleased our beloved Queen to appoint you as governor-in-chief. The fame of your many virtues, your talents, your high political attainments, and singular aptitude in the affiairs of state has preceded you; and the colonists congratulate themselves on the accession to the vice-regal power of one to whom they may look for an example, both in private and public. Nor, sir, have the brethren of our ancient Order remained unadvised that in your person their Institution has received one who has manifested a deep solicitude for its welfare and best interests, and who is in every respect a worthy and distinguished adherent. We sincerely trust that when the affairs of your government will permit the enjoyment of a brief interval of leisure, you may be pleased to devote a portion to becoming acquainted with the position of Masonry in this province and advising upon matters of interest. We desire to add, in conclusion, that our prayers will be offered to the Great Architect of the Universe for the success of your administration and the health and happiness of yourself, Lady Edith, and family; and we subscribe ourselves,—Your excellency's most obedient servants and brethren, on behalf of the Order,

"Arthur Hardy, D.G.M.
"H. T. Whittel, D.D.G.M.
"Henry E. Downer, D.G.S.W.
"John T. Sagar, D.G.J.W.

"Given at Adelaide, this 22nd February, A.D. 1869, A.L. 5173.
"Charles R. Darton, D.G. Reg.
"Frederic Wicksteed, P.D.G.S.W.,
"pro D.G.S."

REPLY.

"Gentlemen,—I thank you for your address and for the high estimation of me which you are pleased to entertain. I am glad to know that the ancient and honourable society of Freemasons has established itself so widely in this province, being assured, as a member of the Craft, that your principles and practices are calculated to diffuse both among yourselves and around you a healthy and beneficial influence. I trust that your constitution and operations may continue to flourish and develope themselves.

"Bro. Gurner gave the following notice of motion for the next communication:—That the District Grand Secretary be directed to prepare a book register or tabular form, containing the names of those brethren who for the last twenty years have subjected themselves to erasure of name or exclusion from lodge, with the nature of their offences, the names of their lodges, and the dates when judgment was recorded against them; and that secretaries of lodges shall henceforth be bound, under penalty of censure from District Grand Lodge, to forward to the District Grand Secretary the names of brother who have offended against the laws of the craft."

The D.D.G.M. expressed his thanks to the W.M. and brethren of the Lodge of Concord for the reception of District Grand Lodge.

All business being concluded, the District Grand Lodge was closed in due form and with solemn prayer, and adjourned.

## TASMANIA.

HOBART TOWN.—*Tasmania Benevolent Fund.*—The report of the committee for 1869 has been received, which we have the pleasure of inserting. "In reviewing the progress of this valuable Masonic Institution for the past year, the committee congratulate the Craft on the still increasing success that has attended their endeavours to secure its establishment on a firm and permanent basis. The income from all sources, during 1868, was £57 15s. 11d., being an increase on the previous year of £7 13s. 11d. The calls for assistance from the fund during the same period having been trifling in amount, the balance in hand has increased from £153 4s. 3d. to £206 16s. 2d., the whole of which is placed at interest. The details of receipts, disbursements, and balance-sheet, are appended to this report. The committee, feeling confident that the Freemasons of Tasmania will continue their cordial support to this institution, and in order usefully to employ the amount subscribed in aid of the fund, have taken into consideration the practicability of expending a sum annually in educating a certain number of the children of deceased or distressed worthy Freemasons; and they have much pleasure in announcing that, as far as the limited amount at present voted will permit, they are ready to entertain applications from such parents or guardians as may wish to avail themselves of the assistance thus proffered, with a sincere hope of being instrumental in lightening the cares of some whom misfortune may have rendered powerless to provide the means for educating their offspring and fitting them for the active duties of life. Applications, accompanied by full particulars of the Masonic status of the brother on whose account the application is made, and stating the age and sex of the child on whose behalf assistance is solicited, must be sent to the Hon. Secretary; at present applications cannot be entertained for more than one child of the same family. The committee take this opportunity of reminding members of the Order, especially those who do not contribute to the lodges, that the above arrangement will involve a considerable annual outlay; and it is hoped that they will, by their subscriptions or donations, aid in maturing a scheme intended to give practical effect to one of the three grand Masonic principles, viz., relief. The amount of subscriptions for 1868 was £6 10s., and the contributions from lodges, &c., £23 15s., which, with balance in hand, and £100 invested in Government detention, make the total assets of the society, £206 16s. 2d." There does not appear to be many calls upon the fund, as there was only one recipient for 1868, who was relieved to the extent of £4 4s.

# ROYAL ARCH.

## METROPOLITAN.

MOUNT LEBANON CHAPTER (No. 73).—This Chapter met at the Bridge House Hotel, on the 22nd; Comps. A.D. Loewenstark, M.E.Z.; R. Watts, as H.; T. J. Sabine, as J.; F. Walters, P.Z.! M. A. Loewenstark, S.N. and Treas.; G. H. Wheeler, P.S.; J. H. Ebsworth, 2d A.S.; W. Roebuck, D.C.; A. P. Stedman, J. R.

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Tustin, and H. Bartlett (of No. 169). There was no work before the chapter. A letter of condolence was ordered to be sent to the widow of the late Comp. H. N. Goulty, and a notice of motion was given to alter the day of meeting.

STRAWBERRY HILL CHAPTER (No. 946).—A convocation of this excellent working chapter was held at the Grotto Hotel, Cross Deep, Twickenham, on the 14th inst. This being the night for the election of M.E.Z. and officers for the ensuing year, the following comps. were elected:—W. Smeed, M.E.Z., Stedwell, H., Mc J. Unham, J. The chapter was closed and the brethren adjourned to an excellent banquet.

## LANCASHIRE (WEST).

WARRINGTON.—*Elias Ashmole Chapter* (No. 148).—A regular convocation of this chapter was held on Monday last, at three o'clock in the afternoon. Present:—Comps. J. Bowes, M.E.Z.; R. Stevenson, H.; D. W. Finney, J.; W. Mossop, E.; W. Richardson, P.S.; Horatio Syred, N.; W. Woods, Rev. J. N. Porter, Jas. Johnson, Janitor, &c. Visitors:—Comps. James Hamer and James Parry. The chapter having been opened the companions were admitted, and the minutes read and confirmed. Bro. P. G. Edlestein having been elected, presented himself for exaltation, which ceremony was conducted by the M.E.Z. The symbolic and historic lectures were given respectively by Comps. James Hamer and D. W. Finney. There being no further business the chapter was closed with the usual solemnities, and the companions separated in harmony.

## MONMOUTHSHIRE.

NEWPORT.—*Silurian Chapter* (No. 471).—On Friday the 16th inst., a chapter of emergency was held for the purpose of balloting for and exalting, if accepted, Bro. Henry Martyn Kennard, Esq., of Crumlen Hall, S.W. of the Kennard Lodge 1,258, at Pontypool, and a large number of companions were present. The M.E.Z. Comp. Thomas presided, supported by Comps. Laybourne as H., and Pickford as J., Coombs, P.Z., and Hellyer, P.Z., were also in attendance, and the chapter having been opened in due form, the ballot took place when Bro. Kennard was unanimously elected. That worthy brother being in attendance with Bro. W. Jones who had been accepted at a previous meeting, was this evening exalted to the sublime degree of a R.A. Mason, the ceremony being most ably performed by the M.E.Z. and the other principals. This over, Comp. Kennard very kindly invited the companions to sup with him at the Westgate Hotel, and the lodge was duly closed at 9 p.m. The supper at the "Westgate" was every thing that could be desired, and presented every delicacy of the season, Comp. Kennard presided. The V.W. chair being occupied by Comp, Gratte, P.S.; about 25 were present. After the usual loyal Masonic and several toasts had been given, Comp. Kennard in eloquent terms proposed the "Health of the M.E.Z.," and feelingly alluded to the kindness of that brother coming forward to take the chair for that year in the Kennard Lodge at Pontypool, He Comp. Kennard was much impressed with the exaltation ceremony, and would endeavour to attend as often as possible, being most anxious to cultivate the courtesy and kindness of the Masonic body in this district, and he concluded by wishing Comp. Thomas, and all others every prosperity. Comp. Thomas ably responded, and gave a *resumé* of his connection with the Kennard Lodge, which was received with loud cheers by the companions present. The M.E.Z. then rose and proposed the health of "The Founder of the feast Comp. Kennard" which was received in a truly Masonic manner, and very ably responded to by that worthy companion, other toasts followed, viz., "The Lodges in the Province," "The P.G. Sec.," "The P.G. Treas.," "The Scribe E.," "Coombs, P.Z.," "Hellyer, P.Z.," "Comp. Gratte, Prin. Soj.," "The members of the Silurian Chapter 471," "The Host and Hostess," "To all poor and distressed brothers, &c., &c., &c., and the companions separated at an early hour highly pleased and delighted with Comp. Kennards' genuine old English hospitality. We should have mentioned before, that after each toast a song was sung, and the guests were much indebted to Comps. Tapson, Wade, Hellyer, Priteford, Fothergill, Keates, Watkins, Gratte, D. L. James, W. Jones, and others for enlivening the evening with their musical talent. We may add that the Silurian Chapter is now in a very thriving state, and number some 58 or 59 members.

# KNIGHTS TEMPLAR.

## KENT.

### PROVINCIAL GRAND ENCAMPMENT.

The Provincial Grand Encampment of Kent was held at the Masonic Hall, Woolwich, on Friday, the 16th inst., when the grand conclave was opened in ample form by the Very E.P.G. Cr. Sir Knt. Colonel Clerk, *R.A., F.R.S.*, &c., a full muster of Sir Knts. being present. After the confirmation of previous minutes, the V.E.P.G. Cr. duly appointed and installed the following Sir Knts. as P.G. officers for the province of Kent for the ensuing year:—Sir Knts. W. Smith, *C.E.*, re-appointed Dep. P.G. Cr.; Capt. Sandeman, P.G. Prelate; J. Taylor, 1st Capt.; G. Cocker, 2nd Capt.; J. W. Figg, Dir. of Cers.; Thomas Harrison, Hospitaller; Joseph J. Forrester, Almoner; James Forrester, Expert; J. W. Bood, Capt. of Lines; Geo. Kennedy, Standard Bearer; G. W. Tayler, Treas.; Peter Laird, Chancellor; and Frater J. Henderson, Equerry. After the officers were duly inducted to their seats, the V.E.P.G. Cr. submitted a code of rules and statutes for the P.G. conclave, which had been prepared by the Dep. P.G. Com. and the Committee. These were adopted, and the committee was appointed. The encampment closed in due form, and the Sir Knts. adjourned to the Freemasons' Hotel, near the Dockyard Station.

# THE ROYAL ALBERT ORPHAN ASYLUM FOR THOROUGHLY DESTITUTE CHILDREN.

Amongst the many deserving institutions in or near London, the Royal Albert Orphan Asylum, at Collingwood Court, near Bagshot, Surrey, specially commends itself to the notice of the charitable. The objects of the institution cannot be better explained than by the circular issued, a copy of which we have received and insert with pleasure; and if by so doing it will have induced any of our readers (and it should do so) to contribute their mite, *our* object has been served:—

"This Institution was established in 1864, for the reception of *destitute orphan and fatherless children*—orphan, where having lost both parents, there are no friends capable of maintaining them; and fatherless, where the mother, sorrowing and careworn, is striving to earn a scanty pittance at the needle, or where she has to go out to daily labour for their subsistence, leaving them unprotected from the snares and temptations of the streets. Motherless girls under special circumstances are also received.

"The appalling number of children thus situated, and who, from the want of proper care and guidance, gradually sink into the waifs and strays from which the Refuges seek to rescue them, induced several gentlemen of this Committee to establish an Institution which would thus hold out a helping hand to these little ones, before they fall into that state of beggary and crime, the effects of which it is so difficult to eradicate.

"The Committee do not intend to raise these children above that sphere which the providence of God has marked them out to fill, but in giving them a simple education, consisting of reading, writing, and rudimentary arithmetic, and in teaching them the truth of the Bible, trust they may go forth as honest and industrious children, capable of earning their own livelihood and of proving themselves useful members of society.

"To this end the girls are trained to become industrious and useful servants. In addition to the usual household work, they are taught washing and ironing, and especial attention is paid to their being made efficient in plain and useful needlework.

"The boys are taught to make themselves useful in the house, the kitchen garden, and upon the farm, where they are gradually reclaiming a portion of the uncultivated land, but in order to meet the necessity which exists for the boys having a more extended sphere of employment, the Committee have erected workshops for teaching them an elementary knowledge of bootmaking and tailoring.

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"The children are elected by the subscribers. About two weeks before each election a list of candidates, with a short narrative of each case, is forwarded to the subscribers for them to select the children to be admitted, and thus the most necessitous and deserving objects are certain of securing the benefits of the Asylum.

"To ensure this a new and important element is introduced into the constitution of this Institution, viz., *no canvassing for votes is allowed;* it being apparent that the destitute have neither friends to devote the time nor the money to spend, which the canvassing system necessitates, and, to prevent the possibility of canvassing, the reports are published without the addresses of the subscribers.

"The elections take place half-yearly, in May and November.

"Children are taken from all parts of the Kingdom, and are admitted between the age of 6 and 12, the boys remaining until 14 and the girls until 15.

"Subscriptions for the maintenance of the orphans are earnestly solicited, and will be thankfully received by the Secretary, at the office, 28, Cheapside, London, E.C.

"Life Presentation.—A donation of £250 in one sum, or subscribed in various sums during a period not exceeding three years, entitles the donor to have one child always in the Asylum, provided, of course, the case falls within the prescribed conditions.

"Admission by Purchase.—When the child is six and under nine years of age 125 guineas; and where the child is nine and under twelve years of age 100 guineas.

"Life Subscriptions.—One vote at each election, £5 5s.; two votes, £10 10s. (The votes increasing proportionately to the subscription.)

"Annual Subscription.—One vote at each election, 10s. 6d.; two votes, £1 1s.

"Two hundred and forty children have already been elected into the Asylum.

"The first hundred were received on the 29th December, 1864."

## FREEMASONRY AMONG THE MORMONS.

We extract the following from the *Craftsman*:—

"To the Editor of the *Craftsman*.

"Salt Lake City, Utah Territory, June 30th, 1869.

"Dear Sir and Bro.,—To-day I leave this beautiful city to return to Canada, but before doing so, must give you a brief sketch of Freemasonry among the Mormons, and I assure you it is a delicate and intricate subject to handle—Here are a body of people living in direct violation of the laws of the United States, yet as far as the casual observer can see, they are happy, industrious and (according to their creed) moral; they have transformed a desert into a series of gardens; they have erected a city that for elegance and symmetry is equalled by few in the world, yet they are openly violating the laws of their country—Victor Hugo, however, says in that charming work of his "Les Miserables," "I obey the edicts of my God before I bow down to the laws of my country," and perchance he is right, if so the Mormons in following that light which is given to them from above, are only pursuing the proper course; this however has been so often discussed, that I shall not attempt to explain it, but at once plunge "in medias res"—so far at least as Freemasonry is concerned.

"I arrived here the day before yesterday with my friend, Bro. L. W. Kimball of California, and in the evening visited Mount Moriah Lodge No. 70. I cannot say much regarding the reception given to visiting brethren there, though I must admit that after we were once introduced to the W.M., Bro. Jos. F. Nounnan, he took a good deal of trouble to explain to us the difficulties and drawbacks under which this lodge has for years laboured—It appears that in 1865 several Masons in this place conceived the idea of organising a lodge, and accordingly put a notice to that effect in the papers; on the day appointed several attended, and amongst those, some Mormons—here the first difficulty commenced, the Gentile Masons refused, for reasons which I will subsequently give, to recognise their Mormon brethren, and procoeded to organise without them; a petition praying for a dispensation was forwarded to the Grand Lodge of Nevada, which body that year granted the same, prohibiting however by special edict all Masonic intercourse with members of the Mormon Church. J. M. Ellis was the first W.M. of a Masonic lodge in Utah Territory, W. G. Higley first S.W., and W. L. Hasley first J.W.

"The following year (1866), Mount Moriah Lodge, U.D., sent to the G.L. of Neveda a full statement of the work, together with books, papers, vouchers, and at the same time asking for a Charter. That Grand Body, however, declined to grant a Charter, though they returned the Dispensation, congratulating them at the same time upon their work, and the edict regarding Mormons also remained in full force.

"The brethren, however, appear to have been sanguine, and under the able management of W. Bro. Ellis, who continued to be Master, the lodge prospered, and at the end of the second year of probation (1867), again applied to the G.L. of Neveda for a Charter. The Grand Lodge a second time refused to grant it. This time the brethren of Mount Moriah Lodge surrendered their Dispensation, and at once applied to the Grand Lodge of Montana for a *Charter*; that Grand Body, after a careful consideration of the subject, declined to grant the same, fearing that it might be construed as a slight towards their Sister Grand Lodge of Neveda.

"This organization (the first Masonic society in Utah Territory) then dissolved. Shortly afterwards, the brothers again met, and petitioned the G.L. of Kansas for a Dispensation, which was immediately granted; and on the 27th of November, 1868, they obtained a Charter from that Grand Lodge, under the name and number of Mount Moriah Lodge, No. 70. From that time to the present this lodge has made creditable advancement, and now numbers between 30 and 40 members, a large number of whom belong to the Hebrew belief.

"The above is an accurate account of the difficulties under which our brethren of Utah organised; but during their trials some other Gentile members of the fraternity met and petitioned the Grand Lodge of Montana for a dispensation, which was granted (1866); and on the following year they obtained a charter, Oct. 7th, 1867, under the name and cognomen of Wahsatch Lodge, No. 8, called after that beautiful range of mountains, whose snow-clad peaks can be seen every day of the year from the windows of their lodge-room. Bro. R. H. Robertson is the first and only W.M. of this thriving lodge, which numbers now some fifty members.

"I would here remark that the day after I attended Mount Moriah Lodge (yesterday), I met Bro. Robertson, to whom I was introduced by Bro. Nounnan. He at once proposed to call a special meeting for that evening, so that I might see the work of Montana. I thanked him kindly, and last night visited his lodge. The ritual was exceedingly beautiful, and in many particulars I preferred it to any American work I had ever seen. Before closing, the W.M. kindly alluded to the many courtesies he had received, in the shape of reports of Grand Lodge proceedings, &c., from the genial Grand Secretary of the Grand Lodge of Canada, R.W. Bro. T. B. Harris, to which I simply responded by assuring them that we in Canada wished God-speed to the cause of Masonry throughout the world. Bro. H. B. Peine, P.M., from Illinois, also expressed the pleasure he felt in meeting his brothers of Salt Lake. The lodge was then closed.

"After the lodge adjourned, the S.W., Bro. O. F. Strickland, invited myself and several of the officers to

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his house, where we spent a very pleasant hour, chatting over Mormonism and Freemasonry. Bro. I. Meeks then insisted upon myself and Bro. Robertson paying himself and Mrs. Meeks a nocturnal visit; which, although it was past "low twelve," we certainly did, and enjoyed a quiet little chat in his cosy parlour. When 'the wee sma' hours had arrived, I wished with sincere regret 'Good-bye' to the kind-hearted, hospitable brother of Wahsatch Lodge, No. 8.

"Before closing, I would mention that these are the only two lodges in this vast territory. They have a joint lodge room with the Odd-Fellows, which is elegantly furnished, though not sufficiently ventilated. They are charitable in the extreme, exhibiting a liberality which, considering the numerous calls made upon their purse-strings, is truly wonderful. Mount Moriah Lodge, for example, contributed five hundred dollars towards the starving sufferers of the South, after the war; and Wahsatch Lodge clothed, fed, and nursed a brother from Los Angelos, California, who had been drugged and robbed of his money at a neighbouring city. This case came under my immediate observation, and alone had cost Wahsatch over one hundred dollars. Our Utah brethren, therefore, are not regardless of the principles of the fraternity.

"I must now give the reasons assigned by W. Bro. Nounnan for the non-admittance of Mormons into the lodge room.

"1st. That the Mormons at Nauvoo, Ill., had a Lodge U.D., and that during that period it is said they initiated woman, and were guilty of other un-Masonic conduct.

"2nd. It is generally believed that the Mormons, in their endowment ceremonies, have pleged and bound themselves together by an unwritten ritual, with certain signs and words borrowed from Freemasonry.

"3rd. The Mormons are living in open violation of a law of the United States, passed by Congress in 1682.

"The above are the reasons generally assigned by our Gentile brethren for refusing admission to Mormon members of the Craft, or accepting petitions from Mormon Candidates. The subject is, as I remarked at the commencement of this letter, a delicate and intricate one for those at a distance to discuss. It will be noted however that the first two reasons assigned are merely based on rumour, and that the last is a question of faith, Polygamy to us is a Sin, to them it is the Inspiration of God. Bro. Mackay said to our brother, Judge Strickland, question the suspected brother regarding his belief: such a theory has no foundation. The Gentile Mason of Utah may refuse to wear the white apron in the same room with his Mormon brother, but as Freemasonry acknowledges no creed nor belief, except the one faith in T.G.A.O.T.U., it would be improper for any examining Committee to ask any visiting brother to what Church he may belong. The real fact is this; the Mormons were at first perecuted, driven from their homes, some of them, Masons, murdered, they sought refuge in a barren wilderness, determined to worship God according to their belief, a few Christians and Jews (Gentiles as they term them) settled amongst them, and at once they (the Mormons) changed from the persecuted to the persecutors. The result is evident, a bitter feeling of hatred has sprung up between the resident Gentile and the resident Mormon, and, until that feeling subsides, no fraternal love can exist between these two classes—hence for years to come we may expect to see Freemasonry in Utah more or less a *sectarian* institution. Of course, every one must regret that such is the case, but our brethren there deserve great praise for their energy, their cordiality, and their liberality. Let us remember under what difficulties they labour, only two lodges in that vast country, and each of those under a separate jurisdiction, hundreds of miles away from them. Rumour says they propose to organize a Grand Lodge. Bro. Mackay in his Jurisprudence says, three lodges are the requisite number for the formation of a Grand Lodge, but, after all, upon what basis does he ground his theory? As far as I recollect, the Grand Lodge of Massachusetts was organized from two subordinate lodges, if so, and if it would forward the common cause of the Fraternity to have a Supreme Body in Utah, by all means let us recognise her as soon as our youthful sister modestly announces that she has come to womanhood.

"In conclusion I would say that I called with Bro. Kimball upon the President, Brigham Young. We found him cordial, but very busy, so that it was impossible for us to ask him regarding his views on Masonry. I believe both himself and several of his High Council are or were members of the fraternity.

"Yours fraternally,
"ROBERT RAMSAY."

## LITERATURE, SCIENCE, MUSIC, DRAMA, AND THE FINE ARTS.

Auber's new opera is to be called "Rêve d' Amour."

The Royal Archæological Institute has commenced its annual meeting at Bury St. Edmund's.

Miss Laura Harris has entered into an engagement to sing at Moscow for two years. Miss Minnie Hauck will also appear there.

The *Musical Standard* says that the new Prussian national hymn. by Sir Michael Costa, is to be performed in public in the autumn.

Mr. Henry Denison, a younger brother of the Speaker and the Archdeacon of Taunton, has put forth a Latin version of Shakespeare's "Julius Cæsar."

The Roman Catholics of Quebec have been warned by their pastors against attending the performance of "La Grande Duchess" and "La Belle Helene."

The new theatre in the Strand, which will be under the management of Miss Litton, will, it is rumoured, be none other than the present abode of the Bentinck Club.

A writer in *Blackwood* maintains that earthquakes are caused by a zone of electric action, close to the surface, and wholly independent of the internal condition of our planet, whatever that may be.

Miss Roden, a principal vocalist at the Adelphi and other West End theatres, has taken the Olympic for a short term, for light operatic entertainments. The theatre will open early next month.

A person in Calcutta, named Cameron, writes to the press seriously proposing a scientific expedition to Borneo in search of tailed men and women, who, he is inclined to think, are to be found wandering in the forests there.

The Geographical Society of Italy have struck their prize gold medal in honour of Mrs. Somerville. On one side of it is the likeness of Victor Emmanuel, and on the other the name of the venerable lady to whom it is presented.

Mr. Charles Dickens has found the benefit of his rest. Constant travelling by express trains had so completely knocked him up that he was obliged to discontinue his farewell readings. He is now convalescent, and they will be resumed next season.

Sir Henry Bulwer, who is writing a life of Lord Palmerston, has just had valuable material placed in his hands by Lady Palmerston, in the shape of a diary kept by her husband from the year 1827. The MS. volumes are written with great precision and neatness.

Sir J. Pakington presented a petition to the House of Commons from the Society of Arts, praying for the establishment and support of a National School of Music. The petitioners stated that no such institution could be maintained by private enterprise, and must be supported by the State.

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*On dit* that a new journal is to appear in Paris under the title *The Message*, and with the following epigram:—"Nothing is changed in France; there is only another Message."

The *Courrier d'Orient* states that, by the labour of Midhat Pacha, a palace has been discovered beneath the ruins of ancient Babylon filled with archæological treasures. Among the most curious objects is a library built of bricks of extraordinary composition. The characters with which these bricks, or rather pages, are covered, are in a perfect state of preservation.

A scheme for communicating with the inhabitants of the planets by means of light signals was laid before the Paris Academy of Science last week. A very intense light reflected from parabolic mirrors will, M. Cros believes, be seen in Venus or Mars as a luminous point; and by making the light intermittent, he thinks it possible to construct a code of signals which might be understood by planetary beings.

The London papers give long accounts of the opening of the Netherlands Exhibition at Amsterdam. There are fourteen countries represented industrially at it. Holland has 928 exhibitors of her skill and enterprise; Belgium, 338; France, 308; Great Britain, 201; Austria, 144; North Germany, 129; out of a sum total of 2,325; and the affair, though much inferior to the gigantic displays of England and France, is considered on all hands as very creditable.

The *Athenæum* states that the system of annual international exhibitions at Kensington, the details of which the Commissioners of the Exhibition of 1851 are engaged in maturing, will embrace several new principles. The exhibitions will be of objects selected beforehand for their merits, like the pictures, &c., at the Royal Academy. The exhibitions will be choice rather than great. The classes of industrial objects to be admitted each year will be different; only about three classes at each exhibition.

Mr. H. A. Churchill, C.B., her Majesty's consul at Zanzibar, who has just arrived in this country on medical certificate, speaks with confidence as to the safety of Dr. Livingstone, from whom he has had letters of a date more recent than that of his reported murder. It is Mr. Churchill's opinion that Dr. Livingstone, having heard of the discovery of the northern portion of Lake Albers Nyanza by Sir S. Baker, has directed his route in search of the southern boundary of that lake, and that in the course of a few months it is probable that further news will be heard from Dr. Livingstone himself.

## Poetry.

### THE CHAPTER AND ITS WORK.

"Most Excellent Master's Degree."

To live and to labour, with hearty good will,
We present you a companion of Most Excellent skill,
With a view of their duty, to keep yet impart,
To Craftsmen around the light of our art.

This noble degree, of which now I write,
Is marked by its beauty, and increase of light;
It alludes to the Temple where Jehovah was praised,
By those "Excellent Masters" when the capstone was raised.

None but the worthy th degree can attain,
And solemn those pledges to keep and retain;
The secrets imparted by this ancient degree,
And are made by the candidate willing and free.

Should events ere rise his honour to test,
He would suffer the vitals torn out of his breast;
Before he, a Most Excellent Master would break,
Those pledges he counted on honour to make.

Being thus well secured on the candidates side,
He is fully informed and hears it with pride;
That his present attainments secures him a store,
Of knowledge exceeding what he ere knew before.

It is now he discovers what glory and grace,
Filled the temple when Diety honor'd the place;
When the Craftsmen o'ercome by the wanderous sight,
Raised their hands to high heaved with perfect affright.

But now see that fire, how it comes from above,
Sure token to them of approval and love:
And true Craftsmen can sing both now and ever,
For He is good, and his mercy endureth for ever.

And thus satisfied that there work is well done.
That the honour is due to Jehovah alone:
With reverence and awe they bow to the ground,
And worship while incense is floating around.

Then hail! the glad morning that bids us rejoice,
The capstone well laid, high raise each voice;
The temple thus finished, our labour now o'er,
The sound of the gavel shall hail us no more.

## LIST OF LODGE, &c., MEETINGS FOR WEEK ENDING 7TH AUGUST, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern: Ho., Hotel; R., Rooms; L., Lodge; St., Street; Sq., Square).

Metropolitan Lodges and Chapters.

*Monday, Aug. 2nd.*

Lodge.—Joppa, Albion Tav., Aldersgate-st.

*Tuesday, Aug. 3rd.*

Colonial Board at 3.——Lodges.—St. John, Hollybush Tav., Hampstead.——Chapters.—Temperance, White Swan Tav., Deptford; United Pilgrims, Horns Tav., Kennington.

*Wednesday, Aug. 4th.*

Lodges.—Stability, George Ho., Aldermanbury; Mac Donald, Head Quarters 1st Surrey Volunteer Corps, Brunswick-rd., Camberwell.——Grand Chapter, at 7.

*Thursday, Aug. 5th.*

Lodges.—Yarborough, Green Dragon, Stepney; Crystal Palace, Crystal Palace, Sydenham; Victoria Rifles, F.M.H.; Excelsior, Sydney Arms, Lewisham-road; Perfect Ashlar, Gregorian Arms, Bermondsey-rd.—— Chapters.—Westbourne, New Inn, Edgeware-rd.; Crystal Palace, Crystal Palace.

*Friday, Aug. 6th.*

Chapter.—High Cross, White Hart Ho., Tottenham.

*Saturday, Aug. 7th.*

Gen. Com. Boys' School, at 4.

Lodges and Chapters of Instruction.

*Sunday, Aug. 1st.*

Lodge of Instruction.—Joppa, Rose and Crown, Fort-st., Union-st., Bishopsgate.

*Monday, Aug. 2nd.*

Lodges of Instruction.—Union Waterloo (for M.M.), King's Arms, Woolwich; Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-road, Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; High Cross, White Hart Ho., Tottenham.

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*Tuesday, Aug. 3rd.*

LODGES OF INSTRUCTION—Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metropolitan District Railway, Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; British Oak, Silver Lion Tavern, Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Union, Hotel de Cologne, Haymarket; Prince Frederick William, Knights of St. John Tav., St. John's-wood.——CHAPTER OF INSTRUCTION.—Metropolitan, George Hotel, Aldermanbury.

*Wednesday, Aug. 4th.*

LODGES OF INSTRUCTION.—Eastern Star, Royal Ho., Burdett-st., Mile-end-rd.; Confidence, Sugar Loaf, Great St. Helens; Merchant Navy, Silver Tavern, Burdett-road, Limehouse; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro' Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-street, Poplar.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, Aug. 5th.*

LODGES OF INSTRUCTION.—Fidelity, Yorkshire Grey, London-street, Fitzroy-square; Kent, Duke of York, Borough-road; Globe, No. 10, Old Bond-street; United Mariners, Three Cranes, Mile End-road; St. John's, Hollybush Tavern, Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, St. Mary Axe; Whittington, Crown Ho., 41, Holborn; Royal Oak, Royal Oak Tav., Deptford; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.——CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, Aug. 6th.*

LODGES OF INSTRUCTION.—Robert Burns, Union Tav., Air-st., Regent-street; St. Luke's, Pier Hotel, Chelsea; Temperance, Victoria Tavern, Victoria-road, Deptford; Union's (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tavern, Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Metropolitan Lo. of Instruction, George Ho., Aldermanbury.

## PROVINCIAL.

### BERKSHIRE.

NEWBURY.—*Fri.*, Lodge: Loyal Berkshire Lodge of Hope Three Tuns.

### DORSET.

WIMBORNE.—*Mon.*, Lodge: St. Cuthberga, Crown Ho.——PORTLAND.—*Mon.*, Lodge: Portland, Royal Breakwater Ho. POOLE.—*Wed.*, Lodge: Amity, M. H., Thames-st:——DORCHESTER.—*Wed.*, Lodge: Faith and Unanimity, M. H.

### ESSEX.

SOUTHEND.—*Thurs.*, Lodge: Priory, Ship Ho.

### HERTFORDSHIRE.

BERKHAMPSTEAD.—*Wed.*, Lodge: Berkhampstead, King's Head Tav.

### LANCASHIRE (EAST).

ACCRINGTON.—*Thurs.*, Lodge: Equality, Red Lion Ho., Abbey-st.——ASHTON-UNDER-LYNE.—*Mon.*, Lodge: Minerva, Pitt and Nelson Ho.——BLACKBURN.—*Mon.*, Lodge: Perseverance, Old Bull Ho.——MANCHESTER.—*Wed.*, Lodges: Humphrey Cheetham, F.M.H. *Thurs.*, Affability, F.M.H. *Fri.*, Friendship, F.M.H.——ROCHDALE.—*Wed.*, Lodge: Harmony, Ma. Ho.——SALFORD.—*Tues.*, Lodge: Newall. F.M.H.

### LANCASHIRE (WEST).

LIVERPOOL.—*Wed.*, Lodges: St. John, Royal Mersey Yacht Ho.; Royal Victoria, M.T. *Thurs.*, Mariners,' M.T. *Fri.*, Sefton, Adelphi Ho. Chapters: *Mon.*, Liverpool, M.T. *Thurs.*, St. John of Jerusalem, M.T.——WAVERTREE (near Liverpool).—*Wed.*, Lodge; Duke of Edinburgh, Wright's Coffee House.

### MIDDLESEX.

ISLEWORTH.—*Sat.*, Lodge: Villiers, Northumberland Arms Ho.

### OXFORDSHIRE.

OXFORD.—*Thurs.*, Lodge: Alfred Ho., Ma. Ha.

### SURREY.

EAST CROYDON.—*Tues.*, Lodge: Frederick Lodge of Unity Railway Ho.——CROYDON.—*Thurs.*, Lodge: East Surrey Lodge of Concord, Greyhound Ho.——DORKING.—*Mon.*, Lodge: Dorking, Red Lion Ho.——FARNHAM.—*Thurs.*, Lodge: St. Andrew's, Bush Ho.——GUILDFORD.—*Tues.*, Lodge: Royal Alfred, Angel Ho.

### WARWICKSHIRE.

BIRMINGHAM.—*Mon.*, Lodges: Forward, Ma. Ro. *Wed.*, Athol, M.H. *Thurs.*, Chapter: Howe, M.R.——COVENTRY.—*Mon.*, Lodge: Trinity, Castle Inn.——SUTTON COLDFIELD.—*Tues.*, Lodge: Warden. Moat Hall.

## SCOTLAND.

EDINBURGH AND METROPOLITAN DISTRICT.—Quarterly Communication of Grand Lodge.——*Mon.*, Lodges: St. Luke, F.M.H.; St. Kentigern, Pennicuick and Roslin, Pennicuick. *Tues.*, Canongate and Leith, Court-st., Leith; St. David, Café Royal; Rifle, F.M.H. *Thurs.*, St. Andrew, F.M.H.; St. James,' Writer-court. *Fri.*, Celtic, Ship Ho. Chapters: *Fri.*, Canongate Kilwinning, St. John's Chapel, St. John-st.; St. Andrew's, F.M.H.——GLASGOW.—*Mon.*, Lodges: St. Mark, 213, Buchanan-st.; Star, 19, Croy-pl.; Union, 170, Buchanan-st. *Tues.*, St. John, 213, Buchanan-st.; Thistle and Rose, 170, Buchanan-st.; Govahdale, 207, Govan-rd. *Wed.*, Kilwinning, 170, Buchanan-st.; Thistle, 19, Croy-pl; Caledonian Railway, 213, Buchanan-st. *Thurs.*, Commercial, 19, Croy-pl.; St. Andrew, J. Ray's, Castle-st. *Fri.*, St. Mungo, 213, Buchanan-st.; Shamrock and Thistle, 15, Main-st., Bridgeton; Clyde, 170, Buchanan-st.

## IRELAND.

DUBLIN.—*Mon.*, Lodges: No. 1, F.M.H. *Tues.*, Nos. 171, 158, 620, F.M.H. Chapters: *Wed.*, No. 124, 125, F.M.H.——BELFAST.—*Mon.*, Lodges: No. 106, M.R. *Tues.*, Truth, M.R.; Alfred, M.R.; Prince of Wales, M.H. *Wed.*, Concord, M.H.; Temple, M.R. *Thurs.*, Harmony, M.R.——LONDONDERRY AND DONEGAL.—Donegal, *Mon.*, Lodge: Ancient Donegel, F.M.H.; Londonderry, *Tues.*, Lodge: Light of the North.——CURRAN.—*Tues.*, Lodge: Curran.——ADVERNESS.—*Tues.*, Adverness.——NEWTOWNLIMAVADY.—*Tues.*, Lodge: St. Alban's, Railway-pl:——INCH.—*Thurs.*, Lodge: Inch, Kernaghan.——LONDONDERRY.—*Thurs.*, Lodge: St. Columba, M.R.——KILREA.—*Fri.*, Lodge: Friendly Brothers; A. Fenton's, Diamond.——LONDONDERRY.—*Fri.*, Lodge: Commercial, M.R.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuarcies are respectfully requested to communicate the same to the Editor.]

## TO CORRESPONDENTS.

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

EXCELSIOR.—Please forward your address, letters are waiting for you here.

T. H., Z.—Much obliged for your third list of subscribers' names.

PICTUS.—Thanks for your suggestion, which is very good. The matter must not be allowed to sleep.

D. M. L.—The block is finished. We await the textual description.

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*LONDON, SATURDAY, AUGUST 7, 1869.*

## FROM LABOUR TO REFRESHMENT.

By R.

Few brethren who have not visited Scotland can properly appreciate that part of the duty of the J.W. "From labour to refreshment." It is very seldom done in any lodges I have visited, with the exception of the Palatine Lodge of Sunderland. There, after the lodge business is over, it is resumed in refreshment, and the usual routine of loyal, Masonic, and special toasts is gone through. When these are finished the lodge is closed in due form with solemn prayer.

However it is more especially to this feature of Freemasonry, in Scotland, that I purpose to allude.

As a general rule in that country circulars are not sent out to give notice of the regular monthly meetings, but an advertisement is inserted in the "Scotsman," or other newspaper, which almost invariably ends with "deputations at nine." Many English brethren have asked me, what was the meaning of this phrase, as it represented something with which they were previously unacquainted. I will endeavour to explain this "mystery."

The lodge being duly opened, and the officers in their proper places, if any business is presented it is proceeded with, and concluded as near nine o'clock as possible. The lodge is then called to refreshment, and the floor is speedily covered with long tables, which are decorated with an array of tumblers, and materials for "toddy." Hot water, sugar, and last, though not least, the "mountain dew."

The R.W.M. takes the head of the festive board, and is faced by the S.W. The first toast always given is "The holy Lodge of St. John."

I have asked many worthy brethren the meaning of this, or whence it is derived, but have, up to the present, had no satisfactory reply. Perhaps Bro. Buchan or some other of your esteemed correspondents, will kindly enlighten my darkness on this point.

The usual loyal and Masonic toasts follow in due rotation.

In the interval between some of these an announcement is made by the Tyler. "R.W. Sir, a deputation from the Lodge St. Blank, headed by the R.W.M. So-and-so." "Let them be admitted." The brethren all stand to their feet, to receive (to the march of the "Entered Apprentice,") the deputation, headed by the J.W., who advances immediately in front of the R.W.M., the lodge being of course under his care during this particular period.

These visiting brethren are all clothed, and wear their cordons and collars, jewels, &c., and salute the chair on entering in the usual form.

When all have entered and been seated, the business goes on, interrupted by the arrival of deputations from other lodges. I have seen as many as seven lodges represented in this manner.

After all the "routine" toasts have been got through, the R.W.M. proposes the health of the Senior Lodge present and so on, taking the numbers in regular rotation. Between the toast and the response, it is expected of each lodge, that from among its members present, some brother will "oblige with a song." One lodge in Edinburgh is particularly happy in its musical arrangements, and generally numbers a glee party among the deputation. I have heard glees and quartettes in the Masonic Hall lodge room, which would not have disgraced Hanover-square.

The preference is given to national songs, especially to those of the immortal Robert Burns. These for the most part are well sung, as they should be in the country of the bard, and receive the accustomed guerdon of applause.

The R.W.M. of the lodge, who has been toasted, then returns thanks—and oh! if some of them, would only recollect the golden rule, about brevity being the soul of wit.

I have had the misfortune to be obliged to

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listen to one brother talk for the space of twenty minutes. However most of them have more mercy on their audience, and content themselves with a few words.

After all the lodges present have been duly honoured with toasts, the Senior Master present proposes the health of the R.W.M. of the lodge they have come to visit, and the health of the Wardens and office bearers concludes the list. The lodge is then resumed in labour and closed in due form.

I had almost forgotten to say that there being only a nominal subscription, say 1s. per annum as a test of membership, no banquet is provided; and every brother present, visitor or not, has the proud and pleasing privilege of paying for his own refreshments.

I have spent many a pleasant evening in a lodge of refreshment, and hope to be spared for many another. I can bear testimony to the complete absence of anything like excess on these occasions, and am delighted to think I have never seen a brother the worse either in body or in mind for being called from "Labour to Refreshment."

## THE PRAYERS OF THE CRAFT.

By Bro. William James Hughan, P.M. 131, Truro.

Provincial Grand Secretary of Cornwall, Honorary Member, Mother Kilwinning, Scotland, &c.

(*Continued from page* 482, vol. xx.—For former parts *vide* Nos. 503 and 515, vol. xx.)

The following prayer from Davis's Freemasons' Monitor, (A.D. 1850, Phladelphia) is one we think little known in this part of the world, although most appropriate for the third degree.

"Thou, O God! knowest our down sitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while travelling through this vale of tears. Man that is born of a woman, is of few days, and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with Thee; Thou hast appointed his bounds that he cannot pass; turn from him, that he may rest, till he shall have accomplished his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and fadeth away; yea, man giveth up the ghost and where is he? As the waters fail from the sea, and the flood decayeth, and drieth up, so man lieth down, and riseth not up till the heavens shall be no more. Yet O Lord! have compassion on the children of Thy creation; and minister them comfort in time of trouble, and save them with an everlasting salvation. Amen. So mote it be."

Whether it be the admirers or opponents of Freemasonry, few can read our funeral service without benefit and solemn gratification. The charges, prayers and anthems unite in one harmonius utterance of devotion and resignation to the will of the Most High, and heartfelt sorrow at another stone in our temporal building being removed from amidst his brethren, and breathe a hope that the life here was such as to result in a happy eternal future!

In the Freemason's Vade-Mecum by Stephen Jones (London 1797) the funeral ceremony is well arranged, and suitably compiled for Masonic purposes. After the first part of the service has been rendered, the Master is desired to repeat this prayer:—

"Most Glorious God, author of all good, and giver of all mercy, pour down Thy blessing upon us, and strengthen all our solemn engagements with the ties of fraternal affection.

"Let this striking instance of mortality remind us of our approaching fate; and so fit and prepare us for that awful period, whenever it may arrive, that after our departure hence, in peace and in Thy favour, we may be received into Thine everlasting kingdom, and there enjoy, in endless fruition, the just rewards of a pious and virtuous life. Amen."

A similar prayer occurs with a trifling alteration in Webb's Masonic Monitor (New York 1802, as also the following admonitions. "Let us while in this stage of existence, support with propriety the character of our profession, advert to the nature of our solemnities, and pursue with assiduity the sacred tenets of our Order. Then with becoming reverence let us supplicate the divine grace, to ensure the favour of that eternal Being, whose goodness and power know no bound; that when the awful moment arrives, be it soon or late, we may be enabled to prosecute our journey without dread or apprehension, to that far distant country whence no traveller returns. By

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the light of the divine countenance, we shall pass without trembling through those gloomy mansions where all things are forgotten; and at the great and tremendous day of trial and retribution, when arraigned at the bar of divine justice, let us hope that judgment will be pronounced in our favour, and that we shall receive our reward, in the possession of an immortal inheritance, where joy flows in one continued stream, and no mound can check its course."

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The Grand Chapter of Scotland has arranged a "ceremonial to be observed upon constituting and dedicating a Royal Arch Chapter, and installing its office bearers, the like of which is much wanted in England." We do not intend however now to dwell on its general excellence, but merely mention the work to quote with approval the following prayer which is offered up by the Third Grand Principal while the first Principal Elect is kneeling.

---

"Most Holy and Glorious Lord God, the Great Ruler of Heaven and Earth; We approach thee with reverence, and implore Thy blessing on the companion appointed to preside over this assembly, and now prostrate before Thee—fill his heart with Thy fear, that his tongue and actions may pronounce Thy glory. Make him stedfast in Thy service. Grant him firmness of mind, animate his heart, and strengthen his endeavours. May he teach Thy judgments, and Thy laws; and may the incense he shall put before Thee upon thine altar, prove an acceptable sacrifice unto Thee. Bless him, O Lord, and bless the work of his hands. Accept us in mercy; hear thou from *Heaven*, Thy dwelling place, and forgive our transgressions."

There is a very full ceremony in the United States at the installation of the principals, and they receive a degree called the "High Priesthood." Bro. John Cross in the "Masonic Chart" (Newhaven 1820), affords considerable space to Royal Arch Masonry, and says the succeeding prayer is recited after the procession has marched through the *veils* into the inner department, where they surround the altar, which is previously prepared in *ample* form for the occasion, all devoutly kneeling.

PRAYER.

"Almighty and Supreme High Priest of Heaven and Earth! who is there in Heaven but Thee? and who upon the earth can stand in competition with Thee?

"Thy *Ominiciert* mind brings all things in review, past, present and to come; Thine *Omnipotent* arm directs the movements of the vast creation; Thy *Omnipresent* eye pervades the secret recesses of every heart; Thy boundless beneficence supplies us with every comfort and enjoyment, and Thine unspeakable perfections and glory surpass the understanding of the children of men! Our Father, who art in Heaven, we invoke Thy benediction upon the purposes of our present assembly. Let this chapter be established to Thine honour; let its officers be endowed with wisdom to discern, and fidelity to pursue its true interests; let its members be ever mindful of the duty they owe to their God, the obedience they owe their superiors, the love they owe to their equals, and the good will they owe to all mankind. Let this chapter be consecrated to Thy glory, and its members ever exemplify their love to God by their beneficence to man."

---

In conclusion we would desire to say to each of our readers in the words of an old writer, should these precepts, which the Order of Masonry communicates to thee, to make the path to truth and happiness smooth, imprint themselves deep into thy heart, open to the impressions of virtue; shouldst thou make those excellent principles thy own, which distinguish each step of thy Masonic career, and render them the plumb-line of all thy actions. O Brother! how great would be our joy! Then wouldst thou answer thy exalted destination; thou wouldst resume that resemblance with God which was the share of man in his state of innocence, which is the object of religion, and the principal end of Masonic initiation; thou wouldst be once more the favourite of Heaven; the abundance of its blessings would be proved over thee; and, acquiring the title of a wise, free, happy, and from man, thou wouldst run Thy terrestrial career as the Benefactor of Mankind, and the Pattern of thy Brethen.

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ROYAL MASONIC BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND WIDOWS OF FREEMASONS. — A meeting of the Committee of Management will be held at Freemasons' Hall, on Wednesday, the 11th inst., at three o'clock in the afternoon, punctually, when Bro. John Udall, V.P., will move "That in consideration of the increase of the business of the office, particulary as regards the Widow Fund, the salary of the Secretary, Bro. Farnfield, be increased from £50 to £100 per annum, to commence from the 1st of December last," and on general business.

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## THE TOPOGRAPHY OF JERUSALEM.

A short sketch of the topography of Jerusalem may not be uninteresting :—

Jerusalem is a mountain city. It was pre-eminently so to the Jew ; for, with the exception of Samaria and Hebron, the other great cities within his ken, those of Egypt and Mesopotamia, Damascus, Tyre, Gaza, Jezreel, Jericho, were emphatically cities of the plain. The Temple pavement stood some 2,400ft. above the Mediterranean, distant 25 miles as the crow flies; some 3,700ft. above the Dead Sea, distant 12 miles. The Bible, indeed, teems with allusions to this local peculiarity of its site as a mountain city. The plateau on which the city stands is of tertiary limestone; the strata are usually nearly horizontal, and the landscape shows generally a succession of plateaux and flat-topped hills, broken here and there by deep narrow gullies, and generally a marked resemblance can be traced to the characteristic scenery of parts of the limestone districts of our own country.

At the point where the city stands, a tongue of land is enclosed between two of these ravines, and on this the modern, like the ancient city, is built. The easternmost of these ravines, the valley of Jehoshaphat or of the Kedron, has a course nearly north and south ; the westernmost, the valley of Hinnom, after running a short distance to the southward, makes a bold sweep to the east, and forming the southern limit to the tongue of land above-mentioned, joins the valley of Kedron, not far from the Beer Eyub, or Well of Joab. Both ravines commence as a mere depression of the ground, but their floor sinks rapidly, and their sides, encumbered as they are now with the accumulated *débris* of centuries, and the ruins of buildings thrown down by successive invaders or domestic factions, are still steep and difficult of access. In ancient times the bare rock must have shown itself in many places, and in more than one place the researches of Bro. Warren have shown that the natural difficulties of the ground were artificially increased in ancient times by the scarping of the rock surface. Hence, we find Jerusalem to have been at all times, before the invention of gunpowder, looked upon as a fortress of great strength; on three sides, the east, the south, and the west, the encircling ravines formed an impregnable obstacle to an assailant ; the attack could only be directed against the northern face of the city, where, as we are informed by Josephus, the absence of natural defences was at the time of the famous siege by Titus supplied by three distinct lines of wall. To determine the actual course of these walls is, notwithstanding the detailed description of them in Josephus, one of the most difficult problems before us.

Besides these two principal ravines a third ravine of less importance splits the tongue of land into two unequal portions. This is the Tyropœon valley, the valley of cheesemakers, or as some would have it, of the Tyrian merchants. A marked depression of the ground runs from north to south through the midst of the modern city from the Damascus gate to a point in the Kedron valley somewhat north of its junction with the valley of Hinnom, forming in its course the boundary between the Mahometan, and the Christian and Jewish quarters of the modern city. At one part of its course it forms the western boundary of the Haram es-Shereef. This depression has generally been identified in its whole course with the Tyropœon valley of Josephus, though Dr. Robinson and others would place this latter along the line of a depression of the ground running between the western or Jaffa gate and the Haram es-Shereef. All, however, are agreed in identifying the lower portion which runs under the west wall of the Haram, and thence to the Kedron, with the Tyropœon; and Bro. Warren's researches have shown that in ancient times this valley was much deeper than at present, and that its ancient course was to the eastward of its present course. It is filled up with *débris* 30ft., 50ft., and even 85ft. in depth.

The city being thus split in the midst into two ridges by this valley, it may be observed, by a reference to the Ordnance Map of Jerusalem, that the western ridge is the most elevated and most important. Most authorities are agreed in placing on some portion of this ridge the original city of Jebus, captured by King David, and the Upper City of Josephus. All again are agreed in fixing Ophel on the end of the tongue of land on which stands the Haram es-Shereef, and in making the site of the Temples of Solomon, Zerubbabel, and Herod, and of the castle of Antonia, either coincide with or occupy some portion of the Haram itself.

But here all agreement may be said to stop. There are differences of opinion whether we should fix the Mount Zion of the Bible and the Mount Zion of the writers of Christian times on the same or on opposite hills; whether the name is to be

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identified with the eastern or the western ridge. The exact position of the Temple is matter of controversy; the site of the Acra of Josephus, and the Acra of the book of Maccabees, of Bezetha, the fourth quarter and last added surbub of the city; the position of the Towers Hippicus, Phasaelus, and Mariamne, and of the Tower Pheshinus, which if determined would go far to settle the disputed question of the course of the second and third walls of Josephus; the exact extent of the city in the time of our Savour; are matters of keen dispute, which can only be settled by patient and systematic burrowing into the *débris* produced by many successive demolitions of the city at those points where the absence of inhabited houses renders it possible to excavate at all. And upon the decision eventually arrived at on these points depends the settlement of what is the most difficult, as it must be by far the most interesting, problem to us all—viz., whether the present Church of the Holy Sepulchre does or does not cover the true sepulchre of our Saviour; if not, whether the true site can yet be recovered; and if so, in what quarter we should look for it. The manner in which the settlement of the points in dispute affects this last question, and the various opinions which have been advanced as to them, is too large a question to be entered upon now.

Most of the opinions are held noticed in Dr. Robinson's "Biblical Researches," the Rev. G. Williams's "Holy City," and Mr. Fergusson's paper on the "Topography of Jerusalem," in Smith's "Dictionary of the Bible."

Suffice it to say, that Mr. Williams and his followers regard the present site of the Holy Sepulchre as genuine; Mr. Fergusson considers the octagonal-domed building in the middle of the Haram, known as the Kebbet es-Sacra, to be the Church of the Anastasis, built by Constantine, over what he believed to be the site of the Sepulchre; while Dr. Robinson, agreeing with Mr. Fergusson in discrediting the present traditionary site, is not prepared to point out a substitute. Again, the Temple of Herod is identified by M. de Vogüe with the whole of the present Haram enclosure, the castle of Antonia being placed to the north, where the modern Turkish barracks stand; Mr. Williams places the Temple around the Kubbet es-Sacra, which he considers to be the site of the high altar, regarding the southern portion of the enclosure as of later date. Mr. Fergusson places the Temple on a square of 600ft., of which the southern and western sides respectively would be formed by a length of wall extending for 600ft., east and north of the present south-west angle of the Haram, and Antonia immediately to the north of it. Amidst all these conflicting theories on these and other points systematic inquiry into facts by competent and independent parties is urgently needed, and such are the agents and such the work of the Palestine Exploration Fund.

## BRIEF NARRATIVE OF THE PROCEEDINGS OF THE PALESTINE EXPLORATION FUND.

The following very brief history of the organisation and proceedings of the society may be interesting to some of the subscribers who have not followed its operations from the beginning. It was first called into existence at a public meeting held in Willis's Rooms on June 22nd, 1865. The Archbishop of York, the present president of the society, was in the chair, and among the speakers were the Bishop of London, Lord Strangford, the Right Hon. Mr. Layard, the Count de Vogüe, the Dean of Westminster, the Dean of Canterbury, Sir Roderick Murchison, Mr. Giffard Palgrave, Professor Owen, the Rev. H. B. Tristam, and Mr. Gilbert Scott.

It was decided that the objects of the fund should be comprised under the following heads:—

1. Archæology.
2. Manners and Customs.
3. Topography.
4. Geology.
5. Natural History.

The first expedition, under Captain Wilson and Lieutenant Anderson, was despatched at the end of the year 1865, and was employed in Palestine for six months, at a cost of £1,500. During this time, the party constructed a series of maps on the scale of one mile to an inch, of the whole backbone of the country, from north to south, including the Lake of Gennesareth and all the water-courses descending to the western shores. They collected materials for making about fifty plans, with detailed drawings of churches, synagogues, mosques, temples, tombs, &c.; they copied inscriptions, examined the remains of the ancient synagogues at Teh Hum, Irbid, Kefr Birim, &c.; they ascertained with a degree of pro-

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bability never before arrived at, the positions of Capernaum and Chorazin; traced the ancient system of irrigating the plain of Gennesareth, and made excavations in the mound of Tel Salhiyeh, Damascus, at Kedes, and on Mount Gerizim.

This expedition was considered as preliminary, and it was not till Bro. Lieut. Warren went out, in November, 1866, that the special work of the fund can be said to have been seriously commenced. It was decided by the committee that the chief strength of the society should be directed to archæological investigation, and especially the examination of the ruins and *débris* of Jerusalem. Bro. Lieut. Warren has not, however, neglected other objects, and the society is indebted to him for a considerable amount of additional survey work..

His investigations at Jerusalem have revealed a condition of things never even suspected before. It was known that the modern city stood upon masses of *débris* and rubbish, but no onek new the depth of this rubbish, or the secrets that it hid. The story of the discovery of these secrets is contained in Bro. Lieut. Warren's letters, published by the society. They show that for a depth of sometimes 90ft. ruins of old buildings are found; that when at last we come to the well itself, chambers, vaults, aqueducts, and cisterns are found dug out of it: subterranean passages run through the city; that the foundations of great walls stand where the builders first laid them; and that the old walls of the Temple Area are still standing, buried 80ft. in rubbish, in as sound a condition as when they were first built.

There is no reason to doubt, not only that the true key to the settlement of all the vexed questions on the sacred sites is to be found by excavating, but also that Bro. Lieut. Warren has hit upon discoveries which require only to be followed up to yield results of an exhaustive kind. Especially among these may be noticed the aqueduct and chambers at Robinson's Arch; the subterranean passage at Wilson's Arch; the examination of the *débris* on the south of the Birket Israil; the prosecution of the shaft and galleries at the south-east angle; and many other points. The bearing of these on controverted questions, and on different passages of scripture, cannot be discussed in a brief notice of the work, and ought not to be discussed till the work is finally settled, and conclusions can be made once and for all. But, the committee are hampered for want of means to carry on the work.

## BIBLES AND OTHER EARLY PRINTED BOOKS.

By W. P. Buchan.

At page 70 Bro. Melville tells us that "the first Latin Bible catalogued in the British Museum is the Mazarene, and, as the index expresses, 'it is the earliest printed book known,' date 1543." After other remarks, he goes on to say,—"Had the titles of these expensive productions remained intact, they would probably have prevented Masonry from sinking to its present state."

Having had the privilege of *entrée* into the rare and valuable library of William Euing, Esq., here, I give the following remarks, which may be of interest. The books described I have just seen and handled; descriptions attached.

"Biblia Sacra Latina. Printed at Rome by Sweynheym and Pannartz, 1471. This is the *second* Bible with a date, and the *first* printed at Rome. It is of the greatest rarity, only 275 copies having been printed. The interpretation of the Hebrew names appears for the first time in this edition. (The first with a date—1462—was printed at Mayence by Fust and Schæffer, in folio, with Gothic types.)"

"The Latin Vulgate, printed in Venice in 1475, being the first Bible printed in that city, and is of rare occurrence. It is in the original binding of oak boards covered with stamped sheepskin." It is in small folio.

"First published Greek Bible, printed by Aldus; Venice, 1518. The Complutensian Polyglot, though printed in 1514, was not issued till after Erasmus' Greek Test. in 1516." This 1518 Bible has the original title.

"First edition of the Genevan (or breeches) Bible (in English) printed at Geneva by Rowland Hall, 1560." It is in small folio. (2nd ed., 1562, in larger folio.) It is called "the breeches Bible" because the word "breeches" is in it in place of the present rendering, "aprons," as Genesis iii., 7.

"First edition of the English Bible, translated by Miles Coverdale, printed at Zurich, 1535." It is in folio, and, I understand, is valued at several hundred pounds sterling. Its title is a fac-simile, the original having been worn away or lost. Mr. Euing has also the second edition in quarto, published 1550; another party having one for sale, lately wanted £80 for it.

"Matthew's Byble, 1537." "Set forth with the Kinges most gracyous lycece."

"Cranmer's Bible, commonly called the great Bible, printed in London, 1540." The title is a fac-simile.

A very fine Byble, printed in 1539, by Grafton and Whitchurch, has title and a few leaves at beginning fac-similes. This title has Henry VIII. seated on his throne, distributing Bibles marked "Verbvm Dei," right and left, while a crowd of people cry, "Vivat rex" and "God save the Kynge."

Altogether Mr. Euing has about 568 ancient and peculiar editions of the English Bible; he has also a beautiful fine manuscript Bible of the 13th century (supposed). The writing is very minute and regular.

Then, as to printed *books*, Mr. Euing has very

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many of the latter half of the 15th century, one of the oldest being—

"Thomas Aquinas Secunda (pars) Secundæ partis. Editio Princeps. Printed by P. Schoiffher, Mayence, 1467. This is a series of Theological and Metaphysical disquisitions of which the 'Prima pars' was first published (printed) in 1461. It was for writing a defence of this and other works of Thomas Aquinas that Henry VIII. received from Pope Leo. X. the title of 'Defender of the Faith.'"

Another description of this work says,—"Theological work in Latin of Thomas Aquinas—printed at Moguntia (Mayence on the Rhine), by P. Schœffer, 1467, about 12 years after the invention of printing. First book with date was printed 1457."

The title (outside) of another old book is "S. Avgvstin de civitat. Dei 1468." By the way, I may observe that the margin of the 1467 Thomas Aquinas work is very broad; 1¼in. at top, 2¾in. at side, and 3½in. at bottom.

He has a Bull of Pope Innocent XI., dated 1682, with the leaden seal Bulla, from which the document is named; this "seal" is a piece of lead 1½in. in diameter and $\frac{3}{16}$ of an inch thick; it has upon it in raised letters "+ INNOCENTVS PAPA XI.," and on the obverse an erect Latin cross between two heads facing each other, and, above cross, four letters, three of them being T A E, the second letter is illegible. A red and yellow cord goes right up through centre of lead and thereby suspends the "seal" to the parchment; the parchment is 23½in. broad and 17in. deep.

The 1537 Matthew's Bible frontispiece has some interesting sketches on it; such as Death prostrate on the ground with the end of a cross banner pole stuck through his belly; beside this is a large cross upon which Christ is suspended, while two preachers are directing the attention of a man to it; alongside the large cross is the lamb carrying a banner with a cross on it. There are other biblical sketches scattered over the page; the whole, however, is simply Christian and illustrative, nothing Masonic about it.

There is one Bible, the title-page of which I have no doubt would gladden the eyes of Bro. Melville. The central composition is pseudo-heraldic (not Masonic), while the border has a collection of figures of different saints; the description of it says, "Latin Bible.—Printed at Lyons 1528. This is the first modern translation from the Hebrew and the first Scriptures divided into verses. It was executed by Pagninus, a learned Italian monk, born 1466—died 1536. The work occupied him 25 years. Though differing materially from the Vulgate, it was patronized by the Popes Adrian VI., Clement VII., and Leo X." The 1528 Bible has the original title.

They seem not to have been so much afraid of *learned* Bibles, it being common Bibles (*i.e.*, Bibles in the popular language) that are dangerous.

A London Bible, printed by Robert Barker in 1607, has a fine frontispiece. The shields of the 12 tribes suspended with their emblems before their tents on the one side, and figures of the 12 apostles upon the other, around centre, a man or angel, and eagle at top and a lion and bull at bottom, signifying the four evangelists, while at foot is Christ treading grapes in a wine-press, &c.

I examined the plates and cuts of a great many old—*i.e.*, previous to 1717 more especially—Bibles, and saw some illustrative of the Biblical narrative, some heraldic or pseudo-heraldic, and some that would now be considered indecent;* one architectural frontispiece (date 1640) consisted of a doorway with the two Corinthian columns on each side, and, after examining them all, I can therefore ease Bro. Melville's mind as to *Masonry* losing anything particular had "these expensive productions" been altogether lost.

(*To be continued.*)

## MASONIC NOTES AND QUERIES.

### THE KEYS IDENTIFIED (p. 62).

Here we are again! Another Masonic Light (?) appears in the person of Bro. W. N. Crawford, who, as he gives out, having discovered "the keys," boldly proceeds to open the *door* so that his benighted brethren may have the privilege of viewing the light. I read his Identification of his Keys, but, lo!—'twas but a dream! An airy unsubstantial thing, a mere will o' the wisp to lead unthinking or simple brethren astray. Of course I do not expect Bro. Crawford to be able to explain what he does not know himself, but I see no reason why he should parade his ignorance in the columns of the *Magazine*.

If he really desires to enlighten us anent the triple tau, the tiara, or the keys, we are obliged to him for his wish, only he must be done with mysterious trifling and use the proper means. Suppose he tells us the date of the earliest known reference to, or extant specimen of the triple tau? When that is given, we will be better able to speculate about or to understand its meaning.

Although Bro. C.'s article is headed "The Keys Identified," it will be found that said article "identifies" or explains nothing! I may be allowed to state that the possession of "the key" in ancient times was the emblem of power. However, as I do not desire to take the work of "identification" out of Bro. Crawford's hands, I shall say nothing further upon emblems at present, rather desiring to afford him another chance of giving us something sensible.—W. P. Buchan.

### FREEMASONRY AND THE POPE.

When did his Holiness the Pope first pay his compliments to Freemasonry? A little bird whispers—after it had left its cradle and was beginning to walk; and since then (1738) it has become quite customary for the Head of *the* Church to pay his devoirs, like a gallant knight, to *our* Lady.—*Honi soit qui mal y pense.* Even his squire, poor fellow, has been fascinated by her beauty, and, "like master like man," has been caught casting "sheep's eyes" at her; but *he* must remember his proper place, or he will most assuredly get packed off to the lower regions to pay *his* respects to the *Cullen*awry fraternity.—Pictus.

* Especially *e.g.*, the "Leda Bible," published in 1572, which in centre of initial letter of 1st chapter of Hebrews has sketch of Leda and the Swan. I saw many original titles of Bibles older than 1543.

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### REAL MASTERS VERSUS NONENTITIES.

It would be interesting to know what proportion the real Masters bear to the nonentity fraternity. Who knows? As the assumption of the insignia of a real Master by the nonentity is evidently a mistake ought not the distinguishing jewel of the latter to be a plain disc stamped with the letter "N?"—BEE VERSUS DRONE.

### POPERY AND ROMAN CATHOLICS.

A distinction must be drawn between Popery as an institution and many Roman Catholics as individuals; for, while I consider that Popery has gradually grown up to be one of the most gigantic *systems* of imposition that ever existed, I yet believe there are good men in, or nominally in, its ranks. They are in it, but they are not of it, they are like grains of gold in a lump of clay, which somehow cannot come out; may we not, however, pray the Great Architect of the Universe that, as a little leaven leveneth the whole lump, so may these men, by His blessing, be the instruments of its renovation; may they soon cast down those great twin pillars, Bigotry and Ignorance, and in their stead set up those goodly columns Love and Truth.—PICTUS.

### THE PRINCE OF WALES.

It is satisfactory to know that the mind of "A New Member" is "much relieved," though one is puzzled to know what caused the peculiar mental state which required "relief." The idea of making H.R.H. a Past Grand Master was not my "proposition," but apparently emanated from Lord Zetland himself. It does not matter much what precise title the Prince of Wales receives, but certainly that of "Grand Patron" is the most objectionable. Masonry wants brotherly help, not *patronage*. On the whole, we might adopt the Swedish plan with advantage, making the Prince Supreme Grand Master, and retaining Lord Zetland as G.M.—J.A.H.

### LABOUR AND REFRESHMENT.

It is strange "Crux" does not know that this ancient practice can be seen in a London lodge.

There is very sufficient reason for using the titles of officers at a banquet, because, whether the lodge be formally opened or not, it is a distinct Masonic ceremony, carried on according to practices which are landmarks in general Masonry and observed throughout the world. Consequently, in many countries such a celebration is considered as a Lodge of Festivity.

It is a separation of part of a ceremony like a funeral.

The presence of strangers, or of the public, does not in all cases cause the titles of officers to be suppressed. The laying of a foundation stone, for instance, is one in point. The presentation of an address to the Sovereign is another. There is no reason generally why it should not be known that the chief officer of a lodge of Freemasons is the same as that of the chief officer of a city company of Masons.

There is an independendent reason in the opening, that an intruder shall not know the technical form of proceeding.—D.D.G.M.

### MARQUIS OF SALISBURY.

The Masonic paraphernalia of R.W. Bro. the late Marquis of Salisbury were given by him to Bro. J. R. Dagg, of the Watford Lodge.—546.

### MELANCTHON ON GERMANY AND SCOTLAND.

"There is a letter of Melancthon, still extant, addressed to John Fidelis at Francfort, 1556, in which he introduces to him a Scotsman, named Linus or Lyne, as a man of learning and true piety, and in which, after reminding him that it is the will of God that we should show hospitality to such guests, he remarks, 'For my part, I think we Germans owe a special debt of gratitude to the Scottish nation; because in former times we received from them both Christianity and letters, when the churches of Germany had been overrun and ruined by the Heneti and the Huns.'" *

### INTERNATIONAL FELLOWSHIP.

The article anent "The Grand Lodge of England and the Grand Masonic Body of France," in the *Freemasons' Magazine* for July 24th, is one of much importance, and merits the attention of the authorities. The present neglect is to be much deplored, and the sooner a representative is appointed *the better*.

Masonry is not a dead letter, and has now, like in the past, a power for good, and much international benefit may be accomplished by her aid.

To the Grand Lodge of England we say, *use it*, and hold out the right hand of fellowship to our French brethren.—RES NON VERBA.

### OLD LODGES.

Bro. Hughan, so far from having contested my observations, has confirmed them. Such lodges as have designations have public-house names. The lodges he refers to have no names at all, but are described as lodges meeting in private rooms. The practice of giving Masonic names to lodges appears to have originated on the continent, and it is worthy of the antiquarian research of Bro. Hughan to give us the results of his observations. The earliest Paris lodges were treated as "public-house" lodges until one was named after a G.M. The practice of meeting in places other than taverns has nothing to do with the point in question. The praiseworthy movement for holding lodge meetings at Masonic halls, and dinners in taverns appears of late years to have slackened.—NOTA.

### JOINING BRETHREN AND INITIATIONS.

No person can be initiated, neither can any joining members be admitted, on the same day that a new lodge is opened and consecrated. I am extremely anxious to know, however, if this rule extends to receiving propositions for joining brethren and initiations, made after the consecration and installation ceremonies, and immediately before the lodge is closed? Any information your readers can give me on this point will be thankfully received.—✠ B ✠

### MARQUIS OF DALHOUSIE LODGE.

In your Magazine is an account of the presentation of an address to Bro. Sir James Fergusson, Bart., Governor of South Australia. At the last meeting of the Marquis of Dalhousie Lodge, a P.M.'s jewel was voted to him for services as first W.M. of that lodge.—J.C.

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* From Dr. Lorrimer's "The Scottish Reformation." Philip Melancthon, born 16th Feb., 1497, died 19th April, 1560. He survived his friend Luther (who was born in 1483) 14 years.

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### THE SCOTTISH TEMPLARS.

Your correspondent "R.," at page 66, in allusion to "The Royal Order of Scotland," says:—

"The tradition is that after the dissolution of the Order of the Temple, many of the Knights fled to Scotland, and placed themselves under the protection of King Robert the Bruce, who joined them to the Masonic fraternity, and after the Battle of Bannockburn, in 1314, instituted the Royal Order of H.R.M. and Knights of R.S.Y.C.S."

I am aware that such a statement as this has been put forward as a tradition, but, I think, has been constantly combatted and questioned, and can therefore hardly be offered now as *the traditional belief.*

Several writers state that the Templars joined Robert Bruce and fought in his cause until the issue of the Battle of Bannockburn; and in "Acta Latomorum" it is stated that Robert Bruce founded the Masonic Order of Heredom de Kilwinning after that battle; but if these two statements are admitted as facts, they may yet have had an entirely separate existence, and fall very short of evidence that the Templars were "joined to the Masonic fraternity."

Indeed, there appears to be *historic proof* that the Templars, instead of being joined to the Masonic fraternity, merged, in Scotland, into the Order of St. John, and after the sale of the temporal Lordship of Torphichen they are said to have drawn off in a body with David Seton at their head.

In a note to the present "Statutes of the Order of the Temple for the Grand Priory of Scotland," may be found, "The present body in Scotland merely claims to be the legitimate descendants, by adoption, of the Original Knights of the Order. The Royal Order of Scotland has never claimed, as alleged by some writers, to be derived from the Ancient Order of Knights Templars."

At the same page your correspondent says: "The clothing worn by the Order in Scotland is *exactly the same* as that used by the ancient Knights previous to the dissolution of the Order in France by Philip le Bel and Pope Clement V." This latter subject will be one of some importance under the treaties of uniformity, and it will be well if your correspondent will assist the commissioners by giving any authority, of reasonable weight, for this statement. I need not occupy space by detailing the costume as prescribed in the Scottish Statutes, but may say, generally, that it comprised a white woollen mantle, white tunic, white ap on edged with black, white falling shirt-collar, white silk sash, white cap with red band, and buff gauntlets.

The suppressions of the Templars commenced in 1307, and it appears to me somewhat difficult to say that these few articles of a costume very ill suited to modern times, were "exactly the same" as the fashion in vogue early in the 14th century.

One of our best authorities on costume (Fairholt, ed. 1860, p. 123), says:—

"The parts of their dress *peculiar to the Order* were, the white mantle with its cross, the coif, and the cap." Good authority can thus be found for the monastic portion of the dress of the Order, and by these only were its members bound. The mantle would probably have been retained to this day, but the costume in all other respects would have changed with the times. It appears, therefore, useless and impolitic to be endeavouring to return to obsolete fashions which would be incongruous at this period, and if exhibited to the general public would expose the wearers to nothing short of ridicule.

I should like to see this subject discussed with a view to such suitable outward marks being adopted as may be consistent, satisfactory to the Order, and dignified in the eyes of strangers. My own view is that the mantle, with some suitable head covering, should alone be retained as costume. We should thus follow good authority and well consult the dignity of our Order.—LUPUS.

### FREEMASONS' HALL IN 1806.

The tavern 60 years ago was a place of meeting of joint stock companies, and had a fair share of that business. The Grand Junction Canal Company held its general meetings.—NOTA.

### FREEMASONRY MORE THAN 152 YEARS OLD.

If Bro. W. P. Buchan will look to page 150 of Vol. XIX. of the Magazine, he will find reference to an old lodge of Freemasons existing in the province of Peebles and Selkirk in 1702, from which we may infer that Freemasonry is *more than* 152 *years old.* To show that the records of the lodge were duly minuted at the above date, I subjoin a copy of the minutes, as they are worded, slightly altering the spelling to make it more intelligible to our readers:—

"Haughfoot, 22nd December, 1702.

"The same day Sir James Scott of Gala, Thomas Scott his brother, David Murray Philiphaugh, James Pringle in Haughfoot, Robert Lowrie, Stow Townhead, and John Pringle, wright, gave in petitions each for themselves, earnestly desiring to be admitted into the Society of Masons and Fellowcrafts, which their desire being maturely considered was accordingly agreed to and granted, and they each of them by themselves, were duly and orderly admitted Apprentice and Fellowcraft. And there was imposed the sums following to be paid into the box, which they accordingly each for himself promised to pay viz.:—

| | | |
|---|---|---|
| Sir James Scott, | seven pounds | Scots. |
| Thomas Scott, | three pounds | „ |
| David Murray, | one pound | „ |
| James Pringle, | one pound | „ |
| Robert Lowrie, | one pound | „ |
| John Pringle, | one pound | „ |

"Thereafter the meeting resolved with one voice that there should be one yearly meeting of those concerned in this lodge at Haughfoot, in all time coming upon St John's Day.

"They also committed to Andrew Thomson, one of their number, to provide a register book against the next meeting, and they committed to John Hoppringle of yt ilk to appoint the next meeting, and to give timely advertisement thereof to all concerned."

The above was evidently not the first meeting held by these Masons, as there are marks of leaves having been torn out of the book, and also evidence that this John Hoppringle, by some minute of a prior date, had been appointed Master Mason in the lodge. From 1704 to 1763 meetings were held regularly and lodge business transacted.—R. SANDERSON.

### THE RED CROSS OF ROME AND CONSTANTINE.

The Religious and Military Order of the Temple in Scotland claims the right to confer this chivalric degree; and it has been satisfactorily proved that several encampments of Masonic Knight Templars in England have regularly installed Knights. The Templars have never, to my knowledge, resigned the control of this Order. Whence, then, do the "Grand Conclave," under Lord

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Kenlis, derive their powers of constitution and government?

The hereditary Grand Master of the Ancient Order of Chivalry bearing this title is His Imperial Highness the Prince Rodocanakis, the descendant of the Byzantine Emperors. He resides at Manchester, and is, I believe, *not* a Freemason. However, he disclaims any knowledge of the so-called body in England.

Now, although the Red Cross of Rome and Constantine is undoubtedly an Ancient Order of Knighthood, and possesses an "undoubted *status* in the annals of chivalry," I am at a loss to see the connexion between this ancient Order and the modern Grand Conclave, and I should very much like to know *who* installed the first Knights when the so-called revival took place some few years ago.

I have no doubt that the degree in itself is exceedingly pretty, and possesses an equal right to drag Constantine and Eusebius into its Rituals as the Craft does to use the names of Solomon and Hiram; but they have as much right to the title of Red Cross of Rome and Constantine as they have to that of the Golden Fleece or the Black Eagle.

An intimate friend of mine, a "canny" Scot, says, "Its a grand thing for the jewellers."—R.

## CORRESPONDENCE.

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

### DECAPITATION OF KING CHARLES I.

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

Dear Sir and Brother,—I presume it is not contrary to the spirit of Modern Masonry for an injured brother to wish to clear himself from most disgraceful imputations. A writer, screening himself anonymously in your last number, in reference to my remarks about the decollation of Charles, says:—

"It is first necessary to protest against his statement that he has seen a prayer-book of 1642, which contains a calendar of 1642, with the entry of K CHAR MARTYR on the 30th Jan. This is a most monstrous misrepresentation of a well known historical fact."

I never said I had *seen* such a book, but I did say there is in the British Museum a prayer-book of 1642 in which there is a calendar with the entry of K Char Martyr on the 30th Jan. I gave the title-page and the imprint and the press mark of the library, so that anyone interested might examine the work. In what consists the *monstrous misrepresentation?*

The writer says, "There is no astrological history of Charles I., but there were many dealings of astrologers with the political events of the day." I thought Charles' eventful life was almost all political. I am *now* prepared to *prove* that Charles' history *is* astrologically written.

As to my remarks about the mutilation of Bibles resting on similar assumptions of ignorance, not representing the true state of the facts, I beg leave to amend my former statement by an extract:—

"From the Mazarene Bible to the year 1514 there are about 80 Latin Bibles catalogued in the British Museum, by far the greater number are without title-pages. They are mostly large and expensive productions, suited for churches or Masonic lodges. The Polyglott Bibles commence in the catalogue in 1514, these have title-pages, and the Greek Bibles, commencing in 1518, have also all of them title-pages, &c."*

The dictatorial assertions of the writer are then, to use his own elegant expression, all "trash and "rigmarole." The writer is celebrated for his chaste phraseology.

Yours fraternally,
HENRY MELVILLE.

### THE ROYAL MASONIC INSTITUTION FOR BOYS.

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

Dear Sir and Brother,—Having, as a subscriber to your Magazine, read many excellent articles therein, and sincerely hoping that a journal so truly Masonic and useful to our Order, will meet with well-merited encouragement, I have ventured to request you to insert the following.

Seeing an advertisement in your Magazine that a sermon would be preached on the 25th ult. by the Rev. John Edmund Cox, P.G. Chaplain, in the Church of St. Helen's, in aid of the funds of the Royal Masonic Institution for Boys (a verbatim report of which appeared in yours of the 31st ult), I attended, and have great pleasure in giving my testimony to the fact that our reverend brother proved himself to be able, eloquent, and in his cause a successful preacher, and all the brethren who are interested in this charitable institution, which provides for the sons of Freemasons, must feel that he ably and successfully advocated its claims.

And, Sir, as your journal is received and read in most parts of the habitable globe where the great light of Freemasonry, the name of the Great Architect of the Universe, is preached, it is the only means the brethren have of appreciating the herculean labours of our reverend brethren, those worthy "labourers in the vineyard" who are so zealously and so charitably diffusing the light of our noble Order and preaching the greatest of all theological virtues—Charity. Charity, the foundation and keystone of the whole Masonic structure; thus proving to the world at large that there is more in Freemasonry than the mere name.

Bro. the Rev. J. E. Cox informed us in his sermon that there were £12,000 collected in March last in aid of the above-named School, and £9,000 still remains to free this institution from its present liabilities, and to allow of the full number of the sons of Freemasons being admitted, clothed, and educated.

There are at present in the School 110 boys, and there are also 54 applicants seeking admission, but for the want of funds only six can be admitted. If this £9,000 be collected, and I have every reason to believe it will be so, not only will these 54 boys be admitted, but others, making up the number to 200.

To prove, Sir, that this noble charity is deserving the claim it has on the fraternity at large, I will call the attention of the brethren to a portion of the address delivered by Bro. Dr. Goodwin at the last examination of the boys of this School, and reported in your Maga-

* My M.M.'s certificate is in Latin and English. I am not aware of any Masonic certificates being issued in Hebrew or Greek.

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zine of the 24th ult. He says, "With the experience I have of the past and present of this School, I can honestly and confidently express my conviction that there is no school in the land which for educational position surpasses the Royal Masonic Institution for Boys;" and he then mentions this fact, "Harry William Wildman having been placed absolutely first of 1,165 junior candidates at the last Cambridge examination." Sir, these remarks coming from so high an authority and so impartial a judge as Bro. Dr. Goodwin, the brethren may justly be proud of their noble School

Again, Bro. the Rev. J. E. Cox at this examination, in speaking of the Secretary, Bro. F. Binckes said, "If ever it was so, he is the right man in the right place," and your correspondent hopes it will please the Great Architect of the Universe to spare him for many years to make his eloquent appeal on behalf of this School, and fill, as he now so ably does, the distinguished position of Secretary, But *nisi Dominus frustra*. And I understand, Sir, there are offers from several clergymen who are ready to advocate this noble charity, and to prove from the pulpit that its tenets and principles are worthy of the support of the Craft. Shall this happy omen be lost upon us? Rather let us accept the presage, and by prompt decision, firmness of purpose, unity of action, and, above all, with the blessed spirit of charity itself, let us hail it as the *auspicium melioris ævi*. Lastly, let every Mason act as if success depended upon his own exertions, and that a total failure may attend his own indifference. Freemasons, will you, can you deny the aid it is in your power to bestow?

"The widow's tear, the orphan's cry,
All wants our ready hands supply,
As far as power is given.
The naked clothe, the prisoners free.
These are thy works, sweet Charity,
Revealed to us from heaven!"

Yours fraternally,

Walbrook. C. Hosgood.

## INELIGIBILITY OF CANDIDATES FOR FREEMASONRY.

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

Dear Sir and Brother,—A more puerile and vain-glorious letter on the subject of the Lame Man, nor a lamer justification of a most arrant innovation, I cannot conceive than that of Bro. W. P. Buchan in the *Mirror* of the 17th ult., at least, according to my training and obligation. It must have startled the majority of your readers to know that all old things had passed away and a new style began. The fact is, the transaction to which it refers ought to be repudiated and denounced by the Craftsmen of Glasgow, as prejudicial and slanderous to the integrity of Masonic promulgation therein. A lodge in that city, of which I am a member, refused an application a month ago of a person minus the left hand, because the majority of the brethren present could not on soul and conscience bear witness to, nor officiate at the initiation. Bro. B.'s lodge having been notified of this refusal, he writes you stating that he is proud to say that he has discovered a process (one, I suppose, of transubstantiation, which he ought to patent), whereby it appears all qualms of conscience can be quieted, and that he glories in having accepted (adopted should have been the word) an entrant deprived of his right arm, and adds, that although he had wanted his legs, but could have hobbled up to the altar on his stumps, he would have made him; good moral character, according to his creed, being the only requisite for admittance. Bro. B. had better begin to initiate the deaf, dumb, and blind, and he will then have nigh run the circle of the physical disqualifications of this once pure Order. He seems very solicitous about the returned remnants of war, who, having done their best to slay their fellow-man, and having got their quietus at the point of steel, get home minus an eye or a limb, plus a pension and some medals. For such dilapidated forms he would make the lodge-room a receptacle, perhaps on the principle of the lion lying down with the lamb. Somehow he must have been dreaming of that fighting old brick in Chevy Chase, who was "A man of doleful dumps, who when his legs were carried off, he fought upon his stumps."

Warriors and sailors to enjoy the practical utility and the amenities of this Order should enter its lists before campaigning or navigating; it is not time to seek enrolment in a sick or benefit society when calamity has overtaken us; there is an acceptable season for all things, and, as regards our ancient society, a man should ask admission there when he is in the full vigour of all his mental and physical energies, otherwise live contented outside its pale. It is a question with myself and others whether this "new light" of Bro. B.'s amounts to a Masonic fraud: at all events, we fear "Virtue hath gone out of him, and that his zeal hath eaten him up." Were I in his shoes, I should reproach myself with the guilt of perjury, and liable to a penalty; for, if he can be accommodated with absolution, it is more than I can. But what is it some men dare not do? Verily they are a law and a wall of sufficiency unto themselves! In Burn's poem, Death says of Dr. Hornbook:—

"He's grown sae well acquaint wi' Buchan,
An' ither chaps,
The weans haud out their fingers laughin'
An' pouk my hips."

I doubt, however, if this great discovery continues to be acted on, that there will be scarce a hip sometimes to pouk; and that the finger of derision will be pointed at the province of Glasgow with accompanying epithets.

I hope, therefore, Bro. Editor, that some of your best authorities will read our wayward disciples a salutary lesson. I am glad to observe by your leading article that you are alive to the want of uniformity in lodge working. May you succeed in effecting improvement, and by all means an assimilation in the terms of the O.B. throughout the three Kingdoms, and the Colonies, so that it may not be left to evasion, addition, or diminution at the caprice of individuals, as I am assured from experience that the absence of enforced uniformity is prolific of much discord.

Yours fraternally,

August 2, 1869. W.L.

Mr. Thornton, the British minister, has announced to the American Government that an International Exhibition of the products of workmen's labour is to be held in London in 1870, and that he has been instructed to make it known to the people of the United States. The Government has accordingly communicated the fact to the public, and from the announcements already made it is considered probable that the American contributions to the Exhibition will be extensive.

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# THE MASONIC MIRROR.

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

## MASONIC MEMS

UNIVERSAL MASONIC CALENDAR FOR 1869.—A few remaining copies of the second edition are for sale at a reduction of 25 per cent.

PORTRAITS of the Rt. Hon. the Earl of Dalhousie, *K.T.*, *G.C.B.*, M.W.G.M. Mason of Scotland, can now be obtained at this office, price 3s. 6d. each. Copies, with ornamental border, and Masonic emblems printed in gold, on large size paper, can be had, price 10s. 6d.

THE EARL OF DURHAM LODGE (No. 1,274) will be consecrated on Wednesday, September 8th, at three o'clock P.M., at the Lambton Arms Hotel, Chester-le-street, by R.W. Bro. John Fawcett, Prov. G.M. for Durham. The officers named in the warrant are Bros. W. Brignall, jun., W.M.; R. Linton, S.W.; and T. Robson, J.W.

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION.—Votes are earnestly solicited in behalf of Frank Loud, aged eight and a half years, No. 49 on list of candidates. Girls' School votes will be equally acceptable for exchange. His late father, Bro. William Loud (who died suddenly on the 23rd of May, 1869, leaving a widow and nine children), was initiated in the Prince Edwin Lodge (No. 125), Hythe, in which he held the office of Warden. He was also a member of the Invicta Lodge (No. 709), Ashford, from its foundation, in 1857, until his decease, and has been a subscribing member to Grand Lodge for eighteen years. His widow and eight of the children are entirely dependent upon their friends for support. The case is strongly recommended.

BRETHREN are reminded that the Lodge Music published in several issues of the MAGAZINE, has been re-published in a convenient form for Lodge use, price 2s. 6d.

WORCESTER CATHEDRAL.—The Masonic memorial window in the north transept of the cathedral, is just upon the point of completion. When finished, it will reflect great credit upon the brethren of the "faithful city." It is a fine specimen of art, and admirably executed by Messrs. Lavers, Barraud, and Westlake. The inauguration of the window is proposed for the 10th inst., with Masonic honours.

## GRAND LODGE.

The following circular has been forwarded to all the Stewards of the Inauguration Festival:—

"Sir and Brother,—You are requested to attend a meeting of the Stewards at this place, on Wednesday, the 11th day of August, at four o'clock p.m. precisely, to audit the Treasurer's accounts, and for other purposes. The Commemoration Jewel will be presented in Grand Lodge at the next Quarterly Communication, on the 1st of September, to those of the Stewards who may be present on that occasion. Those who may be unable to attend may receive their jewels on application to the Grand Secretary after that day.

"By order,

"JOHN HERVEY, G.S., Hon. Sec.

"4th August, 1869."

## METROPOLITAN.

ROYAL OAK LODGE (No. 871).—The regular meeting of this lodge was held on Wednesday, the 28th ult., at the Royal Oak Tavern, 162, High-street, Deptford. Bro. Frederick Walters, W.M., opened the lodge punctually at six o'clock. The minutes of the previous lodge meeting were read and unanimously confirmed. The ballots were unanimous in favour of all the candidates for initiation. The only work, out of a large list of candidates for the several degrees, was that of raising Bro. J. Parsons to the third degree and initiating Mr. H. Rattle into the mysteries and privileges of ancient Freemasonry. The ceremonies were both well and ably rendered. It was carried unanimously that a letter of condolence be sent to the widow of the late Bro. S. G. Cook, J.D. of this lodge, who had died since the last meeting, and for whom, on this occasion, the members were attired in mourning. Bro. J. Hawker, P.M. & Secretary, agreed to stand as the Steward to represent this lodge at the Girls' School for 1870. The lodge was then closed. There were present during the evening Bros. H. Whittle, S.W.; J. W. T. Barrett, J.W.; H. A. Collington, P.M. & Treas.; J. Hawker, P.M. & Sec.; Killner, S.D.; J. Whiffen, J.D.; W. Andrews, P.M.; W. Dalziel, G. Andrews, J. Truelove, R. West, W. H. Truelove, S. O. Lewin, J. W. Reed, G. Ellis, and many others. The visitors were—Bros. H. Keeble 73; T. Arnold, P.M. 141; J. Griffin, S.D. 933; Digby, 933; Oliver, 507; H. Bartlett, S.D. 1,178, and many others. Bro. G. Ellis, under his personal superintendence, had a good repast served up. The usual toasts, both loyal and Masonic, were given and responded to. That of the visitors was responded to by Bro. T. Arnold, P.M. 141, who complied at the request of the W.M. to do so. The usual happy evening was spent, and the brethren separated.

## PROVINCIAL.

### DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 710).—The monthly meeting of this lodge was held at the Masonic Rooms on Thursday, July 22nd, but the proceeding's cannot be reported for the reason that has been before assigned.

### LINCOLNSHIRE.

BOSTON.—*Provincial Grand Lodge of Lincolnshire.*—The annual Provincial Grand Lodge of Lincolnshire was held at the Assembly Rooms, on Tuesday the 27th ult., under the auspices of the Franklin Lodge, 838. In the unavoidable absence of the Duke of St. Albans, the P.G.M., Bro. Major Smyth, the D.P.G.M., presided on the occasion. The proceedings opened at the Peacock Hotel with an invitation breakfast to the Benevolent Committee, after which the Charity Committee sat for business. At one o'clock the Grand Lodge was opened by the D.P.G.M. in the breakfast-room of the assembly-rooms, when the reports of the committees were read and adopted. An annual allowance of £10 for the remainder of his life was voted to Bro. Cotton, of Lincoln, from the Provincial Benevolent Fund. Bro. Rev. Nash, of Belleau, P.G. Chap., then delivered an eloquent and impressive address on Masonry in its religious aspects. This was followed by the election of the Prov. G. Officers for the ensuing year as under: Bros. Captain Locock, P.G.S.W.; Dr. Radley, P.G.J.W.; Rev. G. Hadath, P.G. Chap.; E. C. Lucas, P.G. Sec.; Nesbit, P.G. Treas.; Moore, P.G. Reg.; Dr. B. Bogg, P.G.S.D.; W. Bland, P.G.J.D.; W. Griffin, P.G. Dir. of Cers.; Howlett, P.G. Assist. Dir. of Cers.; Josse, P.G. Sword Bearer; W. H. Burland, P.G. Org.; Hessay, P.G. Purst.; Cotton, P.G. Treas.; Larkin, Kirk, Johnson, Coupland and Tomlinson, P.G. Stewards. The dinner, which was of a most sumptuous description, and provided in the best style of the Misses Jackson, of the Peacock Hotel, took place in the ball-room of the assembly-rooms, at three o'clock, eighty-five brethren sitting down to the tables. The toast-list comprised the usual loyal and craft-toasts and sentiments appropriate to the occasion.

### SURREY.

CROYDON.—*The Frederick Lodge of Unity* (No. 452).—This lodge met on Tuesday, the 3rd inst., at Bro. Clemishaw's, the Railway Hotel, East Croydon. The lodge having been

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opened in due form, the minutes of the last meeting were read. There being no initiation, passing, or raising, the following notices of motion given at the last meeting were considered:—First, moved by Bro. Strong, that at the end of Rule 24 the following words be added, "The brother who proposes a candidate shall deposit with the Treasurer £1 1s., to be considered as part of the initiation, but returned if the candidate be not approved of." The second, moved by Bro. Strong, "That any brother who has been initiated in another lodge, may, at the request of the W.M. of that lodge, be passed or raised in this lodge if approved." We will not mention here the fee to be paid for such favour being granted. The third, moved by Bro. J. Robins, P.M. and Treas., "That Bye-law 31 be suspended, in order to admit as a joining member, our worthy Bro., G. Clemishaw," the host of the above-named hotel. Such motion was not put to the lodge at this meeting. We are sorry to find the W.M. of this lodge, Bro. John Mimpriss, has not recovered from his severe accident, but it affords us great pleasure to find the lodge so ably conducted, in his absence, by Bros. Jennings, Ohren, Webb, Baber, Robins, P.M., Glaisher, &c. There being no other business before the lodge, it was closed in ancient form, and a convocation of the chapter connected with this lodge was held in one of the rooms of this hotel, and two exaltations took place. The chapter was then closed in ancient form, and the brethren adjourned to the *salle à manger*. The brethren also sat down with the companions of this chapter, to the number of eleven, brethren and companions, at 7.30 p.m. The loyal and Masonic toasts were given, and Bro. Ohren sang a verse of "God save the Queen." The proceedings terminated at an early hour.

## SCOTLAND.

### AYRSHIRE.

AYR.—*Lodge Ayr St. Paul* (No. 204).—Bro. Dr. Henry Candlish, of Alnwick, being at present on a visit to his native town, favoured this lodge with his presence at its monthly meeting on Monday, the 12th ult., and participated in the refreshment which succeeded the transaction of business. The following were Bro. Candlish's remarks on replying for "The Strangers:"—R.W.M. and Brethren—I have had very great pleasure in being amongst you to-night, and now rise to reply in name of Bro. Dr. Mason and myself, for the high and unexpected honour Bro. D. Murray Lyon has conferred upon us in proposing our health, and to thank him for introducing our names in such a cordial and friendly manner, and you also for the very fraternal way in which you responded to that toast. Something more than a mere formal acknowledgment of the kindness alluded to, embraced in the compass of a hackneyed sentence, may be fairly expected from me, especially since our esteemed and highly distinguished Bro. D. Murray Lyon (who is known and regarded as a Freemason of considerable attainments, not only here and in Scotland, but also in England, Ireland, and abroad), has in complimentary terms chosen to refer to his long acquaintance with my family and with myself from my boyhood. I feel as if my relation to the Ayr St. Paul's Lodge was closer than is usually the inheritance of visiting brethren. Bro. Lyon has told you to-night that my father was a brother belonging to this lodge, so that in more respects than one "we are brothers." He has spoken kindly of myself, and says that he has watched with pride the progress I have hitherto made and the position I have attained; but whilst grateful for what success may have crowned my lot, I am no exception to the rule of human frailty. I rejoice in Masonry as a universal system of morality and good will. It may be regarded as catholic, alike in extent and benevolence of feeling; but whilst this is true, yet a lodge at home, with kindred feelings, memories, and associations old and cherished, is doubly dear. In this spirit I am happy here to-night, in my native town of Ayr, in my father's mother lodge, and surrounded as I am by many attached friends, and faces quite familiar; and I am reminded of the lines of the poetic stanza, which I can repeat with feeling and truth, "The friends thou hast and their affection tried, grapple them to thy soul with hooks of steel." The pleasing remembrance of to-night I shall carry long with me to my English home, and beg again to thank you most heartily for the kindness and honour you have done me.—Bro. Candlish afterwards proposed in elegant terms, "Success to Ayr St. Paul."

### EDINBURGH.

GRAND LODGE.

A quarterly meeting of the Grand Lodge of Scotland was held in Edinburgh on Monday evening, 2nd inst., the Right Hon. the Earl of Dalhousie, *K.T.*, M.W. G. Master Mason for Scotland, presiding. Amongst other motions brought forward was one by the Earl of Dalhousie to the effect that his Royal Highness the Prince of Wales be elected patron of the Masonic Craft in Scotland, in succession to his Royal Highness's uncle, the late King William IV. His lordship stated that he had had an interview with the Prince on the subject, and that his Royal Highness had expressed his willingness to accept the proposed honour. The motion was cordially adopted.

[We shall give a full report in our next issue.—ED. *F.M.*]

## CANADA.

### MONTREAL.

GRAND LODGE OF CANADA.

The fourteenth annual communication of the Grand Lodge of ancient, free, and accepted Masons of Canada, was opened in the city of Montreal, on Wednesday, the 14th July, when a large concourse of representatives from the various lodges were present. The M.W. the G.M., A. A. Stevenson, on the throne, supported by Bro. R. W. Seymour, the D.G.M. on his right, and the D.D.G.M's. of the several districts, and on his left by the M.W. Bros. W. B. Simpson and A. Barnard, (P.G.M's.)

The G.L. was opened in ample form, after solemn prayer, at 2.30 p.m.

R.W. Bro. T. B. Harris, the Grand Sec., then read the rules and regulations concerning meetings of the Grand Lodge.

It was moved by the W.G.M., seconded by M.W. Bro. Simpson, "That the minutes of the last annual communication, as printed and already distributed to the various lodges throughout the country be confirmed," which was carried.

Minutes of two special communications of Grand Lodge, one held at Kingston, on the 20th of October last, under the superintendance of M.W. Bro. Simpson, P.G.M., called for the purpose of laying the corner stone of a new building, and the other at Hamilton, by the Grand Master, on Dominion Day, for laying the corner stone of St. Thomas' Church was, on motion, confirmed.

The M.W. the G.M. then delivered his annual address, as follows:—

Having been permitted by the good providence of God, to meet together again in Grand Lodge, it is fitting and appropriate that we make it our first duty to acknowledge with devout gratitude the merciful care of the Almighty Architect and Supreme Governor of the Universe, who has throughout another year surrounded us with the shelter of his protection, and has enabled the representatives of the lodges within the jurisdiction, to assemble once more in fraternal concord, to participate in the deliberations of this annual communication of Grand Lodge.

In introducing the business of this session there are several topics, which it will be proper for me to submit to the consideration of Grand Lodge, but in discharging that duty, I will endeavour not to trespass unnecessarily upon your valuable time, feeling inclined rather to lay myself open to blame for unusual brevity than for undue prolixity.

It was my intention to have visited during the winter months, one or more of the lodges in each of the various districts within our jurisdiction, but the words of the immortal bard hold true still that "the best laid schemes o' mice and men gang aft agee," so from various circumstances, chiefly, however, from the unparalleled succession of snow storms which have occurred early this year, and the consequent uncertainty of railway travel and other means of conveyance, I was unable to carry out that design, except to a very limited extent.

It is to me a source of great pleasure to be able to congratulate you upon the flourishing and prosperous condition of our ancient and honourable fraternity. At no previous period in our history were its prospects so encouraging as at the present time. Very full and interesting information regarding the state of our lodges is conveyed in the able reports of the District Deputy Grand Masters for the various districts, and the report of the Board of General Purposes, with the Grand Treasurer's statement, will exhibit our financial affairs in a very favourable and satisfactory light.

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During the year I granted dispensations for opening the following lodges, viz.:—North Gower Lodge, North Gower, Ontario; Lancaster Lodge, Lancaster, Ontario; Chateaguay Lodge, Huntingdon, Quebec; Evergreen Lodge, Lanark, Ontario; Hawkesbury Lodge, Hawkesbury, Ontario; Brome Lake Lodge, Knowltonville, Quebec; Elysian Lodge, Garden Island, Ontario; Dominion Lodge, Ridgway, Ontario; Craig Lodge, Ailsa Craig, Ontario; Lake Lodge, Roblin's Mill, Ontario; Harris Lodge, Orangeville, Ontario; and Frederick Lodge, Fredericksburg, Ontario.

The petitions were all strongly recommended, and in each case a certificate was appended, either from the District Deputy G.M. of the District, or from a competent P.M. that the W.M. elect was capable of conferring the degrees, according to the established mode. I trust that they have performed their work, and transacted their business in such a manner as will enable Grand Lodge to order the issue of the usual Warrants of Confirmation.

Two special communications of Grand Lodge were convened during the year. The first was held at the City of Kingston, on the 12th of October, 1868, for the purpose of laying the foundation stone of a new Masonic Hall, which ceremony was most ably performed by M.W. Bro. Simpson, P.G.M. The second was held at the City of Hamilton on Dominion Day, when I had the honour of laying the foundation stone of St. Thomas' Church.

The ordinary Masonic transactions of the past year have not been varied greatly from the routine of preceding years. There have been submitted for my opinion and decision, a large number of questions, which I do not deem it necessary to be mentioned in detail here, as my Letter Book is open during the Session of Grand Lodge, to all who may desire to examine it. One or two points, however, it may be well to allude to. I have felt it my duty to decline acceding to all applications for dispensations to initiate into Freemasonry persons physically disqualified, for the reason, which I hope will commend itself to your judgment, that when once the line is passed, it is utterly impossible to discriminate between the admissable and the non-admissable, and I have felt it to be a safe course, and one sure to result in good to the fraternity, to refuse all petitions of that nature. From various parts of our jurisdiction, I have learned with great regret that the ambition of some of our brethren seems to have outrun their discretion.

In several instances this has been carried so far as to result in the formation of two or more parties in a lodge, and under the eagerness and excitement which such a state of things invariably produces, open canvassing for office has been actually resorted to. Brethren, this is an evil of great magnitude, fraught with most disastrous consequences, and it ought not to be tolerated in private lodges or in Grand Lodge. To be elected to a prominent position in the Craft is doubtless an honour to which all deserving and duly qualified brethren may aspire; yet it ought always to be remembered that merit and ability alone are the true grounds of preferment among Masons, and it is most unseemly that anything like electioneering for office should ever be attempted. It is to be hoped that in future every brother will denounce and discountenance such proceedings by every means in his power. The most effective mode of securing the complete abolishment of this evil practice will be for every brother, when approached in that way, to cast his vote *against*, instead of *for*, the party who resorts to such improper methods for the purpose of obtaining office.

The remarkable ability at all times displayed by the R. W. Grand Secretary; his promptitude and fidelity, together with the untiring zeal he invariably manifests in promoting the best interests of the fraternity, entitle him to your warmest gratitude, and a renewal of your confidence which has been extended to him during the many years he has so worthily filled his important office. The same remarks will equally apply to the R.W. Grand Treasurer, who has so faithfully discharged the duties of his responsible position to the entire satisfaction of Grand Lodge.

During the year, I have made arrangements for an exchange of representatives with several sister Grand Lodges, and have accredited the following brethren as representatives of the Grand Lodge of Canada, viz.:—

R.W. Bros. G. S. Blackie, near the Grand Lodge of Tennessee; R.W. John V. Ellis, St. John, N.B., near the Grand Lodge of New Brunswick; and R.W. James Cunningham Batchelor, New Orleans, near the Grand Lodge of Louisiana.

I have great pleasure in recommending that the rank of P.G. Senior Warden in Grand Lodge be conferred upon our representative near the Grand Lodge of New Brunswick.

From a very early period in the history of our Grand Lodge, the question of the establishment of a Masonic Asylum has largely occupied the attention of our lodges and brethren. A special committee, consisting of some of the most influential and talented members of Grand Lodge, has been annually appointed to mature a practicable scheme, and notwithstanding the efforts they have put forth from time to time, the state of that question at the present day irresistibly forces upon the mind the enquiry whether an asylum such as that proposed would be calculated to relieve the existing distress so effectually as the system now in operation.

It does seem to be a doubtful question, whether the expenditure necessary for the erection and maintenance of such an institution would be justifiable under present circumstances? There appears to be a very general opinion prevailing that the great majority of applicants for Grand Lodge benevolence would much prefer accepting even a small annual grant, which could be expended in maintaining themselves amongst their own relatives or acquaintances rather than seek for admission to asylums, which would be considered (no matter how unjustly) as partaking of the nature of a pauper institution; and it must be well known to you all, that in this country, amongst every class of the community, there exists a decided feeling of aversion to everthing partaking of that character. The uncertainty which seems to have surrounded the asylum project, leads me to suggest to your consideration whether it would not be better to relinquish for the present, the realisation of that scheme, and to devote our means and energies towards the establishment of a much needed institution for the support and education of the children and orphans of the fraternity, and others who may avail themselves of its advantages under regulations which Grand Lodge may see fit to adopt. A Freemasons' school, organised on a proper basis, would, no doubt, enlist the sympathy and support of the lodges generally, and might be so managed as to entail a slight tax upon the funds of Grand Lodge, if indeed it might not be made self supportable. I commend this matter to your earnest consideration.

It will be within the recollection of many now present, that when the Grand Lodge met in this city, three years ago, an application for recognition was received from the Grand Lodge of Nova Scotia then recently organised; after due deliberation the application was favourably entertained and recognition accorded by the Grand Lodge of Canada; at that period considerdifference of opinion existed amongst the fraternity in that province, regarding the expediency of organising an independent Grand Lodge in Nova Scotia, and consequently a majority of the lodges continued their allegiance to those Grand Lodges from whom their warrants were derived. Efforts have been made from time to time, to effect a union of the Craft there, and I feel certain that the members of this Grand Lodge will rejoice to learn that this has at last been satisfactorily accomplished on a basis similar in many respects to the re-union which took place in Canada in 1858, every lodge in that province (except one, a military lodge) being now enrolled under the banner of the Grand Lodge of Nova Scotia. Early in last month, I received an invitation from the joint committee or union, and also from the venerable brother, the Hon. Alex Keith, who has for a long period of years presided over the English Provincial Grand Lodge of Nova Scotia, to proceed to Halifax, and instal the Grand Master elect. Duly appreciating the honour intended to be conferred upon the Grand Lodge, through that invitation, I did not feel at liberty to decline its acceptance. On arriving at Halifax on the 23rd ult., in company with M.W. Bro Bernard, P.G.M. of Montreal, and M. W. Bro. B. L. Peters, G.M. of the Grand Lodge of New Brunswick, we received a most cordial and fraternal welcome, from M.W. Bro. Keith and other brethern. The Grand Lodge of Nova Scotia, and the District Grand Lodge, both met on that day for the transaction of business prior to the union, which was consummated the same evening in a manner which reflects the greatest credit on all concerned. On the 24th I had the honour of installing the new Grand Master (M.W. Bro. Keith) and other Grand Lodge Officers. Immediately after the installation, the members of the Grand Lodge and other brethren (numbering in all about 600) marched in procession to St. Paul's Church, where a most admirable and eloquent discourse was delivered by R.W. Bro. the Rev. D. C. Moore, G. Chap, who selected as his text, those singularly appropriate words, "Let brotherly love continue." In the evening a banquet was held, at which there were nearly600 present. Our visit was a most delight-

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ful one to us, and we hope that it may be the means of opening up Masonic intercourse, and of uniting together more closely than heretofore the Masons of Nova Scotia and New Brunswick with those of Ontario and Quebec. To M.W. Bro. Keith, our fraternal acknowledgements are justly due for the princely hospitality extended to M.W. Bro. Bernard and myself, at his own magnificent mansion during our brief but most agreeable sojourn in the City of Halifax.

Many other events of interest to us, which have transpired during the year, might with propriety be alluded to here. Such as, for instance, the admission into the Masonic fraternity of His Royal Highness the Prince of Wales, our future (though we hope far distant) sovereign, and the enlargement of the boundaries of the Dominion of Canada, extending now from sea to sea, and fixing more firmly the foundations of a common nationality amongst the people inhabiting the vast territory embraced between the Atlantic and Pacific oceans, but the consideration of these and all other matters of a kindred nature must be postponed in view of the fact that there is one subject requiring immediate attention, which posseses for us, as a Grand Lodge, a far deeper interest and importance, namely, the unsatisfactory and anomalous position we occupy as a supreme governing Masonic body, having no control whatever over a considerable number of lodges still existing in Canada under the authority of the other Grand Lodges, although within our territorial jurisdiction. I do not deem it expedient to refer at present to the reasons which led to such an undesirable state of affairs, nor to any difficulties or misunderstandings which have arisen in consequence thereof. My desire is to find out whether it is not possible now to approach the brethren of those lodges who yet hold aloof from us, in such a way as may lead to a solution of these differences which have hitherto kept us apart, and secure the consolidation of all the lodges within the jurisdiction in one common Canadian brotherhood. I am led to believe that there exists at present a very strong desire for union on the part of many of the officers and members of these lodges, and I am given to understand that any pacific propositions which this Grand Lodge might see fit to make, would receive their earnest and fraternal consideration. I would therefore warmly recommend the appointment of a special committee to open negotiations with these brethren, for the attainment of the object already indicated, and I urge this the more from the conviction I entertain that unless something is speedily done in this direction, the very existence of this Grand Lodge, as at present constituted, will be seriously imperilled. This vitally important question will not admit of delay, and therefore no time should be lost in adopting this or some other method of bringing about this most desirable object.

Having thus stated my views in regard to the various matters, to which I deemed it advisable to advert, it only remains for me to express a hope that you will give to every question submitted to the Grand Lodge, a patient and careful consideration, and that in all your deliberations you may be led to such conclusions as will be productive of beneficial results to the fraternity of which we have the honour of being accounted members, so that on your return to your respective places of abode you may be able to look back with feelings of satisfaction and pleasure to the profitable work accomplished at this communication of Grand Lodge. (Signed,) A. A. STEVENSON,

Montreal, July 14, 1869. Grand Master.

Proceedings were opened on July 16, at ten o'clock a.m.; the attendance was larger than on any previous day. The business was chiefly of a private character. The large district of the Eastern Townships, for the past three years under the jurisdiction of R.W. Bro. Graham, was, at his request, divided into two districts, to be named the St. Francis and Bedford Districts.

R.W. Bro. Bro. Macpherson was received as the representative of the Grand Lodge of Uruguay, in South America, near the Grand Lodge of Canada; R.W. Bro. Harris as the representative of the Grand Lodge of Tennessee, M.W. Bro. T. D. Harington, as representative of the G. Lodge of Pennsylvania; M.W. Bro. W.B. Simpson as representative of the Grand Orient of Italy; and R.W. Bro. S. B. Harman as representative of the Grand Lodge of Texas, near the Grand Lodge of Canada.

Telegraphs were received from R.W. Bro. Sir J. A. Macdonald, the Mayor of Toronto, and others, expressing regret at their unavoidable absence. M.W. Bro. Harington, Past Grand Master, and other eminent brethren arrived during the day.

Upwards of £300 have been appropriated for charitable purposes.

The complimentary banquet given to the G. Lodge of Canada by the Montreal Lodges took place in the Mechanics' Hall.

The hall had been decorated for the occasion with a profusion of flags and festoons of coloured hangings. Mr. Gilbert was the caterer for the occasion, and it is almost superfluous to add that the banquet was of the most *recherché* description. The high table and various tables running down the hall were adorned with flowers and various *chef d'œuvres* of ornamental confectionary work, among which a Masonic centre-piece was worthy of admiration.

It was late—near nine o'clock—when the dinner began, though eight was the hour intended. M.W. P.G.M. Bernard was in the chair, having on his right hand M.W. the G.M., W.M. P.G.M. Harington, and other brethren high in the Craft; and on his left M.W. P.G.M. Simpson, the D.G.M. Seymour, of St. Catharine's; the G. Sec. T. B. Harris; A. W. Ogilvie, M.P.P., and other distingnished Masons.

After due justice had been done to the choice viands of Mr. Gilbert, the Chairman welcomed all the brethren in a cordial manner, and stated that he had received letters expressing deep regret at unavoidable absence, from the M.W. G.M. of New Brunswick, the G.M. of the State of Vermont, and last, not least, from P.G.M. Wilson, whose judicial duties alone had prevented him from being present. He assured the brethren that the committee had spared no pains to contribute to the unalloyed pleasure of all who attended the festival, and after bidding the brethren dismiss "dull care," in order to partake of "the feast of reason and the flow of soul," proposed the first toast on the list, viz: "The Queen and the Craft." The excellent band of the Rifles then played "God save the Queen," which was subsequently sung by the Grand Master, the brethren joining in the chorus.

The chairman in proposing the second toast, "H.R.H. the Prince of Wales, and members of the Royal Family," said that it was usually proposed without any special comment, but that on this occason he felt bound to make a few remarks, as Masonry had lately been honoured by the Prince of Wales becoming a member of the fraternity. The prince was the grandson of a distinguished Mason, the nephew of a distinguished Mason, the intimate friend of many great Masons, and he was now a Mason himself. (The chairman might have added that the prince was also the son of a distinguished Mason.) Under any circumstances the Craft would ever have pride in him, whether as Prince of Wales or Sovereign of the British Empire, a firm friend and brother.

The next toast was "His Excellency the Governor General," which was duly honoured by the applause of the brethren, and by some fine music.

The fourth toast, "The Army, Navy and Volunteers," was enthusiastically greeted. Past Grand Master Harrington responded on behalf of the Navy, saying that he had commenced life as a sailor, and that, as no other mariner seemed to be present, he could not allow the toast to pass in silence.

Here the proceedings were interrupted by Bro. Robert Douglas, P.M. of True Briton's Lodge, Perth, who enthusiastically volunteered a song, which occasioned considerable amusement.

Bros. Hutton and Ogilvie returned thanks for the volunteers of the province of Quebec, and Bros. Fairbanks and Spencer for those of Ontario. A brother who is a serjeant of the R.A., but whose name was not mentioned at the time, returned thanks on behalf of the regular army.

The Chairman then stated that the next toast was that of "the M.W. the Grand Master of the Grand Lodge of Canada," his long and well tried friend, whom he had known most intimately from his very childhood. He proceeded to pass a high eulogium upon his zeal, intelligence, industry, and profound Masonic knowledge, and finally proposed that the toast be received with the customary grand honours. After this had been done Grand Master Stevenson replied in a modest speech, assuring the brethren that he was not vain enough to consider the compliment a personal one, but as an honour paid rather to the office than to the man. (Cries of "No, no.") He had always striven earnestly to discharge in a faithful manner the arduous duties that were inseparable from the office of Grand Master, and he looked hopefully forward to the time when the lodges of all the different provinces of Canada would be under the jurisdiction of the Supreme Grand Lodge of the Dominion. He concluded a speech which was listened to with marked attention, by proposing on behalf of the Grand Lodge of Canada,

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"The health and success of our entertainers, the W.M.'s and Lodges of Montreal."

The W.M. of Antiquity Lodge, and M.W. Bro. Bernard, of St. George's Lodge, replied in fitting terms to the toast, the latter proposing subsequently the health of "The P.G.M.'s of the Grand Lodge of Canada." He coupled with the toast the names of Bro. Harington and Simpson, who, in his estimation, were respectively the types of "Strength" and Beauty," two of the great pillars of Masonry.

P.G.M. Harington replied in a humorous speech, and P.G.M. Simpson in a serious one, combatting the idea that the jurisdiction of a Supreme Lodge would be cumbrous and unwieldy as some brethren had dreaded. Bro. Simpson also earnestly protested against the idea that Masonry was ever intended to be used by its members for their own interested purposes. His speech, of which we have no space to give even an outline, was deservedly applauded.

"The Deputy Grand Master, and the Grand Lodge of Canada" was the next toast—duly responded to by Bros. Seymour, of St. Catherines, and T. B. Harris, of Hamilton.

P.G.M. Harrington, replied to the toast of "the Grand Lodges of Nova Scotia and New Brunswick, in the absence of any brethren from these provinces.

The ninth toast of the evening, "The Grand Lodges of England, Scotland, and Ireland," was duly acknowledged by the Provincial G.M. of Quebec and Three Rivers, under the Grand Lodge of England, as well as by Bros. Hutton, Clarke, Coquelette and Alcox, Masters of the various Grand Lodges in the city.

After the chairman had wished prosperity to "The Grand Lodge of America and sister Grand Lodges throughout the world," the toast of "the Ladies" was proposed, and an able champion in their behalf was found in Bro. Falkiner (of Belleville), a young married man, who dwelt long, loudly and humorously upon the extraordinary merits of the sex.

The toast of "The Press" was the last one proposed, and Bro. Brymner and the Provincial Grand Master of Quebec showed by their replies that able writers could also be able speakers. Volunteer toasts then followed, and a most pleasant entertainment was brought to a close.

The Grand Lodge resumed its labours on July 17. Several important reports from the Board of General Purposes were passed, and other business transacted. On resuming in the afternoon the following officers were elected:—M.W. Bro. A. A. Stevenson, Montreal, re-elected G.M.; R.W. Bros. Jas. Seymour, St, Catherines, re-elected D.G.M.; P. J. Brown, Ingersoll, G.S.W.; Daniel Thomas, Sherbrooke, Quebec, G.J.W.; Rev. H. Montgomery, Lennoxville, Quebec, G. Chap.; Henry Groff, Simcoe, Ont, G. Treas.; S. B. Fairbanks, Oshawa, Ont, G. Reg.; Thos. B. Harris, Hamilton, unanimously re-elected G. Sec.; D.D.G. Masters:—John E. Brooke, London district, re-elected R.W.; Davie Curtis, Wilson district, re-elected R.W.; Thos. Matheson, Huron district, re-elected R.W.; O. Klotz, Wellington district, R.W.; I. P. Willson, Hamilton district, R.W.; J. K. Kerr, Toronto district, R.W.; McCabe, Ontario district, re-elected R.W.; H. W. Delaney, Prince Edward district, R.W.; Thos. J. Wilkinson, St. Lawrence district, R.W.; J. J. Gemmill, Ottawa district, R.W.; M. Gutman, Montreal district, R.W.; H. L. Robinson, Bedford district, R.W.; Isaac H. Stearns, St. Francis district, R.W.; Alex. Walker, Quebec district, R.W. These officers were duly installed in the evening. The next meeting of the Grand Lodge will be held in Toronto, on the second Wednesday in July next.

## ROYAL ARCH.

### METROPOLITAN.

Caveac Chapter (No. 176).—On Friday, the 23rd ult., at Radley's Hotel, New Bridge-street, Blackfriars, the regular convocation of this well-established chapter was held. Comps. C. T. Dorey, M.E Z.; J. Lacey, H.; P. A. Nairne, J., and F. Walters, P.Z., S.E., & Treas., opened the chapter punctually at the appointed hour. The companions were then admitted. The minutes of the previous chapter meeting were read and unanimously confirmed. Ballots proved unanimous in favour of all the candidates for exaltation. Bros. J. F. Smyth, 176, and H. Puckle, 176 & 1,216, being in attendance, were duly exalted into Royal Arch Freemasonry. The ceremony was impressively rendered. The ballots for the officers for the ensuing year were unanimous in favour of Comps. J. Lacey for M.E.Z.; P. A. Nairne, H.; P. Browne, J.; F. Walters, P.Z., S.E., & Treas. (re-elected); M. Scott, S.N.; R. S. Foreman, P.S.; C. T. Speight, Janitor (re-elected). The days of meeting were altered from the fourth Friday to the second Tuesday, the alteration to commence in 1870. A five guinea P.Z.'s jewel was voted from the chapter funds to be presented to Comp. C. T. Dorey, M.E.Z. The audit committee was appointed, and the chapter closed until October 22nd, which will be the installation meeting. There were present besides those already named, Comps, J. Hills, J. C. Hall, W. Nelson, Smith, and others. Visitor Comp. W. Smith, *C.E.*, P.Z. 33, &c., who in an able manner acknowledged the toast of the visitors. Comp. J. Hart, under his personal superintendence, had served up one of his excellent banquets, which added (if possible) to his reputation as a caterer to his Masonic friends who are fortunate enough to belong to a lodge or chapter which meets at his establishment.

## INSTRUCTION.

Metropolitan Chapter of Instruction.—A convocation was held on Tuesday, the 3rd inst., at the George Hotel, Aldermanbury. Notwithstanding the inclemency of the weather on this day, we may remark that several of the companions met and were able to form a chapter under the able presidency of Comp. Brett preceptor; Dr. Self, as M.E.Z.; Gotthiel, H.; Liebart, J.; Hockley, N.; Neohmer, P.S.; Green, Assist. Soj.; and C. Hosgood, candidate. The chapter having been opened in ancient form, the ceremony of exaltation was very creditably rendered by the Principals and officers; after which the several clauses of the second section. This chapter will meet on Tuesday next, the 10th inst., at seven p.m., when the exaltation ceremony will be worked, and Comp. Brett will give the explanation of the jewel.

## DEVONSHIRE.

Stonehouse.—*Elliot Chapter* (No. 1,205).—The ordinary meeting was held on Monday July 26th, at the Metham Masonic Hall. There were present Comps. J. Elliott, M.E.Z.; Watt, as H.; Longshaw, J.; Dr. Hopkins, acting by request as P.Z.; C. Leigh, E.; J. N. Blake, N.; Shanks, Prin. Soj.; and many other companions. After the chapter had been opened, and the minutes of previous meetings read and confirmed, Bro. Thomas Moore was balloted for as a candidate for exaltation, and the result proving unanimous in his favour, he admitted, and received the benefit of this august and solemn rite. The writer of this short notice, who was a visitor on the occasion, cannot but express his approval of the appointments of this new chapter, and of the very careful and impressive manner in which the ceremonies was performed by all the officers. He remarked a few peculiarities, the most important of which was the manner of opening the chapter after the admission of the companions, which he considers a great improvement on the laxity in this respect which exists in most places, and with which he has often been struck, but has hardly known how to rectify it. Though a great stickler for uniformity in working, he feels greatly inclined to adopt it, on the ground that it is not an alteration of, but a very desirable additional to the usual form.

## REASONS FOR MASONIC SECRECY.

If the secrets of Masonry are replete with such advantages to mankind, it may be asked, why are they not divulged for the general good of society? To this it may be answered, were the privileges of Masonry to be indiscriminately dispensed, the purposes of the institution would be subverted, and our secrets being familiar, would lose their value, and sink into disregard.

It is a weakness in human nature, that men are generally more charmed with novelty than with the intrinsic value of things. Innumerable testimonies might be adduced to confirm this truth. The most wonderful operations of the Divine Artificer, however beautiful, magnificent, and useful, are overlooked, because common and familiar. The sun rises and sets, the sea flows and reflows, rivers glide along their channels, trees and plants vegetate, men and beasts act, yet these being perpetually open to view, pass unnoticed. The most astonishing productions of nature on the same account escape observation and excite no emotion, either in admiration of the great cause, or of gratitude for the blessing conferred. Even virtue herself is not exempted from this unhappy bias in the human frame. Novelty influences all our actions and determinations. What

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is new, or difficult in the acquisition, however trifling or insignificant, readily captivates the imagination, and insures a temporary admiration; while what is familiar or easily attained, however noble or eminent, is sure to be disregarded by the giddy and unthinking.

Did the essence of Freemasonry consist in the knowledge of particular secrets or peculiar forms, it might be alleged that our amusements were trifling and superficial. But this is not the case. These are the only keys to our treasure, and having their use, are preserved; while from the recollection of the lessons which they inculcate, the well-informed Master derives instruction, draws them to a near inspection, views them through a proper medium, adverts to the circumstances which gave them rise, and dwells upon the tenets which they convey. Finding them replete with useful information, he prizes them as sacred; and convinced of their propriety, estimates their value from their utility.

## LODGES OF INSTRUCTION

In London, for the purpose of diffusing Masonic knowledge among the brethren, "Lodges of Instruction" are held at stated periods, in which "the lectures and work are taught, and all the ceremonies and duties which can, by possibility, devolve on the Master of a lodge, are gone through with by each member, as he shall become competent." The instructions include the ceremonies in conferring degrees, the ceremonies of installations, dedications, consecrations, etc. The result is, that a large number of the members of the lodges are qualified to discharge the duties of the chair so that no difficulty arises from the absence of the regular presiding officer. Such lodges might be advantageously established among us.

The value of "Lodges of Instruction," in imparting and diffusing a correct knowledge of the lectures, and the mode of work in the several degrees, must be obvious to every Mason. Nor should instruction be confined to the lectures and the various ceremonies. The principles of the Order should be expounded, that every Mason may distinctly understand the duties that devolve upon him, not only as a member of the Order, but as a citizen. Such expositions of the principles of the Order are too much neglected, and hence it is, that a large number of those who have been initiated into its mysteries, are, in fact, ignorant of their peculiar duties. Too many, after their curiosity has been gratified, by passing through the ceremonies of the Order, and acquiring knowledge enough to make themselves known, rest satisfied, and do not trouble themselves to inquire farther into its hidden mysteries, its symbolical allusions, and its capabilities of making men wiser and better. The technical lectures, although they contain much useful information, are but the stepping-stones to higher attainments, which display "the wisdom, strength, and beauty of the institution." The Mason who desires to be proficient in his art, will endeavour to acquire all the knowledge which belongs to it, and trace out the source of those abiding principles which, for un-numbered ages, have refreshed the world, and sustained the institution itself under severe trials and unmerited persecutions. We would, therefore, suggest to each lodge, the establishment of a "Lodge of Instruction," to be held at stated periods. If the experiment be tried, we feel confident it will result in good.—*Masonic Record.*

## RHETORIC OF MASONRY.

There is a rhetoric in the Masonry of a beautiful temple, no less instructive to the eye than that of language is to the ear. He, however, who best understands the latter will best appreciate the former; hence, how necessary to him who aspires to an honourable station within that temple is the pursuit of an art which, while it instructs it adorns, and strengthens while it enriches. Many a lesson of great practical wisdom may daily be received from the contemplation of the rising structure of a stately edifice, and to no man is such likely to prove of more avail than to the master Mason himself. He there may learn how the proper disposition of well prepared materials, united by the implements and laws of art, furnish grace, strength, and beauty to the eye, and wisdom to the understanding. Order of arrangement, care in preparation, correct adjustment, and regular construction, speak a language the pen can but feebly describe. A lesson is imparted at the same time to the contemplative mind that will produce its fruit in due season. The idea intended to be conveyed by the juxtaposition of certain parts conformable thereto, each in his own appropriate place, reminds us of the well selected, well turned, and weighty words of a strong and graceful sentence. Independently, in the former case, of the mere use intended, and in the latter, of the mere sense conveyed, there is an effect produced both upon the heart and upon the mind which is sacred to the shrine of the secret source of knowledge. So in rhetoric, (or the art of speaking or saying what we have to say clearly, elegantly, and effectively,) there is much labour required, both in the construction and proposition of the verbal materials of that temple, which is displayed in the architecture of an eloquent address. It may be profitable to contemplate how the justly proportioned pillars rise from their solid bases to the crowning capitals, as the idea developed reaches consummation by the graceful assent of word upon word; how lightness and grace are achieved by joining arch to arch, even as the apt allusion, passing on from point to point, ornaments, while it upholds the general idea. We may now, perhaps, from these random remark, the better comprehend the reason why the poets of ancient Greece and Rome have so frequently used the phrase "to build the song," or poem. The term always struck us as forcible and descriptive in relation to those nations; for as we derive from them the noblest models of architectural excellence, so do we of poetical rhetorical works. They have ever been, and ever will be, models of excellence to all the world. It is true, a great Masonic Temple owes its origin to a source than which none can be loftier; and we opine that the everlasting principles inherent in its Order are such as to demand the respect and admiration of ages yet to come, as they have undoubtedly of those that are gone. A finished temple and a finished discourse are analogous in their structure and effect, and often mould the embryo aspirations of posterity to great perfection. Surely by one whose duty it may be from time to time to lecture in this lodge, and to pay the Craft with the wages of knowledge, holy knowledge and experience, the Masonry of rhetoric and the rhetoric of Masonry should not be deemed unworthy of his serious attention.—*Anon.*

## WHAT DOES FREEMASONRY TEACH?

Go ask that brother who has fallen in the path of life, whose plans have miscarried, and who finds himself held down by the burdens of care and distress, he will tell you that it teaches him that his brothers will lift him up, remove the obstruction from his path, and assist in bearing the burdens under which he has succumbed. It teaches him that there is something in it besides forms and ceremonies—that there is an invisible tie which links us altogether in one great family of friends and brothers, and that the heart of each beats responsive to the wants and needs of the other.

Ask the Mason's widow what it teaches, she will tell you that it teaches her of unobtrusive benevolence, of sympathy and kindness, brotherly affection and esteem. It teaches her that life is not all sorrowful—that the clouds that lower about her will soon break away, dispelled by the light and love of the Mason's presence. Ask the orphan what it teaches, and he will tell you that brotherly affection and regard, which knit the father's heart into the fraternity, has descended to the son a priceless legacy which will be to him better than silver or gold; for it will teach his feet in what path to roam, will open to him the avenues which lead him to knowledge and usefulness, and lead him to learn that character which is alike the test of admission to the lodge, and which is more to be prized than wealth or honours.

Ask the wanderer in a strange land what it teaches, and he will tell you that it teaches the universality of that language which is intelligible in all climes, and which, when used, never fails of eliciting a response. It teaches him of brothers there ready to assist and serve him, of difficulties removed, of courteous treatment, and last, but not least, of the usefulness of that institution which has grown and spread where civilised man has gone.

Ask the brother, who, perchance, in some unguarded moment has erred and fallen, what it teaches, he will tell you it teaches of that charity which deals gently with the erring, that keeps the silent tongue that upbraideth not—that takes him lovingly by the hand and leads him back to rectitude, and helps him once more to stand erect like a man and brother. It points out the follies of his ways, and urges him to avoid them in future.

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Ask the wealthy brother what it teaches, and he will tell you that it teaches him to remember the poor and fatherless, the widow and the orphan—to be benevolent with his riches, and, by his example, teach the world that Masonry has made him worthier and better.

Brother, what does it teach you and I? It teaches us to be temperate, to deal justly, be charitable to all men, and so walk and act that the world may never, through us, have an opportunity of casting reproach on our ancient institution.

## Obituary.

### THE LATE BRO. WILLIAM JERDAN.

The death of Bro. William Jerdan, for 50 years one of the names best known in literary circles, is announced. It occurred on the 11th ult., as Bushey Heath, in his 88th year. He was for many years the editor of the *Literary Gazette*, and was intimately associated with L. E. L. and other literary celebrities of his day. He was a Scotchman, and, like so many of his countrymen, began his career in England as a Parliamentary reporter. It was he by whom Bellingham, the assassin of Mr. Percival, was seized. He was one of the founders of the Royal Literary Fund, and by his influence greatly aided its prosperity. His kindly help was always afforded to young aspirants in literature and art, and his memory will be cherished by many whom he helped to rise to positions of honour and independence. Late in life he received a pension of £100 a year for his long services to literature.

Bro. Jerdan was a member of the Grand Masters' Lodge, No. 1, several years previous to his retirement.

## LITERATURE, SCIENCE, MUSIC, DRAMA, AND THE FINE ARTS.

Madame Anna Bishop has arrived in England from the Antipodes.

Mr. Thomas Hughes, M.P., is writing a history of "Alfred the Great."

Mr. Henry Kingsley has gone to Edinburgh to conduct the literary department of a daily paper.

Messrs. Moxon, of Dover Street, are about to bring out an edition of Tom Hood's poems illustrated by Gustave Doré.

"An Old Score" is the title of a new comedy by Mr. W. S. Gilbert, which was produced at the Gaiety Theatre on Monday week.

Two enterprising native females have applied to the registrar of Calcutta University for admission into the entrance examination.

Mr. Charles Dickens will contribute to the next number of the *Atlantic Monthly* an article on Mr. Fechter and his acting.

Covent Garden Theatre will re-open for an autumn season (reduced prices) of Italian Opera, for five weeks, next October and November.

A new work is announced under the sensational title of "A History of the Devil." The book will be a critical history of the doctrine of evil spirits.

The Edinburgh University Court has sanctioned the matriculation of ladies as medical students requiring separate classes from the other students.

A German astronomer has written a pamphlet to prove that we are soon to have a second moon, and that it will be nearer the earth than our present Luna.

Mr. Longfellow, the poet, recently received the honorary degree of D.C.L. at Oxford, a special convocation being held for the purpose of conferring it.

Dr. Hooker has been appointed Examiner in Botany for the Natural Sciences Tripos at Cambridge, and Mr. W. Savory for the degree of Master in Surgery.

Canada has adopted a new patent law. It excludes from its benefits all aliens and non-residents. A person may secure a patent only by a residence of a year in the dominion.

The working men of London, in conference assembled, have passed a resolution affirming the necessity of establishing a national inventors' institute, to obtain for the poor inventors of England a reward for their industry.

The question of obtaining uniformity in the plain song and Gregorian chants employed in the Roman Catholic service, will, says the *Musical Standard*, be brought before the approaching so-called Œcumenical Council at Rome.

In pulling down the church of San Domenico at Cremona, the tomb of Antonio Stradivarius, the great violin maker, has been discovered. His remains have been transported to the cemetery, where a monument will be erected to him.

The late Sir Charles Eastlake's library, which was bequeathed to the nation, is to to be kept in connection with the National Gallery for the use of students and other persons frequenting that institution. It will not be a public gallery.

The Court of Common Council has unanimously passed a resolution to provide a building in the city of London for the purpose of a public library and museum, and the subject has been referred to a committee to "count the cost" of such a work.

Mr. Panizzi, late principal librarian and secretary to the British Museum, and General Sabine, President of the Royal Society, have been appointed Ordinary Members of the Civil Division of the Second Class or Knights Commanders of the Bath.

A Parliament return gives a list of pictures presented to or purchased for the National Gallery—284 presented, 256 bequeathed, 313 purchased. The cost of the 313 purchases, which has been spread over 45 years, has been £254,527.

Mrs. Scott-Siddons has accepted an engagement to play at the Fifth Avenue Theatre, New York, in September. She will give a reading in Exeter during the British Association week, and leave England for the United States on the 28th of August.

The latest novelty in the newspaper world is the *Credit International*, published at twopence. It is an Anglo-French commercial journal of twelve pages, each page containing two columns, one of which is in French, the other in English, the news being the same in each.

The Queen has commanded Mr. Woodward, the Royal Librarian, to edit a series of exterior and interior views of Windsor Castle, together with descriptive text. These views, which will include several of the private apartments, are from photographs printed in permanent colours by a new process.

The inventor of a new life-saving apparatus, it is said, wishes to be dropped in mid-channel between England and France, and to be left to his own resources. Considering the trouble these inventions invariably give, and how seldom they turn out to be of any practical use, it might be as well to make an example for once, and let this gentleman have his own way.

A good story is told about a gentleman, at the recent Boston Festival, who seeing "Gloria from Twelfth Mass" down in the programme, and not knowing much about Mozart, said when the performance of the "Gloria" was "through"—"There must be some mistake about this; I don't see just the relation of the Twelfth Massachusetts regiment to this thing. Hadn't they ought to come in somewhere?"

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A new quarterly magazine is about to be started for encouraging the study of Celtic philology, literature, and history. It is to be called *La Revue Celtique*, to be edited by M. H. Gaidoz, and published by Mons. F. Vieweg, of Paris, and by Messrs. Trubner, of Paternoster Row. Among the list of contributors the names of Professor Max Muller, M. de Barthelemy, M. Ernest Renan, Mr. Whitley Stokes, and other accomplished Celtic scholars. It is intended that its contents shall be written indiscriminately in English, French, German, or Latin.

A steamer has brought from Venice a remarkable specimen of modern art destined for the Kensington Museum. It is a mosaic portrait of Sir Joshua Reynolds, the size of life, executed at Salviati's establishment. The great English painter is represented standing, a palette on a table beside him, in his right hand a brush, with which he is mixing the colours. In his left hand is a book, on which may be read the title of his "Discourses." He is in stately costume, with knee-breeches, fur-trimmed jerkin, embroidered white cravat, an ample crimson gown sweeping to the ground in elegant and numerous folds. The countenance is animated and lifelike, and at a short distance has all the effect of a well-executed portrait in oils.

In the House of Lords on Monday attention was called by Lord de Lisle and the Earl of Winchelsea to certain pictures in the National Gallery which were supposed to be spurious works. One representing "Christ blessing little children," ascribed to Rembrandt, was purchased at £7,000, and Lord de Lisle observed that it was a work of little or no value. Two other pictures, purchased respectively at £3,000 and £2,000, "The Warrior adoring the infant Jesus" and an "Ecce Homo," also ascribed to great masters, were asserted to be spurious imitations. Lord Overstone, one of the trustees of the National Gallery, stated that the belief was still entertained that the picture ascribed to Rembrandt was really painted by him about the year 1650, that the one alleged to be by Giorgione was not attributed to him in the official catalogue, and cost £550 instead of £3,000, and the third was only exhibited as a copy after Correggio.

## Poetry.

### MIGHT v. RIGHT.

"A prince can make a belted knight,
A marquis, a duke, and a' that;
But an honest man's aboon his might,
Guid faith he mauna fa' that!
For a' that, and a' that,
Their dignities, and a' that,
The pith o' sense, and pride o' worth,
Are higher ranks than a' that."—BURNS.

Ye sons of Light, support the right,
Whate'er their stations be;
Both rich and poor, a prince or boor,
Are of your family.
We'll bless our Queen, while loud we'll sing,
With Scotia's bard that told
That "rank is but the guinea's stamp,
The sterling man's the gold."

A Scot high born wrote all to warn,
"The schoolmaster's abroad,"
To cheer the right, to humble might,
That shame the pen or sword.
Then "Persevere," nor brute might fear,
By righteous deeds uphold;
That "rank is but the guinea's stamp,
The sterling man's the gold."

All good and right do with stern might,
In spite of all advice;
You may be hurt, but don't eat dirt,
Be right at any price.
Truth may be blam'd but can't be sham'd,
Though might 'gainst right may scold;
Mind—"rank is but the guinea's stamp,
The sterling man's the gold."

The sterling man, deny who can,
He boldly speaks his mind,
When men of might opposed to right,
His spirit strive to bend.
One need not think him to hoodwink,
Though men of rank be sold;
For "rank is but the guinea's stamp,
The sterling man's the gold."

Rich men of might, do good and right
To all beneath your sway!
The poor man's foe may yet taste woe
When he has had his day.
Merit reward in boor or lord,
Else blush at being told
That "rank is but the guinea's stamp,
The sterling man's the gold."

Yet better still that law fulfil,
No mortal tongue could frame;
To others do, as they to you,
You'd have them without blame.
You'd then forgive, live and let live,
And smile at being told
That "rank is but the guinea's stamp,
The sterling man's the gold."

When men of might discard the right,
Who in their country's cause,
Through fire and flood, risk life or blood,
They shock all honour's laws.
Then plain forsooth, that noble truth,
Auld Scotia's bardie told,
That "rank is but the guinea's stamp,
The sterling man's the gold."

When men of might uphold the right,
Whose arts instruct mankind;
By strength of limb to fight or swim,
For love—law—life—combined.
Then might is right, and in that light,
Both might and right uphold
That "rank is but the guinea's stamp,
The sterling man's the gold."

Then let us pray that come it may,
In spite of selfish might;
When men of worth, o'er all the earth,
Shall crown with joy the right.
Long live our Queen, yes! be it seen,
Victoria's cross doth hold
That "rank is but the guinea's stamp,
The sterling man's the gold.

NERVOUS people, whose ideas of electricity are connected with artificial thunder and lightning with sparks and shocks, will not perhaps be pleased to learn that their food is made up of voltaic combinations. Yet we have it on the authority of an American professor that such is the case. He tells us that we crave for such combinations; that our liking of mustard and salt with beef, our mingling sugar with coffee, of raisins with almonds, salad with oil, are produced by a need of the electro-negative and the electro-positive together. It even seems that Sam Weller was not so very far wrong when he spoke of drinking his ale from "the native pewter," for there is in that metal a combination with the beer that renders the beverage more agreeable. By such peculiar laws does nature do her work.

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## LIST OF LODGE, &c., MEETINGS FOR WEEK ENDING 14TH AUGUST, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; R., Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

*Monday, Aug. 9th.*

LODGES.—Peckham, Edinbro' Castle, Peckham Rye.—— CHAPTER.—Panmure, Loughborough Ho., Loughborough-road, Brixton.

*Tuesday, Aug. 10th.*

LODGES.—Wellington, White Swan Tav., Deptford; Doric, Anderton's Ho., Fleet-st.

*Wednesday, Aug. 11th.*

Com. R.M.B. Inst.——LODGES.—Montifiore, F.M.H.; Beacontree, Private Rooms, Leytonstone.

*Thursday, Aug. 12th.*

LODGES.—Capper, Marine Ho., Victoria Dock, West Ham; Upton, Spotted Dog Tav., Upton.

*Saturday, Aug. 14th.*

LODGE.—Caveac, Radley's Ho., Bridge-st., Blackfriars.

LODGES AND CHAPTERS OF INSTRUCTION.

*Sunday, Aug. 8th.*

LODGE OF INSTRUCTION.—Joppa, Rose and Crown, Fort-st., Union-st., Bishopsgate.

*Monday, Aug. 9th.*

LODGES OF INSTRUCTION.—Union Waterloo (for M.M.), King's Arms, Woolwich; Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-road, Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; High Cross, White Hart Ho., Tottenham.

*Tuesday, Aug. 10th.*

LODGES OF INSTRUCTION—Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metropolitan District Railway, Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; British Oak, Silver Lion Tavern, Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Union, Hotel de Cologne, Haymarket; Prince Frederick William, Knights of St. John Tav., St. John's-wood.——CHAPTER OF INSTRUCTION.—Metropolitan, George Hotel, Aldermanbury.

*Wednesday, Aug. 11th.*

LODGES OF INSTRUCTION.—Eastern Star, Royal Ho., Burdett-st., Mile-end-rd.; Confidence, Sugar Loaf, Great St. Helens; Merchant Navy, Silver Tavern, Burdett-road, Limehouse; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro' Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-street, Poplar.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, Aug. 12th.*

LODGES OF INSTRUCTION.—Fidelity, Yorkshire Grey, London-street, Fitzroy-square; Kent, Duke of York, Borough-road; Globe, No. 10, Old Bond-street; United Mariners, Three Cranes, Mile End-road; St. John's, Hollybush Tavern, Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, St. Mary Axe; Whittington, Crown Ho., 41, Holborn; Royal Oak, Royal Oak Tav., Deptford; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.——CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, Aug. 13th.*

LODGES OF INSTRUCTION.—Robert Burns, Union Tav., Air-st., Regent-street; St. Luke's, Pier Hotel, Chelsea; Temperance, Victoria Tavern, Victoria-road, Deptford; Union's (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tavern, Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Metropolitan Lo. of Instruction, George Ho., Aldermanbury.

### PROVINCIAL.

BERKSHIRE.

ABINGDON.—*Thurs.*, Lodge: Abbey, Abbey Council Chamber. ——READING.—*Wed.*, Lodge: Grey Friars, M.H.——WINDSOR.—*Tues.*, Lodge: Castle, M.H.

DORSET.

LYME REGIS.—*Mon.*, Lodge: Montague, Lion Inn.——BRIDPORT.—*Tues.*, Knights Templar: Hyde Encampment, Bull Inn.——WEYMOUTH.—*Fri.*, Lodge: All Souls, M.H.——POOLE.—*Fri.*, Chapter: Amity, M.H.

LANCASHIRE (EAST).

BOLTON.—*Wed.*, Lodge: Antiquity, Bull's Head Inn.——BURNLEY.—*Thurs.*, Lodge: Borough, Bull Ho.——BURY.—*Wed.*, Lodge: St. John, Queen's Ho., Market-st.—— CHEETHAM (near Manchester).—*Thurs.*, Lodge: Derby. Waterloo Ho. ——MANCHESTER.—*Wed.*, Lodges: Caledonian, F.M.H. *Thurs.*, St. David. F.M.H.——SALFORD.—*Mon.*, Lodge: Zetland, Royal Veteran Inn.

LANCASHIRE (WEST).

BARROW-IN-FURNESS.—*Tues.*, Lodge: Hartington, Royal Ho. FLEETWOOD.—*Thurs.*, Lodge: Starkie, Royal Ho.——KIRKDALE (near Liverpool).—*Thurs.*, Lodge: Prince of Wales, St. Mary's Schoolrooms.——LANCASTER.—*Wed.*, Lodge: Fortitude, Music Hall.—— LIVERPOOL.—*Mon.*, Lodges: Sincerity, M.T. *Tues.*, Merchant's, M.T.; Alliance, M.T. *Wed.*, Temple, M.T.

WARWICKSHIRE.

BIRMINGHAM.—*Tues.*, Lodges: Faithful, Ma. Ro.; Emulation M.H. *Wed.*, Fletcher, Ma. Ro. Knights Templar: *Fri.* —Howe Encampment, Ma. Ro.—— KENILWORTH.—*Wed.*, Lodge: Stoneleigh, King's Arms Ho.

### SCOTLAND.

EDINBURGH AND METROPOLITAN DISTRICT.—*Mon.*, Lodges: St. Stephen, University Ho.; St. Clair, F.M.H. *Wed.*, Lodge: Canongate Kilwinning, St. John's Chapel. *Thurs.*, Lodge: Journeymen, 80, High-st.; Caledonian, Albert Ho. Chapters: *Tues.*, Naval and Military, F.M.H. *Wed.*, Edinburgh, F.M.H.——GLASGOW.—*Mon.*, Lodges: St. Clair, 19, Croy-pl. *Tues.*, Athole, 213, Buchanan-st.; Neptune, 46, Clyde-pl.; Robert Burns, Thom's Inn, Baillieston; Glasgow, Antigua-pl. *Wed.*, Scotia, 170, Buchanan-st.; St. George, 213, Buchanan-st. *Fri.*, St. Mary, M.H., Partick. Chapters: *Tues.*, St. Andrews', M.H. *Fri.*, Glasgow, 213, Buchanan-st.

### IRELAND.

DUBLIN.—*Mon.*, Lodges: No. 100, F.M.H. *Tues.*, Nos. 245. *Wed.*, Nos. 120, 143. *Fri.*, Chapters: No. 4.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies are respectfully requested to communicate the same to the Editor.]

## TO CORRESPONDENTS.

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

T. C. (Trinidad).—The back Nos. or Vols. of the FREEMASONS' MAGAZINE can be obtained from this office, from the year you mention.

A. B. (Stockport).—The error was not on our side. It arose from the very bad MS. sent us, and we would kindly ask brethren to assist us by writing the names more legibly.

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*LONDON, SATURDAY, AUGUST* 14, 1869.

## MASONIC DISCIPLINE.—XVIII.

By Crux.

The term "Masons," it will be universally acknowledged, is general in its signification, and unless qualified by a distinguishing prefix or adjunct cannot be properly applied to denote brethren of any particular degree, where it is necessary to mark the distinction between that degree and others. This observation is made *à propos* to the command of the W.M. to the brethren to "appear to order." We have known it to be strongly insisted upon that the command of the W.M. at the opening of a lodge in the first degree, should be, "to order brethren as Masons," thereby implying that the term "Masons" signifies Masons of the first degree. To this opinion we do not assent, nor do we see upon what grounds it can be defended. Upon calling to memory the similar commands given at the opening and closing of a lodge in the two other degrees, it will be found that the degree in which the lodge is at the time, is distinctly specified, and that the brethren are addressed by the W.M. as Masons in the second and third degrees respectively. In the cause of uniformity, consistency, and in order to establish that sequence, that necessary and obvious connection which ought to run through the whole of the ritualistic dialogue in all the degrees, we submit that the correct words of the command are "to order, brethren, as Masons in the first degree." The principal reason for insisting upon these points, is that they all constitute the separate links of the great chain of uniformity which is so urgently needed in the Craft. It is true that some of the links may not appear of so much importance as others, but it must be borne in mind that the strength of the whole depends upon that of its components, and that one unsound link will jeopardise the safety of the entire chain. After the parting of the cable, comes the wreck of the vessel!

The next point that claims our attention, is the answer given by the S.W. respecting the number of assistant officers in the lodge. If this be compared with the previous answer returned by the J.W., it will be at once apparent, that there is a want of similarity of diction in the two, whereas they should resemble each other as closely as possible. Nothing can be more distinct, terse, and satisfactory than the reply "Three; namely the W.M. and the S. and J. W's." The exact number of principal officers is first specified, and then they are named in the consecutive order of their rank and precedence in the lodge. Let us now examine the other answer "Three; besides the O.G. or T.; namely, the S. and J.D.'s and the I.G." In the first place, neglecting for the moment the qualifying clause, the number stated is incorrect. There are not three, but four assistant officers. The first paragraph of the "Constitutions" relating to "private lodges" includes them all under that category in the words "with their assistants the two D's. I.G. and T." As the reply stands, the impression left on the mind of the hearer is that the O.G. or T., has no claims to be included strictly in the list of assistant officers. He is thrown in, as it were, as a kind of supernumerary official, but the pith of the answer relates to his superiors. It is very important that this impression should be altogether removed, and those, who like ourselves are well aware of the working value of our T's. will at once endorse our observation. We do not mean, for an instant to imply that any slight or depreciation of the one officer is intended at the expense of the others, but merely to point out that the imperfect wording of the sentence, renders it possible to place that construction upon it. There is a still more important point involved in the phrase "besides the O.G. and T." This violates the order of precedency which is stringently adhered to, by the laws of Masonic etiquette. No Mason ever thinks of assuming a rank to which he is not entitled, or of claiming a superior position in the scale of "order," than that for which his office or degree qualifies him. In the above reply the O.G. is alluded to before his superior officers, and it is therefore im-

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possible for the hearer to learn from the answer, the relative rank of the officers mentioned. In the paragraph quoted from the "Constitutions" it will be observed that the assistant officers are mentioned in the exact order of their relative rank and precedency in the lodges. The very reverse is the case, for arguing analogically from the order of precedency observed in the naming of the principal officers, it might be fairly supposed that the O.G. was the chief assistant officer. It is essential that all the questions and answers, all the dialogue, the whole ritual in fact, should be so worded that the misconstruction of any part of it should be rendered as difficult a matter as possible. Were this once accomplished, there would be an end to all doubt, all controversy regarding the different interpretations which many parts of it, at present are capable of bearing. To assimilate the reply respecting the assistant officers in a lodge, to that relating to their superiors, it should be as follows "Four; namely, the S. and J.D's.; the I.G. and the O.G. or T." The wording of the answer in this manner, makes no change, no innovation in the ritual, but renders it easier to remember, since it is in some measure an exact repetition of a former answer, and conduces to the general simplification and harmony of the dialogue.

Having fixed upon the correct reply in which the name and rank of the O.G. is introduced at the opening of lodge, let us now proceed to discuss that which relates to his position or "situation." We say, "relates to" as the word "defines," which would be the right term to employ, cannot be used with propriety, when the utter vagueness of the reply is taken into consideration. This is capable of four renderings, slightly differing from one another, but every one is equally worthless as a definition of the "situation" referred to. "Without the door of the lodge," "Without the entrance of the lodge"; "Outside the door of the lodge," "Outside the entrance of the lodge." Such are the answers we have heard, and it is obvious that none of them define the "situation of the O.G. or T.," any more than they do that of any one in the ante-rooms, or even in the street itself. At the same time the situation of every officer belonging to the lodge, ought evidently to be defined in terms which would apply to no other but the one intended. "Outside, or without, the door or entrance of the lodge" simply implies that the O.G. is not situated inside during the proceedings, but his exact situation, which it is all important to define, is as much undetermined as if he were placed on the top of the monument. The same may be said respecting the reply, alluding to the situation of the I.G. It is equally vague, and merely implies the contrary of its predecessor, by indicating that the I.G. is placed inside or within the lodge, but he might be in the Master's chair, for all the information afforded on the point. From the duties devolving upon the O.G. he must clearly be sufficiently close to the door of the lodge, to bar the passage of any-one attempting to enter, whom he might consider it right to keep out. If we imagine an effort being made to effect an entrance into a lodge *à l' outrance*, it would be the duty of the O.G. to place himself against the lodge door, resist the attempt *vi et armis*, and call for assistance to the brethren. It is rather difficult sometimes to frame an exact definition, for in order to define sufficiently, it frequently becomes necessary to define superfluously. In this instance however we think that the situation of the O.G. is precisely and succinctly defined by the reply "At the door of the lodge, on the outside." It not only determines his relative position to the lodge room, but also what is the most important point, his necessary proximity to the door. This consideration is entirely disregarded in the ordinary answer, although the gravity of it needs no comment. But for this indispensable part of the reply, the O.G. has no more connection with the lodge, than anyone else who is not absolutely within it. From what has been stated, it will be anticipated that the succeeding answer requires alteration likewise. In fact the same arguments apply to both cases, and therefore the situation of I.G. is correctly defined by the analagous reply "At the door of the lodge, on the inside." It is impossible to prevent perceiving that there is a manifest propriety, in the wording of the answers we have given, and the actual position of the two officers at the opening and closing of a lodge. It is very easy to test the comparative efficacy and value of the ordinary replies and those we have suggested, by considering them as commands addressed to ourselves. In the one case supposing the O.G. to be referred to we should leave the lodge and probably walk into the ante-room; in the other, we should place ourselves in the exact situation allotted to that officer. What was required of us would not be communicated by the vague language of the one, while the situation would be unmistakably defined by the other. Clearness and perspicacity is of equal importance in the ritual as simplicity and uniformity.

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## BIBLES, &c.

By Bro. HENRY MELVILLE.

The library of William Euen, Esq., according to Bro. Buchan, contains "about 568 ancient and peculiar editions of the English Bible." This certainly must be a splendid private collection, but the National, or British, museum has twenty-three large folio volumes of catalogue to Bibles, and one volume of the same size is a mere index to the contents of the twenty-three volumes.

Bro. Buchan in writing respecting Miles Coverdale's Bible in the above collection, says—"The title is a fac-simile, the original having been worn away or lost." "The Coverdale Bible in the British Museum is translated from the *Douche* and *Latyn*. It has four title-pages all bound up together, three being dated 1535, the fourth 1536. It is certainly strange and unusual to give one book so many titles, three of which are precisely alike. That of 1536 explains what is meant by the translation being from the Douche."*

The same writer I referred to in my last notice (who mentions that the greater portion of Latin Bibles from the Mazarene to 1554 are without title-pages) gives the following observations:—

"Cranmer's Old and New Testament, printed by Richard Grafton and Edward Whitchurch, 1539. In 1538 Henry the VIII. being so often importuned to authorise the printing of the translation of the Bible, he committed the care thereof to Cromwell and the printing to Richard Grafton, who pretending the want of good paper here, got our King's and Francis's license to print it at Paris both in Latin and English in a large volume." Kennet's History of England, 2nd vol., p. 213. The idea of Grafton getting permission from the King of England and the King of France to print the work in Paris is somewhat strange, and if paper was scarce why not import it to LONDINI IN OFFICINA RICHARDI GRAFTONI TYPIS IMPRESS, where a multitude of other works were being produced!

Kennet further says, that Henry the VIII. "in 1546 did severely forbid the translation of the New Testament by Tindal and Coverdale, or any other than is permitted by Parliament,"—p. 262.

This Cranmer's Bible, as it is called (dated Paris and London) is edited by Wm. Coverdale at the instance of Thomas Lord Cromwell, and therein is an epistle of Coverdale dedicated to Henry himself—why should Henry allow Coverdale to print the first Bible in English in 1536, and sanction his editing Cranmers's Bible in 1539, and then, in 1546, severely forbid the translation of the New Testament by Coverdale? The pictured title-page of Cranmer's Bible represents King Henry the VIII. on his throne giving books with both hands, on the covers of which are *Verbum Dei*. The title is "The Byble in English, that is to say the contents of all the Holy Scripture, both of the Old and New Testament, truly translated after the veryte of the Hebrew and Greek textes, by the dilligent study of divers excellent learned men expert in the aforesaid tongues." There is a prologue by the Reverend Father in God Thomas Archbishop of Canterbury. For a frontispiece there is an engraving of Cranmer. It is pasted on a fly-leaf, and would suit any other folio work. The superscription on the engraving is "Martyrio Coronatis 1556, Mar. 21. Cranmer was one of Foxe's martyrs.

"Grafton's Bible, of London, 1540, is in three volumes. This is printed on vellum, remarkably well got up and very new in appearance. The pictured part of the title-page is the same as that of Cranmer's, only highly illuminated, and so are all the introducing letters, &c. The text of the title-page is merely 'The Bible in English.' At the end it says, 'finished in April 1540.' The kalender and the prologue of Thomas are the same as in Cranmer's, in fact it is the very same book with trifling typographical variations.

"Grafton's Bible, of London, 1540, printed on paper, in one volume, finished in Dec., 1540, 'Bible in English, that is to say, the content of all the Holy Scriptures both of the Old and New Testament with a prologue thereto, made by the Reverened Father in God Thomas Archbishop of Canterbury,' otherwise similar to the preceding.

"Another of London like production of 1540, finished in 1540, but printed by Edward Whitchurch."

These four specimens of Grafton and Whit-

* The text of the first engraved title-page is translated from the Douche and Latyn in to English MDXXXV. The second title-page is the same engraving, but the text title, has been cut out to answer some purpose. The third title-page is the same engraving; the text says the Holy Scripture of the Old and New Testament translated in to English, MDXXXVI, not a word about the Douche! The fourth title-page the same as the first. There has been very lately a fifth title-page pasted in the book, it is a copy of the third only making the year 1535 instead of 1536. If these four first title-pages are mere fac-similes of originals, they are certainly excellent imitations, but it is wonderful how old books have been dressed to please the taste and fashion of this enlightened age!

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church's establishments must convince any one that there was for some reason or other an endeavour to palm these bibles off as different publications. Any printer must detect the fraud, inasmuch as page after page of all the four works are impressed from the same form of letter. There must have been some mysterious object in view, or why such trouble to conceal the truth? why these trifling variations of dates? why one publication on vellum in three volumes and the others on paper in one volume? When Henry, VIII., sanctioned Cranmer's Bible did he also sanction the other three? and were they printed at Paris on account of scarcity of paper in England?"

Bro. Buchan mentions Robert Baker's Bible of 1607, and says Christ is represented as treading grapes in a wine-press. It would have been as well had he quoted the superscription around the press, CALCAVI SOLUS EGO TORCVLAR—Isaiah, 63 ch., v. 3. It was a Robert Baker that printed the prayer book in 1642, in which K. Char Martyr is entered in the Calendar on the 30th January.

Most probably the Hanoverian Bible is in the Euen collection. I have "no doubt the title-page will gladden the eyes of Bro. Buchan." There is the winged horse Pegasus, two horns of plenty, the caduceus of Mercury, certain mark signs and two right hands closely united very fraternally.

The Mazarine Bible is set down at page 70 as of 1543—this is a strange misprint, which every biblical scholar will at once perceive; at p. 110 it says, from the Mazarene to 1514, &c. To set the matter correctly, the Mazarene Bible has pasted on a fly-leaf at the end of the first volume. "This coliphon and another at the end of the second vol. is transcribed from a copy in its original binding in the Bibliotheque Royal at Paris. Date mcccclvi.

## LODGE MINUTES, ETC.—No. 6.

(*Continued from page* 10).

By W. P. BUCHAN.

I proceed to give a few more extracts from the last century, minutes of St. Mungo's Lodge No. 27

"At Glasgow, 28th Nov. 1783."—"When it was agreed that Bro. John Austin should receive their proxy and appear for them in the Grand Lodge, at the ensuing election of Grand Master."

On 6th Dec. 1783,—"Having taken into serious consideration the great number of members who have not paid up there quarter accounts, owing to the lodge not being so regular in there meetings as formerly. It was unanimously agreed that as the by-gone quarterly accounts must be very heavy upon the brethren; and to promote the good of the lodge as much as possible, every brother will be received upon paying one years' quarter accounts, which is one shilling. It is likeway agreed that the entry into this lodge shall be ten shillings and sixpence, including all dues, beside the officers dues being one shilling. And that any person being a brother entry'd with a regular lodge shall at his admittion pay two shillings and sixpence to the funds of the lodge together with one shilling to the clark and one to the officer."

"And any clandestine Masson at his admittion shall pay into the funds of the lodge the sum of four shilling together with one shilling to the clark and one to the officer, as also two shillings and sixpence to the Grand Lodge." "And further agrees that there shall be a meeting of the lodge upon Wens-day come eight days being the 17th Currant." "Robert Hunter."

"Same night Bros. Willm. Buchanan and Willm. Niven were made honorary members of this lodge, as also Bros. John Gourlie and James Allan were admitted members of this lodge upon paying the dues having been formerly entry'd in a regular lodge. Bro. Gourlie made application and was accordingly past to the degree of a Fellow Craft, and afterwards raised to the sublime degree of a Master Mason."

"Willm. Buchanan."

In Jan. 17th 1784.—"Five weavers and one shoemaker were admitted apprentices." "There after the brethren took under their consideration that the cloathing belonging to the lodge had been greatly abused in Mrs. Gourlie's house and therefore it was unanimously agreed to give them a a thorow repairing."

In 17th July 1784.—"The next lodge meeting was proposed to be held "in the large hall above the Weigh house at Glasgow or in case it cannot be got, or that it may not be convenient to meet there, at any other place to be appointed by the Master."

In 25th Sept. 1784.—Five pounds sterling being "needed for the use of the lodge" it was got from "the kings *free* linen weavers society in Glas-

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gow," a number of the office-bearers being "cationers."

In 2nd Oct. 1784.—It was intimated that their original charter from the Grand Lodge which had been sent to Edinburgh about ten or eleven years ago and about which they had enquired and been informed "that the Grand Clark knew nothing about it" had been recovered after "a good dale of troble" by "Mr. Lewis Grant, Marchant in Edinburgh and Senior Warden of the St. Steven's Lodge," who had sent it to them and they had received it all right, the lodge therefore thanked him &c.

In 5th Nov. 1784.—Bro. Grant attended their meeting and was made an honorary member and next day he seems to have been invited to dinner when as the minute says they "gave him a very hansom trate." Old St. Mungo no doubt smiling benignly all the while upon the fortunate recoverer oi his charter.

In 27th Dec. 1784.—Deputations received from the Argyle, Union and Crown, St Marks "and from the operatives—which were respectfully returned from the St. Mungo as their senior lodge."

In 13th Jan. 1785.—"Bro. Mahomet Edfie* of the kingdom of Algiers, being introduced and vouched for by Bro. Ingram is admitted a member."

Some hieroghyphics appended to the minute which I take to be Mahomets signature.

In 8th Feb. 1785.—"A great number of brethren being present, the night was spent in a most joviale manner as is usual among brethren, &c."

In 1st June 1785.—There was a large meeting when they "finished the night with proper decorum" at this and many former meetings a large number of "honorary" or "honoured" members were made, independant of initiations, &c.

In 6th July 1785.—"After passing the evening in the greatest harmony in their new hall the lodge was shut with the usual ceremonie."

In 14th December, 1785.—Lodge met in "Shaw's Tavern."

In January 13th, 1786.—"Enacted and agreed in all time coming that the Entry of this Lodge should be one guinea, and the money to be paid down before proposition, and it was further enacted that by next meeting; those that had paid their quarter accts. Entg. money, &c., to this Lodge, their names shall be mentioned from the chair; and those that had not paid, should also be mentioned, and proper means taken for recovery of same, and further it is agreed that there be an inventory taken of all the articles belonging to the Lodge, and Entd. in this Book accordingly," &c.

In 21st January, 1786.—"Under their consideration that they should remove from Shaw's Tavern to James Buchanan's Saracen Head Inn," &c.

2nd March, 86.—A Joining Apprentice promised "to pay his—dues—in a day or two," another in 4th March promised "to pay his dues when called for," which shows that the regulation of January 13th was not very strictly adhered to; they found it easier to make laws than to walk up to them.

November 30th, 1786.—"Brother James Ross being formerly a clandestine mason was admitted a Regular member of this Lodge and paid twelve shillings sterling being his entry money," &c.

In 22nd December, 1786.—In Black Bull Inn a brother becomes security for the fee (one guinea) of a party becoming an apprentice.

*(To be continued.)*

* I am not quite sure upon the correctness of the spelling of the name.

## FREEMASONRY IN SWEDEN.

We have received the following from a correspondent in Sweden:—

"A closer union between the different Masonic bodies throughout the universe, is, in the interests of humanity, highly to be desired; and it may not be uninteresting to many of the brethren to learn that a preliminary step in this, the right direction, was adopted on the 21st of May at a chapter held at Gothenburg, and by the able and zealous P.G.M., Comp. Dr. Dickson, assisted by the D.P.G.M., Comp. Dr. Ewert, and a large array of P.G. officers and companions, in exalting Comp. John Denton, of Leeds, of the Robert Burns (No. 25), and Philanthropic Chapters (No. 304), into the 7th degree under the Swedish system of Masonry (this degree being a preliminary one to the 8th). Next year, should Comp. Denton desire it, he will no doubt be permitted to be exalted into the 8th, when he will be able fully to appreciate the superiority of the Swedish system.

"For the information of the Craft at large, it may be stated that the Swedish system of Masonry consists of three divisions, viz.: the first three are called St. John's degrees to Craft Masonry; the three next are termed St. Andrew's, and considered equivalent to Royal Arch Masonry in England and Scotland, and the remainder are Knight Templars, &c.

"The first three degrees are open to all brethren

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from foreign countries provided with an authentic certificate and able to prove themselves, and who are made welcome guests. Not so in the higher degrees; as a general rule none can be admitted without their having been initiated into the Swedish system; or if they have been made M.M.'s under another constitution, they must first abjure all connexion with it before they can be admitted. A special exception has been made in favour of Comp. Denton—by Royal prerogative—by His Majesty the King of Sweden and Norway, Solomon's enlightened Vicar over the 9th Province, for his deep research, ready and willing manner, and earnest endeavours at all times and seasons in promoting true Masonic principles.

"It is the earnest desire and wish that brethren will join other countries, so that the link which unites all brethren of whatever nation, rank, or station, will become more firmly united in one inseparable chain, so that the grand aim at which we are all striving will the sooner become a reality.

## THE EARL OF DALHOUSIE AND THE GRAND MASTERSHIP OF SCOTLAND.

The following has appeared in the *Dundee Courier*:—

"It may be remembered that at the last election of the Grand Master of Scotland, the Earl of Dalhousie, who was unanimously chosen to fill the throne of the Grand Lodge, signified his intention of retiring from that most distinguished position in November next. This intimation caused a widespread feeling of regret throughout the brethren of Scotland, for his Lordship has filled the throne with universal acceptance. Accordingly, measures have been taken to represent to his Lordship the unanimous and cordial desire of the brethren that he should still retain the Grand Mastership; and with this view, after the meeting of the Grand Lodge in the Court-Room on Thursday, an elegantly illuminated memorial was placed in an ante-room to receive the signatures of the brethren. It was signed by nearly all present on that occasion. We hope that this spontaneous expression of feeling on the part of the brethren will have its due weight on the ultimate determination of the noble Earl, and that the Grand Lodge will for another year at least enjoy the presidency of his Lordship. The 'Laird of Roslin' is spoken of as the next Grand Master."

## MASONIC NOTES AND QUERIES.

### THE PRINCE OF WALES.

It is strange that the Grand Lodge of Scotland has elected the Prince of Wales Grand Patron, while the Grand Lodge of England are asked to make him P.G.M. Had this demand been made of the Grand Lodge of Scotland it would have been intelligible, because in Scotland there is no separate degree in the Craft for the chair, and the P.M. degree is given in the Royal Arch degrees to members who have not regularly passed the chair of K.S. Still, our Scotch brethren did not choose to put H.R.H. or themselves in a false and ridiculous attitude.—AN ENGLISH OBSERVER.

### MARQUIS OF SALISBURY.

The Marquis of Salisbury, who gave his Masonic paraphernalia to Bro. J. Ross Dagg, was Pro-Grand Master to H.R.H. the Duke of Sussex. When the Earl of Zetland is appointed Pro-G.M. to H.R.H. the Prince of Wales, Bro. Dagg would without doubt allow the use of the paraphernalia of his Lordship's esteemed predecessor, the late Marquis of Salisbury. —A CORRESPONDENT.

### LODGE MUSIC.

Where can W. Bro. Younghusband's cheap lodge music be obtained?—W.J.

### MORMONISM.

Masons here have seen with some surprise that a portion of the American Masons refused to allow Mormon Masons to join, or Mormon candidates to be admitted into a lodge constituted in Utah city. This has no sufficient authority, for whatever we may think individually of the claims of the Mormon scriptures, they do not deny the Great Architect of the Universe or teach Polytheism, and we can no more canvass their details than those of the Koran or the Avesta of the Parsees. If the practice of polygamy be put forward as a plea, then we must reject Jews, Mahometans, and others, who authorize this practice as of divine and moral sanction.—VINDEX.

### FEMALE MASONRY IN ITALY.

The movement for woman's rights has spread to Italy. Not long since a young and beautiful woman appeared before the Roman Senate, and announced herself to be the last descendant of the Emperors of the East, living unknown with her father in a valley in Piedmont; and, producing documents, she demanded an investigation of her pretensions. The Senate complied with her request, and finally recognised her as the Princess Lascaris-Paleologus, ordering her name to be thus inscribed in the "Book of Gold" at the Capitol. The Princess subsequently went to Florence, where she has now taken a bolder step, and founded a Masonic Lodge for women.—PALL MALL GAZETTE.

### BRO. MELVILLE'S DISCOVERIES.

As there has been some discussion about the proper tribunal to which to submit the examination of Bro. Melville's discoveries, and a disinclination of scientific men to undertake such duties, or a repudiation of them, I beg to offer a suggestion, with a view of assisting Bro. Melville. It appears that his labours are not only astronomical but astrological, and as the astronomers reject the astronomy, I propose the reference of the astrological matters to the London Astrological Society, or rather to their distinguished member, Zadkiel, the author of the celebrated almanack. Bro. Melville and Zadkiel could begin their conferences with the astrological life of King Charles I., the decision of Zadkiel to be final.—L.H.

### GREEK LODGE.

I am desirous of promoting a lodge in London to be worked in modern Greek, and shall be glad of any communications, to be addressed to me at the offices of the Magazine.—ALPHA.

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### POPERY AND ROMAN CATHOLICS.

I shall be glad if Pictus can enlighten us as to the connexion of his remarks with Freemasonry. What has Freemasonry to do with Ultramontanism or Gallicanism? We have members who belong to every political shade of the Roman Catholic Church, and we have no justification for any offensive remarks with regard to their faith any more than we have with the shades of Baptist opinion. Such remarks are an offensive imitation of the Pope and other revilers of Freemasonry.—CATHOLICUS.

### THE PRINCE OF WALES (p. 108).

J.A.H. may be right that Grand Patron is a bad title, and that Masonry does not want patronage; but Grand Patron is an old title, and has just been applied by the Grand Lodge of Scotland. At all events it is better than sham Past G.M.

J.A.H. is not happy in this, nor is he happy in his next suggestion to adopt what he regards as a Swedish plan; for the Book of Constitutions has provided in such a case as that of the Prince of Wales for his being G.M. with a Pro-Grand Master. The same objection must exist to H.R.H. being sham Past G.M. as to his being G.M. de facto, and simple brethren cannot understand why H.R.H. should be shunted out of the way in an irregular and unconstitutional manner.—A NEW MASON.

### BRO. MELVILLE AND THE BIBLES.

Can our learned Bro. Melville inform us whether the early printed Bibles which he talks about have their dates in their title-pages or at their ends, or whether most of them have any title-pages at all? As the earliest books were in imitation of MSS., and printers names were not inserted in MSS. books before the invention of printing, Bro. Melville may, perhaps, be able to explain these other mysteries. Also why the Roman Catholic priests forgot to mutilate the written or MSS. Latin Bibles, before printing was invented, but copied them out and cared for them, so that the printed Bibles were printed from the MSS. of the priests and friars. Also what object they had in mutilating the printed Latin Bibles by tearing off title pages which had never been put on. When he has done these things he may enlighten Bro. Hughan and—A BIBLIOPHILE.

### MASONIC CANDIDATES.

Instead of looking how many hands or feet a candidate has, would it not be an improvement to make him pass an examination as to his mental acquirements. Unless he were able to read intelligibly, write legibly (or, if he wanted his arms, dictate correctly), and work a sum at least in simple proportion, reject him.—PICTUS.

### A MASONIC PHENOMENON.

There are phenomenons exhibited at the fairs with three legs or no legs or arms at all, but we have now in this country a Masonic phenomenon, Bro. Capt. Visnard, who was initiated in the English language in Alexandria in Africa, passed in German in Constantinople in Europe, and raised at Beirout in Asia in the Italian language. Thus he took his degrees in three different quarters of the globe and in three different languages.—H.C.

### COLLECTANEA AS TO ORDERS.

I enclose some contemporary cuttings made by my late father.—HYDE CLARKE.

#### KNIGHTS OF ST. JOHN.

"*Galignani*, 10 July, 1838.

"Cardinal Odescalchi has been received at Rome as Grand Prior of the Order of St. John of Jerusalem by the Bailli, the Commanders, and Knights of the Order assembled in the Church of the Grand Priory dedicated to St. Basil. The Commander Montinho de Lima has been admitted to an audience by the Pope, by whom he was most graciously received."

#### FRENCH TEMPLARS.

"*United Service Journal*. May, 1838.

"Of all the numerous Orders conferred upon Sir Sydney Smith, Admiral of the White and Lieut. Gen. of Marines, the most distinguished of which are K.C.B., &c., that of the *Templar* Cross is the most remarkable and interesting. It is the self-same ornament which hung suspended from the neck of the chivalrous Richard the Lion-hearted during his crusades in the Holy Land, and which the Admiral wears in like manner by a gold chain. The form of the cross is Latin; it is of pure gold, and ornamented with large rubies and emerals; an emerald of superior size in the centre on one side, and at each end, and in the centre of the reverse, carbuncles of great magnitude. Above is a crown, the upper part resembling our ducal coronets; and the whole is fastened to an oval frame of the same metal, set all round with precious stones, with curious filagree workmanship, and also studded with gems. At the bottom hang a row of emeralds and other stones bored through and secured by gold hoops to rings in the frame, much in the same fashion as the glass drops of chandeliers."

"*Galignani*, 18th January, 1838.

"Mr. Maillard de Charnbure, archivest at Dijon, has discovered among them three manuscripts, viz., two volumes of accounts kept by the Jews who formed an association for furnishing provisions and clothing for the *last* Crusade; and a third volume is of the Military Regulations of the *Templars* approved by the Council of Troyes, 1128, at the same time as the Rules of the Order. These important statutes, which have never been published, and have been considered as lost, will ere long be printed and laid before the antiquaries and men of historical research, who will no doubt supply the long-desired History of the Templars."

### ARCHITECTURE.—SPIRES.

Since a cathedral is a "house of God," intended by its builders to carry up the mind of the beholder to that "house not made with hands eternal in the heavens," should its highest central spire not end in a point? I have often thought and felt so. I have no objection to crosses or other finial ornaments being put upon the lower towers or gables, &c., but the highest spire should end simply in a heavenward-directing point. No cross, cock, or any ornament whatever but the spire itself sloping up gradually, and going off into a simple point. To look upon the building simply as such, *per se*, an ornament upon the top of the spire may be by many considered necessary; but to view it understanding its idealism, then the intended ornament, or finial, is simply a

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clog, of no more benefit than sticking a pea upon the point of a man's nose; it binds down the imagination to earth, and prevents it going off naturally, as it would otherwise do, into infinity.—W. P. BUCHAN.

ARCHITECTURE.—A THOUGHT.

The Egyptians were great as architects. The Greeks were Idealists (or, shall I say Artists?) and carried Beauty to perfection. The Romans were architects, partly fromnecessity, their position, or circumstances. The Mediæval Builders were great as architects they built houses to God.—W. P. BUCHAN.

JOINING BRETHREN AND INITIATIONS.

In the last number of the *Freemasons' Magazine* it is stated by the respected Bro. ✠ B ✠ that "no person can be initiated, neither can any joining member be admitted on the same day that a new lodge is opened and consecrated." To me this is quite new; nor do I find in the Book of Constitutions any authority for it. I suppose that it is based on the fact that, the lodge not having been yet formed, proper notice cannot have been given, even by inserting the names on the circular at seven days, which is a very common practice, though by law it should be adopted only in cases of emergency clearly defined. It occurs to me that it is no uncommon case for the members of a new lodge to hold meetings, to transact business, and even to perform Masonic rites, under dispensation, before the consecration. In such instances, proper notice having been possible—if my surmise be correct—surely there can be no impropriety in performing the ceremony of initiation on the day of consecration; and on this supposition, in reply to the query of ✠ B ✠, I cannot see any possible objection to the reception of propositions for admission or joining at that period. Whatever the law may be, I am quite sure that, in point of fact, admissions of new members of the Order; and the performance of the ceremonies connected therewith, have in many cases taken place on the day of the opening of a new lodge, and I am curious to know the ground on which our brother, whose opinion is of some weight, pronounces such an occurrence to be inadmissible. I candidly confess that some few years ago I initiated several brethren, the Prov. G.M. himself being present, immediately after the ceremonies of consecration and installation.—H.H.

FREEMASONRY RATHER OLDER THAN 150 YEARS.

King Edward III. had an officer called the *King's Freemason*, or *General-surveyor* of his buildings, whose name was Henry Yevele, employed by that King, about A.D. 1326, to build several abbies, and St. Stephen's Chappel at Westminster, where the House of Commons now sits in Parliament." Page 31, The Constitutions of the Free-masons, year of Masonry 5723:—"In the third year of King Henry VI., the Parliament made an Act that affected only the *working masons*, who had, contrary to the Statutes for Labourers, confederated not to work but at their own price and wages; and because such agreements were supposed to be made at the *General Lodges*, call'd in the Act *Chapters and Congregations of Masons*, it was then thought expedient to level the said Act against the said congregations. *Tertio* Henrici Sexti, Cap. 1. AN. DOM. 1425." The Act of Parliament is then quoted. It is ordained that "such chapters and congregations shall not hereafter be holden, and if any such be made, they that cause such chapters and congregations to be assembled and holden, if they thereof be convict, shall be judged for felons, and that the other Masons that come to such chapters and congregations be punished by imprisonment of their bodies and make fine and Ransome at the King's will." Idem, p. 35.—SAXELBY.

## CORRESPONDENCE.

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

## INELIGIBILITY OF CANDIDATES FOR FREEMASONRY.

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

Dear Sir and Brother,—I was very much amused at reading in to-day's Magazine, p. 111, the letter of "W. L." upon the above subject; from the 17th ult. to the 2nd inst., the matter seems to have been working upon him, until at the latter date he reaches the "off" point, and out comes his grand explosion! Nitro-glycerine shall be nothing to it, says he. I'll blow these "arrant innovations" to the winds. To think of Bro. Buchan promulgating the scandalous idea that "good moral character" is the chief requisite in a candidate is, "according to my training and obligation," preposterous! It is the *outside* of the cup and platter I view. He is, therefore, past all "absolution," besides, it is a question whether he has not been guilty of "a Masonic fraud" and "liable to a penalty." Yea, verily, send him to—

"A vast unbottom'd, boundless pit,
Fill'd fu' o' lowin' brumstane,
Whase r'agin' flame, an' scorchin' heat,
Wad melt the hardest whun-stane!"
An' keep him there.

Between miscarried, silly, or fruitless courts-martial (vide p. 117, Feb. 6th), and pits "o' lowin' brumstane," it is a wonder that Bro. B. is still alive and kicking. But to return to "W.L.," I can fancy the look of holy horror which spread itself over the visage of a member of "this once pure Order" when he read my remarks at page 45. I see him waxing wroth in pious indignation until, to keep himself from bursting, he—let's off the steam. Yea, says he, Heaven may admit the lame or the blind, the one-arm'd or the no-arm'd; but into *our* "pure Order" none such shall enter, the Miltons and the Nelsons, the one-arm'd philanthropists and the one-legg'd patriots are all alike inadmissible into our fraternity; it is not mind, character, knowledge, or virtue that we require; no, it is arms and legs! So virtually says "W.L.," thereby showing how thoroughly ignorant he is of the *spirit* of speculative Masonry. His ideas might have suited the old *operative* lodge of two centuries ago, when apprentices came forward to learn the Mason *trade*; but to apply these obsolete ideas to Freemasonry is manifestly absurd. It is not *matter* we want in our lodges, it is *mind*; we have to excess of the former; but oh! how scarce is the latter? "W.L." strains at a gnat and swallows a camel, and, possibly, while passing his next candidate, he might initiate an eunuch, which would be a

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more serious defect than the want of an arm; or, as he sets so little value upon "good moral character," he might enter a "sound and perfect" scoundrel. Besides, he overlooks the fact that many men who have only one arm can use it to far more advantage than hundreds who have two. However, to the honour of Scottish Freemasonry, I am glad to be able to state that what I referred to at page 45 was *in accordance with the sanction* of the Grand Lodge of Scotland; and to-day our P.M., Bro. J. B. Walker, informed me that three years ago, before initiating a candidate who came forward minus a hand, he wrote the Grand Secretary, and received a letter back permitting him to do so, which letter Bro. Walker caused to be inscribed in our minute book. Therefore, Bro. "W.L.," it is *you* who are mistaken and out of order, while I have been acting upon the square. The Grand Lodge of Scotland having said—never mind his hand or his foot, or any such outward trifle, look at his head and his heart.

In the first legislative assembly in the world, I find a gentleman (Mr. Kavanah), a member, who, I am told, has neither arms nor legs; therefore, say I, if he be admissible into such a noble sodality as the British House of Commons, he and such as he, clear in head and honest and true at heart, are surely much more admissible into a Mason's lodge.

As a speculative Mason, I beg to say that I am thoroughly ashamed to see such childish ideas promulgated as those of "W.L.," they smell more of the nursery than of the world, more of the child than of the man.

I long to see the day when we shall have first class men of ability, learning, and intelligence ruling in our lodges, when it may be *truly* said—that, as the sun rises in the east to open and enliven the day, so stands the Master in the east to open and enlighten his lodge.

Yours fraternally,
W. P. Buchan.

## DECAPITATION OF BRO. MELVILLE.

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

Dear Sir and Brother,—Bro. Melville is so cunning of fence that there is no laying hold of him. I shall give in, as I could as soon hold an eel.

He says he has not seen the prayer-book of 1642 with King Charles' martyrdom, instituted after the Restoration in 1660, inserted in the calendar. He has never seen it, which I am glad to hear, but he refers those who wish to see such a marvel to the British Museum.

It is also comforting to find that he has discovered title-pages to Bibles, after the date when title-pages came into printing use. It is a pity the Jesuits did not tear out or stop title-pages in 1514, instead of before.

Bro. Melville is quite welcome to prove, as he is *now* prepared to do, that Charles' history is astrologically written, and the more welcome as he has already stated he knows nothing of astrology.

A lucid statement of Bro. Melville's is that his M.M.'s certificate is in Latin and English; *à propos de quoi?*

In presence of such a fact, and of the others, I retire. Yours fraternally,

M.W.

# THE MASONIC MIRROR.

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

## MASONIC MEMS

Universal Masonic Calendar for 1869.—A few remaining copies of the second edition are for sale at a reduction of 25 per cent.

The Earl of Durham Lodge (No. 1,274) will be consecrated on Wednesday, September 8th, at three o'clock P.M., at the Lambton Arms Hotel, Chester-le-street, by R.W. Bro. John Fawcett, Prov. G.M. for Durham. The officers named in the warrant are Bros. W. Brignall, jun., W.M.; R. Linton, S.W.; and T. Robson, J.W.

Royal Masonic Institution for Boys.—October Election.—Votes are earnestly solicited in behalf of Frank Loud, aged eight and a half years, No. 49 on list of candidates. Girls' School votes will be equally acceptable for exchange. His late father, Bro. William Loud (who died suddenly on the 23rd of May, 1869, leaving a widow and nine children), was initiated in the Prince Edwin Lodge (No. 125), Hythe, in which he held the office of Warden. He was also a member of the Invicta Lodge (No. 709), Ashford, from its foundation, in 1857, until his decease, and has been a subscribing member to Grand Lodge for eighteen years. His widow and eight of the children are entirely dependent upon their friends for support. The case is strongly recommended.

Votes are earnestly solicited on behalf of George Albion Coombs, son of the late Bro. George Albion Coombs, who was a member of No. 700, and a licensed victualler, at Shooter's Hill, Woolwich: died 18th May, 1866, leaving two orphan children depending upon their friends for support. Proxies thankfully received by Bro. J. Ewart, Royal Carriage Office, Royal Arsenal, Woolwich.

The death of Bro. Wm. J. Newman, long connected with, and of late years Superintendent of the Exhibition Department, Crystal Palace, and member of the Crystal Palace Lodge (No. 742), whose talents and amiability endeared him to all who enjoyed the pleasure of his acquaintance, has deprived his family of their means of support, as well as of their best and dearest friend. His brethren in Freemasonry are desirous of testifying their respect for the memory of their late brother by presenting one of his sons, who is of suitable age, for education in the Royal Masonic Institution for Boys. In furtherance of this object, votes are earnestly solicited in favour of his son Herbert Horace Newman, for the election in October next. The case is strongly recommended by several influential brethren as a most deserving one. Proxies for Girls' School, or the Benevolent Institution, thankfully received for the purpose of exchange. Communications and votes may be forwarded to Bro. W. H. Harper, Crystal Palace, S.E.

Provincial Grand Lodge of Sussex.—The annual meeting will take place on Friday, the 27th inst., at the Music Room of the Royal Pavilion, Brighton, at half-past two o'clock punctually. The R.W. Bro. Lord Pelham, the Prov. G.M. will preside. The banquet will be held at five o'clock at the Banqueting Room of the Pavilion.

Provincial Grand Lodge of Dorset.—A meeting will be held at Sherborne, on the 30th inst., at twelve o'clock, under the presidency of Bro. J. Gundry, the Prov. G.M.

Brethren are reminded that the Lodge Music published in several issues of the Magazine, has been re-published in a convenient form for Lodge use, price 2s. 6d.

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The British Association for the Advancement of Science will hold its thirty-ninth meeting at Exeter, commencing on Wednesday, the 18th inst., and will continue to hold its sittings until the following Wednesday. The following are the places where the various sections will be held:—A (Mathematical and Physical Science), Grammar School; B (Chemical Science), Albert Museum; C (Geology), Temperance Hall; D (Biology), Episcopal Schools; E (Geography), Victoria Hall; F (Economic Science and Statistics), Athenæum; G (Mechanical Science), St. John's Hospital; H (Reception Room), Public Room; E. K. (Inaugural and other Address), Victoria Hall; B. L. (Soirees), Albert Museum. Bro. William Smith, *C.E.*, P.M. 26, 33, 840, W.M 1,238, &c., one of the Secretaries of Section G (Mechanical Science), will be happy to give any information (Masonic or otherwise) to brethren during his stay at Exeter.

## METROPOLITAN.

Royal Alfred Lodge (No. 780).—A meeting of this lodge took place on Friday, the 23rd, at the Star and Garter Hotel, Kew Bridge. The W.M. Bro. S. May having taken the chair, the minutes of the former lodge were read and confirmed. Messrs. George Morecroft and James Augustus Wright, were initiated into the Order; Bros. Chapuy and Allcroft were raised to the sublime degree of Master Masons, and Bros. Tarling, Berry, Collins, and David James, duly passed to the degrees of F.C. Bro. George Littlewood, the S.W., was elected W.M. for the ensuing year, and Bro. Smith was elected treasurer. A vote of thanks was ordered to be recorded on the minutes to the W.M. Bro. S. May, jun., and he was pretented with a very elegant wine steward's collar, with a massive silver jewel attached, and of chaste design. The W.M. returned thanks in suitable terms. The lodge was then closed, and the brethren adjourned to a very excellent dinner, provided by Bro. Banks. Bro. H. Cary, I.PM., then proposed the health of the W.M., and spoke of his excellent working and the very able manner he had presided over the brethren, and hoped that as this was the last occasion upon which he would be in the chair that the brethren would drink the toast with all honour. The W.M., in a very excellent speech, thanked the brethren for the hearty manner in which his name had been received by the brethren, and said his only aim was to see prosperity of the Royal Alfred Lodge. Visitors: Bros. B. P. Todd, P.M., No. 27, and Jones (Vitruvian).

Macdonald Lodge (No. 1,216).—This lodge met on the 4th inst., at the Head Quarters of the 1st Surrey Rifle Volunteer Corps, Bro. A. L. Irvine, W.M. The lodge was opened in due form by the W.M., assisted by his officers and brethren, and the minutes of the last meeting, together with this resolution, were put for confirmation—"That the day of meeting of the lodge be changed from the first to the second Wednesday in each month, in order that the lodge may be properly represented at the quarterly communications." The minutes and this resolution were confirmed unanimously. The lodge was then opened in the second degree, and Dr. Henry Blanc was then interrogated as to his proficiency in this degree. Those interrogatories were satisfactorily replied to, and Bro. Dr. H. Blanc then retired. The lodge being opened in the third degree, the worthy brother was then admitted and raised to the sublime degree of M.M. The lodge was then resumed in the first degree, and Mr. J. B. Pike and Capt. Norman W. Sharp, who were balloted for and approved of at the last meeting, were presented to the W.M., who initiated them into ancient Freemasonry. The whole of the ceremonies were rendered by Bro. A. L. Irvine in a very able and masterly manner. The lodge was then closed in due form, and the brethren adjourned from labour to refreshment.

Hervey Lodge (No. 1,260).—The regular meeting of this lodge was held on the 11th inst. Present: Bros. G. King, jun., W.M.; King, S.W.; W. H. Weaver, S.D.; T. B. Ayshford, Treas.; W. Garner, Hon. Sec.; E. Garner, I.G.; C. T. Speight, Tyler, and several other members. Among the visitors were Bros. Hyde Clarke, D.D.G.M. for Turkey; Watts, 70; D. Pullen, S.W. 144; Thompson, 813. The lodge having been opened at 6 p.m. precisely, and the minutes of the last meeting read and approved, a dispensation was granted to form a lodge of instruction. Mr. Thomas having been balloted for, being in attendance, was initiated in due form. The lodge was opened in the second degree, when Bros. Davidson and Thompson, by request of the W.M. of 813, were passed to the degree of F.C. The raisings were postponed to the emergency meeting in September in consequence of the lateness of the evening through the non-attendance of the officers. All business being ended the lodge was closed. The brethren then sat down to a banquet served in Bro. J. Webb's usual liberal style. The viands and wines were of the first quality, and gave great satisfaction. The usual toasts followed, accompanied by some good harmony, and the brethren separated with one feeling, wishing the lodge every prosperity. The W.M., in proposing the toast of "The Officers," called their attention to the very awkward position they had placed him in by their non-attendance, and he expressed a hope that, when they could not attend, they would have the courtesy to let him know that he might make arrangements.

### INSTRUCTION.

Metropolitan Lodge of Instruction.—A meeting of the members of the above-named lodge took place on Friday, the 6th inst., at the George Hotel, Aldermanbury. Among the members present we noticed Bro. J. Brett, Preceptor; W. Ashby, W.M.; H. Tanner, J. R. Foulger, Hill, Lattriel, Worrell, D'Arcy, Makowery, Morton Robins, Omerod, Frain, and several others. The initiation ceremony having been worked, and the sections of the first degree by Bro. Ashby, assisted by the officers and brethren. Two visitors were then proposed as joining members of this lodge and were accepted unanimously. The manner in which the initiations and sections were worked by Ashby reflects the greatest credit on this aspirant for Masonic honours.

## PROVINCIAL.

### BERKS AND BUCKS.

Maidenhead.—*St. John's Lodge* (No. 795).—This lodge met on Tuesday the 27th ult., at the Orkney Arms. The lodge having been opened and the minutes of the former lodge read and confirmed, it was proposed and carried, that a petition be presented for the purpose of obtaining a warrant to consecrate a Royal Arch Chapter in connection with the lodge. It was proposed and seconded that the lodge should give from its funds a sum of ten guineas to the Boys' School. It was arranged that the summer banquet should be held at the Orkney Arms, and not as previously arranged on board the *Maria Wood*, and twenty guineas were voted towards carrying out this object. After the closing of the lodge, an excellent banquet followed, and the brethren separated after having spent a most enjoyable afternoon.

### ESSEX.

Colchester.—*United Lodge* (No. 697).—The regular meet* of this lodge took place at the George Hotel, on Friday, the 9th ult., when the following were present:—Bros. Newman, W.M.; Ray, S.W.; J. S. Smith, J.W.; Calthorpe, S.D.; Eustace, J.D., G.M., I.G.; Rix, Treas.; Woodland, Fenn, Bell, O'Malley, Givin, Kinloch, Piper, Jenkinson. Visitors:—Bros. Bolton, Cobb, Breall, Cole, G. W. Smith. The lodge was opened in due form in the first degree, and the summons convening the meeting was read, and the minutes of the last regular meeting were read and confirmed. A report from the Board of General Purposes was read, stating that the characters of Robert Steen Gray, Esq., Adjutant 3rd Dragoon Guards, and James Warren Sergeant 49th Reg., had been found satisfactory. A report was read from the Royal Masonic Institution, giving a report of their half-yearly election. James P. Pattison was recommended to the United Lodge as a worthy object for their votes at the next ensuing election in November. The United Lodge unanimously gave their vote. The lodge was opened in the second degree, and Bros. Fenn and Woodland being about to be raised to the third degree, were called upon to answer the questions appertaining to the second degree, which being satisfactorily answered, they retired. The lodge was then opened in the third degree, and Bros. Fenn and Woodland were raised to the sublime degree. Bros. Kinloch and O'Malley signed and received their Grand Lodge certificates. The lodge was then

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closed to the second, and afterwards to the first degree, when Bro. Piper was called upon to answer the questions appertaining to the first degree; having answered them satisfactory, he retired. The lodge was then re-opened, and Bro. Piper was passed to the second degree. The lodge was then closed to the first degree, and Sergt. James Warren, 49th Reg., was initiated into the mysteries and privileges of our ancient Freemasonry. He afterwards signed and received a copy of the by-laws of the lodge. The questions appertaining to the first degree were put round for the information of the newly initiated brother. Bro Ray proposed, and Bro. Smith seconded, that the subscriptions of members of the United Lodge be 5s. each, and which was referred to the Board of General Purposes. Bro. Rix proposed, and Bro. Eustace seconded, that Bro. G. W. Smith, Angel Lodge (No. 51), be received as a joining member. The lodge was afterwards closed, and the brethren retired.

## HERTFORDSHIRE.

BERKHAMPSTEAD.—*Berkhampstead Lodge* (No. 504).—The usual monthly meeting was held on Wednesday, the 4th inst., in the commodious Town Hall of this ancient town. The lodge was opened at high twelve by Bro. R. A. Wright, W.M., attended by his officers and other members. The minutes of the preceding lodge having been read and confirmed, a ballot was taken for the admission of Mr. Martin Luther Hayward, which being unanimous in his favour and he being in attendance, was received and initiated. The lodge was opened in the second degree, and Bros. Youngman and Abbot were passed to the rank of F.C. The lodge was opened in the third degree, and Bro. Glassborrow was raised to the degree of M.M. The W.M. referring to the decease of Bro. H. G. Lane, P.M., and Sec., conferred that office on Bro. W. Wilson, J.W. The W.M. suggested that the members should give expression of the deep regret for the loss the lodge had sustained by the death of Bro. H. G. Lane, and that the Secretary be instructed to communicate the same, by letter, to Bro. John Lane, his father; which being formally put, was resolved unanimously. No further business being offered, the lodge was closed in peace, harmony, and brotherly love. The brethren then prepared for the reception of the Prov. G.M.

### PROVINCIAL GRAND LODGE.

The Prov. G.M. having elected to hold his annual meeting of the members of the various lodges in the province at Great Berkhampstead, fixed the day on which the Berkhampstead Lodge (No. 504), should meet on Wednesday, the 4th inst.

The business of the lodge being over, the brethren of the province assembled in the Town Hall of the ancient town, at four o'clock. There were present, Bros. W. Stuart, Prov. G.M.; G. Lambert, as Prov. S.G.W.; B. Heath, as Prov. J.G.W.; T. Rogers, Prov. G. Treas.; J. Sedgwick, Prov. G. Sec. The following were also present:—Bros. J. Havers. P.G.W.; H. C. Finch, Rev. G. Finch, A. Copeland, J. Howe, Gumpertz, Copestake, Swan, Brady, and others.

The Provincial Grand Lodge was then duly opened, after prayer from Bro. the Rev. George Finch, Prov. G. Chap., and the minutes of the last Provincial Grand Lodge, held at Watford, were read and confirmed. Bro. Thomas Rogers, Prov. G. Treas., presented his account showing, after payment of all charges, a balance of £33 16s. cash in hand.

The Prov. G. Master appointed the following brethren as Prov. G. officers for the ensuing year:—Bros. George Francis, D. Prov. G.M.; Heath, Prov. S.G.W.; Andrews. Prov. J.G.W.; J. Sedgwick, Prov. G. Sec.; Wright, Prov. S.G.D.; Bruce, Prov. J.G.D.; H. C. Finch, Prov. G. Reg.; Rev. G. Finch, Prov. G. Chap.; W. Wilson, Prov. G. Dir. of Cers.; Rowe, Prov. G. Supt. of Works; Terry, Prov. G.S.B.; Olney, Prov. G. Purst.; Swan, Prov. G. Steward; and Thomas, Prov. G. Tyler. Bro. T. Rogers wishing to retire, his son, Bro. W. Rogers, was unanimously elected Prov. G. Treas.

Bro. Heath proposed that a vote of thanks be given to Bro. Rogers on his retirement, for his long and valued services as Prov. G. Treas., which was seconded by the Prov. G. Master, who referred to the many years' intimacy with Bro. Rogers, and bore testimony of the high esteem in which he was held by one and all. This was, of course, carried by acclamation. Bro. G. Lambert, P. Prov. G.W., then said that, seeing there was a goodly balance in hand, he ventured to suggest a contribution from the Provincial Grand Lodge towards the fund for restoration of the ancient church of Berkhampstead. A desultory conversation on the subject ensued; Bro. the Rev. F. B. Harvey, P. Prov. G. Chap., as a resident minister of the parish, eloquently pleaded the cause, and he mentioned that the repairs would cost about £7,000. Bro. Lambert then proposed that the sum of ten guineas be contributed by the Provincial Grand Lodge, which motion being seconded by Bro. Winter, was carried unanimously.

It was proposed by Prov. S.G.W., that in acknowledgment of the long services of the R.W. Prov. G.M., and of the esteem in which he was held by every one, a committee be formed to suggest some suitable testimonial be presented to Bro. Stuart, and that a commemoration be sent to all the lodges in the province to carry it into effect. This motion was resolved upon unanimously. The Prov. G. Master then closed the Provincial Grand Lodge, and under the guide of Bro. Wilson, Prov. G. Dir. of Cers., the brethren went in order to the King's Arms Hotel.

Soon after five o'clock the brethren sat down to an ample and elegant banquet, provided by the Berkhampstead Lodge, under the direction and management of Bros. Lambert, Heath, and Wilson, which, aided as it was by some choice wines, gave the utmost amount of satisfaction to all present, there being somewhat over sixty brethren—the most numerous gathering ever witnessed in the province. A selection of music was given under the direction of Bro. W. J. Fielding, assisted by Bros. Donald King and W. Winn, the latter presiding at the pianoforte. The usual loyal and Masonic toasts were duly honoured, and the day's business and enjoyment ended.

This province is awkwardly placed with respect to railway travelling, the lodges being on the three main lines. The Watford and Berkhampstead Lodges are on the London and North Western; the Cecil Lodge on the Great Northern, and the Gresham, Hertford, and Stortford Lodges on the Great Eastern; consequently a journey to London is needed to visit the sister lodges of the province, and the general meetings not so fully attended as they otherwise would be, for so greatly beloved as Bro. Stuart is by every one, his summonses are always agreeable.

Hertfordshire is much favoured by London Masons, bein convenient to the metropolis, as in little more than an hour the journey to any part can be made. It has also much pastoral beauties, being pleasantly undulated, it is well cultivated, and at the present season teems with promise of an abundant harvest. The county is happy in having many resident gentry; between Watford and Berkhampstead are the beautiful and richly cultivated parks of Lords Essex and Clarendon, Mr. W. Jones Lloyd, at Langleybury; Mr. Dickenson's, at Nash Mills, and others. Mr. W. H. Smith, M.P. for Westminster, and Sir S. Canning, of Atlantic Telegraph celebrity, reside in the pretty village of Abbot's Langley. There are few localities so near to the metropolis possessing so much historic interest. Berkhampstead is a town of Saxon origin; the kings of Mercia had a palace or castle here, the site of which lies adjoining, only a few fragments of a wall now remain, but the works show the ancient strength and importance of the fortress. The church is an extensive building in the form of a cross, and there are several chantries and chapels which are still partially divided from the body of the church. It contains several sepulchral memorials, and among others, one to the memory of the mother of Cowper the poet, who was born in the town. At Berkhampstead, in the seventh century, a general council of the Anglo-Saxon church was held, and among its enactments was one, that the Lord's day do commence on the Saturday even at six. At King's Langley was a palace of our early sovereigns; some fragments of the building remain. In the parish of Abbot's Langley was born Nicholas Breakspeare, the only Englishman who ever filled the Papal throne. The church here, of Norman construction, has recently been put into thorough repair. Many Roman remains have been discovered in these neighbourhoods.

## SOUTH WALES (EASTERN DIVISION).

### NEATH.

*Provincial Grand Lodge.*

The annual meeting of the Grand Lodge of this province was held at Neath, on Thursday, the 5th inst.

The attendance of brethren on the whole was good, although, in point of numbers, far below the attendance expected—looking at the central position of place where the meeting was held and the great facilities of communication afforded.

The various lodges were all, with one exception, represented; but it was a matter of general regret that, with its great re-

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sources and its very close proximity, Swansea should have contributed so few to swell the numbers; the Cardiff lodges also were very inadequately represented as far as numbers went.

The Neath brethren, with the earnestness and zeal which distinguish them on all these occasions, had laboured most successfully to receive and entertain the Provincial Grand Lodge with the utmost *éclat*. The Masonic Hall in which the meetings of the Cambrian Lodge are usually held, being considered not sufficiently capacious, it was determined to hold the Provincial Grand Lodge in the Town Hall, which was most kindly placed at the disposal of the brethren for the occasion. It was suitably fitted up with raised dais and every convenience, and most tastefully decorated with banners, flowers, and choice plants.

The Prov. G. officers and other brethren assembled in good time in the rooms set apart for their use. Among those present were Bros. R. F. Langley, P. Prov. S.G.W.; F. D. Michael, P. Prov. S.G.W.; Charles Bath, P. Prov. S.G.W.; James G. Hall, P. Prov. J.G.W.; P. H. Rowland, P. Prov. J.G.W.; Rowland Thomas, P. Prov. J.G.W.; Revs. John Davies, David Thomas, and T. B. Hosken, P. Prov. G. Chaplains; A. B. Allen, P. Prov. G. Treas.; W. M. Rees, Prov. G. Treas.; Philip Bird, Prov. G. Reg.: M. Tennant, P. Prov. G. Reg.; John Jones, jun., Prov. G. Sec.; Walter Whittington, John Felson, and David Williams, P. Prov. G. Secs.; T. B. Bell, P. Prov. J.G.D.; E. J. Thomas, Thomas Powell, P. Donaldson, and Evan Jones, P. Prov. G. Dirs. of Cers.; J. A. F. Snead and F. A. Hopwood, Prov. G.S.B.'s; Richard Eve and W. H. Bell, P. G. Pursts.; Lawrence Tulloch, Jones Hewson, George Causick, R. Webb, J. T. Nettell, George Bradford, Edwin Pole, P. Prov. G. Stewards. Among the distinguished visitors present were the R.W. the District G.M. for China, Bro. Henry Murray; the V.W. the G. Chap. the Rev. Charles J. Martyn; S. J. Homfray, Prov. J.G.W. Monmouth; G. J. Smith, Prov. G. Sec. South Wales (Western Division); John Vaughan, Prov. G. Supt. of Works, South Wales (Western Division); Frederick Binckes, Sec. Royal Masonic Institution for Boys; E. A. Moore, P. Prov. G. Reg., &c.

The Prov. G. Lodge was opened at half-past 12 o'clock by the R.W. the Prov. G.M., Bro. Theodore Mansel Talbot, who conducted the business of the day with the ability which he invariably displays. He was supported by the Deputy Prov. G. Master, Bro. Edward James Morris; the R.W. the District G.M. of China; the V.W. Bro. Martyn, G. Chaplain; and by the Prov. G. officers and other brethren.

The minutes of the last Prov. G. Lodge held at Merthyr Tydfil, on the 3rd September, 1868, were read by the Prov. G. Sec. and confirmed.

The Prov. G. Treasurer's accounts for the past year were then presented, and on the motion of Bro. D. Williams, P. Prov. G. Sec., seconded by Bro. Philip Bird, Prov. G. Reg., were received and adopted, printed statements of same being freely circulated among the brethren.

On the proposition of Bro. Rowland Thomas, P. Prov. J.G.W., seconded by Bro. James G. Hall, P. Prov. J.G.W. Bro. William Morgan Rees was unanimously re-elected Prov. G. Treas. for the ensuing year.

The R.W. the Prov. G. Master then appointed and invested the following brethren as Prov. G. officers for the ensuing year, viz.:—

| | | |
|---|---|---|
| Bro. Thomas Bruce Bell, | P.M. 960 | S.G.W. |
| „ George Browne Brock, | W.M. 237 | J.G.W. |
| „ Thomas Butterfil Hosken, | W.M. 651 | G. Chap. |
| „ David Thomas, | W.M. 833 | G. Chap. |
| „ William Morgan Rees, | P.M. 364 | G. Treas. |
| „ Edward Stock Hill, | W.M. 36 | G. Reg. |
| „ James Tregenning Nettel, | 237 | G. Sec. |
| „ Homal Cuthbertson, | P.M. 364 | S.G.D. |
| „ William Edward Jones, | W.M. 110 | J.G.D. |
| „ George Robertson, | 36 | G. Supt. of Works |
| „ William Williams, | W.M. 960 | G. Dir, of Cers. |
| „ David Longdon, | 833 | G. Dir. of Cers. |
| „ Laurence Tullock, | 236 | G.S.B. |
| „ Leonard Middleton, | 364 | G. Org. |
| „ James Williams, | 651 | G. Purst. |
| „ James Davies, | 260 | G. Tyler |
| „ Charles Pegge, | 364 | G. Stewards |
| „ Robert Wrentmore Thomas, | 364 | |
| „ Albert Harries, | 110 | |
| „ William Phillips, | 237 | |

The report of the Provincial Grand Lodge Committee was then presented, printed copies of same being handed to each brother present.

REPORT OF PROVINCIAL GRAND LODGE COMMITTEE.

"The Provincial Grand Lodge Committee have the pleasure to place before the Provincial Grand Lodge their usual annual report.

"The lodges of the province, with one exception, continue to work most satisfactorily, in harmony and with brotherly feeling, maintaining the high character they have deservedly earned.

"The position of the St. David's Lodge, Aberdare, remains unaltered. In the last report of the committee, the hope was indulged in, and indeed the belief expressed, that its meetings would be resumed; but the committee regret to report that their expectations have not been realised.

"Since the establishment of the system of steward representation, the committee have had the gratification of annually recording its continued success.

"Up to the year 1864, the contributions from this large province to the various Masonic charities were represented by a very few small private donations, one or two annual subscriptions from lodges, and by sums occasionally voted at annual meetings of the Provincial Grand Lodge, with the express object of purchasing life governorships for each lodge in succession. In 1865 the province was represented, for the first time, by a steward at the festival of the Boy's School; and from this period the work has been carried on with great zeal and energy: how successful, in its results, will be learned from the following statement of amounts contributed, viz.:—

| | £ | s. | d. |
|---|---|---|---|
| To Boys' School: | | | |
| In 1865 Bro. Edward J. Morris, D. Prov. G.M. Steward | 211 | 10 | 0 |
| 1866 Bro. R. F. Langley, P. Prov. S.G.W. Steward | 115 | 4 | 6 |
| 1867 Bro. Charles Bath, P. Prov. S.G.W. Steward | 130 | 0 | 0 |
| 1868 Bro. H. Ll. Prichard, Prov. J.G.W. Steward | 100 | 18 | 0 |
| 1869 Bro. David Williams, P. Prov. G. Sec. Steward | 157 | 1 | 6 |
| | £714 | 14 | 0 |
| To Girls' School: | | | |
| In 1866 Bro. Edward J. Morris, D. Prov. G.M. Steward | 119 | 19 | 3 |
| 1867 Bro. R. F. Langley, P. Prov. S.G.W. Steward | 77 | 14 | 0 |
| 1868 Bro. Charles Bath, P. Prov. S.G.W. Steward | 96 | 12 | 0 |
| 1869 Bro. H. Ll. Prichard, Prov. J.G.W. Steward | 47 | 7 | 0 |
| | £341 | 12 | 3 |
| To Royal Masonic Benevolent Institution: | | | |
| In 1868 The R.W. Prov. G.M. Steward | £125 | 11 | 6 |

"It will thus be seen that the province is now annually represented by its steward at each of the Masonic School Festivals, and will also, at intervals, be presented at the festivals of the Royal Masonic Benevolent Institution.

"The duty of the stewards is to collect subscriptions and donations throughout the province, and generally to advocate the claims of each charity, with the object of affording the brethren more information respecting them, and of obtaining increased support. Hitherto this very honourable duty has been undertaken by volunteers from the Glamorgan, Indefatigable, and Afan Lodges—and how ably performed is amply evidenced by results above stated. The desire to share in this good work, so far from declining, is increasing, several brethren of high Masonic position and influence having intimated their wish to serve as stewards at the earliest opportunity. The committee are, however, of opinion that for the present the interests of the various charities, and the influence of the province, would be best sustained by the appointment of two stewards annually, one for each charity; and with the view of permitting each lodge in succession to contribute good service to the cause, it has been thought desirable to invite every lodge, in rotation, to nominate or to elect a steward to represent the province. This system, if approved of and adopted, would give to each lodge, in its turn, the opportunity of supplying a steward; and as by a by-law of

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the Provincial Grand Lodge it is provided that every brother who shall serve the office of steward to the festivals of the Boys' and Girls' Schools, as the representative of the province, shall be presented with the charity jewel, it is hoped that, ere many years elapse, each lodge will have the pride and satisfaction of seeing one or more of its worthiest members decorated with this honourable badge of servitude.

"The claims of the Girls' School will next year be advocated by Bro. David Williams, P. Prov. G. Sec., and the duty of representing the more urgent needs of the Boys' School will, it is hoped, be undertaken by a brother nominated by the Bute Lodge.

"The committee once more desire to draw the attention of the brethren to the system of the mutual interchange of voting papers with neighbouring provinces. To this system, which has been in partial operation for the last four years, is due the fact that all the candidates supported by the province for admission to the schools have been successful but the committee regret to observe that this scheme is not as fully carried out as it might be, and they therefore recommend a more complete organisation of the system than has heretofore been adopted. The constitution of the Provincial Grand Lodge Committee renders it peculiarly well qualified to decide upon the relative merits of the candidates who may be recommended by the various lodges, and also to ascertain at other times in what direction the votes may best be given, so as to ensure an equivalent return when called for. They would therefore ask the lodges and individual brethren to place all the votes unreservedly at their disposal, on the understanding that they will be used strictly to advance the interests of candidates from the province. It will be apparent that such a scheme, fully carried out, would produce results such as individual desultory action could not accomplish. The committee pledge themselves to use every endeavour to utilise the voting papers to the best advantage of the province, and they propose to report annually to Provincial Grand Lodge the result of their operations, which they have every reason to believe would merit the confidence reposed in them by the brethren."

The adoption of the report was moved by the W. the D. Prov. G.M., seconded by Bro. G. B. Brock, Prov. J.G.W. and unanimously agreed to.

The next business on the agenda paper was the presentation of the charity jewel of Grand Lodge to Bro. H. L. Prichard, P. Prov. J.G.W., but in consequence of the indisposition of this worthy brother, he was unable to attend to receive his well earned decoration.

Bro. Charles Bath, P. Prov. S.G.W., then moved the usual vote of twenty guineas to each of the Masonic schools, which being seconded by Bro. R. F. Langley, P. Prov. S.G.W., was unanimously carried. Bro. Frederick Rinches ably responding on behalf of both the schools.

On the proposition of Bro. P. H. Rowland. P. Prov. S.G.W., seconded by Bro. Thomas Powell, P. Prov. G. Dir. of Cers., a vote of five guineas was unanimously agreed to towards the funds of Alderman Dane's schools, for the education of poor children.

The usual collection for charity was then made amounting to £6 7s., which in conformity with custom was ordered to be placed in the hands of the rector of Neath, for distribution among the poor.

The lodge was then closed in due form.

The banquet was served in the National School rooms, which had been most elaborately decorated; the walls were newly coloured for the occasion; light stone with purple panelling; the various lodges, chapters, and encampments were represented by new and tasteful banners bearing their respective names, and each banner was surrounded by a group of flags, these were connected by festoons of evergreens and flowers; between the groups of banners, and in the centre of the festoons, were shields bearing various Masonic emblems, but conspicuous amongst them were the quarterings of the Grand Lodge.

At the head of the room, and immediately behind the Prov. Grand Master's chair, were three steps and a platform, nearly the whole width of the schoolroom covered with crimson cloth, upon which was arranged with great taste a most elegant assortment of flowers, shrubs, and ferns. Upon the platform were placed two Corinthian columns, connecting which was an arch bearing the inscription "Cambrian Lodge" in silver letters on a pale blue ground, this was surmounted by the banner of the "Cambrian Lodge," and groups of flags.

A crimson damask curtain formed a background to the design in front of which was a marble bust of the Earl Zetland, M.W. Grand Master.

The effect of the decorations was complete, and reflected the highest possible credit upon every member of the lodge.

The "Queen and the Craft" being duly honoured, and "The Most Worshipful Grand Master" having been as usual enthusiastically received, then followed "The Health of the R.W. the Deputy Grand Masters, and the Grand Officers," coupled with the name of Bro. Martin, G. Chap.

Bro. Martin, G. Chap., responded, in an amusing speech on behalf of the R.W. the D.G. Master and the Grand Officers, and in doing so fully endorsed all that had been said by Bro. Talbot with regard to the noble earl. He said that the pleasure of doing so, however, was enhanced greatly by having an opportunity of witnessing the hearty reception which his dear friend (Bro. Talbot) had received that day from brethren who had assembled from this and the neighbouring province to do him honour. This gathering, delightful though it was, made his mind revert to the days when Bro. Talbot and himself were fellow collegians at Christchurch, and members of the Churchill Lodge. Since that time they had been bound by ties of the closest friendship and brotherly regard, and he had determined that nothing should prevent him from being present that day to witness the gathering of the province who paid fealty to his distinguished friend. The very worshipful brother explained that he was not a sailor, in fact the sight of water in large quantities gave him singular qualms; however, as he resided in Devonshire there was no help for it but to screw up his courage, which he did manfully, and was fortunate to cross the "briny deep" between Burnham and Cardiff, without experiencing the slightest sea-sickness, or being overtaken by shipwreck, as he had quite anticipated.

Bro. Morris, D. Prov. G.M., then proposed the health of the R.W. Prov. G.M., which, it is needless to say, was received with great enthusiasm.

Bro. Talbot made a suitable response, and proposed the health of "The D. Prov. G. Master, Bro. Morris;" in doing so said it was unnecessary for him to expatiate at any length upon the merits of his worthy Deputy. The untiring zeal and high Masonic qualities which Bro. Morris possessed ought—as they believed they did—to endear him to every member of the Craft throughout the Eastern Division.

Bro. Talbot afterwards rose and said, that he had that day the honour of receiving a number of visitors, although scarcely as many as he had anticipated, several distinguished brethren from various reasons having been unable to avail themselves of the invitations given them, but, however great the disappointment might be in not being able to welcome them at that festive board, he had the honour of welcoming among the brethren that day no less a personage than the District G.M. of China; their acquaintance had been but of short duration, but he had seen sufficient of Bro. Murray to convince him that he was a man highly deserving of the distinguished position which he held among the fraternity and of the great responsibility entrusted to him by the Craft.

Bro. Murray, District G.M. of China, in the course of his response, expressed himself highly gratified at the gathering which he had witnessed and the reception which the Cambrian Lodge had given to their esteemed Grand Master. The welcome which he had himself received he looked upon as one of no ordinary character; it brought to his mind a flood of memories such as could only be understood and appreciated by an exiled Mason, and the impression of that day's proceedings would long remain imprinted on his heart. In Masonry he had found much consolation and many friends, and, were it not for Masonry, he, in his distant occupation, would have been as it were "a stranger in a strange land." A distinguished brother had that evening stated, in alluding to the not very numerous attendance, that large gatherings or every Masonic progress was not to be expected in a province situated in such a remote part of the country—in his (Bro. Murray's) experience he had found that Masonry has far better opportunities of being promoted and appreciated in remote districts than it could be in the full blaze of metropolitan sun. And, while thanking the brethren with very great feeling for the hearty reception he had received, and for the warmth expressed in the toast proposed by the Prov. G. Master, Bro. Murray said that he should very shortly be leaving England for China, and might never again meet the brethren or join in their assemblies, but they may rest assured that that day twelve months he should be thinking of those who had on this

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occasion greeted him so cordially in Neath, and that his best wishes and prayers would be with them.

The health of the "Visiting brethren from the Western division of South Wales," was then proposed and responded to by Bro. Smith, Prov. G. Sec., who also bore testimony to the heartiness of the reception he and his brethren had received, and apologised for the unavoidable absence of Sir Pryce Price, Prov. G.M. of the Western division.

Then followed the "Visiting brethren from the province of Monmouth" which was responded to by Bro. Homfray, Prov. J.W., who expressed his great pleasure at the harmony and thorough Masonic feeling which prevailed throughout the whole gathering; he fully expected to have been accompanied by upwards of twenty-six of the Monmouthshire brethren, including Col. Lyne the D.G.M., but for some reason which he was quite at a loss to explain, there were only two representatives from his province; he was a strong advocate for the interchange of courtesies between the neighbouring provinces, and he felt sure that when he explained to his brethren the pleasure which he had derived from his visit, they would regret as much as he then did their non-attendance.

The health of "The Prov. G. Officers" was responded to by Bro. Bell, Prov. S.G.W. and Bro. Brock, Prov. J.G.W., then followed the "Masonic Charities" responded to by Bro. Binckes in a speech of considerable length characterised by the usual fervour of his well known eloquence.

"The Health of the Cumbrian Lodge" was next proposed by Bro. Talbot, who expressed his thorough appreciation of the manner in which his brethren had laboured to afford the day's proceedings as complete as possible, and complimented the lodge upon having such a Mason as Bro. Rowland, whose name alone was a sufficient guarantee for its efficiency.

Bro. Rowland responded in suitable terms.

A number of other speeches followed, and the meeting, which was of a most satisfactory character, terminated at an early hour. The speeches were interspersed with vocal and instrumental music, which was ably conducted by Bro. Middleton, Prov. G. Org., the following being the programme:—

God save the Queen."
Song, "Have faith in one another," Bro. Middleton.
Glee, "Hands and hearts joining."
Song, "The village blacksmith," Bro. Jones Hewson.
Song, "Three times three," Bro. Green.
Duet, "The moon has raised," Bros. Middleton and Jones Hewson.
Song, "Floating on the wind," Bro. W, M. Jones.
Glee, "The Red Cross Knight."
Song, "The message," Bro. Middleton.
Comic, "Alonzo the Brave," Bro. Jones Hewson.
Glee, "Mynheer Van Dunck."
Comic, "The Belle of Camberwell," Bro. Green.

## SCOTLAND.

### EDINBURGH.

#### Grand Lodge.

The quarterly communication of Grand Lodge was held on the 2nd inst. On the occasion there were present:—The M.W. the Grand Master, the Hon. the Earl of Dalhousie, *K.T.*, *G.C.B.*, &c., on the throne, and supported by Bro. H. Inglis, of Torsonce, R.W. Substitute Grand Master; W. Mann, J.G.W., as S.G.W.; W. Officer, S.S.C., R.W.M. Lodge No. 1, acting J.G.W.; W. A. Laurie, W.S., R.W. G. Sec.; A. J. Stewart, W.S., R.W. G. Clerk; A. Hay, G. Jeweller; J. Cunningham, President of Board of Grand Stewards, as also a very large attendance of Grand Stewards and members of Grand Lodge.

The Grand Lodge having been opened in ample form, the M.W. the Grand Master prior to proceeding to the routine business of the meeting, stated that it afforded his lordship very great pleasure to report that having, under the approbation of the Grand Committee, had an interview with His Royal Highness the Prince of Wales, with a view to H.R.H., becoming the patron of the Scottish Craft in succession to his royal uncles, King George IV., and King William IV., H.R.H. had been pleased graciously to say, that if elected he would accept the honour with gratitude. His lordship therefore moved that the Grand Lodge do now elect H.R.H. the Prince of Wales and Duke of Rothesay, &c., patron of the Order in Scotland, and which motion was enthusiastically received and carried with acclamation.

The meeting then proceeded to the business of the communication.

A proxy commission having been sustained, the Grand Secretary laid upon the table presents of proceedings from the Grand Lodges of England, France, Prussia, Hamburgh, Italy, Alabama, North Carolina, Georgia, Louisiana, Maryland, Vermont, and South Carolina, and for which the thanks of the Grand Lodge were voted.

The Grand Clerk then read the minutes of the last quarterly meeting, which were confirmed, and the minutes of subsequent meetings of Grand Committee were read for information. On the recommendation of Grand Committee charters were ordered to be issued for new lodges—St. John, New Galloway, and Albany, Grahamston, Cape of Good Hope.

The G. Secretary read the reply to the letter of condolence ordered by Grand Lodge at the last meeting, on the decease of the late Bro. Capt. A. A. Spiers, *M.P.*, Prov. G.M. for Glasgow. The G. Secretary stated his regret at having to report to Grand Lodge the demise of the late Bro. Capt. P. Deuchar, G. Dir. of Cers.

A memorial from Lodge St. Thomas in the East, Howrah, for permission to remove their charter to Calcutta, was agreed to, and on the recommendation of Grand Committee, the Lodge Port Dundas and Corveadders (No. 333), was allowed to change the name of the lodge to St. George, Glasgow.

A communication from the Lodge Mother Kilwinning, to the effect that that lodge had received the resolution passed at the last meeting regarding the registration of her intrants, and the sum to be paid by her for this purpose, and that she cheerfully concurred therein, was read; and it was also stated that in accordance therewith Lodge Mother Kilwinning had now returned and paid up all arrears of intrants. This communication was received by Grand Lodge with great satisfaction.

The notices of motions tabled at the last meeting were then discussed, and disposed of, the report of Grand Committee on Bro. Thalion's motion regarding salaries being adopted. Bro. Mann's motion for fixing a specific annual date for making up Grand Lodge roll (with certain contingencies) was carried. Bro. Officer's motion for instituting an alphabetical index of intrants registered by Grand Lodge; and Bro. Douglas' motion regarding the reponal of dormant lodges, were remitted to Grand Committee for consideration and report. Bro. Macconnochie's motion was withdrawn.

Notices of motions for next meeting were then given regarding the method of tabling notices of motions and for mitigation of sentence of a suspended brother. There being no further business before the meeting the Grand Lodge was closed in ample form and according to ancient custom.

### FORFAR AND KINCARDINESHIRE.

Forfar.—*Lower Lodge* (No. 309).—At a meeting of this lodge on Wednesday the 4th inst., the brethren presented Bro. Reid with a handsome jewel, in token of their appreciation of his gift of a public hall to the town of Forfar. There was a large number of brethren present; and the worthy W.M., Bro. J. C. Anderson, made the presentation. The jewel is a Master Mason's one, designed specially for the occasion by F. L. Law, jeweller, Edinburgh, Grand Steward of the Grand Lodge. It is of solid silver, richly gilt, having in the centre the compass and square on a ground of blue enamel, surrounded by a ring of white stones, and encompassed by a cable of gilt. The medal is surmounted by gold foliage, has three clasps, for the purpose of being attached to the coat with a purple ribbon, the colours of the lodge. The jewel bears the following inscription:—"Presented to Bro. Peter Reid, by the Lodge Lower, Forfar (No. 309), in token of their appreciation of his gift of a public hall to the town of Forfar. 5th August, 1869."

## IRELAND.

### MUNSTER (NORTH.)

#### Nenagh.

*Provincial Grand Lodge.*

The quarterly meeting of the Prov. G.L. was held on Thursday the 29th ult., in the grand jury-room of the courthouse, at 4 o'clock, pursuant to summons.

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Rt. Hon. Lord Dunboyne, Prov. G.M. occupied the throne, supported by Bros. Dartnell, Prov. G.S.W.; Adams, Prov. G.J.W.; Fry, Prov. G. Chap.; Peacocke, Prov. G.S.D.; Captain Saunders, Prov. G.J.D.; Bassett, Prov. G. I.G.; Lalor, Prov. G. Tyler.

The several lodges, with a few exceptions, were duly represented. Apologies from those who could not attend were read. Bros. Browne, W.M. 73; Ollis, W.M. 333; Williams, W.M. 311; Fortune, W.M. 201, were in attendance.

The Prov. G.L. business having been disposed of, a splendid banquet was ordered and prepared at O'Meara's Hotel, by the W.M. Wardens, and brethren of Ormond Lodge 201, which comprised every delicacy the season could afford, and did the caterers on the occasion every credit—namely, Bros. Young, Saunders, the Worshipful Master, and Bro. Fry. Covers were laid for about 50.

The usual loyal toasts were given and responded to.

The first Masonic toast given, was "Bro. His Royal Highness the Prince of Wales," which was duly honoured.

The "Three Grand Masters for England, Ireland and Scotland" was next given and duly responded to.

The W.M. said he would now give them the toast of their "Great and good Prov. G.M. the Right Hon. Lord Dunboyne."

The Ormond Lodge felt delighted and highly honoured in having his lordship come amongst them, and it was he believed the first Prov. G.L. ever held in Nenagh; now that the matter had been inaugurated, he hoped that they would have the pleasure of often seeing the Prov. G.M. and the Prov. G. Officers amongst them, and it would no doubt be a stimulant to Masonry in the district. The W M. concluded a very interesting spsech.

The Prov. G.M. rose to reply, and he was received with every manifestation of respect and esteem, not only for his exalted position in the Craft, but for his urbanity and kindness, to his brethren of every lodge. His lordship said that he was accustomed to receive very warm acknowledgements on different occasions. The enthusiastic feelings of the brethren at this meeting was on no previous occasion exceeded. In the order of the different lodges in the province, he had to visit it could not possibly occur again that he could (if spared) come to Nenagh for the next five years to hold the Prov. G.L, there, but any advice or assistance he could give in the government of Lodge 201, he should be happy to render.

His lordship delivered a most interesting speech or it might be called a lecture, and before he took his seat he proposed the health of the W.M., which was duly responded to.

Bro. Minnett proposed the toast of Lodge 73, which was responded to by the W.M. of that lodge, Bro. Browne.

Bro. Williams, of 311, returned thanks for the way in which his lodge was noticed, which was also spoken to by the J.W. of that lodge (Bro. Fitzgerald).

Several songs were sung during the evening, including one sung by Bro. Watson, which delighted the brethren, and another appropriate one sung by Bro. Fitzgerald.

The brethren did not separate, however, without provi iing for the wants of the poor and distressed brethren all over the world, when a handsome sum was taken up.—*Limerick Southern Chronicle.*

## TYRONE AND FERMANAGH.

### DUNGANNON.

*Provincial Grand Lodge.*

The Prov. G.L. held its meeting in the Masonic Hall, on Friday, the 30th ult. The following brethren, officers, and visitors were present on the occasion:—R.W. Bros. the P.G.M. Sir John Marcus Stewart, *Bart.*; R.W. the D.P.G.M. Major J. G. Irwine, D.L.; very W. the P.G. J.W. Courtney Newton, *J.P.*; W. F. Black G.P., Treas.; Captain J. S. Wright, P.G.D.C.; W. Beatty, P.G.J.G.; J. Gourley, P.G. Tyler *(pro tem.)*. Lodges represented—122. A. Moutry, W.M.; R. Menagh, S.W.; John Sinton, P.M.; John Anderson, P.M.; John Eccles, P.M. 185, George Glenny, W.M.; Richard Curry, S.W.; R. Gibson, J.W.; J. Gourley, P.M., P.G. Tyler (*pro tem.*) 210, R. Marshall, S.W.; H. Patterson, J.W.; 334, John Harvey, W.M.; W. Smith, S.W.; Samuel D. Montgomery, P.M. 470, H. Gunning, W.M.; H. Wilson, J.W.; J. K. Graham, P.M.; W. Bell, P.M. 479, T. Booth, W.M.; Henry Newell, S.W. Vistors—Lodge 9, Bro. H. R. Kelly; Lodge 59, Bro. M'Cawley; Lodge 82, Bro. Wallace; Lodge 122 Bros. John Richardson, H. Nelson, Douglas, R. Marshall, Mulholland, Grey, Langland; Lodge 185, Bros. J. Hyde, J. Beatty, J. Simpson, J. Marshall, Atwell, Bond, Richardson, and Reid; Lodge 210, Bros. Wilson, Steenson, and Nipe. Lodge 332, Bro. Scott; 351, Bro. Thos. A. Young, P.M.; Lodge 409, Bro. A. V. Speer; Lodge 470, Bros. Devlin, Steen, and Watson; Lodge 154, Bro. Boyd. The usual banquet took place in the hall, at the top of George's-street, served up in a superior style. After the cloth had been removed, the usual loyal, Masonic, and complimentary toasts were ably given, and responded to, and the brethern retired after spending a very pleasant reunion. The band of the Royal Tyrone Artillery, under the able direction of Mr. P. Byrne, performed suitable airs during the evening. Song were interspersed by Bros. Reid, Gunning, M'Ghee, Watson, and many others.

## CEYLON.

### COLOMBO.

The Sphinx Lodge of Masonry, held its installation meeting on the 24th June, being St. John's day, shortly after six o'clock, the lodge was opened in due form, an unusually large number of brethren being present, including several visitors.

After the routine business had been disposed of, the lodge was raised to the third degree, and Bro. Grenier, S.W., having answered the usual questions, was presented for the purpose of installation. All brethren who had not passed the chair having retired, W. Bro. Larkum, assisted by P.M. Crookshank, Lorenz, Maitland, Ferdinands, O'Halloran, and Skeen, duly installed the W.M. elect. On the conclusion of the ceremony, the brethren in attendance were re-admitted and saluted the chair according to ancient custom.—(W. Bro. Nicholls presided at the harmonium and played some slow music as the brethren marched in.)

The W.M. invested the following brethren:—W. Bro. Larkum, I.P.M.; Bros. A. Adree, S.W.; Wm. Bryan, J.W.; C. A. Lorenz, Treas.; E. Koch, Sec.; W. P. M. O'Halloran, D.C.; J. Crawford, S.D.; O. Mack, J.D.; L. Ludovici, I.G.; R. Shankland, Tyler.

The lodge was then closed down, in the first degree, in peace, love and harmony, after which the members retired to the "Exchange" for refreshment.

The following is a list of the new officers of the Leinster Lodge:—Bro. G. Nicholls, W.M.; W. H. Herbert S.W.; G. Milne, J.W.; T. Buckney, S.D.; G. S. Miller, J.D; G. M. Bisset, Sec.; J. Robertson, I.G.

The banquet, which in the present instance was subscribed for by the brethren of the Sphynx and Leinster Lodges, was laid out in the best style under the management of Bro. Ledward. The long room was gaily decorated with flags and Masonic symbols and designs. Flowers, some natural and others artificial—the latter as pretty as nature's own handiwork—were profusely displayed on the table. The punkas played all night, and kept the room delightfully cool.

The following brethren were present:—Bros. George Milne, C. Blacklaw, W. Mitchell, J. D. Sellor, Jas. H. Scott, E. C. Roberts, W. J. Nicholls, J. Crawford, Jas. Alwis Richard Morgan, J. Maitland, Geo. Nicholls, A. C. Crookshank, C. A. Lorenz, E. Koch, Dr. Andree, J. S. Drieberg, L. Ludovici, C. Brito, John Cowell, C. P. Morgan, A. Andree, C. H. Ledward, J. Watkin, W. Leder, F. Rosemalecocq, W. Bryan, J. Storsch, W. Skeen, J. W. Venn, S. Grenier, C. O'Halloran, H. Larkum, C. L. Ferdinands, D. W. Williams, Capt. Lambe, Geo. Greig, A. K. Green, H. W. Stubbs. Geo. M. Bisset, and R. Shankland.

Bro. Nicholls, in proposing the "Queen and the Craft," said:—Brethren,—It is my privilege this evening to propose the first toast, which does not require a long introduction on my part—as you are all well aware that at all public Masonic assemblies it takes precedence of all other toasts. Brethren, I give you the "Queen and the Craft."

Bro. Nicholls in proposing the next toast said:—Brethren,—The next toast I have the honour to propose is one which I am sure you will drink with that warmth and good feeling which it deserves. It is "The health of their Royal Highnesses the Prince and Princess of Wales." Since we last met to celebrate St. John's day, I am proud to inform you we have added a member of Royal blood to the Craft in the person of his Royal Highness the Prince of Wales. Let us hope that he will at some future time occupy a prominent position in Masonry and be an honour to the Craft.

Bro. Nicholls said:—The third toast I have the pleasure to

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propose brethren is "The health of his Royal Highness the Duke of Edinburgh," I am sure you must have all watched with interest the movements of his Royal Highness since he left the shores of England on the present cruise, especially as he is shortly to pay us a visit in Ceylon, where I am quite sure he will meet a hearty reception, and let us hope that he will be spared to visit us and to return to his native land an honour to the service he represents.

Bro. Grenier in proposing the fourth toast said:—It was his turn to propose the first purely Masonic toast of the evening—"The health of the three Grand Masters of Ireland, England, and Scotland." He mentioned Ireland first, in accordance with a well-known and long-established custom, as the Sphinx and Leinster Lodges both hailed under the Irish constitution; but whether this conventionality were observed or not, he felt sure that the names of Leinster, Zetland, and Dalhousie would be received with equal warmth and enthusiasm. In the Initiation Charge, they were reminded that monarchs in all ages had been promoters of the Masonic art, that they had not deemed it derogatory to their dignity to exchange the Sceptre for the Trowel, to patronise Masonic mysteries and join in Masonic assemblies. Freemasonry was still as truly attractive as ever, and independent of the circumstance that Royalty, in the person of the Prince of Royalty, had joined the brotherhood, there was the no less encouraging fact of three great Peers of the Realm ruling the three Grand Lodges,—a fact which was in itself a sufficient guarantee of the pure and honourable nature of the Craft.

Bro. Larkum, P.M., next proposed "The W.M.'s of the Sphinx and Leinster."

Bro. Nicholls in responding to the toast, said: W.M.'s of the Leinster and Sphinx Lodges—I rise on behalf of the Leinster Lodge to return you my best thanks for the very kind manner in which you have proposed our health on this occasion. I can assure you it will be my constant endeavour as far as lies in my power to promote the interests and welfare of the Leinster Lodge, and I feel very proud of the position I occupy in connection with the lodge this evening. Brethren, I thank you for your kind reception of the toast.

Bro. Grenier in returning thanks on behalf of the Sphinx, said he was much indebted to the brethren for the kind manner in which they had welcomed his name, as Master of the Sphinx. That was a position which he had long coveted, and which might properly be the object of every Mason's ambition, for, viewed either in the light of tradition or of history, or of actual experience, the office of Master involved a very high honour indeed. In ancient times, it was said, no brother, however skilled in the Craft, was designated a Master Mason unless he had passed the chair, while the history of the blue lodges in the island showed that some of the ablest and the best of men who had come against them had aspired to and obtained the honour. His memory carried him back that night to the days of Col. Maydwell, who had initiated him in that very room many years ago. Then followed Col. Sim, whom they all learnt to love and revere, and then the worthy Past Masters he saw around him. To succeed such good men and true at the head of the oldest, the largest, and the mother lodge in Colombo was to him—a comparatively young Mason—a source of much pride and gratification. The Treasurer had, in submitting his accounts, pointed to a falling off in the initiation fees during the past six months, but that was no criterion by which to judge of the prosperity of the Sphinx. He would point to the Leinster Lodge, which had recently sprung from them, as an indication of the welfare of the Sphinx. He would point to that very joint banquet as illustrating the truly Masonic spirit which characterised the Sphinx, and which could not fail to ensure success. The Leinster had been allowed to take the initiative, and the Sphinx had heartily supported the movement. He hoped that this spirit would pervade all their future proceedings, and that both lodges would co-operate to further the common interests of the Craft. He was conscious of the power for good which his office gave him, and with the valuable aid of his trusty officers he would do his best to sustain the reputation of the old mother lodge.

Bro. Skeen, in rising to propose the sixth toast, "The Past Officers," said that he spoke at a disadvantage; for, in the first place, he liked to have time to arrange his thoughts, and he was not asked to speak until after he had sat down to table; and, in the second, so many good things had been said by the older Masters who had preceded him, and which would have been applicable to this particular toast, that he was inclined to say with an Irishman of old, "Och! bother the ancients, they've stolen all our best thoughts!" However, he had no doubt but that whatever his shortcomings as a speaker might be, those present would respond to the toast as heartily as they had done to any which had preceded it. The past officers had done good service in their respective lodges; and, while the Master was the mainspring, they were the pivots and train-wheels which kept the lodge in harmonious co-operation. The Past Officers had always worked well with the Past Masters; they had not allowed ill-will or dislikes to clog their bearings, or passion or prejudice to twist or turn out of gear the regularity of their action, and, as they had invariably acted in the subordinate offices of their lodges so as to win the approbation of their brethren, or, at any rate, with such rare exceptions as only to prove the rule to be as he had stated it, there was no doubt but they would in due time be welcomed to the high and honourable offices of Worshipful Master for which they had qualified themselves so well, and to which post it was the ambition as well as the privilege of all true Masons to aspire to. He proposed to their most cordial reception "The Past Officers."

Bro. Larkum returned thanks for the Sphinx, and Bro. Halloran on behalf of the Leinster.

Bro. Ferdinands, in proposing the health of the officers said that, with all deference to Princes, and Dukes, and Worshipful Masters, he would say Freemasonry could not get on satisfactorily without lodge officers. They new officers were tried and trusty men in whom they all had implicit confidence.

Bro. Andree returned thanks on behalf of the officers.

Bro. Lorenz, P.M., in proposing the health of "The Guests and Visitors," said that one of the finest features of a meeting like this was the opportunity of meeting with and entertaining strangers and foreigners. Freemasons visiting our lodges in Colombo were always welcome; and long from his experience of Freemasonry he knew that it was so in all lodges and in all countries. He was sure that those who had done them the honour of visiting the lodge that evening, and of partaking of their humble fare, had done two good things—they had asserted themselves as good Masons, and given the Colombo Masons due credit for one of the distinguished features of Masonry, a ready and brotherly welcome to all good Masons.

Bro. Crookshank returned thanks. As a military man he was apt to be considered solicitous only for his pay and allowances, and to be treated as such, but whenever he had gone on public duty—to Canada, or South America, or the West Indies, or Ceylon—he was welcomed and befriended by brother Masons. And, when he should leave Ceylon, he would carry away happy recollections of meetings like the present and of the hospitality and true fellowship accorded to him by the Ceylon Masons.

Bro. Ledward proposed "The Ladies."

Bro. Williams returned thanks.

Bro. O'Halloran proposed the absent brethren.

Bro. James Alwis proposed the first private toast.—"The health of the oldest P.M. in the room." Bro. Venn was a very old resident in the Colony and was regarded as quite an institution. Both Masonically and in private life he was deservedly respected and esteemed, and the brethren would do honour to themselves in cordially responding to the toast.

Bro. Venn, in returning thanks, said he had watched with lively interest the proceedings of the evening and as the oldest man and Mason amongst them he would recommend the cultivation of that spirit of peace and harmony so prominently displayed on that occasion.

Bro. Skeen proposed, in suitable terms, "The Press."

Bro. Ludovici in returning thanks said, that while all the other toasts seemed to have fallen to the lot of the several speakers, the duty of returning thanks fell to him by an accident. He would not dilate at any length on the old established portion of the local press—whether on that of which the worshipful proposer was chief editor and manager, nor that with which he had himself the honour of being connected, but there was a recent acquisition to the local press in the character of Muniandi who deserved their best wishes. He himself had been suspected of muniandism, and some people had gone so far as to suspect of him of a tail, but all he could say was that he was perfectly innocent of the appendage. He was nevertheless glad to be in any way identified with Henry Adams, and he thanked the proposer as well as the brethren who had drunk to the press with so much enthusiasm, both for himself and that august personage very cordially.

Bro. Grenier proposed "St. John's Lodge, Kandy."

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Bro. Blacklaw returned thanks.

Bro. Shankland proposed the Tyler's toast, "To all distressed Masons, and may God send them speedy relief," drunk in solemn silence.

## ROYAL ARCH.

### METROPOLITAN.

JOPPA CHAPTER (No. 188).—A convocation of this chapter was held at the Albion Tavern, Aldersgate-street, on the 26th ult., Comp. J. Lazarus, M.E.Z., in the chair, supported by Comps. Littauer, S. Abrahams, and P.Z.'s Lazarus, H. Harris, E. P. Albert, A. Eskell Cohen, &c. Bro. Rice (of the Royal British Lodge, Mauritius), was exalted by the M.E.Z. The election for M.E.Z. and officers was then proceeded with, which resulted in favour of Comps. Littauer, M.E.Z.; J. Abrahams, H.; the Rev. M. B. Levy, J.; Cohen, Treas.; Hemsworth, E.; Hemsworth, E.; Pollitzer, N.; Stanton Jones, Prin. Soj.; and Smith, Jan. It was proposed that a sum of two guineas should be given from the funds of the chapter, and a subscription be entered into, for the purpose of presenting the M.E.Z. on his retiring from the chair, with a jewel. A vote of thanks was ordered to be recorded on the minutes to Comp. H. F. Isaacs for his serving as Scribe for the past three years. The chapter was then closed in due form, and with solemn prayer, and the companions sat down to a very excellent banquet.

METROPOLITAN CHAPTER OF INSTRUCTION.—On Tuesday the 10th inst., this well-known chapter of instruction met at the George Hotel, Aldmanbury. The chapter was opened punctually at 7 p.m., by Comp. Dr. Selfe, M.E.Z., assisted by the principals. The exaltation ceremony was worked, after which Comp. Brett, assisted by the rest of the Comps. worked the several clauses of the first section, and gave the illustration of the R.A. Jewel. The officers were then chosen for the ensuing term as follows:—Comps. Gotthiel, Z.; C. Hosgood, H.; Cooper, J.; Green, N.; G. Smith, P.S.; J. R. Foulger, Assist. S., and Littauer candidate. The convocation was then closed in ancient form.

## MARK MASONRY.

### METROPOLITAN.

KENT LODGE OF MARK MASTERS.—An emergency meeting of this lodge was held on Tuesday, the 3rd inst., at the George Hotel, Aldermanbury, under the presidency of Bro. W. H. Warr, G. Dir. of Cers., W.M. Bro. J. T. Gower, of Lodge 410, and Bro. T. Rice, of Lodge 736, presented themselves for advancement in this degree, and were duly advanced by Bro. W. H. Warr. There being no other business before the lodge, the same was closed in due form.

## MASONIC FESTIVITIES.

### ROYAL ALBERT LODGE (No. 907).

The brethren of this lodge, in accordance with their usual custom, held their summer banquet out of town among the green and leafy bowers which surrounds Bro. Middlecott's hostelry, the Greyhound, Dulwich. The muster was not so strong as could be desired, but there were a goodly number of visiting brethren, who are always welcome to the banqueting board of the Royal Albert. The W.M., Bro. Henry J. Lewis, was in his place, and received a hearty welcome upon taking his seat at the head of the table. Supporting the W.M., were P.M.'s J. Lewis, P.G. Purst., and J. A. Farnfield, I.P.M. Bro. Chard, in the absence of the S.W., faced the W.M., while Bro. W. H. Farnfield, P.M., occupied the seat of the J.W. The brethren were glad again to meet with one of their members, Bro. Little, Commodore of the Columbian Navy, and a right hearty greeting he received from all around him. The usual Masonic toasts were quickly despatched, and the brethren adjourned out of doors, some to quietly contemplate the beauties of the Great Architect of the Universe, while others preferred to enjoy the outdoor amusements which Bro. Middlecott provides for his guests.

### SOUTHERN STAR LODGE (No. 1158).

The annual festival in connexion with this lodge took place at Bro. Noyce's, the Greyhound Hotel, Richmond, on Wednesday the 28th ult. A numerous company was present, and the dinner was served in first-rate style. The W.M., Bro. R. E. Clarke presided. After the usual toasts were given, Bro. Thompson, P.M. & Treas., rose and said he had a very pleasing duty to perform—to drink the health of a working brother, who now presided over that festive board as W.M.—namely, Bro. R. E. Clarke, and he hoped that the toast would be drunk with the enthusiasm it merited. The W.M., in rising to respond to the toast, said he had not only to thank the ladies and visitors for their presence, but he also had to thank Bro. Thompson, P.M., as he might call him his father in Masonry. In connexion with Bro. Pulsford, P.M., he had received the greatest assistance from these brethren, who had been instrumental in placing him in that position; and he trusted while he held that office, the Southern Star lodge would not lose any of its lustre from his connexion with it. Bro. Edward Thompson responded to the toast of "The Ladies," and Bro. H. Ebblewhite, 11, very ably responded to the toast of "The Visitors." The brethren and ladies then adjourned to a large room, where dancing was kept up with great spirit, and the ladies and brethren returned to town after having spent a pleasant day and evening.

### GRAND LODGE OF MARK MASTERS OF ENGLAND AND WALES,

#### THE BENEVOLENT FUND FESTIVAL.

The first annual festival in aid of the Benevolent Fund of the Grand Lodge of Mark Masters was held at the Mitre Hotel, Hampton Court, on Tuesday last the 10th inst., under the presidency of the M.W.G.M. the Rev. G. R. Portal, *M.A.*, &c., supported by the V.W. Bros. Sir E. Lechmere, D.G.M., Thomas Meggy, J. Udall, and other grand officers, past and present, and Bros. J. H. Wynne, T. J. Sabine, Rev. J. Chaboe, Todd, W. Smith, *C.E.*, R. W. Little, J. Rosenthal, H. Massey, Gower, Hudson, and several other brethren. On this occasion ladies were present, in all about fifty-four sat down to dinner, which was served by the host, notwithstanding the inconvenience which he had been put by the unexpected excess of numbers, in a highly creditable manner,—indeed the bill of fare was excellent and the wines supplied were of the first quality. Shortly after six o'clock the ladies were escorted from the withdrawing-room and were ranged in an original and excellent manner around the outer lines of the tables so that they could not suffer inconvenience from the passing of the waiters, the gentlemen being placed around the inner and centre seats of the tables, Bros. Meggy and F. Binckes occupying the vice chairs. The chaplain having said grace, the dinner proceeded, and was evidently greatly enjoyed by the majority of those present, owing no doubt to the invigorating exercise consequent on the afternoon promenade in the delightful gardens of Hampton Court Palace and a glance at the immense collection of pictures in the national picture galleries of the once famous royal residence, the dinner being over, the cloth withdrawn, and grace said by Bro. the Rev. J. Chaboe, the W.M. chairman proposed the first toast "Her Majesty the Queen" in brief and appropriate terms, and remarked that as time was short he would set a good example by curtailing as far as possible the length of the toasts. The five other toasts were given in rotation. After the first toast the National Anthem was sung, and during the evening several very excellent songs and duets, &c., were given.

Sir E. Lechmere, D.G.M. proposed "The health of the G.M," who presided over the company that evening. His varied abilities were well known to every Mark Mason, and he (Sir E. Lechmere) was glad to think that the ladies had that evening an opportunity of joining with the brethren in appreciating those abilities. He greatly regretted the time was so short that

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they would not have leisure to listen to the G.M.'s oratory, but he might inform them that the G.M. had continued to the benefit of the Mark Degree at all times, and by coming forward that evening and shewing all the energy he professed, he had displayed that energy especially. Drunk with cheers.

The M.W.G.M. begged to thank the D.G.M. and the company, and said it was with great pleasure he had presided on that occasion, the first of its kind that had been held he believed in Masonry. The brethren of the Mark Degree had been accustomed to show people the way in Masonry, and he hoped they had led the way in introducing ladies to the banquet table. As the G.M. was very dependent on his officers; he would propose "The health of the D.G.M., who had done an immense deal for country Masonry as well as for London.

Sir E. Lechmere: As time was very short he would only say he thanked the company cordially. They had had many good things put before them that night, but he thought the best things had been said by the ladies, and he hoped that on future occasions they might hear their voices in an oratorical as well as a musical sense.

Bro. Hearne proposed "The Grand Officers," and the toast having been drunk, Bro. John Udall responded.

The W.M.G.M. proposed "The Grand Mark Benevolent Fund."

The toast was drunk enthusiastically, and Bro. Binckes read a list of subscriptions amounting to abont £80.

The M.W.G.M. proposed "The Ladies," and referred to the legend of the lady who had hid herself in an eight-day clock in a Masonic lodge to obtain the secrets. The ladies had now emerged from the clock and they told us that the dial of time, so far at any rate as regards Mark Masonry, pointed to the hour of success. That was owing to their kind presence and support. They all knew that when once a lady took up an object of affection she stuck to it with the greatest tenacity, and he hoped that the ladies having taken up the Benevolent Fund would stick to it, and that they would enlist not only ladies but gentlemen too in its favour. He hoped with Bro. Meggy that another time they would sit down more unanimous than they had that evening.

Bro. Henly responded.

The M.W.G.M. proposed "The Stewards." He begged particularly to mention the name of Bro. Rosenthall, Bro. Sabine, Bro. Meggy, and Bro. Binckes, and would call on the latter to reply.

Bro. Binckes: R.W.G.M., Ladies and Brethren,—I rise to return thanks on behalf of a very small body of brethren who have greatly contributed to a gigantic failure—of course, sir, you will not take my words literally. I am just quoting what was said would be the case if a few sanguine Mark Masons banded themselves together for the purpose of inaugurating a festival for their benevolent fund, and the question was asked, how would it answer? I, for myself never had any doubt of its success. Friends, so called, chose to question the possibility of that success. Now, in rising to respond on behalf of a failure (I am speaking now in a Pickwickian sense) I must say that if ever a success was achieved under a first experiment, that success has been achieved by us to-night. I take no credit for myself; I ask no credit for Bro. Meggy; I ask no credit for those few brethren who are stewards this evening; but we felt—a very few of us, that in the Mark degree there was an essential vitality—that if we held ourselves out to inaugurate a festival of this kind we would make that festival a success. Well, sir, success has an abstract notion attached to it, and a relative comparison. If we compare the number this evening with the numbers received at our charity festivals and the results achieved there, it will be said by some that this is a failure. The Mark Degree numbers within itself a certain number of sincere, honest, able, earnest Masons, who are imbued I believe most honestly and sincerely with a thorough appreciation of the value of the degree with which they are associated, and who are determined with honesty and without rivalry of any other degree, to make the merits of the Mark Degree known throughout the world. We have found there is one thing wanting—we have had no Benevolent Fund. We have applied to our lodges; we asked our lodges to consent to have their members, I do not like to say "taxed"—but to have their members consent to a small sum per cent. being put aside for the purpose of founding a fund out of which a Mark Mason in distress, his widow, or his children, could be properly relieved. So large a minority objected to that, that Grand Lodge in its discretion (and I think perhaps wisely taking into consideration the magnitude of that minority) did not persist in the rule. We then made an attempt to get assistance (without intending to make any reference to politics, I may say,) by trying the voluntary system, and Grand Lodge out of its very great kindness voted a sum of £50. That sum of £50 was the sole nucleus we had for our fund, and by the demands made upon it by little and little it has been really exhausted. You remember, sir, occupying the distinguished position you do, the observation I made in Grand Lodge at our last meeting. Those observations were not without their effect. This festival has been the first organised to see what the voluntary principle would do. And now, sir, I dare say, many may ask why could not £80 have been added to the fund of Grand Lodge of Mark Masons of England for the purpose of relieving our brethren in distress without assembling at a festival like this? And this recalls to my mind connected as I am with many of our great charities, an observation made by the late Duke of Newcastle, when I had an interview with him about taking the chair at one of them,—"How is it, Bro. Binckes, that these large amounts of assistance—more especially connected with Masonry—cannot be obtained unless a certain number of brethren with a certain number of ladies are brought together to consume a large amount of bad wine and eat very bad dinners?" "Well," I said, "Your Grace, it is this, I suppose; the *genius Anglicanus*—if I may use the term—runs in the direction of festivity." Now, I am satisfied of this, that we hardly made an attempt to organize this fund by a special appeal to our lodges, that having been refused; we have succeeded when we have fallen back on the voluntary principle and endeavoured to enlist private contributions. We then found, to our great delight—and, when I say "our," I mean, ladies and gentlemen, to include the gentleman who occupies the distinguished position of our Worshipful Grand Master, and who has made this first attempt to assist our benevolent fund—that we having come here to-night, some 53 of both sexes—to my intense delight and my intense satisfaction, and, I am sure, with the delight and satisfaction of my Brothers Meggy, Udall, and Rosenthal, who have also aided us—that we have, by an expenditure of 50 guineas, added £80 to our Benevolent Fund. Has our evening been expended in vain? (No, no.) We have done this. We have brought together a large number of distinguished Masons, with those of the softer sex attached to them by the nearest and dearest associations; we have proved, I think, to the outer world that we can enjoy ourselves in a legitimate manner, as none but Masons probably can do; and we have banded ourselves together for a holy object. Charity is that holy bond that has brought us together this evening. Have we failed in our scheme? (No.) Now, M.W.G.M., I appeal to you if this was not made an experimental meeting; this was to be the test as to the sincerity of Mark Masons—whether we could support a festival of this kind and make it a successful festival. Now, sir, on behalf of the Board of Stewards—and this is why I hope you will not fancy my observations not altogether inappropriate—I would say, in the first place, you have met in a room not altogether appropriate or fit for so large a company; in the second, I do not believe that our brethren of the Board of Grand Stewards ever thought we should have numbered 40, and if we did, we thought we should have achieved a success. The question was whether we should meet 45. We have met to-night 53. Had we known it, we would have provided for the large number elsewhere. We had not faith enough — even Bro. Meggy himself—in the Mark Masons and their ladies to assist in increasing their charity funds; but I believe most sincerely this—we ought to take a hint from it; it is a lesson we shall profit by; and, distinctly understand this, that if we had known the numbers had been going to be so large we should not have met at the Mitre Hotel to-night. We shall never meet again here, for the simple reason that the host has not the accommodation we shall require. I see now that this is established as an annual success. I say this first meeting is a great success. I appeal to you whether you have not enjoyed yourselves. We have combined the pleasures of the table with the society of the ladies, and we think we may naturally congratulate ourselves, as, in addition to enjoying ourselves, we have been adding a larger amount of money to our fund than we can possibly spend in the next 12 months; and then I look forward to the time with pleasure, when we shall meet in largely increased numbers, and this will always be a red-letter day in Mark Masonry. But, on behalf of the Grand Stewards, let me ask your kind indulgence and consideration for any shortcomings you may have noticed. We thought that 40 would have been collected here. Nearly 60 have sat down at this table.

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I therefore beg that you will not accuse us of collecting you under false pretence in any shape or way. You have given us your support, your kind encouragement. On behalf of our Board of Stewards, our sincere trust is that you will have seen enough to give us cause to congratulate ourselves this evening, that every one here will make a point of coming, not here, but in another place next year, where larger accommodation is provided, and bringing more friends than you have brought this evening, so contribute to a still larger success than we have achieved to-night.

This concluded the proceedings of the evening, and a more agreeable or better arranged festival it has not been our good fortune to assist at, and the Stewards deserved great credit for the manner in which the whole affair was conducted; indeed, the only thing that could have been desired was a little more room for the comfort of the ladies who graced the dinner with their presence, and who thereby added so much to the real enjoyment of the evening.

## LITERATURE, SCIENCE, MUSIC, DRAMA, AND THE FINE ARTS.

Our brother, Hepworth Dixon, on leaving the toils of his twenty years' labour at the Athenæum, proceeds on a preliminary visit to Russia, where he will remain till near the end of the year. Passing first to Archangel, he will go through St. Petersburgh and Moscow to the south, and thence to Georgia and Caucasus. With the view of better accomplishing the literary purposes of his mission, he has laid the foundation of a knowledge of Russian. It is expected we shall obtain from his pen a copious examination of the social system of Russia.

Our brother, E. B. Eastwick, M.P., C.P., has started on a financial mission to Venezuela. On a previous occasion he collected the material for a work on Venezuela and some contributions to *All the Year Round*.

Mr. T. W. Robertson is writing a melodrama, founded upon the trials and troubles of Risk Allah Bey.

A new *prima donna*, Mdlle. Mathilde Sessi, has been attracting considerable attention in Paris.

Mr. Charles Dickens is improving in health, and will give his final public readings early next year.

Mr. Gladstone has placed Professor Robertson, of the Roman Catholic University, on the Literary Pension List, for £100 a-year.

It is said that either Dr. Doran or Mr. J. C. Jeaffreson will succeed Mr. Hepworth Dixon in the editorial chair of the *Athenæum*.

The *Orchestra* mentions that Mr. Byron will supply the Gaiety Theatre with a new drama for Christmas, when Mr. Toole will appear at this house.

Mr. Holman Hunt, who has been for some time resident in Florence, has just left Italy for the Holy Land, the scene of some of his greatest pictorial achievements.

Lord Lytton has opened the twenty-sixth annual congress of the British Archæological Society at St. Alban's with an address, in which he referred at considerable length to the antiquities of Hertfordshire.

A curious letter from Sir Walter Scott to Mr. Slade, disclaiming the authorship of the Waverley Novels, and dated 1821, has been bequeathed to the trustees of the British Museum by the late Mr. Felix Slade.

The management of the Gaiety Theatre have started a weekly journal, called *The Gaiety Newsletter and Magazine*, in which visitors to that house may see the future arrangements intended for their amusement.

The Prince of Wales has presented to the Exeter Museum a mummy and coffin, discovered during the progress of some excavations recently made in Egypt, by command of his Royal Highness, with the sanction of the Viceroy of Egypt.

The Senatus of the University of Edinburgh have conferred the honorary degree of Doctor of Laws upon Sir Roderick Murchison.

The Olympic Theatre is opened for a short summer season, under the direction of Miss Constance Roden, a vocalist well known in Clifton, for the production of opera, farce, and burlesque. Mr. W. F. Taylor (brother of Miss Emily Taylor, of Clifton) is the musical director.

A Literary Art Union has been established, the prizes to consist of valuable and handsomely-bound volumes. It is stated to be the only art union of the kind, and the sanction of the Privy Council to it has been obtained. The prizes are to range from one guinea to fifty, and the drawing is fixed to take place at the Whittington Club on the 27th October.

Active preparations are being made at Worcester for the 146th meeting of the three choirs of Worcester, Gloucester, and Hereford, which commences on the 6th of September. The following artistes have already been engaged:—Mdlle. Titiens, Madame Lemmens-Sherrington, Madame Trebelli-Bettini, Madame Patey, Signor Bettini, Mr. Vernon Rigby, Mr. Sims Reeves, Mr. Santley, and Mr. Lewis Thomas.

The *Pall Mall Gazette* winds up a long and exhaustive criticicism of Mr. Gladstone's new book, "Juventus Mundi," thus:—"In short, we find Mr. Gladstone's book, speaking generally, in spite of the great capacity and the severe accuracy which it displays within a certain range, debilitated and poverty-stricken, nevertheless, by the narrowness of its method and by what we cannot help calling the perversity of some of its premises. As a contribution to European scholarship, we cannot think that it will take very high rank."

An international exhibition of select works of fine and industrial art and scientific inventions is to be held in 1871. A circular has been issued stating that "her Majesty's Commissioners for the exhibition of 1851 announce that the first of a series of annual international exhibitions of selected works of fine and industrial art will be opened in London, at South Kensington, on Monday, the 1st May 1871. The exhibitions will take place in permanent buildings, about to be erected, adjoining the arcades of the Royal Horticultural Gardens. The productions of all nations will be admitted, subject to obtaining the certificate of competent judges that they are of sufficient excellence to be worthy of exhibition.

"A painless knife," invented by Dr. W. B. Richardson, was amongst the surgical instruments exhibited at the British Medical Association at Leeds last week. By mechanism in the handle the knife is made to revolve twenty-five revolutions per second, and by this means Dr. Richardson, we are told, was able to cut the ears of a rabbit into strips while the creature was contentedly munching green-food in entire ignorance of the way in which it was injured. The rapidity of the infliction is so great that the sensation of pain has not time to reach the seat of consciousness.

Most English people have a natural horror of snakes, but these unfortunate reptiles have at last found a champion in Mr. Highford Burr, whose park at Aldermaston, near Reading, one of the most beautiful bits of spacious woodland and deer frequented scenery near London, now offers an asylum to English snakes. *Land and Water* truly observes that this is quite a novel experiment in practical natural history, and Mr. Burr will doubtless ascertain many curious and interesting points in the natural history of snakes which are allowed to have their own way.

## MASONIC LIFEBOAT FUND.

Further subscriptions received:—Collected by Bro. Tuohy, Portsea, £2 2s.

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## LIST OF LODGE, &c., MEETINGS FOR WEEK ENDING 21st AUGUST, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; R., Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

*Monday, Aug. 16th.*

LODGES.—Panmure, Balham Ho., Balham; Gooch, Alfred Ho., Southall.

*Tuesday, Aug. 17th.*

Board of Gen. Purposes, at 3.——LODGES.—Salisbury, 71, Dean-st., Soho.—— CHAPTER.—Industry, F.M.H.

*Wednesday, Aug. 18th.*

Gen. Com. of Grand Lodge, and Lodge of Benevolence, at 8. —— LODGES.—Beadon, Greyhound Tav., Dulwich; Buckingham and Chandos, F.M.H.

*Thursday, Aug. 19th.*

House Com. Female School.—— LODGES.—Westbourne, New Inn, Edgeware-rd.; Cosmopolitan, City Terminus Ho., Cannon-st.

*Friday, Aug. 20th.*

House Com. Boys' School.——LODGE.—New Concord, Rosemary Branch Tav., Hoxton.

*Saturday, Aug. 21st.*

LODGE.—Lewis, Nightingale, Tav., Wood-green.

### LODGES AND CHAPTERS OF INSTRUCTION.

*Sunday, Aug. 15th.*

LODGE OF INSTRUCTION. — Joppa, Rose and Crown, Fort-st., Union-st., Bishopsgate.

*Monday, Aug. 16th.*

LODGES OF INSTRUCTION.—Union Waterloo (for M.M.), King's Arms, Woolwich; Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-road, Deptford; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; High Cross, White Hart Ho., Tottenham.

*Tuesday, Aug. 17th.*

LODGES OF INSTRUCTION—Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metropolitan District Railway, Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; British Oak, Silver Lion Tavern, Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Union, Hotel de Cologne, Haymarket; Prince Frederick William, Knights of St. John Tav., St. John's-wood.——CHAPTER OF INSTRUCTION.—Metropolitan, George Hotel, Aldermanbury.

*Wednesday, Aug. 18th.*

LODGES OF INSTRUCTION.—Eastern Star, Royal Ho., Burdett-st., Mile-end-rd.; Confidence, Sugar Loaf, Great St. Helens; Merchant Navy, Silver Tavern, Burdett-road, Limehouse; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro' Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-street, Poplar.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, Aug. 19th.*

LODGES OF INSTRUCTION.—Fidelity, Yorkshire Grey, London-street, Fitzroy-square; Kent, Duke of York, Borough-road; Globe, No. 10, Old Bond-street; United Mariners, Three Cranes, Mile End-road; St. John's, Hollybush Tavern, Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, St. Mary Axe; Whittington, Crown Ho., 41, Holborn; Royal Oak, Royal Oak Tav., Deptford; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.——CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, Aug. 20th.*

LODGES OF INSTRUCTION.—Robert Burns, Union Tav., Air-st., Regent-street; St. Luke's, Pier Hotel, Chelsea; Temperance, Victoria Tavern, Victoria-road, Deptford; Union's (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tavern, Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey Metropolitan Lo. of Instruction, George Ho., Aldermanbury.

### PROVINCIAL.

DORSET.

WIMBORNE MINSTER.—*Mon.*, Lodge: St. Cuthberga, Crown Inn.——POOLE.—*Wed.*, Lodge: Amity, M.H.——WAREHAM. *Thurs.*, Lodge: Unity, Town Hall.——BOURTON.—*Thurs.*, Science, Red Lion Inn.——SWANAGE.—*Sat.*, Lodge: De Moulham, Mowlem Institute.——DORCHESTER.—Chapter, *Wed.*: Faith and Unanimity, M.H.—— WEYMOUTH.—Knights Templar, *Thurs.*: All Souls' Encampment, M.H.

LANCASHIRE (EAST).

ACCRINGTON.—*Thurs.*, Lodge: Bank Terrace, Hargreave's Arms Ho.—— ARDWICK (near Manchester).—*Wed.*, Lodge: De Grey and Ripon, Corporation Inn.——ASHTON-UNDER-LYNE.—*Thurs.*, Lodge: Minerva, Pitt and Nelson Ho.—— BACUP.—*Thurs.*, Lodge: Samaritan, Green Man Ho.—— BLACKBURN.—*Thurs.*, Lodge: Perseverance, Old Mill Ho. ——BOLTON.—*Wed.*, Lodge: St. John, Commercial Ho. ——BURY.—*Thurs.*, Lodge: Relief, Hare and Hounds Inn. ——MANCHESTER.—*Mon.*, Lodges: St. George, F.M.H. *Wed.*, Yarborough, F.M.H. *Fri.*, Virtue, F.M.H. Chapter, *Thurs.*: Affability, F.M.H.——OLDHAM.—*Mon.*, Lodge: Tudor, Red Lion Ho. *Wed.*, Friendship, Angel Ho.——ROCHDALE.—*Wed.*, Lodge: Hope, Spread Eagle Inn.——SALFORD.—*Wed.*, Lodge: St. John, F.M.H. *Thurs.*, Richmond, Spread Eagle Ho.

LANCASHIRE (WEST).

BARROW-IN-FURNESS.—*Tues.*, Lodge: Hindpool, Queens' Ho. FLEETWOOD.—*Thurs.*, Lodge: Hesketh, Fleetwood Arms Ho. ——KIRKDALE (near Liverpool).—*Wed.*, Lodges: Everton, M.T. *Thurs.*, Ancient Union, M.T. Chapter, *Mon.*: Jerusalem, M.T.——PRESCOTT.—*Wed.*, Lodge: Loyalty, Royal Ho.——PRESTON.—*Thurs.*, Lodge: Concord, Shelley Arms Inn.—— SOUTHPORT.—*Mon.*, Lodge: Unity, M.H.——ST. HELEN'S.—*Tues.*, Lodge: St. Helen's Lodge of Loyalty, Fleece Ho.

WARWICKSHIRE.

BIRMINGHAM.—*Mon.*, Lodge: Bedford, Ma. Ro.——WARWICK —Chapter, *Wed.*: Shakespeare, M.R.

### SCOTLAND.

EDINBURGH AND METROPOLITAN DISTRICT.—*Mon.*, Lodges: St. Luke, F.M.H. *Tues.*, Lodge: St. David, Café Royal; Rifle, F.M.H. *Wed.*, Lodge: Roman Eagle, 98, South Bridge. *Thurs.*, Lodge: St. Andrew's, F.M.H.; Portobello, To. Ha. CHAPTER, *Fri.*: St. Andrew's, F.M.H.

### IRELAND.

DUBLIN.—*Mon.*, Lodges: No. 126, F.M.H. *Thurs.*, Nos. 93. *Fri.*, No. 53, F.M.H.——BELFAST.—*Wed.*, Lodge: St. John, No. 54, Ma. Ro. *Thurs.*, Lodges: Acacia, Ulster Hall; St. Patrick's, Ma. Ro. *Fri.*, Lodges: True Blue, Ma. Ro.—— BUNDORAN.—*Thurs.*, Lodge: Industry.——RAPHOE.—*Thurs.*, Lodge: Northern Star.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies are respectfully requested to communicate the same to the Editor.]

## TO CORRESPONDENTS.

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

E. B. (Invercargill, New Zealand.)—P.O.O. received. The numbers have been regularly sent, and hence cannot understand how it is that you have not received them.

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*LONDON, SATURDAY, AUGUST* 21, 1869.

## THE INAUGURATION FESTIVAL JEWEL.

If we may judge by the tone of the letters we have received since the first meeting of the Stewards was held, we fear the result of the labours of Messrs. Wyon, the medallists intrusted with the execution of the Commemoration Medal, will not command general approval or satisfaction.

We do not propose to give currency to the sweeping complaints uttered by some of our correspondents, with regard to the character of the jewel and its suitability, as such criticism comes too late, and implies censure where it would be uncalled for, and, we must add, unmerited. Fault is found with the extravagant price paid for the number of medals struck, mounted, and cased; the sum of three pounds per jewel being considered an unreasonably high price for the article actually produced, including the cost of the dies. The want of sharpness in the impressions which have been exhibited, and the rough and unfinished condition of the surrounding edge are, however, fair subjects for criticism; as are also the great length of the ribbon and the mean character of the silver buckle by which the jewel is to be suspended. The ribbon should be shorter, and a flat *bar* would have been better than the thin wire used for the purpose.

The likeness of the M.W. the Grand Master on the obverse is excellent, and the subject on the reverse side is clearly and well defined; but the appearance presented by the medal is said to be that of a bad casting in pewter or lead (leaden dump-like), having the central position on each face "struck up" in a medal press.

It has been suggested in certain quarters that it is bad taste on the part of those who have to wear the jewel now to complain about it; and also that any remarks made as to the jewels not being entirely satisfactory to all concerned, would be a reflection upon the art taste of those in the highest places, and be offensive to the Most Worshipful the Grand Master and his distinguished relatives, who have already expressed their high approval of the jewel. Now, if it is to be thereby implied that it has in that respect been viewed and approved as a work of "high art," we think the desire to make things pleasant by those who so suggest can alone explain what in itself would otherwise be considered a libel upon those we look up to as patrons of art. But we do not understand such nonsensical sentimentality or squeamishness;—if brethren who have paid their six guineas as Stewards of the Festival conscientiously think that the jewel is not a really good design, or that it is badly executed, or is not worth the three guineas, it is clearly competent for them to express their opinion; and the Most Worshipful the Grand Master will not—as some would have us believe—be either annoyed at such criticism or the free and proper expression of opinion relative thereto. For ourselves, we shall await the ceremony of the presentation of the jewels at the next Quarterly Communication of Grand Lodge, when we shall have an opportunity of seeing them and judging for ourselves. Meanwhile, we consider it right—from an engineering point of view—to allow the rising steam pressure to blow-off freely and at once, instead of to accumulate unnecessarily.

## THE PALESTINE EXPLORATION FUND.

The following is the quarterly statement of the Palestine Exploration Fund from April 1 to June 30, 1869.

The Executive Committee desire to express their very strong sense of the activity, intelligence, and ability displayed by Bro. Lieut. Warren in the conduct of the works at Jerusalem. It would be difficult to find a man more qualified for the prosecution of such works, requiring as they do, great tact, judgment as to the most likely spots for excavation, and the most unwearying personal activity and courage. He has now been in Jerusalem for a period of two years and a half. His staff at first consisted only of Sergeant Birtles; it was then increased by the addition of Corporals Duncan and Hanson, and afterwards by that of Corporals Ellis, Cock, Mackenzie and Turner. Of

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these Sergeant Birtles was invalided home in the spring of last year, but on recovery went out again. Of him Bro. Warren speaks in the highest terms. Corporal Duncan unfortunately died in August 1868. Hanson was sent home by Bro. Lieut. Warren; Turner was invalided home. There remain now, therefore, Sergeant Birtles and Corporals Ellis, Cock, and Mackenzie.

Leave was granted by the War Office in March 1868, to draw stores from Malta, which has been found of great service.

Bro. Lieut. Warren's original instructions were to excavate as close to the Haram Wall as possible permission was, however, granted him in April, 1868, to dig elsewhere if he thought proper, a permission of which he has availed himself to work at Bir Eyub, the Virgin's Fountain, and the Muristan.

It is not necessary for the report of the Executive Committee to contain any account in detail of Bro. Warren's work. This will be found in his letters and in the published "statements of progress." The Executive Committee, therefore, only call the attention of the General Committee to the main points of interest. These are Robinson's Arch, with its aqueducts, circular pools, and subterranean canal; Wilson's Arch, with its chambers and passages; the discoveries in the Haram Area itself, in the Birket Israel, at the south wall, on the Hill of Ophel, and, above all, at the south-east angle, were the letters have been found.

It may be thought due to their successors that the Executive Committee should add a few words with regard to the future—as to the plan on which the society should proceed, and the objects it should seek to attain.

It may be assumed that a large majority of our subscribers would agree in regarding Jerusalem itself as the special object to which we should direct our attention so long as important points in determining its topography are left obscure, and so long as circumstances render systematic excavation possible. And having conclusively shown that the work of excavation at Jerusalem can be carried on, when intelligently directed, without arousing opposition—which until the arrival of Captain Wilson in Jerusalem in 1864, had made many despair of the practicability of the work undertaken by our society—it would be most imprudent to relinquish the ground we now occupy, so long as funds are forthcoming to enable us to keep our party together, and there remains work for them to do. Some other party might step in and rob our society of the fruits of our long toils in the past.

The two principal points of interest are the site of the Holy Sepulchre and of the Jewish Temple. It is not the duty of the Executive Committee to point out the bearing on this latter point of Bro. Warren's discoveries in the neigbourhood of the Haram, but none will depreciate their importance. Bro. Warren's work will not require to be done again—it is a κτῆμα ἐς ἀεί. But it has served to bring out into even stronger relief the supreme importance of excavations within the Haram enclosure itself. Our past work has shown that certainty as to the extent northwards and eastwards of the Herod's Temple, and as to the site of the Castle of Antonia, cannot be attained to by excavations on the outside of the Haram alone. Much has already been done by Captain Wilson and Bro. Warren; by Dr. Barclay, Messrs. Catherwood, Arundel, and others, in determining the character of the ground and of the remains within the Haram, both above and below the present surface; but it is only necessary to refer to the literature of the subject, deducing from the same premises widely different conclusions, to show that the information now accessible to us is very incomplete. The fortunate accident of the falling in of the roof of an old vault in heavy rain, and the yet more fortunate circumstance of there being a person at hand competent to turn the accident to the best account, has pointed out one part of the ground where further exploration promises most important results.

There are other points within the Haram Area itself; the reputed passage, for instance, under the cave of the Kubbet Es Sakhra, and the character of the substructures of the Mosque El Aksa and its appurtenances on either side of the double passage. Here Bro. Warren's addition to M. de Sauley's discoveries in the fact that the double passage has cut through, and is therefore latter than, other works, only serves to whet our curiosity as to the extent and character of that former work, and as to its author.

It would be interesting to ascertain whether Bro. Warren's conjecture as to the existence of a lower tier of vaults under the well-known vaults at the south-east angle of the Haram be correct.

The substructions of the Mosque El Burak re-

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quire more detailed examination than Captain Wilson was able to give them.

It would be most interesting to trace out the extent of the scarped rock which shows itself at the Serai, at the north-west angle of the Haram, and the continuation of the double souterrain under the Via Dolorosa. Excavations about the Golden Gateway would probably verify or disprove Mr. Fergusson's conjecture as to its object and character. There remains much to be done along the west side of the Haram, especially north of Wilson's Arch, where the stream of running water was found but not traced. The covered aqueduct found at Robinsons's Arch has also to be trace. north and south. It would be interesting to complete the investigations into the character of the buried part of the wall, and to endeavour to test the value of the conjecture which has been advanced that somewhere in the face of the Kedron Valley, deep buried in the *débris*, is to be found the tomb of David, of Solomon, and the tombs of the Kings of Judah.

On the south, the hill of Ophel, which has yielded such great results, has not yet been exhausted; and it would be useful to trace the Valley of Tyropœon, in the line pointed out by Bro. Lieut. Warren, to its junction with the Kedron. Turning to the Western Hill, it would no doubt be possible to recover the exact line of the ancient wall along the brow of the Valley of Hannon, and there is much ground unoccupied by houses between the brow and the wall of the modern city.

Interesting discoveries might, no doubt, be made as to the general line of the first wall of Josephus here; and as regards the remainder of the ground, it would not be advisable to dig at random on the mere chance of coming on objects of interest. If possible, it would be important to ascertain the character of the substructures of the "Cœnaculum."

Proceeding northwards, the most promising point seems to be the curious subterranean arched passage leading from Wilson's Arch in the direction of the Jaffa Gate. If followed out along its course, it might bring us to the three famous towers of Herod, Hippicus, Pharclus, and Marianone, whose site is generrally looked for in this direction.

This seems the most probable means of recovering a starting-point, and consequently the course of the second wall of Josephus. This part of the city is so encumbered with buildings that systematic excavation appears impracticable. We can only hope that some luck accident will put us on true scent, and that there may be persons on the spot ready to follow up the scent at once. The only open space, viz., the Muristan, in this part of the city, has been already explored by Bro. Warren, and the result seems to be almost conclusive that the second wall cannot have passed through it.

North of the city walls, notwithstanding the great facilities offered to every inquirer, we are yet in want of a thoroughly complete and trustworthy examination to determine, once for all, whether the ancient city ever did extend beyond the line of the present northern wall. And, finally, there is the curious system of rock-hewn water passages in the Kedron Valley below the Bir Eyub, discovered by Bro. Warren, which still have to be traced to their commencement, when funds are available for this purpose.

Beyond Jerusalem itself our work may be said to have been only begun. The Executive Committee desire much to extend the operations of the fund to the other objects set forth in the original prospectus if they can see their way to doing so without interfering with the progress of the works at Jerusalem.

A plan has been laid before them for continuing the work which has been commenced by the Sinai Survey Fund, and completing the map of Palestine. It is proposed, if the sanction of the government can be obtained, to place the survey (as it has been done in Sinai) under the superintendence of the Director-General of the Ordnance Survey, the Palestine Exploration Fund undertaking to raise the necessary funds. By this means the cost of the survey would be very much diminished, and the report and plans published free of all expense to the fund. The Executive Committe now have this proposal under their consideration.

Some progress has been made in collecting materials for a complete map of the country but we are advised that in order to complete the work thus begun, we ought to provide ourselves with a sufficient sum to enable us to push the work to a conclusion at one effort. Desultory efforts by weak parties appear to be the most expensive in end. Then there were the other great cities, Jezreel, Samaria, Hebron, Masada, Gaza, Askelon, Kadesh-Naphtali, and round the lake of Tiberias, Bethshan, and Nazareth; and to examine and excavate the site of Jericho, to determine which

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has hitherto eluded Bro. Warren's efforts. We have been unable as yet to undertake the investigation of the geology of the country, and so the money entrusted to us for that purpose, together with that for the purpose of the museum, remains on deposit still. The contributions to the Flora and Fauna of the country by Dr. Tristram and and others remains yet to be supplemented, and much may be done in meteorology.

In conclusion, the Executive Committee are of opinion that the time has come when it will be desirable that the General Committee of the society should consider what should be their future policy. It will probably be agreed that no interruption should take place in Bro. Warren's present work at Jerusalem; that the party should be retained there, at least until the setting of the hot weather. And the Executive Committee would advise that, as heretofore' Bro. Warren should be requested to confine himself as far as possible to the neighbourhood of the Haram itself, to avail himself of every possible opportunity of examining the interior of the Haram, and of any promising opportunity which chance may offer in any other part of the city; that he should be requested to report on the advisability of excavations made to the north of the city, and what probability there may be of our being able to work anywhere near the Church of the Holy Sepuchre, and north of Wilson's Arch. It will be for the General Committee to determine whether after the setting in of the hot season, and supposing the liberal support of the public to be continued, we should still pursue our investigation at Jerusalem, or turn our attention to other perhaps not less important work.

The thanks of the society are especially due to Dr. Chaplin, who has given his gratuitous attendance to the members of our exploring party during the whole period of the sojourn at Jerusalem. This has been no sinecure office, as is proved by the loss we have sustained by illness. Dr. Chaplin also took charge of the excavations during Bro. Warren's absence in England, in the summer of 1868, and has at all times been ready to afford all possible help to our work.

The committee desire also to express their obligations to Bro. Eldridge, the British Consul-General at Beyrout, who has kindly undertaken the meterological observations at that station, which he is conducting with great care and efficiency.

## MASONIC NOTES AND QUERIES.

### POPERY AND ROMAN CATHOLICS.

At page 127 "Catholicus" asks what connexion my remarks at page 108 had to do with Freemasonry. In answer to which, I beg to state that Popery takes ado with Freemasonry, consequently Freemasonry cannot help itself, but *nolens, volens* is made to have ado with Popery. It is Popery that takes the initiative. The two systems as such are entirely opposite and antagonistic in principle and practice. Freemasonry respects the right of private judgment, but Popery would annihilate both. Freemasonry, however, while standing firm as a rock on the defensive, hurling back the waves of Popish bigotry which dash against it, is yet ever ready to hold out the right hand of fellowship to all good men, even although they be Catholics. It can adopt the *man*, although it must reject the *system*. Were Popery only "the faith" of Roman Catholics, my remarks might have been superfluous, but Popery is more.—PICTUS.

### FREEMASONRY AND SAXELBY.

Perhaps Bro. "Saxelby" would kindly inform me how "Freemasonry" in the sense that Bro. Buchan means, viz., consisting of *speculative* Masons chiefly, without any *bona fide* operative intentions, is "older than 152 years." I have the Act of Parliament he refers to, and also the Book of Constitutions, A.D. 1723, but in neither do I find any evidence to support Bro. Saxelby's position.

It is only for the evidence of the existence of * speculative Freemasonry 500 years ago, to be presented and confirmed by competent judges, to make me a decided convert to the fact; but until then I cannot agree to "pin my faith" to mere statements. The term *lodge* was employed in the *constitution* of 1723 as synonymous with *chapter* (vide page 59).

It is also worthy of note that in neither editions of the Constitutions published by *the* Grand Lodge of England is there to be found any reference to the Royal Arch in the eighteenth century, and no mention of the degree in any edition of the Constitutions of the Grand Lodge of Scotland whatever.—W. J. HUGHAN.

### THE PRINCE OF WALES.

As "new brooms" are proverbial for "sweeping clean," a "new member" may perhaps be expected to show great alacrity in assuming to interpret the regulations of the Order. But to a somewhat older member like myself it appears very clear that the Grand Lodge is the supreme governing power in the Craft, and that the Grand Master is the highest representative of that power. The Grand Lodge and the Grand Master acting together may therefore confer on the Prince of Wales whatever rank they choose, and if an entirely new title is required, the Constitutions can be constitutionally altered for the purpose. As to the un-Masonic title of Grand *Patron*—utterly unfitted for a fraternity in which social distinctions merge in a common brotherhood—I am surprised that the independence of Scotchmen

* *I.e.*, Morethan Masonry.

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has not revolted against it, and I hope it will never be adopted in England.

I confess myself wholly unable to understand what "A New Member" means in writing of the Prince as "shunted out of the way." The whole Craft welcomed H.R.H. when he joined the Order, and however we may differ as to the particular title which the Prince is to receive, new members and old members alike will be glad to know that he is "one of us."—J.A.H.

H.R.H. THE PRINCE OF WALES—"J.A.H." AND "A NEW MASON."

With all deference to authorities, I cannot for the life of me see how Bro. J.A.H. (a much respected correspondent of the *Freemasons' Magazine* and a sort of international Freemason) can be considered in error anent the contemplated distinction of Past Grand Master being conferred on H.R.H. the Prince of Wales. What is there new or strange about the fact? Have we no precedents for such a course? Is our learned and revered Grand Master about to commit an innovation? If not, why such a question about his Lordship's intended honour to the "Heir of the Crown of England?"

We have only to consult the records of the past to find that H.R.H. the Duke of Gloucester and H.R.H. the Duke of Cumberland were both complimented by receiving the rank of *Past Grand Masters* and presented with aprons under the Grand Mastership of Lord Blaney, and, what is more to the point, H.R.H. the Duke of York had the same compliment paid him, although he *was initiated abroad*. Later, in the 18th century, when H.R.H. the Duke of Cumberland was Grand Master, A.D. 1790, Edward, Duke of Kent, initiated at Geneva, and H.R.H. Duke of Sussex, initiated at Berlin, were permitted to rank as Past Grand Masters.—W. J. HUGHAN.

MASONRY RATHER OLDER THAN 150 YEARS.

In last number the Act of Parliament, 3, Henry 6, cap. 1, Anno Dom. 1425, was quoted, which Act makes it felony to assemble chapters and congregations of Masons. The Act *de facto* has never been repealed, but in the 2nd part of Coke's Institutes, page 99, it explains in what manner the Act becomes of non-effect.

"It is ordained and established that no congregations and confederacies shall be made by Masons in their general chapters and assemblies, whereby the good course and effects of the Statutes of Labourers are violated and broken, in subversion of law: and if any be, they that cause such chapters and congregations to be assembled and holden shall be adjudged felons.

"The cause wherefore this offence was made felony, is, for that the good course and effect of the Statutes of Labourers were thereby violated and broken. Now all the statutes concerning labourers before this Act, and whereunto this Act doth refer, are repealed by the Statute of 5 Eliz. cap. 4, whereby the cause and end of the making of this Act is taken away, and consequently this Act is become of no force or effect: for *cessante rationæ legis, cestas ipsa lex*. And the indictment upon this Statute must contain that those chapters and congregations were to the violating and breaking of the good course and effect of those Statutes of Labourers, which now cannot be alledged, because those statutes be repealed. Therefore, this would be put out of the charge of Justices of the Peace."

There is no mention in 3rd Henry 6, cap. 1, of benefit of clergy, and the writer of the Constitutions of Freemasons says that the Act "*affected only the working masons*"—that is, the operatives, not the speculative or higher orders. Whether operative or working masons were entitled to the benefit of clergy is deserving consideration. The learned or theoretical Masons were, of course, all clerical. The writer of the Constitutions says that the Chief Justice Coke was a Freemason, he died in 1634, but his 2nd part of Institutes bears date 1642, the very year the prayer-book was printed in which K Char the martyr is mentioned, and which 1642 Bro. Melville asserts to be a Masonic point.—SAXELBY.

JOINING BRETHREN AND INITIATIONS.

Your esteemed correspondent, Bro. H.H., may rest assured that Bro. ✠ B ✠ is quite correct in stating "that no person can be initiated, neither can any joining member be admitted on the same day that a new lodge is opened and consecrated." Although it is not so stated in the "Book of Constitutions," that is the custom or rule *now* under the Grand Lodge of England; but some little time since Bro. H.H. was quite in order by acting otherwise. The fact is, however, that this new arrangement has been made in consequence of the irregularities of unconsecrated lodges, and the delay often found to occur between the time the dispensation for temporary work was granted and the day of the consecration. In our own experience, we have known more than a year to have passed before the consecration of a lodge, and actually a new Master to have been elected and installed, in consequence of which when the warrant was read on the formal day of constituting the lodge, and the names of the officers were read over, the W.M. nominate was a P.M., and the J.W. was actually the W.M. From what I have heard, my experience has been that of many, and therefore the present rule is a most judicious one, and will be found to be in the main very beneficial, in the provinces especially.—W. J. HUGHAN (PROV. G. SEC., CORNWALL).

MASONIC DISCIPLINE.

Crux does good in ventilating some questions and inducing brethren to think about them; but, as he disregards the history and practices of the Craft at home and abroad, and evolves his conclusions from his own imagination or observation, there are too many of his conclusions which cannot be accepted.

The answer as to assistant officers, which he impugnes is ancient and correct, according to the basis on which it is framed, and it is the attempt to set things right which deprives us of many ancient relics without giving us anything really better.

Having got a Pythagorean trinity in the three superiors, another trinity was sought for in the three inferiors, and the more readily found, as the fourth of the inferiors was in the outer regions, without the door of the lodge room, but within the precincts of the outer enclosure. His position and functions are very well maintained in foreign lodges.

The strained attempt to get a number 3 is abundantly illustrated in the lectures. It may be that,

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apart from the philosophic desire to profit by a perfect number, as in 5 and 7; there was also consciously or unconsciously, an endeavour to work out a system of mnemotechny or artificial memory. Those who commit these matters to heart know how the memory is assisted by the scheme of having to supply the requisite number of conditions or reasons or answers.

As to violating the order of proceeding in naming the O.G. before his superiors, this is surely a rhetorical or logical straining, for the mention of his office in no wise affects his precedency or that of the others. It may just as well be objected to that the O.G. is asked about before the W.M., and that the scale in this instance is from the junior upwards, or, more strictly, from the outside to the inside.—H.C.

"H.C." AND "A MASONIC PHENOMENON."

Bro. H.C. has certainly informed us of a very curious instance of a brother having been initiated, passed, and raised in three different quarters of the globe and in three languages. It is but another illustration of the universality and unity of Free masonry. I remember once visiting a lodge at Redruth, Cornwall, when there were *four* initiations at once, consisting of two *Lewises* and *Twins*, making a wonderful quartette and another Masonic phenomenon. —W. J. HUGHAN.

JOINING BRETHREN AND INITIATIONS.

Your esteemed correspondent, Bro. "H.H." is quite correct in stating he does not find in the Book of Constitutions any authority for my saying that "no person can be initiated on the same day that a new lodge is opened and consecrated." My authority for saying so, was not derived from the Book of Constitutions, but from a letter written by the present Grand Secratary to a W.M. designate of a new lodge, and of which letter the W.M. designate allowed me to take a copy. The portion of it referring to the point in question is as follows:— "In consequence of irregularities that have in some cases taken place, I think it well to remind you that no person can be initiated when a new lodge is opened, neither can any joining members be admitted at such meeting, and further that no lodge can be held by the petitioners until the lodge has been duly consecrated and the Master Designate installed." Bro. "H.H." says "he is quite sure that in point of fact admissions of new members of the Order and the performance of the ceremonies therewith, have in many cases taken place on the day of the opening of a new lodge." This no doubt may be so, and possibly may constitute some of "the irregularities" mentioned in the extract from the Grand Secretary's letter. Until the by-laws are adopted in open lodge, which I believe is never done at the consecration ceremony, I must confess I do not see how it would be prudent to initiate any persons, as there would be no by-laws in existence to point out the duties they owed to the lodge, and which should, strictly speaking, be signed on the evening of initiation, if the brother announces his intention of becoming a subscribing member of the lodge, as is invariably the case. For almost similar reasons I do not see how it would ever be safe to propose any persons for initiation or brethren for joining at the consecration ceremony, unless there are some by-laws in existence to regulate the same.—✠B✠

IN Liverpool the medical men are about to try an experiment. At a meeting of the members of the profession, held on Tuesday, it was resolved that the local sick benefit societies should be requested to increase the rate of payment to the medical officers from 3s. to 4s. yearly for each society member.

## CORRESPONDENCE.

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

## FREEMASONRY ABOUT ONE HUNDRED AND FIFTY-TWO YEARS OLD.

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

Dear Sir and Brother,—I shall take it kind if you will find space in your columns for the enclosed letter, which I sent to the *North British Daily Mail* here, in answer to some correspondence which had been going on relative to the antiquity of Freemasonry. By doing so, I think that Bros. R. Sanderson (page 109) and Saxelby (page 128) will find their notes answered; and as the opinions of Bros. Hughan and D. M. Lyon are included, it will be all the more valuable.

Operative Masonry and an Operative Mason's Society, it must always be remembered, is quite a different thing from Speculative Masonry with its doctrines and rituals. The Reformation, I consider, helped to clear the way for the introduction of the latter.

Yours fraternally,
W. P. BUCHAN.

"To the Editor of the *North British Daily Mail.*

"Sir,—In your issue of 30th ult., I made the assertion that speculative Masonry, or Freemasonry, 'originated and sprang up since the Reformation,' and, in fact, was only about '152 years old.'

"This brought out an opponent hailing from Greenock, who, under the signature of 'R,' in issue of 2nd inst., said that 'speculative and operative Freemasonry were both practised in Scotland at the time when our most ancient buildings were erected,' and this he said was '*easily* proved'! On 4th inst. I replied, desiring him to lead some of his proof. On 6th inst. 'R.' answered by delining to lead his asserted proof on the transparent plea of want of time, telling us, however, that he has 'sufficient evidence to convince *himself* of its existence in Scotland in 1145." He also, while leaving the field, states that it is my place to dis-prove, not his to prove, the assumed existence of Freemasonry previous either to the Reformation or the 18th century A.D. Now. I shall leave the intelligent, unbiassed, and truth-loving portion of your readers to judge the meaning of this. A champion comes forward boldly asserting that he can '*easily* prove' an affirmative, yet, when asked to do so, he retreats, manfully leaving the antagonist he feared to grapple with to prove a negative.

"The action of 'R.' in this matter is an exact copy of the course pursued by the valiant Harapha, in Milton's 'Samson Agonistes,' only our Greenock hero will not get off quite so scatheless as his Philistian predecessor, simply because that, notwithstanding all his careful reticence, he has made two slips by which, just catching the extreme points of his mantle, I manage to drag him to me. Yea, 'R.'—

"'Thou oft shall wish thyself at Gath to boast
Again in safety what thou wouldst have done.'

"The slips I refer to are these, viz.: In his first letter he tells us his 'Mother Lodge" is the 'Ancient Stirling,' and in his second letter he mentions the date '1145.' Therefore, as by adding two and two together we get four, so by putting these two statements together, we in all likelihood, discover that the

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grand foundation upon which 'R.' rests when he disputes 'the dictum of Professor Cosmo Innes'—one of our most accomplished Scottish historians and antiquarians—anent the supposed existence, &c., of Scottish lodges about or before the middle of the 12th century, is the pretended Charter said to have been granted to 'the free Masons in Stirling,' by David I., on 'the fifth day of March,' 1471! *

"Poor 'R.,' I am sorry to disenchant you; but this imaginary rock upon which you rest is simply a quicksand, for this pretended charter is, I consider, an impertinent forgery, manipulated during last century and probably since the first edition of Nimmo's history of Stirlingshire was published in 1777. Its phraseology is comparatively modern, and the minute distinctions it enters into are those of a much later day, it is also twin brother to our celebrated Glasgow writ, the one document containing exactly word for word (according to our English versions) about 90 per cent. of what the other contains; therefore, friend 'R.,' take my advice, and say nothing at all the next time you feel a desire to champion the pretended immense antiquity of Freemasonry.

"In your issue of 7th inst., a new Masonic champion comes forward under the formidable cognomen of 'St. John's,' but I am sorry to see St. John in this case wielding such a pointless lance and bestriding such a footless roxinante. Why the lance couldn't pierce silk paper, and the steed, unable to carry its rider safely off the field, leaves him lying prostrate on the ground loudly crying, 'Who ever heard of a fraternity of Weavers?"

Now 'St. John's,' as you say, we know that 'Masons' lodges are dedicated to saints,' but so also are Protestant churches, at least they are named after them; but such a fact is no proof that either have anything to do with Roman Catholicism, and both are anything but favourites with Rome. Then, as to a 'weaver's fraternity," that is nothing extraordinary; there were weaver's fraternities in existence long before speculative Masonry was instituted, and although the introduction of machinery has now sent the weavers down the hill a bit, yet, as is well known, things were different with them for ages previously. The operative free-weavers had their sodality, fraternity, or brotherhood, centuries ago, just as the free-masons or free-cordiners had theirs, and in the minutes of Glasgow St. Mungo Lodge, 25 Sept., 1784, we find notice of the Glasgow 'King's free linen weavers.' † So here we have free-weavers as well as free-masons, and for the meaning of the word 'freemason,' in the 17th century we read the well-known Rosling Charter, 1628, which mentions the 'Deacones, Masteres friemen of the Maissones and Hammermen' as 'deacones, maisteris and freemen of the saidis vocations,' *ergo* a free-mason or a free-hammerman then simply meant a mason or hammerman who was free to work at his trade, and before doing so he had to work his 'essay,' to show he was capable of serving his Majesty's lieges. And to show how baseless are the pretensions upon many points of the Masonic fraternity, we find that in all the long period which elapsed in Glasgow between 1604 and 1843 (239 years) we do not find a Mason ever elected as 'Deacon-convener,' whereas we find the weavers five times, and the fraternity of St. Crispin, *alias* the cordiners or shoemakers, have one of their Craft 13 times 'Deacon-Convener.' I should not be astonished to discover that the cordiners of the 16th century or so, had at least as many, if not even more 'secrets' than the then Masons. Between 1843 and 1857, we find two Masons as 'Deacons-Conveners.'

"I do not consider that the Masons, as things were previous to 1720 or so, were capable of keeping alive any such rituals and Masonic ceremonies as we now have; even with all the privileges now possessed, I am utterly unable to recall either the name or remembrance of any operative mason here, master or man, who ever performed the ceremonies in my hearing. Upon this point Bro. Lyon observes,—'It should also be borne in mind that previous to the introduction of speculative Masonry into Scotland, the number and quality of officers necessary to direct the affairs of lodges were not such as could render practicable the working of any very elaborate ritual. A Deacon, Warden, Clerk (who was no Craftsman), and Officer, were the only officials in Mother Kilwinning till December, 1735, and in some other lodges till a later period; and, with such a meagre array of officers, how, by any possibility could the *dramatis personæ* of speculative Masonry have been sustained?'

"I shall now proceed to grapple more closely with the subject, and prove that not only was there no speculative Masonry or Freemasonry in existence before the Reformation, but not even before the 18th century, A.D. The best way to do this is to examine the old books of the Masons themselves, and see what they say. Well, such has been done. I have examined old records of different sorts bearing both directly and indirectly upon the subject, but can find no evidence to prove that the Masons' societies of the 17th or former centuries varied in any essential particulars from the other trades, any further than that the masons were masons and the cordiners were shoemakers. Then, I may refer to that well-known Masonic Lodge, 'Mother Kilwinning,' which has records from 1642, or to the old lodge of Edinburgh, 'Mary's Chapel,' which has records from 1598. Well, had speculative Masonry or Freemasonry been practised by either of these lodges previous to 1717 their minutes would surely have said so. Yet what does our Masonic historian, Bro. D. Murray Lyon, say, who went through the former some time since, and who has been lately examining the latter? He says, no later than 10th inst., 'The Reformation was indeed the precursor, but could not be said to have had a special or direct bearing upon Freemasonry.' Again he says—'Non-operatives cannot be shown to have to any extent been admitted members of lodges before 1634, and then only they were admitted as fellows of the Masonic craft, just as in our day the Prince of Wales or any other non-professional gentleman may be received as an honorary member of the Fish-

* A copy of this document is given in the Magazine for March 17, 1860, page 210. See also Magazine for June 20, 1868, page 490. I perceive in the *N.B. Daily Mail* of the 18th inst., "R." returns to the charge minus his "proof," but asks me how "Desaguliers and Co., managed to get hold of the old lodge charters!" I know of some pretended old charters manufactured since A.D. 1717, but not of any real "old lodge charters" in existence before then that Desaguliers and Co. could have got hold of; however, we shall be glad to hear about "R.'s" *discoveries*.

† See page 124.

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monger's Society. Such admission had something to do in paving the way for the more easy adoption of the speculative Freemasonry that was afterwards manufactured by Desaguliers & Co. From what I have seen of Mary's Chapel records I am convinced that this is right, and that 1721 may be pointed to as the date of the formal inauguration in Scotland of the English system of Freemasonry as manufactured by Desaguliers, Anderson, & Co.'

"Then let us hear what our talented Brother W. J. Hughan, of Truro, says, viz.:—'The crafts were provided for from the 15th century, and afterwards, without any special distinctions for masons. "Wrichtes and maisones" were often classed together, and certainly there was nothing special in the latter, so far as may be gathered by the Acts of Parliament. We read of the wardens and deaknes of crafts, but never as applied exclusively to Masonry. Why? Surely because that as a body it contained nothing requiring different legislation to the others. Some centuries ago it was provided that the sums of money "Imployed by any corporation, guild, fraternity, company, or fellowship of any mystery or craft towards the maintenance of any priest, anniversary, obit, lamp, light, or the like," had to be paid yearly as a rent charge to the King, his heirs,' &c.

"From the foregoing we learn two things– First, that there is no documentary evidence yet discovered, nor, I fear, discoverable, of the existence of Freemasonry previous to the last century; but that the mass of documentary evidence extant points to the period of the reign of George I. (1714 to 1727) as the time when Freemasonry, its doctrines and rituals included, was instituted. Second, without going further back at present, the mass of documentary evidence extant, from the 14th to the 17th centuries, proves that the mason's lodge, society, corporation, or fraternity, was just the same as the other trades societies or fraternities; and the 'luge' at first was simply the shed or erection in which the masons worked, as in the Aberdeen Burgh Records, fifteenth century, we read of a mason contracting 'to mak gude service in the luge and vteuche to the bigin,' &c. (That is to say—that he engaged to work in a faithful and tradesmanlike manner, both in the lodge and out of it, towards the erection of a certain building then going on). And not only was the fraternity idea strong in the crafts, but even the whole community of a town was sometimes taken as a brotherhood, as at page 448 of Aberdeen Burgh Records, Spalding Club, date 1530, it speaks of 'brithers within ane gude toune dwelland.' The whole of the extracts upon this page are of the utmost interest to the Masonic student as showing how ideas, &c., that were openly practised in the sixteenth century, were afterwards adopted by the Masons in the eighteenth century as part of their special secrets and private property. I might have copied it off, but I fear I am perhaps taking up too much of your space as it is.*

"Lastly, now a few words anent the Master Mason degree. In the old operative lodge there was the apprentice who came to learn his trade, then the fellow-of-craft and master, who employed men to work for him. There was also the master of the lodge, which was an office not a degree. When admitted into the lodge the apprentice seems to have received a word, and any ceremony used in giving it was simple indeed; in fact, I am not prepared to say that the entry of an apprentice mason, in the fifteenth or sixteenth centuries, say, was in any particular point different from that of an apprentice cordiner. However, being once admitted, our apprentices were now eligible to be present at all meetings, no matter what business was transacting. Previous to the eighteenth century there was no such thing as a 'Master Mason's *degree*,' at which none but those who had received that 'degree' were present; for at the admission of all masters and fellows, apprentices were bound to be present by the rules, consequently, had any 'degree' been worked, the apprentice would have seen it. It could not, therefore, be a secret or separate degree. In reference to this, Bro. Hughan says, 'No proof of the 3rd degree having been worked as a degree, apart from any other degree, and confined to members only of that degree, anterior to the 18th century has ever been given. Let those that say that such ever occurred before produce the necessary documentary evidence. Mere traditions and legends can be produced to prove the greatest absurdities, and the most palpable lies in creation.' Then Bro. Lyon says, 'It has hitherto been pointed to in proof of the antiquity of the 3rd degree that Robert Moray, a soldier, was made a Master Mason in 1641, in Mary's Chapel. He was not made a Master Mason, but, like some other non-operatives, had an honorary connexion with that Mason's society." Bro. Lyon also positively asserts that the 'Master Masons' of operative times were simply *bona fide* employers of labour, and not until after 1717, but in or before 1735, was the 'degree' of Master Mason ever worked in Mother Kilwinning Lodge.

"I may here observe that Desaguliers visited Mary's Chapel Lodge in Edinburgh 1721. He was Grand Master of England in 1719. He was a great mathematician, mechanic, and natural philosopher, and no doubt to his position and influence Freemasonry was greatly indebted at its start. In Buckle's 'History of Civilisation,' Desaguliers is said to have been 'the first who popularized natural philosophy.'

All this, therefore, brings me to the conclusion I started with, viz., that the Reformation preceded Freemasonry, and that said Freemasonry is only about a century and a half old, and that there was no Master Mason 'degree,' or anything like it, worked until after 1717. I challenge all and sundry to bring forward the least substantial proof of the contrary. And as for Royal Arch Masonry and the whole host of chivalric degrees, they are all based upon speculative Masonry, and sprang up after it, and are all less than a century and a half old.—I am, &c.,

"Glasgow, 12th August, 1869. "W.P.B."

* See page 88 ante. I may observe here that the *Mail* of 13 inst. kept out the portion of my letter referring to the Stirling Charter, &c., consequently "R." is unaware of what is in store for him.

## BIBLES, &c., AND DECAPITATION OF BRO. MELVILLE (p. 129.)

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

Dear Sir and Brother, — Our mystery-monger, adopter, and mudifier of other people's ideas is at

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his old work again, *enlightening* us with his usual amount of mistakes and false statements. I do wish he would try to understand what he is writing about *himself* before beginning to teach others.

It is most amusing to watch how barefacedly he adopts all corrections as *Masonic discoveries* of his own; nothing puts him about; his career appears to me to be that of one copying out bits of other people's books and ideas, without the ability to make up a connected and consistent whole.

Hoping, and certainly wishing, that he may yet learn to write more sensibly and carefully—give him another chance before taking off his head.

Yours fraternally,

PICTUS.

## REVISION OF THE RITUALS.

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

Dear Sir and Brother,—I have lately seen one or two notices—not in your columns, I believe—of an alleged revision of the Masonic Craft Ritual, under the authority of the Board of General Purposes, with an intimation that the matter is in so forward a state that the new form recommended has been introduced in the working of a lodge near London.

This is a subject which I have during the last few years brought before your readers in various forms, and it is one of great importance. Certainly, if anything in the way of change be contemplated, it ought to be done in the most public and authoritative manner, and proper means should be taken to collect and compare the forms adopted by brethren of acknowledged literary acquirements, as well as of skill, reputation, and experience in the art.

Nothing should be done secretly or clandestinely, for the variety of opinions and practice is so great, that even under the most favourable circumstances it will be very difficult to satisfy, and to obtain the concurrence of, their respective advocates. In support of this remark, it may be observed that I have heard brethren express their intention to disregard the change in the titles of two of the officers adopted by a resolution passed at the June meeting of the Grand Mark Lodge, as to which there was much difference of opinion, and this is a fair sample of what may be expected in the case of changes in the Craft and Royal Arch degrees. In the latter especially, many hold that there is great cause for revision, which should be undertaken by scholars in Biblical love and in Hebrew. Again, it will be vain to order such changes unless means be adopted to make them familiary known in all lodges working under English warrant. One course to this end, which appears to me imperative, is to have a recognised lodge of instruction in London, such as that of "Unions" under the sanction of the Lodge of "Emulation," held every Friday evening at the Freemasons' Hall, which I imagine may be regarded as the best existing guide. In addition to this, there should be qualified and recognised instructors, as well as paid inspectors of all private lodges. It will be requisite, in order to secure efficiency, to adopt a considerable amount of supervision, which will undoubtedly entail such an expense as to require great caution and consideration. Nevertheless, money so laid out would probably be well and wisely spent, in order to obtain uniformity; this question was well ventilated in your columns some time ago, and some valuable suggestion were made. They may perhaps have given rise to the movement, if such there really be, for a revision of our ceremonies.

I lately heard of an opinion expressed by a Past Master to the effect that it is not necessary for a W.M. to be acquainted with and able to work the several ceremonies, so long as there is any P.M. of the lodge who can officiate for him. From this I so thoroughly dissent that I never vote for a brother to occupy the chair unless assured that he is able efficiently to conduct the whole of the work of the lodge, and I think that this ought to include the lectures on the different degeees. Many who hold the same opinion are satisfied with the promise of a candidate for installation that he will get up the ritual, a promise which is often not kept. The votes being taken by ballot, and there being sometimes many who are legally eligible and from whom the selection is made, there appears no opportunity of ascertaining the competency of each, except the preliminary question put on installation. "Are you able and willing to undertake the management of the lodge?"—a question which is always answered in the affirmative, even when the brother is quite unacquainted with the rituals, a course I could not conscientiously follow. As it appears to me, no one should be elected to fill the first chair of a lodge until he has satisfied a competent tribunal that he can effectively perform all his duties, and work the ceremonies with a considerable amount of impressiveness, so as really to make a candidate feel that he is entering on solemn obligations and obtaining new and important light, not merely joining a body of jolly good fellows, who are obliged, for form's sake, to pass through a certain ordeal, which may become unmeaning and a mockery from the carelessness or ignorance of the administrator. Nothing tends so much to bring Freemasonry into contempt with the uninitiated, as the knowledge that some of its rulers are men of but scanty mental qualifications, except perhaps the exhibition of moral delinquency and bad habits, which doubtless are at variance with our principles, but not under the circumstances assumed to be so by many of the external world. Allow me to add that, though probably opinions vary on the criticisms and suggestions of your correspondent, "Crux," he is doing good service by his articles on Masonic Discipline and Ritual.

Yours fraternally,

H. H.

## NEW LODGES AND NEW MEMBERS.

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

Dear Sir and Brother,—It is evident that your correspondents have misunderstood each other's meaning on the subject of initiating candidates and affiliating brethren during the same evening in which the consecration is performed. The law upon the point, as well as the sense of the "Constitutions," and the wording of the ritual are as clear as daylight. If a lodge meet for the first time *by authority*, it obviously can neither make nor affiliate persons. It matters nothing whether that meeting be held by constitution, consecration, dispensation, or provisional warrant, provided it be the *first* meeting. Without a previous meeting of the lodge under authority, the ceremonies of initiation and affiliation cannot be performed in accordance with paragraphs 1 and 2 of the chapter relating to "Proposing members," in the Constitutions." The other ceremonies of passing and raising, for which no previous notice is required, may of course be performed. It is worth remarking here that there is no such term as "consecration of a lodge" in the "Constitutions." The word used is "constituting," or constitution; the word "consecrated" is employed only once in the description of the manner of conducting the ceremonial. The actual "consecration" is but a small part of the proceedings, and yet Masons have fallen into the not uncommon error of putting a "part for the whole," and thereby demonstrating what claims they have to being considered sound "geometricians." In the "Irish Constitutions" the term "dedication" is also mentioned, and it is curious that, although there is not the slightest allusion to it in the "English Constitutions," yet it is inserted in the "obligation" of the E.A.

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in our ritual. This will be more particularly pointed out as I proceed with my articles on "Masonic Discipline." It forms only another instance where there is a want of consistency and uniformity between the ritual and the "Constitutions."

Upon principle, I think the permission granted, or which may be assumed to be granted, by authority to the members of an intended lodge to hold meetings and perform all the ceremonies and functions of Masonry, before it is constituted, radically unsound, and one that might be rescinded with great advantage to the prestige and honour of the Fraternity. It implies one of two circumstances. Either that we are so eager to obtain new members and new lodges that we cannot request a reasonable and proper delay, or that the "executive" is so poor in officers qualified to conduct the ceremonial of "constitution," that a very long notice is required before one can be rendered available for the service. In fact, the very pertinent question presents itself, what is the use of the ulterior ceremony of "constitution," if the lodge can perform all the requisite Masonic functions without it? But can it? I have assumed that a lodge meeting under a dispensation can. The "Constitutions" says that "the Grand Master may issue a dispensation, authorizing the brethren to meet as a lodge." I take it the phrase "meet as a lodge," is equivalent to a temporary constitution of the lodge, and endows it with all the privileges conferred upon any regularly constituted similar body of Masons. Otherwise, it is quite obvious the brethren do not "meet as a lodge." If they are debarred from exercising any of the Masonic prerogatives which belong to a lodge, and which fall as a matter of course within its jurisdiction, they cannot be said to "meet as a lodge." In this case, the "dispensation" stands in the place of the warrant of constitution, and there would be no impropriety in referring to it as such, when presenting it to a candidate On the other hand, if the phrase "to meet as a lodge" simply implies, as it very probably may, that the brethren may assemble, open up through the several degrees and close down again, and, in fact, merely go through their Masonic "facings," the difficulty is to draw the line where their power begins and where it end. If they cannot initiate or affiliate, pass or raise, can they propose a candidate or member? If a "dispensation" confers merely partial powers upon a lodge, then it is nothing more nor less than the "temporary constitution of an irregular lodge," and a practice not to be desired among Masons. Not having seen an actual "dispensation," I cannot say whether it is explicit respecting the powers it confers, or whether it is couched in the same vague and unsatisfactory phraseology as the "Constitutions" themselves. If it simply authorises the brethren to "meet as a lodge," I only trust that opinion is unanimous respecting the signification of the phrase. The only analagous instance that presents itself to my mind at the present moment is that of a church. All the rites and ceremonies of the Church of England service may be performed in a church without its being consecrated, although it cannot be properly considered ecclesiastical property until it has been consecrated. It is quite true that, in an extended sense, any Masonic quorum may hold a lodge, but the absence of the warrant of constitution would nullify any attempt to make, pass, raise, or affiliate. But, in the instance referred to, the "warrant" is virtually replaced by the "dispensation," and it is difficult to perceive that it is not endowed with the same authority as its ultimate successor. At any rate, whatever may be the real state of the case, it would be well in the revision of the "Constitutions" to render the whole question beyond doubt, and to introduce a little more lucidity in this as well as in many other instances.

Yours fraternally,

CRUX.

# THE MASONIC MIRROR.

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

## MASONIC MEMS

UNIVERSAL MASONIC CALENDAR FOR 1869.—A few remaining copies of the second edition are for sale at a reduction of 25 per cent.

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION.—Votes are earnestly solicited in behalf of Frank Loud, aged eight and a half years, No. 49 on list of candidates. Girls' School votes will be equally acceptable for exchange. His late father, Bro. William Loud (who died suddenly on the 23rd of May, 1869, leaving a widow and nine children), was initiated in the Prince Edwin Lodge (No. 125), Hythe, in which he held the office of Warden. He was also a member of the Invicta Lodge (No. 709), Ashford, from its foundation, in 1857, until his decease, and has been a subscribing member to Grand Lodge for eighteen years. His widow and eight of the children are entirely dependent upon their friends for support. The case is strongly recommended.

Votes are earnestly solicited on behalf of George Albion Coombs, son of the late Bro. George Albion Coombs, who was a member of No. 700, and a licensed victualler, at Shooter's Hill, Woolwich: died 18th May, 1866, leaving two orphan children depending upon their friends for support Proxies thankfully received by Bro. J. Ewart, Royal Carriage Office, Royal Arsenal, Woolwich.

The death of Bro. Wm. J. Newman, long connected with, and of late years Superintendent of the Exhibition Department, Crystal Palace, and member of the Crystal Palace Lodge (No. 742), whose talents and amiability endeared him to all who enjoyed the pleasure of his acquaintance. has deprived his family of their means of support, as well as of their best and dearest friend. His brethren in Freemasonry are desirous of testifying their respect for the memory of their late brother by presenting one of his sons, who is of suitable age, for education in the Royal Masonic Institution for Boys. In furtherance of this object, votes are earnestly solicited in favour of his son Herbert Horace Newman, for the election in October next. The case is strongly recommended by several influential brethren as a most deserving one. Proxies for Girls' School, or the Benevolent Institution, thankfully received for the purpose of exchange. Communications and votes may be forwarded to Bro. W. H. Harper, Crystal Palace, S.E.

PROVINCIAL GRAND LODGE OF SUSSEX.—The annual meeting will take place on Friday, the 27th inst., at the Music Room of the Royal Pavilion, Brighton, at half-past two o'clock punctually. The R.W. Bro. Lord Pelham, the Prov. G.M. will preside. The banquet will be held at five o'clock at the Banqueting Room of the Pavilion.

PROVINCIAL GRAND LODGE OF DORSET.—A meeting will be held at Sherborne, on the 30th inst., at twelve o'clock, under the presidency of Bro. J. Gundry, the Prov. G.M.

BRETHREN are reminded that the Lodge Music published in several issues of the MAGAZINE, has been re-published in a convenient form for Lodge use, price 2s. 6d.

PORTRAITS of the Rt. Hon. the Earl of Dalhousie, *K.T., G.C.B.*, M.W.G.M. Mason of Scotland, can now be obtained at this office, price 3s. 6d. each. Copies, with ornamental border and Masonic emblems printed in gold, on large size paper, can be had, price 10s. 6d.

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CLERICAL APPOINTMENT.—Bro. the Rev. Robert James Simpson, *M.A.*, late of Oriel College, Oxford, and vicar of Slough, has been appointed to the valuable and important rectory of St. Clement Danes, London. The patron is the Marquis of Exeter, and the living is worth £630, and capable of large increase. Sir R. Palmer, Mr. W. H. Smith, *M.P.*, the Messrs. Twinings, bankers, and many others, take a deep interest in the welfare of the parish, and are active supporters of the rector. The new rector will enter on his charge in the beginning of September. The Rev. W. O. Thompson, *M.A.*, formerly curate of Old Windsor, succeeds Bro. Simpson, as vicar of Slough. Bro. Simpson has won golden opinions from the good people of Slough. We learn that during his residence there he has built four schools and two teachers' residences, increased the number of children in the schools by upwards of 150, got the schools out of debt, and left them with a balance of £42 on the right side. By a judicious disposal of glebe land he has increased the value of the living by nearly £100 a year. He has almost, if not quite, wiped off the debt which he found on Chalvey Church, he has raised £80 for lighting Old Upton Church, and opened an evening service there, and he has given an additional service at Eton Union, of which he was chaplain. Bro. Simpson has also originated a subscription, to which some £5,000 or £6,000 was promised, for the purpose of building a new parish church for Slough. The inhabitants of Slough and its vicinity, although gratified by the advancement of their vicar, have much cause to regret the termination of his ministrations among them."

REMOVAL OF LODGE.—The Gosport Lodge (No. 903), formerly held at the Star Hotel, is now removed to the India Arms Hotel, High-street, Gosport. The lodge meets on the second Tuesday in every month.

## METROPOLITAN.

STABILITY LODGE (No. 217).—This lodge met at the George Hotel, Aldermanbury, on Monday, the 16th inst., at 5.30 p.m., by special summons for an emergency, to confirm the minutes of the last regular lodge held in April, and of the emergency in June, and to clear off arrears of work for the vacation. The W.M., Bro. Edward Hughes, presided, and was supported by Bros. Brodey, P.M. and Treas., S.W. *pro. tem.*; Truscott, J.W.; Warsup as S.D. *pro. tem.*; Drummond, J.D.; Belcher, I.G.; G. A. Taylor, P.M. and Sec.; and Bland, Warsup, Thorp. The lodge was opened in the first degree, the summons convening the meeting was read, and the minutes of the two previous meetings were read and confirmed. Mr. Henry Wilson was introduced and initiated into the mysteries and privileges of Freemasonry. Bro. Warsup was examined and complimented on his proficiency by the W.M. The lodge was opened in the second degree, when Bro. Warsup was passed to the degree of F.C. The lodge was resumed to the first degree, and Bro. Taylor announced that in conjunction with certain of the brethren an application was about to be made for a warrant to hold a chapter of R.A. Masons, under sanction of Stability, No. 217, which would, of course, be at the same hotel as the lodge, and requesting those desirous of joining, to forward their names to him as early as possible. Nothing further being offered, the lodge was closed in due form, and with solemn prayer. This being, as stated above, an emergency, the customary banquet was dispensed with. Visitors were, Bro. Waterall, I.G. 22, and Bro. Hopkins, King Hiram, 86.

CRYSTAL PALACE LODGE (No. 742).—This prosperous lodge met at the Crystal Palace, Sydenham, on the 5th inst. Bro. S. Foxall, in the chair. The minutes of the former meeting having been read and confirmed, a ballot was taken for the admission of Mr. Edward John Whall, and it being unanimously in his favour, he was duly initiated. Bro. Marshall having answered the usual questions, was duly passed to the second degree. All the work was well and admirably done. No further business being before the lodge it was closed in the usual form, and the brethren then retired to the elegant banqueting room, and a very excellent and *récherché* banquet, supplied by Bros. Bertram and Roberts, the viands and wines being of first-rate quality. The W.M. proposed the usual loyal and Masonic toasts, and several excellent speeches were made. Among the visitors were—Bros. Raynham Stewart; H. Carey, P.M. 87; Cottebrune, P.M. 733; Pope, and Chase. Some very excellent harmony emanated from several brethren, more particularly Bro. Smith, the Organist of the lodge, who sang his humorous song of the "Evening Party." After spending a very pleasant evening the brethren returned to town.

### MIDDLESEX.

TWICKENHAM.—*Strawberry Hill Lodge* (No. 946).—An emergency meeting of this lodge was held on the 28th ult., at the Grotto Hotel. The lodge having been duly opened, and the minutes read and confirmed, a ballot was taken for the admission of Mr. Adolphe Seidler, and it being unanimously in his favour, the W.M. initiated that gentleman in a very perfect and careful manner. It was proposed, seconded, and carried that a summer banquet should take place in September. The lodge having been closed, the brethren sat down to a very excellent banquet, where some very capital speeches were made and responded to, and some excellent harmony from Bro. Smeed, P.M., and others. Altogether a very pleasant and enjoyable evening was spent.

## PROVINCIAL.

### DEVONSHIRE.

PLYMOUTH.

*Provincial Grand Lodge.*

On Thursday, the 12th inst., the Provincial Grand Lodge of the province of Devon, assembled at the Royal Hotel, for the transaction of business. There was a large attendance from all parts of the province, and the business transacted occupied a large portion of the time set apart for it previous to the dinner. The R.W. Bro. the Rev. John Huyshe, *M.A.*, G.M., presided, supported by Bros. L. P. Metham, S.W., D. Prov. G.M.; W. J. Meymott, P. Prov. G.W. for Surrey, and a large number of P. Prov. G. officers. Bros. Lieut.-Colonel Elliott, *R.M.*, S.G.W.; H. Walrond, J.G.W.; Revs. J. R. Nankivell, and J. Dickenson, G. Chap.; W. G. Rogers, G. Reg.; Isaac Latimer, G. Sec.; J. J. Mackenzie, S.G.D.; C. Elphinstone, J.G.D.; W. H. Maddock, G. Supt. of Works; Browning, G. Dir. of Cers.; Bartlett, Assist. G. Dir. of Cers.; J. Sadler, G. Sword Bearer; G. G. Nicholls, Org.; W. F. Windeatt, Acting Org.; Witheridge, G. Purs.; J. Gregory, G. Tyler; J. Rogers, Assist. G. Tyler; W. H. Geachsias, W. Easton, Major Yates, G. Warren, J. Austin, and W. Oram, G. Stewards, occupied their respective positions within the lodge. Amongst those present were the following brethren:—

James Ferris, P.M.; George Downe, W.M.; S. S. P. Blight, P.M., P. Prov. G. Org.; J. N. Blake, S.W.; John Way, S.W.; F. Horspool, R. Anning, Edwin Roseveare, J.W.; R. Lose, P.M., P. Prov. G. Purs.; Edwin Patten, J. B. Gover, P.M.; H. W. Thomas, H. Williams, H. Moffat, Wm. Hill, John S. Phillips, P.M.; John Davis, Wm. Amery, W.M.; Wm. K. Michell, P.M.; George Hilson, W.M.; James Wharry, J. Filburn, John Pepper, J.D.; James Montgomery, J.W.; James Ellis, J.W.; Thomas Menhinick, P. James, P.M.; A. Lethbridge, James Greenfield, W.M.; Thomas Oliver, J.W.; T. W. Greenfield, W. R. Northway, W.M.; T. W. B. Forster, J.W.; W. R. Northway, J.G., I.G.; Aaron Woolf, P.M.; H. Miller, P.M.; Thomas T. James, Samuel Chapple, P.M.; R. Dowse, P.M., P. Prov. G.S.D., Treas.; I. Watts, P. Prov. G. Treas.; Edward Murch, P.M., P. Prov. G. Org.; J. Maben, P.M.; William Browning, P.G.D.E.; John Port, Dir. of Cers.; Thomas Hunt, S.S.; John Lynn, J.W.; John Pridham, S.W.; Thomas Chapman, P. Prov. G. Dir. of Cers.; John Walker, J. W. H. Hawton, P.M., W.M.; M. Paul, J.W.; J. H. Bowman, John R. H. Spry, P. Prov. S. Dir. of Cers.; Francis Codd, P.M.; James Bennet, S.W.; James H. Keats, John Beer Witheridge, P. Prov. G. Purs., P.M.; Joseph Matthews, P.M., P. Prov. G. Supt. of Works; John W. Tripp, P.M.; Wm. J. Taylor, Edward Murch, P.M.; Edward Thomas, J. Purse, J. B. Price, P.M.; W. F. Windeatt, S. Cotton, J. M. Hefly, W.M.; M. Brown, W.M.; W. H. Gillman, J. T. Warn, T. C. Lewarn, James P, Phillips,

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S. Zefferti, Vincent Bird, P.M.; E. Basset, and numerous other brethren.

The R.W. Prov. G. Master opened the lodge in due form, and Bro. the Rev. J. Dickinson, Prov. G. Chap., invoked the blessing of the Great Architect of the Universe on their labours.

The Prov. G. Sec. then read the minutes of the several Grand Lodges that had been held during the past year. There were some incidental discussions arising on these minutes. In reply to Bro. Watts, it was stated that the Committee of Petitions consisted of the D. Prov. G.M., the Treasurer, and Secretary. Bro. Watts suggested subsequently that the committee should consist of the W.M. of each of the lodges, and that they should meet once a quarter at Plymouth. An amendment was moved to this by Bro. Cock, who said he came more than a hundred miles to attend this meeting, and he thought that there should be something like fairness, and that the meetings should be held alternately at Exeter and at Plymouth. He moved an amendment to this effect, and it was carried by a large majority. It was agreed that the meetings should be quarterly, and that each lodge should be requested to nominate either the W.M. or a delegate to act for the year.

The Prov. G. Sec. also read the returns of the different lodges. Some of these had only just been sent in, whereas they ought to have been made before the end of February. The balance to credit of the Prov. G. Lodge was estimated to be about £106; but as it could not be exactly stated from the cause mentioned, a discussion arose upon the difficulties of getting in the returns. It was suggested that the returns should be sent in, printed, and sent round to the lodges before the end of June. The Prov. G. Master said that if there were any lodges that did not send in their returns by that time, he should make it a rule, however painful to him it might be, to preclude these lodges receiving any appointments to the Prov. G. Lodge—a determination which elicited loud cheers.

Another question arose as to the amount that had been received during the past year for fees of honour from the members appointed to office in Prov. G. Lodge. In consequence of the absence from England of Bro. J. P. Ley this could not be stated with certainty: But Bro. Cann, the permanent G. Treas., stated that he had that morning, since he entered the room, received several fees. The Prov. G. Sec. had also received some, and there were others to come in. [Since the meeting the writer of this report has received a letter from Bro. Ley, stating that he had received £13 13s. fees.]—Bro. S. Jew, P. Prov. G. Treas., spoke of the neglect in these matters in past years, and urged that the law should be enforced, that no officer who had not paid his dues should be permitted to rank as a Prov. G. Officer. He moved that there should be a scrutiny of the accounts since the year 1859, for the purpose of ascertaining what dues were unpaid. The matter was one of importance in every point of view, as it was from these fees that the Fortescue Annuity Fund received additions. Bro. the Rev. J. C. Carwithen suggested that the time should be confined to the period from 1861, and this was unanimously agreed to.

The Committee on Petitions recommended votes of £10, and two sums of £5 each, shown be given to certain applicants, which was agreed to.

The D. Prov. G. Master stated that he should act at the next meeting as G. Steward of the Girls' School, to which he intended to contribute ten guineas as his subscription, and he called upon the Prov. G. Lodge to subscribe liberally towards this institution. He proceeded to show that little was done by Devon, as compared with other provinces, in behalf of this institution, and concluded an eloquent appeal by moving that 25 guineas be voted from the funds of Prov. G. Lodge to this object.

The motion was seconded by Bro. Col. Elliott.

Bro. Clase proposed that it should be 50 guineas; but the Prov. G. Master said that their funds would not allow of so large a sum being thus appropriated, and the vote of 25 guineas was unanimously agreed to. £10 was also voted to the Widows', and £10 to the Benevolent Fund.

The Treasurer next read a statement of the Fortescue Annuity Fund, in account with Bro. John Pope, the Treasurer. The account showed receipts to the amount of £116 15s. 8d., and payments to the amount of £87 5s. 9d., leaving a balance in the hands of the Treasurer of £29 9s. 11d. The assets showed investments: Amount on land debentures, £1,100; ditto, Devon and Exeter Club. £200; cash in Savings' Bank, £45 17s. 7d.

The Prov. G.M. then proceeded to the appointment of his officers.

On the motion of Bro. Rodd P.M., seconded by Bro. Dowse P.M., Bro. T. S. Bayly, P.M. of Lodge Sincerity, was appointed G. Treas. L. P. Metham, P.M., P.G.D. of England, D. Prov. G.M.; Capt. Tanner Davy, P.M., P. Prov. G., Prov. S.G.W.; Major G. H. S. Yates, P.M., Prov. J.G.W.; Rev. John Dickenson, P.G. Chap., Prov. G. Chap.; Dr. William Langley Pope, Chap., Prov. G. Chap.; Levett Prinsep, W.M., Prov. G. Reg.; Wm. Goddard Rogers, P.M., Prov. G. Sec.; Wm. H. Geachaas, W.M., Prov. S.G.D.; J. J. Hambly, P.M., Prov. J.G.D.; J. S. Phillips, P.M., Prov. G. Supt. of Works; James Hawton, P.M., Prov. G. Dir. of Cers.; George Warren, P.M., Prov. G. Assist. of Cers.; Josiah Austin, P.M., Prov. G. Org.; Wm. Cotton, P.M., Prov. G. Sword Bearer; Peter James, P.M., Prov. G. Purs. Stewards: Wm. Easton, P.M.; Wm. Oram, P.M.; W. K. Michell, P.M.; F. Codd, P.M.; C. S. Willshire, P.M., W.M.; Samuel Jones, P.M., W.M. James Gregory, Prov. G. Tyler; John Rogers, P.M., Prov. Assist. G. Tyler.

The remainder of the business transacted was of no public importance.

Shortly after four o'clock, the brethren, to the number of 122, sat down to an excellent cold collation, supplied by Bro. Pearse, the lessee of the Royal Hotel. The R.W. the Prov. G.M., the Rev. John Huyshe, presided, and was supported on his right by the D. Prov. G.M., Bro. Metham, and on his left by the Prov. G. Chap., the Rev. J. Dickenson, and by other Grand Officers. Bro. Lieut.-Col. Elliott, P.S.G.W., in the absence of Bro. Capt. Tanner Davy, S.G.W., who was, we regret to say, prevented from being present by illness, occupied the vice-chair.

Grace was said by the Prov. G. Chap., and after dinner by the Rev. Wm. Langley Pope, *D.D.*, Chap. of the Dartmouth Lodge.

After dinner, the Prov. G.M. proposed "The health of the Queen," which was drank with due Masonic loyalty.

Bro. Windeatt presided at the piano, and Bro. Knowsley ably led the singing, taking several solos.

In the course of the evening, Bro. James Rowe, a veteran Mason of more than seventy summers, sang with remarkable vigour and ability, the fine old national song, "Hail to thee, England," and the beautiful ballad, "Come, welcome once more. Bro. Thomas and Bro. Clase. also sang other songs with marked ability.

In proposing the next toast, "The R.W. Bro. H.R.H. the Prince of Wales, Past Grand Master of England," the Prov. G. Master remarked that the toast was premature. It was intended to give His Royal Highness the honour of Past rank, but he had not got it yet. Every one of them would regard with pleasure the day when they could hail him as their brother, and he was sure that he would be well pleased to be called by that name—our Royal brother the Prince of Wales. Air—"God bless the Prince of Wales."

In proposing "The M.W. the G.M. of England, Bro. the Right Hon. the Earl of Zetland, *K.T.*," the Prov. G.M. spoke in terms of the highest eulogy. The Earl of Zetland had been their Grand Master for twenty-five years. It was true that their brethren in Ireland had in his Grace the Duke of Leinster a Grand Master who had most ably presided over them for fifty years. But the Earl of Zetland came next in length of services, and he did not say one word exceeding the praise he deserved, when he said that he had never seen a Grand Master who came up to him.

Bro. Metham, D. Prov. G.M., proposed as the next toast, "The R.W. the Provincial Grand Master of Devon, Bro. the Rev. John Huyshe, *M.A.*, P.G. Chap. of England." The toast was received with an outburst of enthusiasm. Everything, Bro. Metham remarked, that the Prov. G.M. had said of the Earl of Zetland might be applied to himself. He trusted that he might be long spared to preside over them, and that during their lives there might be no occasion for any one to succeed him. Of his many good qualities he would not say a word, for they all knew them as well as he did.—Air, "Auld lang syne."

The Prov. G. Master, in acknowledging the compliment which had been so warmly accorded to him, expressed the gratification he felt at the song which had followed it; and in reference to the sentiment of that song remarked that fifty years had now nearly passed since he first put on the Masonic apron. It was a long time to look back, and he could not but feel that that very beautiful song touched a warm responsive chord in his heart. No doubt "auld acquaintance" should not be forget. He applied this sentiment to his desire not to forget his obligations to his brethren, and what was due to each and all of them; which he always endeavoured, as much as possible, to remember. He

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next adverted to the desirability that care should be taken as to whom they admitted to the Craft, for it should never be forgotten that the moment a man passed the door of a lodge with his apron on, they were bound to protect him as a brother, and to receive him as a brother. They should take care, therefore, that they did not admit into any of their lodges a man who had been rejected elsewhere.

A number of other toasts were proposed and speeches made, and after a very pleasant day, the toast list having been got through, the company separated about half-past six o'clock.

## MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge* (No. 471).—On Wednesday, the 11th inst., a lodge of emergency was held at the Masonic Hall, Dock-street, for the purpose of raising Bro. Lemuel Raymond, of the ship Abegail, of Yarmouth, Nova Scotia, who was initiated in this lodge in December, 1867, and passed to the degree of a F.C. Mason in February last, and although very many of the members are away at the sea-side, yet there was a very good attendance, including two military brothers from the barracks. Bro. Parnall, W.M., presided, and the lodge having been opened in due form, the minutes of the last meeting were read, also the requisition for calling this lodge of emergency, which had been duly signed by two members. The lodge was then opened in the second degree, and Bro. Raymond was examined as to the progress he had made as a F.C. Mason. His answers being highly satisfactory, he retired, and the lodge was opened in the third degree, when the brother before-named was raised to the sublime degree of a M.M., the ceremony being most ably and correctly rendered by the W.M. The lodge was closed to the first degree, and the Secretary incidentally mentioned that the petition to the Board of Benevolence for relief to the widow of Bro. Stevens, voted at the last meeting, had been sent to Grand Lodge, and £15 had been paid to the widow, which she had most gratefully acknowledged. The lodge was then closed in harmony at nine p.m.

PONTYPOOL.—*Kennard Lodge* (No. 1258).—The regular monthly meeting of the members of this lodge took place at the Clarence Hotel, on Monday last, and was very well attended. We noticed in the room some brothers from Hereford, Leominster, Abergavenny, Malta, Whitehaven, and other places. The W.M., Bro. Bartholomew Thomas, presided with his usual good tact and taste. The minutes of the last meeting having been read and confirmed, a ballot took place, when Mr. George Jacobs and Mr. William Davie, of Pontypool, were unanimously admitted. The lodge was then raised to the third degree, when Bros. Lloyd, Bunning, Davey, Greenway, Sandbrook, Thomas, Jones, and Ellis, were raised to the sublime degree of M.M.'s, the ceremony being most ably rendered by the W.M. The lodge was then closed down to the first degree, and Edward Kennard, Esq., of Blaenafon Ironworks, being in attendance, was duly initiated as apprenticed Freemason. The Secretary brought up the Craft by-laws for approval, and it was suggested that a printed copy be sent to each member prior to the next meeting, when the same be discussed, and if approved, duly passed. Two gentlemen were then proposed for initiation, and the lodge was closed in harmony at eight p.m. This new lodge is thriving wonderfully, and we augur, in a very short time, it will be second to none in importance in the province.

## NORTH WALES.

LLANDUDNO. — *St. Tudno* (No. 755.)—On Monday, the 16th inst., a lodge of emergency was held at the Freemasons' Hall. Present:—Bros. W. F. Chapman, WM.; T. C. Roden, P.M.; Gooch, S.D.; Rev. John Henn, Chap.; H. Warren, and other members. Visitors:—Bro. E. Kent, S.W., Fletcher Lodge, 1,031; Bro. J. L. Kennedy, J.D., Holt Lodge, 1,246. At the request of the W.M., Bro, E. Kent acted as S.W., and Bro. Kennedy as J.W. The lodge was opened in form, and with solemn prayer, by Bro. Dr. Roden, who occupied the chair of K.S. The ballot was then taken for Mr. Thomas Blackwall, of Llanrwst, and declared to be unanimous in his favour; he being present, was admitted properly prepared, and received into the light of Masonry according to ancient form, the charge being delivered to the candidate by Bro. E. Kent, the acting S.W. The lodge was then opened in the second degree, when Bro. Hollins, being a candidate to be raised to the degree of M.M., was examined as to his proficiency as F.C., and having answered the usual questions satisfactorily, was entrusted and retired. The lodge having been opened in the third degree, Bro. Hollins was admitted, and duly raised to the sublime degree of a M.M. The lodge was closed down in peace and perfect harmony. We must congratulate the members of this lodge on their possesion of the beautiful building they have erected for the purposes of Freemasonry, which confers not only honour upon themselves, but is an ornament to the town. Likewise upon the efficient working of the lodge, and without being invidious, more particularly to mention the untiring exertions of the W. Bro. Dr. T. E. Roden, P.M., whose zeal in the cause of Masonry, correct knowledge of the working of a lodge to its minutest detail, and love of the Craft, has rendered his name a pillar of strength, not only in this, but other provinces.

## SUFFOLK.

SUDBURY.—*Stour Valley Lodge* (No. 1,224).—*Installation Meeting.*—This lodge met at the Private Lodge Rooms, Market Hill, on Thursday, the 12th inst., the following brethren being present:—Bros. Thomas Holland, W.M.; J. H. Rinder, S.W., and W.M. elect; J. H. Chambers, J.W.; G. King, sen., S.D.; J. Parker, J.D.; G. Martin, Sec.; F. Wheeler, I.G.; W. Sholl, O.G.; J. P. Okey, Org.; Bros. Hill. Harding, Emmerson, Lewis, Cossie, Reed, Greenwood, Jennings, and others. Visitors, Bros. John Terry, Installing Master; Fitch, Lusia, Scott, Gooch, Last, Pettitt, Lazlet, Harewood, Evans, and other well known brethren. Lodge having been duly opened, and the minutes read and confirmed, it was duly raised to the second degree, and Bro. W. Jennings being present, and answering the necessary questions in a very satisfactory manner, he was entrusted and withdrew, when the lodge was opened in the third degree, and W. Jennings raised by the W.M., in his usual capital style. Bro. Terry then proceeded with the installation ceremony in that able manner so well known amongst a great number of London and provincial brethren, and Bro. Rinder having been invested as W.M., appointed his officers as follows: Bros. Holland, I.P.M.; Chambers, S.W.; G. King, sen., J.W.; Holland, Treas.; Parker, S.D.; Okey, J.D.; Wheeler, I.G.; Shool, O.G.; Lewis, Steward; and Emmerson, Dir. of Cers. No other business being before the lodge it was closed in form, and the brethren retired to the Rose and Crown Tavern, where a most sumptuous repast was provided by the hostess, to which ample justice was done. The cloth having been withdrawn, the usual loyal and Masonic toasts were given and responded to, the new W.M. showing that the gavel was placed in good hands. After spending a very happy *ré-union* the brethren separated in peace and harmony. In the course of the evening a very handsome P.M.'s jewel was presented to Bro. Holland, and well worthy was this able and courteous brother of receiving it. His worth has been fairly tested during his year of office, he having at great expense and trouble succeeded in forming the lodge, and not only forming it but bringing that quality of brethren into the lodge that are quite capable of holding up the prestige of our ancient Craft. We may add that the jewel was valued at fifteen guineas, and reflects the highest credit upon Bro. H. T. Lamb, of St, John's-square, Clerkenwell, it being like all the jewels we have known to come from this establishment—worthy of the house. We may also note that a very handsome blue silk banner and pole were presented to the lodge by the W.M., Bro. Rinder, which will reflect no small share of credit to the lodge when called upon to take at the Provincial meetings.

# MARK MASONRY.

## SOMERSETSHIRE.

WESTON-SUPER-MARE.—*The United Artillery, Engineer, and Rifle Volunteer Lodge* (No. 108).—A regular meeting of this lodge was held at the Carnarvon Hall, Weston-Super-Mare, on Monday, the 9th inst., when the following officers were present: Bros. F. G. Irwin, P.G. Overseer as W.M.; F. Vizard, S.W.; Clarke, J.W.; Cox, Sec. and acting M.O.; Inskiss, J.O.; Townsend, Reg. of M.; Parsons, Tyler. The W.M. opened the lodge with solemn prayer. The minutes of the previous meeting were read and confirmed, the ballot was then taken which proved unanimous, and the following candidates were then admitted and advanced to the honourable degree of Mark Master Masons in due and ancient form. Bros. Lieut. H. Wiltshire, S. Harvey, and Sidney Jones, the brethren were highly pleased with the solemn and impressive manner in

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which the ceremony were performed by the W.M., who again selecting one of the brothers as a candidate went through the ceremony of advancement and explained in detail very fully the working of this beautiful degeee. Several propositions having been made, the lodge was closed in solemn form and with prayer, the brethren then adjourned to a supper supplied by Bro. Host Kirkbride of the York Hotel, separating at ten o'clock p.m.

## LAYING THE FOUNDATION STONE OF THE SHERIFF COURT-HOUSE AND NEW HALL AT FORFAR.

The proceedings at Forfar on Thursday the 5th inst., in connection with the presentation of the freedom of the burgh to the Earl of Dalhousie, and the laying of the foundation stones of the new Public Hall and Sheriff Court House, passed off so auspiciously that the recollection of them will not easily be effaced from the memory of those who witnessed them. The state of the weather on such occasions is always of the greatest importance. The day opened bright and sunny, but during the morning the clouds slightly overcast, and although it rained several times at Forfar, the showers came just at a time when they interfered least with the *éclat* of the gathering. Only once, when the foundation stone of the hall was being laid, could the rain be said to interpose a barrier, and then, by the determination of Lord Dalhousie, not the slightest disappointment occurred to any. It was fitting that some expression of the public estimation of the gift should be pronounced; and no expression could have been more appropriate than that of yesterday. Many celebrations might have been organized, but none in which was denied to the general community the right of manifesting their approbation of the deed would have been satisfactory. The magistrates and town council deserve all the praise which could be bestowed on them, for it is well enough known that the arrangements were made entirely by them. A pleasing accompaniment to the laying the foundation stone was the presentation of the freedom of the burgh to the Earl of Dalhousie, the Lord Lieutenant of the county. His lordship's official position in the county, coupled with the many generous acts he has performed, eminently entitled him to such an honour. The Town Council have long recognized his Lordship's claims, but postponed making acknowledgment of them until he had given a still further proof of his attachment to the ancient burgh by the active part he took in the day's ceremonials.

The Court-House buildings are being erected on an elevated site on the west side of the prison, and the principal entrance is in the centre of the south front, facing the town. The style of the architecture is Flemish Gothic, having moulded stepped gables, with crocketted pinnacles and gurgoils at their angles. Over the entrance door is an ornamental balcony supported on stone corbels and buttresses. The windows have mullions, transoms, and hood mouldings; and the principal feature of the building appears to be a circular tower, which rises from the north-west angle and terminates with a conical roof.

The cost, exclusive of site, will be about £9,000, and the following is a list of the contractors:—Mason work, A. & J. Stewart, Crieff; joiner work, Morrison & Bremner, Dundee; iron work, Stirton and Gibson, Dundee: slater work, Andrew Butter, Coupar Angus; plaster work, D. M'Beth & Son. Dundee: plumber work, A. Milne, Forfar; gas fittings, J. Milne & Son. Edinburgh; heating, Robt. Ritchie & Son, Edinburgh; Clerk of Works, Mr. John Ross.

The ceremony of laying the foundation stone was performed with due Masonic honours. The members of the Grand Lodge and the Masters and Wardens of Daughter Lodges assembled in the Sheriff Court Buildings at half-past twelve o'clock, when the Grand Lodge was opened in ample form. The brethren in general assembled at the Market Muir, Forfar. The Grand Lodge having been adjourned, the members put themselves under the immediate direction of the Grand Directors of Ceremonies, and the other brethren were arranged by the Grand Marshals according to the seniority of their lodges on the roll, under the superintendence of the masters and office-bearers of their respective lodges.

The Grand Lodge of Scotland was represented by the following brethren:—The Right Hon. the Earl of Dalhousie, *K.T., G.C.B.*, M.W.G.M. of Scotland; Bros. Dr. R. Beveridge, Prov. G.M. of Aberdeen, Acting Deputy G.M.; Colonel Kinloch, of Kilrie, Past Substitute G.M.; W. Mann, S.G.W.; W. Officer, J.G.W.; W. A. Laurie, W.S., G. Sec.; Wardrop, G. Architect; W. Mann, G.S.B.; A. Hay, G.J.; Dr. G. Dickson, S.G.D.; F. L. Law, J.G.D.; John Coghill, Chief G. Marshall; John Laurie, G, Marshall; W. M. Bryce, G. Tyler; H. R. Kay, President Board of G. Stewards; C. Mackenzie, J. MacDuff, P. Swinton, J. Bryce, James Reid, John Reid, G. Stewards. The brethren then, by way of Castle-street, proceeded to the Court House, headed by the Forfar Rifle band.

The following lodges were represented:—Lodge of Edinburgh, 1; Scoon and Perth, 2; Montrose Kilwinning, 15; St. Michæl, Crieff, 38; St. Thomas, Arbroath, 40; Operative, Dundee, 47; Ancient Dundee, 49; St. Ninian, Brechin, 66; St. Andrew, Perth, 74; St. David, Dundee, 78: Forfar, Kilwinning, 90; St. Nicholas, Aberdeen, 93; Glamis, 99; St. John Operative, Coupar Angus. 105; Royal Arch, Perth, 122; St. James, Brechin, 123; Incorporated Kilwinning, Montrose, 182; St. George, Aberdeen, 190; Forfar and Kincardine, Dundee, 225: Caledonian, Dundee, 254; Airley, Kirriemuir, 286; Panmure, Arbroath, 299; Camperdown, Dundee, 317; Lour, Forfar, 309; Neptune, Aberdeen, 375; Minto, Lochgelly, 385; Rifle, Edinburgh, 405; Albert, Lochee, 448; Broughty Castle, 486.

On arriving at the Court-House, the daughter lodges drew up, and made way for the members of the Grand Lodge, which, as usual, brought up the rear of the procession. The members of the Grand Lodge, together with the brethren of the daughter lodges, afterwards proceeded to the north-east corner of the building, where preparations had been made for the ceremony of laying the stone. Among the noblemen and gentlemen on the platform were—Lords Dalhousie, Strathmore, and Airlie; Sir George Ramsay, of Bamff; Mr. Powrie, of Reswallie; Provost Mitchell, Montrose; Provost Yeaman, Dundee; Mr. George Webster; Mr. Leng, of the *Dundee Advertiser*; Mr. Patterson, of Kinnettles; Rev. Dr. Taylor. Miss Young occupied a seat beside her uncle, the Earl of Dalhousie.

Dr. Taylor, Prov. G. Chap., having offered a solemn prayer, the G.M. called upon the various officials to perform their several duties, and during the time the stone was being lowered the band played the Old Hundred. This done, the corn and wine and oil were poured on the stone. In the cavity of the lower stone were deposited two bottles containing the valuation roll for the county (the last printed copy), the valued rent roll, the register of voters, copies of all the county newspapers, Rodgers' Almanac, roll of the public officials in Forfarshire, including the contractors for the works, as well as all the current coins from half a farthing up to a sovereign. Over the cavity was a plate bearing an inscription in the following terms:—

"The foundation-stone of the Court-Houses was laid on the 5th day of August, 1869, by the Right Hon. the Earl of Dalhousie, K.T., G.C.B., &c., Most Worshipful Grand Master Mason of Scotland. John Whyte, Esq., Provost; Brown and Wardrop, architects, Edinburgh."

After the usual forms had been executed, the band struck up "The Merry Masons."

Lord Dalhousie then said—My Lords and Gentlemen of the County of Forfar, and all here present,—I have now to announce to you that, according to your request, I, as Grand Master Mason of Scotland, have laid the corner stone of this edifice. The edifice upon which we have just been employed as Masons is one that is intended to be the seat of justice in this county. It is not before such a building was wanted that this has been provided out of the county funds; and I most earnestly pray that the purpose for which it is intended may be fully and faithfully carried out within its walls—that here justice may be administered in all its purity, truth may be spoken in all its sincerity, and that the judgments which shall be delivered upon cases within these walls and from the bench may command the respect of all on account of their impartiality and correctness. Brethren, when this building is finished it will be an ornament to this ancient burgh, and the county may take some pride in having contributed its part to fill up a vacuum where such a building was much wanted. But, my lords and gentlemen of the county, and for the county meetings, at which business of the greatest importance is carried on—I say that your duty will not be carried out to its full extent if you do not add to this building accommodation for yourselves. And, moreover, supposing—as I hope it is not improbable—that we in the county wish to pay due respect to the fair sex of the county; I say it is right and proper that we should have a builing to which we can invite them with decorum and propriety, and entertain them as the county ought to entertain ladies. And now, brethren, having said this much, I will not detain you

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longer, except to utter a most fervent prayer that in the conduct of this building no accident may occur to life or limb, and that all may be finished as satisfactorily in the conclusion as the commencement has been satisfactorily this day.

This concluded the ceremony at the Court-Houses.

LAYING OF THE FOUNDATION-STONE OF THE NEW HALL.

Bro. Reid's Hall is being erected at the north end of the town, not far from the new court-house, and is to be somewhat similar in style. The windows and door openings, however, are to have pointed arches. Circular turrets are to be placed at the upper angles of the front gable, and along the side walls bold projecting buttresses. An ornamental oriel window is to be corbelled out from the upper part of the west gable, and on the front towards the street the arms of the town are to be boldly carved. The hall is to be seated for 1,200 persons, and measures about 100ft. by 55ft., and from the floor to the ceiling, which is arched, 35ft. It is to be lighted by windows at the sides and end, and also from the roof. At one end of the hall there is to be a gallery, and at the other a raised platform and recess for an organ. Beyond the Hall are retiring or cloak rooms, over which is a large supper room, with pantry and other accommodation. Several doors of exit have been provided for all, being made to slide, and of large dimensions. The apartments are to be warmed by means of hot water pipes, and artificial lighting is to be effected by star-light pendants. No expense seems to spared by the liberal donor to make the building comfortable as well as ornamental, and we understand the cost will be nearly £4000.

When the various officials had arrived on the platform, Bro. Reid presented Lord Dalhousie with a handsome silver trowel. It bore the following inscription:—

"Presented to the Honourable the Earl of Dalhousie, *K.T.*, *G.C.B.*, Most Worshipful Grand Master Mason of Scotland, on the occasion of his services of laying the foundation-stone of the Public Hall in Forfar, 5th August, 1869. Presented by Peter Reid, jun., confectioner, donor of the hall."

It was furnished by Mr. Marshall, Princes-street, Edinburgh.

Bro. Reid in making the presentation, said—Most Worshipful Grand Master,—I have the honour of presenting you with this trowel, to be used by you at the interesting and solemn ceremony of laying the foundation-stone of a public hall for the benefit of the population of the Royal Burgh of Forfar. You have been invited by our worthy Provost to come and do this work, and in the most worthy and courteous manner you have responded to his call by appearing among us to honour us with your presence and services, which, I know, will be duly and gratefully acknowledged. On my own account, I venture to ask your acceptance of the trowel as a small token of my regard and gratitude. May I hope it will occasionally turn up to view among your other cabinet stores, to remind you of a happy day spent in a good work in your own county town.

Lord Dalhousie, in thanking Bro. Reid, said—I accept with great gratitude this very handsome trowel which you have presented to me, in order to complete a work which does honour to yourself and reflects credit upon the town in which you have been born and brought up. I can say no more at present than that I shall endeavour to use this in the manner in which you wish, and lay the foundation of the building, which I trust will redound to your credit, and be most useful in this ancient burgh.

The ceremony of laying the foundation-stone was commenced by Dr. Taylor offering up another prayer, and the usual formula was gone through. In the cavity of the stone were placed two glass globes, containing in addition to copies of the different newspapers printed in the county, various documents, and a certified copy of Bro. Reid's letter to the Provost, dated 11th Feb., 1169, gifting the hall, and copy of minute of the council, and articles and conditions of roup by the Magistrates and Council of the piece of ground at a penny of feu-duty on which the hall is built, with copy of the minute of enactment of Mr. Reid as purchaser for the purpose of building the hall—the foundation of the hall up to the level of the street being built by the magistrates and council; also a list of the contractors, the current coin of the realm, a tin case containing a packet of the celebrated rock made by the donor, Mr. Reid, and a song composed by Mr. Colin Sievwright, Forfar, in honour of the occasion of laying the foundation-stone of the hall, and sung for the first time at the banquet at the close of the ceremony. There was likewise the following inscription on parchment narrating the ceremony:—

AT FORFAR,
In the Thirty-third Year of the Reign of Queen Victoria,
and
On the Fifth Day of the Month of August, of the Christian Era,
Eight Hundred and Sixty-nine,
And of the Masonic Epoch Five Thousand Eight Hundred and Sixty-nine,
THE FOUNDATION STONE
OF
THE NEW PUBLIC HALL,
Situated in the Brechin Road, Presented to the Burgh of Forfar
BY
PETER REID, Confectioner,
Was laid with Masonic Honours
BY
The Right Honourable the Earl of DALHOUSIE, K.T., K.C.B., &c.,
Most Worshipful Grand Master Mason of Scotland,
Assisted by the Grand Lodge of Scotland, the Provincial Lodge of Forfarshire, and by Deputations from numerous Daughter Lodges of this and other Provinces.
In presence of the Provost, Magistrates, and Town Council, Clergy, Trades and other Societies, Forfar Volunteer Rifle Corps, the Workers in the Linen Factories of the Burgh, &c., and a large assembly of the Inhabitants of the Town and County.

In the top of the cavity was placed a plate bearing the following inscription:—

"The foundation-stone of this hall was laid on the 5th day of August, 1869, by the Right Hon. the Earl of Dalhousie, K.T., G.C.B., Most Worshipful Grand Master Mason of Scotland. John Whyte, Esq., Provost. Brown and Wardrop, architects, Edinburgh."

At the conclusion of the ceremony,

Lord Dalhousie spoke as follows:—Provost Whyte, Magistrates, Council, and inhabitants of Forfar—It is usual, upon an occasion of this kind, for the Master Mason who lays a foundation stone to address you upon the purposes for which the building is intended to be erected; but in the present state of the weather, and seeing that we shall have another opportunity of speaking upon this subject shortly, I intend to be very brief. I cannot, however, avoid addressing those who may not have the privilege of attending the banquet to be given by the magistrates—I cannot, I say, avoid addressing a few words to them in congratulation on the event which has taken place to-day in this ancient burgh. It is pleasing, my friends, at all times to see erected for the benefit of the middle classes, and of the operative classes, institutions such as these; but when we see these institutions the gift of an individual whose fortune has been made amongst you, who has been brought up and reared in your own locality, and who generously applies the gifts which God has given him for the benefit of his fellow citizens, it is indeed a proud scene to witness—a proud ceremony to assist at. In an humble profession our friend Mr. Peter Reid commenced his career in this town, and he has realized a fortune, which has not only given him very great satisfaction in rearing, but has distributed the sweets of life in which he has dealt; and we may say that no foundation could be more secure than that which is founded on a rock. It is the rock of Forfar. And so, my friends, let us be grateful to our friend Mr. Reid for this splendid donation. I have just been engaged in another ceremony—laying the corner-stone of that which is hereafter to be a place where justice is to be administered. Let me hope that this institution, of which we have now laid the foundation stone, may from time to time diminish the work in the place above, by spreading amongst the community such intellectual cultivation, such a knowledge of morals, and, coupled with the exertions of our clergy, such a general knowledge of those principles as shall rear the inhabitants of Forfar in virtue and all good principles, and rob that place up there of a great many of its inhabitants. Ladies and gentlemen, I will now close the operations in which I have just been engaged, thanking Mr. Reid for having given me, as Grand Master Mason for Scotland, the opportunity of bearing my hand in so important and so benevolent a labour; and I will dismiss the brethren all now, to meet again in the Grand Lodge, in the Sheriff Court Buildings, where I will then close the lodge with all due ceremonies. Brethren, before we go, I beg to ask you to join me in three cheers for the Queen.

Three cheers were then given in a ringing manner.

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Lord Dalhousie—Brethren I will now, before Bro. Peter Reid makes a few observations in return for those I have just made, with the view of inciting him onward, give three cheers for Bro. Peter Reid.

Three cheers were also given with great enthusiasm.

Bro. P. Reid then stepped forward amid great applause, and said :—Most Worshipful Grand Master, Brother Mason, and fellow-townsmen,—I beg to return you my most sincere thanks for the gracious reception you have given me, and now that you have witnessed the completion of this imposing and solemn ceremony, I hope the work will be carried on with vigour, and that there will be no unnecessary delay in its erection; but that on the contrary, we will soon be in possession, and have many happy hours within its walls. I must also congratulate you on the magnificent demonstration you have made to honour the occasion. The like, perhaps, has seldom, if ever, been equalled here—testifying as it does, to such a deep and general approval of my work among you. I again thank you for all your kind countenance and support. Hoping that you may spend the ramainder of the day in joy and rejoicing over this day's proceedings, and with many happy anticipations, I now bid you all adieu.

The procession, having been re-formed, then marched to the Court House buildings, and afterwards dispersed.

A banquet was subsequently held at the town hall.—*Dundee Advertiser.*

## MASONIC PRESENTATION AT THE WORCESTER CATHEDRAL.

(*Communicated by* LUPUS.)

### THE ANCIENT CRAFT.

A curious old Craft is the Freemason's, with its quaint legends, its noble instances of rescue from difficulties and from death, and its grand charities which absorb the great revenues of the time-honoured fraternity. What speculations have been wasted upon the weighty secret of the Mason since the time of the Roman occupation, to say nothing of the period of his older, but perhaps apocryphal, tradition; all the same speculations ending in the firm belief that he has no secret at all! What books, too, have been written, published, and bought, showing to all comers the full, true, and particular words, signs, and tokens by which to know a Mason!

If the early traditions of the craft be apocryphal, there can be no doubt that its existence as a guild is of very respectable antiquity. In 1827 a fragmentary sculpture (now preserved at Goodwood Park) was found at Chichester, which, on being pieced, was found to bear a votive inscription, in which the College of Masons dedicate a temple to Neptune and Minerva for the safety of the family of Claudius Cæsar. Another Roman sculpture has been discovered which bears the Masonic emblems, and which probably ornamented the lintel of a lodge-room. The first Master Mason whose works are extant in England and his name authenticated is William of Sens, who was assisted and succeeded by William the Englishman in the completion of the choir of Canterbury Cathedral in the year 1179. Not far from this date we learn, from a Cottonian MS., that the Master-Mason William Anglus completed important restorations at Canterbury Cathedral. In the 13th century Adam de Glapham and Patric de Carlile, "magister cœmentariorum et carpentariorum cum septem sociis," were employed to build Caernarvon Castle. In 1292 Henricus de Ellerton is called "magister operum," and in the same century Michael de Cantuariâ, "cœmentarius," is employed upon St. Stephen's Chapel. In 1306 Richard de Stowe was the Master-Mason of Lincoln Cathedral, and Nicholas Walton was "magister-carpentarius." From 1300 to 1319 Henry Latomus is found employed on Evesham Abbey. Henry de Yeveley, who was buried in the church of St. Magnus, near London bridge, is designated as "Freemason to Edward III., Richard II., and Henry IV." In the reign of Richard II. "Master Yeveley" was chief Mason of the new work then in progress at the church of Westminster, and received for his fee 100s. a year, with 15s for his dress and furs. An indenture dated 1st April, 1395, is still extant which contains Yeveley's contract for erecting the "tomb of fine marble" still in Westminster Abbey, which was then undertaken to commemorate the reigning Sovereign and his Queen, Anne, daughter of the Emperor of Germany, then recently deceased. The indenture is made between the King on the one part and Henri Yeveley and Stephen Lote, citizens and Masons, on the other. Yeveley's will is dated 25th May, 1 Henry IV., and Stephen Lote was an executor. Yeveley died in 1400. William of Wykeham was "magister operum" at Windsor Castle in the reign of Edward III. In the compotos of payments, in 1429, of the Cathedral of Canterbury, the names of the masters, warden, and Masons are all recited. In 1444 John Wastell and Henry Semerk were Master-Masons of King's College. In 1480 and in 1499 Edward Seamer or Semerk was Master-Mason of St. George's Chapel, Windsor; wages one shilling a day. From 1500 to 1506 John Cole was Master-Mason at the tower and spire of Louth, Lincolnshire. These instances, collected from authentic records, could be multiplied to a considerable extent if space could be afforded for the detail.

The execution of the plan of George Heriot's Hospital, in Edinburgh, was superintended by various "master masons." William Wallace was first appointed to this office, and on the 3rd of August, 1620, the treasurer is ordered to pay him "for his bygane paynis and extraordinarie service done in ye frame and building of said wark the sum of £100 scottis, and in time to come as he deserves promesis to consider him," He was succeeded by John Mylne, from whose monument in Greyfriars Church we learn that he was the sixth royal master-mason by descent, from father to son, to seven successive Kings of Scotland.

In 1684 at the Warwick Quarter Sessions, the rate of wages is ordered: "Freemason 1s. 4d. without board, 5d. with; penalty for taking above this rate, twenty-one days' imprisonment."

The statute-book of England bears testimony to the existence of the Craft in early times, as the following instances will testify:—By the 34 Edw. III., cap. 9, it is enacted—"That all alliances and covines of masons and carpenters, and congregations and chapters, ordinances and oathes betwixt them made, shall be from henceforth void and wholly annulled." The 3 Henry VI., cap. 1, declares, "that such chapters and congregations shall not be from henceforth holden;" offenders were adjudged to be felons, "and that all the other masons that come to such chapters and congregations be punished by imprisonment of their body, and make fine and ransome at the King's will." After this we find the Craft apparently viewed with more favour, for by 2 Edward VI., cap. 15, it is provided, "That no person or persons shall at any time after the first day of April next comming, interrupt, denie, let or disturbe any free-mason," &c.

Two principal colleges were formed at Strasbourg and Cologne by the master-masons of those grand Cathedrals, and regulations were formed which were religiously preserved under the strong sanction of good faith and secrecy. Of these ancient brethren we find shadowy trace in the legend of Strasbourg Cathedral.

We however must not gossip too long, nor indulge our archæological proclivities too freely, or we shall have no room for the Freemasons of Worcestershire.

Although no traces remain in the English lodges of the operative period of the guild, still the members of the venerable Craft in the fair province of Worcestershire do not neglect the objects which called their skilled fraternity into existence. Upon the death of the much respected P.M., Bro. Joseph Bennett, in 1862, the two Worcester lodges testified their regard for his memory, and their desire for the adornment of their noble cathedral, by the erection of the beautiful window which may now be seen between the baptistry and the north transept.

The cost has been about £600, which has been subscribed by the Masons of the province. On Tuesday afternoon, the 10th inst., it was formally presented to the Dean and Chapter by Bro. Royds, Prov. G.M., in the presence of a large number of Freemasons, who had assembled from the various lodges in the district in compliance with a notice which had been sent by the Prov. G. Sec. At two o'clock the members of the several lodges assembled at the Chapter-house, which had been kindly placed at their disposal by the Dean and Chapter, and there the brethren assumed their Masonic costume. At half-past two o'clock the doors of the Chapter-house were closed to all but the initiated, and a Prov. G. Lodge was opened, the following brethren being present:—The R.W. Bro. Royds, Prov. G.M.; W. Bro. J. Barber, *M.A.*, D. Prov. G.M.: Bros. E. Giles, W. Masefield, S. Smith, W. H. Jones, W. Woods, L. H. Kenwrick, the Rev. H. Richardson, H. Wilson, G. T. Bloomer, W. Smith, Henry Agar, W. Wink, the Rev. C. G. Ridgway, E. T. Wright, M. Smart, J. W. Stone, R. T. Baker, J. Everal; W. Lea Smith,

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C. D. Faulkner, T. Hobbs, R. L. Campbell, D. A. Cooper, C. H. Bayley, W. Bristow, R. Woof, S. M. Beale, W. Meredith, the Rev. R. Cattley, W. Webb, the Rev. R. Sanders, W. Underwood, G. Parsons, E. L. Harrison, G. W. Grosvenor, W. T. Adcock, M. Dennison, W. L. Faucett, A. T. Hancocks, W. Cobley, W. Holland, T. M. Hopkins, L. Nicholas, R. Smith, S. Corkran, J. T. Bennett, D. Kendall, T. Groves, R. T. Horley, A. Brown, F. N. Gosling, E. Watton, W. Caldicott, J. Fitzgerald, T. E. Lucy, H. Cross, J. H. Lucy, E. Turner, W. W. Lavers, W. Done, W. Woods, T. Troman, B. Brooks, C. C. W. Griffiths, T. Baxter, C. F. Pidcock, — Blundell, J. Newton, S. Baldwin, and E. S. Wilson, late of the Union Lodge (No. 389), Carlisle.

At the conclusion of the Prov. G. Lodge, the Very Rev. the Dean was introduced to the Masonic body assembled, when a procession was formed to the Cathedral in the following order: —The Very Rev. the Dean, the Rev. Canon Wood, and the Rev. Canon Wynter; the Revs. R. Sanders, R. Cattley, and W. Rayson; the lay clerks and choristers; the Prov. G.M., D. Prov. G.M., P. Prov. G. Officers, S.W., J.W., Chap., Treas., Reg., Sec., S.D., J.D., Supt. of Works, Dirs. of Cers., Sword Bearer, Org., Stewards, brethren of lodges.

The usual afternoon services was performed in the Lady Chapel, the officiating clergymen being the Rev. R. Cattley and the Rev. W. Rayson. The anthem was taken from the 133rd Psalm, "Behold how good and joyful a thing it is for brethren to dwell together in unity." At the conclusion of the service the lodge proceeded to the transept, accompanied by the clergy, when the following ceremony took place:—

Prov. G. Master: Worshipful Deputy, why are we here?

D. Prov. G. Master: With deference we assemble on this sacred spot by our humble means to add ornament to a building dedicated to the worship of the Most High.

Prov. G. Master: How do you thus intend to act?

D. Prov. G. Master: Funds having been raised in our province we have devoted them, we trust, to a good purpose; our Treasurer attends, and can account.

Prov. G. Master: Worshipful Treasurer, you have had funds entrusted to your care, what are they?

Treasurer: Enough to answer a good purpese.

Prov. G. Master: Have you them in hand?

Treasurer: No, Right Worshipful Provincial Grand Master, it is no part of a Mason's duty to hold funds if he knows where and how he can well employ them.

Prov. G.M.: What do you produce?

Treasurer: A document, which, with your permission, I will hand to our Prov. G. Sec.

Prov. G.M.: Prov. G. Sec., you have my commands to read the document.

The Prov. G. Sec. read a formal receipt for the cost of the window.

Prov. G.M.: Let it be deposited in the archives of our Provincial Grand Lodge. Brethren of this province, this window is now ours. Prov. J.G.W., what are your wishes?

Prov. J.G.W.: Prosperity to our Order.

Prov. G.M.: Prov. S.G.W., your wishes?

Prov. S G.W.: That the light of heaven may fall upon our handywork.

Prov. G.M.: Brethren, little remains for us to do. The noble pile, designed and built by members of our Order in ages past, finds us a place to add our mite. Long may it be an ornament to this house, dedicated to the worship of the Most High. Very Rev. Mr. Dean and Canons of this Cathedral: As a Mason, and as the head of the Masons of this province, I am this day called upon to execute a proud and loyal duty. It is to present to you and your Canons this humble gift of the Masons in this province. Long may you and your officers be spared to see it; and when you look upon it perhaps you may be inclined to say, "O, wonderful Masons!"

The Very Rev. the Dean, who spoke with considerable emotion, said: I think myself, and my opinion has been confirmed by the advice of those on whose judgment and experience I place the greatest reliance, that I shall not desecrate this holy edifice or transgress the bounds of duty and decorum if in accepting this noble and beautiful gift I offer you a few remarks, which I should not have done had it not been inscribed with this motto, not only "for the adornment of this cathedral," but "to the glory of our God." I stand here to-day to discharge a threefold duty,—I have to thank you on the part of myself and the canons of this cathedral church for your munificent and beautiful contribution. I beg to thank you as the chairman of the Restoration Committee for this addition to our building; and as an incumbent of this diocese I have also to thank you for the interest you have shown in the chief parish church of this diocese; for it is a great mistake to suppose that the cathedral belongs exclusively to the Dean and Chapter. It belongs to every person in the diocese, although we are appointed its guardians and custodians, and bound under the most solemn oath to advance its glory and its stability. But you have not been unmindful of the responsibility which has been thrown upon you. Independently of those contributions which enabled us to carry on our work, we have had several gifts from private individuals, which will be looked upon hereafter with the greatest admiration and interest. The site which you have chosen for your window is, I think a most happy selection. It is placed far above the power of any casual accident, and it will throw its sober light on the principal monument of our cathedral which the chisel of Roubiliac has sculptured to the memory of that great champion of truth and Protestanism, Bishop Hough. I cannot, gentlemen, claim to be a member of your fraternity, but in one respect I do feel that I am entitled to claim kindred with you. In the second lesson for this evening's service we heard the apostolical admonition, "Let brotherly love continue," and though I cannot claim the proud privilege of being a member of your Craft, I can claim that I am associated with you in most earnest endeavours, which have been continued through a life now extended beyond the usual duration of human existence, in my earnest, anxious, prayerful, endeavours to promote "Peace on earth, and good-will to men." That you may each of you continue in the exercise of those good works for which you are so distinguished, may God in his infinite mercy grant! You may go to your homes assured that the present Dean and Chapter will guard your beautiful gift with the greatest care; and when they are laid in the grave they will hand it over to their successors, who will not be less careful of it, and who will point out to succeding generations, this splended token of your liberality, piety, and love.

At the conclusion of the ceremony the brethren returned to to the Chapter-house in procession, when lodge was closed and the outward signs of the order disappeared. Subsequently they assembled at the Crown Hotel, when about 40 brethren sat down to an excellent banquet (served in the most admirable manner by Bro. Fuggle) under the presidency of the Prov. G.M. The toasts of "The Queen," "The Prince and Princess of Wales and other members of the Royal Family;" "The Grand Master of Freemasons, the Earl of Zetland;" "The Deputy G.M., the Earl de Grey and Ripon;" "The Prov. Grand Master, the R.W. Bro. Royds;" "The Deputy Prov. Grand Master, Bro. John Barber;" "The Visitors;" "The Provincial Officers past and present;" "The Dean and Chapter of Worcester;" Messrs. Lavers, Barraud, and Westlake, the artists of the window;" "The Grand Secretary" "Grand Treasurer;" "To all poor and distressed Masons;" "The Host of the day." The brethren separated at an early hour, unanimously gratified with the proceedings of the day; and thus ended a meeting of which the Provincial Grand Lodge of Worcestershire may long be proud.

## LAYING THE CORNER STONE OF THE MASONIC HALL, CARLETON, NEW BRUNSWICK.

The corner stone of the Masonic Hall at Carleton, was laid on July 30th. It was feared by many that the turn-out would not be as large as desirable, but as the hour of two approached it was evident by the large number of well dressed gentlemen moving along the streets in the direction of Ritchie's building that these fears were groundless.

At half past two the city band, under the direction and leadership of Mr. Landry, arrived in front of the building, and almost immediately after the members of the fraternity filed out in full regalia, with banners flying, and formed into a line of procession, under the guidance of Bro. James A. Harding, Sheriff of St. John, Grand Marshal, in the following order:—1. New Brunswick Lodge; 2. Leinster Lodge; 3. Union Lodge of Portland; 4. Hibernia Lodge; 5. St. John's Lodge; 6. Albion Lodge; 7. New Brunswick Chapter; 8. Carleton Chapter; 9. The Union De Molay Encampment of Knights Templar; 10. Grand Lodge of New Brunswick, escorted by 11. The St. John Encampment of Knights Templar.

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St. John has seen many Masonic processions, and some composed of larger numbers than that of yesterday, but never any to compare with it in point of display. The regalia of the Blue Lodges, and even the bright crimson sashes, and crimson bordered aprons of New Brunswick Chapter, or the red and blue diamond sashes, &c., of the Carleton Chapter were not unfamiliar, but the brilliant, not to say superb appearance of the Union De Molay Encampment, in their long flowing robes of white, their crimson velvet head gear, and their golden hilted swords, and the green sashes over black, plumed hats (from the establishment of C. & E. Everett), and gilded tipped lances of the St. John Encampment, were quite new and striking in this city.

In glancing over the line at various points as it marched past, we could not but remark the fine, manly forms and handsome, intelligent faces of the vast majority of those connected with the Order. Evidently the bulk of the good looking men of St. John belong to the Craft, a fact which the young ladies will not fail to take note of. Indeed, it is seldom that so many really fine looking men can be got together as were to be seen in the line of the procession yesterday.

Moving along Canterbury-street till all had filed out of Ritchie's Building, the word was given, and three hundred and forty men with waving banners, pennons and streamers, in rich regalia and carrying their various emblems, marched down King and Prince William-streets, with the sounds of martial music, to and upon the ferry boat. The streets and windows of the houses on the line were crowded with well dressed ladies and gentlemen, all anxious to obtain as good a view as possible.

On the Carleton side the procession was received by the members of Carleton Union Lodge, who fell in with the ranks, and then the line of march was up Rodney and King-streets and through Charlotte-street to the site of the hall, the foundation stone of which has been laid. The position is a very eligible one, being on the side of the hill with a good outlook, and from a glance of the plans we judge the building will present a very fine appearance. Flags floated from the tops of poles and flag-staffs all round the building, and the outside platform was crowded with ladies, who appeared quite anxious to witness the mystic ceremonies. The Grand Lodge, accompanied by the chapters and encampments, passed inside the basement walls upon an inner platform, and the Blue Lodges filed outside and congregated about the south-east corner where the stone—a fine freestone block—hung suspended from a derrick ready to be dropped into its place.

All being in readiness the G. Org. Professor Card, and a picked choir of ladies, sang the Opening Ode "Hail Masonry divine," to the air of the "National Anthem," the fraternity, and indeed, some who were not, joining in and making a fine burst of harmony. Three verses were sung and then Bro. Richard N. Knight, W.M, of Carleton Union Lodge, stepped forward and presented to Bro. B. L. Peters, the M.W.G.M., a handsome silver trowel with the request that he would lay the corner stone with the usual ceremonies.

The trowel, heart-shaped, was of solid silver, weighing five ounces. It was set into a handle of imitation satin wood, and was a finely executed piece of work from the house of Messrs. A. & J. Hay, silversmiths, King-street, It bore the following inscription, beautifully engraved by Mr. James Venning, of Germain-street:—"B. Lester Peters, Esq., Grand Master of New Brunswick. Presented by Carleton Union Lodge, No. 8, F. & A. M., at the laying of the corner stone of the Masonic Hall, Carleton, July 1869."

The M.W.G.M. in accepting the trowel replied to the W.M. of Union Lodge that he should be very pleased to do as he wished, and to that end had summoned the Craft, that they might assist him in the work with all [illegible] ancient and honourable ceremonies.

The Grand Master then called upon the G. Treas., Bro. W. H. A. Keans, *M.P.P.*, for the city of St. John, to read the scroll to be deposited in the aperture of the stone with the jewels, which was as follows:—

"By the favour of Almighty God. On the thirtieth day of July, A.D. 1869, A.L. 5869, and in the thirty-third year of the reign of Our Most Gracious Sovereign Lady Queen Victoria, the corner stone of this Masonic Hall was laid by Benjamin Lester Peters, Esquire, Most Worshipful Grand Master of the Ancient and Honourable Fraternity of Free and Accepted Masons of New Brunswick, attended and assisted by the Grand Lodge and various lodges and brethren of this jurisdiction, in accordance with the ancient usages of Freemasonry, which may God prosper. Building Committee:—Bros. Richard N. Knight, Chairman; Charles Ketchum, Edwin J. Wetmore, John V. Ellis, Henry Leonard, Jarvis Wilson, George H. Clarke, and William J. McCordock. Trustees of the land for Carleton Union Lodge:—Richard N. Knight, Edwin J. Wetmore, and George H. Clarke Architect:—John A. Munro.

"Carleton Union Lodge (No. 767), was founded by warrant granted by the Grand Lodge of England, dated 21st March, A.D. 1846, and the officers were installed on the 24th June of the same year. John S. Clark was the first Worshipful Master. On the re-numbering of the lodges in 1863, it received the No. 524. In September, 1867, it united with other lodges in the province in the establishment of the Grand Lodge of New Brunswick, and received its warrant as No. 8, dated A.D. 1868.

"The Officers of the Lodge at the present time are:—

"Bros. Richard N. Knight, W.M.; George H. Clarke, S.W.; John N. Moore, J.W.; Jarvis Wilson, Treas.; Charles Ketchum, P.M., Sec.; James A. Clark, S.D.; John Thompson, J.D.; Henry S. Clark, S.S.; Daniel Mullin, J.S.; Benjamin Tippett, Jr., I.G.; James S. Eagles, Tyler; William J. McCordock, M.C.; Henry Card, Org., Carleton, St. John, N.B."

This scroll was beautifully engrossed on parchment, enclosed in a tin box and, together with copies of all the city newspapers of the day previous, and samples of the silver and copper coinage of the Province, was deposited in the stone.

The G.M. and his assistants then laid a bed of cement upon the lower stone, and called upon the Grand Chap., Rev. Dr. Donald, who invoked the Divine blessing upon the Order, the building, the workmen, and the community, praying that spiritual graces might adorn the lives of the people, and that they might live in peace, contentment, and happiness. At the close the stone was slowly lowered into its place, whilst the following hymn was being sung with choir and organ accompaniment to the grand Old Hundredth tune:—

"Supreme Grand Master! God of Power!
Be with us in this solemn hour!
Smile on our work; our plans approve;
Fill every heart with hope and love.

Let each discordant thought be gone,
And love unite our hearts in one;
May we, in union strong, combine
In work and worship so divine."

The R.W.D.G.M., Bro. W. Wedderburn, then applied the square, and reported that he found it laid true. In like manner the S.G.W., Bro. B. R. Stevenson, M.P.P. for the county of Charlotte, applied the level, and Bro. G. Stickney, of St. Andrews, Acting Junior Grand Warden, applied the plumb and reported all correct. The G.M. then announced that he found the stone proved, it had been well and faithfully laid, and the Craftsmen had done their duty.

Silver vessels were next brought forward and their contents scattered or poured upon the stone, the Grand Master taking them separately and bespeaking the blessings of which they were emblems. The first

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vessel contained corn, the emblem of Plenty, and as it was cast upon the stone the brethren sang:

"When once of old, in Israel,
Our early Brethren wrought with toil,
Jehovah's blessing on them fell
In showers of Corn and Wine and Oil."

The next contained wine, the emblem of joy and happiness, and then was sung:

"When there a shrine to Him alone
They built, with worship sin to foil;
On threshold and on Corner-Stone
They poured out Corn and Wine and Oil."

The last contained oil, the emblem of peace and unity, which was poured out with the closing verse of the ceremonial hymn:

"And we have come fraternal bands,
With joy and pride and prosperous spoil,
To honour Him by votive hands
With streams of Corn and Wine and Oil."

The G.M. then offered a prayer that the blessings of Heaven, might descend upon the people of Carleton, upon the workmen, and all engaged on the building that no accident might befall them, that when completed it might be used only for good purposes, and that all present might receive a plentiful supply of the corn of nourishment, the oil of contentment, and the wine of joy.

Then, turning to the architect, Bro. J. A. Munroe, Jr., he said: "To you, Sir, is entrusted the building of this hall, the corner-stone of which we have now laid in due and ancient form. I now place in your hands these plans and working tools with the full confidence that you will carry on the work to a full and successful termination.

The choir then sang the Anthem, "The Earth is the Lord's and the fulness thereof."

The ceremony of laying the corner stone being now completed, the procession re-formed in order as before, and marched into Lancaster-street, thence along the road leading round Queen's-square to St. Point, along Union-street and up Rodney-street to the public hall, where a collation was spread by Carleton Union Lodge. After the company had been refreshed by a participation in the good things so handsomely provided, M.W. G. Master B. Leter Peters, rose, and on behalf of the Brethren, Companions and Sir Knights, tendered to the Carleton Union Lodge a hearty expression of thanks, the brethren supporting what he had said by a tremendous round of cheers. The G. Master then made a short but happy speech, in which he adverted to the noble effort of Carleton Union Lodge in erecting a hall for Masonic purposes, and expressed a hope that the example thus worthily set would be followed by lodges in the various rural districts, and especially by the brethren in the city of St. John Proper. He also urged upon the city brethren to bestir themselves at once in the matter of a Temple for their own use, the glory of God, and the honour of the Craft. It was not necessary, he said, that the edifice should be one of such magnificence as to necessitate the expenditure of an immense amount of means; for in such case its erection would be protracted to a period to distant from the present. What the Craft needed was a building in which they might comfortably and conveniently exercise their ancient rites. The Grand Master then in a very felicitous manner thanked the brethren of the Blue Lodges, the Companions of the Chapters of Royal Arch Masons and the Sir Knights of the Encampments for their hearty response to his invitation to be present. Cheers were then given for Carleton Union Lodge and the Grand Master, after which the procession again formed and marched across the square to King-street, down King-street to Union street, along Union-street to Rodney-street, down Rodney-street to the Ferry Landing, where the steamer was awaiting their arrival.

On reaching the east side of the harbour the procession marched to Prince William-street, along which it passed to Queen-street, up Queen-street to Charlotte-street, along Charlotte to Princess-street, down which it proceeded to Ritchie's-building, where the members of the various lodges, Chapters, and encampments, disrobed and separated for their homes.

The public interest was quite as great on the return as at the start, although the hour was that usually devoted to tea, but the people thronged the streets the whole way and appeared very much pleased at what they saw.

It is well to have to record such a very successful demonstration in every particular, reflecting, as it has, the highest credit upon the order here. We trust it will long continue to flourish and exert a benign influence wherever its power extends.

## LITERATURE, SCIENCE, MUSIC, DRAMA, AND THE FINE ARTS.

Mr. Morley, the new editor of the *Star*, is engaged on a life of Turgot.

Mr. Ruskin has been appointed Professor of Fine Arts at Oxford University.

Mdlle. Nilsson is engaged to appear at the Grand Opera, Paris, on the first of next year.

Mdme. Demeric-Lablache, the contralto, has signed an engagement for the San-Carlos Theatre at Lisbon.

Miss Fowler has assumed the management of the Charing Cross Theatre, and will shortly bring out *Le Petit Faust*.

Bro. Garden, we believe, has accepted an engagement for three months at the Theatre Royal, Great Yarmouth.

Salvator Cherubini, son of the great composer, himself Inspector of the Fine Arts, died last week at Neuilly, in his sixty-eight year.

Madame Ristori has arrived in Brazil, and received with almost royal honours. Her first appearance was made in the *Medea* of M. Legouvé.

An ingenious Yankee calculates that seven miles of violin strings vibrated at one time during the performance of the Boston Peace Jubilee.

The King of Bavaria has decided to celebrate in future the birthdays of Gluck, Mozart, Beethoven, and Weber by gala performances in the Munich Theatre.

Mdlle. Déjazet has determined to take her farewell of the French stage, which she has graced for so long a period. Her last appearance will be in a play by M. Sardon.

Alexander Dumas will bring out in November his "Dictionnaire de Cuisine," the most prolific novelist of the age being, it is said, likewise the best cook of modern times.

Mr. Alfred Wigan's medical advisers have ordered him to the German waters, Mr. Wigan will return to the Gaiety in October, by which time it is hoped that his health will be completely re-established.

The Marquis and Marquise de Caux are in Homburg, where the Marquise sings for fourteen nights; then for two at Baden; after which she returns to Paris, gives M. Bagier October, and then goes to St. Petersburg.

Bro. Antoine de Kontski, the well-known pianist, intends making a tour through England, Scotland, and Ireland, in company with Bro. Catalani and Mdlle. Luigia Leàle, whose names are well known at our great festivals, and several other talented artists. Bro. Antoine de Kontski is the son of the late Grand Master of Poland, and we hope he and the rest of the company will find in their artistique tour the patronage of the lodges of the towns where their concerts are given.

Joachim's salary at the new Berlin Conservatoire is to be 2,000 thalers per annum. He will also have leave of absence to play at concerts, and to fulfil his engagement with Mr. Chappell of playing a week in England for one hundred pounds.

Madame Lucca has obtained from the Emperor of Russia a cancelment of the engagement she had contracted with M. de Guedenoff for two seasons unexpired. Thus she will belong exclusively to the Berlin opera during the winter.

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A new series of Sacred Concerts will be inaugurated in Exeter Hall in October. Mdlle. Nilsson has been secured as principal soprano, Mdme. Trebellias contralto, and the chorus will be sustained by Mr. Henry Leslie's Festival Choir.

An enthusiastic party of antiquarians lately made a laborious excavation at Ossian's tomb, at Glen Almond (or what is supposed to be the grave of the ancient bard), and were successful in discovering some fragments of—a champagne bottle.—*London Scotsman.*

Dr. Gedge of Caius College, Cambridge, late assistant to Prof. Humphrey, is about to accompany Sir Samuel Baker into Africa as head of the medical staff, as well as to investigate the natural history of the district, and collect specimens for the Viceroy of Egypt.

We learn, through the French Atlantic cable, that the eclipse of the sun on the 7th inst., (invisible here) was observed to great advantage in New York and the States generally. Great darkness prevailed, and in some parts of the west the sun was totally eclipsed. The phonomenon greatly alarmed the black population.

Norwich Musical Festival will open on Monday, the 30th inst. A selection from an unpublished oratorio by Mr. Pierson, "Hezekiah," and a sacred cantata by Mr. Horace Hill, a local composer, are the only novelties. The festival at Worcester commences on the 6th September, when Mr. Arthur Sullivan's new oratorio, "The Prodigal Son," will be produced.

## Poetry.

### FAITH.

*By* Mrs. L. A. Czarnecki, *authoress of "Hero of Italy," and other poems, &c., wife of Bro. Czarnecki.*

Faith is the strongest shield
That guards us in the strife
Of worldly cares and ills,
Which haunt the path of life.

Faith pours a blessed balm,
Giving a sweet relief
Unto the wounded soul,
And strengthens its belief.

Faith cheers the stricken heart,
O'erflowing it with love
To all our brethren here,
And He who reigns above.

Faith smooths the rugged rocks,
On which we oft are driven.
It opens wide the gates
Leading up to heaven.

Faith bids us onward go,
Lifts off the earthly load,
Till onward free we stand
Before the throne of God.

## LIST OF LODGE, &c., MEETINGS FOR WEEK ENDING 28TH AUGUST, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; R. Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

*Monday, Aug. 23rd.*

LODGES.—Tower Hamlets Engineers, George Ho., Aldermanbury; De Grey and Ripon, Angel Ho., Great Ilford.

*Tuesday, Aug. 24th.*

LODGES.—Industry, F.M.H.; Southern Star, Montpelier Tav., Walworth.

*Wednesday, Aug. 25th.*

LODGES.—United Pilgrims, Horns Tav., Kennington; High Cross, White Hart Ho., Tottenham; Temperance in the East, Private Assembly Rooms, 6, Newby-pl., Poplar.——CHAPTER. Union Waterloo, F.M.H., William-st., Woolwich.

*Thursday, Aug. 26th.*

Gen. Com. Female School at 4.——CHAPTER.—Canonbury, George Ho., Aldermanbury.

*Friday, Aug. 27th.*

CHAPTER.—Belgrave, Anderton's Ho., Fleet-st.

LODGES AND CHAPTERS OF INSTRUCTION.

*Sunday, Aug. 22nd.*

Joppa, Rose and Crown, Fort-st., Union-st., Bishopsgate.

*Monday, Aug. 23rd.*

Union Waterloo (for M.M.), King's Arms, Woolwich; Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-road, Deptford; St. James's Union, Swan Tavern, Mount-street, Grosvenor-square; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; High Cross, White Hart Ho., Tottenham.

*Tuesday, Aug. 24th.*

Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metrop. Dis. Railway, Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; British Oak, Silver Lion Tav., Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Union, Hotel de Cologne, Haymarket, Prince Frederick William, Knights of St. John Tav., St. John's-wood.——CHAPTER OF INSTRUCTION.—Metropolitan, George Hotel, Aldermanbury.

*Wednesday, Aug. 25th.*

Eastern Star, Royal Ho., Burdett-st., Mile-end-rd.; Confidence, Sugar Loaf, Great St. Helens; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro', Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-street, Poplar.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, Aug. 26th.*

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd.; Globe, No. 10, Old Bond-st.; United Mariners, Three Cranes, Mile End-rd.; St. John's, Hollybush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-sq.; Tranquillity, Sugar Loaf Tav., Great St. Helen's, St. Mary Axe; Whittington, Crown Ho., 41, Holborn; Royal Oak, Royal Oak Tav., Deptford; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.——CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, Aug. 27th.*

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Union's (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tav., Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Metropolitan Lo. of Instruction, George Ho., Aldermanbury.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies are respectfully requested to communicate the same to the Editor.]

## TO CORRESPONDENTS.

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

BRO. CZARNECKI will kindly receive orders for advertisements in the FREEMASONS' MAGAZINE AND MASONIC MIRROR, "The Universal Masonic Calendar" and "The Artizan" Engineering Journal.

SEVERAL communications stand over until our next.

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*LONDON, SATURDAY, AUGUST 28, 1869.*

## ORGANISATION IN FREEMASONRY.

Now that Freemasonry is coming more under the eyes of the public, and that the association of its royal patron is a recognized fact, there will also come under notice the position of Freemasonry and Freemasons with regard to the public. From within many lodges this will be found very satisfactory and for very good reasons. The invaluable character of Freemasonry as a learned and moral institution, the depository of ancient and recondite mysteries, it possesses the keys of all sciences. Its ceremonies are the most sublime in the world, and their performance constitutes an intellectual exercise of the highest character. Freemasonry has charities, "the charities," these charities are the most important in the country, and such as no body of men can rival, except the Licensed Victuallers, the Commercial Travellers and some others. The Order of Freemasons is very much respected, particularly at balls, and great eagerness is exhibited by young men of all classes to belong to it. Several peers and members of parliament and eminent Masonic instructors belong to it.

These and many other considerations have given satisfaction to a great part, we may say the majority of our members, but there is a doubt whether the general and educated public will accede to them. We may now have to meet in stronger force, men of intelligence, who have hitherto questioned the utility of Freemasonry, have held themselves aloof from it, or having joined it have retired from all active communion or sympathy with it. There is not one man of standing among us, who has not had to contend with such doubters, and we know the real issues with them are not to be satisfied by proficiency in the ceremonies, or even by the charities. They look upon the charities as no sufficient ground, for men to spend time and money in eating, drinking and smoking, and it is affirmed that so far from charity and relief being carried out in a satisfactory way towards poor Masons it is administered in a very unsatisfactory manner, and that the examples are rare indeed of a deserving or distressed Mason or his family being adequately provided for. It is alleged that cases of distress are met with a most insufficient dole. In fact the whole of the alleged merits are doubted, and not without reason for there are many lodges which have never done anything for the public good in a century of existence.

It must be allowed that the condition of Freemasonry does not correspond with the expectations of its members or the public, it may be in some instances, because expectations or pretensions are exaggerated; but certainly because Freemasonry in this country, prosperous as it is, does not come up to the recognised standard. It is consequently a matter well deserving of the consideration of the rulers of the Craft, and many of them are quite alive to it, and their efforts have been directed for many years to its remedy. Still we need not expect too much from the rulers of the Craft. Our Most Worshipful G.M. has long shown an earnest desire to promote the wishes and welfare of the members, and to carry out any settled policy, but its origination cannot rest with him. The G. Sec. has quite enough to do in the details of administration, which are sufficient to overcome exeberant zeal. The G. Reg. has his own lawyer like department. The President and Vice President of the Board of General Purposes do not perhaps feel justified in originating any measures, which they might not have strength to carry out. There are several leading members in G. Lodge, whose names will occur to our readers, and who have evinced a great desire to promote progress, and whose co-operation may be relied upon. Our Bro. John Havers has in his time done very much in this respect, and the measures he has carried out with regard to the hall, ought to produce the greatest moral fruits for the welfare of the Order, but to this he has devoted many years, and he can hardly be called upon to apply another

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portion of his life to measures involving arduous labour.

Nevertheless, something will have to be done by organization within Grand Lodge and organizations without, so as to give more vigour and vitality to Freemasonry as an institution. Grand Lodge itself may prove to need reorganization, so as to obtain a more efficient administration, and the lodges in our provinces must be assisted by an energetic organization, so as to be able to accomplish their mission. A young member enters the Order active and zealous, but he soon finds he has no means of accomplishing any useful mission, because, from want of organization, he is unsupported. If the effort be for any Masonic purpose—a Masonic Hall, for instance—although temporary aid alone is wanted, to accomplish a large object, not even a thousand pounds can be obtained from the funds of Grand Lodge or by any systematic exertion of Grand Lodge. If it is a charitable object he will find no help from the general administration, but he may possibly encounter resistance. What we want therefore throughout is such organization as shall give the effect for each member, and for the Craft at large, of a true co-operation. We invite the consideration of our correspondents and readers to suggest the requisite measures for accomplishing this.

## CHIPS OF FOREIGN ASHLAR.

By J. A. H.

### The Conflict of Jurisdiction.

A glance at European Freemasonry shows that the Craft has numerous varieties of organisation and ritual. In England we have:—

1st. The Grand Chapter and Grand Lodge.
2nd. The Grand Lodge of Mark Masters.
3rd. The Ancient and Accepted Rite.
4th. The Knights Templar and Malta.
5th. The Knights of the Red Cross of Rome and Constantine.

A foreigner is often puzzled to know what all these various bodies mean, and without disparaging the higher orders, it is nevertheless a fact that the Grand Lodge is *par excellence* accepted as the representative of English Masonry in the minds of Craftsmen abroad. The degrees of the Ancient and Accepted Rite are known in France, Belgium, Italy and America, but a German despises their honours and refuses to acknowledge their validity albeit they date from Frederick the Great and flourish under the Royal Arms of Russia. The Knights of the Temple and the Red Cross are principally confined to the United Kingdom and America, and are practically unknown on the Continent though a French catholic priest once told us that in France the phrase to "swear like a trooper," is translated into to "swear like a *Templar*." There is however considerable resemblance between the temple degree and that of the 30th or K.H. in the Ancient and Accepted Rite, and consequently it has been a subject of debate as to whether an English Templar was not rightfully entitled to attend meetings of the 30th degree in France. We have not found any traces of the Mark degree on the Continent, though we are told that it does exist somewhere. There is a growing feeling that this degree ought to be included in those which are given under the sanction of the Grand Lodge. Meanwhile matters are in a very unsatisfactory state. The Grand Chapter of Scotland is issuing charters for Mark lodges in England, while in addition to the Grand Lodge of Mark Masters there is a numerous and influential United Mark Lodge, the head-quarters of which are at Ashton-under-Lyne in Lancashire, and which has recently chartered a new Mark Lodge in Liverpool. The members of these several Mark Lodges are agreed in considering each other *spurious*; but we are at a loss to understand what the word can express beyond unmeaning reproach for they are nearly alike as to working. In Scotland there exists the following Masonic bodies:—

1st. The Royal Order of Scotland.
2nd. The Ancient and Accepted Rite.
3rd. The Order of the Temple.
4th. The Grand Chapter and Grand Lodge.

The Grand Lodge and the Grand Chapter are rather more distinct in their "autonary" than in England. The Mark Degree is sometimes given in Lodges as well as in chapters in Scotland.

The Royal Order is in the opinion of Bro. W. J. Hughan and other well-informed brethren, undoubtedly the most ancient Order of Masonic knighthood in existence. Its peculiarity of uniting the sword and the trowel goes far—if its antiquity is admitted—to prove that the legendary connection of knightly orders with Freemasonry is no mere *myth*.

The Irish system it unique—else would it be *Irish*?—for there the one Great Masonic organisation professed to give the 33 degrees of the

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Ancient and Accepted Rite which interpellating by its own sovereign pleasure the knighthood of the Temple as preliminary to the grade of Prince Rose Croix.

In France there are unfortunately two Grand bodies each assuming the title of supreme, and both conferring the whole 33 degrees—the *Grand Orient de France* and the *Suprême Conseil Rite Ecossais Ancien et Accepté*. We are hopeful that the day is approaching when these twain will be one and past rivalry forgotten.

Germany exhibits a diversity of six or seven Grand Lodges all of which are very much alike as to the three first degrees of Apprentice Fellow-Craft and Master, but which vary considerably as to the higher orders. In Prussia they have the "Swedish" system, but know not the degrees ascribed to their own Frederick. In Frankfort-on-the-Maine they boast a system of their own which they have "dubbed" *eclectre*, but which is so only in name. In other parts of Germany the degree of "Inner Orient" an approximation to the Royal Arch is conferred.

Belgium maintains the separation of Craft Masonry from the high Grades and Holland loves not the latter, and will scarcely tolerate the Rose Croix which is as high as Dutchmen go.

In Italy the whole of the Freemasons are united under Bro. Garibaldi, and another writer in the FREEMASONS' MAGAZINE has recently explained in a very interesting manner the state of our Order in Portugal. There are separate Grand Lodges in Denmark and Sweden but they both carry out the "Swedish" system.

We have thus summarised the principal Masonic bodies in Europe because we have thought a good deal lately of the view enunciated by our esteemed Bro. J. G. Findel, of Leipzig, who advocates what may be termed free trade in charters, and would allow Grand Lodges to issue charters wherever their discretion may direct, irrespective of national Jurisdiction limits. There is certainly this to be said in support of Bro. Findel's ideas, that they are in the abstract logical and sound. Suppose there are a dozen English brethren in Hamburgh who would prefer a lodge conducted in the English method, why should they not have it? Suppose there are a dozen Germans in London who would also prefer to meet in a Germanly-managed lodge, why should they not also have it? If there are differences in the rituals of Freemasonry there must be degrees of merit. Then why bolster up any particular system by national landmarks? Why not let the best system work its own way with "a far field and no favour?" It may do good to discuss these questions, but practically it has been found that "the balance of power has hitherto answered very well, and though time may bring changes they must be gradual and not forced. It is, however worth remembering that there at present exist two violations of the established order in Frankfort-on-the-Maine, where there is a lodge chartered for the first lodge of England, and in Jersey where there is a lodge under charter for the *Suprême Consul rite ecossais Ancien et Accepté*. Our object is, however, to point out the absurdity of any Masonic body arrogating to itself the power to decide what degrees Freemasons shall and shall not receive. First as to the Mark Degree it would certainly be well if existing differences could be settled; but we do not see any valid reason why a Scotch Mark Mason should despise an English one or *vice versa*. The degrees are to all intents and purposes the same, and those who have got them ought to shake hands and say, "let brotherly love continue." Then it appears to us that the Supreme Council of the Ancient and Accepted Rite in England has got into a decidedly false position. This body which is composed of men of high respectability, although of no great note in Craft Masonry, has one of the most accomplished Masons in England, Bro. Hyde Pullen, as its executive officer, and it is quite strong enough to stand on its own merits without attempting to "burke" any other Masonic organisation. For some reason or other, however, of which no intelligible explanation has ever been vouchsafed, the Supreme Council has endeavoured in every possible way to oppose the Red Cross Order. As might have been expected such a course of conduct has only increased the popularity of the Red Cross Degrees, while it has created a painful impression as to the motives of certain parties behind the scenes of the Ancient and Accepted Rite. Readers who will refer to back numbers of Masonic periodicals will find that when the Ancient and Accepted Rite was introduced into England only so recently as 1845 it was called all manner of bad names, spurious and the like. And yet the martyr of yesterday is the accuser of to-day! Why should this be? "Live and let live is a wise maxim in Masonry as well as in business, and let us hope we have heard the last of a strife which is simply disgraceful to all concerned. The Red Cross Order

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must stand or fall by its own inherent qualities, but certainly such men as Bros. Hughan, Little, and other of like *calibre* will never be extinguished by the "thunder and small" beer of any *clique*, however influential they may consider themselves.

The sum total of our reflections on the conflict of jurisdictions amount to this—that the Masonic feeling will conquer all difficulties and that without endorsing any particular rule "Peace love and harmony" will always avoid giving needless offence or withholding help rightfully demanded. Wherever difficulties arise they may generally be traced to some one or two wrong—headed people who have no proper appreciation of their Masonic views and the good sense and fraternal sym pathy of the great body of Freemasons is at any time quite equal to overcoming the assumptuous and airs of merely ornamental Masons. We have therefore no doubt that as time rolls on there will be fewer causes for any conflict between one jurisdiction and another.

## MASONIC DISCIPLINE.—XIX.

By Crux.

At the commencent of our articles, we intimated that it was our intention to take Masonry as it is, not as it has been asserted to be, or as it may have been in far gone times. With this object in view, any arguments, we may allege, against the actual present practice of Masonry cannot be refuted by the mere assertion that it is correct because it is ancient; neither can the opinion of any brother be regarded as possessing any validity, unless he brings or endeavours to bring some stronger proof than his own statement or belief of our conclusions being erroneous, and his right. We have carefully avoided throughout, advancing anything without giving, or attempting to give such proofs of our statements, as have evinced our earnest wish to effect that conscientious discharge of our self-imposed task with all the fairness, candour, and integrity which the important nature of the subject demands. Our answer to the letter of "H.C." will be found in the columns reserved for correspondents.

Proceeding onwards, the duty of the O.G. claims a brief notice, not for the nature of the reply, as it is as clear and explanatory as could be expressed in the necessarily limited length of the response, but for its connection or rather implied connection with the preparation of the candidates. The words are "to see that candidates come properly prepared," but this by no means imphis that the O.G. is to personally direct and superintend the preparation in the ante-room. It clearly signifies that he is bound, and bound only, to allow no candidates to pass him unless they are properly prepared. Who, then, is the proper person to direct and superintend the preparation of the candidates? Is it the O.G.? Is it the Steward, or is it any brother who chooses to do it, provided he is able? Whoever else it may be, it cannot be the Steward, for several reasons. In the first place, very few lodges, comparatively speaking, elect Stewards. In the second, the election of that officer or officers, for there are usually two of them, is entirely optional. A lodge need not elect them unless it pleases. The words of the "Constitutions" are express on the point, and run thus,—"A Chaplain, Master of the Ceremonies, and Stewards *may* be appointed." This "*may*" is in distinct contrast to the word "must," which occurs in the same paragraph. Unquestionably, any member of the lodge into which the candidate seeks admittance, may attend to his "preparation," but, unless some officer is especially deputed to do so, it generally falls to the T. to look after it. It is, in fact, a case of "nobody's business," although every member of the lodge is in reality interested in the matter.

Our readers will admit that there are many valid reasons why the T. should not superintend the preparation of a candidate. He cannot do so without neglecting his own immediate and urgent duty. He cannot be in the ante-room and "At the door of the lodge, on the outside," at the same time. If he attend to the one duty he must neglect the other. The Master of the Ceremonies or the Stewards certainly appear to be the fittest persons from which to select the one deputed to superintend the preparation of the candidate, but as none of these officers are absolutely necessary to the forming of a lodge, and do not exist in a great many, the consideration of them falls to the ground. Whom, therefore, have we to fall back upon? The P.M.'s, some will say. But suppose there are no P.M.'s, as must be the case with a newly-constituted lodge during the year of its first W.M.! The only officer who is able to quit the lodge, or at any rate to quit it with the least amount of inconvenience, is the Treasurer, who, by the "Constitutions," is a compulsory officer. But, apart from the somewhat anomalous circumstance,

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of charging the Treasurer with the duty of superintending the preparation of candidates, there is nothing to prevent the same person filling both offices of Secretary and Treasurer. According to the "Constitutions," it is impossible to fix the limit of the incorporation of the various offices in the same person. Rule No. 3, relating to private lodges, is the only one which distinctly prohibits the Master of a lodge, from filling any one particular office besides that of W.M. of the lodge to which he belongs.

There is great want of revision in the "Constitutions" upon the subject we have briefly alluded to. In addition to informing an officer of what he may do, he should also be told what he may not do, and the permissions and prohibitions should be so worded, as to leave no reasonable doubt of his proper duties and range of administration, either in his own mind or that of anyone else. We have no hesitation in saying that the preparation of a candidate for any of the three degrees, is too important a part of our ceremonies to be left to be done at haphazard, as it commonly is, or only accomplished by the aid of an officer, who ought to be at his own post.

In this, as in other similar matters to which we have drawn attention, we make no assertion that it onght to be this or that person. We simply maintain, and we defy anyone to gainsay it, that there ought to be some officer or member of the lodge appointed by the "Constitutions" to see to so important and serious a part of our ceremonial routine as the preparation of candidates. Let the power of directing a brother to superintend it be entrusted to the W.M. if the Supreme Authority finds the problem too hard for it to solve. Let a new officer be appointed, if necessary, and told off for that especial duty. Any regulation is better than none.

The duty of the I.G. is neatly and well expressed by the ordinary answer, "To admit Masons upon proof, to receive candidates in due form, and to obey the commands of the J.W." It is almost incredible how brethren will absolutely go through these duties themselves, see them perpetually performed, and yet, when in the chair of the J.W., be utterly unable to so frame the answer, as to prove that they have the faintest perception of the connexion between the words and the actual duties themselves. This may partially arise because in numerous instances the J.W. never has performed the duties of I.G. We do not go so far as to assert that it is an absolute *sine quâ non* that he should serve his time as an I.G. before he proceeds to the superior offices, but we do assert that no officer should be promoted to any office until he "gives proof of his proficiency" in those beneath, and through which he is by courtesy supposed to have passed.

Until some stringent rule is rendered imperative respecting the promotion of incompetent officers, the practice of Freemasonry will never emerge from the depths to which it has sunk. One does not expect to find the reins of discipline drawn very tight in the army, so far as the officers are concerned, but the first thing an officer has to do when he "joins" is to learn his drill, and he is not dismissed from the hands of the drill sergeant, until at any rate he is safe from making a fool of himself on parade. What a mercy it would be if we had a few Masonic drill sergeants armed with the same authority as their military *confrères!* We fancy some of the brethren would remain a pretty long while under their hands. At the present day very few people work for the sole sake of work, and if a brother can become a W., or even a W.M. without, in a word, caring to give himself a moment's trouble about the ceremonies, offices, or ritual, why should he not? If he can reconcile the matter to his conscience, the affair is ended, so far he is concerned, but that such should be the case, that it should be permitted to be so, is a scandal and disgrace to any society or community of men who pretend to have laws and "Constitutions," and to base "all preferment upon real worth and personal merit," and not "merely on account of seniority of rank."

## REFORMATION THEORY OF THE ORIGIN OF FREEMASONRY.

By W. P. Buchan.

We have had the Adamite, Mosaic, Solomonic, Roman, and Guild theories of the origin of speculative Freemasonry, but as yet we have derived nothing substantial from either of them. We have laughed at the Adamite theory, flirted with the Mosaic, fondled the Solomonic, looked askance at the Roman, and had serious thoughts regarding the Guild, but after all here we are, still keeping Bachelor's Hall and wedded to neither.

Another idea now comes tripping along and we call her the Reformation Theory, she asserts (*vide* N.B. *Daily Mail* July 30th and Freemasons' Magazine July 31st, page 88), that speculative Masonry is altogether a post reformation institution, further, says she, I feel inclined to assert I assisted to open the door and clear the way for the due setting forth, and establishment of your grandest ideas and doctrines. In the 16th cen-

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tury when I was fighting the battle of freedom, there were no "brethren of the mystic tie" in existence. No! Speculative Freemasonry was then still in the womb of futurity. In the 16th century I fought the battle against priestly domination. In the 17th century was fought the battle against kingly domination; then when both had been shaken to their foundations there sprang up a new *vox populi* or the strong feeling as Burns expresses it, that

A man's a man for a' that.

And upon the site of the old operative Masonic lodge there began to arise a new, glorious and noble structure, beatiful in its ideas, and humanizing in its influences, and that structure was Speculative Freemasonry, whose end is—

That man to man, the warld o'er,
Shall brothers be for a' that!

Many have asserted that previous to the 17th and 18th centuries the old operative Masonic lodges practised speculative Masonry, but that is a mistake, and no real evidence has as yet been brought forward to prove the assertion. So far as being made speculative Freemasons was concerned and thereby receiving the "secrets," rituals, doctrines, ideas, ceremonies, or degrees of speculative Freemasonry, men might about as well have joined the then tailors, shoemakers or weavers societies.

In the 1738 Bull of Pope Clement XII. He says that a "society has been formed, under the name of Freemasons, into which persons of all religions and all sects are indiscriminately admitted" as brethren. Such being the case Rome soon felt that a new power was rising up against it, and accordingly the young idea soon felt the weight of Papal anathemas. Had Freemasonry existed in the 16th century as an exponent of our ideas, &c., it was bound to clash with some of the then powers that were, and we would have heard of it.

In 1425 A.D. we find certain meetings of the Masons "in their general chapters and assemblies" classed as an infringement of the "Statutes of Labourers" (*vide* page 145) consequently said meetings were mere "Labourers," or workmen's meetings, and we have not the least substantial reason for considering them to have been anything else.

So much for the reformation being the forerunner of Freemasonry; however much or however little the reformation may be proved to have had to do, directly or indirectly, with the rise of speculative Freemasonry and its ideas, &c., one thing I consider is pretty certain viz.—that as to time Speculative Freemasonry is a post—reformation institution and if it can be proved to be a little older than A.D. 1717, I shall be glad to add a few years to 152.

## MASONIC ARCHÆOLOGICAL INSTITUTE.

In the "Gentleman's Magazine" for May a very sensible and apposite letter has been inserted referring to the Masonic Archæological Institute, and we are quite sure that the claims which such an institution has upon the thinking portion of the Craft, will be a sufficient excuse for our inserting it in *extenso*:—

"CORRESPONDENCE OF SYLVANUS URBAN.

"Masonic Archæological Institute.

"Mr. Urban,—It has been the privilege of your ancient and valuable Magazine to record many words and deeds of past generations, and to tell the sayings and doings of many societies and associations of men, the Masonic fraternity occasionally not even excepted. It is now 116 years since you published (Vol. 23, p. 417) "Certayne questions with answeres," pretended to have been "wryttene by the hande of Kinge Henrye the sixthe of the name;" yet long as has been the time since then, our advance, until a very few years ago, in the true knowledge of our Masonic history has been almost *nil*. Since about the beginning of last century, one would imagine there had been a regular manufactory somewhere of pretended Masonic charters, writs, and ancient documents of all sorts, legends, traditions, &c., &c., included. Then if any writer dared to call in question the Adamite foundation of Freemasonry, he was immediately denounced by some spokesman on behalf of the craft, either as a pretentious know-nothing, or as a perjured villain. Anyway, therefore, his assertions were totally unworthy of a moment's regard. The plan taken to prop up the system of faith in the immense antiquity of our Order, and to knock down any opponent, was certainly clever so far. If the unbeliever were a Cowan—that is, not a member of the fraternity—then, of course, he was simply a know-nothing; for not being a member, how could he tell anything about it! Then if he were a member, it was—"How can anybody believe what he says, when he must perjure himself before he can explain anything?" The consequence

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was that, generally speaking, people did not know what to make of Freemasonry, with its secrecy and its awfully venerable antiquity. Although quite harmless, many desired to treat it as a rabid dog. In fact, some would seem to have been endowed with an anti-Masonic bump, which caused Freemasonry to act upon them something in the same way as the sight of a small piece of red cloth acts upon a bull. Freemasonry has had the benefit of being cursed by Rome, patronized by England, and passed through the fire by America; but with it all, here it is firmly fixed on its foundations fairer than ever.

"The true history of Freemasonry, which seemed to be about as difficult as Eureka as the source of the Nile, is now about to be systematically eliminated. Your MAGAZINE has recorded the foundation of many an archæological society, and I do not think it can go far wrong in adding the name of the one I now mention—viz., the Masonic Archæological Institute, whose inaugural meeting was held in London on the 29th of January, A.D. 1869. Short as has been its life as yet, it has done well; its begining has been good, and if it honestly carries out its intentions, gives great promise of future good. One thing is certain, it has plenty of work before it. It comes at a good time too, just what was needed to assist in building up a true historical Masonic temple, and, if it does its duty, to authoritatively set aside the mass of rubbish contained in our pretended ancient charters, legends, and *histories*, so many of which have been from various motives—some, no doubt, in good faith, compiled since the beginning of last century. Some of our ancient writs, after being safely stored, by nobody knows who, in their secret repositories, were in process of time, after a lapse of perhaps five hundred minutes, duly brought to light, just when their presence was necessary to settle some knotty point of precedence or pretension. The capacity for swallowany amount of Masonic Arabian Night's tales has been truly wonderful. Credulity has ridden triumphantly through the length and breadth of the land, its votaries, with the most profound veneration, humbly bowing down to it, thankful if they may get near enough to disport themselves in the dust raised by the passing wheels, or like the poor Hindoo, fairly prostrating themselves before it, so that they may be duly marked and known as true believers. This credulity seems to have been taken advantage of by certain speculating bookmakers or booksellers, who caring little for the evil it might do, so being it paid them, sowed broadcast throughout the land pretended Masonic histories, &c., &c., which have been quickly bought up by thousands, who seem to have gladly parted with their money for what had such a presumed flavour of united secrecy and antiquity.

Attempts, however, at inquiry have been made by brethren who were not inclined to believe or take for granted as true all they heard; but until quite recently little came of it, as somehow they either fell through, took the wroug road, or wanted courage to persevere, or something of that sort; *e.g.*, should a disbeliever manage to show some reason for not hailing Adam as a brother Freemason, and then keep a safe distance from the swing of Tubal Cain's hammer, he had thereafter to pass the Tower of Bable, and having managed that, and also escaped being knocked down with a Pyramid, he was pretty certain to be set dead level by the Temple of Solomon. Few would-be sceptics, after passing the former perils, retained sufficient breadth to carry them past Solomon.

People forget that although the words "Masonry" and "Freemasonry" are so similar, the things themselves are quite different. "Masonry," that is, operative Masonry or the art of building, has existed for ages; but the Institution of "Freemasonry" or speculative Masonry, is quite modern. Masonry deals with stone and lime, "Freemasonry" with men and their actions; a similarity in the nomenclature, which was adopted by the founders of our system of Freemasonry, and which assisted in giving it a better start, has tended to the current confusion of ideas.

In conclusion let me wish the Masonic Archæological Institute long life and prosperity. And as for our Freemasonry, which may now be fairly called ancient, even although it should date no further back than the foundation of the Grand Lodge of England, about A.D. 1717, it is high time its history was got out of the nursery, and away from such companions as Jack the Giant Killer, or Sinbad the Sailor; these wonderful stories please children, but Freemasonry is now old enough to walk alone, and to be trusted with the real truth face to face. If the Freemasons of to-day must make themselves as ancient as a shadow of possibility will allow them, let them trace up and prove, if possible, some sort of connection—though it may be but a faint one—with the building fraternities who erected our noble cathedrals and mon-

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asteries about six or seven hundred years ago. If they can in some way manage that, their pedigree will be old and grand enough, even although there be not a single drop of Solomonic blood in it. But be that as it may, the antiquity of Freemasonry, though interesting, is only a circumstance, of no more real value than the colour of the paper on which a man may write his will; its great beauty and recommendation are its noble deeds; being founded on brotherly love, relief, and truth, it desires to see all men peaceable and happy, and tries in its own way to further that object, and its grand aim is to assist in bringing on that happy time when all nations of the earth shall be as one, when it may be truly said there is "peace on earth and good-will to men."—I am, yours respectfully.

M. Q. F

## FRATERNITY.

(From the *National Reformer*.)

The duties of fraternity are suggested by the social necessities of others, and regulated by their social merits. We should specially cultivate sympathy with our fellows, because we see that the accidents and vicissitudes of life are continually occasioning a powerful need of it; but we cannot be expected to sympathise so cordially with persons who themselves display little sympathy towards others, as with those who conscientiously endeavour to perform their duties, as affectionate members of society.

The practice of fraternity should extend much further than rendering assistance in cases of pecuniary need, and we should be permeated by a spirit of sympathy towards every one, in such of his feelings as are inseparable from our race, remember that each individnal has that hatred of harshness and love of kindness, and that ambition to have his feelings and affections respected, which is so strong and so sensitive within ourselves. We all know how much pleasure we feel at being gratified in our wishes, and how indignant we feel towards those who either wilfully annoy us, or neglect to grant us any little pleasure or privilege, which they can easily and harmlessly bestow; consequently we ought not to limit our fraternity either to extorted acts of charity, or to that interchange of bowing and hat-lifting formalities, which people who pay equal rents and incur equal milliners' or tailors' bills lavish upon each other, an upon no one else, but should feel a positive pleasure in procuring the gratification, and ministering to the enjoyment of all around us. A courtesy which is put on like a garment, because it is fashionable, is merely a mannerism and therefore incomplete; but one which is practised on the ground of its being a reasonable obligation, is shown to all men and graces every action. Civility is one of the most powerful promoters of contentment, and, as it implies a superiority over the crude propensities of selfishness, constitutes a fundamental element of intrinsic social rank. Violence may be in itself a grosser agression than simple rudeness, but it must he remembered that the law protects us from and renders us defiant of the former, while we are often totally defenceless against the latter. Incivility is a cause of suffering that we may be subjected to from day to day, from year to year; while physical violence is an evil of but exceptional occurrence.

The feelings with which fraternity bids us sympathise, are those which are common to every member of our race, and we should respect them even in people whose habits are repulsive to us, and who are generally uncongenial to our tastes. Onr tastes and habits, however, are peculiar to individuals, and not like feelings which are universal to mankind; therefore although under an obligation to sympathise with the latter, we are only bound to tolerate the former, and need not fraternise in habitudes with any man, unless his tastes happen to be congenial to our own. The learned are not called upon to associate with the ignorant, nor the thoughtful to join in the pastimes of the frivolous. Irrespective of natural inequalities of intellect, there is often a difference of tastes and choice between individuals, which would render personal intimacy irksome; therefore, although the obligation to sympathise with inherent feelings is binding, the right to form tastes and choose companionships is free.

In the choice of pleasures and pursuits, as well as companions, people are under no direct reponsibility on each other, and, within reason, may consult their personal predilections, but with regard to conferring pleasure, or inflicting unmerited pain upon their fellow-creatures—whether by look or action, word or deed—no arbitrary election is justifiable; the pleasure, when practicable, must be granted, and the pain conscientiously withheld. Nor, although people are free as to the act of according their companionship, can they be said to be equally free to withdraw

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it, when it has become a kind of necessity to a comrade's heart. To impart life is not an obligation, but having imparted it, with the various affection which it embodies, it would be cruel and wicked to take it away. To grant our intimacy is not necessarily an obligation, but having granted it, and allowed the affections of another to entwine themselves, from many causes, around us, we have given them a claim to be treated with tenderness and respect. When we cease to take pleasure in companionship with a friend, it becomes a hardship to give much time to his society, yet it is callous to deprive him otherwise than very gently of it, when he continues to take pleasure in companionship with us. A living being is not a chattel to be taken up or thrown aside at will, but an organism comprising desires and aspirations, which we have no right to encourage without endeavouring to fulfil.

## MASONIC NOTES AND QUERIES.

### INITIATIONS AT CONSECRATIONS.

One question is this: Is the W.M. Designate sufficiently of a W.M. under the G.M. warrant to authorize the calling of an emergency meeting, according to the Book of Constitutions, to ballot for, and, if approved, to initiate, Mr. A. B.?

I am one of those who opine that he is.

Undoubtedly a joining member cannot be elected, nor a candidate initiated in the ordinary course.—O.O.

### PALESTINE EXPLORATION.

It is perhaps not known that M. de Saulcy, mentioned at p. 142, as the predecessor of Bro. Lieut. Warren in discoveries in the Haram, is not only a member of the French Institute but a distinguished Mason, being one of the grand dignitaries of the Grand Orient of France.—H.C.

### THE RED CROSS OF ROME AND CONSTANTINE.

A recent correspondent, "R.," inquires what is the authority of the Grand Council of the Masonic degree which claims to represent in this country the original Order of similar name; and he states that H.I.H. the Prince Rhodocanakis, who is at present residing at Higher Broughton, near Manchester, is the Hereditary Grand Master of the venerable public Order of Constantine (Constantinian Order of St. George.

I am not about to revive the recent discussion on this subject, in which I took part, but will refer your correspondent to the articles, pro and con, which commenced in your issue of the 16th January last, and concluded in that of the 27th February. From these he will gather the little which is to be said for the claims of the new Masonic degree.

As regards the grand mastery of the ancient and distinguished Order which has been thus imitated, probably your correspondent will be glad to have accurate information; and this I cannot better give than by the following note, which I extract from Bro. Yarker's interesting book on the Jerusalem Encampment, Lancashire, deservedly published a few weeks since by the Grand Conclave of that province:—

"The Hereditary Grand Master of the original Order of Constantine the Great is His Imperial Highness Prince Joannes Rhodocanakis (B. 1812, M. 1840), of the Castle of that name, in the Island of Chio, head of the Royal and Imperial House of Rhodocanaki, and Titular Emperor (Joannes X.) of the Byzantine Empire. His paternal great-great-grandfather, the Emperor Panteleon I. (B. 1633, D. 1689, also Hereditary Grand Master of the Order), had an only younger brother—Constantine (B. 1635, D. 1689), a distinguished alchemist, at the Court of His Majesty King Charles II., of England, to whom he was honorary physician until the King's death in 1685—leaving London for Paris in 1688, and thence for Amsterdam, where he died on the 13th of August the following year. We may remark that H.I.H. Prince Constantine Rhodocanakis was, by right of descent and by creation, a Grand Cross of the before-named Supreme Constantinian Order of the Knights of St. George. The Ex-Duke of Parma and the Ex-King of Naples are the Grand Masters of the revival of Charles V., Emperor of Germany; and His Majesty the late King Ferdinand II., of Naples, opened negotiations just before his death to amalgamate his Order with of H.I.H. Prince Joannes Rhodocanakis, which proposal was at once declined."

The Prince Demetrius Rhodocanakis, Knight Grand Cross of the Constantinian Order of Knights of St. George, who, as before stated, is at present residing at Higher Broughton, is the *son* of the Prince Joanes, the Grand Master of the Order, and I have the personal authority of the Prince Demetrius for saying that the note which I have quoted from Bro. Yarker's book is perfectly correct.—LUPUS.

### PAST MASTERS.

Bro. E.A. "does not want to do the work of a W.M.," he "only wants the rank of a P.M." I dare say he does! Let me, as an old P.M., inform him that wages are only given in reward for labour, that the rank and privileges of a P.M. are a reward for the services he has rendered the Craft. Certain secrets are communicated to a brother when installed in the chair as regular W.M. of a lodge. These secrets should never be communicated to any one not so elected and installed, nor, under the English Constitution, are they allowed to be given otherwise. Other Constitutions have been in the habit of giving them, but it was doubtless an abuse, and is, I believe, now forbidden. In my opinion, any brother thus attempting to obtain the secrets of the chair, violates the injunction to fidelity as explained in the charge of the 1st degree, "Never attempting to extort, *or otherwise unduly obtain*, the secrets of a superior degree." Further, if he thus gets made a sham P.M. he will gain nothing, as he may not wear the P.M.'s jewel, nor may he be present at the installation of a W.M. in an English lodge, nor would he obtain admission to the Grand Lodge of England. Let him work his way up like a man from E.A. to P.M.—*Labor omnia vincit.*—C.A.G.

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## CORRESPONDENCE.

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

### APATHY IN OUR ORDER.

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

Dear Sir and Brother,—My attention has been called to the fact that in some places there is a considerable number of brethren of high character and social position who have ceased to be connected with the Craft by subscription to any lodge, and who take no interest in our proceedings. I can quite understand this with men of some dispositions, believing, however, that a sense of duty ought to induce them to remain, in full assurance that in course of time matters will be regarded in their true light, and inducements to secession cease; nor should it be forgotten that apathy and distrust must weaken our Order in the eyes of those not yet admitted to it, and destroy its title to respect. On this principle I have endeavoured to act, though, had I followed my own inclination and the example of others, I have felt that I had more than reasonable ground for doing so.

On inquiring into the causes of such departures from our ranks, I come to the conclusion that there is none more fertile than the appointments to office, which are in the hands of the W.M. Of course, it is expected that in such appointments he will exercise the power as a sacred trust for the benefit of the lodge, taking merit and conduct as the test, and not be actuated by his own caprice or predilections. On the contrary, I have heard brethren argue that it is the privilege of the W.M. to select for office any whom he may think proper to elevate irrespective of such qualifications, without having his course called in question. Thus I have known brethren of little merit or capacity placed over the head of others who have well deserved advancement, and who have thus felt that by losing ground once they have been put out of the course, and have little chance of again getting into it. This has led to their retirement from the lodge. It is quite true that theoretically we all ought to take any position that may be assigned to us, and earnestly to do our duty in it, but it is not in human nature quietly to bear acts of apparent or real injustice, and, where there is no redress, disgust and anger bear temporary sway. It cannot be denied that it is better for a brother under such circumstances to leave than to remain and be a source of disputation. I cannot but think that the power in this respect in the hands of the W.M. is too great for some men to be trusted with, especially where the election is carried by a small majority on the ballot, and that at least he ought to consult in a body all the P.M.'s and existing officers before making the arrangements for his year of Mastership. Thus only can the officers have the confidence of the members, discontent be avoided, and the lodge be in fact what it is in theory, the abode of peace, union, and harmony, cultivating the virtues of "Brotherly love, relief, and truth." It is very possible to conceive of cases where intimations may be given to brethren who have thoroughly performed their duty, that progress in the next year would be made to depend on the manner in which they voted, or the opinions they expressed, on particular questions, thus doing away with all freedom of thought and liberty of action, and giving the W.M. and undue influence in the management of the lodge, already, as some think, more than sufficiently great. It would be a libel on the Craft, however, to imagine that such instances can be otherwise than very rare indeed.

Another point which has struck me as a great source of discontent has been the principle on which the distinction of the purple apron is conferred. In a small province men obtain it whose merits are very mediocre, and who have never filled the chair of a lodge, while in others, more numerous, hard-working W.M.'s have passed many years before their services have been recognised. I cannot but deem it unwise largely to extend the number of purple aprons, which ought to mark high merit, and hence arises a question as to the propriety of the rule which obtains in many districts to change all the provincial officers each year, thus preventing such as have deserved the highest ranks from obtaining them, for, where this plan is followed, a young Mason who has been so fortunate as to gain the purple early in a subordinate position, loses a chance of future higher distinction, whatever may have been his subsequent services in the cause. I am aware that this plan is pursued in Grand Lodge, but the cases are different, because even under it comparatively few out of the large number of Masons in the country can hope ever to obtain the distinction.

Again, one province with which I am acquainted compares unfavourably with other provinces, for there the rule was, and I presume still is, to raise every officer who is present each year, and thus, should all attend, there can be but one vacancy to fill, that of Pursuivant, caused by the retirement of the S.W. and the elevation of those below him. This limitation of the purple renders it more highly prized, and insures that its possessors must not only have done their duty, but have made extra efforts in its performance. Moreover, being a large province, none who have not filled the chair of a lodge stand any chance of such honours. It may be urged that many worthy men are thus passed over, but I believe that occasionally a year is set aside when the ordinary routine is abandoned, in order to give an opportunity of repairing any manifest omissions. I cannot but consider this plan as infinitely superior to the too great multiplicity of Past Prov. Grand Officers found elsewhere.

Yours fraternally,

P.M.

### INELIGIBILITY OF CANDIDATES FOR FREEMASONRY.

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

Dear Sir and Brother,—Bro. W. P. Buchan's letter of the 14th inst., is before me, and I think you right in asserting at the top of it that you are not responsible for the expressed opinions of correspondents, as you would have much to answer for were you sponsor for the progeny of Bro. B.'s brain at all times.

I always suspected there was as much pent up asafœtida about him as would fumigate a whole mirror of Masonic reflections, and apparently I have lighted the fuse, which has sprung the mine of his fiery serpents, hissing and squirming through nitro-glycerine and genuine orthodox "brumstane." This sceptical

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brother presumes that I took from the 17th July to the 2nd inst. to fulminate my epistle anent his. In this he errs, for my attention had accidentally been drawn to the matter a day or so before I wrote. But this is of little consequence, as a great deal more of his superabundance is inelevant to the subject, and, not having read his article of the 6th Feb., I must have lost a treat, and confess myself so much the more ignorant of it. In my letter of the 7th inst., I said that "good moral character according to his creed was the only requisite."

Now, I do not mean to pretend to so much profundity of knowledge in speculative Masonry as Bro. B. does, but I hold that a man may be a good moral man, an excellent citizen, and have done good service to mankind, yet withal be disqualified by the proscriptive conditions of the Order from entering therein. To employ a man's mind for the most universal benefit, it is not necessary to envelope, or develope it in the lodge room, and, in fact, our brother's mind seems so capacious and expansive that even the St. Mark's Hall cannot contain it. While, however, sanity and moral character are insisted on, the physical condition of the individual must to all appearance be sound and perfect, otherwise, what need is there of preparation? Is that not as near as can be *passing the doctor?* What availeth the five points of fellowship often so eloquently delivered on; why waste wind, gas, light, and precious time on the whole altar ordeal if they be mere shams, and not indispensible essentials in Masonic teaching? What are grips and signs to a person minus digits and dexters; what are lights or signs to a blind man, or words to a deaf man or a mute, and when heels, hollows, and knees are gone, I guess and *speculate* it were nothing short of insult to hobble a man up to the altar to lecture him on the importance and use of them in the Craft.

The reference of your correspondent to the Hon. Mr. Kavanah has no point with it in my eyes, there being nothing in the constitution of Parliament to debar him from sitting there; it is otherwise, however, in the unalterable landmarks of Freemasonry and the O.B.'s which bind us to them. Quacks and empirics have existed during all ages, and in all professions of the world, and even Freemasonry at the present hour is not able to irradicate it, but seems susceptible of being tainted by it; and I presume we must be content with that phenomena amongst us still, though it should appear in "Buchan or ither chaps."

By-the-bye, I was present last week where a brother of a local historic name officiated and passed and raised two E.A.'s; he was exceedingly earnest and particular in impressing them with the indispensible value and uses of their limbs in a Masonic sense, from the tips of their fingers to the soles of their feet; but it certainly was astonishing to hear the same individual assert in the adjacent a few minutes after, that he was going to initiate the candidate wanting the left hand, and I am certain he is neither a Milton nor a Nelson, although, for aught I know, he is a decent man. This official likewise referred to the benefits derivable from Masonry on the field of battle, but this only corroborates my statement in my last letter that warriors and sailors should become accepted before campaigning or going to sea, and not defer (as the intention of the society repudiates) till the season of its charitable and humane operation has passed away.

Bro. Buchan asserts that he acted in receiving the candidate short of his right arm on the authority of the Grand Lodge of Scotland. Let me remind him that I am only bound to abide by her so long as she abides by the ancient landmarks, and I simply copy such authority as the G.S. gave my mother lodge without comment upon its vagueness:—

"In reply to yours of yesterday, I beg to inform you, that in many instances, persons afflicted with lameness such as you describe, have been admitted into the Order; but as there is no definite law on the subject, but merely an understanding, I would advise you to lay the matter before a full meeting of the lodge. and take the opinion of the brethren as to whether the candidate is a fit and proper person for admission. Any mental defect should certainly be held as a valid objection to his initiation."

Bro. B. seems to eschew the binding nature of my O.B altogether, and treats it very lightly indeed; in so much so that seeing I and others cannot be present at these lame initiations, I would suggest that he or the brother formerly referred to invite us to a lecture on the subject of their new light and means of absolution.

Yours fraternally,

17th August, 1869. W. L.

## JOINING BRETHREN AND INITIATIONS.

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

Dear Sir and Brother,—The question opened by ✠ B ✠ in your number of August 7th, and my few remarks in regard to it on the 14th, have elicited satisfactory replies from Bros. Hughan, Crux, and ✠ B ✠. The latter is rather hard upon me in supposing that my case in 1863 was one of the irregularities which led to an alteration, for I do not hesitate to say that every precaution was taken in that instance. If I remember rightly, the brethren named in the warrant, granted in March, had the authority of the Prov. G.M., for meeting at once to transact business but not to perform ceremonies before the day of constitution and consecration, which was May 6th. Part of that business was the formation of the by-laws, which, having been adopted at a previous meeting, were confirmed previous to the ceremonies on the day of "constitution," to use the correct term suggested by Crux. I ascertain that point from the dates given in the printed by-laws. This shows that, according to Bro. Hughan, at that time no irregularity was committed by admitting new members, whether by joining or initiation. Crux says that on the day of "constitution" "the ceremonies of passing and raising, for which no previous notice is required, may be performed," and consequently there can be no impropriety in proposing new members at the same period. This answers the original question of ✠ B ✠.

As it is very possible that the precautions I took in the formation of the lodge may not have been adopted in all cases, I quite concur in the propriety of the new arrangement named by Bro. Hughan. My object was not to argue the question, into which Crux has entered so fully, but to ascertain the authority, which is not in the Book of Constitutions, for the first statement of ✠ B ✠.—H.H.

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## THE MASONIC WINDOWS IN WORCESTER CATHEDRAL.

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

Dear Sir and Brother,—In sending you my report of the recent ceremony for inaugurating one of these windows, I regret to find that I omitted a portion of the report which has particular reference to the window under consideration; so that the report appears (p. 156, 2nd col.) to refer to the one erected by the two Worcester lodges, in 1862, to the memory of the late Bro. J. Bennett. This is not the case; the work recently inaugurated is a more important specimen of art, and fills the great window of the north transept of our venerable Cathedral. The following is the missing sheet of my report, for which I hope you may be able to find place:—

"The Provincial Grand Lodge of Worcestershire, at its annual assembly last year, whilst testifying its admiration of the important restorations which are so honourable to the Dean and Chapter, resolved to contribute to this excellent work by presenting the glass for the north transept window. The aid of Messrs. Lavers, Barraud, and Westlake, of Endell-street, Bloomsbury, was again invoked, and the afternoon of Tuesday, the 10th of August, A.D. 1869, saw the successful completion of a very noble specimen of art. For the adornment of an edifice consecrated for the use of Christian worship no subject could be more appropriate for the window than the representation of personages of the Jewish and Christian faiths. At the base of the window we have those Jewish Masons who were remarkable above all for their connexion with the building of the first and second Temples—Solomon, Hiram King of Tyre, Hiram Abiff, Zerubbabel, Ezra, and Nehemiah. In the upper and main portion are represented the twelve Apostles who were chosen by our Lord to construct that temple built without hands, the Christian Church. In the tracery of the window are the symbols of Craft Masonry, the armorials of the Order, and those of the Right Worshipful Bro. Royds, Provincial Grand Master. The work is executed in the Early Decorated style; it is rich in effect, the drawing is sufficiently archaic to harmonise with the other details of the venerable fabric, and we have no doubt that this fine production will take rank with the best windows of our modern period. A brass slab placed below the window bears the following inscription:—

"To the glory of God, and for the adornment of this Cathedral the north transept window is erected by the Freemasons of Worcester.—Albert Hudson Royds (High Sheriff of the County), Provincial Grand Master, 1866."

Yours fraternally,

LUPUS.

## MASONIC DISCIPLINE.

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

Dear Sir and Brother,—I claim a small space in your columns allotted to correspondents to reply to the letter of H.C., who complains that I disregard "the history and practices of the Craft at home and abroad."

So far as the history of the Craft is concerned, I care nothing about it in connexion with my present articles, which relate solely to the actual existing state of the practice of "Masonry" in our English lodges. Respecting the "practices of the Craft" abroad, they do not agree with those observed by ourselves, and any consideration of them is beside the question.

Your correspondent is not happy in the selection of his phrases when he observes "he evolves his conclusions from his own imagination." I do not think that there is much "imagination" in my articles. On the contrary; they are probably displeasing to some, on account of their being so matter of fact and so truthful. I advance nothing, I suppose nothing, I simply take the ritual as it stands and judge of it by the light of a fair, honest, and earnest criticism. Nay, more, I assert nothing, or, if I do, it is founded upon a basis so palpable and incontrovertible that the assertion cannot be considered as mine, but merely a conclusion deduced, not from "imagination," but from premises that are undeniable.

I will tell H.C. where he will find an "assertion." It is to be found in his letter, when he says, "The answer as to assistant officers, which he impugnes, is ancient and *correct*." That is to say, H.C. asserts it is ancient and correct. I am quite certain he believes it to be both, but his belief will not establish the statement. As to it being ancient, I reply to him, in the words of our incomparable "charge,"—"Ancient, no doubt it is, having existed from time immemorial." But I dissent from the other dictum of his, which evidently proves that he considers it correct, *because* it is ancient. Here we altogether disagree. In my former articles on "Masonic Discipline" I have given numerous instances where the defence set up for grammatical blunders, manifest absurdities, and obvious inconsistencies has been,—"It is so; it has always been so."

It is not necessary for me to recapitulate that, while there are certain portions of our ritual and our rites, which admit of no other reason for their being as they are, and which require no further explanation, there are also others, for which the same answer is simply an admission of ignorance and weakness on the part of those employing it.

When writing the last article I anticipated, although I did not refer to it, that the objection might be raised that the position and duties of the assistant officers were investigated before those of the principal ones. As H.C. justly observes, there is a "scale." Now, a little reflection will show that, but for the unfortunate interpolation of the O.G. in the ordinary answer, there would also be a "scale" in the answers respecting the number of the principal and assistant officers. But the introduction of the "besides the O.G. or T.," completely spoils the scale or order. There is, moreover, a manifest Masonic correctness and fitness in the alteration of the answer, which did not strike me until now. It is this. By placing the O.G. or T. in his proper order, the "scale" is regularly descending in the answers relating to the number of officers, and regularly ascending in those where their position and duties are rehearsed. H.C. will have no difficulty in calling to remembrance other parts of the ritual where the order or "scale" in which any particular circumstances are alluded to, is also inverted in a similar manner.

For Bro. H.C. to simply assert that such and such

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an answer is "correct" is nothing. I consider I should make out a very poor case if I did not prove, or at any rate endeavour to prove, the truth of whatever statements I might put forward. The general tenor of the letter of H.C. induces the reader to conclude that the writer believes our theory and practice of Masonry to be perfectly correct, because he never knew it to be otherwise. My opinion is that this belief is rapidly dying out, and that educated Masons are awakening to the fact that there is an urgent need of systematic instruction, promotion, and supervision throughout the whole Craft, which would include our "Constitutions," rites, ceremonies, and ritual.

Yours fraternally,

London, 24th August, 1869. CRUX.

## FREEMASONRY ABOUT ONE HUNDRED AND FIFTY-TWO YEARS OLD.

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

Dear Sir and Brother,—Bro. W. P. Buchan thinks, in page 146, that Bro. R. Sanderson and Saxelby will find their notes answered on the relative antiquity of Freemasonry by your giving his letter on that subject as sent to the *North British Daily Mail*. I should have liked if such had been the case, as I have little relish to enter the lists against such "veterans of famous service" in Masonry as Bros. Buchan, Hughan, and Lyon. Yet I cannot help submitting to our worthy brother first named, that his letter does not touch my position at all. What is the point at issue? In page 88, Bro. Buchan says, "If there be any *reliable* documentary evidence of the existence of Freemasonry previous to what is designated the revival of A.D. 1717, I should much like to know it," &c. Now, in page 109, I give "documentary evidence," which I consider "*reliable*," of the existence of a lodge of speculative Masons existing in this province (Peebles and Selkirk) as early as 1702. This evidence Bro. Buchan does not attempt to call in question, far less to overturn I do not for a moment affirm that the Masons of 1702 were up to the working of the "elaborate ritual" of the present day. Nay, I have shown in a former letter that they did not at that date seem to know anything of the third degree, yet I think their records clearly show that they met as speculative Masons. Their roll of membership showed no distinction as to rank, class, or trade; the short list I quoted in page 109 as applicants for initiation gives a baronet, a landed proprietor, a country wright, and others admission into the lodge. This was done by obligations given and taken, and by "word" and "grip" *in the usual manner*. They also examined and affiliated brethren into the lodge upon them showing themselves "true Entered Apprentices and Fellow Crafts," of which we have a minute dated 14th January, 1704. The funds of the lodge were devoted to the relief of distressed brethren and their widows, and in no part of the minute-book do I find a single reference made either directly or indirectly to Craft protection extended in any shape or form to operative Masonry.

On these grounds I consider the "documentary evidence" I have furnished worthy of a little more consideration than Bro. Buchan seems inclined to give it. How the lodge sprang up—where it got its charter (if it had one)—I cannot say. But that it did exist is *a fact* which cannot be disputed; and Haughfoot, the place where most of the lodge meetings were held, is not above a mile and a half distant from my present residence.

Yours fraternally,

R. SANDERSON.

## EARLY BIBLES AND THEIR TITLES.

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

Dear Sir and Brother,—In the *Masonic Mirror* of the 7th inst. (p. 106) appears an article by Bro. W. P. Buchan, in which he mentions two or three Bibles with fac-simile titles—one by Miles Coverdale, printed at Zurich, 1535; one printed by Grafton at Whitchurch, in 1539; and the other Cranmer's Bible, printed in London 1540—the fac-similes to which were executed by me, that for the Coverdale nearly 40 years ago, and for Grafton's and Cranmer's about 30 years ago. At the former period there were only two known original titles to the Coverdale's one in the old library of the British Museum, date 1535, partly made up from another edition; the other, in the possession of Earl Jersey, perfect and unique (date 1536), the Cranmer, 1539, the only title of that date with which I am acquainted, and from which I made my fac-simile for a copy in the possession of the late Right Hon. Thomas Grenville. This title has furnished all the imperfect copies of the three editions of Cranmer's Bible, viz., of 1539, 1540, and 1541. The typographical center being supplied according to the date of the Bible for which it was required. About 20 years ago a copy of Coverdale's was discovered (date 1535) with a perfect title, also a leaf of the address to the reader, on the back of which is a list of the contents of the Book of Genesis, in the Gothic type, corresponding with the other leaves of contents of the several books; this leaf is unique.

Yours fraternally,

J. HARRIS.

Royal Masonic Institution, Croydon.

## MASONIC DISCIPLINE.—SALUTING.

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

Dear Sir and Brother,—I have read with considerable interest the excellent article by Crux in your number for 12th June, 1869. There is one point, however, in which I do not agree with him, and on which I should be glad to know which of us is right. Being a soldier as well as a Mason, I have visited lodges, English, Scotch, and Irish, in all parts of the world, as well as in the United Kingdom, and I have never seen the practice of saluting "right up" on entering, that is, saluting in the lower degrees, as well as that in which the lodge is at work, nor do I think it desirable. It is only proper and respectful to advance in front of the pedestal and, *taking the proper step*, give the salute of that degree; but no more can be necessary. It is fortunate that in our lodges we acknowledge three degrees and no more, as otherwise a 33rd degree man might be rather embarrassed; whilst Bro. Morris (who says he has taken 142 degrees), when attending the highest one, would not be able to take his seat at all, but would remain in the centre gesticulating the whole evening! I fear about *that* centre he would be very liable to err. Again, Crux says, a brother leaving the lodge, and returning, only salutes in that degree in which the lodge is open on his return. So that two brethren entering together—say one having been out to prove the other—salute differently. I think the etiquette is this: Ascertain from the Tyler in what degree the lodge is open; on entering, advance in front of the pedestal, take the step and give the sign of that degree; if more than one enter, advance and salute together, taking the time from the brother on the right.

I am sure Bro. Crux will not think that I am carping at his remarks. Like him, I set great store by smartness and uniformity, but I think the latter is often injured by individual lodges introducing some new mode unknown to and unpractised by the Craft at large.

Yours fraternally,

CHARLES A. GORHAM, P.M.,

Malta. Past Dist. G.J.D. Andalusia.

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# THE MASONIC MIRROR.

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

## MASONIC MEMS

UNIVERSAL MASONIC CALENDAR FOR 1869.—A few remaining copies of the second edition are for sale at a reduction of 25 per cent.

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION.—Votes are earnestly solicited in behalf of Frank Loud, aged eight and a half years, No. 49 on list of candidates. Girls' School votes will be equally acceptable for exchange. His late father, Bro. William Loud (who died suddenly on the 23rd of May, 1869, leaving a widow and nine children), was initiated in the Prince Edwin Lodge (No. 125), Hythe, in which he held the office of Warden. He was also a member of the Invicta Lodge (No. 709), Ashford, from its foundation, in 1857, until his decease, and has been a subscribing member to Grand Lodge for eighteen years. His widow and eight of the children are entirely dependent upon their friends for support. The case is strongly recommended.

Votes are earnestly solicited on behalf of George Albion Coombs, son of the late Bro. George Albion Coombs, who was a member of No. 700, and a licensed victualler, at Shooter's Hill, Woolwich: died 18th May, 1866, leaving two orphan children depending upon their friends for support Proxies thankfully received by Bro. J. Ewart, Royal Carriage Office, Royal Arsenal, Woolwich.

The death of Bro. Wm. J. Newman, long connected with, and of late years Superintendent of the Exhibition Department, Crystal Palace, and member of the Crystal Palace Lodge (No. 742), whose talents and amiability endeared him to all who enjoyed the pleasure of his acquaintance, has deprived his family of their means of support, as well as of their best and dearest friend. His brethren in Freemasonry are desirous of testifying their respect for the memory of their late brother by presenting one of his sons, who is of suitable age, for education in the Royal Masonic Institution for Boys. In furtherance of this object votes are earnestly solicited in favour of his son Herbert Horace Newman, for the election in October next. The case is strongly recommended by several influential brethren as a most deserving one. Proxies for Girls' School, or the Benevolent Institution, thankfully received for the purpose of exchange. Communications and votes may be forwarded to Bro. W. H. Harper, Crystal Palace, S.E.

GRAND LODGE meets on Wednesday, 1st September, at 7 o'clock; the business on the agenda paper is not of very great importance.

PORTRAITS of the Rt. Hon. the Earl of Dalhousie, *K.T.*, *G.C.B.*, M.W.G.M. Mason of Scotland, can now be obtained at this office, price 3s. 6d. each. Copies, with ornamental border and Masonic emblems printed in gold, on large size paper can be had, price 10s. 6d.

REMOVAL OF LODGE.—The Gosport Lodge (No. 903), formerly held at the Star Hotel, is now removed to the India Arms Hotel, High-street, Gosport. The lodge meets on the second Tuesday in every month.

THE Star Lodge (No. 1,275), will be consecrated on Friday next, September 3rd, at four o'clock p.m., at the Marquis of Granby, New Cross-road, by Bro. J. Hervey, G.S. Bro. J. Smith, P.G.P., W.M. designate.

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION.—Votes are earnestly solicited on behalf of William Grant Fabian, for this the fourth application. His father, Bro. Augustus Fabian, has been very zealous and energetic in the cause of Masonry, and has been instrumental in founding and resuscitating several lodges and chapters. He is a P.M. of the Portsmouth Lodge (No. 487), P. Prov. S.G. Warden of Hants, Mark M., Royal, Rose Croix, and Knight Templar, but owing to sudden and severe misfortunes, impossible to foresee or control, his circumstances are now very reduced, and his means are totally inadequate to maintain and educate his large family, four of whom are entirely, and four partially, dependent on his very limited resources, and he is compelled to make this appeal to the brethren and subscribers. This case is vouched for, and urgently recommended by a strong list of influential brethren as very deserving of support. Bro. Fabian will feel very grateful for votes. Address, 8, Waterford-terrace North, Walham-green, S.W. Girls' School or Benevolent Institution proxies equally valuable for exchanging.

## METROPOLITAN.

### INSTRUCTION.

METROPOLITAN LODGE OF INSTRUCTION.—A meeting of this lodge was held on the 20th instant, at the George Hotel, Aldermanbury. Among the members present we noticed—Bros. W. Ashby, J. R. Foulger, Gotthiel, Mackowery, D'Arcy, Worrell, and several others. The lodge having been opened with the usual formalities, was opened up to the third degree, and the said degree very creditably rendered by the W.M., who, assisted by his officers and the rest of the brethren, worked the sections of this degree in an able manner.

### MIDDLESEX.

WOOD GREEN.—*Lewis Lodge* (No. 1,185).—In no locality in England is it possible that the practical good effected through the Masonic organization can be more patent than at Wood Green. The unanimous recognition of its benefits so publicly manifested, naturally led to a desire on the part of many residents in the neighbourhood for a knowledge of the secrets and mysteries of an Order so favourably brought prominently to their notice, and it was felt desirable to attempt the formation of a lodge by means of which the oft-experienced wishes should be gratified. The attempt was made in 1867—was justified by most satisfactory progress in 1868—and is an accomplished fact in 1869. On Saturday last (21st inst.) the second anniversary was celebrated, under circumstances most encouraging and auspicious. Hitherto the lack of proper accommodation at the Nightingale Tavern has necessitated the inconvenience of providing for labour and refreshment in the same room. On this occasion, however, was inaugurated the spacious new room built by the worthy host and proprietor, Bro. W. Jones, capable of accommodating more numerous gatherings than have ever yet been there attempted, the dimensions being 54ft. long by 28ft. wide and 18ft. high. Herein assembled, on the 21st inst., 50 brethren to do honour to the elevation to the chair of K.S. of Bro. Arthur C. Fowler, who, during the stated hours of labour—after Bro. Gibbon had been passed to the second degree by the retiring Master, Bro. Coves—was installed as W.M. for the year ensuing by the Senior P.M., Bro. Frederick Binckes. The whole of the proceedings were admirably conducted, and great praise is due to the host, Bro. Jones, for the skill with which he catered for his numerous friends, the exception being that so universally complained of—defective attendance. Nor must Bro. Jones' liberality be lost sight of, for in the enthusiasm of delight at having his work brought practically to a conclusion, he requested permission from the W.M. to pledge him and all his brethren in a bumper of the sparkling product of Epernay (veritable), which he most hospitably supplied. Courtesy demanded compliance with the request, which was cheerfully accorded, and "Happiness and prosperity" was the wish cordially expressed to Bro. Jones "and his." The lodge now numbers forty-seven members, and must be considered as in a flourishing condition, inasmuch as a deficit of £14 at the end of its first year of existence has been, at the

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termination of its second, converted into a surplus of £6. This has been effected without any neglect of the virtue of hospitality, or—more important still—of the higher virtue of charity, for, be it known, that this lodge, so recently established, has devoted itself to the inculcation, by example, of a knowledge of the easiest and mostpractical means of relieving from debt the institution with which it is so intimately connected—the Boys' School—by annually giving up one banquet, and appropriating the amount thus saved to the aid of that School. Will other lodges do likewise? The officers for the year ensuing are—Bros. A. C. Fowler, W.M.; J. R. Coves, I.P.M. and Sec., Basil Ringrose, S.W.; A. Leaud, J.W.; S. May, Treas.; F. Binckes, Dir. of Cers.; W. Edwards, S.D.; W. Hollingsworth, J.D.; J. Row, I.G.; — Badstow, Steward; and C. R. Speight, Tyler. Amongst the visitors we noticed—Bros. W. Ough, P.G. Purst.; H. Massey, W.M. 619; Bourne, P.M. 749; D. W. Pearse, P.M. 657; Coleman, P.M. 182; J. G. Baker, P.M. 241; Johnstone, J.W. 23; S. J. Furrian (late 91), Hd. Master R.M.I.B.; B. P. Todd, P.M. 27; H. G. Buss, P.M. and Sec. 27; and others whose names we regret our inability to record.

## PROVINCIAL.

### DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 710).—The monthly meeting of this lodge was held at the Masonic Rooms, on Thursday, the 19th inst., but under the interdict before named, no report of the proceedings can be furnished.

## CAPE OF GOOD HOPE.

### PORT ELIZABETH.

LODGE OF GOOD WILL (No. 711).—The installation of the W.M. and officers of this lodge took place at the Masonic Temple, on the Hill, on Thursday, the 24th June, being St. John's day, a day highly reverenced by the Craft. There was a very large gathering of the ancient brotherhood to assist at the interesting and imposing ceremony, including the W.M. (Bro. George Smyth) of the Lodge of Good Hope, No. 863, the P.Ms., officers, and members of the lodge, P.M. Bro. Captain Petherick, and several other visiting brethren. The retiring Master (Bro. J. C. Kemsley) took the chair at high twelve, and, after opening the lodge with the customary formalities, he, assisted by the P.Ms. present, proceeded with the installation of his successor (Bro. Samuel Bain) which he performed in a very satisfactory manner. The newly installed Master afterwards appointed and invested his officers, and subsequently entered upon the active discharge of his newly assumed functions by initiating two candidates, which ceremony he conducted with marked ability. The lodge was then adjourned from labour to prayer, when the brethren proceeded to Trinity Church, where evening service was conducted by the incumbent, the Rev. H. I. Johnson, M.A., and an impressive and appropriate sermon preached by Bro. the Rev. Samuel Brook, Rector of St. Paul's, North-end. Mrs. Barrick presided at the organ and accompanied the choir, who kindly lent their assistance for the occasion. A collection was made at the close of the occasion in aid of the Lodge's Benevolent Fund. The annual banquet took place in the banquetting hall of the lodge, which was also numerously attended. The newly installed Master presided, supported on his right by the W.M. of the sister lodge, the Rev. Samuel Brook (Chaplain), and several P.Ms., and on his left by Bro. John Campbell (C.C. and R.M.), John Miller (M.L.A.), &c. The Wardens acted as croupiers. Justice having been done to the creature comforts, the cloth was removed and the wine and dessert introduced. The usual loyal, Masonic, and complimentary toasts were given and responded to with much spirit and good feeling. Harmony was then had recourse to, the company breaking up at 11 o'clock, after having spent a most agreeable evening. The lodge is now composed as follows:—Bros. Samuel Bain, W.M.; John C. Kemsley, P.M.; Henry E. Tonks, S.W.; James E. Whiley, S.W.; Edward Dunsterville, S.D.; William A. Rennick, J.D.; Rev. Samuel Brook, Chap.; John E. Bruton, Treas.; John W. Riches, Sec.; W. Knight (P.M.), Director of Ceremonies; William Sutherland, Org.; George Dunsterville, I.G.; Clement W. Frames, Frank A. Peason, Stewards; James Morley, T.

## ROYAL ARCH.

### DEVONSHIRE.

EXMOUTH.—*Sun Chapter* (No. 106).—A convocation of this chapter was held on Monday, the 16th inst., at the Masonic Rooms, Royal Beacon Hotel. It being the meeting for installa- of Principals, they were duly inducted to their respective chairs by Comp. N. Bickford, P.Z., viz., Comps. W. Haymes, N.; G. Glanfield, H.; W. T. Maynard, J. On the admission of the companions the minutes were read and confirmed. Bros. Burnell, Madras Civil Service, and Sherwin, engineer, who had been duly balloted for and unanimously accepted, were then exalted to this supreme degree by Comp. Hodge, P.Z., acting as M.E.Z.; Comp. Haymes taking to duty of P.S. The business of the chapter being concluded, the companions adjourned to the usual banquet, which was served in Comp. Bastin's usual good style. On the removal of the cloth the usual loyal and Masonic toasts were given and responded to. Amongst the visitors present were—Comps. Glashier, 33; C. Deacon, P.Z. 444; W. Cann and H. Syms, P.Z.'s 112; Toley, 444; Way and Troyte, 112; Shaw, &c.

## LITERATURE, SCIENCE, MUSIC, DRAMA, AND THE FINE ARTS.

The *Athenæum* announces the discovery of letters from Newton to Martin Folkes, giving a new account of the origin of the theory of gravitation, and rejecting the traditional apple. Folkes was one of the early Grand Masters and President of the R. Society.

A penny edition of "Hymns Ancient and Modern" has just been published.

The Presidentship of the British Association for 1870 is to be offered to Professor Huxley.

One of the stories now going on in *All the Year Round* is by Mr. Dicken's daughter.

The Rev. G. L'Estrange and the Rev. W. Harness are jointly busy on a memoir of Miss Mary Russell Mitford.

Mr. T. W. Robertson's new comedy "Progress," originally intended for the Haymarket, is announced for production at the Globe Theatre.

The Roman Catholics of Quebec have been warned by their pastors against attending the performance of *La Grand Duchesse* and *La Belle Helene*.

A young lady of Lyons, Mdlle. Sibert, has just presented herself for examination to take the degree of bachelor of letters, and passed with great *éclat*.

A project is entertained of establishing in Paris an "Opera for the People," to which the prices of admission should range from half a franc upwards.

The Egyptian Government Exploring Expedition to Lake Nyanza, under the direction of Sir Samuel Baker, will leave Alexandria on the 1st of September.

Mr. Gladstone is now considering with his publisher whether any part of his book *(Juventus Mundi)*, can be thrown into a more popular form for wider circulation.

Gustave Doré and Blanchard Jerrold have been exploring London, from Wapping to Kensington, among high and low, with a view to a work on the great capital.

The Rev. J. Austen-Leigh, Vicar of Bray, is about to publish a life of his aunt, Mrs. Austen, the authoress of "Sense and Sensibility," and of so many other popular novels.

The Rev. Charles Kingsley has consented to preside over the Education department of the Social Science Association at the forthcoming Congress to be held at Bristol.

Mr. Charles Dickens will shortly appear in the new character of a biographical editor, the work being "The Religious Opinions of the late Rev. Chauncy Hare Townshend."

A new drama by Mr. Dion Boucicault, in which Mr. and Mrs. Charles Mathews and Mr. Vining will appear, is in preparation at the Princess's Theatre, and will be produced early next month.

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The Pope has decided to hold at Rome, in April of next year, a universal Catholic Exhibition. The exhibition will comprise all the productions furnished by industry and the fine arts for the service of religion.

The statue of Marshal Keith, presented by the King of Prussia to the town of Peterhead, Aberdeenshire, was unveiled on Monday. The statue is a duplicate in bronze of a statue of the Marshal now standing in the Wilhelm Platz, Berlin.

Mr. Warsop, of Nottingham, has patented an improvement in steam engines by which it is said 40 per cent. of fuel can be saved. It consists in forcing heated air into the boiler—the air and steam passing together to work the engine.

Mr. Edmund Yates is engaged on a new novel; and Mr. Arthur A'Beckett, editor of the *Brittannia* magazine, and Mr. Sydney Daryl, are about to follow the example of Mr. Charles Reade and Mr. Dion Boucicault, by producing a parnership novel.

The *Athenæum* says that Sir Henry James has received orders to copy the Black Letter Prayer Book, 1638, with marginal MS. notes, by his photo-zincographic process, and that a hundred copies of this Prayer Book will be printed for the Ritual Commissioners and sold by them.

"New Men and Old Acres: or, a Managing Mamma," a new comedy, by Tom Taylor and Augustus Dubourg, was produced at the Theatre Royal, Manchester, a few days ago, by Mr. Buckstone's Haymarket Company. The comedy has been written for next season at the Haymarket.

The Sixth Annual Conference of the British Pharmaceutical Society is being held this year at Exeter, under the presidency of Mr. D. Hanbury, F.R.S., of London. The strength of the society has increased from 562 to 680 members. An increased uniformity of charges among chemists was advocated.

Bro. Hotten has just published a "A Letter to Cardinal Cullen," which is a Freemason's answer to the Cardinal's attack upon the Masonic Order. It is said to be a racy piece of writing, and has for its motto the words from Shakespeare's "Henry VIII.." "Now, if you can blush and cry guilty, Cardinal, you'll show a little honesty."

In the Church of San Dominico, at Cremona, now in course of demolition, there has been discovered a sepulchral stone covering the remains of Antonia Stradivarius, the celebrated violin maker. The bones are to be placed in the Pantheon, now in course of erection at Cremona, for receiving the remains of its most celebrated sons.

The proprietors of the *Athenæum* have entered into an arrangement with a well-known writer to edit the journal for a time; eventually Sir Charles Dilke will take the control of the editorial department. The new year will witness a permanent enlargement of the *Athenæum*, and the introduction of many new features into the paper.

A monster musical festival, the largest ever held in this country, is now in course of organisation by the Tonic Sol-far Association, to take place at the Crystal Palace next month. The "Anvil Chorus" is to be performed on the same scale as at the recent American Peace Festival at Boston. Eight thousand performers will engage in the affair.

Mr. Dion Boucicault has addressed to a London contemporary a long defence of his new play, "Formosa, or the Railroad to Ruin." Mr. Boucicault states that he is anxious to save young men of rank and fortune from the ruinous blandishments of the modern Anonyma, and he considers that he best promotes this object by means of a highly sensational drama.

The editors of the *Gaulois* have adopted a novel expedient for exciting an interest in their journal. Every Sunday for the next three months a certain number of columns is to be appropriated to the publication of original articles sent in by the general public. At the end of that time a jury of experts will decide which is the best that has appeared, and the fortunate author will then receive a handsome prize.

Lord Lytton's "Horace," the appearance of which has been longed delayed, is now being prepared for publication. The work will consist of the original and the translation in opposite pages.

Miss Glyn (Mrs. Dallas) is about to undertake a lengthened professional tour. Having traversed the United States she will proceed to California and Australia, and will probably have to put a girdle round the earth before she returns to this country.

The *Musical World* says that at a concert lately given by the Auckland Choral Society to the officers of the fleet, his Royal Highness the Duke of Edinburgh took part as "first fiddle." In the opening piece he played with Colonel Balneavis and the other violinists. The Duke subsequently played in Mozart's "Jupiter" and other orchestral pieces. In all he is said to have acquitted himself most admirably.

Mr. Henry T. Riley, in fulfilment of his commission to search for and report upon ancient MSS. which are as Sir Giles Overreach says, "stilled cloistered up," has, we are told, sent in reports of the fruits of his visits to York, Cambridge, Coventry, Nottingham, and Bridgewater. Mr. Riley is now at Wells, whence he will proceed to Glastonbury, and subsequently to Axbridge, where a superb collection of old MSS. is said to exist.

## KNOWLEDGE IS POWER; OR WHAT IS MASONRY?

To many who have not become connected with our ancient and universal brotherhood, the above is one that frequently comes before the mind to be resolved, and in vain do they ask, for it is confined to the seeker after light, who is willing to brave something in acquiring sufficient knowledge to be patential for the greatest good. Agreeable to a promise made in a former article under this caption, to write others from which to establish certain hypotheses, that must be done in order that my proposition may be firmly maintained. I will, with the courteous indulgence of the readers of the VOICE, proceed to to the statement of the proposition, viz:—

1. That Masonry as it has been, is only the true and complete development or unfolding of the great and majestic truth, "that knowledge is power." To come to a proper conception of the proposition I offer to maintain, let us see what is embraced in the two arms of my proposition, *i.e.*, What is knowledge or the right arm? It is defined to be a clear and certain perception of that which exists, or of truth and fact; the perception of the connection and agreement; or disagreement and repugnancy of our ideas. 2. Learning or illumination of mind. 3. Skill. 4. Acquaintance with any fact or person.

Again, What is power? This is defined to be as pertaining to the mind or intellect, "influence, or that which may move the mind, command the right of governing, or actual government," &c,, &c.

To maintain the proposition, that to understand Masonry properly and truly, is to have a just conception of the only complete manner of attaining a sure government of mind and matter.

On entering the Blue Lodge, the man is completely ignorant of the steps he must take in the attainment of this sublime and grand object.

There he is placed under proper tutelage, and as he advances his mind is becoming illuminated, and light is created, and now once in the line of progress, mind comes into its wonted position, and matter, which before, in his ignorance, he permitted to have a ruling power, now is perceived to have met with a resistance which is beyond the scope of its rebutting and repelling influence, and gradually but reluctantly yielding is seen to become less and less appreciated, and mind takes the position prepared for it when it first left (reverently I say it) the brain of the eternal and ever to be adored Jehovah.

Masonry, as it exists, and ever since it was instituted by our first Worshipful Grand Master, King Solomon, *is a fact*, and, to be a Mason in its more elevating and most expressive idea, we must and shall inevitably come to a clear and complete conception of *how* knowledge is *power triumphant*. The effect of the lessons we learn in the light of Masonry, brings us—yea necessitates the learning of that truth concealed in the word knowledge, viz., power, for indeed power is but knowledge seen and

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felt. Known by us, but realised by others. I think now I have brought the readers of the VOICE to conceive and gained their assent, that my proposition is satisfactorily maintained.

Now for the conditions, or hypotheses to be deduced.

The first condition is manifested by the fact that a Mason is never satisfied to live in the present; and why? because light gleaming upon the mind, shows a vast beyond that invites research, and the mind, that imperishable part of our being, created, and like its original, immortal and eternal, is started on a career, if followed out, will bring us to the original, the self-existent I am. So the Mason, the honest seeker after more light, greater truth, will be glad, and find himself impelled to ascend the ladder of knowledge, each step of which gives him more inherent power. Having satisfactorily proved one condition of the proposition, we are prepared for the second hypothesis, and which indeed is but an offshoot of the first.

Patience: In making the future his servant in attaining the object of his search. The Mason armed with this virtue will gain his end, for he starts steady and therefore starts right. The patient Mason will be in the end the one who governs, for this virtue compels submission.

From this second hypothesis, another, the chief, is deduced.

Perseverance: The Mason, convinced that he is in pursuit of the right ultimatum, by a patient investigation of what Masonry is, and the mission it is destined to fulfil in the world, where influences are ever at work to set us at variance with our fellow man, he comes to the conclusion, that he will continue on in the good way, and throw the light of a good living and a consistent character around him—and win others to follow him, and thus be saved a sad moral death. Not only does the desire of saving from moral degradation his fellow creature—but also the incessant thirst for more light, greater libations from the fountain of wisdom—urges him to journey on. So to him, what is a pleasure and almost a fascination, would be irksome and unpleasant to others not in search of as high an object. And now brothers let me sketch the creature I have set forth, and see if it is not the embodiment of a character worth the labour to obtain.

Behold the man erect, face towards the sun of knowledge just rising tingling the morning sky with its tender and mellow hue of pink, and reflected upon his conscience, which sparkles with a new-born intelligence, mouth partially open—eyes beaming with an earnestness never seen there before, one foot slightly raised, and the body inclining forward, as if he was about to start on a pathway that pleasantly was inviting. Back of him is darkness—thick and impenetrable, out of which our new friend has just come. This black and impenetrable darkness is ignorance of nature—and the eager and earnest face bespeaks the desire inherent in man, when brought into the light of knowledge, to start off at once in the attainment of greater light, more perfect knowledge. Again we see him, not in the first flush of pleasure at the influx of new ideas and strange emotions; but with a more steady purpose and unflinching resolve stamped on his face to continue on till his end is attained.

This brings us to the last and concluding hypothesis to be gathered. The end, or object of his aim fully gained. Power taking the place of Knowledge, and both so completely absorbed in each other as to baffle the most subtle ingenuity to analyse the compound. If the Mason starts with the honest desire for more light, is patient and persevering to the end, how can he help but be successful. The truth is so obvious it becomes a fact, incontrovertible, that the Mason who faithfully carries out, and by careful and honest study, makes Masonry a study, will find the key-note of universal harmony. Knowledge is power, triumphant. The Mason of all others should understand what is meant by "Man know thyself." When this is understood, then we have perfect knowledge, and therefore commanding power. Do our brothers think we cannot attain so exalted a position? We cannot, perhaps, here, but if we make no such aim, we certainly shall make no progress in that which should be the sole object, or aim, in living. But will the Mason be satisfied, with any degrees of knowledge to be attained. I say assuredly no! The soul endowed as it is with immortal endowments, to be limited in its expectations or desires only by eternity itself, will ever yearn after a glorious and more enlightened destiny beyond the confines of time, and when it is disenthralled from all material pull backs, like the lark, it will soar on gladsome wing and ever joyious song, to the sun that never sets, and come into the presence of its maker with a reverential worship, bow before Him, and cry "Holy, Holy, Holy Lord God Almighty, which was, and is, and is to come," and more: "Thou art worthy, O Lord, to receive glory and honour and power, for Thou hast created all things, and for Thy pleasure they are and were created." Arrived here into the very presence of Divinity I will leave the true Mason in the possession of all influence, or command, that the soul, in its most exalted position, can attain unto, and will be found to be Knowledge and Power, for both have lost their identity, and never more to be recognised apart.—*Voice of Masonry.*

## "CHRISTIAN," A TERM OF WIDE SIGNIFICANCE!

In "Chaucer's England," the following criticism on the present significance of the word "Christian" is interesting:—

Except Turkey, all Europe is nominally Christian, as it was in the fourteenth century; but not only are the believers in the explicit divinity of Christ divided upon other matters, and to split up into sects that it almost becomes difficult to put any clear meaning at all into the word Christian; for, besides, there are those who believe in various ways in the divinity of Christ's mission, and who, while they take with more or less reserve the name of Christians, do not acknowledge the authority of Christ himself as final, much less the infallible authenticity of the received records of what He said and did. To these must be added, in every country in Europe, millions of people upon whom the name of Christian sits like a loose garment—with no particular consciousness on the part of the wearer, who is perfectly ready to dispense with it for a *quid pro quo*.

But we must enlarge our boundary yet further still. There is America, the majority of which is nominally Christian; there is a large part of Australia, which is nominally Christian; and nearly the whole world is dotted with nominally Christian settlements. To these considerations must be added the fact that there are millions of highly-cultivated, well-conducted unbelievers, who live side by side with the believers, in Europe and America, and are almost wholly assimilated to them in their general conduct. Under the pressure of crowds shibboleths are forgotten, or they are no longer exacted, because in civilised society every man, Christian or not, finds it absolutely essential to his interest and the continuance of common intercourse to ask few questions, and to take nothing for granted in others but honesty and goodwill.—*Weekly Paper.*

## HAVE OUR GRAND LODGES ALL BEEN LEGALLY ORGANISED?

(From the *American Freemason.*)

It has been customary in later years to attach greater importance to legal organisation of Grand Lodges of Freemasons; and the submission of the manner thereof to the Grand Lodges of the United States has been considered essential, to the end of the same may, by these arbiters, be decided as lawful or unlawful. This is done, however, with no consideration, but the taking it for granted that all the Grand Lodges in America at the present day are themselves entirely regular and lawfully constituted bodies. And yet than this, as we will proceed to show, nothing can be further from the truth. There is not one Grand Lodge in the United States this day which, prior to the year 1789, claimed to possess the powers and privileges of a Grand Lodge of Freemasons, can be said to be legally constituted, if the manner now practiced, or which has been practiced since that year, may be regarded as the only legitimate manner of constitution; and, further, not one of the bodies claiming to be Grand Lodges in America prior to 1789 could be admitted to be legally constituted, if that manner first established in 1717 may be regarded as the only legal manner of constituting a Grand Lodge of Freemasons.

To illustrate and support this statement we will

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instance the Grand Lodges of New York, Massachusetts, Pennsylvania, Virginia, the Carolinas and Georgia; and first we will begin with New York.

As early as 1747, under the Grand Mastership of Lord Byron, Preston informs us, provincial patents were issued for Pennsylvania and New York, in America. Previous to this there was Masonic lodges extant in New York; but, in this year, the first provincial appointment was made, and it was renewed by Lord Carysfort in 1753, George Harrison being the brother in whose person, as Provincial Grand Master, the renewal had place. In 1781 a warrant was granted by what is known to-day as Lawrence Dermott's Grand Lodge, of which at that time John, third duke of Athol, was Grand Master, to open a Provincial Grand Lodge in the city of New York, apparently for the benefit at the solicitation of the British troops and residents then in that city; for, at the organisation of the body, which under this warrant took place on the 5th of December, 1782, the representatives of six regimental lodges, and three lodges of civilians, only were present.

On th 19th of September, 1783, the British troops evacuated New York; but, before they did so, or on the 3rd of September, it was decided that the warrant unde authority of which this Provincial Grand Lodge had been organised, "should remain in the use of such brethren as "may hereafter be appointed to succeed the present grand officers, the most of whom, upon the removal of his Majesty's troops, being necessitated to leave New York." Of the original officers, that is those who were the officers on the 3rd of September, 1783, but one William Cock, remained, and from being secretary at that time, he was immediately elected Grand Master, and installed. On the 4th of February following, he also resigned, and Robert R. Livingston, who held the office subsequently for sixteen years, was then elected.

By a clause in the warrant it was provided that "the said R. W. William Walter, J. S. Browning, John Beardsley, and all their successors, grand officers of the said Prov. Grand Lodge, do continually pay due respect to the R.W. Grand Lodge by whom this warrant is granted, otherwise this warrant of Constitution shall be of no force nor virtue." And yet, it having seemed necessary that the form of the warrant by which in 1787 the Grand Lodge of New York was chartering lodges should be changed, a committee of nine brethren, who were appointed to consider that matter, did on the 6th of June of that year, report as follows:—

"That the Grand Lodge of this State is established according to the ancient and universal usages of Masonry, upon a constitution formed by the representatives of regular lodges, convened under a legal warrant from the Grand Lodge of England, dated the 5th day of September, 1781, the most noble Prince John the Third, Duke of Athol, being the then Grand Master. And your Committee further beg leave to report, that, in their opinion, nothing is necessary or essential in the future proceedings of this Grand Lodge, upon the subject matter referred to them, but that a committee be appointed to prepare a draft of the style of warrants to be hereafter granted by this Grand Lodge, conformable to the said constitution."

This report was adopted, and another form of warrant was prepared; although how it could conform to a constitution adopted in 1781, or at least under the warrant of that year, is beyond our comprehension.

Not until 1823, when the first division of the Grand Lodge of New York took place, and it was divided into a city Grand Lodge and a country Grand Lodge, and so remained divided until June, 1827, was there any other basis of constitution for the Grand Lodge of New York.

Without being tedious, we can say that no more legal measures were taken to organize the Grand Lodges of Virginia, Pennsylvania, the Carolinas, nor Georgia. All being possessed of Provincial Grand Lodges, these simply *slid*, like that of New York, independent Grand Lodge prerogatives and privileges. In Massachusetts, in 1792, the two bodies, claiming to be each independent Grand Lodges up to that year, the one from 1769 and the other from 1788, did in that year coalesce and organise the present Grand Lodge of Massachusetts, so that instead of "1733" as the date on the seal of that body, to be correct, the date should be 1792. The Grand Lodge of Pennsylvania announced itself independent in 1788. It was no more so legally, than at the same date was the Grand Lodge of New York, its authority or warrant being from the same English Grand Lodge and subject to like restrictions. The same may be said of the Carolinas; North Carolina having been favoured with a provincial patent in the Grand Mastership of Lord Aberdour, some time between 1757 and 1762, as we are informed by Preston, who uses only the word "Carolina," however, which leaves us to infer, inasmuch as he says South Carolina had received such a patent as early as 1736 from the Earl of Loudon, that this latter must have been North Carolina. And Georgia Grand Lodge claims to have been instituted in precisely a similar manner, viz.: "According to the old institution"—this gave a lodge, as we shall see—"since 1733, and by warrant of Lord Weymouth, dated 1735"—this, Preston says, was but to open a new lodge—"and by renewal of the same "by Lord Aberdour in 1758"—this was really the first provincial patent, as Preston informs us—"and incorporated by the General Assembly of Georgia, by an Act passed for that purpose, dated February 6, 1796, and by due succession down to the present day." The Grand Lodge of Maryland was organised legitimately on the 28th of June. 1826, and that of Delaware in the same manner in 1828.

The truth is, that the oldest legitimately organised grand lodges in the United States of America, if the present mode, being the same as established in 1716, be the only legitimate mode, are the Grand Lodges of Connecticut and New Hampshire, both constituted regularly by the representatives of three or more operative Masonic lodges, in 1789. And yet, our Masonic lawyers will be continually parliamenting about the grand lodges we have previously named as possessing exclusive jurisdiction in their respective States, prior to the revolution, back to and before the middle of the eighteenth century, when the fact is, there was no such thing as a grand lodge with the present privileges and prerogatives of such a body, in the whole of North America, anterior to 1789—the Masonic fraternity being previously governed by English provincial grand masters, and, as our Bro. James Hughan of Truro, in Cornwall, England, informs us, none of the recognised calendars of the Grand Lodge of England show, up to and after the revolution, or indeed up to the union of the two grand lodges of England (1813), any other provincial grand masters for the United States or other North American territories than "the P.G.M. for North America, and the P.G.M. for Creek, Cherokee, Chickasaw, and Choctaw Nations in North America, and to which all the others were subject—*vide* Calendar, W. D., 1799." Who these powerful grand masters might have been, we have yet to learn.

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We have received numerous letters respecting a supposed new working of the ritual. and take this opportunity of asserting that there is no foundation for the same. The facts are, a P.M. of a London lodge did visit a very old lodge at Woolwich, and gave, as we in our issue of 22nd May last inserted, the working known as Bros. Broadfoot and Peter Thompson's, and now so ably worked by Bro. Muggerridge, such ritual being also worked in numerous London lodges. Consequently there are no grounds for believing that there has been any innovation of the ritual. The W.M. of the lodge mentioned in the number stated above did mention in his summons that the work should be given as approved by the Board of General Purposes, hence the mistake. The Board of General Purposes cannot sanction any new working, such or any alteration must be given by Grand Lodge.

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## INTELLECTUAL FREEDOM.

There is a conflict between opposing tendencies in our nature of which we become early conscious. On the one hand, we constantly tend towards bondage—bondage to our own lusts, to the social habits of our time, to its intellectual creeds, to its moral or immoral maxims; and, on the other hand, we are animated by an intense passion for freedom, to which every form of bondage is simply intolerable. No sooner do we discover that our liberty has been curtailed, that whether owing to our own base submission to the growing power of any personal craving or habit, or the usurpation of any alien authority, we can no longer choose our own course of action and abide by it, than we begin to fret against the yoke into which we have thrust our foolish necks, and struggle to be free. The upshot of our struggles is not, for the most part, encouraging. Too often, after a brief revolt, we sink back into our former captivity, and sink all the deeper for the effort we have made to rise and assert our freedom. Which of us cannot recall many such ineffectual conflicts, many such growing defeats? It may be that we have fallen into some base physical indulgence injurious to health; or we become conscious of some moral weakness which renders us unstable in purpose and action; or we are taught by some sudden shock and onset of truth that certain of our traditionary beliefs are unsound; or we discover that our deference to the current maxims has grown excessive: we feel that it is high time we made a stand, that if we go on much longer as we are going now we shall be utterly enslaved. And we make our stand. For a time we present a bold front to the alien usurping force. But soon we grow weary, unweary, forgetful. A new temptation, the old foe with a new face or an added force assails us, and we succumb. Once more we are overcome: once more we are led away into captivity; and the conflict, now more arduous and hopeless than ever, has all to be begun again.—*The Quiver.*

## MASONIC SOLICITUDE.

By S. Ashton.

Mothers do not feel or manifest a greater solicitude for the welfare and manhood of their children, than does Masonry for those of her fold. We here speak of true, model Masonry—Masonry as it should be, and as it will surely be as the result of the present laudable emulation among its true friends. She will take maternal care of all her sons, with a truer devotion and more ardent love than any other social organization, either of Church or sect. She watches over their ou;goings and incomings with a vigilance more effective and more faithful than any other friend. She sees them when and where the mother cannot go—in the midnight revel and in the wild debauch—amid dangers unseen by day, and temptations that move the very soul.

And all this is Masonic duty. To watch and to warn. To snatch as a brand from the burning the brother on the road to death. She has often done this. She has reconciled enemies, and by the cement of a strong love she has affiliated those whom estrangement had embittered. She appoints committees to intercede and to plead with the erring, and to reconcile the estranged, that her children may tread the paths of prosperity, and live in peace and harmony.

And if this is Masonic, then it is the individual duty of every member to exercise his kind offices in every similar case that comes under his notice. He is not to hesitate for the appointment of the usual committee. He is not to "stand upon the order of his going but go at once," to duty as peacemaker, or as the "guardian angel," that would save a brother. Whatever is Masonic, is individual duty. Whatever may conduce to the honor or utility of the Craft, should be assiduously pursued as a means of doing good with an earnestness that would be creditable in any business calling—that would insure success. It is thus that Masonry is "a city upon a hill," bnd it is thus that her children should be shining lights in the world.—*Mystic Star.*

# Poetry.

## SCOTIA PATRIA.

O Scotia, my own native land, I adore thee,
Thy streams and thy mountains, thy valleys and rills;
And history belov'd, for it calls up before me
Thy struggles that freedom might reign o'er thy hills,
What blood of thy patriots thy mountains hath swallowed!
Ere thou should'st be conquer'd by king or by priest;
O where is the land by such mem'ries so hallowed?
Dear Scotia, thy name is enshrined in my breast.

Thy streams red have ran with the blood of thy foemen,
Both Roman and Dane, aye, and South Briton, too;
But dearer than all, thy own heart was the fountain
When thou to thyself e'en had need to be true.
The song of the Lord from thy glens hath arisen,
When tyranny strove to chain freedom of thought;
Thy rivulets serv'd oft as fonts in that season,
When men stirr'd by priestcraft so ruthlessly fought.

O duty, how hast thou for blood keenly panted!
When doing to others as thou'dst be done by?
O love wert not thou of the Lord sure implanted,
Thy wounds would have kill'd thee, and dead would'st lie,
But prais'd be the Lord for His goodness to Scotland,
The land of true liberty, courage, and love;
For He through the fire all the purer her brought, and
He keeps her lamp burning with oil from above.

W. P. B.

## FEAR NOT.

*By* Mrs. L. A. Czarnecki, *authoress of "Hero of Italy," and other poems, &c.*

Fear not for men's opinion
When conscience feels at rest;
Walk boldly in the thickest
Of the world's hot contest.

Fear not the laugh of vice,
Nor yet the Atheist's sneer;
Walk in the path of truth,
And thou shalt know no fear.

Fear not, for God He reigneth,
And virtue it is true,
Be thy name for stainless honour
Among the chosen few.

Rank with the pure and noble
In that great devoted band,
Who, linked by ties of love,
Are found in every land.

Whose deeds of holy duty
Shine radiant as the light,
Whose Order is the highest
For the sacred cause of right.

Enter that glorious temple
Where mighty men have trod,
Whose hearts ne'er knew a fear,
Only the fear of God.

## LATE AUTUMN.

The violet, white spring cloud, and summer rose,
The slips of sunshine on the forest floor,
The ocean's blue luxuriant repose,
The long calm days and sunsets by its shore,
Sweet air, that from the meadowy stretches flows,
The lark, the dusky nightingale that sings
To morn and twilight's star, when fields are green
And golden—past and passing are I ween.
And Autumn late from western evenings,
Risen in the wild sad winds, that shawdowing blows
Up the dim void, murmurs, "Winter is come:"—
Pile up the logs and dust the books, for soon
Will swell the broadening tempest's sullen hum,
From the white surf-line underneath the moon.

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## HER NAME.

There is no music heard in happy dream,
No luring song of fame,
That to my ear one half so sweet doth seem,
As Her beloved name.

I hear it always like the murmur dear,
Of soft wind o'er the sea;
And my fond heart, with echo sweet and clear,
Repeats the symphony.

When I awake and see the morning star,
Shine on Aurora's breast;
It seems to whisper from its heights afar,
Her name of love and rest.

When mid the struggles of my daily life,
My heart feels faint and sore;
Her dear name strengthens to renew the strife,
And I am sad no more.

When day is over, and the blessed night,
Comes with its holy calm;
Her sweet name soothes my senses with delight,
And fills my heart with balm.

And always when I lift my heart in prayer,
I breathe most tenderly
Her name, and ask that all things good and fair,
About her life may be.

I pray that neither her dear heart, nor mine,
May keep one wish, or thought,
On which the blessing of the Hand Divine,
May not be truly sought.

Pray that though all my life, her love may warm
My soul to noble deeds;
While I, through every trial, grief, and storm,
Protect her as she needs.

'Tis not mere letters, formed into a word,
That name her blessed name;
But the sweet tones, by love pronounced and heard,
That kindle feelings flame.

Its charming mystery cannot be told,
By pen, nor by the voice;
My heart alone, the secret e'er will hold,
And over it rejoice.

C. C. B.

—*The Voice of Masonry.*

## LIST OF LODGE, &c., MEETINGS FOR WEEK ENDING 4TH SEPTEMBER, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; R Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

*Monday, Aug. 30th.*

LODGES.—British Oak, Bank of Friendship Tav., Bancroft-pl. Mile-end.

*Wednesday, Sept. 1st.*

Grand Lodge, Quarterly Communication at 7 punctually.—LODGES.—Stability, George Ho., Aldermanbury; MacDonald, Head Quarters 1st Surrey Volunteer Corps, Brunswick Road, Camberwell.

*Thursday, Sept. 2nd.*

LODGES.—Yarborough, Green Dragon, Stepney; Victoria Rifles, F.M.H.; Excelsior, Sydney Arms, Lewisham-rd.; Perfect Ashlar, Gregorian Arms, Bermondsey-rd.—CHAPTER.—Westbourne, New Inn, Edgeware-rd.; Crystal Palace, Crystal Palace, Sydenham.

*Friday, Sept. 3rd.*

CHAPTER.—High Cross, White Hart Ho., Tottenham.

*Saturday, Sept. 4th.*

Gen. Com. Boys' School, at F.M.H., at 4.—CHAPTER.—Rose of Denmark, Star and Garter, Kew Bridge.

## METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

*Sunday, Aug. 29th.*

Joppa, Rose and Crown, Fort-st., Union-st., Bishopsgate.

*Monday, Aug. 30th.*

Union Waterloo (for M.M.), King's Arms, Woolwich; Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-road, Deptford; St. James's Union, Swan Tavern, Mount-street, Grosvenor-square; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; High Cross, White Hart Ho., Tottenham.

*Tuesday, Aug. 31st.*

Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metrop. Dis. Railway, Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; British Oak, Silver Lion Tav., Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Union, Hotel de Cologne, Haymarket, Prince Frederick William, Knights of St. John Tav., St. John's-wood.—CHAPTER OF INSTRUCTION.—Metropolitan, George Hotel, Aldermanbury.

*Wednesday, Sept. 1st.*

Eastern Star, Royal Ho., Burdett-st., Mile-end-rd.; Confidence, Sugar Loaf, Great St. Helens; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro', Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-street, Poplar.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, Sept 2nd.*

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd.; Globe, No. 10, Old Bond-st.; United Mariners, Three Cranes, Mile End-rd.; St. John's, Hollybush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-sq.; Tranquillity, Sugar Loaf Tav., Great St. Helen's, St. Mary Axe; Whittington, Crown Ho., 41, Holborn; Royal Oak, Royal Oak Tav., Deptford; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, Sept. 3rd.*

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Union's (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tav., Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Metropolitan Lo. of Instruction, George Ho., Aldermanbury.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies are respectfully requested to communicate the same to the Editor.]

## TO CORRESPONDENTS.

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

HEAVY pressure of business has prevented us from putting into order and inserting several lodge reports received during the last few days.

T. L.—The advertisement having been withdrawn, we cannot give any further information respecting the matter you speak of.

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*LONDON, SATURDAY, SEPTEMBER 4, 1869.*

## TOLERATION IN MASONIC ADMINISTRATION.

A paragraph in the "Notes and Queries" in a recent number of our paper has made us wonder It relates to the rite of Mizraim in France. This rite is a recognisable concoction. Its pretensions were astounding and its ninety-nine degrees preposterous. It was carried on by charlatans and dupes, and it excited the ire and denunciations of the legitimate authorities. It nevertheless held on for half a century, benefiting more than it suffered from "persecution," and this in various ways. However, the chief way in which it kept up its vitality was as an independent jurisdiction, and the exercise of what may be called a pretended sovereignty. With certain people the "persecuted" rulers of Mizraim, were only recognisable rivals of the M.W.G.M. of France and of the Supreme Council, nor was it difficult to represent that the authorities claiming legitimacy, were jealous of some contemptible schemes, who made a great uproar in the gatherings of Mizraim.

Our French brethren have been more sorely tried than we have been, and just as prone to make a sharp fight for legitimacy, and for keeping down contemporary or rival bodies. We who have had our own chronicles of ancient and modern Masons, and of the Preston war have little to say on this head, and can only modestly refer to our own examples. The Grand Orient, as staunchly as any Grand Lodge in England did for a number of years fight all other bodies, and seek to reduce them under its supremacy, not neglecting the aid of the civil power and the police. What happened with Mizraim has been referred to; it was kept alive to be a menace to Masonry all over the globe, sending out its cheap warrants and disseminating its pretentious degrees. The worst feature has been the great split with the Supreme Council, which left another Craft body to obtain permanence and solidity.

A new policy at length dawned in the Grand Orient, and we believe it is justly to be attributed to the example of the Grand Lodge of Ireland. The Grand Lodge of Ireland found Mizraim offering its privileges to Ireland, and that there were persons disposed to accept them. The Grand Lodge of Ireland met the matter very simply. It did not oppose the wishes of the applicants; it regularised them by allowing the rite of Mizraim to be practised. There is this we believe to be said for the ninety-nine degrees of the rite of Mizraim, that they are as harmless in their character as thirty-three degrees or any other of the combinations of degrees that now exist. The Grand Lodge of Ireland, however, in accepting the rite of Mizraim and conferring its protection in the rite of Mizraim, necessarily assumed the Supreme Jurisdiction by placing it under the Council of Rites, of which the M.W.G.M. and the Grand Officers are the supreme functionaries.

The rite of Mizraim we have no doubt made a very flourishing *debut* in Dublin; but the rite of Mizraim left to its own merits, very soon collapsed. It made no progress in the provinces, and we believe must be defunct in Dublin itself. At all events the rite of Mizraim is more flourishing in London than in Dublin.

The Council of Rites in Ireland has charge of all the rites, except the Craft degrees, It affords them legitimate and honest government, all the advantages of regular administration, and the use of the Masonic property. With all these benefits Mizraim dwindled. Had it flourished it would have become contributory to the funds of the Craft, and in no degree a rival or a detracter. The Grand Orient in altering its policy, placed its Council of Rites on a like footing. It not only acknowledged what is called the Scotch or Ancient and Accepted Rite, but also the Rite of Mizraim. Many of us thought that this policy was questionable in admitting a system which had no claims to legitimacy, and the charlatanism of which was made evident.

At this time a new lodge may petition to be established under the rite of Mizraim solely, or to

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work this rite as well as the French rite, and the warrant is granted in due course. The result has vindicated the policy, for of the old Mizraim lodges most have gone. We believe only one is now working the rite, and new lodges that ask for this rite soon get rid of it.

As to the Ancient and Accepted Rite, the new policy is, we think, now showing results. There is no longer a temptation for Masons under the Grand Orient to go to the Supreme Council to work what is preferred for its ceremonial, while pacific relations have been opened with the Supreme Council, which must ultimately bring about a fusion.

It appears well deserving of consideration how far this policy of toleration in Masonic administration is advisable here. In Ireland the matter is settled, and so we may say it is in Scotland, and consequently in all our colonies where Ireland and Scotland maintain Provincial Grand Masters. In England, as we know, Grand Lodge and Grand Chapter have played fast and loose with the Mark, while they will not allow any meetings under the Templars, the Supreme Council, or the Red Cross to be held even under the roof of Grand Lodge to the loss of rent, and consequently Grand Officers, members of Grand Lodge, and other Masons go next door to the Masonic property of the tavern, and there hold meetings and banquets. From time to time the Mark sets up in Bedford-row or the Supreme Council in Soho-square. The Templars trust to excommunicate conclaves older than their own constitution, the Supreme Council the same, and the latter body has launched the minor excommunication against the Red Cross of Constantine and Rome, apparently to the advantage of the latter.

With a very little effort the union of interests would be effected among the ruling bodies of the Templars, the Mark, and the Supreme Council, and if these had the wit to let in the Red Cross, then there would be all the elements for a Grand Council of Rites, all ready for the presidency of the M.W.G.M. when he is authorized to accept it.

Meanwhile, some very edifying circumstances take place. Many authorities are fully satisfied that the Mark Grand Lodge is illegitimate and the Mark Degree a spurious degree in England. We know a district where Scotch Royal Arch warrants are spreading because they are more freely granted than English; the English Masons become members of the Scotch chapters, and there legitimately take the Mark Degree. The same with Irish chapters. When these English Masons come to England they will have to be persuaded that the Mark Degree is spurious, and that their Mark is a badge of disgrace. In these times we must see how Masonry moves and adopt a timely reform.

## "LE MONDE MACONIQUE" AND THE "FREEMASONS' MAGAZINE."

We are indebted to our Parisian contemporary *Le Monde Maçonique* for many complimentary notices of the MAGAZINE, and we beg to thank our esteemed editorial *confrère*, Bro. Favre, for the invariable courtesy with which he treats articles referring to the Craft in France which appear in our columns. The principal contributor to *Le Monde Maçonique*, is Bro. Auguste Beaumont, a talented *frère*, who has recently been frequently introduced to our readers. In *Le Monde Maçonique* for August, Bro. Beaumont writing under the head of *Nouvelles Etrangers*, thus refers to an article which we lately published. Our much esteemed correspondent of the FREEMASONS' MAGAZINE, Bro. Horner, has published an article under this title: "The Gridiron in France." After explaining the meaning of this word, Gridiron, as symbolising the torture, more or less ingenious, which the candidates in France, during the initiation, yet undergo, the author relates that at which he assisted at the Lodge *Renaissance*, in February last. He criticises the physical trials, and commends several of the forms of the French Rite as he as seen them practised by Bro. Massol. "Whilst our brethren of France," says he, "may learn of us to conduct the ceremonies of the initiation with solemnity, the English Masons, on their side, should not be ashamed to recognise the points upon which the superiority of the French is manifested." "As soon as the initiation is finished," again says, Bro. Horner, "the lodge takes the aspect of a parliamentary assembly, and the discussion is engaged in with much eloquence as vivacity. After having listened to several speakers we withdrew, perfectly convinced that this part of Masonic work is performed better in France than in England."

On another page Bro. Beaumont again refers to us as follows:

"The FREEMASONS' MAGAZINE, a weekly Masonic review, quarto, published in London, from which we make frequent extracts, announces that after

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the 3rd July inst., the price of the number, which, during the nine years of its existence, has been sixty centimes, will be reduced to one half. The probable reduction of the cost of postage is one of the motives for this change.

"We will take this opportunity of stating that the FREEMASONS' MAGAZINE, until lately extremely conservative, is henceforth to be a cosmopolitan *tribune*, where the progressive writers, as Bro. J. A. Horner will always be welcome. We address, on this subject, our best compliments to the FREEMASONS' MAGAZINE, and wish to see it increase the number of its readers.

"We publish these friendly references to our labours with the more pleasure, because it seemed to strike one of our correspondents that French brethren might take umbrage at the freedom of comment which has characterised some of the articles which have appeared in our columns. We believe, however, that both in England and France there are certain reforms which might be introduced into our Order with great advantage, and we shall continue to speak out fearlessly whenever we deem plain language to be a necessity. The *entente cordiale* between English and French is becoming closer every year, and we may assure our Gallic neighbours of a ready welcome whenever they may land on the shores of Albion; while from experience we can guarantee a hearty reception to English brethren travelling in France. Let us hope the day of international jealousies is past, and that Freemasons may lead the van in establishing an era of Universal Peace.

Those of our readers who desire to understand Freemasonry as it exists in the French Empire will find *Le Monde Maçonique* an invaluable exposition of the life, energy and philanthropy of the Craft. Its high literary tone and the depth and earnestness of its spirit, contrast favourably with all the Masonic periodicals with which we are acquainted.

## MASONIC DISCIPLINE.

By CRESCENT.

We have perused with much attention the articles on the above important subject by "Crux," and fully agree with him as to desirability of accuracy and uniformity of working; at the same time we cannot quite endorse his statement that "Instruction is at a wretchedly low pitch" and think that things are not so very bad as he would represent; nor do we think it would be very difficult to greatly improve them. One word first as to the name under which we have elected to write; the crescent and the cross used to be deadly enemies, on account of their mutual intolerance of difference of opinion. It is one of the proudest boasts of our Order that on the Masonic floor this intolerance does not exist; and that the brother who hails from the cross, extends the hand of fraternal friendship to him who hails from the crescent, agreeing to differ on other than Masonic matters. It is in such a spirit that we would write on the points in "Crux's" excellent articles with which we venture to disagree.

First with regard to promotion, we differ *in toto* as to making promotion a matter of seniority; we think the laws, as laid down in the Constitutions, the wisest that can be. Look at those for "Masters and Wardens" No. 1, "All preferment should be grounded upon real worth and merit, therefore no brother shall be elected Master, &c., &c., merely on account of seniority of rank." Now, if it is to be a rule that the S.W. is certainly to be Master, you injure the working, because what he is to get almost to a certainty, he will not strive to earn by extra proficiency. We have been accustomed to a lodge where the S.W. stood no better chance than any other Warden or part Warden, and consequently the brethren had a good number to pick from, and there used to be great rivalry in working to deserve the chair. Again, many a brother who makes a first rate I.G. or S.D. is not, and never will be, fit for the chair, from want of memory, education, or, what is of greater importance, temper and tact. Is the lodge to be forced to have this brother to preside, because in a weak moment or when short of members, he got appointed I.G.? Crux will say that he provides for that by ballot, but is the brother most eminently fit, to be rejected, because some one spiteful member puts in a black ball, although all the rest of the lodge desire him? Again, six years service in one lodge would be necessary before a brother could pass the chair. It is not every one who is so long resident in one place; all military men except those holding permanent appointments would be excluded. We have twice been Master of lodges almost dormant, which we left in a flourishing state. We could not as a P.M. have been elected direct to the chair, under Crux's plan. It is quite right that when there is a Warden well qualified in every

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way, he should be put in the chair and so obtain the rank of P.M., but we consider the advantage of promotion to the individual a consideration secondary to that of the welfare of the lodge and the due instruction of its members. In many country lodges *e.g.* at Plymouth, and in many colonial lodges *e.g.* at Gibraltar and Malta, we have seen most excellent working. Every officer up to his work. Crux says such is not the case in London. How, why is this? We think we can tell you. The Grand Lodge is in London; every P.M. can easily attend: the more P.M.'s you can make, the more votes the lodge commands in the Grand Lodge. Brethren also appreciate this privilege, and are anxious to get this rank, which gives them a seat and vote for life. They can then be Grand Stewards, serve on boards &c., and so get into notice, obtain the highest honours of the Craft, without ever having mastered its details. This is not the case with country and colonial lodges; with the former it is difficult, with the latter impossible to attend Grand Lodge, therefore a brother strives to distinguish himself by his working. A P.M. often is voted in as Master, and, when a brother has passed the chair of several lodges, and is always being sent for to perform installations, consecrations, and what not, he gets noticed by the Prov. G.M. and gains the purple. Now we do not mean by this to say that country Masons are better than London Masons but we point out what we believe to be the reason for London lodges being naturally more anxious as to the number than the qualifications of their P.M.'s. It is for them to devise the remedy. As to the mode of election, the best way, in my opinion, is to circulate the lists of brethren eligible, at the regular meeting *previous* to that at which the election takes place, and also to post it in the library, or other convenient part of the premises. The brethren then discuss the matter, and find out whether certain brethren will take office if elected; they then know pretty well whom to vote for, and not more than two will generally be put up. We are convinced that Crux's plan of a sort of college, where you were to go and pass for your certificate, is not practicable; we do not believe that the brethren would do it, and the anomaly would constantly arise, that the brother desired as W.M. was not certified, whilst the brother certificated was not desired. You will best get the efficiency, by letting the brethren make a rule to elect the best workmen, as would be done amongst operatives. Nor do we think that the surveillance of London appointed "inspectors" would be acceptable: the Prov. Grand Officers are the men—let them be appointed for efficiency, and let them, as provided in the Constitutions, be deputed to visit lodges, and stir them up. We propose, in another communication, to touch upon Masonic Instruction, and the means of obtaining uniformity, and have been prompted to write this by Crux's remark in No. XVI that "the aid of those able &c., to assist us in the task is earnestly desired"; we, too, would put our shoulder to the wheel, and if he will pull in front, we will push behind!

## CHIPS OF FOREIGN ASHLAR.

By J. A. H.

### The Universal Masonic Calendar and its Editor.

It might appear that anything written under the heading we have chosen for this article could scarcely be appropriately termed "Foreign," but on consideration it will be seen that to an English Mason everything connected with Masonic Jurisdictions outside of the Grand Lodge of England is foreign. Thus even Scotch and Irish Masons who are Past Masters in their own Grand Lodges, do not rank as such in the Grand Lodge of England; nor *vice versâ*, do English Past Masters enjoy their rank in Scotland or Ireland.

The "Universal Masonic Calendar" originated in Scotland, and its editor Bro. J. D. Porteous, of Glasgow, is a Scotchman. We are therefore indebted to Scotland for a work which is beyond doubt the most useful Masonic publication of the present day. There are thousands of people who notwithstanding the fame of Dr. Johnson and the immortal "Life of Boswell" know the celebrated denizen of Bolt-court, only as the author of a popular dictionary. And without depreciating the Freemasons' Magazine or those who contribute to its pages, it may safely be affirmed that the "Universal Masonic Calendar" is read and valued by numbers of Freemasons in all parts of the word, who seldom, if ever, see the Magazine.

Probably there are a few craftsmen who are better able to testify to the general accuracy and invaluable information of the "Calendar" than we are. We have consulted our pocket friend in Scandinavia, Germany, Holland, Belgium, France, as well as in Great Britain and Ireland and with the exception of its reference to the Royal Order

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of Scotland for which the editor is not responsible, we have found it invariably correct. When the time and toil expended in the production of such a work is considered it cannot be denied that Bro. J. D. Porteous is entitled to the thanks of the whole Masonic fraternity for the admirable result of his arduous labour. Only those brethren who have travelled can estimate the utility of the "Calendar" at its full value.

Having so frequently had to consult the oracle of Bro. Porteous, we felt no ordinary desire to make his acquaintance and it was with peculiar pleasure that we met him in Glasgow. We were still further gratified to find Bro. Porteous a *youngish* man, for although we cannot endorse all Mr. Disraeli has written to prove that the triumphs of great men have all been won in their youth, we are still pleased to find energy and zeal for a good cause centred in one whose years are a proof that youth and wisdom can be united. Knowing, as we do, the modest unassuming worth of our friend Bro. Porteous, we half fear that we may forfeit his regard by the prominent mention of his excellencies, but nevertheless we cannot allow the opportunity to pass of expressing our gratitude and admiration for the services he has rendered to the Craft. When we add that Bro. Porteous is as distinguished for the geniality of his friendship as for the extent of his Masonic information, we have said enough to recommend brethren visiting Glasgow to lose no chance of an introduction to so worthy a *frère*.

Bro. Porteous, who occupies an important position in the Post Office, is also Provincial Grand Secretary of the most ancient and distinguished Masonic Order in existence, the Royal Order of Scotland, and *en passant* we may remark that our brother is by no means deficient in grace to adorn the court dress which forms the proper costume of the Royal Order.

The post of Danish representative in the Grand Lodge of Scotland being vacant it occurred to several brethren that Bro. Porteous would be "the right man in the right place" as the delegate of "brave little Denmark," and accordingly the following memorial was signed and forwarded to Copenhagen where, we hope, it will receive a gracious and favourable reception.

"To His Excellency Governor Brästrup, Most Worshipful Grand Master Mason of Denmark.

"Your Excellency and Brother,—

"The office of Danish representative in the Grand Lodge of Ancient Free and Accepted Masons of Scotland being now vacant, we the undersigned members of the Masonic brotherhood, have great pleasure in recommending your Excellency to appoint Bro. J. D. Porteous of Glasgow to that dignity.

"Our esteemed Bro. Porteous is known to Freemasons throughout the world as the editor of the "Universal Masonic Calendar," a work which is invaluable to all who are interested in the Craft. Bro. Porteous is Provincial Grand Secretary of the Royal Order of Scotland, the most ancient and distinguished Order of Masonic Knighthood in Great Britain, and he has also held many other offices of importance in connection with Freemasonry.

"The Grand Lodge of Denmark would, we believe, gain increased respect among British Freemasons by having a representative so able and accomplished as Bro. Porteous.

"In conclusion we beg your Excellency to receive our cordial admiration for our Danish brethren and the assurance of our high esteem for your Excellency."

The folowing eminent brethren with others appended their names to this petition, and if time had allowed doubtless as many more would have done so.

Bro. William Smith, *C.E.*, 32°, D. Prov. G. Commander of Knights Templar, and P.G. Steward of England.

Bro. James Merry, *M.P.* for Falkirk and Prov. G.M. for the Middle Ward for Lanarkshire.

Bro. F. A. Barron, Prov. G.M. of the Royal Order of Scotland.

Bro. R. D. Barbor, D.P.G.M. for Middle Ward of Lanarkshire.

Bro. William Smith, 30°; P.G.S. Glasgow and G. Steward of Scotland.

Bro. W. Montgomerie Neilson, D.P.G.M. Glasgow.

Bro. Colonel Archibald C. Campbell, of Blythswood, P.G.M.

Bro. Thomas Baker, P.G.S.W. Glasgow.

Bro. Archibald McTaggart, *M.A.*, Convenor of Prov G. Committee Glasgow, R.W.M. of Lodge 27.

Bro. John Forsythe, P.E.C. High Knights Templar, Dublin.

Bro. George Woodward, P.E.C. High Knights Templar, Dublin.

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Bro. Christopher John Carleton, K.R.C., Dublin.

Bro. Thomas McGorem, 18°, Dublin.

Bro. D. Murray Lyon, *M.A.*, P.G.S.W. G. Steward of Scotland, and author of many valuable Masonic works.

Bro. James Wallace, G. Steward of Scotland and honorary member of 39 lodges in Scotland.

Bro. R. Wentworth Little, Grand Recorder of the Red Cross Order and well known as a Masonic author.

It will be seen that the scriptural adage, as to a prophet having no honour in his country, scarcely applies to Bro. Porteous for the above names include those of the leading Craftsmen in and around Glasgow. The name of Bro. William Smith, *C.E.*, at the head of the petition is a sufficient guarantee to brethren abroad that Cosmopolitan Freemasonry would have an able upholder in Bro. Porteous, while the names of Bros. R. W. Little and D. Murray Lyon testify that literature would also be worthily represented. It is not merely as a member of Parliament anxious to cultivate peaceful relations with Denmark, but as a Freemason desirous of uniting more closely the brethren of all nations that Bro. James Merry, *M.P.*, has appended his signature, and the eminent Irish brethren whose names appear have been only anxious to see Danish Masons honour a Bro. in whom the brethren throughout the world find honour.

Whether the prayer of this memorial be granted or not it cannot but be gratifying to Bro. Porteous to find that his labours for the Craft have been so appropriately recognised by the memorialists. Had the petition been made public and extensively circulated it would have been signed by large numbers of other brethren, but the circumstances of the case did not admit of such a mode of proceeding. Whatever may be the decision of Bro. His Excellency Governor Brästrup the memorial will always remain as a small but heartfelt acknowledgment of what Bro. Porteous has done to make Freemasons acquainted with each other.

Before we leave this subject we cannot but condemn the spirit of *flunkeyism* which has crept into some Masonic circles. We were lately conversing with a brother about a vacancy in one of the three Grand Lodges of the United Kingdom which shall be nameless. "Ah" said this be-jewelled and would-be aristocratic individual, who bore a strong resemblance to the celebrated Pecksniff, "we must have a man of title." This mean and fawning spirit is rampant in certain quarters. "A man of title" in the eyes of some people is superior to any man of *merit*. It may be that some of the wire-pullers of the Grand Lodge of Scotland would prefer to see "a man of title" representing Denmark, but we know our Danish brethren do not sympathise with such paltry sentiments. Scotchmen who love the memory of Burns surely ought never to forget that:—

> "A Prince can make a titled Knight,
> A Lord and Duke and a' that,
> But a honest man's aboon his might
> For a' that and a' that."

And above all let the descendants of Wallace and Burn's remember that in judging of men:—

> "The rank is but the guinea stamp,
> The man's the grand for a' that."

If Bro. Sandie is true to the chivalry which has made glorious the annals of his country; if he retains a love for the literature which has made Scotland honoured throughout the world, and, above all if he desires to hand down to posterity a Freemasonry, which is not a name, but "a pure and undefiled brotherhood, then will every honour that may be conferred on Bro. Porteous be regarded as an honour to the brethren at large.

## ADDRESS,

*Delivered by Bro.* GEORGE REYNOLDS, *of Tyrian Lodge*, 330, *Springfield, Ills., delivered before Potosi Lodge*, 131, *Mo., on the 24th of June.*

We regret that our space will not permit a more extended extract than the following:—

"Yet another cause of our origin was that sociability which forms so essential a part of man's character; that desire for human sympathy, for intercourse and social relations with his fellows; that same feeling which was exhibited when men said to one another, 'Let us build a city and a tower, whose top my reach to heaven, lest we be scattered upon the face of the whole earth.'

"In its constitutional character, Masonry is essentially a moral institution. The uninitiated frequently ask: 'Has Masonry a creed? Is it a religious Order?' Some of my brothers will give different answers to these questions—many, I know, view it from a different stand-point than the one I take. In what I may say of it I wish to be understood as speaking but my own views. Our Order has no authorised mouth-piece; no human oracle, whose voice of sentiments can bind the

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Craft. Nothing I might say could bind it, or compromise it, even if I had the will so to do.

"As I read our tenets, and interpret, the theory, practice and spirit our Order, Masonry has a creed. It is a religious Order. Our Great Light is the Holy Bible! From that we take our creed. That creed is, Faith in God, Hope in Immortality, Charity to all mankind. This is our way, so plain, so simple, 'that the wayfaring man, though a fool, cannot err therein.'

"Faith, that there is a God, a faith taught us by nature, taught us by every system of worlds, and every world of every system, taught us by material creation around, above, beneath us, taught us by every mountain that rears its lofty summit to the skies, by every valley, with its emerald carpet and sun-lit flowers, by every season and by every creature. A faith taught us by Revelation, by that Great Book—that light shining through all the earth, taught us by prophet, priest, and seer, taught us in the living words, in characters blazing from every page—all proving, with the certainty of the demonstration, there is a God.

"'Our faith is the subtle chain that binds us to the Infinite;
The voice of a deep life within,
The will remain, until we crowd it thence.'

"Our Hope.

"'Tis the divinity that stirs within us;
'Tis Heaven itself that points out a hereafter,
And intimates eternity to man."

"Not only does Masonry point us the way, and bid us hope, but urges, commands, begs us to follow it.

"Eternal Hope! when yonder spheres sublime
Pealed their first notes to sound the march of time,
Thy joyous youth began, but not to fade,
When all the sister planets have decay'd!
When rapt in fire, the realms of ether glow,
And Heav'ns last thunder shakes the earth below,
Thou, undismayed shall o'er the ruins smile,
And light thy torch at nature's funeral pile."

"The Great Apostle says, "Now abideth faith, hope and charity, but the greatest of these is charity." As Masons understand it, this charity refers to all men, but more particularly to our brother Masons, "wheresoever dispersed throughout the habitable globe." Nor is it that charity alone which contributes to the pecuniary necessities of our brothers, but that God-like charity which, like a mantle, covers their errors, puts the most lenient and favourable construction on all their acts. Gathering to our hearts rays from the Great Light ever present in our Lodge, we are taught to be charitable to the opinions, to the actions, to the motives of men, patient with their errors, forgiving when they retract. Beautifully has the poet described our Masonic charity:

"Pure is her aim, and in her temper mild,
Her wisdom seems the weakness of a child;
She makes excuses when she might condemn,
Reviled by those who hate her, prays for them!
Suspicion lurks not in her artless breast;
The worst suggested she believes the best:
Not soon provok'd, however stung and teas'd,
And if perhaps made angry, soon appeased:
She rather waives than will dispute her right,
And injured, makes forgiveness her delight."

"Such a creed needs neither priest nor prelate to interpret; no learned criticism to explain; no profound erudition, hunting up far-fetched meanings for its words. The way to it does not lie through the dark, turbulent and disturbed streams of religious controversy. The words mean just what they say—they are short; scarcely as many letters as other creeds have volumes. Is not this a religion? If you define religion to be the close, technical following of some particular theory or dogma, cut out and grooved and fitted together by human hands, it is not religion. If it consists in a mind and heart imbued with a love for God and for man, is it not religion?

"We are charged with being an unchristian organization. The Divine Teacher, while on earth, said, 'Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength—this is the first and great commandment; and the second is like unto it, thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.' That is the Christian creed! That has been the Masonic creed from the earliest institution of our Order.

"'Thou shalt love the Lord thy God.' Masonry enjoins it. To him her temples are erected. Without that, without an abiding love, trust and belief in him, the bright temple of Masonry, with all its glittering jewels and dazzling ornaments, must be for ever shut within impenetrable walls. He who has not this must pause at her outer door—his footsteps can never resound in her halls. 'Thou shalt love thy neighbour as thyself.' He who neglects this is no Mason. Cover him with the gorgeous paraphernalia of our Order, place him upon the topmost pinnacle of our column, if his heart is not filled with this, if, in his outward walk,

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by thought, by word, by action, he fails to show forth this, he is no Mason. In vain would the door of every lodge and temple throughout the world fly open at his knock; in vain would all our learning, and tradition, and mysteries flow from his tongue glibly as oil, if, in his heart of hearts, he is not thoroughly imbued with this principle; if he lacks in this, he hath not part or lot with us.

"This, ladies and gentlemen, as I understand it, is the religion of Freemasonry. Holding such a broad creed, is it any wonder that upon it so many men of such varied feelings and principles, races and nationalities, can and do gather. We are not a church, in the ordinary acceptation of that term. Masonry bows to no idols, worships no graven images, deifies no mortals; the consciences of her votaries lay themselves bare to no human eye; no human mediator stands between them and their God. Resting upon the Word of God as the source of all light, they look upon their faith as well founded. Taught by it that there is an immortality beyond the grave, and guided by its teachings, with love for all and charity towards every man, they hope to reach the Celestial Lodge on High. Is it any sacrifice of faith, of principle, any lowering of the true Christian character so to think?

Paul, the great expounder, travelling to Athens, found an altar, with the inscription, "to the Unknown God." At that altar had probably knelt Plato, Socrates, and all the great minds who illuminated Grecian art, philosophy and literature. From it had ascended incense, offered by Jews and Greeks, by the Latin and Barbarian. The stones around it had been pressed by the knees of strangers from every land, and searchers after the Unknown God from every clime. And now knelt there the great Apostle and expounder of the new religion. As his feet pressed the steps of that altar, and as his voice went forth to that vast throng, think you that no thought of the others who had worshiped there crossed his mind? Do you imagine that he thereby lost his Christian character? that he was lowered in his Christian faith? Did it not rather elevate his thoughts; did it not lessen his feeling of isolation, that thought, that back of him stood an altar around which all heathendom might kneel? That at that altar had probably been offered prayers and sacrifices by the greatest and best and purest in the earth! Did it not add power to his voice, new light to his words with his hearers, that he, a stranger preaching a new-fangled doctrine, could yet kneel at their altar and reach his God from it? Such an altar Masonry erects; not inscribed to an Unknown God, but to the God of Abraham, of Isaac and of Jacob—an altar at which all who recognise his existence and strive to do his works may kneel, and together lift their voices to his throne of grace.

"Masonry represents no particular sect or denomination. We unite in our brotherhood men who agree upon the great doctrines and fundamental principles that underlie morality, godliness, charity. We say to our initiates, believe in these, beyond that we do not go; on all other and non-essential matters, follow the dictates of your own reason, obey your own conscience. It matters not to us whether one brother believes in the infallibility of the Pope, and another regards him as anti-Christ; whether one clings to Christian perfection and another to total damnation; whether one holds to infant baptism and another condemns it; whether one talks of an apostolic succession and another of a universal ministry. We say to all, have faith in God, hope in immortality, practice charity to all men; this is our Alpha and Omega."

## MASONIC NOTES AND QUERIES.

### INTERMIXTURE OF RACES.

If true, the following is curious and also most important to such as desire to keep up the existence of their race; it would be also useful anent the man-a-developed-monkey idea, viz.:—I have been told that should a white man marry a black woman, or *vice versâ*, and have children, their descendants will die out in a few generations; a number in the meantime getting feeble and imbecile; nature revenging herself. (Climate may have an influence.)

If the above be wrong, perhaps a number of instances could be given of half-breeds being able to trace up their lineage say to about 1750 A.D.; or there will be well-known examples of the birth of said half-breeds in the first half of last century. Are their descendants living now?—W. P. Buchan.

### MASONIC ARCHÆOLOGY.

I think it is the duty of the Grand Lodge of England and of its members to appoint some competent and honest man to examine into and elucidate its history; in this age of light and progress it is a crying shame that the Masons of England—the fountain of speculative Freemasonry—should be in almost total ignorance of their real position and history about the beginning of last century. Pay a man in a business-like manner to turn on the gas and give us "more light."—Pictus.

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REFORMATION THEORY OF THE ORIGIN OF FREEMASONRY.

I have not had the time to digest this point, but I have considered that the Reformation, with its principles and spirit, by clearing away obstructions that might otherwise have impeded its progress, enabled the *philosopho-humano* idea of the universal brotherhood of man to take deeper root and spring up into a more really active and living institution.—W. P. BUCHAN.

BRO. DE SAULCY.

H.C. is quite right about Bro. De Saulcy, for I find this brother described in the Calendrier of the Grand Orient of France as one of the two Grand Dignitaries ranking next to the Deputy G.M. "De Saulcy, Commander of the Legion of Honour, Senator of the Empire, member of the Imperial Institute of France, &c., S.G.S.C. 33°, member of the Grand College of Rites." In the Grand College of Rites, representing the Supreme Council, Ill. Bro. De Saulcy appears as the third Grand Officer.—N.

MASONIC PROBLEM.

Did, or did not, any essential difference exist between the Masons' and other trades' societies previous to the 18th century? I have taken up the negative, asserting that when a gentleman became a fellow of the Masons' society it was similar to another being admitted a fellow of the tailors' or other such society. In one case he became a free-mason in the other a free-tailor, there being about as much ceremony in the one case as in the other.—W.P.B.

THE CONFLICT OF JURISDICTION.

Why does our worthy Bro. "J.A.H.," at p. 162, say,—"1st. The Grand Chapter and Grand Lodge," thereby giving preference to Grand Chapter? I would be inclined to say,—"1st. The Grand Lodge and Grand Chapter." Then, when alluding to Scotland, he puts the Royal Order into the first position, and "4th. The Grand Chapter and Grand Lodge." I think this is wrong, for in Scotland the Grand Lodge is the head of all Scottish Masonry, and has nothing whatever to do with any "Grand Chapter," which latter is a separate and distinct body; further, there are Scottish "lodges" who look upon "chapters" and other pretended royal and knightly orders and degrees with small favour.

Then, as to the "Mark Degree," the Grand Lodge of Scotland authorises *all* its daughter lodges to practice it, and the chair is sometimes given in lodges as well as in chapters in Scotland.

The legendary connexion of knightly orders or degrees with Freemasonry before last century is all imaginary. Such popular Masonic ideas are simply nonsense; they are the "rubbish" *alias* the stock-in-trade, as expressed at page 167, out of which so many mysterious foundationless "Masonic Arabian Nights' tales" have been manufactured.—PICTUS.

QUALIFICATIONS.

If it is improper to impose restrictions on candidates, is it not desirable the whole system of Masonry should be altered or reformed? Restrictions are placed on atheists, idolators, rogues, cheats, swindlers, persons of notoriously bad character, people who cannot read and write, &c. Surely a man who is willing to pay up ought not to be excluded because he is an atheist and because our system is contrary to his, or because he is deaf and cannot hear us, or because he is maimed and cannot help us. Why are not women, boys, and girls admitted, if they like?—PLUMB.

FREEMASONRY ABOUT 152 YEARS OLD (p. 173).

I have read Bro. Sanderson's remarks, but I can see no proof that *speculative* Freemasonry was practiced by the lodge he alludes to at page 109. It seems to me that said lodge was merely an operative Mason's lodge or friendly society into which operatives were admitted upon easier terms than gentlemen, which was one distinction; however, I shall have more to say shortly, and I hope to the point, should fortune favour.

If I could get a look at these old records for a few days—if the lodge would trust me with them—I should be happy to read them carefully and give *every consideration* to their contents.—W. P. BUCHAN.

MASONIC BIBLIOGRAPHY.

I extract from a catalogue of a bookseller titles and prices of two books:—

"145 FREEMASONRY.—Inwood (J.) Sermons in which are Explained the Religious, Moral, and Political Virtues of Freemasonry, 8vo, *boards, uncut*, 4s. *Deptford*, 1799.

"146 FREEMASONRY.—Robison (J.) Proofs of a Conspiracy against all the Religions and Governments of Europe carried on by Freemasons, Illuminati, &c., 8vo, *calf neat*, 4s. 1797."

—A.

MASONIC CEREMONIES.

Crux has not understood even yet the bearing of my remarks as to the three officers.

I called his attention to the system on which the ceremonies and lectures are composed, which is not the system of the present day, but one which was handed down during the middle ages and preserved far down in the last century. It is this system which has given us threes, fives, sevens, as it did to many branches of learning.

I stated, as to the case in point, first that the answer is ancient, and, so far as I know, it is the oldest to be found in ceremonies or revelation books here or on the continent.

Second, I said that it was *correct*, according to the system, in making another term of 3, by excluding the O.G.

This he cannot admit, because he says there are 4 and not 3. I still say that his realistic view is not a true interpretation of our ceremonies, the history and tenor of which he has disregarded; and I say further I like what he considers the errors of the ancient system to corrections such as his, which are innovations, and which file away the ancient evidences. In preserving testimonies as to the mental characteristics of the ceremonies, we may be able to ascertain the true history.

The ceremonies show us that to whatever extent Masonry was reconstructed in 1717, and to whatever extent invention was resorted to, the basis of the ceremonies is some craft ritual of remote antiquity. In its present state—mutilated and cockneyfied as it is—the E.A. ceremony or ceremonies of the various Grand Lodges and countries contains a great portion of ancient ceremony.

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I say again to our learned Bro. Crux that these ceremonies must be studied under the light of contemporary knowledge of their day, and not by the new standard of ours.—H.C.

### NOTES ON PARIS NAMES.

I send you a few notes on names of Paris lodges, which differ much from ours:—

Acacia.
Admirers of the Universe.
Beneficent and Admiring Friends of Osiris Reunited. [This is one of the Egyptian titles.]
Friends of Tolerance.
Triumphant Friends.
The Future.
Reunited Benefactors.
Clement Friendship. [Founded in 1805, a famous Lodge, Chapter, and Areopagus, worked in two rites.]
Cosmopolite Clement Friendship. [A name imitative of the last famous name.]
Council of the Gauls. [Claiming to be founded in 1721, an historical title, and one of the few old dates.]
The Disciples of Fenelon.
The Disciples of Progress.
The Mutual School.
Masonic France.
The Fraternity of Nations.
The United Inseparable Brethren. [This beats our Prudent Brethren.]
The French Hospitallers.
Isis Montijon. [Founded 1808, another Egyptian and historical name.]
Jerusalem of the Egyptian Valleys. [Founded 1807, and a curious combination of Jerusalem with Egypt.]
The Oriental [is about the only Lodge of the Rite of Mizraim. Toleration has killed this rite.]
Persevering Friendship.
The Philadelphes. [A restoration in 1863 of an old historical name.]
Progress.
New Birth by the Emulators of Hiram.
Rose of Perfect Silence.
The Philosophic Hive.
Saint Anthony of Perfect Content. [As this was founded in 1785, it gives some notion how the name of a saint came to be applied; for saints are out of date in French Masonry.]
St. Peter of True Friends. [1780 ditto.]
St. Peter of True Experts. [1787 ditto.]
The Sectaries of Menes.
The Temple of the French Friends of Honour. [Thoroughly French.]
Work.
The Trinosophs of Bercy.
Perfect Union of Perseverance.
Masonic Union.
Polar Star.
Friends of Humanity.
The Zealous Philanthropists.
Indivisible Hearts.
Beneficence and Progress.
The Renovators.
Solidarity.
The Workers.
Philanthropic Union.

A few such as Hope are omitted. It will be seen there is full recognition by our French Brethren of Brotherly Love, Relief, and Truth.

It is to be noted that few of these titles are of the last century, and that most are relatively new, and represent the recent aspirations of French Masonry. —N.

### FREEMASONRY AND BRO. SANDERSON.

Bro. Sanderson agrees more with Bro. Buchan, we think, than he at first imagines. Both are of opinion that the third degree was unknown anterior to the 18th century, and putting aside the mere word "*speculative*," they no doubt concur in believing Freemasonry since 1717 to be vastly different to what it was before that date. We base our opinion on the interesting letter that Bro. Sanderson wrote in the *Freemasons' Magazine* (22nd August, 1868), entitled "Antiquity of the Third Degree." From that letter it is evident that the lodge at Houghfoot, although more speculative than usual, was, after all, of a similar nature to the other operative lodges by which it was surrounded. *E.g.*, What characterizes the old lodges chiefly was the absence of an elaborate Ritual, as also the fact that the third degree was never worked or known. In this respect the lodge at Houghfoot was an operative lodge, however much it might have altered from its original basis. That it was partly speculative but accords with the experience of operative Masonry, not only in the 18th but also in the 17th centuries. One hundred years before the Records of the Lodge of Houghfoot commence (A.D. 1600), Thomas Boswell, Esq., was made a Warden in St. Mary's Chapel, Edinburgh; and in 1641 the Hon. Robert Moray joined the same lodge. What we mean by *speculative* in contradistinction to *operative* Masonry, is the system of Grand Lodges, Grand Masters, and Grand Officers of the Revivalists, without any operative intention, and solely *for other pursuits* than operative Masonry. We have but to glance over the records of the ancient lodges, and those under the modern Grand Lodges, to witness the essential differences in the two systems, and the *facts of Masonic history* decidedly point to year 1717 as the *line of demarcation between them.*

Would Bro. Sanderson kindly continue his account of the lodge at Houghfoot in the *Freemasons' Magazine*, as his remarks and excerpts have been of much value already, and more of the same character would increase our indebtedness to him for his kindness. Perhaps Bro. Sanderson would say whether if the "*Grip and word*" is mentioned in the records he refers to before A.D. 1720?—WILLIAM JAMES HUGHAN.

### THE ROYAL ORDER.

It is singular that the Rev. Mr. Spurgeon has adopted for the title of his religious magazine *The Sword and the Trowel*, a name of peculiar significance to the Knights Companions of the Royal Order of Scotland.—J.A.H.

### THE EMPEROR NAPOLEON III.

I am informed by a respected brother that a friend of his met the present Emperor of the French on several occasions in some London lodge, and I shall be glad if any correspondent of the Magazine can afford me the name of said lodge.—J.A.H.

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## CORRESPONDENCE.

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

### INELIGIBILITY OF CANDIDATES FOR FREEMASONRY.

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

Dear Sir and Brother,—I perceive Bro. "W.L." has returned to the charge again at page 171, but his remarks want *pith*; it seems to me his hand has got softened against my *hard* head, for the effect he produces is *nil*. However, I admire his candour; his quotation at page 171, second column, eighteenth line from top, viz., "Any *mental* defect," &c., being all in *my* favour. Then, as to his O.B., it must be different from mine; I exclude an old man in dotage, a young man in nonage, a drunken man, an insane person, and a woman under any pretence whatever; I do not *interpolate* anything about a lame man, &c. The pretended "ancient landmarks" which "W.L." is so terribly solicitous about, are, so far as *speculative* Freemasonry is concerned, simply imaginary moonshine, being twin-brothers to the following "ancient landmark" I lately heard, viz.,—Why does your lodge stand east and west? *Inter alia*, "Because the River Euphrates runs so!" Now, the Euphrates falls into the Persian Gulf, and for hundreds of miles runs in a southerly direction, *ergo*, said "landmark," is * * * * As to the "ancient landmarks" manufactured since last century began, their name is legion.

I append *copy* of letter upon this subject, which I have just received from our Secretary, Bro. Bamber, and for which I thank him. I highly respect its contents, it is from the Grand Secretary of the Grand Lodge of Scotland.

Yours fraternally,
W. P. BUCHAN.

"12th March, 1869.

"Dear Sir and Brother,—In reply to your favour of 11th current, I beg to state that other things being in order, the candidate being acceptable to your lodge, his want of an arm should be no barrier to his initiation. "I remain, yours fraternally,
"W. A. LAURIE, G.S."

### MASONIC DISCIPLINE.

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

Dear Sir and Brother,—Pray allow me space for a few running comments on correspondence which appeared in your last number.

1st. Crux (p. 164) opens a subject on which there is much looseness and variety, namely, the selection of an officer to prepare candidates for receiving the several degrees. In some lodges it is the Tyler, in others one of the Deacons, or the brethren by whom they were proposed, or one specially requested by the W.M. at the time to perform the duty. Doubtless, as Crux says, "there ought to be some officer or member of the lodge appointed by the 'Constitutions' to see to so important and serious a part of our ceremonial." Incidentally, Crux states that "there is nothing to prevent the same person filling both offices of Secretary and Treasurer." On perusal of this remark, it occurred to me that a brother in this position had been required to give up one of these offices in a lodge, and on inquiry from him to-day as to the circumstances, I find that, corresponding with the late Grand Secretary, sometimes under the one and sometimes under the other appellation, according to the subject on which he wrote, he was taken to task by the late Bro. W. Gray Clarke, and told that he could not hold both offices at the same time, the result of which was that he resigned one of them.

2ndly. I agree with O.O. (p. 169) that when a warrant has been issued which contains the names of the chief officers of a new lodge, there appears no reason why the W.M. designate should not, under dispensation, call an emergency meeting of those named in the warrant, at which persons may be proposed for initiation on the day of installation and of the "constitution" of the lodge, though Bro. Hughan says that now no ceremonies can be performed at that time, to prevent irregularities which have taken place, and if made a general rule on that ground, I concur in it. In my own case, mentioned in your number of August 21st, I felt no difficulty on the point, being at the time a P.M. of another lodge. In that instance the ballot was taken on the day of "constitution," after that ceremony.

3rdly. I believe with Bro. C.A.G. (p. 169) that there are many men who "want the rank of P.M." without doing the work. I know several instances in my own district where it has not only been wanted but obtained. As before remarked, I always set my face against the appointment of any one to fill the first chair of a lodge, unless he be able at the time of his installation to declare his ability to perform his duties. In the lodge of which I am now a member by joining, I have seen three W.M.'s in office, only one of whom can do more than open and close the lodge, and of the older P.M.'s who have served as such in it and are still members, there is not one who can perform the ceremonies of the three degrees. It is true that the fault lies with the brethren who vote for them, but what can be done when there are some who hold that a W.M. may properly rule a lodge depending on his predecessors for the ceremonial part of his work?

4thly Bro. Gorham (p. 173) doubts the propriety of making a difference in the manner of saluting between one who enters the lodge for the first time and one who has been in before on the same evening. My instructor was the late Bro. Honey, sent for the purpose about 20 years ago to a midland province by the Instruction Lodge of Emulation. I was taught by him to make that difference, and have always enforced it in my own teaching, *i.e.*, on entering the lodge for the first time at any meeting "saluting in the lower degrees as well as that in which the lodge is at work," and, in conformity with the rule laid down by Crux, requiring "a brother leaving the lodge and returning, only to salute in the degree in which the lodge is open on his return." I prefer to follow my instructor in this respect, for it must be remembered that the brethren present in the lodge from the commencement of the proceedings have given the signs of the lower degrees, and so has one who has been present during the several openings in them, but has been called out for a few minutes. It is reasonable therefore, and promotive of uniformity, to

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require any one who comes late to do the same. As to the case of Bro. Morris, who is said to have taken 142 degrees, and therefore might be "gesticulating the whole evening," if his recollection of the signs served him so far, it seems to me not to the purpose, for the several departments of Masonry are kept separate. In the Royal Arch, for instance, which is recognised by Grand Craft Lodge, but under a distinct jurisdiction, we are not required to give the signs of the Craft degrees.

Yours fraternally,

August 30, 1869. H.H.

## REVISION OF THE BOOK OF CONSTITUTIONS.

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

Dear Sir and Brother,—Your article in the Magazine of the 28th inst., on the necessity of a re-organization of our Masonic system, deserves the utmost attention. I perused it with great pleasure, and I cordially agree with your premises. But, I go further than you, and I say that not only is more efficient organization needed, but that a thorough revision of the Book of Constitutions and a clear and distinct definition of the powers of the Grand Master are also most urgently required.

I reside in a province, the Grand Mastership of which lately became vacant by the resignation of the R.W. Brother who held it. The vacancy was not filled up, and shortly afterwards the adjoining province of Hampshire also lost its Grand Master by the hand of death. The M.W.G.M. then coolly and, as I think, unconstitutionally ignored altogether the separate and independent existence of my province, and without the slightest previous intimation of what was intended, we were told by the G. Sec. that we must henceforth lose our individuality and be united with Hampshire as one province under the rule of Bro. Beach.

Now, since 1813, the Isle of Wight has existed as a separate Masonic province under its own Grand Masters, and, so far back as 1787, I find that it had its own Deputy Provincial Grand Master and a separate Provincial Grand Lodge. It contains five lodges, one dating back to 1732, and Masonry has hitherto grown and flourished—but why we are now, against our will, to be tied to a province with which we have no common interest and from which we are geographically cut off, is utterly incomprehensible. We have memorialized and petitioned the Grand Master to no purpose, and we at last appealed to the Board of General Purposes, but they have refused to entertain the appeal on the ground that it was a question of the Grand Master's prerogative; so that we are really to lose our standing as a province and be turned over to another like so many sheep turned into a pen! Why? Because it is the Grand Master's pleasure!

I contend, however, that the Board of General Purposes have quite misunderstood the matter. *We appealed against the extinction of our lodge*, and not against the appointment of a Provincial Grand Master. The latter is an undoubted prerogative of the Grand Master, clearly and explicitly provided for in the Book of Constitutions; but where is the law or the custom which gives the Grand Master the power to abolish a Masonic province which was originally formed by Grand Lodge itself? I entertain no doubt whatever that the arbitary decision of the Grand Master will give a death blow to Masonry in the Isle of Wight, and under such circumstances as these it is high time that the hand of the reformer was resolutely applied to our whole system. A feeling of this description is widely prevalent among the brethren, and sooner or lafer it will have effect.

I enclose my card, but not for publication, and am,

Yours fraternally,

Cowes. 30th August, 1869. JUSTITIA.

## "CRUX" ON MASONIC DISCIPLINE.

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

Respected Friend,—Thy correspondent "Crux" (and thou hast few his equal), in his 19th Article, seems to be in a little difficulty as to whose duty it is to prepare the candidate for initiation. I will tell him whose duty it is in the lodge to which I belong, and what determined us so to place that duty.

In our lodge, as well as in all lodges, the candidate must have a proposer and seconder; it is the duty of the proposer to prepare the candidate; and, should the proposer be absent, that duty then devolves upon the seconder. The reason for this is that the candidate must be well known to these two brethren, and will feel most at home with them during his being prepared.

The practice of proposers and seconders may not be so general in the two following degrees, but with us the candidate for the two next degrees must be proposed and seconded in open lodge as at his initiation, and in every case either his proposer or seconder must prepare him.

I remain, thy sincere friend,

THE QUAKER.

## REVISION OF THE RITUAL.

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

Dear Sir and Brother,—Whilst fully admitting the value of Crux's remarks with reference to the ritual used in opening the lodge, may I be allowed to suggest for his consideration that it would be less a departure from the present form if the answer to the fifth and seventh questions were respectively, "Immediately without the door of the lodge," and "Immediately within the door of the lodge." It seems to me that the addition of this one word, "Immediately," in the way I have pointed out, would define the position of each officer as accurately as Crux could wish.

Yours fraternally,

H.M.G.

THE new three act comedy by Mr. Tom Taylor and Mr. Dabourg was produced, on the 20th ult., at the Theatre Royal, Manchester, Mr. Buckstone and the Haymarket company, *plus* Miss Madge Robertson, sustaining the principal characters. The comedy, which is entitled "New Men and Old Acres, or a Managing Mamma," and is designed to contrast the hereditary possessors of an "Abbey" and estates with the wealthy *parvenu*, to the great disadvantage of the latter, appears to have given great satisfaction. It will be produced in London at the opening of the next season at the Haymarket.

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# THE MASONIC MIRROR.

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

## MASONIC MEMS

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION.—Votes are earnestly solicited in behalf of Frank Loud, aged eight and a half years, No. 49 on list of candidates. Girls' School votes will be equally acceptable for exchange. His late father, Bro. William Loud (who died suddenly on the 23rd of May, 1869, leaving a widow and nine children), was initiated in the Prince Edwin Lodge (No. 125), Hythe, in which he held the office of Warden. He was also a member of the Invicta Lodge (No. 709), Ashford, from its foundation, in 1857, until his decease, and has been a subscribing member to Grand Lodge for eighteen years. His widow and eight of the children are entirely dependent upon their friends for support. The case is strongly recommended.

Votes are earnestly solicited on behalf of George Albion Coombs, son of the late Bro. George Albion Coombs, who was a member of No. 700, and a licensed victualler, at Shooter's Hill, Woolwich: died 18th May, 1866, leaving two orphan children depending upon their friends for support Proxies thankfully received by Bro. J. Ewart, Royal Carriage Office, Royal Arsenal, Woolwich.

The death of Bro. Wm. J. Newman, long connected with, and of late years Superintendent of the Exhibition Department, Crystal Palace, and member of the Crystal Palace Lodge (No. 742), whose talents and amiability endeared him to all who enjoyed the pleasure of his acquaintance. has deprived his family of their means of support, as well as of their best and dearest friend. His brethren in Freemasonry are desirous of testifying their respect for the memory of their late brother by presenting one of his sons, who is of suitable age, for education in the Royal Masonic Institution for Boys. In furtherance of this object, votes are earnestly solicited in favour of his son Herbert Horace Newman, for the election in October next. The case is strongly recommended by several influential brethren as a most deserving one. Proxies for Girls' School, or the Benevolent Institution, thankfully received for the purpose of exchange. Communications and votes may be forwarded to Bro. W. H. Harper, Crystal Palace, S.E.

The votes and interest of brethren are earnestly solicited on behalf of Leila Pulman, daughter of the late Bro. Henry Pulman, of Constantinople and London, and since September 1868, to his death, Clerk of Works in Her Majesty's Civil Service at Teheran, Persia. He was P.M. of the Oriental Lodge 687, and one of the founders of the Bulwer Lodge (No. 891), Constantinople, P. Prov. J.G.W. Turkey, founder and first M.E.Z. of the Oriental R.A. Chapter, 687, Constantinople; founder and first M.W.S. of the Leeson Chapter, Rose Croix, Constantinople; Mark M.M. Malta; a Knight Templar (Meletia Encampment, Malta), a member of the 30° and member of the Humber Lodge, (No. 57), Hull, to all of which he was a subscribing member at his decease. He died of typhoid fever at Teheran, on February 3rd, 1869, leaving a wife and four young children, two of whom are under three years of age, to mourn his loss, and who are left in very straitened circumstances, owing to heavy losses he had sustained during the last few years. Bro. Pulman was an accomplished Mason, and was always ready to assist Masonry with both time and money. This case is earnestly recommended by several influential brethren.

Votes are earnestly solicited on behalf of William Grant Fabian, for this the fourth application. His father, Bro. Augustus Fabian, has been very zealous and energetic in the cause of Masonry, and has been instrumental in founding and resuscitating several lodges and chapters. He is a P.M. of the Portsmouth Lodge (No. 487), P. Prov. S.G. Warden of Hants Mark M., Royal, Rose Croix, and Knight Templar, but owing to sudden and severe misfortunes, impossible to foresee or control his circumstances are now very reduced, and his means are totally inadequate to maintain and educate his large family four of whom are entirely, and four partially, dependent on his very limited resources, and he is compelled to make this appeal to the brethren and subscribers. This case is vouched for, and urgently recommended by a strong list of influential brethren as very deserving of support. Bro. Fabian will feel very grateful for votes. Address, 8, Waterford-terrace North, Walham-green, S.W. Girls' School or Benevolent Institution proxies equally valuable for exchanging.

The votes and interest of the Governors and subscribers are earnestly solicited on behalf of William Albion Haskins, aged nine years, whose father is a P.M. of the Lodge of St. Luke's (No. 154), Chelsea; in which lodge he was initiated, on the 5th day of April, 1858, and still remains a subscribing member. He was one of the founders of the Lily Lodge of Richmond, No. 820, and served the office of W.M. in that lodge. He was exalted in the St. James's Union Chapter, 180, on the 22nd of November, 1859, and was a founder of the Lily Chapter of Richmond, of which he is now a P.Z. For fourteen years he was in business as a tailor, &c., in Chelsea, where he failed, in consequence of losses and ill-health; since which time he has been in very indigent circumstances, with a wife and five young children, four dependent on him for support. Proxies received by Bro. G. King, jun., W.M. 126, 30, Cheyne-walk, Chelsea, S.W.; and Bro. W. B. Haskins, father of the candidate, 210, King's-road, Chelsea, S.W. Votes for the Girls' School will be equally acceptable.

Votes are earnestly and respectfully solicited on behalf of Edwin Pawley, aged eight years and two months, son of Bro. Edwin Pawley, formerly of the Ship Hotel, Faversham, but now, and long time past, an inmate of a lunatic asylum. The child is the second of four children, all of whom, together with the father, are dependent on relatives. The mother is dead. The case is strongly recommended by several influential brethren, and proxies will be thankfully received by Bro. Thomas Lancaster Queen's Head, Strand, W.C.

WE are requested to state that Bro. W. Hughan's work on the "Constitutions" is now ready, and can be obtained only of Bro. W. Lake, Boscawen-street, Truro, or of Bro. R. Spencer, Great Queen-street.

PORTRAITS of the Rt. Hon. the Earl of Dalhousie, *K.T., G.C.B.*, M.W.G.M. Mason of Scotland, can now be obtained at this office, price 3s. 6d. each. Copies, with ornamental border and Masonic emblems printed in gold, on large size paper can be had, price 10s. 6d.

PROVINCE OF DURHAM.—Earl of Durham Lodge (No. 1,274).—The consecration of this lodge and installation of the W.M., will take place on Wednesday, the 8th inst. Bro. William Brignall, jun., is the W.M. designate.

## GRAND LODGE.

At the quarterly communication on Wednesday last, the 1st inst., Bro. Bagshawe presiding, the proceedings of Grand Lodge were of no general importance, with the exception of a little discussion in reference to the conferring the dignity of Past

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Grand Master upon His Royal Highness the Prince of Wales. It will be in the recollection of our readers, that at the last Grand Lodge the M.W. Grand Master made a proposition that this rank should be conferred upon His Royal Highness. That communication was received with unanimous approval, and it was necessary now to confirm it; but through some accidental omission no mention of it was made in the business paper on the present occasion, and the Grand Master asked for and obtained the sanction of Grand Lodge to waive any objection on the ground of irregularity in order that the proposal, which had been made at the previous Grand Lodge might be now confirmed. Some discussion arose as to whether the title to be conferred, should be that of a Past Grand Master or Grand Patron of the Order, and it was ultimately decided almost unanimously, that the title to be conferred upon His Royal Highness should be that proposed by the M.W. Grand Master, namely, that of a Past Grand Master.

The G. Registrar proposed a resolution to acknowledge the formation of a new Grand Lodge of Nova Scotia, in the following terms:—"That the independence of the Grand Lodge of Nova Scotia be recognised, and that the lodges holding warrants under the Grand Lodge of England be permitted to retain their warrants and memorials of their parent Grand Lodge." This resolution was opposed by several of the brethren, but ultimately passed by a large majority.

The acting G. Master then distributed to the Stewards of the Inauguration Festivals, the medals which had been struck to commemorate that important event.

Considerable time was occupied in reading the annual report of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, dated the 21st May, 1869. It being now past ten o'clock, the remainder of the business was necessarily postponed.

## METROPOLITAN.

BEADON LODGE (No. 619).—This lodge met on Wednesday, the 18th ult., at the Greyhound Hotel, Dulwich. Bro. H. Massey. W.M., opened the lodge, and the minutes of the former meeting were confirmed. Bros. Price, Edmunds, and Pratt, were raised; and Dr. J. J. Barrett and Mr. W. J. Edwards were initiated into the first principles of the science. The ceremony of installation was then proceeded with, and Bro. A. Avery was inducted to the chair of K.S. He appointed his officers as follows:—Bros. S. Wells, S.W.; F. Deering, J.W.; J. W. Avery, P.M., Treas.; A. P. Leonard, P.M., Sec.; Smith, S.D.; Taverner, J.D.; W. Seaman, I.G.; Green, Dir. of Cers.; and Daly, Tyler. After the lodge was closed, a banquet was served by Bro. Medlicot, the host of the Greyhound. The visitors were Bros. H. Potter, P.M. 11; F. Walters and E. J. Sabine, P.M.'s 73; Gabriel and Williams, 73; Manger, 5; Lupton, 75; Edwards, 144; Minnis and Smith, 172; Howland, 157; Cobbett, P.M. 167; Roberts, 181; Mann, 186; Pethridge, 179; and J. H. Allatt, 1,158.

### INSTRUCTION.

BELGRAVE LODGE OF INSTRUCTION (No. 747).—This excellent lodge of instruction met on Friday the 27th ult., at the Wellington Hotel, Spring Gardens, Bro. George Pymm, W.M., the lodge was opened in due form, and the minutes of the last meeting confirmed. The W.M. then worked the ceremony of initiation. The lodge was then opened in the second degree and the ceremony of passing rehearsed. The lodge was opened in the third degree and the ceremony of raising gone through, Bro. E. J. Scott was candidate in each degree. The members congratulated Bro. Pymm on his excellent working, having gone through the three ceremonies in a masterly manner. The lodge was resumed to the first degree and Bro. Parsons unanimously elected W.M. for the ensuing week, and having thanked the brethren brought forward a proposition of which notice had been given that the annual banquet should be held on Wednesday 29th September, and that Bro. Bourne the Master of the Mother Lodge should be W.M., Bro. Pulsford, P.M. 1158 and the preceptor of this Lodge of Instruction the S.W. and Bro. George Pymm, J.W. all of which resolutions were carried unanimously, and the brethren adjourned to mine hosts' parlour there to refresh the inward man and to enjoy the company of Bro. Godfrey, and we strongly advise any of our west end brethren that may have an hour to spare any Friday evening to pay the above house a visit, they will be sure to meet with some of the best workers in the mystic art, who will only be too happy to impart that knowledge to those who sooner or later hope to possess it. Among many brethren we noticed: Bro. Pulsford, P.M. 1158, A. C. Fowler, W.M. 1185, W. Bourne, W.M. 745, J. Holbrooke, W.M. 185, Edward Harper, I.G. 749, and many others whose names we could not mention.

## PROVINCIAL.

### LANCASHIRE (WEST).

WARRINGTON.—*Lodge of Lights* (No. 148).—The regular monthly meeting of the lodge was held at the Masonic Rooms, Sankey-street, on Monday evening, the 30th ult. The W.M., Bro. D. W. Finney, was supported by Bros. William Mossop, S.W.; W. Richardson, J.W.; W. S. Hawkins, S.D.; Dr. Cooper, J.D.; H. B. White, P.M., P.Z., P. Prov. G. Dir. of Cers.; John Bowes, P.M., &c.; Rev. H. P. Stedman, Chap.; H. Syred, W. Fletcher-Wood, John Harding, James Bayley, Jos. Cassidy, Geo. Blackhurst, Robert Gibbons, James Johnson, Tyler, James Hannah, as I.G. Visitors: Bros. J. Parr, S. Bellott, and W. Bowden, the W.M., S.W., and J.W. of the Bridgewater Lodge, No. 1,213, Patricroft; P. J. Edlestein and James Parry, No. 1,134. The lodge was opened in due form, and the minutes of the previous meeting read and declared to be correctly recorded. Bro. Curry, of No. 697, was accepted as a joining member. Bro. James Bayley was passed and Bro. John Harding was raised, the ceremonies being performed by the W.M., assisted by the J.W. and Bro. Bowes, P.M. The case of "Torckler v. Tattersall" came before the lodge, but the further consideration was postponed until after the meeting of Prov. G. Lodge in October. This being the whole of the business, the lodge was closed with the usual solemnities.

### SUSSEX.

#### BRIGHTON.

*Provincial Grand Lodge.*

The annual gathering of the Provincial Grand Lodge was held on the 28th ult., in the Music Room of the Royal Pavilion, under the presidency of the R.W. Prov. G. Master. Precisely at half-past two o'clock Bro. Lord Pelham, *M.P.* for Lewes, W.M. 271, the R.W. Prov. G. Master, attended by Bro. E. J. Furner, W.D.G.M., and a large number of present and past Grand Officers, ascended the dais, and the business of the day commenced.

The affairs of this Grand Lodge appeared to be in a very flourishing condition, and doubtless much of its prosperity and influence is owing to the popularity of Bro. Lord Pelham, the R.W. Prov. G. Master, who has endeavoured by every means in his power to extend the influence and usefulness of Freemasonry generally, and this Prov. G. Lodge in particular, and to the admirable manner in which business of the province is managed by Bro. G. E. Pocock, P.G.S.B. of England, the ever painstaking and never-wearying Prov. G. Secretary. Certainly, during the past two years, Prov. G. Lodge of Sussex has made many strides in the way of attaining the proud position of leading Prov. G. Lodge in the south of England.

Brethren from all parts of the province assembled in numbers fully representing the fourteen lodges holding their meetings at Brighton (4), Hastings (1), Eastbourne (2), Rye (1), Horsham (1), Worthing (1), Arundel (1), Chichester (1), Battle (1).

There were present:—Bros. Dixon, P.M. 271; C. Wren, W.M. 315; Foakes, 732; Eden, 271; J. G. Dodson, *M.P.* for East Sussex, G. Warden of England; E. J. Furner, D. Prov. G.M.; Baldwin, Hastings; Robinson, P.M. 315; Binckes, P.G. Steward, Sec. to Royal Masonic Institution for Boys; T. J. Sabine, P.M. 73; E. Carpenter, S.W. 732; H. C. Davis, 73; Challen, P.M. 315, P. Prov. G.S.B.; J. Rogers, 271; Geere, Lewes; Rev. — Walker, 811; F. Berry, 315; W. Bennett,

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315; Branwell, P.M. 271; Walter Smith, 732; Butcher, 315; S. R. Legg, P.M. 732; Hiles, 271; P. R. Wilkinson, P.M. 271, P. Prov. G.D.; J. Mayall, Prov. G. Org.; Crawford J. Pocock, J.W. 271; Dr. Beard, S.W. 271; A. H. Cox, 732; Gill, 271; Trollop, P.M. 40; Stern, New York; W. A. Stuckey, P.M. 271, P. Prov. G. Dir. of Cers.; Dixon, P.M. 271; Pierson, 315; Smithers, P.M. 271, P. Prov. G. Dir. of Cers.; J. Griffith, P.M. 811, Prov. G. Chap.; J. M. Cunningham, P.M. 811, P. Prov. S.G.W.; J. H. Scott, P.M. 271, P. Prov. S.G.W.; W. Marchant, P.M. 315; W. R. Wood, P.M. 811, P. Prov. J.G.W.; E. Booty, 271; Kuhe, P.M. 271, P. Prov. G. Org.; Fabian, P.M. 271, P. Prov. G. Supt. of Works; Jeffery, P.M. P. Prov. G.S.B.; G. Smith, P.M. 311, 732, P. Prov. G. Steward; A. Elmsley, P. Prov. G. Steward; G. R. Lockyer, 315; Mann, P.M. 40; C. P. Smith, P.M. 315, P. Prov. G.S.B.; Freeman, P.M. 732, P. Prov. J.G.W.; W. Lucas, P.M. 315; W. Hudson, P.M. 315; C. Hudson, 315; J. Curtis, S.W. 315; Suttle, P. Prov. G. Purst.; Stoner, 56; W. Devin, 315; Jackson, 315; E. Broadbridge, 73; R. Peek, 271; White, of London; Hyde Pullen, 811, P.G.S.B.; Prov. D.G.M. Isle of Wight; Briscoe; Little, P.M. 311, P. Prov. G. Chap. Gloucestershire; Howland, W.M. 341; C. G. Reed, P.M. 732; C. Reed, W.M. 732; Metzler, 271; A. Cowley, 315; Gould, 732; Hugh Saunders, P.M. 315, P. Prov. G. Deacon; H. Potter, P. Prov. G. Dir. of Cers.

During the past year the number of persons initiated in the province has been 41; the number of members joining lodges, 24; and the total number of subscribing members to the fourteen lodges number nearly 700. The sum of ten pounds was voted to the Zetland Commemoration Fund.

| *Lodges.* | *Initiations.* | *Joining Members.* | *Total Sub. Members.* |
|---|---|---|---|
| Union, 38, Chichester | 3 | 3 | 57 |
| Derwent, 40, Hastings | 1 | 4 | 49 |
| Howard, 25, Arundel | 1 | 2 | 49 |
| Clarence, 271, Brighton | 13 | 1 | 94 |
| South Saxon, 311, Lewes | 4 | 6 | 84 |
| York, 315, Brighton | 4 | — | 86 |
| Wellington, Rye | 1 | 2 | 33 |
| Brunswick, 732, Brighton | 3 | 1 | 33 |
| Yarborough, 811, Brighton | 5 | 2 | 54 |
| Worthing, 861, Worthing | No return. | | |
| Hartington, 916, Eastbourne | 1 | 0 | 14 |
| Tyrian, 1,110, Eastbourne | — | — | 26 |
| Mid Sussex, Horsham | 4 | 2 | 39 |
| Abbey Lodge, Battle | 1 | 2 | 19 |
| | 41 | 25 | 619 |

The R.W. Prov. G. Master then nominated and invested his officers for the present year as follows:—Bros. E. J. Furner, P.M. 271, D.G.M.; C. J. Corder, P.M. 271, 732, P. Prov. G. Dir. of Cers., S.W.; A. Elmesley, P.G. Steward, J.W.; J. Griffith, P.M. 811, Treas., Chap.; W. Verrall, P.M. 271, Treas.; G. E. Pocock, P.G.S.B., Sec.; R. P. B. Taaffe, P.M. 811, Dir. of Cers.; Dixon, 271, Assist. Dir. of Cers.; W. Hudson, P.M. 315, J.D.; S. R. Legg, P.M. 732, S.B.; G. Smith, P.M. 732, G. Purst.; Magall, 271, Org.; G. Smith, P.M. 732, G. Purst.; Dawes, P.M. 40, Reg.; Leslie, Hartington Lodge, Eastbourne, Supt. of Works; Gatehouse, W. Marchant, and Coles, G. Stewards. No investment of S.D. took place; the brother nominated for this office refusing, in open lodge, to be invested.

The brethren sat down to a superb banquet at five o'clock, supplied by Bro. Albert Cowley, the bill of fare including every delicacy in season. After the cloth had been removed, the various toasts of the evening were proposed and responded to. Bro. Edward sang "God save the Queen," and "I know an eye," in a manner which elicited the hearty plaudits of the company, he being accompanied by Bro. Devin. Bro. Kuhe also played two of his well-known *morceaux* on the piano, to the unexpected and great delight of the brethren. During the dinner Bro. G. E. Pocock, Prov. G. Sec., announced the result of the international boat-race, which was received by several long-continued and ringing cheers. Taken as a whole, this meeting of the Provincial Grand Lodge of Sussex was one of the most successful ever held.

### YORKSHIRE (WEST).

HALIFAX.—*St. James' Lodge* (No. 448).—The regular monthly meeting of this lodge was held on Tuesday, the 24th ult., when there was a very numerous attendance of the brethren, this being the first meeting of the lodge held in the new Masonic Temple, St. John's-place, erected by the joint efforts of the two Halifax lodges, Nos. 61 and 448. No business was transacted beyond opening and closing in the three degrees. The brethren afterwards adjourned to the banqueting-room, where an elegant repast had been provided by Bro. Millward. Bro. L. Lord, W.M., presided, and was supported on his right by Bro. John Fisher, P.M., P. Prov. G. Treas., and on his left by Bro. B. W. Jackson, W.M. 61, and a number of P.M.'s. The usual loyal and Masonic toasts were given and responded to, the various speakers expressing their pleasure and pride in having removed from their old quarters in public-houses, and meeting in such a magnificent building as had now been erected for Masonic purposes. The lodge-room, when finished, is expected to be one of the handsomest in West Yorkshire. The banqueting-room is the same size as the lodge-room, except in height. The building also contains two instruction rooms, two robing rooms, two Tyler's rooms, reading and smoking rooms, Steward's room, kitchens, rooms for the keeper, ample cellars, and the necessary appliances for the convenience and comfort of the Masonic body in Halifax.

## IRELAND.

### LONDONDERRY AND DONEGAL.

LONDONDERRY.—*Provincial Grand Masters' Lodge* (52).—The usual monthly meeting of this lodge was held on Wednesday, the 25th ult., at 4 o'clock, in the temporary rooms, Strand-road. The following brethren were present, viz., Bros. Henry J. McCorkell, W.M.; Conolly Skipton, P.M., Sec.; Acheson W. Smyth, S.D.; P. A. Jacobson, J.D., and James Skipton, P.M., I.G. The minutes of the last meeting were read and confirmed. Bro. J. Skipton, P.M., was elected as the representative of this lodge at the Board of General Purposes. Bro. Coppin was proposed by Bro. Smyth, seconded by Bro. McCorkell, and elected an honorary member. Bro, Jacobson gave notice of an alteration in the by-laws. After some business of interest only to the lodge, it was duly closed.

## CANADA.

### NEW BRUNSWICK.

MASONIC GRAND COUNCIL.—The Grand Council of Royal and Select Masters of the province of New Brunswick, Dominion of Canada, held its regular annual convocation at the Masonic Hall, Judge Ritchie's Building, on the 11th ult. We understand that special business of much importance, having reference to the more general introduction of this Order throughout the Dominion, was carefully considered, and measures unanimously adopted, calculated to facilitate the accomplishment of this object. The annual election of officers was had, and the following companions, duly elected and appointed, were severally invested and installed by Comp. R. Marshall, M.P.P. Grand Master, and Comp. J. D. Short, acting G. Dir. of Cers: Comps Dr. J. C. Hatheway, M.P. Grand Master; J. D. Short, D.P. Grand Master; H. Leonard, R.P. Grand Master; W. C. Perley, P. Grand Master; D. R. Munro, G. Recorder; C. U. Hanford, G. Treas.; Rev. W. Donald, *D.D.*, and G. J. Caie, G. Chaps.; Dr. T. A. D. Forster, G. Capt. of the Guards; H. Duffell, G. Dir. of Cers.; G. H. Whiting, G. Conductor; W. W. Emslie, G. Steward; H. Brown, G. Sentinel; G. F. Ring, Hall Committee; D. R. Munro and Rev. G. J. Caie, Committee of Foreign Correspondence; S. F. Matthews, J. Mullin, and R. Shives, Finance Committee. The commissions appointing representatives near this Grand Council from Grand Councils of Mississippi, Maine, Iowa, and other large States, were read, and the representatives cordially greeted, thus making the relationship between Grand Council of New Brunswick and Grand Councils in the United States, although under different flags, most fraternal.

## MALTA.

### PEMBROKE CAMP.

MERIDIAN LODGE (No. 743)—*Military, 31st Reg.*—A meeting of this lodge was held on the 18th ult., for the purpose of initiating Mr. Vines, Bandmaster, and Mr. Blachelow,

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Serjeant of the Regiment. Bro. Swettenham, P.M., acted as W.M.; Bros. F. Y. Cassidy, P.M.; F. Fisher, S.W.; H. Waldron, J.W.; Limber, Treas.; Deverell, Sec.; Phillips, S.D.; Hill, J.D.; Allen, I.G. Visitors:—Bros. Gorham, P.M. 349, P.D.J.G.D. Andalusia; J. Stewart, W.M. 387, I.C.; and J. Chamberlain, from 153, Gibraltar. The lodge having been opened in the first degree, and the minutes read and confirmed, the ballot was taken, which proved satisfactory. The W.M. then ordered the candidates to be prepared, and proceeded to initiate them in due and ancient form. The latter part of the degree and the charge were most efficiently given by Bro. Fisher, S.W., whose distinct, deliberate manner of giving the charge, &c., was highly admired. The J.W. explained the working tools, and a very complete explanation of the tracing board was given by Bro. Allen, I.G. Indeed every office-bearer in this lodge seems ready at a moment's notice to perform any duty that may be required—from W.M. to I.G. Such a state of things is highly creditable, and augurs well for the future of the lodge. This lodge is called "Meridian;" may their sun never set. The W.M. then asked Bro. Gorham, a visiting P.M., to address the candidates, which he accordingly did, pointing out the universality of Freemasonry, and telling the candidates that it was only by regular attendance and careful study, that they could expect to attain a competent knowledge of what had that evening been partly explained. The lodge was then closed with solemn prayer, and after a little fraternal chat and light refreshment, the brethren separated in high good humour.

## INDIA.

### BENGAL.

#### District Grand Lodge.

A quarterly communication of the District Grand Lodge of Bengal was held at the Freemasons Hall, Calcutta, on Thursday, the 24th June, 1869

The R.W. Hugh D. Sandeman the D.G.M. presiding.

There were present W.M. Bros. W. J. Judge, Dep. D.G.M.; Dr. F. Powell, D.S.G.W.; J. Mackintosh, D.J.G.W.; J. H. Linton, D.G. Treas.; J. Pitt Kennedy, D.G. Reg.; H. H. Locke, D.G. Sec.; W. B. Farr, D.S.G.D.; W. G. Amos, as D.J.G.D.; J. Conway. D.G. D of C.; Goddard, as D.G.S.B.; Major Macdonald, D.G. Purst.; Bros. W. B. Mactavish, J. Lindley, W. Nicholls, T. McKelvey, Dr. W. K. Waller, H. L. Lepage, acting D.G. Stewards; D. J. Daniel, D.G. Tyler.

The following lodges were represented:—

Star in the East, No. 67; Industry and Perseverance, No. 109; True Friendship, No. 218; Humility with Fortitude, No. 229; Marine, No. 232; Courage with Humanity, No. 392; St. John, No. 586; Temperance and Benevolence, No. 1,169.

Visitors: W. Bros. W. F. Kruger, W.M. of Lodge No. 371 of Scotland; C. F. Jacobson, W.M. of Lodge No. 404 of Scotland; Capt. W. G. Murray, P.M. of Lodge "Dalhousie," No. 630.

The District Grand Lodge having been opened in due form at 6·40 p.m. apologies from the following brethren were recorded:—Bros. H. B. Lewis, D.G. Steward; H. J. Frew, J.W. of "Lodge Excelsior."

The minutes of the quarterly communication of the 20th March, 1869, having been printed and circulated, were taken as read, put to the vote, and confirmed.

The R.W. the D.G.M. addressed the District Grand Lodge as follows:—

"Worshipful Brethren—The only important event which has taken place during the past quarter has been the first general meeting of the supporters of the Bengal Masonic Association, for educating the children of indigent Freemasons. This association may now be said to be fairly launched and I am glad to be able to report favourably upon it.

"Of the promised donations and subscriptions, aggregating Rs. 12,000, a sum of over Rs. 8,000 has already been paid in; and I am glad to say that it has been resolved to invest all donations in Government securities in the joint names of the trustees of the fund, while the interest only of such investment, together with the amounts of annual subscription, will be permitted to be expended. This is a very important feature in the rules of the association, as by it the stability of the fund is permanently ensured, and there can be no fear of our capital decreasing; while, on the other hand, every donation however small, will contribute to increase our means of doing good. The association is to be registered under the Registration Act of India, and every precaution has been taken to place it on a firm and permanent basis, and thus, it is hoped, ensure general sympathy and active support. Our means, however, are as yet exceedingly small when the object of the association is considered; and I would ask for your co-operation, not only by ourselves subscribing to this excellent charity, but by your endeavouring to obtain the assistance and support of your friends and brethren to the scheme. I earnestly commend it to your favourable consideration.

"A paragraph in the report of the Finance Committee warns us that we must submit to temporary inconvenience for the purpose of having the Masonic Hall thoroughly repaired. It is now five and a half years since the house was touched, and some portions of it are, it is feared, insecure, so that you will readily admit the necessity of at once thoroughly repairing the whole building. We have been asked to vacate the premises at the beginning of next month, and I have this day issued instructions to the District Grand Secretary to notify this to Masters of Lodges with a request that they will remove their property by the close of the current month. I request the ready co-operation of masters in this matter, as any delay on their part will have the effect of retarding repairs, and will consequently delay our re-admission to the building. The repairs will probably take two months; and due notice will be given to you when the hall is ready for re-occupation. In the absence, from Calcutta, of the District Grand Supt. of Works, our W. Bro. Locke has kindly intimated to me his willingness to arrange for the appropriate decoration of the public rooms, and I need scarcely add that I have most gladly accepted his offer, knowing that for taste in decorative art he has no equal in Calcutta, and that we shall consequently benefit very greatly from his valuable assistance and superintendence. These decorations will naturally cost money and I am sanguine that every lodge using the hall will be glad to defray its proper portion of the expense, which like the cost of overhauling our lighting arrangements (which will also be necessary) will fall fairly upon lodges generally, as they only pay just sufficient to cover the actual expenses of the hall without profit to G.L. Masters of Lodges will have to make their own arrangements for lodge meetings, during the time the hall is under repair, while every endeavour will be made to have the building ready for occupancy by the earliest possible date.

"I am sorry to have to report the exclusion, for non-payment of dues, of Bros. Emanuel Grant Costello, André Louis Briant, from lodge "St. John's," No. 486; John Dickenson, William Pittar, from lodge "Excelsior," No. 825; J. Hoskins, J. C. P. Campbell, W. Rawlston, J. Stewart, J. A. Wilson, and J. C. Robb, from lodge "Temperance and Benevolence," No. 1,160.

"I regret further to inform you of the expulsion from Freemasonry, by the District Grand Lodge of Bombay, of Bro. G. Bease, the editor of the *Masonic Record* in that town."

The following report of the Finance Committee was then read.

At a meeting of the Finance Committee of the District Grand Lodge of Bengal, held at the Freemasons' Hall, Calcutta, on Tuesday, the 8th June, 1869, there were present:—W. Bros. John Mackintosh, D.J.G.W., in the chair; J. Conway, W.M. 825; William B. Farr, W.M. 486 J. H. Linton, D.G. Treas.; H. Locke, D.G. Sec.

An apology for non-attendance was received from W. Bro. Lewis.

The accounts of the D.G. Treas. for the second financial quarter of 1869 were audited and found correct. The balance to credit of thhe District Grand Lodge was Rs. 310 2A. 8P., and of the Fund of Benevolence Rs. 430 12A. 2P.

The D.G. Sec. reported that, in consequence of certain statements which he had received from the custodian of the hall relative to the urgent need of repairs in which the premises now stood, he had, under the instructions of the D.G.M., written to the landlord's agent upon the subject, requesting that he would direct his builder to meet the custodian with a view to ascertaining the extent to which repairs were necessary, and the time which they would take to execute. This meeting between our custodian and the landlord's builder had taken place, but no further communication from the agent had been received. W. Bro. Amos, the custodian, was, however, in attendance, to give the committee such information as he possessed. The committee after consultation with the custodian, proceeded with that officer to inspect the premises, and gave instructions with a view to obtaining such information as might enable them to submit a memorandum upon the subject at the ensuing quarterly Communication.—H. H. Locke, D.G. Sec.

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It was proposed by W. Bro. W. H. Abbott, and seconded by W. Bro. J Conway and carried unanimously that the foregoing report be adopted.

The following report of the Grand Committee of the Bengal Masonic Fund of Benevolence was read for the information of the District G. Lodge :—

MASONIC FUND OF BENEVOLENCE.—REPORT OF GRAND COMMITTEE FOR 2ND QUARTER, 1869.

During the quarter, one of our old pensioners, who has been in receipt of an allowance of Rs. 20 per mensem for sixteen years, died. An application was made for the continuance of the grant to her son, who, although a young man, is incapacitated for all active employment by fits of amepileptic character. The committee considered him a proper object to receive assistance from the fund, and accordingly granted the request. This is the only new case.

There are now on the fund —7 Widows drawing each Rs. 20 a month; 1 Poor Brother, Rs 20 a month; 1 Lewis, Rs. 20 a month.

Of these two widows reside up-country, the remainder in Calcutta.

One case has been referred to the full committee with a view to obtain a larger grant than it is in the power of the sub-committee to bestow. The committee were of opinion that no further grant should be made from this fund.

The balance to credit shewn in the report of the finance committee is exclusive of the invested funds which now amount to Rs. 3,600.

The D.G. Sec. reported that the by-laws committee had met since the last communication of District Grand Lodge, and had advanced considerably in the work which had been entrusted to them. Owing, however, to the illness both of the chairman and the secretary when the last meeting of the committee was summoned, it had been been found impossible to prepare the report,, which it was intended should be brought before the District Grand Lodge at this communication.

The D.G.M. said that, under these circumstances, he thought the W. brethren present would consent to the postponement of the subject till the next meeting of District Grand Lodge.

A letter from the Secretary of Lodges 371 and 404 of Scotland, dated 24th June, 1869, was read offering to the D.G.M. of Bengal in the name of the W.M. of said Lodges, the use of the Scotch Masonic Hall, during the time that the English Masonic Hall is undergoing repair.

Ordered to be recorded and that a letter of acknowledgment be written by the D.G.S., conveying the thanks of the District Grand Lodge for the courteous offer from the W.M. of the Lodges 371 and 404 of Scotland.

The D.G. Reg. said that one portion of the District Grand Master's observations had brought to his attention a matter which had often occupied his thoughts—he meant the erection of a Masonic Hall. No one could be satisfied with the position of the present hall, and he was strongly of opinion that a body so influential, so wealthy, and so energetic as the Masons of Calcutta, would have no difficulty in providing a more suitable local habitation for the Craft. It occurred to him that, under the provisions of the Joint Stock Companies Act, a company might be formed with limited liability which would easily raise the funds, and yield a good return to its promoters. He would, therefore, give notice of the following motion to be brought forward at the next meeting of the District Grand Lodge.

"That a committee of District Grand Lodge be appointed to consider the best mode of procuring the erection of a Masonic Hall in some suitable place in Calcutta."

The D.G.M. observed that this was a subject which had been, on more than one occasion, earnestly considered by his predecessors in office and by himself; many plans had been proposed, but none carried into effect. He would rejoice if the W. brother who had just spoken, could mature a plan by which the Freemasons of Bengal might have a suitable building of their own in the capital city of the district.

Ordered.—That W. Bro. Kennedy's notice of motion be entered on the agenda of business for consideration at the next communication of the District Grand Lodge.

There being no further business to be brought forward, the District Grand Lodge was closed in due form at 7-45 P.M.

## ROYAL ARCH.

### YORKSHIRE (WEST).

HALIFAX.—*Chapter of Regularity* (No. 448).—The regular quarterly meeting of this chapter was held in the new Masonic Temple, St. John's-place, on Monday, the 30th ult., when there was only a medium attendance of companions. The officers were:—Comps. W. Cooke, P.Z., Z.; G. Normanton, P.Z., as H.; R. Lord, J.; H. N. Bates, P.Z., as E.; J. Seed, as N.; W. F. Wilkinson, Prin. Soj.; W. J. Lainler and T. M. Dolan, as Assist. Soj.; and J. Greenwood, P.Z., Janitor. The minutes of the last meeting having been confirmed, Bro. Francis Waddington was balloted for, unanimously accepted, and subsequently exalted to the degree of R.A., Comp. Lupton giving the historical portion to the new companions. The chapter was then closed, and the brethren adjourned to their instruction room to partake of a friendly and social glass, and drink the usual Masonic toasts. There was a feeling of general satisfaction at the appearance of the chapter in the new lodge room, the size of which afforded ample scope for the furniture and fittings of the chapter to be displayed to the best advantage.

### IRELAND.

LONDONDERRY.—*Chapter of Unity* (No. 69).—A meeting of this chapter was held on Wednesday, the 18th ult., in the temporary rooms, Strand-road. The following companions were present, viz. :—Comps. Edward Smith, K.; Conolly Skipton, H.P.; I. G. McMurray, K. 164, C.S. act.; Macnie, C. of H. act.; Cairns, R.A.C. act.; I. F. S. Hand, Capt. of P. Veil and Reg.; Acheson W. Smyth, Jan. act.; and visitor Comp. Rowans. Two brethren were proposed for exaltation. After some further business the chapter was closed.

## HIGH KNIGHTS TEMPLAR.

### IRELAND.

OMAGH.—*Quarterly Encampment.*—A meeting of the High Knights Templar Encampment was held in the Court House, on the 26th ult. Among the brethren were the following:—W. T. Black, E.C., P.G.R.C.; A. C. Adair, 1st Capt.; W. S. Love, 2nd Capt.; Dr. West, Expert; C. Scott, P.E.C.; Rev. R. C. Donnell, P.; A. M'Elroy, S.B.; M. Delany, C.L.; T. Henry, Sword Bearer; W. O. Orr, K.T.M.; J. Hamilton, sen., Aide de Camp.; W. Wilson, junr., A.D.C.; E. Atthill, W. H. Morrison, A. Price, W. Beatty, John Dogherty, Equerry. The encampment having been opened with the usual ceremonies of this Christian Order, the business of the day was proceeded with. Royal Arch Companions, Major J. G. Irvine, D.P.G.M. of this province, and W. Benson, were received into the Order of Knights Templars and Knights of Malta, and saluted according to ancient custom. Some other business having been transacted, alms were collected, and the encampment closed in the usual form. The Sir Knights then adjourned to the White Hart Hotel, where they partook of a sumptuous dinner served up in that high style which reflects so much credit on the worthy hostess, Mrs. Mullin, her *chef de cuisine* and general staff. The usual loyal and Masonic toasts having been given, and the healths of the newly-installed Knights drunk with honours, the brethren separated at an early hour in peace, love, and harmony.

## LITERATURE, SCIENCE, MUSIC, DRAMA, AND THE FINE ARTS.

Miss Bateman has sailed for America.

A new comedy by Mr. T. W. Robertson is in preparation at the Globe Theatre.

A statue of Oliver Cromwell is to be erected in the new Town Hall of Manchester.

A new illustrated paper, the *Period*, has been brought out. Its price is to be 2d.

A second series of "Her Majesty's Tower," by Mr. Hepworth Dixon, will be published in October.

The *Brighton Daily News* reports the death, by hanging, of Mr. John Baldey, aged seventy, an artist in water colours.

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An Eleanor cross has been erected in Manchester to the memory of the late philanthropic Countess of Ellesmere.

Miss Charlotte Cushman is at present at Malvern. She meditates another tour with her version of "Meg Merrilies."

One of the most celebrated surgeons of Berlin, Professor Boehm, has died from blood poisoning, contracted while dissecting.

A new volume of poems by Mr. Gerald Massey, entitled "A Tale of Eternity, and other Poems," will shortly appear.

Mr Kinglake, it is reported, is going out to the Crimea to study the battle-ground again, with which he is already so famillar.

Messrs. Macmillan are about to bring out a new weekly illustrated journal of science, entitiled *Nature*. The first number may be expected to appear in October.

An effort is being made to revie the National Eisteddfod upon a "purely Welsh" basis, the idea of regenerating the late Eisteddfod being abandoned.

Mr. Wynne, in preparing the catalogue of the Hengwrt MSS., in the Peniarth Library, has found a quarto volume, entitled "Legendary Lives of Saints," written in Cornish.

Albert Durer's picture, "The Death of the Virgin," which bad disappeared for so long a period, is now to be seen above the high altar in St. Wolfgang's Church (on Lake Wolfgang, in Upper Austria).

*Macmillan' Magazine* for September contains an article on the Life of Lady Byron and the causes of her separation from Lord Byron, by Mrs. Beecher Stowe, based on the communication of Lady Byron herself.

The prize of £4,000 offered by the Emperor of the French for the completest work of art exceuted in France within the past five years has been adjudged to M. Duc, architect for the new Palais de Justice. The architect of the new opera-house, it has been said, would have received the prize had his building been finished.

An extraordinary faërie piece has been brought out at the Gaité Theatre, Paris, entitled the "White Cat." About £10,000 has been spent in getting it up. The principal character is played by Mdlle. Théresa, who is supposed to be transformed into a variety of bipeds and quadrupeds, and finally, into a magnificent tabitha, under which guise she sings appropriate songs.

In the first portion of the library of the late Mr. C. T. Swanston, Q.C., just sold at Puttick and Simpson's, in Leicester Square, there was a fine copy of the rare first edition of *Shakespeare*, printed in 1623. It wanted two leaves, and had some other trifling defects. After a smart competition it realised the large price of £338. The purchaser was Mr. Quaritch, of Piccadilly.

A remarkable MS. is now at Bury St. Edmonds. It is a volume which originally belonged to Mr. Ffoulkes, the antiquary. It contains an interesting account, addressed by Newton himself to Ffoulkes, of the discovery of the power of gravitation, Nothing is here said about the fall of an apple having anything to do with it; in fact, the account differs in many respects from the ordinary tradition.

The excavations in the Farnese gardens on Mount Palatine, at Rome, the property of Napoleon III., have brought to light some of the ground chambers of a senatorial house, which, having been built into the foundation of the palace of Tiberius, is pronounced to date from the Republic. The walls are embellished with beautiful frescoes, which prove that the Romans of that period had attained great excellence in the art of ornamentation.

A "stenographic press," for reporting speeches as they are delivered, has been invented. Speakers themselves would be the sufferers if this machine were to come into use, as there could be no amending of the speeches by the reporters.

Mr. Murray is about to publish a new literary journal under the title of *The Academy*. Dr. W. Smith will be one of the principal contributors.

The *Telegraph* thinks there is some cause for the anxiety which is felt about Dr. Livingstone, not that it fears the doctor is dead. The truth seems to lie between the theory that he is the captive of some African chief, or that he has turned away westwards from the Lake Tanganyika—having, perhaps, found a clue to the origin and water sheds of the Congo river. Mrs. Burton, the wife of the well-known traveller, writing in the *Telegraph*, inclines to think that Livingstone is a prisoner at the town of Lucenda or Lunda, the capital of the King of Cazembe.

The *Spectator*, in commenting upon Mr. Boucicault's defence of his new play, "Formosa," remarks truly that it is not so much the introduction of *Anonyma* in a play as the way in which she is introduced. There would, it says, "be no reason for her presentation provided the whole truth were told, and *Anonyma* presented, not in an attractive garb and obtaining the sympathies of the audience, but in her real character, either as an utterly wretched woman who has sold herself to the devil without getting the price, or as a vulgar impudent slut, with the manners of a kitchen wench and the morals of a thief."

## THE WALLACE. MONUMENT.

(From the *Cambria Daily Leader*.)

Every reader of British history is familiar with the name of Sir William Wallace, but it is Scotchmen only who can appreciate to the fullest extent the character and work of the Scotch hero Wallace, the central figure of one of the most interesting, if also one of the darkest periods in the history of Scotland, and although much that is mythical has been interwoven with the history of the patriot, there is sufficient reality about him and his doings to elevate him to the position of one of the greatest of his country's sons. It was natural that Scotland should have desired to raise some fitting memorial of such a man, and although the idea of a Wallace monument was first laughed at, the Scots, with that perseverance which is one of their most prominent characteristics, proceeded with their work. Some account of the origin and progress of this undertaking may not be uninteresting to readers in Wales; for nationality is a sentiment which Welshmen can appreciate as well as any people under the sun. The proposal of rearing a national monument to Wallace on the Abbey Craig, near Stirling, was first suggested by the Rev. Bro. Charles Rogers in his work on "The Bridge of Allen," in 1851. In 1856 Bro. Rogers, as secretary of a Provisional Committee, prevailed on the late Earl of Elgin to preside at a national meeting in the King's Park, Stirling, when the undertaking was formally inauguated. He then held public meetings in different towns, and succeeded in awakening considerable interest in his enterprise. The sum of £7,000 having been secured and some internal opposition surmounted, the foundation-stone of the monument was laid on the 24th June, 1861, the late Duke of Athole presiding at the masonic ceremony, and the late Bro. Sir Archibald Alison, Bart., presiding at the subsequent banquet. Building operations were occasionally suspended for lack of funds, but at length the needful amount having been forthcoming, the monument has been com-

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pleted. The entire cost of the structure has somewhat exceeded £12,000.

The design of the monument is from the pencil of Mr. J. J. Rochead, architect, Glasgow. It consists of a Scottish baronial tower, two hundred and twenty feet high and thirty-six feet square. The walls are massive, being fifteen feet thick at the base, and graduating from five to six feet at the top. At the east end of the tower is a house for the keeper. An open court-yard, entered by a massive circular arched gateway having bold mouldings, separates the main building from the keeper's dwelling. Above the gateway are the heraldic arms of Scotland. Passing through the gateway into a stone arched passage, a series of steps leads to an open octagonal winding staircase, projecting from the south-west angle of the tower, and running up nearly its entire height. Arrow-let slits or lights, pierce the walls of the staircase at intervals, almost to the summit of the square tower; and imitation ropework, with moulded angles bind the walls externally. The staircase forms the approach to several spacious and lofty halls, designed for the display of armour and other antipuarian relics, illustrative of the early national history. An imperial crown forms the apex of the monument. This coronal top is upwards of fifty feet high, and is built of pure white sandstone. It comprises eight arms, from the angles and sides, all converging on the centre, and forming a series of flying buttresses, broadly ribbed, having the spandrils filled in with open tracery. Crocketted pinnacles surmount the outer flanks of the buttresses, and some very effective sky lines are obtained by the openings of the crown.

With reference to the site, it would nearly be impossible to find a position in all respects more suited for a national monument or better adapted for a memorial cairn to the Scottish hero. Abbey Craig is geographically in the centre of Scotland; it is likewise the centre of the Scottish battle-ground for civil and religious liberty. It overlooks the field of Stirling Bridge, where Wallace obtained his greatest victory; and the monument will surmount the spot where he is believed to have stood while surveying the legions of the enemy crossing the bridge on their path to destruction. This spot—the highest point of the Craig—is 360 feet above the level of the Frith of Forth. Around is a scene of picturesque and ennobling character. A plain of the richest variety of landscape, and teeming with fertility, is guarded on the north and south by undulating hill ridges and pastoral heights, and bounded on the distant east and west by magnificent mountain ranges. Westward the stupendous Grampians. crested by the lofty Ben Lomond, raise their majestic forms against the horizon. Eastward, the view terminates on the sloping hill of Cleish and Saline. The scene beneath is strikingly enchanting. It has certainly never been contemplated by poet or painter without emotion. Every point is replete with interest. The most fastidious scenery-hunter would be gratified with such a combination of hill and dale, wood and water, ancient ruin and modern villa, landward culture and healthy sterility. On the west is Craigforth, foliage clad, and standing forth in isolated majesty. A little to the north-west is the lofty brow of ancient Keir, celebrated by a poet, the seat of a poet, and the most poetical in its decorations of all Scottish country seats. The bridge of Allen, just two miles distant, ensconced under the umbrageous shelter of the wooded Ochils, is a picture of cleanliness and comfort.

The undulating Ochil heights, ever beauteous and new, extend their picturesque masses far to the north-east. Immediately beneath the Craig, and on the sloping base of the Ochils, is Airthrey Castle, with its fine park and lake, once the seat of the noble Robert Haldane, now of the ennobled family of Abercromby. Villages fringe the base of the Ochils, far as the eye can reach, and the silvery Forth glides serpent-like in the centre of the plain, having on both its banks a succession of elegant country seats. On a peninsula, formed by the river, stands the hoary tower of Cambus Kenneth, rejoicing in its seven centuries of age. Southward a few miles are seen the Gillies'-hill and the district of Bannockburn. The associations of the place surpass even the glories of the prospect. Around is the conflict ground of Caledonian freedom, while the Craig seems a high altar reared by Nature's hand, and consecrated a memorial of the nation's victories. In Airthrey Park was fought the engagement which gave the Scots supremacy over the ancient Picts.

On the Craig's summit might have been heard the shout of victory raised by the army of Bruce after the glorious achievement at Bannockburn. At Sheriffmuir, on the north, one bloody day terminated the first attempt of the house of Stuart to regain possession of a throne forfeited by crime. Stirling and its castle are fraught with reminiscencies of stirring deeds. Every spot on the plain has been the scene of contention, and the present beauty of the prospect is, doubtless, enhanced by the thought of the carnage which once imparted to this lovely district the aspect of desolation.

The founder of the monument, the Rev. Dr. Charles Rogers, of Lewisham, formerly of Stirling, is a lineal descendant of the "gallant Graham," one of whom fell at Falkirk, deeply lamented by the Scottish Chief, and described by him on a tombstone in Falkirk churchyard as "*Merite manuque potems.*" In very early life Dr. Rogers conceived the idea of commemorating Wallace by a monument, and persevered in his intention till he induced the late Lord Elgin to preside at a great public meeting at Stirling, in 1856. The history of the monument has often since been beclouded in controversy, in which the petty rivalry of the Scottish borough was not unfrequently conspicuous. But the Doctor has maintained the even tenor of his way, "through good report and bad report," till the monument has at length been worthily completed. By his individual efforts he raised about £7,000, and the entire amount of the Monument Fund was doubtless procured in return for the seed sown by him. For six years Dr. Rogers abandoned his literary avocations, devoting his whole spare time to the undertaking. In its interests he visited the principal English counties, and held public meetings in the more important towns of Scotland. He also contemplated a mission to the United States. All this Dr. Rogers did while his official income as a Chaplain to the Forces did not exceed £200 a-year, and while a party was unceasingly endeavouring to persuade the War Secretary that the Military Chaplain at Stirling was "too secular" for his calling. For his services as Secretary of two Committees during six years he received somewhat under £260, while he expended considerably beyond that amount in the promotion of the cause.

## Poetry.

### BEFORE THE THRONE IN PRAYER.

By Mrs. L. A. Czarnecki.

When the heart is throbbing
With bitter, weary pain,
Visions of hope dispelled,
And friendship false and vain;
Then it will find a solace,
Though burdened sore with care,
When meek and lowly bent
Before the throne in prayer.

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Though all around be gloom,
Not one ray of light,
And clouds of misery fall
On what was pure and bright:
Though the load be heavy
And very hard to bear,
Come with it all to Him
Before the throne in prayer.

Death may have snatched away
All thou lov'dst on earth;
Thy soul be grieved and sad
Beside the lonely hearth;
Trust in the Heavenly Father,
He will joy prepare
In those hours of refuge,
Before the throne in prayer.

God will guide and strengthen,
By His almighty power;
Keep thee from the blast
Of every evil hour;
Thou shalt have holy peace
Falling on thee there,
When bent in humble faith
Before the throne in prayer.

## LIST OF LODGE, &c., MEETINGS FOR WEEK ENDING 11TH SEPTEMBER, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masoni Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; Rc Rooms; L., Lodge; St., Street; Sq., Square).

### METROPOLITAN LODGES AND CHAPTERS.

*Monday, Sept. 6th.*

LODGES.—St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Joppa Albion Tav., Aldersgate-st.

*Tuesday, Sept. 7th.*

Colonial Board at 3.——CHAPTER.—Temperance, White Swan Tav., Deptford.

*Wednesday, Sept. 8th.*

Com. R.M.B. Inst., at 3.——LODGES.—Union Waterloo, Ma. Ha., William-st., Woolwich; Vitruvian, White Hart Tav., College-st., Lambeth; Montefiore, F.M.H.: Beacontree, Pri. Ro., Leytonstone.

*Thursday, Sept. 9th.*

LODGES.—Capper, Marine Ho., Victoria Dock; Upton, Spotted Dog Tav., Upton.——CHAPTER.—Royal Jubilee, Horns Tav., Kennington.

*Saturday, Sept. 11th.*

CHAPTER.—Caveac, Radley's Ho., Bridge-st., Blackfriars.

### METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

*Sunday, Sept. 5th.*

Joppa, Rose and Crown, Fort-st., Union-st., Bishopsgate.

*Monday, Sept. 6th.*

Union Waterloo (for M.M.), King's Arms, Woolwich; Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-road, Deptford; St. James's Union, Swan Tavern, Mount-street, Grosvenor-square; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; High Cross, White Hart Ho., Tottenham.

*Tuesday, Sept. 7th.*

Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metrop. Dis. Railway, Victoria Station; Domatic, Palmerston Arms Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; British Oak, Silver Lion Tav., Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Union, Hotel de Cologne, Haymarket, Prince Frederick William, Knights of St. John Tav., St. John's-wood.——CHAPTER OF INSTRUCTION.—Metropolitan, George Hotel, Aldermanbury.

*Wednesday, Sept. 8th.*

Eastern Star, Royal Ho., Burdett-st., Mile-end-rd.; Confidence, Sugar Loaf, Great St. Helens; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro', Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-street, Poplar.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, Sept 9th.*

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd.; Globe, No. 10, Old Bond-st.; United Mariners, Three Cranes, Mile End-rd.; St. John's, Hollybush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-sq.; Tranquillity, Sugar Loaf Tav., Great St. Helen's, St. Mary Axe; Whittington, Crown Ho., 41, Holborn; Royal Oak, Royal Oak Tav., Deptford; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.——CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, Sept. 10th*

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Union's (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tav., Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Metropolitan Lo. of Instruction, George Ho., Aldermanbury.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies are respectfully requested to communicate the same to the Editor.]

## TO CORRESPONDENTS.

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

CAPT. G. (Malta).—Very much obliged for your kind offer; we shall at all times be glad to receive any communications from you. In your change from the W.J., you have not jumped into a very cold climate, and therefore, must not complain at present. You will be coming near to us in a short time, and our welcome hand will be open.

L. B., W.M. 74 (Port Elizabeth).—Your letter received; the numbers will be forwarded from date of letter, and your remittance carried forward; we trust you will favour us with the reports from time to time.

T. J. S. (Brighton).—The speeches delivered at the meeting of Prov. Grand Lodge of Sussex, will be given in our next issue.

T. L.—Not having received your notice, we cannot give the necessary information. You will, however, receive OUR attention, when you acquaint us with particulars.

R. W. L.—Quite correct; but we refer you to our last address for reasons for objecting to insert the reports alluded to.

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*LONDON, SATURDAY, SEPTEMBER* 11, 1869.

## RECOGNITION OF NOVA SCOTIA.

One of the chief features, among several points of interest, at the last week's quarterly communication of Grand Lodge was the debate on the recognition of the independence of the Grand Lodge of Nova Scotia. The debate did not attract the attention it deserved for various reasons; one was, that two or four score members were anxious to obtain the Zetland medals and depart forthwith, another was ignorance of Nova Scotia and the Colonies generally, and the third was special and happy ignorance of the real circumstances under which the independence of Nova Scotia had to be recognized. The Grand Registrar with great judgment abstained from explaining this, and we can assure the brethren in Nova Scotia that their independence was as freely and heartily acknowledged by a full Grand Lodge, without reserve, as any well-wisher of Nova Scotia could desire. There was a genuine expression of brotherly sentiment, and their independence was acknowledged with a cordial God speed!

Bro. Brackstone Baker, G.D., did refer to the Canadian affair, but, as we have said, there was a happy ignorance, and he was not understood. The brethren did not comprehend that matters have gone so far in Nova Scotia that, whether the Grand Lodge of England recognized the new Grand Lodge or not, the result would not have been altered.

Still there were not wanting those who thought that a subject of such importance to Masonic policy should not have been disposed of with little consideration. The P.G. Chaplain, Bro. Simpson, officiating as S.G.W., and Bro. Mason, speaking from the dais, well expressed this thought. The one who pointed out the bearings of this step on the future career of Grand Lodge was Bro. Hyde Clarke, D.D.G.M. for Turkey, but he did not express himself fully, or was not well understood, for the nature of his warning made small impression. This was the case even with Bro. Havers, P.G.W., who thought that the example of Nova Scotia was exceptional, and that we shall never lose Australia or any other colonies, as he considered that in Canada and Nova Scotia Englishmen go to settle for life, but that to Australia they go to make a fortune and return.

This was combated by Bro. Francis Bennoch, V.P. of the Colonial Board, and confirmed that the main body of emigrants become permanent settlers in Australia, and that, even of those who come home, the majority go back after three or four years, finding the social atmosphere too cold for their pretensions. Bro. Bennoch, however, took the ground that it is most desirable to encourage the Masonic independence of our Colonies.

Admitting that, whenever the time has come for recognition it should be heartily conceded, there are yet some considerations, based on the suggestions of Bro. Hyde Clarke, which are well worthy of attention. Indeed they were received in very complimentary terms by Bro. Havers, and it is to be hoped that they may by him be turned to practical account. Independence means, in one point of view, diminution of the revenues of Grand Lodge, and that to a very serious extent. Of course, when this is unavoidable, well and good, and we must submit; but there are many cases where, by judicious administration, the Colonies might be satisfied, causes of disturbance removed, and the connexion be long maintained for the benefit of Colonial members. All the Colonies are not alike, and this was well explained by the P.G.M. for China, acting as D.G.M. It requires management and arrangements suitable to each, but unfortunately the Colonial Board is not suited for any such administration. Most of the members have no real knowledge of the Colonies and foreign districts under their supervision, and a material alteration is required in this respect.

One great cause of disturbance at present appears to be the three G.M.'s and three Grand Lodges competing in each of our colonies, and, unless some arrangement be come to by joint agreement to regulate this, not only will the

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Grand Lodge of England be a large pecuniary loser—which it can afford to be—but the Grand Lodges of Scotland and Ireland will be subjected to a material diminution of revenue, which they cannot afford.

It is on these grounds we bring the subject forward, and earnestly invite the attention of the authorities of Grand Lodge. Of course the pressure is not yet, but when it does come there will be no time for a remedy. The time is now, and indeed there is little time to be lost. Had the Canadian affair been attended to in time, it would have proceeded much more satisfactorily, and the example of premature and violent separation under irritated feeling would have been avoided.

## CHIPS OF FOREIGN ASHLAR.

By J. A. H.

### The Diocese of St. Mungo.

"Stands Scotland where it did?" We believe it does. Certainly we saw it in its old place a few months ago, and we have not heard of its removal since.

"Scotland," said Alexander Smith, in that gem of books of travel, *A Summer in Skye*, "is Scottland;" and, truth to say, our departed Bro. Sir Walter Scott may without much hyperbole be called the real author of modern Scotland. The genius of Scott has invested every romantic dell and castled crag with interest, and the crowds of tourists who seek recreation north of the Tweed read history as illuminated by Sir Walter rather than as depicted by sober reality. But for the Laird of Abbotford, Scottish scenery would have lacked its greatest charm in the associations with which he hallowed it. Those who love the North cannot fail to reverence the footsteps of the great master who trod its paths. While the Anglo-Saxon-Celtic race and language last, so long will Scott live in the memories of the people.

"To the North,"—where is it?—

"Ask where's the North? At York 'tis on the Tweed;
In Scotland at the Orcades:—And there?
At Greenland, Zembla, or the Lord knows where."

The North *par excellence* to Englishmen is North Britain, "the Land of Cakes," the scene of Wallace and Bruce's chivalry, of John Knox's thunder, and hapless Queen Mary's downfall, of "Bonnie Prince Charlie's" exploits and Flora Macdonald's heroism, the home of Burns and Walter Scott, the country which has inspired countless bards and men of genius in all ages and in all ranks of life. The man whose dull soul could visit the North without feeling some kindlings of eager recollections of past days and former heroes is one whom "the North" would not care to own, and who would be unworthy of her hospitality.

Scotland is no *terra incognita* to us. Years ago we explored her beauties, and we would that we could oftener renew our acquaintance with them. But now we have to treat of men rather than of nature, except that, as Sam Slick says, there is "a good deal of nature in human nature." In a recent article we explained the various Masonic organisations existing in Scotland, and now we have to relate a little of our experience of our Scottish brethren.

The Diocese of St. Mungo, or, in other words, the Masonic Province of Glasgow, is well worth visiting by the Craft. It contains many large-hearted and accomplished brethren, and possesses numerous reminiscenses of departed Masonic worthies. Here flourished Bro. Sir Archibald Alison, whose "History of Europe" will go down to posterity as a monument of letter-press, and of whom many bright witticisms are remembered.

The head-quarters of the Grand Lodge of Scotland are in Edinburgh, but the Glasgow brethren have no small influence in the Councils of the Order. "Sir," said a Glasgow brother to us, with all the sententiousness of Dr. Johnson, "when we are determined to carry anything—we carry it." In nine cases out of ten we believe the good sense of the Craft supports Glasgow in her path of progress.

We last landed in the Clyde just as Bro. W. P. Buchan was tearing the famous Malcolm Canmore Charter into shreds, and we confess to having felt curious as to what manner of man this great Iconoclast of Freemasonry was? We met a quiet, unassuming, gentlemanly, and withal strongly-determined brother, and were soon at home with Bro. B. In his conversation we learnt much respecting the Order in Scotland, and found him a complete *repertoire* of the annals of the Craft. Bro. Buchan is a man who inexorably demands *proofs* for every alleged Masonic fact, and whose intense desire to avoid credulity and question every dubious statement sometimes, in our opinion, leads (which we give with all respect to Bro. B.) him to the opposite extreme of exaggerated doubt. But of the real value of the services he has rendered to the Order there can, at all events, be no

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*doubt*, and we wish him long life and prosperity in his labours of love for the Craft.

Bro. W. P. Buchan was kind enough to shew us the beautiful hall of the St. John's Lodge where we were much pleased at obtaining a view of the ancient muniment chest of the lodge pronounced by Professor Cosmo Innes to be "a very fine specimen of carved oak work of the period," (A.D. 1600). Its lid is covered with Masonic emblems, and it contains an inscription of "God Save the King and Masons Craft." We were also shewn a curious old Masonic sash of the last century, and other relics of the past, which were deeply interesting.

In Bro. J. D. Porteous editor of the *Universal Masonic Calendar*, we found a delightful companion during our stay in Glasgow. From Bro. Porteous we were gratified to learn that a relative of his lately returned from Sweden, had testified to the truthfulness of the articles we published on Scandinavian-Freemasonry.

Among the veteran Craftsmen of Glasgow a distinguished place is due to Bro James Wallace whose influence thoughout the Order is sufficiently attested by the fact that he is an honorary member of no less than thirty-nine lodges. A more ardent and experienced brother we never met, while for wit, humour and anecdotes we have never come across his equal. Sydney Smith had not met Bro. Wallace or he would never have been guilty of so gross a libel as to say that "it required a surgical operation to get a joke into a Scotchman." But associated with this love of the humorous we found in Bro. Wallace an earnestness of purpose and determination of will which would incline those who love to be on the winning side to follow his leadership.

The worthy treasurer of the Benevolent Fund of the Prov. G.L. of Glasgow, Bro. James Thompson received us kindly, and enlightened us on many matters upon which we desired information. Bro. Thompson has sought out first principles; not content with cursory information he has gone beneath the surface, and has accumulated an experience invaluable to all students of Masonry. In the exercise of his duties as Grand Treasurer, Bro. Thompson has had many curious customers to deal with, and rich in the extreme are some of his reminiscences of "Masonic cadgers." One of his stories related with a grim and caustic humour, which adds to the point of the joke, is of a necessitous brother, who having successfully sought relief addressed his benefactor in something like the following style, "well, now brother, as you seem a decent sort of man, will you step down and *have a drink*?"

Bro. Archibald McTaggart, *M.A.*, and the R.W.M. of the St. Mungo Lodge, gave us a truly fraternal reception, and was at great pains to satisfy our inquiries respecting the state of the Order in Scotland. We should like to see this accomplished brother enrolled among the contributors to the MAGAZINE. The Craft can ill spare the services of a man of high literary culture and well-informed mind, and we hope Bro. McTaggart will ere long be induced to publish some of the MSS. in his possession.

Bro. T. B. Campbell of Glasgow is probably almost the last of the few brethren who formerly worked the *Rite of Mizraim*. Bro. Campbell has devoted great time and attention to studying the side degrees, and we were much indebted to him for information in respect thereof. As a Craft Mason Bro. Campbell is considered one of the most perfect working brethren in Glasgow, and on several occasions we witnessed his conduct of the ceremonies with great satisfaction.

In company with Bro. Porteous we attended a Masonic ball at Hamilton and also the centenary of the lodge at Partick, near Glasgow. On the latter occasion we were called upon to respond to the toast of the *Grand Orient de France* of which we are a member, and were vastly amused at an error of the Right Worshipful Master, who, mistaking us for a Frenchman, said he had peculiar pleasure in proposing our health "because although they had often visits from English and Irish brethren, it was not often they saw a Frenchman among them!" What will our friend Bro. Auguste Beaumont of Paris say to this? However, we felt honoured in being thus associated with our French brethren, of whom we can never speak too highly for their intelligent and increasing efforts on behalf of the Craft. Nor did we fail to render justice to the persevering energy which in France has overcome obstacles of which Freemasons in Great Britain and Ireland can only form a faint idea—"Three cheers for the Red, White and Blue!"

With some of the peculiarities of Scottish Freemasonry we shall hereafter deal. Meanwhile we cordially thank our Glasgow friends for all their warm-hearted kindness.

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## MASONIC GOVERNMENT.

By CRESCENT.

II.

In our last we promised to send some remarks on what we think would be the best way of improving the working and instruction of brethren holding the subordinate offices in lodges, or qualifying to hold them; but we will first quote two paragraphs from the pages of the MAGAZINE. The writer in the *Daily News* on "The Prince of Wales a Freemason" says—

"The man who hits upon a method of keeping alive in the great body of Masonic P.M.'s, the zeal which has given them their rank, will deserve better of the Order than any dignitary since King Solomon." Again, Bro. Hopkins P.M. writes—"I have devoted one evening in each week to this object" (Masonic instruction) "offering to receive any, who would favour me with their company, at my residence."

Now, this is the real way of giving, and receiving rudimental instruction; a Lodge of Instruction is excellent for those, who have learned their work, to practice it, but actors do not attend rehearsals without previously learning their parts, nor should brethren waste their own time, and that of others, at Lodges of Instruction, by stammering, and bungling through a ceremony. Each P.M. should take apprentices, and pride himself on the progress of his pupils; if we are told that this is not in conformity with the rules of the Order, let us refer to the Antient Charges, VI. 3.

"Of behaviour when brethren meet without strangers, but not in a lodge formed." Where we are told "freely to give mutual instruction as shall be thought expedient, without being overseen, or overheard." Whenever, as W.M. elect, we have had to appoint our officers, we have always offered a brother an office on the express understanding that he pledged us his Masonic honour to make himself perfect in those parts of the ritual, to which it would be his duty to attend. Without holding any "private assemblies," we have got brethren, one or two at a time, to visit us at our house, or to go for walks with us, and thus, in retired spots, where we could not be "overseen or overheard" question and answer would pass, whilst we smoked our cigars, and enjoyed the cool breeze, and beautiful scenery. The result was, that, in that lodge, we soon had about thirty brethren ready, at a moments notice, to take any office. We do not depreciate the use of Lodges of Instruction, which would have higher aims. As brethren would know each his work before assembling, they would perform rapidly any ceremony selected to be rehearsed, and the instructor would only have to correct any slight inaccuracy, and, as it were, put on the final polish; this would leave time for the delivery of an original lecture on some Masonic subject, for practising lodge music, etc., before the brethren separated, and would render the meeting interesting alike to old, and young Masons. We tried this with great success, and had crowded meetings, at which many very able papers were read by different brethren.

Next, as to uniformity of working, we think something should be done by G.L.; there should be some standard to which we could refer for correction, or decision of a disputed point; a perfect ashlar on which to try, and adjust our tools. At present we know of no such standard. The Book of Constitutions holds Lodges of Instruction "responsible that the mode of working has received the sanction of G.L.," but how are we to know whether our working has, or has not received such sanction? We have always understood that the Grand Stewards Lodge was supposed to be the model; if so, why not make this law? and, if an authorised ritual cannot be deposited where all duly qualified brethren consult it, let there be a secretary who will answer any question as to a disputed point. A similar model working body might be established in each province or district when found practicable, and a Prov. G. Stewardship would be eagerly coveted by P.M.'s, if it made them members of the Prov. Model Lodge of Instruction, (which might be held under the sanction of the Prov. G.L.) and, thereby, rendered them authorities as to correct working.

We throw out these suggestions for the consideration of the Craft, as we think, all will agree with Bro. "Crux" and ourselves, that something should be done to ensure greater uniformity; for, if such differences in working have arisen in the few years that have passed since the meeting of the Lodge of Reconciliation, what can we expect after the lapse of many centuries? and surely we ought to look forward, as well as backwards, and strive to preserve in all its purity for future generations, that light, which we have inherited from our forefathers, the Crafts of olden time.

In our next, we propose to touch upon the position and duties of Past Masters.

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## MELROSE ABBEY AND LODGE.

By Bro. W. P. Buchan.

"Many of the monasteries which are said to owe their foundation to David, were restorations of decayed houses of the Culdees. Such was Melrose, which still preserved much of its old sanctity in the estimation of the people, though ruined and impoverished. Upon these the king bestowed partly the old possessions of the house, partly the estates forfeited by rebels, and in some few instances, portions of the demesne lands and property of the crown. Even if he had given more of such property, I do not know that he would have deserved the character which his successor gave him of 'Ane soir sanct for the Crown.' However it may have become the fashion in later times to censure or ridicule this sudden and magnificent endowment of a church, the poor natives of Scotland of the twelfth century had no cause to regret it. Before they had nothing of the freedom of savage life, none of the picturesqueness of feudal society. For ages they had enjoyed no settled government. Crushed by oppression, without security of life or property, knowing nothing of the law but its heavy gripe, alternately plundering and plundered; neglecting agriculture, and suffering the penalty of famine and disease; the churches venerated by their forefathers had gone to ruin, and religion was for the most part degraded and despised. At such a time, it was undoubtedly one great step in improvement to throw a vast mass of property into the hands of that class whose duty and interest alike inculcated peace, and who had influence and power to command it. Repose was the one thing most wanted, and the people found it under the protection of the crozier."

"The donations of crown lands to monasteries were not altogether uncompensated; the greater abbeys were for many ages the dwellings of the court, in its frequent progresses; and in this way they paid a return for the royal munificence. But if a sovereign is to look to something more than mere revenue from royal lands, it may be doubted whether they could be turned at that time, more to the benefit of the country than in the administration of the religious houses."

David "was the founder of the law, still more than of the church in Scotland. We cannot get beyond him. We owe to him all the civil institutions and structure of our present society."

"The oblations and offerings to the altar and the priest were as old as the introduction of Christianity; but the first enforcement of tithes—the first division of parishes, or the appropriation of definite districts to a baptismal church—cannot be placed higher in Scotland than the age of David I. (1124—1153). To him we are indebted for the foundation and framework of our national establishment and parochial divisions.*

The "restoration" of Melrose by David took place A.D. 1136, when a new abbey was founded.

> "Anno milleno, centeno, ter quoque deno
> Et sexto Christi, Melross fundata fuisti."

This abbey took ten years to build, and in 1146 was dedicated to the Virgin Mary. The structure would likely be principally, or altogether, of wood, for they would hardly yet have the funds, &c., to do much in the stone way, and wood was plenty. The monks who settled in the new abbey came from Rievaux, or Rievalle, in Yorkshire. They were of the Cistercian order; being fond of agricultural pursuits, they could hardly have fixed on a better spot than the lovely banks of the Tweed, where they could daily see the trout or salmon disporting themselves, and no doubt many a good fish found its way into the stomachs of the brethren, who, of course, knew what was good for them.

I do not suppose that a single fragment of the old abbey founded by David is now extant. The monastery was ransacked by Edward II. in 1322, but was afterwards restored with the help of £2,000, granted by Robert the Bruce, whose heart is said to be buried near the altar.

The abbey again suffered at the hands of Richard II., in 1385, who gave it to the flames as payment for his previous night's lodging; cooling down a little, however, after the fire, the king seems to have taken pity on the roofless monks, for he granted them several privileges which they had, no doubt, requested of him.

The hero of Otterburn—Douglas—was buried in the old abbey. We call up the proud, yet sorrowful, march homewards from the chivalrous battlefield of the victorious army, with the dead body of their gallant chief; we can see the monks, headed by the abbot, receiving the sad cortege when all joined in "the last honours."

The structure of Melrose Abbey, of which we now see the ruins, cannot be older than about the

* From "Scotland in the Middle Ages," by Cosmo Innes.

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end of the fourteenth, or the beginning of the fifteenth century; * we know this, not only from the above notices of the ravages of preceding structures, but also from the style of the architecture, which is late—not early—Gothic. The tracery of the east window has something of the English Perpendicular in it; but treated in a beautiful and rather novel manner. It is of this window Sir Walter Scott says—

"The moon on the east oriel† shone
Through slender shafts of stately stone,
By foliaged tracery combined;
Thou would'st have thought some fairy's hand
'Twixt poplars straight the osier wand,
In many a freakish knot had twined,
Then framed a spell when the work was done,
And changed the willow wreathes to stone."

The windows of the nave, again, are rather of the French "flamboyant" style. In the south transept there is a fine doorway, with a really beautiful window above it, filled with chaste yet rich flowing tracery, and surrounded by niches, which are now empty.‡ There is also another doorway whose arch being circular, leads many to suppose it Norman, whereas the style of the mouldings, &c., at once shows it to be merely one of the many examples of the retainment of the circular arch in Scotland all through the Pointed or Gothic period.

The sculptures which formerly stood on the brackets are almost all gone; many of the brackets are sculptured as figures of men supporting burdens, &c. Some wag has taken an old displaced bracket, and placing it upside down on the top of another *in situ*, the pair pass as "the blind carrying the lame." The fair Hebe—a fitting conductor for so fair a ruin—who was explaining the curiosities, was not quite certain what to make of our difficult-to-be-concealed want of faith about this and some other matters. One of the first questions a stranger naturally asks of the guide is —"When was it built?" *Ans.* "It was founded by David the First in 1136, and finished in ten years." "And has the present building stood all that time since then?" "O! yes, it is now above 700 years old!" So said our fair conductor, with a look that defied contradiction, we had, therefore, to surrender at discretion, only as we got off without sealing our obligation by "kissing the book," we consider ourselves at liberty to speak our mind.

Afterwards we had the pleasure of meeting, "the oldest inhabitant," who was amember of the venerable Lodge "St. John's, Melrose;" this old worthy brother then informed us that "that old building which you have just seen, sir, was built in the reign of David the First, A.D. 1136, by the Masons of the Melrose St. John's Lodge, the oldest lodge in Scotland! and that structure, sir, has stood the 'battle and the breeze' for more than 700 years." We tried to slip in a word about Robert the Bruce leaving money in the fourteenth century to build a new edifice, but it was no use, being completely nonplussed by the statement "it *is* 700 years old, and was built by the Melrose St. John's Lodge, the oldest lodge in Scotland. John Murdo being our first Grand Master then!" From the following inscription upon a tablet inserted in the wall of the south transept, it would seem that John was living about the fifteenth century, so he must have been very early at his trade to have been Grand Master in the first half of the twelfth, not to mention the difference between Grand Master and "maister of werk."

"John : Morow : sum : tym : callit
was : I : and : born : in : parysse :
certanly : and : had : in : kepyng :
al : masom : Werk : of : Santan
droys : ye : hye : kyrk : of : glas
gw : melros : and : paslay : of :
nyddysdayll : and : of : galway :
+ pray : to : god : and : mari : bath :
And : sweet : Sanct : john : to : keep
this : haly : kyrk : fra : skaith :

The abbey was dedicated to "Mari," or St. Mary, and "sweet Sanct John" seems to have been the patron saint of the Masons*. John Murdo seems to have had the "kepyng" or superintendence of whatever repairs or alterations were going on in St. Andrew's, Glasgow, Melrose, Paisley, Nyddysdale, and Galway. He was probably not born before the fourteenth century, whatever later. The Melrose St. John Lodge is certainly one of the last of the old independent lodges still extant, that has not as yet given in its

* Although there may be some detached stones of older date, or old tombstones lying about.

† It is not, properly speaking, an "oriel."

‡ Some statues above the doorway and east window are still extant.

* E.G. The 16th century charter of the coopers, wrichts and masonsof Aberdeen, says, "St. John the Evangelist's altar within the parish kirk of Aberdeen, their especial patron." Said St. John's Day is Dec. 27th, hence the name as applied to the Masons of the "St. John's Fraternity," just as the shoemakers might be called "St. Crispin's Fraternity."

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adhesion to the Grand Lodge of Scotland. It has records so far back as 1674. The brethren have a very fine hall of their own, and also a benefit fund; a fear that they would somehow lose these, tends to keep them from joining the Grand Lodge. The following is a copy of their lodge seal:—




which as it contains the *mell* and the *rose* (which however is merely a pun upon the name) seems to be their definition of "Melrose." Authorities, however, give the origin from the words Mull and Rhoss, signifying a bare promontory, which is said to have been the characteristic feature of the site of old Melrose. The Melrose brethren have been wont to turn out in great force upon the eve of St. John, 27th December, when, with lighted torches, they march through the town, and arriving at the abbey, all gather round the spot where the heart of Bruce was deposited, there the band strike up "Scots wha hae."

I have a copy of their income and expenditure from September, 1866, to September, 1867, in which I observe £3 13s. 3d. for "Torches and carriage of do.;" £5 for Music from Jedburgh; Tyler's salary for one year, £1 6s.; Treasurer's do., £1; and Secretary's do., £3. Their funeral money, £7 10s.; Sick and superannuation money, £60 3s.; altogether the expenditure is £90 14s., while the income is £106 6s. 8d., of which £50 11d. 3d. is quarter dues and fines; £6 for eight entries; and £3 6s. for six passings. Their total funds, as at September, 1867, £364 11s. 10d. Signed by "James Fairbairn, Secretary, and Wm. Scott, Treasurer." The above is very creditable to the Melrose Masons, and from what I have seen—although I have not examined their documents—I should say they will probably deserve a high place upon the roll of the Grand Lodge of Scotland whenever they see fit to offer to come under her banner. I enclose the "New Regulations of the Brotherly Society of Masons of Melrose Lodge, Roxburghshire, upon the 28th day of December, 1796," reprinted 1861. I hoped to have been able to give some further data, but I see I must wait till another time.

The following is the copy of Regulations referred to:—

At a general meeting, held in Melrose, of the Ancient Brotherly Society of Masons, of Melrose Lodge, the following new regulations were agreed upon for the right government of said society, for securing the funds, admitting of members, and for relieving such, as in course of providence, may be visited with want, either by affliction or other lawful causes.

Art. 1.—That none shall be admitted into this society, but those who are of unblameable characters, free of bodily distempers, and approved of by the managers; and not above thirty-five years of age.

2.—Every person proposing to join this society, must bring with him to the managers, a satisfactory certificate of his character, age, and health, attested by two of the members, before he be admitted.

3.—The name, age, and date of admission of every member shall be entered in the register, but if it afterwards be found that any person, or persons, shall have imposed upon the society, by not agreeing with Article first, such person shall be expelled: but no member once admitted shall be expelled but by the majority of the annual general meeting, and every member justly excluded shall have no return of money.

4.—That each member shall first enter as Apprentice and pay as entry money 15s.

5.—That each Apprentice shall, within three years, pass and be raised to Fellow Craft, upon paying 10s., and 1s. to the Clerk. (Members not complying with Article fifth, are not to be entitled to aliment until two years after they are passed and raised to Fellow Craft.)

6.—That each member shall pay to the Treasurer 1s. 6d. per quarter of a year, making these quarterly payments at four meetings; the first three to be held on the last Saturdays of March, June, and September, and the fourth upon the twenty-seventh day of December yearly, which is to be the annual general meeting of the society to celebrate the anniversary of St. John; electing managers for the ensuing year, and examining the state of the funds, and Clerk's account.

7.—Any member failing in these quarterly payments, shall for the first quarter be fined 3d.; the second, 6d.; the third, 9d.; the fourth, 1s.; and for the fifth, be excluded.

8.—That all the money arising from entries, quarter's payments and fines, shall be appropriated to the funds.

9.—That the managers shall have full power to lend out the society's money, on bond or other good security, and the security of the money thus lent shall be vested in the hands of the Clerk for the time being; and from and after the death, or removal of any Clerk, the said security shall be vested in the hands of the succeeding

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Clerk, in the same manner as it was in his predecessor, without assignment or transfer whatever, with full power to such Clerk for the time being to prosecute and recover the money so lent in his proper name for the benefit of said society.

10.—By a majority in the annual general meeting, a master for the year ensuing shall be chosen to preside in all meetings, and to have full power to keep good order, and who shall make choice of a Depute and two Wardens. At same time, by a majority, shall be chosen a Treasurer, two Deacons, two Stewards, a Standard-bearer, a Clerk, and Officer.

11.—The members chosen as mentioned in Article 10., together with other assistant Stewards, to be nominated at the general meeting, is to compose a standing committee for the year, who shall meet once a quarter to receive the quarterly payments, and transact all other business belonging to the society, the Clerk to keep an exact account and Register of all the affairs thereof, for which he shall receive a Salary to be paid at the general meeting out of the funds; the two Stewards to provide the entertainment at the anniversary meeting, collect payments thereof from the members, and, along with assistants, visit the distressed members, carry them the Box allowance, and make due report of their case to the managers, that the sick may not be neglected, nor the society imposed upon.

12.—The Master to have the casting vote, and to sign every sederunt along with the Clerk.

13.—The Master, or in his absence, his Depute, shall have power to call a meeting of the committee, when necessary, and any three of the committee, with the Master and Clerk, or their deputies, shall have full power to transact such business, conform to the Rules of the society, as may come before them. Every meeting so called must be intimated to the members of the committee by the officer.

14.—All the books and accounts to be kept in the box; this to be lodged with the Clerk.

15.—The capital stock shall never be reduced below £60 sterling, but if by much sickness, or death of members, the principal stock should fall below that sum, the managers shall lay on such additional quarter dues as may be necessary to raise the stock to £60 sterling.

16.—That every member who does not attend the annual general meeting, on the 27th of December (if living within the distance of ten miles from Melrose), at half-past two o'clock, when the roll is called, be fined 1s.; and that the roll be called again at dinner, and those absent fined 2s. 6d., with this explanation, that members absent at half-past two and fined 1s., if absent also at dinner, are only to be fined the 2s. 6d., but those present at the at the calling of the last roll, if absent at the previous calling, are only liable for the 1s. fine; and that no business be brought before the lodge after dinner. Members of committee fined 6d. if not present at quarterly meetings by eight o'clock, and to stay at least one hour.

17.—When any member who has duly paid into the fund for the space of five years, after the date of his entry, is prevented by accident, or sickness, from working as usual, he shall, within one week of his illness, apply to the nearest Steward, or assistant Steward, who shall visit him and report his case to the managers; after that, if the distressed member be sick, and confined to his bed he shall receive from the funds 5s. per week for the first thirteen weeks, but if he be not confined to his bed he shall receive 4s. per week, if his trouble continue so long, and after the end of the thirteen, he shall receive 3s. per week during all the time of his remaining illness.

18.—Every distressed member living without the visitation of the Stewards, must send a line to the Clerk of the society, sighed by a Surgeon of character, certifying the time and manner of his illness, and the weekly aliment according to Art. 17 will be allowed, but if it be found out, that any member imposes upon the society by continuing to receive the allowance after his recovery he shall pay what he has unjustly received, with such fine as the society shall impose upon him: if he refuse he shall be excluded.

19.—If any member shall by intemperance, lewdness, or quarrelling, bring any trouble upon himself, he shall receive no allowance during that distress.

20.—When any member grows superannuated, and thereby unable to work for his daily bread, he shall receive 3s. per week. Threepence to be paid by each member for every death that may take place in the society.

21.—As much shall be retained by the managers of every distressed member's allowance, as is necessary to keep their quarter dues, and other public expenses, clear in the Clerk's book.

22.—When any member dies after he has paid five years into this society, upon due application being made to the managers by his heirs, the sum of £3 sterling shall be allowed: also the use of the society's mort-cloth.

23.—When the wife of any member dies, if he has paid five years into the society, he shall, by applying to the managers, receive the sum of £1, 10s. sterling. and the use of the society's mortcloth, for any of his family under his charge. Widows entitled to the mortcloth if not married again.

24.—That the officer must go along with the mort-cloth, and take charge thereof, for which he shall receive from the person employing him 1s., if within six miles of Melrose, but if above six miles. and not exceeding twenty miles, 2s.

25.—That each member shall have a right to a seat in the society's gallery in Melrose Church.

26.—If any member shall think himself aggrieved by any deed of the committee, he may appeal to the annual meeting of the society, but if sentence be affirmed by a majority at the general meeting, there shall be no further appeal against it (as it is expressly agreed, that the affairs of the society shall be decided by the society itself), and the same shall be binding to all intents and purposes.

27.—In every meeting the master shall be addressed by the speaker, and to prevent confusion, only one shall speak at a time: whoever refuses to keep good order ac-

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cording to this Article, when desired by the master, shall be fined.

28.—In case any member comes into the meeting intoxicated with liquor, proposes gaming, quarrels, swears by the name of God, or does anything of the like nature such offending member shall be fined 3d. for the first offence; 6d. for the second; 9d. for the third; 1s. for the fourth; and if he offend a fifth time he shall be excluded.

29.—No member shall carry anything out of the society to the prejudice of any member, neither shall any member upbraid another for receiving out of the funds. Whosoever shall be convicted of breaking this article, shall be fined.

30.—The society shall never be broken up, while there are five members willing to contiuue it,—whoever shall promote the breaking up of the society, or obstinately break any of the articles, shall be excluded.

31.—No member of the society shall be admitted as cautioner for any member who may borrow money out of the fund.

32.—Every new member at his admission shall receive a printed copy of these regulations, for which he shall pay 6d.

## MASONIC CELESTIAL MYSTERIES.

By Bro. Henry Melville.

Paper 1.—Second Series.—Labor Omnia Vincit.

George the Third King of Great Britain, informs us on his coins, that he was King of France. George was much more entitled to the dominions of the Sun-King, than he was to that portion of the earth possessed by Napolean the Great. The said George sacrificed hundreds of thousands of human beings, and expended hundreds of millions of pounds in order to remove Napolean from the French throne; and perhaps reasonably so if France belonged to England, and he George represented the English. But what an unjust and silly mortal must that King have been, when he wasted so many lives and so much money belonging to his subjects merely to reinstate on his *own* throne of France an individual whose race had been condemned by the French people. What mattered it to Englishmen whether Louis the obnoxious, or Napolean the adored, reigned as King of France? it mattered thus much eventually, that the foolery of George entailed a grevous debt for the English people, which debt never can be liquidated, but by some state convulsion* If George the Third was King of France, he had no right nor could he relinquish the national property to any one, more especially not to a frenchman—to a ruler distasteful to the french nation. Supposing England had the right to possess France, that right has never been ceded, although George the Third about the year 1800 thought it prudent not to urge any longer his claim on his coins—the demand being considered a mere joke by his majesty's loyal subjects, and an insult to the french nation. The *salique* law bars Victori's claim to France, but surely Albert Edward, as presumptive heir of his great grandpapa George, has a better hereditary title than the mere possessional title of Napolean the third! Albert then ought to push forth his claim which in equity Napoleon will of course at once admit, so that when in possession of France our Prince of *Whales* (with more reason than his great grandpapa did) may have superscribed on his coins "Albertus Edwardus Dei gratia Brit Franc and Hib Rex F.D." which "F.D." was formerly understood by learned Masons to mean Fiddle-de-d. Seriously! if people must believe the records of an astrological age as facts, and that Charles the 1st did have his head cut off in 1649, surely they cannot possibly disbelieve all the public records, Acts of Parliament and so forth, besides the numerous gold, silver and copper coins which make George the Third the King of France! and yet there are many English and french men now alive who actually assert that these documents and these metallic witnesses give evidence of gross falsehood, for that King George the Third never was King of France, nor was George's great grandpapa more than a trumpery Elector of Hanover, &c.

And now it may be as well to observe that there are not any coins bearing the date of Anno Mundi, and that the *oldest genuine English coin with the date of Anno Domini is one of* 1552! All coins prior thereto *if dated at all*, carry the year they were minted, according to years reckoned from the accession of the reigning monarch. *All the symbolical effigies on ancient coins are of celestial derivation*, and can be "accurately pointed out by the system of laws" alluded to by the Grand Treasurer—but on refering to celestial matters it becomes questionable whether some Masons are

* National debt in 1783 before the war of the French revolution was 272 millions, which were it to be laid down in guineas in a line would extend above 4,300 miles in length; if laid down in shillings would extend three and half times round the globe; if in solid silver would require 60,400 horses to draw it at 15 cwt. for each horse, (Tab. of memory 1790). Since then the National debt has increased with an average of six millions annually.

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aware there are such things as stars ; and certain is it that some writers in this MAGAZINE, are as ignorant of astronomy as they are of common courtesy. Matt. 5, 22. The print and printing on Masonic certificates* are readable in three languages, the picture is allegorical and symbolical, then there is the latin for the learned, and the English for the vulgar. Centering the picture is a Corinthian pillar, before which are, a mother (Virgo) two children (the Gemini) and little Horus. Corinth means "beauty" and the the pillar commemorates the beautiful celestial phenominon of the conjunction of the planets in the Gemini. See CL PTOLOMAEI Anno 1537. This has nothing to do with the two pillars of Hiram cast in the celestial furnace (formax). Hiram's pillars are also on the certificate, one on either side the Corinthian, that on the left hand having on its summit symbols pointing it out to apply to the first degree of Aries. The type however of Samsons or Hirams pillars were taken up to the Gemini as heretofore described. The two pillars are seen frequently on coins, and only 50 years back the pillars dollars were the most current medium of the civilised world† Here is a coin of Corinth, of its antiquity




and genuineness no scholar will doubt, when he is informed it is from the Abbe Calmet (Taylor's edition). Does it pourtray anything by which terrestial Corinth can be exemplified. Did the little boys of Corinth ride Dolphims with palm trees growing out of their backs? Our entered apprentice whose celestial claims are admitted by the Grand Treasurer Bro. McIntyre, can at celestial Corinth straddle across a Dolphin and look like a young Corinthian, and what is more from the back of Antinous above can rise Tamar "the palm tree" *vel el cedar*. (Use compasses and the truth will become manifest). Modern English coins when embellished with symbols also obtain those symbols from the heavens. There is a female called Britannia, a modern "made up beauty," who with the unicorns and the lions shall receive due attention; besides these are the Irish harp *Psaltarium*, and the golden crown *Corona Borialis*. The coat of arms of royality does not include the sceptre, but there is *Branden burgium sceptrum* in heaven ready whenever it is required. The rose and thistle seen on the coins is still "veiled in allegory and illustrated by symbols," the nearer approach to matter of fact being the "rose et croix" or circle and cross, (see page 266 No. 509).

After all, coins were but Masonic tokens carrying pass signs for the learned throughout the world, the imprints were all classical celestial symbols for the learned to make use of, whilst the swinish multitude valued the coin according to their weight and the value of their metal. These tokens afforded a speedy means of discovering those belonging to the Order. For instance take that of Corinth—a scholar on giving or receiving the coin might remark "Cetus vel delphinus," and if the party to whom he was giving or from whom he was receiving made no response it would be evident he was uninitiated, or if a scholar was not desirous of being known as such. If on the contrary he was initiated and willing to prove himself so, he would offer "Tamar" as a rejoinder; little more would be required, a shake of the hands completed the introduction, but the greatest care was necessary to prevent imposition, and to this day do Masons say at my intiation I was taught to be cautious but with you &c., &c. Ta——mar!

To the vulgar people of Corinth the little boy with the palm tree was no doubt considered a "very funny fellow," and the cockney perhaps thinks the unicorn is a "rum customer, and such a beast as he never set eyes on." Classic knowledge is at an awful discount, its rule no longer triumphant. Formerly every thing was more or less under classic guidance, a culprit could not have his head cut off unless accurately pointed out by the system of celestial laws, and a man if hanged, was conveyed to that bourne the *styx* from whence there was no return (*viz., tie-bourne*). The Masonic cable tau was the prototype of the rope,

* Mine is decidedly Irish, christened before it was born, it is dated the 31 March 5835, and registered the 15 Feb., or six weeks before its existence, H.M.

† "In 1803 Spanish dollars were stamped for British circulation with a mark like that used at Goldsmiths Hall for stamping silver, the following year it was changed for a small octagon containing the Kings head."—Humphrey on coins.

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(Prov. 31 6 7)* Dionysius or Bacchus still retains the cup, the branch of the tree from whence suspended is *Ramus*, and the time of execution, the termination of the year when the sun-king has run his course, and is always hanged drawn and quartered on the 30 Dec., *pendentisqui dei*! The gold and silver age of intellect is indeed passed, and there remains little but spurious brass as the current coin of classic literature. Symbolism is ended—mental poetry no longer understood, and brotherly love has become a by-word and reproach—silver sixpences instead of bearing little naked boys and palm trees which afforded food for the mind, now have "sixpence" stamped upon them, denoting their value in exchange of food for the body. The beautiful copper coins of old, impressed with mysterious symbols speaking to the mind of the learned, have been superceded by pence and half-pence with "one penny" stamped on the one, and "half-penny" on the other, lest the reading educated multitude should mistake the pence for the half-pence. The school master is indeed *abroad* and the consequence is, that *at home* the mind is not taught and intellect has become no longer requisite. Intellect says Bailey, is "the faculty of the soul." It may have been so before the 18th century commenced—before ignorance usurped the domain of intelligence. Since then, what is called education, has gradually equalised all men, so that now the charity boy oftentimes is better educated than the Lordly Collegian, no wonder therefore that mechanism with matter of facts, have conquered the classics. Modern intellect and knowledge are scrambling after sixpences for the *soul* of the Licenciate Pedro Garcias has been transmuted into copper.

## THE ANCIENT RECORDS OF "THE LODGE OF EDINBURGH *(MARY'S CHAPEL)*," No. 1.

By Bro. D. Murray Lyon.

Having observed in the Magazine the favourable association of our name with the minutes of Mary's Chapel, we wish it to be understood that it is to the kindness of the R.W. Bro. Wm. Officer, S.S.C., and his colleagues, that the Fraternity are indebted for the opportunity that is at present being given for a thorough examination of the most ancient lodge records extant, and that in doing so these gentlemen have been actuated solely by a desire to advance the cause of Masonic Literature.

* Mark 14 36, Rev. 17 4. On the certificate the woman has the cup in her right hand, and a very remarkable cross in her left hand—*cruse et croix*.

### Non-operative Office-Bearers of Scotch Lodges in the 17th Century.

In tracing the early connection of non-operatives with Masonic Lodges, currency has been given to assertions that are inconsistent with fact—the result, in the first instance, perhaps, of carelessness on the part of those examining the MS. from which the alleged information is said to have been drawn.

One of several errors into which the historian of the Grand Lodge of Scotland has fallen is the statement, that "it appears from the minutes of the Lodge of Edinburgh (Mary's Chapel), that Thomas Boswell, Esq., of Auchinleck, was made a Warden of the Lodge in the year 1660."

We shall not further anticipate the History of "The Lodge of Edinburgh (*Mary's Chapel*)," now in course of preparation, than to say that the minutes of this famous lodge do not afford ground for the assertion to which we have taken exception. Boswell's name appears only in one sederunt of the lodge's meetings; and the minute of that particular meeting shows that he was *not* the Warden of the lodge. In the course of his remarks anent the minutes of the old Houghfoot Lodge, to which the respected P.G. Sec. of Peebleshire has very properly directed attention, our friend Bro. Hughan quotes the version of Boswell's connexion with the Lodge of Edinburgh as given by Lawrie; but it is no fault of his that the statement is incorrect. Like Bro. Findel and others, he has in this instance been misled by a mis-quotation. The election in 1672 of John Earl of Cassillus as Deacon of the Lodge of Kilwinning, is the earliest instance that we have as yet found of a non-professional architect or builder holding office in a Scotch Masonic lodge. In 1674 Lord Eglinton was Deacon, and one of the Stewarts of Blackhill Warden, of Mother Kilwinning.

## MASONIC NOTES AND QUERIES.

### The Conflict of Jurisdiction.

Is not Bro. Pictus hypercritical when he takes me to task for writing of the "Grand Chapter and Grand Lodge" of Scotland instead of the "Grand Lodge and Grand Chapter?" For the argument I had in view it mattered not how the names were arranged, and I scarcely expected to offend anyone's susceptibilities. Bro. Pictus reminds me of a vegetarian friend, who boasted of his change of diet because he had "eggs and potatoes" one day and "potatoes and eggs" the next.

If the Grand Lodge of Scotland *does* "authorise *all* its daughter lodges to practice" the Mark Degree, I was nevertheless quite correct in saying that the degree is "sometimes given in lodges," for Bro. Pictus knows at well as I do that the Grand Chapter are doing all they can to prevent lodges conferring the degree. I also referred to the distinct "autonomy" of the Grand Lodge and Grand Chapter in Scotland.

Will Bro. Pictus inform me when, in his judgment, the Royal Order was instituted and by whom its Ritual was fabricated. Popular ideas may be "imaginary" and "rubbish," but where is the proof as to this particular Order?— J.A.H.

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### THE ANTIQUITY OF FREEMASONRY.

In replying to Bro. Sanderson, our valued friend, Bro. Hughan, says that in 1641 the "Hon." Robert Moray joined St. Mary's Chapel, Lodge, Edinburgh. This being so, I cannot make out why the existence of "speculative" Masonry at the date in question should be denied. The "Hon." gentleman could scarcely have been an "operative" brother.

I hold that "speculative" and "operative" Masonry were man and wife long before their divorce, and with all respect to Bro. Hughan, I think it very probable that "speculative" Masonry existed long before Grand Lodges and Grand Officers. Further, if the three degrees existed in 1717 as they exist now, I maintain that they bear internal evidence of having been *gradually* elaborated, and that from the nature of things they could not have been wholly concocted in 1717.

It is quite possible to reiterate a statement until it becomes generally accepted; and I fear we are now in danger of making our Order too "modern"—while formerly it was considered to be more ancient than it deserved—simply because Bros. Hughan and Buchan keep insisting on their pet date.—J.A.H.

### QUALIFICATIONS (p. 189).

It is *proper* to impose *fitting* restrictions on candidates, but said restrictions should be in accordance with common sense and the principles, objects, and spirit of the *Institution which the candidate desires to join.*—PLUMB-ER.

### REFORMATION THEORY OF THE ORIGIN OF FREEMASONRY.

When penning my late remarks upon this point (p. 165 et ante), I was unaware of direct mention having been made of "the Reformation in Britain" in the old 1723 Constitutions or Charges; however, having just received Bro. Hughan's valuable reprint—with its scarcely less valuable preface—I am glad to see my ideas, derived from other sources, so far borne out, as shown by the following quotation from Head VI., clause 2:—"This *Charge* has been always strictly enjoin'd and observ'd; but especially ever since the *Reformation in Britain*, or the Dissent and Secession of these Nations from the *Communion of Rome.*"

Therefore, since honour should be given to whom it is due, I am inclined to consider that the Reformation had something to do with the spirit and doctrines of speculative Freemasonry, just as operative Masonry had to do with its nomenclature.—W. P. BUCHAN.

### FREEMASONRY ABOUT 152 YEARS OLD.

In July 17th, *et ante*, is given a list of 340 English lodges in existence up to 1765. Some assert that so many could not have arisen between 1717 and 1765. I consider this idea a mistake, for within even the last *ten* years alone the Grand Lodge of England has *added* about 450 to her roll.—W.P.B.

### ONE-ARMED HEROES.

One-armed Tomo, the swarthy vagabond of the western forests, is only remembered as a hearty fellow—prince of hunters and doctor of all woodcraft—whose single arm was worth more than most men's two, and without whose help the map of Vancouver would have been but a sorry blank yet, and the first exploring expedition a forgotten affair.—*Cassell's "Illustrated Travels."*

### FREEMASONRY (pp. 173, 189).

Bro. Buchan's suggestion is probably right. Many of the guilds and fraternities of the middle ages were simply benefit societies, of which we have some very old rules, and the practice is kept up in the Roman Catholic Church. It is easy to conceive that in a South American town now, the number of Masons increasing, would, on the celebration of John the Baptist, meet in the Church, form themselves into a confraternity of St. John the Baptist, raising subscriptions to have a yearly mass on that saint's day, to provide for the funerals of members, and for the performance of masses for their souls. Some of the trade guilds of England were such fraternities, chartered or unchartered, and there are companies now existing which date from such ancient origin.—H.C.

### MASONIC PROBLEM.

Bro. W.P.B.—usually so correct in his views—can hardly be so in his assumption that the admission of a Free Mason, a Free Tailor, or a Free Carpenter was just the same. The evidence as to Masons is clear that the Masons in various parts of Europe did have a ceremony of their own and a system of signs. The independent evidence of Germany is very valuable on this head.

There is every reason for supposing that other crafts and guilds had systems and ceremonies not so tenaciously adhered to, and the evidence on this head should be collected. At all events, so far as the city companies or guilds of London are concerned, many relics remain of old ceremonies. These are particularly well known in the ceremonies of the investiture and installation of the Worshipful Master and Wardens. In some cases this is by drinking with the loving-cup (as the Cloth-Workers), in one case by investiture with a Cap of Maintenance (the Skinners' Company). A few notes on these matters may draw forth many illustrations.—H.C.

### THE THIRD DEGREE (p. 190).

It is of course very difficult to obtain absolute evidence as to the real antiquity of the third degree. Internal evidence goes for very little, but it is deserving of investigation. The legend of this degree is peculiar, and it is distinctive as compared with the first and second. It also differs in its treatment from the other legendary degrees, except so far as other legendary degrees are developments of the third.

The question is, what is the origin of the legend of the third degree. Was it a pure invention of the last century, or is it the working up of an old legend. It has not the look of the invented degrees, and it is desirable to know whether any germs of this legend are to be found before the eighteenth century in books or MSS. The likely place for search is in apocryphal and spurious scriptures of the eastern churches and in rabbinical legends.—H.C.

### BRO. ELIAS ASHMOLE.

It appears that Elias Ashmole was a contributor to the Middle Temple Library. It will be worth while to enquire there for MS8. Of course we know the bulk of his MSS. are in his own collections at Oxford.—READER.

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BIGOTRY IN INDIA.

Dr. Fenelley, the R.C. Bishop of Madras, has warned his flock that Freemasons are liable to excommunication.—READER.

NEW MEDAL.

I should like much to see the new medals given to the brethren who served as Stewards at the Grand Master's dinner. If it is a gridiron, it will be suitable to the memorable occasion as culinary, and will be Masonic at the same time. The W.M. of the Beefsteak Club wore a silver gridiron appended to his collar as the badge of his office.—A.L.

## CORRESPONDENCE.

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

### ARBITRARY CONDUCT OF THE GRAND MASTER.

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

Dear Sir and Brother,—"Justitia" has directed attention to a great evil. It ought to rest with Grand Lodge alone to rectify provincial boundaries.

The hasty and indecent suppression of the province of the Isle of Wight is parallelled by the equally tyrannical extinction of the Province of Guernsey. In the latter case a memorial, signed by every respectable Mason in the island, praying for the appointment of Bro. Gallienne—one of the most accomplished brethren in Europe—to the Provincial Grand Mastership was entirely disregarded.

Yours fraternally,
A STONE OF THE TEMPLE.

September 4th, 1869.

### "CHIPS OF FOREIGN ASHLAR;" OR, BURNS IMPROVED (pp. 184—186).

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

Dear Sir and Brother,—In this era of spiritualistic cantrips you need not be surprised at receiving a visit from an old friend and brother; perchance I might not have troubled you just at present, only perceiving the following lines attributed to me, at p. 186, I drop you a few words to put things right. J.A.H., whose better acquaintance I hope to make by-and-bye, says:—

"A Prince can make a titled Knight,
A Lord and Duke and a' that;
But *a* honest man's aboon his might
For a' that and a' that."

And—

"The rank is but the guinea stamp,
The man's the grand for a' that."

It is easily seen that the above wants the "ring" o' my metal. I wrote it:—

"A *King* can mak' a belted Knight,
A *marquis*, duke, and a' that;
But *an* honest man's aboon his might,
Guid faith he maunna fa' that!"

And—

"The rank is but the guinea's stamp,
The man's the *gowd* for a' that."

I have italicised some of the words for easier reference. I must now say adieu! a heart-warm, fond adieu! and tho' far awa, I'll mind you still. Farewell! *A Dieu, le bon Dieu, je vous commende!*

Yours fraternally,
R.B.

### MASONIC DISCIPLINE.

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

Dear Sir and Brother,—I find that my literary exertions in behalf of the interests of the Fraternity have entailed no small amount of correspondence upon me. Like the knights of old, I have to stand against all comers, and like them I am ready to do battle, *à l'outrance*, in a Masonic spirit. Your contributor, "Crescent," has altogether overlooked the fact that by the "Constitutions" a brother cannot be a Master until he has served one year as Warden. Consequently, either the S.W. or J.W. in a properly regulated lodge *must* become the W.M. He has also altogether, either through carelessness or wilfulness, overlooked that portion of the article to which he refers, in which it is distinctly stated that seniority must always be accompanied by efficiency. It is in the combination of the two that the much desired result will be accomplished. I wish especially to draw attention to this self-asserted paragraph of "Crescent." "We are convinced that Crux's plan of a sort of college, where you were to go and pass for your certificate is not practicable; we do not believe that the brethren would do it, and the anomoly would constantly arise that the brother as W.M. was not certified, whilst the brother certificated was not desired." There are so many statements here that, even if true, would redound so much to the discredit of the Craft, that I am persuaded none will endorse them.

In the first place, I never advocated any college whatever, for, had I done so, being a graduate myself, I should most certainly have described it in very different terms. My suggestion was, briefly, that the Grand Lodge should hold, at Freemasons' Hall, a lodge of instruction, to be called the Grand Lodge of Instruction, where the ritual of the three degrees, or as many more as might seem good to the authorities, should be regularly worked, and that the brethren who *chose* to present themselves for office should receive a certificate of proficiency "if they desired and if they deserved it."

Your correspondent is at liberty to speak for himself, and for those of his own "kidney," respecting the probability of their availing themselves of an advantage that the veriest outsider could appreciate at a glance. I affirm for myself, and for men of my "kidney," that the advantage of a recognized means of Masonic instruction would be esteemed as it ought to be, and that it is the want of it which is one of the crying evils of our ancient and honourable Institution.

Let me now take the latter portion of the paragraph alluded to, which is an assertion which I cannot accept, and for which, and for any others that "Crescent" may make in future, he should bear in mind he must give reasons. He says that "the anomaly would constantly arise that the brother desired as W.M. was not certified, whilst the brother certificated was not desired." On what ground does

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he base so preposterous an assumption? Does he mean to say that the fact of a brother having publicly shown himself thoroughly qualified for the office of W.M. would render him undesirable? Supposing both the S.W. and J.W. equally eligible on other considerations for the chair, does he mean to assert that the fact of the S.W. having received a certificate of proficiency from the Grand Lodge of Instruction would render him obnoxious to the lodge? If so, oh! shame for Masonry, for it would be the only institution in the world who failed to recognize the motto, "*palmam qui meruit, ferat.*" While I beg on the one hand to thank "Crescent" sincerely for his well-intentioned efforts, I must remind him that, instead of "pushing behind," there is such a thing as "dragging behind." I would also inform him, as probably you will do, Sir and Brother, in your next, that he cannot according to the etiquette of the press, preface his articles by the title of "Masonic Discipline." He may do so of course in a letter, or as a correspondent, but not in any other capacity. It is evident that my friend and brother, "Crescent," is not accustomed to literary labours, or I am much mistaken.

I now come to the letter of "H.C.," and I confess that, were I at the present moment engaged in investigating and writing upon the *theory*, and not the *practice*, of Freemasonry, I should have much pleasure in going deeper than I can now do into the *origin* of our ceremonies and ritual. At the same time, I must state that I do not consider it is quite fair for him to state that "there are four and not three" assistant officers. I beg to submit that the answer, "Three besides the O.G. or T.," is precisely equivalent to the answer, "Three, and the O.G. or T." According to Cocker, three and one make four, and it is absurd to blink the truth of a statement simply because, so well as we know, our ancestors bungled the rendering of it. When we find anyone who openly maintains that "he likes errors" for the sake of errors, it is best to leave him alone. He has not even the excuse of the classic who exclaimed, "*Video meliora proboque, deteriora sequor.*"

To the last paragraph of Bro. H.C., I reply that, although we may view the origin of our ceremonies, like the Fisherman of Loch Leven, by "the light of other days," it must be remembered that, at the present day, that light is to us darkness, and, what is more, "darkness visible." It is one thing to study a science and another to apply. Supposing gunpowder to have been invented by the Chinese, it is one thing to investigate its origin and history, and quite another to apply the deadly powder. According to the opinion of H.C., we ought to apply our gunpowder by using a primitive China gun, instead of an Armstrong, a Fraser, or a Blakely.

The first and fourth paragraphs of the excellent letter of H.H. prove how necessary it is that some regulation should be promulgated in order to ensure uniformity in merely the "drill of Freemasonry." It is really not a matter of very much consequence which way it is settled, although I admit there is a good deal of force in the argument put forward by Bro. H.H. when he states that as the brethren who have been in the lodge from the first have gone through the signs, so should those who subsequently enter, do the same. The case of Bro. Morris and his 142 degrees is simply absurd, for it applies, as stated by H.H., that the signs of a lodge are given in a chapter, those of a chapter in an encampment, and so on throughout the different departments of Masonry. Your correspondent should be a little morecareful, or he will render his effusions ridiculous.

I have to thank my "friend" and brother the "Quaker" for his excellent opinion of me, and trust that I shall ever deserve it. From what he has stated, and I perfectly agree with him in the soundness and fitness of his views, I surmise that if neither the proposer or seconder "turned up" on the evening of the initiation of that friend, he could not pass through the ceremony. I think it would be a very desirable rule to make it so in the next revision of our "Constitutions." I contend that the "Quaker" and his lodge have no authority for insisting upon a candidate for the second and third degrees, being "proposed and seconded in open lodge as at his initiation." All that is required by the "Constitutions" is the conditions relating to "time," and that the candidate should have "passed an examination in open lodge." Every weeks brings some fresh evidence to prove what a perfect dead letter the "Constitutions," and the manner in which they are enforced, have become.

A word to H.M.G., and then, dear Sir and Brother, accept my apology for trespassing so much upon your space. Will H.M.G. allow me to suggest that he has made a grammatical mistake. He does not understand the etymology of the word "Immediately." It does not refer to *place*, but to *time*. However well meant his answer, I must inform him that it is not English. In his anxiety to preserve something of the old form of the answer, he has committed a grammatical blunder, which a little reflection will convince him of. To use the words of the poet, "*Incidit in Scyllam, cupiens vitare Charibdim.*"

Yours fraternally,

CRUX.

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## BROADFOOT, THOMPSON, AND MUGGERIDGE'S RITUAL.

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

Dear Sir and Brother,—I beg to tender my apology and express my sincere regret to Bro. P.M. Hosgood that I should have entertained for one moment that he was the P.M. meant as having altered the ritual as it at present stands. The manner in which the party who has been the instigator of bringing this sensational writing to light must have received Bro. Hosgood's statement in Grand Lodge as though one of Jove's thunderbolts had fallen upon him; but, had I have known that it was intended for Bro. Hosgood, depend upon it they would not have imposed upon one who has known Bro. Hosgood for upwards of 30 years. Expressing my regret for what has occurred, permit me, dear Sir and Brother, to remain,

Yours fraternally,

J.H.D.

P.S.—I have written privately to Bro. Hosgood on the subject.

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

Dear Sir and Brother,—The manly and straightforward manner in which Bro. C. Hosgood, P.M., stated in Grand Lodge there had been no alteration in the ritual worked by him on the 12th May last in the Union Waterloo Lodge, has won for him not only mine but numerous other brethren's respect. I think, Sir, "Little" Britain has found a mare's nest, and I do think must also feel rather small, for, after treating their customers weekly to a great sensation as to a new ritual, it now turns out to be Bro. Broadfoot's working, subsequently handed to Bro. P. Thompson, and now worked in numerous London lodges. Therefore the deception practiced by these "Little" Britain tradesmen is highly censurous and un-Masonic.

Yours fraternally,

A PAST GRAND OFFICER.

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

Dear Sir and Brother,—Had I have known all this fuss which has appeared in a certain weekly circular emanating from Little Britain was meant for the Union Waterloo Lodge, I could have flatly contradicted the whole of the statements made, as I have heard from several members of that lodge that it was Bro. Muggeridge's working; and, more than that, I have heard it from the worthy P.M. who gave the above working, and who is so able an expounder of the same, that it was likewise well known to those parties who have been the instruments in getting up the sensation—and, must I say, it has been done for the gain of filthy lucre. I feel certain that truth and justice will prevail.

Yours fraternally,

P.M. & P.Z.

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

Dear Sir and Brother,—Having read in your Magazine on more than one occasion that there had been no alteration in the ritual, as stated elsewhere and contradicted, I must admit I was taken greatly by surprise at the last meeting of Grand Lodge, when it was there flatly contradicted that there had been any alteration whatever in the ritual directly or indirectly; but it is quite clear the motive these persons have in view in getting up this excitement amongst their followers. The working of Bros. Peter Thompson and H. Muggeridge is well known to all Masons of any standing. So there is evidently the green-eyed monster at work, but I do think that they have caught a Tartar, and am sorry that I should have been led into the snare.

Yours fraternally,

LEO.

THE "In Memoriam" of the late Bishop of Salisbury, by "H. P. L.," which appeared in the three last numbers of the *Guardian*, is advertised by Messrs. Rivington as about to be reprinted, with additions.

IN October a new drama will be produced at the Gaiety with Mr. Alfred Wigan and Miss Neilson in two important characters, and about the same period a musical extravaganza, from the pen of a well-known author.

# THE MASONIC MIRROR.

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

## MASONIC MEMS

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION.—Votes are earnestly solicited on behalf of William Grant Fabian, for this the fourth application. His father, Bro. Augustus Fabian, has been very zealous and energetic in the cause of Masonry, and has been instrumental in founding and resuscitating several lodges and chapters. He is a P.M. of the Portsmouth Lodge (No. 487), P. Prov. S.G. Warden of Hants, Mark M., Royal Arch, Rose Croix, and Knight Templar, but owing to sudden and severe misfortunes, impossible to foresee or control, his circumstances are now very reduced, and his means are totally inadequate to maintain and educate his large family, four of whom are entirely, and four partially, dependent on his very limited resources, and he is compelled to make this appear to the brethren and subscribers. This case is vouched for, and urgently recommended by a strong list of influential brethren as very deserving of support. Bro. Fabian will feel very grateful for votes. Address, 8, Waterford-terrace North, Walham-green, S.W. Girls' School or Benevolent Institution proxies equally valuable for exchanging.

WE are requested to state that Bro. W. Hughan's work on the "Constitutions" is now ready, and can be obtained only of Bro. W. Lake, Boscawen-street, Truro, or of Bro. R. Spencer, Great Queen-street.

PORTRAITS of the Rt. Hon. the Earl of Dalhousie, *K.T., G.C.B.*, M.W.G.M. Mason of Scotland, can now be obtained at this office, price 3s. 6d. each. Copies, with ornamental border and Masonic emblems printed in gold, on large size paper can be had, price 10s. 6d.

A MEETING of the Royal Union Lodge (No. 382), Uxbridge, will be held on Monday, the 20th inst.

WE have been favoured with a view of the jewel presented at the last meeting of the Beacontree Lodge (No. 1,228), and can only add that it is another gem from the establishment of Bro. H. T. Lamb, of 5, St. John-square, Clerkenwell. A report of the meeting appears in our present issue.

THE R.W. Bro. the Earl of Carnarvon, P.G.M. for Somerset, will hold his Prov. G.L. at the Royal Assembly Rooms, Weston-super-Mare, on Thursday, 16th inst.

## UNITED GRAND LODGE.

We were unable consequent upon want of space, to give the names of the principal Grand Lodge officers and others present last Wednesday, and herewith append them.

Bro. R. J. Bagshawe, P.G.M. for Essex, occupied the throne, in place of the Right Hon. the Earl of Zetland. The hall was unusually well attended, there being present some 400 brethren. Among whom we noticed, Bros. the Rev. R. J. Simpson, P.G. Chap.; John Havers, P.G.W.; John Udall, P.G.D.; John M. Clabon; A. W. Woods, G. Dir. of Cers.; Conrad C. Dumas, A.G.D.; C. H. Murray, D.G.M., China; W. Young; H. Browse, P.G.J.D.; John B. Monckton; J. C. Foster, J.G.D.; Brackstone Baker, J.G.D.; Samuel May; F. Walters; Dr. Hogg; C. Bennett, P.M. (No. 25); H. Thompson, P.M. (No. 177); J. G. Thompson, P.M. (No. 862); John Hervey, G. Sec.; Rev. — Symons, G. Chap.; Raynham W. Stewart; H. D

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Grissell, P.G.S.D.; F. Binckes; W. Farnfield; Joshua Nunn, G.S.B.; T. Fenn, P.G. Dir. of Cers.; T. J. Sabine, Hyde Pullen, Hyde Clarke, D.D.G.M. Turkey, R. Spencer R. Spiers, Benj. Head, John Symonds, A. H. Tattershall and Chas. Hosgood, and many other well-known brethren.

The inauguration festival jewels were presented to such of the Stewards as were present. (For a complete list of the Stewards see page 219.)

## METROPOLITAN.

UNION WATERLOO LODGE (No. 13).

A meeting of this lodge was held on the 8th inst., at the Masonic Hall, Woolwich. Bros. J. Graydon, W.M.; W. Applebee, S.W. G. Davis, J.W.; G. Cook, P.M. J.D.; Thomas Hosgood, I.G.; C. Norman, P.M. and Sec.; J. Hadley, P.M.; Tattershall, P.M.; Pickering, P.M.. Rickers, Russell, jun., and the Tyler of Lodge 706, also several others, whose names we were not able to ascertain. The lodge being opened in due form, the minutes of last meeting were read and confirmed. Mr. William Lock and Mr. John Noble having been regularly proposed and approved, were then initiated into Freemasonry. The W.M. then rose and said, that since our last meeting, and through the instrumentality of a member and P.M. of this lodge, he had been called before the Board of General Purposes for the mistake he the W.M. had made on the last summons, and he admitted it was purely his own error, at the same time stating that he thought it was un-Masonic on the part of that brother who had been the cause of disturbing the harmony of this lodge Bro. Tattershall then rose and said, that if that brother was present, he hoped he would have the manliness to come forward.

Bro. Henderson, the Tyler of Lodge 706, in rising, said "that he only went to the Clerk's office to inquire if there was any *new* working, when he was induced to show the lodge summonses, and hence the question had been brought before the Board of General Purposes." Bro. Tattershall then stated that Bro. Hosgood, P.M., when he came here on the last occasion, stated distinctly that there was a mistake on the summons, and he regretted that Bro. Henderson should have been the cause of the harmony of this lodge being disturbed. Bro. J. Hadley then followed in a very eloquent speech, followed by several other brethren, who spoke in condemnatory terms of the conduct of the Tyler of No. 706.

We trust the poet will excuse our slight alteration of the undermentioned lines in reference to the above question:—

"Superior talent is a mark
For Calumny to aim her dart.
Should genius wear a vestal veil—
Live pure as ice—the guard would fail;
Envy would still some crime invent,
Distort his fairest, best intent.
Malice would prompt some dastard slave
To whisper slander o'er his grave;
Or those be found, so lost to shame,
To breathe some hint to blast his name."

The lodge having been closed in due form, numerous brethren expressed a wish to see Bro. C. Hosgood at their next meeting.

The banquet took place at Bro. De Grey's Freemasons' Hotel, and the harmony of the evening was promoted by our able Bros. Hadley, Applebee, and Noble. We regret to learn that Bro. C. Hosgood, P.M. 192, has been compelled to commence proceedings against the parties who have circulated the libel complained of by Bro. Hosgood in connection with this subject.

PERFECT ASHLAR LODGE (No. 1,178).—A meeting of this lodge took place on Thursday night, the 2nd inst., at the Gregorian Arms, Jamaica-road, Bermondsey. The minutes of the previous meeting were read and confirmed. Bro. J. W. Avery, S.W., was unanimously elected W.M.; Dr. J. Dixon re-elected Treas.; and W. Y. Laing, Tyler. A five-guinea P.M. jewel was voted to Bro. F. H. Ebsworth, W.M., and a candidate for initiation having been proposed for next meeting, the lodge was closed. Refreshment was then partaken of, and the usual toasts were drunk and responded to. Bros. F. H. Ebsworth, W.M.; J. W. Avery, S.W.; F. Walters, P.M., Sec.; H. Bartlett, S.D.; G. Grace, I.G.; J. H. Harmsworth, J. H. Fudge, W. Saville. H. Keeble, J. A. Axtell, G. Free, D. Kose, G. Drapper, J. W. Dudley, and Dr. Dixon were among the brethren were present.

STAR LODGE (No. 1,275).—The consecration of this new lodge was performed on Friday, the 3rd inst., at the Marquis of Granby, New Cross-road. Bro. John Hervey, G. Sec., officiated as installing officer, appointed by the Grand Master, having Bro. R. W. Little as Chap.; W. Ough as S.W.; J. Brett, as J.W.; and H. G. Buss as I.G. With such officers it is almost needless to say that the ceremony was faultlessly given, and on the conclusion of it Bro. Joseph Smith, P.G. Purst., was installed first Master of the lodge. The installation, also, was admirably given. Bro. Smith then appointed the following brethren as his officers:—Bros. C. R. Palmer, S.W.; C. J. Hogg, J.W.; F. Walters, P.M., Sec.; and H. Keeble, S,D. The officers of Treasurer, J.D., I.G., Dir. of Cers., and Tyler remain vacant. The W.M.'s first act thereafter was to propose a vote of thanks to the Grand Secretary for consecrating the lodge, and to move that he be elected an honorary member. This was seconded by Bro. Walters, and carried unanimously. Bro. Hervey, G. Sec., returned thanks, and said he always felt great pleasure in being of use to Masonry, and whether it was the humblest office in a lodge, or the most exalted, he was ever ready to fill it. The lodge was then closed, and the brethren sat down to an elegant banquet. Among the brethren present were Bros. J. Hervey, G. Sec,; J. Smith, P.G. Purst.; J. Brett, Assist. G. Purst.; R. Wentworth Little, P.M. 975; W. Farnfield, P. Assist. G.S.; R. B. Newsome, P.G.S.B.; W. Ough, G. Purst.; J. Terry, P.M., Prov. G.S.B. Herts; Dr. J. Dixon, P.M. 731; W. Watson, G.S. Lodge, H. Whittle, S.W. 871; H. Potter, P.M. 11; G. Bolton, P.M. 147; Hyde Clarke, D.D.G.M. Turkey; D. Rose, W.M. 73; C. T. Speight, P.M. 27; Duncombe Lines, 619; and H. Bartlett, S.D. 1,178.

## PROVINCIAL.

### CUMBERLAND AND WESTMORELAND.

CARLISLE.—*Union Lodge* (No. 310).—This lodge held its usual monthly meeting on Tuesday, the 31st ult., under the presidency of Bro. John Slack, I.P.M., Prov. J.G.D., in the absence of Bro. W. Johnston, the W.M. The following brethren were also present:—Bros. F. W. Hayward, P.M., P. Prov. S.G.W., as S.W.; G. Murchin, J.W.; A. Woodhouse, Sec., P.M. 412; A. Taylor, S.D.; Lance-Sergt. G. J. Weatherall, of the 40th Reg., as I.G.; J. Barnes, Tyler; Sergt.-Major G. Murray, Color-Sergt. T. E. Haddon; Mess.-Sergt. E. Elson, all the 40th Reg.; W. Murray, P.M., P. Prov. G. Assist. Sec.; G. G. Hayward, P.M., P. Prov. G.S.B.; P. Milbourn, A. Metcalf, J. Atkinson, W. Robson; and visiting Bro. W. Dare, Past Sec. of the Sun and Sector, Workington. The lodge was opened, and the minutes read and confirmed. The ballot was then taken for Messrs. Thomas Corbett and Joseph Graham, Carlisle; also Bro. Dr. W. Reeves as a rejoining member, which was found to be unanimous in each case. The lodge was then advanced a step, and Bros. Robson, Haddon, and Elson, candidates for exaltation, were tested as to their proficiency as Craftsmen, and being found worthy, were entrusted and retired. After the lodge was opened in the third degree, Bros. Haddon, Elson, and Robson were severally admitted and raised to the sublime degree of Master Mason by Bros. J. Slack and F. W. Hayward, who also gave the historical portion of the ceremony. The lodge was then closed down to the E.A. degree, when referring to Father Time, it was too late for initiating the candidates. The W.M. then announced that a lodge of emergency would be held on Tuesday, the 7th inst., for initiating Messrs. Corbett and Graham. The lodge was then closed, and the brethren parted in harmony.

### ESSEX.

LEYTONSTONE.—*Beacontree Lodge* (No. 1,228).—The installation of W.M. of this lodge was performed on Wednesday, at the Lodge Rooms, by Bro. T. Barford, the first Master of the lodge, in the presence of Bros. Hervey, G. Sec., James Brett, Assist. G. Purst., and numerous other distinguished visitors and a large muster of the brethren. Bro. Barford first passed Bros. Wragg and Hoar, as F.C.s, and then fulfilled the duties of Installing Master. When installed, Bro. W. Wrenne, the new Master, appointed and invested Bros. Tharp, P.M. S.W., Chillingworth, J.W., Vile, Treas., G. Snow, P.M. Prov. S.G.W. for Kent, Sec., Alcock, S.D., Ulygses Latreille, J.D., Robert J. Chappel, I.G., W. Morris, Dir. of Cers., Hoare, P.G. Sec. Treas. One guinea was voted to the Benevolent Institution, and one guinea to the Girl's School, and then the lodge was closed. A grand banquet followed, and on the removal of the cloth, the toasts, which were interspersed with some claiming vocalism, were given, and a

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superb P.M.'s jewel of the value of twenty guineas, made by Bro. H. T. Lamb of No. 5, St. John's-square, Clerkenwell, according to a design by Bro. Robert J. Chappell, was presented to by Bro. Barford, in appreciation of his valuable services "as Master of the lodge, and as a slight token of recognition of his great generosity to it." The gift was accompanied by a graceful speech from Bro. Wilson, which was followed by a feeling reply from the I.P.M. Bro. John Hervey, G. Sec., responded for the Grand Officers, and Bros. H. Muggeridge and Jenkin Thomas for the visitors. Bro. H. Parker, (1,250), conducted the musical arrangements, which were perfect.

## LANCASHIRE (WEST).

WAVERTREE NEAR LIVERPOOL.—*Duke of Edinburgh Lodge* (No. 1,182).—*Installation.*—The second anniversary of this flourishlodge was held in the lodge room Coffee House Hotel, Waverton, on Wednesday, the 18th ult. The lodge was opened in due form and solemn prayer, the minutes of the previous lodge were read and passed. Bro. Mott, Prov. S.G.D. was the Installing Officer. There were also present Bros. James Hamer P.G. Treas., Lunt, P.M. 823, and Bro. Hiram Thornton, W.M. elect, who was presented to Bro. W. Woods, W.M., for installation by Bros. Mott and J. Thornton, I.P.M. The installation was then proceeded with, and upon re-admission of the brethren under the very able direction of Bro. Mott the full ceremony of installation was gone through in its most perfect and impressive manner. The W.M. then proceeded to invest his officers for the ensuing year, when the following brethren were invested: Bro. W. Woods, I.P.M.; Samuel Cookson, S.W.; Philip R. Thorn, J.W.; W. Brown, Treas.; John G. Bales, Sec.; R. G. Lupton, S.D.; W. Pugh, J.D.; James W. Williams, I.G.; John Taylor and B. B. Marson, Stewards, Crawford, W.M. The W.M. then proceeded to initiate Capt. Fisher into the mysteries and privileges of ancient Freemasonry which was done in a very effective manner. The lodge was opened in the second degree, when Bros. Robinson and Humphreys were examined. The lodge was then opened in the third degree when Bros. Robinson and Humphreys were raised to the sublime degree of Master Masons. The brethren were then called from labour to refreshment, when fifty of the brethren sat down to a most sumptuous banquet prepared on the most liberal scale, and splendid style of the worthy hostess Mrs. Thomas Wright. The usual loyal and Masonic toasts were given. Bros. Lupton, Parker and Mowbray, added greatly to the enjoyment of the evening, by singing several solos, glees and duets. The last toast of the evening having been given, the lodge was closed in due form and solemn prayer.

PRESTON.—*Concord Lodge* (No. 348).—The regular meeting of this lodge took place at the King's Arms Hotel, on Thursday, the 19th ult., and in the absence of the W.M. and P.M.'s, the lodge was opened by Bro. Potter, S.W., and after the minutes of the last lodge were read and confirmed, and the ballots taken, Bro. Banning, J.W., was called upon to give the lecture on the tracing board in the first degree; the brethren expressing a hope soon to hear it again. The lodge was then closed in peace and harmony, and with prayer, at an early hour.

## LEICESTERSHIRE.

LEICESTER.—*St. John's Lodge* (No. 279).—This lodge resumed its regular meeting after the summer recess at the Freemasons' Hall, on Wednesday week, when there were present Bros. Kelly, W.M. and D. Prov. G.M., Clarke, Pettifor and Weare, P.M.'s, Stanley, S.W., Crow, Sec. and Org., Hart, I.G., Atwood, Palmer, Widdowson, Tarratt and Rope; visitors: E. Garner, J.W. 890, Lindon and Toller, W.M.'s, Brewin and W. B. Smith, P.M.'s, Buzzard, S.W., Scalthorpe, J.D., Rev. J. Spittal, P. Prov. S.G.W. Chap., Partridge, J.D., Hunt and Miller, of No. 523. The minutes of the last regular lodge and of three subsequent lodges of emergency having been read and confirmed, a ballot was taken for Mr. Richard Augustus Barber as a candidate for Freemasonry, who was unanimously elected, but was prevented attending for initiation on this occasion. Bro. Roper was called to the pedestal and examined in the first degree, after which he retired, and the lodge having been opened in the second degree he was passed thereto, after which the W.M. delivered the lecture on the tracing board. Bro. Tarratt was then examined as to his proficiency in the second degree, and, having answered the several questions, retired. A M.M.'s lodge was then opened, and he was duly raised to that sublime degree. During the ceremonies the musical chants were led by Bro. Crow, Sec. and Org., who presided at the instrument, assisted by Bro. Palmer and others. Two other candidates (Bros. Dr. Finch and L. B. Atwood) were due for the third and second degrees, but were not present. The lodge having been closed in the three degrees, the brethren adjourned to refreshment, and spent an hour or two very pleasantly. Some excellent songs were sung by several brethren, and Bro. Crow (who is a fellow of the College of Organists) gave a masterly performance on the piano.

## MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge* (No. 471).—On Friday, the 3rd inst., the members of this lodge resumed business after their usual three month's holiday. Bro. Parnall, W.M., was in the chair, and was supported by several P.M.'s Prov. G. officers. The minutes of the last lodge and lodge of emergency having been read and confirmed, the ballot took place, when Bro. A. Pugsley, of 333, Glasgow, was unanimously admitted as a subscribing member. The brethren then proceeded to discuss three proposed amendments in the by-laws. This necessarily occupied a long time, and eventually two were carried, and one withdrawn, The Secretary brought up a petition to the Board of Benevolence, for relief to Mrs. Moreton, the widow of a brother who had served the office of W.M. in this lodge from December, 1845, to 1846, and the Secretary considering all correct, it was backed in the usual manner. The Secretary also prodnced two invites—one to the Prov. G. Lodge meeting for Herefordshire, at Leominster, on the 6th inst.; and the other for Prov. G. Lodge meeting for Somerset, at Weston-super-Mare, on the 16th inst.—which were read and ordered to be entered on the minutes. Bro. Grathe, J.W., then besought the charity of the brethren on behalf of a foreign brother, now in Newport, named Despuzols, who was said to be in great distress and very ill. It was resolved that not only should two guineas be given to that brother out of the funds, but that a collection should be made there and then in the room, and we are happy to say £2 3s. more was immediately collected. One gentlemen, a resident in the town, was then proposed for initiation at the next meeting, and the lodge was closed in harmony at a quarter to ten o'clock.

## NORTH WALES AND SHROPSHIRE.

### PROVINCIAL GRAND LODGE.

A Provincial Grand Lodge of the province of North Wales and Shropshire was held at Carnarvon on Wednesday, the 25th ult. There was a large muster of brethren present. A sermon was preached in the parish church by the Rev. J. Hughes, Chaplain of the Segontium Lodge (No. 606), Carnarvon, after which the sum of £18 was collected for local charities. The proceedings of the Provincial Grand Lodge were chiefly of a routine character, varied by a pleasing and well-deserved tribute of respect to a couple of old and honoured officers of the province, Bros. White, Treas.; and Wigan, Sec. The banquet took place at the Sportsman Hotel, Bro. Sir Watkin W. Wynn, the Prov. G.M., presiding. The Prov. G.M. was supported by the following among other brethren:—Rev. E. H. Dymock, D. Prov. G.M.; W. Bulkeley Hughes, *M.P.*, P. Prov. S.G.W.; Goldsbro,' P. Prov. J.G.W.; Rev. R. Benson, Prov. G. Chap.; Roden, the Rev. G. Sall, &c. The usual loyal and Masonic toasts were given and responded to.

## SUSSEX.

### BRIGHTON.

*Provincial Grand Lodge.*

In our report of this Grand Lodge which appeared in last issue, we were unable, consequent upon being pressed for space, to insert the proceedings at the banquet and the speeches which followed, and we have now only space for the following extracts.

After the R.W. Prov. G.M., Bro. Lord Pelham, *M.P.*, had given the usual loyal and the first Masonic toasts,

Bro. J. G. Dodson, *M.P.*, rose and responded for the Deputy Grand Master of England and Officers of Grand Lodge, past and present. On behalf of the D.G. Master, the Earl de Grey and Ripon, he felt it unnecessary for him to say anything; those who knew him knew how for years he had persevered, assiduously devoting himself to the duties of his office, and to the promotion of Masonry. Every one must acknowledge the high honour he conferred upon the Craft by the manner in which he performed the task assigned to him. On behalf of the other officers of Grand Lodge, it would ill become him as one of

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them, to say more than this—that he was sure the example of the Past Grand Officers would be followed by the present. He concluded by proposing "The Health of the R.W. Prov. G. Master for Sussex."

Bro. Lord Pelham responded. He expressed his especial gratification at the manner in which the late Masonic ceremony at Lewes—the laying the foundation stone—had been performed, and congratulated the brethren on the progress of Masonry in the county, and on its non-sectarian or political characteristics. They might rest assured that nothing of this kind would ever be introduced by him—nothing whereby in Masonry there should be the cause for political differences. In conclusion, he proposed "The Health of Bro. Furner, the V.W. D. Prov. G.M."

Bro. Furner, V.W. D. Prov. G.M., responded. He assured the brethren he was deeply sensible of the honour they had conferred on him, by the manner in which his health had been proposed and responded to. He felt that the office of Deputy Provincial Grand Master was here a sinecure—they would agree with him, if they had such a Provincial Grand Master as Bro. Lord Pelham, one who fulfilled the duties so well it must necessarily be a sinecure. Masonry, in this province, had exceeded far beyond his most sanguine expectations, and knowing what had been done in the past his hopes were most sanguine for the future. Before resuming his seat he must call on them to assist him in proposing "The Health of the Provincial Grand Officers, Past and Present," all of them were most efficient, and all performed their duties most ably—he could not especially single out any one, but he was sure he should not be out of place in especially mentioning Bro. Corder, who had been so able and so proficient in his duties.

Bro. Corder responded

Bro. J. H. Scott proposed "The Masters of the various Lodges in the province." He said—Right Worshipful Provincial Grand Master and Brethren: This is the third time that at our annual banquets I have been entrusted with the same toast, and were it not that the subject, to speak artistically, is a good one, and admits of different treatment and handling, I should find it difficult before the same audience to propose it to you again in such a manner as to make what I have to say interesting to you. The first time that I proposed the health of the W.M.'s of the Sussex lodges, I ventured to state what were the duties of a W.M., and how essential it is to the interests of Freemasonry that none but those who are efficient should be elected to that important office. Last year at Hastings I congratulated the province on the high attainments of its W.M.'s, and I remember saying that there never was a time when the chairs of our lodges were more ably filled. But whilst paying this tribute to the merits and abilities of the many eminent brethren who chanced last year to be our W.M.'s, I also said there never was a time when it was more needful that we should have good Masters, or more needful that one and all of us should be true to the principles of the Order, and that for two reasons. In the first place, because of the temper of the age in which we live; and, secondly—but I will not again dwell on that other reason. The occasion for doing so has passed away. Besides which I was almost treading on forbidden ground, and although my ears were not assailed by what a clever and witty prelate has jocosely termed "sibilant noises," I distinctly heard cries of "No politics." I will not therefore to-day awaken the apprehension of any one present by speaking unadvisedly with my lips on that tabooed subject. The first reason that I urged upon you to be true to the Craft, still, however, holds good, for the temper of the times has not materially changed since we met together twelve months ago. It is a temper peculiarly critical, peculiarly reforming, and, whilst ready enough to take up with what many would call "new fangled notions," whilst ready enough to adopt new superstitions, and to believe almost any monstrous folly that is novel and attractive, it is nevertheless peculiarly impatient and intolerant of old prejudices, and will do away even with time-honoured institutions if they are found wanting, if they no longer serve the purposes for which they were established, if, instead of being the living exponent of great principles, they have become the dead embodiment of uselessness and sham. I suppose this temper more or less always exists. As the world jogs on, or, rather, as we grow older, year after year, we are compelled to relinquish as obsolete and out of date, many cherished notions which once appeared to us to be all important. But it undoubtedly exists at the present time, for startling events, great discoveries, wondrous achievements, follow each other in such rapid succession as to cause a total revolution of public feeling and opinion, and many an old man, whose thoughts and associations are with the past, must feel an aching void in his heart as he sees, one after another, the revered and beloved standards of his long life ruthlessly, if not contemptuously put aside. Old institutions are on their trial and amongst them our own ancient and most honourable fraternity, and if, to use grandiloquent language, Freemasonry is to survive "the shock of empires, the fall of dynasties, and the disruption of churches," it can only be by holding fast to the great principles it teaches. You see then how important it is that not only we individually should be "good men and true," but that we should have good Masters to preside over us—W.M.'s whose square conduct should be an example to all men and Masons; should cause all difficulties and animosities, if any unfortunately arise amongst the brethren, to subside; and ensure that the business of Masonry should be conducted with harmony and decorum. I have said that last year we were singularly fortunate in this respect, and I spoke confidently, for I was acquainted with every W.M. in the province. This year I have not that personal knowledge, but if I can judge of those I do not know, by those I know right well, we have every reason to feel sure that the interests of Freemasonry will not suffer in their hands. I, therefore, tell you to drink their healths, and I couple with the toast the name of Bro. Griffith, our worthy Chaplain, who is this year W.M. of the Yarborough Lodge. Bro. Scott then passed a warm eulogium on the exertions of Bro. Griffith in the cause of Masonry, and the toast was enthusiastically received by the brethren.

Bro. the Rev. Dr. J. Griffith, Prov. G. Chap., W.M. of the Yarborough Lodge, responded. The task he had to perform in responding on behalf of all the Masters of the Sussex Lodges was one he could scarcely hope to do justice to. But he entirely agreed with what had fallen from Bro. Scott as to the Institutions being on their trial. He was glad that this Institution, which had existed for centuries, should be so upon its trial; he believed it would pass out of it triumphantly, inasmuch as it was standing up for those principles which were a blessing to all mankind—truth, mercy, justice, and charity. It was, perhaps, necessary, that the old red tape of Masonry should be preserved in its integrity; they must not carelessly break in on the ritual of Masonry—he would venture to advise those who had not yet passed the chair, to become as perfect as they could in it before doing so. It was of great necessity—this uniformity in their working—but this was not real Masonry. These were but the outward attributes. He would illustrate this. They had many of them met with an old pump. Well, the pump was right, the leverage was right, the piston was right, but still no water came. So it might be that their Masonry was right, their ritual right, but that there were no practical effects. They prayed that the Divine blessing might rest on their labours. He believed the Great Architect of the Universe had caused a stream of goodwill to flow within each one, which each must use. Let them seek and they would find, let them knock and it would be opened; yes, heaven would be opened, the heavenly stream would come down, and they would be no longer dry founts, but real, living wells of water, springing up to everlasting life. Referring in beautiful language to their Tyler (Bro. Aucock) languishing away on what could not be doubted was his death-bed, he said—What can I do unless I can, after all, point him to heaven, point to him our Father and our Friend, point to that hope which sheds comfort and refreshment to the soul, so that when taken from us we may part in the sure and certain hope of being reunited in a joyous resurrection.

Bro. W. Verrall proposed "The Visitors," to which Bro. Hyde Pullen and Bro. Binckes responded, the latter making a powerful appeal on behalf of the Masonic Boys' School.

The proceedings then terminated.

## MARK MASONRY.

### METROPOLITAN.

MARK'S LODGE OF MARK MASTERS (No. 1).—*Installation Meeting.*—On Monday, the 9th inst., this old Mark lodge held its regular meeting. Bro. Levander presided as W.M., and in able manner advanced three brethren to the ancient and honourable degree of Mark Masters. He then installed his successor, Bro. Wescombe, W.M., who appointed Bros. F. G. Marsh, S.W.; Read Church, J.W.; T. Cubitt, M.O.; R. Little, P.M. Sec.; F.

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Walters, P.M., R. of M.; J. Gilbert, Tyler; Parker, Org. Bro. F. Binckes, G.S., gave the addresses in his usual able and talented manner. All the work was well and ably done. A P.M.'s jewel was unanimously voted to Bro. H. C. Levander, *A.M.*, P.M. The lodge was closed; an excellent banquet followed. Visitors: Bros. Stevens and C. Worthington.

## LIST OF STEWARDS AT THE INAUGURATION FESTIVAL, 14TH APRIL, 1869.

| Lodge. G.S. Lo. | Stewards. Hockley, F. | Lodge. | Stewards. Hemsworth, H. W. |
|---|---|---|---|
| 1 | Bennoch, F. / Saunders, J. E. | 197 | Monckton, J. B. |
| | | 198 | Lambert, Geo. |
| 2 | Stuart, Wm. | 216 | Laidlaw, Wm. |
| 3 | Cordwell, G. | 222 | Grey, Robt. |
| 4 | McIntyre, Æ. J. | 228 | Terry, Jas. |
| 5 | Hale, Charles G. | 237 | Brock, G. B. |
| 6 | Burke, E. H. | 253 | Eastwood, R. |
| 7 | Hervey, J. (G. Sec.) / Adlard, F. | 256 | Farnfield, J. A. |
| | | 259 | Kaltenthaler, J. |
| 8 | Francis, S. | 271 | Pelham, The Lord |
| 9 | Burton, Jas. | 280 | Woof, Richard |
| 10 | Beach, W. W. | 321 | Cope, R. |
| 12 | Stewart, R. W. | 340 | Hurford, A. S. |
| 14 | Richardson, F. | 357 | Lamert, Geo. F. |
| 21 | Baker, B. / Vian, W. J. | 382 | Glaisher, J. |
| | | 428 | Stanhope, C. W. |
| 22 | Salter, Geo. | 463 | Roebuck, Wm. |
| 23 | Stedwell, J. M. | 478 | Spiers, Richard J. |
| 25 | Dicketts, H. | 504 | Adams, W. J. |
| 27 | Buss, H. G. | 534 | Gilbart, F. H. |
| 29 | Allender, W. H. | 554 | Roberts, George |
| 33 | Glegg, James | 569 | Adams, H. J. |
| 38 | Percival, J. M. | 586 | Wyndham, C. W. |
| 39 | Huyshe, Rev. J. | 591 | Gotto, F. |
| 42 | Wike, J. M. | 632 | Lawson, R. de M. |
| 41 | Mitchell, S. G. | 657 | Cox, E. |
| 46 | Kingsford, W. H. / Woods, A. W. | 731 | Holbrook, W. S. |
| | | 749 | Ough, Wm. |
| 55 | Hadley, S. C. | 780 | May, Samuel |
| 58 | Franklin, W. J. | 809 | Aveling, Thos. |
| 59 | Hughes, W. | 811 | Molineaux, J. |
| 60 | Young, Wm. / Young, Hy. | 820 | Carless. T. T. |
| | | 829 | Atkins, R. P. |
| 63 | Burton, W. S. | 857 | Harrison, C. H. R. |
| 69 | Forster, J. C. | 858 | Godwin, A. |
| 72 | Oxford, Geo. | 859 | Frazer, A. B. |
| 73 | Rose, David | 861 | Day, A. |
| 74 | Bragg, Thomas | 862 | Brett, J. |
| 79 | Boncey, R. | 871 | Walters, F. |
| 81 | Whitbread, J. W. C. | 889 | Clayton, A. |
| 83 | Fenn, Thos. | 907 | Chard, C. |
| 86 | Fowler, J. W. J. | 936 | Banning, J. S. |
| 90 | Eglese, Joseph | 945 | Jenkins, J. C. |
| 91 | Swainston, J. T. | 948 | Shugar, J. M. |
| 92 | Bigg, H. | 995 | Pearson, R. |
| 99 | Powell, Fred. | 1004 | Lofthouse, G. M. |
| 101 | Tanner, Joseph | 1044 | Ord, Robert |
| 108 | Mallam, Benjn. | 1051 | Moore, J. Daniel |
| 111 | Morrell, Joseph | 1056 | Snow, G. M. E. |
| 124 | Brignall (jun.,) W. | 1098 | Homfray, S. G. |
| 130 | Parmenter, J. O. | 1118 | Latham, P. A. |
| 134 | Nunn, Joshua | 1143 | Sisson, R. J. |
| 140 | Tattershall, A. H. | 1150 | Smith, H. F. |
| 143 | Lloyd, Horace | 1163 | Pursall; J. |
| 144 | Mason, Jas. | 1178 | Ebsworth, F. H. |
| 145 | Boyd, J. | 1194 | Little, R. W. |
| 147 | Bolton, G. | 1197 | Knott, J. |
| 157 | Millis, Samuel | 1201 | Collett, R. |
| 162 | Capper, G. C. | 1209 | Neall, Geo. |
| 172 | King, George | 1222 | Inskip, E. T. |
| 174 | Lacey, Chas. | 1223 | Dixon, J. |
| 177 | Smith, Joseph | 1231 | Crossley, F. |
| 186 | Mortlock, Thos. S. | 1238 | Smith, Wm. |
| 187 | Gruning, H. | 1242 | Harwood. J. J, |

A JOURNAL has been started in the interest of the velocipedists. It is called *The Veloceman*.

# Poetry.

## THE POLISH PATRIOT IN SIBERIA.

By Mrs. L. A. CZARNECKI.

Torn from friends who loved him
In a desert sad and lone:
No one to soothe or cheer him,
The joy of life all gone.

Hope, even it hath left him
Nought now but fear and pain
He knows his own loved country,
He will never see again.

For his noble deeds from freedom,
A dreary mine his doom;
Condemned for life to linger
In that cold and living tomb.

He thinks on scenes of childhood
Where happy he did roam,
Of love that crowned his manhood
In his sweet and peaceful home.

Now his proud and martial form
Is bent with grief and care;
While on his thin, pale features
Are lines of deep despair.

His heart is seared with anguish,
No hope nor help is nigh;
And in his bitter agony
He wildly prays to die.

Thou great and omnipresent God,
Thy sure mercy's everywhere,
Oh may that sinking spirit
Feel thy presence even there

An earthly monarch's vengeance
Kills not the immortal soul;
His fierce and fiery wrath
O'er it has no control.

Then give to that poor captive
What only thou can'st give,
The faith that will sustain him
To bear his cross and live.

The peace which passeth knowledge,
That worlds cannot take away,
Shall light that heart so lonely,
With a beam of heavenly ray.

'Twill guide him onward, upward
To that crown of priceless cost,
Where in those glorious mansions
He'll regain what he has lost.

## MASONIC SONG.

*Written as a farewell to Inhabitants Lodge (No. 153), Gibraltar by* Bro. C. A. GORHAM, P.M., *in* 1860, *of that, his mother lodge*

I shall ne'er forget the night
When I first was shown the light,
And with joy became a brother of the mystic tie;
That night when first I quaffed
To the Queen and to the Craft,
No, I never shall forget it till I die.

When elected to the chair,
And invested with the square,
For twelve months I among you had the honour to preside;
When I first might seize the gavel,
And our mysteries unravel,
To some neophyte I felt an honest pride.

"I felt," I feel it yet,
For I never can forget,
Though tossed about in many distant climes,
You kind Masonic greetings
At the ever pleasant meetings
Which I shared in those merry, happy times.

Though we now are forced to part,
I shall bear you in my heart,
And to me at least the parting will be fraught with pain;
We so happily have met,
We can't part without regret,
Let us hope that we ere long may meet again.

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## LITERATURE, SCIENCE, MUSIC, DRAMA, AND THE FINE ARTS.

The examinations of the Society of Arts this year have been much modified, and the Journal (p. 797) contains a valuable memorandum from the Treasurer, Bro. Hyde Clarke, laying down a new system for examination in the speaking modern languages. This paper, by one of our most distinguished philologists and orientalists, embraces much practical and interesting matter on the learning of languages.

Miss Braddon, the authoress, is seriously ill.

Auber's new opera "Rêve d'Amour" is to be produced in October.

Miss Cushman, the tragedienne, is lying dangerously ill in Edinburgh.

Mr. William Howitt is busy on a work treating on the history of the Society of Friends.

*Le Figaro* announces the marriage at Wiesbaden of Mdlle. Stella Colas to a M. Proukovskoi.

The Eisteddfod of 1869, at Holywell, was lately opened, under the presidency of the Mayor of Chester.

The Princess de Solms (Countess Ratazzi) is writing both words and music of a new opera, entitled "Byron."

Dr. Newman, it is reported, is busy on a new work upon Rationalism, and the first part may be expected shortly.

The *Musical Standard* states that the French normal diapason has been adopted at the important opera house of Prague.

The next burlesque to be produced at the Gaiety Theatre will be on the subject of Donizetti's "Linda of Chamouni."

Mr. W. W. Hunter, the author of the Annals of Rural Bengal," has been appointed to compile a Gazetteer of Lower Bengal.

A Mr. Ossian Dodge has invented an "acoustic register," by means of which he tunes concert halls to the size of the audience.

A new opera, entitled "Mootle," by the city editor and musical critie of the *New York Tribune*, is about to be brought out in that city.

## LIST OF LODGE, &c., MEETINGS FOR WEEK ENDING 18TH SEPTEMBER, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; R., Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

*Monday, Sept. 13th.*

LODGES.—Peckham, Edinbro' Castle, Peckham-rye.

*Tuesday, Sept. 14th.*

LODGES.—Wellington, White Swan Tav., Deptford; Doric, Anderton's Ho., Fleet-st.

*Wednesday, Sept. 15th.*

LODGES.—Nelson, Ma. Ha., William-st., Woolwich; Buckingham and Chandos, Freemasons' Hall.——CHAPTERS.—Westminster and Keystone, Freemasons' Hall; Beadon, Greyhound Ho., Dulwich.

*Thursday, Sept. 16th.*

LODGES.—Cosmopolitan, City Terminus Ho., Cannon-st.

*Friday, Sept. 17th.*

House Com. Boys' School.——LODGES.—New Concord, Rosemary Branch Tav., Hoxton.——CHAPTER.—Caveac, Radley's Ho., Blackfriars.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

*Sunday, Sept. 12th.*

Joppa, Rose and Crown, Fort-st., Union-st., Bishopsgate.

*Monday, Sept. 13th.*

Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-rd., Deptford; Old Concord, Turk's Head, Montcombe-st., Belgrave-sq.; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Sincerity, Cheshire Cheese, Crutched Friars; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; High Cross, White Hart Ho., Tottenham; Tower Hamlet's Engineers, Duke of Clarence, Commercial-rd. East.

*Tuesday, Sept. 14th.*

Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metrop. Dis. Railway, Victoria Station; Domatic, Palmerston Arms Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; British Oak, Silver Lion Tav., Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane——CHAPTER OF INSTRUCTION.—Metropolitan, George Hotel, Aldermanbury.

*Wednesday, Sept. 15th.*

Eastern Star, Royal Ho., Burdett-st., Mile-end-rd.; Confidence, Sugar Loaf, Great St. Helens; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro', Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-street, Poplar.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, Sept. 16th.*

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd.; Globe, No. 10, Old Bond-st.; United Mariners, Three Cranes, Mile End-rd.; Vitruvian, White Hart, College-street, Lambeth; St. John's, Hollybush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-sq.; Tranquillity, Sugar Loaf Tav., Great St. Helen's, St. Mary Axe; Whittington, Crown Ho., 41, Holborn; Royal Oak Royal Oak Tav., Deptford.——CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, Sept. 17th*

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Union's (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tavern, Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Metropolitan Lo. of Instruction, George Ho., Aldermanbury.

*Saturday, Sept. 18th.*

Mount Sinai, Union Tav., Air-st., Regent-st.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies are respectfully requested to communicate the same to the Editor.]

## TO CORRESPONDENTS.

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

SEVERAL letters written respecting the matter connected with the Union Waterloo Lodge, stand over until next issue.

CAPT. G. (Malta).—Shall be very glad to receive your continued support, and also to have a glance at the work you mention.

W. R. (Woolwich).—We did not give insertion to the letter you mention—it found its place in the waste paper basket—and we have no cause to regret its having gone there. We ourselves, were aware of the respected P.M.'s movements, and knew he was about to perform the ceremony in the manner laid down by some of our best expounders.

R. S. (Stow).—Copy arrived too late for insertion in present issue.

A. J. W.—Your letter was unfortunately crowded out—will appear next week.

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*LONDON, SATURDAY, SEPTEMBER 18, 1869.*

## SETTLEMENT OF THE RITUAL.

The question of a standard or settled ritual was brought before Grand Lodge in a twofold shape at the last quarterly communication. First of all, the Board of General Purposes had been frightened out of its propriety by a W.M. who had announced in his circular, that a distinguished brother intended to favour a lodge at its next meeting with the new working as settled or approved by the Board of General Purposes; when this came to the ears of the Board, the Board summoned the W.M., and although the W.M. affirmed he had so understood it from the brother in question, the W.M. was reprimanded and reported to Grand Lodge for believing or misunderstanding the worthy brother. This was a queer affair altogether—a W.M. might well believe that the matter was under the consideration of the Board of General Purposes, and he had really no means of knowing that some system of ritual had not been approved by the Board, for though the Board had not so reported publicly, it must be taken into account that the Board does not conduct its affairs like other such bodies. Report, it certainly does; a kind of fragmentary report, chiefly consisting of complaints against lodges and members, but the misfortune is, there is no regular and systematic report of the administration of Masonry from this or any other administrative body. We have no blue-book, we have no visitor's report, and this is a great want. Once a year we ought to have a report on the whole state of our Masonic relations. The deficiency of this is a considerable impediment to the effective action of Grand Lodge, which requires amendment in this and many other respects.

From want of it the W.M. in question was misled, and the Board horrified at being suspected of interfering with the Masonic instructors and lodges of instruction. Hence the absolute duty of vindicating the Board by reprimanding the W.M. Unluckily many members of Grand Lodge could not understand why the W.M. should be reprimanded for having placed too much faith in the Board and in his informant. This question, however, was not assisted by a speech from the President of the Board of General Purposes, and a most ingenious legal argument from the Grand Registrar, Bro. McIntyre. The latter distinctly told Grand Lodge that it did not matter whether the W.M. was, or was not, in the right. That might or might not be found out; but what Grand Lodge had then to do, was to consider him on such evidence as the Board had up to that time chosen to receive.

Whether this matter will ever work straight we do not know, meanwhile it is hung up in the limbo of metaphysics; what immediately concerns us is the declaration of the President and the Grand Registrar, that the Board has never had in hand the unification of the rituals, and whilst paying great personal compliment to the supporters of the two systems of working the Board had given no superiority or sanction to either, and does not undertake to decide on the few points of difference.

An attempt was made, while the topic was under discussion, to elicit by questions from the President whether the Board *will* undertake the unification, but the question being objected to as irregular, this remained undecided.

There is great anxiety on the part of some to obtain an authoritative and *uniform* ritual, but up to this time, perhaps for the good of Masonry, it has not been accomplished.

There is one question yet to be decided as a preliminary, and that is, whether there can be any authorised or absolute English verbal ritual. Whether, in fact, a celebrant may not use his own words, so long as the essentials of the ceremony are complied with. This appears to be the case for two or three reasons. One is, that the language has varied at times, as all inquirers know. Another reason is, that the English language is used for Masonry by several national Grand Lodges claiming the same antiquity and legitimacy of ritual as the Grand Lodges of England, Scotland, Ireland, the United States, Canada, Nova Scotia, &c. Another ground is, that English is

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not the sole language of Freemasonry, and that the ceremony may be just as effective in English, French, Swedish, Portuguese, or Polish, when the same words cannot be used.

One great difficulty is to obtain a competent tribunal. The Board of General Purposes, chosen as an administrative body, is not chosen as a literary academy, and any meddling on its part with the ritual would be ill-advised. A reference to the Masonic instructors and other proficients in reciting the ritual is equally unsatisfactory, for they are not necessarily judges of what they recite. A revision of the ritual, much desired, might be the means of exposing Freemasonry to ridicule at a time when it behoves us all to show the greatest care and prudence.

## THE HAUGHFOOT LODGE AND SPECULATIVE MASONRY.

If Speculative Masonry was *nowhere* till Grand Lodges, Grand Officers, &c., were instituted, then I certainly am as one with Bros. Buchan, Hughan, and others who hold that it had no existence prior to A.D. 1717, and at most the "bone of contention" is only a matter of a few years less or more —but this is simply the point I would like to see clearly defined.

No doubt the absence of ritual (at least the present ritual) office-bearers, &c., brings the old lodge at Haughfoot within the range of an Operative lodge as classified by Bro. Hughan in your MAGAZINE, page 190, while at the same time I conceive the *marked absence* of any reference to Operative or Craft pursuits, brings it to the same extent, at least within the Speculative range. I believe both Bro. Buchan and Bro. Hughan's ideas go as far as this. I regret that in the meantime, it is beyond my power to give Bro. Buchan a look at the old minute-book, but to meet the wishes of Bro. Hughan, and, perhaps, Bro. Buchan's to some extent, I subjoin some extracts from the old records, so that our talented brethren may judge for themselves on the point at issue.

That the lodge was not altogether without *a ritual*, I gather from a fragment of minute on page 11—the first in the book, the preceding pages having been removed evidently because they had contained a fuller reference to their mode of working, and which, of course, to prevent being seen by any uninitiated, had been torn out. The fragment also answers Bro. Hughan's query relating to the date of "word and grip."

*Extract.*

"Dec. 22, 1702. "of entrie as the apprentices did, leaving out [the common judge].

"They then whisper the word as before, and the Master Mason grips his hand in the ordinary way."

What the words in brackets mean I cannot say. Then follows the minutes of proceedings given at page 109 of the MAGAZINE. The next sedurant dates—

"Haughfoot, 14th Jan., 1704 years.

"Mett John Hoppringle of yt ilk, James Pringle, his brother, Andrew Thomson, in Galashiels, David Murray in Philiphaugh, John Pringle Wright, Robert Lowrie in Stow, and James Pringle in Haughfoot conform to the appointment made by the said John Hoppringle for yt end.

"William Cairncross, Mason, in Stockbridge gave in his petition desiring liberty to associate himself with this lodge, which being considered, and he being examined before the meeting, they were fully satisfied of his being a true entered apprentice and fellow craft, and therefore admitted him into their society as a member thereof in all tyme coming, upon his solemn promise in the terms of the society, anent which he accordingly gave.

"The meeting also continued John Hoppringle of yt ilk Master Mason, till St. John's day next, and elected Andrew Thomson, box master, till that tyme.

"They also gave power to any five of their numbers to admit and enter such qualified persons as should apply to them, into the society of this lodge, either as apprentice or fellowcraft, and this commission to continue till St. John's day. George Cairncross, son to the said William, and James Frier, in Galashiel, having given in their petition to be admitted into the society both as apprentice and fellowcraft. Their petition being considered and agreed to, they were formally admitted, George Cairncross (because of his father being formerly a Mason, and now a member of this lodge) gratis, and James Frier was ordered to pay into the box master one pund Scotts.

"They gave commission to the said John Hoppringle to appoint a general meeting of the lodge any tyme he thinks necessary or convenient for the affairs of the society, and cause the youngest Mason give intimation yr of to all con-

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cerned, and this commission to continue till St. John's day next.

"The box master ordered to get in all the money due to the lodge, with all convenient diligence, accordingly the persons following paid in the particular summes due by them, viz. :—

"John Pringle, wright, one pund.

"David Murray, in Philiphaugh, one pund.

"James Pringle, in Haughfoot, one pund.

"Robert Lowrie, in Stow, one pund.

"James Frier, in Galashiels.

"In all fyve punds Scotts.

"There was also given to the Box Master a note of what was furder resting [further due] to the lodge, viz.—

"By Sir James Scott, of Gala, seven punds, two shillings, Scotts.

"Thomas Scott, his brother, three punds.

"In all ten punds, two shillings, Scotts, which the Box Master was appointed to get in with all diligence and report to next meeting.

"Sir James Scott and Thomas Scott, his brother, being absent from the meeting, notwithstanding their being duly warned yrto. The meeting have thought fit to fine Sir James in one pund ten shillings, and Thomas Scott in one pund Scotts, unless they give such ane solvent excuse to the next meeting as shall be sustained by them.

"They also ordain every absent in tyme coming from the generall meeting in this place upon St. John's day yearly, to pay one pund Scotts of fine for each absence to his quoties, unless they send a solvent excuse to the said meeting, without being allowed to make their excuse afterwards.

"Andrew Thomson having paid out fourteen shillings, Scotts, for the Register Book, he is allowed the same out of the first money due to the society.

"Haughfoot, 27 December, 1704.

"The which day being St. John's day mett here John Hoppringle,* of yt Ilk, James Pringle, his brother, William Cairncross in Stockbrig, David Murray in Philiphaugh, Andrew Thomson in Galashiels, John Pringle in Haughfoot, James Pringle there, Robert Lowrie in Stow, George Cairncross, son to said William Cairncross, and James Frier in Galashiels.

"Sir James Scott, of Gala, and Thomas Scott, his broyr., being absent, and having no excuse to the meeting, are each of them fined in the soume of one pund Scotts, conform to the act yr anent the last sedurant.

"They also continue John Hoppringle of yt ilk Master Mason, and presses till St. John's day next, 1705, with the same privileges and commission as had for the last year.

They also continue till St. John's day next, 1705, the same commission to any fyve of their number to admit any qualified persons to the society of apprentice or fellowcraft.

"Andrew Thomson, Box Master, being accompted with there in his hands of the publick money belonging to the Society (the 14sh., marked at the last sedurent being allowed to him), the soume of fourteen pounds eight sh., Scotts.

"They continue the said Andrew Thomson, Box Master, till St. John's day next, 1705, and recommend to him to call in Sir James Scott and his brother Thomas, their fines for absence, both at the last meeting and this, which extend to 2 pund 10 sh., due by Sir James, and 2 pund by his brother Thomas.

"William Borthwick yr of Falahill,* and Walter Scott, servant to the Laird of Torsonce,† having petitioned to be admitted into the society, both as apprentice and fellowcraft, their petition being considered and agreed to, they were formally admitted.

"Falahill payed in to the Box Master three punds fourteen sh., Scotts. Walter Scott payed in to the Box Master one pund nine sh., Scotts.

(*To be continued.*)

* I may state here, to give an idea of the warm, fraternal spirit that prevailed among the brethren, that the various places mentioned were at considersble distances from the lodge, and that, too, at a period when there were scarcely any roads, Hoppringle is seven miles, Stockbrig about twenty-six miles, Philiphaugh and Selkirk about twelve miles, and Galashiels seven miles.

## MASONIC GOVERNMENT.

By Crescent.

### As to Past Masters.

We now propose to consider the proper duties and position in lodge, of brethren of the rank of P.M., and the manner in which they can be made most useful to the Craft in general, and the lodges to which they belong in particular.

* Falahill about seven miles from Stow.

† Torsonce is now the property of Bro. Henry Inglis, Provincial Grand Master of Peebles and Selkirk—on which estate he has a beautiful residence, from which Haughfoot, or the spot on which it was built, can be seen.

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We previously pointed out how useful they may be, in instructing the younger brethren, and fitting them for the posts of the subordinate offices of the lodge, and eventually for the chair. Happy is the lodge that possesses a large staff of such experienced workmen; its Master will be well supported; its ceremonies well worked; it has a powerful representation in the Grand Lodge; and, should any doubt arise as to the interpretation of our laws and regulations, the W.M. does not find himself called upon arbitrarily to decide it, but before giving his "ruling," can consult those experienced advisers. We know nothing more to be regretted than the manner in which many most zealous Masons cool down after they are entitled to wear the 47th proposition, and—though, no doubt, frequently the brother himself is to blame for being thus satisfied with attaining his own rank, instead of still working for the benefit of the Craft—still oftener the lodge is in fault for so completely putting on the shelf active and experienced brethren, from whom no end of good work might still be obtained. To none better can be entrusted the duties of instruction, auditing accounts, dispensing the charity funds of the lodge, the care, repairs, etc., of the building, and its contents; and, when much work has to be performed, the Master may appropriately call upon them to assist him by giving portions of the ceremony, which is more imposing when different voices take part in it; their working is thus not forgotten.

It is with great pain that we have read the correspondence in the MAGAZINE on "P.M.'s. and the Working Brethren." To us it savours of a most pitiful jealousy, and would tend to prevent many a most distinguished brother from being so useful as he might be. It is not every brother who is permanently resident in one place; consequently, when a brother changes his residence and joins a new lodge, he is, not unfrequently, already of the rank of P.M. It is optional with the brethren of that lodge to accept him, or not, as a member, but, if a worthy brother, he would be a great acquisition to a lodge: yet we are told that he is not to be accepted with the full advantage of his rank—he is to be "a P.M. *in* the lodge, but not a P.M. *of* the lodge." If a M.M. joins, is he to be a member *of* the lodge, or a member *in* the lodge only, because he was not initiated in that lodge? The words "P.M. of the lodge" in the Book of Constitutions were doubtless meant to imply "P.M. member of the lodge" as distinguished from a visitor; had they been intended to exclude a brother who had gained his rank elsewhere, it would have been so stated. Surely it is the chair of K.S., not the four-legged wooden article made use of by some particular lodge that is meant, and the chair of any lodge is that of K.S. Every P.M. must have taken the O.B. of an installed Master, and it is this which qualifies him to take the seat, which none, but those who have taken that O.B. are entitled to do. As an old P.M. is not likely in a flourishing lodge to be offered a Warden's chair, such a regulation would pretty well exclude him from ever attaining an equal position with the other P.M.'s. Then, see what an absurdity might arise, if we are thus to quibble about the little word "of"; the Book of Constitutions, "Masters and Wardens" paragraph 6, says, that "in the absence of W.M., both Wardens, and I.P.M." the Senior P.M. shall act as Master in summoning the lodge." Mark, nothing about "of the lodge"; therefore, if the Senior P.M. attained his rank in another lodge, *he* is to summons the lodge, but another P.M. is to take the chair. Let us quote the words of Bro. Farnell as Prov. G.M. Limerick:—"I study to established, as much as possible, the principle that the ancient Order of Freemasonry is not a society limited to the precints of any lodge room, but a family whose privileges extend over that vast expanse governed by the G.M. of all." This is true Masonic language; do not let us deprive any member of our family of his privileges; whatever a brother's rank may be, as acknowledged by the G.L. of England, let us who hold under that G.L. give him the full benefit of it in our individual lodges. A brother is none the worse Craftsman because he may have to travel as our ancient brethren did, and when elected a member of a lodge, he should become fully so, on a perfect equality with others of the same rank. For ourselves, we have always been so treated; a dozen different times have we been moved, and joined fresh lodges, the chairs of which we have frequently occupied (thrice as W.M.), and it has been hard enough to have so many joining fees to pay, without being reduced to the ranks on each occasion; but, should this peculiar rule be established we shall, on the next occasion, carefully conceal our P.M.'s jewel, and take our seat in the north, so that we may have an opportunity of advancing and again doing some useful work

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once more! We think it highly desirable that it should be more clearly defined who rules, summonses, takes the chair, gives degrees, etc., in the absence of the W.M., as the present regulations are not so distinct as to prevent a discussion arising almost on any such occasion. We do not consider that the W.M. has any right to nominate a particular P.M. to take the chair in his absence, as the Book of Constitutions directs that the I.P.M. or in his absence the Senior P.M. shall do so; as, however, the Senior P.M. may not be desirous of exercising his right, it is usual for the P.M.'s to settle among themselves who shall preside, and, where true fraternal feeling is prevalent, no inconvenience will arise.

## CHIPS OF FOREIGN ASHLAR.

By J. A. H.

### Freemasonry in "the Modern Athens."

It is not without reason that Scotland is proud of Edinburgh. Loudly as the praises of "Auld Rekie" have been sung, few will question that her peculiar and never-to-be-forgotten beauty far exceeds what the imagination can describe. The "Modern Athens" must be seen to be appreciated.

From Glasgow we carried with us fraternal messages to brethren in Edinburgh, and among the first *frères* we met was the good old veteran Bro. Bryce the curator of the Freemason's Hall. Bro. Bryce is another joke-loving Scotchman, from whose sharp and piercing eye, the twinkle of humour is rarely absent. Under his guidance we inspected the buildings of the Grand Lodge, which are well-adapted for the purposes of the Craft. As we have previously remarked the Grand Lodge is entirely distant from the Grand Chapter, but all the great Masonic bodies meet under one roof. Bro. Bryce is thoroughly posted up on all points connected with the history and working of the Craft, and we find him possessed of a store of invaluable information which we were only too glad to avail ourselves of.

At the kind invitation of Bro. Bryce, we attended a meeting of the Rifle Lodge, of which he was one of the founders. This lodge like the famous "Defence Band" was originally intended for Volunteer Riflemen—hence its name—but it has gradually become less exclusive. One of its most active members is Bro. T. H. Douglass, *F.S.A.* a man whom to know is to esteem. This lodge conferred upon us the unexpected honour of electus an honorary member, a distinction which we shall ever prize very highly.

On another evening we visited the St. Clair Lodge which at that time was presided over by a Roman Catholic brother, whose love for the Craft was stronger than his fear of the anathemas of the Church of St. Peter. We wish we could hope for a time when the great body of our Roman Catholic fellow-countrymen will be no longer excluded from our privileges. At the St. Clair Lodge we found another visiting brother who detailed some curious experiences, which unless he was in error, afford wide scope for inquiry. In the course of his travels he had been in the interior of China, and asserted that he there found Freemasonry in full operation among the natives who had received it from their forefathers. Here we also greeted Bro. Charles F. Matier. Bro. Matier has frequent opportunities of visiting lodges in Edinburgh, and his thorough knowledge of the ritual is often of essential service in emergency. Whenever called on Bro. Matier is ready to afford all the help in his power with hearty good will. Rightly or wrongly Bro. M. has supported the Grand Chapter of Scotland in chartering Mark Lodges in England, and he is the W.M. of the new Scottish Mark Lodge recently formed in Manchester. We hope ere long to see the difficulties connected with the working of the Mark Degree adjusted. The sooner the better!

Among those brethren who are most accomplished in the working of the degrees, are Bros. Alexander Hay and Francis L. Law, both of whom appear, especially in the higher grades, to have to undertake a great deal of labour. At a meeting of the Royal Order we were particularly struck with the remarkable good memories of these *frères* —the more noticeable because the Royal Order only meets occasionally, and consequently the memory has no assistance from repetition.

Bro. John Laurie one of the Grand Officers, and officially connected with the permanent staff of the Grand Lodge, to whom we carried a letter of introduction, kindly explained to us many things "hard to be understood" by English Masons. To him and to the other officials of the Grand Lodge with whom we came in contact, we return our sincere thanks.

The adornments of the principal hall of the Grand Lodge are very effective, and some of the pictures are the more interesting because they are

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*portraits*, and will hand down to posterity the lineaments of those who have been the conservers of our land-marks.

His Royal Highness the Prince of Wales has recently been placed at the head of the Grand Lodge as Grand Patron. The Prince is also Past Grand Master of England, and will probably have similar rank conferred on him in Ireland.

The Earl of Dalhousie the Most Worshipful Grand Master Mason of Scotland, is better known in England as Lord Panmure—previously the Hon. Fox Maule—and, if we mistake not, the noble Lord is a member of the Free Church of Scotland, and consequently it is a remarkable fact that the Grand Masters of Scotland and England, Lords Dalhousie and Zetland, are both *Dissenters*. This induces us to ask, why dissenting ministers are never appointed chaplains of lodges. As far as we know, the Constitutions would sanction such appointments, and as the Order is entirely non-sectarian, we should rejoice to see lodges adopting the custom of many of the London Rifle Corps, in which *two* chaplains are appointed, one being a clergyman of the establishment, and the other a dissenting minister.

In the portraits of Lord Dalhousie we observe a curious likeness to our esteemed Bro. William Smith, *C.E.*, editor of the MAGAZINE, and in both brethren we find further points of resemblance in their devotion to the interests of the Craft.

We were informed in Edinburgh that Mr. Whyte Melville, the talented author of *Good for Nothing* and other popular novels, is a son of Bro. Whyte Melville, Past Grand Master of Scotland, but we were unable to ascertain whether the former belongs to the Order. Probably there are more literary men among us than we wot of; and while on this subject, we cannot but wish a pleasant journey to one of our greatest literary *frères*, Bro. Hepworth Dixon, whose *New America* and other works, lead us to hope for some interesting information on Russia, when he returns from that almost unknown empire.

At the date of our visit, there were eighteen lodges meeting in Edinburgh, irrespective of the Grand Lodge, many of which have private rooms of their own. The premier lodge is the St. Mary's Chapel Lodge, respecting which Bros. W. J. Hughan and D. Murray Lyon, have from time to time furnished much interesting information. The next in point of historical interest is the Canongate Kilwinning Lodge, of which Burns was Poet Laureate and Lord Brougham at one time a member. The "Defence Band" Lodge and the Rifle Lodge were both appropriately presided over by Bro. T. H. Douglass, *F.S.A.*, who we sincerely hope, may never be called upon to lead out his gallant brethren except for Masonic purposes. In the list of Edinburgh lodges is one called the "Journeyman's" Lodge which would seem to point more especially to the operative character of Masonry.

It is almost superfluous to remark that the Grand Secretary of Scotland is Bro. Laurie, whose *History of Freemasonry* is a standard work wherever the brotherhood is known. The Grand Scribe E. of the Grand Chapter is Bro. L. Mackersy, W.S., whose Masonic achievements have also gained him a wide spread and deservedly popular reputation. It is open to doubt whether the English plan which practically unites Craft and Royal Arch Masonry is not preferable to the Scottish system, but while there are so many brethren North of the Tweed who affect to dispise the Royal Arch and all high degrees, it would probably be difficult to bring about fusion. To an English Mason it is sufficient to know that whatever his rank in the Order, he will meet with worthy friends and brethren "Across the Border."

## MASONIC NOTES AND QUERIES.

THE CONFLICT OF JURISDICTION (pp. 189 and 211).

I consider myself justified in my remarks, as Bro. J.A.H.—whom I highly respect—is rather loose in his style when treating of Masonic history and dates. I have observed several mistakes in the latter.

In my judgment the Royal Order was not in existence before the beginning of last century, it having been altogether manufactured since then; however, if Bro. J.A.H. can *prove* me to be wrong, let him do it. Foundationless notions and dreams are not *evidence*.

I append the G.L. of Scotland Regulations anent the Mark.—PICTUS.

"GRAND LODGE OF SCOTLAND.

"Freemasons' Hall.

"Grand Secretary's Office.

"98, George-street, Edinburgh.

"R.W. Sir and Brother,—I have to direct your attention to the Resolutions of the Committees appointed by Grand Lodge and Supreme Grand Royal Arch Chapter of Scotland on Mark Masonry, which have been finally adopted by these two Bodies, and declared to be held for the future as the Laws and Statutes of this Grand Lodge, viz.:—

"1. That all lodges holding of the Grand Lodge of Scotland shall be allowed to work the Mark Degree in virtue of the Charters which they already possess.

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"2. That, to prevent confusion with brethren belonging to lodges out of this Kingdom, or with Sister Grand Lodges, this Degree, although held by the Grand Lodge to be a second part of the Fellow Craft Degree, shall only be conferred on Master Masons, *and the secrets shall only be communicated in presence of those who have taken it either from a lodge or chapter entitled to grant it.*

"3. That the Grand Lodge of Scotland and Supreme Grand Royal Arch Chapter of Scotland shall adopt the same Ritual in conferring the Degree, being that now adjusted by their respective Committees.

"4. That any candidate applying to be admitted to the Royal Arch Degree—if he has received this Degree in a regular lodge of St. John's Masonry—shall not be required to take it a second time from the Chapter into which he seeks admission; but, in the event of his not having received it, he shall be obliged to take it from that Chapter.

"5. That, as regards the Royal Arch Degrees, this Degree shall be reckoned the Fourth Degree in Masonry.

"6. That nothing contained in these Regulations shall interfere with the superintendence which the Supreme Grand Royal Arch Chapter claims over Mark Masonry out of Scotland—or with the lodges holding of it in England or abroad.

"You will observe that the Mark Degree here mentioned, although held to be a part of the Fellow Craft Degree, *is only to be conferred on* Master Masons, and *only to be communicated in presence of those who have already lawfully attained it.*

"The Ritual, prepared in terms of the above Resolutions, lies here for reference, where all interested are invited to consult it.

"The Grand Committee have not yet been able to report on the Degree of Chair Master.

"I am, R.W. Sir and Brother,
"Yours fraternally,
"WM. A. LAURIE, G. SEC."

MASONIC PROBLEM (pp. 189 and 212).

I am certainly indebted to Bro. "H.C." for his remarks at page 212. We must see what the *other* Crafts' minutes, &c., say and what their customs were. He and I really seem to agree, as I meant and said that the admission of a Mason "was *similar*" to the admission of a tailor, &c.; *i.e.*, both ceremonies were similar in *kind*, although each had some particular distinction in their minutiæ; just as while both the Masons and the Cordwainers had Patron Saints, the one choose St. John and the other St. Crispin, and so on.

As to the *third degree*, I consider it to be a new creation since about A.D. 1717, since when it has no doubt been touched up a little; when the idea was once started it was just about as easy to fabricate the third degree as any other.—W. P. BUCHAN.

FINDEL'S HISTORY OF FREEMASONRY.

We understand that Bro. J. G. Findel has nearly finished the second edition of his very valuable "History of Freemasonry;" the first edition—taking everything into consideration—was good, the second will undoubtedly be better— as it ought to be, seeing that Masonic research has not been idle since 1866. The *translation* has been revised by Bro. D. Murray Lyon, and when we add that *he* has also written a new "Preface," we may be pretty certain that, come when it may, this second edition of "Findel's History of Freemasonry" will be one of the most valuable contributions to Masonic literature yet issued from the press. The author has a fine opportunity now of making it a standard Masonic work, and we heartily wish him good speed.—W.P.B.

THE ANTIQUITY OF FREEMASONRY (p. 212.)

If Bro. J.A.H. will have it that a gentleman joining the Mason's Society in the 17th century thereby became a *speculative* Mason, he must also admit that another gentleman joining the Tailor's Society thereby became a *speculative* Tailor.* If so, where *then* was their "system of morality veiled in allegory and illustrated by symbols?" And where *then* was their doctrine of the universal brotherhood of man carried into effect?

The now *three degrees* have been elaborated *since* 1717. What my esteemed friend and Bro. J.A.H. *merely thinks* is worth little, but what he can *prove* will be worth *much*.

As hitherto so long given out and understood, the pretended Masonic "divorce," about A.D. 1717, of speculative from operative Masonry is simply another Masonic *imposition*.—W. P. BUCHAN.

BRO. J.A.H. AND BRO. HUGHAN.

Will Bro. J.A.H. kindly refer me to a single sentence, or even a distant allusion of any kind, that would tend to prove the correctness of his reference to me and my writings in the *Freemasons' Magazine* for the 11th of September?

I have never denied the fact of gentlemen and noblemen being admitted members of the Masonic Society anterior to the existence of Grand Masters and Grand Lodge; but, on the contrary, I have expressly stated as much often in the *Freemasons' Magazine*, and especially in my analysis of "Ancient and Modern Freemasonry," and also in several letters or short sketches in "Notes and Queries."

I have no "pet date," and never have had to my knowledge, in Masonry. I pretend, however, to have some little regard for *facts*, and much prefer accepting what has evidence to support it to *what has not*; and so, if that is my friend J.A.H.'s notion of a "pet date," I am after all content to abide by the principle, although ignore the title.—W. J. HUGHAN.

P.S.—I mean by *speculative* Masonry, the substitution of the present system in lieu of the operative society of the past.

BRO. LYON AND ST. MARY'S CHAPEL LODGE, EDINBURGH.

I am much indebted to Bro. Lyon respecting his correction of the *Thomas Boswell, Esquire, Wardenship*.

In the History of Freemasonry, by Bros. Laurie (father, A.D. 1804; son, 1859), the statement is made, and hence my being misled. Now this fact shows the importance attached to the history of the "St.

* *E.g.*, King Edward III. in 14th century joined the Tailors' (Linen Armourer's) Company; *ergo*, according to "J.A.H.," he, being neither an operative nor a shopkeeper, must have been made a speculative Tailor; consequently, the 14th century Tailors practised speculative-tailory!

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Mary's Chapel" Lodge, Edinburgh, now being prepared by my friend, Bro. Lyon, and, what is more, it is also confirmatory of my position, insisted on whenever possible, that lodges in possession of old records should place them in the hands of qualified brethren, so that character may be made known for the benefit and information of the Craft universal.—W. J. HUGHAN.

THE FORMATION OF LODGES.

Bro. W. P. Buchan thinks that because the Grand Lodge of England has *added* 450 lodges to her roll during the past ten years, it is reasonable to suppose that as many as 350 lodges may have been formed between 1717 and 1765. If, however, Bro. B. will remember the immense increase in our population *at home and in the colonies* since 1717, as well as the development of railways, telegraphs, newspapers, &c., he must see that the formation of 340 lodges in the half century between 1717 and 1765 would be a greater achievement than the establishment of 450 new lodges in *one* year now.—J.AH.

MASONRY IN THE DESERT.

The following is from the Orange River Territory at the Cape of Good Hope:—

"The great event of the past week undoubtedly was the laying of the corner-stone of the Masonic Temple, with the usual formalities. The Masons attended Divine Service in the morning at St. Mary's, the Rev. Mr. Richardson delivering an appropriate and eloquent discourse; after which, the Masons repaired to the lodge, from which they marched in procession to the site of the new temple, where Bro. Dr. Rutherfoord (the Master of the lodge here) delivered an admirable address. I am sure it must have been particularly gratifying to the Masons to see so many of the fair sex present, though the early part of the day was none of the pleasantest. The structure, when completed, will present a very creditable appearance, judging from the plan in conformity with which it is to be built.—(For further particulars see *Advocate*)."

MASONIC DISCIPLINE.

The remarks of Crux on those of H.C. really come to this, that Crux advocates new Masonry and H.C. ancient Masonry. If we are to give up ancient Masonry and accept intellectuality, there is no end to it. Crux makes his reform according to his fancy, but Bro. Findel goes much further. Crux is content to get rid of a few errors, but Findel gets rid of a great many. Some think that Findel's Masonry ceases to be Masonry, although it is very rational.—R.B.E.

NOTES ON FRENCH NAMES.

I send some notes on lodge names in the French Departments, omitting such as Perfect Friendship, &c.:—

Work and Perfection (Augers).
School of Progress (Antibes, 1861).
The Straight Line or Plumb Line (Auch).
Free Thought (Aurillac, 1865).
Unity of Arts and Trades (Blois).
English Lodge, No. 204. (Founded in 1732 at Bordeaux. It has no distinctive name).
Free Knights of St. Andrew of Scotland (Bordeaux).
Union of the Disciples of Minerva.
Valley of Love (Dole).
Amenity (Havre).
Three Hirams (ditto).
Brothers of Mount Lebanon (Laon).
School of Virtue (Lezignau).
School of Morals (Libourne).
Knights of the Temple (Lyon).
The Good Right (Marseilles).
St. John of Jerusalem (1771, Nancy).
Friends of the People (Pontoise, 1848).
School of Both Worlds (St. Nazaire, the seaport for the American steamers).
Encyclopedic Lodge (Toulouse, 1787. This date speaks for the title).
Demophiles, Loved of the People (Tours).
St. Vincent de Paul (Constantine in Algeria).

## CORRESPONDENCE.

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

## BRO. FINCH AND THE PROV. G. LODGE OF CORNWALL.

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

Dear Sir and Brother,—Enclosed is a letter from the *notorious* Bro. Finch, who was expelled by the Grand Lodge of England, but who previously obtained a wide circle of Masonic correspondents in consequence of certain works which he printed, engravings from which appeared in the *Freemasons' Magazine* some little time since, to illustrate some views on the Craft from the valuable pen of Bro. White. I daresay that he, as well as others, will not be sorry to have a copy of this letter, which was, as will be seen, addressed to the Prov. G.M. of Kent originally, and was sent also to the Prov. G. Master of Cornwall in 1801.

Yours fraternally,
WILLIAM JAMES HUGHAN.
Prov. G. Sec. Cornwall.

Truro, Cornwall. 25th August, 1869.

"R.W. Sir and Brother,—The kind reception which my manuscript and application has met with from you, calls forth my warmest thanks of gratitude.

"Words, Sir, are inadequate to express what my heart feels on the occasion, being fully conscious that this little production falls infinitely short of meriting that kind patronage and support which your goodness has condescended to bestow on it. But when I view the high pinnacle of Kentish Masonic Science built on the groundwork of its truly Illustrious Provincial Grand, I certainly must attribute this polite condescention more to the love of the Royal Order in general, than anything you can possibly find worthy of merit in those feeble efforts. Having, Sir, obtained your protection and sanction, what more can I possibly hope? What greater acquisition could a work far superior to this require, than being placed under, and illuminated by one of the most brilliant gems in our Ancient and Royal Order?

"To render this small treatise subservient to the cause of Masonry is the summit of my most sanguine wishes. What theme can be more delightful than that of Masonry? Can we contemplate a science more extensive, or principles more pure? Even

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Christianity itself stands but in competition with it. How great! how glorious! is the reflection to all the advocates of Masonry, that, amidst all the revolutions of times and places—the various vicissitudes which the most noble institutions have undergone—amidst all the misfortunes and persecutions which have befel the human race, *Masonry* has fought its way triumphantly; and rearing its venerable and majestic head, bids defiance to Envy, Malice, and Contempt. It ever has, and still continues to merit the patronage and support of the good and great. In all ages and countries it is cherished and protected. Whoever supports Masonry, supports the character of the Supreme Grand and *Universal Architect* whose laws we reverence, whose precepts we adore. As *Masons* and *Christians* we fight under the banners of our *Grand Master* and *Saviour*, the *Captain* of our *Salvation*, against all false *Ham's* and *Judas's*. May every Mason be animated with that pious zeal and nobleness of soul which shines so conspicuous in the character of our *Provincial Grand*. May we all be conducted from this Terrestrial Masonic *Port*, through the *Stormy Ocean of Human Frailty*, to that grand summit of *Jacob's Ladder* (our wish'd for Haven) where our *Supreme Grand* and *Omniscient Master* and *Tyler*, will open the doors of his *Celestial Lodge*, in the eternal *Degree of Bliss* to all true *Masons*.

"I find, Sir, I am now wading far beyond my depth, and incapable to lengthen a theme so amiable, so Godlike. for a subject so sublime calls on far superior talents to delineate its beauties, whose aspiring Height, Circumference, and Diameter, are *Wisdom, Strength, and Beauty*.

"May you, Sir, in return for having fill'd your present post of trust and honor, with such unparalleled integrity here below, wing (in due time) your flight to that *Grand and Celestial Royal Arch Lodge* above, where true Masonic Philanthropy and every other virtue will be amply rewarded, will ever be the fervent wish of—

"R. W. P. G. Sir,
"Your obliged humble servant,
"And affectionate Brother,
"W. FINCH."

"High-street, Canterbury. April 15, 1801.

"To Wm. Perfect, Esq., P.G.M. for the County of Kent."

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## MASONIC MAGNA CHARTA, *ALIAS* "ARBITRARY CONDUCT OF THE GRAND MASTER." (pp. 192 and 213).

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

Dear Sir and Brother,—If the foregoing remarks upon the above subject be true, the title *free*mason is an anomaly, and our brethren of the Isle of Wight have been treated more as slaves than as freemen, while the liberty of the subject has been invaded in a manner altogether at variance with the spirit of our Order. It therefore behoves every subject of the Grand Lodge of England to sympathise with his oppressed brethren, for what has been done in the Isle of Wight now may be done elsewhere again.

An autocratic government is not in consonance with the genius of the English people, whose honour and privilege it is to possess a limited Monarchy, therefore the sooner Englishmen can point to their *Masonic* "Bill of Rights" the better.

Yours fraternally,

PICTUS.

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## MOTHER KILWINNING AND MARY'S CHAPEL.

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

Dear Sir and Brother,—At page 250 of the Magazine for March 27th, I made a few remarks upon the relative position of the two old lodges—the lodge of Edinburgh (*Mary's Chapel*) and the Lodge of Kilwinning (*Mother Kilwinning*). These remarks having been perused by a well-known member of the Grand Lodge of Scotland elicited some very interesting information, from which I shall give a few extracts as I go on.

He says I was quite right in my "query," at p. 251, first column, "Political feeling in those days (1807) ran high, Mary's Chapel leaned towards the Conservative side—and Bro. Inglis (who was then Sub. G. Master and had great influence) was a Liberal." He and Bro. Laurie "in those days led the G.L., and without rhyme or reason for what you term very justly a doubtful expediency, placed Kilwinning at the top of the Roll. The minutes of the G.L. do not contain a faithful record of these events. In place of one member of No. 1 protesting the whole lodge did so and carried their opposition to such an extent as actual secession from G.L. In this they were countenanced by Nos. 2, 36, and one or two other lodges, who formed the 'The associated Grand Lodge' of Scotland. This secession was healed in 1813. But the injustice done to old Mother Mary was too great and keenly felt that she was never after until 1836 a warm supporter of G.L. (&c.) The G.L. thought to prevent the secession by a process of law, but lost the case."

My correspondent considers that "Had Kilwinning been allowed to remain for a few years she would have joined G.L. herself on G.L.'s own terms;" she being, he considers, about that time in rather a backward position, and "neither she nor her daughters were recognised in public processions."

"The Bro. who protested in G.L. against Kilwinning being placed at the top of the Roll was Bro. Cunningham—Senr. Warden of No. 1. He being delegated by the lodge (the Master being absent) in Lodge assembled to do so." "On this reunion with G.L. in 1814, Mary's Chapel immediately took steps to secure its rights and very nearly succeeded."

In answer to some enquiries I was informed that "Sir P. Hume was never Master of Mary's Chapel—and none but operative Brethren held that office until Dec. 1753, when, for the first time, a non-operative, and a Solicitor at Law, filled it. In January, 1754, the Grand Master and Grand Officers visited the Lodge, and gave the Brethren a lecture for electing a non-operative, and better things were promised for the future. Until the formation of the Lodge Journeymen, and until 1711 the Deacon of the *incorporation* of Mary's Chapel filled the office of Master or Preses, as he was called, of the lodge. He did so *ex officio* of his office, and without election formally, and held the place two years. When the Journeymen Lodge was formed (date in Calendar 1707), Deacon Watson, the Preses of St. Mary's

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Chapel Lodge for the time, visited that lodge, and was ejected from the Post of Preses in consequence. Ever after the office was filled by election, and for some years Craftsmen other than the Deacons of Mary's Chapel filled the office. By-and-bye the Deacons of the Incorporation were invariably *elected* for many years." I should have liked to have had all the exact dates of these transactions, but our esteemed Bro. D. Murray Lyon, who is at present examining the valuable old records of No. 1, will see if the above dates are correct, and by-and-bye we shall have his report, &c., upon Mary's Chapel minutes, which will be another to the many laurels he has already deservedly won.

I shall say nothing more at present, reserving further remarks to a future occasion when I have more time. Yours fraternally,

W. P. BUCHAN.

## APATHY IN OUR ORDER.

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

Dear Sir and Brother,—In your issue of the 28th ult., at p. 170, "P.M." gives an opinion as to what causes so much apathy and indifference to Masonry amongst many brethren, and appears to arrive at the conclusion that many secede from lodges by reason of W.M.'s not fulfilling the appointments with due regard to merit and ability, and also suggests that some W.M.'s are mean enough to attempt corruption of members by promising them office if they vote right. He also criticises the disposition of the purple, and seems to think that it would be the best policy to make it, if possible, a more superhuman effort to obtain an appointment in the Prov. G. Lodge than it is at present.

Now, I do not claim to be a very learned or very old Mason, and perhaps may not have had much experience of the doings of W.M.'s in office; but, taking it for granted that it is possible to meet with W.M.'s who degrade their office in the manner a "P.M." mentions. My advice to a conscientious and earnest working Mason would be exactly the opposite of that recommended by your correspondent. I would advise such brethren by all means to continue subscribers, attend regularly all communications, and steadily persevere in making themselves felt as a power in the lodge, and the W.M.'s being guilty of such conduct would soon find that they could not afford to pass over such zealous and attentive brethren. As regards the disposition of the purple, I half conjecture your correspondent has been honoured by a share of the purple, and finds some difficulty in obtaining advancement to the higher office of the Prov. G. Lodge to which he belongs.

My idea of the way to make more enthusiastic Masons is by holding out the hope of the purple to every deserving brother, and in order to promote this object I would have every officer changed each year except the Prov. G. Master, the Secretary, and Treasurer, and by this means the chances of advancement would be greatly increased and Masonry strengthened. In large provinces, such as the one I belong to, if you happen to be hardworking and zealous Masons for a lifetime, it is barely possible you will ever be promoted to a share of the purple.

Yours fraternally,

A J.W.

# THE MASONIC MIRROR.

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

## MASONIC MEMS.

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION.—Votes are earnestly solicited on behalf of William Grant Fabian, for this the fourth application. His father, Bro. Augustus Fabian, has been very zealous and energetic in the cause of Masonry, and has been instrumental in founding and resuscitating several lodges and chapters. He is a P.M. of the Portsmouth Lodge (No. 487), P. Prov. S.G. Warden of Hants, Mark M., Royal Arch, Rose Croix, and Knight Templar, but owing to sudden and severe misfortunes, impossible to foresee or control, his circumstances are now very reduced, and his means are totally inadequate to maintain and educate his large family, four of whom are entirely, and four partially, dependent on his very limited resources, and he is compelled to make this appear to the brethren and subscribers. This case is vouched for, and urgently recommended by a strong list of influential brethren as very deserving of support. Bro. Fabian will feel very grateful for votes. Address, 8, Waterford-terrace North, Walham-green, S.W. Girls' School or Benevolent Institution proxies equally valuable for exchanging.

YOUR votes and interest are earnestly solicited on behalf of Henry Charles Bush, an orphan, aged eleven years. The candidate is the son of our late Bro. Henry Stibbs Bush, *C.E.*, who held the appointment of chief engineer to the Cornwall and West Cornwall Railway Companies up to the 24th January, 1869; when he was cut off in the prime of life, after a very painful illness of six days duration; leaving to fight the battles of this world five little orphans, the eldest of whom is only fourteen years. The children, three girls, aged fourteen, thirteen, and seven; and two boys, eleven and nine years respectively, are left without adequate means of support or education, and without relatives capable of rendering assistance. The case is strongly recommended by Bro. the Right Hon. Lord Eliot, *M.P.*, P.S.G.W. of E., and P.M. of Eliot Lodge (No. 1,163); Bro. Sir Daniel Gooch, *Bart.*, *M.P.*, P.S.G.B., and D. Prov. G.M. Wilts, Warwick-road, Maida-hill West; and several other influential brethren. Proxies will be thankfully received by Bros. H. Bridges, Bridgewater; G. O. Budd, Great Winchester-buildings; R. Sharpe, 17B, Great George-street, Westminster; and W. Wright, Lostwithiel, Cornwall.

ROYAL MASONIC INSTITUTION FOR GIRLS. — OCTOBER ELECTION, 1869.—Your votes and interest are solicited on behalf of Amelia Charlotte Titus, aged 9½ years. Her father, William Beale Titus, who was a commercial traveller, was initiated in the Belvidere Lodge, No. 503, late 741, on the 10th November, 1857, and continued a subscribing member till his death, which took place in November, 1865, leaving a widow and four children without means of support. This case is strongly recommended by the W.M., officers, and brethren of the Belvidere Lodge. Proxies will be thankfully received by Bro. Kite, W.M., or Bro. Pearson, Sec. 503, Maidstone. This is the second application.

IN the list of names of Grand Officers present at last Grand Lodge meeting, we accidentally omitted the name of the Grand Chaplain, Bro. the Rev. Charles J. Martyn, who was in his usual place and offered the prayers both at the opening and closing of Grand Lodge.

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PORTRAITS of the Rt. Hon. the Earl of Dalhousie, *K.T.*, *G.C.B.*, M.W.G.M. Mason of Scotland, can now be obtained at this office, price 3s. 6d. each. Copies, with ornamental border and Masonic emblems printed in gold, on large size paper can be had, price 10s. 6d.

THE consecrecration of the Burdett Coutts Lodge (No. 1,258), will take place on Thursday, the 23rd inst., at four o'clock, p.m., at the Approach Tavern, Approach-road, Victoria Park. The ceremonies by the Grand Secretary; Bro. James Terry, W.M. designate.

CONFIDENCE LODGE OF INSTRUCTION.—Bro. James Foster, of the Railway Tavern, Fenchurch-street, has been waited on by several influential brethren, for the purpose of holding the above lodge at his well-known tavern, and it is with much pleasure we inform the brethren the consecration ceremony will take place on Wednesday evening, October 6th, at seven o'clock. The consecration ceremony will be worked by Bro. J. Brett, Assist. G. Purst. The importance of meetings under this title is sufficiently apparent by the provisions made for their government and regulation in the "Book of Constitution." Indeed, to the discipline which pervades, we may say, all of them, the Order is much indebted, inasmuch as it frequently happens that business of a general nature which engages the attention of a lodge prevents a regular practice in the ceremonies of the Order and the members would require a longer time to become proficient, but for the lodges of instruction, whose business being confined to the discipline required in the ceremonials, lectures, &c., affords more ample opportunity to those who seek information as well as to those who are emulous of improvement. We therefore congratulate the brethren on selecting Bro. James Foster's hotel. He has been for many years, and still is, an indefatigable member of the Bedford Lodge (No. 157), and likewise a staunch supporter of all the Charities, and the aim now is to further the interests of our noble Order, and to the brethren who are resident in the eastern district; to them more especially, it cannot fail to be advantageous. We shall give a full report of the proceedings of the consecration of this lodge in due course.

## METROPOLITAN.

SOUTHERN STAR LODGE (No. 1,158).

An emergency meeting of this lodge was held on Friday evening, the 10th inst., at the Montpelier Tavern, Walworth-road. Bro. R. E. Clarke, W.M., presided, supported by his officers and Bros. H. Thompson, P.M. and Treas.; Pulsford, P.M. and Sec.; Potter, P.M., and several visitors, amongst whom were Bros. H. Massey, P.M. Beadon Lodge; Walters, Mount Lebanon; Bainbridge, Domatic; Martin, Enoch, &c.

In consequence of the death of Bro. F. Horne, the lodge was put into mourning.

The lodge was opened in due form and with solemn prayer, when the following gentlemen, who were candidates, were duly initiated into the mysteries of Freemasonry:—Messrs. Charles Beck, Walter Joyce (of the Strand Theatre), John Richard Walter, and Joseph Wright. The ceremony was very ably performed by the W.M.

The lodge was then opened in the second degree, and Bros. Davis, Mansell, and Monckton were respectively passed to the degree of F.C. Bros. Gibbs, Warne, and Alderson were then questioned as to their progress in the science, and their answers being considered satisfactory, the lodge was opened in the third degree, and they were respectively raised to the degree of M.M.

At the conclusion of this ceremony Bro. Thompson, P.M. and Treas., then delivered the following address on the recent event which had caused the lodge to be placed in mourning. He said—

"Brethren,—The performance of the ceremony of the third degree is at all times calculated to make a deep impression upon the mind, not only as the highest and culminating point in the science of Freemasonry, but on account of the great morals, solemn warnings, and instructive lessons it unfolds to us as travellers towards that goal which leads us to the final stage of our existence, 'where the wicked cease from troubling and the weary are at rest,' bringing us at the end of our pilgrimage upon earth to the very presence of the Great Author of our being, to receive at His hands either our reward or to be sent to punishment, 'according as we have obeyed or disregarded his Divine commands.' The degree, if properly understood, is one that cannot fail to make a deep impression upon the mind, leading our thoughts to the contemplation of that awful change which sooner or later inevitably awaits all the children of men, and therefore it imperatively becomes our duty to 'number our days so that we may apply our hearts unto wisdom.' The tracing board which is displayed before us, with the significant emblems of mortality, but too truly depict the awful position in which we stand, whilst the material light that is withdrawn from us is truly emblematical of that 'dark valley' that must be traversed before we can arrive in the broad sunlight of mercy reflected from the everlasting crown of our Redeemer, whose bright beams will light our steps into the presence of the Great I AM, who was, who is, and will be for ever more. Brethren, this degree is most especially calculated to inspire our hearts with awe, and hold out to us solemn warnings for the future, and if it is so in its figurative sense, what are we to say to its reality, when the King of Terrors appears unbidden, and often unexpectedly, before us, summoning us to quit the scenes familiar to us, and the fond love of all we hold dear—to quit them all for ever—to leave a blank in the domestic household that can never be filled up, and part in bitterness and sorrowing the hearts which in pure affection have long been united. Brethren, this is no highly-wrought picture—this is no dark and gloomy figure of 'a distempered and heat-oppressed brain'—it is no wild chimera of the fancy or exaggeration—but, unfortunately, it presents itself in all its rugged naked reality, in all the awful surroundings and solemnity of truth—with all the inevitable results of human misery and woe. Within a few days a brother rejoicing in the full possession of health and strength, with youth, comfort, and happiness in his home, has been suddenly taken from us, and is now after a very transitory life, an inmate of the tomb that has 'received him into its cold bosom,' only to be again raised we hope by the Great Master of the World in the Grand Lodge of Immortality. Brethren, our Bro. Horne is the one here referred to—he was but very recently initiated in our lodge, but by his death the first link has been broken of that fraternal chain which has bound us together in the Southern Star Lodge. His end was sudden, but the remembrance of him will be long, for he died in the discharge of those duties of affection which cannot fail to endear and embalm his name in the hearts of all true Christians. In the midst of health he quitted the scene of his earthly joys to spend for a brief period a few days in relaxation from ordinary toil, leaving the partner of his fortunes and his dear children, happy, healthy, and joyous, but on his return what a different scene awaited him! His domestic hearth had in his temporary absence been invaded—malignant disease had usurped the place of health—his children had been struck down as if by a pestilence, and the merry laugh and cheerful smile that used to greet his coming, had disappeared, and he was destined to see them no more. The chain of affection is strong, and with willing hands and anxious care he tended those whom nature had committed to his charge, watching them by day and night with that solicitude that only a parent can know, and administering with diligence those antidotes which science could yield, until at last his strength gave way, disease claimed him as her own, and he died in discharge of his duty to those who were the especial objects of his care. Such, brethren, was the fate of Bro. Horne yesterday—such may be yours to-morrow. Let us ponder over this sad lesson—let it be deeply engraven on our hearts as a warning for the future. I cannot, in concluding this brief notice of the death of our Bro. Horne, do better than quote the words of one of our great writers on Freemasonry, in speaking of another who had gone before, when he said—'While we drop the sympathetic tear over the grave of our deceased brother, let charity incline us to throw a veil over his foibles, whatever they may have been, and not withhold from his memory the praise which his virtues may have claimed. Suffer the apologies of human nature to plead on his behalf. Perfection on earth has never been attained; the wisest as well as the best of men have erred. His meritorious actions it is our duty to imitate, and from his weaknesses let us derive instruction. Let the present example excite our most anxious thoughts and strengthen our resolution of amendment. Life

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being uncertain, and all earthly pursuits vain, let us no longer postpone the important concern of preparing for eternity, but embrace the happy moment while time and opportunity offer, to provide against change, when all the pleasures of the world shall cease to delight and the reflections of a virtuous conduct yield the only comfort and consolation. Our expectations will not then have been frustrated, nor shall we be hurried unprepared into the presence of an All-wise and Powerful Judge, to whom the secrets of all hearts are known, and from whose dread tribunal no culprit can escape. Let us while in this stage of existence support with propriety the character of our profession, advert to the nature of our solemnities, and pursue with assiduity the sacred tenets of our Order, so that when the awful moment arrives that we are about to take our departure, be it soon or late, we may be enabled to prosecute our journey without dread or apprehension to that far distant country from which no traveller returns. By the light of the Divine countenance we may pass without trembling through the gloomy mansions where all things are forgotten; and at the great and tremendous day of trial and retribution, when arraigned at the bar of Divine justice, we may hope that judgment will be pronounced in our favour and that we shall receive our reward in the possession of an inheritance where joy flows in one continual stream, and with no mound to check its course. May God in his infinite goodness extend his mercy towards us, and crown our hope with everlasting bliss in those expanded realms where the Great Architect of the Universe lives and reigns for ever."

The address of Bro. Thompson was listened to with the deepest attention, and some of the brethren were deeply affected by it.

The rest of the business was disposed of, and the lodge was closed in solemn prayer.

The brethren then adjourned for refreshment, after which the usual toasts were given. In the course of the evening, Bro. F. Walters, in returning thanks for the "Masonic Charities," with which his name had been associated, threw out some excellent practical hints how they might be more extensively supported, and which there is good reason to believe will be acted upon.

A very harmonious and happy meeting was spent, and the brethren adjourned before eleven o'clock.

## PROVINCIAL.

### CHESHIRE.

#### BIRKENHEAD.

*Provincial Grand Lodge.*

The annual meeting of this Prov. G.L. was held on Thursday, 7th inst., at the Music Hall. In pursuance of the directions of the R.W.P.G.M. (the Right Hon. the Lord de Tabley), the annual meeting of the Provincial Grand Lodge of Cheshire was then held, and the summons was cordially responded to, not only by the Provincial Grand Officers, W.M.'s, P.M.'s, and Wardens in the province, but also by the members of the sister lodges in other parts of the country, who numbered in greater numbers than are usually to be met with at these interesting periodical gatherings. There were about 300 of the brethren present, which shows a great increase upon the gathering which took place at Macclesfield last year. The Provincial Grand Lodge was announced to open at noon, but it was some time after that hour before the members were found in their places and the business of the meeting was proceeded with.

Amongst the most prominent of the brethren present were: Bros. Thomas Wilcock, W.M. 245; Daniel Wooley, W.M. 287; Peter Wills, W.M. 1,088; E. G. Reuss, W.M. 430; J. E. Shanks, P. Prov. G.S.B. Devonshire; William Rigby, P. Prov. G. Purst. 758; H. S. Aspinwall, W.M. 267; E. Dakin Garvin, P.G. Chap.; T. Armstrong, P.G.J.D. West Lancashire; William Fair, P. Prov. G.S.W.; John Twiss, P.G. Org.; Robert Wylie, P. Assist. G. Dir. of Cers. West Lancashire; J. Healing, W.M. 1,264; W. H. Perrin, W.M. 336; J. Hocken, W.M. 673; J. Beresford, W.M. 104; R. W. Worrall, 721; Peter Wadsworth, W.M. 295; H. Isherwood, W.M. 322; Robert Sykes, W.M. 324; G. White, W.M. 979; J. Martin, W.M. 293; T. Stafford, P. Prov. Dir. of Cers. 1,085; C. Atkinson, W.M. 323; J. Swindells, P.G. Tyler; W. Hague, W.M. 830; J. P. Platt, P.G.J.W.; J. Barclay, P.G. Sec. 539; F. Jackson, jun., P.G. Dir. of Cers. Cheshire;—McIntyre, G. Reg.; Thomas Platt, P. Prov. J.G.D.; F. Binckes, P. G. Steward; W. Evans, W.M. 220; Horatio Lloyd, P. Prov. G.S.D. Cheshire, 425; E. Newbold, P.G.SD. 247; J. A. Sharpe, P.M. 292; H. S. Alpass, P.G. Sec. West Div. of Lancashire; R. Gracie, W.M. 477; G. H. Hobson, P.M. 477; E. G. Willoughby, P. Prov. J.W. P.M. 477; R. Meacock, P.M. 477; E. Harbord, S.W. 477; S. Jones, S.D. 477; C. Sayer, J.D. 477; J. H. Johnston, Sec. 477; J. Griffith, J.G. 477; W. R. Bainbridge, P.M. 721; Tysilio Johnson, P.M. 1,013; Edward Friend, P.M. 1,013; Simon Lewis, Treas. 1,013; C. Leedman, P.M. 220; C. J. Butterfield, Sec. 220; John Lunt, P.M. 1,086; W. Archer, P.M. 1,086; R. Humphreys, Sec. 606, J.W. 384 and 1,113; C. Wigan, P.G. Sec. North Wales and Shropshire, &c. The brethren were requested to appear in full Craft Masonic clothing and jewels, with white cravats and gloves, and this order from headquarters was almost unexceptionlly attended to.

After some delay, the Provincial Grand Lodge was opened in proper form, Lord de Tabley taking his seat upon the throne by virtue of his office as R.W.P.G.M.

The P.G. Sec. (Bro. E. H. Griffiths). after calling the roll, read the minutes of the previous Prov. G.L. meeting at Macclesfield, and also the minutes of the Committee of the Fund of Benevolence, which were found to be correctly recorded, and passed unanimously.

The G. Treas. (Bro. T. Bland, Macclesfield) read his financial statement, and reported that the expenditure last year was very large, in consequence of the disbursements for the Zetland Testimonial, the Palestine Exploration Fund, the Cheshire Educational Institution, &c. Notwithstanding these extra demands, however, he reported that there was a balance in hand of £1,371 5s. 1d. He proposed that, in addition to the money already invested with the Birkenhead commissioners, a further sum of £200 should be disposed of. The accounts, with the proposed disposal of the sum of £200, were unanimously adopted.

The P.G.M. then nominated Bro. T. Bland, as the P.G. Treas.

Bro. Bland's election was confirmed by acclamation.

The R.W.P.G.M. then proceeded to nominate his Grand Officers for the ensuing year, and the following brethren were unanimously elected: — Bros. G. Cornwall Legh, *M.P.*, R.W.D.P.G.M.; Capt. Cope, P.G.S.W.; Henry Bulley, P.G.J.W.; Rev. G. H. Hobson and Rev. F. Terry, P.G. Chaps.; John Wood, P.G. Reg.; E. H. Griffiths, P.G. Sec.; Charles Dutton, P.G.S.D.; James Hampson, P.G.J.D.; F. Jackson and W. J. Bates, P.G. Dirs. of Cers.;—Brattan, P.G. Supt. of Works; J. C. Cheetham, P.G.S.B.; J. Harold, P.G. Purst.; J. Twiss, P.G. Org.; J. Swindells, P.G. Tyler; J. H. Johnston, T. K. Stevenson, T. Leighton, O. Jones, J. Sillitoe, H. M. Barclay, P. Prov. Stewards.

In accordance with former practice, the R.W.P.G.M. then addressed the Provincial Grand Lodge on the condition of Masonry in Cheshire, and he remarked that he was happy to be able to congratulate the Craft on its continued prosperity, thanks to the efforts of the masters and brethren of the different lodges within the province. He also congratulated the brethren upon the successful efforts they had made in securing the admission of Bro. Saxby to the benefits of the Masonic institution, and counselled the brethren to be unanimous in their votes as to any candidate who might be brought forward, as the only means of securing his admission. He concluded by thanking the Grand Officers and brethren for the sympathy they had shown to him during the past year, and for the cordial reception he had always met with when attending the Provincial Grand Lodge, and he assured them it would be always his endeavour to merit their support and confidence.

Bro. Capt. Cope was reappointed chairman of the Committee of the Fund of Benevolence.

After considerable discussion it was agreed, on the motion of Bro. Latham. seconded by Bro. Fair, that the consideration of the nomination of the most deserving candidate by the Provincial Grand Lodge of Cheshire for admission to the Boy's School should be referred to the Committee of the Fund of Benevolence, to meet in about ten days for that purpose.

The R.W.P.G.M. proposed a vote of thanks to the Rev. Mr. Sandberg, vicar of St. John's for the use of his church for the day's services; and this proposition was unanimously adopted.

Lord de Tabley announced that he would hold the next Provincial Grand meeting at Congleton, where it had not been held since 1852.

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This was all the business set down on the paper for disposal.

The Provincial Grand Lodge then proceeded from the lodge room to St. John's Church. Full cathedral service was given, the choir consisting of Bros. Edmondson, Baker, Wilson, Parker, T. J. Hughes, and Armstrong, assisted by Miss Green and Miss Phillips, and the choir boys of St. Peter's parish church, Liverpool. Bro. Twiss, Prov. G. Org. of Cheshire, presided at the organ, and played an appropriate voluntary while the brethren were entering the church. The sermon was preached by the Prov. G. Chap., Bro. Hobson, who chose for his text the 12th verse of the 10th chapter of Romans, "For there is no difference between the Jew and the Greek; for the same Lord over all is rich to all who call upon him."

A collection was afterwards made in aid of the Birkenhead Borough Hospital and the Provincial Fund of Benevolence. The brethren observed the same order in returning from church to the Music Hall, where the Provincial Grand Lodge was duly closed.

Shortly after the return of the brethren from church a banquet was served in the Music Hall, to which about 200 sat down, Bro. Stokes, of Seacombe, being the purveyor. Lord de Tabley presided, and he was supported right and left by the officers of the Provincial Grand Lodge. The musical arrangements, which were admirably carried out, were under the direction of Bro. Twiss, Prov. G. Org. (who presided at the pianoforte) assisted by Bros. Edmondson, Baker, W. Parker, T, J. Hughes, and T. Armstrong.

After proposing the toast of "The Queen," which was most cordially received, the R.W. Prov. G.M. gave the toast of "The Prince of Wales and Earl of Chester, the Princess of Wales, and the rest of the Royal Family."

The toast was responded to with great enthusiasm.

"The Cambrian Plume," a new song by Brinley Richards, was then sung by Bro, Hughes with great spirit, and was loudly cheered.

The principal remaining toasts were—"The Earl of Zetland, M.W.G.M., and the Officers of the Grand Lodge" (responded to by Bro. M'Intyre, G. Reg.); "Lord de Tabley" (proposed by Bro. Cope, Prov. G.S.W.); "The R.W. Prov. G. Masters of Neighbouring Provinces (responded to by Bro. H. S. Alpass, Prov. G. Sec., W. Lancashire), &c.

The Grand Stewards deserve especial notice for the indefatigable zeal they displayed at the banquet and throughout the day's proceedings with the view of securing the comfort and satisfaction of all the brethren.

After the concluding toast, "All Poor and Distressed Masons," the brethren separated, all expressing their pleasure at the result of the day's doings.

## CUMBERLAND AND WESTMORELAND.

COCKERMOUTH.—*Skiddaw Lodge* (No. 1002).—The regular meeting of this flourishing lodge was held at the Masonic Temple, on Tuesday, the 7th inst., the W.M. Bro. Richard Robinson was supported by Bros. T. F. Taylor, S.W., J. Mayson, J.W., W. Shilton, I.P.M., H. F. Faithfull, P.M. P. Prov. J.G.W., John Pearson, Prov. G.S.D. Treas., Rev W. Williams, Hon. Sec., Isaac Evening, as I.G., J. Thwaites, R. Brown, C. Mayson, J. Lewthwaite, J. Allinson, W. Potts, Tyler; visitor: Bro. John Bowes, P.M. P.Z., P. Prov. G. Reg. The lodge was opened in due form with solemn prayer according to ancient usage, when the minutes of the last regular meeting, and a lodge of emergency were read and declared to be correctly recorded. The W.M. now requested Bro. John Bowes to occupy the chair of K.S., when Bro. J. Allinson sought preferment, and proving his claim was entrusted, and retired. The lodge was opened in the second degree and Bro. Allinson was re-admitted and passed. Bro. J. Lewthwaite now claimed advancement, and on proving his proficiency was entrusted and retired. The lodge was opened in the third degree, Bro. Lewthwaite introduced and raised to the sublime degree of a M.M. Both ceremonies had the advantage of the able deaconate of the W.M., R. Robinson, which was marked by accuracy and precision, as was the working of all the officers. Indeed it would be difficult to find a provincial lodge where greater zeal is manifested. The lodge was lowered to the first degree, when a cordial vote of thanks was passed to Bro. Bowes, for his assistance during the evening's labour, which that brother suitably acknowledged. There being no further business the lodge was closed with the usual solemnities, We must not close our report without a word in reference to the lodge room. The painting, decorating and fittings are at once accurate and chaste, and reflect the highest credit upon Bro. Faithfull, at whose cost and under whose superintendance the work was done, Bro. W. Taylor, a member of the lodge, did the painting and decorating.

## DURHAM.

DURHAM.—*Marquis of Granby Lodge* (No. 124).—On Tuesday evening, the 7th inst., the usual monthly meeting of this lodge was held under the presidency of the W.M., Bro. C. Rowlandson. The lodge was opened shortly after the time stated on the summons, when, after the minutes of the previous lodge had been confirmed, Mr. James Clement Thomson, of Thornley, was duly initiated, the ceremony being followed by passing Bro. C. Millwood to the F.C. degree. Several propositions having been made and notices of motions given, the lodge was closed according to ancient and solemn form until the first Tuesday in the ensuing month.

CHESTER-LE-STREET.—*Lambton Lodge* (No. 375).—A regular meeting of this lodge was held at the Lambton Arms Hotel, on Friday afternoon, the 3rd inst., at 3 o'clock. Bro. Sir H. Williamson, *Bart., M.P.*, R.W. D. Prov. G.M., presided, and amongst those present were—Bros. J. Fawcett, Prov. G.M.; Revs. J. P. De Pledge and J. W. Cartwright; H. J. Baker-Baker; V. A. Williamson; A. Story, &c. The election of W.M. for the ensuing year was proceeded with, when Bro. H. J. Baker-Baker, J.W., was elected. After transacting other business of importance, the lodge was regularly closed. The installation of the W.M. elect will take place on the 5th of November next.

## ESSEX.

COLCHESTER.—*United Lodge* (No. 697).—The last regular meeting of this lodge took place at the George Hotel, on Friday, 13th ult. Present: Bros. Newman, W.M.; Ray, S.W.; J. S. Smith, J.W.; Rix, Treas.; Calthorpe, S.D.; Eustace, J.D.; Gill, I.G.; Saunders, Bell, Piper, Woodland, Kinloch, Everett, Givin, Warren, J. Smith, O'Malley. The lodge was opened in due form in first degree, and the summons convening the meeting was read, and also the summons for the Board of General Purposes. The minutes of the last regular meeting were read and confirmed. A report from the Board of General Purposes was read, reporting that the character of Bro. G. Smith Angel, 51, was considered satisfactory, and that they had decided, with the approval of the members of the United Lodge, to reduce the fees to one uniform quarterly subscription of 5s., the quarterly charges having been hitherto for officers and civilians 7s. 6d. Ballot was then taken for Bro. G. Smith, 51, as a joining member, and which proved unanimous. A communication was read from the Grand Lodge. The lodge was then opened in the second degree, and Bro. Piper was called upon to answer the questions appertaining to it prior to being raised; he then retired, and the lodge being then opened in third degree, he again entered and was raised to the sublime degree of a M.M. Bro. Woodland signed and received his Grand Lodge certificate. The lodge was then closed by the power of the gavel to the first degree, and Bro. Warren was called upon to answer the questions in first degree, and having satisfactorily done so, retired. The lodge was then opened in second degree, and Bro. Warren was passed. The questions appertaining to second degree were then put round for the information of Bro. Warren. The lodge was then closed to first degree, and Bro. Newman proposed, and Bro. Eustace seconded, that Bro. Bolton be received as a joining member of United Lodge No. 697. Bro. Newman proposed and Bro. J. S. Smith seconded that Capt. George Blunt, 83rd Regt., be received as a joining member of United Lodge 697. The lodge was then closed in peace, harmony and brotherly love, and the brethren sat down together to banquet, spent a convivial evening, and retired at an early hour.

## HEREFORDSHIRE.

### LEOMINSTER.

### *Provincial Grand Lodge.*

The Masonic body of this province celebrated their annual Grand Lodge gathering, or muster of brethren from the different lodges under Masonic rule, on Monday, the 6th inst., the holding of Grand Lodge being a moveable festival at which the past is reviewed, brotherly love stimulated, generous feelings exchanged, and the work of the future considered.

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Grand Lodge having been opened in accordance with the Masonic rule, and the W. the Prov. G. Master, the Rev. J. Bowles, *D.D.*, having been received by the brethren, he, assisted by the D. Prov. G.M., Bro. R. H. Luckes, and the other Grand Officers, proceeded to the transaction of the business of the province, in the course of which the W.M. made the following official appointments for the ensuing year:—Bros. Alfred Osborne, of Ross, Prov. G.S.W.; Francis Nash, of Ross, Prov. G.J.W.; J. H. Skyrme, of Ross, Prov. G. Treas.; the Rev. H. Kaye Booker, of Eastnor, Prov. G. Chap.; the Rev. J. Buckle, of Ashperton, Assist. Prov. G. Chap.; John H. Wilding, Salop, Prov. G. Reg.; J. E. S. Hewitt, Ross, Prov. G. Sec.; Edward Gregg, of Leominster, Prov. G.J.D.; W. E. Hyde, of Leominster, Prov. G.J.D.; S. R. Davies, Prov. G. Dir. of Cers.; Alexander Gordon, of Ross, Prov. G. Assist. Dir. of Cers.; Dr. Tanner, of Ledbury, Prov. G. Supt. of Works; W. S. Boyce of Leominster, Prov. G. S.B.; T. Jowett, the Weir, Hereford, Prov. G. Purst.; Bradley, Leominster. Prov. G. Org.

The Grand Lodge having then been temporarily closed, at two o'clock the brethren walked to the fine old Priory Church at Leominster, in which a large congregation of worshippers had already assembled. Full choral service was performed in an excellent manner by the Leominster choir, assisted by some Masonic brethren, under the superintendence of Bro. Bradley, who presided at the organ. The service, which was specially adapted for a Masonic gathering, was very beautiful, and seemed to afford very great pleasure to the large and highly respectable congregation assembled.

The service was intoned by Bro. the Rev. H. Kaye Booker, one of the Prov. G. Chaps., the lessons being read by Bro. the Rev. John Buckle, the Assist. Prov. G. Chap. The sermon was preached by Bro. the Rev. J. Bowles, *D.D.*, R.W. Prov. G.M., in aid of the splendid schools recently opened in London for the children of deceased Masons, and for the homes erected for the reception of decayed Masons and the widows of Masons.

The venerable preacher took for his text the following words from Acts xx. 35:—"I have showed you all things, how that so labouring ye ought to support the weak: and to remember the words of the Lord Jesus, how He said it is more blessed to give than to receive." He said: By the kind permission of the Vicar of Leominster—for which in the name and on behalf of the Freemasons of Herefordshire I tender him my grateful acknowledgments—we have met in this time-hallowed minster, grey with its thousand years, to worship God. Here, were lordly priors and sandal-footed monks once offered up a gorgeous and ceremonial worship in a language not understood by the people—here, with the fragments and mouldering dust of by-gone generations beneath our feet, I am permitted to plead to you, my brethren, on behalf of those noble charities which are the life of our Masonic Order, and which so aptly illustrate the duties enforced by St. Paul, how that "ye ought to support the weak and to remember the words of our Lord Jesus Christ, how He said it was more blessed to give than to receive." The import of these words cannot be mistaken: to give is an universal description of communicating good; to receive an equally extended description of gaining it from others. The former of these two kinds of conduct is pronounced "more blessed" than the latter. To be blessed is to receive happiness from God, from our fellow-creatures, or from ourselves, and denotes therefore all the good which we do now or shall hereafter enjoy. The doctrine of the text is, therefore, that it is more desirable to communicate happiness than to receive it from others—in short it is a complete epitome of the principles of Freemasonry, which commences with love to God and terminates with love to man. The great practical inference from this doctrine is that doing good is the only proper employment of man. You, brother Freemasons—you, brethren, who do not belong to our ancient fraternity—were created for this great purpose. You were not created to gain reputation, learning, wealth, knowledge, power, honour, or pleasure, but to do good. Make, then, the end for which God designed your existence and your faculties the voluntary and proper end of all your wishes, designs, and labours. Direct your efforts to the well-being of those who are within your reach, and not to the inhabitants of a distant country. Let every day, when passing in review before the scrutinising eye of conscience present a regular series of good actions, which will soften the bed of repose, and rise as an evening sacrifice a sweet memorial before God. By patient continuance in well-doing seek for glory, honour, and immortality. If you act thus in the great trial-time of life you will be found and pronounced, when this life ends, to have "well done," and to have been a good and faithful servant of your Divine master, and will be directed to enter into the glory of your Lord. The modes of doing good, to which from the fraternity to which we belong we more especially called are the moral and social training of the children of the poorer brethren, and the sustentation and shelter of aged and decayed Freemasons and their widows. With respect to the children for whom I have the honour to be an humble advocate on this occasion, few words are necessary to recommend them to your patronage. If the cultivator of the soil, the man who rescues from barrenness a neglected portion of the country, and spreads over its face fertility and beauty, deserves and obtains our pride, shall our schools solicit you support in vain, which under God, will rescue from the evils of ignorance children in the humbler Masonic walks of life, who might otherwise perish for lack of knowledge, and will open their understanding, at least in a degree to understand the scriptures of eternal life. It is impossible to doubt that such institutions as those for which I am now pleading are two of the great means which the divine Being employs for the accomplishment of His own great end. He does not Christianise the world by magic; we are not to expect religion to descend from heaven, or to rise from the earth like a beautiful vision! It will indeed descend from heaven and rise upon the earth, but this will be by a regular, appointed, adapted means—by means such as those which are now set at work in our Masonic Schools, means employed by God himself; means which this day require your cordial and liberal assistance; means which afford an omen of the desired success, since I cannot conceive why all this energy should have been impressed on the minds of men, if not for the providential accomplishment of one grand result—the transformation of the kingdoms of this great world into the kingdoms of the Lord and of His Christ. And then, the education of these children by your liberal contributions this day. Come up to the help of the Lord; become labourers together with God, and bear in mind the unquestionable certainty, that every brother shall receive his own reward, according to his own labour. Give liberally and wait patiently for the whole end of your recompense until the evening hour when the Master of the vineyard shall call the labourers and give them their hire, beginning at the first unto the last. Meditate the worth of these children's souls, meditate deeply the lessons the scriptures afford on their inconceivable value and eternal duration. While the philosopher wearies himself with endless speculations on their physical properties and nature, while the politician only contemplates the social arrangements of mankind and the shifting forms of policy, fix your attention on the individual importance of these children as the creatures of God, as the candidates for immortality. Let it be your highest ambition to train them up for an unchangeable condition of being. Assist in implanting in their minds a love of that rectitude—the eternal rectitude which was with God before time began; was embodied in the person of his Son, and in its lower communications will survive every sublunary change, emerge in the dissolution of all things, and be impressed in refulgent characters on the new heavens and the new earth in which dwelleth righteousness. To do good, brethren, is the only proper employment of man—more especially of Freemasons—to do good is the character of angels, of Christ, and of God. It constitutes the beauty of Heaven, the glory of Jehovah, and is the source of all the happiness which is enjoyed in immensity and eternity. Surely then your benevolence towards the children of your poorer brethren will receive a rich reward in the great and final day—nay it will be received and rewarded by Christ, as done to Himself, if in these schools but one immortal spirit shall first be taught to read the lessons of celestial wisdom, or hear the accents of immortal hope. Blessed are you, brother Freemasons, if it be permitted you to be the means of leading only one of these young pilgrims to the stream amidst the desert, and teach him there to slake his thirst from the pure river of the water of life which proceeds for ever out of the throne of God and of the Lamb. He who rears up one child in Christian virtue, builds a temple more enduring than earth or heaven. The souls of the children whom you rescue from ignorance and vice, and bring up in the way they should go, will survive all outward change. When winds and mountains and suns shall have ceased to praise God, these rescued souls will praise Him. They will receive more and more divine inspirations of truth, will fill with their benevolent ministry wider and wider spheres, and will accomplish their destiny by a progress towards God, as unlimited, as mysterious, as enduring as eternity. It is not necessary, I should hope, to use many words in pressing upon

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your attention the claims of aged and decayed Freemasons and the widows of Freemasons.

"Old Time, who changes all has altered them
In soul, in aspect, as in age."

And the Royal Masonic Institutions for their relief have strong and peculiar claims upon your compassionate benevolence. It is one of the forms in which the spirit of Freemasonry is embodied—a spirit of reverence and love for our aged brethren, of sympathy with their wants, and intense desire to relieve them. May that sympathy overshadow us and work within us, and open every soul to help "the charities that soothe and heal and bless." Be assured, brethren, that exactly in proportion as we become attached and devoted to Freemasonry, we shall exhibit the increase of real benevolence and self-denying exertions—that the nearer we approximate to universal love the higher we ascend in the scale of Masonic excellence, the grand characteristic of which is to view the world as one united whole, mankind as one family, all nations as one blood, springing from the Father of All, tending to one common destiny. The divisions and distractions of mankind vanish away before such a prospect, and give signs of the approach of that bright era, when the names of neither sect or party shall no more be heard, but all shall form "one fold under one shepherd." Finally, remember that you are expected to act as stewards of the manifold gifts of God; that neutrality in a cause like this is peculiarly detestable. Remember who has said, "He that gathereth not with me scattereth abroad;" while He has declared, as an immutable axiom, that "it is more blessed to give than to receive." Remember the apostle's solemn charge, that you "trust not in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that you do good and be rich in good works, ready to distribute, willing to communicate; laying up in store for yourselves a good foundation against the time to come, that you may lay hold of eternal life." Give, then, my friends, in a confiding spirit. Give in the strength of faith, hope, and charity. Give to increase the holiness of earth and the happiness of heaven. Give that you may become fellow labourers with God for the benefit of man.

"For when the vanities of life's brief day
Oblivion's hurrying wing shall sweep away,
Each act of charity and mercy done
High o'er the wrecks of time shall live alone,
Immortal as the heavens—and beauteous bloom
In other worlds and realms beyond the tomb."

I add no more. The cause of those on whose behalf I have been pleading rests with yourselves. It is one requiring not arguments, but deeds; not eloquent appeals, but generous contributions. May the Great Architect of the Universe apply what has been said to your consciences, and cause it to bring forth fruit in your hearts.

A collection having been made, which produced a handsome sum, the brethren returned to their lodge, where the business programme of Grand Lodge was completed, and the same closed in strict Masonic form.

Rest having followed labour, the brethren, each wearing his insignia of office, proceeded to refreshment.

The grand banquet, which was a truly superb repast, was laid out with great taste in the very handsome assembly-room of the Royal Oak Hotel, and the catering of Bro. Bradford and his good lady was such as to call forth repeated and well-deserved encomiums. The apartment was decorated with great judgment, the panels of the walls being filled in with well-painted Grand Lodge emblems, the Prov. G. Lodge banner (hung over the R.W. Master's chair) being supported by a portrait of the Grand Master of England, the Earl of Zetland, and a drawing of the new Masonic Schools. The room was otherwise adorned with ferns and flowers, and the tables displayed handsome centrepieces, over which fruits and flowers were grouped with great taste.

The Prov. G. Chaplains asked a blessing and offered thanks, and the musical portion of the entertainment was under the management of Bro. Bradley, who ably presided at the pianoforte, and was assisted by Bro. Robinson.

The Prov. G. Master was supported by the D. Prov. G.M. and the Prov. G. Chaplains (Bros. the Rev. H. Kaye Booker and the Rev. J. Buckle), and among those present were Bros. the Rev. J. H. Jukes; W. M. Palladin, 120; H. Gregg, P. Prov. G.D., and P.M. 751; John Thomas, United Pilgrims, Sec. 857, 860, P.M. 507, 720, Prov. G. Dir. of Cers., R.A.; S. Wallace, J.G.W. 338; A. Stringer, S.W. 751; W. Daggs, P.M. 892, and P. Prov. S.G.W.; S. Partridge, P.M.; E. Hyde, J.W.; W. J. Wormington, P. Prov. S.G.W., and S.W. 892; J. W. Butcher, S.D. 892; T. Griffiths, Salopian; A. Gordon, Vitruvian Lodge; C. Whitcomb, J. Bellow, and H. Robinson, 892; J. G. Hewett, Prov. G. Sec., 338; E. Gregg, W.M. 892; T. Jowett, Prov. G. Dir. of Cers., and 120; W. H. Kirby, 892; H. R. Luckes, D. Prov. G.M.; J. Bradford, 892; A. Osborne, 338; Richard Williams, Treas. 811; W. Prosser, 126; J. Turner, Thomas, 545; F. Nash, 337 and P.M. 1,067; J. H. Wilding, 120; M. Bradley, 892, &c.

On the removal of the cloth, the Prov. G. Master rose and said: Freemasonry and loyalty are twin brothers. We love her Majesty because she loves the law, respects its bounds, and reigns content within them. Brethren, I give you "The Health of her Most Gracious Majesty the Queen," under whose gentle sway we enjoy that constitutional freedom without which humanity withers.

The Prov. G. Master then said: You all know, brethren, that since our last Provincial Grand Lodge the Prince of Wales has followed the example of his royal grandfather, the Duke of Kent, his royal great uncle, the late Duke of Sussex, and other members of his illustrious house, by becoming a member of our ancient fraternity. His Royal Highness now holds the rank of Past Grand Master, and consequently we have the honour and satisfaction of drinking "The Health of our future King as a Masonic brother."

The Prov. G. Master then gave "The Health of the Grand Master, the Earl of Zetland," who, like his royal predecessor, the Duke of Sussex, had filled that office for more than a quarter of a century. The noble earl had now "some smack of age in him, some relish of the saltness of time," but his intellect was as vigorous as ever, his Masonic experience unsurpassed, and he was deservedly rich in the unfeigned esteem, affection, and confidence of the great and influential fraternity over whom he has so long, so ably, and so kindly ruled.

The Prov. G. Master then, in a speech characterised by quiet humour, gave the toast of "The R.W. D.G. Master of England, the Earl de Grey and Ripon," which was received with Masonic honours.

The D. Prov. G. Master said: Brethren, I rise to give "The Health of our Masonic chief, Dr. Bowles," and although I desire personally to make it a special toast at this gathering, I am sure that the province over which he so wisely and so kindly rules, equally desires with myself to pay him a compliment for the warm interest he continues to take in the Craft. I assure you that is the constant desire and study of the Prov G. Master to carry out the duties of his office with true Masonic zeal, in all kindness, and under the auspices of true Masonic brotherhood. It is a difficult task to propose the health of the Provincial Grand Master, for all I could say of him would but very inadequately express the high esteem in which we hold him, and therefore I will content myself with asking you to join me cordially and heartily in drinking his health.

The Provincial Grand Master in reply said: I thank you with all my heart and mind for the more than brotherly kindness with which you have received the toast proposed by my hon. friend and brother the Deputy Provincial Grand Master. I am far too sensible of my own deficiency to accept as my due the eulogistic speech of my too partial friend, but as your exceeding kindness permitted the encomium to pass unchallenged, he will consider it a description of what I ought to be and not what I am. "On their own merits modest men are dumb"—consequently my deputy has not said a word to you about the able and continuous help he gives me, but I should be most ungrateful if I did not embrace this opportunity of publicly tendering to Bro. Luckes my hearty acknowledgement, and permit me to observe, brethren, that you ought to share in the expression of my satisfaction, inasmuch as the Deputy Provincial Grand Master covers my short-comings, and is consistently and judiciously zealous in the fulfilment of his duties. Brethren, I have now presided over this province for nearly a quarter of a century, and permit me out of the fulness of my heart to say that each returning anniversary of the few that remain to me recalls more vividly to my mind the recollection of my dear and valued friend and deputy, the late Archdeacon Lane-Freer, who for so many years sat on my right hand in our lodges, charming us with his large hearted benevolence which recognises in every man a human brother, and exhorting us with his fervid eloquence to let our light so shine before men that they may see our good work, and glorify our Father which is in heaven. The memory

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of the late Archdeacon Freer is revered and cherished by the Freemasons of Herefordshire—nay, in the noblest sense it may be said that he yet lives, for

"To live in hearts we leave behind is not to die."

Brethren, I will not weary you by attempting in an after-dinner speech to brush away any of the dust which has from time to time been scattered over Freemasonry. It is sufficient for us to know that, however darkly its antiquity and its origin may be obscured by the dust of past ages, the fraternal principles on which it is founded remain in all their pristine brilliancy and vigour, and will continue to flourish till time shall be no more. But I cannot enter on this fruitful subject. Let me say that I see everywhere in Freemasonry the great design of liberating and raising the human mind. I see in Freemasonry nothing narrowing or depressing—nothing of the bitterness of the systems which human fear, craft, and ambition have engendered—everything breathes freedom, liberalty enlargement—everything is pregnant with those all—comprehending truths which are given to the soul to be developed and applied by itself; given to it as seed to the sower, to be cherished and expanded by its own thought into more and more glorious fruits of wisdom and virtue. Brethren, permit me in conclusion to propose a toast which I am sure you will receive with all honour—the "Health of the Deputy Provincial Grand Master of Herefordshire, Bro. Henry Richards Luckes."

The D. Prov. G. Master said: After the very eloquent speech we have just had addressed to us, brethren, I cannot but feel very humble in knowing that I am so feeble a successor of that great and good man, the late Archdeacon Lane Freer, who occupied so exalted a position both as a Freemason as well as in the social and religious world. I can only say that I regard my appointment to the chair of the D. Prov. G. Master of Herefordshire as a great honour, that I feel an earnest love for Masonry, that I take the liveliest interest in the well-being of the province, and that so far as in me lies, its advancement shall never be forgotten. I am happy to inform the brethren that the contributions from the province to the Masonic charities last year amounted to £38 10s., and, brethren, if we take up the subject in the spirit in which it has been set before us to-day, I am sure that we shall find our hands strengthened and Masonry flourish. I am most desirous of carrying out Masonry in its high and noble spirit of charity, and by using our joint energies I hope to be able to remit double that amount at the close of the current year.

The Prov. G. Master then proposed "The health of the Prov. G. Secretaries, Bros. John H. Wilding and John E. S. Hewett."

Bros. Wilding and Hewett responded.

The D. Prov. G. Master, in a complimentary speech, gave the toast of "The past and present Provincial Grand Officers."

Bro. Alfred Osborne returned thanks.

The D. Prov. G. Master recalled the pleasure he felt in making his first visit to the Royal Edward Lodge, when he attended to instal a brother in the chair, and he therefore proposed "The health of Bro. Gregg, W.M., Bro. Partridge, P.M., and the other officers of the lodge," with thanks for the arrangements made.

Bros. Gregg, W.M., and Partridge, P.M. replied in acknowledgment of the compliment.

The Prov. G. Master then gave "The health of the visitors."

Bro. John Thomas, of London, replied in a speech of considerable length.

Bro. J. Turner Thomas also returned thanks as a visitor.

Bro. Thomas Griffiths responded as a member of the Salopian Lodge at Shrewsbury.

The brethren shortly afterwards separated.

We are pleased to add that the collection after the sermon and the banquet produced upwards of twenty-six guineas.

## SOUTH WALES

CARDIFF.—*Bute Lodge* (No. 960).—At the regular meeting of this lodge, at the Consulate Chambers, Bute Docks, on Tuesday, the 7th inst., an official visit was paid by the Provincial Grand Master, Bro. Theodore Mansel Talbot, who was accompanied by Bros. E. J. Morris, D. Prov. G.M.; R. F. Langley, P. Prov. S.G.W.; T. Hodge, P. Prov. S.G.W.; D. Roberts, P. Prov. G. Reg.; E. J. Thomas, P. Prov. G. Dir. of Cers.; and numerous other officers of Grand Lodge past and present. The W.M., Bro. W. Willans, was supported by his Past Masters, Bros. W. H. Martin, P. Prov. S.G.D.; John Willans, P. Prov. S.G.D.; T. B. Bell, Prov. S.G.W.; and P. Bird, P. Prov. G. Reg.; F. Ware, S.W.; and J. Hurman, J.W., in addition to about forty other members of the lodge, which, although the youngest, is about the most numerous as well as the best worked in the province. Mr. H. L. Ward was initiated into the Order, and Bros. J. L. C. Ward and T. Beddoes were passed to the second degree, both ceremonies being performed in a manner which elicited the warm eulogiums of the Prov. G. Master. The sum of five guineas was voted from the funds of the lodge, upon the motion of Bros. John Willans and W. H. Martin, to the relief of the widow of a late member of the lodge, and after the proposition of two gentlemen for ballot at the next meeting, and other routine business, the lodge was closed, and the brethren, to the number of about fifty, adjourned to the Windsor Hotel, where supper was provided by Host Samuel Marks.

## SCOTLAND.

### GLASGOW.

GLASGOW.—*Lodge of Glasgow St. John* (No. 3 *bis*).—The first meeting of the winter session of this lodge was held upon the 7th inst., Bro. John Baird, R.W.M., in the chair; Bros. McMillan, S.W., and Kyle, acting J.W. There were also present. Bros. Park, P.M.; A. McTaggart, R.W.M.; J. Wallace, Prov. S.G.D.; C. F. Martier, from England, and a large number of brethren. The lodge having been duly opened, the minutes were read and passed. Two gentlemen were afterwards initiated into the Order, Bro. McMillan, S.W., impressively performing the ceremony. Bro. Matier being duly proposed by the R.W.M., seconded by Bro. Buchan, and unanimously approved of, was constituted an affiliated member of this ancient lodge, the O.B. being administered by the latter. After business the lodge being called to refreshment, a happy evening was passed, during which the worthy Tyler, Bro. J. Pollock, who is sometimes familiarly styled in a homely way, "Old Waterloo," was presented by the R.W.M. in the name of Bro. Lieut. Hunter, with a walking stick cut from the plains where, fifty-four years ago, Bro. Pollock had manfully acted his part in upholding the honour of his country. Bro. Pollock—long life to him—having duly acknowledged the gift, made his salute *pro formâ*, and retired to his post. The usual loyal and Masonic toasts were given, Bro. Matier responding for the Grand Lodge of England. One remark of Bro. McTaggart's is especially worthy of notice, viz., "As Freemasons, you have an organisation whose ramifications extend throughout the whole world—what are you going to do with it?" Bro. Wallace and other visiting brethren having replied on behalf of their lodges, "Happy to meet, sorry to part, and happy to meet again," was given, after which the lodge was closed in due and ancient form.

## IRELAND.

### OPENING AND DEDICATION OF CARGYCREEVY MASONIC HALL.

The Masonic Hall of Cargycreevy, in the townland of that name, about five miles from Lisburn, and half-way between Lisburn and Ballinahinch, was consecrated and dedicated to the purposes of Masonry on Saturday, the 4th inst., by the office-bearers of the Provincial Grand Lodge of Antrim. The foundation-stone of the hall was laid about eighteen months since. It has been erected from plans prepared by Bro. Wm. Redfern Kelly, of Belfast, and it is remarkably appropriate for the purposes for which it has been built. The hall stands on an elevated position, and is erected on ground—the free gift to the lodge of Cargycreevy from D. S. Ker, Esq., *D.L.*, and has cost about £800. This is the first Masonic Hall we understand opened in Ireland as the result of voluntary contribution, and it is highly creditable to the Masons of the district.

The following lodges were represented:—

Provincial Grand Lodge of North Antrim—Sir Chas. Lanyon, D. Prov. G.M.; James Girdwood, Grand Dir. of Cers.; H. J. Hill, G.J.W.; S. G. Crymble, G.S.D.; Thomas Dunlop, *M.D.*, P.I.G.; J. McCracken, G.S.W.; Joseph Finlay, Standard Bearer; No. 7, Alex. Tait, H. M. Girdwood; 22, 35, 59, 54, 40, 77, 86, 66, 97, 51, 46, 109, 111, 113, 133, 136, 186, 272, 375, 609, 556, 606, 602, 615, 624 and 659.

At "High Twelve" the brethren who purposed taking part in the ceremony of consecration and dedication assembled together in the Cargycreevy Presbyterian Church, wearing the clothing,

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jewels, and insignia of their respective orders, or the offices they represented, when the Worshipful Master of 606 (Bro. Freckleton) proceeded to address the brethren, stating the purpose which brought them together, and telling them off to the various duties which they would be required to perform in the ceremony of dedication, and they were shortly afterwards met by the P.D.G.M. (Bro. Sir Charles Lanyon), who was appointed to perform the ceremony, assisted by the officers of the Provincial Grand Lodge of Antrim, and a Prov. Grand Lodge was then opened by the Prov. D.G.M. and his officers in "ancient form." The lodge being opened, the Prov. D.G.M. announced the purpose of the meeting, after which the brethren were marshalled, and a procession having been formed, they proceeded to the new hall, a short distance off. The procession, under Bro. James Girdwood, Prov. G. Dir. of Cers., and Bro. H. J. Hill, Assist. Dir. of Cers., were marshalled, and the lodge having arrived at the hall, the brethren uncovered to the right and left, facing inwards, to let the procession pass. They then entered and marched three times around the altar, when the lodge was placed on the centre, and front of the altar, and facing towards the East, the gold and silver vessels, containing corn, wine, and oil, and the lesser lights in triangular form were placed around the altar; also, the charter, Ahiman Rezon, and by-laws of the lodge, which being done, the public grand honours were given, and the officers took their respective places in the lodge. The Chaplain Bro. the Rev. S. S. Frrckleton then offered up prayer, and a Masonic hymn was sung to the air of the "Old Hundred," after which

Bro. the Rev. S. S. Freckleton (the W.M. of the lodge for which the hall is intended), addressing the D. Prov. G.M. Bro. Sir Charles Lanyon, said:—R.W. Sir,—The brethren of this lodge, being animated with a desire of promoting the honour and interests of the Freemason Craft in this place, have, at considerable labour and expense, erected a Masonic Hall for their convenience and accommodation. They are most desirous that the same should be examined by this Provincial Grand Lodge; and, should it meet their approval, that it be solemnly dedicated to the purposes of Freemasonry, in accordance with the ancient forms and usages of the Craft.

The Worshipful Master then handed to the Provincial Deputy Grand Master the warrant of dedication, which was read by him to the brethren.

Bro. Kelly, the architect, then addressed the D.P.G.M. as follows:—Right W. Sir—Having, as architect, been entrusted with the superintendence and management of the workmen employed in the construction of this edifice, and having, according to the best of my ability, accomplished the task assigned to me, I now return my thanks for the honour of this appointment and beg to surrender up the implements which were committed to my care when the foundation of this structure was laid, humbly hoping that the exertions which have been made on this occasion will be crowned with your approbation and that of this Grand Lodge.

The Architect here presented the square, level, and plumb.

The Prov. D.G.M. replied as follows:—Bro. Architect,—The skill, zeal, and fidelity displayed by you in the execution of the trust reposed in you, at the commencement of this undertaking, have secured the entire approbation, of this Grand Lodge; and they sincerely pray that this edifice may long continue a lasting monument of the taste, spirit, and liberality of its founders.

D.G.M.—R.W. Sir,—This hall in which we are at present convened, and the plan upon which it has been constructed, having met with your approbation, it is now the desire of the members of Lodge No. 615 that it should be dedicated by this Grand Lodge, according to the ancient rites and usages of Freemasonry

The Masonic ceremonial usual on such occasions having been gone through, the benediction was pronounced in the usual manner.

Bro. Sir Chas. Lanyon said—I congratulate you, brethren of Lodge 606, on the dedication to the purposes of Freemasonry of this building, which, although not of very large dimensions, is sufficiently spacious for the celebration of the ceremonies both of your Lodge and the higher Order of Masonry with which some of us are connected, and appears to be commodiously situated and well arranged. I am happy to have been able to take part in so interesting a ceremonial; and I heartily wish that this lodge may long continue to flourish and increase in numbers and respectabilily; may long enjoy the use of this hall in peace, love, and harmony; and may set an example and model to the Masonic fraternities of the North by the correctness of their working, the regularity of their discipline, and their adherence to the true grand principles of brotherly love, mutual relief, and pursuit of truth.

The Masonic version of the National Anthem was then sung, and the proceedings terminated.

The business of the day having concluded, the company proceeded to the large room of the building, where luncheon was prepared. Bro. Sir Charles Lanyon occupied the chair.

The Chairman gave "The Queen and the Craft," which was received with all the honours; and next, "His Royal Highness the Prince of Wales," which was received with due honours; after which, "The Health of the three Grand Masters of England, Ireland, and Scotland," was proposed and received with the usual salutes.

Bro. Wm. Johnston, M.P., then rose and said he had a toast to propose, which he was sure, would be acceptable to all the brethren present. He was glad to have the opportunity of meeting in this completed hall so many brethren assembled under the presidency of the R.W. the D.P.G.M. of Antrim, who sat in the chair, and begged to propose in the strongest and warmest terms the health of the chairman—their esteemed friend and Bro. who presided over the ceremonies of that day—the Deputy Provincial Grand Master of Antrim, Bro. Sir Charles Lanyon. (The toast was received with loud applause accompanied by full Masonic honours).

Bro. Sir Charles Lanyon, on rising to respond, was received with loud applause. He said he might be fairly proud of the reception which they had given him. It had been so hearty and so sincere that really he felt deeply indebted to Bro. Johnston and all the brethren present for the manner in which it had been proposed and received. Bro. Johnston in the very kind words in which he had proposed the toast, said they had not always been so close together as at that time. He wished to avoid as carefully as Bro. Johnston had done anything political on that occasion, but this much they would allow him to say, that in the circumstances of the last election he had never been in the position of being distant from his friend; that he had never been in hostility to him; and he trusted he would accept from him this observation, that in no matter what circumstances they might be placed, he would always esteem him as a friend and a brother, And, now, would they allow him to congratulate them on the events of that day. They had assembled there to dedicate that building to the purposes of Masonry, and he must say that he thought the members of Lodge 606 ought to be congratulated on the very successful results of their labour in connexion with this building. It was not more than eighteen months since he had had the honour to lay the foundation stone, and to see present a large assemblage of Masons to give eclât to that proceeding; but he thought they had great reason to be proud that day when they assembled to celebrate its completion inside eighteen months. He trusted that this lodge might be the means of promoting peace, love, and harmony in this neighbourhood, and that the proceedings of the lodge would be such as would do honour to the profession of Masonry in every way, and that many other parts of the country would follow their example. He concluded by proposing "the health of the Master of the Lodge 606 (Cargycreevy), the Rev. Samuel Scott Frackleton."

Bro. the Rev. S. S. Frackleton responded, and, is doing so, gave all the credit of originating the building to Bro. Hugh Gill Paterson, P.M., to whose untiring exertions on behalf of Masonry the neighbourhood was so much indebted. He concluded by proposing, "the health of the G. Dir. of Cers. Bro. James Girdwood."

Bro. Girdwood responded in a few words,

The Chairman proposed "The health of Bros. Patterson and Ireland, the trustees of the Lodge."

Bro. H. G. Patterson, responded.

Bro. Ireland also responded.

"The health of D. S. Ker, Esq., the lord of the soil," was next proposed, and was warmly received.

Rev. R. S. Irvin, responded.

The Chairman proposed "The health of the architect, Bro. Wm. Redfern Kelly," and regretted that sickness prevented him from being present at the dedication of the hall.

The toast was received with due Masonic honours.

Bro. Hill, responded.

The toast of "The Ladies" was next given, and "The Press," coupled with the name of Bro. Wm. Kirkpatrick, which, having been responded to, the proceedings of a very pleasant day, and an important one in the history of Masonry in the North of Ireland, terminated.—*Northern Whig.*

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## ROYAL ARCH.

### METROPOLITAN.

BEADON CHAPTER (No. 619).—*Installation Meeting.*—The first anniversary of this young and most prosperous chapter was held at the Greyhound Hotel, Dulwich, on Thursday, the 9th inst. The chapter was duly opened by Comps. A. Avery, M.E.Z.; A. P. Leonard, H.; J. W. Avery, J., and many other installed Principals being present. The minutes of the previous meeting were read and confirmed. Ballots were unanimous in favour of all the candidates for exaltation. Bros. Rev. J. R. MacNob, Ayr 165, S.C.; S. Wells, S.W. 619; W. Tervener, 619, and R. Dean, 1,076, being in attendance, were regularly exalted into Royal Arch Freemasonry. Comp. A. Avery, M.E.Z., with his usual skill, doing his part exceedingly well. The ballots were taken for officers with these results:—Companions A. P. Leonard, Z.; J. W. Avery, H.; and H. Massey, J., a member of this chapter, then, in his usual superior manner, did the installations. The officers elected for the year and duly appointed are—Comps. A. Avery, P.Z., Treas.; F. Walters, P.Z., S.E. (re-elected); C. A. Potter, P.M. 619, S.N.; G. A. Smith, Prin. Soj.; W. H. Green. 1st Assist. Soj.; Saul Wells, 2nd Assist. Soj.; F. Deering, Reg.; E. Kimber, Org.; J. M. Kiernan, S.B.; R. H. Williams, Dir. of Cers.; W. Y. Laing, Jan. The chapter was closed. At the banquet which followed, Comp. A. Avery had a five guinea P.Z. jewel given to him. He had a similar gift from his mother chapter, No. 73, Mount Lebanon, which proves how highly he is esteemed by those who know him. There were present besides those named Comps. J. W. Halsey, P.Z.; R. Watts, P.Z., and others. Amongst the visitors were Comps. W. Ough, G. Purst, P.Z. 749; Hyde Pullen, D.G.M. Isle of Wight; James Stevens, P.Z. 720, and many others.

### INSTRUCTION.

METROPOLITAN CHAPTER.—It is with much pleasure we inform the companions that this chapter continues to meet every Thursday evening, at 7 o'clock, at the George Hotel, Aldermanbury, and we have also great pleasure in stating the chapter is presided over on every occasion by companions of high Masonic attainments, and therefore presents a great scope to those who are desirous of preferment. On Tuesday last the ceremony of exaltation was worked by the following companions:—Comps. C. Hosgood, M.E.Z.; Gotthiel, H.; Barlow, J.; J. D. Taylor, N.; Cooke, Prin. Soj.; G. A. Taylor, Assist. Soj.; and Hamshire, Candidate. It is with regret we announce the absence on this occasion through ill health of Comp. J. Brett, but are glad to hear he will be in his usual place on Tuesday next.

## ROYAL ORDER OF SCOTLAND.

### LANARK, RENFREW, AND DUMBARTON.

PROVINCIAL GRAND LODGE FOR WESTERN DISTRICTS.

On Thursday, the 9th inst., the postponed quarterly communication of the Provincial Grand Chapter and Lodge of the Royal Order of Scotland for the counties of Lanark, Renfrew, and Dumbarton, was held at the Masonic Hall, 213, Buchanan-street, Glasgow, at 4·30 p.m. Among those present were Knights Companions F. A. Barrow, R.W.P.G.M.; D. Sutherland, R.W.P.G.S.W.; G. L. Brodie, R.W.P.G.J.W.; J. D. Porteous, R.W.P.G. Sec.; W. Alexander, Acting R.W. P.G. Sword Bearer; A. B. Dick, Acting R.W. P.G. Banner Bearer; J. M. Allan, Acting R.W. P.G. Examiner and Instructor.

An application for advancement and promotion from Bro. J. H. Lloyd, of Dublin, M.M. of Lodge, and Companion of R.A. Chapter Royal Albert, No. 100, Ireland, K. of R.A. Chapter, No. 666, Ireland, Chev. Rose Croix, Paris, and Chev. K.D.S., 30, of France, &c., was read and balloted for. The ballot being clear, Bro. Lloyd was duly advanced to the degree of H.R.M., and subsequently promoted to the high honour of Knighthood of the R.S.Y.C.S. After some routine business being transacted, the P.G. Lodge was closed in simple form and the Knights companions retired to the ante-room, where, upon the invitation of the R.W.P.G.M. Knight Companion Barrow, they sat down to a very *recherché* little entertainment, consisting of cake, wine, and fruit; and the usual toasts—among others that of "Our Hereditary Grand Master H.R.H. the Prince of Wales"—being duly honoured, the proceedings were brought to a close at 8 p.m.

## REVIEWS.

"*Constitutions of the Freemasons.*" By WILLIAM JAMES HUGHAN, Prov. G. Sec., Cornwall, &c. London: R. Spencer, Great Queen-street. Truro: William Lake. 1869.

ALL Masonic students are greatly indebted to the author of this interesting work, not only for his labours in connection therewith, but generally as a writer on Masonic subjects during several years past in our pages.

No one who feels an interest in becoming acquainted with the true history of Freemasonry and with the rapid strides of progress it has made in Great Britain during the past 150 years can fail to appreciate the labours of the author, and we congratulate him most sincerely in the success which has attended this last literary effort. The book is full of interest to the Masonic student.

Amongst the curious and interesting documents collected and reproduced by the author is the following:—

"Itte es ordayned by ye Chapitre of ye Kirk of Saint Petyr of York yat all ye masouns yt sall wyrke till ye werkes of ye same Kyrk of Saynte Petyr, sall fra Mighelmesse day untill ye firste Sonday of Lentyn, be ilka day atte morne atte yare werke, in ye loge, yat es ordayned to the masounes at wyrk in with ye close bysyde ye forsayde kirk, als erly als yai may see skilfully by day lyghte for till wyrke, yf yt be alle werk day: outher, elles, till itte be hegh none smytyn by ye clocke, when halyday falles atte none, sauf yt in with yt forsayde tyme bytwyx Mighelmes and Lentyne; and in all other tyme of ye yer yai may dyne byfore none, yf yai wille, and alswa, ette atte none whar yaim likes, swa yt yai sall noghte dwell fra yair werkes in ye forsayde loge natyme of ye yer in dyner tyme, bote swa schort tyme yat na skilful man sall tynde defaute in yaire dwellyne; and in tyme of mete, atte none, yai sall, na tyme of ye yer, dwell fra the loges, ne fra yaire werke forsayde, ovry ye space of ye tyme of an houre, and aftyr none yai may drynk in ye lodge, ande for yaire drynkyng tyme betwyx Mighelmes and Lentyn yai sall noghte cese no lefe, yare werk passand ye tyme of half a mileway; ande fra ye firste Sonday of Lentyn until Mighelmesse yai sall be in ye forsayde loge atte yaire werke atte ye son risyng, and stande yare trewely ande bysily wyrkande upon ye forsayde werke of ye kyrk all ye day, untill itte be namare space yan tyme of a mileway byfore ye sone sette, yt itte be werkday; outher elles untill tyme of none, als itte es sayde byfore, saf yt yai sall, bytwix ye firste Sonday of Lentyne ande Mighelmes, dyne and ette, als es byfore sayde, ande slepe ande drynke aftyr none in ye forsayde loge; and yai sall noghte cese no lefe yair werke in slepyng tyme, passande ye tyme of a mileway, no in drynkying tyme after none, passande ye tyme of a mileway. And yai sall noghte slepe eftyre none na tyme botte bytwene Saynte Elemnes and Lammes; and yf any mane dwell fra ye loge and fra ye werk forsayde, outher make defaute any tyme of ye yer agayn yis forsaide ordinance, he sall be chastyde with abatyng of his payment, atte ye loking and devys of ye maistyr masoun; and all yer tymes and houres sall by reweled bi a bell ordayned yare fore, Ande, alswa, it es ordayned ye na masoun sall be receavyde atte wyrke, to ye werk of ye forsayde kyrke, bot he be firste provede a weke or mare opon his well wyrkyng; and, aftyr yt he es foundyn souffisant of his werke, be receavyde of ye commune assente of ye mayster and ye kepers of ye werk, and of ye maystyr masoun, and swere upon ye boke yt he sall trewly ande bysyli at his power, for oute any maner gylyry, fayntys, outher desayte, hald and kepe haly all ye poyntes of yis forsayde ordinance, in all thynges yt hym touches, or may touches, fra tyme yt he be receavyde till ye forsayde werke als lang als he sall dwell masoun hyryd atte wyrk till yt forsayde werke of ye kyrk of Sanct Petyr, ande noght ga away fra yt forsayde werke bote ye maystyrs gyf hym lefe atte parte fra yt forsayde

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werk; and wha sum evyr cum agayne yis ordinance and brekes itte agayn ye will o ye forsayde Chapitre have he Goddy's malyson and Saynt Petirs."

We must reserve for our next issue further extracts from Bro. Hughan's very interesting work.

## Obituary.

### THE LATE BRO. E. LOEWENSTARK.

Bro. E. Loewenstark, Mount Lebanon Lodge (No. 73), died on the 13th inst. He was the second eldest son of Bro. A. D. Loewenstark, P.M. 548 & 733, the eminent medallist of Devereux-court, Strand. He was only initiated into Freemasonry at No. 73 a few months ago, and he took his two degrees in that lodge. Being an enthusiast, he, when at Torquay for the benefit of his health, took the third degree at No. 328. He is deservedly regretted by all who knew him.

## Poetry.

### KOTAIAH.

By Mrs. L. A. CZARNECKI.

In the solemn hour of night,
Not a breeze to stir the tree,
Only the glowing moon's pale light
And the murmur of the sea.

The soul enters the silent land
Of deep and troubled thought,
By the touch of the Master's hand
Is into the temple brought.

In that vast temple's court it hears
A grand and mighty voice,
Crying "O soul, strip off thy fears
And in the truth rejoice.

Doubt not! seek for thyself, believe;
Survey the wonders of the earth,
At every step thou shalt receive
Proofs of thy immortal birth.

Every vain illusion of the mind
That bowed to the false ideal;
Flies for aye, and leaves behind
The true glories of the real.

Rejoice, be worthy and be pure,
It is the great Jehovah speaks;
O weary soul, the land is sure,
The sun of glory on thee breaks.

Come with every doubt cast from thee,
Every earthly burden washed away;
Come to the celestial home that waits thee,
To the light of everlasting day.

## LITERATURE, SCIENCE, MUSIC, DRAMA, AND THE FINE ARTS.

Ill. Bro. Oppert, the distinguished Orientalist, visited this country for the British Association meeting, where he read a paper on the "Kara Kitai," with his views on the curious subject of Prester John. This eminent dignitary in French Masonry and French scholarship, seems to have been unknown to the Masons of Exeter.

Bro. Hepworth Dixon is announced to have arrived at Archangel, in Russia, and to have been in time to join a famous pilgrimage to a Holy Island, which will give him good scope for his pen.

Mr. Dennis, the explorers of the sepulchres of Etruria, Sicily, the Pontapolis of Tunis and Sardis, is now on his way to his new Consulate of Crete, which is likely to afford a new field for his labours.

The author of the remarkable article on Eastern Christians in the *Quarterly*, is said to be Bro. W. G. Palgrave, H.M. Consul at Trebizend.

Bro. John Yarker has published in a separate form his articles on the Templars.

The editorship of the *London Gazette*, with a salary, of £1,200 a year, has just been vacated by the death of Mr. Tom Behan.

Mr. E. Dallas is no longer editor of *Once a Week*. The *Broadway* and the *North British Review* have also changed their editors.

According to *Le Gazette des Théâtres*, Mdme. Pauline Lucca has assumed a new character—that of plaintiff in an action for divorce.

Mr. Jefferson's "Rip Van Winkle" has so delighted his countrymen that he is asked to build a theatre of his own and go on acting *Rip* for 30 years.

The third volume of Mr. E. A. Freeman's "History of the Norman Conquest" is just published. It treats of the reign of Harold and the Interregnum.

Mr. Norman Lockyer is to edit Macmillan's new journal of science, *Nature*, and will be assisted by Professors Huxley, Kingsley, Darwin, and other eminent scientists.

A new comic paper will shortly be published, conducted by Mr. Robert Abraham, late editor of *Judy*, who will be assisted by some of the principal members of the last named journal.

At the International Horticultural Exhibition at Hamburg, the Victoria Cup has been awarded to Mr. Joseph Meredith, of Garston, near Liverpool. Prizes have also been obtained by Mr. Thomson, of Dalkeith.

Madame Olympe Audauard, a literary lady, feeling herself aggrieved by an article in the Paris *Figaro*, has called out M. de Villemessent. This fiery authoress informs the editor of the *Figaro* that he need have no scruples as to accepting her challenge, seeing that she is a widow, and has neither father nor brother. She is moreover, a capital shot, and informs her adversary that a ball fired by a feminine hand is quite as murderous in its results as any other.

Sir Roderick Murchison is not at all despondent at the long absence of Dr. Livingstone. His opinion was recently asked as to the fate of the great traveller, and especially with reference to Mrs. Burton's suggestion, in which her husband concurs, that the Doctor is probably held in captivity by the negro King of Cazembe. Sir Roderick adheres to the theory he laid down at the anniversary of the Geographical Society, that the outlets from Lake Tanganyika flow westward to the Atlantic, and that Livingstone is following their course.

Professor Faber's speaking machine is to be exhibited at Hamburg during the continuance of the International Horticultural Exhibition. It is said to articulate various words, and even to answer questions by simple sentences with wonderful distinctness. This is by no means the first invention of the kind that has been exhibited. Wolfgang von Kempelen, the inventor of a chess automaton, who was born at Presburg in 1734, and died at Vienna 1804, both constructed a machine of the kind and wrote on the subject. The machine about to be exhibited at Hamburg is, however, more perfect than any previous invention of the kind.

Mr. Charles Reade, the author of "Hard Cash," will, it is understood, write his impressions of the International University boat race for the *New York Tribune*.

Mdlle. Rose Hersee, accompanied by her mother, left Liverpool in the *Virginia* for New York last week, to fulfil her engagement as *prima donna* in the Parepa Rosa Opera Company.

An entirely new translation of "The Swiss Family Robinson" is announced by Messrs. Cassell, Petter and Galpin, with one hundred illustrations, to be issued in weekly numbers and monthly parts, commencing this month.

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Joseph Hatton, editor of the *Gentleman Magazine*, Blanchard Jerrold, Walter Maynard, and Wm. Sawyer, will, it is stated, are on the writing staff of the *Illustrated Midland News*. John Leighton is amongst the artists specially retained.

Mr. Peabody has given 60,000 dollars to the trustees of Washington College, Virginia, for establishing an additional professorship, as recently proposed by General Lee, the president of the college. The health of Mr. Peabody is much improved.

It is stated that the honour of knighthood is about to be conferred on Dr. J. Alderson, President of the Royal College of Physicians; also on Mr. Cooke, in recognition of his services in the introduction of the practical working of the electric telegraph.

The writer of the tale "Veronica," in *All the Year Round*, is not (writes a correspondent) Mr. Dickens's daughter, who has not, any more than her brother, taken to literature, but the wife of Thomas Adolphus Trollope, the novelist, brother of the better known Anthony Trollope.

The *Athenæum* says that the first "regatta" in England took place on the Thames in 1775, the boats starting from Ranelagh, and the Royal Dukes of Gloucester and Cumberland being conspicuous spectators. The well-known Doggett's coat and badge was first rowed for in 1716.

## LIST OF LODGE, &c., MEETINGS FOR WEEK ENDING 25TH SEPTEMBER, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; R., Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

*Monday, Sept. 20th.*

LODGES.—Panmure, Balham Ho., Balham; City of London, Guildhall Coffee House, Gresham-st.; Royal Union, Uxbridge.

*Tuesday, Sept. 21st.*

Board of Gen. Purposes, at 3.——LODGES.—Mount Lebanon, Bridge House Ho., Southwark; Eastern Star, Ship and Turtle, Leadenhall-st.; Salisbury, 71, Dean-st., Soho; Camden, Lamb Hotel, Metropolitan Cattle Market; St. Mark's, Horns Tav., Kennington, Surrey.——CHAPTERS.—Mount Sinai, Anderton's Ho., Fleet-st.; Industry, Freemason's Hall.

*Wednesday, Sept. 22nd.*

Lodge of Benevolence, at 7 precisely.——LODGES.—United Pilgrims, Horns Tav., Kennington Park; Prince Frederick William, Knights of St. John's Ho., St. John's-wood; High Cross, White Hart Ho., Tottenham Station.——CHAPTER.—Lily Chapter of Richmond, Greyhound, Richmond, Surrey.

*Thursday, Sept. 23rd.*

House Com. Female School, at 4.—— LODGES.—Prosperity, Guildhall Coffee-house, Gresham-st.; William Preston, Star and Garter, Putney; Victoria, George Ho., Aldermanbury; Buckingham and Chandos, Freemasons' Hall.

*Friday, Sept. 24th.*

LODGE.—Royal Alfred, Star and Garter, Kew Bridge.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

*Sunday, Sept. 19th.*

Joppa, Rose and Crown, Fort-st., Union-st., Bishopsgate.

*Monday, Sept. 20th.*

Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-rd., Deptford; Old Concord, Turk's Head, Montcombe-st., Belgrave-sq.; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Sincerity, Cheshire Cheese, Crutched Friars; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; High Cross, White Hart Ho., Tottenham; Tower Hamlet's Engineers, Duke of Clarence, Commercial-rd. East.

*Tuesday, Sept. 21st.*

Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metrop. Dis. Railway, Victoria Station; Domatic, Palmerston Arms Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St John's Tav., St. John's-wood; British Oak, Silver Lion Tav., Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane——CHAPTER OF INSTRUCTION.—Metropolitan, George Hotel, Aldermanbury.

*Wednesday, Sept. 22nd.*

Eastern Star, Royal Ho., Burdett-st., Mile-end-rd.; Confidence, Sugar Loaf, Great St. Helens; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro', Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-street, Poplar.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, Sept. 23rd.*

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd.; Globe, No. 10, Old Bond-st.; United Mariners, Three Cranes, Mile End-rd.; Vitruvian, White Hart, College-street, Lambeth; St. John's, Hollybush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-sq.; Tranquillity, Sugar Loaf Tav., Great St. Helen's, St. Mary Axe; Whittington, Crown Ho., 41, Holborn; Royal Oak Royal Oak Tav., Deptford.——CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, Sept. 24th*

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Union's (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tavern, Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Metropolitan Lo. of Instruction, George Ho., Aldermanbury.;

*Saturday, Sept. 25th.*

Mount Sinai, Union Tav., Air-st., Regent-st.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies are respectfully requested to communicate the same to the Editor.]

## TO CORRESPONDENTS.

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

THE report of the consecration of the Earl of Durham Lodge, No. 1,274, and installation of Bro. William Brignall, jun., will appear in next issue.

C. F. M. (Manchester).—Your letter stands over for the present. It is rather too hard upon Bro. M.

R. E. B. (Hoxton).—Communication received.

R. S. (Stow).—Copy arrived safe; will carry out your instructions. We go to press on the Thursday in each week, and shall be obliged by your returning proofs to us by the Wednesday's post.

Z. O. A. (Brighton).—The Sermon, "Am I my Brother's Keeper," can be obtained at Bro. R. Spencer's depot, Great Queen-street. It has been revised, and is now published in a very neat form; price sixpence.

J. B., J.W., (Liverpool).—Yes. In addition to the regular meetings, the W.M. may at any time summons a Lodge of Emergency or extra meeting. The by-laws must be strictly adhered to, but they may be altered from time to time by a vote of the lodge.

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*LONDON, SATURDAY, SEPTEMBER 25, 1869.*

## OLD FREEMASONRY BEFORE GRAND LODGE.

By Bro. Hyde Clarke, P.D.D.G.M. for Turkey.

The difficulty we have as to Freemasonry before 1717 is not only that we have very few materials, but that we cannot connect those materials so as to arrive at some compact notion of what was the general state of affairs. Few real inquirers suppose that in 1660, for instance, the first, second, and third degrees will be found as they are now, but the best informed inquirers have been baffled in tracing back those degrees satisfactorily. We know changes took place in 1717, and for anything we know changes quite as material may have taken place previously.

Bro. Younghusband, who has devoted some learning and attention to Freemasonry, has lately acquired a MS., which in the present state of such investigations by Bros. Hughan, Buchan, &c., is worthy of attention. The conventional phrase for a M.S. in such a case is the "valuable," or "very valuable MS." of Bro. Younghusband. Now the MS. of Bro. Younghusband is a very miserable MS.—fragmentary, mutilated—the bungling copy of an illiterate scribe, most likely not earlier than the beginning of the last century, ranging between 1720 and 1740. It is, however, its miserabla character which has most likely saved it, for the antiquary of the last century would not be tempted by such trash, and the zealous Mason, afraid of revelation, may have looked upon it as an idle scrawl, not dangerous. It has most likely only been saved by a country Mason as a writing relating to Masonry, and has, perhaps, never been read for a century, in fact until of late years it would not meet with any attention, for it has very little apparent reference to what is now understood as Freemasonry.

It is not a document got up to sell, as something very ancient, but is the copy of some ill-trained person from an original, and most likely the copy of successive copies. What shows this well enough are the references to the Bible in Latin, and to Euclid, and other points, making the period before the Reformation. It is not, however, to be understood that the whole matter is strictly ancient.

Bro. Younghusband proposes to read the MS., with some notes, before the Masonic Archæological Institute in the next session, and it may be of interest to Masonic inquirers to know what are some of the suggestions which arise from the perusal of this document. I say suggestions, because in the present state of our knowledge we cannot safely offer definite conclusions, and for my own part my remarks arise from only a cursory perusal of the MS.

The MS., it will be seen, forms part of the chain from the MS. of J. O. Halliwell, and Bro. Matthew Cooke to our present ritual and organisation, and connecting the records given in the pages of the Freemasons' Magazine by Bros. Hughan, Buchan, &c., and notably with the records of the Haughfoot Lodge in the last number, page 222.

It suggests that the ritual of the third degree is older than 1717, but then these other points arise. It is quite open to admit that the present third degree is the old second degree, and what is new is the ritual of the second degree. The ritual of the third degree is peculiar, and suggestive of its containing matter from the old body of Masonry. That of the second degree, however, may be new; it is cut short, and is just the kind of imperfect development from splitting one degree into two, bringing forth twins, with imperfect nourishment for one.

One of the most ancient portions of the ritual of the third degree does not belong to that degree at all, but to the second or third.

"Good repute" appears to be, as might be conceived, a modern substitute, and the phrase was "Good fame and name."

The external examination outside the door of the lodge must have been more extensive and more

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important, so far as regards candidates and joining members than it is now.

The obligation in some lodges was given as at an installation, the obligation not being recited by the candidate, but to him.

In the MS. of Bro. Younghusband is to be found the germ of the obligation in the third degree, and suggestions as to its origin.

The length of a cable tow in some places was ten miles.

The stated meetings of lodges were once a year, but some met monthly or could be convened monthly.

The legend is referred to of a "General Assembly" to be held at lodge, and this is suggestive of the doctrine that the invention of "Grand Lodge" was that of a new name to represent the old legend and idea. On the other hand, the setting up the "Grand Lodge" at York was another form of invention, the York trying to profit at the same time by the legend in favour of York, and by naming it a Grand Lodge, but a permanent Grand Lodge and staff never existed at York in early days. It is, however, quite possible that some "General Assembly" of speculative Masons or others was held by the Duke of St. Albans, as alleged.

The MS. refers to new charges that were added.

It would appear that the first degree properly belongs to minors, that it was not originally conferred upon adults, but they received the second or third degree, or the whole ceremony at once, as is still done in some countries, and supposed by many English Masons to be illegitimate and contrary to the landmarks. It appears as if a landmark had been altered in order to receive adults into the first degree.

The form of admission must have varied in every place, and it appears probable that while in some places the lodges of Masons became Guilds, that in other places there were lodges that never became Guilds, in fact, whenever five Masons could be got together.

The scribe represents Hiram as the son of King Hiram; there is hardly a name which is not mis-spelled, and the chronology indulges in ample mediæval confusion.

The MS. favours the idea that there was a system of Masonic legends, grips, and ceremonies prevalent throughout Europe during the middle ages.

With regard to the admission of non-operatives, I would certainly suggest that the monk architects and builders would certainly be admitted as members, and very probably had a large share in the development of the system of Freemasonry, which was in conformity with the other institutions of the Middle ages.

## BRAHMO SOMAJ.

By Indophalus.

Idolatry is, it is well known, a disqualification in India to admission into Masonry, which is only open to the members of orthodox deistical sects, as Jews, Parsees, Christians, and Musselmans. Those who have been idolated must sign a renunciation of idolatry, a public profession of deism, and even then their reception is not assured as in Bengal, an authorisation must be obtained from the D.G.M.

As a new distinct body is in progress, which has furnished, and will furnish, candidates for Masonry, some account of the Brahmo Somaj may be desirable:—

The *Indian Mirror*, the organ of the Brahma Somaj describes the celebration of the thirty-ninth anniversary of the origin of that important movement at Calcutta, which appears to have been attended by worshippers from all parts of the country. The week preceding the anniversary was spent in prayer and the chaunting of hymns. The anniversary services were arranged as follows:—The morning procession, the consecration of the new church, Divine service and hymns, and a lecture at the Town Hall. In the procession one of the banners was borne by a Brahmin convert from Delhi, another by an ex-Musselman from Eastern Bengal. The new church was consecrated by Keshub Chunder Sen, who thus described the worship which was to be practised in it:—"The One True God alone, the One without a second, shall be worshipped in this house. No created object, neither man, nor any other being, shall be adored or worshipped in this hall. Any books, or relics, or symbols which any man, number of men or nation, may observe with such unbecoming reverence as has degraded (?) or may degrade into superstition, shall be treated here only with that amount of consideration which they may deserve. No sculpture or painting for the remembrance of any persons or persons, shall be here preserved. All men without distinction of caste shall be welcomed in this building. No prayer or worship offered to man, or through the agency of any individual, shall be here allowed." Several native ladies attended the evening service, behind a *purdah*. Baboo Kesub Chunder Sen's lecture at the Town Hall is said to have been very disappointing. The Brahma Somaj talks much of missionaries, and some few of its teachers show a self-denying spirit. The Somaj continues to be a body of not more than two thousand youths of the middle class educated in English colleges. It may be added that, according to the last advices from Calcutta, a rite of naming or baptising infants has been added to the liturgy of the Brahmo Somaj.

It is to be observed that Indian Freemasons while acquiring the profession of deism as an essential, are tolerant in not pushing the investi-

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gation. Parsees are not required to justify themselves in the dual principle, nor Christians of some sects with regard to disavowal of polytheism or idolatry. What is required is the recognition of one God, in whose presence all his worshippers may be united.

## MASONIC DISCIPLINE.—XXI.

By Crux.

Provided a W.M. adheres to the "Spirit" of Masonry, whatever that may be, he is obviously at liberty to use any words he likes, which in fact amounts to an unqualified permission to talk unlimited nonsense. To some extent, it is not his fault, that he and his officers likewise do sometimes indulge in language that is perfectly meaningless. This brings us to a consideration of the next point in the ritual which claims attention, wherein the duties of the D.'s are supposed to be accurately described. We say *supposed*, for it is utterly impossible to trace the slightest connection between the oral description, and the practical execution as carried out in the working of a lodge. These two answers invariably give use to an amount of confusion, reiteration and perplexity that is painful to witness. What between, "bearing," "carrying," "messages," "commands" and "communications," it is no wonder that the unfortunate respondent should blunder, more especially when the words have really no practical meaning. Let us examine them in detail. According to the ritual the duty of the J.D. is "to bear all messages and communications of the W.M. from the S. to the J.W., and see the same punctually obeyed." Now will any brother inform us, what on earth this answer has to do with the actual duty of the J.W. in the lodge? What message and communication of the W.M., does he bear from the S. to the J.W.? In fact his progress with the candidate is in the reverse direction; for after receiving him from the W.M. he proceeds from the J. to the S.W. The duty of the J.D. may be expressed in a few words. It is to act as the sponsor of the candidate for initiation. It is his duty to receive him, to answer all questions for him, to present him to the several officers, and finally to conduct him to a seat at the close of ceremony. Is there one single iota of this duty to be gleaned from the incomprehensible answer, that is repeated with more or less attempt at accuracy, night after night n our lodges? As with the J.D., so with his superior brother officer. In his turn his obvious duty is to act as the sponsor of the candidates for passing and raising. It would be to no purpose to quote the answer from the ritual describing his duty, as it is equally irrelevant and inapplicable. Although these defects are so palpable, as to be evident to anyone with an ounce of brains in his head, we shall not be the least surprised to hear that the answers as given in the ritual are ancient and therefore *correct*; that they are perfectly consistent with the practical working of a lodge, that they describe to a hair's breadth the duty of the D's. and that in fact, it is little short of Masonic blasphemy to dare to question their sense, propriety and applicability.

When officers are not even told their duty, is it any wonder that they do not perform it? Is it any wonder that in nine lodges out of ten, it is a common spectacle to witness a totally ignorant D. endeavouring to impart to a candidate what he does not know himself? Of all officers the D's. are those generally the most unacquainted with their duties, and of all officers they are those who ought to know them best. What must be the mental reflections of a candidate when he finds his sponsor unable to answer the simplest questions, when he looks to him for a "sign" and finds none? At our own initiation we distinctly remember that on being presented to the S.W. we were able to repeat the answers infinitely more correctly than the J.D. who conducted us. The working of the D's. is one of the most important in the whole lodge, and cannot when bad, as it generally is, be compensated for by any excellence on the part of the other officers. There are parts of the ceremony in which the D. must be left to himself, and all the prompting in the world will not enable him "to instruct the candidate to advance to the pedestal in due form" unless he knows the proper mode himself. That Masters of lodges are anxious to have efficient officers there is not the slightest doubt. Many a time have we heard a W.M. say to an officer, "come to my office the night before we meet and I'll put you up to it." However well meant, this is pure childishness. An officer can no more expect to know his duty by practising it out of a Lodge of Instruction, than a military man could hope to be able to "set squadron in the field" by playing at soldiers in the barrack room.

There is a small discrepancy, not in itself of any consequence, except that it assists

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in holding together the many links of the chain that constitutes the want of uniformity in lodge working, which is to be observed in the question of the W.M. relative to his own place in the lodge. In some lodges the question is put to the W.M.; in others to the I.P.M., or to the brother who may be occupying his position on the left of the W.M., and may therefore be supposed to act as his proxy. It would be absurd to ask respecting this trivial point as well as respecting many others of far greater importance, which is right, for there is no right or wrong in such Masonic matters. There is no standard, no datum, no real landmark of any kind to guide the novice, or correct the erring. It is pretty much a case of "every Mason his own instructor."

In the various criticisms that have appeared at different times upon our articles, it has been asserted that some of the alterations we have suggested are founded purely upon fancy. We should like very much to have one of those fanciful emendations pointed out to us, as we have always endeavoured to adduce fair and just grounds for every instance in which a verbal departure from the ritual has been advocated. This observation is *apropos* to a slight correction which is now put forward regarding the closing sentence of the beautiful little prayer with which the lodge is opened in the first degree. The sentence runs thus, "May our labours thus begun in order, be *conducted* in peace, and closed in harmony." A more elegant rendering would change the word *conducted* to "continued." Why? simply because the proper and antithetical terms to use, not merely in this instance, but in any other where the sequence is the same, are, "begun, continued and ended." The word "closed" Masonically speaking is synonymous with "ended," and may therefore be retained with perfect propriety. It is in fact purely a Masonic term, and no other should be used in its place. There is however no necessity for having scruples about its predecessor, and the sentence would thus run "May our labours thus begun in order, be continued in peace, and closed in harmony." Many brethren will consider perhaps that what might be called, this refinement in the ritual is unnecessary and wholly impossible to carry out in practice. Some may exclaim "do you suppose, Bro. Crux, that there are not numerous lodges composed of members of a comparatively inferior rank, who would be unable to appreciate very elegant language, even if they were persevering enough to learn and employ it?" To these we reply "certainly you are right," we are perfectly well aware that a homely style of phraseology must always be adapted, when teaching or even addressing men who are comparatively uneducated. We know that there are abundance of societies and communities of men where the Queen's English is "clipped horribly," but we also know that there are certain classes and certain society where it is spoken purely and grammatically. There is a class of society where a uniform standard of speaking and writing correctly is to be found. But where is such a standard in Freemasonry? Where are the lodges—where is there one lodge where this desideratum is to be found? In ninety-nine out of a hundred lodges, the Masonic Ritual, imperfect as it is, is "clipped horribly." It is not to be expected that all ranks of brethren, socially considered, could be brought to adopt the same precise ritualistic phraseology, but at any rate it would be an easy matter to induce more uniformity than what at present exists, from the highest to the lowest lodge. On the other hand it is to be expected, it ought to be expected that there should be some lodges in which the members are educated men, where the greatest degree of perfection in the phraseology of the ritual should be used, consistent with an adherance to Masonic terms and the meaning and intent of the sentences. It is impossible for us to arrive, humanly speaking, at perfection in anything, but in trying to attain to it, in raise ourselves infinitely above the condition we should be in without such efforts. Are not such efforts, urgently needed in Freemasonry? Our fraternity is not composed as it was in bye-gone days. It is adding daily to its ranks men who partake of the inquiring spirit of the age, who take nothing for granted and who are sceptical upon a point directly they find that its truth or falsehood rests upon nothing better than antiquity, or presumed antiquity. These are the men, who while they will accept readily enough our ancient rites and ceremonies, look for a high standard of thinking, speaking and acting in Masonic matters. The practical working of Freemasonry, as exemplified in our lodges at the present day resembles a splendid ruin, a sad relic of its pristine glory. Uncared for, and neglected, it has become dilapidated and almost disintegrated. Piece by piece it has fallen away, until there is scarcely a fragment left to indicate what the original structure resembled. Is it too late to restore it? Can it not be remodelled to suit the times? If no efforts are made in its behalf it may be truly said of the Masons of the nineteenth century, that they have ears and they hear not, they have eyes and they see not.

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THE Queen has presented to the Royal Academy the bust of herself, executed by the Princess Louise.

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## THE HAUGHFOOT LODGE AND SPECULATIVE MASONRY.

By J. S.

EXTRACTS FROM OLD RECORDS OF HAUGHFOOT LODGE.—*contd.*

"Haughfoot, 27 December, 1705.

"The which day being St. John's day, mett here John Hoppringle of yt ilk, James Pringle, his broyr., Thomas Scott broyr. to Gala,* Andrew Thomson, William Cairncross, David Murray, Robert Lowrie, James Frier, and Walter Scott.

"Sir James Scott, George Cairncross, and James Pringle sent in their excuses for absence, which were sustained solvant.

"Willm. Borthwick of Falahill is fined in one pund Scotts for absence.

John Hoppringle of yt ilk continued preses till St. John's day next, 1706, with the same priviledges and commission he had last year.†

"They also continued till St. John's day next, the same commission to any five of their number to admit any qualified persons to the society of apprentice and fellowcraft.

"Andrew Thomson, Box Master, being accompted with, he reports that he has craved Gala's and Thomas Scott's fines, but has not yet received the same. Thomas Scott desired to be excused for his necessary absence the first tyme, which was admitted, and he payd ane pund Scotts to the Box Master for his last day's absence.

"There is now of publick stock in the Box Master's hands, twentie punds eleven shillings Scotts.

Andrew Thomson is continued Box Master till St. John's day next, and is ordained to crave Sir James Scott's former fines conform to the appointment last sedurent.

"Falahill coming before the closing this sedurent, desired to be excused for his late coming, which was admitted, and his former fine of one pund (past) from.

"Alexr. Young in Galashiels, and William Lowrie in Stow, having petitioned to be admitted into the society both as apprentices and fellowcraft, their petition was agreed to and they were formally admitted.

"Alexr. Young promised to pay in to the Box Master three punds Scotts. Willm. Lowrie paid in to the Box Master one pund Scotts.

"Allows Andrew Thomson and William Cairncross to lend out what of the publick stock they can to such responsable hands as they shall be answerable for, and recommended to them to do their utmost endeavour to have it all lent betwixt and Candlemas next."

"Haughfoot, 27th Dec.., 1706.

"The which day being St. John's day, mett here John Hoppringle of yt ilk, James Pringle, his brother, Andrew Thomson, in Galashiels, Sir James Scott of Gala, Thomas Scott his brother, David Murray in Philiphaugh, James Pringle in Haughfoot, William Cairncross in Stockbridge, George Cairncross his son, James Frier in Galashiels, Alex. Young there, and William Lowrie in Stow.

"John Pringle, wright, Willm. Borthwick of Falahill, and Walter Scott, Torsonce's servant, having sent their excuses to the meeting for their absence, the same were admitted and they accordingly excused for their absence.

"James Pringle, brother to Torsonce, was chosen preses till St. John's day, 1707, with the same privileges and commission as former preses had.

"John Hoppringle of ilk, reported that since the last St. John's day, by vertue of the commission then granted, John Scott, brother to Sir James Scott of Gala, was orderly admitted to the society of apprentice and fellowcraft at Galashiels, and that he payed then to the Box Master five punds Scotts.

"Andrew Thomson continued Box Master till St. John's day next, 1707.

"The former commission to any five of their number to admitt qualified persons to the society of apprentice or fellowcraft, is continued till St. John's day next.

"The last year's commission continued for a year to Andrew Thomson and William Cairncross anent lending out the public money, and each debter to the publick stock agrees to pay in their respective debts to the Box Master betwixt and Candlemas next, under the penalty of three shillings for each pund Scotts they are resting.

"Robert Lowrie having been absent at calling

* I may here state what, I daresay, most of the readers of old Scottish history knows, that it was quite common to give the name of the estate or lairdship, instead of the name of the owner, and such is also frequently the case in the old records of this lodge,

† I find from a subsequent minute, that John Hoppringle was the Laird of Torsonce.

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roll, and proposing no solvant excuse for his late coming, is fined in one pund Scotts for the same.

"The Laird of Ashisteill,* John Younger wryter, Edinburgh; William Pringle in Burnhous, Andrew Hardie in Shilie, and John Young, mason, in Stow, having petitioned to be admitted to the society both as apprentice and fellowcraft, their desires being considered and agreed to, they were formally admitted and they payd in to the Box Master as follows:—

"Ashiestiell, six punds four shillings Scotts.

"John Younger, three punds five shillings, Scotts.

"Wlliam Pringle, three punds Scotts.

"Andrew Hardie, four punds Scotts.

"John Young, one pund Scotts.

"Follows ane accompt of the haill stock belonging to the society, whither in the Box Master's hands or resting yet not payd in for entries, fines, or oyrways:—

| | | |
|---|---|---|
| Sir James Scott, of Gala .....entries | 7 : 02 : — |
| Thomas Scott, his broyr. ..... | 3 : 00 : — |
| David Murray ..... | 1 : 00 : — |
| James Pringle in Haughfoot ..... | 1 : 00 : — |
| Robt. Lowrie..... | 1 : 00 : — |
| John Pringle ..... | 1 : 00 : — |
| Ja. Frier..... | 1 : 00 : — |
| Falahill ..... | 3 : 14 : — |
| Walter Scott ..... | 1 : 09 : — |
| Alexr. Young ..... | 3 : 00 : — |
| Willm. Lowrie ..... | 1 : 00 : — |
| John Scott ..... ..... | 4 : 00 : — |
| Ashistiell ..... .. | 6 : 04 : — |
| John Younger ..... | 3 : 05 : — |
| Willm. Pringle ..... | 3 : 00 : — |
| Andrew Hardie..... | 4 : 00 : — |
| John Young ..... | 1 : 00 : — |
| Sr James Scott, 14 Jany., 1704 ..... fines | 1 : 10 : — |
| Sr James Scott, 27 Decr., 1704..... | 1 : 00 : — |
| Thomas Scott „ „ ..... | 1 : 00 : — |
| Robt. Lowrie, 27 „ 1706 ..... | 1 : 00 : — |
| The haill stock from which..... | 50 : 04 : — |
| to be reduced for the pryce of register book | 00 : 14 : — |
| There remains of publick stock... | 49 : 10 : — |

"Ane double of this amount ordered to be given in to the Box Master, which accordingly given.†

* Alexander Baillie, of Ashistiell, about eight miles from Haughfoot, situated on Tweedside.

† The above is an exact copy as it stands in the book.

## MASONIC RAMBLINGS.

By Reitam.

A few weeks ago, I found myself with a leisure day or two, and being in Edinboro, I resolved to visit Roslin Chapel and Castle, and examine the old ruins thoroughly. I had just undergone a severe course of reading, in studying the arguments used by Bros. Buchan and Hughan, *et hoc genus omne*, to prove the modern origin of Freemasonry, and as I in a certain sense agreed with them, I was predisposed to be very sceptical about the legends of Roslin in connection with the ancient Masons and the St. Clair family.

These traditions state, that in ancient times the fraternity of Scottish Freemasons always recognised the King of Scotland as their head and lawful Grand Master, and when he was not a Freemason himself he appointed a brother, nobly born, or an eminent ecclesiastic, who by virtue of his office regulated all disputes in the Craft, and to whom, when at variance, Mason and lord appealed; that is to say, the builder and the employer or founder.

Thus we are told that James I. (of Scotland) countenanced the lodges with his presence until in the end of the thirteenth century, when he ordained that every Master Mason in Scotland should pay annually four pounds Scots, as revenue to a Grand Master to be chosen by the fraternity and approved of by the Crown.

This office was granted by James II. to William St. Clair, Earl of Orkney and Caithness, and Baron of Roslin, the founder of the Chapel of Roslin, which is a masterpiece of Gothic architecture.

By another deed of James II., this office was made hereditary in the family of St. Clair of Roslin, whose successors continued to act with becoming dignity as Grand Masters of Scotland, until in 1736, the representative of this ancient and noble house — William St. Clair Esq. of Roslin in Grand Lodge assembled, formally resigned the high office, and recommended to the brethren that they should elect a Grand Master, well qualified to preside over and protect the Craft, and concluded by exhorting them to the principles of harmony and brotherly love.

On the next following St. Andrew's day (the Patron Saint of Scotland) the representatives of thirty-two lodges met, and by a unanimous vote proclaimed William St. Clair the first Grand

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Master Mason of the Grand Lodge of Scotland, and duly installed him as such.

Since this time tradition ceases and history begins, and is it not so written in the Book of the Chronicles of Laurie?

I do not think any Mason and especially any Mark Master, can view their venerable and beautiful shrine, without feeling that if we have gained speculative Masonry, the secrets of operative Masonry have become lost. The rich and elaborate roof, carved in compartments, each one different, the ornate carvings of the Seven Cardinal Vtrtues, and their opposite vices, fresh and clear as if just erected, fill our minds with reverence for those old worthies, whose successors we claim to be.

In the south east part of the chapel is the beautiful and celebrated "Prentice's Pillar" a plain fluted shaft with a floral garland spirally hoisted round it, and carved out of the solid stone.

The legend is, that when the plans for the chapel were sent from Rome, the master builder did not clearly understand about this pillar, or as another account states, had lost this particular portion of the plans, and in consequence had to go to Rome for further instruction or to procure a fresh copy.

During his absence, a clever apprentice, the only son of a widow, either from memory, or from his own invention, carved and completed the beautiful pillar.

When the Master returned and found the work completed, furious with jealous rage, he killed the apprentice by striking him a frightful blow on the forehead with a heavy setting maul.

In testimony of the truth of this legend, the visitor is shown three heads in the west part of the chapel. The Master, the Apprentice with the gash on his forehead, and the Mother.

I think every Mason will at once recognise the origin of this legend, or, rather, the event which the pillar is meant to remind us of, and to my mind this is almost a proof that at least something was known of the third degree before the records of ancient Lodges mention it. All over the chapel the educated and initiated eye will discover the marks of the Craft, which are also to be found in great abundance on all the old buildings in Scotland.

It is, I believe, unquestionaby true, that to the fraternity of Freemasons of the middle ages, we owe the introduction of the Gothic or pointed style of architecture, with its pointed arches and windows and its elaborate and minute tracery, and this should be a source of no little pride to us, their descendants and successors. I therefore heartily recommend all my brethren who can, to see Roslin or Rosslyn Chapel, which is one of the most perfect specimens of Gothic architecture in the world.

And now a few words about the connexion between operative and speculative Masonry. My idea is that the latter has a much older origin than the year 1717. Doubtless the ancient Freemasons were operative only, although free of their guild, but being illiterate and uneducated, as all classes were those days, except the clergy, they were obliged to seek among them, the guardians and sole possessors of the literature and learning of the *môyen age*, those inspirations and working plans which by practical industry and skill, they (the operatives) were to carry into effect.

Clavel states that at Florence in 1512 a society of learned and eminent men established the "Company of the Trowel," under the production and patronage of St. Andrew. The emblems used were the Trowel, the Gavel, and the Square, and it is believed that this institution was derived from the society of travelling Freemasons, and was organised by those distinguished persons, who, on account of their learning, had been admitted as honorary members of that operative association, who, formed into bodies or lodges, wandered throughout Christendom, building churches and castles as they went.

In the palmy days of the Order of the Temple the Knights Templars were enthusiastic patrons of the Masons, and employed them in building their priories and chapter houses, and apparently it was under the protection of this knightly Order that the Masons were introduced into England and Scotland.

So lately as the middle of last century, one of the lodges in Edinboro, the Canongate Kilwinning a daughter lodge of the Ancient Mother Lodge of Kilwinning, had two lodges under her charter, one of speculative Masons or Architects, and the other of operatives or builders.

Thus we can easily distinguish and appreciate the connection between speculative and operative Masonry, and also how they have been moulded into one.

I cannot believe that our whole system and ceremonies, were the invention of Payne and De Saguliers. No doubt they amplified and beauti-

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fied what before was meagre and inornate, but I cannot give them credit for discovering and inventing this sublime system of morality, founded on the purest principles of piety and virtue.

At the same time I am not a believer in the "Masonic Arabian Night's Tales." I think "in medio ibis intissimus" and it is an equally foolish thing to believe everything and to believe nothing.

I may quote the never-to-be-forgotten words of Clinton:—

"Although the origin of our fraternity is covered with darkness, and its history is to a great extent obscure, yet we can confidently say that it is the most ancient society in the world; and we are equally certain that its principles are based on pure morality—that its ethics are the ethics of christianity — its doctrines the doctrines of patriotism and brotherly love—and its sentiments, the sentiments of exalted benevolence. Upon these points there can be no doubt. All that is good, and kind and charitable it encourages, all that is vicious and cruel and oppressive it reprobates."

If the operative Masons applied their working tools to the work, we apply them to our morals.

If they built splendid Fanes for the worship of God, and sumptuous mansions for the noble and the wealthy, we are informed by speculative Masonry, that the human body is the most wonderful building in existence," and to keep this edifice pure and unpolluted is the sublime task of Freemasonry, as it now exists; for in this mortal building dwells our immortal soul.

## CHIPS OF FOREIGN ASHLAR.

By J. A. H.

### To the Adjacent.

An English Mason will no more understand the heading of our present article than he would comprehend a foreign language of which he was ignorant. "To the Adjacent" is a phrase common enough in Scotch lodges, but unknown among us. It is used when a brother wishes to retire from a lodge in full session. Thus the brother wishing to retire rises, salutes the chair, and says, "To the adjacent, Right Worshipful sir;" the "adjacent" being understood to mean the adjacent room where candidates are prepared. In a Scotch lodge we have heard the R.W.M. compel an initiate to include in his O.B. an undertaking never to leave the lodge without repeating the formula "To the adjacent," with its accompanying honours to the chair.

In our present purpose we adopt the words "To the adjacent" as an appropriate designation for any remark we, as connected with English Masonry, may make on Freemasonry in the "adjacent" jurisdiction of Scotland.

A visiting brother cannot fail to notice many differences in the working of English and Scottish lodges. First, the O.B. is essentially different. In the St. Clair Lodge, Glasgow, which we attended we hard a *profane* sworn to exclude the following from the order:—

1st. Lame men.
2nd. Deaf men.
3rd. Old men in dotage.
4th. Young men in non-age (under 18).
5th. Knaves.
6th. Fools.
7th. Women.

We observe that Bro. W. P. Buchan, fortified by the Grand Secretary, has recently admitted a brother who was in the first class. If so we presume the O.B. in Scottish lodges must vary slightly, or we cannot understand our esteemed friend's conduct in the matter. The rule of exclusion appears very absurd, but if not legal why should it appear in the O.B.? In pledging himself not to disclose the secrets of the order, the candidate had also to undertake not to *photograph* our mysteries. This was a new idea to us, and we shall certainly not dispute its "modern" origin. No doubt, Bro. Buchan, as to this part of Masonry dating since your famous year 1717!

In London there is or was a so-called "lodge" composed principally of foreign refugees, which maintained an independence of all Grand Lodges and orients, but from what we have heard Masonry had very little to do with its proceedings. In Germany there are four or five "independent" lodges, notably at Leipzig, where our friend Bro. Findel resides. And in Scotland there is a large and prosperous lodge at Melrose which owes no allegiance to the Grand Lodge. The reason why these brethren hold aloof from their sister lodges is said to be that they possess considerable funds in the nature of a friendly society, which they do not wish to endanger. There are also "Bush," or illegitimate Knights Templar, who confer the accolade at very moderate prices in sundry public houses.

The Scottish chapers are authorised to give the following degrees:—

1st. Mark;

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2nd. Chair or Past Master;
3rd. Excellent Master;
4th. Knights of the East and West;
5th. Royal Ark Mariner;
6th. Royal Arch.

The degree of Knight of the East and West is by no means to be confounded with the degree of the same name under the Ancient and Accepted Rite. The Rite of Misrain was formerly worked in Edinburgh and Glasgow, and we have seen some of its insignia displayed by members, but there are very few of its brethren left. We understand the Grand Orient de France has recently withdrawn its toleration of this rite, and it may therefore be considered as gone to the tombs of the Capulets.

In Scotland, as in Ireland, there is a great divergence from English Masonry in the giving of the Royal Arch Degree; but we confess to liking the English system best. To us the latter is the most solemn and impressive.

The Knights Templar of Scotland profess to be the most legitimate in the world, and in many respects they are doubtless right. The full costume of a Scottish knight embraces, in addition to the ordinary cloak and accoutrements, boots of ancient and warlike shape, as well as a cap of crimson velvet, made after the old Templar pattern of hood dress. It is said that the English and Scottish Templars are to be assimilated ere long, but we have not heard what is to be the future dress. In America the Templars have shown their native originality of mind by devising a costume which, whatever else it may be, has certainly no resemblance to the ancient equipments of the Order of the Temple.

The Knights Companions of the Royal Order of Scotland appear in two sashes of different colours crossed from either shoulder, and in full dress are supposed to wear the court dress of the period. Hence the members of this degree have reason to rejoice at the recent excellent alterations in court dress which have been sanctioned by her Majesty. The ritual of the Royal Order is wholly in *rhyme*, in which it differs from all other systems.

Each Scottish lodge is at liberty to choose its own style of apron, and some—especially those made of velvet of the Stuart tartan—are exceedingly rich and beautiful. Still our English prejudices incline us to prefer our own plain but effective blue apron. In many Scottish lodges there is no regular subscription, and hence perhaps the door is opened to persons who would not find admission to English lodges. Instead of an entrance fee ranging, as with us, from five guineas upwards, the charge of thirty shillings would appear to be about the average of Scotland.

Out of the metropolis the brethren do not seem to care very much about the high grades. For instance, our respected Bro. Buchan is not, we believe, even a Royal Arch Mason, and there are a great many brethren who hold that only the first three degrees are legitimate. We believe, however, that Bro. Buchan considers lodges authorised to confer both the Mark and Past Master's Degree. The latter is not as with us a prerequisite to the fulfilment of the Master's chair. Strangely enough, we have noticed both in Ireland and Scotland a custom which has no footing in England—the wearing of French jewels in lieu of those authorised for the sister countries. This especially prevails among Royal Arch Masons.

In some of the Scottish lodges the change of a lodge of one degree into that of another is a very simple matter. The W.M. addressing the S.W. says, "Brother, will you be off or from?" To which the S.W. replies, "From," and the W.M. inquires, "From what?" The response being "From a Fellow Craft to an Entered Apprentice lodge." The W.M. then, by virtue of his office, declares the lodge to be an E.A. lodge. We cannot say we admire this summary method of conducting business.

The custom of having the lodges "closely tiled" during dinner, which is practised in Scottish lodges appears to us a very unnecessary one, as is also the compulsory wearing of regalia on such occasions. The old nursery rhyme says—

"Work when you work,
And play when you play,"

and hungry brethren seeking to overcome the vacuum which nature abhors, are rather embarrassed by the appendages of labour. We are also at a loss to know what an uninitiated waiter would be likely to discover of our secrets from seeing a lot of harmless individuals at dinner. Probably the system which we dislike has given rise to the popular idea of a mysterious connection between Freemasonry and good dinners.

A continental brother used to long intervals between the degrees, would be astounded at seeing in Scotland a *profane* put through the three degrees and turned into a full fledged Master Mason on one evening. But this is the ordinary plan, and then as soon as may be the new brother can

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become a companion of the Royal Arch. It is easy to see the inevitable abuses that arise under this system, and we feel sure that before long the good sense of our brethren will bring about a different state of things.

There are a number of such degrees worked in Scotland, as for example, the Order of High Priesthood; Hieroglyphic Master, which embraces a system of Masonic shorthand writing, very useful in some cases; Knight of St. Paul, Heroine of Jericho, and others, which may be variously classed as "good, bad, and indifferent."

It was a matter of regret to us that we did not meet a brother who is said to be in some respects the most erudite in Scotland, Bro. Donald Campbell, editor of the English edition of "Mackay's Lexicon of Freemasonry," in which capacity he has placed the whole of our brotherhood under obligation. We also regretted that we did not see the talented historian of "Mother Kilwinning," Bro. D. Murray Lyon, but we hope to have that pleasure some day.

It is satisfactory to find after having been "to the adjacent," that however modes of operation may vary, the spirit of Freemasonry is still the same all the world over. As in the Gospel there is neither "Jew nor Gentile, bond nor free," but "God hath of one blood created all the nations of men," so in our Order, temporal and earthly as it may be in its scope and influence, yet heavenly in its fulfilment of the Divine command to "love one another," we have something richer than jewels, higher than dignities, grander than rituals, nobler than nationalities—the genius of honest, heartfelt brotherhood. So mote it be!

## BURGH RECORDS.—No. 6.

By Bro. W. P. Buchan.

(*Continued from page* 88.)

*From "Ancient Laws and Customs of the Burghs of Scotland.* A.D. 1124—1424." *Edited by* Cosmo Innes.

### Curia quatuor Burgorum.

(The Court of the Four Burghs.)

"Quod nullus templarius eiciat mercimonia pertinentia ad gildam."

"Item quod nullus templarius debet se intromittere cum aliquibus mer cermonijs vel bonis pertinentibus ad gildam emendo vel vendendo infra terram suam vel extra nisi fuerit confrater gilde."

"[That na templair sall intromit with merchandise perteining to the gild.]

Item na templair sall intromet with any merchandise or gudes perteining to the gilde, be buying or selling within or without their awin land, bot gif he be ane gilde brother."

It has struck me that the above practise is probably the foundation of the idea of the Knights Templar being Freemasons, whereas they became simply freemen of the burgh, or joined the gild, in order to have *liberty to trade*, not in order to get imaginary Masonic secrets, as has been erroneously given out by the Fraternity.

### Regiam Maiestatem.

Lib. II., c. ix.

"Quibus modis deseruitute ad libertatem peruenitur. Pluribus autem modis potest quis in villenagium positus ad libertatem produci. . . . Si natiuus seruus cuiuscunque fuerit seruus quiete per vnum annum et vnum diem in aliqua villa privilegiata sicut in burgo domini regis manserit scilicet in eorum communia vel gilda tanquam burgensis sine calumpnia domini sui vel alterius nomine suo scilicet balliui eo ipso facto a iugo seruitutis liberabitur. . . . ."

"Be what way ane man may come fra servitude to libertie.

Divers and sundrie waies ane bond man may be made frie. . . . . Gif ane native bondman, whais bond that ever he be, remaine quietlie the space of ane year and ane day, in anie privileged toun (sic as the king's burgh in their communitie or gild) and is not challenged be his maister, nor be nane in his name, sic as his baillie or steward, in that case he sal be frie and delivered fra bondage."

### XXXV.

### De Heredibus Burgensium.

"Heredes burgensium etatem dicuntur habere cum nummos discerne nouerint et pannos ulnare et alia negocia paterna similia exercere.

### Anent the Heirs of Burgesses.

The heire of ane burgess, is of perfite age, when he can number and tell silver, or measure claith with ane elwand, or doe other his father's busines and affairs."

### Juramenta Officiariorum.

(The Oaths of Officers.)

Integrum juramentum burgensit et confratris gilde.

"Quod erit leel et feel domino Regi et communitati illius burgi in quo factus est burgensis. Et quod dabit Regi firmam fideliter pro terra quam defendit. Et quod erit obediens in licitis preposito et balliuis. Et quod celet archanum consilium communitatis. Et si dampnum eorum nouerit premuniet eis uel in hoc ponet remedium si poterit. Et quociens requisitus fuerit pro communi negocio fidele consilium et auxilium eis dabit pro posse suo. Et quod libertates

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leges et consuetudines dicti burgi durante vita secundum posse suum manutenebit.

Et facto hujusmodi sacramento osculari debet prepositum et vicinos si frater Gilde fuerit.

[The entire oath of a burgess and brother of the gild.]

That he will be leel and feel to our Lord the King and to the community of that burgh in which he is made burgess. And that he will give to the King faithfully, rent for the land which he defends. And that he will be obedient in things lawful to the provost and bailies. And that he will keep the secret counsel of the community. And if anything to their prejudice shall come to his knowledge he will forewarn them or apply a remedy if he can. And that as often as he shall be asked he will give them faithful counsel and assistance in the common business to his power. And that he will maintain the liberties, laws, and customs of the said burgh during his life according to his power.

And the oath being made in this manner, he ought to kiss the provost and the brethren, if he be a brother of the gild.]"

Suppose we adopt this ancient "landmark," and make the next candidate kiss the R.W.M.? or, say a general kissing all round! Reviving the good old times!

(*To be continued.*)

## MASONIC NOTES AND QUERIES.

### A NEW INDIAN FREEMASONRY.

The *Indian Times* understands that a society called "The Hindoo Fraternal Association" has just been formed in Madras after the Freemason model. It is composed of educated Native gentlemen, 30 names being already inscribed on its rolls. They are designated "Brothers." and are bound by solemn oath to the observance of certain particular rules, a covenant being required to be executed before the admission of any member. No one is eligible who is under 25 years of age, and whose monthly salary is under one hundred rupees. "Unanimity is the moving principle of the body, and the members are said to be bound together by ties of fraternity much stronger and closer than even those of blood relationship."

### THE TEMPLARS AND RICHARD I.

The greatest crimes of the Templars were wealth and pride; the King of France and the Pope wanted the former, by the latter they lost the affections of the people. The following anecdote is stated of King Richard I: "When admonished by the zealous Fulk of Neuilly to get rid of his three favourite daughters, Pride, Avarice, and Voluptuousness,—'You counsel well,' said the King, 'and I hereby dispose of the first to the Templars, of the second to the Benedictines, and of the third to my prelates.'"—W.P.B.

### THE ANTIQUITY OF FREEMASONRY.

The following extract from the curious and valuable manuscript published in facsimile by Bro. Matthew Cooke, under the title of "History and Articles of Freemasonry," seems to claim for speculative Freemasonry, as distinguished from operative, a much earlier existence than that stated by Bro. Buchan and others in recent numbers of the Magazine:—

"After y$^{t}$ was a worthy kyng in Englond y$^{t}$ was callyd Athelstone, and his yongest sone lovgd well the sciens of gemetry, and he wgst well y$^{t}$ handcraft had the practycke of y$^{e}$ sciens of gemetry so well as masons wherefore he drewe hym to consell and lernyd practycke of y$^{t}$ sciens to his speculatyf. For of speculatyfe he was a master and he lovyd well masonry and masons. And he become a mason hymselfe. And he gaf hem charges and names as hit is now usyd in Englond."

This appears to refer to a union of operative and speculative masons at the date of the York Constitutions in the reign of Athelstan; and if this fact cannot be authenticated, the manuscript itself—of the genuineness of which there seems to be no doubt—is evidence that at the time it was written—towards the end of the 15th century—there was a distinction drawn between operative and speculative Masonry, and that the latter did then exist, or was known at some past time to have existed as a separate science. —F.I.W.

### THE FORMATION OF LODGES.

I am afraid that Bro. J.A.H. is a little wrong in his logic at page 228, *e.g.*, put one spoonful of sugar into a cup of tea, it is soon dissolved, add another and it dissolves more slowly, then add more and you find that the water refuses to take it up, it has been already saturated to repletion; so with Masonic lodges. In the beginning of last century England had, I might almost say, the world before it; now it has to contend against a multitude of co-existing Grand Bodies; besides, there was then the prestige of novelty in its favour. *Ergo* (except under some *very* extraordinary circumstances), I consider that for the Grand Lodge of England to add 450 to her roll in "*one* year now," would be a far greater achievement than the 340 she managed to make up in about half a century. However, be that as it may, I see nothing but a very commonplace circumstance in the fact of England chartering about 340 lodges in half a century —say eight in a year.—W. P. BUCHAN.

### MASONIC PROBLEM.

Did or did not crafts other than the Masons have their *shibboleths*, or "word and grip" before A.D. 1717? I have been told they had.—W.P.B.

### MASONIC MAGNA CHARTA AND THE GRAND MASTER (page 229.)

The following "Regulation," from the Constitutions of 1723, may be useful upon this point:—

"XIX.—If the *Grand Master* should abuse his power and render himself unworthy of the obedience and subjection of the lodges, he shall be treated in a way and manner to be agreed upon in a *new Regulation;* because hitherto the ancient *Fraternity* have had no occasion for it, their former *Grand Masters* having all* behaved themselves worthy of that honourable office."—PICTUS.

* *I.e.*, having all *four* behaved themselves, &c.

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REFLECTED RAYS OF LIGHT UPON FREEMASONRY.

I have just had the pleasure of perusing Bro. Garey's "Reflected Rays," as edited by our well-known Bro. James Stevenson. It is not a historical or critical work, but a most interesting and useful repertoire of allusions, &c., to many portions of our (when properly performed) beautiful rituals and ceremonies. As the price is only one shilling, it ought to be in the hands of almost every brother who takes an interest in the working of the Craft. The emblematical frontispiece is pretty good, so also are the engravings prefixed to the different parts, as well as others scattered throughout its pages. The sketch upon page 28 referring to the "sacred number Fifteen," reminds us of a mystery often worked out in our schoolboy days long before we attained to "the 47th problem of Euclid," pourtrayed at page 51. Altogether I have much pleasure in recommending this neat little "pocket compendium" to the notice especially of young brethren and youthful office-bearers.—W.P.B.

ROSLYN CHAPEL.

Very luckily I happened to see the following, more especially as Mr. Ferguson is an author upon whom one can depend, *he* can give a reason for his faith—it is from the *Daily Review*:—

"Mr. Ferguson, the celebrated author of "The History of Architecture," and many similar works, has lately been visiting Roslyn Chapel, and has become, we believe, quite confirmed in his ideas that this beautiful structure is built upon models from the north of Spain; and that the architect, if not a Spaniard, was intimately acquainted with the interesting ecclesiastical buildings in that part of the world, and used them as his model."

In his "Handbook of Architecture," 1855, Mr. Ferguson said.—"From the knowledge we now have of styles, there can be little doubt that his architects came from the north of Spain. In fact, there is no detail or ornament in the whole building which may not be traced back to Burgos or Oviedo; though there is a certain clumsiness both in the carving and construction that betrays the workmanship of persons but little familiar with the task they were employed upon. The chapel is small, only 68ft. by 35ft. internally. The central aisle is only 15ft. wide, and has the southern peculiarity of a tunnel-vault with only transverse ribs such as those found at Fontifroide and in almost all the old churches of the south of France."

Mr. Billings, in his "Baronial and Ecclesiastical Antiquities of Scotland," says,—"It was founded in the year 1446 by* the representative of the semi-Royal House of Sinclair—a man whose list of noble titles, beginning with Prince of Orkney and Duke of Oldenburg, has been noted for its almost Spanish tediousness. Only the chancel of the edifice was compleated."†

As to the well-known "Prentice Pillar" here, Slezer calls it the "Prince's Pillar."—W. P. BUCHAN.

CELESTIAL MYSTERIES.

Will Bro. Melville be good enough to give his opinion as to the age of the antique coin figured by him on page 210, and also as to the time when people talked Latin at Corinth? These points, if satisfactorily cleared up, may by possibility throw a little light on his paper, which certainly requires a great deal of explanation to render it intelligible to an ordinary terrestrial like myself.—F.I.W.

FREEMASONRY ABOUT 152 YEARS OLD.

I was very glad to see Bro. Sanderson's article at page 222, and also to find him saying, "at most 'the bone of contention' is only a matter of a few years less or more;" and with him I desire to see the point more clearly defined than it has yet been; to do this we must have the customs and usages of *the other co-existing trades* previous to 1717. Further, we must draw a line of distinction between an old operative Mason's lodge with its *friendly society* and a lodge of speculative Masons; other trades I consider had also their friendly societies attached and admitted non-operatives. The Masons hitherto have had all the say, but justice and truth demand that the *other trades* should now be heard.—W. P. BUCHAN.

KING OF PRUSSIA.

It is noticeable that the grand banquet given to Bro. the King of Prussia in his late visit to Kœnigsberg was held in the Freemasons Hall of that city, showing that he and the authorities of that city were not afraid of publicly going into the Devil's House.—A.

BROS. DR. J. T. DESAGULIERS, LL.D., F.R.S., AND JAMES ANDERSON, A.M.

Allow me to give the following notice of these two distinguished brethren, as contained in "The Imperial Dictionary of Universal Biography," published by W. Mackenzie, Glasgow:—

"Desaguliers, John Theophilus, was born in France in 1683, but was educated and continued to reside in England till his death in 1749. He contributed some valuable papers in optics, mechanics, &c., to various scientific societies. He published a 'Course of Experimental Philosophy,' which was much esteemed in its day. The transactions of the Royal Society contain interesting papers communicated by him."—"W.M.L."

"Anderson, James, a Scotch genealogist, lived in the earlier half of the eighteenth century, and was pastor of a Presbyterian church, in Swallow-street, Piccadilly, London, and also Chaplain to a lodge of Freemasons. It was, doubtless, his holding the latter office that led him to publish, in 1723, a book called 'The Constitutions of Freemasons.' His genealogical works, which are the result of some labour, but display little judgment, are—'Royal Genealogies, or the Genealogical Tables of Emperors, Kings, and Princes, from Adam to these times;' and a 'Genealogical History of the House of Yvery,' prepared and published at the expense of the Earl of Egmont.—A.M."

At page 144 of his History, I observe Findel saying,—"Desaguliers was the son of a French Protestant clergyman, and was born at Rochelle in 1683. . . . . He died 1743." Which is right, 1743 or 1749?

At page 38 of the 1723 Constitutions, we have—"XVII. James Anderson, A.M. The author of this book. Master." Thereby showing he was the *Master* of the lodge then.—W.P.B.

* William St. Clair.

† I have not yet had the pleasure of seeing Roslyn personally.—W.P.B.

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### GENERAL MELLINET.

General Mellinet, M.W.G.M. of France, has resigned the post he so long held as Commander-in-Chief of the National Guard of Paris.—A.

## CORRESPONDENCE.

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

## APATHY IN OUR ORDER.

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

Dear Sir and Brother,—Your correspondent of last week, A J.W., appears to have strangely mistaken one or two of my opinions, as I think he will find on reperusal of my letter on August 28th.

I, as well as A J.W., strongly recommend all brethren to continue subscribers to a lodge, even though they may feel that they have been slighted, or under a cloud for a time, or annoyed at some of its proceedings, as I said in my former communication. Such is my own present position; and though others, to whom I referred, have adopted a different course by seceding, I have uniformly expressed my disapprobation of it, and am now carrying my views into practice, by attending regularly, but avoiding taking any part in the proceedings, so as not to give ground for complaint, but watching and waiting, in full assurance that a time will come when all misunderstandings will be cleared up, and when any little services which I can render will be appreciated.

Again, A. J.W. is mistaken in supposing that I wrote as a disappointed man who had not obtained the promotion he thought he deserved. No, Sir, I thought of the interests of others, not of myself; and, with a view to satisfy your correspondent on this point, I beg to state that I was initiated in 1847, occupied the chair of W.M. in 1850, in the same year was appointed Pursuivant in Prov. G. Lodge, obtained higher offices in succession, till I filled the chair of Prov. G.S.W. in 1858, and was presented with the appropriate jewel. Further, I have repeatedly said openly that no offer of Prov. rank in the district in which I now reside would be accepted by me, for several reasons, one of which is that I should by acceptance prevent some worthy brother from obtaining the honour due to him. It may be as well to add that I have filled the first chair in another Craft lodge, in two Royal Arch chapters, and in two Mark lodges in different districts, without wishing, seeking, or obtaining provincial rank in either, though in one department I have held a high position in Grand Lodge.

If Bro. A J.W. knew me, I think he would acquit me of any unworthy motives such as he has attributed to me. I am quite satisfied with the honours I have gained, and devote much time to Masonry, in the hope of benefitting our charitable institutions, of doing good to the Craft in general, and of assisting others by my teaching to qualify themselves for distinction, by their skill in working and by carrying out Masonic principles.

On the appointments to provincial office, I see no reason, from the observations of A J.W., to alter my views formed after a long experience.

I owe you an apology, Mr. Editor, for troubling you with remarks on personal matters, which, if my name were appended, I should withhold; but I feel it a duty to myself to correct the impressions which have been formed so erroneously.

Yours fraternally,

Sept. 20th, 1869. P.M.

## MASONIC DISCIPLINE.

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

Dear Sir and Brother,—It has been said that children are very quick in noticing inconsistencies in their parents, and it occurs to me that members of lodges are equally observant of irregularities in the ceremonies of Masonry. I myself do not for a moment claim to be exempt from errors in working, but as a young Mason, while conscious of my own defects, I am fully aware of that which may be frequently wanting to render a Masonic rite thoroughly intelligible, and give it that solemn dignity it should possess.

It is very difficult to find a lodge with officers who all do their work perfectly; too often the reverse is the case, and one brother, usually a P.M., *assists* in the general working, though in reality he *does* the work of the lodge.

Of course I do not mean to assert that this pitiable state of things is the general rule, but it is nevertheless too often the case, and can only be remedied by instruction and assiduity. But there is one thing which is to my mind inexcusable, and this is the manner in which some lodges admit visiting brethren. I have several times been to visit lodges as a perfect stranger, and have not been asked for my "credentials," and perhaps only undergone part of the examination in *one degree only*.

Now, it is all very well for a not over-cautious brother to say, "Oh! they would see that you were up to it," and so forth; but I maintain that a thorough examination of both certificate and its owner should take place before admitting a visitor within the sacred walls of a lodge, whether the applicant be a Grand Officer, Provincial Grand Officer, or merely a Master Mason, unknown personally to the lodge. Too much credence is placed in exterior, though, of course, any amount of "brass" would not avail a cowan. Still, if a thing is worth doing, it is worth doing well, and I think that as much attention is due to the ceremony outside as inside the door of the lodge.

I venture to make these few remarks through the medium of your valuable paper, as it will be admitted that care and consistency are most requisite in all matters connected with Freemasonry; while, on the other hand, if the comparatively small ceremony of admitting a stranger be slurred over, it tends, in my opinion, to render the officers careless of those important duties which require such order and decorum within the entrance.

Yours fraternally,

A YOUNG P.M.

MACNIVEN AND CAMERON, of Edinburgh, have introduced their pens to our establishment, and we can safely say they are without exception the very best we have tried. The "Waverly" barrel being especially a favourite, and with confidence we can recommend them to our numerous readers.

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# THE MASONIC MIRROR.

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

## MASONIC MEMS,

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION.—Votes are earnestly solicited on behalf of William Grant Fabian, for this the fourth application. His father, Bro Augustus Fabian, has been very zealous and energetic in the cause of Masonry, and has been instrumental in founding and resuscitating several lodges and chapters. He is a P.M. of the Portsmouth Lodge (No. 487), P. Prov. S.G. Warden of Hants, Mark M., Royal Arch, Rose Croix, and Knight Templar, but owing to sudden and severe misfortunes, impossible to foresee or control, his circumstances are now very reduced, and his means are totally inadequate to maintain and educate his large family, four of whom are entirely, and four partially, dependent on his very limited resources, and he is compelled to make this appear to the brethren and subscribers. This case is vouched for, and urgently recommended by a strong list of influential brethren as very deserving of support. Bro. Fabian will feel very grateful for votes. Address, 8, Waterford-terrace North, Walham-green, S.W. Girls' School or Benevolent Institution proxies equally valuable for exchanging.

YOUR votes and interest are earnestly solicited on behalf of Henry Charles Bush, an orphan, aged eleven years. The candidate is the son of our late Bro. Henry Stibbs Bush, *C.E.*, who held the appointment of chief engineer to the Cornwall and West Cornwall Railway Companies up to the 24th January, 1869; when he was cut off in the prime of life, after a very painful illness of six days duration; leaving to fight the battles of this world five little orphans, the eldest of whom is only fourteen years. The children, three girls, aged fourteen, thirteen, and seven; and two boys, eleven and nine years respectively are left without adequate means of support or education, and without relatives capable of rendering assistance. The case is strongly recommended by Bro. the Right Hon. Lord Eliot, *M.P.* P.S.G.W. of E., and P.M. of Eliot Lodge (No. 1,163); Bro. Sir Daniel Gooch, *Bart.*, *M.P.*, P.S.G.B., and D. Prov. G.M. Wilts, Warwick-road, Maida-hill West; and several other influential brethren. Proxies will be thankfully received by Bros. H. Bridges, Bridgewater: G. O. Budd, Great Winchester-buildings; R. Sharpe, 17B, Great George-street, Westminster; and W. Wright, Lostwithiel, Cornwall.

Votes are earnestly solicited for the boy Cottrell, whose father for twenty-four years was a member of the Royal York Lodge, Brighton. They will be thankfully received by Messrs. C. Wren, Duke-street; Challen, King's-road; Saunders, North-street; and W. Curtis, *Gazette* Office, Brighton. This is the sixth application, and the case is a distressing one.

ROYAL MASONIC INSTITUTION FOR GIRLS. — OCTOBER ELECTION, 1869.—Your votes and interest are solicited on behalf of Amelia Charlotte Titus, aged 9½ years. Her father, William Beale Titus, who was a commercial traveller, was initiated in the Belvidere Lodge, No. 503, late 741, on the 10th November, 1857, and continued a subscribing member till his death, which took place in November, 1865, leaving a widow and four children without means of support. This case is strongly recommended by the W.M., officers, and brethren of the Belvidere Lodge. Proxies will be thankfully received by Bro. Kite, W.M., or Bro. Pearson, Sec. 503, Maidstone. This is the second application.

PORTRAITS of the Rt. Hon. the Earl of Dalhousie, *K.T.*, *G.C.B.*, M.W.G.M. Mason of Scotland, can now be obtained at this office, price 3s. 6d. each. Copies, with ornamental border and Masonic emblems printed in gold, on large size paper, can be had, price 10s. 6d.

EASTERN DIVISION OF SOUTH WALES.—NEATH.—We are in a position to announce that a grand full-dress Masonic concert will open the season usually devoted to entertainments of this kind in the town. Miss Edmonds, Madame Sherrington, and the *crême de la crême* of the most popular artistes of the day will render their assistance on the occasion. The arrangements will be characteristic of the undeniable liberality of the Craft.

LINCOLN.—The foundation stone of the church of the united parishes of St. Peter-in-Eastgate and St. Margaret's, in this city, will be laid, with Masonic honours, by the R.W. D. Prov. G.M. of Lincolnshire, Bro. Major Smyth, assisted by the officers of the Witham Lodge, on Wednesday next, the 29th inst., at two o'clock, p.m. The lodge will be opened at the White Hart Hotel at one o'clock. Luncheon at the County Assembly Rooms after the ceremony, at which the Lord Bishop of the Diocese will be present.

PROV. G. LODGE OF JERSEY.—The meeting will be held at the Masonic Temple, on Wednesday, the 29th inst., for the purpose of installing the R.W. Prov. G. Master, Bro. Colonel E. C. Malet de Carteret.

PROV. GRAND LODGE OF LEICESTERSHIRE AND RUTLAND.—The annual Prov. G. Lodge will be held by order of the Right Hon. the Earl Howe, G.C.H., Prov. G.M., at the Agricultural Hall, Oakham, on Thursday, the 30th inst., at 11 a.m.

WE have inspected a complete set of R.A. furniture manufactured by Bros. A. D. Loewenstark and Sons, of No. 1, Devereux-court, Essex-street, Strand, for a chapter held in the Cape of Good Hope, and we have much pleasure in stating, it has seldom been our good fortune to witness a more complete set; indeed, the implements of labour are fine specimens of high art—so truly characteristic of this old-established firm. At the same time, more than ordinary attention has been bestowed by the artists in the painting of the banners, and we congratulate our brother's fair assistants on the success which has attended the manufacturing of the same, feeling assured the furniture must give the greatest satisfaction to all parties concerned.

## METROPOLITAN.

NELSON LODGE (No. 700).—A regular meeting of this lodge took place on the 15th inst., at the Freemasons' Hall, Woolwich. The lodge having been duly formed, was opened with solemn prayer. The minutes of the last meeting were read and confirmed, and a ballot taken for Messrs. Coy and Knight for initiation, and the same was unanimous. Bros. Brett, Davis, Walker, Johnson, McCaffery, and Butters were examined in this degree, and the lodge was opened in the 2nd degree, and those brethren passed to the degree of F.C. The lodge was then closed down to the 1st degree, and Messrs. Coney and Knight were presented to the W.M., who admitted them into ancient Freemasonry. The whole of the ceremonies were rendered in a very creditable manner by the W.M., assisted by his officers. There being no other business before the lodge, it was closed in due form. The members present were Bros. Bowels, W.M.; May, S.W.; Graham, J.W.; Norman, S.D.; Knight, J.D.; Watson, I.G.; Dunham, I.P.M.; Lacy, P.M., Treas.; Bickerstaff, P.M.; Goddard, P.M.; Dawson, P.M.; Rowland, P.M.; Crawford, P.M.; Hardwick, Logan, Mitchell, Sisiley, Lyons, Roberts, Ingle, Murphy, Wray, Willsden, Chadwick, Warren, Alderton, Pekler, and Henderson, Tyler 706. The brethren adjourned to refreshments at the Red Lion Tavern, the usual loyal and Masonic toasts followed and brought the evening to a happy close.

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## PROVINCIAL.

### CUMBERLAND AND WESTMORELAND.

MARYPORT.

*Provincial Grand Lodge.*

On the 8th inst., the annual meeting of the Provincial Grand Lodge of Cumberland and Westmoreland took place. In the morning the brethren met at the lodge room, where the lodge was duly opened by Lord Kenlis, the Prov. G.M., and the minutes of the previous meeting were read and confirmed. Amongst the brethren present were Bros. J. Whitwell, *M.P.*, D. Prov. G.M.; Dr. Greaves, P.D. Prov. G.M.; J. Pearson; J. Bowes, P. Prov. G. Reg.; J. J. Bolton, P. Prov. G.S.W.; Rev. J. Pearson; Rev. J. Simpson, Chap.; J. Lemmon; S. Gawith; F. Binckes, Sec. Boys' School; Rev. A. F. Curwen, P. Prov. G. Chap.; H. F. Faithful, P. Prov. G.J.W.; W. B. Gibson, P. Prov. S.G.W.; C. Morton, P. Prov. S.G.W.; Nicholson; Rev. W. Williams, Sec. 1,002; Heywood, P. Prov. S.G.W.; A. Woodhouse; Rev. T. R. Holme, Prov. G. Chap.; R. Robinson, W.M. 1,002; Isaac Evening; H. Braithwaite; Busher, S.G.W.; W. Shilton, P.M. 1,002; S. Hewitson, J. Bolton, H. Hammil, W. Potts, R. Brown, Lewthwaite, Allinson, Teather, W. Wood, Lamonby, Banks, Brooker, Sealby, W.M. 371; John Lawson, Sec. 371, Goodall, Barr, Hughes, Cooper, Jones, J. Fearon, J. McKelvie, T. Mandle, Windross, Harris, Spittal, P. Quinn, J. Adair, &c.

After the opening business of the lodge had been disposed of, the brethren marched in procession to St. Mary's Church, headed by the Maryport Artillery Volunteer Band, to attend Divine service.

Prayers were read by the Rev. W. Beeby, and the sermon was preached by Bro. the Rev. T. R. Holme, the Prov. G. Chap. The rev. gentleman took his text from the first Epistle of Peter, c. iii., v. 8.—"Love as brethren, be pitiful; be courteous." In an eloquent discourse he said that the words of his text conveyed very much the same meaning as those which are most inculcated in all members of the society which they that day represented, and that was the continual exercise of their three great principles—brotherly love, relief, and truth. No doubt all men yearn after a fellowship one with another, and woe to him who for any reason cuts himself off from sharing the joys and sorrows of his fellow creatures. But, as things were, there was nothing but a need felt, and they were checked by things within and things without themselves from finding means to satisfy that need. Now, Freemasonry professed to supply what they wanted. Its members are called "the brethren;" are expected to bear one another's burdens—to love one another. Freemasons are all brethren, because they desire the same thing, walk after the same rule, and aim at the same end. They are fellow pilgrims through a foreign land; they have the same trials to encounter; the same joy and peace in believing; the same heavenly home preparing for them. If their hopes were not mere pretence their brotherhood must be real. All true Freemasons are like polished mirrors, kept by the Spirit true to their principle and unspotted from the world; they each reflect some of the attributes of their great Father. The merciful man feebly recalls the memory of His compassion, and reflects the faint image of His goodness. His hand is seen to be the substance whose shadow is the generosity of the liberal; and through his power the chastened servant bears meekly and willingly that which his Father may please to call on him to bear. Thus, then, there is a noble harmony of different qualities, and pursuits, and virtues among the brotherhood. They ought to be one family—the wisdom of age, the sobriety of middle age, and the strength of the young all twined together, and growing a garden blessed of their God.

At the close of the service the bretbren returned to the lodge room, where the following members were invested as officers for the ensuing year:—Bros. Nicholson, S.W.; W. Wilson, J.W.; Pearson, Chap.; Losh, Assist. Chap.; Pearson, S.D.; Sealby, J.D.; Gawith, Dir. of Cers.; Hughes, Assist. Dir. of Cers.; Spittal, Supt. of Works; Barr, G. Sword Bearer; White, Tyler; Simpson, Sec.; and Lemmon, Treas.

After the officers had been invested, the brethren again formed in procession, and, preceded by the band, marched to the Athenæum, where a dinner was provided by Mr. Atkinson, of the Golden Lion Hotel. The chair was taken by Lord Kenlis, who was supported on the right by Bros. Whitwell, Greaves, Beeby, Iredale, Bowes, and Boulton, and on the left by Bros. Pearson, Simpson, Lemon, Binckes, Curwen, Faithful, Gibson, Williams, and Heywood.

After dinner the following toasts were proposed and duly honoured:—"The Queen," "P.G.M. the Prince of Wales and the Princess of Wales," "M.W.G.M. the Earl of Zetland," D.G.M. Earl De Grey and Ripon, and the rest of the Officers of the Grand Lodge," "The R.W. Prov. G.M., Lord Kenlis," "The D. Prov. G.M., Bro. Whitwell, and the rest of the officers of the Prov. G. Lodge," "The Past Prov. G. Officers," "The Lodges of the Provinces—119, Whitehaven; 129, Kendal; 310, Carlisle; 327, Wigton; 339, Penrith; 371, Maryport; 412, Longtown; 812, Appleby; 872, Whitehaven; 962, Workington; 1,002, Cockermouth; 1,073, Keswick; 1,074, Kirkby; Lonsdale, Silloth;" "The W.M. of the Lodge of Perseverance, 371," "The Visiting Brethren," "All Poor and Distressed Masons."

### DEVONSHIRE.

EXMOUTH.—*Sun Lodge* (No. 106).—The regular monthly meeting of this lodge took place at the Beacon Hotel, on Monday, the 13th inst., Bro. Bishop, W.M., in the chair. There was a good attendance of the brethren belonging to the lodge. The visitors present were Bros. Page, P.M. 39, and Bristow, I.P.M. 446. The lodge was opened in ancient form, minutes read and confirmed. Bro. Warren was then examined in open lodge, and, his answers proving satisfactory, the lodge was opened in the second degree, and the brother was passed to the F.C. degree by Bro. Maynard, an old and working P.M. of the lodge, which, we don't hesitate a moment in saying, is, if not the best, one of the best working lodges in the province, and this efficiency may be attributed to the indefatigable energy and zeal of the W.P.M. The S.W. was requested to give the lecture in the second degree, which he did in admirable style. The lodge was closed down to the first degree, and finally closed at 7·45 in perfect harmony. The brethren then adjourned to refreshment, and spent an hour very pleasantly under the presidency of the W.M.

### DURHAM.

CHESTER-LE-STREET.—*Consecration of the Earl of Durham Lodge* (No. 1,274), *and Installation of Bro. W. Brignall, Jun.*—On Wednesday, 8th inst., the above lodge, intended to be held at the Lambton Arms Hotel, was consecrated by the R.W.P.G. Master for Durham, Bro. John Fawcett, assisted by Sir Hedworth Williamson, Bart., *M.P.*, D.P.G.M.; Bro. V. A. Williamson, P.G.W. of the Grand Lodge of England, and the officers of the Provincial Grand Lodge. The lodge room was most tastefully decorated for the occasion. At the head a platform was raised, and in the front were placed several choice exotic and other plants from the conservatory of Mrs. Fenwick, Southhill, also several from Lambton Castle, which added considerably to the general effect. Suspended at the head of the room were engravings of three earls connected with the Craft, viz.: the Earl of Zetland, M.W.G.M. of England, in full Masonic costume; the late Earl of Durham, in the clothing of the Deputy Grand Master of England; and also of the present Earl of Durham. Surmounting the two latter engravings were two ram's heads, representing the family crest of the Earl of Durham. On the left side of the room there was a very handsome decorative achievement, consisting of the "county arms," in blue and gold, with the "square and compasses" behind, on a red ground, the whole being encircled with a wreath of evergreens, interlaced with a narrow strip of variegated holly leaves, the latter being most elaborately manipulated by Mr. Stockley, gardener to Mrs. Fenwick. On either side were placed two geometrical figures known as "the five points of fellowship," and surmounting the whole was an inscription of the cardinal virtues, in blue and gold letters, viz., "Temperance, Fortitude, Prudence and Justice." Underneath the arms was a second inscription of "Brotherly love, relief, and truth," whilst on both sides were the initials, "J. F." and "H.W.," representing the Prov. and Deputy Prov. Grand Masters. In the recesses of the windows were placed the Plumb, the Level, and the Five points of Fellowship, on a blue ground, whilst several appropriate flags were judiciously interspersed throughout the room. Suspended in different parts of the room were three highly-prized and interesting illuminated addresses on vellum, kindly lent by request of the W.M. by the present Earl of Durham, one being presented (with a very valuable jewel) to the late Earl of Durham as Deputy Grand Master of England and Prov. Grand Master, by the brethren of all the lodges in this province; another by the

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officers of the Provincial Grand Lodge, and the third by the officers and brethren of the Marquis of Granby Lodge, No. 124, held in the city of Durham. On the occasion of the presentation of the first-mentioned address, together with the jewel, the sentiments uttered by his lordship are so worthy of being reproduced, that we now give them for the benefit of the Craft in general and of the younger brethren in particular. So highly do we approve of them, that we think they ought to be printed in letters of gold and hung up in every lodge. They are as follows:—"I have ever felt it my duty to support and encourage the principles and practice of Freemasonry, because it powerfully developes all social and benevolent affections; because it mitigates without, and annihilates within, the virulence of political and theological controversy; because it affords the only neutral ground on which all ranks and classes can meet in perfect equality and associate without degradation or mortification, whether for the purposes of moral instruction, or of social intercourse." The musical arrangements were under the direction of Bro. J. Walker, Prov. G. Org., by Bro. D. Lambert, both of Durham Cathedral choir, assisted by Bro. J. G. Penman, of Newcastle. At three o'clock punctually the brethren assembled in the lodge room, when the R.W.G.P.M., Bro. John Fawcett, took the chair; Bro. the Rev. J. P. De Pledge, P.M., P. Prov. G. Chap., and Prov. G.S.W. the S.W.'s chair; and Bro. G. Canney, *M.D.*, P.M., and Prov. G.J.W. the J.W.'s chair, about ninety brethren being arranged throughout the room. The lodge was opened in the proper degree, and the brethren addressed by the P,G.M. on the nature of the meeting, after which he called upon the Prov. G. Secretary, Bro. W. H. Crookes, to read the petition for the new lodge, and the warrant from the M.W. the G.M., Earl of Zetland. The brethren of the new lodge having signified their approval of the W.M. designate and other officers named in the petition and warrant, Bro. the Rev. Dr. Holden, head master of Durham School, after first paying the W.M. designate a high compliment for energy, perseverance, &c., whom he said he was well acquainted with from having been one of his pupils, delivered a most excellent oration on the beauties and principles of the Order. We regret that we cannot at this moment give it *in extenso*. It was listened to with the greatest attention, and it required no small effort on the part of the brethren to abstain from manifesting their feelings of approbation; but they prudently did not, lest it might have impaired the effect. So highly was the oration appreciated, that a number of the brethren have expressed a desire to have the remarks of the reverend doctor printed and published for the use of the Craft. The interesting ceremony was then proceeded with according to the ancient customs of the Order, but a noteworthy fact, well deserving of being recorded, is that the same was most impressively rendered by the esteemed Prov. G.M. Bro. Fawcett. The installation of the first W.M. named in the warrant, viz., Bro. W. Brignall, jun., solicitor, of Durham, was then proceeded with, the Board of Installed Masters comprising the very unusual number of 25 Past Masters. The brethren having saluted the new W.M. as such, the Prov. G. Master entrusted him with the warrant of the lodge, &c. The election of treasurer and tyler then took place. The appointment and investment of officers (whose names, &c., will be found hereafter mentioned) were next made, and the formal and official part of the ceremony concluded. The names of the officers are as follows:—Bros. W. Brignall, jun., First Worshipful Master; R. Linton, P.M. 427 S.W.; T. Robson, J.W.; W. Brignall, P.M. 124 and P. Prov. G. Reg.; A. Harkness, Treas.; John Gray, Sec. S.D.; W. Coxon, I.G. and John Burnip, Tyler. The W.M. announced that he would appoint the J.D. and Steward at the next lodge meeting. We have seldom witnessed on similar occasions so numerous an attendance of brethren, many of them holding very high positions, Sunderland, Newcastle, Gateshead, and Durham being well represented. This fact, combined with the recollection of what the late Earl of Durham did for the Craft, added to the respect entertained for the present chief of this province, conduced much towards the interest attached to this important event in the annals of Freemasonry in this neighbourhood. At the conclusion of the ceremony, the brethren adjourned for an hour, a number of them proceeding to inspect the engineering and ironworks of T. H. Murray, Esq. That gentleman, although not a member of the mystic Craft, displayed the greatest possible interest in contributing to the success of the day's proceedings, by retaining the services of the excellent Chester-le-Street Rifle Volunteer Sax-horn Band, of which he is commanding officer, and who played during the banquet. During the short interval between the closing of the lodges and six o'clock, the lodge room was quickly transformed into a banquetting room. It received a large accession of plants, flowers, ferns, &c., from the conservatories of Earl Durham and Mrs. Fenwick, and the dinner being *a la russe*, the tables were tastefully arranged, under the superintendence of Mr. Wootton, from Lambton Castle. As true chroniclers, we ought not to omit mentioning that in addition to the flowers, there was a liberal supply of champagne, game, and fruit, presented to the new lodge by the Earl of Durham, and that Mrs. Fenwick, whose husband (Henry Fenwick, Esq., *M.P.*, deceased), formerly held the rank of D. Prov. G.M., also kindly contributed not only fruit and flowers, but all the edibles and esculents necessary for the occasion. At the banquet the W.M. of the new lodge presided, supported on his right by the R.W. Prov. G.M. J. Fawcett, Rev. J. P. De Pledge, Prov. S.G.W.; A. Williamson, H. J. Baker Baker, &c., and on the left by Bro. Sir. H. Williamson, Bart. *M,P.* D. Prov. G.M., Rev. Dr. Holden, B. J. Thompson, &c., &c., at which the usual loyal and Masonic toasts were duly honoured, being judiciously interspersed with appropriate glees and songs by the before-mentioned vocalists. The worthy host and hostess did their best to contribute to the comfort of the visitors. The whole affair passed off well, and will be noted and remembered by all true brethren as a red letter day in their Masonic Calendar. The thanks of the members of the lodge are especially due to Mr. William Wooton, Steward; Mr. Leighton, Architect; and Mr. Hunter, head-gardener, all of Lambton Castle, for the valuable assistance they so kindly rendered in embellishing and adorning the banqueting room; also to Mr. Stockley, gardener, South-hill. Subjoined is as perfect a list of the brethren present as we were able to obtain. A number, however, failed to sign the attendance-book, which is much to be regretted:—Bros. M. Allison, 97 S.W.; J. Archbold, 48; H. J. Baker Baker, 376, J.W. and W.M. elect.; A. Barber, 97; G. Beldon. 586; W. C. Blackett, 124; L. Blenkinsopp, 541; J. Bradshaw, 48; W. Bignall, sen., 124, P.M. and P. Prov. G. Reg.; W. Brignall, jun., 124, 1,121, and W.M. 1,274; J. Burnip, 427, and Tyler 1,274; G. Cauney, 124, P.M. 1,121, and Prov. G.J.W.; W. Canney, 1,121; H. Carr, 124; J. Carter, 124, Tyler; J. Caeter, 949; J. S. Challoner, 481, P.M. and P. Prov. S.G.W., Northumberland; J. Chrisp, 949; J. H. Coates, 949; R. Cooke, 124. J.D.; W. Coxon, 124, and J.G. 1,274; W. H. Crookes, 80, P.M., Prov. G. Sec.; Rev. J. P. De Pledge, 375, P.M., P. Prov. G. Chap., and Prov. G.S.W.; M. Ditchburn, 80; W. Donkin, 124; J. Doxford, 97, P.M., and P. Prov. G.S.B.; B. W. Ebdy, 124; T. C. Ebdy, 124, P. Prov. G. Supt. of Works; John Fawcett, 124, P.M., and R.W.P.G.M.; Ralph Fawcett, 108, P.M.; W. R. Fitzgerald, 124, P.M., and P. Prov. G.S.D.; J. F. Frölich, 406, W.M.; G. E. Forster, 97; J. S. Fowler, 124; J. Gray, 124, and S.D., 1,274; G. Greenwell, 124, Steward, 1,121; F. Greenwood, 124; W. F. Hall, 124; A. Harkness, 48, and Sec. 1,274; T. W. Henron, 124; E. Hefferman, 124; A. V. Holboll, 48; Rev. Dr. H. Holden, 124; R. Humphrey, 97; T. A. Hunter, 124; Jens Jensen, 48, P.M.; G. Johnston, 124; D. Lambert, 124; H. Lawrence, 124 and 831; H. Laws, 541, S.W.; G. A. Laws, 541; W. G. Laws, 541, W.M.; W. Liddell, 949, J.W.; R. Linton, 427, P.M. and S.W., 1,274; G. Lord, 97, W.M.; W. A. Malcom, 124, P.M., 1,121; R. Paley, 80; W. H. Pearson, 80; J. G. Penman, 541; C. B. Pocock, 257; J. Raine, 124, Treas.; T. Robson, 124, and J.W., 1,274; R. Sanderson, 124; T. Sarsfield, 124, S.W.; M. Scott, 94; J. Sewell, 124, J.W.; W. Sewell, 124; F. C. Sheppard, 98; W. Skelton, 97, J.W.; Carl Stilcke, 949; J. Stainsby, 97, P.M., and Prov. G.S.B.; W. Stoker, 124, P.M., and P. Prov. G.S.W.; J. Stokoe, 48, W.M., P. Prov. G.S.D., Northumberland; J. G. G. Strong, 1,121; B. J. Thompson, P. Prov. G.S.W., and Prov. G. Sec., Northumberland; G. Thompson, 481, P.M., and Prov. G.S.W., Northumberland; J. Turnbull, 24; G. Walker, 124; J. Walker, 124, Prov. G. Org.; G. Williams, 48; Sir Hedworth Williamson, Bart,, *M.P.*, R.W.P.D.G.M.; V. A. Williamson, 10, W.M., P.G.W.; —. Winter, 48; J. Young, 124.

## ESSEX.

COLCHESTER.—*United Lodge* (No. 697).—A meeting of this lodge took place at the George Hotel, on Friday, the 9th inst. There were present Bros. Newman, W.M.; Ray (Sec. *pro tem.*), S.W.; J. S. Smith, J.W.; Calthorpe, S.D.; Eustace, J.D.; Rix, Treas.; Woodland, Saunders, Piper, Kinloch, Givin, Middleton, Warren, Fenn, and George Smith. Visitors:—Bros. Shury, P.M. 167, 548, & 51; C. O. G. Becker, *M.D.*, P.M. 51. The

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lodge was opened in due form in the first degree, and the summons convening the meeting was read and the minutes of the last regular meeting were read and confirmed; also the summons for the Board of General Purposes, and their report was read and confirmed. The Board reported the characters of Bros. Blunt and Bolton as satisfactory. Ballot was then taken for them as joining members, which proved unanimous. The lodge was then opened in the second degree, and the questions appertaining to it to Bro. Warren, who then retired. The lodge was then opened in the third degree, when Bro. Warren re-entered and was raised. The questions in the third degree were then put round for the information of Bro. Warren. The lodge was then closed to the second and afterwards to the first degree, when nothing further having been offered for the good of Freemasonry in general, or the lodge in particular, it was closed in peace, harmony, and brotherly love.

## LEICESTERSHIRE.

LEICESTER.—*John of Gaunt Lodge* (No. 523.)—The first meeting of this lodge after the summer recess, was held at the Freemasons' Hall, on Thursday, the 16th inst.. and was well attended by members and by brethren of No. 279. The D.P.G.M. Bro. Kelly and Bro. Starmar, W.M. of the lodge at Spilsby, were also present. The chair was for the first regular time of meeting taken by the newly installed W.M. Bro. G. Toller, who went through the work of the evening in a most correct and able manner. This consisted of raising the Rev. Bro. Don Stürmer to the third degree, and passing Bros. Fletcher and Dunn as F.C.'s, the other officers were at their posts, and also acquitted themselves creditably. Bro. C. Johnson presided at the instrument, and gave the musical chants.

## MONMOUTHSHIRE.

KENNARD LODGE (No. 1,258).—The usual monthly meeting of the members of this lodge, took place on Monday, the 18th inst., and was well attended. The W.M. Bro. Bartholomew Thomas was in the chair, and was supported by several members of the P.G. Lodge. The minutes of the last meeting having been read and confirmed, the ballot took place when Mr. Charles Hunter of Garndifforth, grocer, was unanimously admitted. Mr. William Davies, grocer, Pontypool, and Mr. George James Jacob of Pontrhydyrun, accountant, being in attendance were this evening initiated into Masonry, the ceremony being most ably and correctly rendered by the W.M. Bros. Haskins and Waite were then examined as to the progress they had made as E.A. Freemasons, and their answers proving satisfactory, they retired, and the lodge was raised to the second degree, and these two named brothers were then readmitted and passed to the degree of F.C. Freemasons. The W.M. then favoured the brethren with a lecture on the second Tracing Board, which was listened to with great attention. We believe the W.M. will favour us with a copy, and we shall have great pleasure in publishing it for the benefit of the Craft in general. The lodge was then closed down to the first degree, and the secretary brought up the by-laws, which were read, discussed and passed. Three candidates for initiation at the next meeting were then proposed, and the lodge was closed in harmony at 9 p.m. We understand the W.M. Bro. Thomas is about to leave Monmouthshire very shortly, and take up his residence in Bristol, where the Kennard brethren wish him every success. Bro. Thomas will however come over every month to fulfil his engagements with 1,258 during his year of office, and the Kennard brethren will pardon us for reminding them, they owe their W.M. a deep debt of gratitude for the very great trouble he has taken in bringing the lodge to such perfection.

## SOMERSETSHIRE.

### WESTON-SUPER-MARE.

*Provincial Grand Lodge.*

On Thursday, the 16th inst. the Rt. Hon. the Earl of Carnarvon, Provincial Grand Master of Somerset, held a Grand Lodge meeting at the Royal Assembly-rooms. The lodge was opened shortly after one o'clock, and there was a very large muster of the Craft present, including brethren from Bath, Bridgwater, Weston-super-Mare, and most of the lodges of Somerset. The province of Bristol was also largely represented. Amongst the brethren were the Right Hon. the Earl of Carnarvon, P.G.M.; Bro. W. A. Adair, P. Prov. G.M.; Bro. H. Bridges, D.P.G.; Bro. Gen. Gore Munbee, W.M.; Bros. Revs. C. R. Davy, P.G. Chap.; W. Hunt, and J. C. Pigot, P.G. Chaps.; E. M. Payne, R. C. Else, C. C. Barter, W. Smith, F. R. Prideaux, Wm. Mason, J. V. Watts, W. J. Galpin, R. Corry, T. Clarke, F. Vizard, E. T. Inskip, B. Cox, W. S. Gillard, Rimmington Bridges, F. G. Morris, P. Hellier, T. Sumpter, Wm. Woodward, W. Webber, J. Habberfield, J. Carter, J. C. Sharp, J. H. Hastie, T. E. S. Jelley, T. H. Parsons, E. White, S. Cooper, Capt. J. Randall Ford, R. Carry, Commander Townsend, S. Harvey, Wm. Blood, T. J. Lewis, J. Knibb, C. P Chapple, S. Hayward, J. Baily, S. Parsons, W. H. Perret, W. Nicholls, L. E. Deridder, J. Bath, J. L. Jones, R. Gregory, J. B. Soper, E. C. Goodall, W. Partridge, C. T. Gibbs, R. Baker, T. Beedle, S. E. Baker, T. J. Matthias, T. Wilton, W. Scott, T. Garrett, W. Belfield, J. Rubie, T. Bile, E. Gregory, E. Down, G. C. Style, F. Cox, H. Wiltshire, S. Jones, W. H. Beedle, E. E. Earle, W. Long, W. Marchant, J. Cornwall, B. R. Morris, F. Date, T. Meyler, J. B. Thwaites, E. B. B. George, W. C. Brannan, A. Baily, W. G. Bloxham, A. Down, G. Melville, C. Pope, S. H. Ruegg, C. Lake. R. Y. F. Thomas, R. Bailey, R. Salisbury, J. Goodman, J. W. Parfitt, F. H. Woodforde, J. R. Marwood, B. Atwell, J, H. Farley, T. Sherring, J. S. Andrews, W. Marchant, W. Smith, E. Bridge, M. Callingham, F. J. Nosworthy, J. Shum, jnn., W. T. Galpin, J. Haines, R. Salisbury. J. Burdge, W. Scantlebury, J. E. Poole, J. E. Poole, jun., J. A. Heal, J. D. Jarman, J. Burnett, T. D. Taylor, J. Nickson, F. Barnitt, J. D. Musgrave, E. Appleby, J. K. Gill, &c.

The proceedings were of a most interesting feature in connection with this meeting, viz., the presentation of a Masonic jewel to Bro. P. Prov. G.M. W. A. Adair, by the noble P.G.M., in the presence of the assembled brethren, of whom there could not have been less than two hundred present. We are informed that Earl Carnarvon, in making the presentation, conveyed, in language eloquent and graceful, the feelings of himself and the brethren towards one who had, during five years of office—faithfully and fraternally fulfilled—used his best exertions to promote the welfare of the province over which he presided. P. Prov. G.M. Bro. W. A. Adair responded in feeling and appropriate terms, and in doing so, received the cordial and enthusiastic greetings of the brethren present.

The following appointments were made:—Bros. General Munbee, P.M. 1,222, S.G.W.; Captain Irwin, W.M. 1,223, J.G.W.; Revs. W. Hunt and J. C. Pigot, Chaplains; E. T. Payne, P.M. 53, Treas.; W. Parham, W.M. 53, G. Reg.; R. C. Else, P.M. 291, Sec.; S. Cooper, W.M. 41, S.D.; W. Marchant, P.M. 235, J.D.; G. S. Sharp, W.M. 1,197, G. Supt. of Works; J. W. Parfitt, W.M. 976, G.S. Dir. of Cers.; W. Mason, W.M. 974, Assist. Dir. of Cers.; W. G. Bloxham, W.M. 772, G.S.B.; F. J. Nosworthy, G. Org.; E. J. Appleby, W.M. 906, G. Purst.; J. H. Farley, Assist. G. Purst.; S. Hellier, Tyler; Sumpter, Assist. Tyler; B. Cox, 1,222, E. T. Inskip, 1,222, Partridge, Dr. Morris, 291, Captain Long, and J. Nickson, Stewards.

The lodge business concluded, the brethren adjourned to the Town-hall, where an excellent banquet was provided by Mr. G. Sheppard, of Church-road; the wines, admirable in quality, being supplied by Bro. Vizard. Under the presidency of Earl Carnarvon, a very enjoyable evening was spent, the various toasts connected with Freemasonry being ably proposed and appropriately honoured.

## YORKSHIRE (WEST).

HEBDEN BRIDGE.—*Prince Frederick Lodge* (No. 307).—The members of this lodge held their regular monthly meeting on the 20th inst. Present: Bros. F. Whitaker, W.M.; A. Roberts, S.W.; D. Heap, P.M., J.W.; L. Crabtree, P.M. Treas.; W. Patman, P.M., P.P.G.P., Sec.; R. Worsick, S.D.; W. Jackson, P.M., J.D.; J. Cockroft, P.M., I.G.; and other members. The visitors were Bros. Firth, S.W. 408; Bates, P.M.; Cooke, P.M.; Seed, and Jessop, 448. The minutes of the last meeting having been read and confirmed, a ballot was taken for Mr. Richard Whitaker (a younger brother of the W.M.), which was unanimous in his favour; after which Mr. James Hoyle (who had been balotted for at the previous meeting) and Mr. Whitaker were respectively initiated into Freemasonry by the W.M. in a very creditable manner indeed, especially considering this was his first initiation in open lodge since his installation, the working tools being given by Bro. T. Whitaker (another brother of the W.M.) and the charge by Bro. Roberts, S.W. The lodge was then closed in the usual manner, and the brethren adjourned to spend a couple of social hours together, the visitors being entertained in a manner every way creditable to the lodge.

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## IRELAND.

### OMAGH.

OMAGH.—*Omagh Lodge* (No. 332).—This lodge held its usual monthly meeting on Tuesday, the 14th inst. at 7 P.M. The following brethren were present: Bros. Capt. Robert Saunderson Hamilton, *J.P.*; Thomas Coulten Dickie, W.M.; M. Anderson, S.W.; H. R. Harris, J.W. Thomas Wardrop, J.D.; Lieut. Col. Richard Dawson, Sec.; Mansergh G. Buchanan, William Hunter, W. Beatty, Dr. W. S. Love, Dr. F. John West, Dr. Thomas Leary, Cecil Moore, Crown Solicitor, George Quaile, Thomas Collins, O.G. The lodge having been opened in the first degree, Surgeon Andrew Mullin, Royal Navy, was initiated in due form. Bro. Anderson then called the lodge to refreshment, and a few merry hours were passed, the usual loyal and Masonic toasts were given and duly honoured, and after a very pleasant and harmonious evening had been spent, the brethren separated.

## MARK MASONRY.

### METROPOLITAN.

SOUTHWARK LODGE OF MARK MASTER MASONS (No. 22).—The installation meeting of this old established and prosperous lodge took place on Saturday, the 18th inst., at the Bridge House Hotel, London-bridge, S.E. Bro. Meggy, P.G.M.O. in the unavoidable absence of the W.M. Bro. J. Sabine, opened the Lodge at 5 p.m. The minutes of the previous meeting were read and confirmed. Bros. Dr. Dixon, Meggy, Shaw and Cottebrune were balloted for as honorary members and unanimously elected. Bro. Henry Massey, S.W. and W.M. elect, was then duly installed into the chair of Adon Hiram, and appointed the following officers: Bros. A. D. Loewenstark, S.W. and Treas.; R. Ord, J.W.; W. Noah, M.O.; T. H. Meredith, S.O.; E. Harris, J.O.; J. Terry, S.D.; S. Harman, J.D.; M. A. Loewenstark, Sec.; J. W. Wheeler, R. of M. The W.M. then in the name of the lodge presented the retiring Master Bro. T. J. Sabine, with a small but neat and handsome gold P.M's. jewel, consisting of a Square and Key Stone the block of the square exquisitely enamelled, Grecian pattern and the blade elaborately engraved, manufactured expressly by Bros. A. D. Loewenstark and Sons, Devereux-court, Strand. Bro. Sabine returned thanks in an effective speech, and was warmly applauded by the brethren. A cordial vote of thanks was carried with acclamation to Bro. F. Walters, on his retiring from the secretaryship of the lodge which he had performed so ably and courteously for many years past, and notice of motion was given to present him with a jewel at the next lodge meeting. A letter of condolence was ordered to be sent to the widow of the late Bro. H. W. Goulty, of Brighton. The lodge was then closed with solemn prayer, and the brethren adjourned to the banquet table, where a most pleasant evening was spent. Visitors: Bros. Meggy and E. Kimber. The following brethren were present: Bros. H. Massey, G.S.; T. J. Sabine, Assist. G. Dir. of Cers.; A. D. Loewenstark, P.G.S.; E. Harris, J. Terry, S. Harman, J. W. Wheeler, T. H. Meredith, and others whose names we were unable to learn.

## ROYAL ORDER OF SCOTLAND.

### EDINBURGH.

A special meeting of the Grand Lodge and Chapter of the Order was held on Friday evening, the 17th inst., at the Masonic Hall, Edinburgh. Knight Companion Lindsay Mackersy, occupied the throne as Acting Grand Governor, and was supported by Kt. Comp. William Haye, as acting S.G.W., and Kt. Comp. C. Fitzgerald Matier, as J.G.W. A ballot was then taken for Bro. Frederick Binckes of London, secretary to the Masonic Boy's Schools, who was unanimously elected. Bro. Binckes was then introduced and according to ancient custom, was advanced to the degree of H.R.M., and passed through the ceremonies appertaining to this Order. He was then promoted to Knighthood of the R.S.Y.C.S., and there being no further business before the Grand Lodge, it was duly closed. At refreshment Bro. Binckes responded in appropriate terms to the toast of his health, which was proposed by Comp. William Mann, 32°, J.G.W. of Scotland, and J.G.W. of the Royal Order. After several songs from Comps. H. R. Kay, G. Corgiases and Matier, the brethren separated having spent a delightful evening. We sincerely wish the English members of this noble and ancient Order, would unite in applying to the Grand Lodge for a charter for England, as from its extreme beauty and undoubted antiquity, it would command a high, if not the highest position in the chivalric degrees as now conferred. We trust the knights companions will take this hint, and not let the matter rest, until they obtain this boon.

## REVIEWS.

"*Constitutions of the Freemasons.*" By WILLIAM JAMES HUGHAN, Prov. G. Sec., Cornwall, &c. London: R. Spencer, Great Queen-street. Truro: William Lake. 1869.

(*Continued from page* 238.)

APPENDIX B.

"At the building of York Minster the 'Pledge Day' was observed at least once a year, when the workmen swore to observe the orders which the Chapters had ordained for their management. On the 31st of October, 1370, Master Robert de Patrington,* and twelve other masons, came before the Chapter, and swore to observe these rules, in the following terms:—'Lordes, if it be your wyles, we grant for to stand at our werkes truly at our power, etc. This circumstance is recorded by the antiquary, Matthew Hutton, among his extracts from some of the books at York, which are now missing. They may be found in MS. Harl. 6971.'"

APPENDIX C.

"The *Offiee* of Master Mason under the Operative Constitutions was not so common or general as the *degree* by the same name is *now* in connection with the Society of Free and Accepted Masons. In olden time, a Master Mason represented a combination of several officials employed at the erection of modern edifices, and no doubt was frequently the Architect as well as 'Maistyr of ye werke.' The Rev. James Raine in the Preface to the XXXV. volume of the 'Surtees Society Publications,' observes that, 'It has been frequently asked, How is it that we know nothing of the mediæval architects? Did modesty constrain them to conceal their names, or were the plans executed by several persons, so that it would be invidious, if not impossible, to particularize any one? It is by no means easy to give an answer to this question. I am inclined to think, at York, a great share of the responsibility fell upon the Master Mason, but he was probably assisted to a certain extent by the keeper of the fabric and the treasurer.'

"The Rev. James Dallaway, in† 'An Historical Account of Master and Free Masons,' considers that the honour due to the original founders of our noble Edifices during the middle ages is frequently transferred to the ecclesiastics under whose patronage they rose, 'rather than to the skill and design of the Master Mason or professional architect, because the only Historians were monks.' 'The Masons rejected history, as their system allowed oral tradition only, and it is from their contracts, or epitaphs, that we can rescue any individual name. That the original plan, or the details of it, was often suggested by one of the more ingenious of the ecclesiastics, cannot be candidly doubted; but that in more instances the master-mason had the exclusive execution, is not less an approved fact.'"

(*To be continued.*)

* The Master Mason A.D. 1368-71.

† Discourses upon Architecture. London, 1833, p. 418.

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## Obituary.

### THE LATE BRO. WILLIAM ALLATSON.

(*Communicated by* Bro. C. Hosgood, P.M. 192.)

It is with deep regret that we have to announce the death of Bro. William Allatson, of 68, Old Bailey, who departed this life on the 28th ultimo, aged 67 years. The deceased brother became a joining member (from the Lodge of Hope) of the Lion and Lamb Lodge in the year 1851, and was a Past Warden of the lodge. Bro. Allatson was held in high esteem by all the members, more especially so by the senior ones, who had the pleasure of his acquaintance during a period of 18 years.

"An honest man's the noblest work of God."

The biographies of men who have devoted a life of study to one peculiar branch of science are characterized by the influence which the one absorbing pursuit necessarily acquires over the mind. The principles by which the merchant is guided in the private relations of life are analogous to his proceeding in commerce. The sincerity of a man's pursuit may be judged from their mutual affinity. The life of our departed brother tried by this test will be found alike honourable to humanity as well as to Freemasonry. Few lives present a lesson of contentment more perfect than that of our late Bro. Allatson. Although held universally in the highest esteem by the brethren of his lodge, he never aspired beyond the chair of S.W., and declined the high honour of W.M. of his lodge. It is a melancholy satisfaction to perceive that one universal feeling of regret is shared by every member who has had the honour of his acquaintance, and who feel that a spirit has fled to the Grand Lodge above to that mansion where the secrets of all hearts are known. Few Masons have performed their allotted task with greater credit than our deceased brother. In disposition amiable; in character high minded; in honour untainted. He passed through the important scenes of life with an unsullied reputation. He suffered much from a protracted illness, and bore his affliction with meek submission to the will of his Divine Master, and as he lives in the memory of the members of his lodge, may he rest in peace. Mark the perfect man, and behold the upright, for the end of that man is peace.

If in thy bosom dwells the sign,
That marks our brotherhood divine;
Give to his grave a holy tear,
Our friend and brother slumbers there.

### THE LATE BRO. GEORGE AWCOCK, OF BRIGHTON.

On Monday, the 20th inst., Bro. G. Awcock, for many years Tyler and Janitor, and also Prov. G. Lodge Tyler, died at his residence, Gardner-street, Brighton, after a lingering illness of many months duration, aged 56. During his illness the attentions of Bro. Dr. Verrall, surgeon, and Bro. Dr. Beard, physician, were unremitting, and towards the last few weeks of his illness, Bro. the Rev. Dr. Griffiths, Principal of Brighton College, attended to cheer and comfort our late brother, and to prepare him really and truly for that great raising which all must submit to. Bro. G. Awcock was ever esteemed for the geniality of his disposition and his kind and even temper; always easy, always ready with his duties, and always pleased to be of assistance to young members of the Craft. For many years he Tyled the Clarence Lodge, No. 271; Royal York, 315; Brunswick, 732; Yarborough, 811. He was Janitor to the Lennox Chapter, 271; the Royal Sussex Chapter, 732; also to the Royal Sussex Lodge of Mark Master Masons. He will be buried on Saturday, the 25th inst., at the Extra Mural Cemetery, Brighton, Bro. the Rev. Dr. Griffiths, Prov. G. Chaplain, officiating.

During the illness of our late brother, his son has been doing his duties most efficiently, and will no doubt succeed to the post held by his late father.

## Poetry.

### WHO TREADS THE PATH OF GLORY?

By Mrs. L. A. Czarnecki.

Who treads the path of glory?
The soldier of renown,
He who by his martial deeds,
Receives the victor's crown?
One who quenches life in fiery wrath,
Has never trod yet the glorious path.

The gifted statesman whose high favour
Is felt in many lands,
Whose thought is matchless—surely he
On the height of glory stands?
Ah! not even he has rightly trod
That hard, toilsome, but delightful road.

The proud and haughty monarch,
Who rules with mighty sway,
And owns an empire's homage,
He walks on glory's way?
No, his is strife for a sounding fame
For transient grandeur of an earthly name.

'Tis they who, unseen, humbly pray
And feel for all their kind,
Who shields the suffering poor
And soothes the afflicted mind—
They, whate'er their rank in life may be,
Tread the path of glory brave and free.

Men think the greatest glory
Is on the battle-field:
They draw the flashing sabre,
And strike the bossy shield;
That glorious path the sword never won,
'Tis won by they who have good deeds done.

### THE DYING ISRAELITE TO THE DEITY.

By Robert Montgomery.

"The Tyrant's jest, the Gentile's scorn."
Walter Scott.

A Hebrew knelt in the dying light,
His eyes were dim and cold,
The hairs on his head were silver white
And his blood was thin and old.
He lifted his look to his latest sun,
For he knew that his pilgrimage was done,
And as he saw God's shadow there,
His spirit poured itself in prayer.
I come unto death's second birth,
Beneath a stranger air;
A pilgrim on a dull, cold earth,
As all my fathers were.
And men have stamp'd me with a curse
I feel it is not thine,
They mercy, like yon sun, was made
On me, as them to shine.
And therefore dare I lift my eye,
Thro' that to thee before I die,
In this great temple built by thee,
Whose altars are divine;
Beneath yon lamp that ceaselessly
Lights up thine own pure shrine,
Oh take my latest sacrifice,
Look down and make this sod
Holy as that were, long ago,
The Hebrew met his god.
I have not caused the widow's tears,
Nor dimmed the orphan's eye,
I have not stained the virgin's years,
Nor mocked the mourner's cry.
The songs of Zion in mine ear
Have ever been most sweet,
And always when I felt thee near,
My shoes were off my feet.
I have known thee in the whirlwind,
I have known thee on the hill,
I have loved thee in the voice of birds,
Or the music of the rill.

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I dreamt thee in the shadow,
I saw thee in the light,
I heard thee in the thunder peal,
And worship'd in the night.
All beauty, while it spoke of thee,
Still made my soul rejoice,
And my spirits bowed within itself
To hear thy "still small voice."
I have not felt myself a thing
Far from thy presence driven,
By flaming sword and waving wing
Shut out from thee and heaven.
Must I the whirlwind reap
Because my fathers sowed the storm?
Or shrink because another sinned
Beneath thy red right arm?
Oh much of this we dimly scan
And much is still unknown,
But I will not take my curse from man,
I turn to thee alone.
Oh bid my fainting spirit live,
And what is dark reveal.
And what evil, oh, forgive,
And what is broken, heal,
And cleanse my nature from above
In the deep Jordan of thy love.

I know not if the Christian's heaven
Shall be the same as mine,
I only ask to be forgiven
And taken home to thine.
I weary on a far, dim strand
Whose mansions are as tombs,
And long to find the fatherland
Where there are many homes.
Oh grant of all yon starry thrones
Some dim and distant star,
When Juda's lost and scattered sons
May love thee from afar.
When all earth's myriad harps shall meet
In choral praise and prayer,
Shall Zion's harp, of old so sweet,
Alone be wanting there?
Oh place me in the lowest seat
Tho' I as now appear
"The Christian's scorn, the Christian's jest"—
But let me see and hear
From some bright mansion in the sky
The bright ones and their melody.—

*The Freemason*, St. *Louis*.

## LIST OF LODGE, &c., MEETINGS FOR WEEK ENDING 2ND OCTOBER, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; R., Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

*Monday, Sept. 27th.*

LODGES.—Pythagorean, Lecture Hall, Royal-hill, Greenwich; British Oak, Bank of Friendship Tav., Bancroft-p., Mile-end; Tower Hamlets' Engineers, George Ho., Aldermanbury.

*Tuesday, Sept. 28th.*

LODGES.—Faith, Anderton's Ho., Fleet-st.; Industry, F.M.H.; Southern Star, Montpelier Tav., Walworth.

*Wednesday, Sept. 29th.*

LODGES.—Temperance in the East, Pri. Ass. Ro., Newby-place, Poplar.

*Thursday, Sept. 30th.*

Gen. Com. Female School, at F.M.H., at 4.

*Friday, Oct. 1st.*

LODGES.—Florence Nightingale, Ma. Ha., William-st., Woolwich; Hornsey, Anderton's Ho., Fleet-st.

*Saturday, Oct. 2nd.*

Gen. Com. Boys' School, at Freemasons' Hall, at 4.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

*Sunday, Sept. 26th.*

Joppa, Rose and Crown, Fort-st., Union-st., Bishopsgate.

*Monday, Sept. 27th.*

Union Waterloo (for M.M.). King's Arms, Woolwich; Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-rd., Deptford; Old Concord, Turk's Head, Montcombe-st., Belgrave-sq.; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Sincerity, Cheshire Cheese, Crutched Friars; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; High Cross, White Hart Ho., Tottenham; Tower Hamlet's Engineers, Duke of Clarence, Commercial-rd. East.

*Tuesday, Sept. 28th.*

Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metrop. Dis. Railway, Victoria Station; Domatic, Palmerston Arms Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Rose of Denmark, Metropolitan Chap. os Instruction, George Hotel, Aldermanbury.

*Wednesday, Sept. 29th.*

Eastern Star, Royal Ho., Burdett-st., Mile-end-rd.; Confidence, Sugar Loaf, Great St. Helens; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro', Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-street, Poplar.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, Sept. 30th.*

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd.; Globe, No. 10, Old Bond-st.; United Mariners, Three Cranes, Mile End-rd.; Vitruvian, White Hart, College-street, Lambeth; St. John's, Hollybush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-sq.; Tranquillity, Sugar Loaf Tav., Great St. Helen's, St. Mary Axe; Whittington, Crown Ho., 41, Holborn; Royal Oak Royal Oak Tav., Deptford.——CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, Oct. 1st.*

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Union's (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tavern, Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria Metropolitan Lo. of Instruction, George Ho., Aldermanbury.

*Saturday, Oct. 2nd.*

Mount Sinai, Union Tav., Air-st., Regent-st.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies are respectfully requested to communicate the same to the Editor.]

## TO CORRESPONDENTS.

SEVERAL communications stand over until our next.

J. G. D. (Winchfield).—Your communication received, we must for the present allow it to stand over.

E. T. (Liverpool).—We will answer your query in next issue, we wishing to take several opinions on the matter.

R. W. (Kilwinning).—The letter you sent us is rather too severe for insertion.

JUSTITIA (Cowes).—The correspondence will appear in next issue.

G. W. W. (H. Holborn).—Communication received.

W. L. (87).—The poetry will appear next week.

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*LONDON, SATURDAY, OCTOBER 2, 1869.*

## THE ELECTION OF MASTER AND OFFICERS FOR THE ENSUING YEAR.

By C. H.

Before many more numbers of this MAGAZINE have left the press by far the largest number of lodges under the English Constitution will have assembled, and exercised the all-important franchise belonging to ancient Freemasonry, *i.e.*, the election of W.M. and officers for the ensuing twelve months.

"All preferment among Masons should be grounded upon real worth and personal merit, therefore no brother shall be elected Master of a lodge, or appointed to any office therein, merely on account of seniority or rank."—Constitutions p. 6.

Such being the facts, the Grand Lodge of England confers a great boon on the fraternity by leaving every lodge free to elect its own Master, Treasurer, and Tyler. The Master has the prerogative of appointing the S.W., J.W., S.D., J.D., I.G., and Secretary. The power, therefore, invested in the W.M. demonstrates the care and caution the brethren should observe in the selection of Master. To qualify a brother for the high position of Master it is necessary "the candidate should be true and trusty, of good repute, held in high estimation by the fraternity, well skilled in Masonic knowledge, and, above all, steady and firm in principle." Unless the members conscientiously believe the brother has these qualifications, they should pause ere they elect the brother to assume, or morally usurp, the dignity of Master, but rather let the brother tarry that he may profit by the example of another's knowledge, and amend in himself what he has perceived defective in his brother. The W.M. is called upon to attend the monthly Boards of Benevolence, that the wants of the deserving brethren may be attended to. He is also called upon to attend the quarterly communication of Grand Lodge, and by a careful and impartial observance of all questions before Grand Lodge he may be enabled to record his votes that the best interests of our sacred and noble institution may be protected. Let him remember that he has bound himself to observe the ancient charges, in which the foregoing conditions form some of its clauses. It must be remembered that upon the activity or supineness of the Master the Order will be supported or degraded. How many are there that promise a faithful observance of their duties, and how soon do they forget their obligation.

Let the Master therefore not seek to excuse his own negligence by quoting that of others, but rather let his actions prove to his lodge that while he occupies the exalted position of Master he does not withhold the practice it enjoins. Another important duty of the Master is the selection of his officers. He should be careful to avoid appointing to the office of S.W. a brother who would be disqualified, mentally or otherwise, from holding the distinguished office of Master, so that when the time arrives for the brethren to exercise their prerogative in the election of Master they may not either wound the feelings of the brother by passing him over, or stultify themselves by electing him to an office he is incompetent to sustain. This may be obviated by the timely discretion of the actual Master for the time being. The members may exercise their franchise in the election of Master, with a view to gratify and please a brother, but the Master should ever have in view his obligation.

The appointment of the Tyler of the lodge is also vested in the members, who may also remove the said Tyler at any time for a sufficient cause at a regular meeting of the lodge.

The attention of the brethren, more especially those who are anticipating their election to the Masonic chairs, is earnestly called to the duties they are about to undertake, and we entreat such as may now be contemplating such a mark of

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confidence being conferred on them by their respective constituencies to determine zealously, "to act and abide by the ancient usages and established customs of the Order."

We are confident that if these injunctions are strictly adhered to the ancient Order in which we are enrolled, will be substantially benefited, and thus be the means of extending those blessings which it has conferred on mankind.

## NEW MASONIC TOAST — "BRO. THE PRINCE OF WALES."

The Prince of Wales is now attached to the Grand Lodges of England and Scotland. In some lodges formerly "H.R.H. the Prince of Wales and the rest of the Royal Family" was given as an ordinary toast. Then came the time when the Prince was admitted as a Mason in Sweden. Some lodges cheerfully hailed the new brother, and gave the toast of "Bro. H.R.H. the Prince of Wales" with Masonic honours in his accustomed place after the Queen. There were few who did that, for they wanted to know what the "authorities" could say, and it was dimly asserted that "the authorities" held that the Prince was not a Mason, because he had given the authorities the slip; also that he was not a Mason, because he had taken three degrees in the same night, as his royal grandfather and relatives had done before him, and as he would have done in Scotland; further, that he was not a Mason because he was initiated in Sweden, and that Sweden is a schismatic country, destitute of Craft Masonry; and lastly, that as the high degrees are prohibited in England, or at all events ought to be, and as the Prince had taken very high degrees in Sweden, he was no Mason at all. It was also believed on good foundation that if the Prince wanted to get into Grand Lodge, or somebody wanted to get him in, that it would be quite impossible, as he would have on the insignia of some of his high degrees, which are un-Masonic, and that he would be turned out forthwith.

How "the authorities" might have settled the matter is not clear, for very likely the matter was not left to the authorities at all, but settled by the gentlemanly instinct of the M.W.G.M., the Earl of Zetland himself. While various authorities were considering into what hole or corner lodges the Prince could be bottled up and entrapped, under the temptation that he was making himself popular with the brethren at large, the Earl addressed the Prince with a cordial welcome, and was responded to in the same spirit. It then began to be allowed by "the authorities,"—as they could not help themselves,—that the Prince was some kind of a Mason after all; not quite the right sort, it may be, but that his offences have been condoned, and that "the authorities" have, for the sake of Masonic unity, and not to be too hard upon him, let him into the bosom of the true Craft.

Still the salutations of Bro. the Prince of Wales at Masonic banquets were few and far between. The "authorities" had not made up their minds how to deal with him, though the brethren had. The brethren generally believed it was the wish of the Earl of Zetland to place the Prince in the position of M.W.G.M., as his royal relatives had been, the Earl continuing to rule the Craft, and give the benefit of his friendly aid and counsel as Pro. Grand Master.

How this was arranged, and how far the Earl was allowed his own way may not perhaps be known. The Prince was made a Pro. Grand Master after a fashion; the M.W.G.M. was not present in the Grand Lodge and we do not know what would have been his Lordship's expressions on the occasion. At all events the Prince is made a Past Grand Master, whatever that may be, and now it remains, when "the authorities" allow it, that we should do honour to him.

This appears a very simple affair to simple-minded men; the Queen and the Craft, and after the Queen her heir, Bro. H.R.H. the Prince of Wales; a very zealous presiding officer may give the health of our brother's wife and of the Royal Lewises, Prince Albert Victor and the other infant Princes of Wales, thus: "P.G.M. the Prince of Wales and the Princess of Wales," for instance. An ardent patron of the Boys' and Girl's Schools may innocently refer to the prospect of a royal visit when Prince Albert Victor may mingle with Masons' orphan boys, and the Princesses with the orphan girls. This is a simple way of managing, but is it right? Had we not better wait for the authorities?

There is much to be said, for although it is quite true the Prince is a Prince and Prince of Wales, does he not lose his rank as such by becoming a P.G.M., and ought he not to be treated as such? Besides what is the good of being a Past Grand Officer, a P.G.S.B. or a P.G.A.D.C. or other high functionary, without having the

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benefit of the association of the Prince of Wales. When Bro. Jones, P.G.S.B., gets up to return thanks for the Grand Officers Past and Present surely he should have the chance of putting into his speech, "Bro. H.R.H. the Prince of Wales," and of assuring the brethren present that he had heard from somebody that H.R.H. is a very good Mason, and that he has been seen in some distinguished lodge, at which only Past Grand Wardens can be present, giving the Grand Warden's fire in the most scientific manner, not surpassed by the most accomplished Grand Warden present. He, Bro. Jones, in returning thanks on behalf of H.R.H. and the other Grand Officers, Past and Present, begs to assure the brethren that H.R.H. is most exemplary in the discharge of his political and domestic duties, and very grateful for any commemoration at a Masonic banquet.

It may turn out that the right way of going on is this:—1. The Queen. 2. The M.W.G.M. And 3. Bro. the Prince of Wales, P.G.M., R.W. the Earl De Grey and Ripon, D.G.M., and the rest of the Grand Officers, Past and Present, coupled with the name of Bro. Brown. Indeed, we are by no means sure that it is not so arranged; if we are rightly informed that the toast has been so given and received by Grand Officers. Others have hit upon another way. Knowing that the Prince is a Prince, and that his Masonic honours will not unmake him, expecting, too, that he will be M.W.G.M. before long, they give it "Bro. H.R.H. the Prince of Wales, P.G.M., the Earl of Zetland, M.W.G.M., the Earl De Grey and Ripon, R.W.D.G.M., and the rest of the Grand Officers, Past and Present."

Which of these two formulas may be right it is not for us to pronounce; we await the direction and sanction of "the authorities;" but in the meanwhile we may say W.M.'s may avoid pronouncing for either of these, and embroiling themselves with the authorities, by giving the health of the Prince in his usual place after the Queen. The discussion of the subject may interest and occupy brethren, as it is new, but we may warn them that the decision hardly rests with the W.M.'s, but rather with "the authorities." For the decision of the latter, or for correspondence in anticipation of it, our pages are open.

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The *Choir* announces that the Prince of Wales has given a prize of £5 for bagpipe playing, to be competed for at an annual Highland gathering.

## THE HAUGHFOOT LODGE AND SPECULATIVE MASONRY.

By R. S.

EXTRACTS FROM OLD RECORDS OF HAUGHFOOT LODGE.—*contd.*

"Haughfoot, 27 December, 1707.

"The which day being St. John's Day, mett John Hoppringle of yt ilk, James Pringle his brother, Andrew Thomson, Sr James Scott of Gala, Thomas Scott his brother, James Pringle Haughfoot, Robt. Lowrie, Willm. Cairncross, George Cairncross, James Frier, Walter Scott, Alexr. Young, Willm. Lowrie, Willm. Pringle in Burnhous, and John Young.

"John Scott Gala's brother excused for his absence, because out of the kingdom. Ashierteill excused for his absence, because of the reason testified by the preses, and severall others of the members.

"Hoppringle of yt ilk reported he was desired to excuse Falahill, and John Younger's absence, but the same not sustained till furder consideration of the act anent absents.

"John Pringle, wright, and Andrew Hardie, being absent and sending no excuse to the meeting, are each fined in one pund Scotts, conform to the act anent absents.

"Sir James Scott of Gala chosen preses for a year till St. John's Day next, 1708, with the same priviledges and commission the former preses had.

"The commission to any five of their number to admit any qualified person to the society of apprentice, or fellowcraft, continued for a year till St. John's Day next.

"Andrew Thomson is continued Box Master for a year till St. John's day next.

"Commission granted to the preses and John Hoppringle of yt ilk, with any others they please to call, to state with the Box Master the publick stock what yr of in his hands, whether entries or fines, and what every member is deficient, and what the said Box Master and William Cairncross have done in relation to the commission granted to them these two years by run anent the lending out the publick money, with power to them to continue the sd. commission till St. John's day next as they shall see cause, and give what directory they think proper for improvement of sd. stock.

"George Gray of Faims Lonend petitioned as formerly a entered Mason for liberty to associate

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himself with this lodge, which being considered, and he examined, they were satisfied yt he was a true entered apprentice and fellowcraft, and therefore admitted him into their society as a member yr of upon his solemn engadgement in the terms of the society, which he accordingly gave, and paid to the Box Master one pund Scotts.

"William Craig, servant to Torwoodlie,* John Clapperton in Stow, Thomas Frier in Galashiels, John Sanderson there, gave in their petitions to be admitted to the society both as apprentices and followcraft. Their desires being considered and agreed to by the meeting, they were orderly and formally admitted and entered, and were ordained to pay into the Box Master as follows:—William Craig, two pund Scotts, pyd; John Clapperton, one pund Scotts; Thomas Frier, one pund Scotts; John Sanderson, one pund Scotts.

"Thereafter the meeting came to a general resolution that in tyme coming they would not except on speciall considerations admitt to the society both of apprentice and fellowcraft at the same time, but yt ane year at least, should intervene betwixt any being admitted apprentice and his being entered fellowcraft.

"As also yt every entrant who did not pay his entrie instantly to the Box Master, should be obliged in tyme coming to give instant security therfor.

"John Sanderson appointed officer for a year till next St. John's day.

"Att Haughfoot Monday, 27 December, 1708, being St. John's day.

Sederant.

"John Hoppringle of yt ilk, Andrew Thomson, Thomas Scott, James Pringle, William Cairncross, George Cairncross, James Frier, Walter Scott, William Lowrie, Andrew Hardie, John Young, George Gray, John Clapperton, Thomas Frier, and John Sanderson.

"Thomas Scott, brother to Sir James Scott of Gala, was chosen preses till St. John's day, 1709, with the same priviledges and commissions the former preses had.

"James Pringle, brother to Torsonce, Sir James Scott of Gala, Robert Lowrie, John Pringle, William Pringle, and William Craig, having sent their excuses for their necessary absence from the meeting, their respective excuses were considered and sustained solvant, and they accordingly excused.

"John Scott was also excused because of his absence out the kingdom.

"William Borthwick of Falahill, Alex. Young, Ashisteill, and John Younger, being absent, and having sent no excuse to the meeting, are each of them fined in one pund Scotts, and ordained to pay the same to the Box Master.

"The act anent absents being considered with respect to Falahill and John Youngers absence on St. John's day, 1707, their excuses made that day were sustained solvant and they excused.

"Commission to any five of the members to admit any qualified person to the society of apprentices and fellowcraft, continued to St. John's day, 1709, with this qualitie that they have particular regard to the act made anent entrants 27 December, 1707.

"Robert Lowrie's fine for his late coming on St. John's day, 1706, is discharged.

"John Hoppringle of that ilk gave in the following report of the commission granted to Sir James Scott and him anent the common stock 27 Decr. 1707:—

"1. They find that the recommendation granted to Andrew Thomson and William Cairncross, 27 December, 1705, anent lending out the publick money betwixt this and Candlemas next yr after. There could be nothing doue therein that year, in regard the money came not in to the Box Master's hands in such a soume as could be made use of that way.

"2. As to the commission granted them 27 Dec., 1706, finds there was in the Box Master's hands at Candlemas, 1707, the soume of thirtie-one punds twelve shillings Scotts, for which the sd. Andrew Thomson and William Carincross are to pay a rent* since that terme.

"3. They find there was in the Box Master's hands att Candlemass, 1708, the soume of forty-three punds one shilling Scotts of publick stock (including the before-mentioned 31£: 12sh., for which they are to pay a rent since that terme.

"4. They find the Box Master has now received since Candlemas, 1708, of deficient entrie money and fines as follows:—

* The Laird of Thorwoodlie, an estate about six miles from Haughfoot, and two from Galashiels.

* Interest.

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| | |
|---|---|
| From Andrew Hardie entree money..... | 4 : 00 : — |
| And and fine..... | 1 : 00 : — |
| From John Clapperton entree money ..... | 1 : 00 : — |
| „ John Young „ „ ..... | 1 : 00 : — |
| „ Thumas Frier „ „ ..... | 1 : 00 : — |
| „ John Sanderson „ „ ..... | 1 : 00 : — |
| Which with a year's rent of the amount of 31£ 12 sh. bearing a rent from Candlemas, 1707, to Candlemas, 1708, being ... | 1 : 14 : 9 |
| Extends in haill to..... | 10 : 14 : 9 |

which is now in his hands, besides the amount 43£ 1 sh. bearing a rent from Candlemas, 1708.

"5. They find that all entrees and fines preceeding this day are payd into the Box Master, except these following:—

| | |
|---|---|
| Sir James Scott remainder of his entry..... | 0 : 13 : — |
| „ „ of fines..... | 2 : 10 : — |
| John Pringle „ ..... | 1 : 00 : — |
| In all..... | 4 : 03 : — |

which report being considered by the meeting, they approved the same, and appointed the Box Master to call in these debts with the fines imposed this day, all which together amount to 8£ 03 sh., and particular nott of the debts to be given the Box Master for that end.

"Andrew Thomson continued Box Master anoyr year, and the former recommendation anent lending out the publick stock committed to him and William Cairncross.

"John Sanderson continued officer for another year.

"James Frier was publickly reproved for some rash expressions he had made in relation to admission to the society.

"The Box Master is allowed to lend to James Pringle in Haughfoot twenty-four punds of the public stock for a year upon his personall bond, bearing a rent.

"Follows the state of the publick money, a double whereof given to the Box Master.

State of the publick money in the Box Master's hands:—

| | |
|---|---|
| Att Candlemas, 1708..... | 43 : 01 : — |
| A year's rent of 31£ 12 sh..... | 1 : 14 : 9 |
| Received by him since that time..... | 9 : 00 : — |
| In all..... | 53 : 15 : 9 |

"List of deficients to be called:—

| | |
|---|---|
| Sir James Scott, remainder of entry...pyd. | 0 : 13 : — |
| „ „ fine, 14 Jany., 1704... „ | 1 : 10 : — |
| „ „ 27 Decr., 1704... „ | 1 : 00 : — |
| John Pringle „ 27 Decr., 1707... „ | 1 : 00 : — |
| "Fines, 27 Decr., 1708:— | |
| Falahill .....pyd, | 1 : 00 : — |
| Alexr. Young ..... „ | 1 : 00 : — |
| Ashistiell ..... „ | 1 : 00 : — |
| John Younger ..... „ | 1 : 00 : — |
| In all ..... | £8 : 03 : — |

*(To be continued.)*

## MASONIC GOVERNMENT.

By Crescent.

In several letters, and communications to the Magazine, we have observed strictures on, and complaints of, the present mode of appointing the officers of the lodge, who, with the exception of the Secretary, Treasurer and Tyler, are appointed by the newly installed W.M. With all deference to the opinion of those worthy brethren who think otherwise, we think that, in this case, as in so many others where innovation is suggested, the plan adopted by the wisdom, and experience of our forefathers is the best. We experience of the government of small communities inclines to the opinion that a mild and responsible despotism is the best. Now the W.M. of a lodge has, undoubtedly, very extensive power; but, in the first place, the lodge elect their own W.M., and, in the second, he only holds that office for twelve months. His anxiety then is so to discharge its duties, as to conduce to the welfare of the lodge, and to merit the respect, and gratitude of his brethren when he takes his seat as P.M. Now, as the responsibility rests with him, it is only fair that he should be allowed to select his own coadjutors. It is true that a bad workman quarrels with his tools; but it is only fair that he should be allowed to choose them himself, and not have thrust upon him men with whom he knows that he cannot get on. A W.M. should be very careful in selecting his Wardens, as, in appointing them, he is probably nominating the future Master of the lodge. It is this which makes it, to our minds, so objectionable to make promotion a matter of seniority. If the W.M. be obliged to make the J.W. the new S.W., etc., he cannot select those he thinks will best support him, and may only have the post of I.G. to give away. As we pointed out in a former article, all Past Wardens and Past Masters are available for the chair; and, should the W.M. not appoint to office the J.W., he is still a Past Warden, and may be elected W.M. the next year. That which is attained as a mere matter of seniority is no great honour.

There is nothing like having one head, to which all cheerfully submit. It is this which makes us think the practice which prevails in Irish lodges injudicious, by which a W.M. only occupies the chair for six months; he is scarce settled in the saddle before it is time to dismount. The result is that the real power falls into the hands of two or three old Past Masters, by whom his wishes,

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and opinions are treated with somewhat scant ceremony, and by whom we have sometimes seen the new, and, perhaps, somewhat flurried W.M., ordered about, with as little respect as is shown to a bridegroom by a parish clerk at a wedding! or to the stage king, by the swell actor, who is "starring it" in the provinces as Cardinal Wolsey in Henry the Eighth.

Let the lodge elect the brother the members think best fitted to take charge of the Craft, and let him pick his own crew. Of course he will consider the services of those brethren who have held office during the past year, but it is not improbable that they have, some of them, only displayed their unfitness for further advancement.

The same argument applies also in a different degree to the desirability of retaining a G.M. or Prov. G.M. long in his post, or of frequently changing him. We certainly are in favour of the former plan, a man then can take a certain line, and carry it out; steadily persevering till he has accomplished his purpose. Were he so frequently changed, we should see the seed sown by one man, rooted up to make way for another crop, and should always be met with the reply, "You see I go out next year and do not know what my successor might think of it." No; the principle that, when a man can no longer attend to the duties of an office, he should, in honour, resign it, should apply also to such appointments as these; but, when we have the right man in the right place, we should be very foolish to turn him out simply to gratify the inordinate vanity of certain brethren, who want to wear the compasses, as in Scotland, instead of considering that that instrument should teach them to keep their ambition, as well as other things, within due bounds.

## CHIPS OF FOREIGN ASHLAR.

### By J. A. H.

### Les Braves Belges.

The Brave Belgians are in many respects the most devoted and enthusiastic allies of the English. While we write our Volunteers are displaying their accomplishments, and drinking *Barisch* beer at the *fêtes* of the *Tir Nationale at Liège*, and doubtless thousands of throats are hoarse with shouting "*Vive le Roi Leopold* and *Vivent Les Anglais*."

A trip to Belgium is not only one of the most economical but also one of the most interesting an Englishman can enjoy. Landing in Antwerp, John Bull finds himself in one of the quaintest cities of the Continent—a rich storehouse of antiquities, every turn and corner of which, reveals something to awaken his curiosity, and recall traditions of the Past. In Bruges he thinks of Longfellow and is glad that still:—

"In the market place of Bruges stands the belfry old and brown,
Thrice consumed and thrice rebuilded, still it watches oe'r the town.

And as a flood of historic legends come to his memory he recalls:—

"All the foresters of Flanders—mighty Baldwin Bras de Fer,
Lyderick du Bucq and Cressy, Philip, Guy de Dampierre.

And awakening to the nineteenth century he can say:—

"I beheld the pageants splendid that adorned those days of old,
Stately dames like Queens attended, knights who bore the Fleece of Gold.
Lombard and Venetian merchants with deep laden argosies,
Ministers from twenty nations; more than royal pomp and ease.
I beheld proud Maximilian kneeling humbly on the ground—
I beheld the gentle Mary hunting with her hawk and hound;
And her lighted bridal chamber where a Duke slept with the Queen
And the armed guard around them and the sword unsheathed between.
I beheld the Flemish weavers with Namur and Juliers bold—
Marching homeward from the bloody battle of the Spurs of Gold;
Saw the fight at Minnewater, saw the White Hoods moving West,
Saw great Artevelde victorious scale the Golden Dragon's nest.
And again the whiskered Spaniard all the land with terror smote,
And again the wild alarum sounded from the tocsin's throat—
Till the bell of Ghent responded o'er lagoon and lake of sand,
'I am Roland! I am Roland' 'there is victory in the land!'—
Then indeed would the soul he dull that could not feel:—
"Hours had passed away like minutes, and before I was aware,
Lo! the shadow of the Belfry crossed the sun-illumined square."

In Ghent the Englishman sees a great commercial city peopled with worthy descendants of

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the "Burghers of Ghent," who made it famous in the "good old times." In Brussels he discovers a miniature Paris, and rambling on the plains of Waterloo thinks of the Iron Duke and Little Corporal who fought their greatest and final battle there. Journeying on he finds a small Leeds and Manchester at Verviers and Liége, and while piercing the recesses of the Forest of Ardennies he enjoys magnificent scenery combined with what the Briton loves so well—good sport.

We have not referred to the grand old Cathedrals, the treasures of art and the diversified public amusements of Belgium. All these must be seen to be appreciated. Once seen they can never be forgotten.

Since the time when Belgium declared its independence, turned it back upon the Dutchmen, and called upon Leopold of Saxe-Coburg to rule its destines, this brave little kingdom has presented an interesting subject for students of political economy. A thoroughly free and yet a thoroughly catholic country, Belgium has been exposed to a variety of dangers from autocracy on the one hand and priestcraft on the other, but the good sense and patriotism of the *Vox Populi* has hitherto surmounted all dangers. Most heartily may all Englishmen say—"*Vivent les Braves Belges.*"

Our first experience of Belgium Freemasonry was rather amusing. Staying one evening at the excellent *Hotel de l' Europe*, presided over by our worthy Bro. Middleton, an Englishman who never fails to take good care of his compatriots, we thought we would see if we could hunt up some members of the Craft. Accordingly we set out in the company of our friend Max, the *courier de l'hotel*, for the head-quarters of the Grand Orient of Belgium in the *Marche aux Poulets*. Arrived there, we pulled the bell several times to no purpose, when Max with a solemn shake of the head informed us, it was "no use" for "they never answered *unless it was pulled in their own way.*" The notion of pulling a bell *Masonically* was too much for our gravity, but nevertheless we had to give in, for no one appeared.

On subsequent occasions we often tried to meet with brethren, but were always unfortunate in being in Brussels at times when there were no lodge meetings. We were however introduced to Bro. Antoine Charles Hoorick the Secretary General of the Suprême Council of the Ancient and Accepted Rite, who cordially invited us to the *séances* of that body, and we met several other brethren who promised to furnish us with valuable information on our next visit. The Grand Orient of Belgium has some fourteen or fifteen subordinate lodges of which several are "sleeping" or dormant.

Through the kindness of our esteemed Bro Barber of the *Hotel de l'Europe*, Antwerp, we were privileged to attend a meeting of the Lodge *La Perseverance et Les Annis de Commeria Reunis* in that city, and there met our old friend Bro. Lowtenberger and many other excellent *fréres* who warmly welcomed us.

The system of Freemasonry, as witnessed by us in Belgium, was wholly different from everything we have seen elsewhere, except as to signs and passwords, and we anticipate much pleasure in further investigations. For the present we reserve our explanations thereon.

We found among our Belgian brethren hearty enthusiasm for the Craft combined perhaps with a trifle less demonstrativeness than in France. The Belgian lodges have probably more foreign visiting brethren at their meetings than those of any other country, and hence they dwell with peculiar pleasure on the universality of the Order.

A popular lecturer of our acquaintance, is fond of addressing himself to public audiences on the inquiry—"Where shall we seek for the jewel *content*?" In reply we would emphatically refer to Belgium, one of the smallest and yet happiest of European nations, a commonwealth in which free-men march hand in hand surrounded with peace and plenty, a kingdom whose royal ruler is beloved by all, because he seeks no power nor aggrandisement at the expense of his subjects.

## BIBLES AND OTHER EARLY PRINTED BOOKS.—No. 2.

(*Continued from page* 107).

By W. P. Buchan.

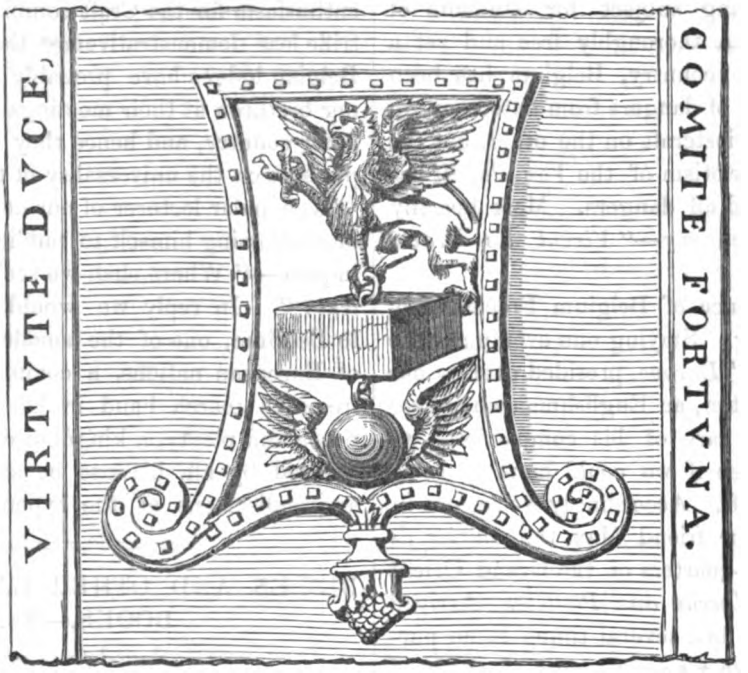
I am obliged to Bro. J. Harris for his remarks at page 173, in which he informs us that he executed the fac-similes I referred to in my former article. As to Bro. Melville's remarks, at page 123, anent the title pages of the Coverdale Bible including his foot note I am extremely sorry to say that he is wrong, the four titles I believe are all different, each being prefixed to its own portion of the Bible, 1st Pentateuch; 2nd Joshua to Esther; Job to Song of Solomon, no title; 3rd

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Isaiah to Malachi; 4th Apocrypha; Another to New Test.

The "Latin Bible—Printed at Lyons 1528" to which I referred at page 107, and which has the date 1528 on its title has at end "Anno dni 1.5.2.7. Die ucro XXIX I anuarij," from which I would infer that the title had been engraved after the printing of the text was finished.

There is a "Biblia Sacra, &c., &c., Lvgdvni apud Sebastianum Gryphivm. Anno a Christo nato M.DL," in two large volumes each 16½in. long, by 11¾in. broad, and 2½in. thick, beautifully bound in red morroco and gold (the edges of leaves not gilt) which has inscribed in it in a fine sharp hand "Presented to His Royal Highness the Duke of Sussex by H.R.H. the Prince of Capua 1840." Its title page contains the following curious emblem which I here copy with its motto "virtute duce comite fortuna" (with virtue the leader, fortune is the follower).




This emblem occurs in "A collection of emblems, ancient and moderne," by George Wither, date 1635.

On the title page of Miles Coverdale's 1535 Bible, one of the sketches represent Christ giving his charge to the Apostles in which *all* the Apostles are represented with keys in their hands.

The title page of 1518 Venice Bible has an anchor and dolphin in red, depicted upon it.

"First edition of the Doway Bible, printed at Doway 1609—10."

The Mazarene Bible I understand has no date upon it.

Who explains it thus :—

"The *Gryphon*, is the figure of a creature,
Not found within the catalogues of Nature:
But, by those wits created, who, to shew
*Internal* things, *external Figures* drew:
The shape, in which this *Fiction* they expreat,
Was borrow'd from a *Fowle*, and, from a *Beast*;
Importing (when their parts were thus combin'd)
The *Vertues*, both of *Body*, and of *Mind*:
And, Men are sayd on *Gryphons* backes to ride,
When those mixt Vertues, them have dignify'd.
The *Stone* (this *Brute* supporting) may expresse
The firme, abiding and the solidness
Of all true *Vertues*. That, long-winged *Ball*,
Which doth appeare fast-linked therewithall,
The gifts of changing *Fortune*, doth implye;
And, all those things together, signifie,
That, when by such-like *Vertues* Men are guided,
Good *Fortune* cannot be from them divided."

It is somewhat curious, though nothing mysterious, that, while the title of "The Firste Booke" says, "Printed by A. M. for Robert Milbourne, and are to be sold at the Gray-hound in Paul's Churchyard, MDCXXXV.," the titles of second, third, and fourth Bookes are dated 1634, viz., "London: Printed by Avgvstine Mathevves. MDCXXXIV." The style of some of the old letters here reminds me of the inscription I gave at page 206 from Melrose Abbey, especially the letter W.

Lord Cromwell's Byble, sometimes, but erro-

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neously, called Cranmer's, was printed in 1539 by Richd. Grafton and Edward Whitchurch.

Six editions of Cranmer's Bible were published in 1540 and 1541. Of them, Mr. Euing has four, all complete as to text.

The first edition of the present authorised version of the Bible, or King James's version, was printed by Robert Barker in 1611 folio. Of this first edition there are three, if not four varieties, differing in some minute particulars. The folio Bibles of 1617, 1634, and 1640 resemble the first edition so closely that some care is necessary to distinguish them. The second folio edition of the authorised version was printed in 1613 in same size, but smaller type.

The first *English* Scriptures divided into verses was printed in Geneva in 1557. It is the New Test. only in 12 mo.

The following remarks upon "The Bishops' Version," which I append, are by Wm. Euing, Esq. They are most interesting and valuable:—

"The Bishops' Version.

"This celebrated version, which has obtained the name of the 'Bishops' Bible' from several prelates, among others, being employed in translating it, was published in 1568, under the direction of Matthew Parker, second Protestant Archbishop of Canterbury.

"Great care was taken in the revision of the text by the learned men entrusted with it, whose initials, in most editions, are affixed to their respective portions. These were allotted as follows:—

The translation of the several portions are as follows:—

Pentateuch, Dr. William Alley, Bishop of Exeter, W.E.
Joshua, Judges, Ruth, 1st and 2nd Chronicles, Dr. Richard Davies, Bishop of St. David's, R.M., (enevensis).
1st and 2nd Kings, 1st and 2nd Chronicles, Dr. Edwin Sandys, Bishop of Worcester, E. W.
Ezra, Nehemiah, Esther, Job, Dr. Andrew Pearson, Prebendary of Canterbury, A. P. C.
Psalms, Thomas Becon, Prebendary of Canterbury, T. B.
Proverbs, Ecclesiastes, Song of Solomon, Dr. Andrew Perne, Dean of Ely, A. P. E.
In the Editions of 1572, 1574, the Book of Proverbs is signed A. P. C., the meaning of which is uncertain.
Isaiah, Jeremiah, and Lamentations, Dr. Robert Horne, Bishop of Winchester, R. W.
Ezekiel and Daniel, Thomas Cole, Archdeacon of Lincoln, T. C. L.
These initials are by some understood to mean T(homas Bentham, Bishop of) C(oventry and)' L(ichfield.)
Minor Prophets, Dr. Edmund Grindal, Bishop of London, E. L.
Apocrypha to end of the Booke of Wisdome, Dr. William Barlow, Bishop of Chichester, W. C.
„ remainder, Dr. John Parkhurst, Bishop of Norwich, J. N.
Dr. Barlow's initials appear in the First Edition only.
Gospels—Acts and Romans, Dr. Richard Cox, Bishop of Ely, R. E.
Some authors assign Romans to Dr. Edmund Guest Bishop of Rochester, supposing that R. E. should be displaced for E. R.
1st Corinthians, Dr. Gabriel Goodman, Dean of West minster, G. G.

"It is not known who translated the remaining Books.

"Other critics were employed also to compare this Bible with the original languages and former translations, among whom was —— Laurence, famous for his knowledge of the Greek language. He was preceptor to the Lady Cecil, afterwards wife of the Lord Treasurer Burleigh. His corrections were generally followed by the Archbishop, who did not himself translate, but superintended the work.

"Till the appearance of King James's Bible, in 1611, the Bishops was considered as the authorised version, and was generally used in churches.

"It was never afterwards published entire, though the New Testament was printed in 1614, 15, 17, and 18. Not more than twenty-six editions were published; those of the Genevan versions were much more numerous, and principally read in families."

## BURGH RECORDS.—No. 7.

By Bro. W P. Buchan.

(*Continued from page* 251.)

*From "Ancient Laws and Customs of the Burghs of Scotland.* A.D. 1124—1424." *Edited by* Cosmo Innes.

### Leges Burgorum.*

I.

De redditibus domini regis in burgagiis

"In primis videndum est quid sit redditus domini regis in burgagiis. Quilibet dabit domino regi pro burgagio suo quod defendit pro perticata terre v.d. annuatim

Of the kyngis rent in borowagis

In the fyrst what is the rent of our lorde the kyng in borowagis. That is to say that ilke burges sall

* "I ste sunt Leges et Consuetudines Quotuor Burgorum, Edinburg, Rokisburg, Berewic, et Strivelin, constitute edite ac confirmate per Regem David."

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geyff to the kyng for his borowage at he deffendis, for ilke rud of land v.d. be yhere."

II.

De burgense noviter facto

"Quicunque factus fuerit novus burgensis domini regis in primis iurabit fidelitatem domino regi et ballivis suis et communitati illius burgi in quo burgensis factus est

Of new burges made in burgh

Wha ever he be is made new burges of our lorde the kyng fyrst he sall swer fewte to our lorde the kyng and to the bailyeis and to the communyte of that burgh in the whilk he is made new burges."

XIV.

De libertate filii burgensis

"Filius burgensis quam diu fuerit ad mensam patris sui habebit eandem libertatem ad vendendum et emendum quam et pater suus habet, Sed cum ab eo discesserit illa libertate non gaudebit nisi burgensis fuerit

Of the fredome of the burges sone

The sone of a burges als lang as he is at his fadre burde he sall hafe that ilke fredome to by and sell at his fadre has Bot what tyme he be passit fra his fadre burde tille his awne fyndyn he shall nocht ioyse the fredome of the burgh bot gif he by it and be maid fre man."

XV.

De servo alicuius veniente in burgo.

"Si homo alicuius baronis vel militis vel cuiuscunque servus venerit in burgo et emerit ibi burgagium et manserit in burgagio suo per unum et diem unum sine calumpnia domini sui vel eius ballivi semper erit liber sicut burgensis et libertate burgi gaudebit

Of a thryll at cummys to burgh

Gif ony mannis thryll barounis or knychtis cummys to burgh and byis a borowage and duellis in his borowage a tuelfmoneth and a day foroutyn challange of his lorde or of his bailye he sall be evir mare fre as a burges wythin that kyngis burgh and ioyse the fredome of that burgh."

XVI.

De mercatore alieno

"Nullus mercator alienus potest extra burgum emere lanam aut coria aut alia mercatoria nec infra burgum nisi de burgensibus.

Of uncouth marchandis

Na marchande uncouth may by ututh burgh woll na hydis or ony othir marchandyse, na yit within burgh bot gif it be fra burges."

XXXI.

Quod vir pro uxore respondere potest

"Quilibet sponsus potest respondere prouxore sua sponsata et stare in iudicio et facere pro ea quod ei iudicatum fuerit si calumpniata fuerit de aliquo. Et est retinendum quod in placitis burgorum utitur Twertnay in defensionibus defendendo wrang and unlawe

Of a burges til ansuer for his wyff

Ilke spousyt man may ansuer for his spousyt wyff and stand in iugement and do for hir all thyng at the court demys hym, geyff that scho be challangyt of ony thing. And it is to wyt that in borow mutis thar is hantyd and oysyt thuertnay in defendande wrang and unlawe." *

*(To be continued.)*

## MASONIC NOTES AND QUERIES.

### BROS. HUGHAN, BUCHAN, AND J.A.H.

Bros. Hughan and Buchan have so often referred to 1717 as the date of the origin of speculative Masonry that I submit I was justified in characterizing that particular year of grace as their "pet date."

If Bro. Buchan can show me that there ever existed a society of Free-Tailors practising a speculative science, I may see something in his allusions to "a *speculative* Tailor," otherwise I consider the term an absurdity, unless applied in a purely commercial sense. There are now, as there were in the middle ages, trades unions and societies, but they have no scientific basis. On the other hand, Freemasonry as it has come down to us is a very different organization; and it is admitted that, so far back as 1717, it was a different organization to any other existing in the world. Bro. Buchan ought not to waste his time in writing jokes about "Free Tailors" which have no real bearing on the subject.

Bro. Hughan defines his position very clearly. "I mean," says he, "by *speculative* Masonry the substitution of the present system in lieu of the operative society of the past."

I at once admit the correctness of this position, but why should that *substitution* have been wholly completed in 1717? Does not the admitted fact that, previous to 1717 there were non-operative Masons, show that the probabilities are that, for a long time previous to their separation, operative and speculative Masonry may have been united?

The last time I was in Brussels a learned brother told me he could *prove* that one of the Prince-Bishops of Liege was a Freemason. If not a speculative Mason, what was he?

By tradition we have received the idea that Freemasonry as it exists now existed in the middle ages in conjunction with operative Masonry. It does not rest with those who accept tradition to prove their position; it is the duty of those who deny tradition to prove the negative. However often the date of 1717 may have been reiterated, I for one cannot accept the evidence yet offered as conclusive that there was no speculative Masonry before that date. From

* Glossary.—Dem, ordain; fewte, fealty; fra, from; moot, court; oysyt, used; thryll, slave; uncouth, strange; ututh, beyond; wyt, to know. At page 251, "leel and feel," faithful and loyal. A gild is "a fraternity or association of persons instituted for mutual protection." A gild-brother is "member of a gild."

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works published in the middle of the last century, it is clear that then the Craft did not believe that their origin was so recent. If the present system was fabricated in 1717 there would be, say in 1760, persons living and connected with the Order who could personally testify to the facts; but can Bros. Hughan and Buchan show any such testimony in their favour among Masonic writers?—J.A.H.

THE CONFLICT OF JURISDICTION.

If you ask a Quaker, "What is the time?" he will reply that "It is a fine day."

Bro. Pictus adopts the Quaker style of argument by answering a request for the proofs of *his own* assertions by demanding from me the *proofs* of something else. I respectfully consider this method of controversy a sign of weakness on the part of Bro. Pictus.

"Foundationless notions and dreams," as Bro. Pictus very properly remarks, "are not *evidence*." I await, therefore, Bro. Pictus's "evidence" in support of his "judgment" that "the Royal Order was not in existence before the beginning of last century."

I am not aware of the "looseness as to dates," to which Pictus refers.—J.A.H.

ROSLYN CHAPEL.

It was a curious coincidence that Bro. "Reitam" and I should have, unknown to each, both been treating of this subject in last week's Magazine; he, at page 246, in all the glowing terms of "love at first sight;" and I, at page 252, in the most prosaic style of matter of fact.

In ancient times the Scottish masons—as well as other trades—had a "patron or protector," or referee of their craft, but not until the last century had they any "Grand Master" that I know of.

The era of James I. was not in "the end of the thirteenth century," but 1405 to 1437.

I do not admit that, although "we have gained speculative Masonry, the secrets of operative Masonry have become lost." Symbolism no doubt has fallen into disuse, *utility* being now perhaps the chief object, not to the exclusion of beauty necessarily. It is for the architect to blend utility and beauty together, and if he draw out a good plan the mason will work it out, especially if properly paid to do so; however, it lies greatly with their employers—the public—to encourage real art by paying for it.

The legend of the "Prentice's Pillar" is simply a legend, the character of the architecture is Spanish, not "from Rome." Referring to this, Mr. Billings says, "Among the grotesque heads in the decorations, it was not difficult to find that of the Master, the apprentice's mother, and the apprentice himself; the last, for the benefit of visitors from the neighbourhood of Bow bells, was made more telling, by a streak of red chalk being drawn across the brow to represent a hatchet-cut."

I perceive there is a slight difference between Bro. "Reitam" and Mr. Billings in their descriptions of Roslyn; the former characterizes it as "one of the most perfect specimens of Gothic architecture in the world!" while the latter says,—"To describe minutely so well-known a building would be superfluous; and it will be deemed sufficient if the present occasion be taken for noting some of its main characteristics. The most conspicuous of these is a lavish profuseness of decoration. In its original character and design the building has little pretension to symmetry; and its squat, stumpy outline, is a great contrast to the slender gracefulness of its rival at Melrose. All the beauties of Rosslyn are super-induced on the design in the shape of mouldings and incrustations." Yet, doubtless, for many reasons Roslyn is a most interesting specimen.

The idea that "apparently it was under the protection of this Knightly Order (Knights Templar) that the Masons were introduced into England and Scotland," is simply nonsense, for there were noble buildings erected in England before the Knights Templar were in existence. The Templars—after their institution—might have been "enthusiastic patrons of the Masons," because they required their services, *i.e.*, simply speaking, they required houses, &c., and of course employed Masons to build them. The greatest patron of the Masons, from five to seven centuries ago, was the Church, hence they are called the "Church-building fraternities."

The ancient clergy might be architects, but they were not speculative Freemasons in any such sense as we now use the term. Designating an architect a speculative Mason and the workman an operative Mason is drawing up an imaginary distinction, mere sophistry I consider. An operative Mason may build without an architect, for he can be his own architect, as many of the old Masons were; and much of the old work which we now admire so much was wrought by men who could not even write.

There are many architects at present who are not "Freemasons," and who know nothing about speculative Masonry. Yet that does not prevent them being good architects. No! *Speculative* Masonry has in reality nothing to do with architecture; it is not stone and lime it deals with, but with men and their actions.

There is nothing more impossible in Desaguliers & Co. manufacturing speculative Masonry out of the Bible, the Reformation ideas, and the old operative Masons' charges, &c., than there was of Mahomet instituting Mahomedanism; besides it must also be remembered that our "system and ceremonies" have been "amplified and beautified" since 1717. My "famous year," as Bro. J.A.H., at p. 248, calls it; however, if I be wrong, *prove* it.

Speculative Freemasonry needs no imaginary antiquity tackled to it to recommend it; its *principles* alone are sufficient to do so, and by them it must stand or fall—et Dieu défend le droit.—W. P. BUCHAN.

OLD FREEMASONRY BEFORE GRAND LODGE (p. 241).

I read with great interest the remarks of our esteemed Bro. Hyde Clarke upon this subject, and trust that the MS. he refers to will be carefully copied and a verbatim et literatim copy of it printed so far as possible, by and bye. Had it been older than "between 1720 and 1740," it would have been more valuable. However, we shall be glad to know its contents, and give due weight to them after Bro. Younghusband has read his paper. As to Bro. Clarke's remark that "the first degree properly belongs to minors," I would observe that apprentices would generally be minors (according to our ideas)

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when they began to learn their trade. However, in order to speak to the point, we must wait until we hear exactly what the MS. contains.—W. P. BUCHAN.

THE FORMATION OF LODGES.

Writing *before* tea, I confess I am unable to understand the appositeness of Bro. Buchan's complicated metaphor of tea and sugar. Perhaps I may comprehend it better *after* an extra dose of "the cup which cheers but not inebriates." Meanwhile, I think Bro. B. does not take into account the reasons mentioned in my last note for believing that the formation of 340 lodges in half a century from 1717 would be something extraordinary. Let me now add that it is within my own knowledge that, in many lodges up to our own day, tradesmen were practically excluded, so that the circle from which members could be drawn was very limited. Moreover, there were, previous to the present century, political causes which prevented the spread of such a society as ours. My own grandfather was in his youth called a "Jacobite," and he well remembered the time when society was divided by the adherents of the Royal Houses of Stuart and Hanover, who strove to fulfil Scripture, inasmuch as "the Jews had no dealings with the Samaritans."

Nowadays, Freemasonry has a free course, and, with constant inter-communication, the spread of our colonies, the large multiplication of the population, and the increase of Masonic organization, no wonder lodges should be formed with great rapidity. —J.A.H.

THE ANTIQUITY OF FREEMASONRY.

I quite agree with Bro. "F.T.W." that the MS. he quotes from affords strong proof of a recognized difference between operative and speculative Masonry "towards the end of the 15th century." But there is an earlier proof of this fact to be found in the Masonic Poem first edited by Mr. Haliwell in 1842, which, written as it was by a monk towards the end of the 14th century, not only evidences the same admitted difference, but alludes in express terms to the reception of non-operative members into the Order. Absence from time and ill health have prevented me for some time past taking any part in the controversy respecting the antiquity of our Order, but I have never changed my already expressed opinion that the antiquity of our Order is *long anterior* to 1717, and that recent attempts to sever the operative lodges from the revival of 1717, are most unwise, and entirely opposed to a mass of evidence, direct and indirect, which we are gradually accumulating on the subject.—A MASONIC STUDENT.

MASONIC RAMBLINGS.

Bro. "Reitam" appears to have given a very clear and concise statement of the probable origin of speculative Masonry, and it is not enough to answer such arguments with contradiction unsupported by proof. Our traditions, to be rejected, must not merely be denied, they must be proved to be false. It is easy enough to doubt, but, as "Reitam" says,—"It is an equally foolish thing to believe everything and to believe nothing."—J.A.H.

MASONIC PROBLEM.

It appears that, after all, Bro. Buchan has yet to seek evidence in support of his "Free Tailor" theory. Would it not be wiser to secure the evidence before authoritatively writing as if it existed? For my part, having for years been personally acquainted with the leaders of the Trades Unions in England. I have sought in vain for any traces of there ever having been a "word and grip" among them.—J.A.H.

J.A.H.

The Chips of Foreign Ashlar are oracular and amusing, but they chiefly reveal the personal opinions and personal gastronomic feats of the writer. Permit me to observe that, so far from the rite of Mizraim being abandoned by the Grand Orient of France and extinct (p. 240), the Grand Orient has but lately issued a warrant for that rite, and the rite is enrolled in its last Calendrier. So far from a foreign brother being astonished at the Scotch giving three degrees in the same night, there are many foreign brethren who have received the three degrees in one night. True it is German brethren do allow of a long interval between degrees. It is no new thing to have lodges tiled during banquet, and it would not be bad if it were more general, for many brethren speak very loosely before waiters, and indulge in signs and explanations. A greater number of serving brethren is very desirable, instead of brethren being left to the attendance of a single Tyler during dessert. As J.A.H. naively says of Scotch degrees, so we say of his Chips, "good, bad, and indifferent."—SCOTUS.

THE COMPANY OF THE TROWEL.

Your correspondent (p. 2 to 7) has quoted one of the illustrations of Masonry which are worthy of being studied. We want in the *Freemason's Magazine* a fuller account of this society, and of various foreign organizations, social and artistic, some of which had special emblems or ceremonies.

If, however, he is right, as he doubtless is, that the speculative element is owing to the participation of the clergy in the early Masonic guilds and confraternities, then he can hardly be right as to the special influence of the Knights Templars. This is a simple concession to a legend of modern invention.—L.L.

REVELATIONS.

One of your correspondents, J.A.H., has given us revelations of foreign Craft working. He has now been kind enough to give us part of the O.B. in the first degree in Scotland.

If this is to go on, there is nothing to prevent J.A.H. from publishing the O.B. in our first degree here, which he will perhaps do to try the question, also the O.B. of the Mark degree, and the O.B. of the Rose Croix degree. We shall then be able to find out what the jurisdictions think of these things. —A FOREIGNER.

OLD FREEMASONRY.

The article by Bro. Hyde Clarke on "Old Freemasonry before Grand Lodge" is deeply interesting, and goes far to strengthen the confidence of those who hesitate to accept 1717 as the natal year of the Craft. The readers of the Magazine will doubtless be glad to hear more about the MS. of Bro. Younghusband.—J.A.H.

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### LODGES OF INSTRUCTION.

These lodges meet under the sanction of a regular lodge, conveyed by the vote of such lodge. Should not they then elect, or appoint the Master who is to preside and instruct? The Book of Constitutions (p. 88, par. 2) directs minutes to be kept of "brethren appointed to hold office;" but this surely does not mean those who occupy an office for an hour or so for practice, but the Master and Wardens appointed to preside and instruct. I am aware that no past or present rank belongs to those who have held such offices, but the question has arisen whether the W.M. of the lodge giving his sanction is necessarily, *ex officio*, the Master of the Lodge of Instruction, no matter how incapable he may be of managing it, and though the brethren may desire an experienced P.M. to preside. My idea is, that having obtained the sanction, which is as good an authority for them to meet for instruction as the warrant is for the regular lodge to meet for business, they should elect any W.M. or P.M. they like, especially when its members belong to several different lodges; otherwise it becomes only an emergency meeting of the sanctionary lodge.—P.M.

### GRAND LODGE PROCEEDINGS.

Members, who know nothing of Grand Lodge, may yet have frequently seen a Secretary get up in a lodge and exhibit a number of large sheets of printed paper, which had been sent to the lodge, and were said to contain the proceedings of the last quarterly communication. These sheets are supposed to have passed into the waste basket unread.

Among other reforms carried out at Grand Lodge to make the proceedings more acceptable, and accessible, they are now printed in a neat octavo form, and not too soon, as the last annual report of the Grand Lodge of New York contains some suitable remarks on the old form, and the desirability of printing like other Grand Lodges.

It will be gratifying to our worthy G. Sec., Bro. Hervey, and his coadjutors, to learn that at a late meeting of a lodge, a Secretary arose, and, showing the new form, invited the brethren, who wished, to read the numbers at their leisure over his own hospitable board.

With more reading there will be increased interest in Grand Lodge.—P.M.

### KISSING.

Bro. Buchan may perhaps not know, even with his wide acquaintance, that, so far as French Masons and the continent are concerned, kissing will be no revival of an "ancient landmark," for it has never been given up.—W.S.

### BURGH RECORDS.

Can any brother kindly inform me where a copy of "Ancient Laws and Customs of the Burghs of of Scotland" could be seen or could be obtained? A communication to the care of the Editor of the *Freemasons' Magazine* would much oblige.—A MASONIC STUDENT.

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MR. WILKIE COLLINS is, after a long repose, engaged on a story which is intended for successive numbers of *Cassell's Magazine*.

## CORRESPONDENCE.

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

### MASONIC PRECEPTS AND MASONIC PRACTICES.

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

Dear Sir and Brother,—Like our old friend, *Lord Dundreary*, I have an idea, but stay until I tie a knot upon my pocket handkerchief in case I lose it, ha! here it is, viz.,—You have a member of the Grand Lodge of England called Bro. W. J. Hughan, and another of the Grand Lodge of Scotland called Bro. D. Murray Lyon; now these two brethren have done a little for Masonry, and, to anyone who does not know what, I would say,—"You do not deserve to be told, 'cause why?—You ought to know." "The workman is worthy of his hire," is an old saying, and at page 7 of the 1723 Constitutions of the Grand Lodge of England, it says,—"All preferment among Masons is grounded upon real worth and personal merit only." Consequently, if these two brethren were made, the one Junior Grand Warden of the Grand Lodge of England, and the other J.G.W. of the Grand Lodge of Scotland, it would be carrying into practical effect the laws and doctrines of the Order, and it would also show that learning and moral worth together were esteemed amongst Masons as well as rank and fortune. Further, this or some acknowledgment of their past labours, would show they were appreciated, and they well deserve it. I hope they will forgive me making these remarks without consulting them.

Yours fraternally,
A FREEMASON.

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### ARBITRARY CONDUCT OF THE GRAND LODGE.

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

Dear Sir and Brother,—Kindly allow me to trespass shortly on your space with a few lines in reference to the letter of "Pictus," in your issue of the 18th ult. "Pictus" says, if the statement made by me in my letter of the 30th August, which appears in your Magazine of the 4th ult., be true, the brethren of the Isle of Wight have been treated more like slaves than freemen.

Now, Mr. Editor, I pledge my Masonic honour that *the statements in my letter are absolutely true*, and you have my full permission to furnish my name and address to any brother who desires further information, privately, on the subject of the union of the Isle of Wight with Hampshire, but not with the view of entering into a controversy. What do "A Stone of the Temple" and "Pictus" think of a Past Deputy Grand Master of the Isle of Wight being told by the Grand Secretary that *it was not necessary to give ang reason* for the extinction of this province and its union with Hampshire. Truly, "Pictus" is right. We have been treated more like slaves than freemen.

Yours fraternally,
JUSTITIA.

Cowes, 20th September, 1869.

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# THE MASONIC MIRROR.

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

## MASONIC MEMS.

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION.—Votes are earnestly solicited on behalf of William Grant Fabian, for this the fourth application. His father, Bro Augustus Fabian, has been very zealous and energetic in the cause of Masonry, and has been instrumental in founding and resuscitating several lodges and chapters. He is a P.M. of the Portsmouth Lodge (No. 487), P. Prov. S.G. Warden of Hants, Mark M., Royal Arch, Rose Croix, and Knight Templar, but owing to sudden and severe misfortunes, impossible to foresee or control, his circumstances are now very reduced, and his means are totally inadequate to maintain and educate his large family, four of whom are entirely, and four partially, dependent on his very limited resources, and he is compelled to make this appear to the brethren and subscribers. This case is vouched for, and urgently recommended by a strong list of influential brethren as very deserving of support. Bro. Fabian will feel very grateful for votes. Address, 8, Waterford-terrace North, Walham-green, S.W. Girls' School or Benevolent Institution proxies equally valuable for exchanging.

YOUR votes and interest are earnestly solicited on behalf of Henry Charles Bush, an orphan, aged eleven years. The candidate is the son of our late Bro. Henry Stibbs Bush, *C.E.*, who held the appointment of chief engineer to the Cornwall and West Cornwall Railway Companies up to the 24th January, 1869; when he was cut off in the prime of life, after a very painful illness of six days duration; leaving to fight the battles of this world five little orphans, the eldest of whom is only fourteen years. The children, three girls, aged fourteen, thirteen, and seven; and two boys, eleven and nine years respectively are left without adequate means of support or education, and without relatives capable of rendering assistance. The case is strongly recommended by Bro. the Right Hon. Lord Eliot, *M.*.P, P.S.G.W. of E., and P.M. of Eliot Lodge (No. 1,163); Bro. Sir Daniel Gooch, *Bart.*, *M.P.*, P.S.G.B., and D. Prov. G.M. Wilts, Warwick-road, Maida-hill West; and several other influential brethren. Proxies will be thankfully received by Bros. H. Bridges, Bridgewater; G. O. Budd, Great Winchester-buildings; R. Sharpe, 17B, Great George-street, Westminster; and W. Wright, Lostwithiel, Cornwall.

Votes are earnestly solicited for the boy Cottrell, whose father for twenty-four years was a member of the Royal York Lodge, Brighton. They will be thankfully received by Messrs. C. Wren, Duke-street; Challen, King's-road; Saunders, North-street; and W. Curtis, *Gazette* Office, Brighton. This is the sixth application, and the case is a distressing one.

ROYAL MASONIC INSTITUTION FOR GIRLS. — OCTOBER ELECTION, 1869.—Your votes and interest are solicited on behalf of Amelia Charlotte Titus, aged 9½ years. Her father, William Beale Titus, who was a commercial traveller, was initiated in the Belvidere Lodge, No. 503, late 741, on the 10th November, 1857, and continued a subscribing member till his death, which took place in November, 1865, leaving a widow and four children without means of support. This case is strongly recommended by the W.M., officers, and brethren of the Belvidere Lodge. Proxies will be thankfully received by Bro. Kite, W.M., or Bro. Pearson, Sec. 503, Maidstone. This is the second application.

PORTRAITS of the Rt. Hon. the Earl of Dalhousie, *K.T. G.C.B.*, M.W.G.M. Mason of Scotland, can now be obtained at this office, price 3s. 6d. each. Copies, with ornamental border and Masonic emblems printed in gold, on large size paper can be had, price 10s. 6d.

WE omitted to state in our report of the Provincial Grand Lodge of Somersetshire in our last issue, that the jewel presented to the R.W. Bro. W. A. Adair, was a massive 18 carat gold hall-marked P. Prov. G.M. jewel, from the *Atelier* of Bros. A. D. Loewenstark and Sons, of Devereux-court, Strand, London, and who also supplied the jewels lately presented to the Prov. Grand Secretary and Prov. Grand Treasurers of North Wales and Shropshire, also of massive 18 carat gold hall-marked, and which were so much admired from the chasteness and simplicity of the designs.

PRESENTATION.—The members of the Isca Lodge 683, Newport, Monmouthshire, at the last meeting presented to Bro. Robert Bond, P.G.A.D.C. and P.M. 683 and 1,098, a magnificent gold P.M. jewel as a mark of fraternal regard, and in recognition of best services connected with that lodge.

THE ROBERT BURNS LODGE (No. 25), will resume its meetings for the season on Monday next, the 4th of October, 1869.

THE first regular meeting of the Lion and Lamb Lodge No. 192 for the season will be held at the Cannon-street Terminus Hotel on the 7th instant, when the whole of the ceremonies will be wooked.

THE Confidence Lodge of Instruction will meet on the 6th instant at Bro. J. Foster's Railway Tavern, Fenchurch-street. The consecration and exaltation ceremonies will be worked by Bro. J. Brett.

PROVINCIAL GRAND LODGE, DURHAM.—Notices have been issued by the Prov. Grand Secretary summoning the annual Prov. Grand Lodge for Tuesday, the 26th October next, at two o'clock. The place of meeting will be at the Masonic Hall, West-street, Gateshead-upon-Tyne. The last Prov. G. Lodge held in that town was on the 14th November, 1859. The railway accommodation since that time has vastly improved, and as the same now makes Gateshead easily accessible from all parts of the province, we look forward to the pleasure of being able to announce that a large and influential body of brethren attended the lodge.

THE New Concord Lodge of Instruction, No. 813, held at Bro. Gabb's, Rosemary Branch Tavern, Hoxton, will commence its duties on Wednesday next, the 6th instant, at eight p.m. precisely.

A GRAND COUNCIL OF THE ILLUSTRIOUS KNIGHTS K.H. 30° will be held at the Freemasons' Tavern, Great Queen-street, Lincoln's-inn-Fields, at half-past four o'clock, on Wednesday, the 13th inst.

LIST OF CANDIDATES FOR ADVANCEMENT TO 30°.

Metropolitan Chapter Rose ✠.—Bros. Francis Walter Thoyts and the Rev. Charles William Spencer Stanhope.

Invicta Chapter Rose ✠.—Bros. Magnus Ohren and Charles Allen.

Alfred Chapter Rose ✠.—Bro. Robert Bailey.

Talbot Chapter Rose ✠.—Bro. Thomas William Parker.

Liverpool Chapter Rose ✠—Bros. Robert F. Sparks, Wm. Charles Deely, Samuel White, and Edwin Slee.

St. Aubyn Chapter Rose ✠.—Bros. Lieut.-Col. John Elliott and Captain George Joseph Shanks.

Leeson Chapter Rangoon Rose ✠.—Bro. Major Harvey Duncan.

Royal Victoria Chapter ✠.—Bro. the Rev. Rt. Nicholas Sanderson.

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## METROPOLITAN.

MOUNT LEBANON LODGE (No. 73).—This lodge met on the 21st ult., at its old quarters, the Bridge House Hotel. Bro. D. Rose, W.M., presided, and was supported by most of his officers, in addition to whom a large assemblage of the brethren of the lodge and visitors attended. The evening's work, which was unexceptionally performed, consisted of passing Bros. G. Williams, Hurry, T. Johns, and Dr. Barrett (E.A. No. 619), to the second degree; and initiating Mr. J. H. Wilkins into the mysteries of the Order. This business was followed by Bro. J. Donkin, Sec., reading some letters, among which was one from Bro. Morton Edwards, the sculptor, announcing one of his latest works, the bust of the M.W. Grand Master, and soliciting the name of the lodge on the list of subscribers. The case of the widows of deceased members of No. 73 was afterwards introduced by Bro. Donkin, and on the motion of Bro. T. J. Sabine, I.P.M., seconded by Bro. F. Walters, P.M., the lodge voted three guineas to each of them. This concluded the business, and the lodge having been closed by the W.M., the brethren partook of some of those choice wines and refreshments which Bro. Spencer is so celebrated for providing. A most pleasant evening was spent and the fraternity separated at a reasonable hour. The visitors, who partook of the hospitality of the lodge were Bros. Charles Williams, J. West, W.M. 548; H. Bartlett, 1,178; J. T. Trickett, 954; and Louis Alexander, P.M. 188. Among the members of the lodge were Bros. Donkin, P.M.; F. H. Ebsworth, S.W., and W.M. of 1,178; T. J. Sabine, P.M.; F. Walters, P.M.; E. Harris, P.M. and Treas.; S. Harman,, G. Free, J. W. Dudley; F. W. Grace, I.G.; J. M. Bottomley; R. Stevens, Dir. of Cers.; J. Delan, A. L. Dussek, W.S.; S. Frankenberg, G. Hill, H. Keeble, M. A. Loewenstark, J. Trickett, *C.E.*, J. Innocent, and H. Gomme. At the close of the proceedings Bro. F. Walters informed the brethren that a meeting would be held on the 25th inst., at the Marquis of Granby, New Cross-road, for the purpose of establishing a South-Eastern Masonic Charitable Association, which by a payment of one shilling a week by each member, would provide life governorships of the Masonic Institution to all subscribers to the association.

ROYAL ALFRED LODGE (No. 780).—This lodge met on Friday afternoon, the 25th ult., at the Star and Garter, Kew-bridge, and was opened by Bro. Samuel May, W.M. The minutes were read by Bro. H. G. Buss, P.M., Sec., and confirmed, and the report of the audit committee was brought up and passed. Bro. May then raised Bros. Berry and Collins to the third degree, and H. Cary, P.M. passed Bros. Smith and Wright as F.C. Bro. S. May afterwards installed Bro. G. A. Littlewood S.W., and W.M. elect, who was presented by Bro. H. Cary, in the Master's chair. When the formal ceremony of installation was concluded, Bro. S. May proclaimed Bro. Littlewood as W.M. in the different degrees, in which the brethren saluted him in due style. Bro. Littlewood invested as his officers, Bros. S. May, I.P.M.; Longhurst, S.W.; Lloyd, J.W.; J. Smith, P.G. Purst. and P.M. 177, Treas.; H. G. Buss, P.M., Sec. (which appointment was received with great applause by the lodge, as Bro. Buss has held that office many years, and always discharged his duties most faithfully); T. Brown, S.D.; Beasley, J.D.; W. Hilton, I.G.; Wilson Dir. of Cers.; Hale, W.S.; Gilbert, Tyler. Bro. May delivered the charges which follow these appointments in excellent style, and received the hearty approbation of the brethren. The W.M. set to work at once, and proved the excellence of the choice the brethren had made of a Master by initiating with great facility Mr. W. Seward into the Order. Bro. Buss read the report of the audit committee, from which it appeared that the sum of £118 13s. 1d. was in the hands of the Treasurer. The report also contained a recommendation that, in consequence of the services of Bro. Buss, which had been of a very arduous nature, the thanks of the lodge, in a suitable testimonial, inscribed on vellum, and framed and glazed, be presented to Bro. Buss, together with a purse of twenty guineas. This gave rise to several brethren expressing their high opinion of Bro. Buss's labours, and the report was unanimously adopted. A motion by the same Bro. Buss was next considered, and the lodge was closed. At the banquet which was given, a handsome P.M.'s jewel, of the value of five guineas (manufactured by Bro. Lamb of St. John's-square, Clerkenwell), was presented to Bro. S. May, I.P.M., for his excellent presidency during the past year. The visitors included Bro. J. Hervey, G. Sec.; B. P. Todd, P.M. 27; T. Wescombe, P.M. 995; J. Terry, W.M. 1,278; H. Massey, P.M. 619; A. C. Fowler, W.M. 1,165; W. Hamilton, 34; T. Parker, W.M. 34; R. Hopkins, S.D. 87; J. Straker, 818; S. G. Foxall, W.M. 742; R. E. Barnes, P.M. 15 and 30; J. Childs, 38; and W. Bell, 975.

BURDETT COUTTS' LODGE (No. 1,278).—This new lodge was consecrated on Thursday, the 23rd ult., at the Approach Tavern, Approach-road, Victoria-park, by Bro. John Hervey, G. Sec. The ceremony was unexceptionably well performed in the presence of a very numerous and influential assemblage of the brethren, among whom were many Grand Officers. The S.W. chair was taken by Bro. Farnfield, P. Assist. G.S.; and the J.W.'s by Bro. W. Young, P.G.S.B. Bro. F. Walters was posted as I.G. An oration was delivered by the Rev. D. Shaboe, and an ode by Bro. Marsh (H. Marston, the celebrated actor), W.M. of the Urban Lodge, written by Bro. Sawyer, of literary fame. Bro. Hervey, after the lodge was consecrated, installed Bro. James Terry as first Master, who appointed and invested his officers. The charges were then delivered by Bro. Hervey in an unflinching style, and the brethren having greatly applauded him, immediately thanked him and elected him an honorary member of their lodge. They passed the same compliment on Bro. Col. Burdett, the cousin of Miss Burdett Coutts, and the Colonel returned thanks most urbanely. The W.M. followed by reading a pretty letter from Miss Coutts, in which she expressed her pleasure at having the lodge named after her. Bro. Hervey read a letter from the M.W. Grand Master, enclosing one sent to him by Miss Coutts, wherein that lady desired to know what gift she could present to the lodge. The brethren decided that the Sacred Law, with the donor's autograph inside, would be more valued than anything else. This they desired should be communicated to her, and the Master then closed the lodge. A banquet which reflected the greatest credit on Bro. Lloyd, the landlord of the Approach Tavern, followed, and night had far advanced when the brethren retired. Under the direction of Bro. C. Braid, Bros. Shoubridge and Hunt added harmony to the entertainment, and Bro. Marsh gave the celebrated "Balaclava Charge."

### MIDDLESEX.

UXBRIDGE.—*Royal Union Lodge* (No. 382).—A meeting of this lodge took place at the Masonic Hall, Belmont-road, on the 20th ult. There were present—Bros. Febrenbach, W.M.; W. H. Coulton, S.W.; Claisen, P.M. & Treas.; W. Coombes, P.M.; Hon. Sec.; J. L. Coulton, J.D., as S.D.; Swallow, as J.D.; Cloake, I.G.; Limbert, Steward; Saqui, P.M., Org.; T. A. Adams P.G. Purst.; Weeden, P.M.; Barnes, Blockley, Wilks, Davis, Lunt, Heale, Hatfield, Booker, and others. Visitors—Bros. Cottebrune, P.M.; Westbourne, 733; Boys, Sec.; Camden, 704 and Wilson, St. James's Union, 180. The minutes of the last meeting were read aud confirmed. The lodge was opened in the second degree, and Bro. Blockley was examined in this degree and retired. The lodge was then opened in the third degree, and Bro. Blockley was raised to the degree of M.M. by Bro. Adams, P.G. Purst., in his usual able manner. The lodge was resumed to the first degree, and Bros. Chisholm, Heale, and Lunt, were questioned as to the progress they had made as E.A.'s, and, their answers proving satisfactory, they retired. The lodge was then opened in the second degree, and these three named brethren were admitted and passed to the degree of F.C.'s. The lodge was then closed to the second and afterwards to the first degree. Nothing further being offered for the good of Freemasonry, the lodge was closed and the brethren adjourned to the Chequers Hotel, where an excellent banquet was provided. Under the presidency of the W.M. a very enjoyable evening was spent. The brethren separated at about 9 p.m.

## PROVINCIAL.

### BERKS AND BUCKS.

MAIDENHEAD.—*St. John's Lodge* (No. 796).—The above lodge held its regular meeting on Tuesday, the 21st ult., at the Orkney Arms, Maidenhead. The W.M., Bro. Charles Gannon, having taken the chair, and the minutes of the former lodge being read and confirmed, Mr. H. E. Norfolk was duly initiated into the mysteries of the Order. This being the night for the election of W.M., Bro. Berger, S.W., was unanimously chosen to fill that office for the ensuing year. Bro. C. Gannon, the W.M.,

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was elected treas. Bro. Watson, P.M., P.G.S., then proposed, and Bro. Berger, S.W., seconded, and it was carried unanimously, that a gold P.M.'s jewel should be presented to the retiring W.M., Bro. C. Gamnon. The lodge was then closed, and the brethren then sat down to a very *récherché* banquet provided in Bro. Skindle's best style. The usual toasts were given and responded to. Bro. Norfolk, in a very eloquent speech, returned thanks on being newly initiated. Bro. Watson, P.M., proposed the health of the W.M. in very eloquent terms, which was responded to in his usual happy and genial manner. The W.M. then rose to propose the health of the W.M. elect, Bro. Berger, and remarked that the brethren could not have made a more judicious selection. His perfect working was well known, and he was sure, on his attaining the chair, he would reflect credit on the St. John's Lodge. Bro. Berger briefly, but to the purpose, returned thanks. The visitors were Bros. Yalden, Universal, No. 181, and Allender, W.M., 145. After a very agreeable evening the brethren returned to town early.

## CUMBERLAND AND WESTMORELAND.

CARLISLE.—*Union Lodge* (No. 310).—On Monday, the 20th ult., circulars were issued to the members of the above lodge that resided within hailing distance, to meet at 8 p.m. on the following (Tuesday) night, for the express purpose of giving a reception to Bro. Joseph Gordon, who had come to his native town, the city of Carlisle, from Frankfort-on-the-Maine, where he held an appointment as resident engineer for the sewage department. At the appointed time the following members put in their appearance, viz.: Bros. J. Iredale, P.M., P.S.D., Prov. G.M.; F. W. Hayward, P.M., P.Z., P. Prov., S.G.W.; G. G. Hayward, P.M., P. Prov. G.S.B.; W. Murray, P.M., P. Prov. G. Assist. Sec.; T. Blacklock, P.M., P.Z., P. Prov. G.S.D.; A. Woodhouse, P.M. 412, Sec. 310 & 1,220; J. Gibson, S.D.; J. Atkinson, J.D.; W. Court, I.G. & Treas.; R. Metcalfe, G. T. Clark, A. Taylor, B. Slee, W. Robson, Sergeant-Major G. Murray, Armoury-Serg. G. Roberts, Colour-Serg. T. E. Haddon, Serg. J. H. Burne, and Lance-Serg. G. J. Weatherall, all of the 40th Regt., and visiting Bro. C. Dove, 200, Scarborough. At the desire of several brethren the meeting was held in the refreshment-room, when Bro. W. Johnston, W.M., Prov. G. Sec., presided, supported on his right and left by Bros. Joseph Gordon and J. Slack, P.M., P. Prov. G.J.D., respectively. After all the brethren had been supplied with the needful for the inner man, the proceedings commenced with a song by Bro. J. Atkinson, "Say not that woman's love is bought." Then followed toasts of "The Queen," "P.G.M. the Prince of Wales, the Princess of Wales, and the rest of the Royal Family." Bro. F. W. Hayward then proposed a toast to the health and prosperity of "The M.W.G.M. the Earl of Zetland," and said that he had not the pleasure of knowing his lordship personally, but, from what he had heard and seen of the G. Master at the laying of the foundation stone of the Royal Albert Asylum, at Lancaster, he (Bro. Hayward) had no doubt but that he was a good man and a good Mason, and perhaps, in the course of time, he would retire and allow his Royal Highness the Prince of Wales to be the M.W.G.M. Song, by W. Johnston, "The grasp of an honest man," after which the Royal salute of 21 guns was given. Bro. Iredale next proposed "The health of the R.W. Prov. G.M. Lord Kenlis," and said that he believed his lordship was the right man in the right place; for, although his lordship did not visit each lodge, as might have been expected, yet he honoured the Prov. G. Lodges with his presence, and worked with a zeal that won him the approbation of all the members of the province, but he (Bro. Iredale) hoped the day would come when each lodge would be graced by the R.W. Prov. G.M. of this province. Song, by Bro. A. Taylor, "Erin's Isle." "The health of the D. Prov. G.M. Bro. Whitwell, and the rest of the Prov. Grand Officers, by Bro. F. W. Hayward at length, and duly responded to by Bro. W. Johnston, the only Prov. G. Officer present, who afterwards sang, "The Heart and the Hand." Bro. F. W. Hayward, in rising to propose the toast of the evening, said that he had heardwith sorrow that Bro. Gordon's visit to Carlisle was caused through ill health; but, after the few week's stay in and around "Merrie Carlisle," he was sure that the bracing air and the sweet smiles of friends of canny Cumberland had done a deal towards restoring it, for he felt glad he could congratulate him on on looking so well. He was sure the members of the lodge were glad to see him once more among them, as the present company testified. He (Bro. H.) therefore hoped that all present would duly respond to the toast with a bumper and musical honours, *i.e.*, "The Health and Prosperity of Bro. and Mrs. Joseph Gordon." Song, by Bro. J. Slack, "Her smiles haunt me still. Bro. J. Gordon (who was received with loud applause) rose to return thanks on behalf of himself and Mrs. Gordon, and if his better half only knew then how her health had been drank she would have been ambitious to return her sincere thanks for the honour conferred; but in consequence of her absence, he thanked the brethren from the bottom of his heart for the toast drank, and also to Bro. J. Slack for singing the beautiful song, which brought to his memory the sweet smiles that she had so often conferred on him. In regard to himself, he had little to say. He was sorry that he was not so well up in Masonry as he would have liked, and had it not been so late he would have been pleased to have had the questions for the three degrees, as well as the sections, put to him. He felt proud to see so many "red coats" in the lodge, for it brought to his mind the Prussian soldiers in Frankfort, for when the men were off drill they were quite a slovenly lot; but when on duty he thought they were quite equal to the British army. It pleased him very much the other day when he saw several members of the 40th Regiment walking through the streets of Carlisle, and more especially so now that he saw, and had the honour of shaking hands with, so many brother sergeants of the aforenamed regiment. He had great pleasure in saying that in Frankfort, there were six lodges, some of them working under the E.C. He had visited nearly all of them, and he found they worked with that love and harmony that should always characterise the Freemason. Once more he thanked the brethren for the toast drank, and also the manner it was responded to, and before he sat down he wished to drink "The health and prosperity of the Union Lodge, No. 310," to which all present duly responded. Song, by Bro. J. Nedale, "Burns' farewell." Before the meeting closed several short speeches were made to members, and the Tyler's toast, "The trade and commerce of Carlisle," brought the evening to a close at a late hour, and all parted in harmony.

## ESSEX.

WALTHAM-CROSS.—*Gresham Lodge* (No. 869).—This lodge held the last regular meeting on Saturday, the 11th ult., at the Four Swans, Waltham-cross, the W.M., Bro. Walter Gomperts, in the chair. The minutes of the former lodge were read and confirmed. Bros. Tucker and Lines having answered the usual questions in a satisfactory manner, retired, and on their re-admission were raised to the sublime degree of Master Masons. Several gentlemen were proposed for initiation at the next meeting in May next, and the W.M. informed the brethren that one of the former was his son, who would, on that occasion, be 20 years of age, and he intended to apply for a dispensation in order that he himself might initiate him. The lodge was then closed in due form and with solemn prayer until May next.

# SOUTH AFRICA.

## CAPE OF GOOD HOPE.

### MEETING OF PROVINCIAL GRAND LODGE.

The annual meeting of the Provincial Grand Lodge of the Netherlands was held in the Temple of the Lodge de Goede Hoop on Saturday, the 13th August. The attendance of visitors was not numerous, nor were all the delegates of the various country lodges in their places.

The lodge was opened by the Provincial Grand Master, Bro. D. G. van Breda, and after the various powers of the delegates had been handed in, a deputation waited on the Deputy Grand Master National, Bro. Sir C. J. Brand, to invite his attendance at the meeting. On entering the lodge, he took his appointed seat, and opened the proceedings by congratulating the brethren present on the progress that Masonry had made during the past year, not only in this city, but throughout the length and breadth of the colony. He also read a letter received from the Grand East of Portugal, expressing their pleasure at the cordiality existing between the two Easts; and another from the Grand East of Holland, confirming the appointment of Bro. Chevalier du Prat as representative of the East of Portugal at the Cape, and congratulating the lodge and the fraternity in general on the good feeling existing between the various Masonic lodges in the colony. He afterwards gave a very interesting account of his visits to the various lodges under his

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jurisdiction on his late trip to the Transvaal, and detailed accounts of the progress of each respectively. The Provincial Grand Secretary then read the annual report, which was very satisfactory, especially the announcement that active steps were being taken to form a general Orphan and Widows' Fund, in which desirable object the British Provincial Grand Lodge had been invited to co-operate, and had made a ready response; so that in a very short time a printed programme of the proposed scheme would be forwarded to all the lodges of the colony, inviting them to join in the movement. There seemed to be a general feeling of regret at the non-production of a circular which had been printed and circulated relating to a remission or release from the fees annually paid to the Grand East of the Netherlands; but it appeared that the proper formularies had not been gone through as prescribed in the regulation. The Grand Treasurer read a very satisfactory financial statement, and the meeting proceeded to elect a Provincial Grand Master, Secretary, and Junior Warden, in the room of Bros. Van Breda, J. H. Hofmeyr, and C. H. Marting, who vacated office in terms of the by-laws, and who were again unanimously re-elected. The installation then took place, and Bro. Advocate de Villiers, Provincial Grand Orator, then gave a short address, congratulating the Masonic world on its progress, closing with a vote of thanks to the Deputy Grand Master National for the interest he had ever evinced in the cause of Masonry, and particularly on this occasion, for the interesting account of his travel and visitations of lodges. The proceedings then terminated. The brethren afterwards met at a banquet in the dining saloon of the building, and spent a most pleasant evening.

## ROYAL ARCH.

### METROPOLITAN.

METROPOLITAN CHAPTER OF INSTRUCTION.—A convocation of this chapter was held at the George Hotel Aldermanbury, on the 28th ult. The exaltation ceremony and the first clause of the first section were worked by the following: Comps. J. Brett, Preceptor; Dr. Woodman, Z.; L. Litteaur, H.; Dr. Self, J.; Taylor, Smith, Green, Hilliard, Boyd and Hosgood. Bro. Boyd then gave the pleasing intelligence that the Deputy G.M. for China, would visit this Chapter of Instruction on Tuesday, the 12th inst,

### DURHAM.

DURHAM.—*Chapter of Concord* (No. 124).—The usual convocation of this chapter was held in the Freemasons' Hall on Tuesday, the 28th ult. The chapter was opened shortly after seven o'clock by Companions W. Brignall, P.Z., as M.E.Z., W. R. Fitzgerald, E.H., and W. A. Malcolm, E.J. Amongst the companions present were T. W. Hearon, S.G., G. Bailes, as S.N., W. Brignall, jun., Prin, Soj., R. Cooke, 1st Assist. Soj., W. Donkin, 2nd Assist. Soj., J, J. Leigh, W. Ground, W. Sewell, &c., &c. The minutes of the previous convocation having been read and confirmed, the ballot was taken with a satisfactory result for Bros. William Canney and James John Gustard Strong, both of the Wear and Valley Lodge, No. 1,121, Bishop Auckland. The candidates, being in attendance, were separately introduced, and regularly exalted according to the ceremonies of this supreme degree. The several lectures were most impressively delivered by the officers in the respective chairs, and a proposition for exaltation having been made, the chapter was closed in the accustomed form until Tuesday, the 30th November next.

## MARK MASONRY.

### METROPOLITAN.

SOUTHWARK LODGE OF MARK MASTERS (No. 22).—An emergency meeting of this rapidly increasing lodge was held on Saturday, the 25th ult., at the Queen's Arms Tavern, Weston-street, Bermondsey. Bro. Henry Massey, G. Steward, W.M., opened the lodge, assisted by the following brethren:—Bros. A. D. Loewenstark, P.G. Purst.; G. W. Wheeler; T. J. Sabine, P.M., G. Assist. Dir. of Cers.; W. Noak, J. Trickett, J. W. Avery; M. A. Loewenstark, P.G. Steward, Sec., and several others. Through some cause not yet explained, the candidates for whom the lodge was held, did not attend, but Bro. S. Frankenberg being in attendance, was duly advanced to this ancient degree by Bro. T. J. Sabine, P.M., in an able and efficient manner. The lecture of this degree, we were pleased to observe, was likewise given. The lodge being closed, the brethren spent a social hour together, under the able presidency of the W.M., Bro. Henry Massey. We understand that another lodge of emergency will shortly be held.

## LAYING THE FOUNDATION STONE OF DUMFRIES AND GALLOWAY NEW ROYAL INFIRMARY.

The ceremony of laying the foundation stone of the New Royal Infirmary for the counties of Dumfries, Kirkcudbright, and Wigtown, was performed on the 16th ult., at Dumfries, amid most favourable circumstances, so far as the weather was concerned, and with all the pomp and display which the institution of Freemasonry and a combination of the different trades of the town could confer. A heavy shower of rain fell about midday, but afterwards the sky quickly brightened, and brilliant sunshine favoured the display made by the processionists, and the performance of the ceremony of laying the stone by Bro. Lauderdale Maitland, of Eccles, Provincial Grand Master of Dumfriesshire. The erection of the new Infirmary was rendered necessary by the deficiency of the accommodation supplied by, and the unsatisfactory condition of, the present building, which was erected nearly one hundred years ago. About two years ago a report by the medical officers of the Infirmary was published in the governors' annual report, stating that the present house was badly ventilated and did not fulfil the requirements of a modern infirmary; the question then arose whether the wards of the existing establishment should be enlarged and generally improved, or a new edifice erected; but ultimately the governors of the institution were encouraged to proceed with the new undertaking by the munificent donation of £5,000, contributed by Mrs. Laurie, of Maxwellton, and left to her for disposal to charitable purposes by her husband. Subsequently a public meeting, presided over by the Duke of Buccleuch, was held in Dumfries in support of the movement, and on that occasion nearly £2,000 were subscribed. Since then between £3,000 and £4000 have been collected, principally in Dumfries and the Stewartry, and it is considered that other £3,000 or £4,000 will be required to cover the expenses of the new Infirmary. The cost of the building alone is estimated at about £10,000; and £4,000 or so will require to be expended upon the purchase of the site and the providing of the requisite furnishing for the new edifice.

The site selected for the new Infirmary is situated at Nithbank, on the opposite side of the road from the present institution; and is in every respect suitable.

The entrance-front faces the public road, and has in the centre a massive block of building devoted to administrative purposes, and which portion is only carried up three storeys. The northern wing on the ground floor of this front is alloted to the out-patients, departments, containing the necessary waiting, examination, consulting, and other rooms, together with the dispensary, laboratory, &c., a separate entrance and exit being provided for this class of patients. In the southern wing is placed the accident ward, having also a separate entrance; and in close proximity to this ward, and conveniently situated for every part of the building, is the operating room, direct access to which is obtained from the accident lobby entrance. From the entrance hall extends a corridor measuring between 11 and 12ft. wide, and about 210ft. in length, from which the various wards and other apartments are reached on the right and left, and at the extremity of this corridor are situated the kitchen and other offices. The whole of the wards are amply furnished with nurses' rooms, sculleries, baths, lavatories, and all sanitary arrangements, on the most approved principles,

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and accommodation is provided for every requirement in the proper administration of the establishment. The building will supply accommodation to the extent of 100 beds.

The proceedings in connection with the ceremony were commenced at mid-day, when the Masonic lodges in attendance assembled in the Town Hall. There the Prov. Grand Lodge was opened in due form, and the Provincial Grand Master, Bro. Lauderdale Maitland of Eccles, was presented with a silver trowel, bearing the following inscription:—"Presented by the Freemasons of Dumfries to Bro. Lauderdale Maitland, Right Worshipful Grand Master of Dumfriesshire, on the occasion of the laying of the foundation stone of the Royal Infirmary for Dumfries."

After the lodge had been opened the Masons were marshalled by Bros. Riddick and Dydes, and then proceeded to the Greyfriars' Church, were a sermon enforcing the duty of christian charity was preached by Bro. the Rev. D. M'Leod, Montrose (formerly of Dumfries), and Provincial Grand Chaplain.

At the close of the religious service, the Freemasons, to the number of 180, proceeded to the Academy grounds, where a procession, including altogether nearly 600 persons was formed. Headed by the Dumfries Rifle Band, and accompanied by the Scottish Borderers Militia (brass and flute), Maxwelton, and Troqueer, bands, the procession marched through the principal streets of the burgh.

On the arrival of the procession at Nithbank, the proceedings connected with the great event of the day were commenced in presence of a large number of spectators. A choir (whose services were rendered voluntarily) under the direction of Bros. James G. Gordon and James Riddick performed the musical part of the programme, while the Grand Master and his assistants performed the ceremony of laying the foundation-stone, in accordance with the rule and usage of the Craft. On the stone was the following inscription:—"This foundation-stone of the Dumfries and Galloway Royal Infirmary was laid on the 16th day of September, 1869, and of the Masonic epoch 5873, by the Provincial Grand Master of this district, Bro. Lauderdale Maitland, of Eccles, in presence of the Magistrates and a large concourse of spectators. Architect—John Starforth." At the conclusion of the ceremony.

The Provincial Grand Master said:—Mr. Provost and Building Committee, I have very great pleasure in offering to you my hearty congratulations on the successful termination of the proceedings of to-day. There is no duty more pleasing to the Masonic Craft than that of assisting at a ceremonial that is intended to commemorate one of the chiefest, if not the chief, Christian virtue, for we are told that such is Charity; and surely one of the most sacred of its numerous attributes is the relief of suffering humanity. The edifice which is to be erected on this site is to be devoted to that noble object; and I cannot doubt that every one who assists in this great work will find in their doing so a lifelong satisfaction. I cannot refrain, before closing those proceedings—and you would be disappointed if I did refrain—from referring to the name of Mrs. Laurie of Maxwelton. But for her noble and princely munificence we should not have been here to-day, and certain I am that there is not one present whose heart does not respond to the prayer that she may be long spared to derive enjoyment from the soothing knowledge that her Christian generosity will be the means, in the providence of God, of saving much human life and assuaging much human pain. The Provincial Grand Master concluded by thanking the various Masters and lodges for the support they had given him in laying the foundation-stone of the Infirmary.

Bro. Symons; said Right Worshipful Grand Master, as one of the Building Committee, and in their name, I have the honour of expressing to you their sincere thanks for your kind compliance with our request that you should lay the foundation stone of the new Infirmary. Your presence here we recognise as the evidence of a generous sympathy with the objects of our enterprise—the erection of a building of which I do not hesitate to say that it is the noblest institution that Christian benevolence has placed in this district; and I think we are specially indebted to you for the proper manner in which you have conducted this important ceremonial.

Provost Harkness; said Right Worshipful Grand Master, Ladies and Gentlemen,—As Provost of this ancient burgh, I have much pleasure in being present on this very interesting occasion, and in taking a part in the proceedings of to-day; and I have to thank my brother Magistrates and members of Council for their company and support. The great event of this day is of vast importance to the town and shire of Dumfries and the adjacent counties, for there cannot be a doubt that the existence of a first-class infirmary in Dumfries must be a vast benefit to the district. The medical profession in Dumfries has almost kept pace with that of the capitals of Scotland and England; and what advantage must it be to the poor classes of this district to have an infirmary suited in every way to the proper treatment of the different diseases to which they are subject, and to have medical men competent to perform almost any operation and to treat any class of disease. For we all know that in our homes the poorer classes cannot have justice done to their cases, but in the Infirmary every attention will be paid to their necessities, for in point of classification ventilation, agreeable prospect, and airing grounds, the building about to be erected cannot be surpassed. Therefore I call upon every one heartily to support the present movement, and to sink all differences in the desire to promote an institution that will be an inestimable boon to the poor of Dumfries and of the three counties.

Three cheers were then given for the new Infirmary, and the benediction having been pronounced by the Chaplain, the procession re-formed and marched back to the Academy grounds.

## MASONIC FUNERAL IN SPAIN.

The following is a translation of a paragraph from the *Reforma*, a newspaper published in Madrid:—

"The *Correspondencia* of the 30th August, in describing the burial of Major General Escalante, says that behind the hearse certain symbolical attributes were displayed of which the people did not understand the meaning, and which we proceed to explain. A servant carried behind the car containing the corpse the insignia of the Masonic Order to which the deceased had belonged, followed by several brethren of the lodge of which he had been a member. We had the pleasure of seeing a deputation of the Mantuana Lodge, No. 1, of the Oriente of Madrid, forming a perfect and regular lodge, marching in procession according to rite; the Apprentices first, followed by the Fellow Crafts and Master Masons, the Brother Secretary accompanied by the Treasurer, the Worshipful Master having his Wardens on each side came next, and the Director of Ceremonies next. The Grand Oriente of Spain and the Mantuana Lodge wished to honour the memory of a brother, although he was not an active member of any lodge on the Register of the Grand Oriente of Spain.

"This is, without doubt, the first public act of Freemasonry in Spain which has laboured so much and continues to labour in the interest of civilization and progress. Having now shown its existence, we are sure it will not rest satisfied with that; but, availing itself of the liberty which we now breathe, not only will give soon more ostensible proofs, but, faithful to its magnificent nstitution, it will be the firmest support of national iberty and of the progress of mankind.

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## MASONIC FUNERAL AT HARTLEPOOL.

The remains of Bro. Dr. T. E. Stamp, one of the oldest and most respected medical practitioners in Hartlepool, who died rather suddenly on Sunday morning 12th ult., were interred at the cemetery of the town, with Masonic honours.

## LITERATURE, SCIENCE, MUSIC, DRAMA, AND THE FINE ARTS.

Dr. James Hunt, who kept an establishment for the cure of stammering, but was not so well known as President of a society called the Anthropological Society, died lately. He had taken his usual part in agitating in the Biological Section at the meeting of the British Association at Exeter, but on this occasion with such ill-success as was attended with great excitement on his part. On going into the street he fell down—as some supposed from the effects of sunstroke—and became delirious. He was with difficulty removed to his home, where he died within a few days.

Sir Titus Salt, the new baronet, is a great patron of artists, particularly of Thomas Milnes, the sculptor, of whom he has lately commissioned the four lions, originally designed for the Nelson Column at the request of Lord John Manners.

The Altona police have ordered that no female singer under twenty-one shall appear on the stage.

*Figaro* reports the establishment of an English theatre in Paris where the works of Shakspere will be performed.

American English.—The *New York Sun* states that Mr. Ripley, of the *Tribune*, has lately "interviewed with Mr. Carlyle."

It is said, with what truth we know not, that the Emperor of the French whiled away his sick hours in finishing his "Life of Cæsar."

The *Orchestra* states that Mdme. Patti, who had been singing at Homburg, has lost her voice, and the opera house has had to be closed in consequence.

A French provincial paper states that a German astronomer has just written a "pamphlet" of 2,000 pages to prove that we shall shortly have a second moon.

"The Odes and Epodes of Horace," translated into rhymeless metres, with introduction and commentaries by Lord Lytton, will shortly be published.

Mr. Dymond, who has been connected with the *Morning Star* from its commencement, is about to retire from that paper, with the intention of settling in Canada.

It is again on the *tapis* to light up all the street lamps in Edinburgh by one *coup* from an electric battery. Mr. Hart, an experienced electrician, has indicated the practicability of the scheme.

Mr. Tom Hood is engaged on a new novel, the right of publishing which has been secured by the proprietors of the *South London Press*, and it will shortly be commenced in that journal.

A recent invention in Newark is calculated to work a great change in photography. By it all kinds of photographs are taken under the gaslight as successfully as by the aid of the brightest sun.

Listz is engaged at the present time on three works, viz., his cantata for the anniversary of Beethoven's birth, an oratorio entitled "St. Stanislaus," and another "The baptism of fire and water."

The post of Mr. Thos. Watts, the late Superintendent of the Printed Book Department of the British Museuum, will probably be conferred upon Mr. Bullen, the present Superintendent of the Reading Room.

The *New York Herald* understands there is a new and remarkable invention, an electric system of self-telegraphing power, which will supply eight or ten times the facilities of telegraphic communication over the present system.

A curious new press regulation has just been issued at St. Petersburgh. The Minister of the Interior forbids newspapers to publish any extracts from literary periodicals, on the ground that the latter often contain matter which, though it may be harmless when read by educated persons, is very prejudicial to the masses.

The New York *Figaro* informs us that Miss Elise Holt, late of the Strand Theatre, finding the criticism in the *San Francisco News Letter* unsatisfactory, armed herself with a cow-hide, and called four times at the office for the purpose of administering a thrashing to Mr. Marriott, the editor. Hitherto Mr. Marriott has avoided an encounter.

An explosive compound termed "lithofracteur" has been invented by M. Kreps, of Dentz, and its effects are now being tested in a large scale at Cologne. The nature of the composition is kept a profound secret, but it is stated to have greater explosive power than nitroglycerine, small production of smoke, and freedom from danger of exploding during transport.

Prince Napoleon is the head of the commission charged by the present Emperor to publish the correspondence of the first Napoleon, with, adds the *Daily News*, dircretionary powers to suppress everything in it of a nature to drag the hero of the Napoleonic legend from his pedestal. It was in connection with this work that the Prince lately visited afresh the scene of the campaign of 1815.

The (American) *Citizen* says:—"At Niblo's Gardens 'Formosa' is in active preparation. The London *Athenæum* objects to the new play, on the ground that it is the first attempt to introduce an English 'Traviata' on the English stage. This objection will not be of much weight with our playgoers. In fact, the accusation of immorality will prove rather a recommendation with certain classes."

The *New York Star* has these personals on the New York press:—Mr. Bennett is the tallest editor, Mr. Dana the fattest, Mr. Greeley the slouchiest, Mr. Erastus Brooks the solemest, Mr. Tilton the Shanks marest, Mr. De Nyse the shortest, Mr. Van Buren the reddest, Mr. Rosevelt the politest, Mr. Oakey Hall the wittiest, Mr. Winter the touchiest, Mrs. Stanton the prettiest, Miss Anthony the prettiest, Mrs. Sheppard the prettiest, Elenora Kirk the prettiest, Nellie Hutchinson the prettiest.

Mr. Thomas John Penn, the last descendant of the celebrated Penn family, was buried in the churchyard of Stoke Pogis last week. It is just a century since the Penns commenced their residence at Stoke, the estate, on the death of Lady Cobham in 1769, having been purchased from her executors by the Hon. Thomas Penn, Lord Proprietary of Pennsylvania. The late Mr. Penn was 64 years of age. He sold the original painting by West of "Penn Treaty with the Indians." The picture was bought by Mr. Catlin, and is now in the town hall of Philadelphia.

Three female doctors—one French, one Russian, and the other American—have just passed successful examinations before the Paris Faculty of Medicine. The American lady was the most brilliant of all, and astonished her judges by her profound knowledge of anatomy dissection, pathology, and hospital practice. At the Lyons University, last week, a Mdlle. Caroline Sibert, of Vienne on the Rhone, took a Bachelor of Arts degree. Out of a list of 22 candidates, this young lady came out first in French and Latin compostion, and second in Latin translation

## MASONIC LIFE BOAT FUND.

At the meeting of the Prov. G.L. of Cumberland and Westmoreland, held on the 8th inst., at Maryport, the sum of £5 was voted to the above fund.

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## LIST OF LODGE, &c., MEETINGS FOR WEEK ENDING 9TH OCTOBER, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; R., Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

*Monday, Oct. 4th.*

LODGES.—Robert Burns, No. 25, Freemasons' Hall; Unity, 69, London Tav., Bishopsgate-st.; Royal Jubilee, 72, Anderton's Ho., Fleet-street; St. Luke's, 144, Pier Ho., Cheyne-walk, Chelsea; Joppa, 188, Albion Tav., Aldersgate-st.; Old King's Arms Chapter, 28, Freemasons' Hall; Victoria, 1,056, George Ho., Aldermanbury.

*Tuesday, Oct. 5th.*

Colonial Board at 3. Audit Com. of Female School, at 2.30.—LODGES.—Albion, 9, F.M.H.; Temple, 101, Ship and Turtle, Leadenhall-st.; St. John's, 167, Holly Bush Tav., Hampstead; Old Concord, 172, F.M.H.; St. James's, 765, Leather Market Tav., New Western-st., Bermondsey·—CHAPTER.—Temperance, 169, White Swan Tav., Deptford.

*Wednesday, Oct. 6th.*

LODGES.—Stability, 217, George Ho., Aldermanbury; Zetland, 511, Anderton's Ho., Fleet-st.; MacDonald, 1,216, Hd. Qrs. 1st Surrey Volunteer Corps, Brunswick-rd., Camberwell.—CHAPTER.—Prince Frederick William, 753, the Knights of St. John's Ho., St. John's-wood.

*Thursday, Oct. 7th.*

LODGES.—Egyptian, 27, Anderton's Ho., Fleet-st.; Strong Man, 45, F.M.H.; Good Report, 136, Radley's, Bridge-st., Blackfriars; Lion and Lamb, 192, City Terminus Ho., Cannon-st.; Ionic, 227, Ship and Turtle, Leadenhall-st.; La Tolerance, 538, F.M.H.; Yarborough, 554, Green Dragon, Stepney; Crystal Palace, 742, Crystal Palace, Sydenham; Victoria Rifles, 822, F.M.H.; Excelsior, 1,155, Sydney Arms, Lewisham-rd.; Perfect Ashlar, 11, Gregorian Arms, Bermondsey-rd.—CHAPTERS.—Sincerity, 174, Cheshire Cheese Tav., Crutched Friars, E.C.; Westbourne, 733, New Inn, Edgeware-rd; Crystal Palace, 742, Crystal Palace, Sydenham.

*Friday, Oct. 8th.*

LODGES.—Domatic, 177, Anderton's Ho., Fleet-st.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

*Monday, Oct. 4th.*

Union Waterloo (for M.M.), King's Arms, Woolwich; Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-rd., Deptford; Old Concord, Turk's Head, Montcombe-st., Belgrave-sq.; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Sincerity, Cheshire Cheese, Crutched Friars; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; High Cross, White Hart Ho., Tottenham; Tower Hamlet's Engineers, Duke of Clarence, Commercial-rd. East.

*Tuesday, Oct. 5th.*

Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metrop. Dis. Railway, Victoria Station; Domatic, Palmerston Arms Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Rose of Denmark, Metropolitan Chap. of Instruction, George Hotel, Aldermanbury.

*Wednesday, Oct. 6th.*

Eastern Star, Royal Ho., Burdett-st., Mile-end-rd.; Confidence, Sugar Loaf, Great St. Helens; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro', Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-street, Poplar.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, Oct. 7th.*

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd.; Globe, No. 10, Old Bond-st.; United Mariners, Three Cranes, Mile End-rd.; Vitruvian, White Hart, College-street, Lambeth; St. John's, Hollybush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-sq.; Tranquillity, Sugar Loaf Tav., Great St. Helen's, St. Mary Axe; Whittington, Crown Ho., 41, Holborn; Royal Oak Royal Oak Tav., Deptford.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, Oct. 8th.*

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Union's (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tavern, Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria Metropolitan Lo. of Instruction, George Ho., Aldermanbury.

*Saturday, Oct. 9th.*

Mount Sinai, Union Tav., Air-st., Regent-st.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies are respectfully requested to communicate the same to the Editor.]

## TO CORRESPONDENTS.

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

SEVERAL communications stand over until our next.

M. M.—We regret putting you to so much inconvenience, but really the blame rests with the secretaries of these lodges, in not informing us of the change being made from the "Calendar."

C. (Cardiff).—We do not at present know of any set of furniture suitable for the purpose.

F. d'A (Naples).—The MAGAZINE shall be sent regularly for the future.

A. G. (Saragossa).—We sincerely congratulate you on your success. Will aid you in the movement.

G. W. (Madrid).—Accept our thanks; what you requested has been done.

COL. F. (Madrid).—The book has been sent. Shall be happy to further assist whenever called upon.

EAST LANCASHIRE.—You are right as to the first and third, and wrong as to the second and fourth. Apply to Bro. Hine, Manchester.

E.F.—The Book of Constitutions defines the form, as well as the material, of which the P.M. jewel shall be made; but that refers to the jewel of office pendant from the collar. The jewel usually presented may be of silver or gold; the restriction does not apply thereto.

A YOUNG P.M. (Liverpool.)—The proceedings of the W.M. was clearly irregular. You are quite right; he ought either to have reopened or resumed before going through the ceremony of closing down.

D.L. (Dumfermline.)—Your communication arrived too late for insertion in our present issue.

D.C.L.—Spencer, Loewenstark, or H. T. Lamb can supply you with the articles inquired for.

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*LONDON, SATURDAY, OCTOBER 9, 1869.*

## THE RITUAL QUESTION.

By Bro. Hyde Clarke.

No one can peruse the remarks in your Magazine on the Ritual question, or take part in the private discussions now so common, without feeling an interest in the subject. Some very able observations at page 244, under the signature of Crux, are well deserving of consideration, as they represent much of the case in its bearings on the brethren at large. We there find laid bare two difficulties that have to be dealt with,—the want of scope for educated men, the necessity of providing words for ill-educated or uneducated, and then of being subjected to the consequences of their want of education in the clipping and mutilation of what is set down for them.

If some surprise is felt that the ruling influences are not incited to obtain uniformity of Ritual, it is lessened when we consider what is the real aspect of the question as presented to our leading men in the present day. In the first place we have not yet arrived at any absolute conclusion as to what is the period of our Ritual, and consequently as to its mode of treatment. This is to a great extent a literary queston. If the Ritual be a mere imitation of mediæval forms concocted at the constitution of Grand Lodge, then there can be no tenderness in dealing with it in any way. If, however, the Ritual rests on a mediæval basis, then good taste suggests that it should be restored rather on this model than on a modern model. There are scholars who admit this view, and to such those pieces of declamation, which most interest the celebrant, are precisely those which jar most on his ear.

There is, however, another difficulty, which was not felt a generation or two generations ago, and that arises from the fact of the literary treatment of our language being in transition. For a long time there has been a growing feeling among our writers to throw off as much as may be the Latinised clothing, and to get back to our old English shape. This feeling is now stronger since the teaching of our own tongue has been made the work of our Universities and better schools. There is not, nevertheless, any full agreement among the general public on this head, and looking to the body of Masons their leaning is towards the Latinised types of the Ritual, while men of education are on the other side. It is therefore, imposing a hard task on any committee that may be named to undertake such a task.

All these things have their weight with our leading men, and hinder them from dealing hastily or rashly: but there is this further, that we have no literary men taking a foremost part among us whom we can ask to undertake such a duty, for the days when such men as Anderson and William Preston would be allowed to lay down a literary law for us are, it is to be hoped, passing away. We need men of literary standing, and we need a better knowledge of the the *men* comprising great body of Masonry.

It is, therefore, to be wished that no rude step may be taken to bring about a forced settlement of the Ritual, but that we may content ourselves with the growing agitation, which will bring about a better understanding of what is truly needful to be done, and will put us in a better way to undertake it. These very discussions show that there is a growing interest in our forms, our ceremonies, and our history; and if we are successful in establishing a higher and safer antiquity for the Craft, it must needs follow that we can deal with the Ritual more safely, and we may then bring it to a state conformable to a true antiquity and the reasonable requirements of the present day, so as to insure it greater stability hereafter.

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## LODGE MINUTES, ETC.—No. 7.

By Bro. W. P. Buchan.

(*Continued from page* 125).

The following extracts, &c., are a continuation of those from Glasgow St. Mungo's Lodge, No. 27.

"Lodge room, Mr. Heron's Hall (Black Bull Inn), Glasgow, 27th Dec. 1786."—"The meeting was held, being St. John's day, when deputations of three brethren each were received from the following lodges:—Argyle Lodge, St. Mark Lodge, Union and Crown, St. David's, and Rutherglen." "In consequence of a deputation having been sent to St. Mark's Lodge by Bro. Ebinr. Watson, and W. Robertson and John Thomson, and the lodge not receiving them on account of some misunderstanding, which they knew no reason for, have agreed that no deputation shall be received from them—St. Mark's—in future, untill they can give the full reason for so doing, and come under proper subjection for their conduct."

"Glasgow, 13th January, 1787.—This being St. Mungo's day, the lodge have met to solemnize the anniversary of their titular saint. It being likewise the day appointed for the general election of master and office bearers, when the brethren were unanimous in their opinion that the present Right Worshipful Master, Bro. Buchanan, should continue in the chair for another year, he having so nobly supported it for these two last years.—It was also found necessary to elect three new office bearers, viz., a Depute Master, and two Guardian Stewarts, which Depute Master and Guardian Stewarts is to be annually elected along with the other office bearers, and as the Past Master, Bro. Hunter, has seldom or never attended our monthly meetings, it was agreed by a majority of the lodge to appoint one in his place, for which purpose they elected Bro. John M'Lauchlan," &c. The list of officers are R.W.M., D.M., P.M., S.W., J.W., Treas., Sec., S.G.S., J.G.S., S.S., J.S.

"Glasgow, 3rd October, 1787.—The office of Senior Guardian Stewart being vacant by the death of Bro. Robert Watson, an election took place, when Bro. John Thomson was elected by a great majority."

"Glasgow, 13 Jany. 1788. . . This being the night of annual election, the following brethren were elected into office . . a great number of the brethren being present, the election was very peaceable, and the lodge was shut in due time with usual ceremonies."

"Feby. 6th, 1788 . . . there was a very full meeting and all was very happy, when the brethren for the first time were served with provision, viz., bread and cheese. There was a deputation from the Argile Lodge." . . . . "A petition was presented from Bro. John Colchoun, once R.W.M. of the Argile Lodge, but now in reduced circumstances, the brethren heard the petition, when they collected for him twelve shillings and sixpence farthing."

"The Lodge Room, Fraser's Hall, King-street, Glasgow, March 5th, 1788. . . . A number of brethen were present, and all seemd. to be very happy, when the amunition and provision were provided accordingly."

"Wednesday, May 7th, 1781. . . . . A number of members being present, also visiting brethren, and seemd. to be happy, when amunition and provision were served as usual . . it was this night, by a general vote of the lodge, that all office bearers for the time being shall not absent themselves from the monthly meetings of this lodge, and it was further voted that if any office bearer, as aforesaid, shall absent himself for three monthly meetings running, and does not send a plausible excuse, that immediately he shall be sett aside, and another chosen in his place.

(*To be continued.*)

## MASONIC REPORTING.

By Crescent.

We now purpose considering, 1st, the advisability or otherwise of reporting the proceedings of Masonic bodies; and, 2ndly., what should be published, and what concealed. We are led to write on this subject from having observed some reports, which, in our opinion, were highly improper, and the result of which has been that several lodges have forbidden their members to publish any account whatever of their proceedings; this we consider to be going equally-far wrong in the other direction.

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We know of nothing more gratifying than, when at a distance from our former lodge, to see in the pages of the MAGAZINE an account of a happy and prosperous meeting; similarly, brethren who remain see their exiled brother's name in the account of some meeting in a distant colony, where this chip of the Old Ashlar is very likely founding a new lodge, resuscitating dormant old ones, and generally trying to carry out the principles taught him in his mother lodge at home.

At such meetings also, old and experienced brethren often address the assembly, and the Craft generally derive both pleasure, and profit from perusing the reported speech. Thus, also, do brethren hear of lodges which they would like to visit or join. In short the advantage of this portion of the MAGAZINE is universally acknowledged, and, I am sure, Burns himself would have felt a thrill of pleasure, could he, when an exile, have read an account of

> "The round, *he asked* with a sigh
> To him the Bard that's far awa'."

being drunk with three times three, and Masonic honours! In sending these reports, however, it is very necessary that a wise discretion be used, both not to mention things with which it is not desirable that the unenlightened should become acquainted, and not to import into such communications private matters, only concerning and interesting the members of the particular lodge, and in no way affecting the Craft at large. What can be more incorrect than to publish the fact of a candidate being black-balled? If a charge be brought against any brother, or he be excluded, our lodges are not public criminal courts, and such matters should be kept strictly private. If any disagreement, or discussion take place among the members are garbled, and contradictory reports to appear in print, that the whole Craft be invited to join in the petty squabble? Thank heaven, such occurrences are rare amongst Masons, but it is not long since an account was published of a very stormy meeting in the bleak North, when the business was the election of W.M. and the partisans of the disappointed candidate for that office published a detailed account of all the un-Masonic observations made, attributing the basest motives to their opponents; an animated correspondence ensued, in which brethren from all parts of the kingdom took part on either side. Now, surely the members of the lodge were the best qualified to decide which was the most suitable candidate, and, if they elected an unqualified brother, their own Grand Lodge would disallow the appointment; but how does this interest the whole Craft? What would any non-Mason, or young brother think of it all? Why, that in lieu of being abodes of friendship, and fraternal unity, our lodges were hotbeds of jealousy and dissension. We know for a fact that several lodges discontinued sending reports, and some even gave up taking the MAGAZINE, in consequence of such ill-advised communications. There is an old adage about where dirty linen should be washed, and these brethren would have done well to have thought of it.

On the other hand, let us urge brethren to encourage the sending of decorous, and fraternal communications. We are convinced that much good is thereby effected, and we much regret the rarity of recent Colonial news about Fremasonry and its progress. One likes to hear of the spread of Masonry throughout the civilized world. In our opinion no report should be sent without the knowledge, and sanction of the W.M., or under the supervision of a P.M. The same remarks apply to other communications to the MAGAZINE, in which we would strongly deprecate the personal, and un-Masonic tone which we have occasionally seen of late. The prohibition of religious and political discussion, which exists in lodge should equally apply to such communications. In our opinion nothing can be in worse taste than letters abusing Roman Catholicism, or other form of religion; we have many excellent brethren who hold those views, and should respect their feelings. Equally out of place are attempted dogmatical definitions of "The religion of Freemasonry." As well talk of the religion of the Old Bailey, or the Divorce Court! The same rules apply in both. Neither will administer an oath to a person who does not believe in a future state, but both admit a person who believes in a God, and in a future state; both will swear a Jew, Chinese, or Mohammedan; neither interfere in any way with the particular belief of the witness, or candidate. It is absurd to talk of the religion of a law court, or a club, and it is equally absurd, in our opinion, to talk of the religion of Freemasonry as being a Theism, Deism, etc. Each Mason

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has his own religion, but Freemasonry is a science, and a science cannot have a religion though we see additional proofs of our religion in Freemasonry, just as we also do in geology and astronomy. In this way has Freemasonry been most correctly said to be the handmaid of religion.

Let us also suggest to brethren, that, having joined an ancient and honourable society, they might find more profitable employment than that of attacking its antiquity, and trying to throw doubts on our most honoured traditions. Personally we are quite content to take Masonry as it is, a great, powerful, and wide-spread society by which great good is effected. Actually existing as such, we do not lay great stress upon the precise time at which it was originated, though we consider that a most interesting question; but we treat the traditions of the Craft, and the opinions of those who believe in them, with respect, and cannot sympathise with those who are anxious to prove Masonry an imposture, and only 150 years old! Their conduct is like that of a man, who, having married into an old country family, openly derides the idea of their having "come over with the Conqueror," and makes the most elaborate researches in the hopes of proving some ancestor illegitimate, or of discovering some fatal flaw in the family tree!!

## ENGLISH MARK LODGES.

By Crescent.

So much misapprehension prevails on this subject, and so many incorrect statements have been put forward by those who oppose that lawful and Constitutional body, "the G. L. of Mark Masters of England and Wales, and the Colonies, and possessions of the British Crown," that we think a few words on it may not be out of place.

The Grand Lodge of England recognises three degrees only as belonging to "pure Antient Masonry," viz., those of E.A., F.C., and M.M., including the R.A. degree as the completion of the M.M. degree. The R.A. Chapters, however, are governed by their own representative body, and the Grand Principals and Grand Lodge in no way interfere the one with the other.

Now, there are several other Masonic bodies whose practices, though not acknowledged by G.L. as part of "pure Antient Masonry," are not at all forbidden by her; in fact, all members of these higher degrees must have first taken the three Craft degrees; and the most distinguished members of Grand Lodge are the leading members in these degrees which have their own governing bodies and rulers; such are the Knights Templar, the Knights of Malta, the Mark Masters, and the members of the R.✠ degree.

The Masonic Knights Templar are not acknowledged by the G.L. of England as working a degree of "pure Antient Masonry" (how could they when their's is a purely Christian order, dating only from the time of the Crusades,) but as K.T.'s they are acknowledged by all other K.T.'s and their G.M. is received as such.

Let us now see what is the position of the Mark degree in England, and whether it be acknowledged, and if not, why not?

Till about ten years ago there was no governing body of Mark Masters in England; many lodges, however, worked the degree independently as a side degree, and had done so from time immemorial; many lodges under the English Constitution in the Colonies also worked the degree at special meetings, and gave their own certificates. Of course it was highly desirable that, as the G.L. assumed no jurisdiction over this degree, it should be brought under a regular government. All degrees, Craft and others, were once worked thus independently before the Grand Lodges in Great Britain and other countries were formed.

The Scotch Grand Chapter also granted about a dozen warrants to work the degree in England, which were to be withdrawn as soon as they had a governing body of their own. About ten years ago a number of Mark Lodges thus working in England agreed to form themselves into a Grand Mark Lodge. Some of the Scotch Mark lodges refused to join them, and, I believe, still work under their Scotch warrants.

In this irregular course the Scotch Chapter has supported them by refusing to acknowledge the English G. Mark Lodge, or brethren made by its authority.

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Now, what can be their reason for such a course? Can it be that they are so loath to give up the trifling fees which found their way from the twelve lodges in England, that to retain them they would prevent the spread of Mark Masonry throughout England and Wales? Oh! no! They say that, as in England the Craft G.L. does not acknowledge the degree, they cannot recognise any other body that does. Absurd. Let us ask, are the Knights Templar acknowledged in Scotland and Ireland, or not? Are, and how long have been, Scotch Royal Arch Masons received as such, in England and Ireland? and, as the G.L. of Scotland does not, or, at all events, not long ago, did not acknowledge the Grand Chapter, would they think it right that we or the Irish should establish R.A. Chapters in Scotland, and refuse to recognise their chapters, because not recognised by their own G.L. We quote the regulation.

"All lodges holding of the G.L. of Scotland are strictly prohibited and discharged from holding any other meetings than those of the three orders of A., F,C., and M.M., and from giving countenance, as a body, to any other order of Masonry, either by paying or receiving visits, or by walking in the same procession, or otherwise; under certification that such lodges as shall act on the contrary, shall be struck from the rolls of the G.L. and their charter recalled."

Then, that is the position of the Grand Chapter of Scotland, unacknowledged by its own G.L., and yet granting warrants for Mark Lodges in England, where their is a special governing body for Mark Masons on the ground that they cannot recognise such body, because it is unacknowledged by the G.L., or Grand Chapter of England.

Meanwhile this persecuted body flourishes, it has more than one hundred lodges on its rolls, and the number is rapidly increasing both at home and abroad. Let us ask our Scottish brethren to hasten to remove this barrier to friendship and good feeling; let us urge the Scottish Mark Lodges in England, if any such still exist, to hasten to change their warrants before it is too late, and they find themselves left out in the cold; and finally let us have no rivalry, but that of who can best work and best agree.

If the regulation quoted from the laws of the G.L. of Scotland is not intended to exclude the Grand Chapter, though it would appear to be so meant, there is still no reason why English Masons should not work Craft and Mark degrees under two separate heads if they please, and both be acknowledged.

## MASONIC NOTES AND QUERIES.

### THE ANTIQUITY OF FREEMASONRY (p. 251).

I am afraid that "F.I.W." is rather mistaken in the inference he draws from the word "speculatyf" occurring in the paragraph which he quotes; said word could then have had no connexion with our *speculative* Masonry, for it was not in existence until long after the 15th century. I take the meaning to be simply,—"and learned the practise of that science to his *knowledge*. For of *learning* he was a master," &c. Symbolism was greatly in vogue before this time (15th century), but was not confined to Masons. The era of the Building Fraternities was the 12th and 13th centuries; the date of the imaginary Charter of Edwin is 926; while the idea of "a union of operative and speculative Masons at the date of the *York Constitutions* in the reign of Athelstan!" is simply a dream; further this MS. of Bro. Matthew Cooke is *not* "evidence that at the time it was written—towards the end of the 15th century—there was a distinction drawn between operative and speculative Masonry," and the latter did *not* "then exist."

First prove the existence of the doctrines, rituals, ceremonies, degrees, &c., of speculative Freemasonry in the 17th century before you begin to *speculate* about its existence in the hoary depths of antiquity. Our pseudo Masonic *historians* have been pegging away at this for the last century and a half—more especially since the issue of "Masonry Dissected" in 1730—but their progress has been nil!

Dr. Anderson, who was living both before and after A.D. 1717 wrote "A Defence of Masonry, published A.D. 1730, occasioned by a pamphlet called *Masonry Dissected*," but he tells us nothing; he quotes largely from the Classics, and refers to the Egyptians, Jews, Greeks, Romans, and the Druids, but that is all the length he gets; not a word has he to say about our Building Fraternities, or the building of our cathedrals, monasteries, &c., from the 11th century to the 16th. In short, read "Masonry Dissected" (the historical part I refer to), and then peruse Dr. Anderson's "Defence," full of quibbling and sophistry, and the idea will be forced upon you that speculative Freemasonry *cannot* be more than about a century and a half old. And no one knew that better than Dr. Anderson himself.—W. P. BUCHAN.

### GORMAGONS.

"M.D.," in *Notes and Queries* (6th S. IV., Sept. 25, p. 253), inquires as to a handsome decoration of which he has casts. The obverse is a bust of a prince or chief with a high cap, legend,—"+ C. R. KY. PO. OECUM. VOL.GORD.COR,—GO," with the date "AN. REG. XXI." The reverse has the sun, with the legend, "UNIVERSUS SPLENDOR. UVIVERSA. BENEVOLENTIA," and a date, "AN. INST. 8799."

Does not this refer to the famous opponents of the Freemasons, the Gormagons? Does the last date represent 1799, the period of the approaching extinction of the Society?—NOTA.

### TRADES UNIONS.

Does not Bro. J.A.H. go beyond the mark in stating that trades unions have no grips and signs, for no one has suggested they have?—S.S.

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BURGH RECORDS.

"A Masonic Student" might get the book either through his bookseller or by writing James D. Marwick, Esq., Edinburgh, Secretary of the Burgh Records Society.—W.P.B.

BRO. J.A.H. AND HIS "LOOSENESS AS TO DATES."

Bro. J.A.H., at p. 271, says he is "not aware of his 'looseness as to dates.'" I am sorry to hear that, for if he be no more correct with his other data than with his statements in first paragraph of page 203, he is not a very reliable historian. Why said paragraph is almost all a mistake, viz.,– he saw the hall of the St. Mark's Lodge, whose colour is red, while St. John's is blue; then the date on the old chest is 1684, not "1600." Had Bro. J.A.H. sent the beautiful photo of it (which I gave him), as he promised, to the Magazine to be engraved, it would have kept things right; then, the old sash is dated 1600, not "last century." The St. John's Lodge is only tenant, along with other lodges, of St. Mark's hall.—W. P. BUCHAN.

GRAND ORIENT OF SPAIN.

A paragraph in the last number of the *Freemasons' Magazine* requires a separate notice and chronicle in Notes and Queries, as it registers the existence of a Grand Orient in Spain. It is well know that for a long time many attempts were secretly made amongst the members of the Fraternity to form a Grand Orient.

It appears that No. 1 is the Mantuana Lodge.—NOTA.

BROS. HUGHAN, BUCHAN, AND J.A.H.

I have no objection to 1717 being called the "pet date" of Bro. Hughan and I, because it is a substantial date; we can anchor safely by it, while others are wildly tossing about in the abyss of uncertainty and absurdity. Bro. J.A.H.'s "Prince-Bishop" joining the Masons' Society before last century was as much a speculative Mason thereby as his joining the weavers' society would have made him a speculative weaver—perhaps less.

Since Bro. J.A.H. asserts that speculative Masonry was in existence before 1717, it is his place to prove the affirmative, not mine to prove the negative, more especially as it has been always given out that there was *plenty of evidence* to prove the former; but how curious it is that whenever said evidence is looked for it cannot be got! There are many lodge minutes and other Masonic documents older than 1717; yet, withal, ask for proof of speculative Masonry being practised before 1717 and it cannot be got! Ask for it *after* 1717 and you get plenty. I leave the inference to your readers.—W.P.B.

TRADESMEN IN LODGES.

We are indebted to your indefatigable correspondent, J.A.H., for a notable discovery, or suggestion, that, in the beginning of the last century, tradesmen were practically excluded from lodges, for that is what this allusion comes to, if it means anything. The division between Hanoverian and Jacobite had nothing to do with division of gentlemen and tradesmen. The majority of the population of England was Hanoverian, and embraced the greater part of the gentry, while the Jacobite ranks enrolled many tradesmen among their partizans. Most of the old London lodges of both jurisdictions were evidently public-house lodges, not held in the best or more aristocratic taverns, but in ordinary public-houses.—T.R.

THE ANTIQUITY OF FREEMASONRY (p. 272).

I am glad to see "A Masonic Student" again appearing on the scene, and trust that he is now in good health. Our Masonic believers will be glad to hear about the "mass of evidence, direct and indirect, which we are gradually accumulating on the subject." Suppose "A Masonic Student" favours us with a portion of this "mass of evidence" as to the pretended antiquity of *speculative* Freemasonry! I challenge him to do so—if he can—but I am afraid he cannot.

Halliwell's poem was *not* written in "the 14th century," but as I showed at page 29, in the "middle of the 15th century;" its internal evidence shows it was not of the 14th; however, neither it nor Cooke's *shows any evidence of the existence of Speculative Masonry among their writers.*—W. P. BUCHAN.

FREEBORN (p. 270).

As this time of Masonic archæological discussion it is desirable to point out particularly Act XV. in Bro. Buchan's valuable publication of the Leges Burgorum. It says distinctly that a "servus," or "thrall," if he abide for a twelvemonth shall become free of the burgh.—NOTE.

THE MASONS OF A.D. 1729.

Many of the Masons of 1729 knew well enough—although they choose to conceal it—that speculative Masonry was then only about 12 years old; but with them, as with the upholders of Malcolm Canmore's forged charter in A.D. 1869, although they may admit in *private* that they know or consider it to be a forgery, yet still upon all their public documents the statement is still issued as a fact! as to proof of which I enclose the last issued.* More, a perusal of last century productions convinces me that there was then a regular system gradually established in order to uphold the pretended antiquity of Freemasonry. In fact, a great part of our Masonic fabric—*higher* degrees included—has been an imposition, not only by Masons upon the public, but by Masons upon their brethren. For our own honour, then, I trust that all *honest* Freemasons will assist at elucidating the truth.—W.P.B.

REVELATIONS.

If "A Foreigner" will be kind enough to point out any mischief likely to arise from the information I published, his remarks may then be comprehensible. But surely, after recent correspondence, there was no harm in showing the classes of persons expressly shut out from Scottish Masonry. "A Foreigner" will do well to turn his attention to his own lodge, and see that the 6th class are there excluded.—J.A.H.

KISSING (p. 273).

I am aware that Frenchmen have a partiality to kissing; but I prefer to kiss ladies, not men.—W.P.B.

* It is to be hoped, however, that they will shortly—in a formal and manly manner—throw off this mistaken idea. Doing so would be a credit to the lodge and a good example to others.

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SPECULATIVE FREEMASONRY.

I mean by *speculative* Masonry our present system with its degrees and ceremonies, doctrines and principles, which system was instituted about A.D. 1717 and then—and not until then—grafted into the old operative lodges so as to give it a start.—W. P. BUCHAN.

MASONIC LITERATURE.

As a Masonic reader and supportor of the *Freemasons' Magazine*, I crave permission to notice the very different state of the *Magazine* at present and what it used to be formerly. Although very ably conducted, it found difficulty in obtaining Masonic matter, except reports of meetings, and its pages required to be filled with literary articles. Now we have got to a stage when, even by diminishing the reports of lodge meetings, and the accounts of the banquets, and of the "worthy host," the entire number is filled with Masonic matter. I attribute this to the spirit of inquiry fostered by the *Magazine*, and which has led to a great development of Masonic literature. I look with confidence to the future.—P.M.

NOTES ON THE TEMPLE AND HOSPITAL OF ST. JOHN.

I have had the pleasure of reading Bro. Yarker's useful work upon the above subject, and consider that he deserves great credit for the trouble he has taken in collecting together so many of the current legends and traditions, &c., anent the origin of the Masonic chivalric degrees. I at first imagined that he believed some of these traditions, or manufactured notions, to be Gospel, but was informed by a brother—who is a friend of his—that such was not the case. So far as I am aware, *all* the chivalric Masonic degrees or orders now in existence are all *less* than a century and a half old.

After the institution of speculative Masonry in 1717, it is easy to understand how, in process of time, legions of Masonic chivalric, and pretended Royal, degrees sprang up and spread abroad. What with pretended charters of transmission, cooked up histories, &c., and other such usual and legitimate means of inaugurating such matters (ancient landmarks!) chivalric degrees or orders sometimes sprang up in a single night, with a pedigree, too, as long as the distance from York to Jerusalem. The idea of being turned into a Sir Knight McDignito at the expense of a few shillings proved a wonderful attraction! However, "it's an ill win' that blaws naebody good," as the manufacturers of Masonic clothing, jewels, &c., know.—W.P.B.

OLD FREEMASONRY.

Drowning men catch at a straw, so does J.A.H. at Bro. Hyde Clarke's old MS., but I am afraid that a MS. written between "1720 and 1740" will prove only a straw after all.—W.P.B.

MASONIC TRADITIONS.

Had we really any traditions anent speculative Masonry worthy of the name, it would be worth while examining into their origin, but our pretended traditions have been manufactured since the beginning of last century; further, read the really old Burgh Records which I have been publishing lately, and it will be seen that our pretended *secrets*, &c., were then many of them public property.—W.P.B.

SCOTUS.

My extract as to the "Rite of Mizraim" was made in consequence of information given to me in the Rue Coulet by the principal officers of the Grand Orient during a recent visit to Paris.

I shall be glad to know on what part of the continent it is usual to confer the three degrees in one evening as in Scotland? After frequent Masonic visits in Germany, Holland, Belgium, France, and Scandinavia, I am ignorant of a single instance of the kind.

"Scotus" is welcome to criticise my articles according to the rules of controversy common among gentlemen—to say nothing of Freemasons—but when he charges me with revealing my "personal gastronomic feats," I appeal to your readers whether he is not guilty of gross libel? Considering that my health has for some years been such as demands the most careful regimen, I have been utterly incapable, even if I had so desired, of accomplishing any "feats" of the kind; and, moreover, however "good, bad, or indifferent" my articles may have been, my references to "gastronomy" have been very infrequent. If we may assume that "Scotus" is himself a Scotchman, he is well aware that, as a rule, Scotch lodges offer no opportunities for "feats of gastronomy."

I have several times been accused of revealing too much of the working of the Craft (though I deny the justice of the charge), but "Scotus" is the first correspondent who has considered that I have "revealed chiefly my own opinions." However, it is sufficient to say that the man who has no opinions ought to cast aside his pen at once and for ever. Why should men write at all except to record the opinions and observations they have accumulated by experiences in the study of men, books, and things in general? "Scotus" may depend upon it that neither my opinions nor his own are worth anything unless they are correct, and, if correct, they will hold their own in the long run.—J.A.H.

SYMBOLISM IN BOHEMIA; OR, THE BOOK AND THE CUP.

"The first object that attracts the eye of the Protestant traveller in Bohemia is the religious symbol that meets him everywhere—not the cross or the crucifix, but the Cup of salvation, the communion emblem of the Redeemer's blood, and the Bohemian symbol of the Protestant faith. If you enter a church, whether in the heart of the picturesque capital or in the outskirts of a remote village, you see the Cup cut in stone on the centre of its principal wall; and the Bible and the Cup, carved in wood, form the most conspicuous ornament of the pulpit. If you visit a school, you are assured of its character afar off by the symbol of the Cup in the centre of the wall over the door. The resting-place of the dead is covered with cups of stone; the Cup surmounts each pillar of the gateway, and nearly every tombstone has the Cup for its chief device, either carved on the surface, or more commonly, in its full round form, as the crowning ornament of the tomb. Even spots not sacred occasionally bear the beloved emblem. The old gateway of the peaceful farm-steading may be seen with a massive cup planted on *the keystone of the arch*. The ancient battle-field discloses among its buried treasures, not the mere imitative form, but the Communion Cup itself, that had been consecrated at the table of the Lord. In the civil wars for the

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preservation of the faith once delivered to the saints, the Cup was the Hussite ensign of battle; but the Cup itself also, with the bread and the wine, was carried into the field, and before the battle the minister rode through the ranks and administered the sacrament in both kinds to every soldier—'a table prepared in the presence of their enemies.' In an old battle-field, where the Bohemians fought and died two hundred years before our Covenanters, they dug up, a few years ago, nine feet below the surface, the silver spurs of a soldier of rank, and beside them a silver cup, with the fragments of a glass flask for the sacramental wine. The Cup in Bohemia is for ever associated with John Huss, whose name fills a larger place in the heart of that country than the name of John Knox does in Scotland."

John Huss, or Hus, was born in 1369, or, as some say, in 1373, at Husinec, in Bohemia; he studied theology, etc., at the University of Prague; he was one of the Pioneers of the Reformation, and was burnt at the stake for his opinions in 1415. His memory is dear to the Bohemians; the name of Huss acts like a spark of electricity upon them, they almost idolize him.

Although the Cup is such a favourite emblem with them, yet they do not use or view it with aught of superstitious feelings; it is merely a remembrancer, or memento, of the love of Christ. Just as we treasure the lock of hair, the ring, or, mayhap, the tiny slipper of our loved one—who is not lost, but gone before!—PICTUS.

### THE ROYAL ORDER.

Bro. J.A.H. has woven a net about himself in regard to the pretended antiquity of Freemasonry and Masonic Orders which I have no intention of cutting for him—who would be free himself must strike the blow—so he must just free himself. I have private information regarding the antiquity of the Royal Order, which I cannot give at present, any further than that it goes to show that said Royal Order was in existence about the middle of last century, but not in the reign of George I., 1714 to 1727. However, a brother I know intends to tell us something about it shortly; but I can hold out no hope of it being so much as a century and a half old, whatever less; yet I am quite open to be convinced by Bro. J.A.H., or any other party, that it is older whenever they produce the necessary data. Like the Malcolm Canmorites, the Royal Orderites may talk in a pompous and self-satisfied manner about their pretended antiquity; but we believe it none the more upon that account; in fact there is a suspicious look about such conduct which is not in conformity with real honesty or the doctrine of the *square*.—PICTUS.

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Mr. MURRAY has in the press a volume of essays, to be entitled *The Church and the Age*, under the editorship of the Rev. W. D. Maclagan and the Rev. Archibald Weir. In the list of writers appear the names of the Bishop of Gloucester, the Dean of Chichester, Sir Bartle Frere, Dr. Barry, Dr. Irons, Rev. Charles Pritchard, F.R.S., Professor Burrowa, and others. Among the subjects occur the following:—"The Progress and Direction of Modern Thought," "Science and Faith," "Liturgies and Ritual," "The Place of the Laity in Church Government," "The Church and Education."

## CORRESPONDENCE.

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

### ARBITRARY CONDUCT OF THOSE IN POWER.

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

Dear Sir and Brother,—I read the remarks of "Justitia" at p. 273, the remark that "it was not necessary to give any reason," shows a spirit of arrogance altogether opposed to the Order. The brethren of the Isle of Wight ought to draw out a respectful petition to the Grand Master stating their position, &c., and get it signed by all the brethren of the province; a copy of this requisition should also be published in the Magazine. Let said requisition be presented to the Grand Master, and it will, it is to be hoped, render any further proceedings unnecessary. Possibly the M.W.G.M. is unaware of the facts of the case.

Yours fraternally,

PICTUS.

### J. A. H.

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

Dear Sir and Brother,—I have read with interest most of J.A.H.'s articles in your valuable Magazine, and had not a little faith in the general accuracy of his statements. But, upon reading his assertion at the foot of page 249, confidence is now considerably shaken. He says,—"In Scotland a *profane* is ordinarily put through the three degrees, and turned into a full-fledged Master Mason in one evening!" Although I have been a Mason for several years, regularly attended lodge meetings, occupied successively the J.W. and S.W. chairs, and now that of K.S., I never yet witnessed (except in cases of emergency) any candidate put through more than *two* degrees, but usually *one degree* on one evening; and, although I have visited several Scotch lodges, I never saw what J.A.H. designates "the ordinary plan" worked; but I have *heard* of Englishmen sometimes getting their eyes opened and occasionally seeing double after crossing the Tweed. There are other things, such as swearing a *profane*, to exclude from the Order lame men, &c.; but, as I have not yet visited the Glasgow St. Clair, I cannot dispute it at present.

Yours fraternally,

R. W. M.

### BRO. HUGHAN AND FREEMASONRY.

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

Dear Sir and Brother,—I suppose we must expect to be misunderstood sometimes, and of late my remarks have been, very much so, by several brethren. From my premises have been deduced statements alike unwarrantable and unhistorical. My writings are before the Fraternity, and have been more or less for some seven years, none of which favour the absurd notion that there was *no* speculative Masonry before 1717, but, on the contrary, they have often specially alluded to the fact of gentlemen having been initiated, and held office in operative Masonic lodges some centuries ago.

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I have contended that the *present system* of speculative Freemasonry, consisting of a Grand Master, Grand Officers, and Provincial and Grand Lodges, had its origin in the second decade of the last century, that it arose out of the mediæval and early operative guilds or fraternities when the latter were languishing after a long existence of many centuries; that these in turn were but a copy of still earlier secret organizations; and thus I have maintained the belief clearly expressed by "A Masonic Student," that no one can really and carefully study the history of our Order without being forcibly struck with its entire operative basis, and without recognizing its perpetual dependence upon and connexion with the "guilds" and "assemblies of earlier generations." (*Freemasons' Magazine*, April 3, 1869.)

I have certainly endeavoured to draw attention to several differences between Masonry *before* and *since* the Revival, as witnessed in the alterations of the "Constitutions" anterior and posterior to A.D. 1723. One has only to examine the rare constitutions of A.D. 1722, possessed by the well-known Masonic publisher, Bro. Spencer, which are operative, with the *speculative* of one year later date, to be aware of the changes then made. Long before the Grand Lodge of England was established (the first Grand Lodge in the world) Masonry was practised as a secret society, and on a different basis to any other trade incorporations or guilds.

The "Constitutions" from the 15th century to the 17th abundantly confirm this fact, and allude to the non-operative element being accepted by the Fraternity.

Even after the Revival many lodges did not cease their operative character for years, while others changed at once, and sank their operative in the predominant speculative tendencies of the Revivalists. The Grand Lodge of England was, as we all know, the offspring of four old lodges, which had been worked previously on a similar basis to that of the old lodges at York, Kilwinning, Edinburgh, and elsewhere. A marked difference is noticed in the records of these lodges soon after the Revival, and the "President" of York becomes the "Grand Master," the "meeting" is called the "Grand Lodge," and the other modern titles are gradually observed to the consequent eliminators of the operative terms. I most cordially agree with "A Masonic Student" that recent attempts to sever the "operative lodges from the revival of 1717 are most unwise, and entirely opposed to a mass of evidence, direct and indirect, which we are gradually accumulating on the subject."

From Bro. J.A.H.'s remarks one would naturally think I had been doing so; but, as he does not quote any remarks of mine that justify his linking my name with such an error, and I distinctly deny having said so, I hope not to have my cognomen associated with such a mistaken notion. What is more, I do not remember anyone who has done so of late in the Magazine. Bro. Lyon and myself have advocated the connexion of speculative with operative Masonry for a long time, and, what is more, have produced *facts* to confirm our opinions on Freemasonry. I reserve my opinions on holding offices in operative and speculative lodges before and since the Revival, until Bro. Lyon has made known the character of the St. Mary's Chapel Records, of Edinburgh, on which he is now engaged, and until the History of Mother Kilwinning, Ayrshire, is published. With these two forthcoming works to guide us, and with such extracts from old lodges as Bros. Sanderson and Buchan are now so kindly affording us weekly in the *Freemasons' Magazine*, we shall surely have a good foundation to build upon. In my "Analysis of Ancient and Modern Freemasonry" will be found my general views on the history of the Craft, which is contained in the *Freemasons' Magazine* of October 12th, 1867, and many subsequent numbers.

Yours fraternally,

WILLIAM JAMES HUGHAN.

P.S.—I have used the terms "operative" and "speculative" to describe the ancient and modern systems of Masonry respectively, and sometimes call the former Masonry and the latter Freemasonry.

## BRO. "J.A.H." ON BELGIUM.

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

Dear Sir and Brother,—The following remarks may perhaps be useful in connexion with Bro. J.A.H.'s Belgian "Chips," at page 267.

Up to 1830 Belgium formed one kingdom with Holland; the Dutch, however, not content with ruling Belgium, attempted to *Hollandize* it, and the result was revolt. When the spirit of revolution was abroad, at any rate in France, it was easy to kindle a fire in Brussels. But the way in which the change was actually effected was singular and significant. It was by an alliance between the Jesuits and the Free-thinkers. Neither of these could have done the work alone. So they coalesced, and the marks of the coalition appeared subsequently in the constitution. A free press and freedom of worship were decreed on the one side; and to the Church, on the other, was committed the education of the people. No doubt the Church expected to be the gainer by this, but she may possibly have been disappointed.

There are two tides running with great force through Belgium—Romanism and Infidelity. In the rural districts, and among the Flemish-speaking people, Popery is supreme, and at the elections there the priests are accustomed to drive the householders like a flock of sheep to the poll. But in the towns, and where French is spoken, Free-thinking prevails; and from the fact that the ministry is liberal, it is presumed that for the present Popery has not the best of it. It is not, therefore, because Belgium is a "Catholic country" that she is "thoroughly free," as J.A.H. says; but (if she be so) *in spite of it*, and because of *other* influences.

Yours fraternally,

MORE LIGHT.

THE *Athenæum* says:—There is being privately circulated the prospectus of another forthcoming weekly periodical for Freemasons. Among the matter promised is "The true History of Freemasonry, tracing its Foundation to the Shepherd Kings." Considering that other Masonic inquirers can barely grope their way among the guilds of the Middle Ages—and that, as to the Shepherd Kings, Dr. Beke and other correspondents are seeking through our columns to find out who they were—the attempt is ambitious. It is only lately a worthy brother connected Freemasonry with the Cuneiform inscriptions; but as the said inscriptions obstinately refused to be read by him, and nobody who could read them would give the interpretation wished, this discovery has collapsed. In the last century, Joseph Balsamo, as Count Cagliostro, found no difficulty in persuading the ignorant among the Freemasons in France that he possessed Egyptian records of Freemasonry: and this before the hieroglyphics had been interpreted! It is an instructive comment on the vitality of imposters and dupes among the semi-educated that another Egyptian Freemasonry was started in France in this century, and is not yet extinct.

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# THE MASONIC MIRROR.

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

## MASONIC MEMS.

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION.—Votes are earnestly solicited on behalf of William Grant Fabian, for this the fourth application. His father, Bro Augustus Fabian, has been very zealous and energetic in the cause of Masonry, and has been instrumental in founding and resuscitating several lodges and chapters. He is a P.M. of the Portsmouth Lodge (No. 487), P. Prov. S.G. Warden of Hants, Mark M., Royal Arch, Rose Croix, and Knight Templar, but owing to sudden and severe misfortunes, impossible to foresee or control, his circumstances are now very reduced, and his means are totally inadequate to maintain and educate his large family, four of whom are entirely, and four partially, dependent on his very limited resources, and he is compelled to make this appear to the brethren and subscribers. This case is vouched for, and urgently recommended by a strong list of influential brethren as very deserving of support. Bro. Fabian will feel very grateful for votes. Address, 8, Waterford-terrace North, Walham-green, S.W. Girls' School or Benevolent Institution proxies equally valuable for exchanging.

Your votes and interest are earnestly solicited on behalf of Henry Charles Bush, an orphan, aged eleven years. The candidate is the son of our late Bro. Henry Stibbs Bush, *C.E.*, who held the appointment of chief engineer to the Cornwall and West Cornwall Railway Companies up to the 24th January, 1869; when he was cut off in the prime of life, after a very painful illness of six days duration; leaving to fight the battles of this world five little orphans, the eldest of whom is only fourteen years. The children, three girls, aged fourteen, thirteen, and seven; and two boys, eleven and nine years respectively are left without adequate means of support or education, and without relatives capable of rendering assistance. The case is strongly recommended by Bro. the Right Hon. Lord Eliot, *M.P.*, P.S.G.W. of E., and P.M. of Eliot Lodge (No. 1,163); Bro. Sir Daniel Gooch, *Bart.*, *M.P.*, P.S.G.B., and D. Prov. G.M. Wilts, Warwick-road, Maida-hill West; and several other influential brethren. Proxies will be thankfully received by Bros. H. Bridges, Bridgewater; G. O. Budd, Great Winchester-buildings; R. Sharpe, 17B, Great George-street, Westminster; and W. Wright, Lostwithiel, Cornwall.

Votes are earnestly solicited for the boy Cottrell, whose father for twenty-four years was a member of the Royal York Lodge, Brighton. They will be thankfully received by Messrs. C. Wren, Duke-street; Challen, King's-road; Saunders, North-street; and W. Curtis, *Gazette* Office, Brighton. This is the sixth application, and the case is a distressing one.

ROYAL MASONIC INSTITUTION FOR GIRLS. — OCTOBER ELECTION, 1869.—Your votes and interest are solicited on behalf of Amelia Charlotte Titus, aged 9½ years. Her father, William Beale Titus, who was a commercial traveller, was initiated in the Belvidere Lodge, No. 503, late 741, on the 10th November, 1857, and continued a subscribing member till his death, which took place in November, 1865, leaving a widow and four children without means of support. This case is strongly recommended by the W.M., officers, and brethren of the Belvidere Lodge. Proxies will be thankfully received by Bro. Kite, W.M., or Bro. Pearson, Sec. 503, Maidstone. This is the second application.

PORTRAITS of the Rt. Hon. the Earl of Dalhousie, *K.T.*, *G.C.B.*, M.W.G.M. Mason of Scotland, can now be obtained at this office, price 3s. 6d. each. Copies, with ornamental border and Masonic emblems printed in gold, on large size paper can be had, price 10s. 6d.

ROYAL MASONIC INSTITUTION FOR THE DAUGHTERS OF FREEMASONS.—We beg particularly to draw the attention of the brethren to the case of Jane Pertwee Pattison, No. 19 on the list of candidates for the approaching election for the Girls' School. This is a really a most deserving case, for independently of the indigent state of the widow, who has four children dependent entirely on friends, the deceased father for years occupied a responsible position in a bank at Colchester, was a subscribing member for thirty-three years up to the time of his decease, and was several times W.M. of the Lodge No. 51; was P.Z. of the chapter attached to it, and respectively filled the offices of Prov. S.G.W., Prov. G. Treas., and Prov. G. Sec., and was at all times a worthy member of the Craft. Therefore it is to be hoped that the brethren will do all they can to help the widow in her hour of affliction.

BRO. DR. B. W. RICHARDSON, whose eminence as a chemist and philosopher, and the discoverer of numerous processes and treatments so useful to the human species, is a P.M. of the St. Andrew's Lodge (No. 231). Bro. Richardson is a *F.R.S.*, and obtained the Astley Cooper prize in 1856, for his scientific essay. It is upon such men as him, Bro. Hyde Clarke, and many others that might be named, amongst the contributors to the FREEMASON'S MAGAZINE, of the same calibre and scientific attainments, that Grand Lodge distinction should be conferred. Surely, as the days of pothouse Masonry have, to a great extent, passed away, so, it is to be hoped, advancement in the Order will cease to be conferred upon mere tufthunters, toadies, and the hangers-on to the skirts of the M.W.G.M. and his *alter ego*.

ROYAL MASONIC BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND WIDOWS OF FREEMASONS.—A meeting of the Committee of Management will take place on Wednesday, the 13th inst., at the Freemasons' Hall, at 3 p.m., punctually, to consider the notice of motion by Bro. John Udall, to increase the Secretary's salary, deferred from the meeting in August last, and on general business.

A P.M. WRITES to the Editor inquiring what the "Charity Jewel" is, and what are the qualifications for wearing it? We cannot do better, in answer to the second part of the question, than quote a foot-note by Bro. W. Farnfield, P. Assist. G. Sec., appended to the circular just issued by him in the capacity of Secretary of the Royal Masonic Benevolent Institution for Aged Freemasons and widows of Freemasons:—"In accordance with a recent communication made by the M.W.G. Master, any brother serving the office of Steward *to this Institution*, and giving a donation of not less than Ten Pounds is entitled to wear the Charity Jewel provided he has served the office of Steward to *either* of the two Masonic Schools, and duly qualified as a Life Governor." And, in reply to the first question: The jewels are silver gilt, about 1¾in. diameter, enclosed between two convex glasses, and surrounded with a gold band bearing an inscription with the name of the Steward who is authorized to wear it; on the one side are three emblematic figures; above the central figure, "Charity," is the sacred triangle, with rays, and beneath "MDCCCXXX." On the reverse is the inscription, "Honorable Testimonial of Masonic Charity and Benevolence, instituted by H.R.H. Augustus Frederick, Duke of Sussex, M.W. Grand Master." The ribbon by which it is suspended is vertically striped with three of blue and two stripes of white. The wearer is permitted to mount bars or clasps having the date of Stewardship and the name of the Institution enameled thereon.

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EASTERN STAR LODGE OF INSTRUCTION (No. 95).—This odge meets every Monday at the Royal Hotel, Mile-end-road, corner of Burdett-road, at 7·30 p.m. Bro. E. Gottheil, P.M., Preceptor.

WE have much pleasure in mentioning that, in answer to a very influential and numerously-signed requisition, the Earl of Dalhousie, G.M. of Scotland, has cordially agreed to allow himself to be again nominated as G.M. of Scotland. His Lordship's reply contains some valuable remarks as to the principles which should regulate the Craft in the election of Grand Masters; and we trust these remarks will be published for the members of Grand Lodge of England and generally for the information of the members of the Craft.

## METROPOLITAN.

ROBERT BURNS' LODGE (No. 25).—This old and highly-reputed lodge held a meeting on the 4th inst., at the Freemasons' Hall, Great Queen-street, under the presidency of Bro. H. Dicketts. The lodge was summoned for 5 o'clock, and met punctually, Bro. H. Dicketts, the W.M., being supported by Bros. Long, S.W.; Adams, J.W.; and the rest of the officers, there being a good attendance of the members, amongst whom were Bros. J. W. Lyon, Sec.; Thomas Arnold; T. Wenyham, T. A. G. Power; W. Watson, P.M.; J. Dyte, P.M.; J. Hartley, P.M.; Blay, P.M., and some 20 others. There were also three visitors: Bros. Allender, W.M. 145; P. Thompson, 453; and Walter Hubbard. The lodge was then opened, the minutes were read, approved, and signed as correct. The lodge was then opened in the second degree, when the usual examination was undergone by Bro. Froggatt, and, on his retiring, the lodge was opened in the third degree, and thereupon Bro. Froggatt was re-admitted and raised to the degree of Master Mason in a very correct and impressive manner by the W.M. The lodge was then resumed to the first degree, when Bro. Sayward was admitted and examined, and on his retiring the lodge was opened in the second degree, and on his being re-admitted, he was passed to the degree of Fellow Craft. The lodge was then resumed to the first degree, and a notice of motion that the lodge do in future meet in the "De Grey and Ripon Room," was then put and carried; other business was then transacted, and the lodge was closed in peace and harmony, and the brethren adjourned to banquet shortly after 7 o'clock.

PROSPERITY LODGE (No. 65).—This lodge resumed its meetings on the 23rd ult., at the Guildhall Tavern, Gresham-street. The W.M. Rro. J. L. Mather, having opened the lodge in form, the minutes of the former lodge were read and confirmed. A ballot was then taken for the admission of Mr. Leighton Henry Hall, proposed by Bro. Bowyer, and seconded by Bro. Cook, S.W., and on its being unanimously in his favour, he was duly initiated. Bro. J. G. Daniels and Bro. Jenkins having answered the usual questions in a satisfactory manner, were passed to the second degree, and Bros. Bowen and Hunter were raised to the sublime degree of M.M. The various ceremonies were admirably and perfectly rendered by the W.M. Bro. Goddard, P.M., having tendered his resignation (on account of ill health), the W.M. invested Bro. Goodwin, P.M., with the collar of I.P.M. The W.M. called the attention of the brethren to a very deserving case, and hoped they would use their influence at the forthcoming election for the girls' school on behalf of the daughter of the late Bro. Tyler, P.M. The lodge was then closed, and the brethren sat down to a very *recherche* banquet, provided in Bro. Crawford's best style. On the removal of the cloth, the usual toasts were given. Bro. Goodwin, I.P.M., then rose to propose the health of the W.M., and in the course of a very excellent speech, complimented him on his perfect working, and alluded to the excellent manner he had conducted the duties of the chair. The W.M. briefly returned thanks, and he said his great pleasure in attaining that proud position was to render himself perfect, and to see to the welfare and prosperity of the lodge. Bros. E. C. Mather, Bellesby, and Cook severally returned thanks for the officers. The visitors were Bros. Sequerra, Jenkins, &c. Some very excellent singing by Bro. Sandham, and several other brethren terminated a very pleasant evening.

ST. LUKE'S LODGE (No. 144).—The first meeting of this excellent lodge was held on Monday evening last at Bro. Golding's, the Pier Hotel, Chelsea, and was most numerously attended. Bro. John W. Dawson, W.M., presiding, supported by his officers. Amongst the brethren present were Bros. Kirke, Berry, Waite, J. Maples, Burch, Todd, and Warland, P.M.'s; Bros. Golding, Buer, Pullen, Morton Edwards, H. H. Kirke, Patient, Walbaucke, Cadwell, Roberts, &c. The visitors were—Bros. Joshua Nunn, G.S.B.; P. Laird, P.M. 13; J. Wright, 22; W. Travers, P.M. 63; Thomas Twyford, 98; W. Carter, P.M. 141; Hart, 145; David Saunders, 172; T. Mortlock, 186; J. E. Wyttie, 186; James Cook, P.M. 507; Ashton Godwin, 858 (S. Middlesex); G. S. Symonds, 1,017; E. Hickey, 534; W. Winn, 1,158; and Charles E. Thompson, J.W. 1,158. The lodge having been opened in due form, and with solemn prayer, the minutes of the former meeting were read and confirmed. The ballot was then taken, which, proving unanimous in favour of their admission, Messrs. W. Hyde, Carr Roberts, *M.D.*, and E. Wiits, were regularly initiated into the mysteries and privileges of Masonry by the W.M., who performed the ceremony with very fair accuracy. The gentlemen, as they afterwards declared, being very much impressed with the solemnity of the occasion. The next business was the installation of a W.M. for the ensuing year, and the choice of the brethren having unanimously fallen upon the S.W., Bro. David Pullen, he was presented to receive from the hands of the W.M. the degree of a W.M. elect. He having signified his assent in the usual manner to the conditions as laid down in the Book of Constitutions, a Board of Installed Masters was formed and the ceremony, together with the subsequent beautiful addresses, was rendered in a perfect manner by Bro. Dawson, who was much applauded at the close. The newly-installed W.M. then proceeded to appoint and invest his officers as follows:—Bros. Wallbaucke, S.W.; Cadwell, J.W.; W. Burchall, Treas.; John Todd, P.M., Sec.; Kirke, sen., Dir. of Cers.; Patient, J.D.; H. Kirke, I.G.; Morton Edwards, Wine Steward; Longstaff, Tyler. The office of S.D., intended for Bro. Mann, was left open on account of his absence in Ireland. The W.M. then performed a very agreeable duty, and he said it was as well to state that the lodge had an intimation a short time back from P.M. Waite that he was leaving London to go into the country to reside there permanently. He was the father of the lodge, having been connected with it for thirty-three years, and they felt they could not part with him in that cool manner which other societies sometimes did with their old friends, but had resolved to do something in the shape of giving him some little memento of the respect and fraternal regard they held him in. At a meeting of the members of the lodge it was resolved to present him with the handsome testimonial exhibited that evening, consisting of an engrossing in vellum, which he might hang up in his parlour where it might be observed by his family and friends, who would see by that how much he was esteemed and respected amongst those with whom he had been associated so long. He could have wished that the duty had devolved upon some one else more able to do justice to it than he was. If he should neglect to say anything which the subject deserved they knew Bro. Waite too well to let that militate in any way against the honour they all desired to confer upon him. Addressing Bro. Waite, he said he was deputed by the lodge, St. Luke's, No. 144, to present to him a little souvenir of the great respect and esteem in which he was held by all the members of the lodge during his service, not only as treasurer of the lodge, but for his general amiable and kind conduct, and willingness at all times to oblige. He was not only a valuable member of the lodge, but also of the Lodge of Instruction attached to it, where he was an able instructor. He never heard his name mentioned but with the greatest possible respect and friendship. He would please accept it, not for its intrinsic value, for if they were to give him some of equivalent valuc he would receive something very valuable indeed. Bro. Waite returned thanks in a few brief but appropriate remarks. The W.M. said he had another equally pleasing duty to perform, and that was to present Bro. Dawson, the retiring Master, with a handsome P.M.'s jewel, and expressed a hope that he might long live to wear it and be amongst them. He thanked him cordially for what Masonic knowledge he had taught him (the W.M.), and assured him that the brethren were well satisfied with the manner in which he had performed his duties during the past year. Whenever he should look upon that jewel, he hoped he would think of the brethren of the St. Luke's Lodge. Bro. Dawson, I.P.M., thanked the lodge most heartily for the honour conferred upon him, and said he should always endeavour

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to do his duty to the best of his poor ability. Some other lodge business having been disposed of, the brethren sat down to an excellent repast, which, with the wines, was of first-class quality, and gave universal satisfaction. The usual toasts were given and responded to, and the brethren separated at not a very early hour.

LODGE OF TEMPERANCE-IN-THE-EAST (No. 998).—A meeting of this lodge took place at the Assembly Rooms, Newby-place, Poplar, on the 29th ult.; Bro. James Thomas Camon, in the chair of K.S. The minutes of the previous meeting having been read and confirmed, Bros. Collier, Fawcis, and Sanders, candidates for promotion, were examined as to proficiency. The result proving satisfactory, they were entrusted and retired. The lodge then opened in the first degree. These brethren, after due presentation, were passed to the second degree. The lodge was closed down to the second degree, when a successful ballot took place for the two candidates for initiation—Mr. Frederick William Mackey and Mr. William Warren, on the staff of the *Northampton Mercury*. Both these gentlemen were accordingly admitted to the mysteries and privileges of ancient Freemasonry. "Hearty good wishes" being the general response to the usual questions for the good of the Craft, Bro. Smith, P.M., stated that the petitioner for whom he had pleaded on the previous Wednesday at the Board of Benevolence, was relieved with the sum of £15. Notice of motion was given by Bro. Marfleet, S.W., and advocated by Bro. Deveson, P.M., Treas., that the sum of five guineas be presented to the Royal Masonic Benevolent Fund at its next anniversary festival. Other matters having been disposed of, the lodge was closed in due form, and the meeting adjourned until the last Wednesday in October.

SOUTHERN STAR LODGE, No. 1,158.—This lodge held its regular meeting on the 28th ult., at Bro. Allatt's, the Montpelier Tavern, Walworth. Bro. R. E. Clarke, the W.M., was in the chair, the duties of which throughout the whole of the evening, except for a short period, during which it was occupied by Bro. H. Thompson, founder, first W.M., and treasurer of the lodge, he discharged in the same zealous, able, and urbane manner which has gained for him the golden opinions on the previous occasions the lodge has met under his mastership. The W.M. was well supported by his officers, few of whom were absent, and there was a very full attendance of the members of the lodge, which, having been opened and the minutes of the previous regular and emergency meetings having been read, discussed, and confirmed, then proceeded to ballot for a number of candidates for the mysteries of Masonry. The ballot proving favourable and the candidates being present, Messrs. Norden, Dean, Sears, and Quincey received the benefit of initiation, and Bro. W. Hunt was afterwards passed to the second degree. The lodge having been opened in the third degree, Bro. P.M. Thompson assumed the chair, and most impressively raised Bro. Captain Fowler to the sublime degree. The lodge having been closed, about fifty brethren sat down to a magnificent banquet, admirably served, the evening's enjoyment being greatly enhanced by the vocalisation of Bro. Deering, J.W. 619, who was one of the numerous visitors, and Bro. Walter, who was only admitted to Masonry at the previous lodge meeting. Bro. Chas. Slomam, who is an hon. member of the lodge, did good suit and service during the ceremonies and also at the banquet table.

## INSTRUCTION.

DOMATIC LODGE OF INSTRUCTION, No. 177.—A numerous meeting of the members of this lodge was held on Tuesday evening last at the Palmerston Arms Tavern, Palmerston-street, Grosvenor-park, the occasion being for the performance of two important ceremonies, viz., consecration of a new lodge, and installation of the W.M. Bro. Little, P.M. of the Rose of Denmark and several other lodges, occupied the chair; Bro. Shaughnessy, S.W., and Bro. M'Cree, J.W., some of the most distinguihsed working members of the craft, among whom were Bros. Pulsford, P.M., 1,158; Morris, P.M., Vitruvian; Robards, S.W., United Strength; Stevens, P.M., Panmure, &c. Bro. Little, in a most impressive and admirable manner, performed the ceremony of consecration, and gave the invocation in a style that gave the highest delight to many veterans in the craft who were present, all admitting that beautiful rite had never been more effectively rendered. At the conclusion of it he resigned the chair to Bro. Thompson, P.M., 177 and 1,158, and hon. sec. of the lodge, who was appointed to work the ceremony of installation. This he did in his usual careful manner, although perhaps not so effectively as he has done it on former occasions as he was suffering from the effects of a recent indisposition. He installed Bro. Stevens into the chair of K.S., and the new W.M. invested his officers, with appropriate observations to each. Bro. Thompson then delivered the usual addresses, and the ceremony of installation was brought to a close. The fourth section of the lecture was then worked. Bro. Thompson proposed the thanks of the lodge to Bro. Little for the readiness he had displayed to work the ceremony of consecration, and for the very able and painstaking manner in which he had performed it, which was carried almost by acclamation. Bro. Little made a very warm reply. On the motion of Bro. Pulsford, a similar compliment was passed to Bro. Thompson for the way in which he had worked the ceremony of installation. It was then agreed that the fifteen sections should be worked in this lodge on Tuesday, the 26th of October, on which occasion Bro. Pulsford, P.M. of the Southern Star Lodge, will take the chair. The lodge was then closed after spending a truly intellectual evening in Freemasonry.

CONFIDENCE LODGE OF INSTRUCTION.—A numerous meeting of the members of this lodge met in their new home, on the 6th inst., at Bro. J. Foster, Railway Tavern, Fenchurch-street. The ceremonies of consecration and installation were worked by Bro. J. Brett, Assist. G. Purst., in his usual correct and pleasing manner, and it was listened to with profound attention. Bro. Sharp was installed W.M., Lattriel, S.W., Ashby, J.W., Gotthiel, Sec. We also noticed present: Bros. Baker, Armstrong, C. Hosgood and R. Jones. We have much pleasure in congratulating the brethren of this lodge in selecting our trustworthy Bro. J. Foster's hotel; as his wish is to form friendships founded on the solid basis of a rational and laudable spirit, using the indissoluble cement of pure and disinterested regard, to unite the kindest hearts, and the best of minds in the unerring centre of that charity which perfects the character of man. To those young Masons we can augur for them a rapid advancement in knowledge, if they will place themselves under the able tuition of the preceptor of this Lodge of Instruction. They will there learn to avoid the follies and vices of youth in Masonry, as the wary mariner did the rocks of Scylla and Charybdis of old, and thus become a more harmonius element in the structure of human society. The meetings of this lodge will be held every Wednesday evening, at 7 o'clock.

# PROVINCIAL.

## DURHAM.

CHESTER-LE-STREET.—*Earl of Durham Lodge* (No. 1,274).—On Wednesday evening, the 28th ult., the first lodge since the consecration was held at the Lambton Arms Hotel. The lodge was opened shortly after seven o'clock by the W.M., Bro. W. Brignall, jun., assisted by Bro. S. R. Linton, S.W.; T. Robson, J.W.; W. Brignall, sen., P.M. 124, Treas.; T. W. Hearon, as Sec.; J. Gray, S.D.; R. Cooke, J.D.; W. Coxon, I.G.; J. Burnip, Tyler. Amongst the visitors present was Bro. W. C. Blacket, 124. The circular summoning the lodge having been read, a code of by-laws was adopted, and ordered to be transmitted to the R.W. Prov. G.M. for his approval. The ballot was then taken for Mr. Thomas Hunter Murray and Mr. Joseph Arthur Jackson, both of whom were declared to be duly elected. These gentlemen being in attendance, were separately introduced and regularly admitted into the E.A. degree. Several propositions for joining members and initiations having been made, the lodge was duly closed until Wednesday, the 14th inst. We are glad to learn that the visiting brethren expressed themselves as being highly satisfied with the working of the various officers.

## LEICESTERSHIRE AND RUTLAND.

### PROVINCIAL GRAND LODGE.

Thursday, the 30th ultimo, will long be a memorable day in the annals of Freemasonry in Leicestershire—a new province having been added to the rule of its estimable Provincial Grand Master, the Earl Howe, by the M.W. the Grand Master. On that day the annual meeting of the Prov. Grand Lodge was held at the Agricultural Hall, Oakham, when the county of Rutland, which has not hitherto possessed any Masonic lodge, became, *de facto*, united to the province of Leicestershire by the consecration of the Vale of Catmos Lodge, No. 1,265, and

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the installation of its first W.M., George Browne, Esq., of Cottesmore Hall.

The attendance. as might be expected on so interesting an occasion, was unusually large, and the Prov. G. Lodge was honoured by the visit of a deputation of members of the Province of Northampton and Herts, headed by the D. Prov. G.M., Bro. S. Inns, and the Prov. G.S.W., Bro. Orfford.

In the absence of the Earl Howe, owing to his infirm state of health, the D. Prov. G.M., Bro. Kelly, discharged the duties of the day as acting Prov. G.M.

Among the brethren of the Prov. G. Lodge present were—Bros. F. Goodyer, P. Prov. S.G.W., acting as D. Prov. G.M.; the Revs. Dr. Pyemont, Prov. G.S.W., W. K. Robinson, *B.A.*, and John Spittal, *M.A.*, Prov. G. Chaps., and W. Langley, *M.A.*, P. Prov. G. Chap. and W.M. 1,130; S. Davis, P.M. 50, Prov. G.J.W.; C. Stretton, P. Prov. G. Reg. (as Prov. G. Sec.); A. M. Duff, P.M. 523, Prov. G. S.D.; Henry Douglas, S.W. 1,130, and Thomas Thorpe, S.D. 279, Prov. G. Dirs. of Cers.; W. Adcock, Sec. 1,130, Prov. G.S.B.; Charles Johnson, P.M. 491, Prov. G. Org., and T. H. Buzzard, S.W. 522, Thomas Markham, J.W., 1,265, and John Hunt, *M.R.C.S.*, 523, Prov. Grand Stewards.

Among the members of private lodges in the province were—Bros. Toller, W.M.; Rev. Dr. Haycroft, S.D.; S. S. Partridge, J.D.; M. H. Lewin, I.G.; M. Hack, &c., of the John o' Gaunt Lodge, Leicester; E. J. Crow, Sec. & Org.; John Hart, I.G.; L. L. Atwood, R. W. Widdowson, J. Wright, Smith, and others from St. John's Lodge; J. J. Fast, J.W.; S. Weaver, Sec.; J. E. Bright, S.D.; J. Selby, F. S. Petty, W. Rew, W. A. Leadbetter, W. Hardy, J. Snodin, J. E. W. Clarke, and W. Maim, of the Rutland Lodge, No. 1,130, Melton; whilst of the new lodge the following members were present:—Bros. George Brown, W.M. designate; G. M. Ashforth, *M.D.*, S.W. Thomas Markham, J.W.; W. Berridge, J. M. Kew, J. E. Bennett, W. E. Crowson, Capt. Bailey, and A. Brown, P.M. (father of the W.M.) The Chaplain of the new lodge, the Rev. Bro. Fred. Orme, rector of Lyndon, P. Prov. G.S.W., Herts, was prevented being present owing to a family bereavement.

Among the visiting brethren were—Bros. S. Inns (Towcester), D. Prov. G.M.; E. J. Orfford, P.M. 466, Prov. S.G.W.; J. M. Heward. W.M.; H. Wright, J. B. Corby, W. R. Dalton, M. Ward, W. Oldham, H. Duncome, W. Brown, T. Hassan, A. Coulson, G. Catmell, H. Michelson, and H. Whincup (all of Lodge No. 466, Stamford), from the province of Northampton and Hunts; Frederick Binckes, P.G.S. and Sec. to the Royal Masonic Institution for Boys; Rev. F. Hawley, Pelham Lodge, Newark; C. W. Ovitt, S.W. 831; W. Crowser, 142; and others.

A letter was read from the R.W. Prov. G. Master, Bro. Earl Howe, expressing his deep sorrow that the state of his health, which confined him to his room, forbade his having the pleasure of meeting his brethren on the occasion; his trust that all would go off satisfactorily, and that his absence would injure no one but himself. He further expressed his anxious desire that arrangements should be made as early as practicable for his retirement from office.

Letters of apology for absence were also read from Bro. the Duke of Manchester, Prov. G.M. Northampton and Hunts, Bros. the Earl of Shrewsbury, Earl Ferrers, S.W. of the Ferrers and Ivanhoe Lodge, Ashby-de-la-Zouch; Rev. F. Orme; Hervey, G. Sec.; J. Symonds, P.G.D.; and other brethren. Several present and past Prov. G. Officers were unable to be in their places, either owing to family bereavements, illness, or absence from the county.

A letter was also read from the Rt. Hon. the Lord Bishop of Peterborough, "regretting very much that his numerous engagements already made must prevent his compliance with the request of the Provincial Grand Lodge of Leicester," that he would preach the sermon on the occasion.

The preliminary business having been completed, the ceremonies of consecration and installation were most effectively and impressively carried out according to a printed programme supplied to every brother on entering the lodge.

The oration, which was delivered by the Junior Prov. G. Chap. Bro. the Rev. John Spittal, *M.A.*, vicar of St. Andrew's, Leicester, P.M. 523, and P. Prov, S.G.W., was an appropriate and eloquent disquisition on the leading principles of the Order, and a *résumé* of the progress and extension of the Order in the province under the fostering care of the Prov. G. Master and his Deputy, and which was greatly applauded by the brethren. During the ceremony the various musical chants and hymns, ably conducted by Bros. Johnston and Crow, and joined in by seventy or eighty voices, coupled with the mystic rites of the Order, had a highly impressive effect, far exceeding any similar ceremony in this province. The lodge having been declared duly constituted, the acting Prov. G.M. proceeded to install Bro. G. Brown into the chair of the Vale of Catmos Lodge (No. 1,265), who having been duly saluted invested his Wardens, and received propositions of new candidates or joining members, &c., after which the Craft lodge was duly closed.

The acting Prov. G. Master then appointed and invested the following brethern as the officers of the Provincial Grand Lodge for the ensuing year:—Bros. W. Langley, P. Prov. G. Chap., W.M. 1,130, Prov. S.G.W.; G. Brown, W.M. 1,265, Prov. J.G.W.; Rev. John Spittal, P.M. 523, P. Prov. S.G.W., and F. Orme, P.M. 1,265, Prov. G. Chaps.; W. Beaumont Smith, P.M. 523, P. Prov. J.G.W. (elected), Prov. G. Treas.; G. Toller, jun., W.M. 523, Prov. G. Reg.; C. Morris, P.M. 279, and P. Prov. S.G.W., Prov. G. Sec.; Right Hon. Earl Ferrers, S.W. 779, Prov. S.G.D.; W. E. S. Stanley, S.W. 279, Prov. J.G.D.; J. J. Fash, J.W. 1,130, Prov. G. Supt. of Works; H. Douglas, S.W. 1,130, Prov. G. Dir. of Cers.; J. Hunt, 523, Prov. G. Assist. Dir. of Cers.; G. M. Ashforth, *M.D.*, S.W. 1,265, Prov. G. Sword Bearer; E. J. Crow (Fellow of the College of Organists) Prov. G. Org.; T. H. Buzzard, S.W. 523, Prov. G. Purst.; and Bros. J. Hart, I.G. 279; L. L. Atwood, 279; Rev. N. Haycroft, *D.D.*, S.D. 523; J. H. Garnar, J.W. 779; J. E. Bright, S.D. 1,130; and Capt. J. Bailey, 1265, Prov. G. Stewards; Charles Bembridge, 276, Prov. G. Tyler.

At two o'clock the brethren went in procession to the beautiful parish church, numerous spectators lined the road, and the church was filled by a large and highly respectable congregation among whom were many ladies.

At the western entrance to the churchyard, the brethren were received by the clergy and churchwardens of the parish and conducted to the seats reserved for them. Prayers were said by the curates, the first lesson was read by the Rev. Bro. Spittal, *M.A.*, Vicar of St. Andrew's Leicester, and the second lesson by the Rev. Bro. Pyemont, *D.D.*, Vicar of Whitwick. The sermon was preached by the Senior Purst. G. Chaplain, the Rev. W. Kay Robinson, B.A., Master of the Grammar School, Wymondham and P.M. No. 1130. He took for his text the word of our Lord "When ye pray, say Our Father which art in Heaven." The chief line of argument in the Rev. brothers' able and learned discourse was that Freemasonry not claiming to be a system of religion, but rather one of morality, "veiled in allegory and illustrated by symbols," and men of various nationalties and religious creeds, the Jew, the Mohammedan, the Parsee, the Roman Catholic, the Greek, as well as Protestant Christians of various denominations being ranged under its banners, the prayers of the three degrees were so framed that men of all nationalties and creeds could unite together in offering up their prayers to the One Eternal Being, the "Great Architect of the Universe," and that, consequently, no direct reference could be made in them to the second person in the ever-blessing Trinity, and that in so doing, we were not acting contrary to the practice of the early christian church, in which prayers were offered up direct to the Father without the intervention of the Son, or in the name of the Saviour, (both modes being in use) thus proving that our prayers being addressed to the Father direct, did not justly lay the Order open to the charge of being anti-christian, as was sometimes urged against it by persons who were ignorant of its true principles, and which was a great mistake.

At the conclusion of the sermon a collection, amounting to about £15, was made in aid of the National Schools of the parish and of the Royal Masonic Institution for Boys.

The procession having returned to the Agricultural Hall, votes of thanks were passed to the preacher for his sermon, to the Rev. Bro. Spittal for his oration, and to the Vicar of Oakham for the use of his church.

The business was concluded by an address from the Acting Prov. G. Master, on the chief events of the day, and especially a discovery he had accidently made of the very curious fact, that although there was no record of the county of Rutland ever having had a Masonic lodge, it had formerly had two Provincial Grand Masters, one of whom was a Portugese Doctor of Philosophy, named Da Costa, who had previously been imprisoned in the dungeon of the Inquisition at Lisbon during three years, for the pretended crime of Freemasonry, and who had managed to escape to London, where he had this honorary dignity conferred upon him.

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The Prov. G. Lodge was then closed in form, with solemn prayer.

The banquet, to which about 70 brethren sat down, and to which, as usual, a plentiful supply of venison, game, and dessert was contributed by the Prov. G. Master, took place at the Crown Hotel, at four o'clock.

The D. Prov. G.M., Bro. Kelly, who, of course, presided, was supported on the right by the acting D. Prov. G. M., Bro. Goodyer, the D. Prov. G.M. of Northamptonshire and Hunts; Bro. Binckes, P.G. Steward; the Rev. E. Hawley (vicar of Newarke); and on the left by the Revs. Dr. Pyemont, P. Prov. S.G.W., and Robinson, P. Prov. G. Chap.; the Prov. G.S.W. for Northampton and Hunts; Bros. Davis, P. Prov. J.G.W.; Capt. Bailey, and others. The vice-chairs were filled by the Prov. G. Wardens, the Rev. Bro. Langley, W.M. 1130, and Bro. Brown, W.M. 1265. Grace was said by the Rev. Bro. Robinson, and thanks returned by Bro. Dr. Pyemont.

"The Queen and the Craft," "Bro. H.R.H. the Prince of Wales, P.G.M., the Princess of Wales and the rest of the Royal Family," "The Right Rev. Bro. the Lord Bishop of the Diocese and the Ministers of Religion within the Province," "The Most Worshipful the Grand Master," "The R.W. the D.G. Master and the Officers of the Grand Lodge," having been duly honoured, Bro. Kelly rose to propose the toast of the evening, "The better health of the R.W. Prov. G. Master, Earl Howe." He expatiated on the warm attachment which Lord Howe had evinced for Masonry during his long connexion of nearly half a century with St. John's Lodge, Leicester, the great prosperity which had been the result of his rule over the province, there having been two lodges only in active work in the province thirteen years ago on his appointment, where now there were eight, and the crowning point, as it were, which was now put to that state of prosperity by the addition of the County of Rutland to this Provincial Grand Lodge, and which event shed a lustre on his contemplated retirement (which all must deeply regret) owing, as it was, to his advancing years and infirm state of health; and he also referred to Lord Howe's munificent charities (he had lately presented a third donation of £1,000 to one local charity), and his many private virtues, which ennobled him not less than his high rank and illustrious name.

The toast was received with the greatest enthusiasm and with musical honours.

Dr. Pyemont, in highly eulogistic terms, proposed "The health of the D. Prov. G. Master, Bro. Kelly, which also met with a very cordial reception from the brethren, and to which Bro. Kelly responded, thanking the brethren for the manner in which on this, as on all occasions, his name was received by them; and announced that he might be said to be now taking his farewell of the brethren in his official capacity, because, as they all knew, this, in all probability, would be the last annual meeting of the Grand Lodge of the province held under the authority of Lord Howe as Prov. G.M., and (as he had once or twice before told them) it was his intention—having now had the honour to hold the distinguished office of D. Prov. G. Master for some fourteen or fifteen years—to withdraw from it whenever Lord Howe retired, the noble earl having paid him the greatest compliment, when he asked permission to retire ten years ago, to request him to continue as his deputy so long as he might remain. This alone had induced him to hold the office for so long a period, and now, having actively laboured in Masonry in the province during thirty years—half that time as D. Prov. G. Master—he felt he had earned his retirement, leaving the work to younger hands.

The health of "The visiting brethren" was responded to by Bro. Inns, D. Prov. G. Master (Northampton and Hunts).

The toast of "The present and past Prov. G. Officers" was responded to by the Rev. W. Langley, the incoming, and the Rev. Dr. Pyemont, the outgoing Prov. S.G.W.

In proposing "The Masonic charities," the D. Prov. G. M. stated that when three years ago the eloquence of their worthy Bro. Binckes had induced him to accept the office of steward on behalf of this province for the festival of the Boys' School, by the kindness and liberality of the brethren he had been privileged to send in the largest list of any individual steward—upwards of £200.—that the Rev. Bro. Langley, who had recently served the office, when the munificent sum of £12,000 was contributed by the fraternity, had increased the contributions of this province by about £80, and that Bro. Brown, the W.M. of the new lodge, had undertaken the office for the next festival, whilst their ever-energetic Bro. Langley would serve as a steward for the Girls' School.

Bro. Binckes, being called upon to respond, pleaded the cause of the charities with that eloquence for which he is so distinguished, but his remarks were necessarily somewhat curtailed by the near approach of the time for the departure of the 8.50 train for Leicester, by which the great majority of the brethren had to leave.

After their departure the list of toasts was concluded, and the brethren finally separated, able to congratulate themselves on the highly successful completion of a double event,—the introduction for the first time of Freemasonry into the County of Rutland, and its union with the Province of Leicestershire. *Esto perpetua!*

## MALTA.

ISOLA.—*Leinster Lodge* (No. 387, I,C.).—A meeting of this lodge was held at the Masonic Hall, on Tuesday, the 7th ult., the W.M., Bro. Stewart, presiding, when three candidates were initiated in a most efficient manner. At the request of the W.M., Bro. Gorham, P.M., delivered a lecture on the Masonic Charitable institutions, which was heartily responded to by the brethren. The lodge being then closed, a short time was devoted to refreshment and music, after which the brethren separated, having passed a pleasant and instructive evening.

VALETTA.—*Union Lodge* (No. 407, E.C.)—A meeting of this lodge was held at the Masonic Hall, Strada Forni, on the 17th ult., when Mr. Hargood was duly initiated into the mysteries of the Order, the ceremony being most impressively performed by Bro. Ravenbusch. A most complete explanation of the tracing board was given by Bro. Dogherty, P.M., S.W., and the charge was given by Bro. Gorham, P.M., who was present as a visitor. The lodge being closed, the brethren sat down to slight refreshment, when, after the usual loyal and Masonic toasts, "The Health of the newly-initiated Brother" was acknowledged by Bro. Hargood, who expressed his delight at becoming a Mason. The E.A. song was then given by Bro. Gorham, who also responded for the visiting brethren, and expressed a hope that, at the next meeting, he should be elected a joining member. Bro. Connell sang "The ould leather breeches," in his usual Hibernian style, and the Tyler's toast then closed a very cheerful evening.

## ROYAL ARCH.

### METROPOLITAN.

VICTORIA CHAPTER (No. 1,056).—A convocation of this flourishing chapter was held at the George Hotel, Aldermanbury, on the 4th inst., for the purpose of installing the principals and officers for the ensuing twelve months. The following officers were then installed:—Comps. G. H. Oliver, M.E.Z.; Clark, H.; Long, J.; C. Hosgood, I.P.Z.; Brett, Treas.; Pendlebury, S.E.; Gotthiel, N.; Forsyth, P.S.; Harris, 1st Assist. S.; Neohmer, 2nd Assist. S. The following members were present, viz., Comps. Bright, Baker. Ashby, Forge, Smith, Taylor, Musto, Einhiens, and one visitor, our much respected Comp., J. Boyd. The splendid furniture manufactured by Bro. J. J. Coney, of 44, Cheapside, was the admiration of all the Comps. present. A jewel was voted to Comp. C. Hasgood, I.P.Z., every Comp. having subscribed thereto. Bro. J. Caney has intimated that he intends to furnish a jewel for the above-named Comp. of an entirely new design, consisting of diamonds and rubies suitably arranged. He will have the same on view by the 20th of this month. The chapter was closed in ancient form, and the brethren adjourned to an excellent repast served by the proprietor of this hotel. The meeting was one continued scene of rational enjoyment, heightened by the advancement of Royal Arch Masonry generally. The harmony of the evening was greatly promoted by Comps. Brett, Bright, and Ashby, and an evening spent in fraternal union was brought to a happy close.

THE *Musical Standard* says that Mr. Sullivan's "Prodigal Son," lately heard at Worcester, is to be performed shortly at the Crystal Palace.

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## MARK MASONRY.

### EAST LANCASHIRE.

MANCHESTER.—*St. Andrew's*, (22 *S.C.*)—The quarterly meeting of this lodge was held on Thursday, the 30th ult., at the Bush Hotel. The lodge was opened at six o'clock by Bro. C. Fitzgerald Matier, R.W.M., assisted by the following brethren:—Bros. W. Wayne, S.W.; Whyatt, J.W.; Turner, M.O.; Hopkins, J.C.; John Parker, D.C.; Edwin Simpson, and about twenty other brethren, among whom we noticed Bro. Entwhistle, P.M. for St. John's Lodge, No. 2, S.C., Bolton. Owing to the fact that several craft lodges in Manchester and the neighbourhood held meetings on the same evening, only four out of the eighteen candidates on the circular presented themselves for advancement. The ceremony was rendered with the customary solemnity by the R.W.M., Bro. Matier, assisted by the officers, and the congratulatory charge was given by Bro. Entwhistle, P.M. According to the laws of the S.G.R.A. Chapter of Scotland, the election of R.W.M. must take place immediately after the autumnal equinox, and this having just passed, the brethren proceeded to elect a Master for the ensuing twelve months. It was proposed by Bro. E. Simpson, and seconded by Bro. W. Wayne, S.W., that Bro. C. Fitzgerald Matier should be re-elected to that position. This was carried by unanimous acclamation,, and Bro. Matier returned thanks for the honour in suitable terms. He then requested the present office-bearers to occupy their positions for another year, which they unanimously agreed to do. The routine business being then disposed of, the lodge was closed with solemn prayer at eight o'clock, and the brethren proceeded to refreshment. After a sumptuous banquet, served by Bro. Harvey, of the Bush Hotel, the usual loyal and Masonic toasts were duly honoured by the brethren, as also "The health of Bro. Entwhistle and prosperity to St. John's Lodge of Bolton." After a very agreeable evening, enlivened by songs from Bros. Robberds, Whyatt, Bibby, and others, the brethren separated at 10.30 p.m. in peace and harmony. The following were among those present:—Bros. C. Fitzgerald Matier, Wm. Wayne, J. A. Whyatt, W. G. Turner, W. H. Hopkins, Edwin Simpson, John Parker, Wm. Parker, S. J. Phillipson, Wm. Abbey, E. Nathan, C. Henry, J. Swalwell, Dethick, Henry Turner, H. T. Robberds, Bibby, Gillman, Burns, Dodgson, &c. We believe there is a possibility of some sort of union between the conflicting jurisdictions in the Mark degree, and for our part we shall be only too pleased when the happy day shall arrive.

## REVIEWS.

*Notes on the Order of the Temple and St. John, and on the Jerusalem Encampment, Manchester.* Collected by Bro. JOHN YARKER, jun., P.M.; P.M. Mark; P.Z.; P.E.C.; T.Pt.; R ✠; &c., &c. Manchester. 1869.

IT is well known that Bro. Yarker has devoted much time and attention to the careful investigation of old Masonic and other records, and in looking into the constitutions of the different bodies—in what are known as the higher grades in Freemasonry; and he has brought together in the work before us a mass of very interesting matter relating to the chivalric Order of the Temple—the different *languages* thereof, and to the Knights of Malta, and the Grand Priors, Masters or Commanders in England who presided over the members of those Orders. Bro. Yarker has given a very interesting sketch of the connection which is supposed to exist between the Ancient and True Chivalric Order of the Temple and the present body of "Masonic Knights' Templar," together with a number of very interesting notes and extracts from certain Masonic Knight Templars' proceedings, which merit the most attentive perusal.

We propose to give, from time to time, extracts from Bro. Yarkers' work, as opportunities offer. The following is from the first portion of the book:—

"The origin of the ceremonials of the early military fraternities is lost in the mist of antiquity; analogous rites may, however, be traced amongst the ancient Teutonic, Celtic, Persian, and other allied races, but what is now known as Christian Knighthood, in its present form, is not of older date than the period when Christianity became the dominant religion.

"The term Knight is of Anglo-Saxon origin, and signified servant or soldier of the king; but the equivalent French term—Chevalier—is derived from *cheval*, equestrian accomplishments being more strictly insisted upon in France than in the land of the Angles. In Saxon times the ceremonials of Knighthood were in a great measure in the hands of the abbots and priests, and were therefore of an eminently religious character in England; but not so in France, where the rites still retained their old warlike character; regardless, however, of these differences in terms, usages, and ceremonials, the laws of chivalry strictly enjoined the virtues and courtesies of the order, which are at present thoroughly embodied in Ancient Free and Accepted Masonry, and required their strict observance amongst the Knights of all nations. It was common also for Knights to form brotherhoods-in-arms, in which they bound themselves by oath to share each others good or bad fortune in common.

"It is, however, more particularly to the Crusades, in which whole nations fastened to their cloaks the Red Cross of the Crucified one, that we are to look for the development of this our Order. These wars placed Godfrey de Bouillon upon the throne of Jerusalem. At this time was found to exist in the Holy City the small and pious hospital foundation, which subsequently gave birth to the noble Order of St. John. In the reign of Baldwin II., nine French Knights in 1118 formed a fraternity in arms for the safe escort of pilgrims, and in a few years became known as the Order of Knighthood of the Temple of Solomon, and poor fellow-soldiers of Jesus Christ. About the same period the hospital fraternity before referred to, having grown in favour as well as in riches, assumed the profession of arms, in addition to their former duties of providing for the sick and needy, and became known as the Order of Knights Hospitallers of St. John of Jerusalem, of Palestine, *&c.* The constitutions of the two orders were very similar; the names of their officers are found in our present Malta degree; but the Templars styled their rulers and houses Preceptors and Preceptories; the Knights of St. John Commanders and Commanderies. They were divided into two principal orders or classes, and a fixed ceremonial of reception was drawn up by their first Grand Masters, and nearly identical in both Orders; the ritual, however, being varied to suit the duties of the two classes. First, the brothers of noble descent, who had received knightly honours; second, the lower class of men-at-arms, who from want of the advantages of birth were ineligible for knighthood. Taking rank between these was also a class of priests, or chaplains, who conducted their religious ceremonies. But the Templars refused admission to any one who had not already received the honour of knighthood, whilst the Knights of St. John conferred the dignity upon the noble noviciate, and even allowed him to enter the lower class of serving brothers and men-at-arms, until such time as he was prepared to take upon himself the vows of knighthood. These two great Orders, for such they became, of the Temple and St. John, with some others, fought and bled side by side in the East, until in A.D 1291 they were expelled by the Saracens, and took refuge in Cyprus. Soon after this, Raymond Lulli, the pioneer of the Rosicrucians, advocated the union of all orders of knighthood, but Jacques de Molay, the Grand Master of the Templars, refused his consent before Pope Clement V.; and at length the large estates of the Templars caught the repacious eye of Philip le Bel, of France, and the no less infamous Clement V., and the doom of the Order of the Temple was fixed. These monarchs suborned witnesses, who brought the most unfounded and damnable accusations against the valiant

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soldiers of the Cross, and at last the Order was perpetually dissolved by the Pope, and its estates conferred on the Knights of St. John of Jerusalem, Palestine, &c., who had conquered Rhodes in 1310. That venerable martyr, Jacques de Molay, the last Grand Master of the whole Order of the Temple, perished in the flames, March 11th, 1313. In England and Scotland their estates passed to the Knights of St. John between 1313-24, with whom many of the Templars, especially in the latter country, united themselves; others married and returned to lay occupations. The Order of the Temple was thus annihilated, but in Britain it seems to have been remembered in connection with its estates then appertaining to the Order of Knights Hospitallers of St. John, which thus came to represent St. John and the Temple. Under the name of the Order of Christ, however, the Priory of Portugal retained its property and constitution, and charged its Red Cross with a White one. But in 1552, the Crown fearing the power of the Knights, assumed the Grand Mastership, and in 1789 the Order was made to consist of six Grand Crosses, 450 Commanders, and an unlimited number of Noble Knights; even at the present day the dark cloak of its lower Militia is worn by all ranks in Portugal.

"The Order of the Temple and of St. John had established themselves in Britain as early as the commencement of the 12th century, though we know but little of their history in England, owing to the destruction of their records by Wat Tyler's mob; however, the Order of St. John maintained its position, strengthened by the forced union of the property of the two Orders, and in Scotland James IV. in 1488 confirmed by deed the property granted by his predecessors to the Knights of "St. John and the Temple" (*Sancto Hospitali de Jerusalem et fratribus eiusdem Militiae Templi Salamonis*), and their acquisition of Malta in 1530 added an additional title to this illustrious and exalted Order. In England, however, their power was waning. Henry VIII. seized their estates in 1534, and Sir William Weston, the Lord Prior of England, died of grief at the destruction of his Order. We are informed that in 1500 Freemasonry in its operative state was under the patronage of these Knights, and that Henry VII. was the Patron and Protector of both associations, but not until after the reformation and suppression must we look for any close connection, and owing to the jealousy of the Ancient Accepted Masons, who burnt their few records in 1721, little can now be ascertained. Queen Mary attempted a restoration of the Order of St. John in 1557, but the accession of Queen Elizabeth caused a second suppression in 1559. An attempt was also made in 1561 to break up the General Assembly of Freemasons at York under Sir Thomas Sackville, a namesake, or relative, of the last Prioress of Clerkenwell. In Scotland the Order of St. John and the Temple had been continued by the election of David Seton as Grand Prior, and intriguers edeavoured to wrest Ireland from the British Crown and there establish the Order of St. John, and though in Scotland the Order continued itself as Templars, yet Seton retired to Germany in 1573, with a portion of his Scottish brethren, and died at Ratisbonne in 1591. On the accession of James I., in 1603, the English Masonic Lodges were frequented by men of letters and position, and the policy of attracting such initiates was followed by Charles I. and Charles II., both of whom patronised the Order. Laws were passed to bring all lodges of operative and speculative Masonry under the Grand Master, and those brothers of the Rosy Cross, Protestant Knights Templar, and others, meeting in the Masonic General Assemblies of York and London may have contributed considerably to the development of Johanite Masonry. Stirling claims to have founded a chapter of Templars on the death of David Seton, under the patronage of James VI., but it is more particulary to 1686, under the sanction of the Scottish Chivalric Order,* that our traditions point for the revival, revision, and recognition of their Order of the Holy Royal Arch and the Craft Noviciate as in character with their own lower Militia. This revisal is a key to all the rituals of Knights Templar, or Knights of St. John, who adopt the Masonic degree, and ceremonially conveyed an allusion to the foundation of the Order in Palestine—1st. A pilgrimage to the head chapter at Jerusalem. 2nd. Application and reception as an armed novice, or esquire. 3rd. Reception as a Knight of St. John and for the defence of Temple and Sepulche. On this was added Knight of the Tabernacle or Templar priest, a degree of 1686, and Knight Rosae-Crucis, which may have been adopted as a Knightly version of the degree of Mhster Mason, thus completing a chivalric constitution similar to Craft Masonry and the augmented Arch degrees. Soon after the date already mentioned, the followers of the Stuart family established a system of high grade Masonry in France—and a Rose Croix warrant granted therefrom to certain London Knights in 1721 by James III.,† or the Pretender, is said to be in existence—but the Order of Templars was not included therein, and it is scarcely to be expected that our exiled Kings would venture to do this, as the French *Ordre du Temple* had been revived in 1705 by Philip of Orleans, at Versailles, the successor of the Duke de Duras, under a "Charter of transmission" from John Mark Larmenius, who had been appointed as his successor by Jacques de Molay ‡ In this order the *Superior Militia* was made to consist of the three grades of Companion, Commander, and Grand Cross, and comprised all consecrated Knights with their Esquires; and the *Inferior* Militia, the brethren admitted *propter artem*, and postulants for the honours of Chivalry. The candidate must be a gentleman of liberal education, and strict scrutiny takes place unless he be a Knight of Christ, a Teutonic Knight, or descendant of a Templar: for the rank of Novice Esquire, which precedes Knighthood, he must produce proofs of nobility in the fourth generation.

"In Scotland, John Graham, Viscount Dundee, was succeeded in the Grand Mastership of the Order of St. John and the Temple by the Earl of Mar, but the Order fell into abeyance, through the troubles of 1715, on the demission of the G.M.; but a small muster of ten Knights were assembled in September, 1745, under the Regency of the Duke of Athol at Holyrood House, when Prince Charles Edward was installed a Templar, elected Grand Master, and vowed he would restore the Temple higher than it was in the days of William the Lion; the terms in which this information is conveyed by the Duke of Perth, in a letter to Lord Ogilvie in the same year, shows the writer's acquaintance with the French revived order. Whilst at Derby, in December, 1745, Prince Charles Edward granted a warrant for the Longnor Lodge of Ancient Freemasons, as Grand Master, and many writers, amongst the rest the learned Bro. Van Lennep, deny any *formal* connection betwixt the Templars and Free-

* Dom Calmet records that Viscount Dundee was at this period Grand Master of the Order of Templars in Scotland, and states that he had received from the Titular Viscount the Grand Cross his brother wore, when he fell at Killiecrankie in 1689.

† The Rose Croix jewel is well-known — the standard of James III. in 1715 was on green silk with buff fringe; the device, a *Pelican feeding her young*. Motto—Tantum Valet Amor Regis et Patriæ.

‡ In this charter Larmenius says in 1324: "I place under ban the Scottish Templars for revolting from the Order, and together with their brethren of St. John of Jerusalem, spoilers of the Militia of the Temple (whom God in his mercy pity), exclude them from the circuit of the Temple, now and for ever. Therefore, I have appointed signs unknown to and out of the reach of the false brethren, to be orally delivered by fellow-soldiers, and in the manner that in the Grand Convent it has already been pleased to deliver them."

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masons prior to this date* Further, April 15th 1747, the Prince, to show his gratitude to the Masons of Artois, chartered in the city of Arras a "Primatial Sovereign Chapter of R ✠, under the distinguished title of 'Jacobite Scotland.'"

"The history of the Jerusalem Encampment, the oldest in Lancashire, commences in 1786, but many old Freemasons believe that long prior to the issue of warrants the Chivalric Orders were practised under the sanction of the blue lodges. Previously to about 1725, all degrees were conferred in Grand Lodge only, that is, the Grand Lodge was similar to our private lodges, sometimes moveable, and possessing parental authority, hence it was gradually from this time that the modern private lodges obtained the privilege of one degree after another, sometimes even from foreign centres, until the system of the Ancient Masons of last century was in full operation. The late venerable and esteemed Bro. Dr. Oliver states that in 1786 the 'York Brothers' recognised 25°—*Encyclopædia Metropolitana* states 22°—but this must be understood nominally only, counting the Rose Croix as the 18° of the Continental Masonic rite, and the Templar Ne Plus Ultra as the 25°. They would thus appear liberally to have recognised all degrees, and when they held a Grand Lodge they seem to have opened a Chapter or a Royal Encampment, &c., and to have closed them within a limited period. The ceremonies of the first three degrees presented considerable differences to the present system: they were Christian, and named Johannite Masonry, and meetings were held in the Crypt under York Minster, and their lectures state that 'there are three craft degrees received under different appellations,' *i.e.*, in different countries. It will be observed that in the copy of the petition for the warrant of the Jerusalem Encampment, Lodge No. 39 is mentioned. The minute-book of this lodge is in possession of the Encampment, and the by-laws bear the signature of Laurence Dermott, about 1757, so that it was constituted by the seceding or Ancient Grand Lodge of England.† This body first made their appearance as protesting against the continued innovations of the London Grand Lodge of 1717, and they were recognised by the Grand Lodge of all England at York, as the representatives of what was termed Ancient Masonry in the South.‡ A few years later Baron Hunde, in 1754, established Templar Encampments in Germany, claiming to have originated with the Scottish Templars, who, he asserted, under the Bruce, had connected themselves with the Freemasons' Lodges, in 1314."*

(*To be continued.*)

* The statement in regard to the Longnor Lodge is made on the authority of Bro. Millward, of Longnor, a member of the Lodge of Reconciliation, in 1813, by Mr. Sleigh, in "Notes and Queries," of July 17th, 1869; and Bro. Van Lennep's paper is translated in the Freemason's Quarterly of 1848. The term "Encampment" seems to point in this direction.

† At the date here mentioned the Grand Lodge of York had been dormant for many years, but was revived by some of its old members, with Bro. Drake as its Grand Master. Preston gives a list of its Grand Masters, from 1705, and Dermott states that at that period, and after its revival, it adhered to the ancient ceremonies without adding or diminishing. Bro. Hughan extracts the following from his copy of Dr. d'Assigny's pamphlet of 1744, quoted by Bro. Dermott in his Constitutions. Speaking of York, page 16, he says:—"I am informed in that city is held an Assembly of Master Masons, under the title of Royal Arch Masons, who as their qualifications and excellencies are superior to others, they receive a larger pay than working masons."

‡ Dr. Oliver gives particulars of three grades of Knights of St. Andrew, which he states Chevalier Ramsay proposed, between 1730 and 1740, to the modern Grand Lodge, as a substitute for the other degrees, the traditions of which they embody. The first degree was an elucidation of the Holy Name; the second, its history from the time of Enoch; and the third taught the establishment of his Order by the Templars. These degrees form a part of the Swedish rite, under which His Royal Highness the Prince of Wales has been admitted. The philosophic Ramsay became a proselyte of the celebrated Fenelon, a member of the *Ordre-du-Temple*. There is no contemporaneous authority for Bro. Oliver's statement, and the whole account coming, about 1757, from the moderns is very unsatisfactory.

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"*Constitutions of the Freemasons.*" By WILLIAM JAMES HUGHAN, Prov. G. Sec., Cornwall, &c. London: R. Spencer, Great Queen-street. Truro: William Lake 1869.

(*Continued from page* 258.)

WE have noticed at pp. 238 & 258 this very interesting book, and are glad to learn that a very large and important section of the members of the Masonic Fraternity have expressed to Bro. Hughan their sense of the obligation under which he has placed them by undertaking, and performing so well, a task which, it appears, has been specially reserved for so able and laborious a Masonic student as Bro. Hughan.

The following is a further extract from this interesting work:—

APPENDIX D.

Harleian MSS., vol. 1942, page 288 Free. Mas. Q. Review, 1836.

THE NEW ARTICLES.

"26th.—Noe person (of what degree soever) be accepted a Freemason, unless he shall have a lodge of 5 freemasons, at least, whereof one to bee a Master, or Warden of that limit or division wherein such Lodge shall bee kept, and another of the trade of Freemasonry.

"27th.—That noe person shall be accepted a Freemason, but such as are of able body, honest parentage, good reputation, and observers of the Laws of the Land.

"28th.—That noe person hereafter be accepted a Freemason, nor shall be admitted into any Lodge or assembly until he hath brought a Certificate of the time of acceptation, from the Lodge that accepted him, unto the Master of that Limit and Division where such Lodge was kept; which sayd Master shall enroll the same in parchment, in a roll to bee kept for that purpose, to give an account of all such acceptions at every general Assembly.

"29.—That every person who now is Freemason shall bring to the Master a note of the time of his acception, to the end the same may be enrolled in such priority of

* English Freemasonry was a speculative system before Scottish Freemasonry. Elias Ashmole, the Rosicrucian, was initiated in 1646, and attended a lodge at London in 1682, when many non-operatives were initiated; Aubrey alludes to there being several lodges in several counties, and says that in 1691 Sir C. Wren was adopted at St. Paul's. Sir Richard Steele mentions Freemasonry in 1709, and afterwards became a member of the "Ancient" body. But the establishment of the G.L. of 1717 brough Masonry into notice, and led Bro. Anderson to inaugurate his view in Edinburgh in 1722, up to which time Scottish Freemasonry maintained its exclusively operative character, though they admitted gentlemen or "Geometrical Masons," and the minutes show that but two degrees were conferred by private lodges—the entering Apprentices and passing Fellows-of-Craft—who received a mark. A Master Mason, under the old system, seems to have been one who employed Fellows-of-Craft, and if these Masters and the Chair Masters of lodges had ceremonies, they must (as stated in the G.L. Constitutions of 1717) have been conferred in the ancient General Assemblies. The Royal Order of Scotland, H.R.M. and R.S.Y.C.S., was founded, 1736, when the craft established a Grand Lodge on the English Modern system. It may have been identical with the French rite, whilst York and Stirling adopted St. John and the Temple, and then superadded the Rosy Cross; but the true reason of the difference can only be solved by future research.

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place as the person shall deserve, and to this end the whole company and fellows may the better know each other.

"30th.—That for the future, the sayd Society, Company and Fraternity of Freemasons shall be regulated and governed by one Master, and Assembly and Wardens, as the said Compand shall think fit to choose at every yearly general Assembly.

"31.—That noe person shall be accepted a Freemason, or know the secrets of the sayd Society, until he hath first taken the oath of secrecy hereafter following:—'I. A. B. Doe, in the presence of Almighty God, and my fellows and Brethren here present promise and declare, that I will not at any time hereafter, by any Art, or Circumstance whatsoever, directly or indirectly publish, discover, reveall, or make knowne any of the Secrets, priviledges, or Counsels of the Fraternity or fellowship of Freemasonry, which at this time, or any time hereafter shall be made known unto me; soe helpe mee God and the holy contents of this book.

"The concluding paragraph was inserted by the late Rev. Dr. Geo. Oliver, in Hutchinson's Spirit of Masonry, A.D. 1843, p. 201."

The book is full of interest, and we hope that Bro. Hughan will be amply repaid for his labour and the great expense of getting up the book.

## LITERATURE, SCIENCE, MUSIC, DRAMA, AND THE FINE ARTS.

Bro. E. B. Eastwick has returned from his brief financial mission to Venezuela. Notwithstanding his short stay the literary world may get some notes from him.

Dr. Norman Macleod resigns the editorship of *Good Words for the Young*, and is succeeded therein by Mr. George Macdonald.

A German adaptation of Sheridan's "School for Scandal" has been produced with great applause at the Berlin Theatre Royal.

Mr. and Mrs. Howard Paul have settled a ten weeks' engagement in Boston and New York, commencing November 23rd, for which they are to receive £1,000.

Prince Poniatowski, responding to the request of the Viceroy of Egypt, has composed the score of a hymn which will be executed at the inauguration of the Suez Canal.

Sir Charles Trevelyan's letters on "The Devonshire Labourer," which appeared in the *Pall Mall Gazette*, have been published in a separate shape by Messrs. Bell and Daldy.

Mrs. Stowe's reply to her numerous critics on the Byron question will not appear in the November number of *Macmillan's Magazine*, as anticipated. It is reserved for the present.

The *Belgravia Annual*, under the editorship of Miss Braddon, will contain stories by Miss Braddon, Percy Fitzgerald, Miss Annie Thomas, Dutton Cook, Walter Thornbury, Joseph Hatton, Charles Carlos Clarke &c.

Mdlle. Schneider has signed an engagement with Mr. Raphael Felix for a series of 97 performances next season in London, Liverpool, Manchester, Glasgow, Edinburgh, and Dublin, for which she is to receive £7,000.

The *English Independent* says that Congregationalists have no interest in taking the part of Mrs. Stowe in the Byron controversy, as some people suppose, inasmuch as that lady has left their communion and joined the Episcopal Church.

M. Bagier has acquired the right to produce in Paris "Maria Stuarda," an unpublished opera of Donizetti's, written in 1733 for the theatre San Carlo of Naples, but placed under an interdict by the Government of the day on account of the legend.

Mrs. Minns, who was in her younger days a confidential servant of Lady Byron's, denies Mrs. Stowe's story, but hints at other misconduct of Lord Byron, which she positively refuses to divulge, having solemnly promised Lady Byron never to do so.

The Theatre Argentina at Rome has given a performance of Meyerbeer's "Robert le Diable." The Romish censors, however, objected to the name of the great enemy of the human race being in the title, and so the opera was re-christed "Roberto di Picardia."

The *Orchestra* understands that the Byron controversy will in a few days be enriched by a "Defence of Lord Byron," in a pamphlet form, comprising a satire upon Mrs. Stowe and her adherents in pure Byronic formula. The author is said to be a practised press writer—an experienced hand at this form of pasquin.

The name of the person now in custody on the charge of having forged the documents which took in M. Chasles, of the French Institute, is Vrain Lucas. He is a native of Chateaudun, but has resided for many years in Paris, where he found means to lead a luxurious life, lodging in the Rue Lafitte, and dining habitually in the most expensive cafés of the Boulevards.

THE NEW WEEKLY JOURNAL "THE PERIOD."—Our ever entertaining and frequently brilliant contemporary, the London "Echoes" (originally published as "Echoes from the Clubs)," announces the transfer of copyright to the proprietors of a newly-projected weekly journal, to be profusely illustrated, and which will bear the significant title of "the Period." Much of the popular literary and artistic talent displayed in the pages of "Echoes" during the last three years will be transferred to the colums of this new candidate for public favour. In a prospectus, which is quite a "Curiosity of Literature," by reason of its remarkable alliterative construction, "the Period" announces the publication of its first number on October 16th. We understand that this new literary enterprise will be conducted by Mr. Vizetelly, whose able reputation in connection with illustrated literature some quarter of a century ago was pledged to and accepted by the public as a guarantee of the feasibility of producing week by week the *Illustrated London News*. Some time prior to the appearance of this now world-famed journal, Mr. Vizetelly had conceived and successfully carried out the idea of enabling the proprietors of the leading provincial newspapers throughout the United Kingdom to present to their readers, by means of polytype and stereotype casts taken from specially-engraved woodcuts, a series of graphic illustrations depicting some of the most important historical events of our age; as, for instance, the Coronation and Marriage of Her Majesty Queen Victoria, and, at a later date, of the funeral of the great Duke of Wellington. Many proprietors of newspapers, in whose columns, published more than a quarter of a century ago, are still to be found irrevocable testimony of the position to which Mr. Vizetelly may justly lay claim as an able pioneer of illustrated journalism, will heartily wish that gentleman good speed in his new undertaking. —*Cosmopolitan.*

## Poetry.

### FAITH.

HEB., xi.; EPH. vi., 16; I JOHN, v., 4.

Faith is the bridge that spans the space between
The Heaven we hope for and this earthly scene;
Faith strips the bandage off our mortal eyes,
Gives shadow substance, and the Unseen descries!

Faith is the shield that guards believing hearts,
And turns aside the foe's malicious darts.
Faith arms the weak, and makes them strong to win
The prize that crowns our victory over sin.

J. C. C.

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## THE THISTLE, EIGHTY-SEVEN.

Dedicated to the R.W.M. and Brethren of the Glasgow Thistle Lodge (No. 87). By W. L.

TUNE—*British Grenadiers.*

Come now ye loyal sons of Light,
In Brotherhood combined,
And usher forth the Grand Acclaim—
"Good-will to all Mankind."
For where are hearts more leal and true,
To whom the Light's been given,
Than those who wear the royal blue—
In the Thistle Eighty-Seven!
For where, &c.

By art sublime and truth divine,
Let slumbering conscience wake;
Men's better nature we'll incline
To virtue, for its sake.
May Faith, and Hope, and Charity,
Life's journey through illumen
The feet which tread the chequered way
Of Lodge Thistle Eighty-Seven.
For where, &c.

While on their breast their jewels rest,
The outer man t' adorn,
May't be each officer's behest
To spare his lodge from scorn.
For he the trust in secret holds,
A bond 'twixt earth and heaven,
The key of mystery unfolds—
In Thistle Eighty-Seven.
For where, &c.

Should wisdom guide our ardent plan
And strong resolves appeal,
Mind's beauty lends its charms to man,
Then all shall work for weal.
Words, forms, and deeds in unity
Shall prove a glorious leaven,
And raise in love and harmony
The Thistle Eighty-Seven,
For where, &c.

Thus we should keep our apron white,
Pure as the falling snow
May't mind us of the heart's pure light
Which dries the tear of woe:
And may it be the world around,
Where sorrow may be driven,
That Masons shall as good be found
As in Thistle Eighty-Seven.
For where, &c.

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## MASON.

There's not a name a man can bear
Through all the land or sea,
Surname, or Christian, can compare
With that of Mason free.
Though earthquakes heave and torrents storm.
He roves the world assured,
Wherever *just* a lodge they form,
His summons will be heard.

CHORUS.

Then sound the note of freedom's call,
Swelling your bosoms free;
Echo the noblest craft of all,
The Craft of Masonry!

By river still, or mountain steep,
Equator, pole, or zone.
On housetop tiled, in valley deep,
*Perfect* may be his home.
In native land in regions far,
Masons a welcome greet,
So that the lodge be *regular*,
He knock, and brethren meet.

*Chorus*—Then sound the note of friendship's call.

The soldier grips his shot-torn rag
And hugs it to the last;
The sailor desperate saves his flag
By nailing to the mast.
The tender mother grasps her babe,
As o'er them billows burst,
And thus as firm in faith arrayed
The Master holds his trust.

*Chorus.*—Then sound the note of duty's call.

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## THE MOTHER'S DEATH-BED.

By Mrs. L. A. CZARNECKI.

Enveloped in clouds was the dreary night—
The pale moon hid her face of light;
Not even a star illumined the gloom—
All was dark as the silent tomb,
The roar of the ocean on the startled ear
Filled the mind with awe and fear.
The wind passed on with a wailing moan,
Like a mourner mourning joy that is gone.
A tempest of darkness reigned around,
Shrouding the soul with awe profound.
That night to the heart spoke language rare,
It showed that the power of God was there.

* * * * *

In a lonely cottage, all hope in vain,
Lay a patient sufferer on a couch of pain.
On her brow was the clammy damp of death—
Thick and heavy came the parting breath.
No shade of doubt was on that sweet face,
No sting of remorse could a gazer trace.
'Twas a widowed mother lay dying there;
Her child—her only one—knelt in prayer.

* * * * *

My son, she fondly breathed; my son,
I die! The sands of life are nearly run.
The angels of heaven I behold them near.
Soon before the Judge I shall appear.
I trust in the mercy of his pardoning love
To be numbered among the bright host above,
And join thy father in that blissful land,
Before the throne for ever to stand.
Ah! still in this hour of peace and joy,
My heart weeps for thee, my lonely boy.
But the heavenly Hand for thee will provide,
In the happy path will thy footsteps guide.
Trust in Him, my child, He will not deceive,
He will guard from danger who in Him believe.
The God who remembers the ravens with food
Shall watch o'er thy earthly and spiritual good.
Promise, my son, thou wilt keep from sin
While yet I hear thee—ere my soul take wing
To that holy land of glad, eternal rest,
Where peace is prepared for the lone—oppressed.
I promise thee, my treasured mother dear;
I will pray to our Father, and He will hear;
Thy presence shall ever before me be—
I cannot work sin when I think of thee.
I shall strive to walk in humble faith,
Like thee I may meet the pangs of death.
A sweet smile crept o'er the mother's face,
As she listened to those soft words of grace.
She turned her uplifted eyes to his,
And tried to speak last words of bliss;
Speech could not come—his mother was gone!
And that boy stood there with death alone.

* * * * *

Years came and fled. 'Twas the genial summertime,
When the flowers were in their glowing prime,
And the glorious sun shot forth his burning rays,
Rip'ning the waving corn with his sunny blaze,
While birds, from every bush and shady tree.
Trilled forth their joyous notes of gladness free;
Earth smiled with sunshine and with mirth,
And seemed as if rejoicing in new birth;
Happy, gladsome voices sounded sweet and clear,
With a witching beauty to the heart so dear.
In a lone churchyard on that bright day,
Far, far from the busy world away,
Stood a noble form, with thought intent,
And eyes upon the ground down bent.

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'Twas he we left on that night of gloom,
Who stood now by his mother's tomb.
Years they had flown, but he had won
The meed that springs from deeds well done.
Many souls he had gathered to the Master's fold,
Had strengthened the slave when bought and sold,
Prayed him to look to that powerful Hand,
Who in time would lighten his galling band;
He had preached in the desert's far-off wild,
Turning the savage to a being mild;
Through the mighty truths of heavenly love
He taught them to know their God above:
And now he had come again at last
To revisit the scenes of the lonely past.
He thought, as he knelt in that still place,
Her prayers had been heard at the throne of grace.
He had kept his promise well and true,
Had ever held eternal truth in view;
His heart was chastened with grateful love—
He felt he would join her in realms above.
In that great hour his heart was all joy,
He know no fear from pain or alloy;
Calmly he turned to his peaceful home,
Happier than the dweller in a stately dome.

## LIST OF LODGE, &c., MEETINGS FOR WEEK ENDING 9TH OCTOBER, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; R., Rooms; L., Lodge; St., Street; Sq., Square).

### METROPOLITAN LODGES AND CHAPTERS.

*Monday, Oct. 11th.*

LODGES.—Royal Naval, F.M.H.; Cofidence, Anderton's Hotel Fleet-st.; Peckham, Edinboro' Castle, Peckham-rye; Leigh F.M.H.——CHAPTER.—Mount Sion, Radley's Ho., Bridge-st., Blackfriars.

*Tuesday, Oct. 12th.*

LODGES.—St. James's Union, F.M.H.; Percy, Ship and Turtle Tav., Leadenhall-st.; St. Michael, Albion Tav., Aldersgate-st.; United Strength, Old Jerusalem Tav., St. John's-gate, Clerkenwell; Renelagh, Windsor Castle Ho., Hammersmith; Doric, Anderton's Ho., Fleet-st.——CHAPTER.—Jerusalem, F.M.H.

*Wednesday, Oct. 13th.*

Com. R.M.B. Inst., at 3.——LODGES.—Royal York Lodge of Perseverance, F.M.H.; Union Waterloo, Ma. Ha., William-st., Woolwich; Kent, Three Tuns Tav., Southwark; Vitruvian, White Hart, College-st., Lambeth; Justice, White Swan, High-st., Deptford; Euphrates, George Ho., Aldermanbury; Pilgrim, Ship and Turtle Tav., Leadenhall-st.; Belgrave, Anderton's Ho., Fleet-st.; Merchant Navy, Silver Tavern, Burdett-st., Limebouse; Montefiore, F.M.H.; Beacontree, Private Ro., Leytonstone; Villiers, Northumberland Ho., Isleworth; Hervey, George Ho., Walham-green.

*Thursday, Oct. 14th.*

Quar. Gen. Court Fem. School, at F.M.H., at 12.——LODGES.—Royal Athelstan, City Terminus Ho., Cannon-st.; Friendship, Ship and Turtle, Leadenhall-st.; Dalhousie, Anderton's Ho., Fleet-st.; Capper, Marine Hotel, Victoria Dock, West Ham.——CHAPTERS.—Mount Lebanon, Bridge House Hotel, Southwark; Hope, Globe Tav., Royal Hill, Greenwich.

*Friday, Oct. 14th.*

LODGES.—Middlesex, Albion Tav., Aldersgate-st.; New Concord, Rosemary Branch Tav., Hoxton; Rose of Denmark, White Hart, Barnes.——ROSE CHAPTER.—Invicta, M.H., William-st., Woolwich.

*Saturday, Oct. 15th.*

Audit Com. Boys' School.

### METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

*Monday, Oct. 11th.*

Union Waterloo (for M.M.), King's Arms, Woolwich; Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-rd., Deptford; Old Concord, Turk's Head, Montcombe-st., Belgrave-sq.; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Sincerity, Cheshire Cheese, Crutched Friars; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; High Cross, White Hart Ho., Tottenham; Tower Hamlet's Engineers, Duke of Clarence, Commercial-rd. East; Eastern Star, Royal Ho., Mile-end-rd.

*Tuesday, Oct. 12th.*

Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metrop. Dis. Railway, Victoria Station; Domatic, Palmerston Arms Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Rose of Denmark, Metropolitan Chap. of Instruction, George Hotel, Aldermanbury; Robert Burns, Sussex Stores, Upper St. Martin's-lane.

*Wednesday, Oct. 13th.*

Confidence, Sugar Loaf, Great St. Helens; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro', Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-street, Poplar; Pythagorean, Prince of Orange Ho., Greenwich.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, Oct. 14th.*

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd.; Globe, No. 10, Old Bond-st.; United Mariners, Three Cranes, Mile End-rd.; Vitruvian, White Hart, College-street, Lambeth; St. John's, Hollybush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-sq.; Tranquillity, Sugar Loaf Tav., Great St. Helen's, St. Mary Axe; Whittington, Crown Ho., 41, Holborn; Royal Oak Royal Oak Tav., Deptford.——CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, Oct. 15th.*

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Union's (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tavern, Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermoudsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria Metropolitan Lo. of Instruction, George Ho., Aldermanbury.

*Saturday, Oct. 16th.*

Mount Sinai, Union Tav., Air-st., Regent-st.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies (and there are, doubtless, many), are respectfully requested to communicate the same to the Editor at the Office, No. 19, Salisbury-street, Strand.]

## TO CORRESPONDENTS.

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

SEVERAL communications stand over until our next.

D. C. L.—Yes; the Lodge *Moralidad y Filantropia* (Morality and Philanthropy), still meets in Cadiz. It is under the English Constitution. There are several other Masonic lodges in Spain, which used formerly to hold occasional meetings.

P. C. (Old S—).—In Vienna, Pesth, and Prague.

Z. (Devon).—The "Book of Constitutions" points out the course to be pursued.

A P.M.—In our Masonic Mems. you will find an answer to your inquiry.

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*LONDON, SATURDAY, OCTOBER* 16, 1869.

## MASONIC CONGRESS AT PARIS.

By Bro. Hyde Clarke.

The threatened attack of the Pope on the Freemasons at the forthcoming Œcumenical Council has deeply aroused the ire of our foreign brethren. Naturally, ourselves and the Americans care very little what the Pope and his myrmidons say for or against us, and as little for his Œcumenical Council, and what it may decree against us, as of Cardinal Cullen's denunciation of the Masonic Hall at Dublin. We meet all those things on the same footing, and thereby help to reduce them to insignificance.

Circumstances are different in France, Belgium, and some other countries, where the Pope and his partisans have for generations carried on a war against Freemasons, and where the memory of martyrs of the various tribunals of the Most Holy Inquisition has been freshly retained. Bull after Bull published against Freemasonry has attested the envenomed spite of the Pontiffs, and though they have failed in any degree to obstruct the progress of Freemasonry, they have been used by bishops and priests as means of social persecution. Dissension has been sown between husband and wife, the rites of marriage have been refused to daughters, and the dying Mason has been made to recant, that his wife's body might be laid in the same grave with his. These are not things of yesterday, but of to-day, and Masons in the presence of this warfare carry on their own campaign, and carry on hostilities against their common enemies. This warfare again has damaged and exasperated the Pope, particularly in his homestead of Italy, and now his preserve of Spain is invaded.

The dastardly introduction of Freemasonry before the Council as something impious was meant to calumniate the institution, but it was perhaps little thought it would excite the members of the Masonic body to resistance. The protest of Masons coming in concert with those of many distinguished ecclesiastics will not be without weight, and will constitute one of the elements of reaction, which Papal intrigue has provoked.

At the last communication of the Grand Orient of France a requisition was presented which resulted in a resolution calling on the Grand Master and Council of the Order to convoke on the 8th of December next an extraordinary Convent of delegates of the lodges of the jurisdiction, of those of other rites, and of foreign lodges to draw up and vote a manisfesto, which shall solemnly affirm in the face of the Œcumenical Council "the grand principles of universal human right, which are the basis and the glory" of Freemasonry.

The Grand Master has now called upon the lodges individually to vote on this measure, and it can hardly be doubted but that they will affirm it, and that the convention will be called. We may expect that, not only the lodges of the Grand Orient of France will take part in this convocation, but also those of the Supreme Council of France. Belgium we may naturally expect to take part, and the Italian lodges universally. A fair contingent may be expected from Germany and Switzerland. It is not impossible Sweden may be represented, but about Holland we are rather doubtful, though the "No Popery" feeling may be worked. It remains to be seen what our zealous brethren in Ireland may do. The new Grand Lodges of Spain, Roumania, and Greece may be expected to send their deputies. Many lodges of South America will be represented, and if there is time the authorities of the United States of North America may name delegates.

The results of this Convocation are likely to have a further bearing than upon the Pope and his Œcumenical Council, and may exercise a greater Masonic influence. We shall watch the further progress of the Convention, with some interest, for many reasons.

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## GRAND ORIENT OF ITALY.

The progress which Freemasonry has made in Italy is attracting considerable attention amongst the various Masonic bodies throughout the world.

In England, however, but little interest has been displayed by the members of our Grand Lodge, and no official recognition has as yet been vouchsafed to the governing Masonic body having its head-quarters in Florence; indeed the Grand Lodge of England is looked upon by many foreign Masonic bodies as being not only cold, and unsympathetic, but we fear often uncourteous, if not un-Masonic.

Freemasonry, however, is making sound progress throughout Italy; the Grand Orient of Italy at Florence held its meeting in nine sittings begining on the 15th of June last, when an adjustment of the relation between the whole of the Masonic bodies working in Italy, since the time of Italy being divided into several kingdoms and principalities was effected, and the organisation of the Grand Governing body was with the consent of all parties, finally settled; the materials for compiling the following, have been officially communicated to us by the Most Worshipful the Acting Grand Master Mason of Italy.

The Grand Orient, of Freemasonry, in Italy and for the Colonies and dependencies of the Italian Crown, was established in Florence in 1861. It was reconstructed in the year 1864, and further accessions of lodges and minor governing bodies were obtained in 1867, and by a definitive ordonance, after lengthened negociations, the whole of the Masonic bodies in Italy having given in their adhesion, it became the sole Masonic governing body in the Italian Peninsula in June last, and a general assembly was held in Florence between the 15th and 20th of June, when the Illustrious Bro. General Joseph Garibaldi, 33°, "was elected the first Mason of Italy," and Honorary Grand Master for life. The second Honorary Grand Master then appointed was the Illus. Bro. Francois De Luca, 33°, Member of Parliament. The Acting Grand Master elected for three years from the 19th June 1869 is the Illustrious Bro. Colonel L. Frapolli, 33°, Member of Parliament. The first Deputy Grand Master, Bro. Joseph Mazzoni is well-known as ex. Triumver of Tuscany. The second Deputy Grand Master Bro. Francois Curzio, Member of Parliament. The Grand Secretary, Bro. Pio Adducci. The Grand Treasurer, Bro. Cesar Correa. The Grand Registrar, Bro. Antoine Facci.

The following brethren were elected members of the Council of the Order.

General Frederic Pescetto, *M.P.*
Jean Nicotera, *M.P.*
Dominique Farini, *M.P.*
Xavier Nicolai, *M.P.*
Gherard Gherard.
Georges Asproni, *M.P.*
Americ Borgiotti.
Joachim Rasponi.
Admiral Jean Ricci, *M.P.*
Ignace Specchi, Senator.
Leopold Caccavale.
Antoine Oliva, *M.P.*
Fabius Cannella, *M.P.*
Anthelme Severini.
Alphonse Gabussi.
Dominique De Luca.
Conrad Tommasi-Crudeli.
Augustin De Pretis, *M.P.*

Their are belonging to the present organisation, and working in communion 133 lodges in Italy besides 19 lodges in foreign countries. Their is a Supreme Council of the 33° of the Ancient and Accepted Scottish Rite, in Florence, under which there is a Consistory of 32°, a Council of the 30°, 5 conclaves, and 19 Rose Croix Chapters.

Of the 19 lodges working in foreign countries, two are in Constantinople; 4 in Smyrna and the neighbourhood; 1 in Salonica; 2 in Cairo; 3 in Alexandria (Egypt); 1 in Tripoli; 1 in Tunis; 1 in Lima, (Peru); 1 in Buneos Ayres and 3 in Montevideo.

There is an Official Bulletin of the Grand Orient, published twice a year in Florence, and L'Avvenire Sociale, published weekly in Palermo.

Thus it will be seen, Freemasonry has a sound footing in Italy, and we feel we are but echoing the sentiments of a great mass of our brethren in Italy, when we express a desire to see intimate official relations established between the Grand Lodge of England and the Grand Orient of Italy.

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THE *London Scotsman* understands that the post of Engineer in the New Department of Post Office Telegraphs will be conferred upon Mr. R. S. Culley, the present engineer of the Electric and International Telegraph Company.

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## OLD FREEMASONRY BEFORE GRAND LODGE.

By Bro. JOHN YARKER, jun., P.M.; P.M. M.K.; P.Z.; P.E.C.; &c., &c., &c.

I have read with great interest much of the correspondence appearing weekly in your pages, and to make a short article of a long subject, will at once proceed without preface to offer my protest against some of the opinions broached, and my own views thereon.

In the face of past Masonic secrecy and in the present state of Masonic archæology, no writer, however great his abilities is justified in asserting, that because documentary evidence of certain traditional beliefs have not been discovered by himself or friends, therefore, there is no truth in such traditional beliefs; we have at the present day far too much of this dogmatical writing, and the cause of the writers only is injured thereby; in other words I have *some* faith in the *morality* of those who in 1717 and after, collected the traditions of the period, however much I may disagree with the *views* they enunciated. As I have never hitherto been accused of any tendency to vanity, I think I may state without fear of such result, that during the last fifteen years I have read the bulk of what has been printed on Speculative Masonry, and the ancient and modern philosophical associations of Rosicrucians, &c., besides a goodly amount of MS. evidence, and that I am *therefore* inclined to place far more reliance upon the views of the "Ancients" than those of the "Moderns." By Speculative Masonry of last and previous century I understand, then, a system of seven or eight degrees practised at York, in London, and in France, and as a revised rite alleged to date from at least 1686; by strict operative and guild Masonry, I understand nothing more than what I find in the old MS. Constitutions; the system of the present Grand Lodge I consider is neither one or the other, but simply, what it has itself always claimed to be "*Modern Masonry.*"

That the Master Masons degree should be a fabrication of 1717 is very unlikely, and there is nothing whatever to saddle such a gross imposition upon either the "Ancients" or "Moderns" beyond the fact that mention of it has not been found in the operative lodges of Scotland, and this I consider goes for very little indeed. York in 1725 alludes to the "Master" and the first Constitutions of the 1717 G.L., lead us to believe (as was also stated by the Ancients) that such degree was conferred by the Ancient General Assemblies. Was it this degree and others of the speculative system which constituted Sir C. Wren, an "adopted brother" at St. Pauls in 1691? It sounds to sense that a Master's degree could be given only in the General Assemblies for the Master of a lodge being appointed for years, or even for life, no one in a private lodge could have conferred the dignity upon him; and it was evidently a fundamental principle of the operative Craft that all its grades were to be conferred by sign, grip, word, and ceremonial; and if such rule was followed in the case of a Master Mason it would certainly apply in the case of any other gentleman admitted by the assemblies, and in the case of any other orders or degrees such as the Rosy Cross or the Temple of which they might then be possessed. In the case of Scotland matters were very different, the Craft ceased their General Assembly, and placed the government of themselves in an hereditary Grand Master. Other evidence of a Master's degree besides that at Roslyn will I have no doubt eventually appear both in England and Scotland with the progress of Masonic Archæology.

I was at one time disposed to be very sceptical about the alleged Athelstan Constitution, but now think that there is evidence in Spain, long prior to 926 A.D., of similar Masonic Government and in Norway and other parts, of these Guild associations immediate to the time of Athelstan. That the body of stonemasons in England held an Annual General Assembly seems to admit of no manner of doubt. The constitutions of 1400 printed by Mr. J. O. Halliwell, says at page 16,

> "That every Master, that ys a Mason,
> Most ben at the generale congregacyon."

and I may observe *en passant* that the first line of this quotation is in most singular coincidence with the 1500 MS. printed by Bro. Matthew Cooke, which states that the youngest son of Athelstan, became an operative mason, after having been a Master of Speculative Masonry, but neither of these MS. Constitutions allude to York, and no doubt it was intended that the General Assemblies might be held wherever occasion necessitated. It has, however, been asserted, that Sir Thomas Sackville held an assembly at York in 1561, and Bro. Godfrey Higgins seems to have received proof of this in a MS. obtained by G.M. Drake

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from Pontefract Castle, where many documents were placed for security during the civil wars (Anacalypsis page 768); another valuable admission from a brother of Higgin's stamp is as to the antiquity of the degrees of the "Temple" and of "Holy Wisdom," and although he makes no mention of the Rose Croix, yet we know that it was possessed by them. There seems little reason to doubt that the ancient operative and speculative Craft Masonry of England was similar to that of the Haughfoot Lodge, rather than that of Kilwinning and of Mary's Chapel, Edinburgh; or to doubt that the English General Assemblies, were held pretty regularly during the reign of the Stuarts, and the supposition that the Civil wars tended to upset the old system and introduce the 1686 system, seems not wide of the mark, for we know that in 1663 such irregularities had occurred that that General Assembly endeavoured to enforce future obedience to one Grand Master, and enacted that no initiation should be legal unless in a lodge of *five* of whom *two* (*including the Master*) were to be operatives of the trade of Freemasonry. Had the ancient system been continued in England down to 1717, or even until 1702, as most modern writers are so anxious to persuade us that it did, we should have been in possession of such lodge minutes as they yet have in Scotland, and the proof of its having passed into a private association of a different character, is confirmed by such documents as we have, as well as by the absence of such as we ought to have had.

As there is no reason to suppose that the degree of Royal Arch can be legitimately separated from the other High Grades with which it has always been associated, so we know, thanks to Bro. Hughan's discovery of D'Assigny's work, that these degrees were practised at York in 1744, and probably very long prior thereto, but it seems probable, for various reasons, that a ceremonial revision took place in 1761 on the revival, and that while the series at York at this time was, 4°, R.A., 5° K.T., 6° Holy Wisdom, 7° Rosy Cross, in the South it was, R.A., Rosy Cross, Templar and Kadosh, and claiming from the Rosicrucians, but we require further information hereon before we can speak with precision; and this brings us to the present position of the Royal Order of Scotland, with an authentic history from 1740, its legendary history being contrary to all historical research and the views of abont 1750, viz., a pure Templar origin from 1314, for what in the South of England claimed a Rosicrucian Origin. I am informed on good authority that the first degree of this Order—H.R.M.—is the Ancient Scottish Ceremony of a Master Mason, christianised, and containing the Word, as was the case in England until Bro. Dunckerley transferred it to the Arch ceremony, the second degree—R.S.Y. C.S.S.—corresponds with the Rose Croix. This points to the selection of the two principal degrees of the Ancient Rite on the establishment of the Modern Grand Lodge of Scotland in 1736, and is another proof of traditional antiquity at that time. Regarding the traditional history of the Rose Croix, I may say that any one who reads impartially the Rosicrucian works will be quite convinced of the influence, that brotherhood exercised on the Speculative Masonry of the present day.

I may say that I am aware that Sir Walter Scott, Jacobus van Lennep, Sir Richard Broun, and Dr. Burnes state that the Order of the Temple was continued in Scotland separately from the Hospital till nearly 1500, but no evidence of this has been tendered, and such charter evidence as we have access to evidently make against the view. Possibly, with the gift of the Templar estates, the Bruce compelled an equal reception from the Hospital, and we may believe that even in some commandries the Temple element may have swamped the Hospital; the election, also, of David Seaton as Grand Prior of Scotland of the Temple and Hospital, seems never to have been acknowledged at Malta, and there is little doubt that it ensued from this election that with one or two intervening names which may be discovered, Viscount Dundee was Grand Prior or Master until he fell in 1689, but whether there was a *forced* connection with Freemasonry in England (as there was doubtless a speculative and *unofficial* connection both in England and Scotland, long prior thereto), is not certain but only traditional. Prince Charles Edward Stuart after his election at Holyrood in 1745, seems to have appointed Templar Commanders of Masonic Provinces, that of Germany being the seventh, but this confers no superiority upon the present Chapter General of Scotland, the *chances* being that the Masonic element was first incorporated in England. Much has been said in Scotland regarding the ancient nobilitary proofs, those writers are probably not aware that they were officially expunged for Britain in 1545, after the reformation.

I am requested to say something here respect-

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ing the Order of the "Red Cross of Constantine," this article is already too long, and I cannot accede to the request for other reasons; I may however state, that at the request of eminent Masons the history of that venerable Order is being collected from authentic family documents and other sources, and the history might possibly be obtained for these pages, should their readers desire it. I now refer to the ancient, legitimate, genuine decoration, of the family of St. Constantine, or the Great, and not to the Masonic Order of the same name, for upon the Grand Mastership of the genuine order the late Duke of Sussex could have no more claim than I have to those of the Golden Fleece of Philip of Burgundy, the Star of France, or the Garter of England.

## THE HAUGHFOOT LODGE AND SPECULATIVE MASONRY.

By R. S.

EXTRACTS FROM OLD RECORDS OF HAUGHFOOT LODGE.—*contd.*

"At Haughfoot, Tuesday, the 27th
"December, 1709.

"Being St. John's Day.

"List of the Masons belonging to that lodge according to the seniority, John Hoppringle of yt ilk, James Pringle his brother, Andrew Thomson, Sir James Scott of Gala, Thomas Scott his brother, James Pringle in Haughfoot, Robt. Lowrie in Stow, Willm. Cairncross in Soctkbridge George Cairncross in Galashiels, James Frier, there, William Borthwick of Falahill, Walter Scott now in Stow, Alexr. Young Chyrmgeon, Willm. Lowrie in Stow, John Scott Chyrmgeon, Alexr. Baillie of Athestiell, John Younger writer Edinburgh, Willm. Pringle now in Dalkeith, Andrew Hardie now in Dalkeith, John Young in Stow George Gray in Faims Lonend, William Craig in Torwoodlie, John Clapperton in Stow, Thomas Frier in Galashiels, John Sanderson there.

"William Borthwick of Falahill was chosen preses for the insuing year, till St. John's day next, with ye same privilidges and commission of former presses.

"James Pringle, brother to Torsonce, John Scott Chyrmgeon, and William Pringle in Dalkeith, were excused for their absence.

"John Pringle, wright, Alexr. Young, Chyrmgeon, Alexr. Baillie of Ashisteill, John Younger, writer in Edinburgh, and Andrew Hardie being absent, and having sent no excuse to the meeting are fined each in one pund Scotts, and the Box Master ordained to call in the sd. fines.

Andrew Thomson in Galashiels is continued Box Master for the insuing year till St. John's Day next.

"The Box Master reports yt conforme to the warrant last St. John's Day he lent to James Pringle, in Haughfoot, on his personall security twentie four punds.

"The meeting allowed to the sd. James Pringle the use of the sd. £24 till this day gratis, and continued in the sd. James Pringle's hands, the sd. soume till St. John' Day next, and ordained the Box Master to take a formall bond from him for it, bearing a rent from this day.

"The former commission anent admitting of intrants in the terms it was granted, St. John's Day 1708, is continued till St. John's Day 1710.

"William Borthwick of Falahill payd. in to the Box Master one pund Scotts as his fine for absence 27 Decr. 1708.

"Sir James Scott of Gala, payd. in to the Box Master the deficiency of his entrie 13 sh., and £2 10 sh. for his fines as marked in the state debts 27 Decr. 1708.

"James Pringle of Torwoodlie, gave in his petition to be admitted apprentice and fellowcraft which was agreed to, and he accordingly admitted, and he payd. in to the Box Master for his entry six punds Scotts.

"William Cairncross yr and James Brysome gave in their petition to be admitted to the society which was agreed to as apprentices only, and they were admitted accordingly, and each of them were appointed to pay in to the Box Master for their entry one pund Scotts.

"James Brysone as youngest apprentice appointed officer for the insuing year, till St. John's Day 1710.

"The Box Master agrees to pay a rent for what money of the publick stock is found in his hand at this day, from the date hereof till St. John's Day next. And it is remitted to Torsonce to state the same with the Box Master, and subjoin the state in this book.

("Here follows again the state of the Publick Stock.)

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| | |
|---|---|
| Charge against Andrew Thomson, Box Master Pr Sedurent 27 Decr., 1708, found in his hands at Candlemass 1708, bearing rent from that time | £43 : 01 : — |
| A rent yr of to 27 Decr. 1708 | 2 : 04 : — |
| Pr. received by him betwixt Candlemass and 27th Decr., 1708, as then stated | 10 : 14 : 9 |
| Soume in his hands 27 Decr., 1708 | £55 : 19 : 9 |
| Then lent pr. warrant to James Pringle | 24 : — : — |
| Resting in his hands bearing a rent from that time | 31 : 19 : 9 |
| A rent yr of for a year to 27 M., 1709 | 1 : 15 : 3 |
| Pr received this day as before marked | 06 : — : — |
| From Torwoodlie | 01 : — : — |
| From Sir James Scott, | 03 : 03 : — |
| From William Cairncross | 01 : — : — |
| From James Bryson | 01 : — : — |
| In all in his hands this 27 Decr. 1709 for which he is to pay a rent till St. John's Day, 1710 | £45 : 18 : — |
| Pr in James Pringle's hands which bears a rent from this day the last year, a rent being forgotten | 24 : — : — |
| | 69 : 18 : — |

Follows a list of deficients in fines to be called in by the Box Master:—

| | |
|---|---|
| John Pringle, wright absence 27 Decr. 1707 | 01 : — : — |
| Alexr. Young Chyr. | 01 : — : — |
| Ashistiell' | 01 : — : — |
| John Younger | 01 : — : — |
| "For absents 27 Decr. 1709. | |
| John Pringle, wright | 01 : — : — |
| Alexr. Young, Chyr. | 01 : — : — |
| Ashisteill | 01 : — : — |
| John Younger | 01 : — : — |
| Andrew Hardie | 01 : — : — |
| In all | 09 : — : — |

"Haughfoot, Decr. 27th, 1710.

("A list of Masons given, 26 in number same as 1709.)*

"James Pringle chosen preses for this day.

"Sir James Scott, John Pringle, John Younger, Alex. Young, Falahill, Ashisteill, Torwoodlie and William Pringle, fined for absence in one pund Scotts each.

"Torsonce and Walter Scott excused because of their letter testifieing their necessary absence being produced.

"This day, Adam Clapperton and Patrick Sanderson were admitted into this lodge, and received the word in common form, and they are to pay 20 sh. Scotts each, conform to custom.

"Sd. day Torwoodlie chosen preses untill next meeting, and Andrew Thomson continued Treasurer.

"Sd. day Overture given in by Ashisteill that this lodge should be altered in respect its inconvenience*

"Edinburgh 24 Jany., 1711.

"Mett John Hoppringle of that Ilk, Wm. Borthwick of Falahill, Thomas Scott brother to Gala, John Younger writer in Edinr. and Andrew Thomson in Galashiels, Masons of the Lodge of Haughfoot, and admitted Mr. John Mitchelson of Middleton† Apprentice and Fellowcraft in common form, who paid in to the Box Master six punds Scotts.

*(To be continued.)*

* There is evidently a change in the writing of the records this year—and in part of 1709—also I observe two of the old Masons names struck off the list by death—although no minute is taken of the same, one in 1711 makes provision for the relief of the widows.

* I presume the inconvenience would arise from the fact of members residing at considerable distances from the lodge. However this overture does not seem to be taken notice of at any other meeting following.

† Middleton is about half way between Haughfoot and Edinburgh, probably this was the reason the lodge was held in the latter place.

## MASONIC NOTES AND QUERIES.

### THE PYRAMIDS.

Sir Henry James has given something sensible regarding the Pyramids, and their angles of inclination, &c. He shows that their builders were looking to the *stones* when constructing them—not to the stars.—W.P.B.

### FREEMASONRY AND ITS ORIGINATORS.

It seems to me that the study of what may be called the architectural portions of our rituals, &c., shows that they were manufactured by the disciples of Palladio. At the beginning of last century the pseudo-classic was all the rage, while the spirit and grand works of our 13th and 14th century Masons were then despised! Palladio, who was born in 1518, flourished in the latter half of the 16th century, and died in 1580. His "Treatise on Architecture" served as a great text-book for our 17th and 18th century architects. The Palladian style was introduced into England by Inigo Jones (first half of 17th century), and greatly died away in the time of Sir William Chambers, who was born in 1726 and died in 1796. Had *speculative* Masonry really been practised by our cathedral builders, we, as their supposed successors, should have rather more of their spirit and ideas amongst us than we have; whereas the ideas we do have breathe the spirit extant at the

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beginning of last century. I think that those of my brethren who understand the history, etc., of architecture will know what I mean.—W. P. BUCHAN.

SYMBOLISM IN ROSLYN CHAPEL.

*Inter alia,* in his remarks upon Roslyn, Billings observes,—"But whether, in this late specimen, the artist was influenced by the spirit of symbolisation which imbued Vincent de Beauvais and his followers, may be doubted. The influence of these encyclopædias in stone was dying out." The following from Mackenzie's Imperial Dictionary will also be useful,—"Vincent of Beauvais, a Dominican of the 13th century, regarded as the precursor of the encyclopædists, at a time when the word encyclopædia was not invented. He was reader to St. Louis, King of France, and tutor to his children. He compiled a summary of general knowledge, under the title of "Speculum Majus," containing subjects of a natural, philosophical, and historical kind. As the work contains the opinions of authors who are not now extant, it possesses considerable curiosity; in general, however, it only displays the ignorance and superstition of the age in which it was written. Vincent is supposed to have died about 1264.—W.J.P."

MASONIC REPORTING (p. 282).

Will "Crescent" explain what he means by "an unqualified brother," at page 283, especially in connexion with the office of Master?—PICTUS.

MASONIC REPORTING.—BY CRESCENT.

I consider "Crescent" is mistaken upon this subject. Instead of considering that the Magazine should be a *faithful* "Mirror," he would have it only to record the fair side of matters; all cancerous sores he would have plastered over, etc., whereas, if there be anything going on that is wrong in principle, there is nothing like setting it in the Mirror to put things right. A little ventilation does good, and so did that which "Crescent" refers to at foot of page 283, first column. More, read the lodge reports published since, and it will be seen that that was merely a passing gale, and that one of the principal supporters of the then victor is his then opponent, showing that a passing "spar" left no un-Masonic feelings of envy behind it. Then, as to the remarks of "Crescent" upon the antiquity of "Masonry," he is simple indeed. As to *operative* Masonry, the antiquity of it is admitted by all; but, as to *speculative* Masonry, if he considers it to be older than a century and a half, let him prove it, and also show how old his pretended "traditions" of the Craft are? He should remember that truth is of more importance in Masonry than pandering to mushroom traditionary pseudo-Masonic notions.—OBSERVER.

BROS. HUGHAN, AND BUCHAN.

Bro. Hughan says (p. 289), before 1717 "Masonry was practised as a secret society, and on a different basis, to any other trade incorporations or guilds." Will he explain this and show wherein the particular difference consisted? also, wherein consisted his "speculative Masonry" which—page 288—he says existed "before 1717?"

Bro. Buchan then, at page 287, asserts that there was no *speculative* Masonry, or Freemasonry, before 1717; but that the old Masons' societies, as he elsewhere says, were merely *similar* to those of other co-existant trades; therefore, Bro. Hughan has to prove that *speculative* Masonry existed before 1717; while Bro. Buchan has to show that other trades had secrets and words and grips as well as Masons. Come to the point.—POINTED.

THE RITUAL QUESTION.

The remarks of Bro. Hyde Clarke (page 289) are very *apropos.* It would be premature at present to attempt to lay down any authoritative ritual, let us exactly understand our historical position first, after which there might be some hope of our would-be ritual-reformers giving something sensible and permanent.—W.P.B.

SCOTCH LODGES.

As "R.W.M." admits that he never even heard of a certain part of the O.B. which I saw administered in a Scotch lodge, he cannot be accepted as much of an authority. In reply to his remarks, I have simply to say that I spoke of what I knew, and testified to what I had seen.—J.A.H.

EDUCATION.

That there is great necessity for the spread of education amongst the Freemasons cannot be doubted; that there is great necessity for the spread of education amongst the masses cannot be doubted; that "more light" is needed everywhere cannot be doubted; in fact, this is being felt now almost everywhere, and the cry is over all the land,—"Send the schoolmaster abroad." This is a matter which particularly interests Freemasons; with them all men, independent of their particular creed, who believe in God are eligible as members; they give "light" alike to the Jew and Gentile, the Saxon or the Turk; consequently, to be consistent, they ought to see that the "light" that is the *light of education* is given to all members of the rising generation apart from any sectarian creed. Independent of any religious dogma, our coming men ought to have given to them such a secular or unsectarian education as will enable them to think and judge for themselves; while religious teaching, being a thing *per se,* could be given at home or at the Sunday-schools.* In 1738 Pope Clement XII. remarked that "a society had been formed into which persons of all religions and all sects are indiscriminately admitted" Well, the sooner Pope Pius IX. can say that "*National schools* have been formed into which children of all religions and all sects are indiscriminately admitted," the better. The progress of the world is bound up in that one word "Education." By-and-bye, we trust it will assist in beating the sword into the ploughshare, and the spear into the pruning-hook!—W. P. BUCHAN.

* I do not disparage religious education; for, while I admit that "secular education is the handmaid of religion," I also consider that true religious education is "the beneficent source of secular enlightenment;" but if bigotry and ignorance are to be dispelled, we must impart good secular education, so as to give, as it were, eyes to the soul, by which it may be enabled to see for itself, and, using the privilege of its manhood, *think and judge for itself.* Then, trusting in God, we hope that whatever religion is, really the best and truest will ultimately triumph in the end. Any pretended religion afraid of such a test must have something wrong with itself.—W.P.B.

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### THE ROYAL ORDER.

Bro. "Pictus" is very adroit at evading the issue between us, but, as a "canny Scot," he cannot expect your readers to be fully satisfied with a vague reference to what some other brother is going to do in proving something else equally undefined. If "Pictus" will refer to the innocent remarks of mine which first evoked his animadversions, he will see that I have committed myself to no definite opinion as to the date of the institution of the Royal Order.—J.A.H.

### THE ANTIQUITY OF FREEMASONRY.

I hope before very long to publish in the pages of the *Magazine* some of the evidences I have collected in respect of the antiquity of our Order. I am encouraged to do this by the very able and fraternal letter of Bro. Hughan which appeared in your last number, and which places the whole controversy in its true light. For it is not and never should be made a question of personal views and preconceived opinions, but should rest on historical evidence and historical evidence alone! With respect to the age of the Masonic Poem, I can only repeat pace Bro. Buchan, that the most competent authorities on the age of MSS. have agreed, and still agree that its date may be safely ascribed to the end of the 14th century, from 1380 to 1400. I do not know what Bro. Buchan means by "its internal evidence shows it was not of the 14th," and it is quite clear to me that he could have read neither it nor the prose Constitutions, edited by Bro. M. Cooke, carefully, when he says that neither of them "shows any evidence of speculative Masonry among their writers."—A Masonic Student.

### SCOTUS AND J.A.H.

After the avowal of J.A.H. that he is on regimen, and can only assist at gastronomical celebrations and cannot assist in them, and after his allusion to the fact that the members of our lodges are more given to toddy than to solid banquets, I have no right to press the matter of "personal gastromic feats" on J.A.H. He will not blame me for still standing up for the honour of auld Scotland on the several points. —Scotus.

### BROS. HUGHAN, BUCHAN, AND J.A.H.

After Bro. Hughan's very clear and able letter, Bro. Buchan cannot claim him as a supporter of the pure 1717 theory. In fact, Bro. Hughan completely gives it up—and Bro. Buchan at the same time—when he says so well,—"Long before the Grand Lodge of England was established, Masonry was practised as a secret society, and on a different basis to any other trade incorporations or guilds." Even the minutes of lodges recently quoted by Bro. Hughan and others, prove incontestably how utterly hopeless and untenable is the mistaken theory Bro. Buchan has set himself with such energy and determination to uphold.—A Masonic Student.

### TOULMIN SMITH'S ENGLISH GILDS.

I beg to call the attention of Bros. Hughan, Buchan, and others engaged in the investigation of Masonic archæology to the "English Gilds" of Toulmin Smith which has just appeared. Mr. Toulmin Smith spent many years on this work, and collected a mass of material. He was, as we know, a laborious and zealous inquirer. As yet I have had only a cursory glance at the subject, and so far the guilds or gilds of Masons figure but little in the book. Toulmin Smith had other objects than the illustration of what we know as Masonry; one special topic of his is the relationship of guilds as friendly societies and trades unions.

A very important appreciation of his labours is the distinction between social gilds and trade gilds, and this has its bearing on the question of what many call "speculative Masonry," the mediæval existence of which some doubt. Bro. Buchan is one of these, but his reduction of Orchard Halliwell's MSS. by one century, is really a matter of no moment in the investigation. Where he is doing more valuable work is by calling attention to the Scotch Burgh records. The records published by Toulmin Smith are, however, more minute in their details. Adopting wholly Bro. Hughan's views (pp. 288, 298), and partly a suggestion of Bro. Buchan's, I think it possible that "speculative" Masonry may have been connected mediævally with a social guild, and that in England Masonry had an independent descent from the social guilds, and that when it was developed in the 17th century in England and passed into Scotland, it was there, as he proposes, grafted on the trade guilds. There is much that is now dark and mysterious to be lighted up; but I think it not unattainable in the present progress of research.

Upon the subject of secrets and oaths for keeping guild secrets, Toulmin Smith contains much curious matter, all tending in my view to attest the antiquity of Masonic forms, and not, as Bro. Buchan thinks, to show they are absolutely modern.

In this I think we are safe, that Masonry in Scotland in any shape is a reflex of the institutions of England, although in many instances independently modified.

With regard to Bro. Younghusband's MSS., Bro. Buchan has taken a wrong view. I place the copy purposely at a late date, and have said 1720 to 1740, and am within limits; but, as the MSS. is now pasted or mounted, I cannot decide whether it is not older, and it is much more likely to be of the 17th century. I have, however, said distinctly that it is a transcript by an illiterate person of an older MSS., so that the contents of the MSS. are older than 1720. They conform, in fact, to one of Toulmin Smith's guild regulations, to the older MSS., and that quoted by Bro. Buchan at p. 298. The MSS. is of the latter class.—Hyde Clarke.

### DARWIN'S THEORY OF THE ORIGIN OF SPECIES.

Is there any sympathy or similitude between the Darwinian theory and the old notion of the transmutation of metals?—W. P. Buchan.

### TRADESMEN IN LODGES.

Whatever may have been the cause, and however Bro. Buchan may doubt the fact, I repeat that within my own knowledge there was such a rule of exclusion in some lodges until our own times. If it were not for obvious reasons, I could name eminent brethren who, on this very ground, were several years before they could gain admission to the Order.—J.A.H.

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THE CARBONARI.

Some persons are very fond of taking all kinds of degrees, which may be got by paying for. Such are cautioned against including in their list the old society of the Carbonari, which is still in vigour among the Italians, including, it is supposed, their English colony. At all events they have initiates among the English. The Carbonari constitute a distinctly political society, and, as is well enough known, the poignard is the instrument of their behests. This is not metaphorical, but practical. The Carbonari are quite willing to accept recruits, who are bound to explicit obedience, and an Englishman may find himself fixed upon to commit an assassination, or to provide the funds or means for it, under the alternative of being himself assassinated.—NOTA.

OLD FREEMASONRY.

Bro. Buchan should remember that "drowning" men are proverbially saved from a worse fate. However, Bro. Hughan has "drowned" the year 1717 without leaving Bro. Buchan even the customary "straw."—J.A.H.

ITALIAN MASONRY IN TURKEY.

The English jurisdiction may be regarded as having developed Masonry in Turkey, but of late years exertions have been relaxed, now Italian Masonry has made progress. The Italian Grand Lodge of Florence has 14 lodges—2 at Constantinople, 3 at Smyrna, 1 at Magnesia, 1 at Salonika, 3 at Alexandria, 2 at Cairo, 1 at Tripoli, and 1 at Tunis.—NOTA.

MASONIC BIBLIOGRAPHY.

The Masonic publications of Italy are the "Official Bulletin of the Grand Orient," twice a year, 8vo.; *Avvenire Sociale*, weekly, published at Palermo.—NOTA.

## CORRESPONDENCE.

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

### THE BOOK OF CONSTITUTIONS.

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

Dear Sir and Brother,—Those brethren who have read the Book of Constitutions — the only work emanating directly from Grand Lodge respecting Freemasonry—cannot have failed to notice its division into two parts; the first containing the *ancient* charges of a Freemason.

It might have been supposed that such a work would have contained some allusion to the origin and objects of Freemasonry; but, beyond a mere reference to the original rulers and patrons of the Order, that it had an *original* plan, is a *mystic* art, is an ancient *science*, total darkness reigns.

One of two things then is certain; either the Order really possesses a history corresponding with the characteristics alluded to, or it does not. If it does, then unquestionable historical landmarks must exist somewhere by which its pretensions to antiquity can be established. Mystic rites must be skilfully practised to make it a mystic art. General principles, having some particular aim in view, must be studied to constitute it a science. The names of the original rulers and patrons of the Order should be known; and there should be an original plan of the structure; the whole of which should be accessible to such brethren as may be desirous of such knowledge.

Many have written on these subjects, and Bro. Oliver in particular; but a perusal of their works does not satisfy the mind. They are theoretical, not demonstrative; and I have been induced to make this communication in the hope that Bro. Melville may obtain that consideration which his labour for years fully entitles him to; for, being practically acquainted with his system, I am in a position to assert that it is astounding; the result of my own investigations being a belief that ceremonies, circumstances, and events, theological, Masonical, mythological, and historical, have either been compiled from the objects delineated in the Celestial Atlas, or the objects have been made to correspond with them, in accordance with *a law which alters not*, and is remarkable for its simplicity.

Yours fraternally,

GEORGE F. EVANS.

Hobart Town, Tasmania. 12th August, 1869.

### SPECULATIVE MASONRY.

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

Dear Sir and Brother,—I hasten to make the *amende honorable* to Bro. Hughan. I beg to apologize for having supposed that he endorsed Bro. Buchan's views.

The following shows how very much Bro. Buchan differs from Bro. Hughan:—

"Ask for proof of speculative Masonry being practised before 1717 and you cannot get it."—Bro. Buchan, *Magazine*, *Oct.* 9.

"The absurd notion that there was *no* speculative Masonry before 1717."—Bro. Hughan, *Magazine*, Oct. 9.

I am glad to find that after all Bro. Hughan and myself are agreed in opinion. Bro. Buchan will, perhaps, be better satisfied now that Bro. Hughan has condemned the "absurd notion" which he is constantly reiterating without a shadow of *proof* that there "was no speculative Masonry before 1717."

Yours fraternally,

Oct. 9th, 1869. J.A.H.

### UNIFORMITY OF RITUAL.

"*In those days there was no King in Israel; every man did that which was right in his own eyes.*"—Judges, 21, XXV.

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

Dear Sir and Brother,—Every student of history, either sacred or profane, is well aware of the anarchy and confusion that are sure to ensue in any state which, for the time being, has either no recognized head or where there is no controling power; where every man is allowed "to do that which is right in his own eyes." This universally admitted truth, I believe, to be as applicable to Freemasonry as to any other state of society; and yet we appear to be bordering on this state of anarchy, even if we are not fairly plunged into it, so far as the rendering of our rites and the celebration of our ceremonies are concerned. Every Mason who, like "our *ancient brethren*," has travelled, whether to the east or to the west, in search of light or in the desire to impart it, must have been painfully struck with the various readings. He must have heard of what purports to be a perfect ceremony, handed down from our ancient brethren, the landmarks of which every W.M. solemnly promises to carefully preserve. Yet scarcely two lodges

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work precisely alike. In the provinces you may detect at least 20 different ways of working; and here, at the fountain head, where we are supposed to be under the immediate eye of Grand Lodge, how many different modes have we?

In the *Magazine* of the 11th ult., I see a letter headed, "Broadfoot, Thompson, and Muggeridge's Ritual." We have seen and heard of Stephen Barton Wilson's Ritual; we have also of Bros. Thomas and Brett's mode of work, and lots of others less known to fame; and then many W.M.'s and their officers make a hash by compounding two or more systems into one unsystematic jumble; "each doing that which is right in his own eyes."

This anomalous state of things has been noted by brethren higher in the Craft, and commented on by abler pens than mine, for some time past; but the turning-point, I think, has at length been reached.

The Union Waterloo Lodge, doubtless, had felt the want of an authorized version of the ritual; but our Grand Officers tell us distinctly that they have not sanctioned *any ritual*, and the Grand Registrar is reported to have said that it did not matter whether the W.M. or Bro. H. was in right, or whether the ritual was Bro. Muggeridge's or any other's, as "that was not a question for them to decide." It is plain, therefore, that there is no limit to the innovations that may be made by two classes of workers—those with defective memories, and those whose imaginations outstrip their judgment. It is stated that "the great difficulty is to obtain a competent tribunal." True, but greater difficulties have been overcome when there is an earnest desire to accomplish the work.

Let Grand Lodge depute, say half-a-dozen, of the best Preceptors to meet and confer; let them report to the Board of General Purposes, who should if necessary try to aid in the amalgamation of the best points of each system; let the Board itself report to a select committee of literary brethren specially appointed by the Grand Master, and let their report be presented to Grand Lodge, when, if it met their approval and was sanctioned by the Grand Master, we should have a form of ritual to refer to; one that could be taught in all our lodges of instruction and introduced into all our provincial assemblies. If a plan like this met with the approval of Grand Lodge, there would be very little difficulty in finding P.M.'s, who are not mere parrots to repeat by rote what they have been taught, but men who would give correct grammatical sentences, and also an intelligent reason for the use of the terms employed.

Let the sister Grand Lodges be asked to co-operate with us in this movement; we are on friendly terms with them, and, though we should have much to impart to our Scotch and Irish brethren, yet we should find that we had also something to learn. I know that with certain parties it is considered quite correct to sneer at Irish and Scotch workings; but I have seen in Dublin, Belfast, Ayr, and Glasgow, work that that would have reflected credit on any officer of our own Grand Lodge. We must not imagine that we possess all the light, or that the dust of ages has not obscured some of the panes, it may be in the dormer window, of our Temple, while, from presenting another aspect to the sun and rain, those very parts in Scotland may have remained clear and bright; at any rate, if uniformity is desirable in England, it is sadly desirable throughout the United Kingdom. To this end the letters of your correspondents, "Crux," "Crescent," and others tend; and by none others will it be more warmly welcomed than by

Yours fraternally,

G. W. W.

## ENGLISH MARK LODGES.

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

Dear Sir and Brother.—The closing sentence in a report of a meeting of St. Andrew's Mark Lodge (No. 22, S.C.) at Manchester, in your last number, p. 295, is, I am sure, worthy of notice and endorsement by all good Mark Masons. Much has of late appeared in your pages respecting the Grand Lodge of Mark Masters and the lodges holding warrants from Scotland, and amongst the writers on this subject is one whose opinions I generally agree with, but I fear, in the last article from his pen (pp. 284 and 285), there is much that will tend rather to open than heal the breach between the conflicting jurisdictions. Surely a little good management and forbearance on both sides would bring about the much-wished-for day, when all Mark Masters advanced in England will "acknowledge the supremacy of the Grand Lodge of Mark Masters of England and Wales." With your correspondent, "Crescent," I would not suppose for a moment that the matter of fees stands in the way. Neither can I suppose that our Grand Lodge would grudge a grant of warrants free of expense to the twelve lodges now holding them from Scotland, conditionally upon the Supreme Grand Royal Arch Chapter of Scotland acknowledging our supremacy south of the Tweed. Then with regard to the seniority of lodge numbers, a plan might be adopted which would not give offence to the brethren under either jurisdiction. According to the return now before me I see that there are at present no less than eleven lodges under the English constitution in abeyance, viz., 4, 11, 28, 30, 32, 34, 36, 38, 40, 42, and 44. Why could not the Scotch lodges take these numbers as far as they hold out? Surely a union under the rule of a Grand Lodge so well managed as the Grand Lodge of Mark Masters in London is, with a well supported Benevolent Fund to relieve the distressed, would be far preferable to the present un-Masonic state of things, and no one can deny that those who will bring about such a happy state, will deserve well of both the Grand Bodies.

Yours fraternally,

A W.M. UNDER THE ENGLISH CONSTITUTION.

## GRAND LODGE HONOURS.

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

Dear Sir and Brother.—I am much obliged to some one who has coupled my name with that of a distinguished scientific man, Bro. Dr. Richardson, *F.R.S.* (p. 291), but he appears also to have intimated that I am entitled as a contributor to your *Magazine*, to Grand Lodge honours. Although during many years, in common with Bro. Havers and many leading promoters of the Craft, I supported the *Freemasons' Magazine*, I am unaware of any contribution of mine to its pages which would entitle me to higher honours than those that I held. I cannot but be grateful to others for good opinions, but I must disclaim any concurrence on such a ground for the distinction assigned.

Yours fraternally,

HYDE CLARKE.

## MASONIC LIFEBOAT.

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

Dear Sir and Brother.—How is it that the "Oddfellows" have launched Two Lifeboats, and we "poor Masons" cannot launch one?

Yours fraternally,

12th Oct., 1869. A P.G.O. OF MONMOUTHSHIRE.

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# THE MASONIC MIRROR.

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

## MASONIC MEMS.

PORTRAITS of the Rt. Hon. the Earl of Dalhousie, *K.T.*, *G.C.B.*, M.W.G.M. Mason of Scotland, can now be obtained at this office, price 3s. 6d. each. Copies, with ornamental border and Masonic emblems printed in gold, on large size paper can be had, price 10s. 6d.

GRAND LODGE OF ROUMANIA.—We have reason to believe that a Grand Lodge of Roumania has been constituted, and if we understand properly, there are Provincial Grand Masters of Moldavia and Wallachia.

A NEW MASONIC TITLE.—Bro. General Garibaldi is dubbed by the Italian Masons "Premier Mason of Italy."

Bro. JOHN HENDERSON, of Woolwich, whose name was mentioned in the reports of the Union Waterloo (No. 13), and the Nelson (No. 700), is the Senior P.M. and Treas. of the former lodge and Secretary of the latter.

## METROPOLITAN.

TEMPLE LODGE (No. 101).—This numerous and influential lodge held the first meeting of the present session on Tuesday, the 5th inst., in their lodge-room, at the Ship and Turtle Tavern, Leadenhall-street. Present: Bros. Joseph Tanner, W.M.; F. J. Cox, S.W.; Smithly, J.W.; Bond, P.M., Treas.; J. H. Wynne, P.M., Sec.; Youle, S.D.; Reynolds, J.D.; Hastelow, Dir. of Cers.; Prince, I.G.; and a numbers of P.M.'s, as Bros. S. May, E. Farthing, sen., T. Beard, Henry and W. W. Wynne. Amongst the visitors were Bros. Norris, W.M. 21, P.G. Steward; T. Wescombe, Prov. G. Sec. Kent; B. P. Todd, P.M. 27; Storr, P.M. 453, &c. Mr. Marmaduke Lintt was initiated, and the lodge was closed, there being no other business, after which the brethren adjourned to banquet, which was enlivened with some very good songs.

LODGE OF FAITH, No. 141.—This lodge held its regular meeting on Wednesday, the 28th ult., at Anderton's Hotel, Fleet-street, the W.M., Bro. G. Hyde, in the chair, supported by P.M.'s Harris, I.P.M.; Gottheil, Stewart, Hopwood. Anslow, Hope, &c. The lodge was opened, and the minutes of the former lodge were read and confirmed. Bro. Moulton was raised to the third degree, and Bro. Davis was passed to the degree of a Fellow Craft. An election then took place for W.M. for the ensuing year, and Bro. Hill, S.W., was unanimously elected. Bro. Carter, Treas.; and Longstaff, Tyler. The brethren then adjourned to banquet. On the removal of the cloth, the usual loyal and Masonic toasts were given. Bro. Anslow, P.M., proposed the health of the W.M., who briefly returned thanks. The visitors were Bros. Mortlock, P.M. 174; Lacy, 174; and several other brethren.

THE OLD CONCORD LODGE (No. 172).—This lodge met at the Freemasons' Hall, Great Queen-street, on Tuesday, the 5th inst., the W.M., Bro. George King, in the chair, the following business being upon the summons: To ballot for and initiate Mr. James C. Willett, wine merchant, 54, Gloucester-street, Pimlico; to ballot for, as joining members, Bro. Mott, late New Concord, 813, proposed by Bro. Emmens, P.M. & Sec., and seconded by Bro. Masterman, S.W.; Bro. Probyn, of Whittington Lodge, 865, proposed by Bro. Stacy and seconded by Bro. Emmens, P.M.; Bro. Hodges. late New Concord Lodge, 813, proposed by Bro. Emmens, P.M., and seconded by Bro. Stacy; and to raise Bro. Hughes. Punctually at 5.30 the W.M. took the chair, supported by the following officers, members, and visitors, viz.:—Bros. Corbyn, P.M., as S.W. (in the absence of Bro. Masterman); Morrin, J.W.; Holland, S.D.; Lawson, J.D.; Silk, I.G.; Jabez Hogg, P.G.D.; Emmens, P.G. Purst. & Sec.; Gurton, P.M.; Laughlin, P.M. & Chap.; Jackson, P.M.; Dixon, P.M., and several other brethren. Among the visitors present were Bros. Elmsworth, W.M. Oak Lodge; Main, P.M. 813; Bryan (late Old Concord); Woodham, 101; Fowler, 194; Sinclair, 813; Gabb, 813; and Salisbury, 813. The lodge was opened in the first degree, the minutes were read and signed, when the several propositions were made and duly balloted for. The lodge was then opened in the second and third degrees respectively, when Bro. Hughes was raised to the sublime degree of M.M. Afterwards the lodge was resumed to the first degree, when Mr. J. Willett was initiated in due form, both ceremonies being worked by Bro. King with his known accuracy. After some propositions for joining and for initiations at the next meeting had been received, the lodge was closed. The brethren then adjourned to the banquet, which was to the satisfaction of every one present. The usual toasts were given and responded to, and Bro. the Rev. J.W. Laughlin, Chap., addressed the initiate with great eloquence on the principles and beauties of the Order, and the brethren retired at an early hour, having spent a very agreeable evening.

LODGE OF JOPPA (No. 188).—This lodge resumed its regular meeting on Monday, the 4th inst., at the Albion Tavern, Aldersgate-street. The W.M. having taken the chair, supported by P.M.'s E. Van Diephenheim. B. W. Aaron, E. P. Albert, L. Alexander, A. M. Levy, Bro. Berkowitz, Chaplain, &c. The minutes of the former lodge being read and confirmed, Bro. Payne was passed to the second degree, and Bros. Samuel Levy and Hartog, were raised to the sublime degree of Master Masons. The lodge was then closed, and the brethren about sixty in number, adjourned to a very excellent banquet. After the usual toasts, loyal and Masonic, the W.M. proposed the toast of the Benevolent Fund attached to this lodge, its object being to assist brethren who have been contributing members for three consecutive years. He was pleased to say that by donations and subscriptions that fund amounted at present to £1,000, although large sums had been given to brethren, who, unfortunately, had become reduced in circumstances. Bro. P. Beyfus, P.M., and President of the Benevolent Fund, returned thanks. He stated he was pleased to see so large an amount connected with that fund, and he hoped that it would be a very long time before any brother would have to apply to it for relief. Bro. M. Van Diephenheim proposed the "Health of the W.M.," who suitably returned thanks. The W.M. then rose and said, the next toast was one the Lodge of Joppa was proud of—namely, its reception of visitors. He regretted there were not more present, but, if deficient in quantity it was made up in quality, and he hoped the brethren would drink that toast in a manner that would show to those brethren, although holding so high a position in the Provincial Grand Lodge, they were pleased with the reception they had met with, as it was meant in the spirit of true Masonry. Bro. Hill, stated he felt flattered by the remarks of the W.M., and he thanked him for his hospitality, and he was proud to inform the brethren that the W.M. was one of his pupils. The visitors were: Bros. Hills, P. Prov. G.J.D. Kent; White, P.G. Sec., Kent; R. Old, P.M., 890, P. Prov. G. Sec. Durham; B. Lazarus, 561, of Halifax, Nova Scotia, &c. The "Health of the Past Masters" was responded to by Bro. M. Van Diephenheim, I.P.M., and H. M. Levy, P.M. That of the officers by Davis, S.W.

LION AND LAMB LODGE (No. 192).—A regular meeting of this lodge was held on the 7th inst., at Cannon-street Hotel. The lodge being opened in due form, the minutes were read and confirmed, and at 5.40 p.m. Bros. Taylor and Haynes, after the usual ceremonies had been gone through, were raised to the sublime degree of M.M. Bro. Arkel and Younger were then presented, and, after the usual preliminaries, were passed to the degree of F.C. The lodge having been resumed in the first degree, a letter was read by the W.M. from the widow of the late Bro. Holland, upon which Bro. Hosgood proposed and Bro. E. Roberts seconded that the W.M. should visit the case and report thereon, which was carried unanimously. A letter was then read from the widow of the late Bro. Allatson, who had been a subscribing member to this lodge for 18 years, thanking Bro. C. Hosgood for the kind memoir of her late husband (in the FREEMASONS' MAGAZINE of the 25th ult.), and such letter was ordered to be entered on the minutes. The lodge was closed in due form, and the brethren adjourned to an excellent dinner, provided by the manager of the Cannon-street Hotel. The usual loyal and Masonic toasts were given and responded to. The harmony of the evening was greatly promoted by the

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vocal abilities of our much respected Bro. James Harvey (C.C. of Cripplegate), who was in most excellent voice. He was also ably supported by Bro. J. G. Marsh, P.M. and Sec. The members present were Bros. E. King, W.M.; E. Robert, J.W.; W. Goodyer, P.M. & Treas.; J. G. Marsh, P.M. & Sec.; C. Hosgood, P.M.; W. R. Baker, James Harvey, Bright, Cohu, Haynes, Davis, Newman, McKier- nan, Dickenson, Dixon, Raff, Taylor, Arkel, Younger, Brookman, Kent, and several others.

STABILITY LODGE (No. 217).—This lodge met at Anderton's Hotel, Fleet-street, on Tuesday, the 5th inst., at six o'clock p.m.; the W.M., Bro. Edward Hughes, in the chair. The lodge was opened in the first degree, and the minutes of the last (emergency) meeting were confirmed. Bros. Coley and Wilson were examined and entrusted, and the lodge was opened in the second degree, when these brothers were passed to the degree of F.C. Bro. Warsop passed his examination in a very creditable manner, and the lodge having been opened in the third degree, he was duly raised so the sublime degree of a Master Mason. The lodge was then closed down to the second and first degrees, and the petition to Supreme Grand Chapter for permission to hold a chapter of the R.A. Masons, under the sanction of the Stability Lodge, was read and signed by the W.M., Wardens, &c., in open lodge. On the motion of Bro. Samuel, seconded by Bro. James, S.W., two guineas were voted to the Benevolent Institution for Aged Freemasons and their Widows, to be placed on Bro. Taylor's list. Nothing further being offered, the lodge was closed in due form and with solemn prayer. Visitors present:—Bros. Heath, Prov. S.G.W. (Herts); Fielder, P.M. Panmure, 715; and Bro. Coghlan, Caveac Lodge, 176.

HORNSEY LODGE (No. 890).—On Friday, the 1st inst., the opening meeting for the season 1869-70 of this flourishing lodge was held at Anderton's Hotel, Fleet-street. In the unavoidable absence of the W.M., Bro. P. M. Webb presided, and, after the usual routine business had been disposed of, Mr. Louis Francis Middleton was balloted for and unanimously elected. Bros. Burke, Essett, Whelpdale, and Cowderoy were passed, and the initiate was introduced to ancient Freemasonry. The lodge was then closed in due form, and the brethren sat down to a banquet served in Bro. Clemow's well-known style. Amongst the visitors we noticed Bros. H. Hollingsworth, P.M. 487 & 1106, F. H. Godsell, J.D. Caveac, 176; W. Murdoch, Joppa; J. Burch; P.M. Confidence, 193; J. A. Isaacs, Prosperity, 63; J. E. Gell, P.M. Wellington, 348; K. Clemow, Jubilee, 72; M. Flanagan, 96, &c. The next meeting will be held, as above, on the 5th of November.

MARQUESS OF DALHOUSIE LODGE (No. 1,159).—A meeting of emergency was held on the 6th inst., at the Freemasons Hall. The W.M. Bro. Capt. H. Barber and the P.M. Bro. Sir James Fergusson, *Bart.*, being absent, Bro. Hyde Clarke, P. Dep. D.G.M., Turkey officiated; Bro. Lord Wm. Hay, S.W.; Bro. R. N. Fowler, *M.P.* as J.W., (in the absence of Bro. E. B. Eastwick, *M.P., C.B.*); Dadolhaie Naorijee, S.D.; Bro. Louttil, J.D. The ballot was taken for three candidates for initiation, and for Bro. Capt. Virnard and Bro. Capt. Chanter as joining members. Mr. Emanuel Deutsch, of the oriental department of the British Museum, and Capt. Arthur Tulloch, Madras Staff Corps were initiated. The members adjourned to banquet in the tavern. The P.M. jewel for Bro. Sir James Fegusson, *Bart.*, Governor of South Australia was exhibited.

PERFECT ASHLAR LODGE (No. 1,178).—On Thursday evening, the 7th inst., at the Gregorian Arms, Jamaica-road, Bermondsey, this lodge was opened by Bro. F. H. Ebsworth, W.M., who initiated M. Gustav Ellis, and passed Bros. Rambert, Smith, and Green, (1,194.) The W.M. then vacated the chair, which was taken by Bro. Alfred Avery. P.M. 619. Bro. James W. Avery, S.W. and W.M. elect, having been presented by Bro. Ebsworth, was installed as Master of the lodge for the next twelvemonths by Bro. A. Avery. Bro. Josiah Green was invested as S.W.; Bros. H. Bartlett, J.W.; Dr. Dixon, P.M., Treas.; F. Walters, P.M. Sec.; D. Rose, S.D.; G. J. Grace, J.D.; J. W. Dudley, I.G.; J. H. Harmsworth, Dir. of Cers.; J. H. Fudge, W. Steward, and W. Y. Laving, Tyler. A handsome P.M. jewel was presented to Bro. Ebsworth by the new W.M. in a very flattering speech, and the I.P.M. returned thanks in suitable terms. A vote of thanks was also given and ordered to be entered on the minutes to Bro. Walters, the untiring Secretary. The lodge was then closed, and an excellent banquet followed. Bros. A. Avery, Saul Wells, F. Deering, H. Massey (all of No. 619), Newsom, W.M. 1,223; C. J. Hogg, S.W. 1,275, and H. Muggeridge, P.M. 192 & 715, were among the visitors.

VILLIERS LODGE, (No. 1,194.)—The installation meeting of this lodge was held on the 2nd inst., at the Northumberland Arms, Isleworth, the lodge was opened by Bro. E. Clark, I.P.M., who, after the minutes of the former regular and emergency meetings and the report of the audit committee had been read by Bro. Dodd, declared Bro. J. T. Trickett, of 954 duly elected a joining member. He then initiated Messrs. V. Beadle Bedolfe, *M.D.*, Charles G. Forsyth, George Luke Ridge, and Thos. Anthony Woodbridge. Bro. Little, by desire of the presiding officer, then took the chair, and Bro. E. Clark presented to him Bro. J. Trickett, *C.E.*, W.M. elect, to receive the benefits of installation. The brethren were admitted and saluted the newly-installed Master in all the degrees. At the conclusion of this portion of the installation, Bro. Trickett invested Bros. W. Dodd, S.W.; Henry Allman, J.W.; R. W. Little P.M., Sec.; E. T. Osbaldeston, S.D.; F. J. Lancaster, J.D.; T. Smale, I.G.; R. A. Steel, Dir. of Cers. W. Harvey, Senior Steward; Major H. W. Palmer, Jun. Std.; Gilbert, Tyler. At the election of Treasurer, the choice of the brethren fell on Bro. E. Clark, P.M. A vote of thanks to Bro. R. Gurney, for the zealous discharge of his duties as Treasurer, was carried. Bro. E. Clark proposed, and Bro. E. T. Osbaldeston seconded, that Bro. H. G. Buss be made a honorary member of the lodge. This motion also was carried unanimously, and the lodge closed. A magnificent banquet, followed.

HERVEY LODGE (No. 1,260).—A meeting of this lodge took place at the George Hotel, Walham-green, on Wednesday, the 13th inst. Bros. King, jun., W.M.; King, S.W.; P. H. Jones, J.W.; H. Weaver, S.D.; W. Garner, Hon. Sec.; E. Garner, I.G.; H. Parker, Org.; C. T. Speight, Tyler. Among the brethren were: Bros. Dr. Godrich, Thomas; Webb, Way and several others. The visitors were: Bros. Avery, 511, Hickey, 527. The lodge was opened in due form, the minutes read, and upon Bro. Thomas giving proofs of his proficiency he was entrusted and retired; the lodge was then opened in the second degree, and Bro. Thomas was passed as F.C. Bro. Webb then gave proofs of his proficiency in the second degree and retired. The lodge was opened in the third degree, and Bro. Webb raised. Lodge was then resumed, and after one or two propositions the lodge was closed, and the brethren then adjourned to a banquet served in Bro. Webb's usual style. The brethren separated at rather a late hour, after spending a very happy evening, enlivened by some capital singing and a brilliant recital on the pianoforte by Bro. H. Parker.

STAR LODGE (No. 1,265).—On the 1st inst., the first meeting since the consecration of this lodge was held at the Marquis of Granby, New Cross-road, Bro. Joseph Smith, P.G. Purst., W.M., presided. Bros. W. Ough, G.P.; E. S. Stidolph, 291; T. Perridge, S.W., 79; H. Crabtree, 87; J. W. T. Barrett, J.W. 871, and Richard Tanner, W.M. 177, were balloted for and elected as joining members; and Messrs. Thomas Darke, Thomas Whiteman, and Thomas Hobson were balloted for as candidates for admission to Freemasonry. The S.W. named in the warrant not being able to attend, the W.M. stated as that officer was travelling, and would most likely be so employed during his year of office, he should appoint Bro. W. Ough, G.P., as S.W. *pro tem.* This he did, and invested him with the S.W. collar and jewel. The W.M. then appointed and invested Bro. R. Tanner, W.M. 177, as J.D. Messrs. T. Whiteman and T. Hobson were afterwards admitted to the mysteries and privileges of Freemasonry, the ceremony being performed by the W.M. Bro. E. Palmer was elected a country member of the lodge, and Bro. Walters proposed that a Lodge of Instruction, under this lodge's warrant, be held at the Marquis of Granby every Saturday evening. The motion was seconded by Bro. Whittle and carried. As this was the first working night of the lodge there was no further business to be gone through, and the W.M. closed the lodge.

## PROVINCIAL.

### DURHAM.

DURHAM.—*Marquis of Granby Lodge* (No. 124).—On Tuesday evening the 5th inst., a regular meeting of this lodge was held in the Masonic Hall, Old Elvet. The W.M. Bro. C. Rowlandson presided. Among the members of the lodge present were: Bros. W. Stoker, P.M.; W. Brignall, P.M.; W. B. Fitzgerald, P.M.; W. A. Malcolm, P.M.; W. Brignall, jun., (W.M. No. 1,274); T. Sarsfield, S.W.; Rev. G. R. Bulman,

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J.W.; J. Rami, Treas., and about twenty-five others. The visitors present were: Bros. G. Ratcliffe, S.W. and Sec. Nos. 840, 979, 993, and J. J. G. Strong, No. 1,121. The minutes of the previous lodge having been read and duly confirmed, the ballot was taken for Messrs. G. P. Reed, W. C. Allan and W. Turner, all of whom were declared to be duly elected. The candidates being in attendance, were regularly introduced and initiated into the mysteries restricted to the first degree. Bro. C. Millwood was a candidate for the honours of the M.M. degree, and having complied with the requisite preliminary he was raised in due form. The lodge was then closed in the several degrees, remaining open in the first, when certain propositions having been made, the lodge was formally closed, and the brethren adjourned for a short time to refreshment. An emergency lodge was held on Tuesday evening last, the 12th inst., for the purpose of considering an offer made by a tradesman in the town, to purchase the Masonic Hall by private contract, the brethren being about to quit the same, for a more commodious hall which is now nearly ready for their reception. After the offer had been well considered, it was eventually decided to accept the same, and the legal adviser to the trustees, was intrusted to facilitate the completion of the purchase, with as little delay as possible.

## LANCASHIRE (EAST).

HULME, MANCHESTER *Blair Lodge* (No. 815).—On the 8th inst., this lodge held the festival of St, John the Evangelist. Bro. James Redford, was installed by the I.P.M., as W.M. for the ensuing Masonic year. Afterwards a banquet was held, at which were present of the Prov. G. Lodge of East Lancashire: —Bros. Hine, P. Prov. S.G.W.; Wike, Prov. S.G.W.; Figgins, P. Prov. G. Chap.; Kennedy, Prov. G. Treas.; T. Dill, Prov. G. Purst.; and Bro. Binckes, P.M., the able Secretary of the Boys' School, London. The usual loyal and Masonic toasts were given. The I.P.M. was presented with a P.M. jewel by the newly installed W.M., in the name of the officers of the lodge, and in recognition of the many valuable services rendered to the Blair Lodge. Able speeches were made by Bros. Wike, Hine, and Binckes, drawing attention to the Masonic Charities and the good they were doing. The brethren separated in peace and harmony, after an agreeable evening.

## LANCASHIRE (WEST).

LANCASTER.—*Rowley Lodge* (No. 1,051).—The regular meeting of this lodge was held at the Masonic Rooms, Athenæum, on Monday, the 4th inst. The chair was occupied by the I.P.M., Bro. Dr. Moore, Prov. G. Supt. of Works; Bro. Hall being S.W., and Bro. J. Hatch, 281, J.W.; Bros. J. Ingal, 281, as S.D.; Broadhurst, J.D.; Taylor, I.G.; Watson, Tyler; Coulan, E.A.; and Bro. Dr. de Vitré. The lodge was opened and general business transacted, and Bro. Coulan, E.A., having been found worthy, was passed to the degree of F.C. by the acting W.M., the working tools of the degree being presented by the S.W. Bro. Dr. Moore announced that he had accepted the office of Steward to the Charity for Aged Freemasons and their Widows. Their being no further work before the lodge, it was closed in the usual manner.

### LIVERPOOL.

*Provincial Grand Lodge of the Western Division.*

The annual provincial grand lodge of the western division of Lancashire was held on the 5th inst. at the Adelphi Hotel, when upwards of 200 brethren assembled. The provincial grand officers present were—Bros. Sir Thomas G. Fermor-Hesketh, Bart., M.P., R.W. Prov. G.M.; the Hon. F. A. Stanley, M.P., S.G.W.; H. S. Alpass, G. Sec.; T. Wylie, G. Reg.; C. Sherlock, P.P.G. Reg.; A. C. Mott, S.G.D.; H. G. Vernon, M.A., G. Chaplain; T. Armstrong, J.G.D.; W. Laidlaw, P.G.S.; J. W. J. Fowler, G.S.B.; J. Skeaf, G.O.; H. Bulley, P.J.G.W. Cheshire; J. P. Platt, P.P.J.G.W., Cheshire; R. Wylie, P.G.A.O.D., of C.; Marsh, P.G.P.; G. W. Broadbridge, P.G.S.; B. W. Rowson P.G.S.; Joseph Mawdesley, P.P.G. Reg.; J. Molineux, P.P.G.O.; S. White, P.G.S.B.; C. J. Banister, P.G.S.B., of England; F. Binckes, P.G.S., Sec. Boys' School; John Bowes, P.P.G. Reg., Cumberland and Wastmoreland; James Hamer, P.G. Treas. All the lodges in the province were represented with four exceptions, and in some instances the individual lodge attendance was very numerous.

The Prov. G. Lodge having been opened, the G. Sec., read the minutes of the previous annual Provincial Grand Lodge held at Wigan, and the special Prov. G. Lodge meeting held at Rufford on the occasion of the laying of the foundation stone of St. Mary's Church. He also announced that letters of apology for non-attendance had been received from Bros. Lord Skelmersdale, Lord de Tabley, Schneider, and several other brethren in the province.—Bro. Hamer, P.G. Treas., presented his accounts, and in receiving them the R.W. Prov. G.M. said the financial statement appeared to be very satisfactory, and they had been properly audited. The accounts showed that there was a balance at the bank of £820 2s. 5d., and £117 3s. 10d. remained in hand.—The financial statement was adopted.—Bro. Hamer, who has held the office for nine years, was elected Prov. G. Treas. for the ensuing year, and in acknowledging the renewed compliment Bro. Hamer signified his intention of resigning at the close of the current year.—The following brethren were then appointed provincial Grand Officers for the ensuing year:—Bro. the Right Hon. Lord Skelmersdale, D. Prov. G.M.: Bros. the Hon. F. A. Stanley, M.P., Prov. S.G.W.; Schneider, Prov. G.J.W.; Vernor, Prov. G. Chaplain; Wylie, Prov. G. Reg.; H. S. Allpass, Prov. G. Sec.; A. C. Mott, Prov. S.G.D.; H. B. White, Prov. J.G.D.; Dr. Moore, Prov. G. Supt, of Works; R. Wylie, Prov. G.D.C.; Marsh, Prov. G. Assist D.C.; S. White, P.G.S.B.; J. Skeaf, Prov. G.O.; Laidlaw, P.G. Purs.; Wearing, Pickering, Broadbridge, Ibbs, Rowson, and Fowler, Prov. G. Stewards. Bros. Peter Ball was unanimously re-elected G. Tyler, and W. H. Ball Assist. G. Tyler.—A number of applications for relief of distressed masons were submitted, and votes of money were made to each of the applicants.—The G. Sec. reported that warrants for the consecration of three new lodges had been issued during the year, and congratulated the brethren upon the continued harmony and progress which the different lodges had exhibited.—Bro. Wylie moved that the sum of ten guineas should be voted from the fund of benevolence to the annuitant fund of the aged freemasons and widows of masons, and that the vote should be made in the name of S.G.W. This proposition was unanimously agreed to.—The Prov. G. Lodge was then resolved into the court of governors of the West Lancashire Masonic Institution, when Bro. A. C. Mott read the minutes of the general and other committee meetings held during the year which were unanimously adopted. The other proceedings of the court were merely of a formal character, the officers of the past year being unanimously reappointed. After the Prov. G. Lodge had been again resumed, Bro. Binckes made a statement as to the condition and prospects of the boys' school, On the motion of Bro. Banister, seconded by Bro. Younghusband, 100 guineas were voted from the fund of benevolence for the benefit of the institution, and it was agreed that the gift should be made in the names of the Prov. S.G.W. and the Prov. J.G.W. After Bro. Binckes had acknowledged the handsome and spontaneous donation, the Prov. G. Lodge was closed in due form. It should be mentioned that Bros. Haswell, Wilson, T. Armstrong, and T. J. Hughes kindly gave their services as musical brethren. Bro. Skeaf, Prov. G.O., not only played the accompaniments, but also furnished a new anthem (his own composition), called "Behold how good and pleasant," which is marked by a fine flowing harmony and most artistic arrangement, and will doubtless attain no means popularity.

The brethren afterwards banquetted at the Adelphi Hotel, when Bro. Sir T. G. Fermor-Hesketh, Bart., M.P., R.W.P.G.M., presided. The list embraced 15 toasts, which were proposed in an efficient manner and cordially responded to. In the course of the evening the Prov. G.M. announced that he would hold his next annual meeting at Southport. A well-selected programme of music was performed by the above-named musical brethren, and the brethren separated after spending a most pleasant evening.

## LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*St. John's Lodge* (No. 279.)—The usual monthly meeting of this lodge was held at the Freemasons' Hall on Wednesday, the 6th inst., the W.M., Bro. Kelly, D. Prov. G.M., in the chair, and all the officers except the treasurer (who was absent owing to a family bereavement), and the J.D. being in their places. Several visitors from the sister lodge (No. 523) were present, including the W.M., Bro. Toller, P.G. Reg., and the Rev. Bro. H. E. Von Stürmer, of Worcester. The list of business included an initiation, a passing, and two raisings, but, one only of these candidates was present—Bro. Roper—who having passed a satisfactory examination as a F.C., was duly raised to the third degree. A vote of condolence was passed to Bro. Weare, P.M., and Treas. of the lodge, on the decease of

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his wife, and which the secretary was requested to convey to him. A letter was read from the R.W. Prov. G.M., the Earl Howe, *C.C.H.*, relative to his contemplated retirement on account of ill-health and advanced years, and expressing his lordship's opinion as to the brother best qualified to succeed him in the rule of the province. This was ordered to be entered in the minutes, and to be acknowledged by the secretary in suitable terms, expressive of the thanks of the lodge for his lordship's communication, and of the unanimous concurrence of the assembled brethren in his opinion, which gave them the liveliest satisfaction. A gentleman having been proposed as a candidate for Freemasonry, and the desirability of a Masonic ball taking place in the town in the course of the coming winter having been discussed, the lodge was closed, and the brethren adjourned to refreshment.

### YORKSHIRE (NORTH AND EAST).

HULL.—*Kingston Lodge* (No. 1,010).—This lodge met for the first time this season on Wednesday, the 6th inst. Bro. Ll. W. Longstaff, P.M., W.M., presided, and the lodge was numerously attended. Amongst those present were Bro. J. P. Bell, *M.D.*, D. Prov. G.M. for North and East Yorkshire; Bro. M. C. Peck, and the W.M.'s of the Humber and Minerva Lodges. The business of the lodge having been disposed of, the W.M., assisted by Bro. C. Copland, I.P.M., passed Bros. Morrell, Baylis, and Howard to the degree of F.C. The lodge having been closed down to the first degree, the W.M. gave an exceedingly full and interesting account of a visit he recently paid to a lodge in Paris, which was attentively heard, and for which he received the thanks of the lodge. It was announced that the next regular meeting of the lodge would be held on Thursday, the 4th, instead of Wednesday, the 3rd of November; a dispensation for the change of day having been applied for, as the meeting of the Yorkshire Musical Society would take place on the latter date. The brethren afterwards partook of the usual refreshment, and passed a very pleasant evening.

## SCOTLAND.

### GLASGOW.

GLASGOW.—*Lodge of Glasgow, St. John* (No. 3 *bis*).—A meeting of this ancient lodge was held on the 5th inst.; Bro. Baird, R.W.M., in the chair. Bro. M'Millan, S.W., Bro. M'Aulay, J.W., and a large number of the brethren were present. The minutes of the last regular meeting were read and passed, also of an emergency meeting at which two gentlemen were initiated, &c. The D.P.G.M., Bro. Walter M. Neilson, now entered the lodge, to whom the R.W.M. vacated the chair. Bro. Neilson, however, after a few complimentary remarks, allowed the R.W.M. to resume his former position, while he supported him on the right. Bro. Gavin Park, P.M., in reference to the portion of minute regarding the proposed new hall for the lodge, explained the position of affairs, while the R.W.M. produced a plan showing how the proposed premises could adapted, and made high in the ceiling, and be properly ventilated, and more suitable for the growing requirements of the lodge than what they occupied at present. After some discussion upon the pros. and cons. of the matter, Bro. Buchan proposed a motion to the effect that the upper flat of north property, 213, Buchanan-street, be bought by the lodge, and altered and fitted up as a Masonic hall, and that shares be taken up by the members and other parties interested in the welfare of the lodge; also that donations be received towards that object, so that the lodge may have a hall of its own suitable for its dignity and position. The said motion was seconded by Bro. E. F. Bamber, Sec. An amendment was proposed by Bro. Millar, and seconded by Bro. D. Walker, that the shares scheme should be left out. Both amendment and motion were put to the meeting, when the lodge by a large majority agreed to the motion. Bro. Neilson, D.P.G.M., thereafter made a few remarks in support of the scheme. The expense will be about a thousand pounds, and as the lodge numbers so many architects, builders, and other influential brethren amongst its members, it is to be hoped that they will get up such a hall as will be worthy of themselves, their mother lodge (the senior lodge of the province), and of Glasgow. About £300 in shares have already been taken up (up to the 6th instant), as also some donations received.

## CHANNEL ISLANDS.

### JERSEY.

INSTALLATION OF BRO. COL. ED. C. MALET DE CARTERET AS R.W. PROV. G.M. OF JERSEY, AND INAUGURATION OF THE JERSEY WATER WORKS.

We may briefly premise for general information that the question of providing the town of St. Helier with a plentiful supply of good wholesome water has long been a matter of anxious consideration. With this object the "Jersey Waterworks Company" was formed. The promoters, therefore, determined to inaugure the important undertaking by a grand public display, so as to give *eclât* to the whole proceedings, and for that purpose they fixed the day of the R.W.P.G. Master's installation for the inauguration of the waterworks. His Excellency the Lieutenant-Governor, the Bailif, the civil authorities, and the clergy, with the principal merchants and gentry of the island, responded to the invitation to join the day's proceedings. The P.G.M. and the brethren cordially assented to honour the event.

THE INSTALLATION.

The Prov. G. Lodge was held on Wednesday, the 29th ult., at the Masonic Temple, and was opened soon after 10 o'clock a.m. by W. Bro. Wm. Adams, P.P.G.S.W., assisted by Bros. P. W. Benham, P.P.G.S.W., as J.W., and J. O. Lesueur, W.M. 491, as J.W. There were also present P. Prov. G. officers and P.M.'s, viz.:—J. Le Cronier, *M.D.*, P.D.G.M.; J. T. du Jardin, P.S.W.; Ed. D. Le Coutuer, P.S.W.; M. Tracy, P.M. 244; C. H. Mann, P.M.., P.S.D.; Ph. Binet, P.M. 491, P. Reg.; A. Schmitt, P.M. 590, P. Sec.; Frs. Marett, P. Super. of Works: C. Kingsworth, P. J.W.; J. Moss, P.M. 245; C. Lesueur, P.J.W.; J. G. Scott, P.M. 491; T. W. Dunell, P.J.W.; S. Jewell, P.S.W.; J. Blampied, P. Dir. of Cer.; G. J. Renouf, P.M. 1,003; W. R. Cumming, P.S.D.; G. Rogers, P.M. 1,003, P. Pursv.; R. Binet, P.M. 1,003; Ph. Harite, P. Purv.; J. Fauvel, P.M. 245, P.S.D.; J. N. Westaway, P.M. 877, P. Reg.; H. L. Manuel, P.M. 590, Prov. Dir. of Cer.; Ph. W. Lequesne, P.M. 958, Prov. Assist. D. of C.; F. Prosser, P. Purv.; C. Donaldson, P.M. 244, P.S.D.; R. Randall, P. Sword B.; Ed. J. Bellingham, P.M. 1,003, P.S.D.; J. Oatley, P.M. 590; Gilbert, P.M. 491; Dr. Fothergill Smith, P.M. 877; Ed. Lott, P.M. 245, P. Org. Visitors: Bros. L. Guillot, 30°, Ven. de la. Parfaite Union (Rennes); Weil, S.W.; Dubois de Pacé, Or., Ollivier, Rousseau, A. Daviguaud, Guerault (of St. Malo), A. Grout, 18°; Mallet, Choin, 18°; A. Marienne, of "La Renaissanice," Paris; J. Galliene, P.D.G.M.; J. Gardner, W.M. 84; Guilbert, P.P.G.S.W.; Parker, Clarke, Glencrop, Millington, J. F. Draper, P.M. 243 (Guernsey); J. Grimmond, P.M. 245, P.P.G.S.W., W.M. 34; J. R. B. Hastings, P.M. 34 Ph. Corbet, P.M. 478; J. J. Wilson, P.M. of R. Burns' Lodge; Major W. Young, 311, J.R.; J. M. Stickland, P.M., P. Prov. G.S.D. The whole of the lodges were represented, viz.: Yarborough, 244, by Bro. Fowler, W.M.; Mechanics', 245, by Bro. S. R. Dawe, W.M.; Royal Sussex, 491, by Bro. J. O. Le Sueur, W.M.; La Césarée, 590, by Bro. A. Viel, W.M.; Royal Alfred, 877, by Bro. Ed. D. Le Coutaer, W.M.; St. Aubin's, 958, by Bro. Ph. W. Lequesne, I.P.M.; Prince of Wales, 1,003, by Bro. S. R. Giles, W.M.; and over 200 brethren of the several lodges.

The lodge having been raised from the first to the third degree, the Dir. of Cers. introduced the French deputations from Rennes, headed by W. Bro. L. Guillot; from St. Malo, by Bro. A. Grout, Ora.; from Guernsey Doyle's L. 84, by W. Bros. J. Gallieane and J. Gardner, W.M.; from Loyalty L. 243, by W. Bro. J. F. Draper, P.M.; from Justice L. 34 J.R. by J. Grimmond, W.M., who having been cordially saluted with all Masonic honours, were conducted to the right and left of the chair of the Prov. G.M.

The Installing Master now stated the chief object for which the Prov. G. Lodge had been summoned. A deputation composed of P.M.'s C. H. Mann, C. Kingsworth, J. G. Scott, A. Schmitt, Dr. J. Le Cronier, P. W. Lequesne, G. J. Renouf, together with Bro. P.M. H. L. Manuel, Dir. of C., retired to the ante-room, and returned to the lodge in procession, escorting Bro. Col. Ed. C. Malet de Carteret, who was received with great enthusiasm, and presented by Bro. Du Jardin to the Installing Master to receive the benefit of Installation.

The patent from the M.W.G.M. was exhibited, and after the reading of its contents by the Assist. Sec., Bro. M. Tracy, the ceremony of Installation was proceeded with, being most ably performed by the presiding officer, admirably assisted by his

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two Wardens. The Installing Master then proclaimed the R.W. Bro. Col. Ed. C. Matet de Carteret as Prov. Grand Master for the Province of Jersey, when all Masonic honours were paid to him. The same officer heartily congratulated the Prov. G.M. upon his accession to the high office. The Prov. G M., in a feeling speech, expressed his sense of the honour that had been conferred upon him, and thanked the brethren for their attendance. He said he was fully determined to do his duty to the Craft as far as it was in his power, and he hoped that the province would hereafter occupy its due position among the provinces of the land.

The Prov. G.M. announced to the brethren, that it was with peculiar pleasure he appointed as his Deputy, W. Bro. J. Le Cronier, *M.D.*, for he believed, that there was no one who would hesitate to bear testimony to the uniform courtesy with which he had carried out the Masonic duties of his several offices. On that account he felt, that in appointing him his Deputy, he was appointing a brother who might be said to be held in the highest possible esteem that a man can attain. The patent was then handed to the secretary and read; Bro. Dr. Le Cronier was installed by W. Bro. J. O. Le Sueur, duly proclaimed Prov. D.G.M. and saluted accordingly. The brethren next proceeded to the election of a brother to fill the office of P.G. Treas. for the year, when Bro. P. W. Benham was proposed, seconded and unanimously elected to fill that important and responsible office. The following appointments of Prov. G. Officers were then made, and such as were present were duly invested: Bros Ed. D. Le Courteur, S.W.; J. G. Scott, J.W.; Rev. F. A. Rey, Chap.; P. W. Benham, Treas.; Wm. Adams, Reg.; A. Schmitt, Sec.; J. O. Le Sueur, J.D.; Fothergill, *M.D.* S.D.; Ph. Le Sueur, Supt. of Works; H. L. Manuel, Dir. of Cers.; Ph. W. Le Quesne, Assist. Dir. of Cers.; Thomas, P.M., Sword Bearer; M. Tracy, Assist. Sec.; Ed. Lott, Org.; Colonel Miller, Purst. Stewards:—Bros. F. Baker, (Serj. Major, R.A.) 244; Ph. Blampied, 245; R. Barrow, (Serj. R.A.) 491; A Vict, W.M. 590; Fred. Cooke, J.W. 877; Alex. Low, *M.D.* 958; Toms, Tyler. Letters received from Bros A.'Gnepin, *M.D.* Ven. of Lodge Mars et les Arts, (Nantes), M. Villiers, *M.D.* Ven. of Lodge Nature et Philanthropie, (Lorient), highly congratulating the province on the appointment of such a worthy brother to the post of P.G.M., expressing their Masonic sympathies with the Jersey lodges, at the same time deeply regretting their inability to send deputations at this particular moment.

Bro. J. T. du Jardin proposed, seconded by Bro. P. W. Benham, "that the committee of the late Prov. G.L. be requested to draw up a code of by-laws for the government of the Province."

Bro. S. Jewell, seconded by Bro. C. Le Sueur, made an amendment to the effect:—

"That the Masters and I.P.M.'s of all Lodges should be the Committee."

The Prov. G.M. put the amendment, which was lost, and the original motion carried.

The Prov. G.L. was then adjourned, and a procession of the brethren was marshalled under their respective banners, headed by the band of the town regiment; it proceeded to the church of St. Helier, shortly before one o'clock. A choir, composed of ladies and gentlemen connected with St. Simon's district church and who had kindly come forward and volunteered their services, conducted by Bro. E. Lott, then sang a psalm. Prayers were read by the very Rev. W. C. Le Breton, *M.A.*, Dean of Jersey, and an admirable sermon preached by the P.G. Chap., the Rev. Bro. F. A Rey.

At the conclusion of the service, a collection was made on behalf of the General Dispensary and the Parochial Visiting Society, amounting to £8 4s. 6d.

Having left the church, the brethren proceeded processionally to the site of the "Water Works." The streets of the town through which the *cortège* was to pass were crowded with spectators, and the march along St. Aubin's-road, presented as grand and imposing an aspect as ever had been witnessed. After a walk of nearly two miles, the procession reached the site of the proposed water works at Millbrook-mill. Here the Masonic body was met by his Excellency the Lieut. Governor, the very Rev. the Dean, the Bailif, and the directors of the company. Then the ceremony of inaugurating "the Water Works" was proceeded with. The Lieut. Governor turned the first sod, and on returning to the platform, his Excellency declared the sod was turned and the stone laid, the P.G.M. adding, that the latter had been well and duly laid.

After the ceremony, the procession was reformed in inverse order and returned to the Temple, where the labours of the day were resumed.

It was moved by the P.G.M. seconded by his Deputy and carried by acclamation:—

"That a cordial vote of thanks be conveyed to the very Rev. W. C. Le Breton, *M.A.*, Dean of Jersey, for his very great kindness in assisting at this day's special service in the town church on the occasion of the installation of the R.W. the P.G.M. of Jersey, Bro. Col. Ed. C. Malet de Carteret, for the good feeling he has shown towards the Craft in there voluntarily reading the Litany."

The P.G.M. then moved, seconded by the S.W.,

"That the best thanks are due, and are hereby given to the W. Bros. H. L. Manuel, Dir. of Cers.; Ph. W. Le Quesne, Assist. Dir. of Cers., and the hon. Stewards, for their judicious manner in which they have organised the procession." Carried unanimously.

The business of the day being ended, the Prov. G. Lodge was closed in due form, and with solemn prayer at half-past five o'clock.

At seven o'clock 119 of the brethren sat down to a sumptuous dinner at the Pomme d'Or Hotel. The R.W. the Prov. G. Master occupied the chair, and was supported on the right by Bro. Dr. Le Cronier and on the left by Advocate Gallienne. Near these gentlemen sat the deputations from Brittany, Normandy, and Guernsey, and the brethren holding high office in the province. The vice-presidents were Bro. Adams, the installing officer, and Bros. E. D. Le Couteur, Prov. S.W., and J. G. Scott, Prov. J.W.

The dinner reflected the greatest credit on Mme. Boisnet.

After the removal of the cloth the healths of her Majesty the Queen, of Bro. H.R.H. the Prince of Wales and the Royal Family, and of the M.W. the G.M. of England and the members of all the Grand Lodges in the world, were proposed by the R.W.P.G.M., and received with due honours.

Bro. Adams in neat and eulogistic terms proposed the health of the Prov. G. Master.

The R.W. E. C. Malet De Carteret, in a brief but fervid speech, thanked the brethren for their confidence in him. He referred with emotion to the unanimity with which the lodges of the island had recommended his appointment to the important and responsible office into which he had this day been installed. He assured the brethren that they might depend on his earnest and continuous efforts to promote all that related to masonry, and, assisted by his excellent Bro. Dr. Le Cronier, the D. Prov. G.M., he humbly trusted that he might not altogether disappoint the hopes that were so generously entertained in connection with the Grand Mastership.

Bro. A. Schmitt, in proposing the next toast, addressed the meeting as follows: At the present time it is with diffidence that I address you, in presence of the talent that surrounds me; but what I experience no fear in saying is, that I am the faithful interpreter of the affectionate sentiments of the brethren who have entrusted me with this agreeable mission. We are honoured by the presence of deputations from the lodges "Le Parfaite Union," of Rennes, of St. Malo, of "Doyle's" Lodge, of Guernsey, and of the Irish "Justice" Lodge; and we deem ourselves fortunate, and are glad, at their fraternal invasion of our Province. Yes! beloved visiting brethren, we feel our hearts palpitating with joy and gladness at seeing you in our midst; for that which was to have been the *fête* of the installation of our new beloved Chief will be the *fête* of international Masonry. Thanks then, to you, brethren, who have come to assist us on this occasion, to cause it to shine with increased lustre. It is because you know what Masonry is, whose task is not ended because it is infinite, as is the struggle between good and evil, between right and might, between light and darkness! Yes, beloved brethren, you are in our midst, because you know what Masonry is,—that *cultus*, that religion *par excellence* which repels all intolerance, superstition, and fanaticism;—because, moreover, you know that it is the *cultus* of humanity and devotedness to one's brethren and the neighbour, ever marching at the head of civilization and progress, and having as its basis that immortal triangular motto: "Liberty, Equality, Fraternity." That, beloved brethren, is what you know, and these are your sentiments. Hence it is that you have come to share both our labours and our pleasures. Accept, therefore, this expression of our fraternal gratitude. I need not assure you that you will ever find in this province a fraternal reception and the most cordial hospitality; for we shall ever remember the warm reception we met with at Rennes, at

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St. Malo, at Guernsey. In you, therefore, brethren, we hail the harbingers of a new era of prosperity, happiness, and concord. May the holy bonds of brotherhood by which we are already united, henceforth remain indissoluble. Brethren of this Province, I give the toast of "Our visiting brethren!" And I request that you will unite with me to evince enthusiastically, by the threefold battery, the joy and happiness we experience at their presence in our midst.

"Our Visiting Brethren."

This toast was received with enthusiasm.

The W. Bro. L. Guillot, representative of the French lodges, acknowledged the toast and thanked the brethren for their fraternal welcome. He rejoiced at what he might call the special international alliance between the lodges of Brittany and Normandy and the islands, and he congratulated the masons of Jersey on the admirable choice that had been made in the nomination of their Grand Master.

Bro. Gallienne P.D.G.M., (of Guernsey), Sec. of the French Lodges, and Bro. Grimmond, W.M. of the Irish Lodge, also responded to the toast,

Bro. Guillot then proposed "Prosperity to the Lodges of the Channel Islands."

Bro. Du Jardin P.M. answered, and expressed his conviction which was that of every mason, that under the enlighted administration of Bro. Malet De Carteret, the lodges of the island would increase and prosper, and work successfully not only for masonic but also for the general good.

Bro. Gallienne proposed in complimentary terms the health of the officers invested to-day, and referred to their personal and masonic qualities.

The Bro. Dr. Le Cronier D.G.M. responded and assured the brethren that nothing would be neglected on his part and that of the other officers to justify the confidence of the R.W.G.M. and the kind opinion of the brethren.

Bro. Henry Luce Manuel proposed at the request of the G.M. "Concord, Charity, and Universal Fraternity." This, he said, was a toast essentially masonic. With respect to Concord it was an agreeable fact, to which they all could bear witness, that the province of Jersey was an examplar of the good feeling that ought to exist between all men, particularly Masons. As to Charity, it was a virtue that blessed, as had been truly said by an immortal poet, both him that gave and him that received. It was a virtue for which all should pray. Then Universal Fraternity; was it not one of the high aims and lofty objects of Masonry? When he saw to-day at this fraternal *fête*, and in such a comparatively small locality, so many nationalities represented, he was gratified in his conviction that the spirit which animated all present would one day animate all classes, and peoples, and races. He believed, although we, personally, were not likely to see the day, that the day would nevertheless come, and sooner, too, than expected when the whole earth would take up in universal chorus the anthem that one eventful morn rang from the Heavens and echoed through the skies, and the burden of which was "Peace on earth and good will amongst men." He called on the brethren to endeavour to accelerate the coming of that time. They would do so if they acted on the principle of the toast he had had the pleasure to propose.

The toast was received with all honours

"The Stewards" was proposed by Bro. P. Binet. He expressed the pleasure felt by all at the admirable manner in which the stewards had performed the duties entrusted to them. It had evidently been with them a labour of love, and the success that was desired had been achieved.

In the course of the evening the brethren were favoured with excellent songs.

Shortly after 11 o'clock the National Anthem was sung and three times three hearty cheers were given for the Queen. The R.W. the P.G.W. then left the chair, and the brethren again saluted him with the highest honours, and the day's proceedings begun with joy, and continued in order, closed in truly fraternal harmony and concord.

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LODGE LA CESAREE (No. 590)'—A special meeting of this lodge was called on Tuesday, the 28th ult., at the Masonic Temple, to receive the French deputations of Lodge La Parfaite Union (Rennes), headed by our Ven. Bro. L. Guillot, 30° (who has been re-elected for the twenty-fifth time to the Mastership of his Lodge); of La Bienfaisante, St. Malo, represented by Bro. A. Grout, 18°; and of Guernsey, represented by our esteemed Bro. J. Galliene, P. Prov. D.G.M. There was a very numerous attendance of members and visitors—above eighty. The lodge was opened by Bro. A. Viel, W.M., assisted by Bros. G. J. Renouf, P.M., S.W.; J. Grigg, J.W.; J. Oatley, I.P.M.; A. Schmitt, P.M., Sec.; J. Th. du Jardin, J. Durell, H. L. Manuel, and Ph. Binet, P.M.'s; E. D. Le Couteur, W.M. 877; N. Le Goupillot, Treas.; Ph. Starck. Among the visitors we observed Bros. J. F. Draper, P.M. 243; D. A. Low, J.W. 958; Choin, 18°; Ph. Blampied, 245; M. Gallichan. P.M. 491; Ph. W. Le Quesne, P.M. 958; J. G. Scott, P.M. 491; R. Binet, P.M. 1,003; P. W. Benham, P.M. 244; C. H. Mann, P.M. 244; Gilbert, P.M. 491; E. Lott, P.M. 245. The deputations having arrived, were received by the P.M., Deacons, and Dir. of Cers., and by them conducted into the lodge, where the W.M. and the brethren upstanding hailed them with honours due to the representatives of our French sister lodges. The W.M. then addressed the visitors, saying that he was proud to have the honour of cordially welcoming and receiving them. The president of the deputation briefly and feelingly returned his thanks for the hearty and fraternal welcome they received. Ph. J. Le Gros and Ph. Howard being candidates for initiation, and well known to the whole Jersey community as to respectability and moral character, were balloted for and unanimously admitted. The ballot was also taken for Bro. A. Duvignaud, of Lodge La Parfaite Union (Rennes), and was declared unanimous in favour of his admission as a joining member. Ph. Le Gros being in attendance, was duly initiated into the Order. At the request of the Secretary, our Ven. Bro. L. Guillot delivered an improvised address, in which he enlarged on the beauties of Masonic principles, and enjoined on the brethren the duty of carrying out those principles before the world, and in every station of life. The charge was an admirable exposition of the tenets which should guide and actuate the members of our grand universal family at all times—and it was most enthusiastically applauded. Moved by Bro. J. Th. du Jardin and the Secretary, and resolved by acclamation—"That Bro. L. Guillot, Ven. de la Parfaite Union, Or. de Rennes, should be nominated as a hon. member *ad vitam* of this lodge." The Secretary proposed, with emotion, a candidate for initiation, a dear friend of his, Mr. Ph. Binet, jun., a worthy son of his highly esteemed parent. No other business presenting itself, the lodge was closed at nine o'clock, and the brethren retired to the banqueting room to partake of the usual frugal refreshment, and where they spent a most delightful evening, seldom surpassed, in social and fraternal feeling. The brethren will never forget the agreeable impressions which the events of the evening produced on their minds.

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## INDIA.

### BOMBAY.

EASTERN STAR LODGE (No. 1,189 E.C.)—The regular monthly meeting of Lodge Eastern Star (No. 1,189) was held in the Freemasons' Hall, rear of the Sir Jamsetjee J. Hospital in Bombay, on Monday, the 16th August, 1869, when there were present:—W. Bros. Sorabjee Frommurze, W.M.; Thomas Diver, P.M.; Bros. Pestonjee Bazonjee, S.W.; Muncherjee Frommurze, J.W.; Sorabjee Jijibhay, Treas.; Cursetjee Raltonjee, Sec.; Nowrojee Pestonjee, S.D.; Jamsetjee J. Pantaki, J.D.; Jamsetjee Rustemjee, Dir. of Cer.; Jamsetjee J. Eduljee, Steward; Dinshaw D. Mistry I.G.; J. W. Seager, Tyler. The W. Bro. the Honourable J. Gibbs, D. DistrictG. M.; W. Bros. Andrew Hay, J. P. Cornforth, Avvon, Beard, Thwaites, and the whole of the district lodge, and about one hundred members and visitors.

The lodge was opened in the first degree, and the summons convening the meeting was read.

The minutes of the last regular meetings were read and confirmed.

The lodge was then opened in the second and third degrees, and Bros. Jamsetjee Nusserwanjee Dady and Jehanghir H. Dadysetna were regularly introduced, and raised to the high and sublime degree of Master Mason. The ceremony of raising was performed most ably and impressively by the Worshipful Master.

The lodge was then successively lowered to the first degree.

The W.M. then said: "Brethren, the next and the most pleasing business before the lodge is the presentation of an address, a P.M.'s jewel, and purse to our beloved and highly respected Bro. Diver, and I have now very great pleasure in reading the address. I may add that I am very proud as the

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Master of this lodge in presiding on this very interesting occasion, and as the D. District G.M., W. Bro. Gibbs, is present, I request him to present these testimonials on behalf of the lodge.

"ADDRESS.

"To Worshipful Bro. Thomas Diver, *M.O.*, P.D.G.S.W; Past Master of Lodge St. George 549; Concord 757 and Eastern Star 1,189, E.C., &c., &c.—Dear Sir and Worshipful Brother,—We the undersigned office-bearers and members of Lodge Eastern Star No. 1,189, do ourselves the very great pleasure in presenting you with the accompaning Past Master's jewel as a mark of our gratitude for the most valuable services you have rendered to this lodge ever since it came into existence. Were it not for your indefatigable zeal and assiduous attention in promoting the welfare of this lodge as its founder and patron, we feel confident it could never have arrived at that stage of advancement which it has attained. We are aware of the formidable difficulties that had to be overcome when the lodge sprung into existence, and it was solely owing to your influence and support, that these difficulties were successfully encountered. Rest assured, Worshipful Sir, that as long as Lodge Eastern Star, shall continue to shine in the Masonic world, your name will remain indissolutely attached to it, as that of a generous patron and benign benefactor. As a slight token of our appreciation of your valuable assistance in behalf of this lodge, we beg most respectfully to offer in addition to the jewel voted by the lodge, the humble tribute of a purse which we beg of you to accept and dispose of in a manner that you may feel most agreeable to yourself, and we trust you will accept it purely, as a token of our admiration and gratitude.

"With fraternal regards,

"We remain, Dear Sir and W. Bro.,

"Yours faithfully and fraternally,

"(Signed), SORABJEE FROMMURZE, W.M.

"PESTONJEE BAZONJEE, S.W.

"MUNCHERJEE FROMMURZE, J.W.

"And about 50 members of Lodge

"Eastern Star.

"Freemasons' Hall, rear of the Sir Jamsetjee J. Hospital, Bombay, Mazagon, 16th August, 1869."

Proposed by W. Bro. Sorabjee Frommurze, and seconded by Bro. Pestonjee Bazonjee, that a vote of thanks be recorded to W. Bro. Gibbs, for the willingness and readiness with which he conducted the ceremony of presenting the jewel, &c.

Three special cases of Parsee widows and orphans were brought forward, and a monthly donation of Rs.5 for one year certain was granted to each of the applicants.

There being no other business before the lodge, it was closed in peace and harmony at about 8.15 p.m.

## ROYAL ARCH.

### DEVONSHIRE,

TOTNES.—*Pleiades Chapter* (No. 710).—The quarterly meeting was held at the Masonic Rooms on Wednesday, the 6th inst., at noon. Among those present were Comps. Dr. Hopkins, Z., J. Heath, H.; J. Marks, J.; Pridham, E.; Glanfield, N.; Niner, Prin. Soj.; G. Heath, Treas. The chapter having been opened in regular form, and the companions admitted, Bro. Stafford was introduced, properly prepared, and exalted to this supreme degree by the M.E.Z., who also gave the first and second lectures, that of the chair being given by J. Some routine business was disposed of, an explanation of the cause of absence of the Chaplain afforded, a candidate proposed, and the chapter was closed at two o'clock.

### INSTRUCTION.

METROPOLITAN CHAPTER OF INSTRUCTION.—The usual meeting of this chapter was held at the George Hotel, Aldermanbury, on the 12th inst., under that well-known preceptor, Comp. J. Brett. The lectures of the exaltation were given respectively by Comps. Litteaur, Dr. Self, and Dr. Woodman. The officers were Comps. Taylor, N.; Smith, P.S.; Green, Assist. S.; and Hamilton, candidate. Among the members present were Comps. Cubitt, Roberts, Gotthiel, Boyd, States, and Hosgood. The exaltation ceremony and several of the sections were very creditably rendered by the principals and officers, demonstrating by their great improvement that they have not laboured in vain, which reflects no small credit on their preceptor. We are enabled to state that Comp. Boyd has been appointed by the M.E.G.Z., the Earl of Zetland, as the 1st M.E.Z. of the Prudent Brethren Chapter, No. 145, of which Comp. States is to be Scribe E.; this will be a guarantee for good working and faithful records being kept. We wish the principals and officers every success in their good work. The consecration ceremony will be worked on the 14th of November next.

## MARK MASONRY.

### METROPOLITAN.

THISTLE LODGE, (No. 8.)—A meeting of this lodge was held on Friday, the 1st inst., at the Freemasons' Tavern, Great Queen-street, Bro. T. Meggy, P.G.M.O., who officiated as W.M., in the unavoidable absence of Bro. Mann; Bros. H. G. Lake, S.W.; J. W. Dawson, J.W.; C. A. Cottebrune, P.G.S.B., P.M., and Sec.; F. Binckes, G. Sec., and P.M.; Joshua Nunn, P.G.D., and P.M.; R. Watts, P.G.S.B.; L. Harvey, J.D.; E. Hart, Org.; J. W. Beord, Baber, Henley, Mortlock, Sendey, Marshall, Lowder, Baker, and Taffs. The lodge was opened, and the minutes were read and confirmed, and ballots taken for eight candidates. The following being in attendance were then regularly advanced to the degree of Mark Master Masons, viz., Bros. Charles Lacy, W.M. (174), a trusty "Sincerity" man; George Kelly, P.G. Stew., and P.M. (63), a zealous veteran in the Craft; Morton Edwards, of "St. Lukes," Chelsea (144), and R. P. Wilkinson, P.M. (95). The elections for the ensuing year resulted as follows:—Bros. H. G. Lake, well known as P.M. of 186, and P.Z. 820 was chosen as Master; Bro. J. W. Figg, P.M., was re-elected Treasurer, and Bro. Woodstock, Tyler. The lodge was then closed.

SOUTHWARK LODGE OF MARK MASTERS (No. 22).—This prosperous old lodge held a second emergency meeting on Saturday last, the 9th inst., at the Queen's Arms, Weston-street, Bermondsey. Bro. H. Massey, W.M., G. Steward, opened the lodge, assisted by the following brethren:—Bros. F. Waters, P.M., P.G.P.; T. J. Sabine, P.M., G. Assist. Dir. of Cers.; A. D. Loewenstark, P.G.P., S.W., and Treas.; G. W. Wheeler, J, W. Avery, S. Harman, and M. A. Loewentark, P.G. Steward, Sec. The only business that presented itself was to ballot for several candidates, which proved unanimous in their favour. Bro. John Thomas Trickett, of the St. Aubyn's Lodge, No. 954, Devonport, being in attendance, was ably and impressively advanced to the degree of a Mark Master Mason by the I.P.M., Bro. T. J. Sabine. The lodge was then closed till Saturday, Dec. 18.

SAMSON AND LION LODGE OF MARK MASTERS (No. 86).—The regular meeting of this small but good Mark lodge was held at the Freemasons' Tavern, Great Queen-street, Lincoln's-inn-Fields, on Wednesday last, the 6th instant. Bro. Mezer A. Loewenstark, P.M. and P.G. Steward (in the absence of the W.M., Bro. Boucey), opened the lodge, assisted by Bros. A. D. Loewenstark, P.G.P., as S.W., H. Rosenthall, as J.W. and C. Swan, P.G.S.B., as Sec. The minutes of the last lodge meeting, whereby the annual subscription is reduced from one guinea to half a guinea, were read and unanimously confirmed. A ballot was taken for Bro. George Moore, of the Montefiore Lodge, and was unanimous in his favour, but he being out of town, he was unable to be present. For the same reason several other candidates were prevented from being advanced, and it is the intention of the W.M. to call a lodge of emergency for Wednesday, Nov. 3, when it is expected that seven or eight may take the degree. The meeting nights, it was resolved, should be on the first Wednesday in January, February, April, and October, that is, substituting "February" for "July." Three candidates were proposed for advancement, and one joining member. There being no further business, the lodge was closed with solemn prayer.

### DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 26).—An adjourned meeting was held at six o'clock p.m., at the Masonic Rooms, on Wednesday, the 6th inst. In the unavoidable absence of Bro. the Rev. — Bowden, W.M., the chair was, at his request, taken by Bro. Dr. Hopkins, I.P.M. Bro. John Heath was in his place as S.W. Bro. Pridham occupied the chair of J.W. Several candidates were expected, but only one presented himself, and he was too

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late, the lodge being closed and the brethren having dispersed. There was no business except a proposition by the W.M. for an alteration in the by-laws as regards the day of meeting.

### LEICESTERSHIRE.

MELTON MOWBRAY.—*Howe Lodge* (No. 21).—The regular meeting of this lodge was held at the George Hotel, on Thursday, the 7th inst. None of the candidates were in attendance, the lodge was therefore closed after some propositions had been made. A lodge of instruction was then opened, and the ceremony of advancement was worked by the W.M. and his officers, for practice and improvement, and the brethren adjourned to refreshment. The next meeting of this lodge will be held in November, for which occasion there will be, it is understood, at least six candidates for advancement

### WEST YORKSHIRE.

HALIFAX.—*Fearnley Lodge* (No. 58).—The regular meeting of this lodge was held on Monday, the 11th inst., in the Masonic Temple recently erected by the Halifax brethren. There was a good attendance of members, and the following officers were in their places:— Bros. J. Stott, W.M.; J. Firth, S.W.; A. Lupton, J.W.; W. F. Wilkinson, M.O.; W. Tasker, J.O.; F. Whittaker, Reg.; W. Cooke, P.M., Sec.; A. Roberts, S.D.; G. Jennings, J.D.; E. M. Wavell, Dir. of Cer.; W. Dewhirst, Steward; J. Greenwood, P.M., Tyler. The other members present were:— Bros. Bales, P.M., Normanton, P.M., G. Jackson, Laidler, Knowles, Dolan, S. Firth, Woollons, F. Crossley, Waddington, and visiting Bro. Lorke, of Prince Edward Lodge No. 14. The minutes of the previous meeting having been confirmed, a ballot was taken for Bro. J. R. Ellis, surgeon, Mirfield, and Bro. G. E. Kent, of Over Hall Academy, Mirfield, which proved unanimous in their favour. This being the meeting for electing W.M. for the ensuing year, Bro. J. Firth, S.W., was chosen to fill that office; Bro. Fleming was re-elected Treas., and Bro. Greenwood, P.M., re-appointed Tyler. Bros. W. Hemingway, Ellis, and Kent were then respectively advanced to the honourable degree of Mark Master, and the lodge was called from labour to refreshment to enable the brethren from a distance to catch the train. Supper being over, the brethren returned to the lodge room to close the lodge, and then adjourned to the dining room to spend a social hour together.

## REVIEWS.

*Notes on the Order of the Temple and St. John, and on the Jerusalem Encampment, Manchester.* Collected by Bro. JOHN YARKER, jun., P.M.; P.M. Mark; P.Z.; P.E.C.; T.P.T.; R ✠; &c., &c. Manchester. 1869.

*(Continued from page 297).*

We now continue our extracts from Bro. Yarker's work. At page 14, he mentions some interesting incidents, showing a connection between certain Craft lodges and with "the Priestly Order."

"Lodge No. 39, of the Duke of Athol's Grand Lodge, united with the Lodge of Fortitude, No. 87, before the union of the "Ancient" and "Modern" Craft Grand Lodges in 1813, and the Jerusalem Encampment has a bible with the following inscription in gilt, surrounded with Masonic Symbols, "Fox Lodge, No. 99;" on the fly leaf the inscription, "The gift of Bro. William Jennings to the Fox Lodge, A.D. 1768." On the following leaf, "This Bible formerly belonged to the Lodge of Fortitude, 87, and for the future it is ordered that it shall belong to the Tabernacle of the Priestly Order, for the use of the same and the first pillar;"—of which degree more hereafter.

"The first proceeding of the Founders of the Jerusalem Encampment was the formation of a code of by-laws, twelve in number, and which are entered in the first minute book with the signature of every member admitted down to 1816. These alone are a curiosities in their way, and no doubt suited to the position of the Order in Manchester at that period.

* * * * * *

"The next record we have of the Encampment is the minute of the first meeting, which is here copied entire:—

"'Transactions and minutes of the R.E. No. 15. Now held at Manchester.

"'On the memorable 17th day of October, A.D. 1786. A.C.K. 1754. A.L. 5790.

"'We. S, John Hassall, R.G.C., S. Joseph Carter, S.G.C., and S. James Ashton, J.G.C., being properly delegated and authorised by G.G.C. of the G.R.E. of ALL England, held at York, together with the following brethren, all S.K.T.—that is, John Watson, Richard Hunt, Patrick Lawlor, John Hardman, and James Cooper—proceeded to open the G.R.E. aforesaid, in which was opened and read the warrant of the R.E. No. 15, when the said R.E. was by a most surprising feat of C.C. legally and solemnly constituted as the First and Premier R.E. of S.K.T. in all Lancashire, and the G.C. thereof installed and invested; and after, receiving the proper charges, and all due honours paid to the G.G.C, the same was closed within the limited time and during the pleasure of the G.G.C. when the R.E., No. 15, was opened an encounter passed through, and after all proper defensive precautions taken the same was closed, and the K. retired in good order.

"'JOHN HASSALL, R.G.C.
"'JOSEPH CARTER, S.G.C.
"'JAMES ASHTON, J.G.C.'

*(To be continued.)*

## LITERATURE, SCIENCE, MUSIC, DRAMA, AND THE FINE ARTS.

There is some expectation that Bro. Emanuel Deutsch, of the British Museum, whose article on the Talmud, in the *Quarterly Review*, went through so many editions, is about to visit the East, with the hope of extending his Phœnician investigations.

Mr, F. C. Burnand has written a new drama, which will be produced at the Queen's as soon as the run of "Turn of the Tide" is over.

Among recent literary announcements is a Concordance of the Works of Tennyson, containing one hundred and twenty five thousand references.

The London correspondent of the *Elgin Courant* is responsible for the statement that Mrs. Leigh's children are commencing an action for damages against *Macmillan Magazine.*

Mr. Froude has completed his History of England, from the fall of Wolsey to the defeat of the Spanish Armada, and will publish this month the two concluding volumes, making twelve in all.

The St. James's Theatre is to open during the present month under the management of Mrs. John Wood, recently of the Princess's. Among the members of the new company are Miss Herbert, Miss Henrade, and Miss Susan Pyne.

Perhaps the most mysterious of the new books announced is an alleged Autobiography of Edward Wortley Montagu, the scapegrace son of the celebrated Lady Mary. This, which the publisher assures the world will be "the most remarkably book that has been given' to the world for many years," is, according to Mr. Newby's advertisement, "to introduce kings and princes, politicians and poets, men of law, and men of letters"—among whom will be Pope, "whose absurd love adventure with Lady Mary (will we learn) be described at length."

Mr. Thomas Walker, a gentleman connected with the *Daily News* has been appointed editor of the *London Gazette.*

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# Poetry.

## THE MASONIC BROTHERS ON THE PRAIRIE OF THE FAR WFST.

By Mrs. L. A. Czarnecki.

The sun was gone, and darkness hung, brooding o'er the prairie plain,
The wild horse and lordly deer were bounding along the same train,
The panther and the puma howling and roaring with fierce menace,
The ground re-echoing with the thunder of their maddening chace,
The light fast fading, whose clear brightness had kept them at bay,
Now they were grimly scenting, and pursuing in quest of prey;
On the pine and lemon trees birds were singing a wailing refrain,
Others replying in a hooting, twittering, and mocking strain;
The royal palm at every breath of wind waving its majestic head,
With a sighing groan, as of one who mourns for the mighty dead,
The limitless sea of grass, swelling like the waves of the ocean,
Swaying to and fro like a thing of strange life and motion,
The moan of a hundred water streams broke on the startled ear,
Filling the mind with profound terror and a nameless fear,
Such was the sight on the boundless prairie of the far west,
A night to try courage and strain it to the greatest test.
What is man before those works of nature gorgeous and grand,
Trembling before his Maker's face he feels he does lowly stand,
At a glance he sees his weakness in view of such a power,
In adoration his head in sublime worship bows lower.

A traveller's form emerged from a thicket in that desert land,
Exhausted with hunger and fatigue, he fell on the heated sand;
Despoiled of his arms, horseless, and lost on the prairie plain,
Only his faithful dog which clung to him and would ever remain;
Overcome with grief, wounded, and helpless, no succour seemed there,
His heart was sinking with weakness, horror, and sheer despair,
He had seen life in various phases, was learned in ancient lore,
Had visited far cities and stood on many a foreign shore,
One of the highest of an Order, a brother of the mystic tie,
Whose ringing watchwords are Peace, Progress, and Fraternity;
Virtue and truth were the rules of his great Masonic career,
They were the plumb-line of his deeds, before God he knew no fear.
But to perish in that forest by a fearful and lonely death
Was trying to one even of his sincere and loving faith—
In the language of scripture he cried with an exceeding bitter cry,
"My God! hast thou forsaken and left me in this desert to die?"

The night was waning, the starry beams fading at the approaching day,
The wild beasts had flown to covert, sated with their feast of prey,
The silence of death reigned now over this measureless wilderness,
Mournful sighs of wind were stealing through the boughs of the cypress.
An awful hush, icing the heart, was felt on that prairie,
Unbroken, save for the screaming of the eagle of the sierra,
Round an expiring fire, lay a band of Indians in heavy sleep,
He who was their chief sat buried in thought, sad and deep,
Neither of their country, nor blood; he had wrought them a generous action,
They prayed him to be their leader, loved him with devoted affection.
He had borne a bitter wrong in the false world of civilised life,
Had flown for a time to these forests, away from the heartless strife.
His soul was heaving with pain and emotion very long suppressed,
He tried to school himself to submission and be at rest;
Hark! what cry is that—thrilling the ear with a booming sound?
He started, as a panting dog rushed up with a sweeping bound,
And, with imploring, piteous eyes, mutely pleading to the chief
To follow him, not delay, give one he dearly loved, relief.
With one call to his Indian braves, he seized his horse's reins,
Mounted the gallant steed, the hot blood coursing through his veins;
"Forward," he cried, and on they silent rode, the dog the patient guide'
Whate'er that chief was called to do, he knew his men were true and tried.
Marching swiftly for an hour, the dog flew off into a grassy glade,
Where lying low upon the ground, a weak and wounded man was laid;
Dismounting from his horse, the chief advanced, and in a soothing voice,
"Fear not," he said, "I will thee help, and to do it I rejoice."
A cordial to his lips he gave, then skilfully his wound he drest,
A couch of branches made, they gently lifted him to rest;
The wounded man looked in wonder when to him a sign was given
By the chief, who now stood o'er him, and whose eyes were on him riven.
He stretched his hand, received the grip, spoke low the sacred word;
Those two were brothers by a lasting bond where'er 'tis known and heard.
The joy that laden sufferer felt was consoling strange and sweet,
His life he owed to one who, as a brother, he could truly greet;
Borne to the camp, with kindness he was tended day and night,
Till strength returned again, and things looked beautiful and bright.

* * * * *

Much was provided for the traveller that day on his journey to start,
Long they conversed with each other, those two friends so soon to part.
"Come with me, my brother, and enter the stirring world again,
Thou hast told me thy story, on thee there rests not a stain."
"My gratitude is fervent, my duty is to uphold thee through all.
I entreat abandon this life, with thee I shall stand or fall."
"The world judged wrong, my friend, now I heed neither its praise or blame,
Not on the failings of others will I build up my honour or fame;
To these men I teach truth, and dwell where few have ever trod,
My life is not in vain, drawing me near and nearer to my God.
Fare thee well, O! brother, think of me in thy daily prayer,
How we met upon the Level and parted on the Square."

## LIST OF LODGE, &c., MEETINGS FOR WEEK ENDING 23rd OCTOBER, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; R., Rooms; L., Lodge; St., Street; Sq., Square).

### Metropolitan Lodges and Chapters.

*Monday, Oct. 18th.*

Quar. Gen. Meeting Boys' School, at 12.——Lodges.—Emulation, Albion Tav., Aldersgate-st.; Felicity, London Tavern, Bishopsgate-st.; Tranquility, Radley's, Bridge-st., Blackfriars; Panmure, Balham Ho., Balham; Whittington, Anderton's Hotel, Fleet-st.; City of London, Guildhall Coffee-house, Gresham-st.; Royal Albert, F.M.H.; Eclectic, F.M.H.

*Tuesday, Oct. 19th.*

Board of Gen. Purposes at 3.——Lodges.—Mount Lebanon, Bridge House Ho., Southwark; Eastern Star, Ship and Turtle, Leadenhall-st.; Salisbury,, 71, Dean-st., Soho; Rose of Denmark, White Hart, Barnes.——Chapters.—Enoch, F.M.H.; Mount Sinai, Anderton's Ho., Fleet-st.; Industry, F.M.H.

*Wednesday, Oct. 20th.*

Gen. Com. of Grand Chapter, at 3; Lodge of Benevolence, at 7 precisely.——United Mariners, George Ho., Aldermanbury; St. George's, Trafalgar Ho., Greenwich; Sincerity, Cheshire Cheese Tav., Crutched Friars; Beadon, Greyhound Tav., Dulwich; Nelson, Ma. Ha., William-st., Woolwich; Buckingham and Chandos, F.M.H.

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*Thursday, Oct. 21st.*

House Com. Female School; at 4.——LODGES.—Gibon, Guildhall Coffee-house, Gresham-st.; Constitutional, City Terminus Ho., Cannon-st.; Temperance, White Swan Tav., High-st., Deptford; Manchester, 179, Anderton's Ho., Fleet-st.; Cosmopolitan, City Terminus Ho., Cannon-st.; South Norwood, Goat House Ho., South Norwood.

*Friday, Oct. 22nd.*

House Com. Boys' School.——LODGES.—Universal, F.M.H.; Fitz Roy, Head Qrs. of the Hon. Artil. Co.; Finsbusy, Jolly Anglers, Bath-st., St. Luke's.

## METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

*Monday, Oct. 18th.*

Prosperity, White Hart, Bishopsgate-st.; Justice, Royal Albert, New Cross-rd., Deptford; Old Concord, Turk's Head, Montcombe-st., Belgrave-sq.; Sincerity, Cheshire Cheese, Crutched Friars; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; High Cross, White Hart Ho., Tottenham; Tower Hamlet's Engineers, Duke of Clarence, Commercial-rd. East; Eastern Star, Royal Ho., Mile-end-rd.

*Tuesday, Oct. 19th.*

Strong Man, White Horse, Little Britain; Faith, Fisher's Restaurant, Metropolitan District Railway, Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Rose of Denmark, Metropolitan Chap. of Instruction, George Ho., Aldermanbury; Robert Burns, Sussex Stores, Upper St. Martin's-lane.

*Wednesday, Oct. 20th.*

Confidence, Sugar Loaf, Great St. Helens; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro', Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-street, Poplar; Pythagorean, Prince of Orange Ho., Greenwich.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, Oct. 21st.*

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd.; Globe, No. 10, Old Bond-st.; United Mariners, Three Cranes, Mile End-rd.; Vitruvian, White Hart, College-street, Lambeth; St. John's, Hollybush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-sq.; Tranquillity, Sugar Loaf Tav., Great St. Helen's, St. Mary Axe; Whittington, Crown Ho., 41, Holborn; Royal Oak Royal Oak Tav., Deptford.——CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, Oct. 22nd.*

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Union's (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tavern, Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria Metropolitan Lo. of Instruction, George Ho., Aldermanbury.

*Saturday, Oct. 23rd.*

CHAPTER OF INSTRUCTION.—Mount Sinai, Union Tav., Air-st. Regent-st.

## PROVINCIAL.

### DORSET.

WIMBORNE MINSTER.—*Mon.*, Lodge: St. Cuthberga, Crown Inn.——SHERBORNE.—*Mon.*, Lodge: Benevolence, Town Ha.——POOLE.—*Wed.*, Lodge: Amity, M.H.——DORCHESTER.—*Wed.*, Chapter: Faith and Unanimity, M.H.——SHAFTESBURY.—*Thurs.*, Lodge: Friendship and Sincerity, Grosvenor Arms Ho.——SWANAGE.—*Sat.*, Lodge: De Moulham, Mowlem Institute.

### LANCASHIRE (EAST).

HEATON NORRIS.—*Mon.*, Lodge: Egerton, Chapel House Inn.——MANCHESTER.—*Mon.*, Lodge: St. George, F.M.H.——OLDHAM.—*Mon.*, Lodge: Tudor, Red Lion Ho., Mumps.——DENTON.—*Mon.*, Chapter:—Faith, Nottingham Castle Inn.——ARDWICK (near Manchester).—*Wed.*, Lodge: De Grey and Ripon, Corporation Inn, Tipping-st.——BOLTON.—*Wed.*, Lodge: St. John, Commercial Hotel, Moor-lane.——BRADFORD (near Manchester) — *Tues.*, Lodge: Townley Parker, Grey Moore Inn, Ashton Old-road.——BURY.—*Wed.*, Lodge: Prince Edwin, Bridge Inn, Bolton-street.——CLITHEROE.—*Wed.*, Lodge: Limestone Rock, Swan Ho.——COLNE.—*Wed.*, Lodge: Royal Lancashire, Swan Ho.——MANCHESTER.—*Wed.*, Lodge: Yarborough, F.M.H.——NEWCHURCH.—*Wed.*, Lodge: Tranquility, Boar's Head Inn.——OLDHAM.—*Wed.*, Lodge: Friendship, Angel Ho.——OPENSHAW.—*Wed.*, Lodge: Faith, New Inn.——SALFORD.—*Wed.*, Lodge: St. John, F,M.H., Islington-sq.——TODMORDEN.—*Wed.*, Lodge: Harmony, Ma. Ha.——RADCLIFFE.—*Wed.*, Chapter: Beauty, Bull's Head Inn.——ACCRINGTON.—*Thurs.*, Lodge: Bank Terrace, Hargreave's Arms Ho.——BLACKBURN.—*Thurs.*, Lodge: Fidelity, White Bull Ho., Church-st.——BURY.—*Thurs.*, Lodge: Relief, Hare and Hounds, Bolton-st.——CLAYTON-LE-DALE.—*Thurs.*, Lodge: United Brethren, Royal Oak Inn.——HASLINGDEN.—*Thurs.*, Lodge: Commorce, Commercial Inn.——SALFORD.—*Thurs.*, Lodge: Richmond, Spread Eagle Ho.——SMALLBRIDGE.—*Thurs.*, Lodge: Probity and Freedom, Bull's Head Inn.——STONECLOUGH.—*Thurs.*, Lodge: Charity, Grapes Inn.——COLNE.—*Thurs.*, Chapter: Cana, Swan Ho.——MANCHESTER.—*Thurs.*, Chapter: Affability, F.M.H.——SALFORD.—*Thurs.*, Chapter: St. John, F.M.H., Islington-sq.

### LANCASHIRE (WEST).

BLACKPOOL.—*Mon.*, Lodge: Clifton, Clifton Arms and Pier Ho.——SOUTHPORT.—*Mon.*, Lodge: Unity, Ma. Ha.——LIVERPOOL.—*Mon.*, Chapter: Jerusalem, Ma. Te., Hope-st.——BARROW-IN-FURNESS.—*Tues.*, Lodge: Hindpool, Queen's Ho.——CROSTON.—*Tues.*, Lodge. Hesketh, Grapes Inn.——ST. HELEN'S.—*Tues.*, Lodge: St. Helen's Lodge of Loyalty, Fleece Ho.——ASHTON-IN-MAKERFIELD.—*Wed.*, Lodge: Faith, Gerard's Arms Inn.——KIRKDALE—*Wed.*, Lodges: Walton, Queen's Arms Ho.—LIVERPOOL.—Everton, Ma.Te.—LYTHAM.—Triumph, Market Ho.——ORMSKIRK.—*Wed.*, Lodge. Harmony, Wheatsheaf Inn.——LIVERPOOL.—*Thurs.*, Lodge: Ancient Union, Ma. Te.——WHITTLE SPRINGS (near Chorley). *Thurs.*, Lodge: Townley Parker.——FLEETWOOD.—*Thurs.*, Lodge: Hesketh, Fleetwood Arms Ho.——PRESTON.—*Thurs.*, Lodge: Concord, King's Arms Ho.——LIVERPOOL.—*Fri.*, Chapter: Sefton, Ma. Te., 22, Hope-st.

### WARWICKSHIRE.

COVENTRY.—*Mon.*, Lodge: Trinity, Castle Ho.——BIRMINGHAM.—*Mon.*, Lodges: Bedford, Ma. Ro., Newhall-st *Tues.*, Light, Hen and Chicken Ho.——WARWICK.—*Tues.*, Lodge: Unity, Warwick Arms Ho.——BIRMINGHAM.—*Wed.*, Lodge: Grosvenor, Ma. Ro., Newhall-st.——ALCESTER.—*Wed.*, Lodge: Apollo, Swan Ho.——NUNEATON.—*Thurs.*, Lodge: Abbey, Newdegate Arms.

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[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies (and there are, doubtless, many), are respectfully requested to communicate the same to the Editor at the Office, No. 19, Salisbury-street, Strand.]

## TO CORRESPONDENTS.

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

SEVERAL communications stand over until our next.

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*LONDON, SATURDAY, OCTOBER 23, 1869.*

## FREEMASONRY—PAST AND PRESENT.

By Bro. W. J. HUGHAN.

Perhaps the best way to consider the advantages of the discussion of late in the FREEMASONS' MAGAZINE respecting the antiquity of Freemasonry, as also to do justice to our own views, is to write a short description of our opinions on the subject, and instead of answering any objections by personalities and un-Masonic phrases, to really respond to the queries started as to the accuracy of our statements without particularising more names than positively needful to render our intentions clear and our explanations satisfactory.

We have lately received a printed letter from Bro. Charles Purton Cooper, late P.M. Grand Master for Kent, and a well-known Mason (London 1869), in which that learned brother appeals to us on behalf of several *littérateurs* in France who are anxious to hear more of what they are pleased to term the "Hughan Theory," or the "new German Theory," and Bro. Cooper states that, encouraged by what they have read, and by what they know of their Bro. Hughan, they venture to hope that he will some day find it not inconvenient to give the information which they so much desire, through the medium of our useful periodical, the FREEMASONS' MAGAZINE.

So that our engagements permit, we will do our best to explain our views on the origin of the Craft, and as, these brethren state, they are familiar with our sketch entitled "An Analysis of Ancient and Modern Freemasonry," we shall no doubt find the effort comparatively easy.

The great difficulty is, to say what is needful in a short article, when the subject is such an extensive one. In the FREEMASONS' MAGAZINE for Oct. 16th, a friend states that "Bro. Hughan has to prove that Speculative Masonry existed before 1717, while Bro. Buchan has to show that other trades had secrets, and words, and grips, as well as Masons." It is some consolation in the midst of so much labour, and such little time, to be assigned the easier work of the two, and, fortunately, in attending to the one fraternal request we shall be virtually answering the other.

Another writer informs us in No. 536, p. 284, that he is personally "quite content to take Masonry as it is, a great powerful, and wide-spread society, by which great good is effected," and in consequence is evidently opposed to any "who would throw doubts on our most honoured traditions." Well, our doctrine is, in Masonry, to examine what evidence exists for certain statements respecting its origin and character; if these are doubtful, we withdraw our approval of them, and wait their confirmation; but if facts are opposed to them, we disbelieve them, and seek to induce others to do the same. Our opinion of Freemasonry is so exalted, that we would desire all unhistorical statements respecting the institution to be at once and for ever erased from its records, and nothing but what was absolutely or probably true should ever find entrance within its sacred portals. Mr. Halliwell, the noted antiquarian, observes truly that he is aware "how much yet remains to be done, and how much *may* be done by a zealous investigator—one who is initiated in the mysteries of the Craft, and who does not cling to the romantic ideas of its too willing votaries. Let him turn away for a moment from the mummery which envelopes the real good, and take a rational view of the facts of the case.

To me it appears as incredible, as it does to Mr. Halliwell, that a body of men of all ranks and all professions uniting in a circle of love and friendship, and aiming at the accomplishment of the *summum bonum* of a Christian life, should so far forget their acknowledged importance as to wish for proofs of a pedigree from Moses, Aaron or Adam.

Another new feature has been introduced to us by the author of "Old Freemasonry before Grand Lodge" (FREEMASONS MAGAZINE, Oct. 16th) in which it is stated that "had the ancient system been continued in England down to 1717, or even

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until 1702, as most modern writers are so anxious to persuade us that it did, we should have been in possession of such lodge minutes as they yet have in Scotland, and the proof of its having passed into a private association of a different character, is confirmed by such documents as we have, as well as the absence of such as we ought to have had."

The same accomplished writer also observes that it is very unlikely that the Master Mason's degree is a fabrication of 1717, and says that "there is nothing whatever to saddle such a gross imposition upon either the "Ancients" or "Moderns" beyond the fact that mention of it has not been found in the operative lodges of Scotland, and this I consider goes for very little indeed." We think the latter statement "goes for little indeed," but certainly not the fact that the *third degree* is never mentioned in the operative records of Scotland, *a country which possesses the best collection of old Masonic Minute Books known*, and besides which the evidence upon which the third degree is proved to be modern, (*as a degree*) is far from being confined to that *Masonic country*.

We are to be privileged with reading some of the evidences a "Masonic Student" has been collecting respecting the antiquity of our Order. These will doubtless be both valuable and interesting, as few Masons are better qualified to treat the subject, and as we may reasonably expect Bro. Hyde Clarke will also continue his important observations on the "English Guilds," and on Masonry generally, we shall think with him that though "there is much that is now dark and mysterious to be lighted up; yet it is not unattainable in the present progress of research." We shall also hope that the future of the "Masonic Archæological Institute" will chronicle important advantages in that respect. At least we have the promise of several articles or papers which augurs well for the approaching Masonic season. It is pleasant also to witness the originator of the "Notes and Queries" department, (viz., Bro. Hyde Clarke), again contributing to that interesting and useful feature in the MAGAZINE.

Having paved our way for a few words on the History of Freemasonry, we purpose as soon as we are able to refer to the three following subjects respectively, and will promise to maintain only what has evidence to support it, condemn what is opposed to facts, and consider what appears *probable*, although not established, respecting the origin of our Order.

We anticipate our thoughts will arrange themselves as follows:—

1. Operative and Speculative Freemasonry before A.D. 1716.
2. The Revival of Freemasonry.
3. Masonic Historians and the Facts of Freemasonry.

As each division will be completed in a single number of the FREEMASONS' MAGAZINE, we shall be excused doing more than to give bare outlines of the evidences accumulated on each subject, leaving it to brethren who are more favourably circumstanced than ourselves to continue the interesting investigation.

## AN INITIATION IN PARIS.

By LL W. L.

L' Hôtel du Grand Orient de France is situated in the Rue Cadet; it is a large rambling place, but architecturally far inferior to our new Hall in Great Queen-street. Many lodges meet there. In April last I had the pleasure of visiting "Les Admirateurs de l'Univers" (No. 4), and was fortunate enough to "assist" at the *réception* of four *profanes*; and think a short account of the ceremony may interest some of the readers of the MAGAZINE.

At the appointed time for the reception of visitors (after the minutes had been read), I was admitted and escorted to a seat on the dais as a S.P.R.C. The room itself was about the same size as those used by private lodges in Great Queen-street, and equally devoid of decoration. The *Vénérable* was seated in the east, facing the door, on either side of which was a pillar—one bearing the letter B., the other J. In front of these sat the *Surveillants* (wardens).

The other officers were an Orator, Secretary, Treasurer, Hospitaller, *Experts* (deacons), Master of the Ceremonies, and Inner Guard. The Apprentices and *Compagnons* only wore aprons, and these were of an identical pattern, of plain white leather, semi-circular, and very small. The Masters wore a broad blue sash, reversible; the other side being black, and bearing emblems peculiar to the degree.

The officers wore collars and jewels only, and every one held a drawn sword. The *greater part* of the *ritual* was read by the *Vénérable*.

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The first proceeding was the reading of a full description of the *profanes* seeking admission, their names, ages, residences, professions, moral characters, and many details of their private life. They were then balloted for in a somewhat peculiar manner; to my astonishment I and other visitors were pressed to vote. During this time, as I afterwards learned, each *profane* was separately immured in one of the *Cabinets des réflexions*—small chambers hung with black, and decorated with the most sombre and awe-inspiring emblems. Here they had to write the replies to certain questions submitted to them, which replies were now brought into the lodge by the *Expert* in a peculiar manner. On being read out they proved satisfactory, and the four *profanes* were at once admitted and placed in front of the *Vénérable*, who put a number of questions to them, such as:—Why do you wish to become a Freemason? What do you expect to learn? What benefit do you expect to derive? What is your idea of the society? Have you learnt anything about it? If so, what, and from whom?

The *profanes* having answered all these to the satisfaction of the lodge (without any prompting), and having pledged themselves to persevere through the ceremony, the *Experts* were directed to conduct them on their *premier voyage*, for a description of which I think I had better refer the curious to Bro. Clavel's "Histoire Pittoresque." Again seated, they were asked what impression the *voyage* had made on them, and what they supposed it was symbolically intended to convey to their minds; after each had replied to the best of his ability, the *Vénérable* explained the true meaning of that portion of the ceremony. They were then sent on their *second voyage*, about which there was nothing remarkable, excepting that the brethren made a peculiar noise. Having regained their seats, they were cross-questioned at great length by any one who choose to do so on all possible subjects—theological, political, moral, metaphysical. As a rule all these were answered in an able manner. Having passed through this, I think the most trying portion of their ordeal, they made their third *voyage* amidst fire (supplied by the *frère terrible* with the aid of the *lampe à lycopode*). This explained to them, they were sent out of the lodge, and again balloted for, this time by show of hands.

Before being obligated, each had his right hand washed, and *la coupe sacrée* presented to him. They were then sworn on a "flaming sword," with which the *Vénérable* afterwards dubbed them Apprentice Freemasons. Instead of presenting the poor-box to them, they were told to inform the Hospitaller in an undertone what sum they would that night give for charitable purposes. This was afterwards collected.

The ceremony being over, various matter of business were discussed with the formalities of a legislative assembly, and the Hospitallers having taken the poor-box round, the lodge was closed with the usual French accompaniment, *la batterie manuelle*. With the exception of the *premier voyage*, I was much pleased with the ceremony, and thought many portions of it, more especially the extemporaneous charges of the orator, preferable to our own.

## OLD FREEMASONRY BEFORE GRAND LODGE.

I have read with much attention and no little interest Bro. Yarker's interesting and able communications from time to time, and as a fellow-Masonic student rejoice to find that there is much on which we can most heartily agree.

I agree, for instance, with him entirely in all that he says about the Master's Degree, as a recent theory—that it was fabricated in 1717—is, as he well puts it, not only "very unlikely," but is really, I make bold to say, so absurd, as hardly to merit discussion.

It is quite true, as Bro. Yarker reminds us, that the Master's Degree was given only for the most part in the annual Grand Assembly or Grand Lodge, and there is plenty of evidence to prove that this custom was retained in the Ancient Grand Lodge at York until a late period of the 18th century.

With Bro. Yarker, I quite think that "other evidence of a Master's Degree will eventually appear, both in England and Scotland, with the progress of Masonic archæology." But in his able paper of October 16th, Bro. Yarker has made several statements, for which he may have authority from his own researches, but of which, in my studies for some years, I have not myself been able to find the slightest valid evidence.

I beg, in the first place, most respectfully to demur to his statement that a "system of seven or eight degrees, practised at York, in London,

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and in France, and as a revised rite alleged to date from 1686," may be considered as "Speculative Masonry," and differing alike from "strict operative and guild Masonry," and "the system of the present Grand Lodge."

There can be no greater possible mistake, no greater hindrance to the spread of true Masonic archæology, than to run away with that modern but mistaken theory—that there is any real substantial difference between the landmarks of the operative order and those which belong to our speculative order to-day! The only actual difference being that the lodges were entirely or mainly operative to the middle of the 17th century, whereas now they are entirely or mainly non-operative, or speculative.

But in the next place, I am afraid, that there is not the slightest reliable evidence forthcoming; that such a system of "seven or eight degrees" ever did prevail at York at all, or in London, or in France, until after about 1730.

As regards York, there is unimpeachable evidence in existing records to prove that, about 1740, when, after an abeyance of some duration, the Antient Grand Lodge was revived under Drake, the historian, the only degrees then known at York were the three full Craft degrees. The Master's Degree was then conferred almost entirely in the annual Grand Lodge, and there is evidence of a previously existing Grand Assembly, or Grand Lodge, in the 17th century.

But there is no trace of any such system of "seven or eight degrees"—of anything, in short, but Craft Masonry. The Royal Arch, as a separate distinction as a chapter, first appears about 1760, and the earliest traces of the Masonic Knights Templar may be found between 1775 and 1780.

In York, therefore, this system, as far as I can make out, was never known or practised at all, and in London and in France it clearly was the handiwork of the Chevalier Ramsay,—no trace of it existing in London before his visit to this country.

For it is just as true that the "Rite Ecossaise" came from Scotland, as that the "Antient York Rite"—as it is perversely called—ever was practised at York.

How D'Assigny's work, published by our able Bro. Hughan, proves that "these degrees were practised at York in 1744, I must leave to Bro. Yarker with his customary ability to prove. I do not profess to understand what he means. He seems to think that there was a sort of revival at York in 1761, and he gives the names of the "series at York" at that time as then in use, but of which I have never as yet met the slightest trace on any reliable evidence.

That a system may have been in existence, calling itself the "York Rite," and practised in Lancashire, I do not dispute with Bro. Yarker, but what I do contend for is, that it had nothing whatever to do with the genuine system as practised by the Antient Grand Lodge of York, and is altogether a misnomer. And even as regards the evidence of "certificates," and warrants with the date of 1686, one would like to know a little about them.

Such a name as "Templar Priests," for instance, I should regard with grave suspicion, as the Masonic Knights Templar were at York so late as 1780 called "Knights of the Holy Tabernacle of Jerusalem," or of "St. John of Jerusalem."

Bro. Yarker, I think, will admit that there is no little historical difficulty in the "transmission" through the Scottish order of the Templar traditions, and to this subject I will venture to call his attention in the next number of the MAGAZINE. I should be sorry to seem to disparage the evidence Bro. Yarker has gathered with so much ability and care, on behalf of the Christian degrees, but I have treated the whole matter as a subject of evidence, and evidence alone.

I do not go the length of some, who deny that that there exists any connection whatever between the old Knightly orders and operative Masonry; on the contrary, I believe that such connection truly and certainly existed.

But at present there is, as far as I am aware, no good historical evidence of any of our high grades before the early part of the 27th century.

Bro. Yarker may, nevertheless, be in possession of such evidence, and especially as regards the alleged revision in 1686, and I should be glad to give to any statements of his a most attentive and respectful consideration.

But until we have such evidence clearly before us, I could not accept the statements he has made in his able letter to-day without a friendly and fraternal protest, as I sincerely believe in the cause of historical accuracy and Masonic truth.

A MASONIC STUDENT.

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## MASONIC DISCIPLINE AND THE RITUAL.—XXII.

By Crux.

One of the most beautiful portions of the Masonic Ritual is undoubtedly the prayers. They nearly equal in pathos, sublimity, and reverential veneration the prayers belonging to the Episcopalian liturgy, and it is a most surprising fact that they are not published in the "Constitutions," so that they might be identically rendered in every lodge. If we turn to the Irish "Constitutions" we shall find that there are two or three prayers given for each special occasion, and confining our attention to that used at the initiation of candidates, one of them closely agrees with that most general in our own lodges. There is a distinguishing characteristic in most of these Irish prayers which is not apparent in ours, and which at once leads to the supposition that the framers of them considered Christianity to be a *sine quâ non* in Freemasonry. In fact, one of the prayers given to be used at the initiatory ceremony is a copy of the "Prayer of St. Chrysostom," with a little bit added for the especial benefit of the candidate. Freemasonry being an universal science, its members are not bound to adopt any particular creed or persuasion, as it is termed, previous to joining its ranks, and therefore any special allusion to religious tenets or opinions is both superfluous and out of place. Moreover, it is in direct violation to that part of our admirable "Charge" which inculcates the duty of "obedience" in all newly-admitted members of the fraternity.

In our own lodges the prayer used at the ceremony of "Initiation" is, as a rule, pretty accurately rendered. If it were not that Masters will introduce the word "this" about a half a dozen times, for fear of not sufficiently emphasising what is not susceptible of any other signification, it might almost be said that this small piece of the the Ritual is nearly uniformly rehearsed. In our opinion the expression G. A. O. T. U., is better adapted to the occasion than the designation of the Deity ordinarily employed, insomuch as it is in the former name that the proceedings of a lodge in the first degree are begun, continued, and closed. This is one of those many instances which demonstrate that our Ritual has never received even that cursory revision which is bestowed upon a sensation novel which reaches a second edition. If those portions of our oral Ritual which might be published in an undemonstrative manner with advantage to ourselves, and to any outsiders who might have the curiosity to obtain a copy of it, were placed in the hands of an earnest, well-informed, well-read, and well-educated brother or brethren, accustomed to literary labours, for careful revision and compilation, should have some standard to adhere to in future, we both for our own guidance and that of the future members of the Institution. The history of the progress and advancement of nations point most significantly to the fact that as soon as a people emerge from barbarism, it becomes absolutely indispensable to introduce among them the *lex scripta*. To retrograde to primitive times, Moses gave the Jews a written law—the Decalogue. It is true that we have to some extent a *lex scripta*, namely, the "Constitutions;" but, while it furnishes rules for the organisation of the Craft and the brotherhood, it contains not even a suggestion for the practical working of a lodge.

After the candidate has been entered by the two proper officers, the senior of them presents him to the W.M., who then addresses the usual questions to the candidate, and subsequently he is taught to "advance to the ——— in due form." There is here a point to be borne in mind, which is rarely attended to. In giving his commands to the S.W., the W.M. uses the words, "advance to the E. by the proper steps," but in communicating the command to the J.D. the S.W. employs the terms, "advance to the pedestal in due form." Heretical in our Masonic ideas and opinions as some brethren may consider us, yet we are perfectly ready to accept this double rendering of the same command without the slightest demur. Certainly there is no apparent reason for the employment of a different phraseology; but, on the other hand, both phrases are elegant in expression, easily remembered, and strictly applicable to the occasion, which is the great point to be adhered to. Viewed in another light, this constitutes one of those niceties of the Ritual which should never be destroyed. They tend to preserve its tone, prevent it becoming a mere common-place recital, and excite and command the attention and interest of those who are desirous of perfecting themselves in the knowledge of it. Merely remarking that the words, "nothing incompatible with your duties, as a civil, moral, or religious agent," are sometimes rendered, "nothing incompatible with your civil, moral, or religious

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duties," we pass on to the "obligation." At the commencement of this a term is used for which there is no warrant in the "Constitutions." The lodge is said to be "properly dedicated." In the English "Constitutions" there is no such term used as "dedication." It is employed in the Irish Constitutions, but not in the Scotch. In the former its signification is not very clear. It appears to be a ceremony which may be performed or omitted according to circumstances, and its omission does not impair the efficacy of the constitution of the lodge. Instead of "properly dedicated" the phrase should be either "properly constituted," or "properly consecrated," for the term consecration is employed in our "Constitutions" to denote a part of the ceremony of constitution. All lodges, it is true, are dedicated to St. John, the patron saint of modern Masonry; but as this is never formally done, it would be difficult to make it a pretext for the introduction of the term alluded to. Moreover, if the "obligation" be considered to be anterior to that period, the conclusion will not hold good. A good deal of difference of opinion exists respecting the correct pronunciation of the word "hele." It is often pronounced "hale." The correct pronunciation is "hele," as will be evident on tracing it to its source. It is a corruption of the old Saxon verb "helen," signifying to "hide." In fact, the phrase here employed is a tautological redundancy, singularly *apropos* to the serious and impressive character of the context, but not suited to ordinary prose composition. We never hear the words, "just, perfect, and regular," without an inclination to ask the W.M. if he knows the meaning of what he is saying. If many Masters were asked, what makes a lodge just, perfect, and regular, the chances are they would be unable to reply? And why? Simply because so very few Masters ever learn the "Sections," which are the key to the whole of practical Freemasonry. They consider themselves lucky enough to acquire the Ritual, without troubling their heads about the "Sections." So much for Masonic education! There is very little doubt but that the principal reason that Masons, as a rule, are so careless about their Masonic knowledge and education is, that, first of all, none is required of them, and secondly, there is no inducement, no stimulus, to rouse them to the acquisition of knowledge. The most ignorant member that ever walked, and got past the chair, can wear the jewel of a P.M. equally with the brother who is an accomplished Mason. This clearly should not be. There ought to be some distinction, some order of merit, which should not be venal, but which should be acquired solely by ability and erudition, and the possession of which should distinguish a brother as one who has given public proofs of his Masonic knowledge, labour, and talent. A distinction of this kind would be grudged by none, would be eagerly coveted by many, and open to all. We recommend the suggestion to the notice and consideration of the Grand Lodge.

## LODGE MINUTES, ETC.—No. 8.

By Bro. W. P. Buchan.

(*Continued from page* 282).

Extracts continued from the minutes of Glasgow St. Mungo Lodge No. 27.

On the 24th Sept., 1788, there seems to have been a large meeting, while the R.W.M. and six other brethren have the letters "K.T.,"* appended to their names; after the signatures it goes on to say, "and a number of other brethereen, to the number of about one hundred and ten, all Master Masons, being present. When Bro. Dowling, of Lodge No. 128 on the Registry of Ireland, gave a most excellent lecture on the three first parts of Masonry, viz., that of Entered Apprentice, Fellow Craft and Master, which gave general satisfaction, being done in a very masterly manner, at eleven closed from labour to refreshment, and in a quarter of an hour after, opened an Enter. Apprentice lodge, and concluded the evening with the greatest harmony and good humour. Finally closed at half-past twelve, 47 members present, and every man sober and happy. Same night Bro. Dowling was made an honorary member of this lodge."

On 4th Nov., 1788, "Same night Bro. Joseph McLeod paid his dues of entry with this lodge, it being fifteen shillings and sixpence, which was lodged with the secretary, and this being the night appointed by the magistrates for celebrating the memory of the revolution in 1688 several lodges met, the town was illuminated and a great number of bonfires were upon the streets. This lodge received and sent deputations to the Union and Crown and St. David Lodges. The night was spent in the greatest harmony, and politicks entirely excluded the walls of our peacefull habita-

* Which means Knight Templar I suppose.

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tion. No toast was given that could be offensive to either Whig or Torry, and consequently the grand design of Masonry was strictly adhered to. Though a vast number of brethren were present, yet they were all united by that secret cement of which the neutral world can form no idea. Social harmony cround the night and the lodge was regularly shut with the Hidden Ceremonies of the Craft."

"St. John's Day, 1788, deputations to and from the following Lodges; Argyle, "came at ¼ past 10"—St. Mark, "came at 9 o'clock"—Union and Crown, "came at ½ past 7"—St. David's, "came at ¼ past 8." Willm. Buchanan, Past Master, in the chair, after the list of officers it goes on to say, 'This is the day which the Lord hath made, we will rejoice and be glad in it, 118 psalm, ver. 24.' The same stone which the *Builders* refused, is become the *head-stone* of the corner, 118 psalm, ver. 22. This day being the anniversary of the Festival of St. John the Evangelist, a considerable number of the members of this Right Worshipful Lodge assembled, and dined at the house of Bro. Dunbar, where an excellent dinner was prepared for the occasion, from thence at six in the evening they proceeded in a Masonic manner to their lodge room, Fraser's Hall, where the attention of the Worshipful Master, Senior Warden, and other office bearers, joined with the general happy disposition of all members present, conspired to produce that mirth and good humour, which is the life of social meetings, and the day has been spent in a stile of harmony becoming men and Masons. And further, as time approaches so near the Lord's day, the Right Worshipful Master recommends that after he is pleased to close his lodge, that for the honour of the Craft each member retire to his respective place of rest in peace and quietness, for by acting otherwise, which is generally the case, the honour and credit of the fraternity is but too often exposed to the ridicule and just censure of the public, whose eyes are more watchful on this annual occasion, than any common meeting. To close the evening the Senior Warden is requested to read over the 10th verse of the 1st chap. of St. Paul's Epis. to the Cor., and then to close the lodge by a short prayer. J. Campbell, Sec."

On 12th Feby., 1789, "An emergency being called at Bro. Fife's, when Bros. John Lindsay and John Spiers were accepted as Enter. Apprentices, &c. Bro. Spiers granted his bill on demand £1 1s. Bro. John Lindsay paid in cash £1 1s." On 20th October, 1789, the band of the 7th regiment—who seem to have been attending the meetings for some time back—are made honorary members, there are six names, they attend often after this. At initiations for some time now the custom seems to have been to give bills payable on demand, while one party gives a six months' bill.

The meetings seem to have been often enlivened by "a great many exceeding good songs" which custom as I can vouch for is still kept up.

On 7th Sept., 1791, "A motion was made to the Right Worshipful that he should call a committee of the Masters of the different lodges in this city, to consider of their lodges joining the procession of the trades to lay the foundation-stone of their new hall, which was unanimously agreed to."

On 2nd Nov., 1791, "The lodge was shut a little past eleven o'clock, on account of the Fast day commencing at 12."

On 7th Decr., 1791, "Gilchrist Paterson 'of the Glasgow Operative Masons' was admitted an honorary member."

(*To be continued.*)

## HISTORY OF VOTING BY BALLOT.

The subject of the introduction of voting by ballot into England was recently treated by Bro. W. Hepworth Dixon, the historian, in the *Athenæum*, and it may be pertinently asked, when was vote by ballot introduced in Masonic proceedings?

"April 8, 1868.

"Few subjects in our political history are involved in so much doubt as the modern revival of voting by the ballot-box. Materials for a true account of how we came to use this method must exist in books and manuscripts; but they have not yet been brought together; and it is with the hope of engaging better scholars and antiquaries than myself in the quest, that I venture to print the following notes.

"We all know that the men who either invented or perfected all our noblest arts—the Greeks—invented this method of Free Voting. These Greeks were a great people; they wanted in their leaders something better than hard fists and broad acres; genius, virtue, heroism, sacrifice; and, to get what they wanted, they contrived a method of voting, over which fellows with hard fists and big estates could exercise little or no control. This contrivance was the ballot-box—the happy product of the highest civilization. From Greece it came to Rome, and from Rome it descended to the modern world—not in a right line, however. It was lost, like other good things, in the dark ages. In those dark ages, the hard fists got their own again; the barbarians swept away the ballot; and they restored, under the feudal

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system, the ancient drum-head vote. A conquering horde, if it permits voting at all, is sure to insist on the votes being given under the master's eye. But the end of the dark ages came at last; with the revival of learning and liberty came a new spirit; and the first weapon which was seized by the emancipated nations was the free and personal vote.

"It is commonly supposed that the Dutch began it. We know that when that noble and gallant people had shaken off their chains, they proceeded to secure the liberties they had won, by admitting the right of every freeman to take a free and untrammelled part in public affairs. Those stout Dutch citizens saw the many advantages offered by free voting in their contests with their Spanish tyrants. They introduced it into their chapters and companies, into their estates circles. The ballot enabled them to learn each other's views; to act promptly, to act in union, to act without fear. This new way of taking opinion vexed their opponents. From the Low Countries a knowledge of this high political art was carried into the neighbouring states. From Rotterdam it came into England. It was tried in the City; and it was very much liked. But it met with a great and powerful enemy; 'and thereby hangs a tale.'

"In the course of that great work on which our energetic Master of the Rolls is seconded by his learned deputy, Mr. Duffus Hardy—that of reading and sorting all our State papers, so as to give all Englishmen an easy access to the actual records of our national life—Mr. John Bruce has turned up, within the last few days, a couple of papers which let us into the important secret of how and why the ballot-box was finally brought into use among us. It was not the first time; but it was the final time. It came to us from Holland in the bad days of Charles the First; came in the year 1637; the year in which Hampden was condemned for not paying ship-money; the year in which Prynne was branded on the cheek with burning irons; in which Bastwick and Burton had their ears cut off in Palace Yard. At such a time there was need for some protection against the inquisitorial and ubiquitous tyranny of the Court and Crown. In those days there was in the city of London an old and prosperous company of traders into foreign parts, known as the Merchant Adventurers of England. The charters of these traders went back to the days of King John; and this ancient corporation of dealers in wool and wine had factories in many ports, and very great branches in Hamburg, Rotterdam, and Delft. Now these three cities were full of English exiles, for in those bad days England had her bands of expatriated men, as Poland, Italy, and Hungary have had in these days. In each of these foreign cities an English Puritan church had been set up, and the London merchant who went out to live and trade in them, being a Puritan at home, became a member of one of these churches abroad. This fact was a sharp thorn in the side of Laud, whose anger was chiefly fired against the congregation worshipping at Delft. King and Archbishop looked about them for a man who would worry these exiles without putting the Crown to any expense. And they hit upon their plan. Hanging, unpleasantly, on the skirts of their Court was a man named Edward Misselden, who knew something of City affairs. He had made himself known to Charles by suggesting schemes for raising money, and to Laud by writing against the Puritan divines. He had sometimes been a chapman, more frequently he had been a spy. This fellow, the King and Laud got the Merchant Adventurers to appoint their deputy at Delft, where he soon repaid his patrons in the way they most desired; for he persuaded the merchants to advance a considerable sum of money to Charles, and he sowed the seeds of a thousand quarrels in the little Puritan church. But his zeal outran his power. When the merchants found that the King's friend not only thrust his hands into their pockets, but meddled with their religious service, they deposed him from his chair, and put a better man into his place. Then came a row. Misselden complained to his patrons. What could they do? The fellow had his plan: he always had his plan—break up the factory at Delft; put the agencies under one man; confine the company to a single port—to Rotterdam—as the nearest to London. It that way, he said, the Puritan exiles would be starved into submission; and moneys could be more readily got for the King. All this was done. To their grievous loss, the merchants had to break up their homes, to close their magazines, and remove their families to Rotterdam. We may all be sure that they did not love the man who had caused them all this trouble; and they would not elect him to be their deputy at Rotterdam. Then Misselden came to London, and asked for a place at Court. What place? "Clerk of the Council," said the gentleman. But Charles could not persuade his Council to have such a clerk. "Then get me appointed deputy in Rotterdam.' But how could this be done when the merchants in Rottordam refused? 'Take the election,' said the old schemer, 'away from the servants in Holland, and vest it in their masters in England.' That was a happy thought; one which exactly hit the fancy of Laud and Charles. In London those Puritan merchants would not dare to vote against the King. To make things safe, Charles wrote with his own hand to the governor and deputy, in favour of his friend and—creditor: the man for whom he wished to provide a place, though not in his own council chamber. The governor was anxious to oblige his Sovereign; perhaps anxious to save his ears; but he was bound to consult the merchants, and he found that in all the foreign ports his neighbours loudly protested against electing Misselden again. Charles would not receive that answer. His will was law; and in London, at least, it should be obeyed. He sent word that his friend *must* be elected. Well, a Court was called, and his friend was *not* elected. Enraged at this rebuff in his own capital, the King sent for the record, that he might know the names of those daring merchants who had gone against his royal nomination; but the record, when he got it, told him nothing that he wanted to hear; for he found that the election had been conducted by ballot—a new method of taking opinion which these merchants seem to have learned from their friends of Rotterdam. When the King called the governor and deputy, he was told they had not been present in the court, so that these things had been done, and yet there was no man upon whom the royal rage could fall; no one whose ears he could slice, whose cheek he could brand! The baffled King summoned a meeting of his Privy Council at

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Hampton Court; that Council met on the 17th of September, and the King appeared in person to denounce this unmanly invention of the balloting-box. The Lords of Council sympathized in his rage. Things were coming to a pretty pass, when a mob of City merchants not only dared to assert their right to mind their own business, but proceeded to elect their own servants against the King's express command, by means of a wooden box and a few little balls; and yet nobody could be burnt on the cheek and shorn of his ears for the offence! That was not a state of things to be borne. The King and his lords drew up two orders of the jury against that box, and these two bits of the unwritten history of England I shall now cite:—

"'At Hampton Court, 17th September, 1637.

"'His Majesty, this day present in Council, taking into consideration two several petitions presented to His Majesty and this Board, in the name of the Governors, Assistants, and Fellowship of Merchant Adventurers of England, against Mr. Edward Misselden, whom His Majesty had formerly recommended to be chosen Deputy of that part of the said Company which reside at Rotterdam, and having heard some of the said Company, and finding that neither the Governor nor the Deputy of that Company did personally appear in preferring either of the said petitions against the said Misselden, notwithstanding that by the said Company's Charter it is alleged the government is committed to the Governor or his Deputy and to twenty-four discreet persons of the said Fellowship, and notwithstanding that the said Company did use a balloting-box in the choice propounded by His Majesty to be made of the said Misselden as aforesaid, it is ordered by His Majesty, with the advice of the Board in the first place, that a balloting-box shall be no more used by the said Company, nor by any other Company, in any of their elections or other business, as they tender His Majesty's displeasure, and will answer the same at the Board. And as concerning the nomination of a fit man to be Deputy at Rotterdam for the said Company, it is by His Majesty's express command ordered that the Alderman and all the grave and most ancient and experienced men of that Company be forthwith called together, and that they join with the said Governor and Deputy in the said nomination, and make such choice as they shall hold fit both for His Majesty's service and reducing of things to better order abroad than they now stand. Whereof the Governor, Deputy, and Company of Merchant Adventurers are to take notice, and to give account of the same to the said Board with convenient speed.'

"The second paper runs thus:—

"'At Hampton Court, this 17th of September, 1637.

"'His Majesty, this day sitting in Council, taking into consideration the manifold inconveniences that may arise by the use of balloting-boxes, which is of late begun to be practised by some Corporations and Companies, did declare his utter dislike thereof. and with the advice of their Lordships, ordered that no Corporation nor Company, either within the City of London and liberties, or elsewhere in this His Majesty's kingdom, shall use or permit to be used in any businesses whatsoever any balloting-box, as they tender His Majesty's displeasure, and will answer the contrary at their peril. Whereof, as well the Lord Mayor of the City of London for the time being, and all other Mayors and head officers of Corporations, as all Governors, Masters, and Wardens of all Companies in and about the Cities of London and Westminster, and elsewhere, are to take notice and to see this His Majesty's pleasure and commandment duly observed.'

"In that way the principle of free voting made its final invasion, its final conquest, of this country. But this was not the *first* time the ballot-box had been used in England; though it is likely enough that its rapid growth and constant use among us date from that time, and derive from these orders of the day. It is not beyond suspicion that we English may have been the original revivers of the method, and that the Dutch patriots may have first heard of the ballot from their English friends, the Puritan exiles, The ballot-box was certainly in use in London more than a century before it was re-introduced from Holland. In the city manuscripts (cited by Orridge) we have the following entries:—

"'1526, Sept. 19.

"'In all matters concerning the election of Aldermen, etc., which need to be written and tried by way of scrutiny, such matters shall be tried by the new gilt box, brought in by the Chamberlain, whereon is written these words, "Yea," "Nay."

"This city chamberlain may turn out to be the original contriver of the modern ballot-box. The method was in use for some years, as we see by a later entry, 1533:—

"'In every matter of gravity the box shall be brought into Court, and by putting in of white or black peas, the matter is to take effect or not.'

"Can any reader of these words supply me with an earlier instance of the use of a ballot box, either abroad or at home? "W. Hepworth Dixon."

## MASONIC NOTES AND QUERIES.

### SPECULATIVE MASONRY BEFORE 1717.

I shall be glad to hear what constituted the *speculative* Masonry which we are told existed before 1717? I am quite sure it was not the speculative Masonry or Freemasonry we now practise. Therefore, what was it?—W. P. Buchan.

### THE ANTIQUITY OF FREEMASONRY.

Bro. Buchan has before given us his interpretation of "speculatyf," which I venture to say is utterly unwarranted either by passage or context. It is quite clear that here "speculatyf" means he was acquainted with both the mechanical and scientific, or secret lore of the Craft!

Bro. Buchan is in complete error when he says the "era of the building fraternities was in the 12th and 13th centuries." They had been in existence long before, and culminated indeed in the 14th and 15th centuries. I recommend Bro. Buchan to read Mr. Hope's Essay on Architecture, and he will there see how continuous was the action of the building sodalities from the fall of the Roman empire. Dr. Anderson's view of the history of Freemasonry is no doubt an erroneous one, and one which has long been given up. But does Bro. Buchan forget that Preston adopts the operative theory, and links on the speculative Grand Lodge of 1717 to the operative assemblies?—A Masonic Student.

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TRADESMEN IN LODGES.

The remarks of Bro. J.A.H., at page 308, are not to the purpose.—W.P.B.

THE ANTIQUITY OF FREEMASONRY (PAGE 308) AND ITS EVIDENCES.

Are we always to *hear* about and never to *see* these precious "evidences" of the antiquity of *speculative* Masonry before 1717? Surely, after so much *talk* about them for years past they should now be forthcoming *immediately*, unless, indeed, as I suppose, they are *non est*. If they cannot be caught and handled, I greatly fear that they are mere will-o'-the-wisps.—W.P.B.

LOOSENESS AS TO DATES.

I have written privately to Bro. Buchan to explain how the errors he points out arose, and I trust the explanation will be satisfactory to him.—J.A.H.

BURGH RECORDS.

The interesting transcript by Bro. Buchan of the ancient rules and customs of the "Curia quatuor Burgorum," suggests many considerations to Masonic students. These ancient laws and regulations, though known to some few amongst us, have not been generally accessible, and both Mr. Cosmo Turner and Bro. Buchan have conferred a great benefit on all students by publishing and calling attention to them. And the more such genuine documents are carefully collected and brought forward, the better chance we shall have of arranging and realizing the true history of Freemasonry. But I confess that I draw an exactly opposite conclusion to Bro. Buchan from the rules on which he comments in the *Magazine*. They seem to me unmistakeably to point out the true connexion of the Knights Templar with the operative guilds. That such a connexion did really exist I have ever maintained; and the more I have studied the question the more I have become convinced of it. But what that connexion was, what its origin, what its practical bearing, has ever remained a question very difficult of satisfactory solution; and the difficulty has been increased by the idle fables of the high grades and the untenable claims put forward by the advocates of the Masonic Knights Templar. But still that in some way or other the real Knights Templar used, adapted, and developed, the forms and usages of the operative Freemasons, I have for one never doubted.

The first question that arises upon Bro. Buchan's communication is, what guild is meant by "the gild?" Is it "the gild" operative Masons, or any other gild? If it be the gild of operative Masons, I for one should have no doubt what the regulation meant. It would incontestably prove to my mind that our old Masonic tradition is the true one, that the Knights Templar were patrons of Freemasonry. They found a secret operative order existing, and they took it under their patronage, became by degrees affiliated to it, making its secret organization and mysterious traditions subserve their own purposes. There can be little doubt that the "secreta receptio" among the Templars was taken from a Masonic pattern. The regulation itself demonstrates the jealousy of the guilds lest the Templars, presuming on being partially affiliated, should seek to appropriate the guild privileges, and it has always been asserted that the Templars did build their own preceptories and churches with operative Masons attached as serving brethren to the Order.

I do not understand what Bro. Buchan means by a "liberty to trade," as sought by the Templars, but I quite understand the guilds seeking to limit their privileges to Templars actually admited members of the guild.

In process of time, no doubt, the Templars dispensed with guild membership, having developed a secret organization and form of recognition of their own. I have assumed so far that "the gild" alluded to is really the gild of operative Masons, and I shall await Bro. Buchan's reply to my question before continuing my remarks on this interesting subject.—A MASONIC STUDENT.

BRO. HUGHAN (pp. 148 & 288).

Page 148.

"The crafts were provided for from the 15th century and afterwards, without any special distinctions for Masons. 'Wrichtes and maisones' were often classed together, and certainly there was *nothing special* in the *latter*. We read of the wardens and deaknes of crafts, but never as applied exclusively to Masonry. Why? Surely because that as a body it contained *nothing* requiring different legislation to the others."

Page 288.

"The absurd notion that there was no speculative Masonry before 1717."

Page 289.

"Masonry was practised as a secret society, and on a different basis to any other trade incorporations or guilds."

Will Bro Hughan explain the above?—POINTED.

THE HAUGHFOOT LODGE BEFORE 1717.

It appears to me that the Haughfoot Lodge was merely a friendly and convivial society. They would have been poor speculative Masons to have no Master degree. Where was their system of threes? Their three degrees, or their youth, manhood, age; or birth, life, and death? All *their* speculative Masonry—if you could really give it the name—consisted, it would seem, merely of a bit of "apron-washing," with its accompanying word, grip, and sign, just as the operative smiths or cordiners, &c., did.—W.P.B.

TOULMIN SMITH'S ENGLISH GILDS (p. 308).

Is it not rather suggestive if the "Masons figure but little in the book," more especially as "one special topic of his is the relationship of guilds as friendly societies?" It strikes me that Mr. Smith's work will support my views. Of course the Masons of the 15th and 16th centuries "figured but little." The pretensions of the *speculative* Masons have *all* sprung up since last century began; their ideas *took*, hence their spread.—W. P. BUCHAN.

BRO. YARKER AND OLD FREEMASONRY (p. 303).

Bro. Yarker writes an interesting article upon an old story; but, after all, forgets to give any proofs. He has plenty of suggestions, but no real facts anent the existence of the M.M. *degree* or speculative Masonry before 1717. His imaginary Roslyn anchor has been already shown up at page 271.—W.P.B.

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MASONIC MSS.

I have read Halliwell's Poem carefully, and *I* can find no evidence of speculative Masonry in it. However, if "A Masonic Student" thinks he does so, let him point out or quote the passage, and we shall see what it is worth. As to its age, Mr. Bond, the keeper of MSS., British Museum, says it "is of the middle of the 15th century." However, the chief point is its contents.—W.P.B.

## CORRESPONDENCE.

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

### INDISCRIMINATE ALMSGIVING AND MASONIC IMPOSTORS.

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

Dear Sir and Brother,—Would you kindly allow me to call the attention of the Masonic public, to the habit of giving relief to unknown and unworthy Masons, and to ask if any of your readers can make known a way in which these impostors could be made public. The desirability of establishing a good system of relief having been long felt by the brethren of Liverpool, Manchester, and Birmingham, they have organized in these towns, for the purpose of carrying out this object, certain committees. These Committees have been successful in their operations, and by a weekly interchange of Reports, find that they mutually protect each other from imposition, whilst opportunity is frequently afforded of giving more substantial relief than may be at the disposal of a single Committee.

My object in addressing you on this subject is to ask the large towns where no Committees are established to join in this good work, and to adopt a similar system, and I shall be glad to lay our plans before your readers.

Our Committees have no desire to monopolize the relief of all, still less to check the flow of private benevolence; on the contrary, they wish to see *charity* widely exercised, but on deserving objects only, and not on impostors and vagabonds. I will now give you two *cases* of the *many* that come before our Committees, and will need no comments of mine.

*Relief Committee Liverpool. August 6th. Extract from Report:—*

H—— G——n, 17, New York, relieved by the Liverpool Committee with 20s. to go to London to meet his mother. Instead of going to London he went to Manchester, where he stated he had come direct from Glasgow by rail; had never been relieved in England. He was furnished with the Liverpool Report of the 20s. granted, he then admitted having been relieved by us in Liverpool. Of course the Manchester Committee gave him nothing, and sent him away empty.

JACQUES L——s, of Paris. This was a Frenchman; he came before the Liverpool Committee for means to go home; we sent him to the Distressed Foreigners' Society, they granted him a passage home, and we granted him 20s. also. Instead of going home he went to Manchester, and when asked if he had not had his passage paid, he said he had not; he denied having been in Liverpool. This case is in the hands of the Distressed Foreigners' Society to deal with. He must be a great impostor. Hoping you will find room in your next.

Yours fraternally,
THOMAS MARSH,
Hon. Sec., Liverpool Relief Committee.
Hope-street, Liverpool.

[The insertion of the foregoing letter has been delayed until the results of some special inquiries had been ascertained.—ED. F.M.]

### MASONIC SERMON.

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

Dear Sir and Brother,—I have recently read elsewhere what I suppose is intended to be designated a Masonic Sermon. I read said "sermon," and I beg to say that, as a Freemason, I am thoroughly ashamed of it, although I am not astonished at it. It was delivered by the "Rev. Charles Lee, M.A.," &c., at the St. John's Centenary, No. 167; and such a production to come from the pulpit in Oct. 1869! I could hardly have believed my ears had I *heard* it, but here it is in print! Has the reverend brother been asleep during these last three years? Or is he quite sane? Or was he delivering a practical joke? I do wish he would send me that "Royal Charter in 926," of which he says, "The *very original* of that charter remains, I believe, to the present day!" If he would only do that, I verily believe that I would throw my 1717 date to the wind. Then how refreshing it is to read in a Masonic Sermon of our old friends Adam and Eve, Solomon, Pythagoras, St. Alban, St. Augustine, Alfred, Edward III., and Henry VI., with a lot of other "Grand Masters and nursing Fathers!" I consider that the ignorance of general, Masonic, and architectural history displayed in that "Sermon" is not creditable. Save us from *similar* clerical inflictions in future, or the pouring forth of such Masonic Arabian Nights' tales as Gospel.

Yours fraternally,
W. P. BUCHAN.

### ARCHIVES OF THE GRAND LODGE OF HOLLAND.

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

Dear Sir and Brother,—The subjoined information communicated by me a few days ago to a very distinguished Mason, may be acceptable to some of your readers. The portion of the correspondence between the Grand Lodges of England and Holland, which our Brother S. H. Hertzvold, of the Hague, has printed, consists of the four following letters:—

1.—Thomas Manningham, Deputy Grand Master of England, 3rd December, 1756. In French.

2.—S. H. Lauer, 12th February, 1757. In French.

3.—Th. Manningham, 12th July, 1757. In English. Printed *Freemasons' Magazine*, Vol. 19, p. 133. Two paragraphs omitted.

4.—Baron De Boetzelaar, Deputy Grand Master of Holland. 15th November, 1757. In French.

In his letter to Bro. Hertzvold states that he himself copied the four letters from the originals which exist in the Archives of the Grand Lodge of Holland, observing the same orthography. There is nothing in the letters bearing upon the question now so much discussed in your columns, except the passage to which attention was drawn a year ago.—CHARLES PURTON COOPER.

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# THE MASONIC MIRROR.

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

## MASONIC MEMS.

PORTRAITS of the Rt. Hon. the Earl of Dalhousie, *K.T., G.C.B.*, M.W.G.M. Mason of Scotland, can now be obtained at this office, price 3s. 6d. each. Copies, with ornamental border and Masonic emblems printed in gold, on large size paper can be had, price 10s. 6d.

THE MASONIC SCHOOLS.—Two splendid chromo-lithograph views of the Boys' and Girls' Schools, have been published by Messrs. Lewis and Mason (appropriate names). They are executed in the first style of the art, and will form a handsome pair of pictures either for the lodge or the drawing room, they are published at 10s. 6d. each, or in gilt frames 21s.; ground plan 2s. We can, with confidence, recommend the purchase of these works of art to our brethren, the more so, as the publishers have most liberally announced that the profits arising from the sale will be devoted to the funds of the respective charities.

OUR Worshipful Brother, Albert William Woods, Lancaster Herald, Registrar, &c., has, we understand, received the appointment of Garter King of Arms.

MARRIED.—On Wednesday, the 20th inst., at the parish church, Leeds, by the Rev. A. R. Evans, *M.A.*, W. Bro. J. Daniel Moore, *M.D.*, P.M. & Z. 1,051., K.T., R. ✠, Prov. G. Supt. of Works West Lancashire, of Lancaster, to Annie, eldest daughter of the late Edward Rogerson, Esq., of Woodlesford, Yorkshire.

## ROYAL MASONIC INSTITUTION FOR BOYS.

The Quarterly General Court of this institution was held on Monday, 18th inst., at Freemasons' Hall, Bro. John Hervey, V.P., presiding. The following Vice-Presidents were present:—Bros. G. M. Snow, R. W. Steward, J. Udall, Head, Symonds, S. May, and Cope.

The following brethren were also present:—Bros. Hine Sheen, Cox, Winn, Finch, Gotten, Pullen, Webb, Foxall, Massey' White, Empson, H. Smith, W. B. Smith, J. Weaver, J. Walker, J. Stevens, C. Swan, J. Robins, J. Long, E. H. Griffiths, W. Young, J. Chadwick, Brackstone Baker, W. H. Warr, C. W. Stanhope, J. Booth, D. W. King, and many others.

The minutes of the Quarterly Court of July 19, and General Committees Aug. 7, Sept. 12, and Oct. 2, were read and confirmed.

Bro. Udall's motion, of which due notice had been given—"That the right to a perpetual presentation of a properly qualified boy for admission to this Institution, may be purchased on payment of one thousand guineas—no votes being exercised in virtue of such payment," was carried unanimously.

The election of six boys to the Institution was then proceeded with; the following being appointed scrutineers:—Bros. H. Browse, V.P.; R. R. Nelson, V.P.; R. W. Stewart, V.P.; J. Udall, V.P.; H. Empson, A. Pratt, J. Stevens, and J. Robins.

The following is the list of successful candidates:—

| No. on List. | | Votes |
|---|---|---|
| 41 | Lane, Charles | 1366 |
| 44 | Birks, Maurice | 1341 |
| 18 | Bush, Henry Charles | 1334 |
| 35 | Whiteley, Alfred Bailden | 1284 |
| 39 | Newman, Herbert Horace | 1253 |
| 48 | Beaumont, William | 1052 |

After a vote of thanks to the Chairman and the Scrutineers the proceedings terminated.

## ROYAL MASONIC INSITUTION FOR GIRLS.

The Quarterly General Court of this Institution was held on Thursday, at Freemasons' Hall. Bro. John Udall, V.P. presided The following Vice-presidents were present: Bros, John Hervey; F. Adlard; John Symonds; S. May; H. Browse, P.G.J.D.; W. Farnfield, P.A.G.S.; E. H. Patten, P.G.S.B. Sec.; H. Muggeridge; F. Walters; H. Empson; W. H. Warr, T. W. White, 21; H. Massey; Benj. Head, V.P.; C. A. Cottebrune; W. Young, P.G.S.B.; John Savage, P.G.S.D.; John M. Clabon, P.G.D., V.P.; S. E, Clarke, P.M. 1,194; Edward Cox, V.P.; Robert White; E. Farthing; J. Stohwasser; Alfred Layton, J.W. 181; A. Pratt; W. Bramwell Smith; John Marston; J. L. Hine; Thos. Cargill; James Terry; Richard Spencer, P.G. Steward; S. Rosenthall, Geo. Cox, Geo. Snow, Raynham W. Stewart, John Thomas, William Watson, &c. The Court was very numerously attended.

The minutes of former meetings were put and confirmed.

Fifty guineas were presented to Miss Jarwood, the matron, as a gratuity to celebrate the event of her completing her fiftieth year in the institutian.

Bros. H. Empson, F. Walters, Hy. Smith, A. Pratt, Thomas Cargill, and J. R. Sheen were then chosen scrutineers, and the election of candidates was proceeded with. The following is the result:—

SUCCESSFUL CANDIDATES.

| | Votes. |
|---|---|
| Pulman, Lelia | 1,497 |
| Harvey, Emma Louisa | 1,216 |
| Lamming, Caroline Elizabeth | 969 |
| Stone, Martha | 944 |
| Groves, Florence Sarah | 844 |
| Gilchrist, Kate | 830 |
| Dietrich, Ernestine Emily | 775 |

A vote of thanks to the Scrutineers, proposed by Bro. George Cox, and seconded by Bro. Charles Pulman (No. 720), and another to Bro. John Udall, for his conduct in the chair, proposed by Bro. Samuel May, and seconded by Bro. John Thomas, followed by Bro. John Udall returning thanks, brought the proceedings to a close, and the Quarterly Court broke up.

## METROPOLITAN.

ALBION LODGE (No. 9).—This excellent lodge, famed for its perfect working, met at the Fremasons' Hall, Great Queen Street, on Tuesday, the 5th inst., the first time since the vacation. The W.M., Bro. E. Coste in the chair, supported by Bro. R. Buller, S.W., Baylis, J.W., and P.M.'s, Valentine, Moring S. Coste, Warr, Willey, &c. The minutes of the former lodge were read and confirmed, after which Bro. Caton, having answered the necessary questions in a satisfactory manner, retired, and on his re-admission was duly passed to the degree of a Fellow Craft. There being no other business before the lodge, it was closed in due form, and with solemn prayer. The brethren then adjourned to a very sumptuous banquet, provided by Bro. Gosden. After the usual loyal and Masonic toasts, the health of the W.M. having been given and responded to, Bro. Willey, P.M., then rose and said he had a very pleasing duty to perform, and he was sure it would meet with the approbation of every member, and that was to present to Bro. Samuel Coste, I.P.M., in the name of the lodge, with a very elegant Past Master's jewel: it was not for its intrinsic worth, although valuable, but it was to testify to him the high estimation he was held in by every one, not only in the lodge, but out of it—the appreciation of his talents, not only in his admirable and perfect working, but for the genial and excellent manner in which he had presided over them during the past year. He hoped they might have the pleasure of seeing that brother among them for among years in health and prosperity. At the conclusion of his speech he was greeted with loud applause. Bro. S. Coste returned thanks in his usual eloquent manner; his excellent speech made

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a powerful impression on the brethren, and at its conclusion was enthusiastically received. The harmony of the evening was enhanced by some really good singing.

EGYPTIAN LODGE (No. 27).—The above lodge met on Tuesday, the 7th inst., at Anderton's Hotel, Fleet Street, the W.M., Bro. W. H. Libbis, in the chair. The minutes of the former lodge and emergency were read and confirmed. Bro. Walter having answered the usual questions, was raised to the sublime degree of a Master Mason, the W.M. performing that ceremony in a very perfect and impressive manner. There being no further business, the lodge was closed in due form, and the brethren sat down to a very exeellent banquet. The usual loyal and Masonic toasts were given. Bro. John Coutts, I.P.M., proposed the health of the W.M., whom he stated was in every way qualified to fill that position, and the brethren must have seen that evening the excellent manner the duties of the lodge were performed. The W.M. briefly and appropriately returned thanks. The visitors were Bros. Warr, P.M.; G. Tedder, M. Alexander, 188; Francis. Bro. John Coutts, I.P.M., in returning thanks for the Past Masters, said he, as well as every P.M., had the interests of the lodge at heart, and he would be happy to become a Steward at the ensuing Festival for the relief of the aged Freemasons and the widows of Freemasons.

VITRUVIAN LODGE (No. 87).—This lodge met at the White Hart Tavern, Lambeth on Wednesday evening, the W.M., Bro. Cary, in the chair, supported by the whole of his officers. There were also present Bro. Morris, P.M.; Bro. Forley, P.M.; Bro. Hill, P.M.; and Bro. Whiting, P.M. and Secretary. The lodge having been opened, the minutes of the previous meeting were read and confirmed. A ballot was taken for the five gentlemen whose names were on the summonses, which proved to be unanimous in their favour; four of the gentlemen being present were introduced and initiated into the mysteries of the order. Bros. Wood and Robson were passed to the second degree. Bros. Smith, Sargood, and Knill were raised to the sublime degree of M.M. The whole of the ceremonies were very creditably gone through by the W.M., being ably supported by his officers. The lodge being closed, upwards of sixty brethren sat down to an excellent banquet. There were several visitors present, amongst whom we noticed Bros. Boyce, W.M., St. James's Lodge; Rees, P.M., 731; Green, 141; Johnson, 789; Dory, 290; Broadwood, 720. The cloth being drawn the usual toasts were given. The W.M., in proposing the healths of the Past Masters of the lodge, said it was with very great pleasure indeed that he had the opportunity of proposing the toast, seeing that he was supported by Bro. Fisher, P.M., the father of the lodge, and Bro. Noke, P.M., and Treas. for the first time during his mastership. The toast having been drank, Bro. Fisher, P.M., on behalf of himself and the Past Masters, thanked the W.M. for his kindness, and said that the Past Masters were always ready and desirous of assisting the officers to go through their important duties. Bro. Fisher, P.M., then proposed the health of the W.M., which was drank enthusiastically. The W.M. briefly thanked the brethren for their good wishes towards him, and said he felt it a great honour to be the W.M. of so important a lodge as the Vitruvian. "The Officers of the Lodge" having been given, Bro. Foley, P.M. and S.W., returned thanks for himself and brother officers. The Tyler's toast brought a thoroughly happy meeting to a close.

LODGE OF JUSTICE (No. 147).—This old lodge met on Wednesday, the 13th inst., at the White Swan, High-street, Deptford, Bro. R. G. Batt, W.M., presiding. Bro. H. Bunning was raised, Bro. G. W. Swann passed, and one gentleman was initiated. Bro. J. Whiffen, J.W., took upon himself the office of Steward for the next Festival of the Benevolent Institution, and Bro. F. Walters resigned his membership of the lodge, which was received with regret. There was a choice banquet at the conclusion of the work, and many brethren partook of it.

CAVEAC LODGE (No. 176).—The ordinary October meeting of this old lodge was held on Saturday, the 9th inst., at Radley's Hotel. Bro. William Nelson Smith, W.M., presided, and passed, in able style, Bro. John James Groves to the second degree. Lodge matters were then discussed, and the brethren retired to the banquetting-room.

DOMATIC LODGE (No. 177).—On the 8th inst. the first meeting of this lodge after the recess was held at Anderton's Hotel, Fleet-street. Bro. R. Tanner, W.M., took the chair and opened the lodge. Bro. Joseph Smith, P.M., P.G. Purst., raised Bros. Tomkins, Upham, and Hassell, and passed Bro. Sullivan. The W.M. initiated Messrs. Percival, Geo. Clark, Wm. Palmer, M[I] T. Gillo, and E. H. Macklin. At the close of the evening's work the brethren adjourned to the banquet. There was a strong muster of P.M.'s and installed Masters present, and among them we noticed Bros. James Brett, A.G.P.; H. Potter; Carpenter; S. Millis, 157; W. F. Smith; F. Walters, 73; J. F. Bundry, Michael Haydon, F. K. Stevens, 9; H. Thompson, R. E. Clarke, 1,158; and H. Massey, 619.

ST. JAMES'S UNION (No. 180).—The above lodge met at the Freemasons' Hall on Tuesday, the 12th inst., Bro. A. Cameron in the chair. The minutes of the former lodge were read and confirmed, and the following gentlemen were initiated—viz, Messrs. Archer, Gibb, Jay, Broomfield, and Hawkins. The working in this numerous lodge is excellent, every officer being proficient in his duties. The lodge was then closed in due form, and the brethren sat down to a very *recherché* banquet and dessert. On the removal of the cloth, the usual toasts, both loyal and Masonic, were given. The health of the W.M. was proposed by Bro. Hamilton, P.M., and responded to by the W.M. Bro. Herf returned thanks for the officers of the lodge. The visitors were Bros. James, P.M., 127; Barret, J.W., 871; Gammon, 33; Turnbull 1,155; Garnwood, 1,224.

LODGE OF FRIENDSHIP (No. 206).—The first meeting of this lodge since the recess was held on Thursday last, at the Ship and Turtle, Leadenhall-street. The brethren present were—Bros. Henry Mann Collier, W.M.; Barnard, S.W.; George Collier, J.W.; Harris, S.D.; Earls, J.D.; Boyd, P.M.; Rumsey, P.M.; Turner, P.M.; Watson, P.M.; Harrison, P.M.; Conbro, Metcalf, Hewick, Gaywood, Waters, and Parsons. Visitors: Bros. H. M. Levy and Noakes. Mr. Clifford was balloted for and approved. Bro. Parsons was passed to the second degree, and this ceremony was very creditably performed by the W.M., supported by his officers. After the correspondence had been read, the lodge was closed in due form and the brethren proceeded to the banquet.

LODGE OF UNITED STRENGTH (No. 228).—At the ordinary meeting of this lodge, on the 12th inst., held at St. John's-gate, Clerkenwell, the W.M. raised one brother, passed three brethren, and initiated one candidate in the mysteries of the Order. The ceremonies were performed in perfect style in all their details by the W.M. and his officers, in the presence of a large assemblage of members of the lodge and visitors. Banquet followed the labours of the evening, and the customary toasts were given and honoured. For the first time in this lodge, "The Health of Bro. H.R.H. the Prince of Wales, P.G.M.," was proposed, and was received with the most loyal enthusiasm.

WELLINGTON LODGE (No. 458).—This lodge met at the White Swan, High-street, Deptford, on Tuesday, the 12th inst., when Bro. J. West, W.M., and his excellent staff of officers, performed two raisings, two passings, and one initiation.

CRYSTAL PALACE LODGE (No. 742).—The last meeting of the present year was held at the Crystal Palace on Thursday, the 7th. inst., Bro. Samuel G. Foxall, W.M., presiding, supported by Bros. Henry Finch, S.W.; George Weeks, J.W.; Cooper, S.D.; Cox, J.D.; and Steizerwald, I.G.; P.M.'s Watson, T. Foxall, L. P. Acton (Treas.), J. R. Sheen, John Smith, G. Palmer, W. Stuart, E. J. Oliver, W. Blackburn, Henry, T. Thompson (Sec.), with a large number of members and visitors, were present. Among the latter were Bros. John Hervey, G.S.; John Udall, P.G.D.; John Erimens, P.A.G.P.; Arthur Macnamara, 3; Hawker, P.M., 871; Abbott, P.M., 766; Charles Horsley, P.M., 33; Magnus Ohren, S.W. 33; Pringle, 766; Whittle, S.W., 171; T. Austin, J.D., 933; T. Tyrrell, P.M., 144; E. Levien, 4 (Scotland); G. Bubb, S.D., 180; C. W. Todd, 69; J. May, P.M., 15; Stone, 77. The W.M. was appointed Steward for the Boys' School, the lodge voting ten guineas to head his list. A novel feature was introduced by the secretary, in the form of a ballot for Life Governorship to the School, to which members and their friends subscribed 5s. for a chance. This was speedily filled, a number of members being unable to get their names enrolled. The lodge having been closed. The brethren adjourned to refreshment. The Masonic toasts were heartily responded to, Bro. John Hervey, G.S., acknowledging on behalf of the D.G.M. and G. Officers, and Bro. John Udall, P.G.D., on behalf of "The Visitors." The musical arrangements were ably conducted by Bro. Seymour Smith, the Org. of the Lodge.

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BELGRAVE LODGE (No. 749).

The first meeting of the season of this lodge took place on Wednesday, the 13th inst., at Anderton's Hotel, Fleet-street. Present: Bro. Bourne, W.M., supported by Bros. George Pymm, S.W.; P. Parsons, J.W.; Froud, P.M. & Treas.; Garrod, P.M. & Sec.; Ough, Runting, P.M.'s; Homewood, S.D.; E. Harper, J.D.; Carter, I.G. The following were also present:—Bros. Thomas Strip, Zaensdorf, Eadie, W. E. Mackrill, A. C. Cunniss, J. Painter, F. Williams, F. Marchant, J. Wilson, M. Ludlow, F. W. Curtie, W. Hubbard, J. Penn, J. Greenwood, R. Chandler, A. Lefebre, W. Ray, J. W. Hobbs, J. Denben, G. Knight, and J. Rayner. The visitors were—Bros. James Phillips, P.M. 754; Thos. E. Scott, P.M. 771; Henry Crabtree, 87.

The minutes of the last lodge were read and confirmed, after which the W.M., in his most impressive style, passed Bros. Greenwood and Hubbard to the degree of F.C. The lodge then proceeded to elect the W.M. for the ensuing year, when it was found that Bro. George Pymm was unanimously elected. Bro. Froud was also re-elected Treas., Bro. Garrod, Sec., and Bro. Daly, Tyler.

Bro. H. Garrod then proposed, in the most complimentary manner, that a P.M. jewel be presented to the W.M. as a token of esteem to mark the approbation of the brethren for the manner in which he had conducted the business of the lodge during his year of office, which was carried unanimously.

During the evening an excellent banquet was served, at the conclusion of which the W.M. proposed "The Queen and the Craft," "The Right Honourable the Earl of Zetland, M.W. G. Master," "The Right Hon. the Earl De Grey and Ripon and the rest of the Grand Officers," Bro. Ough, G. Purst., responding.

Bro. Froud remarked that he had for some years on many occasions to address the lodge, but none gave him such pleasure as that proposed; that he felt sure the brethren would regret that it was the last time that Bro. Bourne would occupy the position he had filled with such ability; that the manner in which the W.M. had discharged his duties had given satisfaction and had endeared him to every brother of the Belgrave Lodge, and that, when he took his position among the Past Masters, he would have the esteem of every brother. The toast was enthusiastically responded to.

The W.M. returned thanks for the kind manner in which his health had been received by the brethren. He assured them that he had endeavoured to discharge the duties of the chair to the best of his ability; that he was pleased and gratified that he had given satisfaction to the brethren; that the jewel they had voted to him that evening he should prize to the latest hour of his existence; that though was now about to vacate the chair he would render every assistance in his power to the brethren. He strongly exhorted them all to be punctual in their attendance. He was proud that he could say that he had never once been absent from his duties.

The W.M. then rose and called upon the brethren to drink the health of Bros. Greenwood and Hubbard, who had been passed to the degree of F.C., they having been initiated at an emergency lodge, at which there was no banquet, he had no opportunity of doing so. On that occasion he therefore called on the brethren to do those honours. Bro. Hubbard said that, as a Mason passed to the second degree, he was not in a position to say much; but he could honestly affirm that the high opinion he formed on joining the order was more than verified; that he felt sure it was based on the purest principles of morality and religion; that it appeared to him that a Mason was received amongst his brethren with kindness and friendship, and he looked forward with ardour to the day when he should have mastered the whole mysteries of the Craft. Bro. Hubbard also thanked the brethren for the very cordial manner in which he had been received amongst them.

The health of the P.M.'s was then proposed by the W.M., and warmly received by the brethren. The W.M. spoke of the great services rendered by the Past Masters of the lodge, and begged to unite with the toast the names of the Treasurer, Secretary, and Director of Ceremonies. Bros. Ough, G.P., and G. Runting returned thanks, and said that although they had retired from office, the Past Masters would ever be ready to render the lodge all the assistance in their power. Bro. P.M. Garrod, Sec., also returned thanks in a hearty manner.

Bro. Froud returned thanks for the unanimous manner in which he had been again re-elected Treasurer, and hoped he would be spared many years to be of service to the Belgrave Lodge.

The W.M. then proposed the "Health of Bro. Geo. Pymm, the W.M. elect," and said that he had the great honour of knowing him for many years, and for whom he entertained feelings of the greatest friendship; that he was satisfied that the brethren could not have chosen a brother more fit and able to discharge the duties of the chair; that nearly all the brethren present had witnessed his (Bro. Pymm's) working in lodges of instruction how ably he could go through the duties of the whole of the three degrees—to the excellent and praiseworthy manner in which he had filled all the offices to which he had been elected in the Belgrave Lodge—that the W.M. was pleased that he had occupied the chair that year, as he felt sure that Bro. Pymm would excel all the Masters who had gone before him.

Bro. Pymm returned thanks to the brethren for their great kindness in electing him unanimously to the Mastership of the Belgrave Lodge. He had received proofs of their kindness before, but now they had overwhelmed him by having elected him that day to the high and dignified position he should so soon occupy. He accepted the trust, and would make no empty promises, but he said it must be some heavy calamity that should keep him from his duties in the Belgrave Lodge. He had never been absent from his duties as a junior officer, and he thought that the only way to show his appreciation of the honour conferred upon him was to be stricter in his duties, if possible, than before, and he said that what gave him confidence was this, that the P.M.'s were the brothers of whom, if he required assistance at any time, he should not have to ask in vain; and concluded a feeling address by again thanking the brethren for their kindness to him that day.

The W.M. then in a very kind manner proposed the health of the officers, and called attention to the fact that every officer was punctual at his duty, and the lodge opened without one minute's delay. He also paid a particular tribute to the very excellent way in which the Secretary discharged his duties.

Bro. Parsons J.W., returned thanks for the officers, and trusted that whatever duties he should be called upon to fill the brethren would find him up to the mark.

The health of the visitors was then proposed, and the W.M. said that the lodge was honoured that evening by the presence of three visitors who were good and worthy Masons, and duly appreciated the mysteries of the Craft. Bro. Phillips said it gave him great satisfaction to see the able and masterly manner in which the W.M. and all the officers had gone through their duties and the working the lodge had been carried out; that certain points in the working were new to him; that when brethren visited other lodges they were certain to learn something, and that the brethren of the Belgrave Lodge could not do better than copy the example of their W.M. Bros. Crabtree and Scott also returned thanks for the hospitable and kind manner in which they had been received amongst the brethren.

The health of the lay members was then proposed. The W.M. considered that it was a toast which ought not to be left out; that the lay members were the main support of the lodge. Bro. Painter returned thanks, and said that on behalf of himself and the other lay members he felt much indebted for the handsome manner in which their healths had been proposed.

The Tyler's toast followed, and the brethren separated after a most happy evening, the pleasures of which was not a little enhanced by the admirable singing of Bros. Parsons, Pymm, Harper, Hubbard, and several other brethren. The installation of Bro. Pymm will take place on the 10th November.

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MERCHANT NAVY LODGE (No. 781).—This lodge met on Wednesday, at the Silver Tavern, Burdett Road, Limehouse, Bro. E. T. Read in the chair. The lodge was opened in the first degree, and the minutes of the last regular lodge and two emergency meetings were read and confirmed. Bros. Hallet, Hopson, and Russell were raised to the sublime degree of M.M., and Bro. Casman passed to the degree of Fellow Craft. A ballot took place for Mr. William Sutton, which being declared to be unanimous in his favour, he was duly initiated into the mysteries and privileges of ancient freemasonry. Bro. Holt proposed and Bro. Bracebridge gave his name as seconder to a motion for consideration that a benevolent fund be established. Nothing further being offered the lodge was closed in due form and with solemn prayer. About forty brethren attended the subsequent banquet, and the evening was enlivened by the vocal abilities of the members.

DALHOUSIE LODGE (No. 860).—The brethren of this lodge held their first meeting this season at Anderton's Hotel, Fleet-street, on Thursday, the 14th inst. The business was very ably performed by Bro. Little, who occupied the chair of W.M. for

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the first time, having been elected to that office in April last, since when the lodge has been in recess. Mr. S. D. Warren, of Tudor Lodge, Camden Town, was initiated (proposed by Bro. Taylor and seconded by Bro. Thompson, S.D.) This was the principal business, the other in lodge being of an ordinary character. The brethren then adjourned to a splendid banquet, to which about 30 sat down. "The Health of the W.M." was proposed by Bro. Page, P.M. The "Health of The Visitors" was responded to by Bro. Turner, who complimented the lodge upon its excellent working. After a pleasant evening the brethren separated.

PECKHAM LODGE (No. 879).—This lodge held its first meeting for the season on Monday last, at the Maismore Arms Tavern, Park Road, Peckham. A number of visitors honoured the lodge with their presence, some of them for the first time. This being the night of installation, Bro. D. Rose, W.M. of the Mount Lebanon Lodge (No. 73), attended to perform the important ceremony, which he did in a satisfactory manner. The new W.M., Bro. Evan Davies, having been installed, proceeded to appoint his officers:—Bro. Arthur Gard, S.W.; Bro. Bushby, J.W.; Bro. Colville, Treas.; Bro. Allsopp, P.M., Sec.; Bro. Kent, S.D.; Bro. Stephens, J.D.; Bro. Green, I.G.; Bro. Martin, D.B.; and Bro. Seymour Smith, Organist. The Tyler was re-appointed. Bros. Edgar, Martin, and Rudd were passed to the degree of fellow craft, and notice of motion was given that four brethren were to submit to the ordeal of the ballot at the next meeting of the lodge, as joining members. Bro. F. Walters, P.M., 73, who was one of the visitors, returned thanks on their behalf. There were also present Bros. Barton, W.M., 45; Howes, P.M., 765; Massey, P.M., 619; Bartlett, J.W., 1,178; Harris, 169; Smith, 720; Truss, 1,155; Lake, &c.

ROYAL ALBERT LODGE (No. 907).—The brethren of this lodge assembled, after their usual summer vacation, at four o'clock in the afternoon of Monday, the 18th inst., at Freemasons' Hall. The respected W.M., Bro. Henry J. Lewis, was in his place, supported by Bros. J. Smith, P.M. & Treas.; T. Lewis; J. A. Farnfield, P. G. Purst., P.M.; C. Chard, P.M.; W. H. Farnfield, P.M.; J. M. Vaughan, S.W. & Chap.; T. Morton, J.W.; A. E. T. Worley, S.D. & Sec.; C. Vidler, J.D.; and J. Dennis, I.G. Amongst the visiting brethren were—Bros. Tanner, W.M. 177; Vorley, P.M. 34; Maples, P.M. 144; Miller, 28; Wale, 141; Turner, 186; and King, 948. The lodge having been opened in due form, Bros. T. H. Miller, W. Lutwyche, Bryan, and Webber were raised to the sublime degree of M.M. The manner in which the ceremony was performed by the W.M. was the admiration of all, and no doubt had much effect on the candidates. The following were ballotted for:—Messrs. R. J. Webber, G. E. Stevenson, and P. Griffiths, and the ballot proving unanimous, they were initiated by the W.M. A letter was read from the Royal Masonic Benevolent Institution announcing the Anniversary Festival in January, and stating that Bro. Lewis, W.M. of the lodge, had undertaken the office of Steward for the occasion, thus showing that he is not only a thorough working Mason, but that he is also mindful of his duties in respect of Charity. The lodge having been closed in due form, the brethren adjourned from labour to refreshment, where the usual Masonic toasts were duly honoured, the healths of the W.M., I.P.M., and the visitors being specially favoured.

CAPPER LODGE (No. 1,076).—This lodge met at the Marine Hotel, Victoria Docks, on Thursday, the 14th inst. Present—Bros. Watkins, W.M.; Listey, J.W.; Park, Treas.; Henderson, P.M., Sec.; Gastrel, S.D., as S.W.; Pincombe, I.D.; Ashdown, I.G.; B. Page, P.M.; M. B. West, P.M. Visitors—Bros. Finch, P.M.; May, S.W., 700; and several others. Mr. A. Crabtree was initiated, Bros. Steel and Ward were passed, and Bro. Carmel Alice was raised to the third degree. Bro. Lisley, J.W., was elected W.M. for the ensuing year. Bro. Park was unanimously re-elected Treas., and Bro. Alison, Tyler. Two petitions were presented for the approval of the lodge on behalf of new lodges at Enfield and Barking, both of which were assented to. The business ended, the lodge was closed in due form.

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IT is reported in Paris that M. Auber intends to write a dramatic scene, in which all the female celebrities of the time—that is to say, Mesdames Patti, Nilsson, Marie Sass, Marie Cabel, Carvalho, Bloch, and Marimon—are ro take part.

## PROVINCIAL.

### DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 710).—The annual meeting of this lodge was held at the Masonic Rooms, on Thursday, the 14th inst., the brethren having been summoned at an early hour on account of the amount of work to be done, namely, four initiations, one passing, two raisings, the reception and adoption of the report of the Audit Committee, and the installation of the W.M., with the appointment of new officers, to be followed by the banquet usual on such occasions. At a quarter past eleven, in the unavoidable absence of the W.M., who soon after arrived, the lodge was opened by Bro. John Heath, I.P.M., Bro. Dr. Hopkins, acting as I.P.M., and Bros. Marks and Watson, P.M.'s, taking the chairs of the Wardens until the arrival of the proper officers. The minutes of the previous meeting were read and confirmed. Bro. Rattray, having been examined and entrusted, was dismissed for preparation. The lodge was opened in the second degree. The candidate was admitted properly prepared and duly passed to the rank of Fellow Craft by the I.P.M., Bro. Dr. Hopkins acting as Deacon. The lodge was then closed in the second degree. The following gentlemen, Messrs. Frederic Colden, Leonard James Waddington, Frederic Woolridge and James Henry Elliott, were presented at seven days' notice as candidates for initiation, and after they had been highly recommended, upon due inquiry, as eligible for admission into the Order, a ballot was taken, which proved unanimous in their favour. They were then, after proper preparation, admitted in succession, each receiving the benefit of the early part of the ceremony alone, and the remainder being given to them collectively. The charge and lecture on the Tracing Board were necessarily omitted owing to the pressure of business. The report of the Audit Committee was read by the Secretary Bro. Watson, P.M., which proved a prosperous state of affairs, the receipts of the past year amounting to about £70, the payments to about £51, and the balance in hand to £66, in addition to which subscriptions to the sum of £44 are now due. The report was passed unanimously. At quarter to two the lodge was called off in the usual form for half an hour, at the expiration of which period the duties of the day were resumed, by opening the lodge in the second degree. The Prov. G. Master having ruled that in his district no P.M. should take the chair of any lodge in which he has not served as W.M., even for the purpose of inducting a new W.M., a second platform, chair and pedestal had been placed in front of those of the W.M., Bro. Geo. Heath, which were occupied by Bro. Dr. Hopkins, P.M. and P. Prov. G.S.W. for Warwickshire, but now a member of the Pleiades Lodge, who had been requested to perform the ceremony of installation. Bro. Pridham, as W.M. elect, was presented by Bro. John Heath, I.P.M., and after the usual preliminary proceedings and opening the lodge in the third degree, the brethren who had not passed the chair left the room. After the W.M. elect had been entrusted and dismissed, a Board of Installed Masters was opened in regular form. the candidate for the chair was re-admitted, and with the usual formalities placed in the chair of K.S. The board was then closed in as regular a form as that in which it had been opened. The Master Masons, Fellow Crafts and Apprentices, were then successively admitted, the installing Master directing the usual salutations and greetings, and the new W.M. gradually closing the lodge down to the first degree. Collars of office were then placed on the following brethren. Bros Geo. Heath, I.P.M.; W. Cuming, S.W.; Arthur B. Niner, J.W.; Rev. J. Powning, Chap.; R. Watson, Treas.; F. Seacombe, Sec.; Stafford, S.D.; F. Hains, *M.D.*, J.D.; Chudleigh, I.G.; Taylor, Org.; Northam and Shopland, Stewards; Crocker, I.G. The installing Master then delivered an address to the I.P.M. and gave an explanation of the Masonic bearings of the jewel of his office, concluding the ceremony with addresses to the W.M. Wardens, and brethren, which were warmly applauded by those present. No other business offering, the W.M. closed the lodge at a quarter to four. Very shortly after, the members and visitors were summoned to a banquet, which had been prepared at the Seven Stars Hotel contiguous to the Masonic Rooms. The W.M., Bro. Pridham, of course presided, supported on his right by Bros. G. Heath, I.P.M.; T. E. Owen, P.M. and T. Kellock; on his left by Bros. Dr. Hopkins, J. Marks, and John Heath, P.M.'s., Bro. W. Cuming, S.W. occupied the chair of vice-president. In addition to those already named, among the members present were: Bros. Stephens, Middleton, H. Bartlett, P. Prov. G. Dir. of Cers., Schmidt, R. Rowse, G. W. Fowle, John

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Hains, G. Humberstone, and as visitors: Bros. G. Glanfield, P.M. and P. Prov. G.S.D., C. Titherly and A. Bodley. In all about fifty sat down to table, nearly all of whom had been present in the lodge room. The usual routine of toasts was gone through, accompanied by speeches of a fraternal and laudatory character befitting the occasion, the purport of which may be readily imagined without a detailed report. It may be most truly remarked that the proceedings of the day, though so protracted as to cause fears of weariness, were conducted by all concerned with great earnestness and ability and were brought to a satisfactory conclusion, the brethren separating at eight o'clock.

## HAMPSHIRE.

FORDINGBRIDGE.—*Vale of Avon Lodge* (No. 1,112).—The third anniversary of this progressive lodge was held on Friday the 15th inst., at the Greyhound Hotel, Fordingbridge. The lodge was opened at 6.30 p.m. in ancient and solemn form. Present—Bros. F. Peru, W.M.; R. Chilcott, S.W.; M. G. Handford, J.W. and W.M. nominate; E. H. Taylor, S.D.; S. H. Perman, J.D.; Croft, Treas.; C. W. Wyndham, P.M. and Sec.; Ward, Prov. Grand Purst., P.M.; Lewis, I.G.; the Rev. Bro. Heath, P.Prov.G.C. for Dorset; Rudden, J.W., No. 622; Cox, No. 586, &c. The minutes of the last lodge having been read and confirmed, the brethren proceeded to ballot for Bro. Matthew Goodenough Handforth, J.W., as W.M. for the ensuing year. Bro. Croft, Treasurer, and Bro. Bonnett, Tyler, when all three were unanimously elected. The chair was then taken by Bro. the Rev. W. M. Heath, P.M., 622, and P.Prov.G.C. for Dorset. The lodge was then opened in the second degree, and Bro. Handford duly presented for installation. After being obligated, the lodge was opened in the third degree, and all brethren below the degree of Installed Master were then requested to withdraw. A board of Installed Masters was then formed, and Bro. Handford regularly installed in the chair of K.S.. The brethren having been admitted, the usual ceremonies were continued, and the lodge closed down the first degree, when the W.M. nominated the following officers for the ensuing year:—Bros. F. Peru, I.P.M.; Chillcott, S.W.; Taylor, J.W.; Croft, Treas.; C. W. Wyndham, P.M., and P.Prov.G. Reg. for Wilts, Sec.; Perman, S.D.; Lewis, J.D.; Stevens, I.G.; and Bonnett, Tyler. The ceremony of installation having been completed, a vote of thanks was unanimously accorded to the Rev. Bro. Heath for his kind attendance, and for the efficient manner in which he had conducted the ceremony. Bro. Heath, in thanking the brethren, assured them it would always afford him much pleasure to attend and assist at any time. Bro. Peru, I.P.M., congratulated the brethren on their having selected so able and efficient a W.M. as Bro. Handford, as he knew how thoroughly he was up to the work, and wished him a prosperous year of office. The W.M., thanked the lodge for the honour they had done him in placing him in the proud position he now occupied, and assured them that no effort would be wanting on his part to promote the prosperity of the Vale of Avon Lodge, and advance its interests; he trusted the officers would give him their best support, and at the expiration of his year of office the brethren would not regret having placed him the chair. The W.M. then stated that he had a very pleasing duty to perform, and one he felt sure would be very gratifying to every member of the lodge; it was to present Bro. H. Ward with a P.M.'s jewel, and beg his acceptance of a life membership of the lodge as a slight recognition of the valuable services rendered by him since its formation—he having been one of the founders. To his exertions, assisted by Bro. P. M. Wyndham, is to be attributed the success it has attained. The W.M. feelingly addressed Bro. Ward, as follows:—"In presenting you with this jewel I beg to share the kind feeling every member of this lodge entertains towards you, and trust it may adorn your breast for many many years to come; and in the ruling of the Great Architect of the Universe when you shall be summoned from this lower lodge, and leave all that endears you to this world, you will leave behind you a name intimately associated with each of us, and an example worthy of our imitation." The W.M. then placed the jewel on Bro. Ward's breast, amid the acclamations of the brethren. The jewel is a very handsome one, and bears the following inscription—"Presented to Bro. H. Ward by the Vale of Avon Lodge, No. 1,112, in recognition of his valuable services as the first W.M., and of the great esteem in which he is held by the brethren.—1869." Bro. H. Ward replied as follows:—"Worshipful Master and brethren, I cannot find words with which to express my feelings to you at this moment for your very kind and handsome present. I scarcely know which I value most, the beautiful jewel you have given me, or the electing me a life member of your lodge, thereby retaining my name on your roll of members. This is indeed a proud moment, which I shall ever treasure in memory's storehouse, and look back on with gratitude and pleasure. Whatever services I have rendered to the lodge I have given freely and heartily, and from a pure love of Masonry and those glorious principles on which our order is founded. I have indeed been very anxious to see this lodge successful, and it is very gratifying to me to see it in such a prosperous state. It is a sufficient recompense for any services I have rendered; I have only tried to do my duty, and that is the duty of every Freemason. Permit me once more to thank you, and assure you how highly I prize your kindness, and trust it may stimulate others to do all they can in the in the interest of their lodge." There being no further business, the lodge was closed at 8.30 in peace and harmony, after which the the brethren sat down to a banquet provided by Bro. Chilcott, the W.M Bro. Handford in the chair. The usual loyal and masonic toasts were given, and a very pleasant evening spent, and the brethren separated at an early hour.

## MONMOUTHSHIRE.

ABERGAVENY.—*Philanthophic Lodge* (No. 818).—The installation of Bro. Gosden as W.M. of this lodge took place on Tuesday, the 13th instant, at the Masonic Hall. Bro. S. H. Steele, *M.D*, took the chair, and, after the usual preliminaries had been gone through, the W.M. elect was duly presented, and installed W.M. of 818, the ceremony being most ably and correctly rendered by the Prov. G. Purst., Bro. H. Hellyer, P.M. 471. The W.M. then appointed and invested his officers as follows:—Bros. S. H. Steele, I.P.M.; W. Sanders, S.W.; C. J. Daniel, J.W.; S. Browning, Treas.; W. C. Freeman, Sec.; T. Harrhy, S.D.; J. Straker, J.D.; C. B. Williams, Steward; W. Harris, I.G. The lodge having been closed, the brethren adjourned to the banquet at the Angel Hotel, Abergaveny. The W.M. presided, and the usual loyal and Masonic toasts were given, that of "The W.M." being responded to by Bro. Gosden; "The Past Masters," by Bro. Steele; "The Installing Master," by Bro. Hellyer. The Tylers toast concluded the evening.

PONTYPOOL.—*Kennard Lodge* (No. 1,258).—The usual monthly meeting of the members of this lodge took place at the Clarence Hotel on Monday last; and from the fact that the D. Prov. G.M. and several of his officers having notified their intention to be present, there was a good muster. The W.M., Bro. Bartholomew Thomas, took the chair, and all the officers were in their places with the exception of one, absent through severe illness. The lodge was opened in due form, and the minutes of the last meeting were read and confirmed. The I.G. then announced the arrival of the D. Prov. G.M. and his officers. They were admitted, and received with Masonic honours. The Rev. John Cleeves Llewellen, Rector of Pontypool, Mr. William Wood, and Mr. Edwin Fowler were balloted for. Bros. Haskins and Waite were raised to the degree of M.M. Bros. Danes and Jacob were passed to the degree of F.C. The Rev. J. Cleeves Llewellen, Mr. William Wood, Mr. E. Fowler, jun., and Mr. Charles Herbert were duly initiated. The whole of the ceremonies were most ably performed by the W.M. Three candidates were then proposed, and will be balloted for at the next meeting. The S.W., Bro. H. M. Kennard, proposed that "A cordial vote of thanks be offered to the D. Prov. G.M. and his officers for the compliment paid the members of the Kennard Lodge, by giving their presence this evening," which was seconded by the J.W., and carried unanimously. The D.Prov.G.M., in his usual happy style, returned his best thanks for the kindness thus shown him. The Secretary then brought up the by-laws which were passed at the last meeting, and it was proposed and seconded that the same be now confirmed. This being carried unanimously, the W.M. then called forward Bro. the Rev. John Cleeves Llewellen, and appointed him as Chaplain to No. 1,258. The lodge was then closed in due form, and the brethren proceeded to the banquet. The W.M. presided, supported on his right by the D. Prov. G.M., the Prov. G. Sec., and Prov. G. Chap.; on his left by Bro. H. M. Kennard, S.W. 1,258, the Chaplain 1,258, the Prov. G. Purs., the Prov. G. Treas., and several Prov. G. Stewards. The vice chair was taken by the J.W., Bro. Henry Griffiths. The following toasts were proposed—"The Queen and the Craft," "The Prince of Wales and all the Royal Family," "The M.W., the

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G.M., and the Grand Lodge of England," "The Rev. the Prov. G.M. and the the D.Prov.G.M." (responded to by the Deputy), "The Newly Initiated Brethren" (responded to by Bros. Llewellin, Wood, and Herbert), "The Visitors" (responded to by Bro. Harris, P.M., Moira Lodge, Bristol, P.Prov.S.G.W. for that province), "The W.M. and Officers of the Kennard Lodge" (responded to by the W.M., S.W., J.W., and Sec.), "The P.G. Chaplain," who having responded, the Tyler's toast brought the proceedings to a termination. The company broke up at about 10.30 p.m.

## NORTH WALES AND SHROPSHIRE.

CARNARVON.—*St. Kerr Lodge* (No. 1,222).—This lodge met on Wednesday evening at the Carnarvon Hall, York Hotel, Carnarvon. The W.M., Captain Irwin, presided. After the business stated in the summons had been transacted, the Burgomaster of Liege (by request of the Grand Masonic Meeting held at Liege, on the occasion of the late visit of foreign Volunteers), was proposed as an honorary member of the St. Kerr Lodge, and was unanimously elected. At the meeting in Belgium to which we refer, about 600 Masons from various countries were present, and it being found that the highest rank among the English Masons present was held by the W.M. of St. Kerr, the honour of proposing the Burgomaster (with his worship's consent) as a member of one lodge only in England was conferred upon the W.M. of St. Kerr. Captain Adair, P. Prov. G.M., of Somerset, was also elected a member of the St. Kerr Lodge.

# CHANNEL ISLANDS.

## GUERNSEY.

DOYLE'S LODGE OF FELLOWSHIP (No. 84).—For some years past this lodge, notwithstanding the scrupulous care ever exercised in the choice of its members, has continued to increase in numbers—in fact, the very resolve to maintain its prestige has tended chiefly to promote its popularity. No year has, however, been crowned with greater success than that which is now drawing to a close under the rule of Bro. James Byron Gardner, W.M.; and seldom can be witnessed more harmonious working than that which has characterised Doyle's Lodge during his mastership. The meetings are held on the second Wednesday in the month, and any brethren visiting the island of Guernsey will always meet with a cordial welcome from its members. The regular meeting for the present month took place on Wednesday evening, the 13th, at half-past six p.m. The tolerably spacious hall was filled to overflowing on the occasion, many brethren being attracted by the character and status of the candidates for initiation, and others owing to the unusual amount of work to be gone through in one evening. The lodge having been duly opened and the preliminary business transacted, Bros. James Aldridge and R. H. Randall were raised to the third degree. This done, the following gentlemen were then balloted for, approved, and initiated in order:—Reginald J. Courtenay, Esq., officer in H.M.'s 17th Regiment; Edward A. H. Webb, Esq., officer in the same regiment; Mr. Thomas B. Bidmead and Mr. Robert H. Payne. The whole of this work was admirably performed, every officer down to the Tyler was up to the mark, each one's work dovetailing with the other with a finish delightful to witness. The ceremonies over, the lodge was closed in form, and the brethren repaired to banquet. On the removal of the cloth, the usual toasts, interspersed with choice songs, duets, recitations, &c., terminated the evening's enjoyment.

# SCOTLAND.

## EDINBURGHSHIRE.

EDINBURGH.—*Caledonian Lodge* (No. 392).—The fortnightly meeting was held at the Freemasons' Hall on Thursday, the 14th inst. There were present Bros. Dunlop, W.M.; Haydon, S.W.; Brownlie, J.W.; and a large number of brethren. The lodge was opened by the R.W.M., assisted by his officers. Bro. Dunlop then requested Bro. C. Fitzgerald Matier, R.W.M. 22, Mark, Manchester, to take the chair, and pass two brethren to the second degree. This was accordingly done, and Bros. Anderson and Smyth, having presented themselves as candidates for the third degree, the lodge was raised, and they were accordingly admitted in due form. The ceremony was rendered by Bro. Matier with his customary solemnity, and to the entire satisfaction of those present. Bro. Dunlop then resumed the chair, and proposed that Bro. Matier should be admitted as an honorary member. The motion was seconded by the S.W., and carried unanimously. Bro. Matier returned thanks for the honour in suitable terms, and the lodge was then closed. At refreshment Bro. Dunlop, R.W.M., presided, and prosposed the usual loyal and Masonic toasts with many *apropos* remarks, and highly pleased the brethren with his happy tact and cordiality.

# IRELAND.

## MASONIC ORPHAN BOYS' SCHOOL, DUBLIN.

The usual half-yearly meeting of the board of governors of this institution was held yesterday morning at the new Freemasons' Hall, Molesworth-street. The brethren and the pupils breakfasted together in the dining hall, after which the governors adjourned to the board room, when the chair was taken Bro. William Edward Gumbleton, Vice-President.

The Secretary (Bro. Captain Harte) read the report of the scrutineers of the ballot for the election of two pupils, as follows:—

SUCCESSFUL CANDIDATES.

| | |
|---|---|
| For George William Macartney | 179 |
| For Robert A. Robertson | 173 |

UNSUCCESSFUL CANDIDATES.

| | |
|---|---|
| For Despard S. Humphreys | 169 |
| For Hugh John Wilson | 111 |
| For Ernest C. Thornton | 93 |
| For John Sayers | 73 |
| For John Samuel Rourke | 21 |

A vote of thanks to the scrutineers was moved by Bro. Stephen Gordon, Esq., seconded by Bro. Wm. Thompson, Esq., and suitably acknowledged; when, after some remarks from the Rev. Henry H. J. Westby, as to the steady progress which the institution was making, the proceedings terminated.

The healthy and contented appearance of the boys was commented upon in a manner that must have been highly gratifying to Dr. Engledow and their other preceptors and guardians.

# ROYAL ARCH.

## METROPOLITAN.

TEMPERANCE CHAPTER (No. 169).—A convocation of this chapter was held on the 5th inst., at the White Swan, 217, High-street, Deptford. Comps. J. Searle, M.E.Z.; H. Moore, H.; N. Wingfield, J.; G. J. Bolton, P.Z., Treas.; J. T. Tibbals, P.Z., S.E.; F. Walters, P.Z., S.N.; J. Lightfoot, P.S.; J. Woodland, 1st A.S.; J. Payne, 2nd A.S.; A. Pulley, Smith, Truslow, A. L. Dussek, George Brown, P.Z.; W. Simmons, P.Z.; Shaw, R. Mills, N. Andrews, and H. Bartlett, were present. Bro. Truss (No. 1,155) was exalted in splendid style, and when the chapter was closed the companions retired to the banquet.

CHAPTER OF SINCERITY (No. 174).—A convocation of the above chapter was held on Thursday, the 7th inst., at the Cheshire Cheese, Crutched Friars; Comps. Barlow, M.E.Z., in the chair, James Terry, H.; John Newton, J. The minutes of the former chapter were read and confirmed. Comp. Terry gave a notice of motion that the future meeting of this chapter should take place in the months of October, December, March, and May. This being the night for the installation of M.E.Z. for the ensuing year, Comp. Terry was duly installed M.E.Z. by Comp. James Brett, in his usual perfect manner. The investing of officers then took place, Comp. Bulmer, H., Newton, J., J. Bellerby, Scribe E.; Cook, P.S. The chapter was then closed, and the companions sat down to a very excellent dinner provided by Comp. Wright. The usual toasts were given, the M.E.Z., responding in his usual happy manner.

JERUSALEM CHAPTER (No. 185).—A convocation of this chapter was held on Tuesday, the 12th inst., at the Freemasons' Hall. Comps. J. Harris, M.E.Z.; Stevens, H.; Davadge, J.; Lowenstark, I.P.Z; Sheen, Watts, Dyer, Harfeld, N.; and Holbrook, P.S., were present. The minutes of the former

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chapter were read and confirmed. Bro. George Whiteley (Jordan Lodge No. 201), having been previously balloted for, was duly exalted by the M.E.Z. with perfect intonation and impressive delivery; Comps. Stevens, Davadge, and, in fact, every officer working exceedingly well. The chapter was then closed, and the company sat down to a very excellent banquet provided by Bro. Godsen, that gave great satisfaction. The usual loyal and Masonic toasts were given, as well as that of H.R.H. the Prince of Wales. Comp. Lowenstark, I.P.Z., then rose to propose "The health of the M.E.Z.," whom he stated really astonished, as well as pleased, every companion present by his excellent working, that being the first time of his occupying the chair. The toast was drunk with great applause. The M.E.Z., in reply, said he had to thank Comp. Lowenstark for the high encomiums passed on him, and he hoped to deserve them, as his greatest pleasure would be to promote the interests of the chapter. The health of the newly-exalted companion was then given, and responded to by Comp. Whiteley. The visitors were Comps. Boutcher, P.Z. 218; and H. M. Levy, Joppa. 188; who severally returned thanks.

CHAPTER OF HOPE (No. 206).—A convocation of this chapter was held on Thursday night at Comp. J. A. Moore's, the Globe, Royal Hill, Greenwich. Comps. H. A. Collington, Z.; J. S. Moore, P.Z., as H.; and W. Noak, J., opened the chapter; and on the admission of the companions below the chairs, there were present: Comps. J. H. H. Doughney, S.E.; A. H. Tattershall, S.N.; Orchard, as P.S.; James Griffin, R. Boncey, W. S. Smith, J. Nash, and H. Massey, J. (No. 619). Comp. Johnson was Janitor. The chapter was closed in due form, and the company adjourned to the banquet,

## LANCASHIRE (WEST).

LANCASTER.—*Rowley Chapter* (No. 1051).—An emergency meeting of this flourishing chapter was held on Monday evening last, the 18th inst, at the Masonic Rooms, Athenæum, Lancaster. There were present: Ex. Comps. Dr. Moore, M.E.Z.; W. H. Bagnall, H.; and T. Mason, J. Comps. W. Hall, E.; J. M. Moore as N.; Fenton; E. Storey; Assist. Sojs., Whimpray, Taylor and Watson. Bros. Edmund Simpson, P.M. and Sec., Lodge of Fortitude No. 221, (Lancaster), and Edward Airy, 281, having previously been elected were exalted to the degree of the Royal Arch by the M.E.Z., the duties of P.S. being ably performed by Comp. Hall, E. The lectures were afterwards given by the principals.

## LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*Chapter of Fortitude* (No. 279).—A convocation of this chapter, after the summer recess, was held at the Freemasons' Hall on Friday, the 15th instant. There were present: Comps. the Rev. J. Spittall, M.E.Z.; S. A. Clarke, H.; Kelly, P.Z. and P.G.H., as J.; Pettifor, P.Z.; Stretton, E.; Partridge, N.; Toller, P.S.; Buzzard, A.S.; Gosling, Scott, Thorpe, Atwood, J. E. Hodges, J. E. Clarke, Crow, and others. The chapter having been duly opened, a board of installed principals was held, when Comp. Kelly installed Comp. L. A. Clarke into the chair of H., he having been absent at the last meeting. A ballot took place for Comp. the Rev. Charles J. E. Smith, of the Euclid Chapter (No. 859), Cambridge, as a joining member, who was unanimously elected. There were three candidates down for exaltation, but one only was present—Bro. J. P. F. Richardson, of the John of Gaunt Lodge, No. 523 was duly exalted in a very efficient manner by the M.E.Z. and the P.S., after which the historical, symbolical, and mystical lectures were given by Comp. Kelly. The chapter was then closed in solemn form, and the companions adjourned to refreshment.

## SCOTLAND.

ST. ANDREW'S CHAPTER (No. 69).—The monthly meeting of this chapter was held at their Chapter Rooms, 170, Buchanan-street, Glasgow, on Tuesday, the 12th inst., for the purpose of installation. The following companions, who were duly elected on the 23rd ult. (autumnal equinox), were installed into their respective offices, viz.:—Thomas M. Campbell, M.E.P.Z.; Wm. M'Ewan, M.E.P.H.; John Buchanan, M.E.P.J.; Neil M'Callum, E.S.E.; Peter Gray, E.S.N.; Edward Crother, Treas.; Isaiah N. Johnson, 1st Soj.; Robert Prout Blackwood, 2nd Soj.; Wm. Lindsay, 3rd Soj.; J. Gourlay, S.B.; Duncan Colville and Thos. Niblo, Stewards; Thomas P. Mullins, Janitor. The ceremony was performed by Thomas M. Campbell, M.E.P.Z., life member of the S.G.R.A. Chapter of Scotland. This is the most flourishing chapter in the west of Scotland.

# MARK MASONRY.

## METROPOLITAN.

SOUTHWARK MARK LODGE (No. 22).—An emergency meeting of this lodge was held on the 9th inst., at Bro. James W. Avery's, Queen's Arms, Weston-street, London-bridge, and was opened by Bros. H. Massey, W.M.; T. J. Sabine, I.P.M; A. D. Loewenstark, S.W.; G. W. Wheeler, F. Walter, M. A. Loewenstark, J. W. Avery, and Samuel Harman. Bro. J. T. Trickett (No. 1,194) was advanced to this degree by Bro. T. J. Sabine, and the lodge was afterwards closed by the W.M.

## GLOUCESTERSHIRE.

CHELTENHAM AND KEYSTONE LODGE (No. 10).—The annual meeting of this lodge of Mark Masters was held at the Masonic Hall on Thursday, 10th inst., when Bro. Henry Jeffs, of Gloucester, was inducted to the chair, the ceremony of installation being performed by Bro. W. L. Bain, assisted by Bros. Brook Smith, Colonel Money, Rev. C. J. Martyn, Grand Chaplain, &c. There was a good muster of the brethren, and a very pleasant evening was spent at the banquet which followed the ceremony.

# REVIEWS.

*Notes on the Order of the Temple and St. John, and on the Jerusalem Encampment, Manchester.* Collected by Bro. JOHN YARKER, jun., P.M.; P.M. Mark; P.Z. P.E.C.; T.Pt.; R ✠; &c., &c. Manchester. 1869.

*(Continued from page 318).*

"The warrant here mentioned was written by Brother Blanchard, the Secretary of the Grand Lodge at York, on a sheet of parchment, and is as follows—the seal has been suspended by a ribbon from the bottom of the parchment, and an incision left in the frame for it to hang out, but has been broken off, with the ribbon, and lost:—

"No. 15. EDWARD WOLLEY. G.G.C.

"'In the name of the Most Glorious Self-existing Lord God:—

"'We for the time being the G.G.C. of G.R.E. of All England held at York, do by the power and authority vested in us from the earliest ages of C.K., and derived to us from the successors of that worthy S.K.T., S.G.B., th e first C.K. of Jerusalem, in our great love to the Order of S.K.T., and in compliance with the humble petition of Sir John Hassall, Sir Joseph Carter, and Sir James Ashton, and others, all S.K.T., praying our authority, constitution, and warrant to hold a R.E. of S.K.T. in Manchester, in the County Palatine of Lancaster, or elsewhere, do grant this our warrant for holding such R.E. in any convenient place in Manchester aforesaid, or elsewhere in the same county, according to the ancient usages and customs of all legal R.E. and they and their successors, always observing due subordination and acknowledgment, are hereby authorised and empowered to hold a R.E. of S.K.T., and to continue it by succession to perpetual ages, and by the authority so vested in us, we do hereby nominate and constitute our T. and W.B.B. all S.K.T. John Hassall, Joseph Carter, and James Ashton to be present G.C. thereof, each in order as named, and we do hereby invest them with full power to nominate and install their succeeding G.C., and those their succeeding G.C., and so in perpetual succession; and such G.C. from time to time are hereby empowered and authorised by their known and secret methods to make and admit such worthy brethren S.K.T., as are regularly and properly qualified to receive such Order and dignity, and also to receive into their R.E. such as were worthy and regular S.K.T. before, and to expel from their R.E. such as by their dishonourable behaviour unknight themselves, or merit expulsion, and also to convene the K. of the R.E. at their pleasure and when right shall require it, and likewise to deliver certificates

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to all worthy S.K.T., and we the G.G.C. aforesaid by this our warrant and constitution, ratifying and confirming all your legal acts do hereby reserve to ourselves and our successors of this G.R.E. full power and authority to abrogate and recall this constitution whenever by indefensible actions or neglect, the R.E. to be held in pursuance hereof, becomes irregular or obnoxious to the Ancient Order of C.K.

"'Given in our G.R.E. under our hands, and the seal thereof, this 10th day of October, A.D. 1786, A.C.K. 1754, A.D. 578d.

"'JOHN PARKER, S.G.A.C.

WM. BLANCHARD, G.S.'" GEO. KITSON, J.G.A.C.

"The following is a copy of a letter on a loose sheet of paper:—

"'Manchester, November 1st, 1786.

"'Most Honourable G.G.C.—

"'We, the K.T. of the R.E. No. 15, do with all due submission write to acquaint you that on Tuesday evening, the 17th of October last, such of us as were delegated and authorised by you proceeded to open the G.R.E. of All England, in which we broke open and read your warrant, constituted our R.E. and installed our G.C., and after the due honours paid you we closed the same in proper time, and with Good Harmony, after which we opened our R.E. No. 15, and passed through its necessary requisites, and do now make a return of the names of the S.KT. that at present form our R.E., these are S. John Hassall, R.G.C., S. Joseph Carter, S.G.C., S. James Ashton, J.G.C., S. John Watson, S. Richard Hunt, S. Patrick Lawlor, S. John Hardman, and S. James Cooper, these eight names we beg you to insert in your Grand Registry, and shall make proper succeeding returns for any new acquisition [and your immediate decisive answer to the following questions agitated amongt us is desired, if a man who is an Ancient Mason in the three first degrees, regularly passed the chair, made A.M. and S.K.T., but sitting under a modern warrant, may be accepted in our R.E., your speedy answer to this will oblige yours, &c.]

"'Please for direct to J. Hassall, G.C., at Mr. William Goodall's, the Fleece Tavern, Old Shamble, Manchester, our R.E. being now kept there.'"

* * * * * * *

"The portion in brackets has the pen drawn through, but is distinctly readable. The next meeting of the Encampment was on the 21st November, 1786,

"'When S. John Bagshaw made application from 157, under the sanction of Glasgow, to become a member, who we re-made, and, after an encounter, closed the R.E. and the K. retired in good order.'"

*(To be Continued.)*

## PRESENTATION TO BRO. COLLEY, HOUSE SURGEON OF THE YARMOUTH HOSPITAL.

Bro. Colley, of Lodge of Friendship, No. 100, and Companion of the Chapter attached to that Lodge, after a lengthened connection with the Yarmouth Hospital as house surgeon, having decided within the last few months to relinquish his post at the institution, with the view of qualifying himself for a higher position in the profession, his friends and admirers determined that the occasion should not be allowed to pass without some acknowledgment from them of the esteem in which he was held, and their appreciation of the many important services rendered to the Hospital during his connection with it. A Committee was formed with the view of raising a testimonial, and so warmly was the project received that, within a few weeks of its becoming known, a handsome sum was realised and placed at the disposal of the Committee. After some consultation it was determined that the fund in hand should be presented as a purse of money, with the exception of a certain sum to be devoted to the purchase of a gold watch and chain, and an illuminated book containing the names of the subscribers; the value of the watch, manufactured for the occasion by a London firm, together with the chain, being about £40. Engraved on the back of the watch is the following inscription:—"Presented with a purse of 250 guineas to Mr. Thos. H. Colley, by nearly 500 subscribers, for his unremitting zeal and kindness in the discharge of his duties as house surgeon to the Great Yarmouth Hospital during the last fourteen years. Oct. 5th, 1869."

The presentation took place at the Record Room, Town Hall, on Tuesday evening. The Mayor (S. Nightingale, Esq.,) presided, there being present the Deputy-Mayor (W. Worship, Esq.), Messrs. C. Palmer, T. Moxon, F. Palmer, R. R. B. Norman, (surgeon), G. B. Kennet, (Clerk to the Norwich Magistrates), J. Tomlinson, J. Bracey, S. W. Spellman, J. B. Bowden, T. P. Burroughs, W. H. Willis, W. J. Foreman, G. Hanley, G. Cooke, E. Cattermole, T. Foreman, G. Watson,—Burton, H. Hammond, S. Nightingale, H. Fenner, Constantine, Taylor, D. Garrod, H. Brand, Spillings, Chase, Godbold, &c.

The Mayor, who was very warmly greeted, said—He presumed all were aware of the object of the meeting, and such being the case he would not attempt to go into any very formal ceremony, but would proceed at once to offer the tribute of respect and esteem to Mr. Colley. He confessed he had undertaken an agreeable and most pleasing task, but the pleasure was not unaccompanied in a certain degree by pain and regret. They could not, one and all, help most sincerely regretting in having to part with old friends and to sever old and endeared associations. He was sure all would regret the loss of Mr. Colley. And this regret would be felt not only by those who had been the recipients of the benefits of the institution with which Mr. Colley has for such an extended period been connected, but there were others in a higher grade of life who would deplore his departure from amongst them. He would not occupy their time any longer by further remarks. It only remains for him to offer to Mr. Colley, on behalf of the several hundreds of hearty friends, the beautiful watch; and in presenting it to him he would only observe that no one can appreciate more highly the value of time than a medical practitioner. And with extreme gratification he also begged to present him with a purse of 250 guineas.

Mr. Colley, on rising, was most warmly greeted. He said that this evening feelings of such a conflicting nature agitated them, that however desirous he might be of expressing his sentiments he was unable sufficiently to give utterance to his gratitude, and were he to say a thousand words, they could all be summed up in three —"I thank you." But the kind remarks of the Mayor, and the flattering and hearty reception of himself, united with the very splendid present, compelled a not unwilling tongue to address a few words. For upwards of fourteen years he had been connected with one of the most beneficient institutions of Yarmouth. He had observed with natural pride the increasing estimation in which the establishment was held by the classes for whose special benefit it was formed; the vast amount of good it had been the means of effecting; and the suffering it had by the blessing of Providence alleviated amongst those least able to help themselves. Circumstances had occurred which induced him most regretfully to retire from the position he had, with so much happiness to himself, held for so lengthened a period. And in bidding adiue, for a season at least, to the good old town of Yarmouth, in which he had formed so many friendships. and with which his most pleasant memories would ever be associated, he tendered to them all the tribute of his most earnest and grateful thanks.

The Deputy Mayor also made some appropriate remarks, concluding with a vote of thanks to the Mayor, which was duly acknowledged.

Mr. W. J. Foreman proposed a vote of thanks to the Chairman and Testimonial Committee, which was acknowledged by Mr. J. Tomlinson, and the proceedings then terminated.

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## LIST OF LODGE, &c., MEETINGS FOR WEEK ENDING 30TH OCTOBER, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; R., Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

*Monday, Oct. 25th.*

LODGES.—Old King's Arms, F.M.H.; Pythagorean, Lecture Hall, Royal-hill, Greenwich; Unity, London Tav., Bishopsgate-st.; British Oak, Bank of Friendship Tav., Bancroft-pl., Mile-end-rd.; Tower Hamlets Engineers, George Ho., Aldermanbury; De Grey and Ripon, Angel Ho., Great Ilford,—— CHAPTERS.—Robert Burns, F.M.H.; Joppa, Albion Tav., Aldersgate-st.

*Tuesday, Oct. 26th.*

LODGES.—Tuscan, F.M.H.; Moira, London Tav., Bishopsgate-st.; Faith, Anderton's Ho., Fleet-st.; Prudent Brethren, F.M.H.; Industry, F.M.H.; Israel, Radley's Ho., Bridge-st., Blackfriars; Southern Star, Montpelier Tavern, Walworth; Urban, Old Jerusalem Tav., St. John's-gate, Clerkenwell. ——CHAPTER.—Royal York, F.M.H.; St, Alban's, Albion Tav., Aldersgate-st.

*Wednesday, Oct. 27th.*

LODGES.—United Pilgrims, Horns Tav., Kennington-park; High Cross, White Hart Ho., Tottenham-station; Royal Oak, Royal Oak Tav., High-st., Deptford; Temperance in the East, Pri. Ass. Rooms, 8, Newby-pl., Poplar. —— CHAPTER.— Union Waterloo, F.M.H., William-st., Woolwich.

*Thursday, Oct. 28th.*

Gen. Com. Female School, F.M.H., at 4. —— LODGES.— Neptune, Radley's Ho., Bridge-st., Blackfriar's; Peace and Harmony, London Tav., Bishopsgate-st.; Prosperity; Guildhall Coffee-house, Gresham-st.; Grenadiers, F.M.H.; South Middlesex, Beaufort House, North-end, Fulham; Victoria, George Hotel, Aldermanbury. —— CHAPTERS. — Domatic, Anderton's Hotel, Fleet-st.; Polish National, F.M.H.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

*Monday, Oct. 25th.*

Prosperity, White Hart, Bishopsgate-st.; Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd., Deptford; Old Concord, Turk's Head, Montcombe-st., Belgrave-sq.; Sincerity, Cheshire Cheese, Crutched Friars; St. James's Union, Swan Tavern, Mount-street, Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; High Cross, White Hart Ho., Tottenham; Tower Hamlets Engineers, Duke of Clarence, Commercial-rd. East; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.

*Tuesday, Oct. 26th.*

Strong Man, White Horse, Little Britain; Faith, Fisher's Restaurant, Metropolitan District Railway, Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; British Oak, Silver Lion Tavern, Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane. —— CHAPTER OF INSTRUCTION.—Rose of Denmark, George Ho., Aldermanbury; Robert Burns, Sussex Stores, Upper St. Martin's-lane.

*Wednesday, Oct. 27th.*

Confidence, Railway Tav., Fenchurch-st.; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro' Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-street, Poplar; Pythagorean, Prince of Orange Ho., Greenwich.—— CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, Oct. 28th.*

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd.; Globe, No. 10, Old Bond-st.; United Mariners, Three Cranes, Mile End-rd.; Vitruvian, White Hart, College-street, Lambeth; St. John's, Hollybush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-sq.; Tranquillity, Sugar Loaf Tav., Great St. Helen's, St. Mary Axe; Whittington, Crown Ho., 41, Holborn; Royal Oak Royal Oak Tav., Deptford.——CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, Oct. 29th.*

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Union (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tavern, Kennington; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Hall, Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury.

*Saturday, Oct. 30th.*

CHAPTER OF INSTRUCTION.—Mount Sinai, Union Tav., Air-st. Regent-st.

PROVINCIAL.

DORSET.

BRIDPORT.—*Thurs.*, Lodge: St. Mary, Bull Inn.

LANCASHIRE (EAST).

MANCHESTER.—*Mon.*, Lodge: Social, Queen's Ho.; Robert Burns, F.M.H.—— LITTLEBOROUGH.—*Tues.*, Lodge: Benevolence, Red Lion Ho. —— WHITEFIELD.—*Tues.*, Lodge: Merit, Mason's Arms Ho. —— HEYWOOD.—*Wed.*, Lodge: Naphthali, Ma. Ro., Market-pl. —— MANCHESTER.—*Wed.*, Lodges: Integrity, F.M.H.; Strangeways, Assize Courts Ho., ——BOLTON.—*Thurs.*, Lodge: St. John, Commercial Hotel, Market-sq.——MANCHESTER.—*Thurs.*, Lodge: Shakespeare, F.M.H.——MIDDLETON.—*Thurs.*, Lodge: Imperial George, Asheton Arms Ho.——SALFORD.—*Thurs.*, Lodge: Harmony, F.M.H.

LANCASHIRE (WEST).

WARRINGTON.—*Mon.*, Lodge: Light, Ma. Ro., Sanker-st.—— LIVERPOOL.—*Mon.*, Chapter: Friendship, M. Tem.—— WIGAN.—*Tues.*, Lodge: Antiquity, Royal Ho., Standisgate. ——GARSTON (near Liverpool).—*Wed.*, Lodge: Harmony, Wellington Ho.——LIVERPOOL.—*Wed.*, Lodge: St. George, Adelphi Ho., Ranelagh-pl; Derby, Ma. Te.——PRESCT.—*Wed.*, Chapter: Lebanon, Royal Ho.——ORMSKIRK.—Chapter, Unity and Perseverance, Wheatsheaf Inn.——LIVERPOOL.—*Thurs.*, Downshire, Royal Mersey Yacht Ho., 90, Duke-st.

WARWICKSHIRE.

BIRMINGHAM.—*Mon.*, Lodge: St. Paul's, Union Ho.——WARWICK.—*Tues.*, Lodge: Shakespeare, Ma. Ro.——BIRMINGHAM.—*Wed.*, Lodge: Elkington, Ma. Ro.——ASTON—*Wed.*, Lodge: Holte, Holte Ho.

OXFORDSHIRE.

OXFORD.—*Wed.*, Lodge: Apollo University, University Ma. Ha.——CHIPPING NORTON.—*Thurs.*, Lodge: Bowyer, Ma. Ha.

CAMBRIDGESHIRE.

CAMBRIDGE.—*Mon.*, Lodge: Isaac Newton, 29½, Green-st.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies (and there are, doubtless, many), are respectfully requested to communicate the same to the Editor at the Office, No. 19, Salisbury-street, Strand.]

## TO CORRESPONDENTS.

SEVERAL communications stand over until our next.

BRO. SORABJEE FROMMURJE.—Thanks for the information; shall be happy to hear from you as frequently as possible.

J. S.—The Jersey Masonic Hall is one instance of several where a ball and a fancy fair, &c., were held in aid of the funds for its construction.

H. A. (Rochdale).—Written to by post, with apologies for delay.

BRO. W. BURN (Lodge 711).—Shall be glad to receive from time to time, notices of proceedings. Trust the monthly parts are received regularly.

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*LONDON, SATURDAY, OCTOBER 30, 1869.*

## THE MARK DEGREE.

By Reitam.

In the Magazine, page 284, I have read the article, "English Mark Lodges" by "Crescent," with a considerable amount of interest and attention, but I must confess my inability to follow the thread of his argument in favour of the Grand Mark Lodge of England, and his animadversions on the Supreme Grand Chapter of Scotland.

I must protest against the Grand Conclave of K.T. being dragged into the question, to form a precedent for the recognition of the Mark Degree.

The K.T. is a non-Masonic degree altogether, and the Mark is recognised by the G.L. of Scotland, as a part of the second or F.C. degree. If the Grand Lodge of England in the plenitude of their wisdom, decline to do the same thing, it is their fault, and our misfortune, and we, as brethren, desiring to uphold pure and legal Mark Masonry, cannot be blamed, if we desire to work under a warrant from the only recognised and legal governing Masonic Body in Great Britain who has, at the present time, charge of this most interesting and ancient degree, and this body we believe to be, the Supreme Chapter of Scotland, and not the Grand Mark Lodge; I myself, believing as I do that the Mark Degree is an essential part of pure and Ancient Freemasonry could not in justice to my own conviction receive the degree from a body who is not recognised by those Grand Lodges, who are the rulers of the Craft, and I am pleased to say, I am not alone in my opinions.

However, let me assure "Crescent," that there are several lodges holding warrants from Scotland, in this country. He is evidently ignorant of this fact, as he enquires, if any such still exist.

One of these, the St. John's Lodge of Bolton, No. 2, at present numbers on their roll about one hundred and sixty members, and last year advanced thirty to this degree.

The Joppa, Birkenhead, No. 5, advanced twenty in the same time, while the youngest of all, the St. Andrews, Manchester, No. 22, was consecrated on May 27th 1869, and has, from that time to the present, (not quite five months), admitted thirty members into Mark Masonry.

"Crescent's" reason for the non-recognition of the G. Mark Lodge by the S.G. Chapter of Scotland, is too paltry to be answered, and I leave it to his own good taste to withdraw the imputation.

In Scottish Masonry, the Royal Arch is not acknowledged as in any way connected with Ancient Freemasonry. In this view Scotland is supported by every other country in which the R.A. is worked. England alone being the exception that proves the rule. We are well aware the R.A. Degree, was an invention of the schismatic party, who called themselves Ancient Masons, and separated from the Grand Lodge of London in 1739, and continued working as a separate and distinct governing body till 1813, when the schism was healed, and the Grand Lodges united.

In this union, the Ancient Laws, as well written as traditional, were taken, as the basis, and the spirit that influenced the organization of 1717, was recognised.

The announcement was made that pure and Ancient Masonry consisted but of three degrees, viz., E.A.P., F.C., and M.M

Unfortunately the Ancient Masons made it a *sine quâ non* of their union, and the G.L. conceded to them, that, as they must necessarily abandon their rite of seven degrees, there should be a recognition of a division of the M.M. degree as practised by the Ancient Masons and taught, as a supplementary portion of this degree, under the name of *Royal Arch.*

Dr. Emmanuel Rebold, says, "this was an act of feebleness on the part of the G.L. of London, which has destroyed in a great degree, the unity and basis of true Masonry, as it had been practised by that body, up to that time, with a laudable firmness."

Such being the case, there is no official recog-

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nition of the Grand Chapter of Scotland by the Grand Lodge, but the present M.E. First Principal, the Earl of Dalhousie, K.T., as also the M.W.G.M. of Scotland.

However, should "Crescent" feel inclined to establish an English R.A. Chapter in Scotland he is welcome to try, but let him remember the Scottish motto *nemo me impune lacessit.*

Personally and individually, I have the greatest possible respect and admiration for the zeal and earnestness of the G. Mark Lodge of England, and when the happy day of reconciliation and union arrives, and when I can conscientiously enrol myself under their banner, they will find me, an humble, obedient and zealous brother.

Straws tell us which way the wind blows, and from certain indications in the Masonic atmosphere, I fancy a move in the right direction is being thought of. Whether these "tender leaves of hope," will ever blossom, we know not, but *dum spiro spero.*

"Crescent" concludes by saying, "Let us urge the Scottish Mark Lodges in England, if any such still exist, to hasten to change their warrants, *before it is too late and they find themselves left out in the cold.*" The italics are mine.

Now, in the name of common sense, what does "Crescent" mean by this threat, for threat assuredly it is. We cannot crave for recognition from the G. Mark Lodge, for we, it is, who do not acknowledge or visit them, and they are already *tabooed.*

Whatever may be the meaning of this sybilline warning, of which I must confess myself totally ignorant, should we be ever "*left out in the cold,*" I trust we shall be enabled to bear with equanimity the doom of frozen out Mark Masters.

## MASONIC CELESTIAL MYSTERIES.

By Bro. Henry Melville.

Paper II.—Second Series.—Labor Omina Vincit.

It is admitted that the tribes of the children of Israel set up ensigns for signs,* and that the symbols on these ensigns were the pictured constellations of the Zodiac. There are four standards enumerated in Numbers: that of Judah in the east, of Ephraim in the west, of Reuben in the south, and Dan in the north. Celestially they denote the equinoxical and solstical points on the ecliptic, and which are called the cardinal points.* "Every man of the children of Israel shall pitch his camp by his own standard with the ensigns their father's house; and on the east side towards the rising of the sun shall they of the standard of the camp of Judah pitch".† The east side towards the rising of the sun does not indicate any particular spot on the earth, for the sun rises in the east perpetually throughout the interminable. circle. In like manner the sun to our earth is always vertical, or, in Masonic words, the sun is ever on the meridian. It is different in the heavens. There the cardinal points, as described, are fixed—there the sun rises in the east only once a year, and that is at the moment he passes over the line at the vernal equinox—there then at the equinox is to be the standard of Judah, or Nisan, or Aries—Nisan means "standard," and it is the first month of the sacred year of the Jews.‡ "In the first place went the standard of the camp of the children of Judah."§

Lions, it need scarcely be repeated, constitute symbols of the royal arms, yet it is not supposed the animals were aborigines of any portion of Great Britain. That there are celestial lions is most certain. In order to test the efficiency of the Masonic keys and laws, it will be expedient to explain celestially the most important passages in the Scriptures where *practical interpretation* can be given of lions. The reading shall be according to the laws placed in the hands of the Grand Registrar, Bro. M'Intyre, who declared in writing that what Masonic matters he examined were accurately pointed out by those laws. The Biblical references to the lion exceed one hundred, and to give the interpretation of each passage *seriatim* would be tedious, but any brother desiring explanation of any reference not here ellucidated shall have the celestial interpretation *given* to him when he makes application.

There was a young lion in the house or sign of Judah.‖ That as explained is Aries, and it is thus confirmed: "Judah is a lion's whelp; he couched as a lion, and as an old lion, who shall rouse him up." ¶ "Behold, a young lion roared against Samson, and the spirit came upon him mightily, and he rent the lion as he would have

* Psalms, 74-4.

* Numbers, 2, 3, 10, 18, and 25.
† Numbers, 2, 2, 3.
‡ Esther, 3, 7.
§ Numbers, 0, 14.
‖ Hosea, 5, 14.
¶ Gen. 49, 9.

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rent a kid, and he had nothing in his hand."* Samson, be it remembered, means "sun," and the sun rises in his strength in Judah's Aries, and there Samson slew the young lion. The Ninevite



Fig. 1.

records show us the figure of Samson or Hercules strangling the young lion. The Greeks also represent Samson or Hercules in like manner, and he certainly has nothing in his hand; but as the club is introduced, he might have used it in the conflict, had he so desired. The young lion being

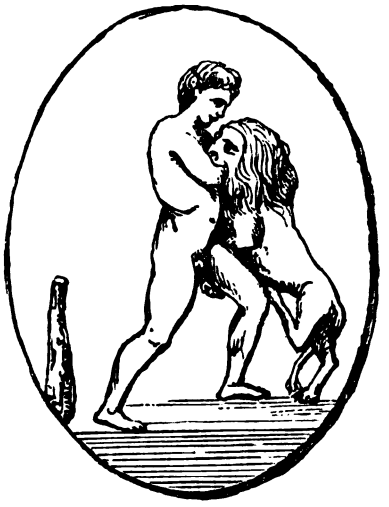


Fig. 2.

killed, it ascended to heaven with the *scarabœus* and other objects, and there it is as Leo Major. It will presently be explained that Leo Major and Leo Minor cover the Gemini, Castor and Pollux, and in the astronomical Gemini is a lion's skin with Orion; thus these two brothers may be allegorically called lion-like men, and Benaiah "slew two lion-like men; also, he went down and slew a lion in a pit in a snowy day."* The snow would indicate winter, and there at the winter solstice is Samson or Hercules with the lion's skin as covering to keep him warm, the brilliant of which skin is Algothi. The kid that Samson the Sun would have rent had he been with it is Lambda, the evening Passover lamb, heretofore fully described, and, as stated, this lamb is at AR 76° 36′, opposite which precisely is Algothi at AR 256° 36′. So the sun rising at either position would be sun set to the opposite. "Behold, the lion of the tribe of Juda, the root of David hath prevailed to open the book." It must be noticed that "Juda" is here mentioned, and not "Judah"—they are precisely opposite to each other. As seen, Judah is Aries, and is the Sabbatical month of the civil year, whereas Juda or Judas is Libra, and there is Algothi in Libra the Sabbatical month of the sacred year "Judas, called Maccabeus, was like a lion."† In the Masonic certificate—Irish—on the right side is a globe, the sub-divisions, being visible, denote light. Alongside the globe are two volumes—the Old and New Testament generally bound together—"and no man in heaven, nor in earth, neither under the earth, was found worthy to open and to read the book, neither to look therein."‡ On the opposite side of the certificate is another globe, representing utter darkness and the heavenly book is open, and there, in Tishree (libra) it is sunset and night—there is Hercules or Sampson, the lion of the tribe of Juda, the root, as will be explained, of David opposite. The lion has proceeded to open and read the book, and to loose the seven seals, when the heavenly brethren assemble to open their lodge. And here is the Apprentice Mason exalted as in olden times. It is taken from Montfaucon's Antiquities, plate 115, vol. 1.

Mythological Apollo is derived from theological David. Both were celebrated harpists and singers of sacred songs. In the second Vase Room of the British Museum is a picture said to have been dug up among the ruins of Pompeii. The public

* Judges, 14, 5-6.

* I. Chron., 11-22. † I. Mac., 3, 4. ‡ Rev., 5, 3-4-5

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are seriously informed that it represents Apollo in the house of Castor and Pollux. This a very fair classic hoax, because Apollo is the Egyptian Castor, and celestial charts generally name Alpha the Gemini Castor vel Apollo, so that Apollo of Pompeii and Apollo of heaven are always at home in the house of Castor and Pollux, but they are



Fig. 3.

not always in the Gemini, because all astronomers from time immemorial have placed the type of the Gemini on the pictured sign Taurus, and in Taurus is the shepherd hitherto interpreted, with the lamb, with his arm,* and Raguel, the shepherd of God.

Castor then with his harp personates David, to whose house there is a key "that openeth and no *man* shutteth, and shutteth and no *man* openeth."† Thus was it written to the Church (*Capella in Auriga*) of Philadephia, which means "brotherly love," for which Castor and Pollux were very celebrated. The key of the house of David is to be laid upon Eliakim's shoulder so "he shall open and none shall shut, and he shall shut and none shall open."‡ Who Eliakim was is not mentioned. What is meant by the key being placed on his shoulder, and not in his hand, or in his belt, where warders are supposed to carry such implements? Terrestrially keys on any man's shoulder could not work so as to open and shut doors of a house, but celestially it would be otherwise. Eliakim means "resurrection, or strength;" in other words, Samson or Hercules, and his right shoulder is with Algothi, the lion of the tribe of Judah—this is the root of David opposite—this is the Rock Peter of the New Testament, who has power to "bind on earth and in heaven, and to loose on earth and in heaven."* From this celestial Peter of course, came the Papal keys, one of which opens and shuts the bottomless pit—Hiram Hercules is he "that liveth and was dead, and hath the keys of hell and death."† The Masons select the shoulder of the apprentice on which to lay their key, the triple tau, the government shall be upon his shoulder§; but, as before explained, the Papal and the Masonic keys, though they are somewhat differently constructed, serve exactly the same purpose, and the Masonic motto will suit either—"*Nil nisi clavis deest.*" Algothi of 256° 36′, as so often stated, has the lambs opposite at 76° 36′, and there is Raguel, the shepherd, and Capella, and there in Taurus is the type of the Gemini. Samson or the lion of the tribe of Juda with his shoulder advancing one sign or 30 degrees will reach 286° on old Christmas Day, the 6th of January; and by so doing the opposite sign Taurus, in which, as just stated, are the lambs and Raguel at 76°, will be advanced a sign or 30 degrees on to 106°. And there is the pictured sign Gemini, the Alpha of which is David vel Apollo, who thus, with Capella, and the lambs and Raguel, becomes allegorically "the shepherd." Alpha of the Gemini *must, therefore, interpret what David does with the sheep and lions, &c., or there is no truth in celestial Masonry.* The movement of the shoulder of Hiram Hercules has opened the house of David by placing the astronomical type of the Gemini on the pictured sign Gemini. Shutting the house would be the reversed motion, placing Cancer on the Gemini.

* Isaiah, 40, 11. † Rev. 3, 7. ‡ Isaiah, 22, 22

* Matt. 16, 19 Barjona, "son of a dove," see Columba opposite.
† Rev. 1, 18 and ch. 9, 1. ‡ Isaiah, 9, 6.

## GOTHIC ARCHITECTURE AND OPERATIVE FREEMASONRY.

By Bro. W. P. Buchan.

While studying this subject, my attention has been so much taken up lately with the following remarks of James Ferguson, Esq., *M.R.I.B.A.*, as contained at page 659 et seq. of vol. 2nd of his "Illustrated Handbook of Architecture" pub. 1855, that I make bold to quote them, they are of

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course so infinitely better than anything. I could hope to say on the matter that I beg to be allowed to give his own words. It is only by studying first class work such as his, that we Freemasons can hope to arrive at the true history of our Order; and as many brethren have never seen Mr. Ferguson's work, they will, I am sure, be highly gratified as well as edified with the valuable and interesting quotations given, I merely insert the dates and add a foot note or two.

CHAPTER VIII.

FRANKISH ARCHITECTURE.

Contents.

*Historical Notice.—The Pointed Arch.—Freemasonry.—Mediæval Architects.*

FRANKIA.

"The architectural history of the central or Frankish province is widely different from that of any of those we have yet examined. It is true Paris was nominally the capital of France, and in the time of Charlemagne had been the centre of a great and powerful empire. His reign, however, seems to have been the last expiring efforts of a previous civilization, rather than the foundation of a new and progressive state of affairs. After his death a period of anarchy ensued; and what with the weakness of the kings, the disorganization of the people, and the ravages of the Northmen and other barbarians, no part of France was in a less satisfactory position for the cultivation of the arts of peace than that which might have been expected to take the lead in all. Thus, while the very plunder of the central province enabled the Normans to erect and sustain a powerful state on the one side, and to adorn it with monuments which still excite our admiration, and the organization of the monks of Burgundy on the other hand, enabled them to cultivate the arts of peace to an extent hardly known before their time in Northern Europe, Central France remained incapable even of self-defence, much more of raising monuments of splendour and art.

"There are no doubt buildings in the round Gothic style in this province, but they are few and insignificant, compared with those we have been describing, either in the South or in Normandy and Burgundy. Even in Paris the great church of St. Germain des Près, the burial place of the earlier kings, and apparently the most splendid edifice of the capital, was not more than 50ft. in width by 200 in length, before the rebuilding of its chevet in the pointed style, and possessed no remarkable features of architectural display. St. Geneviève was even smaller and less magnificent; and if there was a cathedral, it was so insignificant that it has not been mentioned by any contemporary historian.

"Several of the provincial capitals had, probably cathedrals of some extent and magnificence. All these, however, were found so unsuited to the splendid tastes of the 12th and 13th centuries, that they were pulled down and rebuilt on a more extended scale; and it is only from little fragmentary portions of village churches that we learn that the round Gothic style, was really at one time prevalent in the province, and possessed features according to its locality resembling those of the neighbouring styles. So scanty indeed are such traces, that it is hardly worth while to recapitulate here the few observations that might occur on the round Gothic styles as found within the limits of the province. The church of St. Remi at Rheims ought perhaps to be treated as an exception to this assertion; it has, however, been so much altered in more modern times as almost to have lost its original character. It nevertheless retains the outlines of a vast and noble basilica of the early part of the 11th century, presenting considerable points of similarty to those of Burgundy.

"This state of affairs continued down to the reign of Louis le Gros, 1108-1136, under whom the monarchy of France began to revive. This monarch by his activity and intelligence, restored to a considerable extent the authority of the central power over the then independent vassals of the crown. This was carried still further under the reign of his successor Louis le Jeune, though perhaps more was owing to the abilities of the Abbé Suger than to either of these monarchs. He seems to have been one of those great men who sometimes appear at a crisis in the history of their country, to guide and restore what otherwise might be left to blind chance and perish for want of a master mind. Under Philip Augustus, the country advanced with giant strides, till under St. Louis (Louis IX. obt. 1271) it arrived at the summit of its power. For a century after this it sustained itself by the impulse thus given to it, and with scarcely an external sign of that weakness which betrayed itself in the rapidity with which the whole power of the nation crumbled to pieces under the first rude shock, sustained at Crecy (1346) from the hand of Edward III.

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"More than a century of anarchy and confusion followed this great event, and perhaps the period of the English wars may be considered as the most disastrous of the whole history of France, as the previous two centuries had been the most brilliant. When she delivered herself from these troubles, she was no longer the same. The spirit of the middle ages had passed away. The simple faith and giant energy of the reigns of Philip Augustus and St. Louis were not to be found under Louis XI. (1461 to 1483) and his inglorious successors. With the accession of Francis I. (in 1515) a new state of affairs succeeded, to the total obliteration of all that had gone before, at least in art.

"The improvement of architecture, keeping pace exactly with the improved political condition of the land, began with Louis Le Gros, and continued till the reign of Philip of Valois, (1328 to 1350). It was during the two centuries comprised within this period that the pointed architecture was invented, which became the style, not only of France, but of all Europe during the middle ages; and is, *par excellence*, the Gothic style of Europe. The cause of this pre-eminence is to be found partly in the mere accident of the superior power, at the critical period, of the nation to which the style belonged, and also because it was found the most fitted to carry out certain religious principles and decorative notions, which were prevalent at the time, and which will be noted as we proceed.

"The style, therefore, with which this chapter is concerned is that which commenced with the building of the Abbey of St. Denis by Suger, A.D. 1144, which culminated with the building of the Ste. Cahpelle of Paris by St. Louis 1244, and which received its greatest amount of finish at the completion of the Choir of St. Ouen, at Rouen, by Mark d'Argent, in 1339. There are pointed arches to be found in the central province, as well as all over France, before the time of the Abbé Suger, but they are only the experiments of Masons struggling with a constructive difficulty; and the pointed style continued to be practised for more than a century and a half after the completion of the Choir of St. Ouen, but it was no longer the pure and vigorous style of the earlier period. It resembles more the efforts of a national style to accommodate itself to new tastes and new feelings, and to maintain itself by ill-suited arrangements against the innovation of a foreign style which was to supersede it, but whose influence was felt long before its definite appearance.

"The sources from which the pointed arch was taken have been more than once alluded to in the preceeding pages. It is a subject on which a great deal more has been said and written than was at all called for by the real importance of the question. Scarcely anything was done in pointed architecture which had not already been done in the round-arched styles. Certainly there is nothing which could not have been done, at least nearly as well, and many things much better, by adhering to the complete instead of the broken arch. The coupling and compounding of piers had already been carried to great perfection, and the assignment of a separate function to each shaft was already a fixed principle. Vaulting, too, was nearly perfect, only that the main vaults were either hexaparite or 6-celle d, instead of quadripartite, as they afterwards became; an improvement certainly, but not of much importance. Ribbed vaulting was the greatest improvement which the Mediæval architects made on the Roman vaults, giving not only additional strength of construction, but an apparent vigour and expression to the vault, which is one of the greatest beauties of the style. This system was in frequent use before the employment of the pointed arch. The different and successive phases of decoration were also one of the Mediæval inventions which were carried to greater perfection in the round Gothic styles than in the Pointed. Indeed, it is fact, that except window tracery, and perhaps pinnacles and flying buttresses, there is not a single important feature in the Pointed Style that was not invented and currently used before its introduction. Even of windows, which are the important features of the new style, by far the finest are the circular or wheel windows, which have nothing pointed about them,* and always fit awkwardly into the pointed compartments in which they are placed. In smaller windows, too, by far the most beautiful and constructively appropriate tracery is that where circles are introduced into the heads of the pointed windows; but after hundreds of experiments and expedients, the difficulty of fitting these circles into spherical triangles, and the unpleasant form

* Are not these large single circular, or rose windows, placed in west end or transepts, things *per se*, and emblems of infinity? They are glorious in their position, but if repeated along the aisles, they might be too common then, and not have the same effect.

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to which their disagreement inevitably gave rise, proved ultimately so intolerable, that the architects were forced to abandon the beautiful constructive geometric tracery for the flowing or flamboyant form; and this last was so ill-adapted to stone construction, that ultimately the method was abandoned altogether. These and many other difficulties would have been avoided had the architects adhered to the form of the unbroken arch; but, on the other hand, it must be confessed that the pointed forms gave a facility of arrangement which was an irresistible inducement for its adoption; and especially to the French, who always affected height as the principal element of architectural effect, it afforded an easy means for the attainment of this object. Its greatest advantage was the ease with which any required width could be combined with any required height. With this power of adaptation the architect was at liberty to indulge in all the wildness of the most exuberant fancy, hardly controlled by any constructive necessities of the work he was carrying out. Whether this was really an advantage or not, is not quite clear. A tighter rein on the fancy of the designer would certainly have produced a purer and severer style, though we might have been deprived of some of those picturesque effects which charm so much in Gothic cathedrals, especially when their abruptness is softened by time, and hallowed by associations.* We must, however, in judging of the style be careful to guard ourselves against fettering our judgment by such associations. There is nothing in all this that might not have been as easily applied to round as to pointed arches, and indeed it would certainly have been so applied had any of the round-arched styles arrived at maturity.

(*To be continued.*)

## MASONIC NOTES AND QUERIES.

### QUERIES.

Can the Master of a lodge make a motion or proposition from the chair?—R.W.M. — [Yes.—Ed. F.M.]

May a Master or a lodge vote on any question before the lodge?—R.W.M.—[Certainly; he may exercise his privilege of membership.—Ed. F.M.]

* Somehow, from their construction even, is there not, however, a spirituality and heaven-directing idealism about our pointed cathedrals which round-arched edifices want?

### DIFFUSION OF FREEMASONRY.

An interesting example of the diffusion of Freemasonry over the surface of the globe was recently seen in your front page. An Englishman went to Constantinople in the public service, he was there admitted into Freemasonry. A daughter was born to him in that distant city. After various ups and downs of life and travels, he died prematurely in the city of Teheran, in Persia, not entitled to a pension. His daughter is elected at the head of a list of candidates into that valuable institution, the Royal Masonic Institution for Girls, and will in London receive a sound education.

Brethren abroad sometimes grumble about their dependence on a Grand Lodge in London, but its organization is available to them in every part of the world, and particularly to all poor and distressed brethren.—Peregrinus.

### "SPECULATYF," ITS MEANING (pp. 251, 285, & 329).

I do not intend to quarrel about the meaning of the word "speculatyf," for it is quite unnecessary; and, although the *word* occurs in 1440, it does not follow that it was known in 926, neither does it follow that its current meaning in 1869 was the same as in 1440. First prove, if you can (but I am afraid you can't), that our *speculative* Masonry *existed* before last century, before you reckon who was or who was not initiated into it. I shall always be ready to bow to real evidence, and acknowledge a mistake whenever it is *proved*, or I perceive I have made one.—W. P. Buchan.

### THE BUILDING FRATERNITIES.

At page 329 "A Masonic Student" says, "Bro. Buchan is in complete error when he says the 'era of building fraternities was in the 12th and 13th centuries.'" Well, if I be wrong, I sin in good company, as per the remarks of Professor Cosmo Innes, page 297 of his "Scotland in the Middle Ages," published in 1860; also of James Ferguson, Esq., in his work published in 1855, in which, page 667, he speaks of "the glorious period of the 13th century," and, he goes on to say, "Not even the great Pharaonic era in Egypt, the age of Pericles in Greece, nor the great period of the Roman empire, will bear comparison with the 13th century in Europe."

Before the war of independence in Scotland, many noble churches were built there; but after that time —end of 13th century—they were backward. So in France, the war with England hurt it; but, as I have sent to the *Magazine* an article upon "Gothic Architecture and Operative Freemasonry," I beg to refer "A Masonic Student" to it for further remarks. However, as to the recommendation to read "Mr. Hope's Essay on Architecture," I have examined it to-day (2nd edition, 1835), and, for the time it was written, it is very good; but it is too old. We have many authors *since then* who have been able to correct Mr. Hope's mistakes; consequently, I would recommend "A Masonic Student" to get some more recent and standard work to quote from. Mr. Hope places Germany as the pioneer of Pointed or Gothic Architecture; whereas, we now find it came *after* both France and England. Mr. Hope's *speculations* were based upon wrong data; hence his mistakes.—W. P. Buchan.

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LOOSENESS AS TO DATES (pp. 286 & 330).

Bro. J.A.H. has written to me, and I understand how the mistakes occurred, and am quite satisfied.—W.P.B.

BURGH RECORDS (330).

I am sorry to have to knock down the fine "castle in the air" which our esteemed brother, "A Masonic Student," has been building up at page 320 in regard to the Knights Templar being Freemasons, &c. Turn to page 250, September 25th, and it will be seen that the Templars "joined the gild in order to have *liberty to trade*;" that is, they joined the merchant gild, not the Mason Craft. They did not want to work as handicraftsmen; they wished "to intromet with merchandise." Moreover, as I have already shown and quoted the law, a man could not be a craftsman and a merchant at one and the same time; he had to be either the one or the other; and the merchant gild always thought themselves above the trades gilds or handicrafts.—W. P. BUCHAN.

BRO. W. J. HUGHAN AND FREEMASONRY.

Will Bro. Hughan kindly say what *he meant*, or what he *referred to then*, when at page 289 he said, "Masonry was practised as a secret society, and on a *different basis* to any other trade incorporations or guilds?"—W.P.B.

TRADE SECRETS.

As Bro. Buchan and other of your correspondents doubt about trade signs and grips in the middle ages, I refer them to the fact that at the Council of Avignon, in 1326, the system of secret signs and tokens of trades was then so developed as to be condemned, so that the Popes of the last century were not the first assailants. The curious matter on this is quoted from the History of Davington, p. 58, in "Notes and Queries," 4th Series, iv., Oct. 16, 1869, p. 310. The craftsmen are accused also of electing a Major, or Master, to whom they all swore obedience. Quotations:—

Concilii, edition of Mansi, in folio, at Venice, 1782, ch. xxv., col. 763.

Ducange, Dictionary of Low and Mediæval Latin, word Fabricato.

History of Davington, as above.

Notes and Queries, as above.—OBSERVER.

LANDMARKS.

The investigation of the history of Freemasonry, or, as it is now called, Masonic Archæology, will throw some light on the question of landmarks, superstitiously believed in by some, and apparently very little believed in by Grand Registrars and other lawyers, who rule the Craft, as they administer their version of the text of the Book of Constitutions without reference to landmarks.—P.M.

MAGUS; OR, THE MAGI.

The Asiatic rendering of this word signified a *consecrated man*, or one devoted to the worship of God, and is similar to the Hebrew word Nazarene, or the Hindoo, Samaneen. Consequently, the signification of the word *magic* was no doubt originally intended for the practice of worship, and the *magi* were those wise men who devoted themselves to research into the hidden mysteries of science, and to contemplation and worship.—REITAM.

THE SYBILLINE LEAVES.

The ancient name given to those women who pretended to have a divine inspiration and a knowledge of future events was *Sybil*. The most celebrated were the Sybils of Ionia and Italy. It was this last who sold the books or sybilline leaves to Tarquinius Superbus (the elder Tarquin). It was stated that these books contained all the future of Rome. Tarquin deposited them in the Capitol and confided them to the care of two priests, named Duumviri; these afterwards initiated 13 more, who carefully guarded the sacred records. At the burning of the Capitol in the time of Scylla, these leaves were destroyed. It is supposed that these oracles had their origin from the Essenian priests, from whom some authors have considered the secrets of Freemasonry are derived.—REITAM.

ST. JOHN, THE PATRON SAINT OF MASONS.

In confirmation of Bro. Buchan's remarks in a late number of the *Magazine*, I have much pleasure in quoting a paragraph from Bro. Rebold, Past Deputy of the Grand Orient of France, and a recognised authority on all subjects connected with the Craft:—

"In those days (*i.e.*, the Middle Ages) it was customary to dedicate and consecrate to some saint every erection intended for the worship of God, and, with the like idea, all the corporations of artists, artisans, and trades chose patron saints. The Freemasons chose St. John the Baptist for theirs, because his feast fell on the 24th June, the date of the summer solstice.

"This day had always been celebrated by the peoples of antiquity, and by the Masons since the foundation of their fraternity, as the period of the year when the sun, having attained its greatest height, nature is clothed and disports herself in the greatest abundance of her richest products. As successors of the ancient colleges of the Romans, the Freemasons of England conserved these cherished feasts; but, not to come in conflict with the dominant clergy, they were obliged to give their celebration a name not calculated to give offence. It was on this account they were known, not exclusively by the name of Freemasons, but often as the Fraternity of St. John, and on the Continent almost exclusively as St. John Brothers, or the Brothers of St. John."

Without giving any opinion on the above, I can only say, "*Si non e vero, e ben trovato.*"—REITAM.

A STRANGE STORY.

Through the kindness of Bro. S. Percy, P.M. 317, 1,005, I am enabled to present the following paragraph to your readers; it is extracted from a Californian paper, and, I am given to understand, is well authenticated. I have no doubt it will be of interest.—REITAM.

"The first Masonic funeral that ever occurred in California took place in the year 1849, and was performed over the body of a brother found in Bay of San Francisco. An account of the ceremonies states that on the body of the deceased was found a silver mark of a Mason, upon which were engraved the initials of his name. A little further investigation revealed to the beholder the most singular exhibition of Masonic emblems that was ever drawn by the ingenuity of man on the human skin. There is nothing in the history or the traditions of Freemasonry to

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equal it. Beautifully dotted on his left arm, in red and blue ink, which time could not efface, appeared all the emblems of the Entered Apprenticeship. There were the Holy Bible, the square and compass, the twenty-four inch gauge and common gavel. There was also the Masonic pavement, representing the ground floor of King Solomon's Temple, the indented tessel which surrounds it, and the blazing star in the centre. On his right arm, and artistically executed in the same indelible liquid, were the emblems pertaining to the Fellow Craft degree, viz., the square, level, and the plumb. There were also the five orders of architecture—the Tuscan, Doric, Ionic, Corinthian, and Composite. In removing the garments from his body the trowel presented itself, with all the other tools of operative Masonry. Over the heart was the pot of incense. On the other parts of his body were the bee-hive, the "Book of Constitutions," guarded by the Tyler's sword, the sword pointing to a naked heart, the All-seeing eye, the anchor and ark, the hour-glass, the scythe, the 47th problem of Euclid, the sun, moon, stars, and comets, the three steps emblematical of youth, manhood, and age. Admirably executed was the weeping virgin, reclining upon a broken column, upon which lay the 'Book of Constitutions.' In her left hand she held a pot of incense, the Masonic emblem of the immortality of the soul. Immediately behind her stood winged Time, with his scythe by his side, which cuts the brittle thread of life, and the hour-glass at his feet, which is ever reminding us that our lives are withering away. The withered and attenuated fingers of the Destroyer were placed amid the long and gracefully flowing ringlets of the disconsolate mourner. Thus were the striking emblems of mortality beautifully blended in one pictorial representation. It was a spectacle such as Masons never saw before, and, in all probability, such as the fraternity will never witness again. The brother's name was never known."

## CORRESPONDENCE.

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

### CELESTIAL MYSTERIES.

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

Dear Sir and Brother,—Bro. Evans, of Hobart Town, remarks that the Book of Constitutions of the Grand Lodge does not allude to the origin of Freemasonry; that either the order really possesses a history or it does not; that, if it does, then unquestionably historical landmarks must exist somewhere by which its pretensions to antiquity can be established. The name of the original rulers and patrons of the Order should be known, and there should be an original plan and structure, &c.

When an aspirant is initiated he promises not to write or print anything directly or indirectly relating to Masonry. The words required of him are remarkably vigorous, and mean what they imply; or, if they do not, why are they allowed to be continued. When Masons ruled the world the oath was strictly enforced, and it was almost impossible for a brother to publish anything that was forbidden, and, even if he did so, it was of no avail, for the higher orders were compelled to destroy all records that related to Masonry unless written or printed in the celestial language, a language perfectly unintelligible to the uninitiated. There are thousands of these celestially written works preserved in libraries, all of which can be read *and understood* by masters of the science. From what can be gathered from these records, Masonry flourished prior to the 16th century; that during the 17th it dwindled and became interwoven with astrology. The sciences confounded, seem to have remained passive for a time, when about the 18th century operative Masonry broke forth into existence. Modern Masonry has certainly nothing to do with astrology, but it assuredly has some connexion with astronomy, that is if the Grand Registrar's certificate is any authority. Thus Masonry is derived from the heavens, or the heavenly figures have been made to correspond with the Masonic ritual—one or the other! The celestial figures are said to be the invention of Ptolemy, and he died some years before Anno Domini commenced; so Masons must decide for themselves about antiquity.

In 1751 there was an evident endeavour to re-establish ancient Masonry. According to the old style—that is of the dark ages—Easter Day was dependent on the full moon at the vernal equinox, or the 21st of March. Easter Day in 1751 was still dependent on the full moon of the 21st March, as the prayer-books will prove; but the equinox, instead of being on the 21st March, had, owing to precessional motion, been driven back to the 10th of March. So no correct celestial atlas could be constructed, and consequently complex calculations were required to elucidate Masonic combinations. In 1752 the Act of Parliament introduced what is called the new style, but which in reality was re-introducing the very old style, as the Act itself explains. It sets forth that at the Convocation of Nice the vernal equinox was on the 21st March, and for reasons given it was desirable it should be as it was at the time of the Convocation. The law then ordains that the Calendar for the future shall be so regulated as to perpetuate the 21st of March as the day of the equinox. Atlases, therefore, properly constructed for the Nicean period (A.D. 325), for the year 1752, and for subsequent years must be all alike, and with them the celestial Masonic mysteries can be easily interpreted.

How could the Grand Lodge *print and publish* the history of Masonry when it would have been death for any one to have *written* the history. The officers of the Grand Lodge individually know nothing more of Masonry than do W.M.'s generally. The Grand Lodge is merely the executive of the Order, not the initiative, for there is no initiative, as Masons are beginning to find out. It was the duty of the executive rulers, whether they were called Cardinals, or Knights of Malta, or convocations of W.M.'s, to enforce the obligations and to punish those who evaded the provisions, and not to teach the knowledge to the brethren.

As to the original rulers of Masonry, what more can Bro. Evans require than to be reminded that the original rulers were *Sol* in *Omon* at the Convocation of Nice, and the celestial hosts were the landmarks, and "Remove not the ancient landmarks which thy fathers have set," for cursed be he that removeth his

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neighbour's landmark, and all the people shall say Amen. Nice—Nise—Nisan!—the 21st is the vernal equinox!

Yours fraternally,
HENRY MELVILLE.

## SCOTTISH LODGES.

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

Dear Sir and Brother,—If J.A.H. will take the trouble of again referring to the latter portion of my communication, he will see I *did not* "admit that I never even heard of a certain part of the O.B.;" on the contrary, I said, "I cannot *dispute* at present" that the St. Clair Lodge, Glasgow, swears a *profane* to exclude from the Order lame men, etc. But I know the Grand Lodge of Scotland does not exclude such. I am aware such injunctions were given in the ancient charges, but, to meet the altered circumstances of speculative Masonry, these injunctions have been pronounced obsolete, and *several* Grand Lodges have decided that such admissions are both justifiable and legal. J.A.H. does not seem to notice the former and principal part of my letter, unless "I spoke of what I knew, and testified to what I had seen," refers to it; if so, he will greatly oblige by giving the number of the lodge or lodges whose *ordinary* practice is to make a profane a full-fledged Master Mason in one evening.

Yours fraternally,
R.W.M.

## THE BOOK OF CONSTITUTIONS.

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

Dear Sir and Brother,—Now that Bro. Melville has died out here, it is refreshing to find that his disciples at the antipodes are not defunct, and that Bro. Evans, of Hobart Town, firmly believes that events, theological, mythological, and historical, have been compiled from the objects delineated in the Celestial Atlas. Bro. Melville made a very false step when he left such believers in Tasmania to peril himself among the doubters at home. Theology, mythology, and history are learnedly mixed up together and derived from the same fount.

Bro. Evans, however, asks a question not yet solved by the Celestial Atlas: how it is that the editors and publishers of the Book of Constitutions have not given an account of the origin of Freemasonry? I apprehend it is for a very good reason, that they now think they do not know and wait to be informed. Time was when they believed what is published in the Calendar, that St. Alban was the proto-martyr and the proto-Mason of England. Luckily they are now ashamed to believe this, and there will be no harm in waiting until we know with some degree of safety what to believe. In the meanwhile, Freemasonry will not be less good.

Yours fraternally,
P.M.

## MASONIC DISCIPLINE.

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

Dear Sir and Brother,—I regret that the letter of "Crux," which appeared in your number of Sept. 11th, should not have been answered sooner, but as several thousand miles have to be traversed before your *Magazine* reaches me, delay in reply is unavoidable.

I must express my surprise and sorrow that my courteous article should have made "Crux" so angry, and I must say that I think he is inconsistent; he invites other brethren to give their assistance, and then is annoyed at anyone else daring to suggest other modes for arriving at the same end. As to "dragging behind," instead of "pushing behind," if my partner in the shafts be taking a downhill journey, or the wrong road, it may be the most useful thing to do. As to a breach of "press etiquette," in writing an article on the same subject as "Crux," I confess I was not aware that a subject was closed for ever because one writer had indited an article thereon. Such a title as a "Masonic Discipline" is public property, like such titles as "The Irish Church," "The State of Europe," &c. May I not write an article, if so disposed (which I decidedly am *not*), on "Masonic Celestial Mysteries?" May not an article appear under the heading "Grand Lodge." Again, what does it matter whether I am, or am not, "accustomed to literary labours?" I am, at all events, accustomed to Masonic labours, and therefore my opinion may be worth hearing. It is also possible that "Crux" may, in this, as on other points, be mistaken.

"Crux" says that I have "overlooked the fact that a brother cannot be a Master till he has served one year as Warden." This is an error: I have never thought otherwise; but in whatever "Crux" graduated, it could not have been logic, for he goes on to say, "consequently either the S.W. or J.W., in a properly regulated lodge must become the W.M.!" Why? There may be twenty brethren in the lodge who have served the office of Warden; all the P.M.'s must have done so, and there may be many Past Wardens who have never obtained the chair, and all these are eligible, as well as *the* S.W. and J.W. of the year. As for the examination for certificates of efficiency, I do not see that it matters much whether it be in a college by a board of examiners, Grand Lodge of Instruction, or what "Crux" will see by my subsequent articles, that I suggest something not very different; but a plan to be useful must be practicable, and, though London brethren could easily attend and pass, the Craft generally could not and would not.

I am not stating what I would do, for *I* should take the earliest opportunity of passing; but of the chance of the plan being successful, and unless you made it a *sine quâ non* that a candidate for the chair should possess a certificate, brethren would not see the use of travelling long distances to obtain it. How could brethren from Cornwall, Northumberland, Wales, and the Colonies attend this London Lodge of Instruction till perfect, and then pass? I think the plan suggested by me at page 203 would be more useful.

As but few brethren would have an opportunity of passing, it is probable that but one brother in a lodge might have done so, whilst the lodge desired some other brother for Master. "Crux's" logic turns this into a statement that "the fact of his having shown himself thoroughly qualified *would render him* undesirable." Let me remind "Crux" that *post hoc* not

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not necessarily be *propter hoc*. If the brother were desirable in every other respect, his certificate would, of course, be an extra argument in his favour, but fluency in ritual is not the only, nor the most important qualification for a W.M.—temper, tact, sobriety, good moral character, &c., are more essential. If all can be combined, so much the better.

It is satisfactory to find that "Crux" does not single me out, but disposes of his other correspondents in an equally summary and dictatorial manner. A little good natured badinage about Bro. Morris and his 142 degrees brings down on the brother a curt rebuke, not to "render his effusions ridiculous." I quite agree that the salute of the degree in which the lodge is open, is all that should be given, else why should not the Craft signs be given at the opening of a chapter, the R.A. being only the completion of the M.M. degree? As to brethren who have been present from the first having gone through the signs of the lower degrees, they only did so in appearing to order, and the brother entering gives the sign as a salute, and not to prove himself. If not known he would be proved outside.

Another brother is told of his grammatical blunder in thinking that "immediately" could refer to place as well as time. Will "Crux" kinkly inform us what his derivation of the word is, and why it should not be used as much for place as for time? "Immediately adjacent," "immediately outside," in the "immediate vicinity," &c., are, in my opinion, expressions both English and grammatical. The word is sometimes used to express proximity of interest; thus, this rebuke being given to H. M. G., does not immediately" concern me.

Let me assure "Crux" that I am quite ready to give reasons for any assertions I make; that we both desire the same end, namely, more efficient instruction and greater uniformity in working. No plan is likely to be adopted without discussion and modification. It is only by getting the ideas of many leading Masons that we can hit on a plan likely to be acceptable to the Craft at large, and "Crux" should be glad to find others who, like himself, take so great an interest in the subject as to write at length, and generally so admirably, upon it. In fine, let him remember that he who first loses his temper has not *always* the best of the argument, and that it is quite possible to state our different ideas without "doing battle *à l'outrance*, as he opens his letter with a statement of his readiness to do.

Yours fraternally,

CRESCENT.

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MR. JOHN TOWERS has written a pamphlet to disprove a prevalent notion that musicians are short-lived. He produces an array of facts, and gives in tabular form the ages at which many musicians have died; and finally endeavours to prove that the average of their ages is 62. If this be the case, the profession of music must be an extraordinarily healthy one; but we can scarcely conceive how he arrives at this conclusion, unless he can obtain the ages of *all* the musicians who have died. Taking eminent names, no doubt it would appear so. Amongst many veterans, he mentions one who has held the post of organist at All Saints, Hertford, for 77 years, being now in his 91st year.

# THE MASONIC MIRROR.

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

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## MASONIC MEMS.

EDINBURGH.—An emergency meeting of the St. Andrew's Lodge, No. 48, was held on Monday, the 18th inst., for the purpose of initiating His Highness Prince Rhodocanakis, of which detailed particulars will be found in another column.

At the meeting of the Robert Burn's Lodge on Monday next, at Freemasons' Hall, three candidates will be initiated, two brethren will be proposed as joining members, and one brother will be raised.

THE brethren of St. Paul's Lodge, Cape of Good Hope, solicit assistance in enabling them to get up a bazaar, to be held on Dec. 7, 1869, in aid of the funds for the erection of a lodge; as for want of a suitable building they have been much inconvenienced and hindered in their work. Donations of any kind will be thankfully received and faithfully applied, and if sent to Bro. Spencer, of Great Queen-street, will be forwarded at once.

PORTRAITS of the Rt. Hon. the Earl of Dalhousie, *K.T.*, *C.C.B.*, M.W.G.M. Mason of Scotland, can now be obtained at this office, price 3s. 6d each. Copies, with ornamental border and Masonic emblems printed in gold, on large size paper, can be had, price 10s. 6d.

BRETHREN are reminded that the Lodge Music published in several issues of the MAGAZINE has been re-published in a convenient form for Lodge use, price 2s. 6d.

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## METROPOLITAN.

MOUNT LEBANON LODGE (No. 73).—On Monday, 19th inst., the brethren of this lodge met in goodly numbers at the Bridge House Hotel. Bro. Rose, W.M., presided. and initiated Mr. Walter Endsor, passed Bro. Wilkins, and raised Bros. Herbert, John, Brirner, and Williams. Bro. Sabine, P.M., announced that he had accepted the office of Steward for the festival of the Benevolent Institution in January next, and appealed to the brethren for subscriptions to his list. Notice of motion was given that £10 be given out of the funds of the lodge in aid of the Male Fund.

ST. GEORGE'S LODGE (No. 140).—The first meeting of the season was held at the Trafalgar Hotel, Greenwich, on the 20th inst. Bro. E. W. Pool officiated as W.M. in an able manner. Mr. Charles Jardine was balloted for, unanimously approved, and initiated, the charge being impressively delivered by Bro. Hubbuck, P.M. The death was announced of Bro. Ryder, the oldest member of the lodge. Bro. Hubbuck delivered an eloquent eulogium upon the character of the departed brother, and moved that an address of condolence be forwarded to the widow, which motion was carried with every mark of deep respect. The lodge was in mourning on the occasion. The business concluded, the lodge was closed, and the brethren adjourned to refreshment.

LODGE OF TEMPERANCE (No. 167).—On Thursday, 21st inst., the first meeting of the season was held at the White Swan, Deptford, under the presidency of Bro. J. D. Woodland, W.M. There was but little business before the lodge. A candidate for initiation was proposed, and the brethren adjourned to the banquet, during which Bro. Littlecot offered to represent the lodge as Steward at the Festival of the Benevolent Institution, and Bros. Wingfield and Tibbals urged the brethren to supplement his list with liberal contributions.

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LODGE OF CONFIDENCE (No 193).—This lodge held its regular meeting at Anderton's Hotel on Monday, the 11th inst. The chair was occupied by the W.M., Bro. B. D. Kershaw, supported by Bros. Robert Lee, S.W.; Williams, J.W.; Rogers, Sec.; and several other brethren. The business of the evening was to initiate Messrs. Herman Mornbert, Julius Metyler, Frederick J. Bennet, Thomas Heath, and E. E. W. Fittzian. One brother was raised, and, there being no other business, the brethren adjourned to the banquet.

BEADON LODGE (No. 619).—On the 20th inst. the brethren of this lodge met at the Greyhound, Dulwich. The W.M. Bro. Alfred Avery, presided, and in an excellent style passed Bro. W. J. Edwards, and raised Bro. Barret, *M.D.* A brother offered his services to the lodge as Steward for the April Festival of the Royal Benevolent Asylum, which was accepted, The lodge was closed, and the brethren adjourned to refreshment.

WHITTINGTON LODGE (No. 862).—On Monday, 18th inst., this lodge met at Anderton's Hotel. Bro. Davis, W.M., occupied the chair, supported by the following:—Bros. Henderson, P.M.; W. F. Smith, P.M.; Weaver, S.W.; S. Davis, J.W.; Quinton-Dix, J. D. Taylor, T. Kyston, E. Kerry, G. Payne, and H. Massey, P.M., 619. Bro. James Weaver was elected as W.M. for the ensuing year. Bros. Thompson and Gilbert were re-elected Treasurer and Secretary, and in consideration of their services to the lodge it was proposed and carried that they be allowed a free visitor at each meeting of the lodge. A P.M. jewel was voted to the retiring W.M. During the evening Bro. Schinelsburg was passed, and Bro. Voight raised.

## PROVINCIAL.

### CHESHIRE.

EGREMONT.—*Consecration of the Warren Lodge* (No. 1,276) *and Installation of the W.M. designate.*—A new lodge, called the Warren Lodge, intended to be held at the Workmen's Institute, Tobin-street, was consecrated on Friday, the 22nd inst. In the absence of Bro. the Right Hon. Lord de Tabley, R.W. Prov. G.M. of Cheshire, Bro. Capt. Cope, Past G.S.B. of England and Prov. S.G.W. of Cheshire, performed the ceremony. Among the brethren present were—Bros. Henry Bulley, Prov. J.G.W.; J. P. Platt, P. Prov. J.G.W.; E. H. Griffiths, Prov. G.S.; William Bulley, P. Prov. G.J.D.; John Twiss, Prov. G. Org.; James Hamer, Prov. G. Treas., West Lancashire; Robert Wylie, Prov. G. Dir. of Cers., West Lancashire; J. H. Johnston, Prov. G. Steward; Joseph Sillitoe, Prov. G. Steward; Capt. W. C. Bathgate, 48; R. Williams, 1,094; J. T. Lea, P.M. 605: J. W. Baker, P.M. 220; Healing, P.M. 249; R. Wilson, P.M. 241; T. Shepherd, P.M. 1,035; H. Thornton, W.M. 1,182; Edward Friend, P.M. 1,013; J. B. Robinson, P.M. 1,013; Chesworth, W.M. 724; Cain, S.W. 724; J. C. Baker, Sec. 241; Bros. Speck, J. J. Knight, James Thompson, Halton, Purcell, and Nash, 241; Wensley, 823; Pemberton, S.W. 1,264; Williams, 605; Ball, Prov. G. Tyler, West Lancashire, and others, numbering upwards of 50 brethren. The warrant having been read, the ceremony was proceeded with in due form, after which the following brethren were invested as the first officers of the lodge:—Bros. C. H. Hill, W.M.; James F. Jones, S.W.; Matthews, J.W.; W. P. Mills, Treas., and Bro. C. Dilworth, Sec. Twenty-one brethren were proposed as joining members and three candidates for initiation, so that the lodge will start at its first regular meeting with 35 members and every prospect of a steady increase. After the lodge was closed an excellent banquet was served at Stoke's Hotel, Seacombe, attended by all the provincial officers and a numerous company of the brethren, who cordially united in wishing prosperity to the new lodge. Bro. Hill, W.M., ably occupied the chair.

### CUMBERLAND AND WESTMORELAND.

CARLISLE.—*Union Lodge* (No. 310).—A festival meeting of this lodge (at which the wives, daughters, and female friends of the members were invited) was held at the Freemasons' Hall, on Tuesday evening, the 19th inst. After the repast the usual loyal and Masonic toasts were given, and the evening's enjoyment was enhanced by the vocal abilities of several of the brethren. The chair was ably occupied by Bro. Johnston, the W.M., and there were present Bros. Slack, G. Hayward, F. W. Hayward, Murray, Robson, Melbourn, Woodhouse, Roberts, Blacklock, Somerville, Barnes, J. E. Haddon, Elson, Weatherall, and several others, the most of whom were accompanied by their wives and daughters. The company separated at a late hour, having expressed themselves highly delighted with the evening's entertainment.

### ESSEX.

COLCHESTER.—*United Lodge* (No. 697).—The regular meeting of this lodge took place at the George Hotel, on Friday, the 8th inst. Present:—Bros. Newman, W.M.; G. H. Ray, Sec. *pro tem.*, S.W.; J. S. Smith, J.W.; Calthorp, S.D.; Eustace, J.D.; Rix, Treas.; Fruin Woodland, P.M.; Piper, Saunders, and Jenkinson. Visitors: Bros. Clubb, Miller, T. R. Quilter, W.M., 51. The lodge was opened in due form in the first degree, and the summons convening the meeting was read. The minutes of the last regular meeting were read and confirmed. Sergeant Samuel Dunn, of the 53rd Reg., was proposed as a candidate for initiation. The ballot proving unanimous, he was initiated, and the lecture in the first degree was most ably delivered by Bro. J. S. Smith, J.W. It was proposed that Bro. G. King, P.M., having retired from the lodge on account of ill-health, be received as a member on the commuted list. Bro. Bro. Jenkinson was also received as a member on the commuted list. Nothing further having been offered, the lodge was closed in peace harmony, and brotherly love.

### LANCASHIRE (EAST).

#### BLACKBURN.

*Laying the Foundation-stone of the Rifle Volunteer Barracks.*

A Provincial Grand Lodge was held in the Assembly Room, Town Hall, Blackburn, on Saturday, the 2nd inst.. by virtue of a dispensation from the R.W. Prov. G.M. of East Lancashire, for the purpose of meeting and assisting the R.W. Bro. Le Gendre Nicholas Starkie, Past G.W. of England, and other distinguished brethren, to lay the foundation-stone of the Rifle Volunteer Barracks, Canterbury-street.

The Craft mustered in large numbers, the following lodges being represented by an aggregate of 104 brethren, exclusive of Prov. G. Officers:—Bristol, 103; Burnley, 126; Haslingden, 215; Cheltenham, 246; Keighley, 265; Blackburn, 269; Clayton-le-Dale, 346; Clitheroe, 369; Over-Darwen, 381; Hanley (Staffordshire), 418; Accrington, 462; Worksop (Notts), 939; Workington (Cumberland), 962; Manchester, 999; Cockermouth (Cumberland), 1,002; Burnley, 1,064; Rochdale, 1,129; Accrington, 1,145.

The lodge was opened in due form, at 2.30 p.m., in the first degree, Bros. Thomas Clough, P.M. & 345 acting as W.M.; James Spencer, W.M. 269, as S.W.; and John Rigby, W.M. 345, as J.W. It was then opened in the second degree, and immediately afterwards in the third degree, after which the W.M. called upon the S.W., who read the dispensation authorising the proceedings.

The Prov. G. Officers then entered the lodge-room in procession, and the Prov. G. Lodge was opened in form. The following Prov. G. Officers were present:—Bros. Le Gendre N. Starkie, Past G.W. of England, as Prov. G.M.; J. M. Wike, Prov. S.G.W., as P.G.S.W.; Thos. G. Parker, Prov. G.J.W.; W. J. Pickup, P. Prov. J.G.W., as Prov. J.G.W.; J. D. Kennedy, Prov. G. Treas.; Charles Heywood, Prov. G. Reg.; John Tunnah, Prov. G. Sec.; W. H. Prince, Prov. S.G.D.; John Duffield, Prov. G. Supt. of Works; Samuel Titmas, Prov. G. Dir of Cers.; C. M. Jones, Assist. Prov. G. Dir. of Cers.; John Dill, Prov. G. Purst.; Jesse Firth and W. H. Shaw, Prov. G. Stewards; J. E. Worsley, Prov. G. Standard Bearer; Franklin Thomas, P. Prov. G. Reg., Oxon; Thomas Clough, P. Prov. G. Reg., Lancashire (East); and John Starkie.

The brethren being marshalled by Bro. S. Titmas, assisted by Bro. Richard Radcliffe, P.M., Dir. of Cers. 345, and Bro. Thos. Bertwistle, P.M. 345, the procession was immediately formed and proceeded to the site of the intended building, where the interesting and impressive ceremony of laying the foundation-stone, in conformity with the ancient usages of Freemasonry, was at once commenced.

The Hundredth Psalm was first sung, after which the Chaplain, Bro. the Rev. C. Hughes, offered up a prayer invoking the blessing of the Great Architect of the Universe on the future building and all connected with it. The inscription on the

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plate to be deposited in the stone was then read by the Prov. G. Sec., the following is a copy of the inscription:—

"The foundation-stone of this building was laid with the formalities of Craft Masonry, by Le Gendre Nicholas Starkie, of Huntroyde, Lancashire, Esquire, P.M., P.Z., Past Grand Warden of England, P. Prov. G. Warden of West Lancashire, P. Prov. G. Warden of East Lancashire, Captain 2nd Royal Lancashire Militia, Lieut.-Col. 2nd Lancashire Rifle Volunteers, and Lieut.-Col. 8th Admin. Battalion of Lancashire Rifle Volunteers, on the 2nd October, 1869. Officers in the 2nd L.R.V., Blackburn:—Lieut.-Col. Le Gendre Nicholas Starkie; Major Arthur Ingram Robinson; Captains William Nutter, William Henry Hornley, jun., Robert Parkinson, George Beaumont, and Henry John Robinson; Lieuts. William Alexander Cameron, John Clough, and Albert Neilson Hornley; Ensign John Dean, jun.; Adjutant Hubert Cornish Whitlock, late Capt. 83rd Regt. Architects: Stevens and Robinson, Derby; Builder: Richard Hacking, Blackburn."

The stone was then raised, solemn music playing the while, and a hermetically sealed bottle, containing a parchment roll with the signatures of all the brethren who assisted at the ceremony; copies of all the local papers of that day's date; and specimens of the various coins of the present reign, was deposited in the cavity of the stone and covered with charcoal, after which the plate was placed over the cavity. The Prov. G. Supt. of Works then handed the trowel to the Prov. G.M., who spread the mortar on the lower stone. The foundation-stone was then slowly lowered to its proper position, while the Masonic glee, "When the Temple's first stone," was being sung by Bros. Towers, Birkett, Robinson, and Sanderson. The stone now resting firmly on its bed, the Prov. G.M. directed the officers appointed for that purpose to prove that it was properly adjusted, which they did by means of the plumb-rule, level, and square. Bro. Thomas Clough, P.M., &c., 345, then delivered the mallet to the Prov. G.M., who gave three knocks upon the stone, and declared the same to be well and truly laid. The stone was then annointed severally with corn, wine, and oil, and the ceremony was brought to a close by the Chaplain pronouncing the benediction.

After this a presentation was made to Capt. Whitlock, Adjutant 2nd L.R.V., consisting of the medal from the Royal Humane Society, and a handsome silver tea and coffee service from the officers and men of his regiment, in acknowledgement of his gallant conduct in rescuing two volunteers from drowning at Cleveleys, near Fleetwood. The presentation was made by Lieut.-Col. Starkie, who accompanied it with some very feeling and eloquent remarks.

The brethren then re-formed in procession and returned to the lodge room, and the lodge was immediately afterwards closed in the different degrees, the proceedings terminating finally about 6 p.m.

In the evening a grand banquet was held at the Old Bull Hotel. Some days previous to the meeting Bro. Lieut.-Col. Starkie had very kindly invited the Worshipful Masters, Wardens, and Past Masters of the two Blackburn lodges, Nos. 269 and 345, to dine with him and the officers of the 2nd L.R.V. The company comprised his Worship the Mayor, and several of the aldermen and leading gentlemen of the town, the members of the Prov. G. Lodge who had taken part in the proceedings, together with Bros. James Spencer, W.M. 269; W. Ainsworth, J.W. 269; Richard Eaves, P.M. 269; John Rigby, W.M. 345; Joseph Callis, S.W. 345; Denis Towers, J.W. 345; Thomas Birtwistle, P.M. 345; Charles Tiplady, P.M. 345; Richard Radcliffe, P.M. 345; Franklin Thomas, P.M. 345, and P. Prov. G. Reg., Oxon; Edwin Eastwood, P.M. 345; Thomas Robinson, P.M. 345; John Proctor, S.W. 346; Benson Wood, W.M.; and the Wardens and Past Masters of Lodge 381, Over Darwen, and the officers of the 2nd L.R.V.; Lieut.-Col. Starkie occupying the chair. The dinner was choice and elegant, and was fully appreciated both by the civic dignitaries and the Freemasons, as well as by their hospitable entertainers, the volunteer officers. This having been strictly a private dinner, no reporters were present, but we are enabled to say that the usual loyal and patriotic toasts were given, as well as many of a general and personal character, the latter of which were ably responded to. Bro. Lieut.-Col. Starkie proved himself a most genial, able, and eloquent chairman. The fact, however, of about one half the company not being Freemasons, precluded the possibility of that interchange of Masonic feeling and sentiment which is usual in meetings purely Masonic; but no Freemason present could do otherwise than feel that many of the most eloquent passages in Bro. Starkie's addresses derived their inspiration from the true spirit of Freemasonry, with which that very worshipful brother is known to be so strongly imbued.

## LANCASHIRE WEST.

PRESTON.—*Lodge Concord* (343).—This lodge held its regular monthly meeting on Thursday, the 21st inst., at the King's Arms Hotel, Bro. Pritt, W.M., in the chair, assisted by Bros. Quagh, P.M.; Porter, S.W.; Smith, P.M., as J.W.; Stevenson, S.D.; Poole, J.D.; Laverty, I.G.; Heap, Sec.; Taylor, Margerison, Cockshott, Clegg, Steib, W.M. 314, Jackson, Greaves, P.M., Ashton, Farmer, Clitheroe, Dewhurst, Bee, &c. The minutes of the previous meeting were read and confirmed. Bro. the Rev. J. Taylor was raised to the sublime degree of M.M. Mr. Welbourn having been previously balloted for and unanimously accepted, was initiated. Two candidates were then proposed, after which Bro. Pritt, W.M., proposed, and Bro. Smith, P.M. seconded, that Bro. Porter, S.W., be the W.M. for the ensuing twelve months. The lodge was closed with solemn prayer at 9·45, and the brethren adjourned to refreshment.

## MONMOUTHSHIRE.

TREDEGAR.—*St. George's Lodge* (No. 1098).—This lodge met on Thursday, the 15th inst., for the first time after the vacation. The brethren mustered in considerable numbers, and among them were Bros. B. S. Fisher, W.M., Prov. G.J.D.; S. G. Homfray, P.M., Prov. G.J.W.; and Bond, P.M., Prov. G. Dir. of Cers. The lodge was opened in due form, and the minutes of the last regular lodge and of an intervening lodge of emergency were read and confirmed. Bro. David Dobbs was raised to the sublime degree of M.M. by the W.M, who, as usual, performed the ceremony in a very careful and impressive manner. After some routine business was gone through, upon the motion of Bro. Bond, P.M., seconded by Bro. Brown, it was unanimously decided that Bro. Middleton, P.M. 1098, &c., Prov. G.S.W., in consideration of the many services rendered by him to this lodge and to the Craft in general, be elected an honorary member of the lodge. The W.M. announced that during the recess death had robbed this lodge of two of its most respected members, namely, Bro. Richard Waters, who was one of the founders of the lodge, and also one of the oldest and most beloved Masons in the province, and Bro. the Rev. W. M. Jenkins, *B.A.*, a former Chaplain of the lodge. In each case a vote of condolence with the friends of the departed brothers was passed, and a copy ordered to be forwarded to their respective relatives. The W.M. then presented to the lodge an engraving each of the Boys' and Girls' Schools. Several names having been proposed for initiation and for joining membership, and there being no other business, the lodge was closed in due and ancient form.

## SUFFOLK.

IPSWICH.—*British Union Lodge* (No. 114).—The members of this old-established lodge held their regular monthly meeting at the Masonic Hall, on Thursday evening, the 21st inst. The occasion was rendered more than usually interesting by the visitation of the highly regarded Prov.G.M., Bro. Sir Shafto Adair, Bart., who is a member of the lodge. The brethren assembled at seven o'clock, when the chair of K.S. was taken by the W.M., Bro. Wm. Boby, supported by Bro. A. J. Barber, as S.W.; and Bro. P. Cornell, as J.W. There were also present the R.W. the Prov. G.M.; the D.Prov.G.M., Bro. the Rev. E. I. Lockwood, Bros. F. Gull, I.P.M.; Schulen, P.M.; Neave, P.M.; W. Spalding, Sec.; W. P. Mills, P.M., 375; S. B. King, P.M., 375; E. C. Tidd, P.A.G., Sec., C. Meadows, R. Stephens, S.W., 376; A. Gamman, 959; E. T. Read, 376; G. A. Turner, P.M., 376; J. Spalding, Tyler, &c. There was no special business before the lodge, but Bros. Gull and Cornell worked the First Section in such a manner as to call forth the warmest expressions of approval from the brethren. The R.W. the Prov.G.M. addressed the brethren, complimenting them highly for the admirable manner in which their Masonic duties were carried out; and more especially, he said, was a word of praise due to to Bros. Gull and Cornell for the able manner in which they had acquitted themselves. The Prov.G.M. also referred to the Craft apron which he then wore for the first time for many years, saying how many and varied were the thoughts which were called to memory since he first put it on in a Cambridge lodge He also expressed the pleasure it afforded him to be able to be

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present with them that night. The lodge having been closed in due and solemn manner, the brethren adjourned to the banquetting room, where an elegant repast was served. The W.M. presided, supported on his right by the Prov.G.M., the D.Prov. G.M., and other brethren. The usual loyal and Masonic toasts followed the removal of the cloth, not the least amongst them being the honoured guest of the evening, who was most enthusiastically received on rising to respond to the toast of his health, eloquently given by the W.M. The R.W. brother in concluding his acknowledgment of the compliment proposed the health of the W.M., who also came in for his share of greeting by the brethren, amongst whom he is a general favourite. Some first class songs and recitations were given during the evening; and so thoroughly did the brethren enjoy themselves that it was near twelve before the party broke up.

## SCOTLAND.

### EDINBURGH.

*St. Andrew's Lodge* (No. 48).

INITIATION OF HIS HIGHNESS THE PRINCE RHODOCANAKIS.

At an emergency meeting of this lodge His Highness Prince Demetrius Rhodocanakis was initiated into the Craft. A large number of brethren were present, among whom we noticed Bros. Dr. Carmichael, R.W.M.; W. Mann, 32°, J.G.W. of Scotland; Lindsay Mackersey, 30°, representative of the Grand Lodge of Canada; Dr. Cairns, 30°, High Prelate of the 18°, and Grand Orator of the 30°; Dr. Loth, 30°; H. Y. D. Copland, R.W.M. 44; W. Hay, 30°, P.M., &c.; C. Fitzgerald Matier, 18°, R.W.M. Mark Lodge, No. 22, Manchester; Dr. G. Dickson, *L.R.C.P., S.E.*, &c., and many other brethren whose names we were not able to obtain. Documentary evidence of the Prince's identity, and of the recognition of his titles and prerogotives by the British and Continental governments, having been asked for by the Masonic officials, the same were courteously submitted and acknowledged.

The lodge was then opened by Bro. Dr. Carmichael, R.W.M., assisted by his officers, and after the ballot had been taken, the candidate, Prince Demetrius Rhodocanakis, was admitted in due form, and was initiated into the mysteries and privileges of ancient Freemasonry by Bro. Carmichael, the R.W.M. The duties of Senior Deacon were efficiently discharged by Bro. C. Fitzgerald Matier, and the charge was delivered in a most impressive manner by Bro. H. Y. D. Copland, R.W.M. 44. The lodge was then advanced to the second degree, and His Highness was passed F.C. by Bro. Copland. The chair was then taken by Bro. W. Hay, P.M., and one of the Grand Stewards of Scotland, and the solemn ceremonies appropriate to the sublime degree of a Master Mason were gone through in a most efficient manner; the second part of the traditional history being given by Bro. C. Fitzgerald Matier. There being no further business before the lodge of emergency, it was closed in due form with solemn prayer, according to ancient custom. His Highness was pleased to remain with the brethren at refreshment, and responded in a most happy manner to the toast of his health, proposed by the R.W.M. Among the other toasts were "The Health of Bro. W. Mann, the J.G.W. of Scotland," "Bro. Lindsay Mackersey, G.G.E., Grand Representative of the Grand Lodge of Canada," "The Visiting Brethren," responded to by Bro. C. F. Matier; and "The Health of the R.W.M. and prosperity to the Lodge of St. Andrew," which was proposed by Bro. Mann, J.G.W.

It may be mentioned that the candidates, receiving three degrees in one night, which may appear somewhat irregular to our English brethren, is in certain cases of extreme emergency, as in the present case, permitted by the laws of the Grand Lodge of Scotland. We may mention also, that the Prince's educated manner, and gentlemanly courtesy, have produced a very favourable impression in Edinburgh. His initiation, we imagine, will be rather an awkward one for the Masonic, so-called, Order of the Red Cross of Rome and Constantine. The Prince, as must be well known to those of our readers who are more or less familiar with the long annals of the Byzantine empire, derives his paternal descent in a direct and uninterrupted line from the family of Caius Flavius Valerius Aurelius Claudius Constantinus, surnamed the Great, first Christian emperor of the Roman empire; and in his illustrious house are, at the present moment, represented not only nearly all the extinct historical and once omnipotent families of the Byzantine empire, on whose throne they sat for generations—The Ducas, Phocas, Lacapenos, Comnenos, Botomiates, Argyzos, Angelos, Birjennios, Palælogos, Vatatzes, Lascaris, Cantacuzinos, &c., with whom his own were allied over and over again, while reigning for centuries —but also those who reigned over the ancient kingdoms of Armenia, Iberia, Bulgaria, Georgia, Albania, Hungary, &c. Space will not allow of an historical sketch of this many-sided house, and we must therefore simply confine ourselves to a mention of some of the illustrious European families (representatives of some of which still exist), whose blood runs in the veins of our newly-initiated brother (the heir apparent to the honours of his family) either through the paternal or maternal line, viz.:— The old kings of France, the Grand Dukes of Muscovy (now Emperors of Russia), the Counts, and afterwards, Dukes of Savoy (now Kings of Italy), the Dukes of Austria (now the Emperors of Austria and Hungary, the Dukes of Brunswick, the Marquis of Montferrat (extinct), the old Norman Kings of the Two Sicilies (extinct), the Princes of Antiochia, the Counts of Sultzpachen, in Bavaria; and in more modern times (15th and 16th centuries), those of the Princes or Dukes— Crispi, Gommeriva, Venieri, Ghizi, Vioressi, Sfozza, Doria, D'Este, Borgia, Caraffa, Corsini, Borghesi, Pignatetti, Giustiniomi, Aldobrandini, Ursini, Grimaldi, Picodella, Mirandula, Piccolomini, San Severino, de Coronia, Foscari, de Gozadini, Visconti, Gonzagua, Farnesi, Spinola, Colonna, Strazza, de Lusignan, Mascino, Mallea, &c.

The father of His Imperial Highness, as already noticed in these pages, is the head of his house and the Hereditary Grand Master of the Supreme Constantinian Order of the Knights of St. George, whose decorations the *soi dissant* "Red Cross of Rome and Constantine" have assumed, and any Mason appearing in this decoration will now render himself constantly liable to challenge and proof of authority; and we are given to understand that, although the Prince objects to take legal proceedings against Masons, of whom he is now a brother, he has been solicited by some disaffected members thereof to place himself in the witness box if they take proceedings.

The family of his Highness, as we are instructed by history from time to time, have suffered much personally and pecuniarily in their efforts to assert the Ancient Byzantine Empire; especially in the horrible massacre of the Isle of Chio by the Turks in 1822. This place was the refuge of the family at the destruction of Constantinople in 1453, and here they remained up to the time of the massacre, when the greater portion of the family were slain, and the survivors scattered all over the world, with sufferings equal to the calamity of the loss of Constantinople. We know on good authority that many of the lodges scattering in the provinces formerly composing the Empire, had resolved to unite themselves into a Grand Orient, and had proposed his Imperial Highness as the first Grand Master. At the time this proposal was made, he was unable to accept the honour, not being a Mason, but this difficulty being removed, we trust he will soon be able to assume the gavel of Grand Master of the Grand Orient of the Byzantine people, and unite all the disintegrated lodges, at present scattered far and wide in Moldavia, Wallachia, Turkey, Armenia, Greece, Montenegro, &c., and now under about a dozen conflicting jurisdictions. We are requested to insert the foregoing to save inquiries from individual members of the order, and hear from Dr. J. Jackson Howard that the Prince's genealogy, with various documents, from the earliest times, will shortly appear under his editorship in "Miscellanea Genealogica et Heraldica," when those wish it will there find further information.

## INDIA.

### BOMBAY.

(*From a Correspondent.*)

EASTERN STAR LODGE (No. 1189).

Monday, the 16th ult., was the occasion of the usual monthly meeting of the Eastern Star Lodge, the Parsee lodge working under the English Constitution.

The principal business of the evening was the presentation of a testimonial to Bro. Thomas Diver, *M.D.*, W.M., on the expiration of his term of office. During his long connection with the

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Masonic bodies of Bombay, Bro. Diver has rendered valuable services to the Craft, but in no instance, probably, have they been more important than in connection with the Eastern Star. It was through his exertions that the Grand Lodge of England was induced to grant the warrant for the holding of the Eastern Star, and when about a year ago that lodge was consecrated, he was felicitated, not only on being its first Master, but its founder also. In gratitude to the worthy Master, the brethren, on the expiration of his term of office, voted him a Masonic jewel, and in a short time a very handsome sum—some 1,200 rupees—was subscribed by them for the purpose of supplementing the gift with another kind of testimonial, but some difficulty was felt in determining the form of the offering. However, it was ultimately arranged that the jewel should be accompanied by an illuminated address, and a purse of £100. The jewel is a handsome work of art and of a novel pattern, the Past Master's, Royal Arch, and Past District Grand Warden's jewels being here combined in one.

There was an unusually numerous gathering, including Masters of other lodges and Past Masters. After the disposal of the ordinary work, Bro. Sorabjee Frummurze, W.M., read the address, and added that he was very proud, as the Master of that lodge, in presiding on that occasion, and called on Bro. the Hon. J. Gibbs, the Deputy District Grand Master, to present these testimonials on behalf of the lodge. Bro. the Hon. J. Gibbs said it was with feelings of very great pleasure that he found himself charged with the agreeable task of presenting to their worthy and Worshipful Past Master, Bro. Diver, the handsome testimonial which had been subscribed. No one connected with Freemasonry in Bombay who had watched the Masonic career of Bro. Diver, from the time he first joined the craft in India, could have failed to have observed that in him are found all the elements of a first-rate Mason, for in every lodge to which he had belonged he had rendered good service, and had ever been ready to take any office that would be for the interests of the brethren. He is now in the proud position of having held the chair of three lodges in Bombay as well as holding the rank of Past Senior Warden of the District Grand Lodge of Bombay and its territories. He was well aware that Bro. Diver had been a great benefactor to this lodge. Not only had he been its Master, but it was through his exertions that the warrant for its constitution was obtained; and as the first and most able Master he had trained the brethren to that high degree of proficiency which we have this evening had an opportunity of witnessing, and which he could testify to the visiting brethren present was an example of the ordinary working of the lodge. Gratitude was undoubtedly one of the virtues of Masons, and upon the present occasion he would congratulate this lodge upon the form which its gratitude had taken.. He held in his hand a decoration consisting of a Past Master's jewel, Royal Arch jewel, and the District Grand Warden's jewel, and he was quite sure that wherever Bro. Diver went with that on his breast he would be what he deserves to be—a "marked man." The lodge in carrying out its purpose of honouring him in the way he ought to be honoured has added to the address (which the W.M. has just read) and the jewel, this purse; and the reason that the present assumed this form was the difficulty which the lodge felt in determining on the nature of the gift, Bro. Diver having already been presented with many testimonials, both of a scientific and other kind; and under these circumstances the lodge thought the easiest way of getting out of the difficulty was to hand over the balance of the money subscribed, in a purse, and to leave it to Bro. Diver to determine upon the disposal of it. He would not detain them longer, but in the name of the W.M. of this lodge and its members he would attach the jewel on his coat, and in their names presented the purse, which, though very handsome on its exterior, was still more so in its interior.

Bro. Diver, who was loudly cheered on presenting himself, said he was so struck with astonishment at the form in which it had pleased them this evening so kindly to show their appreciation of his conduct during the time he had the honour of occupying the chair as their Master that he did not at present feel sufficiently equal to expressing himself in terms grateful enough for the honours and presents which had been conferred upon him that evening. He was indeed deeply grateful for the very handsome manner in which he had been treated—for the valuable and beautiful jewel placed on his breast as a mark of their esteem and of his rank in the Craft, and for the valuable present of money, with which he should purchase something in the name of the lodge which would be highly valued by him, and by his family, he hoped, after him. It was sometimes customary for a lodge to present its Past Master with a slight recognition in the shape of a Past Master's jewel, but he could not conceive what he had done that was a sufficient reason for Lodge Eastern Star to reward him in that manner. As to the steps that were taken to obtain the warrant for the lodge, when it was proposed to form the lodge, he was asked by some twenty enthusiastic Parsee brethren to join them in the movement, and he did so They were successful in their endeavours to obtain a warrant, and when the lodge was fairly formed, their enthusiasm in their work was so great that they soon became well up to their duties, and the result was that he found his work easier than it had been in either of the two other lodges of which he had been Master. The novelty of his position as Master of the first Parsee lodge formed in Bombay under the English Constitution, and the success which had attended their efforts, were the principal reasons in his mind why he had been so rewarded that night. "Success is merit;" this lodge had been very successful, and they had visited that success upon its late Master. Thanking them all most sincerely for the great honour they had conferred on him, he concluded by thanking Bro. Gibbs for the way in which he designed this very beautiful and valuable jewel—for it was he who designed it—and also Bro. Percy Leith for the care and trouble he had been at in getting the jewel out there from the best makers at home.

On the motion of the W.M., seconded by Bro. Pestonjee Bazonjee (Senior Warden), a vote of thanks was passed to Bros. Gibbs and Percy Leith for their services in connection with the design and making of the jewel.

## ROYAL ARCH.

### METROPOLITAN.

ENOCH CHAPTER (No. 11).—This chapter met for the first time after the recess, on Monday, the 19th inst., at Freemasons' Hall, for the purpose of installing Comp. Pierce Egan, as Z.; Comps. Moutrie, H.; Swainston, J.; Dr. Godwin, Scribe N.; Honey, P.J.; Fish and Dale, A.S.'s; Morris and Palmer, Stewards. Comps. Williams and Matthews were re-appointed to the posts so long and satisfactorily held by them, of Treas. and Sec. The M.E.Z. having in excellent style exalted Bro. North and Eccius, the brethren adjourned to the banquet. The visitors were Comps. Wright, 22; and Luxmore, 129.

CHAPTER OF INDUSTRY (No. 186).—On Tuesday, the 19th inst., the companions of this chapter met at Freemasons' Hall. Comp. W. Bartlett was installed Z.; H. G. Lake, H.; E. Clarke, J.; Carpenter, P.Z.; S. E. Blake, S.N.; G. Kelley, Treas.; O. W. Nolhmer, P.S.; Mortlock and Berry, A.S.'s; J. Kench, Steward. A P.Z. jewel was presented to Comp. Mann by the M.E.Z., with expressions of admiration of the manner he had occupied the chair during his year of office, and his exertions in establishing the chapter, which Comp. Mann suitably responded to. The business concluded, the companions adjourned to the banquet. The visitors were Comps. W. Turner, Morton Edwards; H. W. Lindus, 742; W. C. Lucey, 21; and H. Massey, J. 619.

ROBERT BURNS CHAPTER (No. 25).—On Monday, the 25th inst., the companions of this chapter met at the Freemasons' Hall. There were present: Comps. Watson, P.Z. as M.E.Z.; A. J. Codner, H.; Nicholson, J.; John Lyon, P.Z. Scribe E.; Beech, Scribe N.; G. King, P. Soj.; W. Hurlstone, P. Assist. Soj., and John Denton, Steward. Comp. E. A. Waber of No. 452, was present as a visitor. Bro. W. H. Munday, of Robert Burns Lodge, was exalted. At the banquet, which followed the conclusion of the business, about 25 companions sat down, and the usual loyal and Masonic toasts were given.

### SCOTLAND.

GLASGOW.—*Caledonian of Unity Chapter.*—The usual monthly meeting of this chapter was held in the Freemasons' Hall, Buchanan-street, on Tuesday evening, the 26th inst., for the installation of office-bearers, but the ceremony was unavoidably postponed until next meeting. The chapter was duly opened by the Principals, and the minutes of last regular chapter and of two emergency meetings were read and confirmed. The audit committee then presented their report, which showed a very

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satisfactory balance in hand, and the chapter may be congratulated as being one of the best working and successful, if not "the most flourishing chapter in the west of Scotland." The chapter was then closed opened in the Mark and Past Master degrees respectively, when Bros. Davis and M'Kinnan, M.M.'s of Lodge Thistle and Rose, No. 73, Glasgow, being duly prepared, presented themselves and received the above degrees at the hands of Comps. Gilchrist, H., and Balfour, Z. Before the closing of the chapter, the Past Scribe E., in the names of the office-bearers and companions of this chapter, was presented with a very handsome Royal Arch jewel. Comp. M'Lennan returned thanks in a very able manner. The following are the office-bearers of this chapter for the next year, and who were duly elected on the 14th October last:—Comps. James Balfour, M.E.P.Z.; James Grey, P.M., E.P.Z.; David Gilchrist, M.E. P.H.; Arch. Hood M'Culloch, M.E.P.J.; Thomas Findler, Scribe E.; John M'Lennan, Scribe N.; John Roger, Treas.; Arch. Douglas, 1st Soj.; William Foster, 2nd Soj.; Robert Bell, 3rd Soj.; William Jamieson, Jan. This being all the business, the lodge of Past Masters was duly closed; afterwards Comp. James Balfour was installed into the chair of Principal Z. by Comp. James Grey, P.E.Z.

## KNIGHTS TEMPLAR.

### SUFFOLK AND CAMBRIDGE.

IPSWICH.—*Royal Plantagenet Encampment.*—A meeting of this encampment of Masonic Knights Templar, Knights Hospitallers of St. John of Jerusalem, Palestine, Rhodes, and Malta, was held at the Masonic Hall, on Monday, the 25th inst., when the encampment had the distinguished honour of being visited by the Illus. Sir Knight Albert Goodall, 33°, Foreign Representative of the Grand Commandery of New York. The eminent Sir Knight presented his letters of credence. The encampment was also honoured by the presence of the Very Eminent Provincial Grand Commander of Suffolk and Cambridge, Capt. N. G. Philips, 33°. The encampment was opened in the absence of the E.C,, by Sir Knight the Rev. R. N. Sanderson, 30°, P.E. C,D.P.G.C. Suffolk, and upon the muster roll being called the Sir Knights present answered to their names as foliows: C. T. Townsend, Reg. P.E.C.; P.G. Capt. Lines, England, Prov. G. Chancellor; J. A. Pettit, junr.; W. Cuckon, Prov. 1st Standard Bearer; A. J. Barber, Prov. G. Org.; J. Townsend, 1st Capt. Prov. G. 1st Herald; John Pitcher, P.E.C. P.G. 1st Capt.; W. T. Westgate 2nd Capt. Prov. G. Dir. of Cers.; Edward Dorling, P.G.; Capt. Lines, England, Prov. G. 2nd Capt.; G. S. Golding; J. T. Helens, Prov. Grand 2nd Herald; T. Chinnock, Prov. Grand Sword Bearer; E. Robertson; Sir Knight Emra Holmes, 31°, Prov. Grand Almoner, Northumberland was a visitor, Comp. Chas. Hector Woods, R.A.M. of the Alexandra Chapter, having been duly elected was then dubbed, created, and installed a Masonic Knight Templar. The impressive ceremony was ably performed by the Rev. and Eminent Commander, assisted by the Prov. Grand Commander. Sir Knight Emra Holmes of the Royal Kent Encampment, Newcastle-on-Tyne, was proposed as a joining member of this encampment. After a brief interval for refreshment, a Priory of Malta was opened, Sir Knight Rev. R. N. Sanderson, P.E.P. acting as Prior, and the knights acting as follows: Sir Knights C. T. Townsend, P.E.P.; J. A. Pettit, jun., Turcopolier; W. Cuckon, Conservator; A. J. Barber, Treas.; J. Townsend, Hospitaller; W. T. Westgate, Marshall; J. Chinnock, Chancellor; E. Robertson, Bailie. The V.E. Prov. Grand Commander, Sir Knt. Capt. Philips, acting Capt. General; Sir Knt. Dorling, as Lieut. General; Sir Knt. A. G. Goodall. as 1st Lieut., and Sir Knt. Emra Holmes, as 2nd Lieut. The following Knights Templars, Chas. Hector Woods, George Steele Golding, and John Pitcher, P.E.C. and Prov. Grand 1st Capt., were then introduced and received, the accolade on being dubbed Knights of St. John of Jerusalem, Palestine, Rhodes, and Malta. The interesting ceremony was very ably gone through by the Eminent Prior, and on its conclusion the Sir Knights retired to an elegant banquet admirably served. The usual loyal and Masonic toasts were given and responded to, "Her Majesty the Queen" and the "Most Eminent and Supreme Grand Master of the Temple," being duly honoured, Sir Knt. Sanderson, who presided, then proposed "The Very Eminent Provincial Grand Commander of Suffolk" in eulogistic terms. The grand salute having been given, the Prov. Grand Commander responded, and whilst thanking the Sir Knights present for their kindness, and expressing the pleasure he felt in coming amongst them and also in noticing the prosperous condition of the Order in Suffolk, he bade them remember that as the number of Knights Templar and Encampments increased, the Sir Knights should be most particular as to the class of Masons admitted to this degree of chivalry. The E.C. then proposed in very glowing terms the health of Sir Knight Goodall. who had been sent to visit English encampments by the Grand Commandery of New York, and who had elected the Royal Plantagenet Encampment in order to see the working of the Templar and Malta degrees. Sir Knight Goodall, in responding, spoke with gratitude of the kind reception he had met with both in England and abroad. He stated that when he left the United States it was asked, "What do we know of Masonry abroad? What are, and what shall be the recognised degrees throughout the world?" In the course of his travels through Europe he had been enablsd to learn much, and the result of his investigations he had communicated to the Supreme Grand Council, Northern Jurisdiction, of the United States, which reports were now before the Masonic world. The object of such intercommunication and reciprocity amongst Masons "was," he said, "to try and know each other better, that we might love each other more." The illustrious Templar believed that he was the pioneer of a grand united chain of Masonry throughout the world. As man was improving, so Masonry was improving, every rite progressing; and no part of Masonry more than that branch to which the Sir Knight belonged, since there was no rite which brought them so near to the Great Architect of the Universe. The Knights of the Temple would recollect that they met not on the Level but on the Cross. The illustrious visitor concluded an eloquent speech by hoping the day would come when he might be able to reciprocate the kindness the members of the Plantaganet Encampment had shown him. "The newly installed Sir Knights" was the next toast, followed by that of "The Eminent Commander," proposed in felicitous terms by the Prov. Grand Commander, and suitably acknowledged by Sir Knight Sanderson, who owned that he was proud to hold the baton of command over the encampment. The brethren separated at a late hour.

## THEATRICAL AND MUSICAL NOTES.

Saturday evening last witnessed several changes in the London theatres. At the Lyceum, *Hamlet*, with Mr. Allerton as the Prince of Denmark, took the place of *Still Waters run Deep*, Mr. Reeve having concluded his engagement. Mr. Allerton departs from many stage conventionalities associated with this character, and his reading of it was received with considerable applause by a numerous audience. At the Globe, after a run of six weeks with *Progress*, Mr. Byron made his first appearance on the London boards in a new piece of his own, entitled *Not such a Fool as He looks*, a three act farce. The piece (except one dance) was well received.

On Monday Bro. Buckstone's winter campaign commenced at the Haymarket with the three act comedy of *New Men and Old Acres*, in which Miss Madge Robertson, Mr. and Mrs. Chippendale, Mr. Howe, and Mr. Buckstone sustained the principal characters.

At Drury Lane *Formosa* has reached the 79th night, the public showing no sign of weuriness; *Lost at Sea* continues at the Adelphi; and the drama *A Life Chase* promises a lengthened run at the Gaiety. *Little E'mly* has achieved a deserved success at the Olympic. *The Turn of the Tide* at the Queen's has reached its 120th representation; while *School* at the Prince of Wales's has now prolonged its career to 236 nights. At the Holborn the old tragedy of *The Gamester* has attracted fuller houses than *Plain English*. Mrs. Pitt has proved herself a good caterer at the Surrey, where Madame Celeste is nightly rapturously received by old Surrey playgoers in Palgrave Simpson's drama *The Watch Dog of the Walsinghams*. Mr. Halliday's Drury Lane drama *King*

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*of Scots* has met with considerable success at Sadler's Wells. Mr. Vining's season at the Princess's suddenly collapsed on Monday with a simple announcement that the theatre was closed, by which we judge that *Escaped from Portland* was not sufficiently appreciated to pay. At the Royalty and Charing Cross Theatres the programme is unchanged. Fred. Maccabe concluded a highly successful career at the Standard on Saturday last, and on Monday Mr. Russell's opera company took possession, producing Offenbach's *Grand Duchess*.

At the Victoria a new drama has been produced, the title of which, *The Old Rag Shop—Who lived there?—What were its Secrets?—What became of the Stolen Property?—What was the Dark Deed in the Cellar?—What was the end of the Old Fence*, promises a treat to those who delight to "sup the horrors" which have ever been the stock commodity of the great transpontine home of melodrama.

The Gallery of Illustration is occupied by Miss Bouverie, who, assisted by Mr. Gaston Murray, Mr. Geo. Melville, and others, is giving a series of "costume recitals," the selections being taken from *As you like it*, *Romeo and Juliet*, and *Anthony and Cleopatra*.

At the Crystal Palace on Saturday last the concert comprised selections from the works of Beethoven, Rossini, Mozart, Schuman, Benedict, Mendelssohn, Verdi, and Claribel. The feature of the day was the singing by Mr. Cummings of "A Bridal Song," accompanied by the composer, Madame Sainton-Dolby; although evidently not in good voice, he was rewarded with a recall. Mendelssohn's "Fingal's Cave" overture was one of the most brilliant pieces in the programme, which, however, was below the average. M. Sainton gave a concerto on the violin, op. 64. He was apparently nervous during the first part, but towards the end he played in an artistic manner. On Monday the new stage and theatre on the north side of the transept was opened with the performance of Balfe's favourite opera *The Rose of Castille*, in which Mr. George Perren, Mr. E. Connell, and Mdlle. Florence Lancia sustained the principal characters, supported by a full chorus and orchestra. On Thursday Blondin made his final trip across the rope on the bicycle, and Ethardo also concluded his engagement. On the same day the last exhibition of fireworks and illumination of the fountains took place.

## LITERATURE, SCIENCE, AND FINE ARTS.

THE "Journal of the Ethnological Society," edited by Professor Huxley, Professor Busk, Sir John Lubbock, Col. Lane Fox, and Bro. Hyde Clarke, consists this quarter of a large number, with maps and engravings, in which the Ethnological Papers on India are completed, forming a series with the last number; and the whole of the Papers on the North American Indians are brought together. The article of this number is the review at length, by Bro. Hyde Clarke, of Gladstone's new book on Homer, the Juventus Mundi. The notices of this book hitherto, referring to the classical scholarship, have been very favourable, but the present article, which may be taken to represent the views of the editors, is altogether opposed to the ethnological and mythological principles adopted by Mr. Gladstone. The writer, in contraverting Mr. Gladstone, gives new and original matter in the ethnology of Greece and Asia Minor, and a new theory of the Trojan population and Trojan war.

A POSTHUMOUS volume of works by the late Leigh Hunt is announced. It will be selected and edited by Mr. E. Ollier, a personal friend of the author, and will be entitled, "A Tale for a Chimney Corner, and other Essays." It will no doubt prove a charming book. Being published at a low price, although elegantly printed, it will be within the reach of all classes of readers.

EXHIBITION OF CABINET PICTURES AT THE DUDLEY GALLERY.—The third winter exhibition of cabinet pictures was opened to private inspection on Friday, the 22nd inst. The collection contains some 200 works, and among the most distinguished artists we observed the names of Wm. Weekes, G. F. Watts, E. S. Kennedy, Field Talfour, Frank W. W. Topham, G. D. Leslie, Briton Riviers, A. B. Donaldson, W. H. Weatherhead, R. C. Leslie, G. Webb, Lionel Smith, and William Muckley.

THE American journals state that Mrs. Stowe's reply to her assailants will be published in a small volume by Field, Osgood, & Co., of New York.

ANOTHER wonderful shilling volume has just been issued from the press. Messrs. Moxon & Son have announced a popular edition of Tom Hood's works, of which this volume forms the first part. It contains "The Paysley Papers;" "The Spanish Revolution;" "Black, White, and Brown;" "A Letter from an Emigrant;" and "An Assent to the Summit of Mount Blank." The type is clear, the work beautifully printed, and the author's illustrations have been retained.

## LAYING THE FOUNDATION-STONE OF THE NEW TOWN HALL, PORT-GLASGOW, SCOTLAND.

Tuesday, 12th inst., was an eventful day in the history of Port-Glasgow, in consequence of the laying of the foundation-stone of a new Town Hall, the want of which has been keenly felt for a great length of time by the inhabitants. The day was observed as a general holiday. From an early hour in the morning flags were hoisted on house tops, carried in a line across the streets. The area opposite to the Town Buildings was the scene of large triumphal arches, and the fronts of the buildings were profusely bedecked with flowers and banners.

The Provincial Grand Lodge of Freemasons met and were constituted in the coffee room, Town Buildings, at noon. The following gentlemen were present:—Bros. Sir Michael Robert Shaw Stewart, *Bart.*, Prov. G.M.; Robert Steele, D. Prov, G.M.; James J. Grieve, *M.P.*, S. Prov. G.M.; Rev. Mr. Walpole, Port-Glasgow, Prov. G. Chaplain; John Reid, S.W.; P. M. Black, J.W.; Andrew Boag, Prov. G. Sec.; John Fleming, Prov. G. Treas.; E. S. Blackmore, Prov. G. Clerk; Neil Kelly, S.D.; David Gilkison, J.D.; T. B. Newton, I.G.; James Hogg, Tyler, &c. Bro. Bryce, Tyler of the Grand Lodge, was in attendance with the jewels and paraphernalia of the Grand Lodge of Scotland. Meanwhile the trades and other public bodies, which had come forward to take part in the proceedings, were mustering, and taking up in the procession the position allotted to them by Captain Hunter, Chief Constable of Renfrewshire.

Shortly after ten o'clock the procession was set in motion. Captain Hunter rode on a white horse in front of a body of police, who were followed by the carters, the Artillery Volunteers, and the Rifle Volunteers; the Provost, magistrates, councillors, harbour trustees, town officials, and the architect, inspector, contractors, and subscribers. Two pipers succeeded, and they were followed by the shoemakers, bakers, joiners, painters, carpenters, boilermakers, rivetters, tailors, blacksmiths, the amalgamated engineers, and moulders, most of whom carried emblems of their respective trades. Next in order followed the members of the Ancient Order of Foresters, belonging to the Courts of Newark (Port-Glasgow), and Caledonia (Greenock), and preceded by the Leith band. The brethren displayed their beautiful banners.

The Freemasons came next, and this fraternity marched in their order on the Grand Lodge Roll, the younger lodges in advance, and the Provincial Lodge bringing up the rear. The lodges represented were the following:—3½, St. John, Glasgow; 68, Doric Kilwinning, Port-

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Glasgow; 73, Thistle and Rose, Glasgow; 116, Royal Arch, Rutherglen; 129, St. Mirren, Paisley; 153, Royal Arch, Pollokshaws; 156, St. Barchan, Kilbarchan; 175, St. John, Greenock; 219, Star, Glasgow; 333, St. George, Glasgow; 335, Argyll, Dunoon; 362, St. Clair, Glasgow; 370, Renfrew County Kilwinning, Paisley; 426, Prince of Wales, Renfrew; 441, Glasgow, Glasgow. Among these lodges were distributed the Greenock Artillery, the Kilbarchan, and the Greenock Rifle bands, as also two pipers. The vast procession, which numbered nearly 2,000 persons, and extended fully half a mile, was brought up in the rear by a body of police.

Arrived at the hall, the trades wheeled to the left, and up Chapel-lane, the magistrates, &c., wheeling into and taking position on the platform. Upon the arrival of the head of the Masonic body at the hall, the remainder of the procession halted and opened up on each side, allowing the Provincial Grand Lodge to pass down the centre to the foundation stone. The ceremony which followed was witnessed by numerous crowds of ladies and gentlemen, the temporary platforms which were erected being completely filled. The proceedings were begun by the presentation of a beautiful silver trowel to Sir Michael, which bore the following inscription:—"Presented to Sir M. R. S. Stewart, *Bart.*, of Greenock and Blackhall, Lord Lieutenant of the County of Renfrew, and Right Worshipful Provincial Grand Master of the Provincial Grand Lodge of Freemasons of Renfrewshire (West), by the Provost, Magistrates, and Town Council of Port-Glasgow, on the occasion of his laying the Foundation stone of the New Town Hall of that town. 12th October, 1869."

The Greenock Rifle band, who were on the platform, played "God Save the Queen" and the Masons' anthem.

An appropriate prayer having been delivered by the Rev. T. B. Walpole, Acting Prov. G. Chaplain,

Bro. Andrew Boag, the secretary of the lodge, read the document, which was deposited, along with the various articles contained in the sealed vase, in the cavity of the stone.

The band then struck up the "Old Hundred," and the stone was laid by Bro. Sir Michael with full Masonic honours, the spectators cheering vociferously when the task was completed, and the band playing "Great Light to Shine."

Bro. Sir Michael Shaw Stewart then said: Provost Lang, ladies, and gentlemen,—I have pleasure now to inform you the foundation stone of the new Town Hall has been duly laid with Masonic honours. I, as Prov. Grand Master, assisted by the Prov, Grand Lodge of the district, and supported by a great number of brethren of the craft, have discharged the task which you, sir, requested me to perform. We have upon this occasion been supported and encouraged by a great number—I should say the whole number—of our population; and so far from having been in any way hindered by the multitude that surrounded us, we have been, I must say, encouraged. In these busy days, which have had their effect on Port-Glasgow, it has been found a great inconvenience to have no place of public interest in the town, and your enterprising men have bestirred themselves and have taken steps which have resulted in the laying of the foundatitn stone of the large and handsome building which is to be erected. I believe that I should not be wrong in saying that 15 years ago there was only one shipbuilding yard in the town, and now there at least a half a dozen, employing several thousand workmen; and within the last ten years, I believe, the population has been nearly doubled. This, and the increasing number of highly respectable workmen and mechanics in this town, has led to trade soirees being held, social meetings and gatherings, attended by employers and employed; and, for the convenience of these meetings, it has been found, as I understand, very difficult to obtain suitable accommodation, and I believe that this fact, as much as anything else, has led to the steps being taken for the erection of a public hall, under the auspices, I believe, in the first instance, of your ever-popular, ever-general ex-Chief Magistrate, John Reid. When saying this I cannot, and I am sure you Port-Glasgowegians cannot, forget the energetic steps he took a number of years ago to extricate your various trusts from the difficulties in which they for some time found themselves. He has been aided by many gentlemen, and by no one, I am sure, more heartily than by our present worthy Chief Magistrate, Provost Lang. Provost Lang, it has been a very great pleasure to me, I assure you, on this occasion, to be present; and allow me to congratulate you and your colleagues on this important work which is being carried out during your tenure of office of the chief magistracy of this town. In the name of all the Masons here present, and in my own name, we wish to this building every success. May it stand for ages as a memorial of the old fame of Port-Glasgow, as a token of its present prosperity, and as an emblem of its future and increasing welfare.

Provost Lang remarked that one of the most distinguishing characteristics of the progress of a people is the character of its public buildings. If these be mean and inappropriate it shows that the people of the town, or the district, or the country are selfish, spiritless, and unpatriotic. The inhabitants of Port-Glasgow, in erecting this building, are doing honour to themselves, wiping out a stain from their character, and supplying a want that has been long and keenly felt. He thanked Sir Michael personally for the many acts of kindness he had shown to Port-Glasgow, and, upon this occasion, for the promptitude with which he responded to the request of the corporation to lay the foundation stone of the new hall in his capacity as Prov. Grand Master specially, and to the brethren of the Masonic Craft; to the Foresters, to the trades generally, and all who had taken a part in the day's proceedings, he returned the heartfelt thanks of the corporation and of all who take an interest in it, and last, what ought to have been first, to those ladies who have honoured us with their company, whose presence has imparted grace and beauty to these interesting proceedings. There was a time when the balance hung even as to whether the hall would proceed or not. There was a doubt in many minds as to their power to carry it through. On a late occasion a lady said to him emphatically that it would be a disgrace to the men of Port-Glasgow if they could not erect such a building as this, and that she herself would give £100 towards the object. That imparted galvanism to the whole undertaking, and the result was that on that day they laid the foundation stone with a ceremony that will be remembered by old and young for many long years.

Bro. Bryce, Tyler of the Grand Lodge of Scotland, called for three cheers for Bro. Sir Michael, which were enthusiastically given, the band playing "Rule Britannia."

The ceremony being completed, the Volunteer and Masonic bodies, headed by the Grand Lodge, marched to the front of the Town Buildings, where they dispersed. The trades had, while the ceremony was going on, marched to their respective places of meeting, and throughout the afternoon several of them paraded the streets to the music of their bands, and followed by crowds.

At half-past five in the evening a public dinner was given in commemoration of the event in the old Town Hall, King-street, which was tastefully decorated with evergreens for the occasion. Provost Lang occupied the chair, and was supported by a numereus and distinguished company.

The Rev. Mr. Horne having asked a blessing, an excellent dinner, provided by Mr. M'Kay, of Greenock, was partaken of, after which the Rev. Mr. Bell returned thanks.

The Chairman, who read a note of apology from Provost Macfarlane, Paisley, who was unable to be present, then proposed "The Queen," "The Prince and Princess of

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Wales," "The Navy, Army, and Volunteers," coupled with the name of, and replied to, by Mr. Crawford, editor of the *Volunteer News*.

The Provost next proposed "The Lord Lieutenant of the County," and in doing so said: In Sir Michael's presence I cannot say what I would like to say, or give expression to what I feel; but this I will say, that, apart from the adventitious aids of birth and rank and wealth—and these, when rightly used, are amongst the best gifts of earth—Sir Michael has far higher claims on our respect, esteem, and love, for he he has shown himself to be one of Nature's noblemen, and that is the highest title that earth can bestow.

"A king can mak' a belted knight,
A marquis, duke, an' a' that;
But an honest mans' aboon his might—
Gude faith he maunna fa' that."

One word more in reference to the Lord Lieutenancy. No appointment that has been made in the county during the present generation has been more popular than the appointment of Sir Michael to that distinguished office. For once, "Whig an' Tory a' agreed," and men of all shades of politics expressed themselves as highly pleased that Government had done the right thing and a graceful act, and put the right man in the right place.

The Lord Lieutenant expressed his thanks for the compliment the company had just paid him, aed said that if anything more external could induce him to do his duty it would be the kind expressions which had been made to him both in public and private since his appointment to the Lord Lieutenancy of the county. He resumed his seat by returning thanks for their kindness, and said he assured them it was heartily appreciated.

The Chairman, in proposing "Success to the new Town Hall," in an eloquent address, gave a brief account of the history of Port Glasgow.

Bailie Duncan then proposed "Her Majesty's Ministers."

The Rev. Mr. Bell then proposed "The Provincial Grand Lodge and Assisting Brethren." He said all the ministers of the town wished hearty success to the building of which the foundation-stone had been that day laid. In absence of a Town Hall, lectures and meetings were often held in a church, which was hardly the place for such gatherings; and the ministers were obliged to Provost Lang for helping them out of that dilemna. They should now have no difficulty in saying to any one who wanted either of the churches for the purpose of delivering a lecture, "Go to the Town Hall." He believed the Provost of the town, like the clergy, had the good of the public at heart. As to the Masonic bodies, their good deeds spoke for themselves; and he begged to couple with the toast the name of Sir Michael Shaw Stewart, who had that day placed themselves under deep obligations to him.

Bro. Sir Michael replied.

The other toasts were—"The Clergy;" "The Provost, Magistrates, and Town Council of Greenock;" "The Subscribers, Trades, and others assisting;" "The Provost, Magistrates, and Town Council of Port-Glasgow;" "The Press;" "The Ladies;" "The Chairman;" "Croupier," &c.

Some appropriate music was discoursed at intervals by a quadrille band.

## FREEMASONRY IN JAPAN.

(*From a Correspondent.*)

For some time past, there had been growing up in the minds of many of the leading brethren a feeling that the craft in Yokohama had attained such numbers as to render it desirable to extend its means of working, and increase the channels through which its energies might be directed. In the early part of this year, this feeling took definite shape; and a meeting being held for the purpose, a petition to the M.W.G.M., the Earl of Zetland, was prepared in due form, and transmitted by the second mail in February. The prayer of the petition being granted, a warrant from the G.M. was received on the 21st ult., empowering the petitioning brethren to meet under the title of the O Tentosama Lodge No. 1,263, on the registry of the Grand Lodge of England, and appointing Bros. C. H. Dallas, P. M. of the Yokohama Lodge No. 1,092, as first W.M., A Mitchell, S.W., J. D. Carroll J.W. On the 28th ult., the new lodge held its inaugural meeting, when after being opened in due form, the officers for the ensuing year were appointed, and invested with the insignia of their respective offices—a very handsome set of paraphernalia having been received from London. The officers are: Bros. W. Bourne, S.W. of No. 1092, Treas. E. F. Ansell, W.M. of No. 1,092, Sec. E. Rothmund, S.D., Alex. Marks, J.D. J. L. Lieberman, I.G., J. R. Anglin, Tyler.

Bro. Ansell then presented the new Lodge with a handsomely bound volume of the sacred law, for which the thanks of the lodge were immediately voted. The W.M. then addressed the lodge congratulating the petitioning brethren on this, the successful result of their petition, and thanking the visiting brethren for coming forward in such numbers to testify their interest and sympathy for the new lodge. In the course of his speech, the W.M. stated that certain brethren had been apprehensive lest the establishment of a new lodge should be productive of schism in so small a community; but he thought that they would dismiss all apprehension when they learnt that the W.M., the S.W., the Secretary, and the Treasurer of the Yokohama Lodge were to be found in the persons of the Secretary, the Treasurer, the S.W., and the W.M. of the O Tentosama Lodge. No better guarantee could be given for a perfect unanimity prevailing between the two lodges, and by two lodges, thus working had in hand, more power would be gained for the craft, and its efficiency would be greatly augmented.

After the conclusion of ceremonies, the brethren withdrew for refreshments, when after the usual toasts of obligation, "The prosperity of the O Tentosama Lodge" was proposed in a most eloquent speech by Bro. Ansell, as W.M. of the senior lodge.

After a few more personal toasts, not forgetting absent friends, interspersed with some vocal melody, the brethren separated at half-past eleven.

Before the closing of the lodge, two brethren were proposed as joining members, and six gentlemen as candidates for initiation.

## LIST OF LODGE, &c., MEETINGS FOR WEEK ENDING 6TH NOVEMBER, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; R., Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

*Monday, Nov. 1st.*

LODGES.—Robert Burns, F.M.H.; Royal Jubilee, Anderton's Ho., Fleet-st.; United Lodge of Prudence, Albion Tavern, Aldersgate-st.; St. John's, Radley's Ho., Bridge-st., Blackfriars; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Amity, Albion Tav., Aldersgate-st.; Joppa, Albion Tav., Aldersgate-st.; Unions, F.M.H.

*Tuesday, Nov. 2nd.*

Colonial Board, at 3.——LODGES.—Albion, F.M.H.; Old Dundee, London Tav., Bishopsgate-st.; Temple, Ship and Turtle, Leadenhall-st.; Old Concord, F.M.H.; St. James's, Leather Market Tav., Bermondsey.—— CHAPTERS.—Temperance, White Swan Tav., Deptford; United Pilgrims, Horns Tav., Kennington.

*Wednesday, Nov. 3rd.*

Grand Chapter, at 8.——LODGES.—Stability, George Ho., Aldermanbury; Zetland, Anderton's Ho., Fleet-st.; Mac Donald, Head Qrs. 1st Surrey Vol. Corps, Brunswick-rd., Camberwell.

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*Thursday, Nov. 4th.*

LODGES.—Egyptian, Anderton's Ho., Fleet-st.; Strong Man, F.M.H.; Good Report, Radley's Ho., Bridge-st., Blackfriars; Lion and Lamb, City Terminus Ho., Cannon-st.; Ionic, Ship and Turtle, Leadenhall-st.; St. Andrew's, F.M.H.; La Tolerance, F.M.H.; Yarborough, Green Dragon, Stepney: Victoria Rifles, F.M.H.; Excelsior, Sydney Arms, Lewisham-rd.; Perfect Ashlar, Gregorian Arms, Jamaica-rd., Bermondsey.——CHAPTERS.—Sincerity, Cheshire Cheese Tav., Crutched Friars; Westbourne, New Inn, Edgeware-rd.; Crystal Palace, Crystal Palace, Sydenham.

*Friday, Nov. 5th.*

LODGES.—Florence Nightingale, Ma. Ha., William-st., Woolwich; Hornsey, Anderton's Ho., Fleet-st.——CHAPTER.—Fidelity, London Tav., Bishopsgate-st.

*Saturday, Nov. 6th.*

Gen. Committee Boys' School, F.M.H., at 4.—— LODGE.—St. Thomas, Radley's Ho., Bridge-st., Blackfriars.

## METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

*Monday, Nov. 1st.*

Prosperity, White Hart, Bishopsgate-st.; Temple, Old George St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd., Deptford; Old Concord, Turk's Head, Montcombe-st., Belgrave-sq.; Sincerity, Cheshire Cheese, Crutched Friars; St. James's Union, Swan Tavern, Mount-street, Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; High Cross, White Hart Ho., Tottenham; Tower Hamlets Engineers, Duke of Clarence, Commercial-rd. East; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.

*Tuesday, Nov. 2nd.*

Strong Man, White Horse, Little Britain; Faith, Fisher's Restaurant, Metropolitan District Railway, Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; British Oak, Silver Lion Tavern, Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane.—— CHAPTER OF INSTRUCTION.—Rose of Denmark, George Ho., Aldermanbury; Robert Burns, Sussex Stores, Upper St. Martin's-lane.

*Wednesday, Nov. 3rd.*

Confidence, Railway Tav., Fenchurch-st.; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro' Castle Tavern, Peckham Rye; Pythagorean, Prince of Orange Hotel, Greenwich.—— CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, Nov. 4th.*

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd.; Globe, No. 10, Old Bond-st.; United Mariners, Three Cranes, Mile End-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; St. John's, Hollybush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, St. Mary Axe; Whittington, Crown Ho., 41, Holborn; Royal Oak, Royal Oak Tav., Deptford.——CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, Nov. 5th.*

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Union (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tavern, Kennington; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury.

*Saturday, Nov. 6th.*

CHAPTER OF INSTRUCTION.—Mount Sinai, Union Tav., Air-st., Regent-st.

## PROVINCIAL.

### DORSET.

WIMBORNE MINSTER.—*Mon.*,, Lodge: St. Cuthberga, Crown Inn.—— PORTLAND.—*Mon.*, Lodge: Portland, Breakwater Ho. *Wed.*, Grand Chapter, at 8.——POOLE.—Lodge: Amity, M.H.——DORCHESTER.—*Wed.*, Lodge: Faith and Unanimity, M.H.—— WEYMOUTH.—*Fri.*, Chapter: All Souls, M.H.

### LANCASHIRE (EAST).

*Mon.*: ASHTON-UNDER-LYNE.— Lodge: Milton, Burlington Hotel.—— BLACKLEY (near Manchester).—Lodge: Wilton, Red Lion Inn.—— BOLTON.—Lodge: Anchor and Hope, Freemasons' Hall, Church Institute.——OVER DARWEN.—Lodge: Harmony and Industry, Greenway Arms Inn.—— *Tues.*: SALFORD.—Lodge: Newall, F.M.H.—— *Wed.*: KERSLEY (near Manchester). — Lodge: Earl Ellesmere, Church Inn.——LITTLE BROUGHTON.—Lodge: St. Thomas, Town Hall, Duke-st.—— MANCHESTER.—Lodge: Humphrey Cheetham, F.M.H. —— ROCHDALE.—Lodge: Harmony, Ma. Ro. 23, Ann-street.—— SHAW (near Oldham).—Lodge: Albert, Duke of York,—— BOLTON.—Chapter: St. John's, Commercial Ho., Market-sq.——TODMORDEN.—Chapter: Todmorden, Ma. Ha.—— *Thurs*: BURY.—Lodge: Prince of Wales, Derby Ho., Bury.———— MANCHESTER.—Lodge: Affability, F.M.H. ——HASLINGDEN.— Chapter: Wisdom, Bull's Head Inn, Church-street.——*Fri.*: MANCHESTER.—Lodge: Friendship, F.M.H., Cooper-st.

### LANCASHIRE (WEST).

*Mon.*: LANCASTER.—Lodge: Rowley, Ma. Ro., Athenæum.—— PRESTON.—Lodge: Unanimity, Bull Ho. Ass. Ro., Church-st. ——LIVERPOOL.—Chapter: Liverpool, Ma. Tem., 22, Hope-st. ——*Tues.*: ULVERSTON.— Lodge: Furness, Masonic Tem., Theatre-street. —— LIVERPOOL. — Chapter: St. John of Jerusalem, Masonic Temple, 22, Hope-street. —— *Wed.*: CHORLEY. — Lodge: Ellesmere, Royal Oak Hotel.—— LIVERPOOL.—Lodges: St. John's, Royal Mersey Yacht Ho,; Royal Victoria, Ma. Tem.——WAVERTREE (near Liverpool). —Lodge: Duke of Edinburgh, Wright's Coffee House.—— *Thurs.*: LIVERPOOL.—Lodge: Mariner's, Ma. Tem.——*Fri.*: LIVERPOOL.—Lodge: Sefton, Adelphi Ho.

### CHESHIRE.

*Wed.*: SEACOMBE (near Birkenhead).—Chapter: Fidelity, Seacombe Ho.

### WARWICKSHIRE.

*Mon.*: COVENTRY.—Lodge: Trinity, Castle Ho.——LEAMINGTON.—Lodge: Guy's, Bath Ho.——STRATFORD-ON-AVON.—Lodge: Bard of Avon, Red Horse Ho.——BIRMINGHAM.—Forward, Masonic Rooms, Newhall-st.——*Tues.*: COLDFIELD —Lodge: Warden, Moot Hall, Sutton.—— *Wed.*: BIRMINGHAM.—Lodges: Athol, Ma. Ha., Severn-st. Chapter: Howe R.A., Ma. Ro., Newhall-st.

### OXFORDSHIRE.

*Tues.*: OXFORD.—Lodge: Alfred, Ma. Ha., Alfred-st.——*Wed.*, Grand Chapter.——*Thurs.*: OXFORD.—Chapter: Alfred, Ma. Ha., Alfred-st.——*Fri.*, : OXFORD.—Lodge: Churchill, Ma. Ha., Alfred-st.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies (and there are, doubtless, many), are respectfully requested to communicate the same to the Editor at the Office, No. 19, Salisbury-street, Strand.]

## TO CORRESPONDENTS.

To CAPT. G.—Thanks; MS. received.

J. HUGHES.—The numbers have been regularly sent. Maybe the late publisher neglected to account for the monies.

R.—The receipt you hold is invalid.

L. S. D.—You are in error. The Board is not constituted as you appear to suppose. Bro. Brackstone Baker is perhaps the only member who knows Canada and the Canada Masons.

Z.—You are misinformed; the undertaking in question is a private one, and certainly is not the property of the Grand Lodge employés in the Assistant Secretary's office. It is supposed by an official fiction that they are not partizans; however, the subject will shortly be ventilated.

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*LONDON, SATURDAY, NOVEMBER 6, 1869.*

# GOTHIC ARCHITECTURE AND OPERATIVE FREEMASONRY.

By Bro. W. P. Buchan.

(*Continued from page* 347).

"Far more important than the introduction of the pointed arch was the invention of painted glass, which is really the important formative principle of Gothic architecture; so much so, that that there would be more meaning in the name if we were to call it the "painted glass style"* instead of the pointed arch style.

"In all the earlier attempts at a pointed style, which have been alluded to in the preceding pages, it was confined to the vaults, pier arches, and merely constructive parts, while the decorative parts, especially the windows and doorways, were still round-headed. The windows were small, and at considerable distances, a very small surface of openings filled with plain white glass being sufficient to admit all the light that was required for the purposes of the building, while more would have destroyed the effect by the garish lightness that is now so offensive in most of our great cathedrals. As soon, however, as painted glass was introduced the state of affairs was altered, the windows were first enlarged, as far as was thought possible without endangering the painted glass, with the imperfect means of supporting it then known. These consisted of strong iron bars, wrought into patterns in accordance with the design painted on the glass. All circular plans were abandoned, and polygonal apses and chapels of the chevet introduced; and lastly, the windows being made to occupy as nearly as was possible the whole of each face of these polygons, the lines of the upper part of the window came internally into such close contact with the lines of the vault, that it was almost impossible to avoid making them correspond the one with the other. Thus the windows took the pointed form already adapted for constructive reasons in the vaults. This became even more necessary when the fashion was introduced of grouping two or three simple windows together so as form one; and lastly, when those portions of wall which separated these windows one from the other had become attenuated into mullions, and the upper part into tracery, until, in fact, the whole wall was taken up by the new species of decoration.

"So far as internal architecture is concerned, the invention of painted glass was perhaps the most beautiful ever made. The painted slabs of the Assyrian palaces are comparatively poor attempts at the same effect. The hieroglyphics of the Egyptians were far less splendid and complete; nor can the painted temples of the Greeks, nor the mosaics and frescos of the Italian churches, be compared with the brilliant effect and party-coloured glories of the windows of a perfect Gothic cathedral, where the whole history of the bible is written in the hues of the rainbow by the earnest hand of faith.

"Unfortunately no cathedral retains its painted glass in anything like such completeness; and so little is the original intention of the architects understood, that we are content to admire the plain surface of white glass* and to consider this as the appropriate filling of traceried windows, just as our fathers thought that whitewash was not only the purest, but the best mode of decorating a Gothic interior. What is worse, modern architects, when building Gothic churches, fill their sides with large openings of this class, not reflecting that a gallery of picture frames without the pictures is after all a sorry exhibition; but so completely have we lost all real feeling for the art, that its absurdity does not strike us now.

"It will, however, be impossible to understand what follows, unless we bear in mind that all windows in all churches erected after the middle of the 12th century were at least intended to be

* In that case the mediæval *glaziers* would be just as important as the Masons.

* In Glasgow cathedral now almost all the windows are filled with beautiful stained glass, illustrative of biblical subjects, except the clear story and it is I perceive beginning to be filled up also.

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filled with painted glass, and that the principal and guiding motive in all the changes subsequently introduced into the architecture of the age was to obtain the greatest possible space and the best arranged localities for its display.

FREEMASONRY.

"The institution of Freemasonry is another matter on which, like the invention of the pointed arch, a great deal more has been said than the real importance of the subject at all deserves. Still this subject has been considered so all-important, that it is impossible to pass it over here without some reference, if only to explain why so little notice will be taken of its influence, or of the important names which are connected with it.*

"Before the middle of the twelfth, and the beginning of the thirteenth century, it is generally admitted that the corporation of Freemasons† was not sufficiently organised to have had much influence on art. At that time it is supposed to have assumed more importance, and to have been the principal guiding cause in the great change that then took place in architecture. Those who adopt this view forget that at that time all trades and professions were organised in the same manner, and that the guild of Masons differed in no essential particulars from those of the shoemakers or hatters, the tailors, or vintners—*all* had their Masters, Past Masters, their Wardens, and other officers, and were recruited from a body of apprentices, who were forced to undergo years of probationary servitude before they were admitted to practice their art.

"But though their organisation was the same, the nature of their arts forced one very essential distinction upon the Masons, inasmuch as all the usual trades were local, and the exercise of them confined to the locality where the tradesmen resided, while the builders were forced to go wherever any great work was to be executed.

"Thus the shoemakers, tailors, bakers, and others lived among their customers, and just in such numbers as were required to supply their usual recurring wants. It is true the apprentices travelled to learn their profession, and see the world before settling down,* but after that each returned to his native town or village, and then established himself among his friends or relations, where he was known by all, and where he at once took his station without further trouble.

"With the mason it was different; his work never came to him, nor could it be carried on in his own house; he always was forced to go to his work; and when any great church or building was to be erected in any town, which was beyond the strength of the ordinary tradesmen of the place to undertake, masons were sent for and flocked from all the neighbouring towns and districts to obtain employment.

(*To be continued.*)

* Or, which *are said* to have been connected with it.—W.P.B.

† It will be interesting to trace out where the "Freemasons" were "incorporated" then; also the constitution, &c., of the 12th and 13th "building fraternities."

* Some might never return to their native place but settle down elsewhere, especially if work were brisker in one town than another.

† Ezek. 34, 23.

‡ I. Sam. 17, 34.

§ Psalms, 19, 1 to 4, and 147, 4.

## MASONIC CELESTIAL MYSTERIES.

By Bro. HENRY MELVILLE.

PAPER III.—SECOND SERIES.

LABOR OMINA VINCIT.

The shepherd David is with the lambs, and the goat Capella and Raguel at AR 106. "He shall feed them, even my servant David shall feed them and be their shepherd."† David, therefore, kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock.‡

As before asserted, the figures pourtrayed in the heavens express a universal language, legible to all people initiated in the science of celestial Masonry. David himself says:—

The heavens declare the glory of God, and the firmament showeth his handy work. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech or language where their voice is not heard. Their rule has gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun. He telleth the number of the stars: He calleth them by their names.§

As the stars are fixed, and their relative positions are laid down to the second of a degree, it may be imagined that laws made in accordance with the heavenly host must be unchangeable. The Bible authorises the construction of such laws purposely so, that the celestial reading should be perpetuated. Unfortunately the laws are no longer known, nor is it necessary here to discuss the cause of the knowledge becoming lost. The Abbé Pluche,

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in his history of the heavens, says: "The symbolical writing, from the wrong use cupidity made of it, is the source of this evil. All nations swallowed the poison, by admitting the characters of this kind of writing, without receiving the sense of it."

To frame the laws, mathematical instruments, or keys, were and are required, and these keys are still in possession of His Holiness the Pope and of Masons of the higher order.* Masons of this age know not the meaning of their keys, and His Holiness, it is belived, is alike ignorant of the use of those he claims. No wonder, therefore, that the laws should be lost, when the keys framing them could not be produced to confirm their authority. The first Masonic key, the triple tau, has for motto, "Nothing known without the key." Tau means "cross or terminus," and the Papal triple tau consists of three parallel bars crossing an upright staff—the bars being of unequal length. The Masonic triple tau and the upper bar of the Papal key act alike, and the second bar of the Papal key performs precisely the same movement, as do the Masonic double triangles, the motto of which is "When you can put these things together you know enough." In this present writing reference to the two motions will only be required. It is presumed that no one will dispute the antiquity of the celestial lions, or the celestial bears. The two lions are in the sign of Leo in the Egyptian Calendar, and the two bears are in Ptolemy's plate of Anno Domini 138. And here it may be observed that the triple tau of the R.A. is a superior instrument to that of his Holiness,† for the construction of the Masonic key is strictly in accordance with "the key of the house of David will I lay upon his shoulder, so he shall open and none shall shut, and he shall shut and none shall open‡." The left shoulder of the entered Apprentice Antinous is at 290° plus 180°, and there is David vel Apollo at 110°.

The chief use of the triple tau and the upper bar of the Papal key is to open and shut 30 degrees, or one sign on celestial planespheres; or, as the Grand Registrar, Bro. M'Intyre, expressed, "on the plane projection of the heavens." Either the Masonic or the Papal keys should be marked, &c., on some transparent medium, and if the celestial objects were traced on the tracing board it would greatly facilitate the interpretations, but such assistance is Masonically strictly forbidden. Masons work from a centre, and celestially there are *three*—the pole of the equator, the pole of the ecliptic, and the centre of the semi-ecliptic circle. To carry the lambs, the goat, Capella, and Raguel from 76° to 106° the triple tau or the upper bar of the Papal key must be used, and the solar type of the Gemini, which is always on Taurus at 60°, will pass to 90° or to the pictured sign Gemini. By this motion are the lambs, &c., conveyed from 76° to 106°, and from the centre of the *semi-ecliptic circle* is David vel Apollo, otherwise the *Alpha* of the Gemini, at 106°. The reversed motion of the triple tau, or Papal key, closes or shuts the house or sign of David by lapping Cancer over the Gemini, thus taking back the lambs, &c., from 106 to their usual place at 76°, and the type of the Gemini to where it is always to be seen in the neck of Taurus. When the keys take the pictured sign Cancer on to the Gemini, it shuts up the sign or house of David. The pictured sign Cancer consists only of twenty degrees, so that when the keys remove thirty they must carry with them ten degrees of the next pictured sign; and the next sign to Cancer is the Lion Leo. At 136 from the ecliptic pole is *Alpha* of the great bear, and at the same point are the mouths of both lions,—a thread drawn from the ecliptic pole to 136° will ellucidate fully. So when either of the triple taus close the sign or thirty degrees, the lion and the bear are with David, who is with the flock at 106°. The lion and bear returning would take with them the lamb, but David went after him and delivered it out of his mouth. At 106° the lamb is in the mouth of the young lion with compasses from the pole of the equator, and from the pole of the ecliptic David would overtake and rescue the lamb at 106° 36′. David said, *moreover*, the Lord that delivered me out of the paw of the lion, and out of the paw of the bear will deliver me from Goliath.* The paw of the great lion is "G" at 136° and "e" the paw of the great bear at 136°, both reckoned from the pole of the equator; the sign closed, and the paws of the lion and the bear are with David at 106°. The paw "G" of the great lion is just under the ecliptic as stated at 136°. The right hand of

* Bro. J. L. W., p. 446, No. 518, says the Papal triple tau denotes a member of 33°.

† This is a mere matter of opinion, and may be disputed.

‡ Isaiah, 22.22 and Rev. 3.7.

* I. Sam. 17, 37.

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Hiram or Hercules is just under the ecliptic at 106°. Close the sign and from the ecliptic centre there is the hand and lion's grip. As a lion cannot well enter a Masonic lodge, the paw is cut off expressly to suit Masonic purposes. The exaltation as described was shown on the atlas to the Grand Registrar, who reported it to be accurately pointed out according to law. The antiquity of the lion's grip cannot be doubted. In Ptolemy's plate of Anno Domini 138, there is Antinous the Apprentice, Hiram exalted in the Gemini, and Leo Major, and authority to place Leo on the Gemini.

David is supposed to have been a territorial king, with officers of state and a numerous body guard around him sufficient to protect his person from a host of enemies. What, therefore, does he mean by singing in one of his sacred songs, "Save me from the lion's mouth." What lion's mouth?* In Rastell's "Pastime of the People," Richard the First, King of England, is pictured like Samson strangling a lion, and King George the Third, whose coins represent him as King of France, had pet royal lions in the Tower. Did David keep a similar managerie in his house, and was the exclamation intended to indicate the great Royal lion? That it was one particular beast is evident, because it expressly signifies one—"*the lion.*" If there was really danger of the lion's mouth why not have the animal destroyed, or, at all events, why not have his dangerous teeth broken out, as David himself recommends that plan. "Break out," says he, "the great teeth of the young lions."† Celestially the cheek tooth "e" of the great lion remains, but there are no great cheek teeth in the mouth of the young lion. There is, however, one remarkable tooth in Leo Major. It is λ (*lambda*), and equatorilly is at 140 and the rign closed it is with David, who equatorily is also at 110°. And with compasses from the centre of the ecliptic there is David actually in the mouth of the royal lion. The reason David gives why he should be saved from the lion's mouth is, because he has been heard from the horns of the unicorns. What on earth can lions have to do with unicorns, excepting as supporters of the arms of Britannia? There, nevertheless, must have been unicorns in the time of David, and so there were celestially, because David and his Darling are both seated above the back of the unicorn "*Monoceros.*" By closing half a curtain or sign, or by closing the "15 degrees of David," the horns of the animal will be with David at 106°, so there is one horn; but the text expresses the plural both as regards horns and unicorns. Others, therefore, must be produced! Uni-corn merely means one horn, and on the meridian of David, low down near the south ecliptic pole, is the horn of the sea-unicorn called "*El Dorado.*" There is another unicorn or horned beast, Cetus, the unicorn-whale, and with the Masonic double triangles, or with the second bar of the Papal triple tau, the horn reaches David. In the preceding verse David sings, "Deliver my soul from the sword, and my darling from the power of the dog."* One of the laws places the handle of the sword over David's head, and a thread from the ecliptic pole to "*procyon*" the brilliant of Canis Minor will pass by "*Beta*" or Gemini, David's darling. And all these things occur precisely opposite Algothi, so that a living dog is better than a dead lion.† By the by, with any transparent medium trace Taurus, and close the sign on the Gemini, and just see if David is not on the horns of a dilemma, and he sings, "Many bulls have compassed me: strong (lions) of Bashan have beset me round."‡ Bashan means "in the tooth." So poor David was troubled with bulls on one side, and lions on the other side. For thus pushing, the ox formerly was under penalty of 30 pieces of silver or 30 degrees.§ And here is a problem for Mark Masters. Samson beheld a swarm of bees in the carcase of the lion, and Montfaucon gives the following (plates 148 vol. 2)

"Surrounded with mystic figures, intermingled with stars, and a bee in the jowl of the lion—Can this have any allusion to the history of Samson?" So asks the Abbé! Compasses from the ecliptic centre will place Musca Borealis the bee in the mouth of Leo Major. The mystic figures are evidently those of Mark Masters, but their intent remains to be ellucidated. The seven stars are assuredly the seven planets, for they were in conjunction at the very point where the bee fits the lion's mouth.

One more reference to David and lions. He says, "Rescue my soul from destruction, my darling, from the lions."‖ From the centre of the

* Psalm, 58, 6, and Joel 1, 6. † Psalm 22, 20.

Psalms, 22, 20. † Eccle. 9, 4. ‡ Psalm, 22, 12.
§ Exod, 31, 32. ‖ Psalm, 35, 17.

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ecliptic the Darling is at 110°, and equatorially at 140° are the paws of Leo Major and the paws of Leo Minor. Close the sign, and they are at 110° with the Darling.

Lion-like men are common, and lion-like women are numerous among the Egyptian monuments, and on antique slabs are unicorn animals. David says, "But mine horn shall thou exalt like an unicorn."* This is supposing David to be embellished with a horn. Jupiter Amon is frequently represented with the down twisted horn of Amon or Aries, and when the skin of the face of Moses old Bibles these 15 psalms are called "Songs of the stars."

Further reference to the lions and unicorns of the British arms is unnecessary. In celestial atlases, when Leo Major is coloured, it is of a reddish tint: on the royal standard it is fiery red. The standard is raised when the sun rises in the east in Judah, and is lowered in the west in Ephraim at sunset. "For I will be unto Ephraim as a lion, and as a young lion to the house of Judah."* Britannia, whose interpretation in next claims both lions.

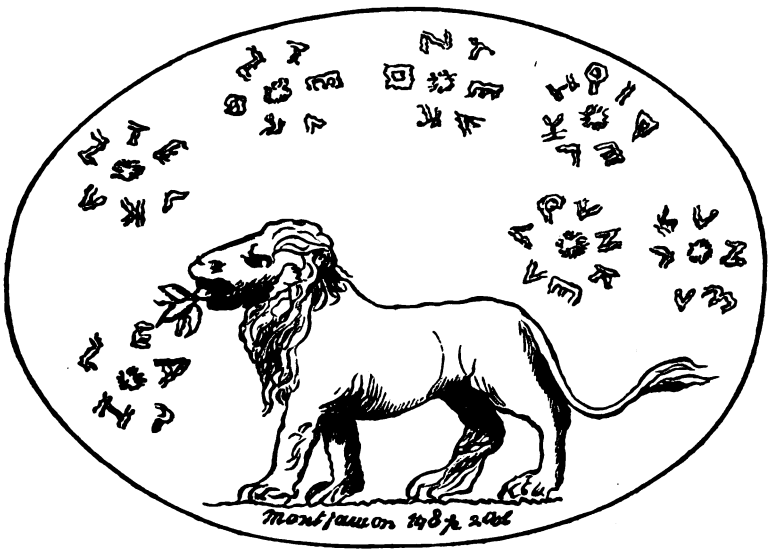


Fig. 1.

shone on the mount he is represented in pictures as having horns just like those given to Pan or Capricornus. Cruden says, "Israel is often taken for the people of God," so celestially Israel at times means the whole heavens. The horn of Israel is to bud forth in the 1st of the 1st in the 27 year—that is, the ram's horn at the first degree of pictured Aries.† David says in one of his psalms, "I will make the horn of David to bud"‡ The psalm is one of those called the "Fifteen songs of degrees of David, which follow the 119th psalm dedicated to the Hebrew alphabet. These 15 degrees, as shown, exalted the one horn of David's house to be with David at 106°. In some

* Psalm, 92 10 and 1 Sam. 2, 1. † Ezek., 29, 17, and 21. ‡ Psalms, 132, 17.

## THE HAUGHFOOT LODGE AND SPECULATIVE MASONRY.

By R. S.

EXTRACTS FROM OLD RECORDS OF HAUGHFOOT LODGE.—*contd.*

"Haughfoot 27th December 1711.

"List of Masons of the Lodge of Haughfoot.

("Follows list of 28 names.)

"Thomas Scott chosen presses till next St. John's Day.

"Andrew Thomson chosen preses for that day.

* Hosea, 5, 14.

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"Sd day roll called and the absents fyned as follows, viz. :—

| | |
|---|---|
| James Pringle | 01 : 10 : — |
| John Pringle | 01 : — : — |
| The Laird of Falahill | 01 : 10 : — |
| Andrew Hardie | 01 : — : — |
| The Laird of Torwoodlie | 02 : — : — |
| Willm. Pringle | 01 : — : — |
| | £08 : — : — |

"Sd day the Laird of Torsonce, Sir James Scott, Thomas Scott, Walter Scott, John Younger, Ashiestiell, Thomas Frier, and the Laird of Middleton were excused.

"Sd day resolved and enacted, that in all time coming the absents shall over and above their fyne, be obliged to pay their share of the reckoning.

"Sd day agreed that the Box Master pay in to the relicts* of Robert and William Lowrie, six shillings sterling out of the publick stock.

"Sd day James Peacock, John Currie, and John Donaldson, servants to Gala, and Andrew Tomline were entered in common form, and each of them ordered to pay one pund Scotts of entry money to the Box Master.

"Sd day the Box Master continued.

"Haughfoot Decr 27th 1712.

"The sd day the roll called and all the absents excused, except these following who were fyned in the sums after mentioned, viz. :—

| | |
|---|---|
| The Laird of Falahill | £01 : 10 : — |
| The Laird of Middleton | 1 : 10 : — |
| Andrew Hardie | 1 : 10 : — |
| | £04 : 10 : — |

"Sd day the preses and Box Master were continued for a year to come.

"Sd day John Fountain was entered in common form.

---

"Haughfoot Decr. 27th 1713.

"List of Masons in that lodge.

("Follows a list of 30 Masons.)

"After calling the rolls, Andrew Thomson was chosen preses for that day, and Mr. Thomas Scott to continue yrafter till next St John's Day, and the absents fyned as follows, viz. :—

| | |
|---|---|
| John Pringle | 01 : 10 : — |
| The Laird of Falahill | 01 : 10 : — |
| Alexr. Young | 01 : — : — |
| The Laird of Torwoodlie | 02 : — : — |
| Andrew Hardie | 01 : — : — |
| | £07 : — : — |

* Widows of Robert and William Lowrie.

"Sd day the other absents were all excused.

"The Boxmaster continued for a year.

"Sd day William Murray was entered in common form, and paid in to the Box Master one pound Scots.

"Also James Peacock, John Currie and Andrew Tomline paid each of them one pound Scots, and the consideration of John Donaldson's entry money delayed.

"Sd day agreed that £3 be paid to William Lowrie's relict, and £1 : 16 to Robert Lowrie's relict for supplying their present necessities.

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"Haughfoot, 27 Decr., 1714.

"Follows list of 33 Masons belonging to the Lodge:—

"The Laird of Torwoodlie chosen preses.

"The preses for last year reports that he and oyr four conveened Thomas Frier befor yem, and reprimanded him for his fault, and administered the oath of new to him, and left the consideration of his fyne to the meeting.

"The meeting, because the committee reports he was very sorry for his fault, passes from any fyne,

"Hugh Scott yr of Gala* was admitted prentice and fellowcraft in a common form, and paid in to the Box Master fowr pound Scots.

"John Borthwick, Torrowoodlie's servant, was also admitted in common form, and paid in to the Box Master, by appointment of the meeting, one pound ten shillings.

"The commission of five for receiving entrants continued till next St. John's Day as formerly.

"The Box Master, Andrew Thompson, continued, and Torsonce clerk.

"The Box Master appointed to give to Robert Lowrie's relict 3 stones of meal, and to Willm. Lowrie's 5 stones meal out of the public stock.

"William Cairncross older, Walter Scott, Adam Clapperton, and William Craig are appointed to meet with the Box Master and clerk to adjust the Box Master's acmpts, and have them in readiness for the meeting against the next St. John's Day. And in the meantime it is recommended to the Box Master to be diligent to gett in the deficiences.

"Haughfoot, Decr. 27th 1715.

"List of Masons 34 in number, of whom 17 are marked absent, 10 of them fined and 7 excused.

* The name of the present Laird of Gala.

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"The Laird of Gala yr chosen presses.

"The commission of five for receiving intrants continued till next St. John's Day as formerly.

"The Clerk and Box Master continued till next St. John's Day.

"The Box Master reports that conforme to the Order of the last meeting he has delivered to Robert Lowrie's relict 3 stones of meal, and 5 stones to Wm. Lowrie's relict.

"The meeting being satisfied of the reason why the committe appointed last St. John's to adjust the Box Master's accompts and report this day, was not put to execution, do of new appoint Wm. Cairncross, George Cairncross, Wm. Craig, John Clapperton and Adam Clapperton, to meet with the Box Master and clerk at Galashiels for that effect, and Wm. Cairncross to adjust the day with the committee and advertise those concerned yrof and any yr Mason that pleases, may meet with the said committee.

"The meeting in the meantime recommend to the Box Master to be diligent to gett in the deficiencies, for yt end the preses is appointed to write with him to the deficients att Eding. for part of their quoties.

"The meeting appoint the Box Master to give to Margaret Vetch, Wm. Lowrie's relict 5 stones of meal, and to Christian Lawson, Robert Lowrie's relict 3 stones of meal.

"The meeting considering the low estate of their Box, and the exigencies of the poor of the lodge yrby the stock may come to be soon exhausted, and thereby all further support to the necessitous rendered impractible, doe resolve that upon every St. John's Day there shall be a voluntary contribution by the members according to their abilities given in to the Box Master to be applyed conform to Order, and appoint the Box Master to apply to the absents from each meeting for their respective contributions with all diligence after each meeting. In order to which the present meeting have contribute in manner following:—

| | |
|---|---|
| Torsonce | 1 : 10 : — |
| Andrew Thomson | — : 10 : — |
| Wm. Cairncross | — : 06 : — |
| Geo. Cairncross | — : 06 : — |
| John Clapperton | — : 03 : — |
| John Young | — : 03 : — |
| Jas. Frier | — : 06 : — |
| Wm. Craig | — : 06 : — |
| Wm. Cairncross yr | — : 04 : — |
| Carry forward ... | 3 : 14 : — |
| Brought forward ... | 3 : 14 : — |
| Adam Clapperton | — : 04 : — |
| Patrick Sanderson | — : 03 : — |
| John Donaldson | — : 06 : — |
| Andw. Tomline | — : 03 : — |
| John Fountain | — : 03 : — |
| Wm. Murray | — : 03 : — |
| James Brysone | — : 03 : — |
| Gala yr | 1 : 10 : — |
| In all | 6 : 09 : — |

"Haughfoot, 27th Decr. 1716.

"After calling the rolls George Cairncross was chosen preses, John Donaldson, Clerk and the Box Master continued.

Sd day reported by Adam Clapperton, John Young, John Fountain, and James Peacock, that they had admitted Alexr. Methven Chyr., upon 21st Novr. 1716 as ane apprentice, who subjected himself as to his entry money to the determination of the lodge, which being considered by the meeting they appoint him to pay in four pounds Scotts, and ordain them to be surety for the immediate payment yrof to the Box Master. And in regard they have transgressed the act of the meeting giving a commission to any five to recieve intrants. The meeting fynes each of them in 12 sh Scotts, and ordaine them to be publikly repremanded by the preses.

Sd day because of the Box Master's indisposition the last year's commission anent his acmpt is continued and adds John Young to the former number, and ordaine them to report next meeting.

"The meeting continues the former commission of five to recieve intrants for a year.

"Sd day appoint the Box Master to pay into each of Robert and Wm. Lowrie's relicts 4 stones of meal.

"Sd day contributed as follows, viz.:—

| | |
|---|---|
| By Torsonce | 00 : 18 : — |
| George Cairncross | 00 : 03 : — |
| Willm. Craig | 00 : 03 : — |
| John Clapperton | 00 : 02 : — |
| John Sanderson | 00 : 03 : — |
| John Borthwick | 00 : 02 : — |
| John Donaldson | 00 : 02 : — |
| | £01 : 13 : — |

"And the sd contribution was paid in to John Donaldson in the absence of the Box Master.

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"Galashiels, Decr. 27th 1716.

"The preses with Wm. Craig, John Sanderson, Patrick Sanderson, John Donaldsone, James Bryson, John Borthwick, and severall oyrs admitted George Kirkwood, Simon Aitcheson, and James Sanderson in common form and appointed the sd George Kirkwood and Simon Aitchesone each of them to pay to the Box Master two pound Scotts, and the sd James Sanderson one pound.

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"Haughfoot, Decr. 27th 1717.

"The which day George Cairncross preses of the last meeting caused, call the roll of the haill members of the lodge.

("Follows a list of 39 Masons.)

"The which day George Kirkwood was chosen clerk, in absence of Torsonce.

"The roll being called, the preses with the consent of the lodge fines all the absents in twenty shillings Scots, except the Laird of Torwoodlie and Adam Claperton, and James Frier whose excuses are sustained.

"Sd day William Craig was chosen preses by the plurality of votes.

"The comitee appointed last year for examining the treasurer's acfts, have reported that they accordingly met with the treasurer and ordered him to give in his accounts to the clerk in order for making up a charge agst him, who declares that conform to their order he delivered the same to the clerk which the preses with the consent of the lodge approves, and authorises William Cairncross oldr, John Donaldson, John Young, Walter Scot, William Craig, and James Pringle, to meet with the treasurer and clerk to the effect foresd betwixt, and the fifth day of April next, Walter Scot, and James Pringle two of their number being appointed to converse with the clerk about the time and place of their meeting, who are to acquaint the rest thereof three or four days before the same, and ordain the committee to give in their report betwixt, and the 27th of Decr. next.

"The same day also a motion made for continuing the yearly voluntar contribution, and agreed to unanimously, that no contribution be made this year till the treasurer's acpts be inspected, and it be known whether there will be any need for the same.

"As also upon a petition given in by Margeret Vetch relict of Robert Lowri, ordered that the treasurer before clearing his acpts, give her 5 stones of oatmeal or the usual price yrof, as also John Donaldson acknowledges that he has in his hands the last years entries and contributions for which he is to be acomptable.

"The former commission of five for entrants continued.

"The pairties fined last St. John's Day for the ilegal entrie, who were to have payed their fines this day, and presented the person and his entry money, aledged that Torsonce took the power out of their hands, but that they were content to pay their respective fynes, which the preses and lodge having considered, they allow them next St. John's Day to end the whole matter.

"Moved also that a new treasurer be elected, and thereupon the preses put in the roll John Claperton, John Sanderson, with the present treasurer, and accordingly John Sanderson was chosen by the plurality of voices.

"Moved also that a former act ordaining absents to pay in a proportionall share of the reckoning besides their fynes shall continue for this year, agst the whole of the gentlemen except the Laird of Torwoodlie who sent with his excuse half-a-crown as his share yrof.

"The sd day at Birkhall upon aplication made to a pairt of the lodge there present by William Clerk Mason, the preses with consent of the lodge ordained him to be fully instructed, and to pay in of entry money to the treasurer, ten shillings sterling.

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"Galashiels, Jany. 3d 1718.

"Upon application made to five members of the lodge by Patrick Sanderson, servt to John Sanderson wright in Galashiels, the preses with consent of the other members present, ordain him to be intrusted and pay of entrie money half-a-crown."

## MASONIC NOTES AND QUERIES.

### MASONIC UNION.

There would be an easy way of effecting this if the Grand Conclave of K.T. and Supreme Council could be brought to consider the matter. The York rite of 1686 was—R.A., K.T., Holy Wisdom (being a Royal and orthodox constitution). Let the Supreme Council require the Royal Arch, and rank these degrees—R.A., R.C., Kadish (wise, holy). There are certain points of secrets common to K.T. and R.C., and H.W. and K.H. (this rite being Philosophical and Democratic, our French brethren asserting that one of the Kadosh's was founded by Cromwell).—JOHN YARKER.

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ROSICRUCIAN SOCIETY "IN ANGLIA."

Will any erudite brother kindly inform me what is the object of this association? Is is Masonic, or benevolent, or both, or neither, and does it not come within the scope of the law which we have lately heard is going to be enforced against the Rite of Memphis as an illegal secret society? My first idea was that it was a perfection of the spurious Order of Rome and Constantine, from seeing the same names prominent in both; but a brother gravely informed me that this society possessed all the secrets of the ancient Brotherhood of Christian Rosencrantz. I sincerely hope they do; but, like Miss Rosa Darle, "I only ask for information."—S.P.R.

ROBERT BURNS.

Through the kindness of Bro. W. M. Bryce, of Edinburgh, an honorary member of 75 lodges in Scotland, I was shown the apron of the immortal poet of Ayrshire worn by him when in Dumfries. The flap is of the same piece as the apron itself, which is made of sheepskin. The flap is covered with silk, painted and gilt, but is so much decayed by time as not to present anything which can be deciphered. On the apron itself are represented many emblems of the Craft, evidently the work of some country painter. At the bottom we find the tessallated pavement, with the volume of the Sacred Law and the three columns and lights; above this is the square and compasses with the letter G in the centre, and on either side the sun and moon and stars. On each side of the apron is represented a column supporting a perfect arch and keystone; between the columns and the extreme edge are the working tools of the three degrees with the cross pens pendant. I fancy the arch and keystone support the evidence in favour of Robert Burns having been a Royal Arch Mason, as it is considered that in those days only Arch Masons had a right to this symbolism on their aprons.—REITAM.

TEMPLARS AND MASONRY.

"A Masonic Student" (p. 330) says "there can be little doubt that the *secreta riciptio* among the Templars was taken from a Masonic pattern." There is so much doubt about it that there is not one tittle of evidence. We have no Masonic pattern so old as the time of the Templars, nor is there anything to show that Masonry alone had a secret reception.—S.W.

MASONRY IN HUNGARY.

Masonry in the Austrian Empire is making progress. In Austria no lodges are allowed, but in Hungary they are tolerated, and consequently a regular Masonic system is springing up. The warrants are from the Grand Lodge of Hamburgh, and the system followed is the German system.—NOTA.

It is supposed that Freemasonry is not practised in Austria. Such, however, is not the fact; as, within my own personal notice, lodge meetings have been held for several years past in Vienna (and probably elsewhere in Austria), and it is pretty generally believed that at least two of the Archdukes are not only Masons, but zealous members of the Order. Some six to eight years ago Masonic meetings were held in the Archduke Charles Hotel and also in another hotel in Vienna, at which several dignitaries of the State assisted. The late Bro. Paget, of Vienna, was in the habit of attending Masonic lodge meetings in Vienna and elsewhere in Austria. In Pesth there were, about the same period, between 20 and 30 known and recognized Masons, members of German lodges, holding meetings in Pesth, at which English and other Masons attended frequently.—D.C.L.

TRANSFORMATION OF OUR FREEMASONRY AT THE END OF THE 17TH CENTURY.

According to the German theory, the transformation of our Freemasonry at the end of the 17th century was effected; first, by the Rosicrucians; next, by the works of Lord Bacon; thirdly, the works of Peter Dupuy; fourthly, the works of John Amos Commenis; fifthly, the English Deists; sixthly, the blending of the non-operative with the operative Masonry, especially after the Earl of Pembroke was placed at the head of the Fraternity (1618); seventhly, the spirit of the age; and, lastly, the tendency of literature in general.—MASONIC JOTTINGS.—C.P.C.

SWEDISH MASONRY.

An illustrious person, it is said, lately expressed much satisfaction upon being informed that Swedish Masonry has an especial Christian character.—MASONIC JOTTINGS.—C.P.C.

NAPOLEON I.

A Rose apron that formerly belonged to the French Emperor Napoleon I., whilst in St. Helena, is in the possession of Bro. John Denton, of Leeds.—E.X.

TRADESMEN IN LODGES.

I am content that your readers shall decide whether my remarks were "to the purpose" or not. I have stated *facts*, and Bro. Buchan has replied with *assertions*—a "free and easy" mode of argument. By the way, "a little bird" has whispered to me that Bro. Buchan is a literary Trinitarian, and certainly there is a wonderful agreement between "W.P.B.," "Pointed," and "Pictus."—J.A.H.

ARCHIVES OF THE GRAND LODGE OF HOLLAND.

I notice with pleasure a communication from our old Masonic correspondent, Bro. Charles Purton Cooper, in the *Freemasons' Magazine* for last week. Its importance must be my excuse for troubling you to insert the following:—Will Bro. Cooper kindly procure a copy of the "correspondence between the Grand Lodges of England and Holland, from 1756 to 1757," lately published by Bro. Hertzvold? I have no facilities to procure such a pamphlet, and think that probably Bro. Cooper's residence on the continent will enable him to gratify me and many other of your readers. Many Masonic students were much interested when one portion was published in these pages some months ago, and, like myself, have since regretted not having certified copies from the originals. WILLIAM JAMES HUGHAN.

BRO. BUCHAN AND OTHERS.

It appears useless to argue with Bro. Buchan. Having once availed himself of Professor Cosmo Innes' knowledge, to impugn the veracity of an old charter, Bro. Buchan has ever since written as if his

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mere word was sufficient to settle everything. Let your readers mark the arrogance with which Bro. Buchan deals with speculative Masonry before 1717. He says:—*I am quite sure* it was not the speculative Masonry or Freemasonry we now practise." A writer who is "quite sure" on such a matter ought to be able to *prove* his position; but Bro. Buchan has given *no proofs whatever*, and yet would have rational readers accept his opinions simply because *he* is "quite sure." Hitherto Bro. Buchan has done nothing to constitute himself an authority, if we except his having made himself the mouthpiece of Professor Innes, and no one is likely to be convinced that Bro. B. is right because *he is* "quite sure."

Another illustration of Bro. B.'s summary mode of settling everything is furnished by his remarks on the question of "Tradesmen in Lodges." In answer to a brother who had thrown considerable light on the difficulties attending the formation of lodges in the 18th century Bro. B. writes,—"The remarks of Bro. J.A.H. are not to the purpose.,' To me and other readers of the *Magazine* the said remarks appeared *very much* "to the purpose;" and to answer *facts* by mere dogmatic assertions is puerile and childish. I think, before Bro. Buchan can aspire to be a Masonic authority, he must give us rather less of the *personal pronoun*.—J.B.

### BRO. J.A.H. AND FRENCH MASONRY.

The following is extracted from *Le Monde Maconnique*, October, 1869:—

"We have several times presented to our readers Bro. J. A. Horner as one of the most enlightened writers of the English Masonic press. This brother has published, in the *Freemasons' Magazine*, some very interesting reports upon the present state of Freemasonry in most of the states of Europe. He is a K.H. of the *Conseil des Gauls* of the Grand Orient. Bro. H. has given a most favourable and fraternal account of the working of the French lodges which he has visited, especially those of Paris, where he received a most cordial reception. Bro. Horner is, in some degree, our guarantee of friendship with our English brethren, and he filled this office at the 100th anniversary of the Partick Lodge, near Glasgow, at which he assisted, and replied to the toast of the Grand Orient of France. The W.M. of the lodge had mistaken our sympathetic brother for a Frenchman, and told him that he was particularly happy to propose this toast, the lodge having rarely had the good fortune to receive a French brother. It is needless to add that Bro. Horner worthily acquitted himself of the honour which devolved upon him on this occasion."

### THE TEMPLARS AND FREEMASONRY.

As to the notion that the Templars originated Freemasonry, were connected with it, and took shelter among the Freemasons on their downfall and thenceforth maintained their organization, the following remarks may be worth consideration:—

1. The Freemasons (whatever they were) worked for the regular clergy and for the secular clergy.

2. The regulars and seculars were enemies of the Templars.

3. The Masons working on a minster, or church, had no means of concealing Knights Templar. The Templars had better have taken shelter among woodcutters, miners, or with Robin Hood's outlaws in Sherwood.

4. The Masons had St. John for their patron, but this did not connect them with Templars or Knights of St. John, but did bring them in contact with the secular and regular clergy for the celebration of the festival of their Patron Saint.

5. The mediæval Masons were devout Catholics and eschewed heretics, and there is no more reason for supposing they would have countenanced the discarded Templars than they would have countenanced Jews. Toleration and universality are new doctrines of Freemasonry.

While there is no historical evidence to support the notion of any connexion between the Templars and Freemasonry or Masons, there is negative evidence against. There is also the fact that the chivalrous orders arose in a cloud in the early part of the last century. When this kind of knighthood begun, it may have taken its origin from the members being called Knights of St. John, as the Masonry was of St. John, and then these transpositions of Knights of St. John, of Malta, and the Temple.

One thing may be held assured, that no Knights Templar gave their succession to working Masons any more than to shoemakers. This was contrary to the laws of knighthood in that latter day. How was a working Mason to be made first an esquire and then a knight, unless he had performed feats of arms, which were an equivalent?

If the Masons had been connected with the Templars they would have been persecuted likewise.—HISTORICUS.

## CORRESPONDENCE.

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

## SPECULATIVE FREEMASONRY AND THE 1717 DATE.

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

Dear Sir and Brother,—In reference to the above subject, I have received the following letter from my highly esteemed and respected Bro. W. J. Hughan; it is dated October 16th, and he goes on to say:—

"I write at once after reading the *Magazine* of to-day, to say I think the correspondence of late respecting the antiquity of Freemasonry has been more on *verbal* grounds than aught else, as I cannot think you deny the existence of any *speculative* Freemasonry before 1717, but only that there was no Masonry of the character of the Freemasonry of the 18th century, before then, consisting of Grand Masters, Grand and Provincial Grand Lodges, and three distinct and separate *degrees*, kept wholly apart from each other, and conferred on special grounds apart from *operative Masonry*. You know, of course, that gentlemen were admitted many years before the institution of the *first Grand Lodge*, who were therefore *speculative* Masons, *i.e.*, *non-operative*. You have evidently wished it to be understood that by "*specu-*

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*lative* Masonry," you mean *really, Masonry* such as we know to have been practised since the Revival of 1717; and certainly, in that sense, I contend the operative Masonry of former years is vastly different, although not so much as to prevent our seeing sufficient points of resemblance to prove one was the forerunner of the other."

I received Bro. Hughan's permission to publish the above, and I shall now comment upon it. He admits that "there was no Masonry of the character of the Freemasonry of the 18th century" before 1717; so far, therefore, Bro. Hughan has *not* thrown over the 1717 date, as some at pages 308 and 309 would fain imagine; further, Bro. Hughan still asserts that our "three *degrees*" did *not* exist before then. With Bro. Hughan I, of course, admit that "gentlemen were admitted" before 1717; but I do not admit that they thereby became "speculative Masons" *in any such sense as we now understand the term;* for, before 1717, they neither received the doctrines nor *degrees* we now promulgate and practise; they were simply gentlemen members having a sort of honorary connexion with an operative society. Again, when non-operatives joined a Masonic friendly society, that was not for the purpose of becoming *speculative* Masons, so far as our *degrees*, &c., were concerned, for said *degrees* were not in existence before 1717. They had a word or countersign (as a soldier has) and a bit of "apron-washing," but that was merely something similar to the practices of other trades. Consequently, a gentleman joining the Masons' Society before 1717 became no more a "speculative Mason" thereby than his joining the old operative weavers' or cordiners' societies would have made him a speculative weaver or a speculative cordiner. In short, the objects and ideas of the Masonic members before 1717 were different from what they became after that date.

Of course I admit that operative Masonry was "the forerunner" of speculative Masonry; but I object to the former being called the *father* of the latter, for I assert that speculative Masonry was *grafted on* to operative Masonry.

It was not operative Masonry that gradually *developed itself* into speculative Freemasonry—no! It was the doctrines and ideas stirred up by the Reformation which Desaguliers & Co. took hold of and made into speculative Freemasonry that constituted our present system and gave it its grand ideas; to pass these ideas into active circulation they made use of operative Masonry, hence the great *change* about A.D. 1717, which was not a *development of*, but a *grafting on*.

It has been the not perceiving this "point" that has led to so many absurd notions regarding Freemasonry and its supposed antiquity, &c., and which enabled so many mushroom legends to spring up and spread abroad.

From the above remarks it may perhaps be seen that it will take a stronger wind than any we have yet felt to uproot the 1717 date; possibly, as the wind does to a good tree sometimes, the shaking will only cause it to take deeper root.

Yours fraternally,

W. P. BUCHAN.

## THE FIRST GRAND LODGE OF ENGLAND.

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

Dear Sir and Brother,—As so much has been written of late tending to undermine the faith of the fraternity in the antiquity of our traditionary Order, a transcript of the following extract from one of our standard works may tend to quiet the minds of those who are unsettled on the subject:—

"King Edward died in 924, and was succeeded by Athelstane, his son, who appointed his brother Edwin Patron of the Masons. This Prince procured a charter from Athelstane, empowering them to meet annually at York, where the first Grand Lodge of England was formed in 962, at which Edwin presided as Grand Master. Here many old writings were produced in Greek, Latin, and other languages, from which the Constitutions of the English lodges are derived."—*Vide* Dr. Oliver's Preston's "Illustrations of Masonry," 17th edition, p. 118.

Yours fraternally,

JESSE BANNING.

## AUXILIARY LODGES.

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

Dear Sir and Brother,—A question has been raised whether an auxiliary lodge can be held under the same roof of a Masonic Hall for the purpose of initiating, passing, and raising candidates, the object being simply to aid the presiding W.M. to get through the evening without postponing any of the candidates to another day.

To present the question in a somewhat clearer form, I may observe that there are three initiations, three passings, and three raisings to be completed, and, with a view of concluding all the business of the evening, the W.M. of the lodge proposes to take the three raisings with the assistance of his regular officers, and to depute a P.M. of the lodge with a staff of officers to initiate and pass the others in another room in the hall, which is in every particular suitable for the ceremonies, he having the proper tracing-boards and working tools appropriate to the two degrees. It is contended that this would not be incorrect, as the whole business would be done under the same roof and within the same walls of the building dedicated solely for Masonic purposes. The proposed course is assimilated to a Court of Quarter Sessions, when the chairman sometimes requests some of his brother magistrates to open a second or even third court for the further and more speedy dispatch of business. The object will be at once apparent; the whole business will be accomplished in one night without putting so severe a strain on the physical and mental energies of the W.M. and his officers, in addition to which the lodge would be closed at a reasonable hour, thereby enabling the brethren to return to their respective homes at a very much earlier hour.

I shall be glad if any of your correspondents will give me their views upon this important question, and further to say if they remember any similar event taking place, and, if so, when and where.

Yours fraternally,

✠ B. ✠

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## BRO. HUGHAN AND "POINTED."

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

Dear Sir and Brother,—I am asked to explain some remarks of mine at pages 148 and 288 by a brother who signs himself "Pointed."

It seems strange why he should desire an explanation, as the statements appear to me both clear and *pointed*. At p. 148 will be found my opinion respecting the nature of the Acts of Parliament passed for the protection and regulation of the various trade incorporations, in which I state that there was nothing special in the constitution of the Masons requiring *peculiar* or different legislation to the other Crafts. *Nor was there so far as I know.*

At pages 288-289 I refer particularly to the *esoteric* character of the Freemasons before the 18th century, and reasonably infer from the fact of that body actually imparting *signs* or *secrets* to the initiated and *swearing* the members to keep such inviolable, is a proof of that society having been, as regards its *private* character—its system of receiving members, etc.,—organised on a different basis to that of the other crafts.

Bro. Buchan states at page 330, *Freemasons' Magazine*, that the operative smiths or cordiners had a "word, grip, and sign," like those worked by the members of the "Haughfoot Lodge." I confess that, were such a statement verified, it would go far to alter my opinion on *secret* operative Masonry before the 18th century. As yet, however, I have not been able to confirm this proposition by Bro. Buchan, and should this indefatigable brother have the evidence at hand, I would thank him to make it public, so that we may know *why* he says so.

Yours fraternally,
WILLIAM JAMES HUGHAN.

P.S.—I have answered Bro. "Pointed," but cannot promise to do so again. My time is now as fully occupied Masonically as if it were the height of the Masonic season, and therefore my friends must excuse me if I sometimes content myself with reading their kind letters.

## THE MASONIC RITUAL.

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

Dear Sir and Brother,—I, in conjunction with many of my brethren, feel myself under very considerable obligation to "Crux" for his able article on the Masonic Ritual. No one can tell the disadvantages under which we, as provincial Masons, labour, in consequence of a want of something like uniformity in our ritual as it is handed to us. No two lodges are alike in their working. In fact, when one brother of a lodge visits another—aye, even in the same province—he is frequently excluded from taking any active part in its working solely from this cause; or, even if he does so, the difference is most apparent. This ought not to be; for, as Masonry is universal, so ought there to be a universality in its ritual. I believe, Sir, this is a great drawback to the progress of Masonry, and I do hope the excellent advice given by our learned brother will be taken cognizance of by Grand Lodge.

There is also another point in his remarks which I cannot pass over; and that is his reference to the class of men selected to preside over the various lodges. This more especially applies to provincial lodges. I have seen men placed in that exalted office who were most unfitted for it, not only from their want of even the common rudiments of education, but from their social position. It is true, as "Crux" says, they muddle through their year of office with no credit to themselves and still less to the lodge to which they belong, and then at its close they are bedecked with the P.M.'s jewel, to which they have no more right than I have to the Order of the Garter. Such a distinction ought only to adorn the breast of him who by his intelligence, love of the Craft, and his ability as a Mason, has fairly won it. And when we see that jewel worn we ought to be led to regard the brother who wears it as a distinguished and accomplished Mason. Now it has no such distinctive feature, for, as the custom now stands, the most illiterate and ignorant man that was ever passed into a Masonic lodge ranks side by side with him who is gifted with a high order of intelligence, and who, by his able administration and exposition of the Masonic ritual, has honourably won it, and therefore can as honourably wear it. But this grievance will last, to the disgust and annoyance of all good and worthy Masons, whilst men are "pitchforked," as it were, into lodges just for the sake of either swelling their numbers, or, what is much worse, for mercenary trading purposes. I speak from experience in this matter, and I fear the custom prevails to a far greater extent than we know of, much to the discredit of the Craft, and certain it is, while such practices continue, we cannot wonder at our noble and honourable Order standing in such bad odour as it does in the estimation of the popular world.

Apologising for extending my remarks to such a length, I am—

Yours fraternally,
A PROVINCIAL GRAND OFFICER.

October 26, 1869.

## LAYING THE FOUNDATION STONE OF THE NEW PUBLIC BATHS AT ASHTON-UNDER-LYNE, LANCASHIRE WEST.

The foundation stone of the new Public Baths was laid, with full Masonic ceremony, by the Mayor of the borough, Bro. Henry Thomas Darnton, P. Prov. J.D. of East Lancashire, on Saturday, October 23rd. A lodge was opened at the Town Hall, and the brethren proceeded to the site of the building, Henry-square. Bro. the Rev. W. Ogden acted as Chaplain. The plans of the architect having been inspected and approved, Bro. J. L. Hine placed in a bottle a collection of coins, newspapers, &c., and deposited them in the cavity under the stone. Bro. J. Farrar presented a golden trowel to the Mayor, and the stone was laid in due form. Prayer was offered by Bro. the Rev. W. Ogden. The stone was strewed with flowers by some dozen young ladies. The brethren returned to the Town Hall, whence, after closing the lodge, they adjourned to the banquet at the Pitt and Nelson Hotel, at which about 150 sat down, the chair being occupied by Bro. Darnton, the Mayor.

JE LE PENS-E.—If a man purchases the Pickwick pens, does he have the DICKENS to *pay?* And if he buys the Waverley, does he get them SCOTT *free!—Judy.*

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# THE MASONIC MIRROR.

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

## MASONIC MEMS.

WE invite the attention of our readers to the Masonic and General Assurance Company. This company claims to have originated the system of "positive policies,"—a promissory note being given for every premium paid, which is payable to bearer either during the lifetime or at the death of the assured. The soundness of the scheme, as well as the fact of all the directors being members of the Craft are no doubt reasons why the brethren should insure in this office; but an additional inducement for doing so is held out by the excellent arrangement that a percentage of the new premiums is devoted to the funds of the Masonic charities, each assurer thus becoming indirectly a contributor to one or other of our noble institutions. The company already possess by this means three votes for the Boys' School.

THE BURGOYNE LODGE (No. 902) has been removed to Anderton's Hotel, Fleet-street, where the meetings will be held on the fourth Mondays in the months of January, February, March, May, September, and November.

THE LODGE OF SINCERITY (No. 174), formerly held at the Cheshire Cheese, Crutched Friars, is now held at the Guildhall Hotel, Gresham-street. The lodge of instruction attached to the parent lodge will in future be held at the Railway Tavern, Fenchurch-street.

BRO. THE REV. C. J. MARTYN, P.M. 246, G. Chaplain of Gloucestershire, being about to leave that province, a joint committee of the Royal Union Lodge (No. 246), Foundation Lodge (No. 82), the Foundation Chapter, and the Cheltenham and Keystone Mark Lodge, were appointed to present the rev. brother with a testimonial.

NEW LODGES.—New lodges are proposed at Enfield and Barking.

NEW CHAPTER.—A charter has been granted for a new chapter to be attached to Prudent Brethren Lodge, No. 145, which will shortly be opened.

PORTRAITS of the Rt. Hon. the Earl of Dalhousie, *K.T., G.C.B.*, M.W.G.M. Mason of Scotland, can now be obtained at this office, price 3s. 6d each. Copies, with ornamental border and Masonic emblems printed in gold, on large size paper, can be had, price 10s. 6d.

BRETHREN are reminded that the Lodge Music published in several issues of the MAGAZINE has been re-published in a convenient form for Lodge use, price 2s. 6d.

## Craft Masonry.

### ENGLISH CONSTITUTION.

### METROPOLITAN.

NEPTUNE LODGE (No. 22).—The first meeting of this lodge for the season was held on Thursday evening, the 28th ult., at Radley's Hotel, Bridge-street, Blackfriars. Bro. Salter, W.M. presided; Bro. Thredder S.W. was absent in consequence of illness; Bro. T. White, J.W. occupied his proper position, and there were also present Bro. Willcox, P.M. and Treas.; Bro. Hughes, Secretary, and Past Masters Partridge, C. L. Marshall, Ashwell, Goodwin, Harcourt, Batty, Norman, and Greatrex, besides a great number of members and visitors. The lodge was opened in due form and with solemn prayer, and the minutes of the last lodge read and confirmed. Bro. Masterman being a candidate for the second degree, he underwent a preliminary examination and retired. The lodge was then opened in the second degree, and Bro. Masterman was passed to the degree of a F.C., that ceremony being performed with great ability by Bro. Salter, the W.M. Two candidates for initiation at the next meeting were proposed, and there being no further business, the lodge was closed in due form and with solemn prayer. The brethren then retired to a most splendid banquet, served up in Bro. Hart's usual bountiful style, and it embraced everything in season, which was supplemented by a very choice dessert. The tables presented a very beautiful appearance. The usual formal toasts having been given and duly honoured, Bro. C. L. Marshall, the I.P.M. took the opportunity on that occasion of thanking the brethren of the Neptune Lodge for the kind expressions of sympathy they had conveyed to him on a recent domestic bereavement, and also to thank them for the splendid jewel they had sent to him during his absence, assuring them that he should always wear it with great pride, as a remembrance of the kind feelings they had shown to him as W.M. of the Neptune Lodge, and he would do all in his power to promote its prosperity. He then in suitable terms proposed the "Health of Bro. Salter, W.M.," and congratulated the lodge on the excellent manner in which he had discharged the duties in the chair that evening, he fully keeping up the high character the Neptune Lodge had alway maintained for the excellence of its working. This toast was very cordially received, and the W.M. in reply, said he was glad to find he had given satisfaction, and during the remainder of his year of office he would strive still more to merit their good opinion. The W.M. next gave the "Health of the Visitors," for which they severally returned thanks, the "Health of Bro. Wilcox, Treasurer of the lodge," which he acknowledged, stating that if it was left to him he would always keep the lodge with a balance on the right side of the ledger. Bro. White, J.W. returned thanks for the officers, and the tyler's toast, given by Bro. Redford, brought a very happy evening to a close at an early hour.

ROBERT BURNS LODGE (No. 25).—On Monday, the 1st inst., this lodge met at Freemasons' Hall, when the following officers and brethren were present:—Bros. H. Dukitt, W.M.; C. A. Long, S.W.; W. S. Adams, J.W.; John E. Welsh, P.M., Treas.; J. W. Lyon, P.M., Sec.; T. Arnott, S.D.; T. Wingham, J.D.; E. W. Long, I.G.; W. Watson, P.M.; John Dyte, P.M.; and J. P. Bley, P.M.; Ward, Ford, Newland, Winghurst, J. Harrison, Doody, White, Lord, J. J. Wilson, Price, Crawford, Batson, Wynne, and Wm. Paine. The visitors present were Bros. T. White, 22; and R. W. Dunn, 34. Mr. Courtenay Wynne and Mr. Tom Paine were initiated, and Bro. W. C. Price, late of the Crystal Palace Lodge (No. 742), was elected a joining member.

LODGE OF FAITH (No. 141).—The installation meeting of this lodge was held on Tuesday, the 26th ult., at Anderton's Hotel, Fleet-street. Bro. G. Hyde, W.M., assisted by the officers and brethren, opened the lodge in due form, and after the usual preliminaries were gone through, Bros. Davis and Mayor were raised in a very able manner by the W.M. The lodge was then resumed to the first degree, and Messrs. Davey, Painter, and Mallet were initiated into ancient Freemasonry. Bro. Anslow, P.M. and Sec., then read the ancient charges to Bro. J. Hill, the W.M. elect, who answered to the same in good faith. A Board of Installed Masters was then formed, and Bro. E. Gothiel then took the chair, and in a very efficient manner installed Bro. J. Hill into the chair of K.S., who invested Bros. J. Speed, S.W.; C. Taylor, J.W.; G. Green, S.D.; T. Thermans, J.D.; T. Pitt, I.G.; I. G. Carter, P.M., Treas.; and J. Anslow, Sec. The visitors present were Bros. Lary, W.M. 87; J. Thomas, P.M. 507; Bartlett, 117; and Stevens, P.M. 1,216. The W.M. having been saluted by the brethren, the lodge was closed with solemn prayer, and the brethren adjourned to refreshment. The usual loyal and Masonic toasts were given and responded to in a manner worthy of the members of this lodge. A P.M. jewel was then presented to Bro. G. Hyde, the I.P.M., who replied in a very appropriate speech. A vote of thanks was then recorded to Bro. E. Gothiel for the efficient manner in which he installed Bro. Hill as W.M. of this lodge.

PRUDENT BRETHREN LODGE (No. 145).—The first meeting of the season was held at Freemasons' Hall, on Tuesday, Oct. 26th. Bro. Allenden, W.M., presided, supported by Bros. Sharke, P.M.; Boys, P.M.; States, P.M.; and a numerous assemblage of brethren and visitors. Messrs. J. Hickman and W. H. Sawyer were initiated, and two brethren were raised.

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The business of the evening being concluded, the lodge was closed in due form, and the brethren adjourned to the banquet. The usual loyal and Masonic toasts were given, that of the Grand Officers being responded to by Bro. James Coward, G. Org.; The Visitors by Bro. Rowland, of No. 700; The Worshipful Master by Bro. Allender; The Past Masters by Bros. Sharpe and Warren; the Treasurer and Secretary by Bros. Boys and States. It was announced that a charter for a new chapter had been obtained, which will shortly be opened.

LODGE TEMPERANCE IN THE EAST (No. 898).—The regular meeting of this lodge was held on Wednesday, the 27th ult., at 6, Newby-place, Poplar. Present: Bros. Cannon, W.M.; Manfleet, S.W.; Youens, J.W.; Williams, S.D.; Paine, J.D.; Shayes, I.G.; Deveson, P.M., Treas.; Shaboe, P.M., Chap.; Youens, Sec.; Smith, Duncan, Walker, and Deveson, P.M.'s. Visitors: Bros. Chivers, P.M.; Duff, Cayzer, and McLean. Bros. Collier, Sanders, and Straker were raised, and Bro. Mackey was passed. The sum of £5 5s. was voted by the lodge to the Aged Freemasons' Benevolent Institution.

SOUTHERN STAR LODGE (No. 1,158).—The usual meeting of this lodge was held on Tuesday evening, the 26th ult., at the Montpelier Tavern, Walworth. Bro. Robert E. Clarke, W.M., presided; Bros. Bayfield, S.W.; C. E. Thompson, J.W.; Towers, S.D.; Page, J.D.; Vanell, I.G. Thompson, P.M. and Treas.; Pulsford, P.M. and Sec.; Henry Potter, P.M., and a good muster of the brethren. The lodge having been opened, and the minutes read and confirmed, Bros. Beck. Joyce, Walter, Wright, and Dean were questioned as to their proficiency in the science, and their answers being satisfactory, the lodge was opened in the second degree, and they were all passed in it, the work being well done by the W.M. The lodge was resumed to the first degree, and Mr. Richard Rose, a candidate, was initiated into the mysteries and priviliges of ancient Freemasonry. A contribution was made on behalf of a brother in distress, and several new candidates were proposed for initiation. The lodge was then closed in due form and with solemn prayer. This being an off night, there was no banquet provided, but in the course of the evening several toasts were given and responded to, and the evening was spent in complete harmony, which has ever been the distinguishing characteristic of the Southern Star Lodge.

## PROVINCIAL.

### DERBYSHIRE.

#### DERBY.

*Provincial Grand Lodge.*

On Tuesday the 26th ult., the Annual Prov. G. Lodge of the Freemasons of the province of Derbyshire was held at the Assembly-rooms, Derby. The Prov. G. Lodge was opened at 2 p.m. in form with solemn prayer by Bro. H. C. Okeover, D. Prov. G.M. The minutes of the last Prov. G. Lodge were read and confirmed. The worshipful masters of the various craft lodges in the province presented their reports, from which it appears that Masonry is on the increase throughout Derbyshire. The D. Prov. G.M. appointed the following as his provincial grand officers for the ensuing year:—Bro. R. Holland, P.M. St. Oswald Lodge, Ashbourn, S.W.; Bro. W. Saunders, P.M., Tyrian Todge, Derby, J.W.; Bro. Rev. W. Hope, P.G. Chap.; Bro. T. Cox, P.G, Treas.; Bro. S. Stone, Beaureper Lodge, Belper, P.G.R.; Bro. Hillam, W.M., Arboretum Lodge Derby, P.G. Sec.; Bro. S. Foulds, W.M., Scarsdale Lodge, Chesterfield, P.G.S.D.; Bro. Millward, W.M., Phœnix Lodge, Buxton P.G.J.D.; Bro. R. Wayte, Sec. of Tyrian Lodge, Derby, P.G.S. of Works; Bro. Iliffe, Senior Warder of Tyrian Lodge, Derby, P.G. Dir. of Cers.; Bro. C. Slack, P.A.G. Dir. of Cers.; Bro. W. C. Haslam, W.M., of the Royal Alfred Lodge, Alfreton, P.G.S.B.; Bro. T. Drew, P.G. Organist; Bro. F. Campion, P.G.P.; Bro. Slinn, Tyler. Stewards—Bros. H. Goodall, and P. Hammond, Tyrian; and Bros. Holbrook, and T. Roe, jun., Arboretum Lodge.

The D. Prov. G.M. made some practical remarks to the brethren on matters connected with the Masonic Order, and, after some discussion, it was agreed to resuscitate the Masonic Hall Committee by the addition of some "new blood" and a vigorous attempt will be made to obtain the requisite funds for the erection of a Masonic Hall in Derby. On the motion of Bro. H. Carson, P. Prov.. G.J.W., seconded by Bro. Britton, P. Prov. G.J.W., it was agreed to vote the sum of £5 5s. to the "Zetland Memorial Fund." Other business having been disposed of, the lodge closed in form.

The brethren afterwards adjourned to Bro. King's, Bell Hotel, where a splendid banquet awaited them. Bro. R. Holland, in Prov. G.S.W., presided; Bro. W. Saunders, Prov. G.J.W. being the vice-chair. The usual loyal and Masonic toasts were proposed and a most enjoyable evening was spent.

Amongst the brethren present were:—Officers of Prov. G. Lodge: H. C. Okeover, D. Prov. G.M.; W. M. Hewitt, Prov. G.S.W.; Frederick Britton, Prov. G.J.W.; Thos. Cox. Prov. G.T.; William Saunders, Prov. G.S.; Jno. Farnsworth, Prov. G.J.D.; W. Wilson, A.D.C.; Frank Campion, Prov. G.S.B.; Frank Iliffe, Prov. G.S.; F. H. Flock, Prov. G. S.— Members of the Prov. G. Lodge: Alex. Butel, P. Prov. G.S.W.; S. H. Mason, P. Prov. G.S.W.; Joseph German, Prov. G.S.W.; William R. Holland, Prov. G.S.B.; Joseph Clayton, P. Prov. J.G.W.; Wm. Gadsby, P. Prov. G.S.; G. T. Wright; J. Smith, Prov. G.S.D.; W. H. Bobart; H. Garson, P. Prov. G.J.W.; T. Horsley P. Prov. S.G.W.; James Crossley, P. Prov. G.S.W.—Visitors W. Holbrook, 731; J. F. Baldock, 131; J. H. Smith, J.W., 731 G. A. Rooth, S.W., 681; T. Royal P.M., 625; H. Royal, W.M. 625; Samuel Taylor, 654; Francis Barton, P.M., 884; Wm. Naylor, P.M. 1,085; John Barrowby, 654; Robt. R. Duke, 1,235; Louis B. Twells, W.M. 850; James Worsnop, W.M., 1, 085; Henry Barker, 1,179; E. W. Lawson, P.M., 353; Geo. Small, S., 787; John Hildyard, W.M., 1,235; Joseph Pegg, W.M., 787; Wm. Smith, 1,235; J. M. Ritchie, 731; Walter Loverock, J.D., 787; S. Rowbottom, S.W., 1,028; Henry J. Foulds, S.D., 253 and 731; E. W. Knobel, W.M., 353; J. Smithson, S., 681 and 660; James Merry, J.W. 1,179; Reginald Darwin, S.W., 1,235; John Hewitt, S.W., 850; J. C. Merry, J.D., 731; Christopher Slack, W.M. 654; Richard Waite, S. 253; Henry Goodall, J.D., 253; Saml. Foulds, W.M. 681; T. Roe, jun., 731; W. C. Haslam, W.M., 1,028; Geo Barnett, 731; T. Cantrell, 421; H. Hillam, W.M., 731; W. H. Burton, T. 731; G. H. Sheffield; Wm. M. Lacey, 253; Richard Keene, 253; H. Turner, P.M., 654; Wm. Drew, 731.

### DURHAM.

#### GATESHEAD-UPON-TYNE.

*Provincial Grand Lodge.*

The annual Provincial Grand Lodge was held on Tuesday, the 26th ult., in the Freemasons' Hall, West-street, Gateshead-upon-Tyne. The lodge was opened at two o'clock by the R.W. Prov. G. Master, Bro. J. Fawcett, assisted by Bros. Sir Hedworth Williamson, *Bart., M.P.*, R.W.D. Prov. G.M.; Rev. J. P. Pledge, *M.A.*, Prov. G.S.W.; G. Canney, *M.D.*, Prov. G.J.W., and the other officers of the Prov. G. Lodge. Amongst the brethren present were Bros. Joseph Dodds, *M.P.*, P. Prov. G.S.W.; R. J. Banning, *M.D.*, P. Prov. G.J.W.; Rev. G. R. Bulman, *M.A.*, P. Prov. G. Chap.; Rev. G. P. Wilkinson, Prov. G. Chap.; A. Clapham, Prov. G.J.W., Northumberland; C. Fendelow, P. Prov. G.S.D., Shropshire; R. Holland, Prov. G. Treas., East Riding of Yorkshire; S. J. Wade, W.M. No. 80; G. Lord, W.M. 97; R. Stevenson, W.M. 424; R. Graham, W.M. 509; H. B. Bright, as W.M., 661; J. H. Jackson, W.M. 940: J. Tillman, W.M. 949; F. H. Rahn, W.M. 1,230; W. Brignall, jun., W.M. 1,274; and about 100 others.

The Prov. G. Lodge having been opened, the Prov. G. Sec., Bro. W. H. Crookes, read the minutes of the previous annual Prov. G. Lodge, held at Durham on the 27th Oct., 1868, which were confirmed.

Bro. the Rev. J. Cundill, *B.D.*, Prov. G. Treas., then presented his accounts, which showed that there was a balance of £1,600 in the bank. These accounts, which had been properly audited, were then adopted. Bro. Groves, P. Prov. G.S.D., pursuant to notice, proposed a motion to enable the Fund Committee to award larger sums than they can at present in the shape of relief, which, having been seconded and put to the lodge, the same was lost, the voting being 33 against and 26 for.

The roll of lodges was then called, when all appeared by their representatives, who gave a most satisfactory account of the flourishing state of their lodges. The R.W. Prov. G.M. congratulated the lodges on the success which appeared to have attended them during the year, and said he was especially glad to find that out of the nineteen lodges which he had under his control eleven of them met in their own halls. He sincerely hoped the time was not far distant when every lodge in the

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province would terminate their connection with hotels and public houses.

The Rev. John Oundill was then re-elected Prov. G. Treas., and the following brethren appointed Prov. G. Officers for the ensuing year:—Bros. Sir H. Williamson, *Bart.*, *M.P.*, D. Prov. G.M.; the Rev, G. P. Wilkinson, *M.A.*, Prov.. G.S.W.; J. Stokoe, Prov. G.J.W.; the Rev. G. R. Bulman, *M.A.*, Prov. G. Chap.; the Rev. J. Cundill, *B.D.*, Prov. G. Treas.; J. Trewhitt, Prov. G. Reg.; W. H. Crookes, Prov. G. Sec.; J. H. Jackson, Prov. G.S.D.; R. Stephenson, Prov. G.J.D.; J. Tilman, Prov. G. Supt. of Works; S. J. Wade, Prov. G. Dir. of Cers.; G. Lord, Prov. G.S.B.; T. Walton, Prov. G.A.; W. A. Malcolm, Prov. G. Purst.; W. M. Laws, Prov. G. Tyler.

Six Stewards were also appointed, and the Prov. G. Lodge was closed in due form.

The brethren afterwards adjourned to Bro. Cannon's, the Queen's Head Hotel, where a splendid banquet awaited them. The same was presided over by the Prov. G.M., and the usual loyal and Masonic toasts, which numbered fifteen in all, were efficiently proposed, and cordially responded to.

Having now closed our report with regard to the proceedings of the lodge, we may perhaps be permitted to say that, in our humble opinion, the Prov. G. Lodges in this province are held at the worst possible time of the year. During the last eleven years, with the solitary exception of 1861, the Prov. G. Lodges have always been held in the month of October. The weather in this month in the north of England is certainly not of a very encouraging nature. The brethren attending the Prov. G. Lodge have to resolve facing two kinds of weather, neither of them agreeable, viz., drenching rain, or bitterly cold winds. On the occasion of this year's lodge the weather savoured of the latter description, and we are convinced that it had the effect of deterring many from attending the meeting. We trust that the leading brethren in the province will memorialise the Prov. G.M. on the subject, and succeed in procuring an alteration of the date for holding the Prov, Lodge to a warmer and more seasonable time of the year.

GATESHEAD-ON-TYNE. — *Lodge of Industry* (No. 48).—On Monday evening, the 25th ult., this lodge held its usual monthly meeting in the Freemasons' Hall in this borough, with a large attendance of members and visitors from other lodges. The W.M., Bro. John Stokoe, presided with his usual ability, and the business of the evening included the election of two joining members, and the initiation of Messrs. John Ferens, agent, Willington, and S. H. L. Murray, surgeon, Newcastle. The candidates were admitted separately, and initiated in an impressive manner by the W.M. The working tools were explained by the S.W., Bro. R. B. Reid, and the charge given by the J.W., Bro. R. F. Cook, *M.D.*, and from the earnest and excellent manner in which these officers acquitted themselves, the brethren of the lodge have reason for congratulation as to the bright prospects of this ancient lodge with respect to its future W.M's. After the closing of the lodge the brethren adjourned to the refreshment room. The loyal and Masonic toasts were duly honoured, when one of the most pleasant of the old "forty-eight's" pleasant meetings came to an end, and the brethren separated at a seasonable hour.

CHESTER-LE-STREET.—*Earl of Durham Lodge* (No. 1,274).—On Wednesday evening, the 13th ult., a general meeting of this lodge was held at the Lambton Arms Hotel. The lodge was opened at half-past six o'clock by the W.M., Bro. W. Brignall, jun., assisted by Bros. W. A. Malcolm, P.M. No. 124, as S.W., T. Robson, J.W.; W. Brignall, Sen. P.M., Treas.; A. Harkness, Secretary; J. Gray, S.D.; W. F. Hall, as J.D.; W. Coxon, I.G. Amongst the members present were Bros. J. Archbold, J. Burnip, T. H. Murray, J. A. Jackson. Visitors: Bros. T. W. Hearon, Past S.W.; W. C. Blackett, Past S.W.; and W. F. Hall, all of 124. The minutes of the previous lodge having been read and confirmed, the ballot was taken for Mr. J. Stevenson and Mr. R. F. Gibson as candidates for initiation, who were duly elected. The ballot was likewise taken for Bro. W. C. Blackett as a joining member, who was also duly elected. Messrs. Stevenson and R. F. Gibson, being in attendance, were regularly initiated into the order as E.A. Several propositions having been made, the lodge was closed in ancient form until the 10th inst.

OLD ELVET.—*Marquis of Granby Lodge* (No. 124).—On Tuesday evening last, the 2nd inst., a regular meeting of this lodge was held in the Freemasons' Hall, Old Elvet. This being the last Masonic meeting which would be held in the building, in consequence of the New Masonic Hall being all but ready for the reception of the members, a great many brethren assembled in the Old Hall, to take, as it were, leave of it, and bid adieu to a spot with which so many pleasant associations are connected. Amongst the brethren present were Bros. C. Rowlandson, W.M.; W. Stoker, W. Brignall, and W. A. Malcolm, P.M.'s; W. Brignall, jun., W.M. No. 1,274; W. R. FitzGerald, P.M.; T. W. Hearon, S.W.; Rev. G. R. Bulman, J.W.; J. Raine, Treas.; W. Carr, Sec.; J. Wortley, S.D.; R. Cooke, J. D.; W. Sewell, I.G.; G. Greenwell and G. Barles, Stewards; J. Young, W. C. Blackett, G. Fowler, W. Sewell, G. Walker, H. Warwick, Joseph Walker, P. Prov. G. Org.; J. Gray, W. Coxon, J. S. Fowler, G. Johnston, &c. Visitor—Bro. E. R. C. Pechell, P.M. 215, I.C. The minutes of the previous lodge having been read and confirmed, the ballot was taken for Bro. J. J. Gustard Strong, of Lodge No. 1121, as a joining member, who was duly elected. Bro. Turner was a candidate for the honours of the second degree, and was duly passed to the same. A sub-committee, consisting of Bros. W. Stoker, C. Rowlandson, W. A. Malcolm, G. Greenwell, and W. Brignall, jun., was appointed to carry out the necessary arrangements for furnishing the new hall. Other business of importance having been transacted, the lodge was closed, and the brethren repaired to the Waterloo Hotel and partook of an excellent supper, provided by the obliging host. The usual loyal and Masonic toasts having been duly honoured, the brethren separated.

## ESSEX.

ROMFORD.—*Lodge Hope and Unity* (No. 214).—On Thursday, Oct. 28th, this lodge met at the White Hart Hotel, Romford, Bro. C. M. Tebbutt, W.M., in the chair. The minutes of the previous meeting being read and confirmed, the brethren proceeded to the election of the W.M. for the ensuing year, the ballot proving unanimously in favour of Bro. Owen S. Indre, S.W.; Bro. the Rev. Spencer R. Wylam was re-elected Treas.; and Bro. Speight, Sec. Mr. W. J. Burgess was then initiated into the mysteries of Freemasonry. In reply to the circular of Bro. Farnfield soliciting a steward at the Festival of the Benevolent Asylum, Bro. Self announced himself willing to accept the office, and the lodge voted five guineas to his list. At the banquet which followed, a silver teapot was presented to Bro. T. Adlard, P.M., D.C., and sub-Treasurer, for his services to the lodge in the latter capacity. The presentation was feelingly and eloquently acknowledged by Bro. Adlard. The usual loyal and Masonic toasts were given and responded to and the brethren adjourned.

## WARWICKSHIRE.

### PROVINCIAL GRAND LODGE.

By command of Bro. Lord Leigh, the R.W. Prov. G.M., the annual general meeting of the above lodge was held at Guy's Lodge, Leamington, on the 27th ult. The members of the Provincial Grand Lodge met at the Royal Music Hall, at two o'clock.

The following lodges were represented:—St. Paul's Lodge, No. 43; Athol Lodge, 74; Trinity Lodge, 254; Shakespeare Lodge, 284; Apollo Lodge, 301; Guy's Lodge, 395; Abbey Lodge, 432; Lodge of Light, 468; Faithful Lodge, 473; Lodge of Rectitude, 502; Unity Lodge, 567; Howe Lodge, 587; Stoneleigh Lodge, 725; Temperance Lodge, 739; Bard of Avon Lodge, 778; Warden Lodge, 794; Leigh Lodge, 887; Bedford Lodge, 925; Grosvenor Lodge, 938; Elkington Lodge, 1,016; Fletcher Lodge, 1,031; Emulation Lodge, 1,163; Forward Lodge, 1,180.

Among the officers of the Provincial Grand Lodge present were Bros. Lord Leigh, Prov. G.M.; Lieut.-Colonel Machen, D. Prov. G.M.; W. Overell, P. Prov. S.G.W.; H. Weiss, P. Prov. S.G.W.; J. Purcell, P. Prov. G. Reg.; the Hon. and Rev. J. W. Leigh, Prov. G. Chap.; C, Leigh, P. Prov. A.S.W.; T. A. Halberd. Prov. G. Purst.; W. W. Wilson, Prov. Assist. G. Dir. of Cers., Rev. W. Bramwell Smith, P. Prov. G. Chap.; J. Isaacs, Prov; J.G.D.; W. H. Haynes, P. Prov. G.S!B.; R. Croydon, P. Prov. S.G.W.; Col. Ratcliff, Prov. G.I.G.; G. Jones, Prov. S.G.W.; A. Johnson, P. Prov. G. Assist. Purst.; T. P. Salt, P. Prov. G. Purst.; H. Bown, P. Prov. G.S.B.; W. B. Brooks, Prov. G.W.; G. Wyman, P. Prov. G.S.B.; the Rev. T. B. Dickins, P. Prov. G. Chap., &c.

After the lodges had been called, the roll of Prov. G. officers was read. The minutes of the Prov. G. Lodge, held at the Apollo Lodge, Alcester, on the 30th of June, were read and con-

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firmed. The report of the Audit Committee was received and adopted. Having determined which candidates for the Masonic Charities should receive the support of the province, the Prov. G. Lodge next received the report of the Benevolent and Annuity Fund Committee, and considered the applications for relief recommended by the committee. At the conclusion of this business the officers for the ensuing year were appointed as follows:—Bros. Major Machen, D. Prov. G. Master; E. Graves, Prov. S.G.W.; J. Estlin, Prov. J.G.W.; Rev. C. H. Webb, and Rev. P. S. Harris, Prov. G. Chaps.; J. T. Collins, Prov. G. Treas.; W. L. Harrison, Prov. G. Reg.; G. Beech, Prov. G. Sec.; J. Halbeard, Prov. S.G.D.; F. A. Harrison, Prov. J.G.D.; G. M. Dickinson, Prov. G. Supt, of Works; E. Worrall, Prov. G. Dir. of Cers.; F. Ferriman, Prov. G. Assist. Dir. of Cers.; J. Archer, Prov. G. S.B.; E. Brown, Prov. G. Org.; E. Fridlander, Prov. G. Purst.; W. C. McEntee, Prov. G. Assist. Purst.

At the close of the official business the brethren attended Divine service at the Parish Church, where an admirable sermon was preached by Bro. the Hon. and Rev. J. W. Leigh, Prov. G. Chap. who took for his text First Chronicles, xxix., 14, "But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of Thee and of Thine own have we given Thee." After adverting to the circumstances under which the words of the text were uttered—the occasion when the Israelites, having made the most munificent response to King David's appeal for aid in preparing for the erection of the temple, the preacher remarked that the event suggested reflections which might not be inappropriate to that day and that assembly, especially as he was addressing the members of a society which embraced within its circle the highest and the humblest in the land—the prince, the noble, the wealthy, and the wise, as well as the hard-working son of toil. The fraternity of Masons was foremost in distributing the riches of its wealthier members among its poorer brethren, and in lending its aid to the erection of stately edifices. To such a society, recognising as it did the directing hand of the Great Architect of the Universe in all its undertakings, and having for its foundation the volume of the sacred law, he thought he could not do better than point out some of the lessons to be gained from the pious behaviour of the Royal Psalmist on the occasion to which the text had reference. He first dwelt on the fact that the ability and the disposition to give to God, alike came from God. Laying stress on the necessity for a right disposition in order to render an offering acceptable to heaven, he pointed out that it was the grace of God alone which could enable man to pull down the all-worshipped Dagon of self and substitute in its place purity of motive, singleness of heart, and charity in its broadest sense. He urged his hearers to seek the enjoyment of that broad and comprehensive charity defined by the Apostle Paul, which was not the mistaken though well-meant form generally called charity, but a heavenly love springing from the fountains of the heart, and having for its foundation the love of God and the love of our neighbour. Love such as this was the foundation stone of the world, as well as of the Christian religion and of the Masonic brotherhood—a love which not merely contributed to the pecuniary necessities of our brethren, but that God-like charity which, as a mantle, covered the errors and shortcomings of those who were travelling through the vale of tears with us to the same harbour of eternal rest. "Thou shalt love the Lord thy God with all thy heart, soul, and strength, and thy neighbour as thyself," were the two great commandments regarded by the Christian religion and the society to which they belonged. No brother could be a true Mason without endeavouring to the best of his power to fulfil these injunctions, which comprehended the whole of what might be termed the religion of Masonry. The foundation stone of the Masonic brotherhood was love, and, under God, love was the fundamental feature of its constitution. Firm on the rock of ages our life would be built up as a trophy to our God; its basement upon earth, indeed, but its top stone hid with Christ in God above. As its members continued to be built upon this foundation so only had they the assurance of the society's stability. On the strength of love had it arisen: through lack of love alone could it fail. A great trust was committed to its members—to carry out amid the jarring elements of the world and the divisions of the Church itself, the spirit of the Divine Architect of both—the forbearance, the indulgence, the direction, and the aid—in a word, the love of mankind in general. In conclusion, he impressed upon the brethren the duty of acting up to the lessons taught in the text and by Masonry—first, to acknowledge the Great Architect of the Universe in all His works; and secondly, to show a deep humility in the performance of our own works; and thirdly, to be thankful to God for the ability and disposition given us by God to glorify His name, and to relieve the wants of poorer brethren. Their society—whose great object was the love of God and the love of man—was a glorious fabric, founded in strength, ordered by wisdom, and adorned with beauty. It inculcated purity of thought, integrity of life, benignity of manners, and, above all, sweet charity. It commended them to devout study of the volume of the sacred law as the revelation of their Divine Master's will. Whatever the enemies of the society might say, its tenets were good, and it rested with its members to carry them out; and if the sincerity of their faith was shown in deede as well as words enemies would cease to scoff, and be forced to say, "See how these brethren love one another.

After the sermon a collection was made on behalf of the Prov. Annuity and Benevolent Funds.

A splendid banquet was provided by Bro. C. Wheal, of Leamington, at the Royal Assembly Rooms. As usual, no invitations were issued to the representatives of the press.

The following is the toast list:—"The Queen;" "Bro. his Royal Highness the Prince of Wales, the Princess of Wales, and the rest of the Royal Family;" "The M.W. Bro. the Earl of Zetland, G.M.;" "His Deputy, the V.W. Bro. the Earl de Grey and Ripon, and the Grand Lodge of England;" "The R.W. Bro. Lord Leigh, Prov. G.M. of Warwickshire;" "The W. Bro. Lieut.-Col. Machen, D. Prov. G.M., and the Prov. G. Lodge of Warwickshire;" "The W.M. of the Guy Lodge, and success to his lodge;" "The Visitors;" "Masonic Charities;" "Tyler's Toast."

The arrangements were carried out in a manner which reflected the highest credit on the Prov. G. Sec., Bro. Caleb Lee, the Prov. G. Assist. Secs., Bros. G. Beech and F. A. Harrison, and other officials.

## WILTSHIRE.

### DEVIZES.

*Provincial Grand Lodge.*

The annual meeting of the Prov. Grand Lodge of Wiltshire was held at Devizes on Friday, the 29th ult. There was a great number present from all parts of the province. The honour of receiving the Prov. Grand Lodge devolved upon the Lodge of Fidelity (No. 663), the W.M. and members of which did their utmost to do honour to the distinguished company.

The Prov. Grand Lodge was opened in the Council Chamber at three o'clock by Lord Methven, Prov. G.M., who, with the Prov. G. Officers, were received and saluted in due form. The company present comprised:—Lord Methuen, Prov. G.M.; Bros. Samuel Witty, D. Prov. G.M.; Bridges, D. Prov. G.M. of Somerset; the Revs. C. R. Davy and T. F. Ravenshaw, G. Chaplains of England; the Rev. M. P. Pym, Vicar of Corsham and Chaplain to the Sussex Lodge (Bath); the Rev. W. S. Ffrench, Chaplain to the Lansdown Lodge of Unity No. 626 (Chippenham); Frederick Binckes, G.S.; R. Bradford, Prov. G.S.W. & Prov. G. Treas.; William Biggs, P. Prov. G.S.W. (Wilts), and Prov. G. Sec. Berks and Bucks; Henry C. Tombs, Prov. G. Sec.; Parfitt, P. Prov. S.G.W. of Somerset, and W.M. 626; R. Stokes, P.M. 586; C. W. Wyndham, P.M. 586, P. Prov. G. Reg.; H. Ward, P.M., 586; T. E. Darke, 586; W. Nott, W.M. 663; R. Haslam, W.M. 106; J. R. Chandler, P.M. 335; M. M'Hugh, P.M. 663; T. L. Holloway, S.W. 663; G. Alexander, J.W. 666; W. Read, P.M. 355; R. Lawson, P.M. 632, and W.M. of the newly-consecrated lodge at Bradford-on-Avon; J. G. Benson, P.M. 586; Joseph Burr, P.M. 663; Holmes, R.A., K.T., P.M., and W.M. of Royal Standard Lodge (Halifax, Canada); E. Payne, P.M. 335; G. Toomer, P.M. 355; Mitchell, P. Prov. J.G.W.; Weaver, P. Prov. S.G.W.; Lord, W.M. of Lodge of Rectitude 335; Parham, W.M. 53, Prov. G. Reg. Somerset; Braid, and many other officers of lodges in the Provinces of Wilts and Somerset.

The Prov. G. Lodge was opened in due form, and the usual routine business being disposed of, the Prov. G. Officers for the ensuing year were appointed and invested as follows:—Bros. Kinneir, Prov. G.S.W.; J. Chandler, Prov. G.J.W.; the Rev. C. R. Davy, Prov. G. Chap.; the Rev. — Dixon, Prov. G. Assist. Chap.; Bradford, Prov. G. Treas.; Stokes, Prov. G. Reg.; Tombs, Prov. G. Sec.; Nott, Prov. G.S.D.; M'Hugh, Prov. G.J.D.; Lord, Prov. G. Supt. of Works; Parfitt, Prov. G. Dir. of Cers.; Ward, Prov. G. Assist. Dir. of Cers.; Thompson, Prov.

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G.S.B.; C. Clarke, Prov. G. Org.; R. Tarrant, Prov. G. Purs.; Inskip, Prov. G. Assist Purs.; G Goldney, Goldney, jun., F, Wilmott, Lane, Hearne, and Reynolds, Prov. G. Stewards.

The lodge was then closed, and the brethren adjourned to the Town Hall, where they sat down to an excellent banquet.

On the cloth being cleared, the usual loyal and Masonic toasts were given and responded to.

The Prov. G.M. Lord Methuen, on proposing the "Health of H.R.H. the Prince of Wales," said the brethren were all aware that he had recently become a brother, and hoped the brethren would one day see him occupying the chair of Grand Master, and hoped that in whatever position he might be placed he would never forget the principles of Masonry.

The "Toast of the Earl of Zetland, M.W.G.M.," was then given and responded to by Bro. the Rev. J. F. Ravenshaw, and the Rev. C. R. Davy, Grand Chaps.

The "Health of Lord Methuen, Prov. G. Master," was proposed by Bro. S. Witt, D. Prov. G. Master, who gave the toast feeling that they would a so give it a very hearty reception.

Lord Methuen, Prov. G.M., who replied, he wished he could feel that he deserved the kindness which had been shown to him by the brethren, He had not, he feared devoted so much time to Masonry as might be expected of him, but he was compelled to acknowledge that he was not so young as he was, and that he did not feel equal to the task of following up Masonry, as he was in the habit of doing in former days. Still he delighted in attending the Provincial Grand Lodge at any time. He congratulated the brethren and himself, on the fact of possessing for so many years in the person of Bro. Sir Daniel Gooch, the so efficient a D. Prov. G.M., and to him must be ascribed in a great measure, the success and progress of Freemasonry in the province of Wilts. When that brother undertook the office, but little of Masonry was known in Wiltshire, but mainly by means of his exertions that county had certainly been placed scarcely second to any in England as a Masonic province, and he could not let the opportunity pass without bearing testimony to many good qualities of their D. Prov. G.M., which had endeared him to every member of the Craft within the province. They must all regret his absence, but urgent business prevented his attendance on the present occasion. The D. Prov. G.M. concluded his address by proposing the "Health of Bro. Sir Daniel Gooch, their late D. Prov. G.M."

The toast was duly honoured.

The Prov. G.M. again rose to propose the "Health of Bro. Wittey," their newly appointed D. Prov. G.M. He stated that when Bro. Sir Daniel Gooch resigned the office of D. Prov. G.M., he did so on the understanding that he would propose some brother in his stead, equally capable of fulfilling the important duties attached to the office. On no other terms, he said, would he consent to part with him. And most handsomely had he fulfilled that undertaking, and in Bro. Wittey they possessed an officer whom they had all known for many years, and whose ability, energy and integrity, needed no meed of praise for him. That brother had the interests of Masonry in the province thoroughly at heart. He therefore proposed his health wishing him many years of health and happiness.

Bro. Wittey, the newly appointed D. Prov. G.M., responded, and said that he scarcely knew how to thank the Prov. G.M. and brethrenfor the kind manner in which they had drank his health. Since he had held his office their thanks had been showered upon him, and the good wishes of the brethren had not confined themselves to words, but he had also received substantial proofs o their esteem in the shape of testimonials, which he should evef treasure as his most valued possessions. He assured the brethren that he would continue to devote the energies to promote the welfare of Freemasonry, and he hoped to follow the footsteps of his illustrious predecessors. If he could do so even at a distance he should be glad, and he hoped at a distant day to see the province of Wiltshire second to none, in the progress made in Freemasonry within its boundaries. Bro. Wittey in conclusion proposed the "Health of Bro. Bridges, D. Prov. G.M. of Somerset."

Bro. Bridges P. Prov. G.M. Somerset returned thanks, for the honour done him. It had afforded him great pleasure to attend the meeting of the Prov. G. Lodge of Wilts, and he was glad to find Masonry making such satisfactory progress. He was sure that the D. Prov. G. Master of Somerset, Lord Carnarvon, would be delighted to see some of the Wiltshire brethren present at the meeting of the Prov. G. Lodge. With regard to the progress of Freemasonry, he had been connected with the province of Somerset for twenty years, and he should not allow it to recede if he could possibly help it, and in the struggle for progress, he felt it would be a close race between the two provinces.

"The Masonic Charities" was then given, being ably responded to by Bro. F. Binckes.

The Prov. G.M. complimented the members of the Lodge of Fidelity, upon the manner in which they had received the Provincial Grand Lodge, and proposed the "Health of the W.M., officers, and brethren of the lodge."

Bro. Mott, W.M., briefly responded.

"The W. Masters, officers, and brethren of the other lodges in the province," having been given and responded to, the Prov. G. Lodge was closed.

BRADFORD-ON-AVON.—*Consecration of the Lodge of Friendship and Unity*, (No. 1,271.)—It will be a matter of rejoicing to the craft at large to learn the steady progress the Order is making in this province. It is only a few weeks since the lodge at Calne, so long in abeyance, was revived at Chippenham, and now we have to announce the consecration of a new lodge in this town. For some time past the number of Masons here has steadily increased, through the influence of the Lodge of Concord, 632, at Trowbridge, whence also has sprung the lodge at Frome, No. 973, and which can now number another off-shoot in the lodge just consecrated. The ceremony took place on Wednesday 27th ult., in the lodge premises at the Town Hall, the consecrating master being Bro. the Rev. C. R. Davy, Prov. G. Chap. of England, who performed the ceremony in his usual impressive manner. After the lodge had been declared formally constituted, the W.M. elect, Bro. R. de M. Lawson, P.M. 632 and 973, P. Prov. J.G.W. Wilts, was most ably installed by the V.W., Bro. S. Wittey, D. Prov. G.M. Wilts, assisted by Bros. Davy, and Parfitt, P.M. 976, and afterwads proceeded to invest his officers, as follows:—Bro. W. Humphrey, P.M. 526, P.P.G.D. Stafford, as P.M.; Bro. A. B. Richardson, S.W.; Bro. T. P. Saunders, J.W.; Bro. Dr. Adye, P.M., 632, Treas.; Bro. Chapman, Sec.; Bro. Collie, S.D.; Bro. Sparks, J.D.; Bro. Rose, I.G.; Bro. Feltham, Steward. Amongst the visiting brethren present we noticed Bros. Kelway, P. Prov. S.G.W., Somerset; Dr. Bryant, P.M. 68, Bristol; J. Allen, P.M., 632; Holbrow, P.M., 270; Col. Ford, P.M., 335; Inskip, P.G. Steward, Somerset, P.M. 62, and 1,222; S. Gauntlett, J.W., N. Rogers, S.D., 632; J. Berry, Sec. 632; also Bros. Simpson, Parsons, C. Saxty, W. Collins, &c., &c., &c. Bro. Reeves presided at the harmonium with his accustomed ability. At the conclusion of the business the brethren adjourned to the New Bear Hotel, where a most excellent banquent was furnished. On the removal of the cloth, the usual Masonic toasts were given, amongst the responses to which, those of Bro. Wittey as D. Prov. G.M. of the province, and Installing Master of the day, and Bro. Kelway on behalf of the Visitors, were specially received by the brethren, as also the remarks made by the S.W., Bro. Richardson, on returning thanks for the Officers of the Lodge. The trains caused most of the brethren to leave at an early hour, and the party broke up, after a most successful gathering.

## SCOTTISH CONSTITUTION.

### GLASGOW.

GLASGOW.—*Quarterly Communication.*—The Quarterly Communication of this province was held at 213, Buchanan-street upon the 28th ult., Bro. McTaggart, W.M. No. 27, acting Prov G.M.; Bro. Paton acting S.W.; Bro. Granger acting J.W.; and a large number of the members. The principal business of the evening was the nomination of a successor to the late lamented Prov. G.M., Bro. Captain Speirs, *M.P.* The brother nominated to this high office is the D. Prov. G.M., W. M. Neilson, who, having given general satisfaction in the office which he at present holds, has been unanimously nominated as the new Prov. G.M. of the province.

GLASGOW.—*Lodge of Glasgow St. John* (No. 3*bis*).—This lodge held its meeting upon the 19th ult., Bro. McMillan, S.W., in the chair. Bro. John Hardy, S.W., Stamford Lodge (1,055), was present. The minutes of last meeting being approved of, the lodge was raised to the second degree, and a brother passed by the S.W. The lodge was afterwards called from labour to refreshment, and in due time properly closed.—An emergency meeting of this lodge was also held on the 30th ult., Bro. Baird, W.M., in the chair, for the purpose of initiating, &c., Mr. E. B.

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Wignall, of Birmingham, who was leaving town the next day Mr. Wignall was initiated and passed by Bro. Buchan, and raised by Bro. McMillan. The lodge was then called from labour to refreshment, after which it was duly closed.

GLASGOW.—*St. Mark's Lodge* (No. 102).—The meeting of this lodge was held in their hall, No. 213, Buchanan-street, upon the 1st inst., Bro. Thomas Halket, Dep. M., in the chair. The minutes having been read and passed, one gentleman was initiated by Bro. Halket. The nomination of office-bearers for the ensuing year was then proceeded with, Bro. Halket being unanimously nominated W.M., the new Wardens being Bros. Haddow, S.W., and Spence, J.W. None of the offices are contested, and the installation will take place upon the 29th inst. The meetings of this lodge, which have hitherto been held upon the first and third Mondays of the month, are now to be held upon the 2nd and 4th Mondays, so as not to interfere with the attendance of office-bearers at Grand Lodge.

## ROYAL ARCH.

### ENGLISH CONSTITUTION.

### METROPOLITAN.

CAVEAC CHAPTER (No. 176).—On Friday the 22nd ult., the companions of this chapter met at Radley's Hotel, with Comps. C. J. Zorey as Z.; A. D. Loewenstark, H.; P. A. Nairn, J. Bros. Plestow and Hinde were exalted to the degree of R.A. The following companions were installed into their respective offices for the ensuing year by Bro. R. Wentworth Little, viz. Comps. Nairn, H.; Pemble Browne, J.; Lacey who had been elected Z. was not present, F. Walters, Treas. and S.E.; Mont Scott, S.N.; R. S. Foreman, P.S.; A. Williams, 1st Assist. Soj.; W. M. Smith, 2nd Assist. Soj., and J. C. Speight, Janitor. Comp. C. J. Dorey, I.P.Z., was presented with a P.Z's. jewel, voted by the chapter at the last meeting. Comp. W. Holland, of the Canterbury Music Hall, offered himself as Steward to represent the lodge at the festival of the Benevolent Institution, which the companions accepted, and the thanks of the chapter were tendered to him. The chapter was then closed, and the companions adjourned to the banquet. The visitors were: Comps. John Hervey, G.S.E., R. W. Little, A. D. Loewenstark, Dr. J. J. Pope and H. Massey.

### MONMOUTHSHIRE.

NEWPORT.—*Silurian Chapter* (No. 471).—On Friday the 29th ult., the members of this chapter met in the spacious lodge room at the Masonic Hall, for the purpose of presenting to Comp. William Williams, of 16, Dock-street, a splendid massive silver salver, "in token of fraternal regard and as a slight recognition of his faithful services as Assist. Scribe E. for the last 15 or 16 years." Comp. Bartholomew Thomas, Z. took the chair, supported by Comps. Leybourne and Oliver, as H. and J., and by Comps. P. Principals Coombs, Pickford, Hellyer, Middleton and Kennard. Comps. R. B. Evans, E., Rev. S. Fox, N. and very many other R.A. Masons. The chairman in a truly eloquent speech, which we regret we cannot find room for this week, pointed out how our old friend and worthy companion Williams had zealously and faithfully worked for them for many years, and in very emphatic language made the presentation with every good wish for Comp. William's prosperity, with his family, both temporal and eternal. Comp. Williams replied most cordially and heartily, thanking the companions for their very handsome present, telling them it came at a very opportune moment, viz.: his 56th birthday, and that he would hand the salver down to his sons, as a proud memento of the esteem and regard felt for him by the whole of the R.A. Masons attached to this chapter. Wine being introduced, the companions one and all pledged the "Health of Comp. Williams" in a bumper, wishing him many happy returns of the day. Some propositions were then taken of members to be exalted at the next meeting, and the chapter was closed in harmony at 9.30 p.m.

### SURREY.

EWELL.—*Grove Chapter* (No. 410).—The members of this chapter held their regular meeting at the Ship Hotel, Ewell, on Saturday, the 27th ult. The chapter was opened in due form; Comps. Mugeridge as Z., F. Walter as H., C. Greenwood as J., and Williams, P.S. Bro. Isaac Wilcock, P.M., 22, was exalted, the performance of the ceremony gaining to the officers engaged the approbation of all present. The chapter being closed, the companions adjourned to the banquet. Among the Companions present were Conrad C. Dumas, C. L. Roberts, C. E. Amos, W. S. Masterman, S. Rosenthal J. Haste, H. T. Dumas, H. Parsons, J. A. Rucher, G. Haydon, and H. H. Partridge.

### SURREY (EAST.)

CHAPTER OF CONCORD (No. 463).—A convocation of this chapter was held on the 20th ult., at Comp. G. Clemishaws, Railway Hotel, Croydon. The chapter was opened in ancient form, and the minutes of the last convocation read and confirmed. The election of principals and officers for the ensuing year then took place, and were as follows:—Comps. H. G. Frances, M.E.Z.; T. E. Crisp, H.; D. B. Woodward, J.; A. P. Howell, S.N.; E. G. Henderson, S.E.; C. W. Woodward, P.Z.; J. Coleman, G. Clemishaw, and several others were present. The above appointment of officers gave the greatest satisfaction to every companion. The convocation was then closed in ancient form, and the companions adjourned to an excellent dinner served by G. Clemishaw, Comp. C. J. Speight was unanimously elected Janitor.

### SCOTTISH CONSTITUTION.

EDINBURGH.—*St. Andrew's Chapter* (No. 83).—*Exaltation of H.I.H. the Prince Rhodocanakis.*—A special meeting of this chapter was called on the 19th ult., at three o'clock, for the exaltation of Bro. the Prince Rhodocanakis, and among the companions present were—Comps. Dr. Cairns, M.E.Z.; Dr. Carmichael, H.; and Dr. Dickson, J.; Lindsay Mackersey, G.S.E.; Dr. McCowen (representative of the Grand Orient of France), P.Z.; C. S. Law, P.Z. 56, G. Dir. of Cers.; W. Mann, G.J.W., M.E.Z. 1; A. J. Stewart, 33°, G. Treas., Grand Representative from the Grand Lodge of Canada; C. Fitzgerald Matier, No. 1, and many others. After the degrees of Mark Master, Past or Chair Master, and Excellent Master had been conferred on His Imperial Highness, he passed the veils in due and ancient form and was exalted to the degree of Holy Royal Arch. The duties of P.S. were most efficiently discharged by Comp. Mackersey, G.S.E. The only toast proposed was that of the health of the newly-exalted companion, which was duly honoured and responded to.

## MARK MASONRY.

### ENGLISH CONSTITUTION.

### NORTHUMBERLAND.

NEWCASTLE-ON-TYNE.—*Northumberland and Berwick Lodge of Mark Masters.*—This ancient Mark Lodge held their regular meeting on Wednesday, the 27th inst., at the Freemasons' Hall, Newgate-street, when there was the usual attendance of members, the W.M., Bro. John Stokoe, presiding. Bro. Edward Glynn, of Lodge of Industry (No. 48), was balloted for and accepted, and was then duly advanced to this honourable degree by the W.M., Bro. Stokoe, the I.P.M. explaining the working tools and giving the charge. Bro. W. S. Hughes, of Lodge No. 406, was proposed for advancement. The election of officers for the ensuing year was then proceeded with, and Bro. A. Clapham, S.W., was unanimously elected W.M.; Bro. W. J. Howard, Treas.; and Bro. Trotter, Tyler. At the refreshment table, the health of the W.M. elect was cordially proposed by the W.M., who paid a high compliment to Bro. Clapham's exertions and standing in the Craft. The health of the W.M. was also proposed and enthusiastically received by the brethren, and Bro. Stokoe replied in suitable terms.

## ANTIENT AND ACCEPTED RITE.

### NORTHUMBERLAND.

NEWCASTLE-UPON-TYNE.—*Royal Kent Rose Croix Chapter.*—On Friday evening, the 29th ult., a regular convocation of this chapter was held at the Freemasons' Hall, Bell-court, No. 9, Newgate-street. Bro. W. Foulsham, *J.P.*, M.W. Sov., occupied the chair, in the unavoidable absence of the M.W. Sov., Bro. Anthony Clapham. The chapter having been opened in due form, the minutes of the last convocation were read and con-

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firmed. The ballot was then taken with a favourable result for Comps. A. Clay and J. J. Clay, of the St. John's Chapter, No. 80, Sunderland. Both candidates being in attendance, they were regularly exalted to the supreme degree, the acting M.W. Sov. discharging his duties in a faultless manner. This being the night for the election of the M.W. Sov., Treasurer, and Equerry, the same was proceeded with, when Bro. W. Brignall, jun., 30° 1st Gen., was elected M.W. Sov., Bro. H. G. Ludwig, P.M.W. Sov., Treasurer, and Bro. J. S. Trotter, Equerry. Several other matters of importance to the chapter having been considered and disposed of, the same was closed in due form. The brethren adjourned a short time for refreshment, at which the usual loyal and Masonic toasts were duly honoured.

## THEATRICAL AND MUSICAL NOTES.

The principal event in the theatrical world during the past week has been the opening of the Princess's Theatre under the management of Mr. Benjamin Webster, who seems in theatrical management to be a decided pluralist. The piece with which he attempts to draw the public is *The Willow Copse*, himself taking the principal character.

At the Olympic *Little E'mly* still proves successful. The fact of Mr. Dickens having recently witnessed the performance and expressed his satisfaction at the successful dramatisation of his famed story, will no doubt have the effect of lengthening the "run" of the piece, were such assistance necessary.

At the Surrey the old favourite piece of *The Flowers of the Forest* has been produced, which gives the public an opportunity of witnessing Madame Celeste in two characters.

On Monday next the Royal Italian Opera, Covent Garden, will be opened with a short series of operatic performances. Mdlle. Titiens, Signor Gardoni, and Mr. Santley sustain the principal characters.

Mr. Creswick has made a successful appearance at the Theatre Royal, Dublin, as Macbeth.

Dr. Westland Marston has made considerable progress with a new and original comedy, which will shortly be produced by Mr. Sothern at the Haymarket.

*Jack and the Bean Stalk, Jack the Giant Killer*; *or, the Knights of the Round Table* is the name of the forthcoming patomime at the Standard.

The Theatre Royal at Manchester has re-opened for the winter recess newly decorated. A new drama, *Grace Holden* (with Mdlle. Beatrice in the principal part), is the attraction.

Mr. Frank Vizetelly recently gave the first of a series of readings on the "Campaigning Incidents of his Life," at the Eyre Arms. Mr. Vizetelly confined himself to the Confederate Army and the Battle of Fredericksburgh.

M. Jules Prevel, one of the theatrical critics of *Le Figaro*, has written a one-act comedy, called *Un Mari qui pleure*, which has lately been brought out at the Théâtre Français with decided success.

It is rumoured that the Victoria Theatre is likely to change hands, Mr. William Holland (lessee of the Canterbury Hall) and Mr. F. Strange (lessee of the Alhambra) being in negotiation for its purchase.

A novelty in ballet is certainly that which we hear of from Russia. A ballet is in preparation in St. Petersburgh, wherein the stage is to represent a pianoforte key-board, on the keys of which Lydia, the heroine of the ballet, is to go through her steps.

Madame Parepa-Rosa's success in the eastern states of America is said to surpass all precedent. Her receipts exceed 80,000 dols. Wherever she sings, notwithstanding the heat of the summer and the out-of-door-concert season, the theatres are besieged with listeners. The critics say her voice and power are finer than ever.

The Christmas pantomime at Astley's and the Crystal Palace will be produced under the direction of Mr. E. T. Smith.

Astley's opened on Monday with Mr. Clarence Holt and Miss May Holt in the drama of *The Free Lance*, as the principal attraction.

Crystal Palace.—Last Saturday's concert began with the overture to *Figaro*, which was so well received that Mr. Mann was compelled to comply with the request for an encore. This was followed by the "Agatha" scene from *Der Frieschutz*, in which Mr. Vernon Rigby sang with his accustomed good taste. These selections were the means of bringing forward Miss Dalmaine, a young lady with a pleasing soprano voice. The *débutante* seemed rather nervous at first, but gained confidence as she proceeded. Although selecting so difficult a piece for her first public performance, she proved that her attempt was not in vain, for she was warmly applauded, and we must in justice admit that her success was fairly earned. The principal orchestral performance was Mendelssohn's ottet in E flat; Miss Sofa Nita sang Haydn's canzonet of Fidelity; Herr Paine played Weber's concerto in E flat; Miss Dalmaine sang the ballad, "Why do I weep for thee?" and Mr. Vernon Rigby the graceful air from Sir Michael Costa's cantata, "The Dream." The programme this day comprises Beethoven's First Symphony, Cherubini's overture to *Medea*, the trumpet overture of Mendelssohn, and an adagio and scherzo for orchestra by Herr Aubin Rubenstein. The new theatre erected for English opera at the side of the great transept has proved very successful. Space is provided for 3,000 spectators, and the stage, constructed upon designs by Mr. Fenton, fulfils every requirement as to height, width, and depth, while the provision in the way of dressing-rooms is ample. Mr. Perren and his troupe at present hold possession, and have represented during the week, Balfe's *Rose of Castille* and *The Bride of Lammermoor*.

## SCIENTIFIC MEETINGS FOR THE WEEK.

The Royal Geographical Society, Nov. 8th, at 8.30 p.m., at the Royal Institute, Albemarle-street, Sir Roderick Murchison, Bart., President, in the chair. The papers to be read are:—1. The President's opening address; 2. Letters from Dr. Livingstone from Lake Bangmeolo; 3. Explanation of the new course of the Yellow River, of China, by W. Elias, Esq.

The Geological Society meet at Somerset House, on Wednesday, Nov. 10th, and the Institution of Civil Engineers at 28, Great George-street, Westminster, on the 9th inst.

The Society of Arts will commence their 116th session on Wednesday, 17th Nov., when the opening address will be delivered by Lord Henry G. Lennox, M.P., Chairman of the Council.

## LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 13TH NOVEMBER, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; R. Rooms; L., Lodge; St., Street; Sq., Square).

### Metropolitan Lodges and Chapters.

*Monday, Nov. 8th.*

Lodges.—Fortitude and Old Cumberland, Ship and Turtle, Leadenhall-st.; Royal Naval, F.M.H.; Confidence, Anderton's Ho., Fleet-st.; St. Andrew's, London Tav., Bishopsgate-st.; Peckham, Edinbro' Castle Tav., Peckham Rye.—Chapters.—Mount Sion, Radley's Ho., Bridge-st., Blackfriars; Panmure, Balham Ho., Balham.

*Tuesday, Nov. 9th.*

Lodges.—Old Union, Radley's Ho., Bridge-st., Blackfriars; Burlington, Albion Tav., Aldersgate-st.; Union, London Tav., Bishopsgate-st.; St. James's Union, F.M.H.; Percy, Ship and Turtle Tav., Leadenhall-st.; St. Michael, Albion Tav., Aldersgate-st.; United Strength, Old Jerusalem Tav., St. John's-gate, Clerkenwell; Nine Muses, Clarendon Ho., Bond-st.; Wellington, White Swan, Deptford; Doric, Anderton's Ho., Fleet-st.

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*Wednesday, Nov. 10th.*

Com. R.M.B. Inst., at 3.—— LODGES.—Fidelity, F.M.H.; Royal York Lodge of Perseverance, F.M.H.; Enoch, F.M.H.; Union Waterloo, Ma. Ha., William-st., Woolwich; Kent, Three Tuns Tav., Southwark; Vitruvian, White Hart, College-st., Lambeth; Justice, White Swan, High-st., Deptford; Euphrates, George Ho., Aldermanbury; Pilgrim, Ship and Turtle Tav., Leadenhall-st.; Belgrave, Anderton's Ho., Fleet-st.; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; Lily Lodge of Richmond, Greyhound Ho., Richmond; Montefiore, F.M.H.; Villiers, Northumberland Arms Ho., Isleworth; Beacontree, Private Rooms, Leytonstone,

*Thursday, Nov. 11th.*

LODGES.—Royal Athelstan, City Terminus Ho., Cannon-st.; Regularity, F.M.H.; Friendship, Ship and Turtle Tavern, Leadenhall-st.; Bank of England, Radley's Ho., Bridge-st., Blackfriars; Polish National, F.M.H.; Canonbury, Haxell's Ho., Strand; Dalhousie, Anderton's Ho., Fleet-street.; Capper, Marine Ho., Victoria Dock, West Ham.——CHAPTER.—Yarborough, Green Dragon, Stepney.

*Friday, Nov. 12th.*

LODGES.—Britannic, F.M.H.; Caledonian, Ship and Turtle, Leadenhall-st.; Bedford, F.M.H.; Domatic, Anderton's Ho., Fleet-st.

*Saturday, Nov. 13th.*

LODGE.—London, F.M.H.: Phœnix, F.M.H.

## METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

*Monday, Nov. 8th.*

Prosperity, White Hart, Bishopsgate-st.; Temple, Old George St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd., Deptford; Old Concord, Turk's Head, Montcombe-st., Belgrave-sq.; Sincerity, Guildhall Hotel, Gresham-street; St. James's Union, Swan Tavern, Mount-street, Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; High Cross, White Hart Ho., Tottenham; Tower Hamlets Engineers, Duke of Clarence, Commercial-rd. East; Eastern Star, Royal. Ho., Burdett-rd., Mile-end-rd.; Union Waterloo, King's Arms, Woolwich.

*Tuesday, Nov. 9th.*

Strong Man, White Horse, Little Britain; Faith, Fisher's Restaurant, Metropolitan District Railway, Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; British Oak, Silver Lion Tavern, Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane. —— CHAPTER OF INSTRUCTION.—Rose of Denmark, George Ho., Aldermanbury; Robert Burns, Sussex Stores, Upper St. Martin's-lane.

*Wednesday, Nov. 10th.*

Confidence, Railway Tav., Fenchurch-st.; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro' Castle Tavern, Peckham Rye; Pythagorean, Prince of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar.—— CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, Nov. 11th.*

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd.; Globe, No. 10, Old Bond-st.; United Mariners, Three Cranes, Mile End-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; St. John's, Hollybush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's; Whittington, Crown Ho., 41, Holborn; Royal Oak, Royal Oak Tav., Deptford.——CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, Nov. 12th.*

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav. Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Union (Emulation Lodge of Improvement for M.M.) Freemasons' Hall; United Pilgrims, Horns' Tavern, Kennington; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury.

*Saturday, Nov. 13th.*

CHAPTER OF INSTRUCTION.—Mount Sinai, Union Tav., Air-st., Regent-st.

## PROVINCIAL.

### DORSET.

LYME REGIS.—*Mon.*, Lodge: Montague, Lion Inn.——*Thurs.*: BOURTON GILLINGHAM.—Lodge: Science, Red Lion Inn.——*Fri.*: WEYMOUTH.—Lodge: All Souls, M.H.—— POOLE.—Chapter: Amity, M.H.

### LANCASHIRE (EAST).

*Mon.*: SALFORD.—Lodge: Zetland, Royal Veteran Inn, Stanley-st.——*Tues.*: CHEETHAM (near Manchester).—Chapter: Derby, Waterloo Ho., Waterloo-rd.—— *Wed.*: BOLTON.—Lodge: Antiquity, Bull's Head Inn, Bradshaw-gate. —— BURY.—Lodge: St. John, Queen's Ho., Market-st.——ROCHDALE.—Chapter: Ma. Ro., 23, Ann-st.——*Thurs.*: MANCHESTER.—Lodge: St. David's, F.M.H. —— RUSHOLME. — Lodge: Callender, Public Hall.——BURNLEY. — Lodge: Borough, Bull Ho. —— CHEETHAM (near Manchester). — Lodge: Derby, Waterloo Ho., Waterloo-rd.——BURNLEY.—Chapter: Nativity, Cross Keys Inn.

### LANCASHIRE (WEST).

*Mon.*: LIVERPOOL.—Lodge: Sincerity, Ma. Tem.——PRESTON. Lodge: Peace and Unity, Militia Mess Rooms, Starkie-st.——WARRINGTON.—Chapter: Elias Ashmole, Chapter Ro., Sankey-st.—— *Tues.*: BARROW-IN-FURNESS.—Lodge: Hartingdon, Royal Ho.—— FULWOOD (near Preston).—Royal Preston, Garrison Ho.——LIVERPOOL.—Lodge: Merchant's, Ma. Tem.; Alliance, Ma. Tem.—— *Wed.*: LANCASTER.—Lodge: Fortitude, Music Hall, Leonard-gate.——LIVERPOOL.—Lodge: Temple, Ma. Tem.——PRESTON.—Chapter: Royal Preston, King's Arms Ho., 5, Church-st.——*Thurs.*: FLEETWOOD.—Lodge: Starkie, Royal Ho., Dock-st.——KIRKDALE (near Liverpool).—Lodge: Prince of Wales, St. Mary's School Room, Everton Valley.——LIVERPOOL.—Lodges: Harmonic, Adelphi Ho.; Croxteth United Service, Ma. Tem.——PATRICROFT.—Lodge: Bridgewater, Bridgewater Ho.—— *Fri.*: LIVERPOOL.—Chapter: Mariner's, Ma. Tem., 22, Hope-st.

### CHESHIRE.

*Tues.*: BIRKENHEAD.—Chapter: Zion, Masonic Chambers, 1, Hamilton-sq.

### WARWICKSHIRE.

*Mon.*: RUGBY.—Lodge: Rectitude, Town Hall.—— BIRMINGHAM.—Lodge: Howe, Ma. Ro., Newhall-st.——*Tues.*: WARWICK.—Lodge: Shakespeare, Ma. Ro.—— BIRMINGHAM.—Lodge: Faithful, Ma. Ro., Newhall-st.; Emulation, Ma. Ha., Severn-st.—— *Wed.*: KENILWORTH.—Lodge: Stoneleigh, King's Arms Ho.——BIRMINGHAM.—Lodge: Fletcher, Ma. Ro., Newhall-st.——*Thurs.*: BIRMINGHAM.—Lodge: Temperance, Ma. Ro., Newhall-st.—— *Fri.*: BIRMINGHAM.—Encampment: Howe, Ma. Ro., Newhall-st.

### OXFORDSHIRE.

*Thurs.*: ABINGDON.—Lodge: Abbey, Abbey Council Chamber.——*Fri.*: OXFORD.—Encampment; Cœur de Lion, Ma. Ha.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies (and there are, doubtless, many), are respectfully requested to communicate the same to the Editor at the Office, No. 19, Salisbury-street, Strand.]

## TO CORRESPONDENTS.

ERRATUM.—In our notice last week of the initiation of Prince Rhodocanakis, we gave his title as "His Highness." He informs us that it should have been "His Imperial Highness."

W. S. B.—Declined with thanks.

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*LONDON, SATURDAY, NOVEMBER* 13, 1869.

## MASONIC DISCIPLINE AND THE RITUAL.—XXIII.

By Crux.

The first step towards the remedy of an evil, is the full perception and knowledge of its nature and extent. Unless a person is conscious of his fault he cannot correct it. It is true that he may be perfectly aware of his defects, and yet either neglect or refuse to "depart from his evil ways." In that case he is simply laying up for himself that punishment, which sooner or later must infallibly overtake those who despise the paths of wisdom, and voluntarily stray amid the labyrinths of folly. We have now arrived at such a stage of our discussion upon the present subject, and have elicited in their course, such overwhelming evidence of the imperative necessity that exists for improvement in the modern Masonic *régime*, that it may be truly said of the whole system, *corrigendum est*. We have not the slightest hesitation in asserting that the feeling is *unanimous*, that something ought to be done to impart more uniformity and regularity to the working of our lodges. This opinion is held, not alone by brethren who, like ourselves, have carefully studied the whole question, but is shared in by those who can perceive, humble as their rank of life may be, the anomalous and contemptible position in which the Craft is placed by the indecision, inaction and apathy of those, who have its affairs in their rule and governance. So far as our rites, ceremonies, and ritual are concerned, it is a plain, but deplorable case of "Every man his own Instructor," and this, in an Institution which, in many countries it may be truthfully affirmed, "the King delighteth to honour." With no datum, no standard, no criterion of what is right, and what is wrong, the cry of Masons is *Da nobis lux*, and this, in an Institution which affixes to the certificates issued by its supreme authority, the date, A.L. However brightly the light may have shone in by-gone days, there is very little of it now remaining to enlighten its benighted and bewildered votaries. When the metropolitan brethren are so much in the dark, imagine what must be the condition of those who are in the provinces? The excellent letter of a "Provincial Grand Officer" in the last issue fully corroborates the truth of the statements we have persistently and unweariedly advanced. It has often struck us, when considering the inefficient and pitiable condition to which modern working Masonry has sunk, that the light of a M.M. is indeed a "feeble ray." The bitterest enemy of our Order could hardly have devised a more biting sarcasm than the introduction of the whole of that beautiful paragraph into the ceremony of the third degree. How many a candidate must have given his fullest, but silent assent to the remark, as he thought of the person who with great difficulty and assistance stumbled through that solemn and dignified ceremonial! It is not the physical, but the mental "feeble ray" which calls for the greatest fortitude on the part of the candidate. It is high time all this was altered; incompetent and uneducated officers are bringing the Craft into contempt even among its own members. Laxity of discipline, and a lethargic administration, which takes no pains to correct errors, reform abuses, or advocate improvement, will not advance the internal welfare of the Order. The pontifical *non possumus* is an answer that may do very well for a time and for certain classes, but there are others who do not regard it as a valid reply, and who are able to think, to judge, and if necessary to act for themselves.

Resuming our ritualistic criticism, it may be remarked that the wording of the penalty differs in different lodges, so that absolutely, it is a mere chance whether any two brethren are ever "obligated" according to the same formula. This would be equivalent to administering the oath of allegiance to one person, in certain words, and to another, in certain others. Comment is superfluous.

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It is difficult for brethren to imagine themselves bound together by the same chain, when the forging of it is dependent upon ignorance and incompetency. A large proportion of W.M.'s are about as much fitted to occupy that position as the Khan of Tartary is to fill the primacy. In order to entitle a brother to wear the jewel of a P.M. there ought to be some other qualification required, than what in in nine cases out of ten, is the mere farce of passing the chair. Instead of the jewel representing the 47th proposition of Euclid, that usually known as the "Pons Asinorum" would have been a more appropriate selection in many instances that have come under our own observation. There is besides a good deal of quiet satire in presenting a man with a jewel, upon which is engraved a problem of geometry, when the recipient probably knows as much about that science as he does of the "black art." Might we suggest, that as "Masonry is an art founded on the principles of geometry," it would not be asking too much of the candidates for its honours that they should be able to demonstrate that they possess, at least, some elementary knowledge of the science before they are *décoré*, as our French friends term it? It is not to be understood by this suggestion that no one but an able geometrican should wear the jewel, but it is intended to signify that one who is totally ignorant of the principles, practice, propositions, and applications of that ancient science should be excluded from receiving it. No good, earnest Mason who has the interest of the fraternity at heart, is acquainted with the sections, and can work a lodge thoroughly, is ignorant of the principles and practical application of geometry, although he may never have heard of the problem in question, or any other of a similar nature. It is not technical knowledge that is needed to render a brother eligible for distinction, but Masonic knowledge, and a sincere desire to use "the talents with which God has blessed him" for the benefit of the Institution and the advantage of its members.

The "obligation" being finished, it is a very common occurrenee to witness the members of a lodge resume their seats. This is incorrect, and violates the general rule, which it is very easy for any one to remember. This rule is, that when the candidate kneels, the brethren rise, and when the candidate rises, the brethren sit down. The brethren therefore should not resume their seats, until after the W.M. has pointed out to the Initiate the emblematic lights in Masonry, and repeated the sentence which follows. The whole ceremony is frequently completely spoiled, and its solemnity and impressiveness destroyed by some of the brethren sitting down prematurely, while others remain in a standing position. Before quitting the "obligation" we would take the opportunity of remarking that we have never witnessed its rehearsal, without noticing that but very few brethren appear to order correctly. We have watched newly-initiated members glancing from one brother to the other, in the vain hope of making up their minds which they ought to copy. If brethren would only bear in mind that the "obligations" in the three degrees are note "prayers," and that they contain an allusion to *penalty*, they will have no difficulty in remembering what is the proper "sign" to show. A word from the W.M. would be quite sufficient to put the brethren *d'accord* in points like these, but unfortunately that officer is frequently in the same dilemma himself, and is therefore unable to set them right, for fear he should make a blunder. He therefore very wisely leaves them alone, and the error is thus perpetuated on all subsequent occasions. In explaining the "three lesser lights," a mistake is very often perpetrated. This arises from the fact that the "point" of the explanation is not understood, nor the peculiar Masonic propriety of it perceived. The order of the position and that of the exposition is reversed, which is a well known Masonic *facon de parler*. The order is "East, south, and west; sun, moon, and W.M." There is nothing incongruous or unintelligble in this style of language. It is similar to that employed in geometry under the term "invertendo," and is one of those "niceties" of the Ritual to which we have already alluded, and which we hope will always be retained. It is particularly unfortunate that the parrot-like manner in which the working of a lodge is got up, altogether precludes the possibility of the brother either comprehending or appreciating the many beauties of the Ritual. They are oftentimes altogether omitted, slurred over, or delivered in such a manner that they become absurd, and pass from the sublime—which they really are—to the ridiculous—which they certainly are not. The transit is but a step, and it is the commonest remark in the world that "extremes meet." While no one would lament more than ourselves the incapacity of a W.M. to appreciate and to display the beauties of our ceremonial routine, yet it must not be imagined that on that account we should consider him unqualified for office. All that we contend for is that he should be able to do his work

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accurately, that he should know it, and be able to prove that he knows it to the satisfaction of any competent Masonic tribunal. At the same time if he does not know it, he has unquestionably not the slightest right to occupy so important a position as the "chair."

## GRAND CHAPTER OF CANADA.

We have much pleasure in publishing the following report, taken from the Proceedings of the Grand Royal Arch Chapter of Canada for last year. We learn that the feeling in favour of a General Grand Chapter for the whole Dominion of Canada is daily gaining ground, and we feel assured that the Supreme Grand Chapters of England, Scotland, and Ireland, when convinced that under the changed condition of these Colonies the movement is a proper one, will follow the example of Grand Lodge, and do all in their power to aid and assist so noble an undertaking as the consolidation of capitular Masonry within the Canadian Confederation:—

### New Brunswick.

*To the Most Excellent Council, Officers, and Members of the Grand Royal Arch Chapter of Canada:—*

Your Dispensation for New Brunswick Royal Arch Chapter, formerly working under warrant No. 301, from the Supreme Grand Royal Arch Chapter of Ireland, together with other papers, came to hand during the latter part of June; and I have now much pleasure in reporting that, at the regular Convocation of said Chapter, held in the Masonic Hall, Princes-street, in this city—First Principal Z. John D. Short in the chair—the action relative to change of jurisdiction was unanimously confirmed, and the Dispensation above referred to was read and ordered to be received and placed upon the minutes. The chapter being then opened in due and antient form, under the authority of the Grand Royal Arch Chapter of Canada, proceeded with the general business. Three candidates were severally "received and acknowledged as Most Excellent Masters," and then duly "exalted to the Royal Arch Degree." I may also report that our esteemed Right Excellent Companion, Thomas Bird Harris, was elected "Proxy Representative" for New Brunswick Chapter at our Grand Chapter.

There are at present in New Brunswick the following Royal Arch Chapters, holding under authority from the Supreme Grand Royal Arch Chapter of Scotland, viz.:—

Carleton Royal Arch Chapter, No. 47; Convocations held in Masonic Hall, St. John.

Fredericton Royal Arch Chapter, No. 77; Convocations held in Masonic Hall, city of Fredericton.

Union Royal Arch Chapter, No. 84; Convocations held in Masonic Hall, Carleton, St. John.

Corinthian Royal Arch Chapter, No. 95; Masonic Hall, Hampton, King's County. This Chapter has been almost dormant for some time past there are, however, strong indications of early resuscitation.

Mount Lebanon Royal Arch Chapter, No. 101; Convocations held in Masonic Hall, Chatham.

In addition to the above, a number of zealous Royal Arch Masons of St. Stephens, Charlotte County, have applied to Scotland for authority to open a chapter in that town; and some slight progress has been made in one or two other parts of the province, towards the organization of Royal Arch Chapters.

The recent Confederation of the Provinces of Upper and Lower Canada, Nova Scotia and New Brunswick has, as you may be aware, directed the consideration of a vast majority of Royal Arch Masons throughout these provinces to the present position and future government of Capitular Masonry throughout the Dominion of Canada. While it is freely conceded that the Parent Grand Chapters of England, Ireland, and Scotland have, in years gone by, when their support was actually required, severally done much to aid and assist chapters, respectively, working under their authority, as well as to advance the true interests of our time-honoured institution in this country, yet it is deemed self-evident that the time is rapidly approaching, if it has not already arrived, when our general requirements will demand that "Masonry" throughout the whole Dominion of Canada shall be governed and controlled within our own territory. It is not too much, therefore, to suppose that the true Masonic spirit which underlies our Institution, as well in Great Britain and Irelaud as in this Dominion, will speedily develope a policy which may peacefully bring about so desirable a consummation.

In reference to the diversified systems of "Work" practised, as well in the British North American Provinces as throughout the whole Continent of America, it would seem desirable and expedient that delegates be appointed by the Grand Chapter of Royal Arch Masons of Canada, to meet in Convention at *some central point*, with delegates from other Grand Chapters, to the end that a more uniform system of Work and Ritual may be adopted, and that all other matters bearing upon our common interests may be considered, so that our whole system of Royal Arch Masonry may eventually be harmonized agreeable to the most antient standard.

In view of the rapid progress of Capitular Masonry, some chapters are now taking steps to render it imperative that candidates shall be required to exhibit specimens of their skill in the "Art" before being advanced. This appears to be a move in the right direction, and one that will materially aid the Craft. I would therefore respectfully suggest that Grand Chapter consider whether or not it is desirable to require that subordinate chapters under this jurisdiction shall not confer either the degrees of "Mark Master," "Past Master," "Most Excellent Master," or "Royal Arch," until the brother taking the degree shall have passed a satisfactory examination in each of the preceding degrees conferred in either Blue Lodge, or under authority of a Royal Arch Chapter warrant.

Most respectfully submitted.

Robert Marshall,
*G.S. for New Brunswick.*

Office of the Grand Supt. of Canadian Royal Arch Masonry for the Province of New Brunswick, St. John, 22nd July, 1868.

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## GOTHIC ARCHITECTURE AND OPERATIVE FREEMASONRY.

By Bro. W. P. BUCHAN.

(*Continued from page* 362).

"At a time when writing was almost unknown among the laity, and not one mason in a thousand could either read or write, it is evident that some expedient must be hit upon by which a mason travelling to his work might claim the assistance and hospitality of his brother masons on the road,* and by means of which he might take his rank at once, on reaching the lodge, without going through tedious examinations or giving practical proof of his skill. For this purpose a set of secret signs was invented, which enabled all masons to recognize one another as such, and by which also each man could make known his grade to those of the same rank without further trouble than a manual sign or the utterance of some recognized password.

"Other trades had something of the same sort, but it never was necessary for them to carry it either to the same extent, nor to practice it so often as the Masons, being for the most part resident in the same place and knowing each other personally.† The Masons, thus from circumstances organised more completely than other trades,* were men skilled in the arts of hewing and setting stones, acquainted with all recent inventions and improvements connected with their profession, though always under the guidance of some superior personage, whether he was a bishop or abbot, or an accomplished layman.† In the time of which we are speaking, which was the great age of Gothic art, there is no instance of a Mason of any grade being called upon to furnish the design as well as to execute the work.‡

"It may appear strange to us in the nineteenth century, among whom the great majority really do not know what true art means, that six centuries ago eminent men, not specially educated to the profession of architecture, and qualified only by talent and good taste, should have been capable of such vast and excellent designs; but a little reflection will show how easy it is to design when art is in the right path.

"If, for instance, we take a cathedral, any one of a series—let us say Paris—when it was completed, or nearly so, it was easy to see that, though an improvement on those which preceded it, there were many things which might be better. The side aisles were too low, the gallery too large, the clerestory not sufficiently spacious for the display of the painted glass, and so on. Let us next suppose the Bishop of Amiens at that period determined in the erection of his cathedral. It was easy for him or his Master Mason to make these criticisms, and also to see how to avoid these mis-

* And all this was just as necessary to a travelling shoemaker, tailor, or carpenter.

† There is another view of the matter to be taken, however, viz.—Other trades had their secret signs, &c,, which enabled their travelling members to pass themselves off as fellows of such and such a craft, but the great body of the trade was stationary, being so, they would thereby be better able to keep up any particular ceremonies, and to be more elaborate, also they could keep up their organisation better for their oft-recurring trade displays or processions, &c., whereas the masons being knocked about so much would be more simple in their ceremonies, &c. Again, even when a cathedral was building there were also other crafts, of course, as well as the stone-masons, viz., wrights, glaziers, &c., who would also require their passwords, &c. So that looking at the matter from my stand point, now I should say that amongst some of the other crafts—several centuries ago—there would be equally as much, if not even in some cases more, ceremony then amongst the Masons. I shall be asked, of course, to prove this. Well, I intend to do so as fully as I can, and as soon as possible; meantime I have seen the relics of ancient ceremony in my own trade, but they are dying out fast just as the custom is done away with of having to j in the corporation before being allowed to commence business. A few days ago I met an old man—a smith. His name is Peter Cree, and he told me he was made a *squareman* in 1820, at Coilsfield, near Tarbolton, and received a word, grip, and sign, and took an obligation—but not on the Bible. There were other three parties made with him, and gentlemen were also made "squaremen." Other tradesmen who used the square were also made squaremen, and had their apron-washing. "There was a festival to be held about the same time called the "coulter heating," a sort of speed-the-plough or festival, this last I suppose held at the beggining of the ploughing season in spring. Mr. Cree told me that when travelling as a journeyman smith, the word, &c., was useful in enabling himself or others to get assistance from such of their fellow-tradesmen as were brother squaremen. All this is dying out fast now, and in none more so than in many cases among operative Masons themselves; for many operative Masons now know nothing whatever of the secrets, paswords, &c., of their forerunners (which secrets are *part* of the forms of our speculative Masonry now), yet suppose they did know them it would not make them any better as workmen. These secrets being merely signs of recognition, and of no more value *per se* than a soldier's password.

By the way, when Mr Cree was made a "squareman" in 1820 he understood the custom to be old then. There is a Mr. Richmond in Glasgow who has the crown (gilt, and set with large artificial diamonds and rubies) which the personator of St. Crispin used to wear at processions, above a hundred years ago. I had the honour of being crowned with it upon my visit. As shown in the old Burgh Records, published in the MAGAZINE lately, these trade processions were oft-recurring, and great affairs in the 15th and 16th centuries.

* Although since 1717 the now "Freemasons" have become so well organised, with all their separate degrees, &c., things were somewhat different before then, as we have been lately finding.

† I have been informed that at this time there were different galleries set apart for each class of workmen, superintended by priests, and priests looking after the designs, patterns, &c.

‡ After this, however, as per page 308 of the MAGAZINE for April 17, we find that "Johne Gray, Mason," and "maistre of wark," was not only to work and oversee others working, but also to "devyse" or design. This was in 1484, however, not in the 13th century. But we must examine further into this point.

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takes; they could easily see where width could be spared, enpecially in the nave; how also a little additional height and a little additional length would improve the effect of the whole. During the progress of the Parisian works also some capitals had been designed, or some new form of piers, which were improvements on preceding oxamples. and generally more confidence and skill would be derived from experience in the construction of arches and vaults. All these, of course, would be adopted in the new cathedral; and without making drawings, guided only by general directions as to the plan and dimensions, the masons might proceed with the work, and introducing all the new improvements as it progressed, they would inevitably produce a better result than any that preceded it, without any especial skill on the part either of the Master Mason or his employer.

"If a third cathedral were to be built after this it would, of course, contain all the improvement made during the progress of the second, and all the corrections which its results suggested; and thus, while the art was really progressive, it required neither great individual skill nor particular aptitnde to build such edifices as we find.

"In fine arts we have no illustration of this in modern times; but all our useful arts advance on the same principles, and lead consequently to the same results. In shipbuilding, for instance, if we take a series of ships from those in which Edward III. and his bold warriors crossed the Channel to the great line-of-battle ships now lying at anchor in our harbours, we find a course of steady and uninterrupted improvement from first to last. Some new method is tried; if it is found to succeed it is retained; if it fails it is dropped. Thus the general tendency constantly leads to progress and improvement. And, to continue the comparison a little further; this progress in the art is not attributable to one or more eminent naval architects. Great and important discoveries have no doubt been made by individuals, but in these cases we may generally assume that, the state of science being ripe for such advances, had the discovery in question not been made by one man, it soon would have occurred to some other.

"The fact is, that in a useful art like that of shipbuilding, or in an art combining use and beauty like that of architecture—that is, when the latter is a real, living, national art—the progress made is owing, not to the commanding abilities of particular men, but to the united influence of the whole public. An intelligent sailor who discusses the good and bad qualities of a ship, does his part towards the advancement of the art of shipbuilding. So in architecture, the merit of any one admirable building, or of a high state of national art, is not due to one, or to a few master minds, but to the aggregation of experience, the mass of intellectual execution, which alone can achieve any practically great result. Whenever we see any work of man truly worthy of admiration, we may be quite sure that the credit of it is not due to an individual, but to thousands working through a long series of years.

"The pointed Gothic architecture of Germany furnishes a negative illustration of the view which we have taken of the conditiens necessary for great architectural excellence. There the style was not native, but introduced from France. French masons were employed, who executed their work with the utmost precision, and with a perfection of masonic skill scarcely to be found in France itself. But in all the higher elements of beauty the German pointed Gothic cathedrals are immeasurably ifeerior to the French. They are no longer the expressions of the devotional feelings of the clergy and people: thoy are totally devoid of the highest order of architectural beauty.

"The truth of the matter is, that the very pre-eminence of the great Masonic Lodges of Germany in the 14th century* destroyed the art. When Freemasonry† became so powerful as to usurp to itself the designing as well as the execution of churches and other buildings, there was an end of true art, though accompanied by the production of some of the most wonderful specimens of stone cutting and of constructive skill that ever were produced. This, however, is 'building,' not architecture; and though it may excite the admiration of the vulgar, it never will touch the feelings of the true artist or man of taste.

* Seeing these 14th and 15th century operative Masonic lodges were so pre-eminent, how comes it that Germany received its *Speculative* Masonry from England during last century? if Speculative Masonry had been in existence three or four hundred years ago we should have expected to have heard of its *especial preservation* amongst these great German lodges.

† That is *Operative* Masonry, or the association of Operative Masons that is here meant, *not* Speculative Masonry or what we *now* generally understand by the word "Freemasonry." After the 13th century *Scottish* Masonry would be more drawn to adopt Continental customs, than English, and thereafter until the 17th century we find the Scots often referring to their "auld inemies of Ingland.

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"This decline of true art had nowhere shown itself during the 13th century, with which we are concerned at present. Then architecture was truly progressive: every man and every class in the country lent his aid, each in his own department, and all worked together to produce those wonderful buildings which still excite our admiration. The masons performed their part, and it was an important one; but neither to them nor their employers, such as the Abbé Suger, Maurice de Sully, Robert de Lusarches, or Fulbert of Chartres, is the whole merit to be ascribed, but to all classes of the French nation carrying on steadily a combined movement towards a well-defined end.

"In the following pages, therefore, it will not be necessary to recur to the Freemasons nor their Masters—at least not more than incidentally—till we come to Germany. Nor will it be necessary to define who was the architect of any particular building. The names usually fixed upon by antiquaries after so much search are merely those of the Master Masons or foremen of the works, who had nothing to do with the main designs of the buildings."

The above is the whole of "Chapter VIII." I should also like to give the following extracts from "Chapter IX." which treats on French Gothic Cathedrals. The contents referring to the cathedrals of "Paris—Chartres—Rheims—Amiens.—Other cathedrals — Later style — St Ouen's, Rouen."

"The great difficulty in attempting to describe the architectnre of France, during the glorious period of the 13th century is really the *embarras de richesse*. There are even now some thirty or forty cathedrals of the first class in France, all owing their magnificence to this great age. Some of these, it is true, were commenced even early in the 12th and many were not completed till after the 14th century; but all their principal features, as well as all the more important beauties, belong to the 13th century, which, as a building epoch, is perhaps the most brilliant in the whole history of architecture. Not even the great Pharaonic era in Egypt, the age of Pericles in Greece, nor the great period of the Roman empire will bear comparison with the 13th century in Europe, whether we look to the extent of the buildings executed, their wonderful variety and constructive elegance, the daring imagination that conceived them, or the power of poetry and of lofty religious feelings that is expressed in every feature and in every part of them.

"During the previous age almost all the greater ecclesiastical buildings were abbeys, or belonged exclusively to monastic establishments—were in fact the sole property, and built only for the use of the clergy. The laity, it is true, were admitted but only on sufferance. They had no right to be there, and no part in the ceremonies performed. During the 13th century almost all the great buildings were cathedrals, in the erection of which the laity bore the greater part of the expense, and shared, in at least an equal degree, in their property and purposes. In a subsequent age the parochial system went far to supersede even the cathedral, the people's church taking almost entirely the place of the priest's church, a step which was subsequently carried to its utmost length by the Reformation. Our present subject requires us to fix our attention on that stage of this great movement which gave rise to the building of the principal cathedrals throughout Europe from the 12th to the 15th century.

"The transition from the round Gothic to the true pointed Gothic style in the centre of France took place with the revival of the national power under the guidance of the great Abbé Suger, about the year 1144. In England it hardly appeared till the rebuilding of Canterbury cathedral under the guidance of a French architect, A.D. 1175; and in Germany it is not found till at all events, the beginning of the 13th century, and can hardly be said to have taken firm root in that country till a century at least after it had been fairly established in France.

"In France as in England, there is no one great typical building to which we can refer as a standard of perfection—no Hypostyle Hall or Parthenon which combines in itself all the excellencies of the style, and we are forced therefore to cull from a number of examples, materials for the composition, even in imagination, of a perfect whole.* Germany has in this respect been more fortunate, possessing in Cologne cathedral† an edifice combining all the beauties ever attempted to be produced in pointed Gothic in that country. But even this is only an imitation of French cathedrals, erected by persons who admired and understood the details of the style, but were incapable of appreciating its higher principles."

(*To be continued.*)

* This arises in England from different portions of the cathedrals being built at different times, and the want of a Grand entire specimen of the best era, Salisbury 1220 to 1258 being rather early, had it been 1258 to 1308 we would have expected it to have been better.

† Extant edifice of Cologne began about 1270.

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## MASONIC CELESTIAL MYSTERIES.

By Bro. Henry Melville.

### Paper IV.

Labor Omnia Vincit.

Britannia. Bretagne. Brittany. { A province of France anciently called Armorica, from whence our island is said to have been first peopled. — "Bailey's Dic.," fifth edition.

Armorica, or Omorica, means "unbounded space." America was discovered by "Christ's carrier, Christopher" Columbus, "the dove," after a sixth months' voyage. He started from a place abounding with calves, in order to reach *el dorado*.

Hengest led the Angles into Britain! Hengest is a Saxon word said to mean "horse," and he had a horse—Horsa—for brother, and the standard of his tribe was a white horse, and when these brothers died they were translated to heaven, where they may be seen in celestial Philadelphia, sitting on a horse. Stone *Henge* was erected to perpetuate the treachery of Henge-est, who assassinated Vortigern and 460 nobles, on Salisbury Plain. Stone Henge signifies stone gallows.* *Henge* means "hang," and *est* is the abbreviation of *Ester* our Easter†. As celestially asserted, the sun is hang'd, drawn, and quartered at the end of every year, and there he is *pendentisqui Dei*, on or under the stone gallows. He is *Tolo* in the white horse, Sagittarius. Stone Henge is the ruin of a magnificent astrolabe, with a perfect horizon. "Stonehenge stands in the best situation possible for observing the heavenly bodies, as there is a horizon nearly three miles distant on all sides, and on either distant hills that might have been so planted as to have measured any number of degrees of a circle, so as to calculate the right ascension or declension of a star or planet," p. 63, "Stonehenge," 1808. In former ages the sun was hanged just prior to the Easter Passover in Aries or Nisan. Whether Hengest or Horsa had any share in the construction of the white horses on the hills near Salisbury and elsewhere, is doubtful, but certain it is that the white horse of Hengest was the Royal Arch animal Hipparchus, and there in celestial atlases may be seen the red cross and shield on the left arm of the Templar of Hieru-salem. Hipparchus, the learned, about 150 before Christ, arranged the intellectual zodiac which commences on the first of January, in the white horse, Sagittarius, when the last star of the stone gallows is passed by the sun. The Budhists, according to Upham, plate 10, picture Sagittarius



Fig. 1.

thus, and it is well known in what manner the sign is represented on European atlases. "A white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering and to conquer."* The crown *given* to Sagittarius is Corona Australis, the worthless crown of victory, not a gem in it worth inserting in the table of stars of the constellation. The great grandfather of George the Third, being of Brunswick, of course he was entitled to claim the lwhite horse, but George seems to have been satisfied with the lions and unicorn of Britannia, through iwhom, perhaps, though contrary to *salique* law, he claimed France.

Popular prejudice will not allow Britannia to be of French extraction. The question to be answered, then, is where did she come from? She does not belong to the Pantheon, or Lempriére would give her pedigree. He mentions one Britannicus, son of Claudius Cæsar, but does not say he was related to Britannia. It is not known whether Britannia ever had a father or mother, and although there is a large family of the Bulls, they are not stated to be the children of Britannia. Her ladyship is believed to be a virgin, there being no record of her marriage. She may have had a host of "sons of Britons" as children, and yet according to orthodox Cruden, would be a virgin as well after as before her bringing forth. Is Britannia of earth or heaven? If of earth she *must* be French. As to heaven, no one would think of taking Andromeda for the British idol. The

* "Oxford Encyclopædia."

† Bosworth's Anglo-Saxon Dic.

* Rev. vi. 2.

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nearly naked lewd Venus *popularia* as she is, and whose brilliant *mirach* has no more discretion than *Menkar*, the jewel in the swine's snout, both offending the celestial laws. Her mother, Cassiopeia, always looks as if she had been crying, and saving that she is sitting down with a mystic branch in her hand, she has no other semblance to Britannia. There is only one more female pictured in the heavens, and that is Virgo, the Egyptian Isis, and the similitude between her and her Britannic majesty is remarkable. Both are grave-looking persons, always respectably though not fashionably dressed; true, some old plates represent Virgo as *enciente*, but that is nothing as regards a celestial virgin, as stated by Cruden. In Virgo's right hand, and in the right hand of Britannia, are similar mystic branches. Britt. carries occasionally a pair of scales, and the scales, the libra, are invariably in the possession of Virgo. Without mystery, *Opica* of Virgo is the *bright, occidental star*, which, according to law, sets with the lamb at the sacrifice, when "the sun in his strength," rises opposite. Closing one sign or 30 degrees, *chemali* of Libra is with, say Opica. Opica is the denoting brilliant, but it is the little crimson flower "*h*" under the ecliptic, from whence the astronomical points are reckoned.



Fig. 2.

Here is the Budhist Virgo, plate 12, and, as Upham describes, with the crimson flower. At times Britannia is made to represent Pallas, and for that purpose is furnished with the helmet, breast plate, and shield of Mars, and the spear of Bootes. Did any one ever see Britannia with a sword? No! because Virgo with the scales and the sword is no longer Britannia, but Themis, whose parents are known as Cœlus and Terra. Neptune Aquarius had a trident, and the stars G H I indicate the teeth.* Mercury, the celestial Tiler, must have stolen the trident and given it to Britannia. Britt. has occasionally a bale of wool, which she came by honestly, for Opica being by law at 106° with Capella and David, she obtains the wool from the shepherd. The most glorious symbol of Britannia is a ship ruling the waves, and when with David she is on board Argo Navis. The Budhists represent Virgo in a line of battle ship—a three decker—with her ports open.†



Fig. 3.

Montfaucon gives a coin or medal of Britannia reclining, with the superscription Hispania.‡ What insolence of the Spaniard; but as the medal is an antique, perhaps it was minted while Britannia was a province of France.

(*To be continued.*)

## MASONIC NOTES AND QUERIES.

### TRADE SECRETS (p. 348).

For some time back, in the *Magazine*, Bro. Buchan has been *asserting* that *other* trades *had* grips and words several centuries ago; consequently, *he* has not been "doubting about trade signs and grips in the middle ages." Perhaps it is a misprint for some other name. There is more in *speculative* Masonry, however, than a bit of "apron-washing," with its word and grip. Will "Observer" kindly remember this?—W. P. BUCHAN.

### FREE AND FREE-BORN.

"Note," page 286, calls attention to Act XV. of the Leges Burgorum, page 270. Now this law is as old as the time of William the Conqueror, consequently, it is a pretty venerable "landmark," and, according to it, our "free-*born*" idea is wrong; it should be simply "free," and in Scotland what is called the j——t of free-born should be j——t of freedom. I respectfully suggest to my American brethren, both white men and black freed-men, to note this.—W. P. BUCHAN.

* 1 Sam. ii., 13.
† "History of Budhism," Upham, plate 10.
‡ Plate 110, vol. iii.

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ST. JOHN, THE PATRON SAINT OF MASONS (p. 348).

I had only a glance at Bro. Rebold's work, but, from what I saw then, I should not be inclined to pin my faith to *all* he says, nor to the rest of Bro. Reitam's quotation after the first five lines especially. If I remember correctly, the Aberdeen Masonic Saint was Saint John the *Evangelist*, whose day is 27th December.* However, I am certainly obliged to Bro. "Reitam" for his remarks.—W. P. BUCHAN.

BRO. HERTZVOELD, BRO. FINDEL, AND D. G. M. MANNINGHAM.

The communication of a Past Provincial Grand Warden in the north of England has been delivered to me. My answers to his three inquiries are:—First, there is nothing in Bro. Hertzvoeld's letter to me from which it can be inferred that he was aware of the dispute going on amongst us respecting the period at which speculative Masonry first made its appearance. His Masonic position is—Member of the Council of Ancients of the lodge *L'Union Royal*. His social position is—Chief Officer at the Ministry of Finance in the Kingdom of the Netherlands. Next, Bro. Findel's letter to me has been mislaid. It was written from Leipzig some time in September or October, and merely informed me that it was his intention to insert D. G. M. Manningham's letter of 1757 in the second edition of the "History of Freemasonry," then nearly ready for the press. Lastly, there is, if I recollect right, some slight mention of D.G.M. Manningham in "Preston's Illustrations."—C.P.C.

MASONIC CREDULITY.—THE FIRST GRAND LODGE OF ENGLAND.

Bro. Banning feelingly informs you that, as so much has been written of late tending to undermine the faith of the fraternity in the traditionary antiquity of our Order, he sends a transcript from one of our standard works as tending to quiet the minds of those who are unsettled on the subject.

This proves to be an extract from one of the books of that worthy man and Mason, and most incapable critic, Dr. Oliver, repeating Preston, and which recites the tale about King Athelstane making his brother Patron of the Masons at York, with the additional fragment,—"Here many old writings were produced in Greek, Latin, and other languages, from which the constitutions of the English lodges are derived."

It certainly is an exceedingly likely story that such MSS. were produced at York, in Greek, or in Chinese either.

A piece of history of this kind is proveable like other history, and Bro. Banning will render good service to his cause if he will produce one single line from a chronicle in Anglo-Saxon or Latin which justifies any such statement of Preston or Oliver.

This kind of assertion, without historical proof, in the case of the tale of Queen Elizabeth and the lodge at York, has brought on Bro. John Yarker a very reasonable demand for historical evidence in the last number of Notes and Queries.—N.B.

MASONIC HISTORY *v.* MASONIC SECRETS (p. 349).

Whatever punishment might be due to the *revealer* of Masonic *secrets*, the writing of Masonic "history" is a different matter.—PICTUS.

* Yes; as per foot-note, page 206, September 11th.

MASONRY AND PRIESTS.

It is very likely true, as some have suggested, and lately Historicus, that the Masonic rituals were first organized by priests in the middle ages. It then becomes a strange thing that, in the 18th and 19th centuries, Popes are found excommunicating Freemasons and their rituals, and in utter opposition to them in this day. There is no real reason why priests should not become Freemasons, as some do, and remain good Freemasons and good priests.—A.B.

SPECULATIVE MASONRY.

Bro. Buchan has hardly saved himself here. Bro. Hughan says there was not any organization of Grand Lodges or Provincial Grand Lodges before 1717, and he says there was not the system of three distinct and separate degrees. This does not help Bro. Buchan. Administration is a very small matter. There are no Provincial Grand Lodges or Grand Masters in France, and not properly in the United States. The three degrees may have been more or less systematically developed, but the question still remains, "Were gentlemen, for instance, admitted previous to 1717 on a system of ritual identical in constitution with the present rituals?" The admission of gentlemen may have begun in the middle ages as patrons, and as a consequence of the admission of clerical members.—HISTORICUS.

SPECULATIVE FREEMASONRY AND BRO. BUCHAN.

I cannot agree at all with Bro. Buchan's statement that,—It was not operative Masonry that gradually *developed itself* into speculative Freemasonry," and unless he has evidence which has been denied to other Masonic students, he cannot be possessed of any authority for such an assertion. Bro. Buchan has not shown *why* operative Masonry should not be termed the father of speculative Freemasonry. When he has done his best to do so, I may have a word to say on the subject.—W. J. HUGHAN.

HAUGHFOOT LODGE.

In common with several Masonic students, I am reading the extracts from old records of the above ancient lodge with much interest, and shall look with eagerness for the continuation of such valuable excerpts by Bro. R. S. He has my warmest thanks for so kindly and fully responding to my wishes, and I feel certain that I am not singular in thus expressing gratification at these records being so carefully published.—W. J. HUGHAN.

SPECULATIVE FREEMASONRY AND ITS MANUFACTURERS.

Speculative Masonry being manufactured about A.D. 1717, *operative* Masonry was the spoon which Doctors Desaguliers and Anderson made use of in administering the new idea.*—W.P.B.

THE TEMPLARS AND FREEMASONRY (p. 370).

I fully subscribe to the truthful, historical, and consistent remarks of "Historicus." The ideas which he so ably expresses are those which I have for some time held.—W. P. BUCHAN.

* Perhaps the above may explain the Prestonian "link" alluded to at foot of page 329?

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TOULMIN SMITH ON "ENGLISH GUILDS."

Will Bro. Hyde Clarke kindly inform me who are the publishers of the above work, that I may order it? My bookseller has failed to procure it for me so far, and Bro. Hyde Clarke's welcome notes on the work, in the *Freemasons' Magazine* for October 6th, have made me anxious to see the volume and study it carefully.—W. J. HUGHAN.

QUERY.

Will you kindly answer me the following question in your next number? The out-going Master has a right to instal his successor; but, if he declines to do so, either from inability or other reasons, who should then be asked to perform the ceremony? the next P.M., or the senior P.M. of the lodge?—T.P.

The retiring W.M. may request the I.P.M., or any other P.M. present who is able and willing, to perform the ceremony of installation.—ED. F.M.

## CORRESPONDENCE.

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

### ENGLISH MARK LODGES AND THE MARK DEGREE.

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

Dear Sir and Brother,—I have read the remarks of "Crescent," at page 284, upon the above subject, and beg to dissent from many of his statements. As to the G.L. of Mark Masters being "that lawful and constitutional body," I cannot see it. Suppose we get up a Grand Lodge of M.M.'s, another of F.C.'s, and so on?

Then to be told that the "Masonic Knights Templar" are "a purely Christian Order, dating *only* from the time of the Crusades!" When, *mirabile dictu*, they "only" date from last century at the furthest.

Again, says "Crescent," "all degrees, Craft and others, were once worked thus independently *before* the Grand Lodges in Great Britain and other countries were formed!" That is to say, before 1717!

To further criticise an "article" which contains such essential mistakes as those alluded to is unnecessary.

The real cure for this matter would be that alluded to, at page 341, by "Reitam," viz., that the G.L. of England should follow the example of the G.L. of Scotland, and make "the Mark" a portion of its ritual, for, as is well known, long before any Grand Lodge was formed, the operative Masons used their marks. A motion to this effect carried in Grand Lodge would soon settle the whole matter, so far as *blue* Masonry is concerned.

It was really most "unfortunate" that the G.L. of England recognised the Royal Arch. Craft Masonry being entirely complete in itself; that is to say, that any "degree" above that of Master Mason is simply superfluous, "the Mark" being understood as a portion of the Fellow Craft degree. Whenever we ep beyond blue Masonry and take up with "Royal Arch" productions, we at once open the door to these so-called "high" degrees *ad infinitum*; degrees which, those who have been induced to take them assert, are simply "humbug."

Yours fraternally,

RE-MARK.

P.S.—I find that it is not necessary to go far to find *proof* of my last statement; for, page 356, at a meeting of "Masonic Knights Templar" it was stated that "The Knights of the Temple would recollect that *they* met, *not on the level*, but on the cross." If such were the case, they should have gone to the church or chapel, not to a *Masonic* hall, for such an idea is entirely opposed to Freemasonry. And, if "the illustrious Templar believed that he was the pioneer of a grand united chain of Masonry throughout the world," he has rather queer ideas as to what "Masonry" really is. The life and beauty of speculative Masonry is its unsectarianism and universality, cross and crescent being alike to it. So long as such *is* the idea, the "grand chain" exists; but it would seem to be the *forte* of pseudo-Masonic *Knights Templar* to pull down what it is the glory of Masonic *Master Masons* to build up.—RE-MARK.

### 1717.

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

Dear Sir and Brother,—I have met with an incident which it may be interesting to mention; viz.: Upon 25th October I received a letter bearing the Glasgow post-mark, and upon corner of envelope "1717." On opening it there was no signature, being therein directed to me as a "Correspondent of the *Freemasons' Magazine*," and it said:—

"There is a fount about to stream,
There is a light about to beam,
There is a warmth about to flow,
There is a flower about to blow,
There is a midnight darkness changing
Into grey.
Men of thought and men of action,
Clear the way.

"Aid the dawning tongue and pen,
Aid it, hopes of honest men;
Aid it, paper, aid it, type;
Aid it for the hour is ripe.
And our earnest must not slacken
Into play.
Men of thought and men of action,
Clear the way."

"1717."

I have not the slightest idea who it is from, nor is any explanation given in it; only, from "1717" being mentioned, I suppose that the date A.D. 1717 is referred to; the writer being a reader of the *Magazine*, and possibly a supporter of the 1717 theory.

Yours fraternally,

W. P. BUCHAN.

### UNIFORMITY OF RITUAL.

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

Dear Sir and Brother,—Since the appearance of the letter of G.W.W., page 309, the attention of at any rate two Glasgow lodges has been specially drawn to the subject of uniformity, and the suggestions em-

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bodied in that letter appear to us to be the most practical that have yet appeared. If uniformity of ritual is not obtainable on your side of the border, it is still more lamentably deficient in Scotland, for here, not only with respect to ritual, but also with clothing, "each one does that which is right in his own eyes." We cannot speak as you do of the *blue degrees*, for here Craft Masonry assumes all the colours of the rainbow, and the materials of the apron may be either silk, satin, or lambskin. These, with other and more serious anomalies (to which I do not wish at present to allude) arise, as G.W.W. observes, from "the want of controlling power." Clothing may be one of the non-essentials, but that, with other proofs of want of uniformity, has tended to make English Masons at times sarcastic on their Scotch brethren, though G.W.W. has the candour to say he has seen good working here.

If Bros. Buchan, Scotus, Pictus, Melville, Smith, Lyon, and other learned Scotch Masons, would join with Bros. Crux, Crescent, Hughan, Yarker, Hyde Clarke, and others, in devoting some of their spare time to improving the present position of the Order, it might be quite as profitable as *speculating* on the precise time that speculative Masonry dates from. The present honour and future prosperity of the Order are surely of more importance than guesses, however ingenious, concerning the history of the past, especially when we know that our ancient brethren were so particular that no kind of written or printed documents should be allowed to exist that could in any way impart a knowledge of our doings to the "profane."

Let us, then, devote ourselves to improving the present position of the Craft; let the three sister Grand Lodges take up the matter in earnest; let the suggested plan, or some other to be evolved, be considered fully, discussed fairly, and, when approved of, acted on. Let us remove the reproach that at the present attaches to us all, viz., that, while boasting of belonging to an Order whose branches are spread over the whole habitable globe, with brethren known to each other in every country of the earth, we yet are so ill organized that, not merely on different sides of the Tweed or Irish Channel do we work differently, but even in the same town, and often even in the same lodge-room, there is a marked distinction in the ceremonies and ritual. Here is a large field that wants cultivation; here is a theme for your ablest correspondents. The cry has been started in England; it is re echoed from Ireland, and it will meet with a response in the heart of every true Craftsman who hails from Caledonia, as well as—

Yours fraternally,

A Scotch Mason.

Glasgow, November 7th.

## OUR BROTHER BUCHAN.

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

Dear Sir and Brother,—A distinguished Mason writes as follows:—

"Our Bro. Buchan has great zeal, and, what is better, he has judgment and caution. He comes to no conclusion until he has got at the facts, and until he has ascertained the nature of those facts; and, moreover, he knows well how to pull each fact to pieces, and thus more surely estimate its value."

Now, there is in D. G. M. Manningham's letter, *Freemasons' Magazine*, Vol. 19, page 133, this passage:—"I conversed lately with one old brother of 90. This brother assures me he was made a Mason in his youth, and has constantly frequented lodges till rendered incapable by his advanced age, and never heard or knew of any other ceremonies or words than those used in general amongst us; such forms were delivered to him, and those he has retained."

This passage, although at one time it attracted a good deal of notice, has never been critically examined. Will the able Brother Buchan undertake that task? Does the passage constitute a fact worthy of consideration? D. G. M. Manningham's letter is dated July, 1757. Must it be taken that the "one old brother of 90" was "made a Mason" in the 17th century? and, if so, can the "ceremonies and words used in general amongst us," and the "forms delivered and retained," be understood to mean speculative Masonry?

Above is *verbatim* what a distinguished Mason has written, and I now forward it to the editor of our periodical, to be disposed of in such way as, in his discretion, he shall see fit.

Yours fraternally,

A Past Provincial Grand Master.

## AUXILIARY LODGES.

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

Dear Sir and Brother,—In reply to ✠B.✠, in the *Freemasons' Magazine* of last week, I can inform him that in Calcutta, where the lodges are worked as well as they are in England, that we frequently gave (press of business requiring) the three degrees on the same evening in separate rooms, the W.M. of the lodge presiding in one room and a P.M., with competent staff, officiating in the other; all the brethren being present when the lodge was opened, and all also being present when the lodge was closed, the Secretary recording on the minutes the records of the officers officiating in each room. Of course the hall was adapted for the purpose, having separate entrances, &c., to each room. I cannot understand how the propriety of such an arrangement can be questioned.

Yours fraternally,

P.D.D.G.M.

Palestine Exploration Fund.—An influential meeting was held in the large room of the Town Hall, Newark, on Monday last, for the formation of a local association in aid of the exploration of Palestine. The Right Hon. the Speaker of the House of Commons occupied the chair, in which he was supported by the Bishop of Lincoln, Earl Manners, Mr. Hodgkinson, M.P., Canon Mackenzie, and the Rev. M. Miller. Besides these gentlemen the meeting was addressed by Mr. Grove, the Hon. Sec. to the Fund, and Captain C. W. Wilson, R.E. The room was crowded, and the statements of the speakers were received with great demonstrations of interest. A powerful local committee was formed, and the amount subscribed exceeded £60, a large amount being annual subscriptions.

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# THE MASONIC MIRROR.

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

## MASONIC MEMS.

THE annual banquet of the Royal Union Lodge of Instruction will take place at Bro. Claisen's, Hotel de Cologne, Haymarket, on Tuesday, Nov. 23rd, 1869, at 7 p.m. The chair will be taken by Bro. Fehrenbach, W.M. 382, and the vice-chair by Bro. T. A. Adams.

THE Grand Lodge of Mark Masters of England and Wales will be held at the Freemasons' Hall, Great Queen-street, on Tuesday, the 30th inst., at 5 o'clock.

A LODGE of Instruction for Mark Masters is held, under the sanction of the Kent Lodge at the Lyceum Tavern, Strand, every Monday at half-past seven p.m. Bro. Charles Swan is the preceptor.

WE are pleased to observe that the liberal offer of Bro. Lewis and his partner, Mr. Mason, has been taken up in a spirited manner. Our lodge reports show several instances in which the lodges have resolved to purchase copies of those beautiful pictures, which no doubt will benefit the schools in a twofold manner; first, by contributing to the funds; and, secondly, being hung on the walls of the lodge-room, will form a constant reminder of the existence of those noble institutions.

WE understand that the Right Hon. the Lord Rosehill, eldest son of the Right Hon. the Earl of Northesk, is to be affiliated a member of the Lodge of Edinburgh (Mary's Chapel), No. 1, on the 29th inst., and that the Most Worshipful Grand Master, the Right Hon. the Earl of Dalhousie, is to present, and perform the rites and ceremonies.

TYLERS of Lodges, Janitors of Chapters, Equerries of Encampments, &c., in England, Scotland, and Ireland, are requested to forward their names and addresses to the Publisher of THE FREEMASONS' MAGAZINE, so as to enable the Proprietors to compile a complete Register and Directory.

# Craft Masonry.

## ENGLISH CONSTITUTION.

### METROPOLITAN.

ST. THOMAS'S LODGE (No. 143).—This old lodge met for the commencement of its season on Saturday, the 4th inst., at Radley's Hotel. Bro. F. T. Dubois, W.M., assisted by his officers and members, opened the lodge. There were present Bros. Bolton, S.W.; Gilbert, P.M., as J.W. (in the unavoidable absence of Bro. Valentine, J.W.,); W. Battye, P.M., Treas; Powell, P.M., as Sec. (in the unavoidable absence of Bro. Cockcraft, P.M., Sec.); Clegg, S.D.; Trocan, J.D.; Scarth, T.G.; Captain Innes, *R.N.*, P.M.; Thistleton, P.M.; Haguerin, P.M.; and many others. Visitors: Bros. Wells, 15; F. Walters, P.M. 73; Mills, 299, and others. The work done was initiating Mr. Roman, and raising Bro. Thompson. Both the ceremonies were well and ably rendered. The W.M. was perfect in his working, and very impressive in his delivery of it. He was well supported by his officers, who rendered all their parts well. Bro. F. Walters, P.M. 73, made an appeal on behalf of Bro. Saqui, P.M. 405, who is a candidate for the male annuity fund of the Royal Benevolent Institution at the next election in May to solicit the votes of this lodge, and they were promised to him. The lodge was closed. The usual first-class banquet followed. The usual toasts were given and received; Bro. F. Walters, P.M. 73, responded for the visitors.

LODGE OF STABILITY (No. 217).—This lodge met at Anderton's Hotel, Fleet-street, on Tuesday, the 2nd inst., at six o'clock, Bro. Edward Hughes, W.M., in the chair. The lodge was opened, and the minutes of the previous meeting were read and confirmed. The lodge was opened in the second degree, and Bros. Coley and Wilson were raised to the sublime degree of a Master Mason. A ballot then took place for Mr. T. Freelove, which was declared to be unanimous in that gentleman's favour. The W.M. begged the assistance of the brethren in establishing a charity fund in connection with No. 217, and explained the basis on which it was to be worked, viz., a subscription of one shilling a week by each who enrolled himself, and a ballot to take place for each £5 or £5 5s., the successful members to have the choice of the Charity connected with the Craft, to which his name and subscription should be sent as a life subscriber; so that in a period of two years every one who joined *must* have his name on one of the Charities. The suggestion was warmly taken up by the lodge, more especially by Bro. Taylor, P.M. and Sec., who represents the lodge at the forthcoming festival of the Benevolent Institution, and who asked the brethren to support him by subscriptions. In accordance with notice of motion previously given, Bro. Sillifant, P.M., proposed that two pounds be given to the Benevolent Institution for Aged Freemasons and their Widows. This was seconded, and placed on Bro. Taylor's list by Bro. Brody, P.M. and Treas., and carried unanimously. Nothing further being offered, the lodge was closed in due form and with solemn prayer. At the subsequent banquet Bro. Read, W.M., Merchant Navy Lodge, No. 781, warmly thanked the brethren for their hospitality, and congratulated the lodge on its excellent working, and the harmony now existing. The visitors were Bros. Read, W.M. 781; Richardson and Clements, 745; C. Sdyney, 829; and Kidd, St John's.

ST. JAMES'S UNION LODGE (No. 180).—This lodge was held at Freemasons' Hall on Tuesday, the 9th inst., when there were present—Bros. A. Cameron, W.M.; J. R. Stacey, S.W.; Herf, J.W.; H. A. Stacey, P.M., Sec.; Bult, S.D.; Smethett, J.D.; A. Gelliss, I.G.; C. Jackson, A. Stoner, T. Simpson, P.M.'s; and about twenty other members. The visitors present were Bros. J. Hidden, J. Wheeler, and W. Whittington, P.M. 364, P. Prov. G. Sec. of Eastern Division of South Wales. Messrs. Parsons, Rossiter, and Lakin were initiated; after which Bros. Archer and Hawkins were passed, and Bro. Mierli raised, the ceremonies being most ably performed by the W.M. A petition was signed to the Board of Benevolence on behalf of the daughter of a deceased brother, who was initiated in 1823.

LION AND LAMB LODGE (No. 192.)—A regular meeting of this lodge was held on Thursday, the 4th inst., at the Terminus Hotel, Cannon-street. The lodge was opened in due form by Bros. E. King, W.M.; E. Roberts, S.W.; Harris, J.W.; Trott, S.D.; Child, J.D.; Newman, I.G.; Goodyear, Treas.; Marsh, Sec. The minutes of the last meeting were read and confirmed. Bros. Arkell and Younger were raised to the sublime degree of M.M., and a brother passed to F.C. The lodge was then resumed in the first degree, and two gentlemen were proposed for initiation by Bro. J. Harvey, P.M. C.C., and seconded by Bro. W. Baker. A letter was then read from Bro. W. Farnfield, P. Assist. G. Sec., and the much respected Secretary to the Benevolent Institution for Aged Freemasons, soliciting a steward for the above named institution, when Bro. C. Hosgood, P.M. accepted the office with the view of this lodge becoming vice-president of the same, and trusting the support that he should receive from the members would lead to a successful result. If so it will be the means of placing this lodge in the proud position of vice-presidents to all our charities. A letter was then read from a brother, who was initiated in this lodge in the year 1863, whereupon Bro. C. Hosgood, P.M. proposed, and Bro. Dickenson seconded, that the W.M. visit the brother and report to the lodge thereon at the next meeting. There being no other business before the lodge, it was closed with solemn prayer, and the brethren adjourned to dinner in the spacious dining room attached to the hotel, and every thing connected therewith gave the greatest satisfaction. The usual loyal and Masonic toasts followed. The harmony of the evening was greatly enhanced by the vocal abilities of Bros. J. Harvey, P.M., Marsh, P.M., E. L. Roberts, and Turner. Among the members present were: Bros. Goodyear, Treas. P.M.; Hosgood, P.M.; Marsh, P.M.; Harvey, P.M.; Kenning, McKiernan, Child, Legge, Mayo, Baker, Dickenson, Raff, E. Roberts, Davies, Harris, Abbot, Trott, E. L. Roberts, Miles, G. Cates, Marks, Sian, Newman, Marsland,

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Hyde, Glinnan, Haynes Cohu, Bright, Taylor, and several others. Among the visitors were: Bros. Brett, W.M. 49; Foxall, W.M. 742; Dickie, P.G. Purst.; Dr. Broad, 551; Harper, 766; Tucker, 933, and Turner, 933. The brethren separated at an early hour, with the determination to practise the virtues of loyalty, morality, brotherly love, and benevolence which have ever been the great objects of Freemasonry to inculcate, and of its laws to enforce. *Esto perpetua.*

UNITED PILGRIMS' LODGE (No. 507).—This lodge met at the Horns Tavern, Kennington, on Wednesday, the 28th ult. Bro. Grellett, W.M., presided, assisted by Bros. A. Perrot, *B.A.*, S.W.; Rev. W. B. Church, *M.A.*, J.W.; H. C. Overall, S.D.; Cary, J.D.; Etches, I.G.; Haigh, S.; H. C. Levander, *M.A.*, P.M. and P. Prov. S.G.D. of Wilts., Dir. of Cers.; J. Thomas, P.M. and Sec.; F. Lee, P.M.; E. Worthington, P.M.; and a numerous attendance of the brethren. Bro. Bielby, of No. 19, was present as a visitor. The only business to be transacted was the initiation of one candidate. This meeting was marked by a very pleasing incident—the presentation of a very handsome gold jewel to Bro. J. Thomas, P.M. and Sec., P.Z., and P.G.D.C. Grand Chapter. In presentation, the W.M. spoke in the highest terms of the many valuable services rendered by Bro. Thomas, not only as Sec. and P.M. of this lodge, but of the valuable services rendered by him to the cause of Freemasonry in general, he being one of the greatest authorities on the ritual of Freemasonry that we have in London, and one of he ablest and most zealous supporters of our Charities.

## PROVINCIAL.

### DEVONSHIRE.

IVYBRIDGE.—*Erme Lodge* (No. 1,901).—The monthly meeting was held on Wednesday, the 3rd inst., at the King's Arms Hotel. The lodge was opened in the first degree at 6 p.m. by Bro. Harris, W.M., assisted by Bros. Barrett, S.W.; Ley, J.W.; Hamlyn, I.G.; and by the following visitors:—Bros. Dr. Hopkins (who attended by special invitation), acting as I.P.M.; Cuming as S.D., and Niner as J.D., from the Pleiades Lodge, Totnes. Bros. Lieut. Yonng, F. Hains, *M.D.*, and Bartlett were also present as visitors. The minutes of the previous meeting were read and confirmed. By request of the W.M., the ceremonies of the evening were conducted by Bro. Dr. Hopkins, who in an able manner passed Bro. Foot to the degree of F.C., and raised Bros. Bunker, Baker, and Mann to the sublime degree of Master Mason. The W.M. opened the lodge in the third degree, and afterwards resumed it in the second. Bro. Foot was admitted, properly prepared, and in due form passed to the rank of F.C. The lodge was again resumed in the third degree. The three candidates for it were readmitted, and after they had been regularly raised to the rank of M.M., and been made acquainted with the traditionary history by Bro. Dr. Hopkins, Bro. Niner by request explained to them the application of the working tools in a very creditable manner. The W.M. having resumed in the first degree, it was determined to purchase the published drawings of the Masonic Schools, which had been sent for approval, and a candidate for initiation was proposed by the J.W., seconded by the W.M. The lodge was finally closed at a quarter to eight, and the brethren adjourned to refreshment. It may may be added that owing to the limited space on the platform, and indeed in the room, there was much difficulty in making such arrangements as to enable the brother who conducted the ceremonies to carry them out efficiently, and that the dictum of the Prov. G.M., that no brother, though a P.M., but not of the particular lodge, can occupy the chair even temporarily and by request of the W.M., P.M.'s; and officers, obliged the officiator to stand for nearly two hours.

### LANCASHIRE (WEST).

WARRINGTON.—*Gilbert Greenall Lodge* (No. 1,250).—The regular monthly meeting of the above lodge was held at the Masonic Rooms, Sankey-street, on Monday, the 8th inst. In the unavoidable absence of the W.M., W. Bro. Greenall, P.S.G.W. of England, the chair of K.S. was occupied by Bro. John Bowes, P.M., P.Z., P. Prov. G. Reg. Cumberland and Westmoreland, who was supported by Bros. W. Mossop, S.W.; W. Woods, J.W.; W. Richardson, S.D.; W. S. Hawkins, J.D.; D. W. Finney, W.M. 148, Hon. Sec.; W. Pollitt, Edwin Roberts, James Parry, W. Crompton, Peter Leigh, Henry Hoult, Arthur Potter, Alfred W. Brundritt, Ephraim Auckland. Visitors: Bros. Edward Busher, P.G. Sword Bearer of England, &c.; Robert Stevenson, P.M. 148; E. C. Cooper, 481; Horatio Syred, 148; William Savage, 148; John Harding, 148, and James Hannah, Tyler. The lodge was opened in due form, when the minutes of the previous meeting were read and confirmed. Bro. Arthur Potter being a candidate for preferment, and having proved his claim, was entrusted and retired. The lodge was opened in the second degree, and Bro. Potter was passed. Bros. Peter Leigh and Henry Hoult being candidates for advancement, and having sustained their claim were entrusted, and retired, on re-admission they were duly raised. The acting W.M. received efficient assistance from Bros. Stevenson and Finney. This being all the business, the lodge was closed.

CHORLEY.—*Ellsmere Lodge* (No. 730).—A meeting of this lodge was held at the Royal Oak Hotel on Monday, the 3rd inst. Bro. Wm. Robinson, W.M., was in the chair, supported by his officers. Bros. John Heald, S.W.; J. K. Nightingale, J.W.; J. Yates, P.M.; and Daniel Stansfield, P.M. The only business of the evening was the raising of Bro. Edwards to the sublime degree of Master Mason, after which the brethren adjourned from labour to refreshment, a very pleasant evening being spent. The lodge finally closed at 10.30 p.m.

### LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*St. John's Lodge* (No. 279).—A monthly meeting of this lodge was held at the Freemasons' Hall on Wednesday week, which was very numerously attended by members and visitors from the sister lodge (No. 523). The W.M., Bro. Kelly, D. Prov. G.M., presided, the other officers present being Bros. Weare, P.M., and P. Prov. S.G.D., Treas; Stanley, Prov. G.J.D., S.W.; Stretton, P. Prov G. Reg., J.W.; Crow, Prov. G. Org., Sec. and Org.; Hart, Prov. G.S., I.G. Among the visitors were Bros. Drewitt, of No. 20 Chatham; Toller, Prov. G. Reg., W.M.; Buzzard, Prov. G. Purst., S.W.; Sculthorpe, J.W.; Rev. Dr. Haycroft, Prov. G. Steward, and many other members of No. 523. In the unavoidable absence of the deacons the duties of J.D. were most efficiently discharged by Bro. Partridge, J.D. of 523. Bro. Levi Lincoln Atwood, after examination in the second degree was duly raised to the sublime degree of M.M. A ballot was taken for Messrs. Joseph Hooley Matts and George Edmund Donisthorpe, who, having been duly elected, were severally initiated into Freemasonry, as was also Mr. Richard Augustus Barber, who was elected at a former meeting. Several propositions of joining members and candidates having been made, and a proposition of a private nature, brought forward by the S.W., having been discussed at some length, the lodge was closed, and the brethren adjourned to refreshment.

### NORTHUMBERLAND.

#### NORTH SHIELDS.

*Provincial Grand Lodge.*

The Provincial Grand Lodge of Northumberland held their annual meeting at the Lodge Room of St. Georges, (No. 431), on Friday, the 5th inst., when a large and influential gathering of the brethren of the province took place.

Owing to the severe and lamentable illness of the Rev. Prov. G. Master Bro. E. Chaloner Ogle, the chair was occupied by Bro. M. L. Jopling, D. Prov. G.M. as Prov. G.M. Bro. Davies, P. Prov. G.S.W. as D. Prov. G.M. Bros. G. Thompson, Prov. G.S.W.; T. Anderson, Prov. G.J.W.; Dr. Mensor, Prov. G. Chap.; B. Thompson, Prov. G. Sec.; Smaile, Prov. G. Reg.; J. Stokoe, Prov. G.S.D.; G. Allen, Prov. G.J.D.; Foulsham, Prov. G. Dir. of Cers.; Heatley, Prov. G.S.B.; Trotter, Prov. G. Tyler. Amongst the other brethren present may be named Bros. Punshon, Twizell, Jackson, Strachan, Braithwaite, &c., &c. Bro. Binckes, Secretary to the Boys' School was also present.

After the confirmation of the minutes of previous Prov. G. Lodge the Prov. G. Sec. Bro. B. J. Thompson read the account of the finances, which were shown to be in a most prosperous condition, £1,000 being lent upon mortgage, and a balance in the Prov. G. Treasurers' hands of about £250.

The report of the Fund of Benevolence Committee recommended a donation of fifty guineas to the Royal Masonic Boys' School, ten guineas to the Girls' School, and ten pounds each to the Aged Freemasons' Fund and to the Widows' Fund. They also recommended various grants to local applicants. The report was carried unanimously.

The committee appointed at the previous Grand Lodge meet-

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ing in Newcastle, to take into consideration the whole question of the Prov. G. Lodge funds with a view to their future application, reported that they had held several meetings, and had agreed to recommend to Prov. G. Lodge that the various funds be amalgamated, and that the payments of quarterages from the various lodges, and fees of honour from Prov. G. Lodge Officers be the same as adopted at the last Prov. G. Lodge.

That the disposition of this fund be as follows:—

1st For the necessary expenses of the Prov. G. Lodge.

2nd For the relief of poor and distressed Freemasons and their families, and the children of deceased Freemasons belonging to the province.

3rd For the education or maintenance of the children of decayed or deceased Freemasons at or near their own homes.

4th For subscriptions to Benevolent Institutions whether Masonic or otherwise, by vote of Prov. G. Lodge upon the recommendation of Benevolent Fund Committee.

That these objects be under the control of a committee with the D. Prov. G.M. as chairman, consisting of the W.M. of each lodge in the province, and twelve Prov. G. Lodge Officers or P. Prov. G. Lodge Officers to be appointed by Prov. G. Lodge. This committee to meet quarterly to transact all business.

The above report was adopted, and the necessary alterations of the rules of the Fund of Benevolence to conform to the report were also provisionally made, and ordered to be printed and distributed. Bros. E. D. Davis, Clapham, Strachan, Braithwaite, Guthrie, Jackson, Allan, Stokoe, Foulsham, G. Thompson, Winlaw, &c., were appointed the committee.

The reports of the various lodges of the province were then received, and afforded much gratification to the acting Prov. G.M. from their generally satisfactory character.

The acting Prov. G.M. after paying a warm tribute of respect to the Prov. G.M., and of regret for the cause of his absence, (sentiments which were feelingly coincided in by all the brethren present), proceeded to invest the following brethren with the respective collars, as Prov. G. Lodge Officers for the next twelve months: Bros. Clapham, Prov. G.S.W.; Strachan, Prov. G.J.W.; Anderson, Prov. G. Treas.; Smaile, Prov. G. Reg.; Thompson, Prov. G. Sec.; Robson, Prov. G.S.D.; Ridsdale, Prov. G.J.D.; Jackson, Prov. G.S.W.; Cockburn, Prov. G. Purst.; Trotter, Prov. G. Tyler.

Bro. Binckes thanked the Prov. G. Lodge for the handsome donation to the Boys' School, when the Prov. G. Lodge was closed in due form.

The brethren then adjourned to the Albion Hotel, when about fifty sat down to an excellent dinner. Bro. E. D. Davis, acting D. Prov. G.M. occupying the chair faced by the W.M. of St. George's, No. 431, Bro. Jackson, when the usual loyal and Masonic toasts were given and feelingly responded to.

In replying to the toast of the "Masonic Charities," Bro. Binckes made an earnest appeal for support to the institution with which he is officially connected, and announced that Bro. Earl Percy, W.M. of the Alnwick Lodge, and Prov. S.G.W. of England had consented to act as Steward at the next festival, and trusted they would support him with the old Northumbrian spirit.

The brethren separated at a seasonable hour to their several destinations.

## WARWICKSHIRE.

SUTTON COLDFIELD.—*Warden Lodge* (No. 794).—This lodge held at the Royal Hotel, met on Tuesday, the 1st inst., there were present:—Bros. J. P. Oates, W.M.; W. K. R. Bedford, P.M. Prov. G.C. Chap.; T. Halbeard, P.M.; M. W. Wilson, P.M. P. Prov. G. Dir. of Cers., Warwick; D. C. Beaton, S.W.; G. Myers, J.W.; J. S. Newton, P.M. P. Prov. G.J.W. Warwick, Treas.; Jno. Sheldon, Sec.; J. H. George, S.D.; John Gray, Steward; and many other brethren. Bro. H. J. Cotterell was raised to the sublime degree of a M.M. Bro. Beaton, S.W. was elected W.M. for the ensuing year; and Bro. Newton, P.M., P. Prov. G.S.W. was re-elected Treasurer, and Bro. Charles Beech, Tyler. The brethren were pleased to see that Bro. the Rev. W. K. R. Bedford, Prov. G. Chap., who was the first Master of this lodge, and who has been absent from Sutton on account of ill health, is now returned to reside at the rectory, at once fell into harness and most graciously accepted the office of Chaplain. It will be a great advantage to the lodge and to the brethren, to have the aid of his Masonic experience in their counsels.

## YORKSHIRE (NORTH AND EAST.)

### MALTON.

*Provincial Grand Lodge.*

A Prov. G. Lodge was held in the Camalodunum Lodge, No. 660, at Malton, on Wednesday, the 20th ult.

The W. Bro. John Pearson Bell, *M.D.*, D. Prov. G.M., occupied the chair, supported by the W. Bros. W. C. Copperthwaite, P.S.P.G.W. 660, as D.Prov. G.M.; William Cowling, P.S.P.G.W. 236, as Prov.. G.S.W.; Sir Harcourt Johnstone, *Bart.*, *M.P.*, 200, Prov. G.J.W.; the Rev. Vyvyan H. Moyle, *M.A.*, 602, Prov. G. Chap.; Richard Welch Hollon, 236, Prov. G. Treas.; George Chris. Roberts, 1010, Prov. G. Reg.; Walter Reynolds, P. Prov. G. Dir. of Cers., as Prov. G. Sec.; George Hardy, 250, Prov. G.S.D.; William E. Dixon, 294, Prov. G.J.D.; John Walker, 57, Prov. G. Supt. of Works; Andrew James Taylor, 660, Prov. G. Dir. of Cers.; G. A. Reinicke, 123, Prov. G.S.B.; W. T. Farthing, 643, Prov. G. Org.; Bros. John Ward, 236, Prov. G. Purst.; William Johnson, 57, Prov. G. Tyler; the following Prov. G. Stewards:—Bros. John Brooke, 250, Joseph Beaumont, 294, Isaiah Wilkinson, 312, Henry Fawcett, 543, John Shepherd, P.M. 571, and Thomas Wright, W.M. 566; and many P. Prov. G. Officers, and the W.M.'s, P.M.'s, and Wardens of the various lodges in the province.

The Prov. G. Lodge having been opened in due form, the D. Prov. G.M. read a portion of a letter from the Prov. G.M., the Earl of Zetland, regretting his lordship's inability to be present. The acting Prov. G. Sec. read a letter from the Prov. G. Sec., stating that owing to sudden and severe illness he could not attend, and requesting Bro. Reynolds to supply his place.

The minutes of the Prov. G. Lodge held at Hull on the 15th October, 1868, were then read and confirmed.

The Prov. G. Treasurer then read his annual financial report, which, having been audited by the W.M.'s of the Lennox and Old Globe Lodges, and found correct, was unanimously adopted. The report showed receipts on account of Fund of Benevolence £67 2s., and expenditure £60, leaving a balance in hand of £102 18s. 9d. The receipts on account of Prov. G. Lodge Funds amounted to £93 18s. 11d.

The Acting Prov. G. Secretary then read the report of the Board of Benevolence, showing that the board had that day voted £10 to the widow of a deceased brother, formerly a member of the Humber Lodge, and recommending the Prov. G. Lodge to frame a by-law requiring the board to select candidates for the Masonic charities, and that the various lodges and brethren in the province be strongly recommended to support the candidates so selected by the board. It was also recommended that the support of the province be given, and the votes of the brethren be solicted, in behalf of Fred. Taylor Amery, of Hull, a candidate for the Masonic Boys' School, and who polled 554 votes at the last election, he now being the only candidate from the province.

The recommendation of the board was supported by the D. Prov. G.M., who advised combined action with respect to the charities. He believed this province could not secure the election of more than one candidate at a time; if two were brought forward neither would succeed. This had been proved at the recent election. An agreement should be made which to support. He felt justified in stating that the M.W.G.M. approved of this course.

The report of the Board of Benevolence was then adopted and confirmed.

The Prov. G. Reg. gave notice that at the next Provincial Grand Lodge he should move "That the Provincial Grand Lodge frame a by-law requiring the Provincial Grand Board of Benevolence to select candidates for the Masonic Charities, and that the various lodges and brethren in the province be strongly recommended to support the candidates so selected by the Board."

Bro. Theo. Smith, P.M. 250, remarked that in the West Riding the brethren and lodges sent their voting papers to the Provincial Grand Secretary, who used them for the candidate decided to be supported by the Board. A brother remarked that he could not approve of that plan, as it appeared to give the power of voting entirely into the hands of an individual instead of a body. It having been suggested that as the Provincial Grand Lodge meets only once a year, and the elections for the Charities were held half-yearly, a difficulty might arise. The D. Prov. G.M. stated that he thought it deserved consideration whether the meetings of the Board of Benevolence and Provincial Grand Lodge might not advantageously be held twice a year, once in the North and once in the East Riding.

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Bro. Sir James Meek, P. Prov. G.W., recommended that a formal circular be regularly sent to all the subscribers to the Charities within the province, stating the names of the candidates selected.

The various lodges in the province, all of which were represented, then communicated. The returns showed a total of 1,242 subscribing members.

The D. Prov. G.M. then appointed the following brethren as Prov. G. Officers for the ensuing year (with the exception of the Prov. G. Treas., who was unanimously re-elected by the Prov. G. Lodge):—Bros. Sir Harcourt Johnstone, *Bart., P.M.*, 200, Prov. S.G.W.; Llewellyn Wood Longstaff, 1,010, Prov. J.G.W.; Rev. John Sedger Warman, *M.A.*, 123; Prov. G. Chap.; Richard Welch Hollon, 236, Prov. G. Treas.; John Oliver Surtees, 1,248, Prov. G. Reg.; Michael Charles Peck, 1,040, Prov. G. Sec.; John Wilson, 57, Prov. S.G.D.; Charles George Bond, 660, Prov. J.G.D.; Christopher Foster, Prov. G. Supt. of Works; Christopher Other, jun., 123, Prov. G. Dir. of Cers.; Richard Watson, 543, Prov. G. Sword Bearer; Edwin G. Monk, *Mus. Doc.*, Prov. G. Org.; John Ward, 236, Prov. G. Purst.; William Johnson, Prov. G. Tyler.

Six Prov. G. Stewards to be nominated by the following lodges, viz.,—the North York, St. Cuthbert's Royal, Camalodunum, Londesborough, and Kingston.

The D. Prov. G.M. then addressed the Prov. G. Lodge. After expressing his regret at the absence of the M.W.G.M., which was shared by all assembled, he congratulated the brethren on their large attendance, and on the unanimity and prosperity which obtained amongst the various lodges in the province. He alluded to the spread of the Order—the founding of two new lodges—and, to maintain the character of the Craft, he strongly insisted on the necessity of lodges, with the increase of members, being very careful in the admission of proper candidates. He spoke also of the Zetland Commemoration and of the Palestine Exploration Funds, and read communications from their respective Secretaries. The D. Prov. G.M. then stated that invitations for holding the next Prov. G. Lodge had been received from Middlesborough and from Richmond, and that the M.W.G.M. had decided to hold the next Prov. G. Lodge at Richmond, where the new Masonic Hall would be consecrated and inaugurated, and on which interesting occasion he hoped there would be a large attendance of the Craft. The D. Prov. G.M. concluded his address by reading a Charge on the present aspects of Masonry and the duties of Masons.

Bro. Wm. Cowling, P. Prov. S.G.W., then gave notice that at the next Prov. G. Lodge he should move, "That the sum of Ten Guineas, now annually paid to each of the Masonic Charities, be devoted to making the W.M's of each lodge in the province Governors of the same in the order of the seniority of their lodges."

The Prov. G. Lodge was then closed in due form and with solemn prayer.

The annual banquet, at which the D. Prov. G.M. presided, was held the same evening, at the Talbot Hotel, when a large number of brethren dined; due honours to the Craft were observed, and true Masonic feeling prevailed.

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HULL.—*Kingston Lodge* (No. 1,010.)—This lodge was held at the Protestant Hall, (under dispensation for change of day), on Thursday, the 4th inst. Bro. Ll. W. Longstaff, P.M. W.M., occupied the chair, supported by Bro. J. Dalton Holmes, S.W., Bro. C. J. Todd as J.W., and P.M.'s Bros. S. Mosely, C. Copland, R. A. Marillier, T. Sissons, J. L. Seaton, R. E. Harrison, and several other brethren. The visitors present were: Bros. J. Wilson, W.M. Humber Lodge, 57; W. D. Keyworth, P.M., Humber Lodge 57. Bros. T. S. Morrell and A. E. Baylis were raised to the sublime degree of a M.M. by the W.M., assisted by P.M.'s Bros. R. E. Harrison and J. L. Seaton. The W. Master stated that he had attended the Prov. G. Lodge held at the Camalodunum Lodge, Malton, and that he had been supported by P.M. Bro. C. Copland, Bro. G. C. Roberts, Prov. G. Reg., J.W. of this lodge, and Bro. Paul Strömer, and that the M.W. the Grand Master and Prov. G. Master for North and East Yorkshire, the Earl of Zetland, had been pleased to confer on him the office of Prov. G.J.W. He also stated that, as the duty of nominating a Prov. G. Steward devolved upon this lodge, he had great pleasure in appointing to that office Bro. Paul Strömer, to whom he handed a Prov. Grand Stwards' jewel worn by himself when holding that office. Bro. C. J. Todd was unanimously elected W.M. for the ensuing year. Bro. T. A. Norman was elected Treas., and Bro. John Norton, Tyler.

## ISLE OF MAN.

DOUGLAS.—*Tynwald Lodge* (No. 1,242).—The meeting of this lodge took place at the Masonic Rooms, St. James's Hall, Douglas, on Wednesday, the 3rd inst., when there were present Bros. Elwood Tibbits, W.M.; J. A. Brown, S.W.; J. J. Harwood, J.W.; H. A. Burrowes, Chap.; R. J. Weaver, Treas.; James Adams, Sec.; George Robinson, S.D.; George Heron, J.D.; R. Jackson, I.G.; J. Wainwright, Org.; T. Cowley, M.C.; W. Johnson, Lay, Whiteside, Farrah, Thompson, Cauldwell, J. Johnson, Clarke, Quinney, A. Lewis, and several visiting brethren. The lodge having been opened in due form, the minutes of the last regular lodge were read and confirmed. The lodge was then opened in the second degree, when Bros. Whiteside Farrah, and Thompson, being candidates for the third, had the usual questions put to them, which they answered with great credit to themselves and their instructors, and retired. The lodge was then opened in the third degree, when they were re-admitted, and raised to the sublime degree of Master Mason, the solemnity of the degree being considerably heightened by the admirable rendering of portions of the ceremony by the Chaplain of the lodge, Bro. the Rev. H. A. Burrowes. The lodge was then closed down to the first degree, when the ballot was taken for the election of the W.M. for the ensuing year, and on the result being made known, it was found Bro. Harwood, J.W., was elected by a considerable majority. Bro. Harwood, having in a hearty manner thanked the brethren for the honour done him, the ballot was taken for the election of a treasurer. On the ballot being again taken, Bro. Elwood Tibbits, W.M., was declared elected. The W.M. then read a very courteous letter he had received from the editor of the FREEMASONS' MAGAZINE, "informing him of the intended publication in that journal of a paper read at the Tynwald Lodge of Instruction by the Secretary, Bro. Adams," and it was unanimously resolved "that on the paper being published each member of the Tynwald Lodge be provided with a copy." Nothing further being offered for the good of Freemasonry, &c., the lodge was closed with solemn prayer, and adjourned. [The address of Bro. Adams will appear in our next publication. ED. F. M.]

## SCOTTISH CONSTITUTION.

### THE GRAND LODGE OF SCOTLAND.

The quarterly communication was held in the Freemasons' Hall, Edinburgh, upon the evening of Monday, the 8th inst., at six o'clock p.m. The M.W. Grand Master, the Right Hon. the Earl of Dalhousie, occupied the throne, supported by the R.W. Sub. G.M., Bro. Henry Inglis of Torsonce, and other office-bearers of the Grand Lodge, Bro. William Mann, acting S.G.W., and Bro. William Officer, acting J.G.W., and a considerable number of brethren present. The late decorations made upon the hall are a great improvement, and add considerably to its appearance. The lodge, being opened with usual ceremonies, was presided over by the Grand Master in his usual genial and hearty manner. The reading of proxy commissions and notice of presents from sister Grand Lodges was then proceeded with; then minutes of G.L. and G. Committee read and approved of. The election of G. Office-bearers and G. Stewards for ensuing year was then proceeded with. The re-election of the Right Hon. the Earl of Dalhousie was most warmly received. In returning thanks, the noble earl observed that one of the principal reasons which induced him to allow himself to be re-nominated was was the numerously signed and highly respectable requisition presented to him asking him to do so, which requisition, said the noble earl, shall be valued by me as one of the highest honours I have ever received, and it shall be preserved in the archives of my family, and handed down to my posterity as a valued token of your love and esteem. The other office-bearers were afterwards elected, according to the list appended, without opposition, except in the case of the J.G.D., where Bro. Colt, of Gurtsherrie, was put up in opposition to Bro. Wm. Officer, R.W.M. of No. 1, but upon the vote being taken, Bro. Officer was elected by a large majority. The M.W.G. Master was empowered to signify the cordial recognition of the New Grand Lodge of Nova Scotia by the Grand Lodge of Scotland. Several other matters were also taken up after which the Sub. G.M. proposed, and Bro. F. A. Barrow, G.S., seconded, the nomination of Bro. Walter Montgomery Neilson, of Queenshill, as Prov. G.M. of Glasgow, which was

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unanimously agreed to. Motions brought up by Bros. Officer, Douglas, and Nisbet were afterwards agreed to.

The following is the list of Grand Lodge office-bearers for the ensuing year:—Bro. the Right Hon. the Earl of Dalhousie, *K.T.*, &c., G.M.; Bro. J. Whyte-Melville, Prov.G.M.; Bro. the Earl of Rosslyn, Dep. G.M.; Bro. Henry Inglis, Sub G.M.; Bros. William Mann, S.G.W.; Colonel A. A. Campbell, J.G.W.; Samuel Hay, G. Treas.; William A. Laurie, G. Sec.; A. J. Stewart, G. Clerk; Rev. David Arnott, *D.D.*, and Rev. V. Grantham Faithfull, *M.A.*, G. Chaps.; the Lord Erskine, S.G.D.; William Officer, J.G.D.; David Bryce, G. Architect; Alexander Hay, G. Jeweller; Daniel Robertson, G. Bible Bearer; Captain William H. Ramsay and Charles S. Law, G. Dirs. of Cers.; James Ballantine, G. Bard; Major St. George, G. Sword Bearer; C. W. M. Muller, G. Dir. of Music; Robert Davidson, Murdoch Mackenzie, Chief G. Marshal; John Laurie, G. Marshal; William Miller Bryce, G. Tyler; and James Baikie, Outer Guard.

Grand Stewards:—John Cunningham, President; Owen Gough, Vice-President; Bros. John Haigh, F. S. Melville, J. Turner, jun., A. N. Clarke, Wm. Mann (No. 137), D. Bryce, jun., C. Mackenzie, R. Ritchie, A. Mitchell, Dr. Middleton, W. Grant, W. Cownie, T. Pearson, D. Monteith, H. R. Kay, Dr. J. T. Loth, C. E. Hope-Vere, C. Thompson, A. Ballantine, W. Hay, Dr. Cairns, J. W. McCulloch, A. Cockburn, R. White, F. A. Barrow, J. Wallace, F. L. Law, H. Y. D. Copland, J. Rhind, jun., Wm. Smith (No. 444), Dr. Carmichael, John Crooks, Col. Gutbrie, T. A. Hill, R. Seton, David Kinnear, Wm. Barton, George M'Lean, George Lyon, Wm. Paton Buchan, Dr. Coghill, James Paterson, W. J. C. Abbot, R. Wilson, David Small, Dr. Dickson, A. Nicholson, Dr. George Shaw, and William Inglis.

## CHANNEL ISLANDS.

### JERSEY.

LODGE LA CESAREE (No. 590).—The regular monthly meeting of this lodge was held on Thursday, the 28th ult., at the Masonic Temple. Soon after 6 o'clock p.m., the lodge was opened by Bro. A. Viel, W.M., supported by Bros. G. J. Renouf, P.M., S.W.; Capt. J. Luce, acting J.W.; J. Oatley, I.P.M.; A. Schmitt, P.M., Sec.; J. T. du Jardin, P.M.; Ed. D. Le Coutair, P.M., W.M. 877; Ph. Binet, P.M.; H. L. Manuel, P.M.; J. Amy, F. Eenouf, Ph. Starck, Rev. J. L. Hanan, &c. Among the visitors were—Bros. W. Adams, P.M. 244; P. W. Benham, P.M. 1,003; J. O. Le Sacur, W.M. 491; R. Binet, P.M. 1,003; S. R. Dawe, W.M. 245; J. F. Draper, P.M. 243; G. Roger, P.M. 1,003; W. H. Long, P.M. 958; J. G. Scott, P.M. 491; J. Moss, P.M. 245; J. F. Glénier, P.M. 828, &c. The minutes of the previous meeting were read and confirmed. The Deputy P.G.M., Bro. J. Le Cronier, *M.D.*, was announced and received with every demonstration of joy and respect. The lodge was opened in the second degree, when the usual questions were put to Bro. F. Picot, who, having been entrusted, retired for preparation. The lodge was opened in the third degree, the candidate was duly received and raised to the degree of a M.M. The lodge was then resumed in the first degree. Ballots were severally taken for Messrs. Ph. Binet, jun., and Capt. J. Le Maistre, candidates for initiation, which were in each case unanimously favourable, more than ample evidence having been afforded by the Secretary and other brethren as to their character and conduct. Bro. Ph. Le Sueur, P.S.W. 590, was also balloted for and unanimously admitted as a joining member. Messrs. Ph. Binet, Th. Howard (previously admitted), and J. Le Maistre, being in attendance, were duly admitted to the first degree with the customary ceremonies by the W.M. The Neophytes expressed their intention to become subscribing members of the lodge. At the request of the W.M., Bro. A. Schmitt delivered an admirable and eloquent address, full of instruction and generous ideas, which could not fail to penetrate the hearts of all his hearers. His words, expressive of sublime truth, descriptive of the excellencies of our Institution and of its real tendency, enjoining on the brethren the duty of carrying out those principles before the world and in every station of life, were received with merited applause. Several communications from Lodge La Parfaite Union, Or de Rennes, thanking the brethren of La Césarée and the brethren of the province of Jersey for the welcome reception their representatives met with on the occasion of the installation of Bro. Ed. C. Malet de Carteret, a Prov. G. Master of Jersey, and for the honour which the Lodge La Césarée had conferred on them by making them honorary members of that lodge, which was ordered to be entered on the minutes. Bro. P.M. du Jardin brought before the lodge the sad case of the widow of the late Bro. T. Gallichan, the architect of the Masonic Temple. It was resolved:—"That the sum of £3 be voted towards her relief." Another case of distress was presented by Bro. J. O. Le Sueur, W.M. 491, who pleaded the cause of a widow, surrounded by ten children, whom the late Bro. Popkin left unprovided for and pennyless. The lodge also voted the sum of £2 to relieve this unexhmpled destitution. A candidate was proposed for initiation. The W.M. appointed Bro. J. W. Bursnel Assist Sec, and the heavy business of the day being ended, the lodge was closed at 10 o'clock in perfect harmony.

## SOUTH AUSTRALIA.

### ENGLISH CONSTITUTION.

### NEW SOUTH WALES.

GRAFTON, CLARENCE RIVER.—*Palmerston Lodge* (No. 1,148).—The installation meeting of this lodge took place on the 27th July at the lodge room, Prince-street, in that city. The board of P.M.'s was composed of Bros. W. H. H. Becke, P. R. Donaldson, and George Foott. The lodge having been opened in the first degree, Bro. Becke, I.P.M., who occupied the chair of K.S., informed the brethren that the time had arrived for installing the successor of their late lamented W.M., Bro. the Rev. J. Fillingham, and congratulated the brethren on their choice of Bro. Thomas Bawden, P.S.W., who no doubt would prove a worthy and efficient successor. The lodge was then passed to the second degree, when Bro. Bawden, P.S.W. and W.M. elect, was presented by Bro. Donaldson, P.M. The summary of the ancient charges and regulations having been read by Bro. Potts, Sec., and the W.M. elect having promised to support them as Masters have done in all ages, the lodge was raised to the third degree. All the brethren who had not taken the degree of an Installed Master were requested to leave the lodge. The board of P.M.'s was then opened, and Bro. Bawden duly installed as W.M. for the ensuing year. The brethren were then admitted according to rank—first the Master Masons—and made the usual salutations. The W.M. then invested and installed his officers, and the remainder of the ceremony was then gone through by the Installing Master. Before the lodge was closed down, the W.M. said he desired to take the opportunity of proposing a vote of thanks to Bro. Becke, I.P.M., for his past services. For three years the worshipful brother had ruled the lodge; in fact, had, with the exception of a few instances, governed the lodge since its establishment in 1866. The first W.M., Bro. Donaldson, in consequence of his official duties was frequently absent from the city, and the Government of the lodge necessarily fell on Bro. Becke, who was the S.W. He was then W.M. for the ensuing twelve months, and was succeeded by our late lamented W.M., Bro. the Rev. Joseph Fillingham. The frequent calls on the rev. brother, which necessitated his absence from Grafton; his ill health, which culminated in his death, after a short interegnum of about six months, again brought Bro. Becke into office as ruling the lodge. At all times he (the W.M.) bore willing testimony to the zeal and assiduity with which Bro. Becke performed his duties whilst occupying the chair. Bro. Matthews, as P.S.W., had much pleasure in seconding the motion, and Bro. Samson, P.J.W., supported it. The motion was then put and carried unanimously, and Bro. Becke made a suitable reply, thanking the brethren for the kind manner in which they had received the mention of his name. The W.M. then proposed a vote of thanks to the P.M.'s, Bros. Donaldson and Foott, for their services that evening, both of whom were present at a cost of great inconvenience to themselves. This was duly carried and acknowledged by Bro. Donaldson. The lodge was then closed down by the W.M. in love and harmony at 9.30 p.m.

The occasion of the visit of the Count and Countess Belmore to the Clarence River District, has thrown the residents into a great state of excitement. The visit of a Governor to this remote, and until very recently, much neglected portion of the colony of New South Wales, was in itself a surprising circumstance, but the visit of a Governor, who was an Earl, and who

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brought with him a Countess to gaze upon the beauties of the river and the forest, was an event so utterly unprecedented, that the recipients might be excused for becoming somewhat demonstrative and boisterous in the expression of their joy.

Amongst many other declarations and addresses was one from the Masonic body, which was very tastily engrossed, and was read by the Worshipful Master—Mr. T. Bawden, *J.P.*:—

"To His Excellency the Right Honourable Somerset Richard Earl of Belmore, a member of Her Majesty's Most Honourable Privy Council in Ireland, Governor and Commander-in-Chief of the Colony of New South Wales, and Vice-Admiral of the same, &c., &c.

'May it please Your Excellency,—We, the members of the Palmerston Lodge of Free and Accepted Masons at Grafton, No. 1,148, E.C., are desirous of taking the opportunity of your Excellency's arrival amongst us, respectfully to record our devoted loyalty and attachment to Her Most Gracious Majesty the Queen. We desire to state that our Order consists of quiet and peaceable subjects, true to our Sovereign; that we do not countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the Government under which we live, yielding obedience to the laws, which afford us protection. We cordially welcome the arrival of your Excellency and the Countess of Belmore to the city and district, and humbly pray that the Great Architect of the Universe, may spare you both many years of health, happiness, and prosperity

"T. Bawden, W.M."

The above address his Excellency made the following reply:—

"To the Palmerston Lodge of Free and Accepted Masons, of Grafton, No. 1,148, E.C.

"Gentlemen,—The sentiments of loyalty and devotion towards Her Most Gracious Majesty the Queen, which you have expressed, are very gratifying to me, on the occasion of my visit to you as her representative. I beg to thank you cordially for the hearty welcome which you have afforded to Lady Belmore and myself.

"Belmore.

Grafton, July 29th, 1869."

A Masonic ball was given in the evening, which was the grandest of all the festivities. The annual Masonic ball has always been looked upon as one of the great things in the year for Grafton, but upon this occasion, its grandeur and importance was greatly advanced, in consequence of the presence of his Excellency and the Countess of Belmore, and suite. The ball, on Friday evening, was held in the hall of the Grafton School of Arts, and a large pavilion erected on the left hand side for a supper room—the size of which was 22ft. by 50ft., with tables erected, capable of seating seventy-five couple. The internal arrangement were a raised dais on the platform for his Excellency and Countess, hung on either side with very elegant green curtains, whilst at the back was a small transparency, beautifully executed at Mr. J. W. Lindt's studio, bearing the British coat of Arms. The hall was tastefully arranged with wreaths of flowers, festoons, flags, and the emblems of the ancient Craft. The library was set apart for the Countess of Belmore, and was carpeted and supplied with a suite of furniture, &c. A corridor was erected from the gate entrance to the Countess' room, and from thence to the platform entrance, gaily hung with splendid Chinese lanterns, and laid with floor matting. The supper-room was gaily and neatly decorated, and was lighted by chandeliers and Chinese lanterns. All the members of the Palmerston Lodge appeared in the insignia of their Order, and the various badges of their offices, which presented a very pleasing effect. The ball was attended by about fifty couples, the Earl and Countess of Belmore, Miss Gladstone and Captain Beresford. The ball was opened by his Excellency the Earl of Belmore leading off with the Mayoress; and his Worship the Mayor (Mr. T. Bawden, *J.P.*) with the Countess of Belmore. The supper was served up in Holmsten's best style.

## MARK MASONRY.

### ENGLISH CONSTITUTION.

### CUMBERLAND AND WESTMORELAND.

CARLISLE. — *Cumberland Lodge* (No. 60). — The quarterly meeting of ehe above lodge was held at the Freemasons' Hall, Casule-street, on Monday, the 1st inst. The meeting was called for 7.33 p.m., but in consequence of the municipal elections being on the same day only a few members made their appearance. The lodge was opened under the presidency of Bro. G. G. Hayward, P.M., supported by Bro. A. Woodhouse, S.W. and Sec., J. Porter, J.W., and several other members. After the minutes of the last regular meeting were read and confirmed, the ballot was taken for Bros. John Wood, painter, &c., and Edwin Hinks, manager of the hotel, Keowich, the former also belonging to that town. It being found unanimous, they were prepared and admitted in due form, and advanced to the degree of Mark Masters in Bro. Hayward's usual style Two gentlemen were proposed for advancement—in the persons of Bros. R. Calvert, mariner, and Colour-Sergeant T. E. Haddon, of the 40th Regt., now stationed in Carlisle. The lodge was duly closed, and the brethren retired to the refreshment room, where after speaning an hour in true Masonic style, they parted at an early hour, well pleased both with their labour and refreshment.

## RELIGIOUS AND MILITARY ORDER OF THE TEMPLE.

### SCOTLAND.

PRIORY OF THE LOTHIANS.—*Installation of H.I.H. Prince Rhodocanakis.*—A special meeting of this Priory was held on the 20th ult., when Comp. the Prince Rhodocanakis was received into the Order in due and ancient form. There were present—Sir Knts. Capt. W. H. Ramsay, Venerable Prior, Grand Secretary to the Chapter General; H. Y. D. Copland, Marechal; W. Mann, Capt. Aylmer, L. Mackersey, Dr. Cairns, Dr. Dickson, Dr. McCowen, Wm. Hay, and many others. Comp. Charles Fitzgerald Matier, was also installed a Knight of the venerable Order.

## THEATRICAL AND MUSICAL NOTES.

The London theatres mostly seem to pursue the even tenour of their way," no change of any importance being announced for the past week—indeed, none may be expected this side of Christmas. The only alteration is the bills is the production of *Forbidden Fruit* at the Lyceum, a piece which, although said to have been a "great success in the provinces," has ended, according to the almost unanimous decision of the critics, in a miserable failure, both as to the piece itself and the acting of the principal character by Mr. Allerton, who had the great mortification of eliciting roars of laughter in those passages where precisely the contrary effect was intended.

The Prince and Princess of Wales honoured Bro. Buckstone with a visit to the Haymarket on Saturday last to witness *New Men and Old Acres.*

Mr. G. Sydney has produced at the Royal Alfred Mr. C. Reade's drama, *It is Never Too Late to Mend*, and states that in consequence of the heavy expense attending its production, he has been compelled to raise the prices.

Mr. Cave has contradicted the report that he intends to dispose of his interest in the Victoria Theatre.

## REVIEWS.

Bro. Markham Tweddle's "Bard and Authors of Cleveland and South Durham" is approaching completion, nine out of the twelve parts having been published. The author must have possessed some rare collections to have raked up so much lore anent the local bards and authors of his locality, of whom he, doubtless, is no mean example. The work is admirably got up—paper, printing, wood and steel-plate engravings all being excellent. Although to a great extent the interest in the work may be said to be local, still the general reader cannot fail to be gratified by the interesting sketches given, each of

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which are profusely illustrated with portraits, views, and choice extracts made from the works of the authors noticed. We have no doubt the work will be equally appreciated. Bro. Tweddle seems indefatigable in his literary labours, for he has announced "A New History of Cleveland, from the Earliest to the Present Time," which he states will be completed in 32 sixpenny parts, including local views, portraits, armorial bearings, antiquities, and a map of the district.

## Obituary.

### DEATH OF BRO. DE BURGH ADAMS.

Not only will the members of the Craft, but many of the citizens of Auckland outside that body, regret to learn the sudden decease in London of Bro. De Burgh Adams, Principal Purveyor to her Majesty's Forces, and that, too, the more espocially as Bro. Adams was about to retire from the service to come out with his family and settle in this province. His decase took place suddenly, on the 20th of March last, through the breaking of a blood vessel.

Bro. Adams held high rank as a Mason. He was Provincial Grand Master of Freemasons in New Zealand, and did very much during his residence here to cause the institution of Masonry to be esteemed and respected. Nor was his Christian charity confined, as many have cause to know, to the poorer members of that body and their families. A genial, kindly man, he stood high in the esteem and affection of all those with whom he was brought in friendly contact.

Extract from *New Zealand Herald*, dated Auckland, 26th May, 1869:—

[COPY.]

"De Burgh Adams Lodge, New Plymouth,
"7th July, 1867.

"Mrs. Adams, Cork.

"Dear Madam,—I have been deputed by the officers and brethren of the lodge over which I have the honour to preside to communicate to you the heartfelt sorrow which the early decease of their late Provincial Grand Master, their honoured friend and kind benefactor, has occasioned them, and to express their deep sympathy with you in your heavy bereavement.

"Believe me, dear madam, that the memory of the departed will long be cherished by the lodge which bears his honoured name, and which was watched over by him with such tender and affectionate solicitude.

"With the earnest hope and trust that the Great Architect of the Universe may comfort and sustain you in your sad affliction, I remain, dear madam, yours very respectfully and truly,

(Signed) R. C. HAMMERTON, P.M., W.M.
"De Burgh Adams Lodge."

## CONSTANTINIAN ORDER OF THE KNIGHTS OF ST. GEORGE.

BY BRO. JOHN YARKER, JUN.

Knowing from a work printed in Paris during the year 1600, in 8vo, and entitled "Histoire des Anciens Ducs et autres Souverains de l'Archipel, avec une Description de l'Isle de Chio, ou Scio, par Son Altesse Royale Monseigneur le Prince François Rhodocanaki-Justiniani, fils du Seigneur Démétrius, l'un des Seigneurs de la dite Isle, et d'Hélène Palæologue, descendante des Empereurs de Constantinople, &c., &c.," that the wife of H.R.H. Prince Francis Rhodocanakis, Duke, &c., &c., was a Giustiniani, I applied to the representative of the family, at present in England, with the object of getting the wished-for information. Our brother, with his usual courtesy, has furnished me with the following particulars, and, beyond some other memoranda previously obtained, it is all the information I can give.

He states that that there were, and still are, two Houses of the name of Giustiniani—one of Venice, whose arms are *Gules* an eagle with two heads displayed, crowned, armed, and membered *Or*, charged on the breast with an oval shield, *Azure*, a fesse of the *Second*, and another of Genoa, whose arms are *Gules* a tower *Proper* on a chief *Or*, an eagle displayed *Sable*. Both families sprang from one and the same ancestor, but were entirely separated by the lapse of time, and were related between themselves only through marriages. Princess Dorothea Giustiniani, the wife of my ancestor Francis (b. 1560, m. 1569, d. 1640), belonged to the family of Genoa. I do not know to which family Sebastianus belonged: judging from his Christian name, most likely to that of Venice, like the Abbé Bernardus Giustiniani, the author of the book entitled "Historie Chronologiche della vera origine di tutti gl' ordini equestri, e religioni Cavalleresche, &c., &c.," (Venetia, 1672 in 4to, and 1692 in folio,) and from whom, although related, we do not descend, but from the Princes Giustiniani of Genoa, and from whom also descends the Princess Maria-Cecilia Giustiniani, Countess of Newburgh, Viscountess Kinnaird, and Baroness Livingstone of Flacraig, in the peerage of Scotland. . . . . Prince Andreas Giustiniani, of the House of Genoa, married in 1740 my great-grandfather's youngest sister, the Princess Esmeralda Rhodocanaki, and died at our island of Chio, leaving a numerous issue.

[For likely information as to Sebastian, the Prince refers to the late Count Pompeio Litta's magnificent, though by no means correct, work, entitled "Famiglie Celebri, Italiane," published at Milano during the years 1819 to 1865, in 9 vols. folio, of which there is a copy in the British Museum and the Library of the Athenæum Club, London.]

The family of Rhodocanakis are the direct lineal male representatives of the family of Ducas, the most ancient and illustrious of the Byzantine, or Roman Empire. I may commence the pedigree with Flavius Eutropius, who married Claudia (only daughter of Crispus, the younger brother of the Roman Emperors, Marcus Aurelius Claudius II. (R. A.D. 268, to 270), and of Marcus Aurelius Claudius Quintilius (R. 270, to 270), his brother, who descended from Dardanus and the ancient Kings of Troy). by whom he had two sons, Flavius Valerius Constantius, surnamed Chlorus, the father of Constantine the Great (first Christian Emperor of the Roman Empire), and Flavius Claudius Constantinus, which latter by his wife Julia Theodora was father of Constantinus surnamed Ducas, from the rank of Duke of Constantinople which he received, A.D. 335, from his first cousin in male descent, Constantine the Great, as the following paragraph testifies:—"Si quis enim replicare annales, et sursum niti versus origines rerum curet, sic repereit. Ducarum Gentem e Constantini Magni Domo propagatam; author siquidem huius nominis, qui socium se Constantino Magno adiunxit e Roma vetera in novam migranti proxima illi consaguinitate admotus fuisse dicitur, utpote patruelis eius, cuius praetor caeteram virtutem comendatione necessitudinis, dignitas Ducis Constantinopoleos illi collata est, ex qua in totam familiam Ducarum appellatio hunc usque in diem est propagata," &c. (*Vide* Nicephori Cæsaris Bryennii, Comenarii de Rebus Byzantinis. Parisiis, 1661, in folio; page 8-9). This Constantinus Ducas of the 4th century was the direct ancestor of Andronicus Ducas, the Protovestiarius, and father by his wife, Anna Dalassena, of Constantinus Ducas and his brother Nicephorus Ducas (b. A.D. 869, m. 890, d. 929) who became the founder of the Royal and Imperial House of Rhodocanaki, and was Duke or Governor of the Island of Rhodes during the reign of the Emperor Leo VI., surnamed the Philosopher, and of his brother Alexander (A.D. 886 to 915). After the death of the last-named Emperor in 913, the elder brother, Constantinus Ducas, who was Magnus Domesticus, and defended for many years the Asiatic frontiers of the Empire, was invited by the principal inhabitants of Constantinople, headed by the Patriarch Nicholas, to come to Constantinople and seize the Crown, which Constantinus VII., Porphyrogenitus, then a child of seven years, was unable to hold. Constantinus came in haste, accompanied by his son Gregoras, his nephew Michael, and his most distinguished officers, entered the city at night by a postern gate, assembled his followers in the house of his father-in-law, Nicholas Iberitzes, and before day-break at the head of them, and of an immense populace, bearing lighted torches and proclaiming him Emperor, presented himself at the gates of the Circus; repulsed on this side he enforced the gate Chale, and penetrated the interior Court of the palace, John Elladas, one of the seven tutors or guardians of Constantine VII., (whose only surviving descendant, Anna, married in 1668, H.I.H. Prince

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Panteleon Rhodocanakis), was here commanding a company o household troops. A fight takes place, the horse of Constantinus slips on the pavement, and a soldier cuts off the head of Constantinus and carries it to the Emperor. Nicephorus Ducas having learned the death of his elder brother, and of his own eldest son Michael, with a host of his relatives; and at the same time that his interests at Constantinople were assailed by the Tutors, who plundered his estate and procured his deprivation of the title of Magister, he revolted, gained over the troops under his command, and assuming the title and habiliments of Emperor, crossed over into Bulgaria to assert his claims. He refused the offers of the Emperor's tutors, and assisted by his friend, Simeon, King of Bulgaria, besieged Constantinople. That capital again owed its salvation to its high walls, the nemerous machines of war which defended them, and the bravery of the garrison. Nicephorus, despairing to take it either by assault or by famine, accepted the proposal of the Tutors to come to terms. He received the high and invidious title of *Vasileus*, or King (Βασιλεύς) of the Island of Rhodes, for himself and his deseendants, with permission to cut coin with his effigy, &c., &c. A few days after this, Simeon, King of Bulgaria, (R. 888-927), departed, and Nicephorus left for his new kingdom, both laden with presents and honours. On his return to Rhodes, Nicephorus Ducas, in order to distinguish himself from the other branches of his family, added after his family name that of *Rhodocanakis;* being a composition of the words *Rhodoc* and *Anaks*, King of Rhodes. (*Rhodoc-anaks*, *Rhodocanaks*, *Rhodocanakis*), and to his escutcheon, which was *Azure* charged with a cross *Argent*, dividing the field into four quarter, added the insignia granted in A.D. 538 to the Isle of Rhodes by the Emperor Justinianus the Great, *Azure*, an inverted imperial diadem *Proper*, containing roses *Argent*, and surmounted by an oval circle of six mullets *Or*. It may be mentioned that the elder branch of the House of Ducas is now extinct, but from it descended the Emperors Constantinus XI., Ducas (r, 1059 to 1067), Michael VII., Andronicus I., and Constantinus XII., Ducas (r. 1071 to 1078), and lastly Alexius V., Ducas (r. 1204, and dethroned by the Crusaders). From the second branch of the Ducas family descend the Kings and Emperors, who, as above, assumed the name of Rhodocanakis, and who are too numerous to mention; and from the third and last (now extinct) the Emperor, who assumed the name of Vatatzes and later also that of Lascaris; and who were Johannes III., Ducas Vatatzes (r. 1222 to 1245), Theodorus II., Ducas Vatatzes Lascaris (r. 1255 to 1259), and Joannes IV., Ducas Vatatzes Lascaris (r. 1259 to 1260). The title of *Royal Highness* was always prefixed before the titles and names of the various members, male or female, of the Rhodocanakian House, up to the year of Grace 1636, when by the death of His Imperial Highness Prince Theodorus Palæologus (b. 1573, m. 1593), sixth Titular Emperor (Theodorus IV.) of the Byzantine Empire, being the great-great-great-grandson of Thomas Palaeologus, Porphyrogenitus, Despot of Achaia, and brother and heir to Constantinus XIII., Palaeologus, last Emperor (reigned A.D. 1448-1453) of Constantinople, his title, rights, and claims were inherited as a matter of course by his only child and heiress, Theodora Palaeologina (b. 1594, m. 1614, d. 1665), the wife of His Royal Highness Prince Demetrius Rhodocanakis (b. 1592, m. 1614, d. 1664), from whom the present Prince Demetrius is sixth in lineal descent, which branch by way of distinguishing themselves from the younger branches of their house, dropped the title of Royal Highness and assumed instead that of *Imperial Highness*, and for this reason this illustrious family is described in some historical works as "Royal," in others "Imperial," and sometimes with both appellations, its head being the Titular Emperor of the Byzantine Empire, in the same way as the exiled Royal House of Bourbon are Titular Kings of France, Spain, Two Sicilies, &c., and many other examples might be adduced.

The Prince Francais Rhodocanaki Justiniani assumed the family name of his wife after his own, two years after his marriage; and he dropped it a few years afterwards, having ascertained that her only brother. and consequently the inheritor of the titles and name of Giustiniani, had not been killed in battle, as reported. (See Notes and Queries III. VII. April 1st, 1865, page 267).

The Prince informs me that Innocent XII. set up Comnenus "to revenge himself, as was always the practice of the Popes, from the time of the separation of the two churches—Eastern and Western—about the middle of the ninth century, upon our House (with which I may say, *en passant*, his own became allied by marriage in 1419, and in 1589), to promote his interests and oblige his favourite, Francis Farnese, Duke of Parma, &c., &c., by concocting and confirming the illegal and imaginary sale of the most Ancient Order in Christendom. For he, as well as his predecessors to the Papal throne, knew that the dignity belonged to our House, which would have been under their special favour and protection, had they abjured the religion of their forefathers and become Catholics. This was always the policy of the Popes, although with some Paulus III. (Alexandrus Farnesius r. A.D. 1534—1549), Clemens VIII. (Hippolytus Aldobrandinus, r. A.D. 1592—1605), Paulus V, (Camillus Borghesius, r. 1605—1621), Clemens IX.) Julius Rospigliosus, r. 1667—1669), Benedictus XIII. (Petrus Franciscus Ursinus, r. 1724—1730), Clemens XII (Laurentius Corsinus, r. 1730—1740, &c.), we were very intimately connected, ancestors of mine having married relatives of their own.

The Giustiniani theory can end in nothing. The so-called "Johannes Andreas Angelus Flavius Comnenus" was a mere ducal puppet set up by the Holy Father, Innocent XII. (Antonio Pignatelli), with the intention of giving a colourable sale to his favourite, Duke Francis Farnese of Parma.

[It is on the foregoing that we made our correction of the titles of the Prince Rhodocanaki at page 380 *ante*.—ED.]

## SCIENTIFIC MEETINGS FOR THE WEEK.

Monday, 16th Nov.—Institution of Civil Engineers, 28, Great George-street, Westminster.

Wednesday, 17th November.—Society of Arts. First meeting of the session; opening address by Lord Henry G. Lennox M.P., chairman of the Council.

## LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 20TH NOVEMBER, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; R. Rooms; L., Lodge; St., Street; Sq., Square).

### METROPOLITAN LODGES AND CHAPTERS.

*Monday, Nov. 15th.*

LODGES.—British, F.M.H.; Emulation, Albion Tav., Aldersgate-st.; Felicity, London Tav., Bishopsgate-st.; Tranquility, Radley's Ho., Bridge-st.; Blackfriars; Panmure, Balham Ho., Balham; Whittington, Anderton's Ho., Fleet-st.; City of London, Guildhall Coffee-House, Greshom-st.; Eclectic, F.M.H.——CHAPTER.—Prudence, Ship and Turtle Tavern, Leadenhall-st.

*Tuesday, Nov. 16th.*

Board of Gen. Purposes.——LODGES.—Mount Lebanon, Bridge House Ho., Southwark; Eastern Star, Ship and Turtle Tav., Leadenhall-st.; Cadogan, F.M.H.; Honour and Generosity, London Tav., Bishopsgate-st.; St. Paul's, City Terminus Ho., Cannon-st.; Salisbury, 71, Dean-st., Soho; Camden, Lamb Ho., Metropolitan Cattle Market; St. Mark's, Horns Tav., Kennington; Cosmopolitan, City Terminus Ho., Cannon-st. ——CHAPTERS.—Mount Sinai, Anderton's Ho., Fleet-st.; Industry, F.M.H.

*Wednesday, Nov. 17th.*

Gen. Com. Grand Lodge and Lodge of Benevolence, at 7 precisely. Grand Stewards' Lodge.—— LODGES.—United Mariners, George Ho., Aldermanbury; St. George's, Trafalgar Ho., Greenwich; Sincerity, Cheshire Cheese Tav., Crutched Friars; Oak, Radley's Ho., Bridge-st., Blackfriars; Nelson, Ma. Ha., William st., Woolwich; Buckingham and Chandos, F.M.H.

*Thursday, Nov. 18th.*

House Com. Female School, at 4.——LODGES.—Globe, F.M.H.; Gibon, Guildhall Coffee-house, Gresham-st.; Constitutional, City Terminus Ho., Cannon-st.; St. Mary's, F.M.H.; Temperance, White Swan, High-st., Deptford; Manchester, Anderton's Ho., Fleet-st.; South Norwood, Goat House Ho., South Norwood.

*Friday, Nov. 19th.*

House Com. Boys' School.—— LODGES.—Middlesex, Albion Tav. Aldersgate-st.; Jordan, F.M.H.; New Concord, Rosemary Branch Tav., Hoxton; Rose of Denmark, White Hart, Barnes; University, F.M.H.——CHAPTER.—Moira, London Tav., Bishopsgate-st.

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*Saturday, Nov. 20th.*

LODGE.—Panmure, George Ho., Aldermanbury.

## METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

*Monday, Nov. 15th.*

Prosperity, White Hart, Bishopsgate-st.; Temple, Old George St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd., Deptford; Old Concord, Turk's Head, Montcombe-st., Belgrave-sq.; Sincerity, Guildhall Hotel, Gresham-street; St. James's Union, Swan Tavern, Mount-street, Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; High Cross, White Hart Ho., Tottenham; Tower Hamlets Engineers, Duke of Clarence, Commercial-rd. East; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.

*Tuesday, Nov. 16th.*

Strong Man, White Horse, Little Britain; Faith, Fisher's Restaurant, Metropolitan District Railway, Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; British Oak, Silver Lion Tavern, Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane. —— CHAPTER OF INSTRUCTION.—Rose of Denmark, George Ho., Aldermanbury; Robert Burns, Sussex Stores, Upper St. Martin's-lane.

*Wednesday, Nov. 17th.*

Confidence, Railway Tav., Fenchurch-st.; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro' Castle Tavern, Peckham Rye; Pythagorean, Prince of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar.—— CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, Nov. 18th.*

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd.; Globe, No. 10, Old Bond-st.; United Mariners, Three Cranes, Mile End-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; St. John's, Hollybush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's; Whittington, Crown Ho., 41, Holborn; Royal Oak, Royal Oak Tav., Deptford.——CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, Nov. 19th.*

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Union (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tavern, Kennington; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury.

*Saturday, Nov. 20th.*

CHAPTER OF INSTRUCTION.—Mount Sinai, Union Tav., Air-st., Regent-st.

## PROVINCIAL.

### DORSET.

*Mon.*, WIMBORNE MINSTER.—Lodge: St. Cuthberga, Crown Inn.—— *Wed.*, DORCHESTER.—Chapter: Faith and Unanimity Ma. Ha.—— *Thurs.*, WAREHAM.—Lodge: Unity, Town Ha. —— SHAFTESBURY.—Lodge: Friendship and Sincerity, Grosvenor Arms Ho.—— WEYMOUTH.—Encampment: All Souls, Ma. Ha.—— *Sat.*, SWANAGE.—Lodge: De Moulham, Mowlem Institute.

### LANCASHIRE (EAST).

*Mon.*, HEATON NORRIS.—Lodge: Egerton, Chapel House Inn. ——MANCHESTER.—Lodge: St. George's, F.M.H.——OLDHAM.—Lodge: Tudor, Red Lion Ho., Mumps.——BOLTON, —Chapter: Concord, F.M.H., Church Institute,——BURY.—Chapter: Prince Edwin, Bridge Inn, Bolton-st.——OLDHAM. Ceapter: Tudor, Angel Ho.—— *Tues.*: BURNLEY.—Lodge: Silent Temple, Cross Keys Inn.——STONECLOUGH.—Chapter: Meribah, Grapes Inn.—— *Wed.*: ARDWICK.—Lodge: De Grey and Ripon, Corporation Inn, Tipping-st.——BOLTON.—Lodge: St. John, Commercial Ho., Market-pl.——BURY.—Lodge: Prince Edwin, Bridge Inn, Bolton-st.——CLITHEROE. —Lodge: Limestone Rock, Swan Ho.——COLNE.—Lodge: Royal Lancashire, Swan Ho.——MANCHESTER.—Lodge: Yarborough, F.M.H.——MOSSLEY.—Lodge: Prince Alfred, Commercial Ho.—— OLDHAM.—Lodge: Friendship, Angel Ho. ——OPENSHAW.—Lodge: Faith, New Inn.——ROCHDALE.—Lodge: Hope, Spread Eagle Inn; St. Chad, Roebuck Ho., Cheetham-st.—— SALFORD.—Lodge: St. John, F.M.H., Islington-sq.—— TODMORDEN.—Lodge: Harmony, Ma. Ha. *Thurs.*: ACCRINGTON.—Lodge: Bank Terrace, Hargreaves Arms Ho.—— ASHTON-UNDER-LYNE.—Lodge: Minerva, Pitt and Nelson Ho.—— BACUP.—Lodge: Samaritan, Green Man Ho.——BLACKBURN.—Lodge: Perseverance, Old Bull Ho. ——BURY.—Lodge: Relief, Hare and Hounds Inn.——CLAYTON-LE-DALE.—Lodge: United Brethren, Royal Oak Inn. ——HASLINGDEN.—Lodge: Amity, Bull's Head Inn.—— RADCLIFFE.—Lodge: Faith, Bull's Head Inn..——SALFORD. —Lodge: Richmond, Spread Eagle Ho., Chapel-st.——STONECLOUH.—Lodge: Charity, Grapes Inn.——WARDLE.—Lodge: Royds, Spring Gardens Inn.—— MANCHESTER.—Chapter: Caledonian, F.M.H.—— *Fri.*: LEVENSHULME.—Lodge: Alexandra, Midway Ho.——MANCHESTER.—Lodge: Virtue, F.M.H.—— TODMORDEN.—Lodge: Prudence, Ma. Ha. ——MANCHESTER.—Chapter: Social, Queen's Ho.

### LANCASHIRE (WEST).

*Mon.*: SOUTHPORT.—Unity, Ma. Ha, Wright-st.——LIVERPOOL.—Chapter: Jerusalem, Ma. Te.——— *Tues.*: BARROW-IN-FURNESS.—Lodge: Hindpool. Queen's Ho., Hindpool.—— CROXTON.—Lodge: Hesketh, Grapes Inn.——ST. HELEN'S.—Lodge: St. Helen's Lodge of Loyalty, Fleece Ho.—— *Wed.*, ASHTON-IN-MAKERFIELD.—Lodge: Faith, Gerard's Arms Inn. ——LIVERPOOL.—Lodges: Walton, Queen's Arms Ho., Walton-rd.; Everton, Ma. Te.—— LYTHAM—Lodge: Triumph, Market Ho.——ORMSKIRK.—Lodge: Harmony, Wheatsheaf Inn——PRESCOT.—Lodge: Loyalty, Royal Ho.—— *Thurs.*: FLEETWOOD.—Lodge: Hesketh, Fleetwood Arms Ho.—— LIVERPOOL.—Lodge: Ancient Union, Ma. Te., 22, Hope-st. ——PRESTON.—Lodge: Concord, King's Arms Ho.—— WHITTLE SPRINGS.—Lodge: Townley Parker, Howard Arms Ho.

### CHESHIRE.

*Wed.*: BIRKENHEAD.—Lodge: Zetland, Masonic Chambers, 1, Hamilton-sq.——SEACOMBE.—Lodge: Combermere, Seacombe Ho.

### OXFORDSHIRE.

*Fri.*, OXFORD.—Lodge: University, F.M.H.

### WARWICKSHIRE.

*Mon.*: COVENTRY.—Lodge: Trinity, Castle Ho.—— BIRMINGHAM.—Lodge: Bedford, Ma. Ro., Newhall-st.—— *Tues.*: BIRMINGHAM.—Lodge: Hen and Chicken Ho.——WARWICK Lodge:—Unity, Warwick Arms Ho.—— *Wed.*, BIRMINGHAM. —Lodge: Grosvenor, Ma. Ro., Newhall-st.——ALCESTER.—Lodge: Apollo, Swan Ho.——WARWICK—Chapter: Shakespeare, Ma. Ro.

## TO CORRESPONDENTS.

ERRATA.—In our account of Prince Rhodocanakis, the following errors occurred:—On p. 354, col. 2, read Botaniates for Botomiates, Argyros for Argyzos, Bryennios for Birjennios, Palaeologos for Palæleges, Marquisses for Marquis, 15th to 19th Century for 15th and 16th Century, Sommariva for Gommeriva, Koressi for Vioressi, Sforza for Sfozza, Pignatelli for Pignatetti, Giustiniani for Giustiniomi, Pico della Mirandulla for Picodella Mirandula, Gonzagua for Gonzagna, Strozza for Strazza, Maximo for Mascino.

H. T. F. (Peckham).—Communication thankfully received. Will be glad to receive reports on future occasions.

BELL.—2s. 6d. received for Masonic Lifeboat Fund. Paid to Bankers.

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*LONDON, SATURDAY, NOVEMBER 20, 1869.*

## THE M.W. THE GRAND MASTER OF ENGLAND.

It is now generally understood that the M.W. the Grand Master, the Right Hon. the Earl of Zetland, has signfied to the principal officers of Grand Lodge that he desires not to be again put in nomination for the office of Grand Master at the regular Quarterly Communication of Grand Lodge on the first Wednesday in December next; and we understand that a meeting of some of the officers of Grand Lodge was held at the end of last week to receive the Grand Master's announcement, and deliberate upon the course to be adopted, with a view to filling the office of Grand Master.

We are informed that after the communication of the Grand Master has been made in Grand Lodge, an eminent Brother will move that the Right Hon. the Earl de Grey and Ripon be elected as the successor of the Earl of Zetland as Most Worshipful Grand Master.

It is desirable that the most perfect unanimity should prevail, and that the election of a worthy successor of so estimable a Mason as the present Grand Master should take place in the same cordial and unanimous way that has almost without exception marked the annual re-election of the Earl of Zetland for the last twenty-five years; and, as no one more able or distinguished as a Mason could by any possibility be appointed as Grand Master, we trust that the name of Earl de Grey and Ripon will be the only one mentioned for the high and distinguished office at the next Quarterly Communication, and that his Lordship's election at the following regular meeting of Grand Lodge will be entirely unanimous.

It is believed that at the next meeting of Grand Lodge, on the 1st December, the following motions, of which notices have—we are informed—been duly given, will be moved by several brethren, whose names are appended thereto, viz.:—

By the W. Bro. J. R. Stebbing, P.G.D.: "That the tenure of office as Grand Master by any brother be limited to three years in succession.'

By W. Bro. R. W. Stewart, W.M. 12, P.M. 108: "That no brother shall be eligible for election as Grand Master for a longer period than five years in succession."

By W. Bro. Joseph Smith, P.G. Purst.: "That the office of Grand Master shall not be held by any brother for a longer period in succession than seven years."

In each case is added, "Except in the case of a Prince of the Blood."

## GOTHIC ARCHITECTURE AND OPERATIVE FREEMASONRY.

By Bro. W. P. Buchan.

(*Continued from page* 386).

The four great typical cathedrals of France, are Paris, Chartres, Rheims and Amiens, all early examples of the style, the three latter being erected much about the same time. "Of these four, that of Paris is the oldest; the foundation-stone having been laid 1163, and the work carried on with such activity by the bishop, Maurice de Sully, that the high altar was dedicated 1182, the interior completed 1208, and the west front finished about the year 1214." Chartres has some fragments of 11th century work, but the "greater part of the building belongs to the latter half of the 12th century, or very early in the 13th; but it was not completed till the year 1260." The present cathedral of Rheims was commenced in 1211, Robert de Couci acting as trustee on the part of the laity. It was so far completed in all essential parts as to be dedicated in 1241." Amiens cathedral was commenced in 1220, and completed in 1257; but being partially destroyed by fire the year afterwards, the clerestory and all the upper parts of the church were rebuilt. The whole seems to have been completed, nearly as we now find it, about the year 1272."

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At its west end Chartres has a large beautiful rose window and two spires, the northern one 371ft. high "must be considered as on the whole the most beautiful spire on the continent of Europe —certainly far surpassing those at Strasburg, Vienna or Antwerp."*

Strasburg spire is 468ft. high. Vienna 441. As Mr. Ferguson, says of Strasburg spire, "The octagonal part is tall and weak in outline, the spire ungraceful in form, and covered with an unmeaning and constructively useless system of tracery." It suggests to me the idea of some giant having stolen the octagonal part from some other building and stuck it on here, then purloining the top of some gigantic Chinese pagoda he stuck it a top the octagon, and so formed the spire of Strasburg. It has a great want of uniformity about it. The glory of French cathedrals is their rose windows, and when viewed internally their great height. They want however the picturesque appearance and artistic beauty of the English cathedrals. Externally French cathedrals give the idea of a huge monster held up by props, whereas there is such a look of calm repose, solidity and beauty about many English cathedrals when viewed externally as makes them unrivalled by any similar buildings in Europe. No doubt there are portions of the others which taken *per se*, are unsurpassed, but taking the buildings as a whole, England carries off the palm.

"They sit the landscape like some gallant bark."

The French cathedrals are too high in proportion to their length, while the huge bulk of the body dwarfs the appearance of their spires, whereas in England the one seems to set off the other, producing thereby a uniform and artistic whole.

The view of Lichfield cathedral with its two western spires and higher central one forms a harmonius whole that is unrivalled anywhere, it is simply sublime :—

"A thing of beauty *and* a joy for ever."

Salisbury being early is perhaps rather bare of ornament, yet there is a simplicity and majesty about it that may cause it to please some better even than if it had been more ornamental.

I should like if the foregoing remarks would tend to cause our brethren to study the history of our cathedral builders and their works more than they seem to have done hitherto, doing so would greatly extend the circle of their knowledge and do them good. The old *operative* free masons though dead yet speak to us in those noble works which they have left behind them, which breathe a tone of deep and holy religious feeling, and of homage to the Great Architect of the Universe.

They were *operative* masons and their Augustan era has long past. *We* are *Speculative* Freemasons, and we trust our Augustan era has yet to come, to bring it on each must strive in his own sphere to do *something*, however little, towards that end ; were a more generous feeling of emulation to be stirred up amongst us, it would enable us to throw off that feeling of deadness that is so often felt. Let us all therefore unite in praying the Great Architect of the Universe to send His blessing upon our Future. May He enable us to march onwards in our path of Progress ; doing all things to His glory, and the good of our fellowmen.

* Salisbury spire is said to be about 404ft. high.

## THE HAUGHFOOT LODGE AND SPECULATIVE MASONRY.

By R. S.

EXTRACTS FROM OLD RECORDS OF HAUGHFOOT LODGE.—*contd.*

"Haughfoot, Dec. 27th, 1718.

"The preceding list contained in last sedurent, with the addition of William Clark and Patrick Sanderson, conform to the following report,

"The said day Mr. Hugh Scott, of Gala, was chosen preses for the ensuing year, and George Kirkwood appointed to continue clerk for the sd. year.

"Report being made of the publick stock of the lodge by the committee, Andrew Thomson, late Boxmaster, is charged with the money in his hands, mentioned in sedurent 27 Dec., 1708, and the other money payed in to him conform to the particular sedurents till 28th Dec., 1715, inclusive, extending to £93 : 7 : 9, and and he discharges himself by particulars of debursments, conform to warrants of the said sedurents extending to £70 : 01 : 6. whereby there arises ane balance in hands of £23 : 6 : 3.

"The meeting aproves of the sd acpts of charge and discharge, and all the articles yrof, and ordains Andrew Thompson to give in his bills to the present Treasurer for the ballance bearing a rent from the 27th Decr., till payed.

"The said Andrew Thomson for instructing

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2 articles of his discharge, produces in the clerk's hands a receipt from James Pringle, of £24, and another from Robert Lowrie, of £3 : 7 : 6, containing oblidgment to pay with a rent.

"The committee also report that there is in John Donaldson's hands £6 : 13, and ordains him to pay in the same to the Treasurer, or grant bill therefore, and finds there is in John Sanderson's, the present Treasurer's, hands, £7 : 10.

"The sd day the commission to five for entrants continued.

"The preses, with consent of the lodge, modifies the fyne formerly imposed upon John Young, John Fountain, Adam Claperton, and Jeams Peacock, for their unwarrantable entring of Alexr. Methve n to 6 shills. Scots per peice, and appoint the same to be immediately paid in to the Treasurer, and ordains them to use all diligence for recovering the entry money.

"The preses, with consent of the lodge, continues John Sanderson Treasurer till next year, and ordains the clerk to give the Treasurer an acpt. of all the deficients in payment of fynes or entries, and appoints him to do diligence betwixt and the next St. John's Day for recovering yrof.

"The Treasurer accordingly received £3 from Torsonce, Captn. Scot, and Hugh Scot yr of Gala, as their fynes for absence last St. John's Day.

"The absents conforme to a note are fyned each of them in twenty shillings Scots, and ordained to pay the same to the Treasurer.

"Upon application made to the lodge by John Hamilton servt to Andrew Thomson, the preses with consent of the lodge ordains him to be instructed, and to pay Twenty Shillings Scots to the treasurer as entry money, which sd Twenty Shillings is presently paid as directed.

"The treasurer upon supplication of Margret Vetch is ordained to give her 4 stones of o at meal.

"The preses with consent of the lodge recomends to the commission of five for entering to consider as to the entry money the distinctions following, (viz.,) that a tradesman pay at least five shillings sterling, and any other person whosoever, ten shillings sterling.

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"Haughfoot, 27th Decr. 1719.

"The which day John Donaldson being chosen preses of the meeting, caused call the roll of the haill members of the lodge.

("Follows a list of 38 members, of whom 17 are marked absent and 6 of them excused.

"The preses with consent of the lodge, fines each of the absents in Twenty Shillg Scots, with 12 Shillg each of them in lieu of their proportion for dinner.

"The sd day the commission to five for entring, and admitting is continued for a year to come.

"The sd day John Young, John Fountain and Adam Claperton paid each of them to the treasurer 6 Shillg Scots as a fine, modified last St. John's Day, and appoint the former orders for doing diligence for recovering Alexr. Methven's entrie money to continue.

"The preses with consent of the lodge continues John Sanderson to be their treasurer for a year to come, and ordain the clerk to give in to him an account of all deficient in payt of fynes or entries, in order to doing diligence for recovering yrof betwixt and next St. John's Day.

"Upon application made to the lodge by Alexr. Dickson Traquair* the preses with consent of the lodge ordains him to be instructed, and to pay in Three pounds Scots to the treasurer of entry money.

"The treasurer upon the supplication of Margret Vetch is appointed to give her four stones of oatmeal.

[Having now given the old records of this lodge down to Bro. Buchan's "pet date," 1717, I shall be glad to have the comments of the brethren upon the same, and opinions as to their operative or speculative character.—R. SANDERSON.]

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## LODGE MINUTES, ETC.—No. 9.

By Bro. W. P. BUCHAN, Grand Steward, Grand Lodge of Scotland.

(*Continued from page* 327).

FROM THE MINUTES OF GLASGOW ST. MUNGO LODGE (No. 27).

"St. John's Day, 27th Dec., 1791. A procession in a Masonic stile having been agreed upon by the Masters, &c., of the different lodges in this City, it accordingly took place from Somervail's house, opposite the High Church, and proceeded with the greatest regularity down the High-street, Saltmarket, along the Bridegate, up the Stockwell,

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* Traquair distant from Haughfoot about 13 miles.

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and from thence to this lodge room, where the brethren of the other lodges having drawn up in two ranks or rows, let the Saint Mungo Lodge pass thro' into their room, and afterwards proceeded to their respective lodge rooms."

Then follow the office-bearer's names, after which it says, "with a great number of very respectable brethren, who behaved with such decorum as perhaps has never been seen before in such a numerous assemblage, and the evening was concluded with the greatest harmony. Lodge shut about half-past twelve, and most of the members retired to their respective places of abode."

"Glasgow, May, 1792. Convened in the house of Bro. Pollock, Trongate, the Right Worshipful Master, Senior and Junior Wardens, the other office-bearers, and a very respectable number of the brethren. This being the day fixed for the procession at laying the foundation stone of the Glasgow Royal Infirmary, the meeting adjourned and walked in Masonic procession to St. Andrew's Church, about eleven o'clock forenoon, to hear the sermon prepared for the occasion. After Divine service the following bodies walked in procession, three in a rank along the Saltmarket-street and High-street in the following order:—

"1st. The Lord Provost Magistrates and Council, preceded by their proper officers.

"2nd. The Principal and professors of the University, in their gowns, and with their mace carried before them.

"3rd. The Faculty of Physicians and Surgeons.

"4th. The Dean of Guild and Council of the Merchants' House.

"5th. The Deacon Convener and Trades House.

"Next the lodges in this order, as appointed by the Rt. Worshipful Mr. of this lodge as senr. presiding lodge:—

"1st. The Glasgow Journeymen Operatives.
"2nd. The Glasgow St. Patrick.
"3rd. " St. David's,
"4th. " Union and Crown.
"5th. " Argyle.
"6th. " Saint Mungo.
"7th. " St. John Freemen Operatives.

"Immediately after Divine service the Magistrates and Council rose first, and the other bodies in the foregoing order, and proceeded accordingly three in a rank along the Saltmarket-street and High-street, the band of music playing the King's anthem. When the procession approached the castle, it moved in the street to the right towards the entry to the church and along the side of the wall to the east end of the ground prepared for the foundation of the building. When the procession arrived at the castle, the band of music played 'Come let us prepare,' &c. When the Lord Provost and Magistrates arrived at the spot where the stone was to be laid, the whole procession stopped and preserved their ranks, and then the Lord Provost, assisted by the Masters and Wardens of the several lodges, who had left their places for that purpose—the rest of the procession keeping their stations—together with James Adams, Esq., architect, proceeded to place the inscriptions, coins, writings, &c., in the stone, according to the ceremonies of Masonry. When this was finished, the Masters and Wardens of the several lodges returned to their places, and the band of music struck up 'On, on, my dear brethren.' Then the Lord Provost and the different bodies passed along the ground prepared for the foundations to the street on the west, and the procession returned down the High-street, the whole orders having passed by the foundation stone. In descending the street the several bodies retired from the procession to such places as they found convenient, and the lodges adjourned to their respective lodge rooms, where they dined and spent the evening with the utmost mirth and conviviality. N.B. The procession preserved the most regular order, and it was remarkable that every person present was uniformly dressed in black clothes, which gave an air of solemnity suitable to the occasion."

"(Signed) James Fife, Mr."

"Glasgow, 25th June, 1792. In consequence of a previous agreement among the different lodges in this city, the anniversary of the tutelar Saint John Baptist, which happened on yesterday, being Sunday, the 24th, was celebrated this evening in the Bridgegate Hall," a number of lodges were present, and "N.B. The transparancies of the lodges present were lighted up in the windows of the hall, and had a grand effect from the street."

On 2nd October, 1792, a meeting is held in the Master's house, when and where two candidates are initiated. This again done on 8th Nov., and again on 22nd Nov.

On 2nd Feb., 1794, "The Tyler of this lodge should be allowed for the ensuing year one pound

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ten shillings sterling, likewise a pair of shoes," &c. The minutes now are often stamped with the lodge seal, which is as follows, from which we see the number then was 28. The engraving is rather rude.




(*To be continued.*)

## MASONIC CELESTIAL MYSTERIES.

By Bro. Henry Melville.

Paper IV.—(*contd.*)

Labor Omnia Vincit.

With respect to the Bull family, it is of the most remote origin, far anterior to Britannia. Apis was in its youth a calf, it grew up to be a bull; a certain operation which takes place annually on the 1st Jan., certainly made *him* an ox or bullock. At times Apis is an heifer, and then becomes a cow. Lion-headed women have been referred to, and among the Egyptians there are many bull-headed women, some giving suck to young Osiris, or Antinous, on the first of Jan., whilst other women are giving the teat to the horned bull on the 1st Jan. If any intelligent brother wishes to see the *one* teat, let him look for *hedir*, the biblical *Shedeur*. Job tells us, that among the wicked, that is, those of Misraim, "Their bull gendereth and faileth not: their cow calveth and casteth not her calf."* According to nature, such strange results would be utterly impossible, but like the virgin after having a child being still a virgin, so the cow calveth and casteth not her calf; this cannot be interpreted otherwise than astronomically. If the celestial bull did not gender, and the cow did not calve, where could the sun-bull come from for the ensuing year? The Abbé Pluche† says, "Chance produced a calf at Memphis, which had some spots on it nearly in the form of a crescent; this singularity, says he, was of itself nothing, and deserved no greater attention than those white spots we see on the foreheads of horses, &c., yet the animal received the name of "Apis, the powerful God." After his death he was replaced by another that had nearly the same spots. "When the marks desired were not neat and exact, they were improved with a pencil." A pencil is a strange implement wherewith to mark a hairy beast, but not at all so to mark the crescent on a celestial chart. The crescent remains to this day in the face of pis, the stars are N, O, p. "O thou daughter dwelling in Egypt, make thee instruments of captivity to go into captivity," and there is the daughter with chains on her wrists and on her ankles. "NP, or NOP or NOPH," implies or signifies Memphis, "For NOPH shall be waste and desolate," and "Egypt is like a very fair heifer.' Noph, Cruden says, means "honey comb," and compasses from the ecliptic pole will take the bee *musca borealis* to the mouth of the Egyptian heifer Apis, immediately under the crescent N O p.†.

Elijah, meaning "the strong Lord," took twelve stones, according to the number of the tribes, and with these built an altar. He cut Apis into pieces and laid him on the wood, and twelve barrels of water were supplied by Aquarius, when the fire of the Lord, the sun at easter, burnt up the offering. This was the time of evening sacrifice.‡ The sun rising killed the young lion and also Apis. It is said the lion shall eat straw like the ox, that must be like a terrestrial ox, for although there is plenty of straw in the heavens, the mouths of Apis Junior and Apis Senior cannot by any means touch it,§ but the lion of the tribe of Juda has a whole truss to himself, that is, before he is skinned. "They made a calf in Horeb, thus they changed their *glory* into the similitude of an ox that eateth grass."‖ "Behold, Behemoth eateth grass as an ox."¶ Behemoth, says Bailey, is a wonderful creature some take to be the river horse. Behemoth is rendered elephant, and leviathan, whale, in Job. The Budhists still represent Cetus as an elephant, and our whale cetus is an extraordinary animal with a proboscis,

* Job. xxi., 10.
† "History of the Heavens," Pluche, vol. i., p. 246.

* Jer. xlvi., 19, 20.
† Hosea, ix., 6. Isaiah, vii., 19, and Isaiah, xix, 19, 23.
‡1 Kings, xviii., 31, &c. § Gen. xxiv., 25.
‖ Psalms, cvi., 19 and 20. ¶ Job xl., 15.

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and always troubling the rivers Eridanus and Po with his feet,* but Cetus had better be examined and not described. Apis Senior and Apis Junior cannot have their mouths filled with either straw or grass, but Cetus can have his mouth in the green field like an ox.

Apis, the sun king, or John Bull invariably meets his death at the end of the year. Sometimes like Antinous he is drowned in the river Nihil, at other times he is slaughtered with the sword of Mythras, &c. When the sun man is slain, the elders assemble and strike off the heifer's neck at 286°, the Epiphany.—See Montfaucon, plate 112, vol. 2, and thence it ascends to heaven, as Apis Taurus, that is, the forequarters ascend,



Fig. 4.

for the hind quarters are forbidden the Hebers, or Hebrews. The hind quarters left behind are quite good enough for those believing in the cross below (See Scutum) and the cross, and the hind quarters of Apis on the 1st Jan., AR 281. "He that killeth an ox is as if he slew a man."† To fully understand how and why the sun bull received the name of *John*, requires further insight into the laws, when the esoteric reading of *Gol*, or Gaul, France and Wales, and the dispute between *Menkar* of Cetus, the Prince of Whales, and the Dauphin, the Dolphin, and *mirach* ocean Venus, or mermaid, and Dauphiness, or Dolphiness, will elucidate many obscure passages of ancient history.

The magnificent man-headed lion of Layard, in the British Museum, is the sun-man lion of the tribe of Juda, with the wings of Aquila; and the sun-man bull is Apis of Memphis, with the wings of Aquila, both indicating the sun passing the winter solstice, and the opening of a new year on the 1st Jan., and these sublime monuments have for ages past recorded the opening of the year in Egypt, and will continue to record time so long as the sun and moon endure throughout all generations.‡

* Ezekiel, xxxii., 2. † Isaiah, lvi., 3. ‡ Psalms, lxxii., 5.

## OLD RUINS.

*A Paper read at the Tynwald Lodge of Instruction, Douglas, Isle of Man, on Monday, Oct. 25, 1869.*

By Bro. JAMES ADAMS, *B.A.*, Secretary Tynwald Lodge.

History is like a magic mirror, in which we behold the men, manners, and events of bygone ages; and as the lives of bygone nations resemble in many respects the lives of those now in existence, the study of history has at all times proved delightful to intelligent minds—and the more so as, by a careful study of past events and their consequences, a very correct judgment of the results of social and political events in the present time can be formed. The histories of the earliest nations are, however almost entirely lost. The scanty information afforded by the Bible concerning the civilised nations with whom the Jews had to deal serves only to increase our thirst for more extensive information.

It is not until about 500 years before our era that Herodotus, the father of history, gives us definite and clear pictures both of the Grecian nation, and also of those nations with whom the Greeks had constant intercourse. From the time of this historian we have an uninterrupted succession of histories that enables us to see by a clear light the manners and customs, the science and knowledge, of all the civilised nations of Europe. A thick veil shuts out from the view of the many the events that occurred before the age of history. This veil is partially drawn for the student who examines, with an intelligent mind, the stories related in the Grecian mythology. These fables may appear coarse and even absurd to the vulgar, but to the student they teach science and morality—recording, also, the learning and civilisation of nations that existed long anterior to the Greeks. There is, however, a clearer and more brilliant proof of the existence of an ancient state of civilisation in those monuments of skill—the remains of temples and ruined cities that exist in so many nations. The lofty pyramids, the stupendous walls and sculptured stones of ancient cities, declare the genius and mental refinement of peoples whose names are unknown. The architects and artists amongst them have left undeniable proofs of the learning, skill, and mental culture of mankind in every age of the world. The record of their greatness and mental power is imprinted on stone with an iron pen, that all may be struck with admiration of the men that that have lived.

There is nothing more astounding to a traveller in what we call a new country than when he comes to the ruins of a great city—a city without a name—giving us the record of a great, educated, and polished people. But when we ask, When did they live? the only answer is, "Ages ago, before the savages occupied these lands—even long before it became overgrown with wood." Such cities are to be met with in Canada, in the midst of a dense forest, in various parts of North America, but more especially in Mexico, where the elegance of the architecture displayed in the ruined temples and the beauty of the sculptured pillars excite as much wonder and admiration as the most splendid ruins in Attica.

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Thus our ancient brethren have been and still are rights to the world—

"They slumber unmarked—
But the wonder and pride of their works remain."

Now it is very remarkable in taking a universal view of the works in Masonry that there is a great deal of uniformity in the building discovered in lands very distant from each other. The Pyramids are not confined to Africa; they are found in Asia Minor and Persia, and even near the town of Mexico, where they have been erected ages before Europeans visited the New World. Again the Round Towers of the British Isles are common also in India and other distant countries, whilst the ponderous rocking stones that can be moved with a touch of the finger, but cannot be raised by our most powerful machinery are found in Persia as well as in Ireland. This satisfactorily proves that Masons were a universal brotherhood in every age of the world.

Whatever nation may have taken the precedence in knowledge of the Arts and Sciences in days before the Flood, it is certain that to the Jews, Greeks, and Romans, Egypt was acknowledged to be the source from whence they derived their information. Learning with the Egyptians was not generally diffused—it was confined to one body of men—the Magi. These were not only skilled in geometry, land surveying, and arithmetic, the essentials of architecture, but in natural history, astronomy, and chemistry. Nor have they left us without proof of this. The hieroglyphics can only be read by the eye of science, and in them have they recorded their intimate acquaintance with the sciences. Figures and symbols that make the uninitiated smile are proofs, to the skilled, of the intimate acquaintance of these Magi with the most recondite laws of nature. What clearer proof could they have given of their profound knowledge of chemistry than the preservation of the bodies of great men from before the days of Abraham to the present day. But although the Pyramids, the obelisks, the temples, the canals, and other works of art, both under and over the ground, may well strike the intelligent traveller with amazement, it was their knowledge of ethics and moral philosophy for which the Magi were especially distinguished, and this knowledge is veiled in hieroglyphics.

The Tyrians, an Egyptian colony, showed themselves not unworthy of the parent state. The city of Tyre long existed as a wonder to nations; her extensive commerce, her trade with inland countries, her riches, her beauty her power, is a theme on which the prophet Ezekiel dilated with great power.

It was as Architects however, that the Tyrians chiefly excelled. As Solomon observed in his letter to Hiram King of Tyre, "there is not among us any that can skill to hew timber as the Sidonians.

The Tyrian builders whom Hiram sent to King Solomon, were called Grublim, Ishchotzeb and Benai. These men had already been employed in building the Temple of Hercules at Tyre and various splendid edifices throughout Asia Minor. They first taught the Jews the noble art of building, who had no knowledge of Architecture before the reign of King Solomon. It is no slight proof of his wisdom to have established so firmly the schools of architects in the kingdom that the noble art continued from his time to be practised by the Jews and to constantly receive royal patronage. The manner in which the Temple was builded may well strike us with wonder. In the first place, what engineering skill and powerful machines must have been employed in transferring the blocks of white polished stone, each block several tons in weight, from Phœnicia to Jerusalem. Then the machinery that was employed in raising these stones into their places when the walls were 45 feet high, and the porch upwards of 180 feet. What is still more marvellous, the materials for this magnificent temple were sent ready prepared to be fitted together, just as the materials for baby-houses are sent to us from Germany. All the parts fitted into one another, like the wheels in the machinery of a clock, and the noble structure rose to crown the hill of Moriah without the sound of axe or hammer being heard in its erection.

Solomon was a great master builder. Not only did he erect palaces in Jerusalem, but he also founded various cities, for the sake of promoting commerce. Amongst others he erected Bualutti and Palmyra in the Wilderness, in order to establish a communication with the Persian Gulf and India. From his time the noble art was cherished in Palestine until the Jews ceased to be a nation. The temple erected by Herod in the later days of the nation was a conclusion of the life of architecture in that land worthy of the splendour with which it had begun.

From the Tyrians the knowledge of the science of architecture spread amongst the Greeks of Asia Minor. The Temple of Diana at Ephesus and the Tomb of Mausoleus at Halicarnassus still continue, after a lapse of 2,500 years, examples of what the human mind is capable of contriving and performing when properly trained by education and dutys.

In Greece itself architecture and science, literature and oratory, blazed forth in pristine splendour in the time of Pericles.

He, like Solomon, collected round him the most learned men and talented artists of the time. The associates of Pericles were Protagorus, Anazagorus, and Zeno, who were all very distinguished philosophers. Phideas, whose immortal works are now the pride of every museum, shared his confidence.

Socrates, also the renowned moral philosopher, was one of the sculptors in his time who contributed the group of figures to the works of art that adorned the Acropolis.

From Greece learning and the arts spread to the Grecian colonies in Italy. Here it was that Pythagorus flourished, so renowned for his extensive knowledge and varied attainments. From his time history has made the world at large acquainted with some of the teachings inculcated amongst our ancient order by their Worshipful Master. They carefully studied geometry, to which Pythagorus added some celebrated propositions, such as the 47th in the first book, and the 31st in the third. They also devoted much study to the laws of number, both as arithmeticians and musicians. They were also celebrated

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for their knowledge of the human mind and their devotion to oratory. This philosopher taught that the earth was a globe, and turned on an axis. He also explained the motions of the heavenly bodies exactly as they are now known to astronomers.

This knowledge spread from the Grecian cities to the City of Rome, and from this city learning and the arts spread to the countries conquered by her in Western Europe.

It was not by Romans, however, that architecture was first introduced into the British Isles. The noble art originally came direct from Phœnicia. The first promoters of it being the Druids, or, as ancient writers more properly term them, the Magi, who came to Ireland from the Phœnician colony in Spain more than one thousand years before our era, and there introduced the learning of the East.

This is proved by the testimony of all ancient writers to the constant intercourse of the Phœnicians with the British Isles, but more especially Ireland, of which island very correct maps were found at Tyre, and published by the geographer Itrabo. There is also a striking similarily between the religious worship of both countries, and the same strict secresy was observed by the Druids in confiding their learning to none but the initiated.

With them, as with us, nothing was written, but their knowledge was conveyed from one to the other by oral tradition. They were the priests, the teachers, and the law-givers of the people, and from their seat in Ireland their influence spread to Britain and Gaul.

They erected some wonderful buildings in Ireland, of which the round towers have gained the most celebrity. These towers are very similar to one on the banks of the Ganges, near Benares, to another near Bagdad, to the Pillar of Wind and Rain at Tyre, and to those pillars at the entrance of King Solomon's Temple.

The Druids or Magi were a body similar to ourselves. They could recognise each other by signs, they met together for mutual instruction, and they laid more stress on moral rectitude than on mere mental attainments. Such a body of learned, self-denying men gained immense influence wherever they settled, and the devotion of the Britons to them can best be seen by the fact that the Romans could gain no footing in Britain until all the Druids were destroyed.

But the Romans only destroyed one learned and secret society to introduce another, sprung from the same source.

For the brotherhood that accompanied the Romans also derived their knowledge and religious rites from the Tyrians, but a more circuitous route. The new society erected buildings with the stamp of Roman and Grecian genius imprinted on them, and introduced that learning and refinement into Britain, which, though fated for ages to remain in obscurity, shone forth at last with brilliancy that every year increased in splendour.

During the dark ages of history that succeeded the destruction of the Roman Empire, when barbarians overspread most of the kingdoms of Europe, our ancient order still existed, shedding a bright light in the surrounding mental darkness.

The buildings erected in this period show no decline in their talents; on the contrary, their minds, apparently tinged with melancholy at the gloomy and unsettled state of Europe, inspired them with the idea of one of the noblest orders of architecture—the Gothic. The unitiated know nothing of the exact time when this arose and where. It was simultaneously adopted in several countries, which shows how closely united was the brotherhood in all countries even in these troublous times. The churches and abbeys erected in these dark ages show that the lamp of genius still burned brightly and although their knowledge was kept secret, the fruits of it were for the wonder and admirati on of the world.

Thus, through the long lapse of centuries, brethren, we see our ancient order raising up structures for the worship of God and the admiration of man, and so can we, by following in their footsteps, found and raise up benevolent and charitable institutions to the glory of the Most High and the benefit of our fellow-men.

## MASONIC NOTES AND QUERIES.

### MASONIC CELESTIAL MYSTERIES.

For this some time back we have been favoured with a steady wind blowing from that Masonic celestial quarter designated the land of dreams. Coming from such a quarter, of course we might fully expect it to be rather mysterious, and such in fact it is. Like Pharoah's dream, the author can make nothing of it himself, far less can he interpret it to others, neither can the *wise* men called in to aid reduce the difficulty. In short, the subject begins in mystery, it is carried on in mystery, and a mystery it will be to all concerned till the end of the chapter.

It is simply a very foolish attempt to turn the highly poetical and beautifully allegorical, yet simple, language of the Bible into a confused mass of mystical and pseudo-astronomic nonsense. Such pretended deep pseudo-astronomic ideas were not in keeping with the Jewish mind or character, and, however much astrology might suit Egyptians, the Jew was different.

At page 342 we read,—"It is admitted that the tribes of the Children of Israel set up ensigns for signs, and that the symbols on these ensigns were the pictured constellations of the zodiac." Now, while it is admitted that each of the twelve tribes had standards, it is *not* also admitted that the symbols on these ensigns were the pictured constellations of the zodiac," or even that they had any symbols on them; for probably they contained no "symbols," but *names*, as per Exodus, 39th chap., verses 6, 14, 30, where we read of writing being used, viz., the names of the twelve tribes, &c.; also at Numbers, chap. 2, verse 2, the standards there referred to were *also* probably distinguished by the names, as well as possibly by different colours. The Jews were in the habit of *writing*, not of dealing in hieroglyphics or pictorial writing, or symbols like the Egyptians. Hence the ten commandments were written, their laws and history were written, &c. It follows, there-

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fore, from the foregoing that, if there were no constellations depicted upon the ensigns, the castles-in-the-air built upon that supposition all vanish into nothing.

Then, as to the "key upon the shoulder," that is simply an emblem of power and dignity placed where it could be seen, just as *e.g.* a soldier's epaulets, they have a meaning, yet nothing mysterious, I trow.*

Then, as to the two globes on the Irish diploma (which I have not, however, yet seen), are they not simply the terrestrial and celestial globes? However, to conclude, after examining these pretended "Masonic Mysteries" with the Biblical references appended, I must say that the two are not at all in keeping. The simple attempt to astrologise the Bible at present being made reminds me of a *wise* man carrying water with a woollen stocking.—W. P. BUCHAN.

MASONIC REPORTING (page 282).

In reply to Pictus, by "an unqualified brother," in connexion with the office of Master, I mean a brother who does not possess the qualification required by the regulations of the constitution to which he belongs. Under the English Constitution the necessary qualification is one year's service as Warden. Of his fitness in other respects the members of his lodge must decide for themselves.

To Observer (p. 307) I would say: we agree to differ. I consider our ceremonies allegorical, and that much truth may be found "veiled" in these "allegories" by those who will patiently strive to penetrate the veil, instead of rushing headlong like mad bulls at what they do not understand. I am sure the Craft at large do not consider our beautiful ceremonies "mushroom, traditionary, pseudo-Masonic," &c.—CRESCENT.

MASONIC PROBLEM.

Seeing how difficult it is even now, with all the aids to help and oft-recurring meetings, to get office-bearers and brethren to work our ceremonies properly, how did the old lodges get on before 1717 who only met once a year? Or, how elaborate must the ceremony have been when one man could make another! Or, where could brethren learn our present system, had such been in use before 1717?—W.P.B.

SPECULATIVE MASONRY.

It seems to me that the remarks of Historicus, at page 389, do not quite coincide with his former remarks at page 370, for "toleration and universality" are the soul of *speculative* Masonry; take away these and you leave but the husk. The three degrees are in great measure the shell made to contain the former, and said shell—or the three *degrees*—was manufactured last century. Gentlemen joining before then, to encourage a friendly society, or to assist at a convivial meeting, merely received a word, with a very simple ceremony, for formerly lodge meetings were only held once a year at the yearly festivals, and other trades had similar admissions always before a "spree," or ball, &c., no men being admitted but such as were "brothered." Other trades had their priests as well as Masons.—W. P. BUCHAN.

MASONIC PROBLEMS.

Question. When did Freemasonry first arise as the exponent of the doctrines and ideas of *speculative* Masonry?—Ans. About A.D. 1717; and as yet we have not seen the shadow of a substantial proof to show its existence before then.

Ques. When did our system of three *degrees*, each with its separate and distinct ceremony and secrets, first arise in Freemasonry, in contradistinction to the old operative system of three *classes*, with ceremony and secrets common to all?—Ans. About A.D. 1717; but, if a little earlier, we shall be happy to believe it whenever *proof is forthcoming*.*

Ques. What proof is there that Elias Ashmole (obt. 1692) exercised any personal influence upon *speculative* Masonry? I know not of any. And how comes it that Dr. Anderson in 1730, in his "Defence of Masonry," neither alludes to him nor to the doings of any other 17th century members of the *operative* Masons' societies? Had these things *really happened* (which we *now* see stated) before his time, Dr. Anderson, who was taking such an active part in writing on speculative Masonry about and after 1717, would only have been too glad to have referred to them, and had they existed he could not, under the circumstances, not have known of it.

Could my esteemed friend Bro. Hughan see his way to re-publish "Masonry Dissected," 1730, and Dr. Anderson's "Defence of Masonry," also 1730, both together at a cheap rate, he would contribute largely to a proper understanding of the rise of speculative Masonry about 1717.—W. P. BUCHAN.

RAPID PROMOTION IN SCOTCH MASONRY.

Your correspondent who wrote to inquire in what part of Scotland the three degrees are usually conferred on one night had better read the account of Prince Rhodocanakis's advancement.—J.A.H.

FREEMASONRY AMONG THE RED INDIANS.

Bro. Capt. Dods, Adjutant of the Norfolk Militia, informs me that a brother officer was initiated in a lodge wholly composed of Red Indians some years ago. Perhaps Bro. Buchan can explain how the Red Indians became possessed of Freemasonry?—J.A.H.

UNIFORMITY OF RITUAL (p. 390).

Bro. Buchan presents his compliments to "A Scotch Mason," and begs to inform him that he does take, and has taken, a great interest in our rituals; but before any number of Masons could, *at present*, draw up any Standard Ritual, they would require to know more than they at present do of the rise and progress of said rituals. To "improve the present position of the Craft," we must begin by telling the *truth*; consequently, those brethren who are not "guessing" but examining the extant documentary evidence, are doing a good work by which the Craft at large will ultimately be benefitted.—W.P.B.

* Compare that beautiful passage in Isaiah ix., 6, which alludes to the ensign of government carried or depicted upon the shoulder; also to the new name given to a man when he was ennobled, as also Genesis, xli., 45.

* From the minutes of the Haughfoot Lodge, however, we see a semblance of *two* degrees; but whether the Fellow Craft got extra secrets or extra *privileges* is not quite clear.

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### CONSTANTINIAN ORDER.

As you have inserted a long historical article, by Bro. John Yarker, jun., it is to be hoped this will be allowed to be discussed.

One simple question to be asked of Bro. Yarker is this: How can the marriage of Theodora Palæologina to Demetrius Rhodocanakis convey the succession of titular Emperor of Constantinople, &c., to the descendants of the latter?

Another is this: How can Rhodokanakis make Rhodos Anax?

Another question is: Where can the history or authorities for the history of the Emperors of Rhodes be found?

The solution of these questions is essential for comprehending the connexion of the historical statements.
—HISTORICUS.

## CORRESPONDENCE.

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

### MASONIC AGONY.

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

Dear Sir and Brother,—What can be the matter with your correspondents, "J.A.H." and "J.B.," at page 369? I recommend, for a perfect cure, they should try a course of "speculative Masonic proofs," *à la* A.D. 1700, applied as follows:—

1st. Catch them* (perchance a little bird will whisper where they are to be got).

2nd. Call their friends and brethren together to rejoice with them, and, airing the proofs, their doubts will depart.

Yours fraternally,

POINTED.

### BRO. MANNINGHAM'S LETTER (p. 391).

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

Dear Sir and Brother,—I must admit having overlooked Bro. Manningham's pretended letter, given at p. 133, August 15, 1868, and have therefore to thank "A Past Provincial Grand Master" for calling my attention to it.

For several reasons—unless it could be otherwise backed up—I place no reliance whatever upon the "old brother of 90" having seen our present ceremonies before 1717, and that is even supposing the letter to be genuine. However, this wonderfully long letter has somehow a suspicious something about it, and it would be well to know its history, also that it be seen by an English expert. Further, the words, "My own father has been a Mason these 50 years,† and has been at lodges in Holland, France, and England," do not square at all with my ideas. Possibly the Masonic scribe was not so well posted up as he should have been.

Yours fraternally,

W. P. BUCHAN.

* Caution.—Beware of effete imitations, for there are many 18th century quack nostrums made to pass muster as genuine 17th century proofs; but upon application the patient will soon find, to his sad experience, that the former produce no more beneficial effect than the application of a lin seed-meal poultice to a wooden leg for the rheumatism.

† That would give 1707.

### UNIFORMITY OF RITUAL.

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

Dear sir and Brother,—With your permission I am about to make what I fear many worthy Masons will consider a most heterodox suggestion, viz., that Grand Lodge, once having adopted a Ritual, should *print* it, omitting, of course, all such portions as it would manifestly be improper to publish. The Grand Lodge of Sweden and the Grand Orient of France have already done so; much can be urged in favour of, but little against such a course. Surely it is better for a Master who is unable, or (as is unfortunately too often the case) too indolent, to acquire the Ritual orally, to read it rather than to spoil the effect it should produce by his blundering? It does not necessarily follow that it should always be read. Again, owing to the wonderful spread of Freemasonry, it is the only practicable way of securing anything like uniformity.

In the hope that this may attract the notice of abler Masons than myself, and at all events produce discussion, I am, Sir,

Yours fraternally,

A PROVINCIAL GRAND OFFICER

15th November, 1869.

### MASONIC RESEARCH.

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

Dear Sir and Brother,—As an attentive reader, I observe that the Masonic luminaries, whose lucubrations have for many weeks occupied your columns, still continue their efforts to enlighten each other, and the Masonic world generally, on the origin, history, and antiquity of Masonry, *but with a signal want of success*. I give them, each and all, credit as earnest, painstaking, laborious students, imbued with a conscientious desire to arrive at the truth. But "what is Truth?" That which is accepted as such by one school, is denounced as flagrant error by another, and the antagonistic forces continue their disputations too often with a spirit of rancorous hostility and an absence of courtesy, until, in the war of words, calm and simple-minded on-lookers are so perplexed and puzzled that they seek refuge in the negation of the existence of any such thing as Truth, or in the belief that, if she does exist, she is hid away somewhere in the bottom of a well, "deeper than ever did plummet sound," utterly out of reach and beyond power of attainment. Very similar is the case with reference to the subject under discussion. Take the various theories propounded by the learned brethren alluded to. Each supported by powerful argument, by documentary evidence, by quotations from old writers, by authentic charters and records, by received traditions, In turn, each is exposed to the scathing criticism of opponents, the arguments are treated as worthless, the evidence as unreliable, the quotations as garbled or perverted, the charters as forgeries, the records as possessing no authenticity whatever, the traditions as vain fables. Then are added the shafts of ridicule and sarcasm, and occasionally—

"Ruder words rush in
To spread the breach that words begin."

And the end is anything but conducive to the preservation of that love and harmony which should at

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all times characterise Freemasons. Not for "edification" is all this, as regards the fraternity itself, while I much fear that the effect produced upon the Gentile mind is anything but profitable, or one calculated to encourage opinions favourable to the Institution.

A plague on all your theories! I am sometimes tempted to exclaim. As well attempt to discover the philosopher's stone, as to find a satisfactory solution of the problem—the origin of Freemasonry. *Cui bono?* Why this fondness for continual groping in the dark? Why not be contented with the Q.E.D., and forbear from inquiring how it is arrived at. We are told—

> "Men mar the beauty of their dreams,
> By tracing their source too well."

And it may be that there is a risk of imperilling the superstructure by raking too minutely amongst the foundations.

The more I think over the question, the more I read what is written thereon, the more firmly persuaded I am of the utter impossibility of tracing out the origin of our Order so as to enable us to quit the realm of *theory* and to repose in the sure anchorage of *fact*. That in 1717 four lodges were in existence in London is, I apprehend, incontrovertible. That these lodges had then *long* been in existence is fairly presumable; *how* long, none can venture to determine. Whether Masonry, operative and speculative together, was worked in those lodges; whether Masonry, purely operative or purely speculative, occupied the time and attention of the members; whether speculative Masonry borrowed its symbols from the building art; or, whether the figures and designs introduced in the various superb edifices which adorn this and other lands were borrowed from the symbols used as illustrations by the speculative brethren, who shall say?

With present views it would be unbecoming in me to dogmatise, but of this there can be little doubt: that in the olden days the members of our Order were distinguished as "Latomi," and the O.B. imposed on every initiate called upon him to keep concealed and unknown the fact of his initiation, the place where, and by whom, he was initiated. Under these circumstances, the absence of records, memoranda, or histories, may be readily understood. Our predecessors of a comparatively remote day shrank from publicity, wended their way in silence, and did good by stealth. Now, all is altered. Times are changed, and we have changed with them. Publicity is the order of the day, and our proceedings are reported for the information of the world, while in every locality in the metropolis hebdomadally appears the newsvenders' *affiche* of the contents of periodicals exclusively devoted to the interests of the Order.

Such is the contrast between past and present; such the explanation of the difficulty of the task of the historian of antiquity, as compared with the labours of those who in future will write the history of this and succeeding centuries.

With all that I have said, let it not be imagined for a single moment that I condemn research, or that I lightly regard the students of Masonic archæology. My object is simply to express the feelings and opinions of a large number of brethren who deeply reverence and regard our ancient and time-honoured Institution (for such it undoubtedly is), but who do not think it acquires either lustre or renown from mythical associations and fanciful legends, or from attempts to give to it an antiquity as early as Babel, or to establish the throne of the first Grand Master in the garden watered by the four rivers. For myself, I am content to believe that from the earliest ages there has existed a society or body of men who made knowledge their study, and who cultivated the arts and sciences, who vigorously guarded the possessions they acquired, admitting to the enjoyment thereof only those deemed worthy of reception, when fitness was tested by severe probationary rites, and who considered themselves the depositories of truth and wisdom, which they regarded as the appanage of a few, not as the property of the many. Under what denominations such a society has been variously known, through what phases it has passed, how transmitted to modern times, I do not attempt to explain. Suffice it, that in Freemasonry I recognise the modern phase, or adaptation of this society, but with objects and purposes wholly dissimilar. The knowledge she possesses she seeks to disseminate by attracting within her fold (but without solicitation) the generous and the good of all creeds, climes, and tongues. Her power is exercised for the amelioration of want and the mitigation of distress, and her influence is exercised everywhere and always in inculcating the principles of love, beneficence, and rectitude. This is the Order of which we are members; and while firmly persuaded of its immemorial existence, I yet feel utterly unable to ascertain its precise origin or antiquity, loving to regard it in the same manner as I would gaze upon a mountain whose lofty summit is hid in the morning mist, which prevents my ascertaining its exact altitude, but which my imagination permits me to picture as towering height upon height, until I fancy I see it piercing the blue vault of heaven itself.

These are very hastily written lines, and, on their perusal, the verdict of some may be that I, and those who think with me, are content to abide in a "Fool's Paradise." In this, however, they would greatly err. My purpose simply is to endeavour—no matter how indifferently—to impress the brethren at large with a high sense of the value and importance of Freemasonry, and to call upon them to use their best energies in the practical application of its principles and tenets, rather than useless inquiries into its origin and antiquity. Various jurisdictions, and differing and different degrees and rites, may have various claims upon various and varying sympathies, some giving a preference in one direction and some in another, but I believe all are productive of good if rightly appreciated, and that the adherents of either are deserving of the kindest consideration of their brethren generally, and ought to be, at least, secure from persecution and censure. Did leisure permit, I could write at much greater length on this subject; but hastily and imperfectly as I have expressed myself, I trust my desire may be approved, which mainly is to attempt to throw oil upon the troubled waters of Masonic controversy, and to excite a *desire* for unity of thought, feeling, and action, which with me is "a consummation *most* devoutly wished."

Yours fraternally,
FREDERICK BINCKES.

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# THE MASONIC MIRROR.

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

## MASONIC MEMS

NOTICES of motion for Grand Lodge, on Wednesday, 1st prox., have been given to the following effect:—By W. Bro. J. R. Stebbing, P.G.D., "That the tenure of office as Grand Master by any brother, be limited to three years in succession." By W. Bro. R. W. Steward, W.M. 12, P.M. 108, "That no brother shall be eligible for election as Grand Master for a longer period than five years in succession," By W. Bro. Joseph Smith, P.G. Purst., "That the office of Grand Master shall not be held by any brother for a longer period in succession than seven years." In each case is added, "except in the case of a Prince of the Blood."

THE Grand Lodge of Mark Masters of England and Wales will be held at the Freemasons' Hall, Great Queen-street, on Tuesday, the 30th inst., at 5 o'clock.

THE fifteen sections will be worked in the St. Luke's Lodge of Instruction, held at the Pier Hotel, Cheyne Walk, Chelsea, on Friday evening, 26th inst., Bro. George King, jun., W.M. 1,260, and J.W. 1,238, in the chair. The lodge will be opened at seven o'clock precisely.

AT the St. James's Lodge of Instruction (No. 765), held at the Gregorian Arms Tavern, Bermondsey, on Friday evenings, at 8 o'clock, the ceremonies are worked in rotation, beginning on the first Friday in every month; the fifteen sections and the ceremony of installation three times yearly. The preceptors are Bros. Howes, Rose, W. W. Smith, and J. Nash.

THE Masonic Temple at Boston, cost 418,522 dollars, and the organ, furniture, &c., 35,000 dollars. It is supposed by the Bostonians to far exceed in beauty the Temple built by King Solomon, and is acknowledged to be one of the finest specimens of architecture in the country. The Grand Lodge of Massachusetts has ordered that a yearly tax of one dollar shall be levied on each member of the fraternity in the State, by which it is calculated the debt will be liquidated in thirteen years.

SUBORDINATE lodges, under the jurisdiction of the Grand Lodge of Arkansas, are prohibited from enacting by-laws. The Grand Lodge has established an uniform code by which all are to be governed.

THE Grand Master of Iowa, while admitting that he has no power to recognise coloured Masons, is apparently in favour of removing negroes from the disability under which they labour in this respect.

TYLERS of Lodges, Janitors of Chapters, Equerries of Encampments, &c., in England, Scotland, and Ireland, are requested to forward their names and addresses to the Publisher of THE FREEMASONS' MAGAZINE, so that a complete Register and Directory may be compiled.

OFFICEBEARERS OF THE GRAND LODGE OF SCOTLAND.—We regret that, through some inadvertence, the name of Bro. D Murray Lyon, G. B. Brown, and Dr. Richie did not appear in the list of Grand Stewards which we gave in our report of last week. Bro. Lyon's name stands eleventh on the roll of Grand Stewards, and the present is his sixth re-election to that honourable and influential post.

THE trustees of the Masonic Hall and Asylum Fund of New York have appointed a committee to procure plans for the Masonic Hall, to be erected at the corner of Twenty-third Street and Sixth Avenue in that city.

# Craft Masonry.

## ENGLISH CONSTITUTION.

### METROPOLITAN.

BRITANNIC LODGE (No. 33).—This lodge met at the Freemason's Hall on Friday the 12th inst., the chair being occupied by Bro Shields, W.M., who was ably supported by his officers: Bros. Church, S.W.; Glaisher, J.W.; Chubb, Sec.; Gale, I.G.; England, Sen., P.M.; England, Jun., Steward; and the following P.M.'s: Bros. Glegg, I.P.M., Bridges, Pierce, W. Smith, C.E., Strapp, and Grissel. There was, as usual in this flourishing lodge, a large attendance of members, as follows: Bros. Paddon, Eschart, Horsley, Rowland, Ricks, Finlay, Finch, Pendred, Hodge, Gammon, Turner, Cheynoeth, Dixon, Bearman, Pawley, Cope, Rochusson, Parker, Paget, Palmer, Browning, Sharp, Clouston, Fairlie, Voell, Osborne, Webb, Sparks, Stent, Sugg, Young, Spencer, Clarke, Strawbridge, and James. Visitors: Bros. Law, P.M., 313 and 817, and P.P.G.W. for Essex; Murray, D.G.M. for China; George King, W.M. 172; Truss, 1,155; Adlard, P.M., 7, and P.A.D.C. for Essex; Kench, J.W., 538; Brown, P.M., 723; F. Walters, P.M., 73, W.M., 871; Gilber, 160; Erlese, W.M., 1,261; Edwards, No. 10; Browning, 806; Bath, 772; Hallows, 709; Galden, 191; Beattie, 291; Lawler, 92; Jekyll, 87; Barnby, 4; Carter, P.M., 382. C. J. Speight acted as Tyler. The minutes were read and confirmed. None of the candidates being present, after the usual routine business was transacted the brethren adjourned from labour to refreshment.

VITRUVIAN LODGE (No. 57).—The regular meeting of this lodge took place at the White Hart, College-street, Lambeth, on Wednesday, the 10th inst. Bro. Carey, W.M., in the chair, supported by his officers. A strong muster of P.M.'s was present, viz.. Bros. Fisher, Hill, Bain, Stuart, Morris, Stoke (Treas.), and Whiting (Sec.), besides a large attendance of the brethren. The minutes having been read and confirmed, the ballot was taken for five gentlemen who were candidates for initiation, which proved unanimous in their favour, and they were duly admitted as members of the Craft. Bros. Allen Carter, Cornelisson, and Nott were passed to the second degree, and Bros. Wood and Robson were raised to the degree of M.M. In accordance with notice of motion previously given, it was resolved to alter date of the election of W.M. to the month of February. Bro. Bain announced himself willing to undertake the duties of Steward at the Benevolent Institution Festival, and appealed to the brethren for contributions to his list. Two petitions to the Board of Benevolence were signed by the W.M. It was announced that the father of the lodge was a candidate for the male annuity, and the brethren resolved to do all they could to secure his election. There were present as visitors Bros. Waghorn, 946, and Cook, 959. An excellent supper followed the close of the lodge, at which the usual loyal and Masonic toasts were given and responded to, and the evening's entertainment was much enhanced by the vocal abilities of several of the brethren.

MOUNT LEBANON LODGE (No. 73).—This old lodge met on Tuesday, the 13th instant, at the Bridge House Hotel. Bro. D. Rose, W.M., who raised two, passed one, and initiated one. Business ended, the members separated. There were present:—Bros. Ebsworth, S.W.; Loewenstark, J.W.; Harris, P.M. Treas.; Conkin, P.M., Sec.; Free, S.D.; Grace, I.G.; Stevens, D.C.; Dussek, W.S.; F. Walters, P.M.; Sabine, P.M., and others. Visitors: Batt, W.M., 147; Levy, P.M., 188; Massey, P.M., 619; Harris, J.W., 205, and others. Bro. Henry Whittle was initiated in the Royal Oak Lodge, No. 87, on August 30th, 1865. He served the several offices up to S.W., which post he held when he died, on Friday the 12th inst.; he was a founder of the new "Star" Lodge, 1,275; also the Lodge of Instruction, held under the warrant of that lodge; he was a founder of the South Eastern Masonic Charitable Association (New Cross Branch); he was an active Mason, and a zealous supporter of the charities; he served the office of Steward to the Royal Benevolent Institution, and became a life governor of that charity; he was buried on Monday last at Brockley Cemetery, in the presence of a large number of relations and his Masonic brethren. The W.M. of his lodge was present at the funeral. He died at the early age of 45 years, leaving his widow and a large circle of friends to deplore his loss.

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LODGE OF FRIENDSHIP (No. 206).—The regular meeting of this lodge was held at the Ship and Turtle Hotel, Leadenhall-street, on Thursday, the 11th inst. There were present Bros. H. M. Collier, W.M.; E. B. Barnard, S.W.; George Collier, J.W.; A. Harris, S.D.; W. Rumsey, P.M., Treas.; John Rumsey, P.M., Sec.; A. Turner, P.M., Steward; R. Boyd, P.M.; and nineteen others. Bros. Marshall, 199, and Rumbold, 55, were the visitors on this occasion. The W.M., in an admirable manner, raised Bro. C. T. Parsons to the degree of M.M., and initiated Mr. Thomas Seaborn. The election of W.M. for the ensuing year was then proceeded with, Bro. E. B. Barnard being unanimously chosen W.M.; Bros. Rumsey, Treas.; and S. Patti, Tyler. One brother and the widow of another, late members of this lodge, were relieved with a sum of money from the funds. The lodge being closed, the brethren adjourned to the banquet, at which the usual toasts were given and responded to.

ZETLAND LODGE (No. 511).—On Wednesday, November 10th, this lodge met at Anderton's Hotel, Bro. Durrant, W.M. presided. The minutes of the former lodge having been read and confirmed, Messrs. Wildman, Milbourne, Heroman, and Themer, were initiated. Bro. Garrod was passed to the degree of F.C., and Bros. Green and Radcliffe were raised to the sublime degree of M.M. Bro. Durrant then proceeded in a masterly manner to install in the chair of W.M. his successor, Bro. W. Adams Davy, who invested his officers as follows:—H. J. Birch, S.W.; H. Edwards, J.W.; G. Read, S.D.; W. Game, J.D.; J. Austin, I.G.; A. Barfield, P.M., Treas.; W. H. Andrew, Sec.; G. A. Herlau and P. Lack, Stewards; and W. Radford, Tyler. Bro. F. Walters applied for the votes and interest of the brethren on behalf of Bro. Saqui, a candidate for the Benevolent Institution, which were promised. The business concluded, the lodge was closed, and the brethren adjourned from labour to refreshment. About 80 sat down to a splendid banquet, and there were present as visitors:—Bros. Walters, P.M.; Arding, P.M.; H. Massey, and J. Wyld.

BELGRAVE LODGE (No. 749).

The installation meeting of this distinguished lodge was held on Wednesday, the 10th inst., at Anderton's Hotel, Fleet-street. Precisely at 4 o'clock, Bro. Wm. Bourne, W.M., duly assisted by his officers, all acting, Geo. Pymm, S.W.; W. Hester, J.W.; P. Parsons, S.D.; S. Homewood, J.D.; E. Harrow, I.G. The following P.M.'s were also present:—Bros. J. G. Froud, Treas.; H. Garrod, Sec.; G. N. Cregan, R. F. Potter, Thomas Nash. The W. Bro. Wm. Ough, G. Purs. The following members were also present:—Bros. Thos. Ship, W. E. Medcalf, J. Painter, G. S. Elliott, W. Wickham, Wm. Pearce, Alec. Letchoe Catnan, and about 50 other brethren. The lodge was also honoured by the presence of the following visitors:—The W. Bro. Jno. Hervey, G. Sec.; George Littlewood, W.M., Royal Alfred, 780; J. Coutts, P.M., Egyptian, 27; H. Johnson, *M.D.*, P.M., Caledonian, 134; P.M. Massie, Finsbury, 1.061; T. H. Palsford, P.M., Southern Star, 1.168; G. Stacey, P.M., Etonian, 209; E. Lowther, Codogan, 106; Stewart Reid and W. Chapin, Etonian, 209; C. Tucketo Jordan, 201; John Wyatt, Robert Burns, 25; A. Greenaway, Beckhamstead, 501; H. J. Fitness, Tolerance, 784; George Fairman, Dermot. 40; John Leary, Royal Albert, 907; George Blackmore, Eclectic, 1.201. After the confirmation of the minutes, Bro. Albert Davis was passed to the second degree. Bro. Ough, G.P., then presented Bro. George Pymm to the W.M., to receive from his hands the benefit of installation. Bro. Garrod, P.M. and Sec., read the ancient charges to Bro. G. Pymm, the M.W. elect; after which a board of installed Masters to the number of 14 was then formed, and Bro. Bourne, in the most able manner, installed his successor to the Chair of K.S. On the re-admission of the brethren, and after having saluted the W.M. in the three degrees, he invested his officers as follows, to whom he said a few congratulatory words on their preferment:—Bros. William Hester, S.W.; Peter Parsons, J.W.; J. G. Froud, P.M., Treas.; Henry Garrod, P.M., Sec.; Spencer Homewood, S.D.; E. J. Scott, J.D.; Edward Harper, I.G.; Bro. Daly, Tyler. Bro. Pymm then opened the lodge in the third degree, and by particular request vacated the chair to Bro. Bourne, the immediate P.M., who raised Bro. Greenwood to the degree of M.M.

The lodge was then resumed to the first degree, and Bro. George Pymm, the W.M., rose and said, that one of the most pleasant duties that ever fell to his lot, was that of presenting the beautiful jewel he then held in his hand to Bro. Bourne, the immediate P.M., from the members of the Belgrave Lodge, as the unanimous expression of their appreciation of his services.

The W.M. then read the inscription, which was as follows:—"Presented to Bro. Wm. Bourne, P.M., by the Belgrave Lodge. No. 749, as a token of fraternal regard, and in appreciation of the excellent manner in which he discharged the duties of W.M. 10th Nov., 1869." He then placed the jewel on Bro. Bourne's breast, and said he hoped he would long live to wear it, and that the brethren of the Belgrave Lodge might enjoy the benefit of his Masonic knowledge and private friendship for many years, as he (the W.M.) had done. The lodge was then closed with solemn prayer, and the brethren retired to the banquet table. The dinner was served in Bro. Clemow's usual satisfactory style, superintended by Bro. Smith.

The following toasts were given by the W.M. in the most happy and genial manner, and responded to by the brethren with the utmost cordiality:—"The Queen and the Craft," "The Prince and Princess of Wales and the rest of the Royal Family," "The Earl of Zetland, M.W.G.M.," "The Earl de Grey and Ripon, R.W.D.G.M., and the rest of the Grand Officers." He called the attention of the brethren that they were honoured by the presence of the G. Sec., Bro. J. Hervey, and also with Bro. W. Ough, G. Purs., the latter a member of their own lodge.

The G. Sec. and G. Purs. both returned thanks in a very eloquent manner.

Bro. Bourne then rose and proposed "The health of Bro. Pymm, W.M., and felt sure that the brethren were honoured in having such a Master to preside over them and direct the affairs of the lodge, and that when he left the chair the brethren would not regret having elected him to the office; that the admirable way in which he had discharged the duties of all the offices he had hitherto filled had endeared him to every member of the Belgrave Lodge.

The W.M. returned thanks for the honour done him by the brethren, and said that it was a very old adage that the Great Architect of the Universe gave man speech to disguise his thoughts, but he wished He had given him language to express his, and then he should be at no loss to thank them in a manner suitable to himself and the brethren. He gave them many thanks for the hearty good wishes that had been expressed towards him, and he hoped to meet the brethren for many years to come. The W.M. then said that the next toast he had to propose was a very pleasant one—that of the visitors—and called attention to the fact that the Belgrave Lodge never met without being honoured by visitors. On that occasion they had many distinguished Masons, and he called on the brethren to drink "The health of the visitors" with cordiality.

Bro. Geo. Stacey, P.M. Etonian, 201, said that he congratulated the brethren on having elected so worthy a brother as Bro. George Pymm to preside over them; that he had known him for many years, and felt sure that he possessed in a most eminent degree those qualities which would render him one of the most distinguished Masters of the Belgrave Lodge; that he possessed that brotherly love and affection which ought to shine in the breast of every member of the Craft. On behalf of himself and the other visitors he had to return thanks for the hospitable reception he had met with. He had many opportunities of seeing the working of other lodges, but he had never been in one where the duties were performed in such an admirable manner as that of the Belgrave Lodge, and he hoped the Great Architect of the Universe would spread a blessing on all the undertakings of the lodge.

Bro. J. Coutts, P.M. Egyptian, 27, also as an old friend of the W.M., stated that it gave him great pleasure to be one of the visitors on that auspicious occasion, and that the W.M. was a brother who entered heart and soul into Freemasonry, and he felt sure he would do all in his power for the brethren of the Belgrave Lodge.

Bro. Johnson, *M.D.*, P.M. 157, also returned thanks in a very warm manner.

The W.M. then rose and said, that the next toast was one he called on the brethren of the lodge to do all the honours to, viz., that of the health of P.M., Bro. Bourne, that he felt sure that the manner in which he had gone through the installation ceremony, had taken every brother by surprise, that as every member of the lodge well knew that his time always was at their service, as well as his talents and ability, in order to enhance the prosperity of the Belgrave Lodge. Bro. Bourne said, that the W.M. had placed a greater difficulty in his way, than being called upon to work any of the ceremonies. He assured the brethren that he had simply done what he felt to be his duty, and that, in the knowledge that he had given satisfaction to the members of the Belgrave Lodge, he was more than amply repaid, and that the jewel

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with which they had presented him he should treasure to the latest hour of his existence.

The next toast was the P.M.'s of the Belgrave Lodge, and the W.M. called the attention of the brethren to the admirable way in which they discharged their duties, and to that fact he attributed not a little of the prosperous position of the lodge. He coupled with the toast, Bro. J. G. Froud, P.M., the Treas., Bro. Garrod, P.M., Sec., and Bro. Runting. P.M., Director of Ceremonies.

Bro. Froud said, that it had been his distinguished honour for some years to return thanks for the P.M.'s of the Belgrave Lodge, but on no occasion had the duty been such a pleasant one as the present. Bro. Garrod also returned thanks in a very brief but happy style, and said that it was the twelfth time he had had the honor of returning thanks for re-election as Secretary, and hoped he should have that honor for many years to come. The next toast was that of the officers. The S.W. returned thanks on behalf of himself and the rest of the officers.

The next toast was that of the lay members, to which Bro. Strip responded.

The Tyler's toast brought a most enjoyable evening to a conusion.

Merchant Navy Lodge (No. 781).—On Wednesday, the 10th instant, this lodge held the regular meeting at the Silver Tavern, Burdett-road, Limehouse, the following being present:—Bros. E. T. Read, W.M.; Helps, S.W.; Bradbury, J.W.; Armstrong, S.D.; Reeves, J.D.; Myerscough, I.G.; J. Wright, P.M. and Treas.; T. B. Daniell, P.M.; C. H. Killick and Davis, P.M.'s; Midland, Sec. The following visitors were present: W. Barlow, P.M., Sincerity Lodge; J. L. Toole, Neptune, No. 22; G. T. Linn, Royal Oak, 871. The lodge being opened in due form, and the minutes of the last regular lodge and lodges of emergency read and confirmed, Bro. Easman was raised to the degree of MM., Bro. Sultan was passed to the second degree, and Mr. Frederick Wm. Godrich was initiated. Nothing further being offered, the lodge was closed with solemn prayer, and the brethren then adjourned to refreshment. The usual loyal and Masonic toasts were given and duly responded to. Bro. Killick, P.M., then proposed the health of Bro. Read, their W.M. He said the ability that he displayed in the management of the lodge and his general kind and courteous demeanour entitled him to their warmest regard. This toast was most enthusiastically received by the brethren. The W.M. returned thanks in suitable and appropriate terms, and then gave the health of their newly-initiated Bro. Godrich, who replied in very feeling terms that his profession called him to different parts of the globe, but wherever he might be, he should carry with him a lively remembrance of that evening's proceedings, and concluded by thanking the W.M. and the brethren of the lodge for the honour they had conferred upon him by admitting him as one of their fraternity. The toast of the Past Masters was then given and duly responded to. Bro. Killick, P.M., replied that it was very gratifying to the Past Masters to see such feeling displayed towards them, and assured the brethren it was the anxious desire of the Past Masters to exert themselves in every way for the benefit of the lodge and happiness of the brethren. The W.M. then gave the visitors' toast. Bro. J. L. Toole, No. 22, replied, and expressed himself highly gratified with the reception he had met with, but more especially had he been interested with the unanimity exhibited amongst the brethren, and the excellent working of their W.M. To him it had been a source of great pleasure, and he was authorised to say the same for the rest of the visitors. The health of the officers was then drunk and responded to by Bro. Helps, S.W., who stated it was a source of pleasure for the officers to carry out their respective duties and to be punctual to their posts, having such an example set them by their W.M. Bro. Killick, by permission of the W.M., proposed the health of Bro. John Wright, P.M. and Treasurer, and in doing so paid a high tribute to his many excellent qualities, the exertions he had used in assisting to bring the lodge to its present happy and prosperous condition entitled him to their gratitude, and regretted that sickness at home necessitated his early departure from among them. The Tyler's toast brought the evening to a close, and the brethren departed with lively expressions of delight in having spent such a happy evening.

Lily Lodge of Richmond (No. 820).—A regular meeting of this lodge was held at the Greyhound Hotel, Richmond, on Wednesday, Nov. 10th. There were present Bros. George Townsend, W.M.; Rest Fenner, S.W.; G. T. Noyce, acting as J.W.; F. N. Koch, J.D.; F. D. Kennedy, I.G.; John Cockburn, P.M. and Sec.; Thomas F. Giles, P.M. and Treas.; Thomas J. Carless, I.P.M.; William Cooper, P.M., and Bros. Millar, Ritter, White, Mason, Sweet, Jones, Catlin, and Cook. The visitors present were Bro. Lee, P.M. 23, and a P.M. of No. 847, whose name we did not learn. Bro. Catlin was passed to the degree of F.C. by the W.M. in an able manner. Bro. Mason, in accordance with notice of motion at the last meeting of the lodge, proposed, and Bro. Koch seconded, that Bro. Joshua Nunn having been raised to the dignity of a Grand Lodge officer, and he being a P.M. and one of the founders of this lodge, a sum of ten guineas be given from the lodge funds towards presenting him with Grand Lodge clothing, which was carried unanimously. There being no further business, the lodge was closed at half-past six, and the brethren adjourned to the banquet.

St. Mark's Lodge (No. 857).—This lodge, held at the Horns' Tavern, Kennington, met on the 16th inst., at 6 o'clock p.m. There were present—Bros. H. E. Frances, W.M.; Schuck, S.W.; Hambly, J.W.; Bragg, J.D.; Sands, I.G.; Harrisson, P.M. & Treas.; Howell and Anderson, P.M.'s; Morley, Sec.; Seaton; King; and Radford, Tyler. Bro. Ovey, of the Percy Lodge, was present as a visitor. Bros. Seaton and King were passed to the second degree, the ceremony being performed by the W.M. in a very excellent manner. A full and beautiful description of the tracing-board of the first degree was given by Bro. Ovey, P.M. of the Percy Lodge. It was proposed and carried unanimously that a vote of thanks to Bro. Ovey be recorded.

Montefiore Lodge (No. 1,017).—The election meeting of this lodge was held on Wednesday, the 10th inst., at the Freemasons' Hall. The lodge was opened at 5-30 p.m. by Bro. the Rev. M. B. Levy, W.M., supported by Bros. Pollitzer, S.W.; F. S. Philips, J.W.; S. V. Abrahams, I.P.M.; L. Jacobs, Treas.; E. P. Albert, P.M., Hon. Sec.; Blum, J.D.; J. L. Rosenthal, I.G.; Desolla, P.M.; Erunebaum, Wertheimer, Moore, Ehrman, S. Kisch, Rev. E. Danziger, and several others. The minutes of the last meeting were read and confirmed, when a ballot was taken for the admission of Bro. Meyer A. Loewenstark, J.W., Mount Lebanon Lodge No. 73, which was unanimous in his favour, as a joining member. Mr. John Beck was likewise unanimously approved as a candidate for initiation. Bro. the Rev. E. Danziger was passed to the degree of a F.C., having previously proved his proficiency as an E.A., and Mr. Beck was duly initiated into the mysteries of Freemasonry, the ceremonies being most efficiently and impressively rendered by the W.M. and his officers, to whom too much praise cannot be awarded for the successful endeavours to raise the prestige of the lodge in the eyes of the Craft, equal to that enforced by the illustrious and eminent personage whose name it bears, in the eyes of mankind in general. Bro. Pollitzer, S.W. was unanimously elected W.M. for the ensuing year, and Bro. L. Jacobs re-elected Treas. The brethren afterward adjourned to a sumptuous banquet, presided over by the W.M., who acquitted himself with his usual courtesy and affability, and seldom has it been our good fortune to spend a more agreeable and social evening. We may mention that in order to further the interest of Bro. Saqui as a candidate for the Male Annuity Fund, Bro. Wertheimier kindly consented to act as Steward for the Royal Masonic Benevolent Institution. The visitors were: Bros. F. Walters, P.M. 73, 871, 147, P.Z. 73; H. Levy, P.M. 188.

Capper Lodge (No. 1,076).—This lodge met at the Marine Hotel, Victoria Docks, on Thursday the 11th inst., at six o'clock. Bro. Watkins presided, supported by Bros. Rossiter, S.W.; Sisley, J.W.; Gaskell, S.D.; Pincome, J.D.; Ashdown, I.G.; Parks, Treas.; and Henderson, P.M. and Sec. The following officers were appointed for the ensuing year:—Bros. H. G. Sisley, W.M.; Gaskell, S.W.; Pincome, J.W.; Ashdown, S.D.; Brown, J.D.; Brayshaw, I.G.; and Alison, Tyler. Bros. Park, Treas. and Henderson, Sec. were re-elected. The visitors present were: Bros. Willett, W.M., Euphrates Lodge; W. D. May, S.W.; W. Graham, J.W.; Ellis and Hawkes, all of Nelson Lodge; Phillips, Union Waterloo Lodge; Smith, Pattison Lodge, and several others. Bros. Jones and Ward were raised to the sublime degree of M.M.'s. Bro. Watkins presented Bro. Sisley, J.W., and W.M. elect to P.M. West, to receive from him the benefit of installation, which ceremony was performed in a very efficient manner. The sum of five guineas was voted to the masonic charities. The business of the evening being concluded, the lodge was closed; the brethren, to the number of 85, par-

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took of a very excellent banquet, after which the usual loyal and masonic toasts were given and responded to. After spending a very pleasant evening the brethren parted in harmony.

MACDONALD LODGE (No. 1,216).—This lodge held at the Head Quarters of the First Surrey Rifles, Camberwell New Road, met on Wednesday, the 8th inst., at 6 p.m. Bro. Major A. L. Irvine, P.M. W.M., occupied the chair, supported by Bros. James Stevens, P.M. S.W.; Dr. E. Cronier, Treas.; S. H. Wagstaff, J.D.; G. N. Bridges, Dir. of Cers.; G. Waterall, I.G.; W. J. Messenger, H. Puckle, Stewards; J. J. Curtis, Sec. The following members were also present: Bros. W. Dicker; J. H. Hashe, H. Francis; J. W. Carnell; A. Walton; W. H. Thomas; M. S. Larlham; J. B. Pike; N. W. Skairp; W. A. Willis; A. Scruby; H. Woodgates; James Pike; D. Fourdrinier. The visitors present were: Bros. C. C. Dumas, G. Assist. Dir. of Cers. P.M. 46; Geo. Powell, P.M. 142; R. A. Steel, 1,194; G. Saward, 33; W. Warrell, 766; E. S. Higgins, 120; W. V. Bedolfe, 1,194; N. G. Davis, 1,238. The lodge being opened the minutes were read and confirmed. Bro. William Worrell was unanimously elected an honorary member of the lodge and appointed by the W.M. to the office of honorary Assist. Org. The working of the lodge was subsequently accompanied throughout with full musical performance. Bros. Dr. Woodgates, Scruby and Bedolfe were passed to the degree of F.C., and the W.M. then delivered the lecture on the tracing board. At the request of the W.M., Bro. Stevens, S.W. delivered the second section in that degree in the form of a lecture. The lodge was then called off for refreshment, and on resuming Bros. N. W. Shairp and J. Pike were duly raised to the degree of Master Mason. The lodge was then closed down, and the closing hymn having been sung, the business of the evening terminated. A more agreeable visit in Masonry has seldom been experienced by those who were strangers to the perfection with which this lodge is worked by the excellent W.M., and his no less effective officers.

## INSTRUCTION.

YARBOROUGH LODGE (No. 554).—On Tuesday evening, the 2nd inst, Bro. J. G. Stevens gave a reading in aid of the fund for the relief of "Aged and Decayed Freemasons and the Widows of Freemasons," in the lodge-room, Green Dragon Tavern, Stepney. The time announced for the commencement was 7.30, but before that time the room was nearly filled, and altogether there were 45 brethren present during the reading, and the following lodges were represented viz.: Merchant Navy, British Oak, Crystal Palace, Confidence, Camden, Sincerity, Industry, Jubilee, Perfect Ashlar, Upton, Victoria, Doric, and Yarborough. It being the regular night of meeting, the lodge was opened in due form at 7.30 precisely, and the minutes of the preceding meeting having been read and confirmed, the lodge was called from labour, and the reading commenced at 7.45. The subjects chosen were the "Christmas Carol," and the "Boots at the Holly Tree Inn." The "Carol is, perhaps, the best and most successful effort of its author to arouse the sympathies of the indifferent and the selfish of the well-to-do portions of society in behalf of their needy and struggling fellow-creatures, and it seems impossible to read, or hear read, its soul-stirring passages without being constrained, like "Scroog," to throw aside our selfishness and apathy, to again mix freely with the world, and to feel that to do our best to make others happy is to sow seed from which we shall reap a rich harvest of the same blessed condition for ourselves. Badly indeed must the story be read, and sad the condition of the reader or hearer, if it misses the aim of its author; and Bro. Stevens entered fully into the spirit of the story, especially in the pathetic episode of "Bob Crachet" and his poor family, "Tiny Tim," as usual, drawing more than a tiny tear from the eyes of most of those present. The story throughout was listened to with the most absorbing attention, the best of evidence that the reader had done justice to the author; and at its conclusion the audience manifested its satisfaction in a hearty round of applause. After a brief interval, "Boots" was introduced, and told his amusing and laughter-provoking story of the baby lovers and their elopement; not concealing his own vile conduct in deceiving and betraying the innocents; and so deep-rooted was his villany that not even the promise of "£2,000 a year as their head gardener" could win him from his course of deception. May he continue as "Boots" to the end of his days—a fitting reward for his baseness. At the conclusion of the reading, the lodge was re-called to labour, and upon the dues being collected were adnounced to amount to £6 1s.—a very satisfactory result of an hour or two spent in a rational manner and free from any selfish purpose. In addition to this liberal contribution many brethren placed their names upon Bro. Robert's list as donors to the institution. It being the night of election, Bro. Chadwick was unanimously elected W.M. for the ensuing fortnight, when, upon the motion of Bro. Henry Wainwright, seconded by Bro. G. Roberts, W.M. of 554, the thanks of the meeting were voted to Bro. Stevens for his able and pleasing reading. Bro. Roberts then rose and said:—"We all know how ready and willing at all times Bro. Stevens is to do suit and service to the Craft, and to aid the cause of charity in any direction—Masonic or otherwise. This was not the first time Bro. Stevens had rendered a similar service for a kindred object, and we ought to mark our appreciation of such services by conferring upon him the only honour we, as a lodge of instruction, have in our power to bestow, namely, an honorary membership of the lodge. That we could freely accord to him, and, as its chief value would lie in the spirit in which the award was made, he was sure that the motion he was about to make would be carried with unanimous acclamation. He therefore moved, 'That as a slight acknowledgment of the valuable services rendered to this lodge on this evening and on previous occasions by Bro. Stevens, he be elected an honorary member of the lodge." That was seconded by Bro, Barnes, and carried with entire unanimity. Bro. Stevens, in a few and appropriate words, returned thanks for the warm support and kind attentions given him, and for the honour of electing him an honorary member of the lodge, and concluded by saying that he should always look back upon that evening as one of the happiest and proudest of his Masonic life. Upon the motion of Bro. Roberts, seconded by Bro. Scurr, the thanks of the lodge was unanimously given to those visitors who had so kindly and liberally responded to the appeal of the lodge. The lodge was then closed in due form, and the brethren dispersed, highly gratified by the re-union and its results.

## PROVINCIAL.

### CHESHIRE.

BIRKENHEAD.—*Zetland Lodge* (No. 537).—On Wednesday, the 17th inst., this lodge met at the Masonic Chambers, Birkenhead, A. B. Golborne, W.M., occupying the chair, supported by his officers, Bros. James Lambert, S.W.; Thomas Earl Hignett. J.W.; John P. Blatt, Treas.; Charles P. Nosworthy, Sec.; F. K, Stevenson and E. G. Willoughby, P.M.'s, and several other brethren. Bro. Tysilio Johnson, No. 1,030, was present as a visitor. Mr. Theodore Olsen was initiated into the mysteries of Freemasonry, and Bro. W. C. Beggs passed to the second degree. A vote of condolence to Bro. J. P. Platt on his late severe bereavement was proposed and unanimously carried. There being no further business the lodge was closed in due form.

### DEVONSHIRE.

DEVONPORT.—*Lodge St. Aubyn* (No. 954),—The regular monthly meeting of this lodge was held on Tuesday, the 9th inst., when a large number of the brethren were present, also several visiting brethren from other lodges, amongst whom were Bros. Isaac Watts, P.M., P. Prov. G. Treas. St. Johns Lodge No. 70; Major Russell, 57th Regt.; Eaton, of Lodge Meridian, Cornwall, &c., &c. The W.M. Bro. James Hawton, Prov. G. Dir. of Cers. took the chair of King Solomon punctually at 7 o'clock, and the business of the lodge was proceeded with, by balloting for Mr. Morris Cole Lakeman, a candidate for initiation into the Order, and the ballot was unanimous in the candidate's favour. Bro. R. Anderson who had been initiated on the 12th ult., was passed to the F.C. degree. Mr. Lakeman was then introduced and initiated into the ancient mysteries. The change being impressively given by Bro. Watts, P.M. P. Prov. G. Treas. The business of the evening having been concluded, the lodge closed at 9.30 p.m.

### DORSET.

LYME REGIS.—*Montagu Lodge* (No. 665).—This lodge met at the Masonic Hall, Lion Hotel, on Monday, Nov. 8, at half-past seven, p.m. Bro. Samuel S. Moore, W.M., was in the chair, supported by Bro. John Godden, P.M., as S.W.; Robert Radford, Treas., as J.W.; John Fowler, P.M. and Sec.; William Mansfield, S.D.; John Grove, J.D.; William Langford, I.G.; and William Lucas, Tyler. Mr. John Stevens was initiated, and Bros. Charles Langley, John E. Wallis, and Edwin H. Wallis

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were passed to the degree of F.C. A proposition was brought forward that the lodge should purchase the views of the Boys' and Girls' Schools, published by Messrs. Lewis and Mason, and that they should be framed and hung in the entrance hall, which was carried. There being no further business, the lodge was closed in ancient form.

## DURHAM.

CHESTER-LE-STREET.—*Earl of Durham Lodge* (No. 1,274).—On Tuesday evening, the 10th inst., a regular meeting of this lodge was held at the Lambton Arms Hotel, under the presidency of the W.M., Bro. W. Brignall, jun. The minutes of the previous meeting having been confirmed, the ballot was taken with a favourable result for Messrs. Robert Oliver, George Ridley, and Oliver Angus. The first and last named gentlemen being in attendance, were introduced into Freemasonry, strictly in accordance with the rites of the ceremony of the first degree. Bros. T. H. Murray, J. A. Jackson, J. Stevenson, and R. F. Gibson having served the period requisite previous to taking higher honours, were regularly introduced and passed to the F.C. degree. Several propositions having been made and duly recorded, the lodge was closed in the accustomed form until Wednesday, the 8th prox., on which occasion the annual festival will be held.

## ESSEX.

GREAT ILFORD.—*De Grey and Ripon Lodge* (No. 905).—The last regular meeting of this summer lodge was held at the Angel Hotel on the 26th ult under the presidency of Bro. E. J. Applebee, W.M., ably supported by Bros. Burke, S.W., Driver, J.W., Salmon, S.D., Taylor, as J.D., Smith, I.G., J. Coward, G. Org. and P.M., and not forgetting Bro. T. Wescombe, P.M. and Treasurer, whose geniality always gives a pleasure to the brethren of the lodge. There was also a large number of the brethren present. One gentleman was initiated, and a brother passed to the second degree, both ceremonies being very ably performed by the W.M, after which the lodge was closed, and the brethren adjourned to refreshment. The evening was enlivened by some most excellent music by Bro. James Coward, G. Org., and Bro. H. F. Taylor, P. Prov. G. Org., and also some singing by several of the brethren.

## LANCASHIRE (EAST).

MANCHESTER.—*Caledonian Lodge* (No. 204).—The regular monthly meeting of this prosperous lodge was held on Wednesday the 10th inst., at the Freemason's Hall, Cooper-street. The lodge was opened at six o'clock by the W.M. Bro. Mountain, assisted by his officers, Bros. Hartley, S.W.: Raids, *M.D.*, J.W.; Cloy, S.D., &c. After the minutes of the previous meeting were read and confirmed, the lodge was opened in the second degree, and an E.A. passed to F.C. The lodge was resumed in the first degree, and the brethren proceeded to elect a W.M. for the ensuing twelve months. On the ballot being taken, it was found there were 34 votes for Bro. Hartley, S.W.; and 2 for Bro. Mountain, W.M. Bro. Hartley was then declared duly elected. The W.M., in the name of the lodge, then presented the I.P.M., Bro. John Brocklehurst with a splendid eighteen carat gold P.M.'s jewel, and a large photographic likeness. Bro. Brocklehurst then returned thanks in a most appropriate and graceful manner. There being no further business before the lodge, it was closed in due form with solemn prayer, and the brethren proceeded to refreshment. After the banquet the usual loyal and masonic toasts were duly proposed and honored by the brethren. The health of the visiting brethren was responded to by Bros. Alderson, Colville, and Mayle. Bro. Mountain then proposed the health of W.M. elect, Bro. Hartley, and met with an unexpected amount of enthusiasm, the brethren all simultaneously rising to their feet, and cheering the W.M. elect with hearty goodwill. Bro. Hartley thanked the lodge in a few short but *apropos* remarks. The evening was enlivened by songs and recitations from several of the brethren, and Bro. Seed presided at the piano with his accustomed skill. Among the P.M.'s and W.M.'s present were:— Bros. Gouldthorp, P.G.O.; J. L. Hine, P.P.S.W.; Shelland, P.P.S.D.; Affleck, P.P.G.D., all of East Lancashire; H. J. Baldwin, P.P.G.S.B., Cheshire; C. H. Coates, W.M., 1,009; Colville, P.M., 1,219; Mayle, W.M., 1,004; Alderson, P.M., 1,009; Lofthouse, P.M., 1,004; Edge, P.M.; Heaps, P.M.; John Darley Brocklehurst, P.M.; John Brocklehurst, P.M.; C. Fitzgerald Matier; Guttridge, P.M., 1,055; Bennett, W.M., 1219; E. Nathan, P.M.; J. C. Hind, P.M.; J. W. Petty, P.M.; Rev. E. Lang, Chaplain, 1,219; and many others whose names it was impossible to procure.

## LANCASHIRE (WEST).

KIRKDALE.—*Prince of Wales's Lodge* (No. 1035).—This lodge, held at St. Mary's Schoolrooms, Kirkdale, met on Thursday, the 11 inst., at half-past six p.m. Bro. T. Foggard, W.M., occupied the chair, supported by G. Morgan, S.W.; F. Jones, J.W.; J. W. Turley, Sec., and the other officers. The business of the evening included the initiation of Messrs. Edward Clarke, Thos. Atherton, and John Taylor, and the passing to the degree of Fellow Craft Bros. John Morgan, Thomas McAllister, and John Morrison.

BARROW-IN-FURNESS.—*Hartington Lodge* (No. 1,021).—On Monday, the 8th inst., the brethren met at the Royal Hotel, Strand, at 7 p.m. Bro. H. Cook, P.M. in the chair, supported by Bros. W. F. Cox as S.W.; J. C. Johnson as J.W.; Henry Paget, Hon. Sec.; Allison, P.M., and a goodly number of the members. Several Hindpool brethren were present as visitors. Messrs. Davies and Williams were duly initiated into the mysteries of Ancient Freemasonry, the ceremony being ably performed by Bro. Cook, P.M. The ordinary business being concluded, the lodge was closed in due form.

## MONMOUTHSHIRE.

PONTYPOOL. — *Kennard Lodge* (No. 1,258). — The usual monthly meeting took place on Monday, the 15th inst., at the lodge-room, at the Clarence Hotel, Bro. C. H. Oliver, P.M. 471, Prov. G. Dir. of Cers., in the chair. There was a good muster, and nearly all were members of 1,258. The minutes of the last meeting having been read and confirmed, the Secretary, Bro. Williams, read a letter which he had received from the W.M., Bro. Bartholomew Thomas, apologising for his absence and stating his inability to attend through the death of his mother, and throwing himself entirely on the kind sympathy and indulgence of his brother members. The ballot took place, when Bros. Howard; John Kennard, of Cleveland-square, London; Arthur Challis Kennard, of Falkirk, Scotland; and William Williams, jun., of Abergavenny, were unanimously admitted as joining members. Bros. Llewellen, Wood, Fowler, and Herbert being in attendance, were severally examined in open lodge as to the progress each had made as E.A. Freemasons, and their answers proving satisfactory, those brethren retired. The lodge was then opened in the second degree, when the last four brethren were passed as F.C. Freemasons, the ceremony being most ably and correctly rendered by the acting W.M., Bro. Oliver. This worthy brother also favoured the brethren with a lecture on the second tracing-board, which was listened to with much attention. The lodge was then closed down to the first degree, when the S.W., Bro. Martyn Kennard, in a truly eloquent speech, moved "that an address of sympathy with our beloved W.M. and of condolence with him and his family in their bereavement be presented to Bro. Thomas." This, being seconded by the J.W., was carried unanimously. The S.W. then stated they were much indebted to Bro. Oliver for coming up specially from Newport that evening to preside over them in the absence and at the request of their W.M., and he proposed "that a cordial vote of thanks be accorded to Bro. Oliver for his kindness." This being seconded by the Treasurer, was carried by acclamation. Bro. Oliver suitably responded for the compliment thus paid him, and assured the brethren of his readiness at any moment to help and assist the Kennard Lodge at any of their meetings. Some routine business was then transacted, and one or two joining members having been proposed, the lodge was closed in harmony at 7.45 p.m. We cannot omit mentioning our very great pleasure at seeing and hearing the Masonic music published at the FREEMASONS' MAGAZINE office, so ably carried out by the talented Organist, Bro. Haskins. This brother has not been a Mason six months, and yet he has trained up a capital choir in the lodge-room. He has a splendid harmonium, and the musical parts of the ceremonies as rendered at Pontypool, in our opinion are exactly as they ought to be. And so mote it be. We hear it is contemplated to get up a Masonic ball at the Town Hall, Pontypool, to come off the first or second week in February, most probably Valentine's Day.

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## NORFOLK.

WYMONDHAM.—*Doric Lodge* (No. 1,193).—On Wednesday 3rd inst., the annual installation meeting of this lodge was held at the Assembly Rooms of the King's Arms Hotel, when the W.M., Bro. G. W. Loftus, was re-installed into the chair of K.S., with the usual ceremonies. The W.M. then appointed and invested his officers, Bros. E. Beeston as S.W., and G. Plumstead, J.W. There was a large attendance of the members of the Doric and several visitors of the Norwich and other surrounding lodges. The business of the evening being concluded, the brethren adjourned to the banquet, which was ably presided over the W.M. The usual loyal and Masonic toasts were given and feelingly responded to, and after a truly enjoyable every the brethren separated.

## SHROPSHIRE.

TROWBRIDGE.—*Lodge of St. Milburgha* (No. 1120).—The second meeting of this lodge for the present season was held on Tuesday, Nov. 9th, at the Tontine Hotel, Ironbridge, the business on the agenda being the installation of the W.M. for the ensuing year, to invest officers for the same term, and to pass an apprentice brother. There were present Bros. James Proctor, W.M.; Alexander Grant, W.M. elect; J. Bates, S.D.; R. Anslow, J.D.; J. Machin, I.G.; T. Greville Toursfield, *M.D.*, Sec.; Stanley Crowder, Edward Lawrence, Bryce Smith, P.M. 116, 1,120; Lewis, P.M. 116; and W. H. Smith, visitor. The lodge having been opened in due form, Bro. Grant was presented to Bro. Lewis, P.M. 116, who officiated for installation, and was duly installed in the chair of K.S., according to ancient custom, and was saluted by the brethren in due form. The W.M. then proceeded to invest his officers as follows:—Bros. Bates, S.W.; Anslow, J.W.; Lawrence, S.D.; J. Machin, J.D.; Stanley Crowder, I.G.; F. G. Yates, Treas.; and T. G. Thursfield, Sec. Bro. Prior was then passed by Bro. Lewis, P.M., to the degree of Fellow Craft, and the brethren then adjourned to refreshment.

## WARWICKSHIRE.

BIRMINGHAM.—*Fletcher Lodge* (No. 1,031).—On Wednesday, the 10th inst., this lodge met at the Masonic Rooms, New-street, Bro. Dixon Miller occupied the chair, supported by his officers. Bros. E. Kent, S.W.; W. W. Rose, J.W.; Rev. W. B. Smith, Chap.; A. Simpson, Treas.; A. Rooke, Sec.; C. Cooper, as S.D.; J. E. Bibby, as J.D.; John Kennedy, Dir. of Cers.; W. T. Belcher, Org.; J. A. Slaney, I.G.; J. J. Fullan, S.; Thos. Hart, S. Bros. Parnell, Partidge, P.M., Dr. Foster, E. Smith, E. Snape, and several other brethren to the number of about 30 were present. The lodge being opened, and the minutes read and approved, Bro. Moore was raised to the sublime degree of M.M., and Mr. Busby was introduced to receive the benefit of initiation at the hands of the W.M. This being the closing meeting of the year, the by-laws were read, an audit committee was appointed, and the election of the W.M., Treasurer, and Tyler for the ensuing year took place, which resulted in the election of Bro. Kent, S.W., to the chair, Bro. Hart, Treasurer, and Bro. Coates, Tyler. Nothing further appearing for the good of Freemasonry, the brethren adjourned for refreshment and social enjoyment.

KENILWORTH.—*Stoneleigh Lodge* (No. 725).—The brethren of this lodge met at the King's Arms Hotel, on Wednesday the 10th inst. There were present: Bros. J. D. Whitley, W.M.; Frederic Bashell, S.W.; John Flinn, J.W.; John Warren, S.D.; R. W. Hicks, J.D.; John Overton, I.G.; Rev. Frederic Stonhouse, P.M.; Rev. C. H. C. Webb, Chap.; J. H. Jervis, Sec.; William Turner, Tyler. Bros. A. E. Gridlander, W.M., 254; Henry Brown, P.S.W., 254 were present as visitors. Rev. Robert Broughton Stockwell, was raised to the degree of MM. The officers for the ensuing year were nominated, and the lodge was closed in due form.

WARWICK.—*Shakespeare Lodge* (No. 284).—On Tuesday, the 9th inst., the lodge met at the Masonic Rooms, Warwick. Bro. W. B. Sanderson, W.M. occupied the chair. There were also present: Bros. J. W. Margett, S.W.; S. W. Cooke, P. Prov. S.G.W. Sec.; Rev. P. S. Harris, J.D.; Faulkner, P. Prov. G. Chap.; Lucy, P. Prov. G. Chap., and several others. Bro. Miller, W.M. 473, was present as a visitor. Bro. Aspa was passed to the second degree, the ceremony being ably performed by the W.M. It was proposed that the usual Masonic ball in aid of the Benevolent Annuity Fund of the province of Warwickshire, should be held in January next, at the Shire Hall, under the auspices of this lodge. The Annuity Fund of the province of Warwickshire is an excellent institution, originated by the Prov. G. Master of Warwickshire, Lord Leigh. By its aid deserving old members of the Craft belonging to this province, and their families, are granted annual sums to assist them in their infirmity, sums of money are granted in special cases, and candidates for the Boys' and Girls' School of Aged Freemasons are assisted in the expenses of their election.

## YORKSHIRE (WEST).

ELLAND.—*Savile Lodge* (No. 1,231).—The usual monthly meeting of this lodge was holden on Thursday evening, the 11th inst., at the Royal Hotel. The officers of the lodge present were Bros. Ely Walker Shaw, W.M.; Francis Crossley, S.W.; Frederick Crossley, J.W.; F. Waddington, Sec.; G. Normanton, P.M. and Prov. G.D., Treas.; W. Dewhirst, S.D.; J. Shaw, J.D.; and J. Dyson, I.G. This being the anniversary of the opening of this prosperous young lodge, after the minute of the previous regular lodge meeting had been read and confirmed, and some correspondence read, the W.M. for the ensuing year was elected by ballot. The list of qualified brethren contained eleven names, but the votes were all given to the two Wardens; and the W.M. having announced the numbers to be ten votes for Bro. Francis Crossley, S.W., and 12 votes for Bro. Frederick Crossley, J.W., the latter esteemed brother was declared duly elected; Bro. John Smithies, Steward, was elected Treasurer, and Bro. John. Greenwood, P.M. 308, Tyler for the ensuing year. Bro. Law was admitted and raised to the sublime degre of Master Mason, the W.M., who was suffering from indisposition, being very ably assisted in the ceremony by Bro. John Armitage, P.M. 827 and 1,231, and Bro. Allen, P.M. 149. After the proposition of a gentleman for initiation had been brought forward, the lodge was closed in peace and harmony.

# SCOTTISH CONSTITITUON.

## METROPOLITAN.

CELTIC LODGE OF EDINBURGH AND LEITH (No. 291).—The monthly meeting of this lodge was held on the 5th instant, and, in consequence of its becoming known that the "Celts" had sent an invitaton to the masonic brethren of the 42nd Highlanders to partake of their hospitality previous to the regiment leaving Edinburgh for Aldershot; there was a numerous and influential attendance of the Craft. Besides upwards of twenty brethren of the "Black Watch," who accepted the Celts' invitation, there were present deputations from the lodges Mary's Chapel, Journeymen, Roman Eagle, and Defensive Band, headed by their respective R.W.M.'s, and a host of visiting brethren who filled the room to overflowing. Bro. H. R. Kay, the deservedly popular R.W.M. of the lodge, occupied the chair, and he was ably supported by his wardens, Bros. Inches and Kemp. After the lodge had been called from labour to refreshment, a deputation from the Grand Lodge of Scotland, consisting of Bros. Henry Inglis, of Tersonce, Substitute Grand Master, William Mann, S.G.W.; William Officer, J.G.D.; Alen Hay, Grand Jeweller; David Bryce, Grand Architect; John Coghill, Grand Marshall; and William M. Bryce, Grand Tyler, was announced, and on being admitted with the usual honours, took their places on the dais. The R.W.M. then gave the usual and loyal masonic toasts, after which he called upon the substitute Grand Master to give the toast of the evening, "The 42nd Highlanders." Brother Inglis said:—"Glad as I always am to meet my brothers of the Celtic, I must say that that pleasure is enhanced by the circumstances which have brought them together this evening. The health of the brethren of the 'Black Watch' could not have been proposed in a more fitting country, or in a more fitting place. The badge of the 42nd is "St. Andrew," the patron saint of Scotland, and the patron saint of Scottish masonry: the motto of the 42nd is "Nemo me impune lacessit," the royal motto of Scotland; and we drink to the Highland regiment in the midst of Scotland's capital, and in a lodge of Freemasons which bears the Highland name (cheers). Brethren, it would be easy for me, had I the time, to descant for a lengthened space upon the services of the 42nd, for have they not served their country for nearly a century throughout a large portion of the habitable

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globe? But I will not trespass too long upon your patience. Some portions of their career, however, I will and must allude to. They were in the rear-guard, the post of honour in the memorable retreat of Corunna, that retreat before which the retreat of Xenophon and his ten thousand stands in eclipse; and which a not unkindly fate, sealed with the blood of Moore, as if to proclaim that the power of military genius could no farther go (cheers). The Black Watch helped to check revolutionary France on the burning sands of Egypt, and they bear on their standards the word 'Sphink' as a token. They fought in every battle of the Peninsula, and their tartan squares were crimson on the field of Waterloo; and when after forty years of European peace, the war trumpet sounded once more, the regiment appeared in its pristine form and vigour on the shores of the Crimea. Shoulder high through the waters of the Black Sea at Eupatoria—shoulder to shoulder up the cannon-swept heights of the Alma, and their pibroch rang out on the bloody crest as the Russians abandoned their entrenchments, and amidst the smoke of shot and shell, old Colin Campbell's voice was heard, "We'll hae nane but Hieland bonnets here." Will history ever forget "the thin red line" which emptied the saddles of the Russian dragoons at Balaclava? From Crimean snows to the burning plains of Hindostan went these gallant warriors without a murmur; and glorious as their previous achievements had been, their crowning glory was the storming of Lucknow—the relief of their enduring countrymen and countrywomen from the clutches of a fiendish foe, and the assertion of the indomitable might of British valour before the assembled world. Brethren, I will not detain you longer, but I ask you to bid 'God speed' to the gallant 42nd Highlanders wherever fate or fame may lead them." The toast was most enthusiastically responded to, the speech of the Substitute Grand Master being repeatedly interrupted by loud cheers. Colour-Sergeant Scott made an effective and appropriate reply, and expressed the great pleasure it had given his Masonic comrades and himself in being present on the occasion, and he only regretted that a number of other brethren, both commissioned and non-commissioned officers, had been prevented from attending, owing to the regiment leaving Edinburgh almost within a few hours. He and his comrades were not likely to forget the enthusiastic reception they had that night met with at the hospitable board of the Celtic, and their pleasure was greatly enhanced by having had not only the health of those who were present, but that of the regiment itself, proposed in such eloquent terms by one so high in Masonic position as the Substitute Grand Master Mason of Scotland. A number of toasts appropriate to the occasion were proposed by the R.W.M. and other brethren, and some excellent songs contributed greatly to the harmony of the meeting. At high twelve the R.W.M. closed the lodge, and the brethren separated, after one of the happiest evenings ever spent within the walls of the Celtic.

## SOUTH AUSTRALIA.

### TASMANIAN BENEVOLENT FUND.

We have received the report for 1869, of this Institution, from which we make the following extract:—

"In reviewing the progress of this valuable Masonic Institution for the past year, the committee congratulate the Craft on the still increasing success that has attended their endeavours to secure its establishment on a firm and permanent basis. The income from all sources, during 1868, was £57 15s. 11d., being an increase on the previous year of £7 13s. 11d. The calls for assistance from the fund during the same period having been trifling in amount, the balance in hand has increased fsom £153 5s. 3d. to £206 16s. 2d., the whole of which is placed at interest. The committee, feeling confident that the Freemasons of Tasmania will continue their cordial support to this Institution, and in order usefully to employ the amount subscribed in aid of the fund, have taken into consideration the practicability of expending a sum annually in educating a certain number of the children of deceased or distressed worthy Freemasons; and they have much pleasure in announcing that, as far as the limited amount at present voted will permit, they are ready to entertain applications from such parents or guardians as may wish to avail themselves of the assistance thus proffered, with a sincere hope of being instrumental in lightening the cares of some whom misfortune may have rendered powerless to provide the means for educating their offspring, and fitting them for the active duties of life. The committee take the opportunity of reminding members of the Order, especially to those who do not contribute to the lodges, that the above arrangement will involve a considerable annual outlay; and it is hoped that they will, by their subscriptions or donations, aid in maturing a scheme intended to give practical effect to one of the three grand Masonic principles, viz., *Relief*.—CHARLES TOBY, Hon. Secretary."

## ROYAL ARCH.

### ENGLISH CONSTITUTION.

### METROPOLITAN.

MOUNT LEBANON CHAPTER (No. 73).—The quarterly meeting of this chapter was held on Thursday, the 4th inst., at the Bridge House Hotel, Southwark. The chapter was opened by Comp. A. D. Lowenstark, M.E.Z., J. W. Avery, H., T. J. Stabine, J., Dr. Dixon, P.Z., F. Walters. P.Z., R. Watts, P.Z., J. Lacey, M.E.Z. 176, being also present. Bro. S. Frakenberg, 73, was in an able manner exalted into Royal Arch Freemasonry. The chapter was closed, and a banquet followed. There were present besides those named, Comps. M. A. Loewenstark, S.N. and Treas.; G. W. Wheeler, P.S.; H. Massey, 1st. Assist. Soj.; A. P. Stedman, 2nd Assist. Soj.; and others. Visitors: J. Lacey, M.E.Z. 176; C. T. Dorey, P.Z. 176; P. A. Nairne, H. 176; W. Littam, M.E.Z. 188; F. Deering, R. 619, and others.

### LANCASHIRE (WEST).

WARRINGTON.—*Elias Ashmole Chapter* (No. 148).—On Monday, the 8th inst., this chapter met at the Masonic Rooms, Sankey-street. The M.E.Z., Comp. John Bowes, was supported by Comps. Robert Stevenson, H.; D. W. Finney, J.; William Mossop, E.; Syred, N.; W. Richardson, P.S.; Rev. H. P. Stedman; Jos. Maxfield; W. Woods; P. J. Edelston; Rev. J. Nixon; Porter; W. Savage; Balshaw; W. Sharp; W. S. Hawkins; James Johnson, Janitor. The chapter was opened by the Principals, when the rest of the companions were admitted, and the minutes read and confirmed. The ballot box was then sent round for Bros. Sharp, No. 37, W. S. Hawkins, No. 148, and James Hannah, No. 148, which was favourable in each case, and Bros. Sharp and Hawkins, being present, were duly exalted.

### OXFORDSHIRE.

OXFORD.—*Alfred Chapter* (No. 340).—A meeting of this chapter was held at the Masonic Hall, Alfred-street, on Monday, the 8th inst., attended by the following officers:—Comps. W. Belcher, M.E.Z.; Walter Thompson, S.E.; A. S. Hurford, H.; J. S. Lowe, N.; A. Winkfield, J.; T. Wootton, Prin. Soj. The following past officers were also present:—Comps. Rev. W. F. Short, M.E.Z.; J. G. Betteris, S.E.; W. Belcher, H.; A. B. Rye, N.; A. S. Hurford, J.; G. T. Prior, Prin. Soj. Bro. W. Wood was exalted to the Royal Arch degree, and the company proceeded to the installation of officers for the ensuing year.

## MARK MASONRY.

### ENGLISH CONSTITUTION.

### DEVONSHIRE.

EXETER.—*St. George's Lodge* (No. 15).—This lodge of Mark Masters is, as its number indicates, one of the oldest under the registry of the Grand Mark Lodge of England, but for many years it was dormant. In 1866, however, a few brethren, anxious that work should be resumed, applied to some of the P.M.'s for assistance towards a resuscitation, and as they cheerfully complied with the request, this very desirable object was effected. Under the able superintendance of P.M.'s Davy, Cann, Brembridge, Dr. Scott, Dickes and Channing, nine brethren were advanced, and since that period the St. George's Lodge of Mark Masters, No. 15, has been gradually gaining strength, by the introduction of new members from Craft lodges. A special meeting was held at the Masonic Hall, on Thursday, Nov 4th, for the purpose of installing the W.M. elect. In the unavoidable

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absence of the W.M., the lodge was opened at 4.30 p.m. by Bro. Dickes, P.M. and P. Prov. G. Org., supported by Bros. Blight, S.W.; Way, J.W.; Pasmore, Sec.; Spink, S.D.; Bodley, Dir. of Cers., &c. By request Bro. Dr. Hopkins, P.G.J.W. of England, and P.M. 26 and 74, took the chair of I.P.M. As the only business on the circular of summons was the installation, immediately after the minutes of the previous meeting had been read and confirmed, the S.W. was presented by Bro. Dr. Scott, P.M. to the acting Installing Master, who, having gone through the usual preliminaries, dismissed the brethren and formed a Board of Installed Masters, by whom Bro. Blight was duly placed in the chair of Adoniram. On the return of the members, after the customary salutations and greetings, the following were appointed officers for the ensuing year. Bros. Brewster, I.P.M.; Way, S.W.; Easton, J.W.; Pasmore, Chap.; Dickes, P.M. Treas.; Jones, Sec.; Spink, Reg.; Bodley, S.D.; Stile, J.D.; Adams Dir. of Cers.; Moass and Hugo, Stewards; H. W. Hooper, I.G.; Gregory, Tyler. After the investiture of these brethren with the collars and jewels, Bro. Dr. Hopkins was called upon to deliver the charges to the W.M., Wardens, and brethren, omitting the one to the overseers, as there are here no such officers, the lodge still adhering to the form of ritual first adopted on the formation of the Grand Mark Lodge of England in which considerable modifications have since been made. Now however that the ritual seems settled, it appears very desirable that all lodges should become assimilated in the working, before diversities become extended by communication to new lodges as they are gradually opened, and a course which is easy now, with a limited number of lodges, may be rendered difficult by increase, as has been found to be the case in the Craft. After the conclusion of the ceremony, several matters of business were discussed, and four brethren were proposed for advancement at the next meeting. The lodge was closed at 5.30, and the members adjourned to the Bride Hotel for the annual banquet, the W.M. presiding. The loyal and Masonic toasts were duly proposed, honoured and responded to, and harmony was also blended with the other proceedings of the evening. The W.M. vacated his chair at 9.30 p.m.

## MASONIC PRESENTATION TO BRO. THE REV. S. G. MORRISON, P.G. CHAP., IRELAND.

A large number of the brethren of the Masonic Order in this city met on Tuesday, the 2nd inst., in the new Masonic Hall, Molesworth-street, Dublin, for the purpose of presenting an address and testimonial to Bro. the Rev. S. G. Morrison, P.G. Chap., as a mark of the very high esteem in which he is deservedly held by the members of that honourable and ancient fraternity in this city. The reverend gentleman has long been a member of lodge No. 245, the greater number of the brethren of which were present to do him honour on the occasion. This was the first presentation made in the new Masonic Hall, and it could hardly have been made to a more deserving brother. For several years the Rev. Bro. Morrison has been attached to the Masonic body, and proved himself worthy of the confidence reposed in him by the Craft who had honoured him by electing him as a Grand Chaplain. The brethren first met in an anteroom.

Bro. Alderman Manning, G. Dir. of Cers., presided.

Amongst the other members present were Bros. Edward Purdon, Lord Mayor elect; Vice-chairman; John Byrne; Rev. S. G. Morrison, P.G.C.; Rev. L. A. Le Pan, E. Kempson, W. F. Drought, J. Wilson, J. Woodward, James Wilson, P. R. Patman, P.M.; J. Gilbert, W. Deaker, T. M'Govern, M. E. Solomons, A. Fitzpatrick, S.D.; W. Spence, C. Doherty, C. Rankin, F. H. Pike, G. R. Greil, G. R. Price, S.W.; H. Fielding, E. Tracy, A. Waller, J. Langstaff, H. Cochrane, J. Fitzmaurice, J. Twamley, S. Strahan, J. Molloy, J. Cox, A. Harrison, Captain Clifford, W.M.; S. G. Curham, John Young, David Young, E. Davies, S. Pickering, W.M.; F. Benson, W. Hawkins, F. Tinkler, S. Boucher, J. Wonfor, &c.

Bro. Flynn, Hon. Sec. (245), then read the address. The presentation consisted of a very handsomely-finished portrait, three-quarter size, of the Rev. Mr. Morrison, richly framed, and admirably executed by Mr. J. Hoskell. The likeness was very striking, and the painting reflected great credit on the skill of the artist. There was also a gift of a purse of sovereigns, the amount subscribed being very much in excess of the sum anticipated to defray the expenses. The address, which was very handsomely framed, was engrossed and illuminated by Mr. Chas. L. O'Brien in a manner that reflected much credit on his taste and skill. In the centre, at the top, was displayed the well-known intersecting triangles, having on their right a representation of the Grand Chaplain's insignia, and on the left that emblem which has for its motto, "*Audi, Vide, Tace.*" In the centre, under the heading is placed the peculiar cross whose motto is "*Dieu le veut.*" At the lower part of the address, at either end, stand two pillars suggestive of the stability of the Order, and between these is neatly grouped an original design of the artist's symbolising the Sacred Writings.

The brethren then adjourned to the dining hall, where a sumptuous supper had been prepared for them, at which to entertain their guest. After the supper the usual loyal toasts ware given and responded to, the toast of the evening being proposed by the chairman in highly eulogistic terms, which was gracefully and appropriately responded to.

# Poetry.

## THE BUGLE HORN.

By Mrs. L. A. Czarnecki.

There is a sound—a stirring sound,
Falling gladly on the ear,
Cheering, with gay and speaking notes,
All that sound who hear.
With strong and mighty power it comes,
When on the breeze 'tis borne,
Its music thrilling, bold, and deep—
'Tis the sound of the bugle horn.

It pierces the heart with nameless charm;
The bugle's wondrous voice
Seems calling on every living thing
T' exult and to rejoice,
Swelling high on the breezy wind,
Like the noise of the troubled wave,
Awakening the heart to tuneful joy—
'Tis the music of the brave.

It fires the gallant hero's soul,
And rouses it from rest,
Inspiring feelings warm and true
In every soldier's breast.
Ah! on the toilsome, weary march,
The brave can only tell
How it cheered and led them on—
The bugle's martial swell.

When faint with thirst and heat,
On the arid, sultry plain,
It whisper'd hope to those brave bands—
That free and joyous strain.
The sad and wearied soldier feels
He ceases then to mourn;
He thinks of sweet rest drawing nigh
When he hears the bugle horn.

## SCIENTIFIC MEETINGS FOR THE WEEK.

Monday, 22nd Nov.—Geographical Society, at the Royal Institution, Albemarle-street, Sir R. J. Murchison, Bart., President, in the chair. The following are the papers to be read:—1. "Explanation of the new course to the Yellow River of China," by Ney Elias, Esq.; 2. "Failure of Earthquake predictions in Peru," by the Hon. W. G. S. Jerringham.

Tuesday, 23rd Nov.—Society of Civil Engineers.

Wednesday, 24th Nov.—Society of Arts. Geological Society.

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## LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 27TH NOVEMBER, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; R. Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

*Monday, Nov. 22nd.*

LODGES.—Royal Somerset House and Inverness, F.M.H.; Castle Lodge of Harmony, Willis's Rooms, St. James's; Old King's Arms, F.M.H.; Unity, London Tav., Bishopsgate-st.; Tower Hamlets Engineers, George Ho., Aldermanbury.

*Tuesday, Nov. 23rd.*

LODGES.—Tuscan, F.M.H.; Moira, London Tav., Bishopsgate-st.; Prudent Brethren, F.M.H.; Industry, F.M.H.; Israel, Radley's Hotel, Bridge-st., Blackfriars; Prince of Wales,' Willis's Rooms, St. James's; Southern Star, Montpelier Tav., Walworth: Urban, Old Jerusalem Tav., St. John's-gate, Clerkenwell.——CHAPTER.—Cyrus, Ship and Turtle, Leadenhall-st.; St. James's Union, F.M.H.

*Wednesday, Nov. 24th.*

LODGES.—Antiquity, F.M.H.; Mount Moriah, F.M.H.; United Pilgrims, Horns Tav., Kennington-park; High Cross, White Hart Ho., Tottenham Station; Royal Oak, Royal Oak Tav., High-st., Deptford; Temperance in the East, Pri. Ass. Ro., 6, Newby-pl., Poplar.

*Thursday, Nov. 25th.*

Gen. Com. Female School, at F.M.H., at 4,——LODGES.—Neptune, Radley's Ho., Bridge-st., Blackfriars; Prosperity, Guildhall Coffee-house, Gresham-st.; Grenadiers,' F.M.H. ——CHAPTERS.—Domatic, Anderton's Ho., Fleet-st,; Canonbury, George Ho., Aldermanbury.

*Friday, Nov. 26th.*

LODGES.—Universal F.M.H.; Jerusalem, F.M.H.; Fitzroy, Head Qrs. of the Hon. Artil. Comp., London; Finsbury, Jolly Anglers, Bath-st., St, Luke's.——CHAPTER.—Belgrave, Anderton's Ho., Fleet-st.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

*Monday, Nov. 22nd.*

Prosperity, White Hart, Bishopsgate-st.; Temple, Old George St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd., Deptford; Old Concord, Turk's Head, Montcombe-st., Belgrave-sq.; Sincerity, Guildhall Hotel, Gresham-street; St. James's Union, Swan Tavern, Mount-street, Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Westbourne, Running Horse, Duke-street, Grosvenor-sq.; High Cross, White Hart Ho., Tottenham; Tower Hamlets Engineers, Duke of Clarence, Commercial-rd. East; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.

*Tuesday, Nov. 23rd.*

Strong Man, White Horse, Little Britain; Faith, Fisher's Restaurant, Metropolitan District Railway, Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; British Oak, Silver Lion Tavern, Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane. —— CHAPTER OF INSTRUCTION.—Rose of Denmark, George Ho., Aldermanbury; Robert Burns, Sussex Stores, Upper St. Martin's-lane.

*Wednesday, Nov. 24th.*

Confidence, Railway Tav., Fenchurch-st.; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro' Castle Tavern, Peckham Rye; Pythagorean, Prince of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar.—— CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, Nov. 25th.*

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd.; Globe, No. 10, Old Bond-st.; United Mariners, Three Cranes, Mile End-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; St. John's, Hollybush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's; Whittington, Crown Ho., 41, Holborn; Royal Oak, Royal Oak Tav., Deptford.——CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall

*Friday, Nov. 26th.*

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Union (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tavern, Kennington; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury.

*Saturday, Nov. 27th.*

CHAPTER OF INSTRUCTION.—Mount Sinai, Union Tav., Air-st., Regent-st.

### PROVINCIAL.

DORSET.

*Mon.*, SHERBORNE.—Lodge: Benevolenee. Town Hall.—— *Thurs.*, BRIDPORT.—Lodge: St. Mary, Bull Inn.

LANCASHIRE (EAST).

*Mon.*, MANCHESTER.—Lodge: Robert Burns, F.MH.——*Tues.*, LITTLEBOROUGH.—Lodge: Benevolence, Red Lion Ho.—— WHITEFIELD.——Lodge: Merit, Mason's Arms Inn——*Wed.*, BRADFORD. -Lodge: Townley Parker, Grey Mare Inn, Ashton Old-rd.——DENTON.—Lodge: Duke of Athol, Nottingham Castle Inn.——HEYWOOD —Lodge: Naphthali, Ma. Ro., Market-pl.—— MANCHESTER.—Lodges: Integrity, F.M.H.; Strangeways, Assize Courts Ho., Strangeways.—— NEWCHURCH.—Lodge: Tranquility, Boar's Head Inn.——WHITWORTH.—Lodge: Keystone, New Inn.—— BURY,—Chapter: Unanimity, Queen's Hotel.—— *Thurs.*, BLACKBURN. —Lodge: Fidelity, White Bull Ho., Church-street.—— BOLTON.—Lodge: St. John's, Three Tuns, Moor-lane.—— HASLINGDEN.—Lodge: Commerce, Commercial Inn.—— MANCHESTER.—Lodge: Shakespeare, F.M.H.——MIDDLETON. —Lodge: Imperial George, Assheton Arms Ho.——SALFORD. —Lodge: Harmony, F.M.H.—— SMALLBRIDGE.—Lodge: Probity and Freedom, Bull's Head Inn.——*Fri.*, MANCHESTER.—Chapter: Virtue, F.M.H.

LANCASHIRE (WEST).

*Mon.*, BLACKPOOL.—Lodge: Clifton, Clifton Arms and Pier Ho. LIVERPOOL.—Chapter: Friendship, Ma. Tem., 22, Hope-st. ——*Tues.*, WIGAN.—Lodge: Antiquity, Royal Ho., Standish-gate.—— *Wed.*, GARSTON.—Lodge: Harmony, Wellington Ho.——LIVERPOOL.—Lodges: St. George, Adelphi Ho., Ranelagh-pl.; Derby, Ma. Tem.——ORMSKIRK.—Chapter: Unity and Perseverance, Wheatsheaf Inn.——*Thurs.*, LIVERPOOL.—Lodge: Downshire, Royal Mersey Yacht Ho., 90, Duke-st.——*Sat.*, WIGAN.—Chapter: Harmony, Royal Ho., Standish-gate:

OXFORDSHIRE.

*Mon.*, BANBURY.—Cherwell, Red Lion Ho.——*Wed.*, OXFORD. —Lodge: Apollo University, University Ma. Ha.——*Thurs.*, CHIPPING NORTON.—Lodge: Bowyer Ma. Ha.

WARWICKSHIRE.

*Tues.*: BIRMINGHAM.—Chapter: Athol, Ma. Ha., Severn-st.; Lodge: Elkington, Ma. Rms., Newhall-st.——*Wed.*, BIRMINGHAM.—Leigh Lodge of Rifle Volunteers, Ma. Ro., Newhall-st.——ASHTON.—Lodge: Holte, Holte Ho.——*Thurs.*, NUNEATON.—Lodge: Abbey, Newdegate Arms.

## TO CORRESPONDENTS.

F. W.—Your communication was received, and, as you will perceive, made use of.

W. W. (Newport).—Your inquiry will be answered by post.

J. D. AND OLD GLOBE LODGE.—Messrs. Willis, Percival, and Co., are the Bankers of the Masonic Lifeboat Fund. Bro. Hyde Clarke, P.D. Dist. G.M. for Turkey, 32, St. George's-square, is the acting Treasurer.

R. AND OTHERS.—It is too late to complain about the Inauguration Festival Jewel.

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*LONDON, SATURDAY, NOVEMBER 27, 1869.*

## MYSTERIES AND MYSTERIES.

By Reitam.

In the Magazines of the last few weeks, considerable space has been devoted to the so called "Masonic Celestial Mysteries" of Bro. H. Melville, which are certainly most Pagan and Egyptian in character, and will, I fancy, be all found to be based on *Sabeism*, or the worship of the Sun. We find the Sun worship to be the primal basis of all the worships and mysteries of antiquity, as being to every living thing on earth the most attractive and interesting of the heavenly bodies.

Mankind in an early stage of the world, could see nothing more frightful than the continued absence of this bright luminary, whose presence they considered was the happy influence which revives everything, and hence we find Sun worship at first direct, and then indirect, under symbolical forms, such as the Brahma of the Hindoos, Adonai of the Phœnicians, and Adonis of the Greeks. These are all symbolic representations of that principle of generation and perfection, which perpetuates and regenerates the world. All the legends of the ancients upon which is founded the systems of worship, or mysteries, are based upon the apparent progress of the Sun, which having reached the highest point of altitude in the South, begins figuratively to descend, and is finally overcome by darkness, represented in mythology by the evil principle, and then, when again returning to our hemisphere, he appears as the revived conqueror.

Thus we find the opposition of Typhon to Osiris, of the Titans to Jupiter, and of Ahrimanes to Ohromaze, in the Persian mysteries.

In the Hindoo mythology, Brahma, the creator, represents the Sun in Spring, Shiva, the destroyer, the Winter Sun, while Vishnu, the preserver, is the ripening Sun of Autumn.

In the Persian worship, the mysteries of Mithras were celebrated in subterranean temples, and were of so terrible a nature that few aspirants survived the ordeal. In this initiation were seven distinct degrees. Mithras, as the Sun-God is represented under the form of a young man with a sword, which he is in the act of plunging into the throat of a bull. This is the Bull of the Zodiac, which sometimes, by the precession of the Equinoxes, has occupied the place of the Ram. In India the Bull is represented opening an egg with his horn, that is the vernal equinox opened in the sign of the Celestial Ram. In Egypt the Bull was called Apis, and the genius of evil, Typhon, was represented as a serpent, and worshipped by the Phœnicians at Tyre, whence the origin of the serpent worship.

I think it will be easy to recognise a similar meaning in the mysteries of the third degree, making H. A. B. to allegorically represent the Sun, as we have a legend exactly the same as the foundation of all primitive worships and mysteries, and carried down to the time of the Romans who celebrated the mysteries of Cybele, in which the slain and revived personage is Atys.

Be this as it may, Bro. Melville is pursuing a most extraordinary course, and one which is as difficult to fathom, as it is to explain his articles, their sense or their object, *Cui bono?* It may be most pertinently enquired. Does Bro. Melville wish to state or to prove the volume of the Sacred Law is a mere allegorical fable and solely points out the old Sabeism or Sun worship, or does he believe that Bull, Apis, of the Egyptians, is the prototype of the English nation?

Bro. Melville makes so many rambling and unconnected statements, that there is no possibility of finding out the mast to which his colours are nailed, and of arguing any *one* point with him.

I am very much inclined to think with Bro. W. P. Buchan, that it is "simply a very foolish attempt to turn the highly poetical and beautifully allegorical, yet simple language of the bible into a confused mass of mystical and pseudo astronomic nonsense."

However to show Bro. Melville he is not the

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only one who can indulge in astrological jargon, I will give him the following problem taken, I need not say, from an infidel point of view, and to my mind the *reductio ad absurdum*.

Like Osiris Mithras or Adonis, Christ came on the earth to destroy death and darkness, and was born at the Winter Solstice, the moment when the sun passes from the inferior to the superior signs.

Now take the sphere of Coronelli and observe what takes place.

On the 25th December, to a minute, the sun is at Capricorn, in the stable of Ægeus, son of the Sun, at the highest meridianal point is the *Ass* of Bacchus, and the *Crib* or Manger, behind him is the *Waterbearer* or Cherubim, before him is the *Eagle of Janus* or *St. John*. In the superior hemisphere is the *Bull* and the Celestial *Lion*, in the East, the *Virgin* reposes, holding an infant in her arms, and having her feet supported by a *dragon*.

Near her is *Bootes*, the foster father of Horus, (the son of Osiris and Isis), and near him appears *Janus* with his *key* in his hand as chief of the twelve months. Upon the same line, toward the horizon is the star *Stephen*. *The Lamb* is couching, and in front of him appears the constellation of three stars called by astronomers the *Magi*.

This is the condition in the astronomical cosmogony on the 25th December. In the christian story, at the same moment, Christ is born of a virgin in a *stable*, between an *ox* and an *ass*, he is laid in a *manger*, and an angel appears to announce his birth. Near our Saviour and his Mother, is Joseph his foster father, who was a carpenter. On the next day, is celebrated in the catholic church, the festival of St. Stephen, and on the day after, that of St. John the Evangelist, always represented as accompanied by an eagle. St. Peter, the chief of the twelve Apostle carries the Keys of Heaven, and three kings of the East, or Magi. or wise men, bring presents to the new-born King. Now, will Bro. Melville kindly tell me, are not my mysteries as patent, and at the same time, as mysterious as his own.

I shall be glad to be told where my premises are wrong. There *may* be something more in the discoveries (so called) of Bro. Melville, than meets the eye of the uninitiated. There is more in Heaven and Earth, than is dreamt of, in the philosophy of everyday common place existence, and the "Masonic Celestial Mysteries" may have their place, but I again ask, to what does all this tend? and what does Bro. Melville wish to elucidate? I pause for a reply.

## LODGE MINUTES, ETC.—No. 10.

By Bro. W. P. Buchan, Grand Steward, Grand Lodge of Scotland.

(*Continued from page* 405).

From the Minutes of Glasgow St. Mungo Lodge (No. 27).

On 2nd Feby., 1794. Three brethren from St. David's Lodge were admitted members of St. Mungo's, "and paid each the usual dues of five shillings stg." The next two meetings are opened with prayer, and Masonic lectures are given.

In 1794. Agreed "that a Master's jewel should be commissioned from Birmingham, the price from £5 5s. to £6 6s."

On 1st May, 1794. At a meeting of the committee "agreed that each person should pay two shillings and sixpence besides his entry money for registraring his name in the Grand Lodge books, and likewise that each member initiated should be passed Fellow Craft the same evening."

On 7th May. "Agreed that the lodge should meet the first Wednesday of every month during the summer season, same as in winter."

On 10th June the Treasurer is ordered "to call upon such persons as were indebted to the lodge, and to require immediate payment; if not paid, to lodge the accts. with Alexr. Park, junr., Writere, to use diligence for recovery of the same."

On 12th June, 1794, a general meeting of the Glasgow Lodges was held. "There was laid before the meeting a letter from Br. Aitkenhead, Master of the Partick St. Mary's, and the Wardens and Secretary of that lodge, relative to the Partick Kilwinning Lodge, the minutes of the Grand Lodge of date the eleventh day of February, 1793, and a letter from John Roberton for the Secretary of the Partick Kilwinning Lodge respecting a dispute betwixt these two lodges.

These papers being read to the meeting, and the members having severally delivered their sentiments, it was resolved that the lodges of this city holding of the Grand Lodge of Scotland ought not to hold communication with the Partick Kilwinning Lodge as a body or as individuals of that lodge in respect this meeting is of opinion that

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lodges holding of the Kilwinning Lodge are irregular."

It was represented to the meeting by Br. Begg that of late certain persons pretending to derive authority from the Lodges of Dumblane and Lismahagow, had been in the practice of entering Apprentices in this city for these respective lodges, and also of passing Fellow Crafts and raising Master Masons, and that as he conceived these proceedings to be illegal, he had thought it prudent to state them to the meeting.* The members were therefore called upon to deliver their sentiments, which being done, it was resolved unanimously that the procedure of these persons alleging authority from the Dumblane and Lismahagow Lodges appears to this meeting to be illegal, this meeting being of opinion that these lodges had no right or title to delegate authority to any of their members beyond their own bounds. And therefore the meeting resolve to report the said proceedings to the Grand Lodge of Scotland to the end that such regulations and orders may be adopted by that lodge as may seem meet. These minutes are appointed to be reported to the Grand Lodge by Br. Begg, as Master of the senior lodge present, and by Br. Alexander Park, as Secretary elected to this meeting."

Alexr Park, Secy. John Begg, R.W.M.

In August, 1794. "The committee were in general of opinion that as the candidate was blind and could not distinguish colours, that he could not properly be admitted a member."

"The members of this committee were generally of opinion that the attendance they were often called to with respect to the particular business of the lodge as office-bearers, they were of opinion that the funds of the lodge should defray their expense, which should not exceed 4d. each. Agreed accordingly."

On the 29th Septr., 1794, two brethren "from the Operative Lodge of Banff, No. 121, were passed Fellow Craft, and afterwards raised to the sublime degree of Master Masons, having paid half a guinea each to the funds of the lodge, and admitted in consequence thereof full members of this lodge."

The two country lodges above referred to still continuing to make Masons in Glasgow, Br. Begg on the 23rd October, 1794, resolved to go to Edinburgh anent the matter, and shortly after comes back with extract of Grand Lodge, which says, "that no lodge holding of the Grand Lodge of Scotland has authority to make any members out of their own district under the severest penalty of being erased from the Grand Lodge books."

On the 3rd Dec., 1794, proposed to hold the coming festival in the Buck's Head Inn, when Bro. John Græme said "if the lodge would dine in that place he would take it as a particular favour, and put a guinea in the bottom of the first bowl of punch for the good of the lodge."

(*To be continued.*)

* The above reminds us of the origin of Cannongate Kilwinning Lodge (No. 2) in Edinburgh in 1677.

## FREEMASONRY—PAST AND PRESENT.

### No. 1.—Operative and Speculative Freemasonry Before A.D. 1716.

By Bro. W. J. Hughan, Prov. G. Sec. Cornwall.

The last few years will be remarkable, Masonically, for a considerable addition of evidence respecting the character of Freemasonry anterior to the eighteenth century, as likewise for an increase of published records of lodges during that eventful period. While some attempt to deprecate the study of our history, and speculations as to the origin of the fraternity, it seems generally to be admitted by intelligent brethren that the time has arrived for the *facts* of the Craft to be published, for all absurd stories and unhistoric statements to be abolished at once and for ever from our records, and for the history of the Order to be written, according to the laws of *evidence* rather than of fiction.

There are minute books of several lodges still in existence which date long before A.D. 1716, some as far back as the sixteenth century, and others preserved commence only a short while before the "Revival."

All such records that we know of, either from personal examination or published excerpts by competent brethren, decidedly confirm the fact that other candidates were admitted than operative Masons before the last century, although it is not certain that such brethren became officers before the middle of the seventeenth century.

The records of some of these lodges never mention aught of operative Masonry, either as a condition of Membership, or as the basis of organization, while others do. Among the latter class the old lodges are generally to be found, and were mostly instituted as much for the financial benefit of their

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members as for the study of architecture, and in all probability very much more. We allude now to such lodges of whose character we may be certain of by the minutes of their proceedings still extant. We are not aware of any lodges before the "Revival" having worked the Master Masons' *degree* in any sense as it has been worked since as a degree. No records before A.D. 1717 mention three distinct and separate degrees, although without doubt such degrees were arranged by brethren well versed in the ancient order, who, while incorporating the old landmarks into the new system, carefully preserved the customs of operative Masonry, and the ceremonies of the lodges before the "Revival," and who, from having been admitted members of the Institution of former years, had a just claim to be considered the legitimate representatives and descendants of the operative Masons of the past, and the originators of that peculiar system of modern Freemasonry which was in fact a developement or out growth of mostly operative and partly speculative Masonry of previous centuries.

We may say that the highest authority on the character of old lodge records we know of (Bro. David Murray Lyon) supports these views, and has most intelligently written much on this subject that will be valued so long as operative masonry is believed to be the parent of English Freemasonry.

The history of Freemasonry seems at present bound to be far from complete, although much that is valuable has been collected of late, and most carefully published by Bro. Findel, of Leipzig, who has just completed the second edition of his important work, and proved himself to be the best general Masonic historian of the day.

Since the issue of any trustworty history of the Craft, the early minutes of the lodge formerly held at Haughfoot, Scotland, have been published in these pages by your contributor, R. S., and although they are mainly in accord with other lodge meetings held about the same period, it is desirable to remember their precise nature. Those preserved commence Dec. 22nd, 1702, when they whispered the word as before and the Master* Mason grips his hand in the ordinary way." Several candidates petitioned "to be admitted into the society of Masons and Fellow Crafts," consisting of Sir James Scott and others, who on being received were charged such fees as corresponded with their stations in life. No part of the records, which extend over a period of sixty years, exhibit any special connection with operative masonry, (in which respect, this lodge differs from most other old lodges) and its funds were applied for the relief of sick or distressed members and their dependants. *Five* members were allowed to admit qualified persons "to the society of Apprentices and Fellow Crafts," on the 27th Dec. 1704, and for many years subsequently, any infraction of this law was visited with fines. It was also made a rule, A.D. 1707 (27th December) that "ane year at least should intervene betwixt any being admitted Apprentice and his being entered Fellow Craft" "The word" generally describes the ceremony at admission, and is all that is vouchsafed to us of their mode of initiation, These minutes say nothing of *three degrees* according to the trustworthy account of the lodge by your contributor, and as the same can be said of the other records dating long before those of this lodge, we take it that it cannot be established that three *separate and distinct degrees* were worked before A.D. 1716, although that number subsequently contained what was *ancient* as well as what was *modern* of Freemasonry. No records allude to Grand Masters, Grand Lodges, Provincial Grand Lodges, or any such titles or designations before the last century, notwithstanding this fact however, lodges were instituted by several old lodges that virtually exercised a similar authority to that now vested in our Grand Lodges.

Of such the "Mother Lodge Kilwinning" is the most notable example of Masonry. From the 16th century, the "Revival" was chiefly operative, generally promoted for its usefulness either as a benefit society, a means of fraternity, or for purposes immediately connected with the trade of masonry, and was invariably of a simple and unpretentious character.

Bro. Hyde Clarke, a learned Mason, says he knows "little about Masonry, except in its morals, for most of the data have yet to be collected. Until we have facts it is of little use to build up theories." With him we cordially coincide, and in so doing, at once utter the doom of the "Ashmole" and other theories. We are told in "Chamber's Encyclopædia" that modern Freemasonry is an innocent mystification, unconnected either with the building art or with archi-

* *i.e.*, the President, as with the old lodges at York, Kilwinning, Edinburgh, Banff, &c.

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tecture. "Its real founders were Elias Ashmole, and some of his literary friends." (*Vide* letter to Bro. Hughan from Bro. Charles Purton Cooper.) We know of neither records of lodges nor facts of history to confirm this statement, however plausible the theory may appear. The severance of modern Freemasonry from its original operative connections can only tend to destroy the link that binds the present form of Freemasonry with the Masonry of the past, and is in direct opposition to the evidence hitherto accumulated on the subject. The various manuscripts still in existence, extending over a period of four centuries, directly favour —in fact state—the connection of Freemasonry with operative masonry, and certain it is that the brethren who assisted in the change of organization and partly of character, of the Order A.D. 1717, were anxious to avow and prove their descent from their operative parent.

We cannot go over the ground again that we examined in our "Analysis of Ancient and Modern Freemasonry," but when time permits we are always ready to defend our position that the "Ashmole" theory is based upon insufficient evidence, and is opposed to existing documents dating before and since the initiation of Elias Ashmole, 16th October 1646. The *Sir Christopher Wren Theory* is equally untenable, for according to a MS. in the library of the Royal Society, this great architect was not initiated until A.D. 1691, although Dr. Anderson asserts he was appointed a Grand Warden about thirty years before! It seems to us then that facts so far warrant us in assuming that the present system of modern Freemasonry, consisting of Grand Masters, Grand Lodges, and three *degrees*, &c., had its origin in the second decade of the last century, and was a continuation in an improved form of the operative guilds or fraternities of the middle ages, which were descendants of still earlier *secret* societies.

## MASONIC CELESTIAL MYSTERIES.

By Bro. Henry Melville.

Labor Omnia Vincit.

Paper V.

The celestial claim of Britannia having been adjusted, the grand palladium of Britons—the Magna Charta—deserves consideration and an enquiry as to whether the charter is, or is not, celestially recorded. The document preserved with such veneration in the British Museum, purporting to be the original Charta signed *by John*, is a disreputable hoax, because anyone that can read may be convinced that *John* had nothing to do with the charter, that is, if the laws of England can be relied upon. John is mixed up with Masonic matters. Saint John formerly patronised Masonry; now, the Masons on a certain occasion patronised St. John. (Rev. iii., 20). John's celestial position is in Taurus, and Taurus, as shown, laps on the Gemini, therefore, at 106° is John and the Bull, and there let him remain for the present. To arrive at a fair conclusion respecting Magna Charta, history should be first examined, and then the Charta itself. After doing so, it may become questionable whether the Charta is of celestial application, and whether the history thereof is, or is not, celestial Masonry. Probably "Rastell's Pastime of People," bearing date 1529, may be reckoned as the first historical work that refers to the Charta, but Rastell is no authority. However, he informs us that King John was no saint, on the contrary, for that "he disinherited many men without assent of his lordes or any other counsel, and also would have disinherited the Earl of Chester because he rebuked him of his wickedness, for that he *hyled his owne brother's wyfe, and lay by many other great lorde's doughters, and spared no woman that hym lyked.*" This John and "his lordes met besyde Stanys, at a place called Rumney Mede: and there agreement was made, and a charter made thereupon called Magna Carta: which charter anone after the kynge brake." (p. 178). Then come authentic historians, such as:

Grafton's chronicle of 1558, but he gives no satisfaction about Magna Charta. He has, however, a graphical version of John's death:—"A monk went secretly into a garden upon the back side, and finding there a most venomous toad, he so pricked him with his penknife that he made him vomit all the poison that was within him. This done, he conveyed it into a cup of wine, and with a smiling and flattering countenance, he said thus to the king. 'If it shall like your princely Majesty, here is such a cup of wine as ye never drank before in all your lifetime. I trust this wassail shall make all England glad,' and with that he drank a great draught, the king pledging him." The monk dies, his intestines gushing out, and then the king dies. (p. 116).

Fabian's Chronicle of 1559, has it, "The King and Lords met with great strength on either side at Bream-downe, where a charter or writiug was devised and made, and there sealed by the King, so that the barony was with it, contented and departed in peaceable wise every man into his country." (2nd vol., p. 35).

Holinshed's Chronicles of 1577, tells us that John's

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charter was given under his "own hand in the meadow called Kuningsmede, or Rimemede, betwixt Stanes and Windsore," (p. 186); and then he gives an account of John's death somewhat differing from Grafton. The King had an ague, augmented "with his immoderate feeding on raw peaches, and drinking new cider." "He departed this life the night before the 19th day of October, 1216," (p. 194, vol. 3).

Speed's History of Great Britain, of 1611, mentions that John was constrained to comply with Magna Charta and Charta Forestæ, at Runingmead (p. 503).

Stow Annales, dated 1614, quotes Matthew Paris. "The barons called themselves the army of God, whereby such a fear came on the King that he durst not peep out of Windsor Castle, At length he appointed to meet with the barons in a meadow betwixt Stanes and Windsor, which appointment he observed, and there granted the liberties without any difficulty, the charter whereof is dated: Given under our hand in Runningmede, betwixt Stanes and Windsor, the 16th June, the 17th of our reign, unto which all the whole realm was sworn" (p. 172). In the same page, Stow says this year "Fishes of unwonted shape were taken in England, for they were armed with helmets and shields. In outward shape they resembled, and were like unto, armed knights, saving that they were far greater in proportion."

Baker's Chronicle of the Kings of England, a more modern work, 1730, A.D., informs us that King John promised to grant the Lords their demands; and so, in a meadow between Windsor and Stanes, called Runningmead, he freely consented to confirm their former liberties, and was content some grave personages should be chosen to see it performed. But the next day, when it should be done, he gets him gone to Southampton" (p. 71). John then appealed to the Pope, who issued a decree that the grant to the Lords should be void (it was not signed). The Lords did not care a rush for the Pope, who, being so informed, excommunicated them. John thrashes the barons, and within half a year had gotten all their castles as far as the borders of Scotland.

To decide from these historians that John signed Magna Charta, would be taxing too much the credulity of the reader; therefore to the document. The oldest known copy of the statutes of England is a duodecimo work printed in London by Penson, anno 1508. It commences with

Magna Charta, "Edwardus dei gratia," and ends "facto anno nono Henricii tertii." Then follows the Charter of Forests—not a word about John.

Statutes of England, entitled, "Magna Carta in F." (presumed to mean French), "whereunto is added more statutes than ever was printed in any one book before this time, Anno Domini 1539. Magna carta edita anno nono Henrici, 3 et confirmata, ann. 28, Ed. 1." Printed by Robert Redman.

Statutes of England. "The great charta, called in Latin Magna Carta, with divers old statutes." "The great charta made in the 9th year of King Henry the Third, and confirmed by King Edward the First, in the 28th year of his reign. Translated out of the Latin and French into English. This is an octavo, bearing date 1542, and was printed by Elizabeth, widow of Robert Redman.

A quarto volume is "a collection of all the statutes from the beginning of Magna Charta unto the present year of our Lord God 1579, newly translated into English." Magna Charta is indexed as being made by Henry the Third, and it thus begins—"We have granted to God, and by this our present charta have confirmed for us and our heirs for evermore that the Church of England shall be free, and shall have all her whole rights and liberties inviolable." Mag. ch., cap. 1.

There are four duodecimos, about 25 octavos, then come quartos, followed by numerous folios, of the statutes of England; but John has nothing to do with them.

Is Fabian, who published his chronicle in 1559, or is Holenshed of 1577, or Speed of 1611, or Stow of 1614, or Baker of 1730, are they, or is any one of them to be believed in preference to the Charta itself, the publication of which took place 50 years before any one of their chronicles were printed. Yet to imagine that these historians had no foundation for what they wrote would be accusing them all of deliberate falsehood. The question to be answered is, was *their* Magna Charta *our* Magna Charta, or did their Charta apply to the heavens? Our terrestrial Magna Charta has certainly no Masonic celestial interpretation, it being mere record of rules or laws applicable to human affairs. The esoteric version of the celestial Charta is this, the barons including dukes* oblige the Sun King John of 106 to confirm Magna Charta. This confirming implies a pre-existing compact and consequently refers to the lesser Charta of the forest opposite, where Pan dwelt, and where Nimrod and Diana annually went hunting the deer in the Royal domains on Easter Moon-day at 281, and there in Bethshemesh were the planets in conjunction at sunrise in 1186 there at 281 in the white horse Sagittarius by law is the smaller Charta, with a pen, and a cross for signature, and a royal seal, but no John. The celestial tiler Mercury is in Bayer and others pictured with a post-man's bag, into this bag he puts the document and carries it to 106 and there is John, but where is the pen to come from? In those times they had reed pens wherewithal to write. Look at Britannia (Virgo) and in her right hand see how lady-like she holds the identical reed pen required which by law reaches 111, and then arises the difficulty, for the pen is at 111, and John and the fingers of his right hand are at 106. The dukes and barons representing the whole realm calling themselves "the army of God," at

* Gen. 36, 40.

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length force John, the sun-king to comply. They unite their forces at 111 with those of 106, that is they strike out for *dies non* in Cancer (which is usually done in Capricornus*) and then reduce the year of 365 days to be 360 the same as the degrees in the solar circle. Thus the pen is with John's hand and closing the 15 degrees of David, 121 reaches 106, so there is the actual document the Magna Charta, with the X for signature at 106. It was intended for publication for it is on the compositor's frame as copy to be set up for Guttenberg's press along side, and this can be confirmed by looking at any globe or celestial atlas, unless of very modern publication. At 106 is the right hand of Hiram who *pro temp.* is Grand Registrar, and has the custody of the privy seal which any intelligent brother can now discover, the bee, producing the wax with compasses from the equatorial pole, will be his guide. This then is the true Magna Charta recording the conjunction of the planets in the Gemini, and thus delineated by Ptolomaei in 1237, that is twenty-two years before the appearance of Fabian the historian.

Celestially there can be no difficulty for initiated Masons to understand Grafton's version of the toad, the monk, the penknife, and the cup of wine and the death of the monk and the sun king John, nor the least difficulty in comprehending the metamorphosis of the fish of "unwonted shape" Cetus, whose brilliants became armed with the helmet and shield of Mars, thus resembling "armed knights, saving that they were far greater in proportion."

## HOW I SPENT MY FIVE WEEKS' LEAVE.

*Being a Journal kept during an Excursion to Syria and Palestine in the month of May*, 1868.

Route.—Leave Malta, April 29th; Joppa to Upper Bethoron, May 4th; Bethoron to Jerusalem, 5th; Jerusalem, 6th; Bethany, Bethlehem, Marsaba, 7th; Dead Sea, Jordon, Jericho, 8th; Bethel, 9th; Shechem, (Nabulus), 10th; Jenin, 11th; Jezreel, Mt. Tabor, 12th; Sea of Galilee, Tiberias, Cana, Nazareth, 13th; Carmel, Haifa, 14th; Beyrout, 15th; Beyrout, to Somma, over Lebanon, 18th; Baalbek, 19th, 20th; Ain Fijeh, 21st; Damascus, 22nd; Damascus to Beyrout, Anti-lebanon, 25th; Arrive at Beyrout, embark, 27th; Rhodes 29th; leave Rhodes for Malta, June 1st; arrive at Malta, 4th.

### LEAVE MALTA—JOPPA TO UPPER BETHORON.

The gaieties of the Malta season are over, or nearly so; the winter visitors are making off like rats from a sinking ship; all the officers who can get leave, are packing up their mufti; young ladies are ruefully putting by their finery for another season; the mail steamers are crammed to suffocation, the walls are placarded with announcements of numerous auctions, the opera is to close in a week or two, and those unfortunate individuals who, like myself, cannot possibly get away for the summer, are making up their minds to settle down into that dreary state of chrysalis-like inanition, in which people here manage to exist, through the scorching sun, and sweltering siroccos of the hot season.

Imagine, then, the joy, with which I accept the hospitable offer of Capt. Whitethorn, of H.M.S. *Cupid* to take a passage with him to Jaffa, in order to see Jerusalem and the rest of the Holy Land! I feel that, as he says, "it is the very thing to set me up for the summer." There is no time to be lost, however, as he starts in two days, so I hastily forward my application for "Five weeks' leave," to which colonels and generals proving propitious, I quickly pack my carpet bag, pocket Murray, stick a box of cigars under one arm, a huge green-lined white umbrella under the other, and run off. I rather astonish the orderly, who, order-book in hand, is waylaying me at the door, by briefly telling him that I dont want to see it, nor need he trouble himself to bring it for the next month. Hastening on board, for it is getting late, and we are to start at sunset, I find that four other officers besides the captain, form our party. We almost immediately sit down to dinner, and hardly are soup and fish removed, when the quick motion of the paddles, and the refreshing draught in at the scuttles, warn us that we are under weigh, and the beautiful little vessel begins to jump about, like a spirited horse, which has had no exercise for a month. I must mention for the information of those ignorant in such matters, that the *Cupid* is one of the fleetest boats in the navy, and beautifully fitted up with cabins, and a charming deck-saloon, a capital place for a cigar. In short, that everything about her, from the maintruck to the keel, from the skipper to the cabin boy, is simply perfection. Coming up after dinner for a post-prandial cigar in the deck-saloon, I am startled by a ghostly apparition, springing up from one of the sofas. It was an unhappy Maltese telegraph clerk, very seasick, whom we had taken on board to convey with some two hundred messages to Syracuse, the submarine cable between that place and

* Luke 2, 2 Cyrene means the winter colure—Syria—Sirius meaning Egypt. Sirius was exalted with the Scarabæus and Anubis became Hermanubis.

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Malta being, as usual, broken! Not wishing to witness the *dénouement* I remove to the deck. We are cutting beautifully along, at the rate of about 10 knots, which pace creates a nice cool breeze. A little fun is got up, by a lottery for the cabins, as there are not sufficient, and one of us has to sleep forward. Sawney draws the unlucky ticket. We retire early, as we expect to be in Syracuse harbour betimes, and intend getting up to see it. Awake next morning before six, I find that we are entering the harbour and hasten on deck with bare feet, sailor-like, my boots being in process of cleaning. A pretty harbour it is, with anchorage enough for any number of vessels. At this moment, however, an Italiam man-of-war, a steam tug, and a few latine craft are all that it contains. Etna rises grandly at some distance, and lazily puffs smoke out of its snow-capped summit: all its lower part, however, is wrapped in a mantle of mist. We form no notion of its height till we put out to sea, which we do in an hour, leaving on shore the telegraph clerk, who is overjoyed at reaching terra-firma, nor do I believe he will ever be induced to return.

We are now fairly on our way to Jaffa, and the vessel gets more lively. What makes every one so pale? (the skipper and myself excepted). Alas! all succumb to circumstances over which they have no control. We pass many fine vessels under a crowd of sail the wind being for them and against us. On one ship alone I count about thirty sails set at once. Pretty doves flit around us, occasionally settling on the rigging. I am glad to turn in at eleven, having had a long day—about seventeen hours.

Next day (May1), after a sound sleep, I arose to enjoy a lovely May Day. The vessel is much steadier, and all the party more amusing. We busy ourselves studying guide books, discussing routes, &c. Making twelve to thirteen knots per hour, we arrive at Jaffa about 5 a.m. on the 4th May. Here we find the fleet at anchor, rolling tremendously, like our own vessel, there being a heavy swell; and from the line of surf, it seems doubtful whether we can land. This Jaffa (the ancient Joppa) is a mere roadstead; there is no harbour, and from the sea it appears a miserable collection of flat-roofed houses on a small mound. On the north are a few palm trees, and what appears to be a mosque; while on the south side are only barren sand-hills, on which we cannot look without a feeling of indignation at the thought of the cruel massacre of four thousand men there, perpetrated in cold blood by Napoleon in 1799. These men had laid down their arms under promise that their lives should be spared. Yet their hands were tied behind them, and they were led out to these sand-hills to be shot. For hours French troops were busy firing volleys into the fettered, defenceless crowd till not one was left alive. There also, before his retreat across the desert to Egypt, he had between four and five hundred of his own sick soldiers *poisoned*, that he might not be encumbered with them on the march. Altogether his proceedings at Jaffa did not tend to add greatly to his "glory." Jaffa is also interesting as having been the place where the cedars for the Temple were landed; where Jonah embarked; and where Peter stayed in the house of "Simon the Tanner." A message arrives from the Admiral, who, with a number of officers from the different ships, is going to make an excursion to Jerusalem, &c., stating that they are going to start at noon, and will be glad if we will join their party. Of course we are delighted at so kind an offer, which we gladly accept. After breakfast we pack up our traps, and having scrambled into the boat, which is no easy matter with the ship rolling so tremendously, we steer for shore. Landing is hard work, as the sea is boiling over the reef finely, and the landing place encnmbered with a crowd of small craft. A hoist on the shoulders of an Arab, at last deposits us on Asiatic soil. A motley collection of Arabs seize on all our baggage, and we hurry up the filthy streets, which are crowded with donkeys coming in laden with oranges from the orchards near the town, which being on the land side, are not seen from the sea. On a small mound just outside the town, we find a crowd of mules, horses, Arabs, piles of luggage, &c., conspicuous among which is our dragoman, Michail el Hang, who turns out to be a capital fellow, very civil and intelligent. We are soon suited with nags, and it is wonderful to watch the celerity with which the baggage is disposed of. Huge canvass bags are filled with carpet bags, portmanteaus, etc., and then slung one each side on mules. Our cook rides gaily along on a mule, which also carries his portable stove, cooking utensils, or supply of charcoal, and fowls, mutton, etc., which are to furnish dinner in the evening. He is busy plucking the fowls as he rides, and sing monotonous Arabic ditties the whole way. Punctually at 12 we start, and at the same moment the guns of the fleet salute the depar-

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ture of the admiral. Our route lies for the first mile or two, through orchards of oranges, apricots, etc., I never saw more splendid oranges, nor finer and more abundant fruit, I purchase as many as my havresack will hold, and very grateful they proved before we had crossed the plain of Sharon.

*(To be continued.)*

## MASONIC JOTTINGS.—No. 1.

By a Past Provincial Grand Master.

### OUR MASONIC HISTORY.

Our Masonic history is, for the most part, conjectural and imaginary. Hence it is a concatenation of contradictions. It is not to-day what it was yesterday, and it will not be to-morrow what it is to-day.

### RATIONALISM—SPECULATIVE MASONRY—GERMAN WRITERS.

Desirous of instruction respecting the rise of our Rationalism, we go to German writers; and, desirous of instruction respecting the rise of our speculative Masonry, we also go to German writers.

### PYTHAGORAS.

Pythagoras and his disciples and successors for many centuries, with their notions of the Deity (perhaps Emanation, perhaps Pantheism, certainly not our Monotheism), and with their Metempsychosis, could not have possibly known our Freemasonry.

### BABYLONISH CAPTIVITY.

Take the 20 volumes of the present series of the *Freemasons' Magazine*—can it be asserted that three writers—can it be asserted that two writers of communications on the subject of the Pre-Christian Antiquity of our Masonry were aware of the Jews having been unacquainted with the doctrine of the Soul's Immortality until the Babylonish Captivity?

### TRADITION.

Neither the Ashmole theory nor the German theory is inconsistent with our tradition that speculative Masonry existed in the 17th century.

### ASHMOLE AND HIS FRIENDS.

Many think that Ashmole and his friends only got together the speculative elements which had long been floating about amongst the Rosicrucians, the Templars and the operative Masons.

### THE NON-OPERATIVE MASONS 1650—1700.

According to Bro. Findel, in the latter part of the 17th century, 1650—1700, the non-operative Masons brought forth from the ancient guild-chests the mouldering records of the lodges, and revived the old traditions, usages, and customs of the fraternity, rejecting what seemed to them unsuitable for the age in which they lived, or else remodelling to make it suitable.

### HISTORY OF ENGLISH FREEMASONRY.

My experience, 1831—1838, will not allow me to believe that a reliable history of English Freemasonry can be written until, for the earliest centuries amongst other materials, all records, and for the later centuries, amongst other materials, all family letters, shall have been thoroughly examined.

### THE YEAR 1717.

The year 1717 is the year which gave us the term "Grand;" and it should seem to be the year which gave us what is infinitely more precious—it should seem to be the year which gave us Toleration.

## MASONIC NOTES AND QUERIES.

### DEPUTY GRAND MASTER MANNINGHAM.

See the *Freemasons' Magazine*, vol. 19, page 133, and the present volume, pages 331 and 369. The copy of the portion of the correspondence between the Grand Lodges of England and Holland which Bro. Hertzvold has printed, was some weeks ago added to a Masonic Collection in Lincoln's Inn Library, after a transcript had been made of the two omitted paragraphs; otherwise it should at once have been forwarded to Bro. Hughan. But he will not, I apprehend, find that to procure a little book from the Hague is more difficult for a Mason resident in England than for a Mason resident in France. In compliance with the request of a correspondent, whose curiosity in the matter is not very intelligible, the two omitted paragraphs are subjoined:—

"The three questions you ask me the Constitution Book will resolve. The Grand Master, or Deputy Grand Master, always presides in Grand Lodge; and, whenever they honour a private lodge with a visit, the Master of such lodge immediately resigns the chair if they choose to accept it; for they have votes, and preside over all lodges by virtue of their high office. When they visit in form, they always take the chair; but, if the visit is private, they accept or refuse as they think proper. The Grand Wardens never act as Grand Wardens but when the Grand Master or his Deputy presides. If the Master of the lodge is absent, the Past Master or the Senior Warden supplies his place, just as the private regulations of such lodges direct.

"Our Healths in lodges are first; the King and the Craft, with 3 × 3; next, the Grand Master, with 3 × 3, thirdly; the D.G. Master and G. Wardens, with 3. Then we drink Past G.M., foreign brethren of distinction by name, as the Emperor, King of Prussia, &c; after—the general toast of the Craft."—C. P. Cooper.

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### MASONIC SONG.

Can you, or any of your readers inform me where I can purchase the song which contains, as near as I can remember, the following verse?—

"Come all you Freemasons that dwell around the globe,
That wear the badge of innocence, I mean the royal robe;
For in Heaven there is a lodge, and St. Peter keeps the door,
And none can enter in but such as are pure.

I remember hearing it sung, as a child, a many years ago, and this verse is the only one retained in my memory. During many visits to lodges, I have never heard the song given, or have met with any one who knew it. Perhaps some of your readers have heard it, and can give me the requisite information.—W.M.

### MASONIC AGONY.

The letter of "Pointed," under this heading, is not dated. Possibly "Pointed" felt some hesitation in letting the world know of his residence in Bethlehem. He has "piled up the agony" a little too high. When he descends, I am ready to discuss with him.—J.A.H.

### BRO. BINCKES AND MASONIC RESEARCH.

I must profess myself quite charmed with the eloquent letter of our distinguished brother in the *Magazine*, pages 410, 411. Were Bros. Buchan and Hughan, *cæteris paribus*, to devote their talents to enobling the Order by enlarging its bounds and strengthening its stakes, so as to make its charities more comprehensive and its influence more omnipotent. Were they, I say, to strive to make this Freemasonry of ours what it should be, a Temple for the worship of the *Great Unseen*, whether adored as Jehovah, Jove, or Lord, it would be acknowledged their task was more congenial and more in accordance with its sublime tenets. I have taken a great interest in the *free fight* which has been raging and still rages about 1717. I regret it, as I think the brethren might be better employed, and it does not matter one iota to us whether Freemasonry was founded A.D. 1717 or B.C. 1717. We must accept the present tense and let the dead bury their dead.—REITAM.

### "A MASONIC STUDENT" AND THE ANTIQUITY OF FREEMASONRY.

At page 171, August 29th, 1868, "A Masonic Student" promises to bring forward certain Masonic proofs, which he asserts he has. He repeats this at page 308, for Oct. 16th, 1869, but he has not done it yet! Why is this?—W.P.B.

### NE SUTOR ULTRA CREPITAM.

Will you kindly allow me to inquire from "Historicus," how can the marriage of Queen Victoria to H.R.H. the Prince Consort convey the succession of Kings of Great Britain and Ireland, &c., to the descendants of the latter. Is he aware that *Sigma* in Greek is sometimes pronounced with a hard sound, as of K, and sometimes with a soft sound, as of C in "cessation," and that the Greek $\chi$ is indifferently *X* or *KS*.—ARGIVE.

### MASONIC RESEARCH.

"N.B.," at page 389, having paid his devoirs so ably to Bro. Jesse Banning, of page 371, he could not do better than take Bro. Frederick Binckes, of page 410, in hand in a similar manner.—W.P.B.

### BRO. HUGHAN AND "POINTED" (p. 372).

Bro. Hughan informs us, at page 372, that because Masons before last century used signs and secrets, &c., they were therefore different from other trades; and at page 321, Oct. 23rd, where he promises to give a short article upon the subject, he consoles himself with the reflection that it will be easier for him to prove the existence of speculative Masonry before 1717 than it will be for Bro. Buchan to prove that other trades had words and grips as well as the Masons. I am afraid that Bro. Hughan has been rather hasty here, and if he read the remarks at page 384, I should not be astonished at his taking further time to consider before he writes the articles he then contemplated. More, if Bro. Buchan backs up his statements satisfactorily, it must "go far to alter *his* (Bro. Hughan's) opinion on *secret* operative Masonry before the 18th century."—POINTED.

## CORRESPONDENCE.

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

## MASONIC REFORM.

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

Dear Sir and Brother,—In my correspondence published in your journal during the course of the last eleven years, besides a variety of miscellaneous subjects, there are four to which I have lost no suitable opportunity of directing attention, namely: The erection of special buildings for our lodges, and the abandonment of taverns and hotels. The desirability of a decision by the Masonic authorities as to the correct form of ritual, and its enforcement, so as to produce not only uniformity but propriety in the details of the working. A limitation of the period during which a Grand Master should be eligible for annual re-election. A similar limitation as regards Prov. Grand Masters.

Though I cannôt say that the expression of my opinions has in any cases produced a definite result, still I hope that, as one of the pioneers, I have led brethren to think on these subjects. and thus, combined with the efforts of others, have forwarded a solution of questions which a few years ago appeared very distant, from the apathy displayed in regard to them.

On the first of these points much has been accomplished, and much still remains to be done. The tide of opinion has set in favourably, but in many districts the great difficulty is the provision of the necessary funds, and in some this is insuperable. I can point to several places in my neighbourhood where a suitable building has been erected without first counting the cost, and hence much subsequent embarrassment has occurred. I cannot but think that it is possible to devise a plan by which the Grand Lodge might render temporary pecuniary assistance, taking care to have ample security for the repayment of any loan within a fixed period, and until that takes place receiving interest on the amount advanced. The second question has lately been brought prominently forward by many eminent brethren, and is at last to be formally introduced in Grand Lodge at its meeting next week by Bro.

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Stevens, P.M. 720, and he has the best wishes for success of a large number of Masons. The third suggestion I have named is also, it would appear, on the eve of realization, general opinion being favourable to it, and probably the only question which will require discussion and consideration is, whether the term shall be three, five, or seven years, there being three distinct propositions relative to it. In the Grand Mark Lodge three years is the term adopted, and perhaps wisely, seeing that this is but a secondary branch of Masonry, not yet very extensively developed. My own view is that it is too short a time for the Craft Grand Master to hold sway, and that either of the other periods named is preferable. As to my fourth question, no movement seems to be made as yet, though, should the third be adopted, this will probably follow as a natural sequel. It appears to me more important than the third, because the members of Grand Lodge must annually vote on the question of a Grand Master for the ensuing year, whereas they have no voice whatever in the appointments to Prov. G. Masterships, which lie entirely with the Grand Master. As an alteration in this respect will be an interference with the present prerogative of the Grand Master, I think it will be at once admitted that such a limitation in the term of headship of a province should be decided upon before the election of a successor to the present M.W.G.M., the Earl of Zetland. For a Prov. G.M. three years' tenure of office is sufficiently long. I can point to one province where the Prov. G.M. did for many years, and I presume does still, adopt this term for his Deputy, and the plan worked well. Having, in common with many others, suffered long and continuously from the misrule of an unqualified Prov. G.M., whose successor has recently been installed, after an unpleasant struggle for seven years to obtain a change, I feel very strongly on this point, especially as all inquiry into the circumstances was refused. As the difficulty has occurred in one instance, it may in another, and it therefore behoves us to guard against it when a favourable opportunity, such as the present, offers itself.

Allow me further space for brief remarks on the letters of "A Prov. G. Officer," and Bro. F. Binckes. In reply to the former, I fear that, if permission were given to read the rituals, they would scarcely ever be committed to memory and rendered orally, and I question whether there would not, in that case, be a want of impressiveness. Such is my own idea, from what I have seen in France, where the course recommended by your correspondent is adopted. There are, of course, many other reasons against such a change. I prefer some arrangements, already laid before your readers some time ago, by which competent instructors should be formally sanctioned and recognised, and by which also candidates for the chair of a lodge should be tested as to their knowledge of the ritual before election. I have read Bro. Bincke's letter with great pleasure, as therein are expressed opinions which coincide much with my own. While admiring the efforts of many praiseworthy and valued Masonic friends who are seeking truth in their endeavours to unravel the early history of our Order, and, far from wishing to stifle research, I have been unwilling to take part in the discussion, under a conviction that from a variety of circumstances there are no data available, and the more I have read of the investigations of others on this head, the more have I felt that "we are perplexed;"—would that I could finish the quotation and add "but not in despair." I fancy there are many who agree with me in this view.

Yours fraternally,

H.H.

## DR. LIVINGSTONE.

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

Dear Sir and Brother,—We all wish to hear reliable news of this intrepid African explorer, but, better still, we desire to see himself. At the meeting of the Royal Geographical Society lately, Sir Roderick Murchison read a long letter purporting to be from him; yet, unless it is his usual style, there are passages in it which cause me to wonder if it can really be from him. Perhaps the reference to Ptolemy may be all right, also, a little further down, the giving of the *latitude* several times without the longitude, yet the style towards the end reminds me somewhat too much of the preface to a begging petition, and has rather much of self-complacency about it surely to be his usual style; then the words occur, "the defects, unavoidable in the circumstances, you will kindly excuse." These defects, I suppose, refer to the *writing*. Somehow it appears to me that in such a long letter the Doctor might have given us more information than we have got.

The above reflections crossed my mind upon reading the letter carefully, under the following circumstances, which show how, upon a very slight foundation, the most exaggerated stories rise and spread, viz.: I met a gentleman lately who asked me if I had heard of that new race of men, quite different from all others, lately discovered by Dr. Livingstone in Africa, who lived in caves underground so large that rivers run through them into underground seas, and so on. Not having read the Doctor's letter at the time, I was asked to do so, especially, observed my friend, as it bears upon a former architectural article of yours which appeared in the *Magazine*, and regarding which we differed slightly. The following is the passage in the Doctor's letter bearing upon this point:—

"P.S.—Always something new from Africa. A large tribe live in underground houses in Neua. Some excavations *are said* to be 30 miles long, and have running *rills* in them. A whole district can stand a siege in them. The writings therein, *I have been told* by some of the people, are on wings of animals, and not letters. Of course, I should have gone to see them. . . . . Very dark, well made, and outer . . . . My *eyes slantingwards*."

The italics are mine; we find it is "rills," not rivers, and there is a good deal of the "it is said" in the matter. However, the description in the "P.S." is rather more probable than the *viva voce* description I got. In conclusion, I join the prayer of many thousands for the Doctor's welfare, if he be still in life; and that, if such be the case, may he be spared to come back to us in safety to personally recount all his trials and difficulties, his new knowledge and noble achievements.

Yours fraternally,

W.P.B.

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# THE MASONIC MIRROR.

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

## MASONIC MEMS

THE Grand Lodge of Mark Masters of England and Wales will be held at the Freemasons' Hall, Great Queen-street, on Tuesday, the 30th inst., at 5 o'clock.

TYLERS of Lodges, Janitors of Chapters, Equerries of Encampments, &c., in England, Scotland, and Ireland, are requested to forward their names and addresses to the Publisher of THE FREEMASONS' MAGAZINE, so that a complete Register and Directory may be compiled.

WE are happy to announce to our readers that the R.W. the Prov. G.M. of Monmouthshire, Bro. John Etherington Welsh Roll, of the Hendre, has given the magnificent sum of one thousand pounds to the funds of the Monmouth Infirmary.

THE Prov. G. Lodge for Hampshire and the Isle of Wight, will be held at the Hartly Hall, Southampton, on Tuesday 30th inst. at 11 o'clock, under the presidency of the R.W. Bro. the Earl of Carnarvon.

ANCIENT AND ACCEPTED RITE.—*Consecration of Rose Croix Chapter at Bournemouth.*—Several members having petitioned for a warrant to open a Rose Croix Chapter at Bournemouth, the Supreme Grand Council of the 33° of the Ancient and Accepted Rite for England and Wales, and the dependencies of the British Crown, have granted a dispensation to back this degree for a twelvemonth, at the end of which time, if a satisfactory progress has been made, they are prepared to grant the warrant. On Tuesday 16th inst., the Illustrious Bros. C. T. Vigne, Sovereign Grand Commander; H. C. Vernon, Lieut-Grand Commander; Captain N. G. Philips, Grand Treasurers Members of the Supreme Grand Council, assisted by Bro. J. M. P. Montague, and Hyde Pullen, of the 32°, attended at Bournemouth and consecrated the chapter. The brethren of the Bournemouth Chapter of Rose Croix afterwards entertained their illustrious visitors at a banquet, given at the Belle Vue Hotel. The members of the Supreme Grand Council left early, having to visit and consecrate other chapters in the west of England. We are informed that the chapter furniture and the knight's clothing and regalia, supplied by Bro. J J. Caney, gave the greatest satisfaction.

WE are informed that the lodges in the Isle of Wight do not intend to recognize the junction of the Isle of Wight with the province of Hampshire, but intend to appeal against it at Grand Lodge, on the ground that the M.W. the Grand Master had not authority to join the two Prov. G. Lodges without the sanction of Grand Lodge.

## GRAND LODGE,

The following is the agenda of business to be transacted in Grand Lodge on Wednesday, 1st December, 1869.

1. The minutes of the Quarterly Communication of the 1st September, 1869, for confirmation.

2. The M.W. Grand Master will announce that it is his Lordship's desire to retire from the Grand Mastership at the end of his present year of office.

3. Nomination of a Grand Master for the ensuing year.

4. Election of twelve Past Masters to serve on the Board of Benevolence for the year ensuing.

5. Report of the Board of Benevolence for the last quarter,

6. Report of the Board of General Purposes. "To the United Grand Lodge of Ancient Free and Accepted Masons of England. The Board of General Purposes beg to report—1. A complaint was preferred against Bro. Robert Daly, the W.M. of the New Wandsworth Lodge (No. 1,044), New Wandsworth, for having promoted and permitted the removal of the lodge into London without having previously obtained or even applied for the sanction of the Most Worshipful Grand Master; and of having summoned a meeting of the lodge in London, and of having there opened the lodge and proceeded with Masonic business. The Master was also charged with having permitted members of the lodge, in arrear with their subscriptions, to vote, in contravention of the by-laws. The Master and Wardens were summoned to attend and produce the warrant and books. Bro. Robert Ord, a P.M. of the lodge, attended for the Master, who, it was stated, was too ill to be present, and stated he had the entire authority of the Master to act for him, and to submit to the judgment of the Board. The complainants also attended to support the charges. The Board having heard the evidence adduced on both sides, and having carefully considered the matter, resolved—'That the charge of illegal removal to London and there entering on Masonic business was fully proved, and that the lodge be admonished to resume its meetings at the authorised place at New Wandsworth.' The Board further resolved—'That the Master, Bro. Robert Daly, for his conduct in the matter, be fined the sum of three guineas, and be admonished to be more careful in his future Masonic proceedings. With regard to the other charge, the Board were of opinion that it wss not proved.' 2. The Board have had a catalogue of the books in the library at the hall prepared under the supervison of Bro. Henry W. Hemsworth, a member of the Board, who kindly undertook the duty. The catalogue has been printed, and copies are deposited in the office of the Grand Secretary.

To the report is subjoined a statement of the Grand Lodge accounts at last meeting of the Finance Committee, held on the 11th November, 1869, showing a balance in the hands of the Treasurer of £1,630 11s. 5d., and in the hands of the Grand Secretary, for petty cash, £75.

7. Report of the Committee on the Fund of Benevolence, the further consideration of which was deferred from the last Quarterly Communication.

8. Proposed motions:—By Bro. John H. Wynne, P.M. 101., 1. "That those brethren, who were candidates at the last election, and did not succeed to be elected on the Annuity Fund, shall receive £15 per annum from the Benevolent Fund, until they shall be elected on the Annuity Fund." By Bro. Joshua Nunn, G.S.B., 2. "That provided the resolution, proposed by Committee on the Fund of Benevolence, to "replace the last paragraph of No. 6 Fund of Benevolence (in the Book of Constitutions), be passed by Grand Lodge."

To move—"That the form of the certificate required to be sent to the Lodge of Benevolence with all petitions (and to be signed by the visitor, a member of the lodge, or some other brother) be referred back to the said Committee on the Fund of Benevolence for details and adjustment.

By Bro. John Udall, P.G.D., 3. "That the sum of £50 be given from the Fund for General Purposes.—That the money b placed in the hands of the Secretary of the Asylum of the Royal Masonic Institution for Aged Freemasons and Widows of Freemasons, to supply the inmates at Croydon with coals during the winter season."

By Bro. Raynham W. Stewart, W.M. Nos. 12 and 453.

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4. "That in future the issue of free votes in consequence of the grants from Grand Lodge and Grand Chapter be hereafter discontinued, and that the rules and regulations of the Institution be amended as follows, viz.:—Rule 17, expunged; Rule 31, to omit the words 'Lodge, Chapter, and' in the seventh line."

By Bro. James Stevens, P.M. No. 720.—5. "That with a view to securing greater uniformity of working and observance of the 'same usages and customs' throughout the several lodges held under the authority of the Grand Lodge of England, a committee of Past Masters be appointed to inquire into the merits of the respective systems of working now in practice, and to report to Grand Lodge thereon, with such recommendations as they may think necessary to prevent deviation from the established mode such deviations being, according to the Constitutions of Freemasonry, improper and not to be justified or countenanced."

By Bro. J. Rankin Stebbing, P.G.D.—6. "That in the opinion of this Grand Lodge no future Grand Master should hold that office for more than three years in succession, unless in the case of a Royal Prince, when the restriction should apply to the Pro-Grand Master."

By Bro. Raynham W. Stewart, W.M. Nos. 12 and 453.—7. "That no brother (except a Prince of the Blood Royal) shall be eligible as Grand Master for a longer period in succession than five years."

By Bro. Æneas J. McIntyre, G. Registrar.—8. "That the Book of Constitutions, page 46, article 4, be altered by expunging the words 'until the next meeting of the Grand Lodge.'"

By Bro. Joseph Smith, P.G. Pursuivant.—9. "That the office of Grand Master shall not be held by any brother for a longer period in succession than seven years, except in the case of a Prince of the Blood."

By Bro. John Savage, P.G.D.—10. "That the office of M.W. Grand Master shall not be held by any brother for a longer period than four years in succession. This law shall not extend to a Prince of the Blood Royal, but it shall extend to any brother whom he may appoint as the M.W. Pro-Grand Master."

9. Appeal of Bro. George Bease against his expulsion from the Order, by the District Grand Lodge of Bombay.—N.B. papers relating to this appeal will be in the Grand Secretary's office till the meeting of Grand Lodge, and open for the inspection of the brethren during office hours.

## Craft Masonry.

### ENGLISH CONSTITUTION.

### METROPOLITAN.

LODGE OF FIDELITY (No. 3).—This ancient lodge met at Freemasons' Hall, on Thursday, the 11th inst., Bro. G. Cording, W.M., in the chair, supported by his officers and a number of the brethren. The minutes of the former lodge having been read and confirmed, the W.M. raised Bros. Roff, Mordin, Young, and Barten to the sublime degree of M.M. Mr. Frodsham was proposed for initiation and was unanimously approved of. The business disposed of, the brethren adjourned to the banquet. Bro. Donald King was present as a visitor.

MORIA LODGE (No. 92).—The regular monthly meeting of this lodge was held on Tuesday, the 23rd inst., when the following brethren were present:—Bros. Thorne, W.M.; Horne, S.W.; Latter, J.W.; Perrin, S.D.; Ledger, J.D.; Jacob, I.G.; Atkins, Palmer, Potter, Webster, White, Williams, and Houle, P.M.'s. The following visitors were also present:—Bros. J. R. Stevens, P.M. 18, S. Chaplin, 108; W. Pettafor, 892; and A. A. Morler, 108. The business included the election of W.M. for the ensuing year, when the choice of the brethren fell upon Bro. Horne. Bro. G. W. K. Potter was re-elected Treasurer.

EASTERN STAR LODGE (No. 95).—On Monday, the 16th inst., this lodge met at the Ship and Turtle Hotel, Leadenhall-street. Bro. R. Bateman occupied the chair, supported by Bros. G. S. Ayres, S.W.; P. Edinger, J.W.; T. Ducas, S.D.; E. W. Davis, P.M., Treas.; F. L. Goode, P.M.; J. Marriott, P.M. Bros. Firth, Roberts, and Wicks were passed to the second degree. A petition to Grand Lodge on behalf of the widow of a brother formerly a member of this lodge was signed. Business concluded, the lodge was closed in due form.

ST. GEORGE'S LODGE (No. 140).—On Wednesday, the 17th inst., the regular meeting of this lodge was held at the Trafalgar, Greenwich. The following were present:—Bros. E. W. Pook, W.M.; C. Hudson, S.W.; E. Johnson, J.W.; R. B. Webster, S.D.; W. E. Laurence, I.G.; A. H. Tattershall, P.M. & Sec.; G. W. Edington, P.M. & Treas.; E. Hubbuck, P.M.; W. Noak, P.M. There were also present as visitors:—Bros. W. Downing, 149; E. Downing, 149; C. Waydeline, 193; Perridge, S.W. 79; Palmer, 79; Halsey, P.M. 134; Webb, P.M. 72, 193, 890; Bumpstead, 548; J. Roper, 147. Bros. Jardine and Webb were passed to the degree of F.C. Ten pounds were given from the Benevolent Fund of the lodge to Bro. Noak, P.M., to be added to his list on the occasion of his acting as Steward at the Festival for Aged Freemasons and their Widows in January next. One guinea was given from the general funds of the lodge to a widow of a distressed Mason. The lodge being closed, the brethren partook of a sumptuous banquet of the usual style, provided by the manager of the Trafalgar.

PANMURE LODGE (No. 720).—This lodge held its regular monthly meeting at Bro. Lilley's, Balham Hotel, Balham, on Monday, the 15th inst. The W.M., Bro. Wolpert, presided, assisted by his officers and a fair attendance of brethren. One brother was passed to the degree of F.C., and another was raised to the sublime degree of Master Mason. The business concluded, the brethren adjourned to the banquet, after which the usual loyal and Masonic toasts were given and responded to. Bro. Dr. Harrison was present as a visitor, and kindly officiated as I.P.M. The W.M. alluded to the absence, through illness, of Bro. Thomas, P.M. & Treas., which announcement was received by the brethren with evident expressions of regret, that brother being so thoroughly identified with all that concerns the interests of the Panmure. After the Tyler's toast had been duly honoured, the brethren separated.

YARBOROUGH LODGE (No. 554).—This lodge met at the Green Dragon, Stepney, on Thursday, the 4th inst. Bro. George Roberts, W.M., was in the chair, assisted by Bros. Stevens, Hamilton, and Mosely, P.M.'s; Barnes, S.W.; Chadwick, J.W.; Kerry, S.D.; Morrison, J.D.; Coards, I.G.; Speight, Tyler, and many other brethren. Bros. Saqui, Lacey, and Curtis were present as visitors. Bros. Seatie and Allen were passed to the degree of F.C. Josiah Green, Sec., tendered his resignation on account of serious indisposition. Bro. Isaac Saqui presided at the harmonium in his usual masterly manner.

NEW CONCORD LODGE (No. 813).—This lodge held their regular meeting at the Rosemary Branch Tavern, Hoxton, on Friday the 19th inst. There were present: Bros. J. Hart, W.M.; T. Bartlett, S.W.; M. J. Atkins, J.W.; J. Salisbury, S.D.; J. Blyth, J.D.; G. Absell, I.G.; McDavitt, Org.; Lloyd, Steward; Wilson, I.P.M.; W. H. Main, P.M., and Hon. Sec.; Jno. Emmens, P.G.P., and P.M. and Treas. The visitors were: Bros. Wild, Old Concord; Gabb, Jubilee; Forbes, Prosperity; McLea, Egyptian, and Linn. Bro. Mountford was raised to the degree of M.M.; and Bro. Cain was passed to the degree of F.C.; and Messrs. Taylor, Gabb, jun., Holbauer, and Shellard, were initiated. Five pounds were voted towards the list of Bro. Bartlett, S.W., who has consented to stand as Steward to the Benevolent Institution. The whole of the ceremonies was most ably performed by the W.M.

BUCKINGHAM AND CHANDOS LODGE (No. 1,150).—This lodge met at the Freemasons' Tavern, Great Queen-street, on Wednesday, the 17th inst. Bro. J. B. Mirichton, I.P.M., acted as W.M., and was supported by Bros. G. Hunt, S.W.; S. Mullens, J.W.; J. Whichurst, Treas. and P.M.; J. S. Charlton, Sec.; P. de C. Louf, S.D.; R. Dixon, J.D.; J. G. Dobbs, I.G.; C. W. Creed, P.M.; J. D. Canleher, Prov. G. Steward. Bro. Laing, Strongman Lodge, was present as a visitor. The business of the evening included the election of W.M., the choice of the brethren falling upon Bro. Hunt, S.W. Bro. J. Whichurst, Treas., and Bros. Louf, Whitmarsh, and Atkins, auditors, were reappointed. A letter of condolence was ordered to be sent to Mrs.

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W. F. Smith (the widow of Major W. F. Smith, W.M.), who died in July last, forwarding the jewel granted to him as Steward of the inauguration festival.

### MIDDLESEX.

UXBRIDGE.—*Royal Union Lodge* (No. 382).—On Monday the 15th inst., this old lodge met at the Masonic Hall. Bro. G. Fehrenbach, W.M., presided. Bros. W. H. Coulton. S.W.; Jaquin, J.W.; Lonsdale, S.D.; J. L. Coulton, J.D.: Cloake, I.G.; Wm. Coombes, P.M., Hon. Sec.; Limbert, S.; Adams, P.G., Purst.: Weedon, P.M.; Wintingheld. P.M.; Claisen, P.M.; Horsley, P.M.; Codner, P.M.; Line, Heale, Blockley, King, jun., E. C. Woodward, &c., Visitor: Bro. Baber, P.M., 452. The lodge having been opened, the minutes of the last lodge meeting and lodge of emergency were read and confirmed. The ballot was taken for three gentlemen as candidates, which proved unanimous. The lodge was opened in the second degree, and Bros. Chisholme, Heale, and Lunt, were questioned as to their proficiency in their degree, and their answers were very satisfactory. The lodge was opened in the third degree, and these three brothers were raised to the degree of M.M.'s. The lodge was resumed to the first degree, and Mr. Kost was initiated. The election of W.M. and Treas. then took place, when the S.W., Bro. W. H. Coulton was duly elected W.M., and Bro. E. C. Woodward, Treas. for the ensuing year. The business of the evening being concluded, the lodge was closed in due form, and the brethren adjourned to the Chequers Hotel for refreshment. The usual loyal and Masonic toasts followed. The harmony of the evening was greatly enhanced by the vocal abilities of Bros. Horsley and Bimbert. The brethren separated at an early hour.

## PROVINCIAL.

### DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 710).—The monthly meeting was held on Thursday, the 18th inst., at the Masonic Rooms. In the unavoidable absence of the W.M. and the I.P.M., the chair was taken by Bro. Heath, P.M., and the lodge was opened soon after 5 p.m. Bros. Cumming, S.W., Bro. Niner, J.W., Stafford, S.D., Dr. Hains, J.D., occupied their respective chairs. By request, Bro. Dr. Hopkins took that of I.P.M., and Bro. J. Hains that of I.G. The acting W.M. gave the charge in the first degree to four brethren, who, on account of the length of the other proceedings, had not received it at their initiation at a previous meeting. They retired, and the lodge having been opened in the second degree. Bros. Rowse, Blacking, and Rattray, were raised to the rank of M.M. by the acting W.M. They then retired, and the lodge having been resumed in the first degree, in the absence of the Secretary, who had sent a note of apology, the minutes of the previous meeting were read by Bro. Watson, P.M., and, with the understanding that or two omissions should be supplied, were confirmed. The lodge was resumed in the third degree, the newly-made Master Masons were invested, and the first part of the traditionary history was given them by Bro. J. Heath, the remainder and the charge by Bro. Dr. Hopkins, and the working tools were explained by the J.W. The lodge was again resumed by the acting W.M. in the first degree, and a ballot was taken for Bro. Henry J. Presswell as a candidate, which, after testimony from several brethren as to his character and worthiness, proved unanimous in his favour. Bro. Eldrey proposed a gentleman for initiation at the next meeting, seconded by Bro. Rattray. Bros. Elliott, Colden, Waddington, and Woolridge were passed to the degree of F.C. by Bro. Dr. Hopkins, who called on Bro. Niner, J.W., to explain the working tools. The lodge was resumed in the first degree by Bro. J. Heath. On the proposition of the acting I.P.M. and the W.M., it was determined to purchase the set of drawings of the Masonic Schools which had been sent for approval. Mr. Presswell was admitted, properly prepared, and duly initiated by Bro. Dr. Hopkins, Bro. Niner, as before, explaining the working tools The acting I.P.M., at the request of Bro. Owen, P.M., who had been unable to remain, suggested that steps should be taken to form a regular lodge of instruction. After some little discussion, Bro. J. Heath directed that a notice on the subject should be placed on the next circular summons. It may be added that in obedience to the command of the Prov. G. M., that none but P.M.'s of a lodge can under any circumstances occupy the chair, during the ceremonies of the first and second degree the pedestal was moved and placed opposite the chair of the acting I.P.M., he being a P.M. of other lodges, but not of 710. The lodge was closed at 9.15 p.m., and the brethren adjourned for an hour's social intercourse.

### ESSEX.

SAFFRON WALDEN.—*Consecration of Saffron Walden Lodge* (No. 1,780).—On Tuesday, the 16th inst., a new Masonic Lodge was consecrated at Saffron Walden; and Mr. Joseph Bell, of that town, was chosen as the first Master. Upon this occasion assistance was rendered by several of the Prov. G. Officers, and also by members of the Craft residing in the adjacent counties of Hertfordshire and Cambridgeshire. Among those present were: Bros. Robert John Bagshaw, Prov. G.M.; Andrew Meggy, Dep. Prov. G.M. The following were also present, viz.: Bros. John Wright Carr, G. Sec. of the province; J. W. Myer, P.M., G. Reg.; Arthur Goodchild, P.M. and P.J.G.D., 276; Frederick Bailey, 441; James Nicholl, G. Sec., 276; M. H. Winder, 1,280; Thos. Smee, G.S., 276; Edward Taylor, S.W. 409; Rev. J. Fred. W. Bullock, S.W.; H. S. Wyman, W.M., 409; Henry Archer; Henry Clubb, S.D. 409; Francis W. Bell, P.M. 441, 88; George Wilderspin, S.W. 441, 88, 1,280; Robert T. Grief, W.M., 441, 88, 1,280; Joseph Bell, P.M., 441, W.M., 1,280; William Bays, 88; John Vial, J.W., 441; and others. The consecration took place in the large room of the lodge, and the presiding officer, *pro. tem.*, A. Goodchild, P.M., with his Wardens, opened in the three degrees; the Chaplain (Bro. the Rev. J. F. W. Bullock) invoked a blessing on the undertaking; the Grand Secretary of the province then read the warrant from the Grand Lodge of England; after which the ceremony of consecration was performed strictly in accordance with the ancient usages and customs, the censer being carried by the Chaplain, and the vessels of corn, wine, and oil by three P.M.'s; during the anthems Bro. George Wilderspin presided as Organist. The lodge having been duly consecrated, the R.W. Prov. G.M. proceeded to invest Bro. Joseph Bell as the first W.M. of the Saffron Walden Lodge, No. 1,280, who invested Bro. the Rev. J. F. W. Bullock, S.W., and Bro. Matthew H. Winder, J.W.; the other officers were also appointed before the closing of the lodge, At a later period of the day, the brethren sat down to an excellent banquet, provided by Mr. Spicer, at the Rose and Crown Hotel. During the evening allusion was made to the names of those desiring of being elected members, and from what transpired there is ground to anticipate considerable prosperity for the new Saffron Walden Lodge, number twelve hundred and eighty.

### LANCASHIRE (EAST).

ROCHDALE.—*St, Chad's Lodge* (No. 1,129).—The annual festival of this lodge was held at the Roebuck Hotel, on Wednesday. The lodge was opened at 4.15 p.m. in due form and solemn prayer, by Bro. Jas. Hadfield, P.M., when the minutes of the former lodge and meeting of committee were read and confirmed. It was moved by Br. C. M. Jones, seconded by Bro. J. Fothergill, and resolved, that Bro. E. G. Heape represent the Charity Committee, which was carried unanimously. The lodge was opened in the second degree, when Bro. J. M. Wike, P.G.S.W. took the chair, and Bro. E. G. Heape was then presented by Bro. J. Hadfield, P.M., for installation as W.M. for the ensuing year, which ceremony was performed in a most efficient and solemn manner by Bro. J. M. Wike, P.G.S.W. Bro. E. G. Heape, W.M., then appointed, and Bro. J. M. Wike, P.G.S.W. invested the following officers, delivering to each of them an address suitable to the occasion:—Bros. H. H. Moore, S.W.; Jno. Fothergill, J.W.; Jno. Briggs, S.D.; Andrew Eastwood, J.D.; J. R. Moffatt, I.G.; C. M. Jones, Prov. Dir. of Cers.; James Hadfield, P.M., 1,129, Treas.; H. Turner, P.M., 54, Sec.; Edw. Clegg, Tyler. The lodge was closed in due form and solemn prayer at the hour of 5.40 p.m. The brethren adjourned to celebrate the annual festival.

ROCHDALE.—*Royd's Lodge* (No. 816).—The regular meeting of this lodge, held at Spring Gardens, Wardle, took place on Monday the 18th inst. Bro. Joel Rigg, W.M., presided, and supported by Bros. James Jackson, jun.; John Jackson, P.G.S.W.; James Kershaw, P.M.; James Midgley, P.M., Sec.; Wm. Kershaw, P.M., &c. The visitors present were: Bros. William Davies, P.M., 54; Abraham Rigg, S.W., 367; George Rothwell, Sec., 367. Bro. Lawrence Lord was advanced to a higher degree. The election of W.M. for the ensuing year then took place, when Bro. James Jackson was unanimously elected by ballot.

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BARROW IN FURNESS.—*Hindpool Lodge* (No. 1,225).—A meeting of this lodge, held at the Queens Hotel, took place on the 16th inst. There were present:—Bros. Geo. Dunfield, P.M.; Arthur Worrall, P.M.; W. H. Silver, S.W.; R. W. Graham, J.W.; W. Ashburner, jun. Treas.; Thos. Leary, Scc.; G. S. Ormandy, S.D.; Dr. Sinclair, J.D.; J. Minis, I.G.; H. Stuart, Org.; J. Canby. Tyler. Bro. Thos. Kendall, J.D. 1021 and Bros. Johnson, Howard, 1021 were present as visitors. Mr Day Woodhouse was initiated, Bros. Nicholls and Turvey passed, and Bro. Wilkinson raised to the sublime degree of M.M. The first and second degrees were given with full choral service.

## LANCASHIRE (WEST).

LIVERPOOL.—*Ancient Union Lodge* (No. 202).—This lodge, held at the Masonic Temple, 22, Hope-street, met on Thursday the 18th inst. Present: Bros. J. M. Pastor, P.M.; J. Laidlaw, P.M.; B. W. Rowson, I.P.M.; E. Hughes, S.W.; R. Rulman, J. W.; J. Parsons, Sec.; C. R. Martorell, J.D.; G. R. Shepard, I.G. Visitors: Bros. C. J. Bannister, P.G.S.B. of England; James Hamer, Prov. G. Treas., West Lancashire; J. K. Smith, P.M., 1,094; R. H. D. Johnson, P.M., 1,094. In the absence of the W.M. Bro. John Hughes, the chair was taken by the I.P.M., Bro. B. W. Rowson, who initiated Messrs. Samuel Myers and Daniel Williams. The business of the evening included the appointment of an audit committee, the proposition of Mr. J. S. Hunt for initiation, when the brethren adjourned to the banquet, of which about thirty partook.

## LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*John of Gaunt Lodge* (No. 523.)—The brethren of this lodge assembled for their usual monthly meeting at the Freemasons' Hall, on Thursday the 12th inst., under the presidency of Bro. Toller, W.M., who most ably conducted the ceremonies of the evening. The P.M.'s present were: Bros. Kelly, D. Prov. G.M.. and W.M., 279; Duff, W. B. Surette, Treas.; and C. Johnson, Org.; and Bros. Buzzard, S.W.; Sculthorpe, J.W.; Baines, Sec.; Rev. Dr. Haycroft, S.D.; Partridge, J.D.; Atkins and Sargeant, Stewards; Lewin, I.G.; E. Spencer, Marr, Richardson, Fletcher, and Dunn; Bembridge, Tyler. Visitors; Bros. Pettifor, P.M.; Weare, P.M.; Miller, Palmer. Ride, Pegg, McAllister, and Donisthorpe, of St. John's Lodge, No. 279. The lodge having been opened, a ballot was taken for four candidates for initiation, viz: the Revs. John Halford, M.A., of Wistow, and William Targett Fry, M.A., of St. Andrew's, Leicester; and Messrs. Charles Whitaker, F. J. Smith, were unanimously elected. The two reverend candidates were prevented attending on this occasion, but the other two were severally initiated into our mysteries. On the conclusion of the ceremony, the W.M. gave the lecture on the tracing board, and the D. Prov. G.M. the charge to the candidates. The lodge having been opened in the second degree, Bro. Fletcher passed a highly satisfactory examination, after which he was duly raised to the third degree, with a full musical service, conducted by Bro. Charles Johnson on the organ. The lodge having been lowered to the first degree, among other matters of business, a long discussion took place on a motion by the Rev. Bro. Haycroft, D.D., on the expediency of having the present organ put into thorough repair, or replacing it by a more efficient instrument, which resulted in a committee being appointed to ascertain the cost of efficiently repairing the present organ, which was purchased by subscription on the erection of the Masonic Hall ten years ago. On the conclusion of the business the lodge was closed, and the brethren adjourned to refreshment, and spent an hour or two most pleasantly and harmoniously.

LOUGHBOROUGH.—*Howe and Charnwood Lodge* (No. 1,007).—A meeting of this lodge (which has been, unfortunately, dormant for the past two years or more) was held some weeks since for the election of W.M., when Bro. John Wilson, a Past Warden of the Lodge, was chosen to that office, and his installation was (after some delay) fixed to take place at the Bull's Head Hotel, on Thursday the 11th inst. The meeting was well attended by members and visitors from the Leicester lodges. The chair was taken by Bro. Major Brewin, one of the P.M.'s, and P.M., No. 523, and P. Prov. G.S.W., who performed the ceremony of installation in his usual highly efficient manner, assisted by Bros. Pettifer, P.M., 979, and P. Prov. G.S.W.; and Weare, P.M., 279, and P. Prov. G.S.D.; and others. The W.M. having appointed and invested his officers. A ballot was taken for Mr. Wm. Grimes Palmer, jun., surgeon, Loughborough, and Mr. Arthur George Chamberlin, Poor-law Auditor, Leicester, who having been duly elected, were severally initiated. On the conclusion of the business, the brethren adjourned to the banquet. It is hoped that now the lodge has been revived, it will, as at its establishment, have a prosperous career.

OAKHAM.—*Vale of Catmos Lodge* No. 1,265).—The second meeting of this lodge since its consecration was held at the Agricultural Hall, on the evening of Wednesday the 17th inst., when among the members of the lodge present were: Bros. Kelly, D. Prov. G.M.; Geo. Brown, W.M., and P.G.J.W.; the Revs. W. Langley, W.M. No. 1,130, and P.G.S.W.; W. K. Robinson, P.M. 1,130, and P.P.G.E.; and Fred. Orme, P. Prov. G.S.W., Herts, and Prov. G.C.; Geo. M. Ashforth, *M.D.*, S.W.; Thos. Markham, J.W.; Bennett, Sec.; Kew, S.D.: Hardy, J.D.; Capt. Bailey, Org.; Crowson, Morris, Fisher, and others. The lodge having been opened, and the minutes of the former meeting read and confirmed, a dispensation was read for the initiation of Mr. William Hibbit, as a serving brother, and, the ballot being unanimous in his favour, he was afterwards regularly initiated. Bros. Morris and Fisher were then examined as E.A.'s., and, having been approved, were then passed to the second degree; after which the D. Prov. G.M. (who presided during the ceremonies) delivered the lecture on the tracing board of the degree. Bro. the Rev. E. Hawley, of the Pelham Lodge, 939, was elected a joining member of this lodge. Some business in connection with the bye-laws having been transacted, and several propositions of joining members or candidates having been received, the lodge was closed by the W.M., and the brethren adjourned to refreshment at the Crown Hotel.

## OXFORDSHIRE.

CHIPPING-NORTON.—*Bowyer Lodge* (No. 1,036).—This lodge met at the Masonic Hall, on Thursday the 18th inst. Bro. D. H. W. Horlock, Esq., in the chair; supported by Bros. Henry Hartley, P.M.; Robert Parsons, S.W.; C. D. Faulkner, J.W.; and other brethren. Bros. Henry Margetts, P.M., Churchill Lodge; J. M. Byar, Lodge Caledonian (S. C.), were present as visitors. There being no business, the first section was worked. The brethren afterwards adjourned to the banquet, when a very pleasant evening was spent in the manner usual among Masons.

## SUFFOLK.

IPSWICH.—*St. Luke's Lodge* (No. 225).—A special lodge was held on the 4th inst., at the Coach and Horses Hotel, Brook-street, to raise Bro. Griffith and pass Bro. Edwards. Present: Bros. C. Davy, P.M., as W.M.; J. W. Robb, S.W.; J. Turner, P.M., as J.W.; A. Barber, Sec.; T. Prentice, I.G.; and Syer, Tyler: J. Whitehead, W. R. Taylor, W. T. Westgate, and S. B. King, P.M.'s; Lewis, Favre, Griffith, and Edwards. The lodge was duly opened and Bro. Edwards passed to the degree of F.C. The lodge was then opened in the second degree, and Bro. Griffith raised to the sublime degree of M.M. The ceremonies were ably performed by Bro. C. Davy, P.M., assisted by Bros. Whitehead and Westgate, P.M.'s. Lodge closed in peace with solemn prayer, and the brethren adjourned to refreshment. On the 10th inst. the regular monthly meeting took place. Present: Bros. P. Whitehead, W.M.; J. W. Robb, S.W.; J. Turner., P.M., as J.W.; A. Barber, Sec.; C. Byford, S.D.; G. Golding, J.D.; T. Prentice, I.G. and Tyler; Whitehead, Garwood, Davy. Westgate, and King, P.M.'s; Jackson, Pratt, Griffith, R. Dance, Meek, Flory, Skinner, Lewis, C. W. Godball, and others. The lodge was opened in the first degree, and the minutes read and confirmed. Bros. Dance, Jackson, and Favre were then passed to the degree of F.C., the ceremonies being conducted by Bros. Whitehead, Westgate, and Davy. The next and most important business was the election of W.M. for the ensuing year, when the suffrages of the brethren fell upon Bro. J. W. Robb. The present Treasurer and Tyler were also re-elected. Lodge closed down in peace, and the brethren adjourned for refreshment. The usual loyal, Masonic, and complimentary toasts were given and duly honoured.—On the 17th inst. a lodge of emergency was called by summons to ballot for, and, if accepted, initiated, Mr. G. Dance (leaving the neighbourhood) and Mr. W. Adams, Master Mariner (leaving for sea). Present: Bros. P. Whitehead, W.M.; J. W. Robb, S.W.; J. Turner, P.M., as J.W.; A. Barber, Sec.; C. Byford, S.D.; Golding, J.D.; Prentice, I.G.; and Syer, Tyler; Whitehead, Taylor, Westgate, and Davy, P.M.'s; Griffith, Dance, Godball, Lewis, Jabbot, and others. The ballot being unanimous, Messrs. Dance,

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and Adams were duly initiated, the ceremony being ably performed by Bro. J. Whitehead, P.M., the working tools explained by Bro. Westgate, P.M., the charge and lecture on the tracing-board by Bro. J. Whitehead, P.M. Lodge closed in peace, and the brethren retired for refreshment.

*British Union Lodge* (No. 114).—The usual monthly meeting of this old established lodge was held on the 18th inst. at the Masonic Hall. Present: Bros. Wm. Roby, P.M., W.M.; A. J. Barber, S.W.; P. Cornell, J.W.; Spalding, Sec.; and Schulen, P.M., Treas.; Spalding. Tyler. P.M.'s.: R.W.D.Prov. G.M. Rev. Isaac Lockwood, Chas. Schulen, and G. H. Moore. Visitor: Bro. C. Davy, P.M., 225. Owing to ill health, and other circumstances, several brethren were prevented attending. The only business on the summons being the election of W.M. for the ensuing year, when Bro. A. J. Barber was unanimously elected. The Treasurer, Bro. P.M. Schulen, was re-elected, and also Bro. Spalding, Tyler. Lodge closed, and the brethren retired to the banquetting hall.

*Perfect Friendship* (No. 376).—The usual monthly meeting of this lodge was held at the Great White Horse Hotel, on Wednesday the 17th inst. Present: Bros. Stoddon, W.M.; J. R. Stephens, S.W.; W. A. Smith, J.W.; J. R. Fraser, S.D.; J. Waller, J.D.; S. B. King, P.M., Sec.; W. P. Mills, P.M., Treas.; and Syer, Tyler. Bro. P. M. Findley, M.C.; and about twenty others. Lodge opened in first degree. Minutes of last lodge read and confirmed. Lodge opened in second and third degrees. Closed down to first degree. The only business on the summons being to elect W.M for the ensuing year, the ballot was then taken, and declared unanimous in favour of Bro. Stephens, the S.W.; Bro. P. M. Mills was re-elected Treas., and Bro. Syer, Tyler. Lodge duly closed, and the brethren adjourned to the banquet.

## SURREY.

GUILDFORD.—*Royal Alfred Lodge* (No. 777).—The November meeting of this lodge took place on Thursday, the 11th inst., Bro. Pigott, W.M., in the chair, supported by Bros. Drewitt, P.M., Wells, P.M., White, P.M., Cookson, S.W., Mason, J.W., Bolting, S.D., Gandy, J.D., a good muster of members, and Bro. Stacey, a visitor from the Mauritius. The lodge was opened in due form, and the minutes of the last meeting read and confirmed. After the examination and passing of Bros. Smallpiece Radford to the superior degree of F.C. The W.M., on the proposition of Bro. Drewett, P.M, in the name of the members, after several suitable remarks, presented Bro. Neales with a very handsome jewel as a token of their esteem and high appreciation of his invaluable services for many years past to the Royal Alfred Lodge as Secretary and Treasurer. The intention of the brethren was not known to Bro. Neales until the presentation took place, when he expressed himself quite overcome with this manifestation of the kindly feelings existing towards him. He said he had had many surprises during his life, but never one that gave him greater pleasure. The jewel, which was made expressly for the occasion, was of 18-carat gold and blue enamel, and ornamented with the insignia of the two offices and the name of the lodge.

# IRISH CONSTITUTION.

## METROPOLITAN.

### GRAND LODGE.

A special meeting of the Grand Lodge was held, on the 18th inst., at the New Masonic Hall in Molesworth-street, on which occasion the splendid hall devoted to the purposes of Freemasonry was filled to overflowing by members of the Craft, each vieing with the other to do honour to the noble Duke, who for such a lengthened period has presided over the Order in Ireland. Peculiar circumstances tended to enhance the interest felt by the brethren on this occasion. The meeting was convened at the special request of the M.W. the Grand Master, who had expressed his intention of being present, in order to announce to the Grand Lodge the gratifying intelligence that his Royal Highness the Prince of Wales had, in the most gracious manner, consented to accept the position of patron of the Masonic Order in Ireland, the highest honour which the body had it in their power to bestow, and one which had in bygone days been held by her most gracious Majesty's predecessors on the Throne of England—King William IV. and George IV.

Among the Grand Officers present were:—Bros. Robert W. Shekleton, D.G.M.; Right Hon. Baron Athlumney, S.G.W.; Sir Edward Crogan, Bart., J.G.W.; Arthur Bushe, G. Treas.; Rev. J. J. Macsorley, and the Hon. and Rev. W. C. Plunket, G. Chaps.; C. A. Cameron, and E. R. D. LaTouche, G.D.'s; C. D. Astley, G. Sup. of Works; Alderman J. Manning, G. Dir. of Cers.; Theophilus E. St. George, G. Steward; George Hepburn, Grand Sword-bearer; S. N. Dane, G.I.G.: Charles T. Walmisley, Dep. H. Sec.; Samuel B. Oldham, Assist. Sec.; Philip C. Smyly, Right Hon. Major-General Dunne, P.G.M., of Midland Counties; Andrew Browne, P.G.M.S., Connaught; Rev. H. B. Westby, P.G. Chap.; John Cottle, Rep. G.L., Virginia; Richard B. DeBurgh. Rep. G.L., Illinois; Henry B. Haffield, Rep. G.L., Tennessee; John H. Goddard, Rep. G.L., Lisbon; Capt. Vesey Devoren, Rep. G.L., Spain.

Precisely at four o'clock, with that punctuality for which the Duke of Leinster has always been noted, his Grace entered the Grand Lodge-room, attended by the Grand Officers, several Prov. G. Officers, and representatives from foreign Grand Lodges, and assumed his place on the throne. The Grand Lodge having been opened in ample form, the Grand Master stated that the Grand Lodge, being desirous of bestowing some mark of distinction on His Royal Highness the Prince of Wales, had referred the matter to him. In accordance with the usual etiquette, he had, in the first instance, consulted the wishes of His Royal Highness, and had been favoured with the most gracious answer, saying that His Royal Highness would gladly accept the intended honour. He had very great pleasure in making this announcement, and proposing that the Grand Lodge should confer on His Royal Highness the Prince of Wales the title of Patron of the Order in Ireland. This title, which has been held by His Royal Highness's grand-uncle, would not confer upon him any Masonic rank that would in the slightest interfere with the rights or privileges of their Grand Master; but if His Royal Highness should ever come amongst them, he felt sure that they would all be glad to see him, and receive him with all the honour and respect to which he was entitled.

His Royal Highness was then saluted with full Masonic honours.

The Right Hon. Lord Athlumney, who occupied the Senior Grand Warden's chair, stated that the portrait committee were desirous of submitting to Grand Lodge a report of their proceedings, and

The R. M. Lucius B. Deering, one of the honorary secretaries, then read the following report:—

"Your committee at once entered on their duties, and have in the interval held many meetings, and carefully considered the important subject intrusted to them. Your committee, with the view of exciting a generous emulation, and securing first-class objects of high art, confided the execution of the portraits to residents in the three kingdoms—that of his Grace the Grand Master to Mr. Catterson Smith; of the Hon. Judge Townsend, to Bro. Barclay, of Edinburgh; of the late Bro. Thomas Mostyn, to Mr. Lucas, of London. In handing over the portraits to the Grand Lodge, the committee, fortified by the judgment of the best critics, can confidently congratulate the brethren on the possession of three works of art of the highest character; they cannot refrain from inviting the attention to the force of the conception, the breadth of the handing, and the delicacy of the finish, such as matured art alone could bestow.

"Each a drama of a single scene."

The committee tender thanks to the artists as well for the works themselves as for their liberality in, under the peculiar circumstances, making large reductions from the honorarium customary for such works, and so enabling your committee to secure specimens which may proudly be ranked amongst the *chefs d'œuvre* of portrait painting. The council of the Royal Hibernian Academy having applied to your committee, requesting that the portraits might be exhibited at their late exhibition, your committee, deeming it due, as well to the artists as to the Craft, that the public should have an opportunity of viewing the portraits, consented, the academy assuming a portion of the attendant expense. The committee append a return of the subscriptions and outlay, and in doing so, allude with pleasure to the fact that the subscribers' list was not confined to the members of the Craft in Dublin, but embraced a large number of our provincial brethren. All which the committee submit, with their fraternal salutations,

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to the Grand Lodge as their report.—Signed on behalf of the committee,

ATHLUMNEY, Chairman.
LUCIUS T. DEERING, } Honorary
GEO. T. WHITESTONE, } Secretaries.

While the report was being read the three pictures were uncovered, and their striking appearance in the very beautiful and massive frames, which had been specially carved for them by the Messrs. Strahan, of Leinster-street, elicited loud and long-continued applause, all the brethren rising simultaneously.

The R.W. Bro. Rev. J. J. Macsorley, S.G. Chap., moved, and the R.W. Bro. Sir John Stewart, *Bart.*, Prov. G.M. of Tyrone, seconded that the report now read be received and adopted.

The G.M., in putting the resolution; congratulated the Grand Lodge on the magnificent hall in which they were now assembled. It was indeed a credit to their Order, and he hoped the Grand Lodge would long continue to prosper and flourish.

On the motion of the Hon. Judge Townsend, P.D.G.M., a vote of thanks was passed to the Grand Master for his attendance on the occasion, and for the deep interest he has at all times manifested in the welfare of the Order.

The proceedings then terminated.

## ROYAL ARCH.

### ENGLISH CONSTITUTION.

### METROPOLITAN.

CONSECRATION OF THE CHAPTER OF PRUDENT BRETHREN (No. 145).

The consecration of this new chapter took place at Freemasons' Hall on Thursday, the 25th inst. The ceremony of consecration was performed in the most admirable style by Comp. J. Hervey, Grand Scribe E., assisted by Comps. J. Brett, P.Z., and H. Jepper, P.Z. The selection of music played and sang during the consecration was conducted and executed by Comps. W. H. Taylor, P. Prov. G. Org., Theodore Distin, and R. Barnby. Comp. R. W. Little acted as Dir. of Cers.

The chapter having been opened by the G.S.E., the companions entered in order, and the introductory prayer was repeated.

The Dir. of Cers. addressed the Principals, who made suitable replies.

The Acting G.S.E. having read the Petition and Charter, the M.E.Z. inquired of the companions if they approved of the Officers named in the Charter.

The companions having signified their approval in Masonic form, the M.E.Z. proceeded to constitute the companions into a regular chapter in ancient form.

An oration on the nature and principles of the institution was then delivered.

The anthem, "'Tis a pleasant thing to see," was then given.

The first part of the dedication prayer having been repeated, the chant, "So mote it be" was sung, the companions all joining.

The pedestal was then uncovered and the Dir. of Cers. carried the elements of consecration three times round the chapter, solemn music being performed during the ceremony.

The anthem, "I have built thee a house," was beautifully rendered.

The Chapter was then dedicated and constituted in due and ancient form.

The following Companions were then invested and installed in their respective offices:—

Comps. John Boyd, M.E.Z.; G. F. Sharpe, H.; W. Carter, J.; G. S. States, Scribe E.; H. P. Allender, Scribe N.; J. Last, Treas.

The following appointments were also made:—

Comps. G. Pitt, Prin. Soj.; J. Lancaster, 1st Assist. Soj.; J. Bull, 2nd Assist. Soj.; W. Watson, Steward; G. Wood, Dir. of Cers. W. G. Laing was also invested as Janitor.

The furniture and jewels of the chapter, supplied by Comp. Wm. Platt, were of the most *recherche* description, and elicited the approval of all present.

Thirty-three names were given as candidates for exaltation, and fifteen companions were proposed as joining members.

The M.E.Z. proposed that Comps. J. Hervey and J. Brett should be honorary members of the new chapter, which was unanimously carried, and those companions returned thanks in suitable terms.

Amongst the companions present we noticed:—

Comps. W. J. Taylor, 68, P. Prov. G.O.; Henry Pyne, 534; Donald King, St. James's Union, 172; F. W. Gilbart, Z. 534; R. W. Little, Z. 177, P.Z. 975; J. Tepper, 28; H. G. Bass, P.Z. 177; R. S. Warrington, P.Z. 8; W. Platt, P.Z. 19; John Coutts, M.E.Z. 382; C. J. Watson, P.Z. 11; J. W. H. Doughney, S.E. 206; R. Barnby, 820; J. Hervey, G.S.E.; R. J. Allenden, 742; James Brett, P.Z. 177; W. Farnfield, P.Z. 5; Mercok, Z. 534; J. Avrillon, 742; Theodore Distin; H. Massey, J. 619; J. Horwood, 1st Assist. Soj. 28; D. Stile, Rose of Denmark; E. Bingham, Melita.

ST. JAMES'S UNION CHAPTER (No. 180).—The companions of this chapter met at Freemasons' Hall, on Tuesday, the 23rd inst. There were present:—Comps. H. A. Stoner, M.E.Z.; T. W. Watson, H.; J. W. Dawson, J.; C. Jackson, P.Z., Scribe E.; H. A. Stucey, P.Z.; T. W. Sedgwick, P.Z. & Treas.; H. Robinson, P. Soj. The visitors were:—A. Codner, H. 25; J. F. Berry, 186; and K. Hardey, 753. Bros. Frederick Shelley, 180; G. F. Crenier, 180; and John Hidden, 511, were exalted to the Holy Royal Arch degree.

### LEICESTERSHIRE.

LEICESTER.—*Chapter of Fortitude* (No. 279).—A quarterly convocation of this chapter was held at the Freemasons' Hall on Wednesday, the 10th inst., the officers present being the Rev. John Spittal, M.E.Z.; L. A. Clarke, H.; Pettifor, P.Z., as J.; Kelly, P.Z., and P.G.H., Treas.; Stretton, E.; Patridge, N.; Toller, P.S.; Buzzard, A.S.; Bembridge, J.; and a number of other companions. The minutes of the last quarterly convocation and of a chapter of emergency held in October, having been read and confirmed, a letter was read from Comp. the Rev. Charles J. E. Smith, of Rugby School, and of the Euclid Chapter, Cambridge, who was elected a member at the last meeting, apologising for his inability to attend on this occasion. The absence of the G. Principal was occasioned by his being in the United States. Two candidates were due for exaltation, but neither of them being present, the chapter was closed at an early hour in ancient form.

MELTON MOWBRAY.—*De Mowbray Chapter* (No. 1,130).—The regular meeting of this chapter was held on Thursday, November the 11th. Present: Comps. Rev. W. Langley, M.E.Z.; F. P. Newcome, H.; H. W. Kelly, P.G.H.J.; Robinson, Brown, Adcock, Chester, Newcome, Fast, and others. The ballot was taken for Bros. Rea, Petty, and Duncome, and, being in their favour, they were exalted by the M.E.Z., Comp. Kelly giving the lectures in his usually perfect manner. The chapter was then closed, and the companions adjourned to supper, after which a happy hour was spent, and the meeting was broken up at an early hour.

## MARK MASONRY.

### ENGLISH CONSTITUTION.

### LEICESTERSHIRE.

MELTON MOWBRAY.—*Howe Mark Lodge* (No. 21).—An emergency meeting of this lodge was held on Thursday the 18th inst., the W.M., Bro. Rev. W. Langley, presiding. There was a very good attendance of brethren, and five out of six candidates for this honourable degree were duly advanced by the W.M. and his officers. The W.M. also delivered the lecture of the degree. The lodge being closed, a very pleasant evening was spent, and the brethren separated at 10 o'clock.

## LITERATURE, SCIENCE, AND FINE ARTS.

The following letter appeared in the *Times* from Mr. Holland, Secretary of the Fund for the Exploration of Sinai:—

"Sir,—A letter from me appeared in your columns of the 3rd inst, respecting the exploration of the Tili Desert, or the "Wilderness of the Wanderings." It is with great pleasure that I now write to announce that the committee of the Palestine Exploration Fund have decided to take the proposed expedition under their charge, and that henceforth there will be only one fund

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for the exploration of Palestine and Sinai. The subscriptions that have been already received will be handed over at once to that fund. I would add that the adoption of this additional work will at first tax severely the resources in the hands of the committee; and those who are interested in the exploration of these Bible lands, and are willing to subscribe, will confer a great favour by sending their subscriptions as quickly as possible to the Secretary of the Palestine Exploration Fund.—I am, &c., your humble servant, J. W. HOLLAND.

"6, Portsea-place, Connaught-square, Nov. 15."

## INSTITUTION OF CIVIL ENGINEERS.

We regret to have to chronicle a sweeping and most unfounded charge made by the Governor-General of India against the Members of that highly respectable profession, the Civil Engineers. As there are a great number of them who are zealous Masons and hold high rank in the Craft, we cannot possibly allow it to pass over without some remonstrance on our part against a charge so utterly unfounded.

The statement is to the effect that the Governor-General "was given to understand that in the Civil Engineering profession in England it was a recognised practice for Civil Engineers employed by public companies and others to receive, in addition to the salaries paid them by their employers, commission on contracts given out, or stores and materials ordered or inspected by them, and other like pecuniary considerations for services done or intended to be done, which were considered legitimate sources of emolument."

At the meeting of the Institution of Civil Engineers, Bro. Charles Hutton Gregory, President, remarked that the occasion should not be allowed to pass without some reference to an attack on the honour of the profession which has justly aroused in India and England a deep feeling of indignation. He concluded his remarks by stating that although in the engineering profession, as in others, there may be instances of secret dishonesty, such acts are not recognised as "legitimate;" and that where such practices have been detected, in some cases the persons charged have ceased to be ranked amongst the members of the Institution, and that he felt sure that, in vindicating the honour of the profession, the members thereof will have the sympathy of all honourable men.

## THEATRICAL AND MUSICAL NOTES.

At the Royal Italian Opera, Covent Garden, there has been produced during the week *Le Nozze de Figaro, La Sonnambula, Il Flauto Magico,* and *Les Huguenots*; and this evening *Der Freischutz* will be performed. The principal characters were sustained by Mr. Santley, Signor Cotogini, Mdlle. Vanzigi, Mdlle. Sinico, and Mdlle. Titiens, with Signor Arditi as Musical Director and Conductor.

Scarcely any change has taken place during the present week at the various metropolitan theatres. *The Lady of Lyons* has been given with brilliant success at the Holborn every evening except Thursday and Friday, when *The Gamester* was performed.—At the Lyceum *Romeo and Juliet* has been the principal attraction.—At the other western houses there has been, so far as the production of novelty is concerned, complete quietude. Sadler's Wells has produced a new drama entitled *The Bavarian Girl; or, the Black Helmet.* At Astley's Mr. Mr. E. T. Smith announces, "A Night with the two great Poets"—Sir Walter Scott's *Rob Roy* and Lord Byron's *Mazeppa* being produced.—*The Grand Duchess* and the farce of *In and Out of Service* have been performed at the Standard.—At the Surrey, Mrs. Chas. Pitt, who had hitherto figured only as lessee and manager, has made her appearance in *The Great City,* and fully sustained her provincial reputation as a talented actress. —*It is Never Too Late to Mend* and *Temptation* have formed the principal attraction at the Royal Alfred.—Travers's drama of *The Vagabond Father, Quarter Day,* and *The Ocean of Life* have been performed at the Victoria.—At the Grecian the *Orange Girl* has been revived.

The Sacred Harmonic Society commenced their 38th season at Exeter Hall with a performance of Handel's *Israel in Egypt,* under the direction of Sir Michael Costa. The principal vocalists announced are Miss Edith Wynne, Madame Sainton-Dolby, Mr. Vernon Rigby, Mr. Winn, and Mr. Lewis Thomas.

CRYSTAL PALACE.—The Centre Transept is quite gay with the fine collection of chrysanthemums, which form an attractive feature of the Palace during the present month. On Tuesday, the "shilling operas" were resumed, *Sonnambula* being the *pièce de resistance,* and on Thursday *Lurline,* in the New Theatre and Opera House, which, we may state, is agreeably warmed. On Wednesday and Friday the Crystal Palace Band gave a selection of symphonies, oratorios, &c. At the concert this day Rossini's *Messe Solenelle* will be performed.

## "EASTWARD HO!"

*(From a Correspondent.)*

To Somerset! Where is Somerset? Why Somerset is a beautiful village in the Eastern Province of the Cape of Good Hope; but there is also a Somerset in the Western Province (as we don't wish to be mistaken) the former is called Somerset East, the latter West.

Having received a very polite invitation from the W.M. and officers to attend the ceremony of laying the foundation-stone of their new Temple, on Thursday, the 7th of October, 1869, we commenced making the necessary travelling arrangements. After having surmounted these difficulties, which in this colony are difficulties indeed, we started at precisely 11 o'clock a.m. on Wednesday, the 6th, in two carts, each drawn by a pair of horses, and a groom following on horseback; each cart was occupied by two B.B., and two more followed on horseback. It was very warm, the thermometer being at 90°. When we got about five miles out, we took compassion on the two equestrian B.B. and made arrangements for three in each cart, the groom to lead their horses; we then lit our pipes, took a glass of Parke's best brandy (which let me recommend to your notice, as we consider it A 1), and off we started in fine style and with *renewed spirits.* One of the B.B. in the cart with me now made a dash at his carpet-bag, and drew from it—what? Why, of course, a copy of the FREEMASONS' MAGAZINE for July, 1869, from which he began to read aloud some very interesting articles by "Dnalxo," and other of your correspondents. After travelling about nine miles the carts had to separate, as one of the B.B. wished to visit Bedford, which is not exactly in the direct route for Somerset; however, we agreed to meet at Maskell's, at "Cook Huix" Bridge, Fish River, about 35 miles off, and so we did at 7 o'clock p.m.

After travelling 45 miles in hot weather one feels languid, but Maskell's Hotel soon dispelled that by tickling our olfactory nerves with the odour of savoury viands, which were spread before us in a few minutes and were done ample justice to, when we felt ourselves to be stronger, if not better men. We retired, slept well, and the next morning, the glorious 7th, at 6 a.m. we made a start for Somerset, then about 15 miles off, that is we tried to make a start, but unfortunately one of one pair of the cart-horses was what is termed in colonial phraseology, "*sticks,*" *i.e.,* only goes when in the mood; should the reader ever meet with one, or have to depend upon him for locomotion, don't lose your temper with him, for often with a *sticks* horse you find yourself exactly on the same spot, after an hour or more of coaxing, talking, whipping, pushing at the wheel, and many other plans known only to such as have had to suffer from the effects of the *sticks* mystery; it is one that would defy

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Rarey; for suddenly, without intimation, Dobbin makes a plunge and starts off quite smartly; and so did our *sticker*, and after all we arrived in Somerset at 9 a.m. at Bro. Holliday's Hotel, had breakfast, and, very soon after, some of the Somerset B.B. came to welcome us and escorted us to the lodge-room.

At exactly 12 m. the procession started for the purpose of laying the foundation-stone. Having arrived at the spot, the Rev. Woodruff delivered a very appropriate prayer. This gentleman, I may state, has not the slightest objection to pray for any of his fellow creatures who may be Freemasons, as some of the clergy in the Dutch Reformed Church in this colony have; for these sometimes preach from their pulpits that we are "Calumniators of the Most High," "Men who do not believe in Almighty," &c., trying to keep their congregation in terror of us, but *magna est veritas et prævalebit.*

Bro. Henderson then gave a very beautiful address in honour of the occasion, which was followed by one from Bro. Pye, who addressed himself especially to the ladies. He thanked them for their presence at the ceremony in the most flowing language, adding that the event of the day, and in fact any hour of man's life, would be nothing without *them*, and, for his own part, he could only say that the "Sweetest hours he ever spent, were spent among the lassies, oh!" These remarks, I think, were made principally on account of he also having overheard what some of us did; when the grand honours were given, one or two ladies remarked, "There's heathenism!" Notwithstanding, the stone was duly laid according to the ancient custom by the W.M., Bro. W. Rorke. The procession then returned to the lodge-room, when the B.B. were called to refreshment, and refreshment it was, for the lodge Eintdracht treated us right royally. About 40 B.B., added to which was the Resident Magistrate, Brownler, Esq., and our friend, the Rev. Woodruff, sat down to a splendid luncheon prepared by mine host of the White Horse Hotel, Bro. Holliday. *May his shadow never grow less.*

Of course the usual and other toasts were given, amongst which was the health of the W.M. of St. Paul's Lodge, No. 989. Of course one feels rather elevated when he hears the health of the W.M. of his lodge proposed, and so did I, and, I may say, so did we all, at any rate it was responded to by the present P.M. of that lodge. He briefly thanked the members of the lodge Eintdracht for the very cordial manner in which the health of the W.M. had been *bumpered*, and stated moreover that the *seven* members of St. Paul's (for one more joined us on the road) had travelled 60 miles, not merely for the honour of being present on the occasion of laying the foundation-stone, but also for the object of establishing a bond of union between the two lodges, and which, from the fraternal reception they had met with and the very friendly expression of the countenances now assembled at the table, was sufficient proof of the attainment of their purpose.

After lunch we retired to our hotel and commenced preparations for a return home, but which was strongly negatived by our fraternal friends, who were anxious to keep us there a night; but we, on the other hand, were anxious to get back to business, and were at last positively obliged to tear ourselves away. As one of us afterwards remarked, "There's no mistake, those Somerset fellows are a jolly lot;" and so say all of us.

At four p.m., the same day then, we left Somerset accompanied by several of our friends, who were determined to escort us out of the village; and it was well they did, for, about a mile out, our "sticks" horse made a dead stand; but thanks to our friends, and one in particular, we were enabled to start after an hour and a half's trial of patience; but before we got back to Cook Huix Bridge, the rain descended in torrents, and it became beastly dark. We got drenched, insomuch that the water and our courage oozed out (not at our fingers' ends) of our boots. We got home the next day, and are now amused at our difficulties, and pleased we went.

I have only to remark that we hope to lay the foundation-stone of our lodge in December, and trust we may soon have sufficient funds to complete it, of which there would be little doubt if the Masters and Past Masters would only follow the ancient custom (*vide* Book of the lodge)—"Every Master and Past Master shall give a beam of cedar, besides other contributions," and I sincerely trust to have the pleasure of giving the readers of the FREEMASONS' MAGAZINE a flourishing and satisfactory account. By-the-bye, we strongly recommended your publication to the notice of our Somerset B.B., and no doubt you will soon receive the required subscriptions.

## CHESHIRE EDUCATIONAL MASONIC INSTITUTION.

The fifth annual amateur dramatic performance in aid of the funds of this excellent institution took place on the evening of the 15th instant, in the Theatre Royal, Birkenhead. The performance was under the patronage of Lord de Tabley, R.W. Prov. Grand Master, Cheshire, and a number of other noblemen and gentlemen belonging to the county. It may be stated that the trustees of the institution are Bros. Lord de Tabley, Lord Combermere, Captain H. A. Bennett. E. G. Willoughby, Joseph Brattan, and Edward Samuelson. The object of the institution is to impart a good sound education to the children of deceased Masons who have not left behind them sufficient means for that purpose. The children are sent to different schools, and although the institution has been only five years in existence a considerable number have already received the advantage of an excellent educational training. At present there are fifteen juveniles under instruction. The amateur performances on behalf of the funds of the institution has been every year exceedingly well supported, and on this occasion the theatre was crowded in every part, the audience including the *elite* of Birkenhead and the neighbourhood. Amongst those present were the Hon. Sir Edward Cust, Mr. W. Laird, Mr. S. Ledward, Lieutenant-Colonel King, Mr. R. R. Bryans, Major Gaskell, Mr. C. J. Preston. Mr. M. Mocatta, Captain Hornblower, Mr. R. Galloway, T. S. Eddowes, &c.

The performances passed off with *éclat*, and when it is borne in mind that all the gentlemen players were amateurs, whose opportunities of donning the sock and buskin are not very frequent, it must be conceded that the absence of any apparent hitch reflected highly to their credit. The *piece de resistance* was Messrs. T. and J. M. Morton's drama, "*All that Glitters is not Gold.*,' The impersonation by Mr. T. Walters of Jasper Plum was very effective, and the different parts of the brothers Stephen and Frederick Plum were well sustained by Mr. R. T. Parkinson and Mr. Thomas Tuer. Mr. J. Robertson's conception of the character of the *roué*, Sir Arthur Lascelles, was very felicitous, and his realisation of it was most successful. The Toby Twinkle of Mr. W. J. Hammond deservedly called forth the applause of the audience, The impersonation of Lady Leatherbridge and Lady Valeria Westendleigh by Mrs. Carter and Miss Edwards, of the Theatre Royal, Manchester, respectively left little to be desired; and Miss Emily Weston, of the Alexandra Theatre, Liverpool, was very successful in the part of Martha Gibbs.

The performance concluded with Charles Selby's celebrated romantic drama, "*Robert Macaire, or the Auberge des Adret.*" The several characters in this piece were also exceedingly well represented, and the audience expressed their satisfaction with the efforts of the amateurs by frequent bursts of applause. The costumes were supplied by Mr. Henry Jeffries, and the stage director was Bro. John Chester, of the Prince of Wales Theatre in this town. The success of this performance in aid of a very worthy object is greatly to be attributed to the following brethren of the Masonic order, who took an active part in the arrangements, namely—Bros. H. Oliver Jones and Walter Theobalds, honorary secretaries; Bro. J. P. Platt, treasurer; and Bros. J. Higson Johnston, Thomas Deighton, Walter Theobalds, Edward Harbord, John Griffiths, William Smith, C. P. Nosworthy, Joseph Sillitoe, Captain John Jones, and Robert Davies, who officiated as stewards. The result of the night's performances will be a handsome addition to the funds of the institution.

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## LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 4TH DECEMBER, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; R. Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

*Monday, Nov. 29th.*

LODGES.—Pythagorean, Lecture Hall, Royal Hill, Grenwich; British Oak, Bank of Friendship Tav., Bancroft-pl., Mile-end.

*Tuesday, Nov. 30th.*

LODGES.—Faith, Anderton's Ho., Fleet-st.

*Wednesday, Dec. 1st.*

Quar. Com. G. Lodge, at 7 for 8 p.m.,—— LODGES.—Stability, George Ho., Aldermanbury; Zetland, Anderton's Ho., Fleet-st.; Macdonald- Head Qrs., 1st Surrey Vol. Corps, Brunswick-rd., Camberwell.

*Thursday, Dec. 2nd.*

LODGES.—Westminster and Keystone, F.M.H.; Egyptian, Anderton's Ho., Fleet-st.; Strong Man, F.M.H.; Lion and Lamb, City Terminus Ho., Cannon-st.; Ionic, Ship and Turtle, Leadenhall-st.; St. Andrew's, F.M.H.; Yarborough, Green Dragon, Stepney; Victoria Rifles, F.M.H; Excelsior, Sydney Arms, Lewisham-rd.; Perfect Ashlar, Gregorian Arms, Bermondsey-rd. —— CHAPTERS.—St. James's, F.M.H.; Moriah, Albion Tav., Aldersgate-st.; Sincerity, Cheshire Cheese Tav., Crutched Friars; Westbourne, New Inn, Edgeware-rd.; Crystal Palace, Crystal Palace, Sydenham.

*Friday, Dec. 3rd.*

LODGES.—Florence Nightingale, Ma. Ha., William-st., Woolwich; Hornsey, Anderton's Ho., Fleet-st.——CHAPTERS.—British, F.M.H.; Prince of Wales's, Willis's Rooms, St. James's; High Cross, White Hart Ho., Tottenham.

*Saturday, 4th Dec.*

Gen. Com. Boys' School, at F.M.H., at 4. —— LODGE.—St. Thomas, Radley's Ho., Bridge-st., Blackfriars.—— CHAPTER.—Rose of Denmark, Star and Garter, Kew Bridge.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

*Monday, Nov. 29th.*

Prosperity, White Hart, Bishopsgate-st.; Temple, Old George St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd., Deptford; Old Concord, Turk's Head, Montcombe-st., Belgrave-sq.; Sincerity, Guildhall Hotel, Gresham-street; St. James's Union, Swan Tavern, Mount-street, Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Westbourne, Running Horse, Duke-street, Grosvenor-sq.; High Cross, White Hart Ho., Tottenham; Tower Hamlets Engineers, Duke of Clarence, Commercial-rd. East; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.

*Tuesday, Nov. 30th.*

Strong Man, White Horse, Little Britain; Faith, Fisher's Restaurant, Metropolitan District Railway, Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; British Oak, Silver Lion Tavern, Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane. —— CHAPTER OF INSTRUCTION.—Rose of Denmark, George Ho., Aldermanbury; Robert Burns, Sussex Stores, Upper St. Martin's-lane.

*Wednesday, Dec. 1st.*

Confidence, Railway Tav., Fenchurch-st.; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro' Castle Tavern, Peckham Rye; Pythagorean, Prince of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar.—— CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, Dec. 2nd.*

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd.; Globe, No. 10, Old Bond-st.; United Mariners, Three Cranes, Mile End-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; St. John's, Hollybush Tav., Hampstead Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's; Whittington, Crown Ho., 41, Holborn; Royal Oak, Royal Oak Tav., Deptford.—— CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, Dec. 3rd.*

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Union (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tavern, Kennington; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury.

*Saturday, Dec. 4th.*

CHAPTER OF INSTRUCTION.—Mount Sinai, Union Tav., Air-st., Regent-st.

### PROVINCIAL.

CAMBRIDGESHIRE.

*Mon.*, CAMBRIDGE. — Lodge: Isaac Newton University.—— *Tues.*, CAMBRIDGE.—Chapter, Euclid.

DORSET.

*Wed.*, POOLE.—Lodge: Amity, Ma. Ha. —— DORCHESTER.—Lodge: Faith, Ma. Ha.—— *Fri.*, WEYMOUTH. — Chapter: All Souls', Ma. Ha.

LANCASHIRE (EAST).

*Mon.*, MANCHESTER.—Lodge: Social, Queen's Ho.——*Wed.*, LOWER BROUGHTON.—Lodge: St. Thomas', Town Hall, Duke-st. —— ROCHDALE. — Lodge: Harmony, Ma. Ro., 23, Ann-st.——KERSLEY.—Lodge: Ellesmere, Church Inn.—— MANCHESTER. — Lodge: Humphrey Cheetham, F.M.H.—— SHAW (near Oldham).—Lodge: Albert, Duke of York Inn. —— LITTLEBOROUGH.—Chapter: Benevolence, Red Lion Ho. *Thurs.*, MANCHESTER.—Lodge: Affability, F.M.H.——BURY. Lodge: Prince of Wales, Derby Ho.——*Fri.*, MANCHESTER. —Friendship, F.M.H., Cooper-st.——ACCRINGTON.—Lodge: Equality, Red Lion Ho., Abbey-st.——ASHTON-UNDER-LYNE. —Lodge: Union, Queen's Arms Inn, George-st.

LANCASHIRE (WEST).

*Mon.*, WARRINGTON.—Lodge: Lights, Ma. Ro., Sankey-st.—— *Wed.*, CHORLEY.—Ellesmere, Royal Oak Ho.——LIVERPOOL. —Lodge: Royal Victoria, Ma. Tem. —— WAVERTREE.—Lodge: Duke of Edinburgh, Wright's Coffee-house.—— LIVERPOOL.—Lodge: St. John, Royal Mersey Yacht Ho. —— *Thurs.*, LIVERPOOL.—Lodge: Mariners', Ma. Tem.—— *Fri.*, LIVERPOOL.—Lodge: Sefton, Adelphi Ho.

OXFORDSHIRE.

*Thurs.*, OXFORD.—Chapter: Alfred, Ma. Ha., Alfred-st.——*Fri*, OXFORD.—Lodge: Churchill, Ma. Ha., Alfred-st.

WARWICKSHIRE.

*Mon.*, BIRMINGHAM.—Lodge: St. Paul's, Union Ho.——*Tues.*, WARWICK.—Lodge: Shakespeare, Ma. Ro.——*Wed.*, BIRMINGHAM.—Chapters: Fletcher, Ma. Ro., Newhall-st.; Athol, Ma. Ha., Severn-st.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies (and there are, doubtless, many), are respectfully requested to communicate the same to the Editor at the Office, No. 19, Salisbury-street, Strand.]

## TO CORRESPONDENTS.

SEVERAL communications stand over till our next.

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*LONDON, SATURDAY, DECEMBER 4, 1869.*

## BRO. H.R.H. THE PRINCE OF WALES.

His Royal Highness the Prince of Wales, at the meeting of Grand Lodge on Wednesday last, was invested with the insignia of the rank of Past Grand Master, which was conferred upon him by unanimous decision at the previous meeting of Grand Lodge, although there was some little discussion whether the honour intended to be conferred on him should take the form, in words, of Past Grand Master or Grand Patron of the Order.

In former days Masons looked up with loyal pride to a member of the Royal House as the head or Patron of their Order, a position which had been occupied successively by His Majesty King George IV., H.R.H. the Duke of Kent, and H.R.H. the Duke of Sussex, ancestors of our illustrious Past Grand Master; and, although it cannot be said that Masonry has languished in the absence of Royal connections, we may reasonably look forward to prosperous times in store for Freemasonry in consequence of the Royal House being once more connected with it by the ties of brotherhood.

In all loyalty and sincerity we trust that our Royal Brother's connexion with the Craft may long continue; for every act of a Prince that brings him in closer contact with his people must tend to increase their loyalty and strengthen his position as a ruler amongst them.

## THE GRAND MASTERSHIP.

According to his intention (announced in our pages), the M.W.G.M., the Earl of Zetland, personally signified that, on account of increasing age, it was not his desire to be nominated for re-election to the office which he has held, with signal credit to himself and advantage to the Order over which he has presided for upwards of a quarter of a century.

Although Masonry has progressed under the rule of a leader at once firm and decisive, yet withal conducting its affairs with such tact and discretion as to win the admiration and respect of every brother who has come in contact with him, we cannot but regret that such a system of re-election should exist, as it shuts out from the exalted position of Grand Master many brethren who might have held the position with dignity, and in whose case it would have been a graceful recognition of services rendered to the Craft.

It is evident that such opinions are held by many brethren of high rank, as is shown by the fact that no less than four distinct propositions were made (limiting the duration of the Grand Mastership to terms of seven, five, four and three years respectively), by such eminent Masons as Bros. J. Rankine Stebbing, Æneas J. McIntyre, Joseph Smith, and Raynham Stewart, and it is with sincere regret we see the discussion of so important a matter shelved, even though the propositions were "negatived by a large majority."

## THE UNIFORMITY OF RITUAL.

It is with gratification we observe that action has been taken at last upon the subject of Uniformity of Ritual, and that a committee is to be appointed to carry into effect the resolution proposed by Bro. James Stevens, "with a view of securing greater uniformity in working and observance of the same usages and customs throughout the several lodges held under the authority of the Grand Lodge of England." We have lately advocated in these pages the arrangement of a perfect ritual which should receive the sanction of Grand Lodge, so that the absurdity of witnessing, as a correspondent recently remarked, a different form used in two lodges in adjoining towns—in the same town—or even the same lodge room. No doubt the committee to be appointed will have a task before them in which their path will not be strewn with roses. They will have to examine into the merits of the systems of the various "Instructors," each of whom have their adherents, who fondly imagine their system to be *the* perfect one, and will not admit of any innovations from it, totally unmindful of the fact that the whole affair may be an in-

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novation in itself. We imagine that the committee should include amongst its number those of our "instructors" who are known and esteemed for their correct rendering of our beautiful ceremonies. If these should agree to waive their prejudices in favour of their own crochets, and, while endeavouring to maintain the ancient form of working, preserve all that is good and reject all that is worthless, we may hope to secure a form of ritual which will be worthy the sanction of so influential and important a body as the Grand Lodge of England, and which our American and foreign brethren may be induced to adopt, a proceeding which, more than any other, would tend to make "Masonry universal."

## THE MASTER COURT AND THE MASTER DEGREE.

By Bro. W. P. Buchan.

In looking over the minutes as recorded in the oldest extant "Minute Book of the Glasgow Freemen Operative St. John's Lodge," I came upon one dated 29th April, 1842, and from it we perceive that the chairman of the meeting there alluded to, "Deacon York," was not then a Freemason (or speculative mason) at all; but occupies the chair because he was then the "deacon" of the incorporation of masons; further, amongst a number of gentlemen proposed for future initiation the name of the deacon occurs as one of them. The occasion of the meeting was to increase the membership of St. John's Lodge for the forthcoming ceremony of laying the foundation stone of a new lunatic asylum at Glasgow. *Inter alia* the minute says, "The deacon, collector, a number of masters, and members of the incorporation of masons were present. Deacon York in the chair."

The word "masters" here, of course, means operative master builders, or members of the incorporation who were members of the "Master Court," not speculative masons who had received the master *degree*, for, as I observed above, even the chairman himself, although a master builder and deacon of the incorporation, had not as yet got the length of being even an apprentice Freemason. The meeting therefore was composed of the friends and members of the lodge, not of its members simply. This reminds me of the notion that the Laird of Auchinleck in 1600, and General Moray in 1641 received the Master Mason degree in Mary's Chapel Lodge (No. 1), but they no more received that degree then than I did; and as for the master builders or master masons of the Lodge of Edinburgh in the 17th century, they knew no more of our master degree than they did of the style of the architecture of the residence of the Man in the Moon. The similarity in the nomenclature adopted by Messrs. Desaguliers, Anderson, and Co. has tended to encourage the current confusion of ideas, but when we come to examine things critically and closely, we perceive that a man's being a master mason or master builder of the 17th century was somewhat different from his being merely a recipient of the master *degree* of the 18th century, and had Bro. Findel seen the records of the Lodge of Edinburgh personally he would not, in all likelihood, have written as he does at page 120 of his History, and had Bro. W. A. Laurie been more careful in his examination of said records he might have avoided the mistakes recorded at page 52 of his History of Freemasonry. Even had he given us, *verbatim et literatim*, copies of the minutes alluded to they would have kept us right. However, our Masonic historian, Bro. D. M. Lyon, will likely shortly favour us with something in that way. Were we once in possession of *verbatim et literatim* copies of the extant minutes of the British lodges before 1717, we could soon settle a great many points which are at present unnecessarily dark and obscure. I say "unnecessarily," because I consider that the Grand Lodges of England and Scotland ought to take action—yea, immediate action—in this matter, and see whether the bodies of which they are the heads are or are not in reality what they are said to be. The Grand Lodge of England is especially at fault in this matter. Although the Mother Grand Lodge of the World, and governing one of the richest Masonic bodies in the world, it stands idly by while others are trying to elucidate *its* history. I ask is this honourable? Is it honest, or is it fair? We are forced to ask, does the Grand Lodge of England consider it pays best to keep its own members, and the public as well, in darkness regarding its origin and history? Or does it consider that the adoption of the *non possumus* idea is most in consonance with the English character? Surely not; the "lion in the way" can hardly be such a terrible monster as to prevent his being looked in the face by English pluck; in fact, I am inclined to consider

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him a mere creature of the imagination, which only appears formidable when viewed through London fog. But be that as it may, the Grand Lodge of England. as a body, and the members of the Grand Lodge of England, as individuals, are in great measure answerable for the vast amount of Masonic ignorance which exists both in their own body as well as elsewhere. Great part of what was done during last century tended to support and spread Masonic *imposition*, not to give true Masonic light, *e.g.*, Dr. Anderson's paltry "Defence of Masonry," &c. As a Freemason—or speculative mason—I consider that we have all a hold upon England, for she was the mother of our speculative masonry, and she is therefore entitled to give her children light. To come to the point, she ought to appoint some able and honest man to give us the light we stand in need of, and at her expense there should be taken *verbatim et literatim* copies of such extant Masonic documents as existed before 1717, said copies to be published in the manner judged best, especially the minutes of old lodges before 1717. Such being done, the true history of the Order would soon be properly elucidated, and, supposing it was proved that our speculative masonry was no older than about 1717, and that it was then manufactured by Desaguliers, Anderson, and Co., what about it? The Order can stand upon its inherent *merits* apart from all antiquity, and if it originated in England then, so much more honour to England for being the land of its birth. And with its history once set satisfatorily before us, our minds would be relieved from the duty at present incumbent of searching for the true in order to set aside the false.

The stonemasons have given out that they were the great, even the only, custodiers of "secrets," words, and grips, &c.; but such an idea is a great mistake, for while they built *stone* edifices, the wrights built *wooden* ones. Then, who contributed to the pomp and military glory of mediæval chivalry? who made the sword and the lance, the shield and the helmet, the coat of mail, and all other such warlike appurtenances? Was it not the smiths? Consequently when other branches of the military service used their signs and countersigns, can we suppose that under the then circumstances, the smiths had none? The thing is absurd, and contrary both to fact and evidence. Therefore in any full history of Masonry we must not only have a history of it *per se.*, but also of its relation and constitution in juxtaposition with other co-existent trades. The time is ripe for such a work, and all honour will be due to whoever does it.

In the heading of my article the "Master Court," is mentioned. This is merely another name for the office-bearers, it being the duty of this court to look after the affairs of the Incorporation; there being of course "Master Courts" in other corporations as well as the Masons. The office-bearers of the Glasgow Incorporation of Masons for this year are: Deacon, James Grant, junr.; Collector, James Manwell; Master Court, Peter Shannan, James Gilfillan, Robert McCord, James Watson, Robert Taylor, David Manwell, James Cruickshank, John McIntyre, Robert Craig, John Rennie, Gavin Park; Key Keepers, Peter Shannan and Jas. Gilfillan. Representative in Trades' House, Robert Taylor. Representative in building committee of Trades' House, James Grant, jun., Deacon. Delegate in Gorbals' lands, James Watson. Delegate in the Trades' School, James Cruickshank. Clerk, Alexander Young, Writer. The majority of the above are members of the Lodge of Glasgow St. John, and several of them P.M.'s thereof; three, however, of the number are not Freemasons, as we now understand the term, at all. In next weeks' MAGAZINE, I intend to begin a history of "the Lodge of Glasgow St. John, which will be in two parts, which I may call ancient and modern, and I intend to begin with the second part first, in which shall be given some interesting information, which, although a member of the lodge for years, never came to my knowledge until a few days ago.

## HOW I SPENT MY FIVE WEEKS' LEAVE.

*Being a Journal kept during an Excursion to Syria and Palestine in the month of May*, 1868.

(*Continued from page* 429).

LEAVE MALTA—UPPER BETHORON TO JERUSALEM.

Emerging from the orchards, we ride for miles across this noble plain, extending to right and left, as far as the eye can reach, one boundless sea of waving corn, dotted here and there with olive trees. In front we see the rocky hills of Judah, over which lies our route. Leaving Ramleh on our right, we soon see the Minaret of Lydda or Lind, where Peter healed the paralytic. Lydda is prettily embowered in verdure, the orchards contain peach, lemon, orange and pome-

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granate trees, while palms and cacti give an oriental appearance. Here are the ruins of the fine church built by King Richard, in honour of Englands' patron saint, who is said to have been born here. Thinking of Peter healing the paralytic, we cannot help wishing that he could visit Lydda now, as everyone there appears to be suffering from some horrible disease. Hardly one man did I see there, who had the sight of both eyes. After leaving Lydda, we soon enter the hill country, where the riding is less pleasant, as after a mile or so, we get into a steep mountain track, so rocky and torn up by the winter torrents that we can only proceed at the slowest part, and none but these capital Barb ponies could get over it at all.

We do not arrive here, at Upper Beth-horon, where we are to encamp, till long after the moon is up. Here we find a picturesque spot, and the Arabs busy pitching the tents. We are glad to creep into the first camp to escape the heavy dew. We look out anxiously for the arrival of the baggage, as it is very cold and we want our overcoats. They arrive at last, and we sit down to a capital dinner at 9.30. Next morning we are up at 5 a.m., and ascend the Sheik's house close by to get the view, wondering on which of the rocky crags overlooking the Adjalon it was, were Joshua stood, while the Amorites were driven down this declivity; after which we make a hasty breakfast, and are in the saddle by 6 o'clock. A ride of an hour or more, and a good clamber, bring us to Neby Samil, supposed to be the ancient Mizpeh, whence we get our first view of Jerusalem, from the top of a ruined Mosque, although an intervening ridge prevents our seeing more than the tops of the principal minarets and domes; one thinks of King Richard standing on this spot and uttering his celebrated exclamation, "Oh, Lord God! I pray that I may never see Thy Holy City, if I may not rescue it from the hands of thine enemies; and again of Tasso's description of the first view of it by the Crusaders."

"Lo, towered Jerusalem salutes the eye!
A thousand pointing fingers tell the thle:
"Jerusalem" a thousand voices cry,
"All hail Jerusalem." Hill, down and dale
Catch the glad sound and shout, "Jerusalem, all hail!'

. . . . . A splendid view is obtained in all directions from this point; the blue hills of Moab stand out like a wall on the other side the Jordan valley; all the hill country of Judah lies round about us, with the strongholds of Gibeon, Bethel, Beth-horon, Gibeah and Kirjath-Jearim. Looking back on the way we have come, we see the Mediterranean, the dark groves and sandhills of Joppa, the wide plains of Sharon, and Philistia with Ramleh and Lydda embosomed in their orchards. Leaving Neby Samib, we ride on to the tomb of the Judges, which is about a mile from Jerusalem; the rocks hereabouts are all honey-combed with tombs, but this is the most conspicuous, having an open vestibule, with the sides and architecture ornamented with mouldings, flowers, tracery, and carved imitations of torches. Here we make an excellent luncheon on cold fowl, tongue and hard boiled eggs. Our luncheon is carried with us, by a servant who brings up the rear of the column of march, which is led by the dragman Hang, who is as much offended if one of us rides before him, as a huntsman would be at such a liberty being taken by some cockney intent on hound killing. After this we mount, and ride on to Jerusalem, where we meet the consul just outside while our camp is being pitched he takes us to the consulate, and regales us with lemonade, coffee and narghilies. We then go to see the Church of the Holy Sepulchre, which has been so often described that it may suffice to say, that I do not suppose there is any other building in the world which contains so many gross impostures under its single roof. Here you may see amongst many other things the three holes in which the crosses were stuck, at the crucifixion, the crown of thorns, the split where the rock was rent asunder, the spot whence the earth was taken to make Adam, his grave, and the centre of the earth!! Odd, that all these, and numbers more, should all be close together, and very fortunate, as it is most convenient for collecting the fees for showing the same! Sawney, one of our party, who renders himself conspicious in more ways than one, denounces as a "bigoted Protestant" the man, who cannot believe all this. I fear he will find most Englishmen equally "bigoted." The Holy Sepulchre itself, instead of being a tomb hewn in the rock, is only a box of marble, which is supposed to cover the sepulchral couch; a small chapel is built over this, and the chapel stands in the centre of the church, right under the dome. The chapel of the sepulchre is filled with tasteless, tawdry ornaments, hideous pictures, lamps, candles, and incense.

Forty-two lamps of gold and silver are kept

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burning continually. A Greek priest stands on guard inside, and receives the offerings of pilgrims in a metal plate. I did not envy him his place, as there is no ventilation, and, what with the lamps, incense, candles, and the ceaseless stream of pilgrims from all parts of the world, crawling in, to kiss the marble covering of the tomb, offer their candles, and deposit their offerings, the place was so insufferably close, that I was glad to get out of it. If, indeed, this were the true sepulchre, one would feel—

Oh! if the lichen now were free to twine
O'er the dark entrance of that rock-hewn cell,
Say, should we miss the gold-encrusted shrine,
Or incense fumes' intoxicating spell?
Would not the whispering breeze, as evening fell,
Make deeper music in the palm trees' shade
Than choral prayer or chanted ritual's swell?
Can the proud shafts of Hel'na's colonnade
Match thy time-honour'd stems, Gethsem'ne's holy glade?"

We buy a few of the olive wood rosaries and mother o' pearl crosses, which are sold to the pilgrims just outside the building. These are principally made and sold by the people of Bethlehem.

We now return to the consulate, where we left our horses, and go for a ride round the city walls, thus seeing the different gates, the town of Hippicus, the tomb of David, the Valleys of Jehoshaphat and Hinnom, thus getting a good idea of the geography of the place, the situations of Zion and Moriah, the Tyropœan Valley, the Mount of Olives, &c. Looking down the Valley of Jehoshaphat, following the course of the Kidron, a green patch marks the banks of the pool of Siloam. We leave the city walls at the south-east corner, where we are struck by the massive masonry in the lower tiers of the wall, and crossing the Valley of Jehoshophat we visit the tomb of Absalom, and a huge monolith called the tomb of Zacharias. The whole valley here is crowded with tombs of all sorts, as the Jews wish to be buried as near this tomb as possible, so there is not an inch of ground unoccupied. We next visit the tomb of the Virgin—a curious underground chapel, which appears to be in a cave, partly natural, partly excavated. After entering it, we have to descend a broad flight of about sixty steps. We then visit the Garden of Gethsemane, which is close by, and which contains some very fine old olive trees and some neat flower borders, which, however, are painfully modern, with their little stiff paths, box edging, and bright green trellis railings. The fat old monk in charge is very civil and proud of his flowers. On the walls around are some excrable brilliant-coloured tiles, representing the events which took place in Gethsememe, and on each an advertisement states the maker's place of business, also that they were put up by Donna . . . . . of Valencia.

We now return to camp for dinner, after which I take a stroll to the top of the Mount of Olives to see the city by moonlight. As the Mount of Olives is about 300 feet higher than Mount Moriah, and it is only about half a mile across, one gets a commanding view of the city aud its environs. It is a fine night, and the peaceful solitude and quiet of the Mount strikes one forcibly in contrast to the busy hum and lamp-lit houses of the city opposite. One can imagine Our Lord, wearied with teaching all day in the city, coming with His disciples in the evening to this secluded spot. Here did He pray that "if possible this cup might pass from Him;" here did He lament over the doomed city, whose destruction He foretold; and hence, after leading His disciples out "as far as Bethany" (which is on the south side of Olives) did He, with a parting blessing, ascend to Heaven. I sit here for some time, and think of these things and the lines:—

Here may we sit and dream
Over the Heavenly theme
Till to our soul the former days return.

* * * * * * *

Or choose thee out a cell
In Kidron's storied dell,
Beside the springs of love that never die;
Among the olives kneel
The chill night blast to feel,
And watch the moon that saw thy Master's agony."

But it is getting late, and we have had a long day's work, so I stroll back to our camp, which is pitched among a number of olive trees, just outside the walls at the north-east corner of the city.

(*To be continued.*)

THE members of the Tower Hamlets' Rifle Brigade Cricket Club gave an amateur dramatic entertainment at the Town Hall, Shoreditch, on Wednesday last, under the management of Mr. W. H. Leslie. Douglas Jerrold's comedy of *Time Works Wonders* and *Whitebait at Greenwich* were performed. The performance was very satisfactory.

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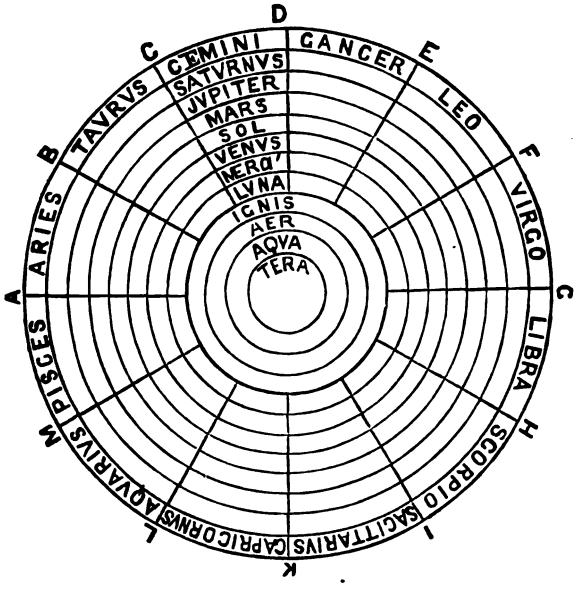
## MASONIC CELESTIAL MYSTERIES.

By Bro. Henry Melville.

Labor Omnia Vincit.

Paper VI.

The following figure of CL. PTOLOMAI. *Colonae Agrippinae* MDXXXVII is well worthy of consideration.




The twelve signs of the zodiac are definitely named, and the letter A implies the astronomical commencement of the yearly cycle as at present in Aries. In the Gemini are the sun and planets, and to all appearances in a very confused order requiring explanation. In the centre are the four elements, earth, water, air, and fire, these constitute our globe, next thereto is the attendant Luna, the moon. According to the figure, Venus and Mars are the planets nearest the sun, the next distant to Venus is Mercury, and as regards the earth and moon the nearest planet is Mercury. Thus the whole planetary system is deranged. From time immemorial, astronomers have known that the nearest planet to the sun is Mercury, and they also knew that the earth revolved round the sun. They were aware that custom had rendered it expedient for astronomical purposes to depict the apparent motion of the sun rather than the actual motion of the earth. The sun therefore is intentionally wrongly placed in the figure, and should as regards truth, be made to change places with the earth and moon. Astronomers in former ages, always wrote in the classic languages and the esoteric knowledge, so well understood by themselves, was exoteric confusion to the multitude, and so it remains to the unitiated in celestial Masonry.

The zodiac is so called from the living creatures it contains. Ezekiel, meaning "the strength of God or strong God," is, astronomically, Hercules or Hiram. He writes "the noise of the wings of the living creatures that touched one another.* The signs do touch one another, and the wheels or circles or orbits of the planets are wheels within wheels. Then at the opening of the year is *Memra*, the word,† the whirlwind,‡ and there is the Cherub Antinou's head and shoulders rising above the equator with the great wings of the eagle (Aquila)§ As regards Ptolomy's figure it should be remembered that if the sun is in the Gemini, the earth and moon must be in the opposite sign, Sagittarius. The figure bears date 1537, and about a hundred years afterwards one Galelei Galeleo endeavoured to correct the system of placing the earth in the sun's position, but, as might be expected, he failed in endeavouring to establish the alteration. This Galeleo affair is mere astronomical fable, and the names Galelei Galeleo are probably rooted in the Hebrew, *Gol*, "the wheel," or *Gilgal*, "revolution of the wheel," but this enquiry must be left for others. The astronomical name being a synonyme, the period of the death of Galeleo may also be fiction, and 1642 are celebrated celestial numerals indicating the termination of the year, or revolution of *al Gol*.

The sun rises in the east and sets in the west, this is an admitted fact; but *this admitted* fact is sheer falsehood, for the sun never rises in the east and never sets in the west. That the sun appears from our earth to rise in the eastern horizon, and set in the western, is certainly true, and at the equinoxes the sun appears to rise due east and set due west. Modern astronomers persist in making the sun revolve annually round the earth. Ask any astronomer when it is the vernal equinox, and he will tell you it is when the sun *enters* Aries.* Ask him when it is summer, and the answer will

* Ezek. 3, 13. † John 1, 1.

‡ Psalm 18, 13. § Psalm 103, 5.

* From forty years experience I can certify that where I resided, the sun entering Aries gives the *autumnal* and *not* the *vernal* equinox, and consequently the sun entering libra gives the vernal equinox.

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be it is when the sun *enters* Cancer, that the sun entering libra is the antumnal equinox, and that it is mid-winter when the sun enters Capricornus. Certainly this is making the sun to perform the circle, and not the earth. Tell an astronomer that the vernal equinox is when the earth enters libra, or that it is autumnal equinox when the earth enters Aries, and he will laugh at your heterodoxical ideas, and at the same time will admit what you say is correct. Let any one now attempt to follow up Galeleo's proposed reformation, and what will be the result. There is now no existing Grand "chief of enlightened men," no power that could compel a recantation, so he would be allowed to promulgate his doctrine unmolested. So an English map maker might take it into his head to place a locomotive engine in the place of Aries, and a steamboat instead of old fashioned Argo Navis, but such ridiculous innovations, such laughable conceits would probably not be sanctioned even by any modern European astronomer, certainly not by any Asiatic.

There is a passage in the book of Joshua considered as recording a wondrous miracle, when in fact, astronomically, it refers to nothing more than the ordinary course of nature interpretable by means of the Masonic laws—the passage is that in which Joshua, meaning "the Lord the Saviour," commands the sun to stand still on Gibeon, and the moon in the valley of Ajalon* Daily does the sun momentarily stand still, that is, neither rising nor falling in the midst of heaven, and that is at high noon—this is well known to all mariners! At the annual high noon at the solstice of summer, the sun actually stands still, or is silent in its motion, during about a whole day, and this any nautical almanack will prove.

Reading the statement of Joshua, it becomes questionable whether the writer could have pointed out the position of Ajalon on the earth, it certainly could not be in the Holy Land, because every portion thereof is north of the equator; so when the sun stood still in the midst of heaven in the north during the day, the queen of heaven, the moon, must have stood still, if in Ajalon, during s whole night in the southern hemisphere under the equator. There can be no doubt about the command of the man Joshua, or Hercules, or Hiram, being for the sun to stand still upon Gibeon, which means a hill or cup or that which is lifted up."

* Joshua 10, 13 and 14.

The peak of Mont Mænalus, and the cup of *Centaurus* denote the autumnal equinox, and these are in the astronomical libra which sign is apportioned to the "rebels" or Amorites. These are by the Masonic laws delivered up before the children of Israel the gemini at 106—thus uniting the autumnal equinox with the summer solstice.

It is mere matter of opinion as to whether the command was that the moon should stand still in Agalon, certain it is that the next verse tells us the moon only "stayed." In that same verse it is reasserted about the sun standing still, and hastening not to go down about a whole day. The sun standing still in the midst of heaven, or at high noon if it remained so about a whole day would be motionless for (say) twelve hours. It would require eight hours of summer from sunrise to the high noon, and eight hours more to sun set, so this extraordinary day would be of 40 hours duration. As explained astronomically the sun stands still about a whole day at the solstice, and hasteneth not to go down the descent for a time from the colure being almost imperceptible. Sir William Drummond, says, "Ajalon signifies a ram, the allusion to Aries in the zodiac, he says, can hardly be mistaken. But wherefore did Joshua command the sun to stand still in the vault of heaven, and the moon in the sign Aries. Ought he not to have commanded the earth to stand still rather than the sun,"* Sir William little thought how such a question would puzzle astronomers; he little dreamt he was upholding the Galeleo reformation. Astronomers can see precisely where the sun is, but they cannot see where they are themselves, and that is the reason why the apparent motion of the sun was adopted for all astronomical purposes.

Cruden differs from Sir William Drummond as to the interpretation of Ajalon, which, Cruden says, means, "a chain, otherwise strength, or stag." The strength and stag imply Herculés, and the stag or deer, Capricornus, opposite Cancer. The moon never stands still, but at both the equinoxes the moon does stay, or apparently is retarded on her course on rising. And this is owing to her orbit being nearly parallel with the horizon. When the sun is in Libra, and the earth in Aries, then the moon at her full, or in her virgin state, would, as regards the sun, be in Aries. The word Ajalon means "chain, &c."

* Œdepus Judiacus p. 236.

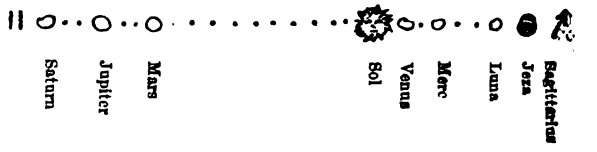
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In Aries is in Andromeda, who personates, under various appellations, the moon. Andromeda in the Phœnecian language means "a long chain;"* and here is Ptolemy's Andromeda with her long chain, as pictured in his plates of Anno Domini



138. The brilliant, without discretion, or *mirach*, is covered with her girdle or zone, and had Andromeda retained her zone, her character would not have suffered as it has done in more modern times.† Aries is equinoxical and Andromeda the equinoxical moon.

From our globe the solstices (or the sun on the meridian of the equator) are the equinoxes of the northern and southern hemispheres, and thus is it that Libra or Tishree of autumn, is united to the northern summer solstice: and Aries of the vernal equinox united to the winter solstice. So there is the authority for the sun standing still in the midst of heaven at the solstice in the tropic sign Cancer on the Gemini at 106, with the autumnal sign Libra or Tishree *lifted up* with Gibeon, &c., to 106: and opposite the winter solstice of the south, with the moon of equinoxical Aries, brought down to 286. Joshua does not say it was the full moon that stayed; indeed it could not possibly be so, because Easter is always the full moon (see Common Prayer Book), and the Easter full moon would be in Libra, or say Gibeon, whereas Joshua's moon is described as being in Ajalon or Aries. Here is Ptolemy's plate rendered more intelligible.




From the earth, the sun and all the planets are in conjunction in the Gemini, and as *de facto* the sun is in the Gemini, the moon and earth are in Sagittarius (Ajalon as explained). It is generally considered that the moon was at her full when she stayed, but if so, she would be between the earth and the sign Sagittarius and in that case the planets would not be in conjunction. It is very unusual to represent the new moon at the autumnal equinox, and the writer says, "There was no day like that before or after it." Perhaps some of our learned contributors, Mr. Editor—Bro. Buchan, for instance, for he knows everything and can instruct everybody—perhaps he (W.P.B.) will so far oblige as to tell your readers when the next conjunction of the planets will take place. To save trouble, if he will make the calculations to a minute of a degree, it will be sufficiently satisfactory. After W.P.B. so favours the world, with his opinions relative to astronomical matters, will indeed deserve attention, but not until then.

* History of the Heavens (Pluche) vol. i., p. 214. In Aratus, of Soli, Andromeda is thus described:—

"Still in heaven her captive form retains,
And on her wrists still hang the galling chains."

Aratus is said to have been born 260 B.C. Modern charts all picture Andromeda with chains on her wrists, as does Ptolemy.

† Isaiah 47, 1 to 5.

## MASONIC NOTES AND QUERIES.

### ITALIAN SECRET SOCIETIES.

A new work published at Milan, by G. de Castro, under the title of *Il Mondo Segreto*, gives an account of the modern secret societies engrafted on Masonry. —NOTA.

### NE SUTOR ULTRA CREPIDAM (p. 430).

Under this title "Argive" seeks to evade the facts as to Rhodocanakis, or Rhodocanacki.

The marriage of Queen Victoria to Prince Albert has nothing to do with the matter. Queen Maud, Queen Mary I., Mary Queen of Scots, Queen Mary II., Queen Anne, the Princess Sophia of Hanover, and Queen Victoria transmit the Crown of England, because it is what is called a "female fief," capable of transmission by females.

The case of France, for instance, is the reverse, as it has always been a male fief.

Bro. Yarker will therefore have the kindness yet to explain how the marriage of Theodora Palæologina, so long unheard of, can convey the title and prerogatives of the Emperors of Constantinople.

I repeat the whole of the questions. As Bro.

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Yarker is the historian of Bro. Rhodocanakis, he ought to be in the position to answer these simple questions, and he is a man of too much sincerity and ability to be misrepresented by "Argive."

It is a very dangerous thing, under such circumstances, to impute ignorance to adversaries. "Argive" has attempted to delude your readers by two impositions; the one is the citation of the English succession, when it is the question of succession which is challenged, and the other is the quotation of Greek philo'ogical points, which have nothing to do with the matter. This may puzzle your readers, or some sutor who cobbles up such concoctions as those in question; but it will not satisfy scholars that in the Byzantine period the present people called Rhodocanacki had their names transmitted from Rhodos Anax, as having been Emperors of Rhodes.—HISTORICUS.

MASONIC CREDULITY.

Our learned writer, Bro. John Yarker, P.M., has landed himself and us in a controversy in the pages of Notes and Queries, which is not proceeding satisfactorily or complimentarily for the Craft. Mr. W. Pinkerton, after handling the Queen Elizabeth story and other matters, including the famous MS. of Henry VI., observes,—"I have conducted many antiquarian researches, but I candidly must say that I never have met with such disgusting frauds as have been practised during the last one hundred and fifty years by the Freemasons." Mr. Pinkerton promises in his next communication, "a complete exposure of the fabulous assertions respecting Freemasonry and the Stuarts."

These subjects are now likely to undergo a fiery ordeal, from which it is to be expected they will not escape, nor will ridicule be spared on those who have propagated these fables and those who have believed them.—S.R.

THE YORK MASONS—ADOPTED MASONS.

Mr. W. Pinkerton, who attacks a number of Masonic fabrications in Notes and Queries, states his belief that, besides the Free and Accepted Masons founded in 1717, there was an older society in England, generally called the Adopted Masons. He says the Adopted Masons immediately assumed the legend [Query. In what meaning does he use the word. Is it simply the legend or title, Free and Accepted Masons?] invented by the Free and Accepted Masons, but presuming on their antiquity did not join their lodges. He evidently believes these Adopted Masons were the York Masons.

These questions arise:—What authority is there for the title and pre-existence of Adopted Masons in the 17th century? Is it true that the independent lodges constituted the York rite or organization? It appears almost certain that there were before 1717 lodges besides the four in London, as the Warrington Lodge, for instance. What became of these lodges? It is possible that some of them enrolled themselves under Drake's concoction of the York Grand Lodge.—S.R.

MR. KAVANAGH, M.P.

I observed Bro. Hughan stating that Mr. Kavanagh, "the extraordinary M.P.," had been initiated in some Irish lodge. I am very glad to hear of this, and should like to know when, and where, and in what lodge he was made?—W.P.B.

MYSTERIES AND MYSTERIES (p. 421).

While I am obliged to Bro. "Reitam" for his able assistance in disposing of these wonderful "Masonic Celestial Mysteries," I dissent from the remark that "We find the Sun worship to be the primal basis of *all* the worships and mysteries of antiquity," for with the Jews and other Semitic races such was not the case; they worshipped the Great Architect of the Universe, *i.e.*, the Creator Himself, not the thing created. Their idea was—there is no God but Jehovah. Again, I think it to be a lowering of our Master Mason degree to make H.A. a mere representation of the Sun or of any other portion of these so-called ancient mysteries; although it has received a partially antique dress, yet the spirit in it, as I have always seen it worked, seems to me to point to something different, which something enables it to merit the title of "sublime."—W.P.B.

FREEMASONRY AMONG THE RED INDIANS (p. 409).

Nothing is easier; the Indians were mixed up in the American War of Independence at the end of last century; consequently, what was to hinder them getting it from either the French, Americans, or the English, and, having once got it about that time, what should prevent them retaining it? There were also other ways by which they may have got it.—W.P.B.

TRADE PROCESSIONS.

In the 16th century processions we see the Masons mixed up with, and simply marching *among*, the other trades; and 1554, second to the smiths, as per page 428, May 29th *ante*; whereas, in the 18th century, *speculative* Masonry gave the Masons a lift, and, as per page 404, we find them now by themselves and at the head of the poll. Of course among them at the latter date are now all sorts of men, classes, professions, and trades, under the name of "Freemasons." This admixture may perhaps partly account for Hiram, a brassfounder or *metal* worker, being raised to the dignity of an architect, and even called *the* Architect of the Temple; whereas, as per 1st Chron., xxviii., 11th to 19th, King David left the plans to Solomon. Again, we find another *metal*-worker, viz., Tubal-Cain, a "smith," holding one of the highest positions among the *Masons!* which starts the query, Was this done on purpose by the 18th century manufacturers of speculative Masonry, so as to please certain of the other trades and thereby disarm their opposition?—W. P. BUCHAN.

HISTORY OF FREEMASONRY.

How is it that we have so little reliable of Masonic history from A.D. 1603 to 1717? while this was the period of Inigo Jones, of the great fire of London, and of Sir Christopher Wren, and when, *as is said*, Kings Charles II. and William III. where initiated, only we do not know where! Then how did the Masons with their *secret light* fall into the mistake of calling the Composite—which is only a variety of the Corinthian—a separate order of architecture? and so on. Perhaps when Bro. Hughan writes his articles, which he alludes to at page 322, on "Operative and speculative Freemasonry before A.D. 1716," he may kindly throw a ray of light, if possible, upon these and other points in this hitherto dark *Masonic* period.—W.P.B.

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THE TEMPLARS AND FREEMASONRY.

Despite the very able remarks of "Historicus," I yet think there can be little doubt but that there really did exist some link between the Knights Templar and the operative Order of Freemasons. If you turn to Rymer's Fœdera, and carefully read the account there given, and the acts relating to the seizure and suppression of the Templar Order, you cannot fail to be struck with the uniform witness borne to the "secret reception" into the Order, at which none but the Knights could be present, and which always took place at night.

In the depositions before the Commission at Paris, some facts seem to come out very plainly. First, that there was a "secreta receptio;" secondly, that there were certain trials of courage and constancy introduced which gradually became the subject of abuse and were the ground of those exaggerated charges which were made against the Order and led to its downfall.

More than one witness attributes to the Grand Master, William of Beaujeu, the introduction of these innovations. Hugo de Narsac, for instance, the 205th witness, declares as follows.—"Un abus ajouté à un cérémonial innocent, à donné lieu à l'interpellation de renier Dieu faite au nouveau frère, c'était une épreuve de l'obéissance illimitée."

The 35th witness relates his reception "avec des circonstances," says the editor of the "Procès des Templiers," "qui ressémblent à celles de la Franc Maçonnerie."

"Instances repétées pour l'admissiou exhortation à refléchir, avertissement sur les fatigues les privations les dangers, Renvoi itératif à la reflexion solitaire appel par trois fois," &c.

It is no doubt very difficult now, owing to the lapse of time, to prove what was really the "secreta receptio" of the Knights Templar, but there is a great deal in the theory, and not to be determined by any mere general disclaimer, that it was based on the secret ritual of the operative Order, which there is evidence to prove was known to, and more or less directed by the Monastic Orders. In Notes and Queries, some years back, there appeared a remarkable communication from the American Consul, who had had access to the archives of the Knights of St. John of Jerusalem at Malta, in which he said, no one but a Freemason could understand the archives.—A MASONIC STUDENT.

TRADES' SECRETS (pp. 384, 362, 348, & 388).

Bro. Thomas Cameron, born in 1796, who is at present the Tyler of the St. Mungo Lodge, No. 27, informs me that he served his apprenticeship to the shoemaking in Glasgow, but at that time he heard nothing of any trade secrets among the Glasgow shoemakers, though he did hear of such in other trades, such as the blacksmiths (his brother was a smith). Yet, no sooner had he gone to Rothesay, than he had to get himself made a St. Crispin, or "brothered," as he expresses it; he was a journeyman then, and about 24 years old; there was another shoemaker "brothered" with him. The attendance of brethren upon the occasion was large; and they not only "punished" all the funds, but even something extra, in fact, many of them got "glorious fou," and carried on the "spree" for a day or two after.

Bro. Cameron took an obligation and received a word, grip, and sign; he tells me that after the apprentices in Rothesay were bound they had to be soon thereafter "brothered," said brothering being an old custom.

I have other information to get, which I shall give so soon as I can spare the necessary time to look after it.—W. P. BUCHAN.

HOPE'S ESSAY ON ARCHITECTURE.

I can quite understand that my good Brother Buchan finds Hope too old-fashioned in his ideas for him, the more so as Mr. Hope's theory—he being a non-Mason, is utterly destructive of that very remarkable one, to say the least of it, which Bro. Buchan is so zealously advocating just now. I have read, I suspect, more works on the subject than Bro. Buchan, though I am greatly obliged to him for his fraternal advice.—A MASONIC STUDENT.

MARK JEWELS IN CRAFT LODGES.

A junior brother of this lodge, who has somewhere obtained the Mark degree, maintains that he is entitled to wear a Mark jewel in a Craft Lodge. I maintain that, looking at the Book of Constitutions, he has no such right. Please to favour with your reply as to which is correct in your next.—AN OLD P.M.

[The Grand Lodge of England does not recognise the Mark degree; consequently it is not legal to wear the jewels of that degree in a Craft lodge. In Scotland (and in Ireland, we believe) the Mark degree is recognised, forming part of the Royal Arch. There it is right and proper to wear the jewels in Craft lodges.—ED. F.M.]

## CORRESPONDENCE.

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

## THE POPE AND THE 1717 THEORY.

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

Dear Sir and Brother,—Amongst one of the earliest promulgators of the 1717 theory, I find his Holiness Pope Clement XII. (Cardinal Lorenzo Corsini). He is described by Professor Arnold, B.A., of the Dublin R.C. University, as "a dillettante in the fine arts and a lover of show and magnificence, his personal bearing being gentle and noble. He died in 1740, aged 88." In A.D. 1738 this pontiff issued a bull against the then lately-formed society of Freemasons. In this bull the Pope says:—

"We have learned, and public rumour does not permit us to doubt the truth of the report, that a *certain society has been formed,* under the name of Freemasons, into which persons of all religions and all sects are indiscriminately admitted." If the above be a fair translation of the Pope's words, it evidently means that this "certain society" had been *recently* formed, and with a lot of other data all pointing to the same idea, I am bound to assert that, however I may differ from his Holiness upon some points, I yet unhesitatingly affirm that regarding the period of the institution of speculative Freemasonry, Pope Clement XII., for the last 131 years, has all along been telling the truth, while the great mass of pseudo-Masonic historians have been retailing falsehoods, or something similar. In fact, this Papal bull of 1738

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has all along been a standing protest against the unhistorical notions and foolish dreams of our would-be Masonic teachers, and the fact of the above quotation being recorded by Bro. Dr. Mackey in his Lexicon affords a curious instance of "seeing and not perceiving." Gentlemen *were* admitted into the old operative Masonic societies before 1717; but the question is—What were they admitted into? To which, of course, the answer is—They were admitted into an *operative* Mason's society. Then another question arises—Did they then and there receive the doctrines and degrees of *speculative* Freemasonry? To which the answer is—They did *not* receive any such doctrines and degrees before 1717, for until 1717 Freemasonry did not exist as an exponent of the doctrines and ideas of speculative Masonry. Consequently, operative Masonry, with its practices and ideas, was something different from speculative Freemasonry and its practices and ideas. Judaism existed before the time of Christ, and Christ was a Jew. However, Christ instituted Christianity; consequently, although there are ideas common to both Judaism and Christianity, yet Christianity is not so old as Judaism. Again, Mahomedanism has ideas common to both Christianity and Judaism, yet it was not instituted until the time of Mahomet. So with speculative Freemasonry, although there are some ideas in it common to both it and operative Masonry, yet it is not therefore so old as operative Masonry. No, for just as Christ instituted Christianity, or Mahomet originated Mahomedanism, so did Messrs. Desaguliers & Co. originate and institute speculative Freemasonry about A.D. 1717.

Yours fraternally,
W. P. BUCHAN.

## CONSTANTINIAN ORDER.

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

Dear Sir and Brother,—So obvious are the replies to the questions put to me by "Historicus," that it is with considerable hesitation that I venture to occupy your space. The modern custom of Royal Houses is so well known, that, by way of reply to the first question propounded, it may be as well to adduce a more ancient example, and that taken from the Conquest of Constantinople by the Crusaders.

When Philip I. de Courtenay, the first Titular French Emperor of Constantinople (R. 1272—85) [who was only child of Baldwin II. de Courtenay (R. 1237—1272), the sixth and last French Emperor of Constantinople] died in the year A.D. 1285, his only child, Catherine de Courtenay, was recognised as Titular Empress, and on her marriage in 1301 with Charles of France, Count de Valois, third son of Philip III. le Hardi, King of France, and of Isabella of Arragon, she transmitted to him, and being his wife shared, the title of Titular Emperor of Constantinople; on her death it passed in, 1308, to their only child, Catherine de Valois, who transmitted it again on her marriage (A.D. 1313) to her husband, Philip II., of Sicily, Prince of Tarentum, whose recognised right to the title was inherited again by her on his death in 1332, and on her death in 1346, by her eldest son Robert II., who prior to this was qualified—"Prince of Achaia and of Tarentum, Despot of Romania, and Count of Cephalonia and Zante," and who enjoyed the title of Emperor of Constantinople from the year 1346 to 1364, when dying without issue he was succeeded by his younger brother, Philip III. (R. 1364—74), who also dying childless the title passed to his sister Marguerite's son, James des Baux, Duke d'Andrie, sixth and last Titular French Emperor of Constantinople.

In the same way, Theodora Palaeologina being the only child and heiress of Theodorus Palaeologus (by his wife Exdoxia Comnena, see Notes and Queries, 3rd S. VII., p. 403 & 506), sixth Titular Emperor of the Byzantine Empire (of a race expelled by a foreign usurping government, which remains still the worst in the whole world, forced upon a people who have never mingled or ever will), she succeeded to the title and transmitted it to her descendants. Even had she died unmarried, the title of Titular Emperor would have been inherited by the head of the House of Rhodocanaki as the next heir to the dignity after her family; indeed, so peculiarly strong are the rights of that House in this respect, that we might, in an imaginary way, dispose similarly of a score of claims by alliance, and revert to their oldest—that of descent from the Constantinian House of Ducas. "Historicus" might just as appropriately ask me why Queen Victoria, being a female, could inherit the British Throne or transmit it to our newly made brother, Albert Edward Prince of Wales; or, again, why Queen Isabella of Spain conveyed a few weeks ago the succession of Titular King of Spain, to the Prince of Asturias and his descendants.

In reply to the second question put to me by "Historicus," as to the derivation of the first part of the name of *Rhodocanakis* from *Rhodoc;* I must refer him to Byzantine coins and inscriptions of the period, where he can ascertain for himself that the letter *s* was always written as *c;* and as to the second part, *Anaks*, the Greek letter, Ξ (in Latin and English, X), was written then usually with two letters—*K* and *S*. The same occurs with the letter Ψ, which was then written—*P.* and *S*. All this was clearly enough shown in the article. The words *Anaks* (Ἄνακ) and *Vasileus* (Βασιλεύς) have both the same meaning, as can be seen by opening any Greek Lexicon. "Historicus" is well aware that the word Emperor is derived from the Latin, Imperator, the Greek equivalent in later times being Autocrator (Αὐτοκράτορ). In England there are scores of names, whose derivations are well established, which have been spelt in a dozen different ways.

Lastly, there is not any special history of the Kings of Rhodes, of the family of Rhodocanakis, but the various events of their history are scattered over the pages of the Byzantine historians and of those of Western Europe who wrote on that Empire. My brother who gives himself the title of "Historicus," ought surely to be well acquainted with the works of the Byzantine historians (Corpus Scriptorum Historiæ Byzantinæ), published in Paris, 1644—1711. 36 vols., in folio: Venice, 1722—33, in folio; and Bohn, 1828—55, in 8vo., together with the rest of the writers of the Middle Ages. If, however, "Historicus" insists upon having the title of every work necessary to a thorough elucidation of the subject, I will even take the trouble to send on to you for publication a list of a couple of hundred books

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the collection of which will occupy him some time, and form a very valuable library.

Yours fraternally,

JOHN YARKER.

Nov. 29, 1869.

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## THE ISLE OF WIGHT AND THE M.W.G.M.

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

Dear Sir and Brother,—Will you allow me to trespass on your columns in reference to a paragraph in your last week's *Magazine*, in which you say you are informed that the lodges in the Isle of Wight do not intend to recognise the junction of the Isle of Wight with Hampshire, but intend to appeal against it at Grand Lodge, on the ground that the M.W.G. Master had not the authority to join the two Prov. Grand Lodges without the sanction of the Grand Lodge. I fear, indeed, that this is what we are now driven to, and I trust that herein we may have the support of all those brethren who believe that justice should always have the foremost place among us. Constituted as a separate Masonic province by Grand Lodge in 1813, when there were but two lodges in working order, the Isle of Wight has ever since continued to progress in the business and practice of Masonry, and now possesses five lodges instead of two. So far back as 1787, although at that time Hampshire and the Isle of Wight would seem to have been governed by one Provincial Grand Master, yet the Isle of Wight had a separate Deputy and a separate and distinct Grand Lodge with its complete roll of officers—as I am in a position to prove. Yet we are now to be deprived of our position as a province and annexed to Hampshire without a word being said to us about it, beyond the barren official notification of the Grand Secretary that Bro. Beach had been appointed Prov. G.M. for Hampshire and the Isle of Wight. This is the pill we are directed to swallow. We have several times, with all due respect and deference, memorialized the M.W.G.M. to continue us our ancient privileges, but have been met with a curt refusal, without a word of explanation as to the reasons which are thought to make a change desirable, if there be any such, and without the slightest excuse for the absence of any previous intimation of what was in store for us.

If we are to be dealt with in this way, what becomes of our boasted freedom? Where is the justice which I was told at my initiation should always be considered in Masonry? Echo answers, where! You, Sir, can have but a very faint conception of the feelings of sorrow and indignation which we entertain in connection with this ill-advised course of action on the part of the Grand Master. If persisted in, it will be a death-blow to Masonry in the Isle of Wight, and Hampshire will attain a very barren honour in the shape of the discords and heartburnings to which such an uncalled for proceeding as the union will give rise. As an individual—much as I have loved and cherished Masonry, heartily and earnestly though I have laboured for the prosperity of my mother lodge here—yet would I far rather cease my connection with the Craft now and for ever than I would continue membership of an institution which, under the cloak of prerogative, permits the perpetration of such gross injustice. Look at our geographical position, and the disadvantages under which we must labour by the union with Hampshire. The latter is a large county, containing many lodges, all of which would have their claims to be considered as regards the holding of Prov. G. Lodges; from such meetings we should be absolutely cut off, except when they were held in Portsmouth or Southampton in the very height of summer. Perhaps when the various towns and lodges on the mainland have had their turn, it may suit the convenience of the Prov. G.M. to hold his Grand Lodge in the Isle of Wight once in ten or twelve years, and how can Masonry do other than languish under such a system. As an instance of the correctness of what I say on this point, take the Installation at Southampton on the 30th instant! The banquet is fixed for *four o'clock, and the last steamer leaves Southampton for Cowes at twenty minutes past four*, and as we have not among us many brethren who could remain at Southampton all night, we must perforce lose the pleasure of the banquet. In effect, we are as completely cut off from opportunities of attending the Provincial Grand Lodges on the mainland as if none such took place.

I have already exceeded the limits which I had assigned myself when I commenced this letter, and I will only add that I trust the whole mattter will come before Grand Lodge at no distant period, and that you may see your way to help us with your powerful advocacy to obtain a remedy for the evils with which we are threatened, and I remain—

Yours fraternally,

T. W. FAULKNER,

P. PROV. G.J.W. ISLE OF WIGHT.

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

Dear Sir and Brother,—Owing to the amalgamation of the two provinces of Hampshire and the Isle of Wight, a question has arisen as to the precedence of the lodges in Prov. G. Lodge.

At our Prov. G. Lodge, held this day at Southampton, the Dir. of Cers. (Bro. Forbes, an old and distinguished Mason) placed an Isle of Wight lodge, the Medina, No. 35, on the *right* of the chair, and my lodge, No. 76, Economy, Winchester (which has always prided itself on being the premier lodge in the province) on the *left*, thereby giving the precedence to No. 35. To this I demurred, and previous to the opening of the lodge I stated my objection to the Dir. of Cers., who insisted that the order adopted by him was correct, and I, not willing to disturb or delay the proceedings, reluctantly acquiesced.

I now refer to the Book of Constitutions. Subject—*Country Lodges*, sec. 4:—"Every country lodge shall have a local as well as a general rank, so that if any lodge be removed from one province to another, although it is to retain the original number in the Grand Lodge Books, and preserve the same rank in the United Grand Lodge, and in all public meetings out of the province into which it may have been removed, yet within such province, it is to rank immediately after the lowest numbered lodge previously existing, as well as the Prov. G. Lodge as at public ceremonies within the province, unless the Grand Master, Pro. G. Master, or Deputy G. Master preside. The seniority of country lodges in their particular district is to be determined by the date of their registry in the books of the Provincial Grand Lodge."

I submit that the Isle of Wight lodges are in the position contemplated by the above law of lodges removing from one province to another, and that the old Lodge of Economy should stand No. 1 on the Books of the Prov. G. Lodge. I ask the judgment of your experienced readers on this subject.

Yours fraternally,

JAMES HARRIS, W.M. 76.

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# THE MASONIC MIRROR.

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

## MASONIC MEMS.

TYLERS of Lodges, Janitors of Chapters, Equerries of Encampments, &c., in England, Scotland, and Ireland, are requested to forward their names and addresses to the Publisher of THE FREEMASONS' MAGAZINE, so that a complete Register and Directory may be compiled.

A NEW Rose Croix chapter was consecrated at Weston-super-Mare, principally by the brethren belonging to the St. Kew Lodge, No. 1,222. The ceremony of consecration took place at the Carnarvon Hall, Regent-street. There were present many brethren connected with the higher degrees of the Order. We shall give a detailed account thereof in our next.

BRO. JOSEPH STARKIE, of 23, Conduit-street, who was entrusted with the Order for the new clothing for Grand Lodge in April last, and who holds the appointment of costumier to the S.G.C., 33°, was honoured with commands to prepare the suit of regalia with which Bro. H.R.H. the Prince of Wales was invested as Past Grand Master.

## GRAND LODGE.

The quarterly communication of Grand Lodge was held in the Freemasons' Hall on Wednesday evening last, and in consequence of the intended resignation of the M.W. Grand Master, the Earl of Zetland, there was an assemblage of brethren such as seldom, if ever, had been witnessed. Additional interest attached to the meeting, it having become known that H.R.H. Bro. the Prince of Wales, Hon. Past Grand Master, had signified his intention of being present.

Shortly after seven o'clock the M.W.G.M., preceded by his officers, entered in due order of procession, and took his place on the throne, and the Grand Officers occupied their respective positions as follows:—

The Earl de Grey and Ripon, R.W. Deputy Grand Master; Algernon Perkins, as Senior Grand Warden; J. G. Dodson, Junior Grand Warden; Rev. Thomas F. T. Ravenshaw and Rev. Charles J. Martyn, Grand Chaplains; S. Tomkins, Grand Treas.; Æneas J. McIntyre, Grand Registrar; J. C. A. Powell and Leith Tomkins, Senior Grand Deacon; J. Cooper Forster, Junior Grand Deacon; F. P. Cockerell, Grand Superintendent of Works; Sir Albert W. Woods, Grand Director of Ceremonies; Conrad G. Dumas, Assistant Grand Director of Ceremonies; James Brett, Assistant Grand Pursuivant; J. Llewellyn Evans, President of the Board of General Purposes; and John Hervey, Grand Secretary.

There were also present:—

Bros. Colonel Burdett, P.G.W., England, representative of the Grand Lodge of Ireland; John Havers, Victor Williamson, and Colonel Cole, P.G.W.'s; the Revs. Sir J. W. Hayes, R. Simpson, Dr. Senior, and C. R. Davy, P.G. Chaps.; J. Roxburgh and J. Adams, P.G. Regs.; G. W. R. Potter, G. Cox, J. Newton Tomkins, John Savage, H. Grissell, Benjamin Head, H. Browse, John Udall, J. M. Clayton, C. H. Gregory, Dr. Hogg, and J. R. Stebbing, P.G.D.'s; Joseph Smith, P.G. Purst.; Thomas Fenn, P. Assist. G. Dir. of Cers.; E. H. Patten, Secretary of Benevolent Institution; W. Farnfield, Secretary of Girls' School; F. Binckes, Secretary of Boys' School; and many other Grand and Past Grand Officers.

Amongst the Prov. Grand officers we noticed—Bros. J. Fawcett, Prov. G. Master for Durham; the Duke of St. Alban's, Prov. G.M. for Lincolnshire; R. T. Bagshaw, Prov. G.M. for Essex; the Rev. J. Huyshe, Prov. Grand Master for Devonshire; T. H. Hall, Prov. G.M. for Cambridgeshire; Sir D. Gooch, Prov. G. Matter Berks and Bucks; G. Rawson, P. Dist. G. Master China; Colonel De Carteret, Prov. G.M. Jersey; A. M'Donald Ritchie, Dist. G.M. Madras. Besides the above and numerous other Prov. Grand officers, there were present Masters, Past Masters, and Wardens of lodges in every part of the kingdom, to the number of upwards of 500, excelusive of the Grand and Past Grand officers—indeed, so many that the large Hall proved insufficient to accommodate the great number, and many were unable to gain admission.

Grand Lodge having been opened in ample form and with solemn prayer, the minutes of the previous Quarterly Communication were read and confirmed.

The Grand Master rose and said—Brethren, I have to inform Grand Lodge that his Royal Highness the Prince of Wales is waiting to be admitted to this Grand Lodge. (Loud and continued cheering.) The minutes being confirmed, his Royal Highness is now a member of this Grand Lodge, and is entitled to enjoy the rank and privileges of Past Grand Master. (Renewed cheering.) I am sure that there can be but one feeling of gratification at the admission of such an illustrious member amongst us. The two Grand Wardens, the Grand Deacons, the Grand Director of Ceremonies, and twelve Grand Stewards will now conduct his Royal Highness into the Grand Lodge.

The officers named having retired, they soon returned, escorting the Prince of Wales into Grand Lodge, and he was received with the utmost enthusiasm. As his Royal Highness passed to the dais, the cheering was resumed again and again, and he seemed deeply impressed with the warmth of his reception, and bowed frequently in acknowledgment of it. He was plainly habited as a Master Mason, and took his seat on the left of the Grand Master, the chair being surmounted by a large plume of feathers. The applause having at length subsided,

The Grand Master (addressing his Royal Highness) said—It is my duty to congratulate your Royal Highness upon your presence amongst us in Grand Lodge, and I can assure your Royal Highness that this is an event which has been long wished for and expected by the craft of England. I can also assure your Royal Highness that your entry into Masonry will be welcomed by every brother in England, and when we know how deeply they have been indebted to the patronage of your Royal house, we cannot but be desirous of showing how cordially they express their good wishes to your Royal Highness, and how delighted they are to receive you amongst them as a brother Mason. It is hardly necessary for me to enumerate how many of the predecessors of your Royal Highness have been patrons of Freemasonry and members of the Craft. Your Royal Highness has but to look round these walls to see amongst the portraits George IV., the Duke of York, and your more immediate ancestor, the late Duke of Kent, showing the great advantages we have derived from such illustrious patronage. Therefore, I can say that great has been the delight that your Royal Highness's accession to Masonry has caused throughout this country. There is one more subject which I wish especially to refer to, and that is to say that the late Duke of Kent was Grand Master of the Athol Lodge, and very materially assisted his Royal brother the late Duke of Sussex, in 1813, at the time of

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the union between the Grand Lodge of England and the Athol Grand Lodge, and which has been attended with so much advantage to the Craft. I ask your Royal Highness to allow me the honour of investing you with the clothing of a Past Grand Master, and I also invite you to take your seat according to your rank.

The clothing and regalia of a Past Grand Master, which was designed and supplied by Bro. Joseph Starkey, were then handed to the Grand Master on a blue velvet cushion, and on the completion of the investment of his Royal Highness there was loud and continued cheering.

Sir Albert Woods, Grand Dir. of Cers., then proclaimed his Royal Highness Albert Edward Prince of Wales, Duke of Cornwall, &c., Knight of the Garter, Knight of the Thistle, Knight Commander of the Bath, Knight of the Order of St. Patrick, and Knight Grand Commander of the Star of India, as P.G.M. of Freemasons.

His Royal Highness was then saluted in the usual manner.

Bro. the Prince of Wales said: Most Worshipful Grand Master, Deputy Grand Master, officers, and brethren, will you allow me to tender to you my warm and sincere thanks for the great honour you have conferred upon me this evening? For a long time past it has been my wish to become a Freemason; and although I was initiated in a foreign country, you will agree with me that Freemasonry is one and the same in all countries. We are all brothers in the Craft; and I must say that I feel it to be a great honour to be here to-day, and to be admitted to the Grand Lodge of England. I thank you, M.W.G.M, for the kind words, and for the equally kind manner in which you, brethren, have received me.

The Grand Master said:—Brethren, I have now a communication to make to Grand Lodge, and I can assure you it is most painful to me: nevertheless I feel confidence in believing that you will agree with me that I am too old to continue as Grand Master. I regret myself to have to come to that conclusion, but I hope you will think, from the long time I have been in your service, and the attention I have paid to the duties of my office, that I have proved myself a zealous mason. But still, after a period of 26 years I have served as Grand Master, and two years as Pro Grand Master to the Duke of Sussex, I have at least earned my retirement. Therefore I must beg you not again to put me in nomination. After having succeeded in carrying out the great work which we inaugurated last summer in building our new hall, and all our charities being in a flourishing condition, I think I could not select a happier opportunity to give in my resignation, and that a younger mason should be selected to take my place. Although I shall not fill the office of Grand Master, yet as long as the Almighty spares my life, I shall always take the deepest interest in anything which affects your welfare. I cannot conclude without expressing my gratitude for the kind support you have given me, and the confidence you have placed in me by re-electing me twenty-five times to the highest office in the Craft. I wish to retire from the office of Grand Master, but I shall still continue to take the deepest interest in everything that concerns Freemasonry as long as life shall last. I now ask you not to be put in nomination as Grand Master.

Bro. Earl de Grey and Ripon: I give notice of my intention at the next Grand Lodge in March next, to move a resolution expressive of our regret at the retirement of the Earl of Zetland from the office of G.M., and of the high services he has rendered to the Craft.

Bro. R. Stewart, after alluding to the eminent services of Earl de Grey and Ripon as a Minister of the Crown, as well as the time he had spent in Freemasonry, nominated him as G.M for the year ensuing.

The Grand Master: I wish for a moment to interrupt the business of Grand Lodge. His Royal Highness the Prince of Wales is anxious to retire, and he has stated to me the reason for doing so. This is the birthday of her Royal Highness the Princess of Wales. I perceive it is not necessary for me to say more than this, that his Royal Highness is anxious to be present at his own table, and celebrate there the birthday of his illustrious consort.

His Royal Highness then retired, escorted as on his entrance, the members of Grand Lodge all standing and cheering loudly as he departed.

The election of twelve Past Masters to serve on the Board of Benevolence for the year ensuing then took place.

The Report of the Board of Benevolence for the last quarter was presented, and the relief recommended was granted in each case, with one exception, which was referred back to the Board for further investigation.

The following motion, of which notice had been previously given were then brought forward:—

By Bro. John H. Wynne, P.M. 101., "That those brethren, who were candidates at the last election, and did not succeed to be elected on the Annuity Fund, shall receive £15 per annum from the Benevolent Fund, until they shall be elected on the Annuity Fund."

After some consideration the motion was ordered to stand over.

Bro. John Udall, P.G.D., proposed "That the sum of £50 be given from the Fund for General Purposes; that the money be placed in the hands of the Secretary of the Asylum of the Royal Masonic Institution for Aged Freemasons and Widows of Freemasons, to supply the inmates at Croydon with coals during the winter season."—Carried.

Bro. J. Stevens, P.M. No. 720, proposed.—"That with a view to securing greater uniformity of working and observance of the 'same usages and customs' throughout the several lodges held under the authority of the Grand Lodge of England, a committee of Past Masters be appointed to inquire into the merits of the respective systems of working now in practice, and to report to Grand Lodge thereon, with such recommendations as they may think necessary to prevent deviation from the established mode, such deviations being, according to the Constitutions of Freemasonry, improper and not to be justified or countenanced."

This resolution, after much discussion, was carried, and it was resolved that a committee be appointed to carry the resolution into effect.

The resolutions limiting the duration of the office of Grand Master were next considered. They were as follows:—

By Bro. J. Rankin Stebbing, P.G.D.—"That in the opinion of this Grand Lodge no future Grand Master should hold that office for more than three years in succession, unless in the case of a Royal Prince, when the restriction should apply to the Pro Grand Master."

By Bro. Raynham W. Stewart, W.M. Nos. 12 and 453.—"That no brother (except a Prince of the Blood Royal) shall be eligible as Grand Master for a longer period in succession than five years."

By Bro. Joseph Smith, P.G. Pursuivant.—"That the office of Grand Master shall not be held by any brother for a longer

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period in succession than seven years, except in the case of a Prince of the Blood."

By Bro. John Savage, P.G.D.—"That the office of M.W. Grand Master shall not be held by any brother for a longer period than four years in succession. This law shall not extend to a Prince of the Blood Royal, but it shall extend to any brother whom he may appoint as the M.W. Pro-Grand Master."

The several propositions, after a long and animated discussion; were all negatived.

The remainder of the business in the agenda was put off for further consideration to the next Quarterly Communication. Grand Lodge was then closed in ample form and with solemn prayer.

# Craft Masonry.

## ENGLISH CONSTITUTION.

### METROPOLITAN.

UNIVERSAL LODGE (No. 181).—This lodge, held at the Freemasons' Tavern, held its regular meeting on the 29th ult. The Rev. W. T. Jones, *M.A.*, W.M., occupied the chair, supported by Bros. W. T. Jones, jun., S.W.; A. T. Layton, J.W., &c.; J. E. Wilkinson, *M.D.*, I.P.M.; M. Beale, P.M. and Sec.; and the following P.M.'s: R. G. Glover, Robert White, 26, G. J. Kain, 776, Paul Reid, 135, and W.H. Fairfax, 43. The election of W.M. took place, and the choice of the brethren fell upon Bro. W. F. Jones, jun., S.W. Bros. W. B. Roberts, P.M., Treasurer, and Beckett, Tyler, were re-elected. Mr. Henry W. Rowell was initiated, Bros. White and Grundy were passed, and Bros. Heawood and H. E. Norfolk were raised to the rank of M.M. The brethren adjourned to the banquet, at which about thirty brethren sat down, the Rev. W. F. Jones, W.M., occupying the chair.

ROYAL OAK LODGE (No. 871)—On Wednesday, the 24th ult., this lodge was held punctually at five o'clock. The lodge was opened by the W.M., Bro. F. Walters. The minutes of the previous meeting were unanimously confirmed. Ballots were unanimous in favour of the admission of all the candidates for initiation. Bro. Dawe was duly initiated by the W.M., and Bro. W. Andrews, P.M., initiated his friends, Bros. Harman and Simmons. A letter of condolence was ordered to be sent to the widow of the late Bro. H. Whittle, S.W., and for whom the lodge was draped in mourning. Five guineas were voted from the charity fund to the widow of a deceased member. A five-guinea P.M.'s jewel was voted from the lodge funds to the W.M. Five guineas were voted from the lodge funds to the Girls' School, and £5 to the Male Annuity Fund. Several notices of motion were given, and two gentlemen were proposed for initiation at the next lodge meeting. The lodge was closed, and banquet followed. The usual loyal toasts were given and received. There were present besides those named Bros, E. Harris, P.M. and Treas. 73; W. Endsor, 73; J. W. Dudley, 73; G. Chapman, P.M. 147; J. Patte, 147; C. G. Dilley, Dir. of Cers. 147; J. D. Woodland, W.M. 169; E. J. B. Bumstead, P.M. and Sec. 548; J. A. Smith, 548; T. Whiffen, 548; H. Muggeridge, P.M. 715; J. Terry, W.M. 1,278; and others.

SOUTHERN STAR LODGE (No. 1,158).—The usual meeting of this lodge was held on Tuesday, 23rd ult., at the Montpellier Tavern, Walworth, Bro. R. E. Clarke, W.M. presided; Bayfield, S.W.; Page, (acting) J.W.; Henry Thompson, P.M. and Treas.; Potter, P.M.; Pulsford, P.M. and Sec., and a very full attendance of members. The lodge was opened soon after four o'clock, in due form and with solemn prayer, and the minutes of the last lodge were read and confirmed. Bros. Monchton, Mansell, Hunt, Beck, Walker, Joyce, Walter, Wright and Dean, were raised to the sublime degree, Bros. H. Thompson and Pulsford, assisting in the ceremony. The lodge was then resumed to the first degree, and Mr. William Rippin, Mr. William Allan, and Mr. William Lippard, who were candidates regularly approved, were initiated into the mysteries and privileges of ancient Freemasonry. By the permission of the W.M., Bro. Henry Thompson, P.M. and Treasurer, took the chair, and in an impressive manner initiated Mr. Christopher Redford into the Order. The lodge was resumed to the second degree, and Bros. Seares, Quincey and Rose were passed to the degree of a F.C. The lodge was again resumed to the first degree, and several propositions for initiation were made. Bro. Thompson, P.M. then brought under the notice of the lodge the handsome donation of £10 10s. given by Bro. Alfred Taylor, a member of the lodge, to be applied to the Masonic Institutions, and he moved that five guineas be applied to the fund for Aged Freemasons, and five guineas to the Girls' School, both propositions being unanimously agreed to. Some other business having been disposed of the lodge was closed in due form and with solemn prayer. The brethren then adjourned for refreshment, and a bountiful banquet was supplied by Bro. Allatt, the worthy host, and it gave general satisfaction. On the removal of the cloth, the W.M. in succession gave the usual loyal and Masonic toasts, which were all well responded to. The W.M. then in a few well-selected sentences, gave "The health of their newly-initiated brethren," for which Bro. Allan returned thanks. Bro. Jones returned thanks for himself, he being the only visitor. The W.M. then gave "The health of the P.M.'s of the lodge," and said the members were deeply indebted to them for their services, as they were always present and ready to perform any duty. The toast was enthusiastically received. Bro. Thompson returned thanks for the manner in which the health of the P.M.'s had been received. His difficulty was increased from the fact that he had so many times before to acknowledge their kindness, that he found it utterly impossible to use appropriate words in acknowledgment of the renewed favours they receive from the brethren. He had nothing now to say to them in reply to this toast, but there was one theme upon which he could descant for a long period had he not regard for their time, and the rather late hour in the evening to which their proceedings had extended, and that was on the gigantic propositions to which in so short a time their lodge had extended in the splendid meeting he then saw before him. It was as it were only the other day that they were ushered into existence, and indeed although in that respect, they had not long since cast off their swaddling clothes, yet blessed with a good constitution they were able to walk very firmly in the broad sunlight of Freemasonry, and had to the utmost of their ability endeavoured to cultivate some of its greatest virtues. They had gone on with prudence, they possessed no small share of fortitude, whilst the great principle and distinguishing characteristic of Charity had not been forgotten. So long as they pursued that line of conduct, so long would the Southern Star Lodge prosper, and when they saw such an assemblage of its members as they did that evening, there being but one who was not a member of it, he thought they had just reason to be proud of it as one of the most numerous as well as the best worked lodges in the Craft, Some other toasts were given. The pleasures of the evening were much enhanced by songs and recitations by Bro. Joyce and other brethren.

### INSTRUCTION.

ST. LUKE'S LODGE (No. 144).—The fifteen sections were worked in the above Lodge of Instruction on Friday evening, the 26th ult. Bro. George King, jun., W.M. 1,260, J.W. 1,238, I.G. 452, &c., occupied the chair of W.M., and the other officers were as follows;—Bros. Bley, S.W.; Morrin, J.W.; Little, S.D.; Cadwell, J.D.; Rippin, I.G.: Baker, P.M.; W. Birch, Treas.; G. King, Dottridge, Dickinson, Gale, 382, and several others were also present. The lodge was opened in the third degree at seven o'clock, and after the minutes had been read and confirmed, the fifteen sections were worked by several worthy Masons in a faultless manner. The lodge was then resumed to the first degree, when some brethren were elected as joining members. Bro. W. Birch proposed, and Bro. Haskins seconded, that a vote of thanks be recorded in the minutes of the lodge to the W.M. and Secretary of the lodge for the very correct and admirable way in which he had worked the sections, adding that during his experience he had never heard so young a Mason do them so perfectly. It was carried unanimously. The W.M. returned thanks. Bro. Baker was then unanimously elected an honorary member for his services to the Craft at all times, and after a vote of thanks had been given to those visiting brethren who had come from a distance. The lodge was closed, every member expressing his gratification.

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## PROVINCIAL.

### DEVONSHIRE.

#### PLYMOUTH.

*Centenary of Lodge Sincerity* (No, 189).

The members of this lodge met on Thursday, the 25th ult., at the Royal Hotel, to hold their annual banquet, and to commemorate the hundredth anniversary of their existence. All the members of the lodge that could attend were present, and the brethren of Lodge Sincerity had, with that liberality which influences the brethren of other lodges, sent out a number of invitations, including one to each of the Masters of the other lodges in the Three Towns. The Earl of Mount Edgcumbe and Lord Eliot, who are members of the lodge, sent letters expressive of their regret at not being able to be present, as did also Bros. Capt Tanner Davy, Prov. S.G.W.; Col. Elliott, P. Prov. G.S.W.; Williams, *M.P.*, Prov. S.G.W. Cornwall; Rogers, Prov. G: Sec.; Bol. Peard, who is a P.M. of the lodge; General Staveley, Capt. Shanks, R.M., and others. There was a good attendance. Amongst those present were the following:—Bros. F. P. Balkwill, W.M., on his right, R.W. Bro. the Rev. J. Huyshe, *M.A.*, Prov. G.M, and Prov. G. Chap.; R.W. Bro. Metham, D. Prov. G.M.; Rev. Bro. Carwithen, P. Prov. G. Chap.; Bros. Dr. Dowse, P.M., P. Prov, S.G.D., Treas.; Rae, P.M., P. Prov. G. Sec., 189; on the left, the R.W. Bro. A. Smith. Prov. G.M. of Cornwall; Bro. Bayley, I.P.M., Prov. G. Treas.; W. Bro. Yates, Prov. J.G.W. of Devon; Rev. J. E. Risk, P. Prov. G. Chap.; Bate, P.M., P. Prov. G. Reg.; Latimer, P. Prov. G.S.; J. J. Clase, P. Prov. G. Dir. of Cers.; R. R, Rodd, P.M., P. Prov. S.G.W. of Cornwal, as S.W. 189; Foster, J.W. 189; J. Saw, S.D. 189; S. B. Rawling, J.D.; J. W. Coffin, Dir. of Cers.; G. F. Laity, and E. Bisset, Stewards; J, C. Radford, P.M., P. Prov. G.D.; J. Sadler, P.M., P. Prov, G:S.B.; T. Wade, J. Lewis, J. Dampney, R. J. Laity, W. Roberts, S. Hutchings, R. B. Oram, C. G. Gibson, P.M.; A. N. Innes, M. Coates, G. Jackson, J. Mc. W. Graham, A. R. Mulley, P. J. Pilditch, R. M. Clay, M.D.; B. Browning, R. G. Callaway, Langdon Morcom. The following W. Masters of the sister lodges were also present:—Bros. J. Richards, St. John Baptist, 70; G. Hilson, Fortitude, 105; R. B. Triplett, Harmony, 156; — Amery, Brunswick, 159; J. M. Hifley, Charity, 223; J. Hawton, Prov. G. Dir. of Cors., St. Aubyn, 954; J. Brown, Huyshe, 1,079; T. B. Hervey, P. Prov. G. Dir. of Cers., Dundas, 1,255; S. Chapple, P.M., P. Prov. G. Dir. of Cers.; Thomas, Fewens, H. Head, of Metham Lodge, and Bro. Windeatt, who kindly presided at the piano.

The dinner was an excellent one, and was well attended. The W.M. (Bro. Balkwill) proved a most excellent chairman. Grace before dinner was said by Bro. Risk, and after by Bro. Carwithen. After the dinner the lodge was close tiled, The chairman then read letters of apology from absentees who were unable to attend. In the letter from Bro. Shanks, S.W., he enforced the importance of supporting the Masonic Charities, which he said he should do himself.

The W. Master, in an appropriate and admirable speech, proposed "Her Majesty the Queen," which, with all the other toasts, was drunk with due Masonic honours.

The Rev. Bro. Risk next proposed the "Prince of Wales and the Craft," and, at some length, eulogised the Prince for walking in the steps of his Royal father, Albert the Good, mentioning several instances of late in which, by his public services, he had evinced a conduct gratifying to the country.

The next toast was that of the "Right Hon. the Earl of Zetland, G.M.," which was drunk with enthusiasm, regret being expressed that this would be the last year in which he would preside over the Masonic body.

In responding to the toast of the R.W. the Prov. G.M. of Deuon, the Rev. J. Huyshe expressed his gratification at being present at the centenary of the lodge. He had come down at considerable inconvenience, having to leave on the following morning by 64.5 in order to be at his public duties at 11 o'clock. After some observations on the pleasure he always felt in being amongst them, the R.W. brother proceeded to speak on matters of a practical character. He said that their province had been charged—not quite fairly he thought—with not giving a proper support to their Masonic charities. There was some truth in the charges, but not so much as had been stated, for they had a Benevolent Fund which no other province could show. There were in the province 37 lodges, and 1,600 subscribing members. If they made their contribution from all these lodges 1s. more from each member to the Grand Lodge, that would give them 1,600 shillings more than was at present subscribed. This would be twice as much as at present, and would give them £160 a year. This might be divided into four parts: One part should go to the Fortescue Annuity Fund, which stood out preminently before the Masonic world. That was a fund of their own. They took care of their own poor brethren. They had £1,300 or £1,400 invested. If they would add to the proceeds from this fund £40 more, they would be able to put on another annuitant, if not two. Then they would have for the other charities £80 a year—one half of which might be given to the general Masonic charity of the kingdom. They should give £20 to the Grand Lodges, and £20 more to the schools. He thought that they should have a meeting of the Prov. G. Lodge purposely to consider this subject. He did not think that any brother in the province would object to an extra farthing a week—one shilling a year—being so appropriated; and he asked the Masters of the lodges then present to bring this matter before their lodges, and let him known what the brethren thought of it. The R.W. brother then proposed, in warm terms of eulogy, the next toast, that of "The Right Worshipful the Provincial Grand Master of Cornwall," whom he described as almost one of themselves, so warmly so, cordially did he enter into all Masonic matters, which were interesting to them. The toast was most enthusiastically received.

The R.W. Bro. Augustus Smith responded in a speech marked by his accustomed pleasantry of manner. He expressed his gratification at being present at the centenary meeting of Lodge Sincerity, and said that the year in which it was founded was a year memorable in the history of Europe, for it was the year in which Napoleon, not memorable for "sincerity" was born: it was also the year in which a man greater than he—Wellington, who excelled in the virtue of sincerity—also first saw the light—(cheers). He also spoke of its being the year of the foundation of the Royal Society, with which the fame of a near townsman of theirs, Sir Joshua Reynolds, was linked. He hoped that the lodge would live to celebrate a second centenary, and that its members might be able to look back with pleasure on that which had passed—(cheers).

Bro. Spence Bate, P.M., then proposed "The R.W. D. Prov. G. Master and Officers of the Prov. G. Lodge of Devon, Present and Past," to which the R.W. Bro. Metham and Bro. Major Yates, on behalf of the officers, briefly responded, Bro. Metham reserving some further observations to a later hour.

Bro. R. R. Rodd, P.M., and one of the P. Prov. G. officers of Cornwall, responded to a similar toast for that province.

Bro. L. P. Metham, the D. Prov. G. Master, next rose and said: As the one link which still connects the past history of our mother lodge with its present energetic life—as the single remaining member who has walked and talked with brethren who in their youth had walked and talked with the still older brethren who founded Lodge Sincerity, and who, on this day one hundred years ago, and probably at this very hour, held high festival in honour of its birth and consecration, I know you will hold me excused if, individually, I regard this, our centenary celebration, with feelings of more than usual interest, and if I dwell on the event at greater length than the toast entrusted to me, "The Worshipful Master and Officers of Lodge Sincerity," would at any other festival warrant. Of our Worshipful Master I will only say that he bids fair to rival that long array of Masters who, for a century, have filled the chair before him. He belongs to a sect which peculiarly professes peace, and he has a strong and deep-seated religious feeling. Not only in the Master's chair but in every relation of life I believe that all his thoughts and actions will be directed by prudence, chastened by temperance, supported by fortitude, and guided by justice. But he and the other officers will excuse me if I again pass back to the subject of our festival to-day. The names of the brethren who founded the lodge are, doubtless, recorded in the books of Grand Lodge, but to us they are unknown; their doings and their sayings, their outer life in the world, their inner life in the lodge, are to us as if they had never been. Their position in life, their talents, their virtues, their joys and sorrows, failures or successes, are all a sealed book to us. In the charity of our Craft we must believe that they banded themselves together in the hope of doing good in their generation, of erecting a column of mutual defence and safety, and of pursuing in moral and upright lives, and in the daily exercise of brotherly love, relief, and truth—the noble precepts of our Order. Of the decadence of the lodge in the town of Devonport, then Plymouth Dock, where it was first planted, close to the house in which I was myself born, we can learn nothing. Most probably it but partook of that general

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decline of Masonry which took place about the close of the last century. Be that as it may, about fifty years ago the warrant was transferred to Plymouth, and after a brief sojourn in the Masonic Hall and in Westwell-street, it found a home for some years in the Royal Hotel, where we are now assembled. In this town Lodge Sincerity rose, almost at a bound, like a phœnix, from the ashes of neglect and decay to which it had been so long condemned. On its books of that date are entered the names of the foremost men of Plymouth and the neighbourhood. Philanthropists, professional men, merchants, magistrates, country gentlemen, officers in the army and navy, and literary men, of whom Plymouth possessed a perfect galaxy in that day, were initiated in rapid succession. Again a period of considerable depression occurred, and when I was initiated, more than a quarter of a century ago, the meetings were infrequent and the numbers very greatly reduced, although those who still subscribed to the funds, without attending the meetings, were men of influence, position, and elevated Masonic rank. I was initiated in a room within ten yards of this in which we are assembled, and the ceremony was performed by the then Acting Master, Bro. Major Symons, who had achieved for himself the proud position of Grand Warden of England, by his Masonic diligence, eruditiou, and perfect oratory. Of the six or seven brethren, one was a Grand Lodge officer, the others held high office in the province. When I took my place as the newly-initiated brother, it may easily be imagined that I drew a very dispiriting comparison between my own lowly apron, no longer of pure and unsullied lambskin, but worn and soiled by repeated use, and the gorgeous array of gold and purple by which I was surrounded. But I was not discouraged for long; the desire to achieve equal honours grew upon me, with a strong belief that if I deserved them, they would come in their own good time. I bore with equanimity preference given to those whom I had myself initiated into Masonry, my own brother being in the number. Honours came at last, and when they came unsought, as our chief who sits by my side can testify, they were the more prized because unsought. The low numbers on the books at the period of my initiation were a type of Masonry throughout the kingdom at the time, but Lodge Sincerity, long before the period of general revival, which came some years after, started forward on a career of prosperous success, which rivalled, even if it did not exceed, the period to which I have alluded. That I aided in that success by unremitting, unflagging devotion to its interests, will always be a subject of pleasant retrospection. The young who live for what the years to come may bring, and who find their greatest delight in ambitious dreams and struggles which are to crown their future with happiness, think that the old have no pleasures that can equal theirs, but that is a great mistake, for if memory carries with it no sting of an ill-spent and useless life, but if on the contrary, there are green spots on memory's waste on which the mind can dwell with satisfaction, advanced life must possess many pleasures unknown to those who have realised no hope, and who are yet struggling forward to the goal which we have reached. As, in my private world, I live again in my children and my children's children, so in my Masonic world, I live over again many a happy hour spent, and many a firm friendship formed within the lodge, some now, alas! broken by death, but hallowed by memory still, others lasting to this hour, defying time and distance alike. Our lodge, carried to St. George's Hall, where it is now located, the *prestige* of its name, and very few private lodges have enrolled so many members whose position in life and whose mental and social qualities are so well calculated to sustain the reputation of their mother lodge. That Old Sincerity may long prosper, and that the brethren who meet to celebrate the close of the second century, which, as I speak, is already some hours old, may find her happy in her sons, and united in the bonds of brotherly love, relief, and truth, as we are who to-day place a footstep on either century, is my earnest prayer, and no effort of mine will ever be wanting to ensure the fulfilment of my hope and prayer. The event we celebrate to-day, and on which I still linger as if cling to the pest, of which I have been myself a part, and in which I have found so much delight, like knell which tells of the dying, and the joy bells which tell of the new born year, will, I hope awaken in each of us the enquiry, how have I fulfilled the mission I so solemnly took upon myself at my initiation, and how can I best redeem misspent time and misused talents in the time to come? For myself, Masonry has brought to me much pleasure and much advantage; it has softened asperities which otherwise would have been active; it has awakened sympathies which otherwise would have been dormant; it has taught me duties which otherwise might never have been acknowledged; it has given me influence which, I trust, I have exercised for good, which otherwise I should never have possessed. My regret is that I have done so little, and so much of that little wrong. My hope and prayer are that in the brief space of life still permitted to me I may do more, and do it better.

There were several other toasts, including those of "The Worshipful Masters and Sister Lodges of the Three Towns;" "The W. Master and Officers of Lodge Sincerity," "Our Visiting Brethren," and "All Poor and Distressed Masons."

## HAMPSHIRE AND ISLE OF WIGHT.

### *Provincial Grand Lodge.*

The installation of Bro. W. W. B. Beach, *M.P.*, as Provincial Grand Master of Hampshire and the Isle of Wight, took place at Southampton, on Tuesday, the 30th ult., about 250 brethren were present. The ceremony was performed by the R.W. Bro. the Earl of Carnarvon, Prov. G.M, for Somerset, and at the conclusion the Prov. G.M. appointed his officers as follows:—Bros. C. E. Deacon, 394, P.G.D. of England, D. Prov. G.M.; W. Hickman, 130, Prov. S.G.W.; J. Douglas, 487, Prov. J.G.W.; Rev. — Pettat, 694, Prov. G. Chap.; Dew, 694, Prov. G. Reg.; Frost, 487, Prov. G. Treas.; Le Feuvre, 130, Prov. G. Sec.; Woollens, 342, Prov. S.G.D.; Wilkinson, 359, Prov. J.G.D.; Lemon, 348, Prov. G. Supt. of Works; Main, 903, Prov. G. Dir. of Cers.; Bettesworth, Assist. G. Dir. of Cers.; Caffé, 35, Prov. G. Sword Bearer; Rebbeck, 185, Purst.; Bradbear, 804, Prov. G. Org. Prov. G. Stewards:—Bros. Snelling, 76; Jones, 130; De Fraine, 257; Green. 309; Harle, 359; Hine, 394; Dawkins, 304, and Biggs, 130, Prov. G. Tylers.

In the course of Provincial Grand Lodge business it was referred to the Charity Committee to report on a better mode of ensuring a more efficient election of Hampshire candidates to the various Masonic Charities than now exists; and a proposition by Bro. J. R. Stebbing, expressive of opinion that no future Grand Master of England should hold that office more than three successive years, was carried by a large majority.

The banquet was served in the Victoria Rooms, by Bro. Dartnell, and drew together upwards of 200 brethren. The R.W. the Prov. G. Master presided, and was supported by Bro. the Earl of Carnarvon, Prov. G.M.; Windham Portal, P.G.W. of England; C. E. Deacon, D. Prov. G.M., and P.G.D. of England; J. R. Stebbing, P.G.D. of England; John Hervey. G. Sec.; Patten, Sec. of Girls' School; Spiers, D. Prov. G.M. of Oxfordshire, &c.

In proposing the toast of "The Queen and the Craft," the Prov. G.M. expressed gratification that the Prince of Wales had lately been admitted into the fraternity, and hoped that his appreciation of what he learned on the threshold of Masonry would lead to his taking every means for being admitted into the inner precincts.

By the choir—"God save the Queen."

The Prov. G. Master next gave "The Most Worshipful Grand Master, the Earl of Zetland," whose signal efforts in behalf of Masonry, he eulogised; and the toast having been drunk, thanks were cordially tendered to the Earl of Carnarvon—who had to leave by an early train—for the proficiency he had shown, and the kindness evinced in acting as Installing Master.

The noble Earl in reply, made an admirable speech, assuring the brethren that at all times he experienced great pleasure, as a Hampshire man, in meeting Hampshire men, but this feeling was greatly enhanced when he found himself amongst Hampshire Masons. It had been a real personal satisfaction to him to be allowed to take part in the proceedings of that day. Interesting at all times ts such a ceremony was, it was doubly interesting because the friendship existing between their Prov. G.M. and himself dated back many years, and he hoped and believed had grown with each year. It was a friendship inaugurated, he might say, under the shadow of Masonry, because it was under the counsel and tutelage of his right Worshipful friend that he was induced, to his own satisfaction and comfort and never ceasing gratification to be enrolled in the ranks of Masonry. He rejoiced, therefore, if it was in his power in however feeble a degree to return to obligation to the Prov. G.M. imposed upon him in early life. Allow him without ceremony and without exaggeration, to congratulate them upon having as Prov. G.M. a brother who would devote his time, energy, best thoughts, and attention to the office without stint

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and without fear of trouble to himself. More than this, he held there was no man in England more truly devoted to the best interests of the Craft, more familiar with its working, or more fitted in every way to be its exponent. He thought also he might congratulate his right Worshipful friend upon entering on the rule of a province second to none in this country whether as regarded its prosperity, its wealth, the intelligence of its members, or the position which some of them took in the field of Masonry. Without for one moment desiring to speak in disparagement of small provinces, he thought there were many advantages connected with large provinces like this one, and he owned he should deeply regret if ever the province of Hants abandoned the advantages which he thought its present size gave it in the Craft, as he desired to see it not only worthily represented by its Prov. G.M., but also by the number and strength of its lodges securing the weight and importance, to credit and dignity that was always due to a large and influential province, and he hoped that when his right Worshipful friend had to surrender the charge he had taken up that day the prosperity of the Craft would be still larger in in the province than it now is. The great and imposing ceremony which had taken place that day ought not, he thought, lightly to pass from their recollection. To his mind it had spoken various morals. In the first place it pointed a distinct contradiction to those calumnies and misrepresentations which Masonry sometimes experienced. Those who followed the course of their proceedings—who carefully weighed all that was said and done—who look in the sense of the obligations, the promises, the professions, and the charges, must have felt that Freemasonry in England, at least, can never be accused, as it has been accused and villified sometimes abroad, as the friend of anarchy and disorder, but rather that it is the sure, the loyal friend of order, of good government, of social harmony—in a word, of everything that tends to raise, to improve, and even to ennoble man; that it is loyal to the great and sacred institutions of this country, and that it is intimately bound up with those great foundations upon which all the peace, the happiness, and the prosperity of society depends. In the next place I think it must have suggested itself to every brother's mind who attended to the proceedings this day that the fundamental principle was the admission of the worthiest to the highest position in the province. That was the principle they desired to recognise, and upon which he hoped they proceeded, and it was one which should be kept steadily in view, because in the administration of a large province it was right that none should be selected but those really competent and worthy to bear rule. And in the administration and management of their individual lodges they should, he thought, diligently and carefully keep in mind that none should be admitted to the Craft unless they are likely, in every sense of the word, to become good Masons. He cheerfully recognised the right of every lodge to admit those who might be agreeable companions, who from social habits and intercourse were eligible as members of a society constituted in a great degree upon social considerations; but he also hoped and believed that they would keep steadily before them that there are certain qualities requisite in their opinion—certain principles with which they would not dispense when they admitted any to the fellowship and membership of a lodge. They laboured under the difficulty that the principles of Freemasonry were in a great degree secret—they were not at liberty to publish them on the housetops, nor to make them the subject of itinerant lecturing; but, on the other hand, they might at least refute the calumnies from time to time thrown out against them by showing that in their daily practice, in their constant habitual life, they not only put forward a claim to certain great qualities and princples, but were prepared to exercise them at any cost of personal trouble and at any sacrifice, no matter what the sacrifice might be, and that they would act not so much in the letter as the spirit of their laws. Those who thus endeavoured to make Masonry a living reality would have an easy conscience; they would feel that in their own sphere, be it humble or be it high, that they have at least, according to their lights, done their best for the promotion of that great Order to which they belong, to the welfare of which they are pledged, and, as he held, the interests of which they all had most dearly at heart.

For the "Deputy Grand Master, Earl de Grey and Ripon, and Grand Officers," Bros. Hervey, G. Sec.; Portal, P.G.W. of England, and Stebbing, P.G.D. of England returned thanks, and the latter proposed the health of the R.W. the Prov. G.M. of Hampshire, and took the opportunity of explaining, in reference to some annoyance which the Isle of Wight brethren felt at their province having been annexed to Hants—that so far from his having advocated the union, as had been misrepresented concerning him in some of the public papers, he had never ceased to oppose it; and as to the Hampshire Masons having exerted themselves to the same end, he ventured to say that they knew nothing about it and had nothing to do with it, and that they only desired, with himself, that nothing should disturb the kindly feeling which had ever existed between the Masons of Hampshire and the Isle of Wight.

The R.W. Prov. G. Master, in acknowledgement of the toast, made reference to the same subject, and said that he himself pointed out to the Grand Master certain objections which suggested themselves to him, in reference to the amalgamation of the two provinces, but the Grand Master having overruled them, he considered he should have been guilty of a grave dereliction of duty had he not at once given way. He was anxious to give the island brethren every facility for exercising the privileges of Freemasonry within the Isle of Wight, and if the end would be attained by holding an additional Grand Lodge yearly, or by a half-yearly meeting, he should be found heartily co-operating and doing all that he could to give the island brethren every possible facility. From what he had seen that day, he was not sure that the interests of so important a province was efficiently served by meeting only once a year. If it met with the concurrence of the brethren, it would be his duty to ask them to meet oftener, and as he knew it would be inconvenient to many to come long distances, he should ask advice upon the subject.

Several other toasts were given and drunk before the company separated.

## LANCASHIRE (EAST).

BOLTON.—*St. John's Lodge* (No. 221).—This lodge met at Commercial Hotel, Market-square, on the 17th ult. The brethren present included Bros. Ellis Crompton, W.M.; E. C. Gilbert, S.W.; and the following: Bros. J. W. Taylor, Entwistle, G. P. Brockbank, T. Mitchell, William Dawson, J. FitzNewton, and Joseph Howorth. Bro. James Martin Rutter was passed to the degree of F.C., and Bro. Thomas Kay raised to the sublime degree of Master Mason.

## LANCASHIRE (WEST).

ASHTON-IN-MAKERFIELD.—*Lodge of Faith* (No. 484).—A regular meeting of this lodge was held at the Gerard's Arms Inn on Wednesday, the 18th ult. Bro. E. C. Cooper, P.M., acted as W.M., supported by his officers, W. Yates, S.W.; F. E. Tetley, J.W.; W. Cross, S.D.; R. Cross, J.D.; G. Hill, I.G.; Pennington, Treas.; and H. Wood, Tyler. There were also present Bros. S. Samin, P.M.; S. Simpkin, S. Eatock, B. Blundell, E. Leigh, A. Lewis, and S. Howell. Bro. James Hamer, Prov. G. Treas., West Lancashire, was present as a visitor. The lecture in the first degree in the seven sections was given by Bro. Hamer, assisted by the W.M., Bro. Cooper, and was listened to with very great attention and interest by the whole of the brethren present, who afterwards passed a resolution that a vote of thanks be recorded on the lodge books to Bro. Hamer for his uniform kindness for coming so great a distance to give them this beautiful lecture. The nomination of the W.M. then took place, when Bro. Yates was proposed. The election will take place in December. Bro. Pennington expressed his deep regret at having to lose so efficient a W.M. as Bro. Cooper had been, but hoped Bro. Cooper would still lend them his valuable aid and assistance.

# SCOTTISH CONSTITUTION.

## METROPOLITAN.

### GRAND LODGE OF SCOTLAND.

The Grand Lodge of Scotland assembled in the Freemasons' Hall, Edinburgh, on Tuesday evening, the 30th ult., to elect the office-bearers for the ensuing year, and to celebrate the festival of St. Andrew. The Right Hon. the Earl of Dalhousie, *K.T., G.C.B.*, the Most Worshipful Grand Master, was on the throne, and amongst the visiting brethren were Dr. M'Cowan, Representative of the Grand Orient of France; A. Robinow, Representative of the Grand Lodge of Hamburg; C. W. Millar, Representative of the Grand Lodge of Saxony; the Prince Rhodocanakis, of Greece. After dinner, the usual loyal and masonic toasts were given by the Grand Master, who remarked that he hoped it

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would not be long till the Prince of Wales would be installed in his position as patron of the Freemasons in Scotland. The Earl of Rosslyn, in his reply to the toast of his health, said that it afforded him much pleasure to state, referring to his ancestors, the St. Clairs of Rosslyn, that that ancient relic of Masonic art, Rosslyn Chapel, was now entirely finished, and he hoped, in the course of the ensuing summer, to have a large gathering of the Freemasons at the venerable pile.

## ROYAL ARCH.

### ENGLISH CONSTITUTION,

### YORKSHIRE (WEST).

HALIFAX.—*Chapter of Regularity* (No. 448).—The regular monthly meeting of this chapter was held at the new Masonic Temple on Monday, the 29th ult. The acting officers were:—Comps. W. Cooke, P.Z., as Z.; G. Normanto, P.Z., as H.; R. Lord, J.; W. J. Lairdar, as E.; John Seed, as N.; H. N. Bates, P.Z., Treas.; T. M. Dolan, as Prin. Soj.; A. Roberts, Assist. Soj.; N. W. Scholefield, as Assist. Soj.; and J. Greenwood, P.Z., Jan. The usual routine business having been transacted, Bro. Richard Jessop, of the St. James's Lodge, No. 448, was duly balloted for, unanimously elected, and subsequently exalted to the degree of R.A. by Comp. Cooke, the historical portion of this degree being very ably given by Comp. A. Lupton, after which the chapter was closed in harmony and with solemn prayer.

### SCOTTISH CONSTITUTION.

METROPOLITAN.

*Supreme Grand Chapter.*

A special meeting was held in the Freemasons' Hall, Edinburgh, on Nov. 9th, for the installation of the M.E. Grand Principals. The Chapter was opened in due form by Comp. Dr. Somerville, of Ampherlaw, M.E. Depute Grand Z., assisted by the grand officers. All companions not installed principals having retired, a conclave of installed principals was opened, and the degree of third principal was conferred on Comp. Lord Erskine, M.E. Grand J. Comp. the Earl of Dalhousie, M.E. Grand Z. elect, was then presented, and received the three installation degrees of J., H., and Z. The passages of Scripture were read by Comp. the Hon. and Rev. Arthur C. Baillie Hamilton, 3rd G. Soj., and Rector of Woborn, Berks, who had come especially from England for the purpose. The charges were most efficiently delivered by Comp. L. Mackersy, G.S.E., and the Grand Principals were invested by Comp. Somerville. The companions were then admitted, and Comps. the Earl of Dalhousie and Lord Erskine were installed respectively as Grand Z. and J. Comp. the Earl of Haddington, Grand H., was unfortunately unable to be present. The Supreme Chapter was then closed in ample form, and the companions adjourned to the banquet, which was presided over by Comp. Lord Erskine. Comp. F. A. Barrow, 1st G. Soj., acted as Croupier. Among the companions present we noticed—Comps. Dr. Somerville, 23° D.G.Z.; L. Mackersy, 30° G.S.E.; Wm. Mann, 32° G.S.N., Grand Senior Warden, and representative of the Grand Chapter of South Carolina; Alexander Hay, 32°, G. Recorder; Hon. and Rev. A. C. Baillie Hamilton, 3rd G. Soj.; W. A. Laurie, Grand Sec. Grand Lodge; Captain W. H. Ramsay, Grand Registrar of the Chapter General of the Religious and Military Order of the Temple; Dr. McGowan, 30°; D. Bryce, jun., 30°; A. Mitchell, 30°; Dr. Loth, 30°; James Ballantine, Grand Bard of Scotland; P. Cowan, 30°; A. Cockburn, 18°; &c. After a delightful evening, the companions separated at an early hour, in peace and harmony.

## MARK MASONRY.

### ENGLISH CONSTITUTION.

### SUFFOLK.

IPSWICH.—*Albert Victor Lodge.*—This lodge of Mark Masters held its annual meeting on Monday last, at the beautiful Masonic Hall in Brook Street, Ipswich. A goodly number of the brethren were present, amongst them being—Bro. the Rev. R. N. Sanderson, *M.A.*, 30°, G. Chaplain of the Mark Grand Lodge of England, W.M.; Bros. C. T. Townsend P.G.S.D., P.M.M., Secretary; Henry Thomas, S.W.; Emra Holmes, 31°, J.W. of Eclectic Lodge, West Hartlepool. Acting J.W.; W. Cuckord, Acting S.O.; M. Oliver, Acting J.O., &c. The lodge having been opened by the W.M. in due form, Bro. Cresswell, a candidate for the degree of Mark Master, who had been previously balloted for and unanimously accepted, was admitted and advanced to that honourable degree.

This being the meeting for the installation of the W.M., and Bro. Henry Thomas, Collector of H.M. Customs, Ipswich, having been elected to fill that important position, the installation ceremony was ably performed by Bro. Sanderson, W.M., assisted by Bro. C. T. Townsend, and the worthy and much-respected brother was saluted as W.M. of the Albert Victor Lodge of Mark Masters. He then proceeded to appoint and invest his officers, as follows:—Bro. Rev. R. N. Sanderson, *M.A.*, I.P.M.; W. J. Westgate, S.W.; J. T. Townsend, J.W.; W. Cuckow, M.O.; J. Chinnock, S.O.; M. Oliver, J.O.; G. S. Golding, Treasurer; C. T. Townsend, Secretary; Thomas Holland, D.C.; E. Robertson, S.D.; D. Slimeck, J.D.; T. Taylor, I.G.; G. Spalding, Tyler. One or two of the newly appointed officers were unavoidably absent. The other business of the evening having been completed, the lodge was closed, and the brethren retired to refreshment, a substantial banquet being served in the adjoining room. After the removal of the cloth, the usual loyal and Masonic toasts were given, and responded to in a way characteristic of Masons.

In giving the toast of "The Prince of Wales and the rest of the Royal family, not forgetting Prince Albert Victor," the W.M. took occasion to express a hope, which was cordially received and applauded by the brethren, that his Royal Highness would be elected Grand Master of England, and that the Earl De Grey and Ripon would be appointed Pro. Grand Master. The brethren separated after having spent a very agreeable evening,

### LEICESTERSHIRE.

LEICESTER.—*Fowke Lodge* (No. 19).—A bi-monthly meeting of this lodge was held immediately after the Provincial Grand Lodge was closed, the same brethren being present; the W.M. Bro. Brewin in the chair. A ballot was taken for Bro. Frederic Eachan Wilkinson, *M.D.* of Sydenham, Kent, W.M. of No. 766 and P.M. 181, who was unanimously elected, but was prevented being present on this occasion. Three other candidates were due for advancement, but of these Bro. Crow only was present. On his being advanced, the W.M. appointed and invested him as Organist of the lodge, and also invested Bro. the Rev. Dr. Haycroft as Chap. Bro. Crow was also invested by the Prov. G.M. as P.G. Organist. Two members were elected on the Freemasons' Hall Committee, and three brethren of the St. John's Lodge No. 279, having been proposed for the Mark Masters' degree, the lodge was closed and the brethren adjourned to refreshment.

### SCIENTIFIC MEETINGS FOR THE WEEK.

Monday, 7th Dec.—Institution of Civil Engineers.
Wednesday, 8th Dec.—Geological Society. Society of Arts.

### LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 11TH DECEMBER, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; R. Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

*Monday, Dec. 6th.*

LODGES.—Robert Burns, F.M.H.; Unity, London Tav., Bishopsgate-st.; Royal Jubilee, Anderton's Ho., Fleet-st.; St. John's, Radley's Ho., Bridge-st., Blackfriars; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Joppa, Albion Tav., Aldersgate-st.; Unions, F.M.H.

*Tuesday, Dec. 7th.*

Colonial Board, at 3.——LODGES.—Albion, F.M.H.; Old Dundee, London Tav., Bishopsgate-st.; Temple, Ship and Turtle, Leadenhall-st.; Old Concord, F.M.H.; St. James's, Leather Market Tav., New Weston-st,, Bermondsey. ——CHAPTER.—Temperance, White Swan Tav., Deptford.

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*Wednesday, Dec. 8th.*

Com. R.M.B., at 3.——LODGES.—Fidelity, F.M.H.; Royal York Lodge of Perseverance, F.M.H.; Enoch, F.M.H.; Union Waterloo, Ma. Ha., William-st., Woolwich; Kent, Three Tuns Tav., Southwark; Vitruvian, White Hart, College-st., Lambeth; Justice, White Swan, High-st., Deptford; Euphrates, George Ho., Aldermanbury; Pilgrim, Ship and Turtle Tav., Leadenhall-st.; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; Montefiore, F.M.H.; Beacontree, Pri. Rms., Leytonstone Villiers, Northumberland Arms Ho., Iselworth.

*Thursday, Dec. 9th.*

LODGES.—Royal Athelstan, City Terminus Ho., Cannon-st.; Bank of England, Radley's Ho., Bridge-st., Blackfriars; Polish National, F.M.H.; Canonbury; Haxell's Ho., Strand; Dalhousie, Anderton's Ho., Fleet-st.; Capper, Marine Ho., Victoria Dock, West Ham. —— CHAPTER. — Royal Jubilee, Horns Tav., Kennington.

*Friday, Dec. 10th.*

LODGES.—Caledonian, Ship and Turtle, Lerdenhall-st.; Bedford, F.M.H.; Domatic, Anderton's Ho., Fleet-st.

*Saturday, 11th Dec.*

LODGE.—London, F.M.H.; Phœnix, F.M.H.

## METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

*Monday, Dec. 6th.*

Prosperity, Gladstone Tav., Bishopsgate-st.; Temple, Old George St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd., Deptford; Old Concord, Turk's Head, Montcombe-st., Belgrave-sq.; Sincerity, Guildhall Hotel, Gresham-street; St. James's Union, Swan Tavern, Mount-street, Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Crystal Palace, City Arms Tav., West-sq., Southwark; Westbourne, Running Horse, Duke-street, Grosvenor-sq.; High Cross, White Hart Ho., Tottenham; Tower Hamlets Engineers, Duke of Clarence, Commercial-rd. East; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide hav., Haverstock Hill.

*Tuesday, Dec. 7th.*

Strong Man, White Horse, Little Britain; Faith, Fisher's Restaurant, Metropolitan District Railway, Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; British Oak, Silver Lion Tavern, Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane. —— CHAPTER OF INSTRUCTION.—Rose of Denmark, George Ho., Aldermanbury; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth; Robert Burns, Sussex Stores, Upper St. Martin's-lane; Rose of Denmark, George Ho., Aldermanbury; Mount Sion, White Hart, Bishopsgate-st.

*Wednesday, Dec. 8th.*

Confidence, Railway Tav., Fenchurch-st.; Merchant Navy, Jamaica Tav., West India Dock-rd., Poplar; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro' Castle Tavern, Peckham Rye; Pythagorean, Prince of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar.—— CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, Dec. 9th.*

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd.; United Mariners, Three Cranes, Mile End-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Thatched House Tav., 9, Red Lion-st.; Royal Oak, Royal Oak Tav., Deptford.——CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, Dec. 10th.*

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Union (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tavern, Kennington; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury.

*Saturday, Dec. 11th.*

CHAPTER OF INSTRUCTION.—Mount Sinai, Union Tav., Air-st. Regent-st.

## PROVINCIAL.

### DORSET.

*Tues.*, WIMBORNE MINSTER.—Lodge: St. Cuthberga, Crown Inn·——PORTLAND.—Lodge: Portland, Breakwater Ho.——*Thurs.*, BOURTON, GILLINGHAM.—Lodge: Science, Red Lion Inn.——*Fri.*, POOLE.—Chapter: Amity, Ma. Ha.

### LANCASHIRE (EAST).

*Mon.*, BOLTON.—Lodge: Anchor and Hope, F.M.H., Church Institute.—— ASHTON-UNDER-LYNE. — Lodge: Milton, Burlington Ho.—— BLACKLEY —Lodge: Wilton, Red Lion Inn. —— OVER DARWEN.—Lodge: Harmony and Industry, Greenway Arms Inn.——*Tues.*, SALFORD.—Lodge: Newall, F.M.H. ——*Wed.*, BURY.—Lodge: St. John, Queen's Ho., Market-st.——BOLTON.—Lodge: Antiquity, Bull's Head Inn, Bradshawgate. —— MANCHESTER. — Lodge: Caledonian, F.M.H. Chapter: Social, Queen's Ho.—— NEWCHURCH.—Chapter: Fidelity, Fidelity, Barr's Head Inn.——*Thurs.*, BURNLEY.—Lodge: Borough, Bull Ho.—— CHEETHAM.—Lodge: Derby, Waterloo Ho., Waterloo-rd.—— MANCHESTER. — Lodge: St. David's, F.M.H. —— RUSHOLME. — Lodge: Callender, Public Hall.——ROCHDALE.—Chapter: Hope, Spread Eagle Inn.——BURNLEY.—Chapter: Nativity, Cross Keys Inn.——*Fri.*, HULME.—Lodge: Blair, Town Hall, Stretford New-rd.

### LANCASHIRE (WEST).

*Mon.*, LANCASTER.—Lodge: Rowley, Ma. Ro., Athenæum.—— PRESTON.—Lodge: Unanimity, Bull Ho. Ass. Rms., Church-st LIVERPOOL.—Chapter: Liverpool, Ma. Tem.——SOUTHPORT. Chapter: Bridson, Scarisbrick Arms Ho.——*Tues.*, ULVERSTON. —Lodge: Furness, Ma. Tem., Theatre-st.——LIVERPOOL.—Chapter: St. John of Jerusalem, Ma.Te.——*Wed.* LANCASTER. —Lodge: Fortitude, Music Hall, Leonard's-gate.——PRESTON. —Chapter: Royal Architect, Bull Ho. Ass. Rms.——*Thurs.*, LIVERPOOL.—Lodges: Harmonic, Adelphi Ho.; Croxteth United Service, Ma. Te.—— FLEETWOOD.—Lodge: Starkie, Royal Ho., Dock-st.——PATRICROFT.— Lodge: Bridgewater, Bridgewater Ho.—— KIRKDALE.— Lodge: Prince of Wales, St. Mary's School-rooms, Everton-valley.——*Fri.*, LIVERPOOL.—Lodge: Perseverance, Ma. Te.

### OXFORDSHIRE.

*Tues.*, OXFORD.—Lodge: Alfred, Ma. Ha., Alfred-st.——*Thurs.* ABINGDON.—Lodge: Abbey, Abbey Council Chambers.

### WARWICKSHIRE.

*Mon.*, COVENTRY.—Lodge: Trinity, Castle Ho.——LEAMINGTON. — Lodge: Guy's, Bath Hotel. —— STRATFORD-ON-AVON.—Lodge: Board of Avon, Red Horse Inn.——BIRMINGHAM.—Lodge: Forward, Ma. Ro., Newhall-st.——*Tues.*, SUTTON COLDFIELD.—Lodge: Warden, Moot Hall.——*Wed.*, BIRMINGHAM.—Chapter: Fortitude, Union Inn, Union-st. ——KENILWORTH.—Lodge: Stoneleigh, King's Arms Ho. ——BIRMINGHAM.—Lodge: Fletcher, Ma. Ro., Newhall-st. ——*Thurs.*, BIRMINGHAM. — Lodge: Temperance, Ma. Ro., Newhall-st.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies (and there are, doubtless, many), are respectfully requested to communicate the same to the Editor at the Office, No. 19, Salisbury-street, Strand.]

## TO CORRESPONDENTS.

OWING to the pressure on our space, the report of the Grand Lodge of Mark Masters, as well as several Metropolitan and Provincial Lodges are deferred.

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*LONDON, SATURDAY, DECEMBER* 11, 1869.

## MASONIC GREED.

In a contemporary of a recent date is given a notice of the Earl of Zetland, accompanied with a "cartoon." Although there is nothing in the notice to call for cavil, it being complimentary in the extreme, the cartoon is so ridiculously outrageous that we feel constrained to enter a protest against it, on the ground that a caricature, to be good, should at least be, as the novelists say, "founded upon fact." Now the cartoon in question is not so in any sense, as it represents a person awkward, ill-dressed, and in every way *outré*, which, it is well known, has no foundation in truth in the case of our M.W.G.M.

That any man, especially a Mason (as the designer of the sketch must have been), should have pencilled so vile and wretched a production seems incredible; but the fact that journals who devote a portion of their columns to the diffusion of Masonic information (with the sanction of the M.W.G.M.), should greedily swallow the bait held out to them in the shape of a few shillings for advertisements giving publicity to such a scandal, we must express both surprise and indignation; and we can only account for such conduct by supposing that, on the principle of the American gamblers, they had made up their minds, in this instance, as in others, to "go it blind," and get all they possibly can out of Masonry, which they seem to have entered not entirely uninfluenced by mercenary or other unworthy motives.

## THE BYZANTINE SUCCESSION.

We have received and continue to receive communications upon the subject of the succession to the Byzantine empire, which promise to run to so great a length in a discussion which we do not consider suitable to our pages, as not bearing upon Masonic subjects, that we must decline to insert any further communications upon the matter, especially as some of our correspondents seem inclined to import into the discussion a measure of personality and acrimony which we cannot but consider un-Masonic.

## THE LODGE OF GLASGOW ST. JOHN.

By Bro. W. P. Buchan, P.S.W. No. 3 *bis*, and Grand Steward, Grand Lodge of Scotland.

As I perceive by the minutes, I was proposed as a member of the Lodge of Glasgow St. John (No. 3 *bis*), upon the 4th February, 1862, the proposer being the late Bro. W. Lawson, who was then Treasurer, and seconded by Bro. Gavin Park, P.M., who was then Dep. M. At that time I was presented with a copy of the by-laws, to which were prefixed what was considered a history of the lodge. The date of this production was 1858, and its author. Bro. James Cruickshank, P.M. This production contains little regarding the lodge except a "translation" of the pretended "original charter" from Malcolm III., and a portion of the correspondence that took place in 1849-50 between the members of St. John's and the Grand Lodge of Scotland, relative to their union with it. Bro. Cruickshank was then utterly unaware of the existence of a minute-book of the incorporation extending from A.D. 1600 to 1681. He seems also to have entirely ignored the minutes, &c., of the "Glasgow Freemen Operative St. John' Lodge," which I am now about to give. Therefore, although a few years ago I had considerable faith in this history of the lodge by Bro. Cruickshank, "more light" has not only forced me to acknowledge this pretended "original charter" to be forgery, and all the remarks based thereupon useless, but the discovery of other material has led me to attempt to give a few extracts not yet published, and also to make a few remarks, which I trust will bear the test of historical investigation; however, if I do make any mistakes they will at least not be intentional, and I shall always be obliged to my fellow Masonic students to poin t

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out whatever they consider is not consistent. I do not intend to "begin at the beginning," for several reasons; one being, that I have already given some remarks upon the early history of Masonry in Glasgow; and another is, that I wish to give the following first, while I have it beside me, and I can go back to the rest again when I have more leisure.

*From the "Minute Book of the Glasgow Freemen Operative St. John's Lodge."*

"At Glasgow the twenty-fourth day of December, eighteen hundred and twenty-four. Convened, a great many of the members of the Glasgow Freemen Operative St. John's Lodge. It was stated that there had been no regular meetings of the lodge from December, 1818, till the present time, and it was resolved not only to meet for the purpose of celebrating the anniversary of Saint John on the 27th inst,; but also to put the affairs of the lodge into a greater state of regularity than they have been for many years past.

"In the meantime the lodge proceeded to the election of office-bearers, when the following individuals were respectively chosen to fill the offices aftermentioned, viz.:—James Scott, R.W.M.; James Torrance, S.W.; G. Montgomery, J.W.; Jas. Carmichael, Grand Steward; John Hamilton, James Cranston, William Aitken, Stewards; Andrew Scott, Treasurer; James Izatt, Pass Master; James Mc Guffie, Late Master; Thomas Wilson, Assistant Master; George Young, Secretary.

"The Secretary is appointed to advertise the meeting of the lodge on the 27th inst., and also to give notice to the members by circular in the usual manner. The meeting further appointed the Master, Secretary, and Thomas Wilson as a committee to prepare a draft of the regulations for the government of the lodge.

"James Scott."

"At Glasgow, the thirty-first day of March, eighteen hundred and twenty-five. Convened, the Master, Treasurer, and other office-bearers of the lodge, as well as a number of the members.

"The committee appointed at the meeting of the twenty-fourth December last, produced a draft of the regulations. The draft was repeatedly read over, and after some alterations was finally approved of. The Secretary is appointed to provide a minute book and roll book, and to cause the regulations and future minutes of the lodge to be entered in the former, and to prepare a roll of the members to be inserted in the latter book.

"James Scott."

"*Articles and Regulations of the Glasgow Freemen Operative St. John's Lodge.*

"Whereas the Freemen Operative Masons in Glasgow have, along with the Incorporation of Masons of the said city, been constituted by Royal Charter and immemorial usage, into a Lodge of Freemasons, under the name and style of the Glasgow Freemen Operative St. John's Lodge for a period of nearly 800 years.* Although no regular provision has been made, either for defraying the expenses of supporting the said Lodge, or for the relief of the members thereof, independently of the funds strictly belonging to the said Incorporation. And, whereas, it has been deemed expedient and necessary that certain regulations should be made not only for the government of the said Lodge, but for the purpose of raising means independently of the funds strictly belonging to the said Incorporation, in order to defray the expenses of supporting the Lodge and relieving distressed members thereof, the following Rules and Regulations, after being submitted to a General Meeting of the members have been agreed to for these purposes.

"First. The said Lodge shall be known as heretofore under the name and style of the Glasgow Freemen Operative St. John's Lodge, and shall be governed and guarded as formerly according to the rules of Freemasonry by a Grand Master, Past Master, Depute Master, two Wardens, a Secretary, a Treasurer, four Stewards, and a Tyler.

"Second. The present Office Bearers shall continue in office until the first Friday of December, eighteen hundred and twenty-five, old style, when there shall be a new election of Office Bearers for the ensuing year. And upon the first Friday of December, old style, annually thereafter, a new election of Office Bearers shall take place.

"Third. There shall be a regular meeting of the said Lodge held on the anniversary of the Festival of St. John, to which all the enrolled members shall be duly warned. And the Master, with the advice of the other Office Bearers, shall have power to call other meetings at such times as may be thought proper, to which all the enrolled members shall be also duly warned to attend.

* That is a mistake; I am not aware as yet of the "Incorporation" being even half "800 years" old.

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"Fourth. No person who is not first duly admitted a free operative member of the said Incorporation of Masons, shall be admitted members of the Lodge, either by entry or initiation. Each person joining the Lodge as an entered apprentice, shall make payment to th Treasurer of the sum of fifteen shillings, in name of entry money, and for the degrees of Fellow Craft and Master the sum of ten shillings and sixpence, and for Chair Master the sum of two shillings and sixpence. Each person initiating* in the lodge shall make payment to the Treasurer of seven shillings and sixpence sterling. The candidates shall also defray the whole expense attending the different steps in which they may be qualified. They shall also pay one shilling each to the officer for the several degrees of Masonry.

"Fifth. Each member of the Lodge shall make payment of the sum of two shillings annually towards the funds, which shall be paid at the meeting hold on the first Friday of December, annually. And it is hereby declared that any member who shall be in arrear of the said annual payment shall neither have any right to relief from the funds of the Lodge, nor have any voice at any meetings held till such arrears shall be paid up.

"Sixth. The whole monies arising from the entries, initiations, and annual payments, shall be applied in defraying the expenses of supporting the Lodge, and providing and maintaining the cloathing and jewels for the use of the Office Bearers thereof, excepting as aftermentioned. Declaring, however, as it is hereby provided and declared, that the Master and other Office Bearers shall have the power of granting such aid as they may think necessary from time to time, either to members of this Lodge, or to brethren belonging to other Lodges, who it may be thought are in need of pecuniary aid. But no expenditure shall take place without a written minute of the Office Bearers, signed by the Master for the time being.

"Seventh. The Treasurer shall keep a correct account of his whole intromissions with, and disbursements from the funds of the Lodge, which shall be examined and docqueted by the Office Bearers, previous to the annual meeting to be held on the first Friday of December. This account shall also be laid before the Lodge at that meeting, and if approved of, shall be inserted in the Minute Book of the Lodge, when the Treasurer shall also be discharged of his intromissions for the preceding year.

"Eighth. The Secretary shall attend all meetings of the Lodge, or of the Office Bearers thereof, and shall keep a book of sederunt of all their proceedings. The said book shall be open to inspection of all the members of the Lodge upon all necessary occasions.

"Ninth. The Tyler of the Lodge shall also act as Officer, and in that capacity his duty shall be to warn the Office Bearers and other members to the different meetings which may be called by the Master. For his trouble in both offices he shall be allowed thirty shillings of annual salary, besides one shilling from each candidate for every degree of Masonry.

"Tenth. It shall always be in the power of the Lodge to make such additions to, or alterations of these articles, as may be thought proper. But no addition to, or alteration of them, shall be made until the motion for that purpose shall have lain for consideration for at least three calendar months before it shall be adopted.

(Signed) "James Scott."

The foregoing occupy the first seven pages of the book; then follow the minutes from page 8, dated 16th December, 1825.

(*To be continued.*)

* "Initiating" here must surely mean affiliating, while the term "entry" is equivalent for *our* word "initiation;" anent this see St. Mungo Minutes, p. 124. Chairing is kept up in the lodge, the "Mark and Chair" being given to a number of members no later than the 25th ult., the ceremonies being worked by Bro. Jas. Thomson, Treasurer of Prov. G.L. Benevolent Fund.

## MASONIC CELESTIAL MYSTERIES.

By Bro. Henry Melville.

Labor Omnia Vincit.

Paper VII.

Reference was made in Paper VI. to the beautiful celestial poem of *Aratus of Soli*, and a further examination of the work cannot be otherwise than acceptable to those who consider the heavens declare the glory of God. The poem is translated by the *Rev. Dr. Lamb, Master of Corpus Christi College, Cambridge, &c.*, 1848. He says Aratus was born at Soli 260 before the Christian era. His parents were Athedonorus and Letophila, persons of some consequence and rank in their native city. His father distinguished himself as a warrior. When at Athens, Aratus found much attention was given to astronomy, and the task

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he undertook was to give the astronomical description of the heavens according to *Eudoxus*, and to relieve the dull monotony of a mere catalogue of constellations and stars by poetical language; and with great skill and ingenuity he has accomplished this undertaking. Mythology Eratus most beautifully blends with the celestial choir, and the lovely metaphors and illustrations can be readily understood by any reader having before him a celestial globe or Atlas. The Masonic laws by which the constellations are *ruled* of course he does not give, but it is clear they were well known to him, or he could not have written as he has done. Certain he was master of celestial mythology, and celestial mythology is but a stepping stone to celestial theology. All classic students formerly were, and some now are, instructed in mythology before they commence the study of theology. Paul, in his invocation to the Unknown God of the Athenians, refers to their poets, and Dr. Lamb considers the following beautiful opening passage of the *Phenomina* of Aratus is that to which the Saint more particulary alluded when he said, "For in him we live, and move and have our being: as certain also of your own poets have said—for we are also his offspring."

"Let us begin from Jove. Let every mortal raise
His grateful voice to time Jove's endless praise.
Jove fills the heaven—the earth—the air:
We feel his spirit moving here and everywhere.
And we his offsprings are. He ever good
Daily provides for man his daily food.
Ordains the seasons by his signs on high,
Studding with gems of light the azure canopy.
What time with plough or spade to break the soil,
That plenteous store may bless the reapers' toil.
What time to plant and prune the vine he shews,
And hangs the purple cluster on its boughs.
To him—the First—the Last—all homage yield:
Our Father—Wonderful—our Help—our Shield."

Aratus takes us back with his astronomical knowledge to, say some, 200 before the Christian era. Aratus gives 44 constellations—20 north, 12 south, and the zodiacal 12—and these 44 constellations are in every celestial chart now published. Aratus is not the first that tuned his lyre to the heavenly choir; indeed to attempt to trace the origin of the celestial host would be a hopeless task. The earliest poet we are acquainted with who mentions the constellations is Homer, and so distant is his age considered that no one can form any just idea as to when he lived. In his description of Vulcan's shield he mentions:—

"The Pleiades—Hyads—with the northern train:
And great Orion's more refulgent beam:
To which around the axle of the sky
The bear revolving points, &c." POPE.

The oldest Biblical writer is Job, who died 1553 B.C. Moses died 1451 B.C., and Athens, where Aratus of Soli is said to have written his *Phenomena*, was founded 1556 B.C., or three years before the death of Job.* Job, like Homer, mentions Orion and the Pleiades. (Job, 9, 9). Both are of Greek derivation, and yet Job is supposed to have been written in Hebrew, and not Greek. The constellations are known by their Greek names to the English. Aratus, in reference to the Pleiades, says:—

"All poets feign that one has passed away
*Alcyone—Celœno—Merope*
*Electra—Taygeta* and *Sterope*
With *Maia*, honoured sisterhood."

These are the very same names by which modern astronomers designate the Pleiades. Aratus places the constellation near the left knee of Perseus, but in modern plates it is under his left foot, and in the neck of Taurus. Homer mentions the celestial bear, but Job does not. The bear's first appearance in the sacred volume is in 1st Sam. 17 v. 34. Job mentions also Mazzaroth, the zodiac, and Arcturus (Job, 38, 32). Aratus says of Bootes:—

"'Mong many gems more brilliant than the rest
Arcturus glows upon his belted waist.

Moderns have varied the figure of Bootes by placing the left knee with Arcturus, but this alteration is evidently made to accommodate certain celestial readings which could not otherwise be interpreted, and which need not be referred to here. Aratus, it would appear, was not always correct, for speaking of the Masonic pedestal or altar,

"Where Scorpio to the south his claw expands,
Burning with constant fire an altar stands.†
Few are the hours it shines to mortal eye—
Short is its passage through the wintry sky."

The altar is not under the claw, but under the tail of Scorpio, and during the northern winter the sun is in or near the Scorpion, and conse-

* Lest at any future period I may be considered as admitting these figures as correct and genuine dates, I had better here assert that they are nothing of the kind, but that those which are correct are mere celestial points, Masons are pledged not to reveal,

† Lev. 6, 13.

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quently the stars composing the Altar cannot be seen. And then again of Centaurus.

"Is he sage chiron, sung in Homer's lays?
Above his front of human form divine
The scaled limbs of brazing Scorpio shines."

Centaurus is under pictured Vergo, or under the solar sign of Libra—and not under Scorpio.

And now, so far as Masonry is concerned, to the *most important* of all constellations.

"There lies an arrow—from what bow it fell
Near to the flying swan, no poets tell:
Beneath it soars the Royal bird of Jove,
Raised by his master to the realms above,
Rises at dawn of day the bright ATAIR."

The royal bird of Jove is Aquila, which opens the year at the Solstice, and by the Masonic laws Atair, or Athair, the brilliant, in the neck of the eagle, rises at dawn of the equinoxical day in the first degree of Aries. But Aratus gives Aquila *without Antinous*, and Antinous is the youth who performs all the initiatory ceremonies of the Apprentice, the Fellow Craft, and the Master, &c., as so certified by the Grand Registrar, Bro. M'Intyre. This omission of Antinous by Aratus would be a sad blow to the antiquity of modern ritual Masonry, but very fortunately old Ptolemy comes to the rescue! Lemprière tells us that the Emperor Hadrian and Antinous were both initiated into the Eleusinian mysteries. *Eleusina* is a name of Ceres (corn). Ceres is another name for Spica the ear of corn of the Virgin Queen of Heaven, so there can be no difficulty in determining where these Eleusinian mysteries were held. Spica, as it has been already shown, claiming 106. The Abbé Pluche says, "Eleusis is a city near Athens. The mysteries of Eleusis are the most ancient and most genuine of all, because they were under the direction of the first magistrates of Athens. They are likewise the most ancient, and the same as those of Egypt. Didorous Siculus has informed us, and even proved from their exact resemblance, that these mysteries came from Lower Egypt, and were the same with those of Isis." Antinous perform all his Masonic duties in Tribulation, or in Misraim Egypt, and by the lion's claw, as explained, is exalted to 106, and there is Eleusina or Virgo, and Spica, the ear of corn of the Egyptian Isis. It has been explained that Pallas, and likewise Britannia, is Virgo, with the celestial attributes obtained at 106: and Virgo, with the attributes of 111, becomes Athenian Minerva. Minerva says Pluche, signifies no more than "a weaver's beam," and the Masonic laws give the weaver's beam with the woof or thread upon it at 111. Homer adds, Pluche "calls Minerva, *Athene*; and Athene signifies the flaxen thread which is rolled upon the weaver's beam, in order to the making of cloth. The scripture gives the name of *Athen* to the flaxen thread made in Egypt."* Aratus proves himself to be master of celestial Masonry and mythology. Pluche is a modern author of 1738 A.D. He shews that he is well versed in mythology, and that he knows nothing whatever of celestial Masonry. The Abbé Pluche's object in his History of the Heavens, is to demonstrate that mythology or "the notions of the poets and philosophers," may be compared with the doctrines of Moses, or as stated at the commencement of this paper, that mythology is but a stepping stone to theology. Pluche therefore speaks of celestial things as though they were mundane. Thus he regards Athens and Eleusis of the heavens, as if they were Athens and Eleusis of the earth. Pluche never dreamt that every ancient city has its prototype clearly defined in the heavens, and that the celestial interpretations cannot be disputed, unless it be by ignorant men who know nothing of celestial Masonry or astronomy; the ignorant always dispute truth, which they cannot understand and know nothing about.

When Antinous was drowned in the Nile in Egypt he was exalted or translated to heaven as described, and Lemprière says, Hadrian the Emperor erected a temple to him, and wished it to be believed that he had been changed into a constellation. Hadrian died A.D. 138, and there in the celestial charts of Ptolemy of the same date *to wit*, A.D. 138, is Antinous introduced as a constellation! † If Bro. McIntyre is to be believed, Blue Lodge ritual Masonry must therefore date from the death of Hadrian, and the introduction of Antinous into the celestial sphere. The Eleusinian or Royal Arch mysteries, were however, of much more ancient date, inasmuch as in Samuel, said to be written 1055 B.C., David is introduced at 106 at Eleusis, where he performs sundry extraordinary games or mysteries with the lions, and the bear as described and interpreted paper III, No. 540.

LITERA SCRIPTA MANET.

* History of the Heavens, 1 Vol. p. 268 and 137, and Prov. 7, 16.

† The ignorant will perhaps say that Ptolemys' charts of 138 are a myth invented for this occasion, but unfortunately for such disbelievers the spheres of Ptolemy of 138, have heretofore been frequently referred to by me in the foregoing papers. The planispheres of Ptolemy are in my possession.

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## HOW I SPENT MY FIVE WEEKS' LEAVE.

*Being a Journal kept during an Excursion to Syria and Palestine in the month of May*, 1868.

(*Continued from page* 445).

LEAVE MALTA—UPPER BETHORON TO JERUSALEM.

Rising betimes next day, (May 6th), we go in a body to visit the Mosque of Omar or Hubbet es Sukhrah, "the dome of the rock," which to my mind is far the most interesting building in Jerusalem. This is in the interior of the temple area, and is by some supposed to be on the site of the temple itself; this I believe is not possible, as the temple must have been further south. Mr. Fergusson's theory is that this is the identical circular church, erected by Constantine over the sepulchre of our Lord, and this would appear not impossible. This beautiful building is octagonal, each side being 67ft. long; its beautiful proportions and noble dome, render it by far the most striking object in a view of Jerusalem from any quarter, and its commanding situation, crowning the very summit of Mount Moriah, and standing unencumbered by any other buildings in the open Haram area, adds to the effect. The dome is of wood, covered with lead, and is surmounted by a tall gilt crescent; the lower part of the building is of marble, in different colours. The interior is very gorgeous; the dome is all gilding and tracery; the walls in the upper part are pierced with fifty-six pointed windows filled with most beautiful old stained glass. A corridor runs round it, about 12ft. wide; on its inner side are 8 piers and 16 marble columns of the Corinthian Order, within this is another corridor 30ft. wide, with more columns on the inside, which support the dome; the latter is 66ft. in diameter. Immediately under the dome is the celebrated rock, which occupies the greater part of the space beneath the dome; it is about 60ft. across and 5ft. high, a broad irregular mass of limestone, which forms the projecting summit of Mount Moriah. The Jews used to come and wail over this rock in the fourth century. It is greatly venerated by the Mahometans, who show on it the footmarks of the Prophet; also the marks of the fingers of an angel who held it down, to prevent it following the Prophet, when he took his nal journey to Heaven! traditions quite as well authenticated as those of the church of the Holy Sepulchre. This rock is thought by many to be the threshing-floor of Araunah the Jebusite, and subsequently the site of the altar of burnt-offering. We visit an excavated chamber on the S.E. side, called the "Noble Cave" which some think might have been the sepulchre, over which Constantine built this church, while others say it received the blood, from the burnt offerings above. The Mohammedans show it as the praying place of Abraham, David, Solomon and Jesus. One finds it so with every sacred spot in this neighbourhood, that so many different traditions are invented, and antiquaries quarrel over little topographical details, one gets quite bewildered, and knows not what to believe. I think the best way is to disregard them all, and making oneself thoroughly acquainted with the everlasting hills, and sites which cannot be disputed, to fill in the remainder of the picture from one's own ideas and impressions.

We now leave the Mosque of Omar, and putting on our boots again (for you would no more be allowed to wear your boots in a Mosque, than your hat in an English Church), we cross the Acca in a southerly direction to the Mosk el Aksa, which probably was the church of the Virgin, built by Justinian in the sixth century. The building is very extensive, and contains many curious and beautiful columns, arches, etc., in different styles however, some Saracenic, some Roman, and some probably very old indeed. This might be expected, as the structure became a Christian Church or a Mosque according as it was in the hands of Christian or Moslem. When the Crusaders captured the city, a portion of it was assigned to the new Order, which from this received the name of Knights' *Templar*. We next explore the long passage which leads down by a flight of steps and a steep subterranean avenue to the south gate, which is now walled up. Each side of this tunnel is faced with immense blocks of Masonry with the Jewish bevel. After viewing the Golden Gate, a comparatively modern erection, with however some curious columns in it. We pay a pretty heavy Bakshish for privilege of entering these sacred precincts, to an old Sheik, who with his son, has been our escort, and bears the credit of being the most avaricious man in Jerusalem, which is saying a good deal! From the S.E. corner of the Haram on the wall, we have a view of the Mount of Offence, where

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Solomon, led astray by his wives, gave way to idolatry.

"There stood
Her temple on the offensive mountain, built
By that uxorious king, whose heart, though large,
Beguil'd by fair idolatresses, fell
To idols foul" . . . . . *Paradise Lost.*

We then proceed with Bro. Lieut. Warren, R.E., to visit the excavations which he has been making for the "Palestine Exploration Fund," and most interesting we find them. From the number of times Jerusalem has been destroyed and rebuilt, vast quantities of *débris* have accumulated, and ancient Jerusalem lies far beneath the surface. I have been told, that persons in Jerusalem building houses, have found the foundations give way from arches below falling in, and that digging down 40ft. or more, they still find *débris*; this I can believe, for the explorations in the Tyropean valley show that the soil has risen there from 60 to 90ft., and close to the old hospital of the Knights of St. John, the soil is known to have risen 25ft. in the last ten years. The people carry all ashes or other rubbish to the nearest vacant spot, or throw it over the city walls, so any hollow soon gets filled up. We first enter the excavations near the Jews' wailing place, and divesting ourselves of coats, hats, and all unnecessary encumbrances, we take each a pilgrim's taper, and follow our gallant Sapper. We have to creep along underground passages like drains, where sometimes we can scarcely crawl. In several places one can scarcely squeeze the body through, and then to find oneself all at once in a high arched chamber; we are nearly suffocated too, with the smell from the drainage of the modern city above. We are now among the arches and ruins of the period of Herod, and come at length to a long passage which he made, to connect his palace with the Haram area; this passage was always suspected to be hereabouts, but to Bro. Warren is, I believe, due, the honour of having discovered it. We next enter a most curious chamber, which has been called the Masonic Hall. It has six pillars round the sides, and one pedestal or pillar stands by itself near the centre. It would be worth while to clear out this chamber, which is at present filled up with earth and rubbish, so that only the capitals of the pillars are visible as we creep in, under the roof. We now leave this excavation and go to the Jews' wailing place. Some sort of worship is going on, and the crowd of Jews assembled make some sort of responses. After the service, one sees them kissing and weeping over the massive stones of which the Haram wall is composed, some of which are from 10 to 20ft. long, and shew the ancient Jewish bevelled edges. This is not the regular day of wailing (Friday); however a few Jews are to be seen, thus mourning over their dishonoured sanctuary, to the site of which, this is the nearest permitted approach. One is reminded of the words of the Psalmist.

"O God the heathen are come into Thine inheritance:
Thy holy temple have they defiled;
They have laid Jerusalem on heaps.
We are become a reproach to our neighbours, a scorn and derision to them that are round about us.
How long Lord? Wilt Thou be angry for ever?
Shall Thy jealousy burn like fire?"

Psalm lxxix. 1, 4, 5.

Something after this model must it be that these poor oppressed outcasts lament over the departed glories of their nation, country and temple, where they once were blest with the constant presence of the Almighty. Truly may they exclaim "Ichabod, thy glory is departed. We now go on with Bro. Warren to see the excavations he has made in the Tyropœan valley among the remains of Solomon's bridge, by which he crossed the valley from his palace on Zion, to the temple on Moriah; one can imagine how necessary this bridge must have been, when the valley was some 90ft. deeper than it now is. Here we descend a shaft some 70ft. deep, being let down in a sort of swing chair by a rope and pulley; we then creep along a gallery and come on one of the piers of the bridge, and a little further find ourselves on the enormous stones of which the arch was constructed; these are shaped like the key-stone of an arch, and are specially interesting as having formed a portion of that causeway which so amazed the Queen of Sheba by its magnificence, that there was "no more spirit in her," and along which the Kings and Princes of Israel were wont to go, to pay their vows unto the Lord at the temple. This discovery of Lieut. Warren's completely justifies the hypothesis of Dr. Robinson, who discovered the remains of the commencement of an arch, from the Haram wall, and at once declared it to be the beginning of the bridge to Zion. From the curve of these single stones he calculated the diameter of the arch, to be 41ft., and excavation shows he was right within 6in.! Our best thanks are due to Mr. Warren, for the

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trouble he took in showing and explaining everything to us. His whole heart is evidently in the very interesting work on which he is employed, and he deserves the greatest credit for the tact and perseverence with which he has overcome difficulties of all kinds, such as the interference of obstinate officials, fanatical prejudices of Mahomedans, avariciousness of all sorts of people, who demand immense compensations for allowing him to dig, and *will* believe that he has discovered a gold mine on their property; the difficulties of climate, want of proper materials and of good labour, etc.; worst of all, want of money. These obstacles are hardly sufficiently appreciated in England by persons who do not know the sort of people one has to deal with out here, and surely these most interesting works will not be allowed to come to a standstill, for want of proper funds? Money has been found for excavating Nineveh, etc., and cannot England, the most bible-reading, God-fearing nation in the world, raise a few thousands to explore these most interesting sites, every discovery in which helps to throw light upon some part of scripture, and to convince of its truth. I am sure the lack of aid can only be, that the work is not sufficiently known. Let me then inform everyone that subscriptions are received by G. Groves, Esq., Hon. Sec. Sydenham, S.E., or by Messrs. Coutts and Co., Strand, W.C., and that the printed reports of the society, also most beautiful photographs of all parts of the Holy Land, at a nominal price, can be obtained from Messrs. Bell and Daldy, Fleet-street.

(*To be continued.*)

## SHORT ADDRESS

*To the W.M., Officers and Brethren of the Invicta Lodge (No. 709), Ashford, Kent; delivered on the occasion of their re-assembling after the summer recess, by* Bro. the Rev. P. J. Syree, *Chaplain, Nov. 5th*, 1869.

Worshipful Sir and Brethren, greeting,—I consider it my duty to call upon you this evening to render thanks to the Great Architect of the Universe, for His unspeakable and ever superabundant goodness towards us and all his creatures. But more particularly do we thank the Great Giver of all good—with Masonic gratitude—for His mercy and fatherly protection to the several members of the Invicta. Sickness, the common heritage of mankind, has indeed visited us since we met last. Death, the common foe, has stood, as though doubtful about his commission, upon our very threshold;—but those in danger have been mercifully spared, and restored to health and the brotherhood. Therefore, on this, the first evening of our meeting after the summer recess, as true and faithful Masons, we ascribe in humble adoration, "All glory to the Most High," for His protecting care over us. But to our thanks and praises for mercies already received, we will add our prayers for a continuance of the Almighty's favour. We pray that He would mould our hearts to gratitude ever more and more; that He would prepare us by diligent exercise in virtue and Godliness for the mansions of bliss—the Grand Lodge above. May He graciously continue to protect and prosper the work of our hands and hearts to the furtherance of His honour among mankind, and the spread of the Masonic virtues of brotherly love, relief, and truth. So mote it be!

W. Sir and Brethren,—Thus have I endeavoured to prepare your minds for the few remarks and suggestions to which now, with your kind permission, I will proceed.

Instead of asking and answering the well-known and trite question, What is Freemasonry?—I will ask—Is Freemasonry a something real, or is it a myth? Is it a something played at, or a something of actual work and vitality? Is it a convivial brotherhood, or a bond of love betwixt brother and brother, having for its aim the amelioration of fallen, erring, sinful humanity? In short, what is the spirit of our ancient Order? This last question—the several summed into one—I now proceed to investigate and to answer.

We are not operative but speculative Masons, and yet we are raising a mighty fabric—a spiritual house, not made with hands, eternal in the heavens. The foundations of our house are securely laid in the blood and fidelity unto death of the widow's son, the immortal Mason. Ages proclaim the stability of that foundation; the spread of the Order from pole to pole bears testimony to its usefulness; and its works and labours that proceed of love, shut the mouth of all cowans.

Thus we prove the stability of the Order—its reality and world-wide usefulneas—without many words, but by world-famed actions. Let the world read the ever open, but always silent, page of Freemasonry's unobtrusive work, proclaiming, not in empty, hollow words, but in stolid Masonry, brotherly love, relief, and truth. Other foundation can no man lay for the ancient and ever honourable Order.

W. Sir and Brethren beloved,—Our work, yea, our daily work, is at the superstruction of this noble edifice. This superstruction, is of necessity, uncomplete, and the completed portions thereof are exposed to the animosities, the ill will, and turbulence of an evil world, As time, wind, and weather deface and mar the beautiful workmanship of our ancient brethren of the operative order, so does contact with an evil world deface and mar the beauties of our spiritual edifice. That edifice is as yet incomplete—as all terrestrial things—its dome will be raised by the united brotherhood in Grand Lodge above; the topmost scaffolding, as the topmost stave of our ladder reaches beyond this terrestrial sphere, even to the celestial abode of the righteous. Flesh and blood cannot stand at that dizzy height, cannot breathe that rarified, celestial air, and live. Our work begins at the foundation—keeping that in good repair—and then gradually ascending the superstructure until we reach the heavenly mansions. Let us, then, approve ourselves faithful to our vows and solemn obligations,

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that this superstructure may be well cared for—blemishes effaced, breaches repaired, and injuries healed, so that the second and last great volume of our Order may boldly lay open also before a scrutinising and scoffing world, and convince and confound all cowans.

Such is the nature of our present special work. You know, B., with what noble feelings and sentiments our ancient brethren received their well-earned wages, and again, when and from whom they received them; so labour in the Craft that you also may obtain the sweet reward of the approbation of the Great Architect of the Universe, and be able to point to your work with some little satisfaction to yourselves—as labourers that need not to be ashamed, although unworthy such sweet acknowledgment of their poor and imperfect, but withal hearty and willing services. I would therefore urge every brother of the Invicta to perfect himself in his respective duties. Yea, on the present occasion I may without presuming, and with all due respect to the honourable, responsible, and exalted position of the W.M., exhort him, as I exhort myself, to diligence in our several duties, so that the Invicta Lodge may be worked at all times with credit to the members and profit to the brotherhood, and to the edification of our casual but always welcome visitors. To accomplish which I would recommend meetings for instruction between brethren of the lower with those of the exalted degree; and then, next in order, lodges of instruction, or rather rehearsals, for the perfecting of what has been learned among and with the united brethren in open lodge. Thus shall our meetings be both pleasurable and profitable, social, and withal instructive—useful for the present and for eternity.

W. Sir, to you it belongs to guard with holy zeal the sanctity of our lodge—to you we look for counsel, instruction, and encouragement in the pursuit of our mystic art. May the W.M. of the Invicta ever watch with holy jealousy over his lodge; may he be blessed with health and strength and the right mind for his arduous duties, and rule, govern, and instruct the brethren after the ancient fashion of Freemasons, taking for his motto the significant words, "Palmam qui meruit ferat." Let him who has won it bear the palm.

To you, as to me, brethren, it behoves to obey readily and cheerfully, which duty I have endeavoured to practise this evening, as well as to recommend to you. Love the brotherhood, fear God, honour the King. Obey gladly all the lawful demands of those in authority; particularly give ear to the solemn monitions of the inner voice; love, serve, and obey the Great Architect of the Universe. Contemplate for a moment the consequences of unskilful workmanship—loss of time, destruction of valuable property, and injury to the employer. Brethren, our time is measured out to us—it is but a span long. Our material in which we labour is precious and needs clean hands—a single eye, and a heart in search of the truth—the Masonic virtues. Our reward great—eternal in the heavens; our loss irretrievable—shame and confusion. Freemasonry, then, is not simply a convivial brotherhood, as the outer world has been wont to affirm, but made reluctantly to disbelieve. The noble works of our ancient and loved Order, to be seen to be admired, proclaim the falsehood of that foul charge, and nothing shall ever induce us to banish the spirit of joy and mirth from our midst in sight of the stately fruits which Freemasonry has produced for mankind and generations yet unborn. Therefore, "Dum vivimus vivamus." As Solomon's Temple was raised without the jarring and discordant noise of mattock, mallet, or chisel, so do unspeculative Masons raise our spiritual house amid the pleasing and well-attuned sounds of joy, mirth, and gratitude, lifting up our voices, not amid trumpets, cymbals, and instruments of music, yet praising the Lord like our ancient brethren, "For He is good; for his mercy endureth for ever." (2 Chron. v. 13). I conclude with a motto for you, my brethren, to cheer, animate, and sustain you at your post of honour, "Sic itur ad astra," *i.e*, Such is the way to immortality.

## MASONIC NOTES AND QUERIES.

### AN OLD CERTIFICATE.

The following is a copy of an old certificate of Lodge of Antiquity, then No. 10 (now No. 2), which may prove interesting:—

*Et Lux ista in* *tenebris lucet.*
*Sed tenebra non* *comprehend serunt*






We the Master, P. Master, Wardens, and Secretary of Lodge of Antiquity, No. 10, held at Chatham, in the County of Kent, legally warranted from the Grand Lodge of England, and assembled in due form, do hereby certify that Brother ———— is a regular made Freemason, and has during his stay amongst us behaved himself as an honest and worthy brother, and as such we recommend him to all brethren round the globe.

And to prevent any ill use being made of this Certificate by falling into the hands of another person, underneath is the age, size, and profession of our brother above mentioned, with his assignment thereunto annexed.

Given under our hands and seal of the lodge, at Chatham, this —— day of —— A.D. —— A.L. ——
Master, ———— P. Master, ———— S. Warden,
———— J. Warden, ———— Secretary.

*Des régis Fratribus. Honor, fidelitus, benevolentia.*

On the right hand pillar are the words—*Stabilo Ego Volum;* and on the left—*In illo Fortis.*

Copied *vervatim et literatim.*—C.W.G.

### MARK JEWELS IN CRAFT LODGES (PAGE 450).

In Scotland the Mark is given upon the blue, as forming part of the F.C. degree, or as supplementary thereto, every F.C. being entitled to use his Mark, which is as it should be; consequently there, and in that case, the Royal Arch has nothing to do with it, so far as *lodges* are concerned.—W. P. B.

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THE HAUGHFOOT LODGE.

I intend to respond to Bro. Sanderson's invitation [p. 403] shortly by forwarding a few comments upon the subject. I expected some of the other brethren would have said something.—W. P. B.

A MASONIC STUDENT.

In answer to Bro. Buchan's truly fraternal remarks, I may, perhaps, be permitted to say, that I have unfortunately not quite so much leisure time as Bro Buchan apparently possesses. Other duties and other occupations demand my first attention, and I have only my spare time to devote to Masonry. But I have in preparation now, some papers entitled "Illustrations of the History of the Craft," which, I hope, with the new year, to publish in continuous numbers of the *Magazine*.—A MASONIC STUDENT.

IRISH DIPLOMA.

Bro. James Wallace, Prov. S.G.D., Glasgow, has just favoured me with a look at his father's diploma, which is dated 1813. It is somewhat plain, and has the checkered floor, upon which rest three columns, viz., the Ionic in centre, and left and right the Corinthian and Composite. They represent the Master between his two Wardens, but there must have been giants in those days; for notwithstanding the Ionic being depicted as in the background, it towers, large and massy, high above the others. Above the centre column an eye is depicted. The diploma is 13in. by 10½in. It is signed by Robert Handcock, G. Sec,, and by the D.G. Sec. It says: "We, chiefs of the Enlightened Men of the most Antient and Right Worshipful Lodge of St. John, do hereby certify that Brother James Wallis, of Lodge 1,002, has been initiated in all the Degrees of our Mysteries, and has performed all his Works amongst us to the entire satisfaction of all the Brethren. Therefore, We desire all the Right Worshipful Lodges of the Universe and all True Accepted Masons to recognise and admit him as such. In Testimony whereof," &c. The above is written upon the one side and to a similar effect in Latin upon the right side of the Ionic column. The "seal," which is impressed upon a separate piece of parchment, is attached in rather a clumsy and inefficient manner with wax, and requires the aid of a pin to keep it from running away.—W. P. B.

THE 1717 THEORY AND ITS OPPONENTS.

I respectfully call the attention of my opponents of the 1717 theory to a Masonic "tit-bit" contained in *Notes and Queries* for Nov. 20th and 27th. In that publication they will find some remarks by Wm. Pinkerton, Esq., which it will be useful for all Masonic students to read; and as "S. R." observes at page 449, there is more to follow.—W. P. BUCHAN.

## CORRESPONDENCE.

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

### PROFESSOR INNES AND BRO. BUCHAN.

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

Dear Sir and Brother,—I had half intended to have allowed the remarks of "J. B.," at page 370, to have passed unnoticed; yet in case my silence should be taken for consent regarding the foolish assertion that Bro. Buchan was "the mouthpiece of Professor Innes," I beg to contradict the idea most emphatically. More—for me to allow the onus of my remarks to be thrown upon the shoulders of Professor Innes would be dishonest upon my part. I have therefore to state that I alone am responsible for what is contained in any communications sent by me to the MAGAZINE, or elsewhere, and if any mistakes occur in the said communications, the fault lies at my door. However, in a few special cases Professor Innes has very courteously condescended to give his opinion upon certain points; and if in *quoting* that opinion in the MAGAZINE for the benefit of its readers I have thereby incurred the title of "mouthpiece," I must just accept it as one of those compliments which writers who go in for truth in opposition to popular notions are in the habit of receiving. Another point is that I have neither the honour nor privilege of the intimate acquaintance of Professor Innes, and since May last I am quite unaware where he is, and have had no communication from him since. Only in common with others who possess copies of his printed works, I have had the pleasure of perusing and studying his interesting and valuable contributions to historical literature.

Allow me also to correct the expression used by "J. B." at page 369, "an old charter," for the document in question is neither "old," nor is it a "charter;" it is simply a forgery, executed, according to Professor Innes, within the last 200 years, while Bro. Buchan, upon his own responsibility, asserts it to be partly copied from one of the documents given by McUre in his "History of Glasgow," and copied, A.D. 1806, just before the foundation stone of Nelson's monument was laid at Glasgow. This "old charter," therefore, as "J. B." calls it, is just about 63 years old; and if it can be shown to be a little older, prove it; further, owing to a little patience and perseverance in the matter I could, perhaps, give the name of the man who wrote it.

In conclusion, allow me to remark that when treating upon Masonic history, &c., my only object is to elucidate the truth, consequently I have endeavoured to bring the best possible light to bear upon whatever subject was in hand. One individual may be the best authority upon this—another, the best, upon that—and so on. Therefore if I be able to get the best possible extant opinion upon any point, and quote that opinion to the readers of the MAGAZINE, I hardly deserve to be "black-balled" for doing so; however, pitch into me as much as you please, and take what you get in return, only do not again be so silly as even to imagine that a gentleman in the position of Professor Innes would condescend to make me his "mouthpiece," or that I have so little pluck or self-reliance as to be such, either to him or anyone else. No; I take the liberty of differing occasionally from the best if I see cause.

Yours fraternally,

W. P. BUCHAN.

P.S.—As to finding proof of the existence of our Speculative Freemasonry before 1717, I beg to confess my inability to do so, the search on my part being fruitless; however, if there be any others who think they have been more successful, by all means let us see the result—let them land their fish, and thereby prove it isn't a bunch of seaweed.—W. P. B.

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## MYSTERIES AND MYSTERIES.

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

Dear Sir and Brother,—In your number of the 27th ult. there is a paper respecting my discoveries by Reitam. It is headed "Mysteries and Mysteries."

Reitam tells me my writings are mostly Pagan and Egyptian, and he fancies they will be found to be based on *Sabeism*. What of Masonry—is it founded on *Sabeism*? Does not the W.M. rise in the East to enlighten his lodge as the sun does, &c.; and when the Master rises as the sun, does not the lodge open, and does not the lodge close in the West at sunset? Is not the sun always on the meridian with Masons, and Reitam himself says that "H. A. B." allegorically represents the sun, and "H. A. B." I can prove is the Papa or Pope, or Father of Celestial Masonry.

Reitam tells me about the early state of the world, and so on, according to the commonly understood cant of the day, and then he traverses Egypt, Persia, and India with his learning. All he says *he believes* to be terrestrial truths, when in reality the greater portion of these truths are mere astronomical fables. He tells me something, however, which I did not know and do not believe, namely, that Mythras kills the bull of the zodiac, "which sometimes, by the precession of the equinoxes, has occupied the place of the Ram." What do you mean, Brother Myth? The The bull Mythras kills, never occupied the place of the ram—it is not Taurus that he slays; and without any reference to precession, the type of the bull is always on the ram in all globes and atlases ever published.*

If it is simple and foolish to attempt to read the wisdom of the Great Architect of the Universe in the heavens, then am I guilty of folly, and my only plea of defence is that Freemasonry beguiled me and led me astray, for I have been guided in my researches and discoveries entirely by the Masonic keys or tools worn by Bro. Reitam himself.

Reitam says he "gives me the following problem," but he has forgotten to state the problem—or, at all events, I cannot find it anywhere. Then he says—"Now take the sphere of Coronelli and observe what takes place."†

Is Coronelli's sphere the problem—if so, it is a queer one? During a long life I have read a great deal of trash, but I never read such a jumble of serious nonsense in so few words. Perhaps Bro. Reitam will tell me where I can find Coronelli's sphere. I always understood Coronelli to be a voluminously conceited something, and Chalmers, in his "Biographical Dictionary," says, "Coronelli had a wonderful opinion of his own labours. That is not surprising. We are more disposed to wonder at the spirit of literary enterprise among the printers and booksellers in those days which enconraged such undertakings."

On the 25th December, to a minute, the sun enters Capricornus, at the winter solstice. Does it? The shortest day denotes the solstice, and St. Thomas of the 21st December is generally so considered, although astronomically, the sun actually enters the tropic sign (but not the pictured sign) Capricornus during the 22nd of December—certainly not on the 25th. Therefore, Bro. Reitam, the foundation of your hypothesis respecting the Saviour has no foundation. There is no stable of Ægeus in either astronomical or pictured Capricornus. Fronting the title-page of Volney's "New Res." are the celestial planespheres, and in the Gemini are the word, "*Etable de Jouseph.*" The planispheres are called, "*Tableau du ciel astrologique des anciens pour l'explication des mystères de la religion des Perses, des Juifs, et des Chrétiens.*" I know thus much of astrology, that the constellations of the planespheres are not used in the science, and therefore Volney was wrong in terming the planespheres astrological. As Volney is supposed to say the celestial spheres explain the ancient mysteries of the religion of the Jews and Christians, it is a sad pity he did not explain in what manner. Had he done so he would have saved me upwards of thirty years' labour, and I had then been spared the virulent enmity of the learned-ignorant. To return to Joseph's stable. On the pictured sign Gemini in all charts is the astronomical Cancer. In pictured Cancer are two asses—Asellus Boreus and Asellus Australis; and between them, on the ecliptic, is Præsepe, the manger. Coronelli in his "Epitome Cosmografica," 1693, gives Præsepe in Cancer. Then what does he mean about the ass of Bacchus (Centaurus) and the crib or manger being at the highest meridianal point? Then he says the Virgin reposes in the east. The bright occidental star Spica of Virgo he therefore makes to change places with the oriental Mizach of Andromeda; but, altogether, such nonsense is not deserving notice.

Bro. Reitam wishes to know whether his mysteries are not as patent as my own. In reply, my mysteries are simple astronomical laws, whereas his are "mysteries and mysteries;" I therefore would recommend him to have them patented forthwith. Bro. Reitam, does it nautical, and wishes to know to what mast my colours are nailed; and, in the style of *Pater familias*, he pauses for a reply. And he shall not pause long, for my mainmast is *Truth*, to which my ensign is nailed, and my main backstay is *Omnia vincit veritas*. As to the *cui bono*—if the *nonsense* of Masonry is worthy attention, surely the *wisdom* of Masonry is worthy of some little consideration.

Bro. Reitam will please remember that I possess a document signed by the Grand Registrar, where it states the Masonic ceremonies are accurately laid down by law on the celestial planespheres, and that I have a letter written by the D.G.M., wherein he says my Masonic discoveries are beyond the scope of ordinary Masonry. But I am in no wise inclined to believe Reitam is an ordinary Mason; and from what I can judge of his writing, he is seeking for truth, though he does not go the right way to find her; and I think he does not believe ignorance is bliss, and that it is folly to be wise.

Yours fraternally,

HENRY MELVILLE.

* I have some 1200 pictured copies of ancient monuments interpreted by the Masonic laws; among the number are several tracing boards, where Mythras is killing Apis, the whole bull, and not Taurus, the half bull. If I could but shake hands with a Myth, I would ask Bro. Reitam to come and see, and be satisfied for himself.

† "On the 25th December, to a minute, the sun is at Capricorn, in the stable of Ægeus, son of the Sun at the highest meridianal point is the Ass of Bacchus, and the crib or manger; behind him is the Water-bearer, or cherubim; before him is the Eagle of Janus, or St. John. In the superior hemisphere is the Bull and the Celestial Lion; in the east, the Virgin reposes;" &c., &c.

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## HAUGHFOOT LODGE.

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

Dear Sir and Brother,—I am glad to notice that Bro. Buchan is coming round a bit regarding an old lodge. He says, in a footnote in the *Magazine*, p. 409, "In the Haughfoot Lodge there is a semblance of two degrees." I expect he will acknowledge also that there is a "semblance" of "speculative Masonry" also; although not full fledged, it may be yet in embryo at least. But why use the term "semblance?" It is not what I would call a happy expression in the circumstances. The two degrees were there, not in semblance merely, but in fact, and were wrought, whatever formula they might embody, or whatever duties or privileges might attach to them. Apart from the records we have, of course, no means of ascertaining how these brethren conducted themselves 160 years ago, yet I think the readers of the records already published will perceive that, besides an eye to business, they had also an eye the honour, the duties, and the charities of speculative Masonry. I shall (D.V.) return again to the subject.

Yours fraternally, R. S.

## UNIFORMITY OF RITUAL.

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

Dear Sir and Brother,—In your issue of the 20th ult., the articles written by Bros. Buchan and Binckes show the greatest contrast. As Bro. Buchan takes such a great interest in our rituals and desires to see more uniformity therein, I should very much like to hear his reasons why a more perfect knowledge of the rise and progress of the said rituals must be an essential point in the qualification of any number of Masons that might be entrusted with the drawing up of a standard ritual. With charming mystery he informs us that "we must, in order to improve the present position of the Craft, begin by telling the truth."

Bro. Binckes, in an able dissertation at page 410, gives us his opinions as to the difficulties of realizing what is "truth," in the face of the prevalent disputations, contradictions, and criticisms. Bro. Buchan, from his remarks, evidently has at least an idea as to the correct definition of truth as regards Masonic ritual, and would it not be promoting the desired end on this point for him to elucidate more fully his meaning.

From what I have learnt of our beautiful science and its perfect principles, I think that out of our 1,250 lodges, brethren could, without difficulty, be called, thoroughly qualified by their proficiency in the Craft to decide which ritual is the most impressive, and demonstrating the virtues and moral principles Masonry inculcates, without examing that documentary evidence, by doing which Bro. Buchan believes the Craft will be benefitted.

If, instead of speculating and disputing about their favourite dogmas, some of your leading contributors were to apply their best energies, both of tongue and pen, to raising the standard of our Craft still higher—and instead of controversial wrangling about dates, antiquity, and other questions of quite minor importance to the mass of the fraternity of the present day, were to endeavour simply, by a practical application of its principles, to advance Freemasonry by promoting to a greater degree brotherly love, relief, and truth, and that uniformity which is so much to be desired, they would, indeed, be engaged in a worthy cause, and receive the best thanks and good wishes of every worthy Mason.

Yours fraternally,

J. E. G.

# THE MASONIC MIRROR.

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

### MASONIC MEMS.

TYLERS of Lodges, Janitors of Chapters, Equerries of Encampments, &c., in England, Scotland, and Ireland, are requested to forward their names and addresses to the Publisher of THE FREEMASONS' MAGAZINE, so that a complete Register and Directory may be compiled.

IN the New Zealand district (Irish Constitution), the R.W. Bro. Geo. P. Pierce has been appointed Prov. G.M.; and Bro. C. Doall, Prov. G. Sec.

IT was stated some time ago that the French Freemasons intended to hold a grand council at the same as the Œcumenical Council. They have now decided that such a demonstration is unnecessary.

## Craft Masonry.

### ENGLISH CONSTITUTION.

### METROPOLITAN.

PROSPERITY LODGE (No. 65).—The brethren of this lodge met on Thursday, the 25th ult. There were present Bros. J. L. Mather, W.M.; G. Cook, S.W.; Forbes, J.W.; W. Stevens, S.D.; Wells, J.D.; Davey, I.G.; and J. Bellerby, P.M. and Sec. Mr. H. Heyes was initiated, and Bro. Bee, of No. 1,227, was elected as a joining member. Bros. Burge and Russell were passed, and Bro. Hall raised. £5 were voted in aid of the Widows' Fund, which, with £45 previously subscribed will entitle the W.M. for the time being to the privileges of vice-president, and the W.M. was announced to represent the lodge as Steward at the Annual Festival. Three gentlemen were proposed for initiation at the next meeting. The lodge was closed in due form, and the brethren adjourned to refreshment.

YARBOROUGH LODGE (No. 554).—This lodge met on Thursday, the 2nd inst., at the Green Dragon Tavern, Stepney. There were present Bros. George Roberts, W.M.; Stevens, Moseley, Hamilton, Kindred, and Middleton, P.M.'s; T. J. Barnes, S.W.; H. Chadwick, J.W.; and other officers, besides a numerous attendance of brethren, both members of the lodge and visitors. Bros. Slater and Allen were raised to the sublime degree of M.M. The election of W.M. then took place, when Bro. T. J. Barnes, Sec., was unanimously elected to fill that office for the ensuing year. Bro. W. Hamilton, P.M., was unanimously re-elected Treas., and Bro. C. T. Speight as Tyler. Upwards of forty sat down to a sumptuous banquet and dessert. Bro. Coard and others added to the enjoyment of the proceedings by their singing, while Bro. Isaac Saqui ably presided at the piano. After a pleasant evening had been spent, the brethren separated soon after ten o'clock.

### PROVINCIAL.

#### LANCASHIRE (EAST).

MANCHESTER.—*Strangeways Lodge* (No. 1,219).—This lodge, held at the Assize Courts Hotel, Great Ducie-street, held its meeting on Wednesday, the 29th ult., the W.M., Bro. Joseph Bennett, in the chair, supported by Bros. Hardon, S.W.; Locke, J.W.; Potts, S.D.; Rogers, J.D.; Colville, P.M. and Treas.; J. Andrew, Sec.; Baldwin, P.M.; and Hart, P.M. The visitors present were: Bros. Guttridge, P.M. 1,055; Westbury, S.D. 852; Worthington, S.W. 815; and Gillman, 815. Messrs. Monks and Seanor were initiated, and Bro. Pike was passed to the degree of F.C. The by-laws, as amended by Prov. G. Lodge, were passed. The business concluded, the lodge was closed in

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ancient form, and the brethren separated. This lodge is in the second year of its existence, and has already 36 members, and is making steady progress.

NEWCHURCH IN ROSENDALE.—*Lodge of Tranquility* (No. 274).—This lodge held its regular meeting at the Boars' Head Inn, on Wednesday, the 1st inst. There were present: Bros. Colling Moorhouse, W.M.; John Mittal, S.W.; John Ashworth, jun., J.W.; Thos. Pilling, Sec. The principal business of the evening was the election of W.M. for the ensuing year, the choice falling upon Bro. H. J. Percival, who will be installed at the next meeting of the lodge in January next. There being no further business, the lodge was closed in due form.

## LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*St. Johns' Lodge* (No. 279).—The last regular meeting of this lodge for the year, was held at the Freemasons' Hall, on Wednesday, the 1st inst,. the W.M. Bro. Kelly, D. Prov. G.M. in the chair, the brethren present being: Bros. L. A. Clarke, I.P.M.; Weare, P.M. and Treas.; Stanley, S.W.; Stretton, J.W.; Crow, Sec. and Org.; Thorpe, S.D.; Partridge, No. 523, J.D.; Widdowson, as I.G.; McAllister, Palmer, J. Wright Smith, Ride, Matts, Porter, Dr. Pearce. J. E. Montague Finch, *M.A.*, Byron L. Atwood, Dorristhorpe, and Bros. Charles W. Shaw. 557, Queens' Town, Ireland, and Partridge, and Baines of No. 523 visitors. A ballot was taken for Bro. Henry Deane, of No. 1007, Loughborough, and P. Prov. G. Reg., and for Bro. John Holford, of No. 419, Capetown, who were unanimously elected joining members. Bros. Donisthorpe and Matts, after passing an examination, were passed as F.C.'s, after which the W.M. gave the lecture on the tracing board of that degree. Bros. J. E. Montague Finch, M.*A.*, and Byron Levi Atwood, were then examined in the second degree, and a Master Masons' Lodge having been opened, they were severally raised to that sublime degree, the musical chants, &c., being given by Bro. Crow on the organ, assisted by Bro. Palmer and others. The lodge having been lowered to the first degree a ballot took place for the election of W.M. for the ensuing year, which office has been held during the past two years by the D. Prov. G.M., Bro. Kelly. The brethren were nominated, viz., a past Senior Warden of the lodge, and the present occupant of that office. Bro. W. E. S. Stanley, M.*R.C.S.*, when the latter brother was elected by a large majority of votes. Bro. Geo. Fowler Brown, P.M. No. 779, and P. Prov. G.S.W., and Bro. J. R. Dobell, of No. 1007, were proposed as joining members; and a gentleman having also been proposed for initiation, the lodge was closed in harmony, and the brethren adjourned to refreshment, the festival having previously been fixed to take place on the next regular lodge night, the first Wednesday in January.

## MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge* (No. 471).—On Friday, the 3rd inst., the usual monthly meeting took place at the Masonic Hall, Dock-street, Bro. H. J. Parnall, W.M., in the chair. The minutes of the last meeting having been read and confirmed, the ballot took place, when Bros. Alfred Taylor and James Skipper Adam were unanimously admitted as subscribing members. Mr. Charles Philip Evans and Mr. Frederick Orders were initiated into Masonry; the ceremony being most ably rendered by the W.M.. Bros. Gibbs and John Roberts being in attendance, were then examined in open lodge as to the progress each had made as E.A., and their answers proving satisfactory, those brethren were passed to the degree of F.C. After which Bro. the Rev. S. Fox, Prov. G. Chap., was unanimously elected W.M. of this lodge for the ensuing year, and Bro. Pickford was also unanimously re-elected Treas. and Bro. McFee Tyler. The installation was directed to take place on St. John's day, Dec. 27th, and the Secretary was directed to invite Bros. Hellyer and B. Thomas to perform that ceremony. The banquet will be held at the Westgate Hotel the same evening, all preliminaries being left to the W.M. elect, the W.M., P.M.'s Treas. and Secretary. Bro. Pickford, Prov. G. Treas., then introduced the subject a Masonic Ball, on behalf of the Masonic Chautres, when it was unanimously resolved that such ball do take place at once, under the patronage of the Freemasons in Newport, Abergavenny, Pontypool, Tredegar, and Monmouth. The R.W., the Prov. G.M. and the D. Prov. G.M. have already given in their names as patrons, and the leading Freemasons in the county have been written to for their co-operation. A capital working committee has been appointed, with Bro. Pickford as Chairman and Treas.

## WARWICKSHIRE.

BIRMINGHAM.—*Leigh Lodge Rifle Volunteers* (No. 887).—The regular meeting of this lodge was held on Wednesday, the 23rd ult., at the Masonic Hall. Bro. Captain W. B. Briggs, W.M., presided, supported by Bros. Lieut. T. Turner, S.W.; W. H. Powell, Hon. Sec.; and other officers and brethren. Bro. Lieut. T. Turner was elected W.M. for the ensuing year, and Lieutenant-Colenel C. Ratcliff and Captain W. B. Briggs joint treasurers. A P.M.'s jewel was voted to Captain Briggs, the retiring W.M.

## YORKSHIRE (WEST).

### HALIFAX.

*Dedication of the Masonic Temple.*

The dedication of the Masonic Temple to Masonic purposes by Earl de Grey and Ripon was an event which Halifax Freemasons had looked forward to with very considerable interest, and no effort on the part of either of the two lodges interested had been spared to carry out the ceremony with success. Their efforts were abundantly crowned with success, for there never was seen in Halifax so large a gathering of Freemasons as assembled on Wednesday, the 24th ult., when the spacious and handsome lodge room was densely crowded by Masons from all parts of the province of West York, from London, Lincolnshire, and East Lancashire; and the banquet which was held subsequently to the ceremony of dedication there were nearly 250 present.

The temple has been erected in the Italian style of architecture having in the front a projecting portico of 7 feet 6 inches. The large room, which is on the principal upper floor, is 48 feet long by 24 feet wide, and 24 feet high, and is enriched with a handsome cored and panelled ceiling, with ornamental marginal counter lights. The walls are divided into compartments by pilasters, having carved bases and capitals, and a Corinthian cornice with full enrichments. The east end is adorned with a large canopy, supported by two massive pillars with carved capitals; and the west end of the room has single columns, forming central projections, This room is approached by a spacious staircase of stone, and opposite the foot of the staircase is the entrance to the dining room, which is the same size as the lodge room, except that it is only 14 feet high. The interior also contains instruction and other rooms, for both the lodges of Probity and St. James, together with smoke rooms, cloak rooms, lavatories, &c.; and the basement contains living apartments for the hall keeper, with every requisite for cooking, &c. The architects were the late Bros. J. E. Oates, B. W. Jackson, W.M. of Probity, and W. H. D. Horsfall. The cost of the building is about £4,254, exclusive of furnishing, which is calculated to cost £500, so that when completed the entire cost will be £4,754.

The ceremony was commenced shortly before two o'clock, by the Lodge of St. James (No. 448), being opened in the three degroes by Bro. Richard Lord, W.M. From that time to the entrance of the Provincial Grand Lodge the room began to fill, and by the time the business commenced, the room was densely crowded. The Prov. G. officers formed a procession in the corridor of the hall, and entered the room in the accustomed order.

The R.W. the Grand Master of West Yorkshire, Bro. Earl de Grey and Ripon, having formally opened the Prov. G. Lodge, prayer was offered by Bro. the Rev. J. Hope, M.A., P. Prov. G. Chap., after which the roll of lodges was called, there being, with two exceptions, representatives from every lodge in West Yorkshire, with visitors from East Lancashire, Lincolnshire, &c. The ceremony of consecration and dedication was performed by Bro. the Earl de Grey and Ripon, according to ancient usage and custom. Amongst the officers, past and present, were:—Bros. Bentley Shaw, P.G.D. of E., D. Prov. G.M.; W. Hon. and Rev. P. Y. Savile, Prov. S.G.W.; W. E. Armitage, Prov. J.G.W.; Anton Engelman, P. Prov. G.W.; Rev. A. F. A. Woodford, Prov. G. Chap., P. Prov. G.W.; Rev. J. Senior, *LL.D.*, P.G.C., P. Prov. G.W.; Sir H. Edwards, *Bart.*, P. Prov. G.W.; James Franklin, P. Prov. G.W.; James Peece, P. Prov. G.W.; Thomas Perkington, P. Prov. G.W.; Manoah Rhodes, P. Prov. G.W.; W. C. Oldroyd, Prov. G. Treas.; J. Fisher, P. Prov. G. Treas.; R. R. Nelson, Prov. G. Sec.; G. Normanton, Prov. J.G.D.; J. Booth, P. Prov. G.D.; J. Ward, P. Prov. G.D.; T. Hill, P. Prov. G.D.; W. Blackburn, P. Prov. G.D.; S. Binns, Prov. G. Dir. of Cers.; W. Smith, P. Prov. G.S.B.; A. Briggs, Prov. G. Purst.; J. H. Abbey, P.G.S. of W.; Isaac Booth, P. Prov. G.S. of W.;

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T. Higgins, Prov. Assist. G. Purst.; W. Patmaa, P. Prov. G. Purst.; W. Elliott, M.D., H. Day, A. W. Ramsden, and Chris. Pratt, Prov. G. Stewards; F. Whitaker, acting as Prov. G.S.; J. Lee, Prov. G.T.; Jonas Sheard, Prov. G. Tyler; and there were about 360 members of various lodges present, including Bros. John Copley, Prov. G.S. of W., E.L.; J. H. Tweedale, P. Prov. G.R., E.L.; C. E. Lucas, Prov. G.S. Linc.; F. Binckes, Sec. Boys' School; T. Alexander, Capt. Coates, Capt. Malcolm, and several other visiting brethren.

At the conclusion of the ceremony of dedication his lordship congratulated the brethren on the successful completion of the building. Other business having been transacted, the brethren retired in the same manner of procession as they entered, and the lodge was subsequently closed in the three degrees by the W.M. and officers of No. 448.

A musical banquet was provided in the Assembly Rooms, Harrison-road, the orchestra being occupied by Bro. Hemingway's quadrille band, who played a selection of music during the banquet. Earl de Grey and Ripon presided, and was supported on his right by Bro. Bentley Shaw, Prov. G.D. of England and D.P.G.M.; Rev. J. Senior, *LL.D.*, P.G.C. of England and P. Prov. G.W. of West Yorkshire; Bro. R. R. Nelson, P.G.S.; Bro. F. Binckes, Secretary of the Boys' School; Bro. Lucas, P.G.S. Linc.; and Bro. I. Alexander. On his left were Bros. Sir Henry Edwards, Bart., P.S.G.W.; Rev. James Hope, P. Prov. G. Chap.; Bros. E. Armitage, P.J.G.W.; C. Oldroyd, P.G. Treas.; S. Waterhouse, *M.P.*; J. H. Tweedale, P. Prov. G. Reg. of East Lancashire; and the Hon. the Rev. P. Y. Savile, *M.A.*, P.S.G.W.

After dinner, the noble chairman gave the usual loyal and patriotic toasts, which were responded to with musical honours, Bro. Hemingway presiding at the pianoforte.

The chairman proposed the "Army, Navy, Yeomanry, and Volunteers."

Capt. Malcolm, of the 10th Regiment of Foot, responded on behalf of the yeomanry.

Major Waterhouse, *M.P.*, on behalf of the yeomanry.

Capt. Coates on behalf of the volunteers.

The chairman then proposed "the M.W. Grand Master of England, the Right Hon. the Earl of Zetland." He said it had always been to him a source of great gratification to have the honour of proposing that toast upon occasions like the present. It was with feelings, he might almost say of deep emotion, that he rose to ask them to drink the toast at the present time; because within the last few days it had been made known to the Craft at large that it was the intention of his lordship at the conclusion of his present year of office finally to resign into the hands of the Craft the trust twenty-six years ago they for the first time placed in his hands. If they desired to rear a monument to the Masonic fame of Lord Zetland, they would have to write upon it the famous one of the Great Architect, "Si monumentum requirem circumspice." If they wished to see his monument, look round. Look at the increase of the Order in numbers, and its advance in public estimation, its numerous lodges, its wide-spread influence, its enlarged charities, its beneficient labours, and then they would know the best proof to which they could appeal for the spirit in which Lord Zetland during that lengthy period had governed this illustrious fraternity; and, indeed, those who knew as he knew the unwearying spirit of devotion and of zeal for the interests of the Craft in which that distinguished man had laboured with a single object—for the good of his brethren—and the advancement of the sound principles of Masonry, must be impressed with a deep sense of the loss which was about to fall on the Masons of England by the retirement of their chief; but they could not begrudge him at the close of a valued life the repose which he sought, but they would give him a double amount of esteem and affection to follow him in that retirement. In that spirit he gave them the "Health of Lord Zetland."

The Chairman then proposed, "The Right Worshipful the D. Prov. G.M. of England, the Right Hon. the Earl de Grey and Ripon, and the rest of the Officers of the Grand Lodge past and present," to which Bro. the Rev. Dr. Senior responded.

Bro. Sir H. Edwards, Bart., rose to propose the next toast and was received with immense cheering, the whole company rising. The toast was "The Right Worshipful the P. Prov. G.M. of West Yorkshire, the Right Hon. the Earl de Grey and Ripon." Sir Henry said that never had he stood forward with greater satisfaction and purer pride than at that moment. He had to propose the health of a man who was esteemed above every other man in the craft, not only in Yorkshire, but throughout Great Britain. He had the honour to propose the toast of the man who presided at that great meeting—that magnificent meeting of Freemasons. It was indeed a proud pleasure to him to have such a toast to propose to them, and he thanked the brethren for having placed it in his hands. No man in West Yorkshire was more highly esteemed or more deeply respected than Lord de Grey and Ripon. He (the noble chairman) had long been a mason—he had long presided over this province, not only with great credit to himself, but he had done great credit to the masons of this great riding, which will never be forgotten. He had presided over its councils with firmness, and had shown an ability which had fascinated every member. The loss of such a man to West Yorkshire would be very difficult to fill. He did not mean to say Lord de Grey was about to depart never to return, but one who would depart from them as their chief in freemasonry. He deeply regretted to say that from infirmities and age the noble Lord Zetland was about to retire from the position of chief amongst masons in England. A successor must he found, and who more likely for a successor than that noble-lord who sat at his right hand. No man would deplore more than he did the loss of Earl Zetland to freemasonry, and no man would be more delighted to place their present chairman in that position than he would. Earl de Grey was popular everywhere, and he would be popular still throughout the country. Again he deeply regretted the loss of Earl de Grey from West Yorkshire, but should be delighted to be associated with him in carrying on the work of masonry in his exalted position of Grand Master. The toast was drunk with masonic honours.

The R.W. D.G. Master rose to reply, amidst a perfect ovation, the company rising to cheer again and again. His Lordship said he had often received from the brethren of West Yorkshire proofs of their regard, but he had never risen with deeper feelings of emotion to reply to the toast which had just been offered to them as he did upon that occasion, for never, as it seemed to him, had they been pleased to accord to it a warmer or more cordial reception. No man could have exercised the high office which he had filled in that riding now for several years, among such a body of men as the Masons of West Yorkshire, without having become united to them by ties closer and closer. No man, be his heart ever so cold—and his, he trusted, was not of such material but must have been warmed by that hearty zeal for the interests of masonry, by that cordial confidence which they had displayed towards him, and by the hearty co-operation which he had received from them on every hand, for it was the happy constitution of the craft, whether they looked to its organisation in the Grand Lodge and under the Grand Master, or whether they looked to those minuter grand lodges which were spread throughout the provences of the country—it was their happy constitution that, while sufficient power was placed in the hands of those who presided over the councils of the craft, they had of necessity constantly to apply to the co-operation of their brethren of every order; and without that co-operation it would be impossible for any man to conduct the government of masonry. He had always held it to be the duty of those who were set to rule in the craft, whatever might be the position which they held, steadily to set before them the ancient landmarks of the order—and firmly and constantly to enforce adherence to those landmarks, and the time-honoured traditions upon which the craft was based, but at the same time always to exercise whatever authority might be placed in their hands by the confidence of their brethren or the choice of their chiefs, with an earnest desire to merit and secure the confidence of the brethren over whom they were called to rule, with an earnest and ever-present conviction that unless they could secure that confidence and the co-operation which followed it they had no hope of being able to do good to the craft. It had been in that spirit that he had endeavoured to discharge the duties of the high office that he had held in that province, and that he had learned as he had watched the conduct and principles which guided the rule of his great chief, Lord Zetland—a rule which, as they now knew, was about to cease among them, and hard indeed would be the task of the man who might be chosen, whoever he might be, to succeed to such a ruler. It was only by endeavouring, however unequally, to follow the footsteps of him who was about to retire from the greatest position in the order with the spirit that animated Lord Zetland, that any man could hope to discharge the duties of so great an office; and the more they reflected, as naturally they were led to do at such a moment, upon the past history of Freemasonry in this country, and upon the great and improved position which it now occupied here, the more deeply must every one be impressed with the duty which

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lay upon them in their respective spheres to demean themselves both within the walls of their lodges and to the outer world as became good and honourable masons, for they were taught by their ceremonies of the deeper meaning which underlay the outward things of the craft; and when they learned almost now from day to day of the progress of their institutions, of the new lodges which were being added, and the new members being enrolled, the greater, naturally must they feel, especially those who might be called upon to take any government of the order, the responsibility which rested upon them to maintain unsullied and unimpaired those great and noble and lovely principles upon which the order was built centuries ago, and which amidst all the changes of the past had imprinted upon their order an imperishable stamp. It would ill become him to touch upon the delicate ground upon which some of the speakers had not unnaturally entered that evening. No man who felt the responsibility that attached to the office of Grand Master would put himself forward for such a post. If it should fall to the lot of any man to be called upon to fill it by the suffrages of the craft, then indeed he would be called upon to consider whether it would not be his duty to accept the office. Deep as his regret was at the loss which they were about to sustain, he felt confidence that even the loss of even so great a man as him, who had ruled over them for the last 26 years, would not wreck the stability of masonry, would not weaken the foundation or impair their progress, because that progress was not dependent upon the presence of any single man, however good, for these foundations had been laid in times the memory of which had almost perished, upon one eternal and enduring basis.

The Chairman next gave the toast of the D. Prov. G.M. and the Officers of Prov. G. Lodge past and present. In proposing the toast the chairman pointed out the present happy state of union which existed in the provinces under the management of Bro. Bentley Shaw, the D. Prov. G.M.

Bro. Bentley Shaw, D. Prov. G.M. in reply stated that it had always been his study to merit the confidence of the noble lord, and to merit the esteem of his brethren generally. He had served under Lord Zetland, to whom allusions had been made in a most touching manner that evening. They all equally regretted the loss of such a man, for there was not a more feeling, wise, and benign man than the Earl of Zetland; but he with others who had spoken should be rejoiced to see his place filled by the nobleman who presided over them, for he was admirably qualified for the position. He desired to say to the brethren of Halifax that the great work which they had accomplished in bringing to a successful issue the beautiful building in which they had assembled that day, was most creditable to them; and he was also delighted that the word had been completed without loss of life or limb. He was much gratified with the kind manner in which the brethren had received the toast of his health.

The Chairman then gave the toast of the visiting Prov. Grand Officers from other districts which was responded to by Bro. Lucas from Lincolnsdire.

The Chairman proposed the health of W.M.'s and Officers of the Lodges of Probity and St. James's.

Bro. B. W. Jackson, W.M. of the Lodge of Probity, replied, and said he was much gratified that the completion of the Freemasons' Hall had taken place during his term of office. The work of erecting the building had been a labour of love to all engaged, and they had endeavoured to erect a building worthy of the body of men to whom it belonged. In the discharge of the duties of his office, he had always sought to fulfil them to the best of his ability, and he had been ably supported. He concluded by paying a tribute of respect to the Lodge of St. James's, for the manner in which that day's proceedings had been carried out.

Bro. R. Lord, W.M. of St. James's Lodge, desired to return his thanks on behalf of himself and brethren for the kindness with which the toast had been received. He could endorse the sentiments of Bro. Jackson respecting the Freemasons' Hall, in which he had taken so great an interest. It was gratifying to him also to find that the efforts of St. James's Lodge in providing for that day's proceedings had met with the approbation of their noble Grand Master and the Grand Lodge officers, because a meeting of that kind involved a great deal of care time, diligence, and assiduity; and it was pleasing, therefore, to find that they had succeeded.

The following toasts were the given and responded to:—"Success to the Masonic Temple;" "The chairman, vice-chairman, and members of the building committee," responded to by Bro. Fisher, who said he desired to tender to his lordship and all the brethren both, on behalf of himself and those who had worked with him, his hearty and sincere thanks for the kind reception given to the toast. He could assure them the two lodges were now more closely cemented than they ever were before. He was gratified to find that they had succeeded in carrying out the completion of a building which would merit the respect not of masons only, but those of the outer world also. He trusted that in future years Halifax would be as proud of her Masonic Hall as she was of her other noble institutions. "The Secretaries" was responded to by Bro. Harry J. Franklin and Bro. Austin Roberts; "The Architects," responded to by Bro. Jackson and Bro. Horsfall; "The Visiting Brethren," responded to by Bro. Binckes, Secretary of the Boys' School, London; "The Countess de Grey and Ripon, Mrs. B. Shaw, and the Ladies," proposed by Sir H. Edwards, and responded to by the chairman on behalf of Lady de Grey; and by Bro. Bentley Shaw; "The distressed Masons."

The proceedings were concluded by singing the National Anthem.

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HEBDEN BRIDGE.—*Prince Frederick Lodge* (No. 307).—The regular monthly meeting of this lodge was held on Monday, the 22nd ult., when there was a good attendance of the officers and members. The lodge having been opened in the first degree, and the minutes read, the lodge was opened in the second degree, and Bros. J. Hoyle and R. Whitaker passed an examination as F.C.'s; after which the lodge was opened in the third degree, and those two brethren raised to the sublime degree of M.M. by Bro. F. Whitaker, W.M., in a very effective manner. The lodge was then closed in the three degrees in harmony, and the brethren afterwards spent a few hours very pleasantly. The only visitors were Bros. J. Copley, Prov. G. Supt. of Works, East Lancashire, and E. Hartley, of Todmorden.

## SCOTTISH CONSTITUTION.

### METROPOLITAN.

EDINBURGH.—*The Lodge of Edinburgh* (*Mary's Chapel*) No. 1.—This lodge held a special meeting on the 29th ult. in the Waterloo Hotel, when there were present the Right Hon. the Earl of Dalhousie, K.T., G.C.B., Most Worshipful Grand Master Mason of Scotland; Bros. Whyte Melville, of Mount Melville and Bennochy, R.W.P.G.M.; the Right Hon. the Earl of Haddington, R.W.D.G.M.; Henry Inglis, of Torsonce, R.W.S.G.M.; William Mann, S.G.W., also a P.M. of this lodge; Hay, G. Treas.; Alex. J. Stewart. G. Clerk; Sir Alexander C. Gibson Maitland, *M.P.*, a P.M. of this lodge; Lord Erskine; Hector M'Lean, Prov. G.M., Upper Lanarkshire; A. Robinow, representative of the Grand Lodge of Hamburg to the G.L. of S.; Dr. M'Cowan, a P.M. of this lodge, and representative of the Grand Orient of France to the G.L. of S.; and about a hundred and fifty other brethren, including many other Grand Office-bearers, a large number of the brethren of the lodge, and visiting brethren from the lodges in the district. Besides other business transacted, the resolution of the last monthly meeting, conferring honorary affiliation on Bro. the Right Hon. the Earl of Haddington, R.W.D.G.M., was presented to him, handsomely engrossed and illuminated on vellum, and enclosed in a morocco leather case. The lodge separated at 11 p.m., after a most pleasant evening.

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### GLASGOW.

LODGE CALEDONIAN RAILWAY (No. 354).

This flourishing lodge met on Wednesday evening, Dec. 1st, in the lodge-room, 213, Buchanan-street, for the purpose of electing and installing office-bearers for the ensuing year. There was a very strong muster of the brethren—in fact the largest meeting for the same object which has taken place in Glasgow for a very long time. Very few offices were contested, and the proceedings were of a most harmonious character. The following is a list of the new office-bearers:—

Bros. W. J. Hamilton, re-elected R.W.M.; J. E. Wilson, re-elected P.M.; W. R. Thomson, re-elected D.M.; D. K. Spiers, S.M.; John Crichton, S.W.; W. Foster, J.W.; A. Carmichael, re-elected Treas.; P. Sanderson, re-elected Sec.; J. Crawford, S.D.; A. Mackay, re-elected J.D.; A. E. Wilson, M.A., re-elected

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Chap.; John Price, re-elected Architect; John Crawford, S.D.; Andrew Mackay, J.D.; A. Murie, re-elected C.S.; J. P. Prentice and R. Fleming, J.S.; John H. Geddes, P.G.S.; D. Martin, re-elected Dir. of Cers.; A. A. Smith, re-elected Dir. of M.; A. Allison, Jeweller; James Hoiston, Standard Bearer; Thomas Mabin, Banner Bearer; J. Shaw, I.G.; W. F. Gemmel, re-elected Tyler; J. S. Hunter, T. B. Simm, R. Wilson, R. Goodman, and C. More, Committee.

Bro. Archibald McTaggart, M.A., R.W.M of Lodge St Mungo, No. 27, performed the ceremony of Installation in a most impressive manner, and afterwards, in a most eloquent charge to the newly-installed officers, descanted at considerable length on the distinguishing characteristic of every truly Masonic heart, viz., Charity; he compared the position of Masonry in Scotland with that of the sister countries of England and Ireland, and deplored the fact that we were, as a body, very far behind; but he thought Masonic prospects in Sotland—the west at least—were at the present moment peculiarly cheering. He referred in very eulogistic terms to Bro W. M. Neilson, our newly elected Prov.G.M., and felt satisfied hat under his reign everything pertaining to Masonry would be performed in a truly Masonic manner; he felt confident that the brethren had united in placing "the right man in the right place," and said the Lodge Caledonian Railway might well be proud that she had the honour of bringing Bro. Neilson to light.

The brethren were thereafter placed in charge of the J.W., and due honour having been done to the "Queen and the Craft," and the "Three Grand Masters,"

Bro. J. E. Wilson. P.M., rose to propose the "Health of the newly-installed Office-bearers," and congratulated the R.W.M. on the formidable array of office-bearers he had to assist him in his labours, and alluded in very feeling terms to the harmony which existed in the Lodge Caledonian Railway.

The toast was received with all the honours.

Bro. W. J. Hamilton, R.W.M., in responding, said that it afforded him the most unfeigned pleasure to be placed in the position he then occupied by the universal suffrage of the brethren. During the past year his labours had been comparatively easy in consequence of the ready and spontaneous assistance accorded to him by every office-bearer, and he said he felt an honest pride in the office-bearers just installed (and felt certain, by the Divine blessing, the lodge would continue to prosper in the future, as it had done in the past), he might safely assert that a more intelligent and enthusiastic body of office-bearers were not to be found in the province to which they belonged, nor, indeed, in any other province in Scotland. After thanking the brethren for the warm reception they had given the toast, he concluded by proposing "The Past Office-Bearers," and said that much, very much, of the present prosperity of the lodge was due to their exertions; he knew that such a toast did not require any eloquence of his—if he was possessed of any—to ensure for it a very cordial response.

Bro. Wilson, P.M., responded on behalf of the past officers, and assured the brethren that although not holding the reins of power he and his brother past office bearers were still most anxious for the continued prosperity of the Lodge Caledonian Railway, and begged the brethren to understand that his services were entirely at their disposal.

The R.W.M. then gave the "Provincial Grand Lodge," coupling with it the name of Bro. A. McTaggart, convener of P.G. Committee. The toast was warmly received, and Bro. McTaggart having responded, a short time was passed in social harmony, and the lodge called to labour, and closed in ancient form at high twelve.

## ROYAL ARCH.

### ENGLISH CONSTITUTION,

### METROPOLITAN.

#### Chapter of Prudent Brethren (No. 145).

The first regular meeting of this new chapter was held on Tuesday last, at the Freemasons' Hall, Great Queen-street, Comps. John Boyd, M.E.Z.; G. F. Sharpe, H.; Wm. Carter, J.; G. S. States, Scribe, E.; W. H. Allender, S.N.; Pitt, P.S.; J. Lancaster, 1st A.S.; J. Bull, 2nd A. S.; Laing, Janitor. The chapter was opened in due form, and the minutes taken at the consecration read and confirmed. The M.E.Z. then exalted the following thirteen brethren, all of whom, with one exception, belong to the mother lodge; being a goodly number for the first instalment, the business paper showing a good reserve for future meetings; Bros. T. Bull, G. Wood, Dirs. of Cers.; E. H. Theillay, J. Lancaster, H.M.S. Bebb; J. Sommers, G. Shummers, F. Shummers, J. G. Manby, C. C. Butcher, G. Purkis, G. J. Mumford, and H. J. Perry.

The following were ballotted for as joining members:—J. Hervey, G.S.E.; R. S. Warrington, P.Z., 8; F. Gilbart, Z., 534; L. Mercik, Z., 534; E. Bingham, 407; H. P. Allender, (W.M. 145), 742; R. W. Little, P.Z., 177; J. Brett, P.Z., 177; W. Platt, P.Z.

The following visitors were also present:—Comps. P. Muggeridge, P.G.S.B.; W. Smeed, 946; H. M. Levy, 188; Chas. Sloman, 5; J. Coutts, Z., 382; F. Binckes, P.Z., 11; Donald King, 180; C. Gosden, 534.

All the companions present expressed their opinion that they had scarcely ever seen the work so ably performed. The officers were well up to every part of their duties. Comp. Pitt performed the duties of P. Soj. in a manner which, considering that it was the first time he had occupied that chair, reflected great credit on his own industry as well as upon his preceptor, whoever it might be. The whole was given without the slightest hesitation, and in the most impressive manner. At the request of the M.E.Z., Comp. Allender, N., presided at the harmonium, and his duties were kindly undertaken by Comp. James Brett, who also made himself useful as P.Z. The addresses of J. and H. could not possibly be found fault with, but we must say we never witnessed in any chapter the address of the M.E.Z. more efficiently rendered, and so great an impression made upon the companions, whether newly exalted or of twenty or thirty years' standing.

At the close of the chapter the compliments to the M.E.Z. were overwhelming. Several names were handed to Scribe E. for exaltation and joining at the next meetlng of the chapter. Never was a chapter established under more favourable auspices or with greater *éclat*.

The companions afterwards adjourned to an excellent banquet provided under the able superintendence of Comp. Gosden. After the cloth was cleared, we could not help noticing the arrangement of the separate table for the P. Soj. and his assistants for the purpose of answering the questions of the M.E.Z., who appeared quite as efficient and *au fait* before a pine-apple which we should think weighed twelve pounds) as he was while going through his three hours' work in chapter. The P. Soj. having answered the usual questions,

The M.E.Z. rose to propose "The Health of her Most Gracious Majesty the Queen—the daughter of a Mason, the niece of others, and now the mother of one." The M.E.Z. was near his Royal Highness at Grand Lodge, and was pleased to hear him speak so highly in appreciation of Masonry.

The toast was responded to with the loyalty usual amongst Royal Arch Masons.

The M.E.Z. then proposed the Health of the Grand Z. for the first time in the chapter, and, he regretted to say, nearly the last, in consequence of the resignation by his lordship of that office.

The next toast was that of the Grand H. and J., to which Comp. Muggeridge responded.

There being no P.Z. of the chapter, Comp. Warrington, as a personal friend of the M.E.Z., of many year's standing, begged to be allowed to propose the next toast, which was "The Health of Comp. John Boyd, the M.E.Z, which he did in the most complimentary terms, referring to his excellent working, which was duly responded to and replied to in suitable terms by the M.E.Z.

The "Health of the J. and H. of the Prudent Brethren Chapter" was then proposed by the M.E.Z., and replied to by Comps. Sharpe and Carter,

"The Newly-Exalted Companions" was then given, and responded to by several of them, each of whom expressed his gratification at having been exalted to this degree at this, the first meeting of the newly-established chapter attached to their mother lodge.

The M.E.Z. then said he had to propose what he must term a special toast, which was that of "The Health of their Scribe E., Comp. George S. States." He remarked that, "A portion of our lectures told us that if we believed a thing impossible our despondency might render it so; but he who perseveres in a just cause will ultimately overcome all difficulties. He had joined the Prudent Brethren Lodge many years ago. It had got into trouble and difficulties, but a few of the Past Masters put their shoulders to the wheel, overcame their troubles, and got on

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to the smooth road of prosperity. The lodge increased in numbers and influence, so much so that they were bold enough to think they might establish a chapter in connection with the lodge. He (the M.E.Z.) brought forward a motion to that effect, which was unanimously carried. Application was made to Supreme Grand Chapter. The prayer of the petition was granted, the chapter was consecrated, the Grand Scribe E. being in the chair of Z., and here we are assembled at our first annual meeting. During the time of getting the lodge into its proper position in the craft, during the formation of the chapter, the trouble and anxiety need not be told in the company of so many old Arch Masons as were now present. During all this they had been most ably assisted by Comp. States, who was always at his post in lodge, and no doubt would be the same in chapter; and for the assistance he had rendered him (the M.E.Z.) personally, he begged to ask Comp. States, the first Scribe E., to accept from him (the first M.E.Z.) a jewel appropriate to his position in Arch Masonry as having passed the three chairs.

The M.E.Z. then requested Comp. States to take his position at his side, placed on his collar a most beautiful jewel, trusting he might long continue to wear it and hold his present office in the chapter, and called upon the brethren to heartily respond to the health of Comp. States, the first Scribe E. of Prudent Brethren Chapter.

Comp. States, rose to return thanks, but seemed so overcome by the great kindness of the M.E.Z., that it was some time before he could find words to express his feelings. He said:—"Most Excellent, the very kind present you have been pleased to confer upon me, shall ever be to me a token which will remind me, as long as life shall last, of the kindness of the companions with whom I have, through many years, laboured to promote the prosperity of the Prudent Brethren Lodge. I think, M.E., that the complimentary terms in which you have spoken of me I scarcely deserve, for whatever assistance I have rendered to you, both in the lodge, and in the formation of this chapter, has been a labour of love, it being a pleasure to work under so excellent a chief, for when some little difficulties presented themselves in establishing this chapter, your assistance gave me renewed spirit for the task, and by our united co-operation our labours were brought to the successful termination now witnessed. I again return my grateful thanks to you, M.E., for your kind present, and also to the companions for the hearty manner in which they have responded to the toast of my health." The jewel was then passed round for the inspection of the companions. It is of 18 carat gold, of chaste design, a wreath of acacia surrounding the triangle and crossed pens, which are mounted on a centre of crimson enamel. The jewel is surmounted with a crown of five points, with diamond, emerald, and ruby enrichments at the base of each point. The whole is attached to a hanger, and the ribbon being mounted with three beautiful models of the sceptres of the three chairs which Comp. States has previously occupied, viz., M.E.Z., H. and J. The inscription on the back of the jewel is as follows:—

"Presented, December 7th, 1869, to Comp. George S. States, the first Scribe E., by Comp. John Boyd, the first M.E.Z., as a slight acknowledgment and appreciation of the valuable assistance rendered by him in founding the Chapter of Prudent Brethren, No. 145."

"The Health of the Officers" was then proposed and duly responded to. The evening's amusements were greatly enhanced by the excellent vocal and instrumental music of Comp. Donald King and others.

Thus terminated one of the most happy and friendly meetings ever held within the walls of the Freemasons' Tavern.

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BRITISH CHAPTER (No. 8).—The regular meeting of this chapter was held on Friday, the 3rd inst., at the Freemasons' Hall, when the following officers were present: Bros. J. Tepper, M.E.Z.; Dr. Griffith, H.; J. B. Monckton, J.; Stanley Robinson, E.; J. Hockley, N.; A. A. Richards, P.S.; J. Stohwasser, Treas.; E. Baxter, Dir. of Cers.; W. Gunze, Org. Bros. Fenn, Francis, and March were exalted to the sublime degree of Royal Arch Masons. Comp. Dr. Griffith was elected M.E.Z. for the ensuing year, and Comps. Monckton H., and Frank Richardson J. Comp. Ciabatta was elected N. The remainder of the officers were re-appointed.

CANONBURY CHAPTER (No. 657).—The companions of this chapter held their regular meeting at the George Hotel, Aldermanbury, on Thursday, 28th ult. There were present comps. Wescombe, M.E.Z.; S. May, H.; J. James, J.; H. Carey' Scribe E., and others. The chapter having been opened in due form, the minutes were read and confirmed, and a ballot was taken for the admission of Bro. James Vause by the M.E.Z. The business concluded and the chapter closed, the companions adjourned to the banquet, after which the usual loyal and masonic toasts were given and responded to. The proceedings were enlivened during the evening by the musical and vocal abilities of several companions.

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## LANCASHIRE (EAST).

BURY.—*Unanimity Chapter* (No. 42).—The companions of this chapter met at the Queens' Hotel, on Wednesday, the 24th ult. There were present: Comps. John Redfern, P.Z.; H. Maider, Scribe E.; John M. Wicke, P.Z.; L. Booth, Scribe N.; John Bolderson, M.E.Z.; J. M. Whitehead, P.S.; James Keyzor, F.P.; Robert Edmondson, S.P., and other companions. The only business transacted was the installation of the first and second Principals, and the two brethren for exaltation.

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## MONMOUTHSHIRE.

NEWPORT.—*Silurian Chapter* (No. 471).—On Friday, the 3rd inst., the usual monthly convocation of the members of this chapter took place at the Masonic Hall, Dock-street, and, considering the inclemency of the weather, there was a tolerably good attendance. Comp. Bartholomew Thomas, M.E.Z., presided, supported by Comps. Laybourne as H.; and Oliver as J. The minutes of the last meeting having been read and confirmed, the ballot took place, when Brother Ebenezer Prosser, of Pontypool, S.D. of the Kennard Lodge, 1258, was unanimously admitted; that brother being in attendance, was duly exalted to the sublime degree of R.A. Mason, the ceremony being most correctly rendered by the M.E.Z. The Prin. Soj. Comp. Tratte being absent through illness, his chair was ably filled by Comp. Fothergill, and we are sadly out of our judgment if the latter Comp. does not make a very valuable acquisition to this chapter. Three new members were proposed, and the M.E.Z. announced that at the next meeting the Companions would have to elect his successor, and we have no doubt Comp. Thomas's mantle will then fall very gracefully on Comp. Laybourne's shoulders. This chapter now numbers nearly 70 subscribing members, and every month there are fresh propositions. There is some talk of forming an encampment here.

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# MARK MASONRY.

## ENGLISH CONSTITUTION.

### GRAND LODGE.

The half-yearly meeting of the Grand Lodge of Mark Masters took place at the Freemasons' Tavern on Tuesday, the 30th ult. Bro. the Rev. W. G. Portal occupied the chair of M.W.G.M., Sir E. H. Lechmere that of D.G.M., Bro. J. Udall acting as Senior Warden, and Bro. L. J. Conway as J.W. There were also present Bros. the Rev. T. F. Ravenshaw, John Huyshe, D. Shaboe, J. Meggy, J. Nunn, J. Stevens, H. C. Levander, T. Fenn, F. Davidson, R. Spencer, J. H. Wynne, F. Binckes (G. Sec.), G. Lambert, J. G. Marsh, Jas. Weaver, M. Edwards, T. J. Sabine, and a large number of well known Mark Masters. Bro. F. Binckes, G. Sec., read the minutes of the last meeting, and the report of General Board, which referred to the action taken by the Scotch Grand Chapter of Royal Arch Masons with respect to the English Mark Masons, and also the Hebrew letters depicted on the Mark jewel. The applications of two brethren were considered, and it was resolved to relieve them with £5 each. The receipts of the year amounted to £291 11s. 7d., and the expenditure £123 9s., leaving a balance in hand of £168 9s. 7d. It was resolved that the annual festival in aid of the Royal Benevolent Institution should be repeated, it having been so successful last year, when the sum of £80 was contributed to the funds; and it was also resolved that on the next occasion the brethren should wear the Mark clothing. Bro. J. G. Marsh was invested by the M.W.G.M. with the insignia of G. Supt. of Works in the place of Bro. Goulty, recently deceased. Some proposed alterations in the constitution of the Grand

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Lodge of Mark Masters were carried, and the other business being concluded, the brethren adjourned to an excellent banquet provided by Bro. Gosden.

### LEICESTERSHIRE.

#### PROVINCIAL GRAND LODGE.

The annual meeting of this Provincial Grand Lode took place at the Freemasons' Hall, Leicester, on Thursday, the 25th ultimo. The R.W. Prov. G. Master, Bro. Kelley, presided, and among the brethren present were:—Bros. Major Brewin, W.M. 19, Prov. G.S.W.; Rev. W. Langley, M.A., Prov. G. Chap.; W. B. Smith, Prov. G.M.O.; W. Weare, Prov. G.S.O.; C. Stretton, Prov. G. Recorder; A. M. Duff, Prov. G. Sec.; T. H. Buzzard, Prov. G.J.D.; J. E. Hodges, Prov. G. Swd. B.; Chas. Johnson, Prov. G. Org.; W. Moor, J. B. Leadbeater, and John Hunt, Prov. G. Stewards; C. Bernbridge, Prov. G. Tyler; W. Pettifor, Prov. G.S.W.; Partridge Toller; Rev. N. Haycroft, D.D.; Sculthorpe, and others. Apologies for absence were received from the D. Prov. G.M. the Rev. W. Kay Robinson, B.A., from Bro. Douglas, Prov. G.J.W., on account of illness, whilst the attendance of many of the brethren of the Howe Lodge, No. 21, Melton Mowbray, was prevented by the annual dinner of the Rutland Agricultural Society taking place on the same day.

The lodge having been opened in due form, and the minutes of the last annual meeting read and confirmed, Bro. Stretton was unanimously elected Prov. G. Treasurer for the ensuing year.

The Prov.G.M. having announced that the Grand Lodge of Mark Masters had altered the designations of two of the grand officers, and had substituted the titles Prov. Grand Recorder and Grand Timekeeper for Grand Registrar and Grand Pursuivant, made the following appointments for the ensuing year, and invested those of the brethren who were present, viz:—Major Brewin, W.M. No. 19, D. Prov. G. Master; Rev. W. Langley, W.M. No. 21, P.S.G.W.; W. B. Smith, P.G.J.W.; Rev. Dr. Haycroft, P.G. Ghap.; Geo. Brown, P.G.M.O.; W. Adcock, P.G.S.O.; A. M. Duff, P.G.J.O.; Stretton, P.G. Treas.; Bright, P.G. Recorder; Partridge, P.G. Sec.; Markham, P.G.S.D.; Leadbeater, P.G.J.D.; Charles Johnson and Robt. Winter Johnson (Melton), P.G. Dir. of Cers.; J. J. Fast, P.G. Insp. of Works; Mann, P.G. Sword Bearer; Toller, P.G. Timekeeper; L. A. Clarke, Dr. Ashforth, and W. Sculthorpe P.G. Stewards; and Bembridge, P.G. Tyler.

The P.G.M. intimated that he had reserved the collar of P.G. Organist for Bro. Crow (Fellow of the College of Organists), who was to be advanced later in the day.

On the suggestion of the Prov. G.M. it was unanimously resolved that instead of giving, as last year, an annual subscription of two guineas to the Royal Masonic Institution for Boys, the sum of five guineas should be contributed every alternate year, by which means a life subscribership to one or other of the Masonic charities might be secured, and appropriated in rotation to each of the officers in the Provincial Grand Lodge.

On the recommendation of the Rev. Bro. Langley, it was, after some discussion as to arrangements, unanimously resolved that the Grand Lodge of Mark Masters be invited to hold the next moveable Grand Lodge in this Hall, and Bros. Brewin and Langley were deputed personally to convey this invitation to the Grand Lodge at the meeting in London on Monday, the 30th instant.

The Provincial Grand Lodge was then closed in due form and with prayer.

## ANCIENT AND ACCEPTED RITE.

### SOMERSETSHIRE.

WESTON-SUPER-MARE.—*Opening of a new Chapter of the* 18° *Rose Croix of H.R.D.M.*—The above-named chapter was inaugurated in full form on Thursday, the 2nd inst., when there were present some very distinguished brethren connected with the high degrees of the Order, namely:—C. J. Vigne, *J.P.*, Ill. Sov. G.C., 33°; Colonel Vernon, Ill. Lieut. G.C., 33°; Capt. N. G. Philips, Ill. G. Treas. Gen., 33°; Capt. R. W. Adair, Ill. G. Sec. Gen., 33° (late Prov. G.M. Somerset); Hyde Pullen, 32°, Assist. G. Sec. Gen.; Major-General Doherty, 30°; Joseph Starkey, 30°; Col. Ford, J.P. 18°; Capt. Phayre, R.N., J.P., 18°; T. R Lord, 18°: Capt. Irwin. 30° (J.G.W. Somerset), M.W.S.; Genl. Gore Munbee, 18°, Q.E., J.P. (S.G.W. Somerset), 1st G.; Capt. Townsend, 18°, R.N., 2nd G.; Rev. J. C. Pigot, 18°, B.D. (G. Chap. Somerset), H.P.; Rev. R. C. Brown, 18°, B.A., G.M.; F. Vizard, R., 18°; E. T. Inskip, T., 18°; B. Cox, R., 18°; E. Gregory, O., 18°; T. Clarke, C.G., 18°; T. J. Matthias, H., 18; W. H. Davies, 18°: S. Jones, 18°; &c. In the evening the members of the Supreme Grand Council of the 33°, and the members of the 18°, partook of supper together, in the hotel.

## ROYAL ORDER OF SCOTLAND.

### GRAND CHAPTER OF H.R.D.M.

EDINBURGH.—A special meeting was held on Monday, the 29th ult., for the advancement and promotion of H.I.H. the Prince Rhodocanakis. The Grand Chapter of H.R.D.M., was opened by Knt. Comp. George Murray, Grand Treasurer, and Acting Deputy Grand Governor; Alexander Hay, Senior G.W. and D.T., and L. Mackersy, as acting G.J.W. After H.I.H. had been advanced to this degree, he was promoted to the honour of the knighthood of the R.S.Y.C.S. Among the Knights present were: Comps. T. E. Macritchie, 33°; G. Murray, 30°; Mackersy, 30°; W. Mann, 32°; Hay, 30°; Cairns, 30°; J. B. Douglas, 30°, Grand Sec.; Scott, 30°; J. T. Douglas, 30°; P. Cowan, 30°; Henderson, 30°; T. H. Douglas, 30°; F. Fair, 30°; G. Georgiades, 30°; C. Fitzgerald Matier, 30°; Loth, 30°; Capt. Moreland, 30°, and many others. Comp. Gardyne was also received into the Order at the same time.

## Poetry.

### AN ORPHAN'S EVENING PRAYER FOR HER WIDOWED MOTHER'S BENEFACTOR

*Dedicated most respectfully by a deceased Mason's daughter to the* W. Bro. F. ADLARD, *P.M. and Treas. of the Royal York Lodge of Perseverance* (*No.* 7), *&c.*

It is the hour of evening—the quiet day is past,
And twilights's deep'ning shadows around my room are cast.
And I am humbly kneeling, absorbed in earnest prayer,
To thank Thee, Heavenly Father, for Thy protecting care.

What mercies hast Thou shown to me, what blessings o'er my head;
Thine ever-watchful kindness continually hath shed.
Vile ingrate that I should be, did I not in gladness raise
To Thee my heart's thanksgiving, my perfect hymn of praise.

And I would fain petition, that thou would'st deign to bless
A gen'rous friend who solac'd my mother's deep distress;
Whose noble heart with pity and sympathy o'er warms,
Felt for her lonely suffering in tribulation's storms.

For when my cherish'd father by death was called away,
Our benefactor's goodness re-kindled Hope's bright ray.
He pour'd upon our sorrow compassion's healing balm,
And soften'd bitter anguish to resignation's calm.

To his kind intervention our present home we owe,
And all the little comforts that soothe bereavement's woe;
Each day our mercies whisper the debt his actions claim.
Each day in terms of blessing we reverence his name,

Once more I plead, O! Father, for him before Thy throne;
Oh! may Thy tender guidance o'er those he loves be shewn,
And may he be rewarded for all the gen'rous care
That sooth'd my mother's suff'ring, is a grateful orphan's prayer.

A. C. S.

Nov., 1869.

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## THEATRICAL AND MUSICAL NOTES.

At the Royal Italian Opera, Covent Garden, on Monday "Der Freischutz" was produced; on Tuesday, "Martha;" and on Thursday, "Il Trovatore." "Il Flauto Magico" formed the subject of the "last morning performance" on Friday, and this evening the season concludes with "Lucrezia Borgia" and the grand scene of the Resuscitation of the Nuns, from "Roberto il Diavolo."——"Formosa" continues at Drury Lane, and is announced to be withdrawn on the 18th inst. "New Men and Old Acres meets with continued success at the Haymarket.—— Mr. Allerton, not discouraged at the unfavourable reception of "Forbidden Fruit," has brought out another French adaptation, called "The Siren," which is neatly translated by Mr. Palgrave Simpson from M. Octave Feuillet's "Delilah." The house has been well filled since its production, and the piece was received with more signs of approbation than its predecessor.——At the St. James's a new extravaganza, bearing the title of "La Belle Sauvage," has been produced. It is identical with "Pocahontas; or the Gentle Savage," originally written for the American stage, and was produced at the Princess's in 1861. It is improved by the excision of numerous Americanisms, which were neither understood nor appreciated on its first representation in this country.——At Sadler's Wells, under the direction of Mr. R. Edgar, a series of Shaksperian and other representations have been given during the week, Mr. Pennington, Miss Eliza Clayton, and Mrs. Eburne sustaining the principal characters.——At the Queen's, the "Turn of the Tide" having reached the 162nd representation, has been replaced by a new four-act drama by the same author, entitled, "Morden Grange," being a dramatic adaptation of Mark Lemon's novel, "Wait for the End." The characters were well sustained, and the piece was favourably received by the audience.——At the Princess's Theatre, Bro. Roberts announces his annual benefit, which occupies two evenings (the 13th and 14th inst.) Those who have attended on former occasions, and who have witnessed the extra attractions provided, invariably look forward to the occasion of Bro. Roberts's nights, who, we may state, is about to close his connection with the Princess's, having accepted the position of acting manager to Mr. Mansell, at the Lyceum Theatre, in January next. On this occasion Miss Florence Roberts, daughter of Mr. and Mrs. Roberts (Miss Rebecca Isaacs), will make her *debut*.

More new theatres are in preparation. A company is about to erect one on the site of Savile House (pity they could not have managed to get the "Square"), and another, situate at Sloane-square, is building for Belgravia.

## LITERATURE SCIENCE AND FINE ARTS.

MESSRS. MACMILLAN'S new illustrated weekly journal, *Nature*, is excellently got up, and contains a large number of articles by scientific men of world-wide reputation.

A NEW monthly periodical, *The Artisans Magazine*, edited by the Rev. H. Solly, may be expected to appear shortly. The magazine will be published by Messrs. Chapman and Hall.

The Winter Exhibition of the Society of Painters in Water Colours opened on Saturday week. The collection is decidedly above the average, and includes works by B. Foster, G. Tripp, John Gilbert, Carl Haag, G. P. Boyce, A. Hunt, Collingwood, Smith, T. Smallfield, T. R. Lamont, F. Walker, C. Davidson, G. H. Andrews, J. D. Watson, E. K. Jackson, T. W. Topham, T. J. Shields, Basil Bradley, and many others. A visit in this dull season will well repay the trouble.

## SCIENTIFIC MEETINGS FOR THE WEEK.

Saturday, 11th Dec.—Royal Botanical Society, at 3.45.

Monday, 13th Dec.—Society of Engineers, at 7.30; Royal Geographical Society, at 8.30; Medical Society, at 8; Royal Institute of British Architects, at 8; Royal Institution, at 2—monthly meeting; London Institution, at 4; Society of Arts, at 8.

Tuesday, 14th Dec.—Institution of Civil Engineers, at 8; Royal Medical and Chirurgical Society, at 8.30; Photographic Society, at 8; Anthropological Society, at 8.

Wednesday, 15th Dec.—Society of Arts, at 8.

Thursday, 16th Dec.—Royal Society, at 8.30: Society of Antiquaries, at 8.30; Linnean Society, at 8; Chemical Society, at 8; Zoological Society, at 4; Numismatic Society, at 7; Philosophical Club, at 6; London Institution, at 7.30; Edinburgh Geological Society, at 8.

## LIST OF LODGE, MEETINGS, &c., FOR WEEK. ENDING 18TH DECEMBER, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; Ro Rooms; L., Lodge; St., Street; Sq., Square).

### METROPOLITAN LODGES AND CHAPTERS.

*Monday, Dec. 13th.*

LODGES.—St. George's and Corner Stone, F.M.H.; Fortitude and Old Cumberland, Ship and Turtle, Leadenhall-st.; St. Alban's, Albion Tav., Aldersgate-st.; Royal Naval, F.M.H.; Confidance, Anderton's Ho., Fleet-st.; St. Andrew's, London Tav., Bishopsgate-st.; Peckham, Marsmore Arms, Park-rd., Peckham-rye; Leigh, F.M.H.

*Tuesday, Dec. 14th.*

LODGES.—Burlington, Albion Tav., Aldersgate-st:; Union London Tav., Bishopsgate-st.; St. James's Union, F.M.H.; Percy, Ship and Turtle, Leadenhall-st.; St. Michael's, Albion Tav., Aldersgate-st.; United Strength, Old Jerusalem Tav., St. John's-gate, Clerkenwell; Nine Muses, Clarendon Ho., Bond-st.; Wellington, White Swan, Deptford; Ranelagh, Windsor Castle Ho., Hammersmith; Doric, Anderton's Ho., Fleet-st.——CHAPTER.—Jerusalem, F.M.H.

*Wednesday, Dec. 15th.*

LODGES.—United Mariners, George Ho., Aldermanbury; St. George's, Trafalgar Ho., Greenwich; Sincerity, Cheshire Cheese Tav., Crutched Friars; Nelson, Ma. Ha., William-st., Woolwich; Maybury, F.M.H.; Buckingham and Chandos, F.M.H.——CHAPTER.—Beadon, Greyhound Ho., Dulwich.

*Thursday, Dec. 16th.*

LODGES.—Globe, F.M.H.; Gihon, Guildhall Coffee-house, Gresham-st.; Temperance, White Swan, High-st., Deptford; Manchester, Anderton's Ho., Fleet-st.; Victoria, George Ho., Aldermanbury; South Norwood, Goat House Ho., South Norwood.

*Friday, Dec. 17th.*

LODGES.—Friendship, Willis's Rooms, King-st., St. James's; Jordan, F.M.H.; New Concord, Rosemory Branch Tav., Hoxton.——CHAPTER.—Caveac, Radley's Ho., Bridge-st., Blackfriars.

### METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

*Monday, Dec. 13th.*

Prosperity, Gladstone Tav., Bishopsgate-st.; Temple, Old George St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd., Deptford; Old Concord, Turk's Head, Montcombe-st., Belgrave-sq.; Sincerity, Raslway Tavern, London-street; St. James's Union, Swan Tavern, Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; Westbourne, the Grapes, Duke-st., Manchester-sq.; High Cross, White Hart Ho., Totten-

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ham; Tower Hamlets Engineers, Duke of Clarence, Commercial-rd., East; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill.

*Tuesday, Dec. 14th.*

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; British Oak, Silver Lion Tavern, Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-street; New Wandsworth, Freemasons' Ho., New Wandsworth; Robert Burns, Sussex Stores, Upper St. Martin's-lane; Rose of Denmark, George Ho., Aldermanbury; Mount Sion, White Hart, Bishopsgate-st.

*Wednesday, Dec. 15th.*

Confidence, Railway Tav., London-street; Merchant Navy, Jamaica Tav., West India Dock-rd., Poplar; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro' Castle Tavern, Peckham Rye; Pythagorean, Prince of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, Dec. 16th.*

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; StGeorge's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, SugarLoaf Tav., Great St. Helen's, E.C.; Whittington, Thatched House Tav., 9, Red Lion-st.; Royal Oak, Royal Oak Tavern, Deptford.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, Dec. 17th.*

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Unions (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tavern, Kennington; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury.

*Saturday, Dec. 18th.*

CHAPTER OF INSTRUCTION.—Mount Sinai, Union Tav., Air-st. Regent-st.

## PROVINCIAL.

### CHESHIRE.

*Tues.*, BIRKENHEAD.—Chapter: Zion, Masonic Chambers, Hamilton-sq.—*Wed.*, BIRKENHEAD.—Lodge: Zetland, Masonic Chambers, Hamilton-sq.—*Thurs.*, SEACOMBE.—Lodge: Combermere, Seacombe Ho.

### DORSET.

*Mon.*, LYME REGIS.—Lodge: Montagu, Lion Inn.—*Wed.*, POOLE.—Lodge: Amity, Ma. Ha.—*Thurs.*, WAREHAM.—Lodge; Unity, Town Hall.—SHAFTESBURY.—Lodge: Friendship and Sincerity, Ma, Ha.—*Sat.*, SWANAGE.—Lodge: De Moulham, Mowlem Institute.

### LANCASHIRE (EAST).

*Mon.*, SALFORD.—Lodge: Zetland, Royal Veteran Inn, Stanley-st.—OLDHAM.—Lodge: Tudor, Red Lion Ho., Mumps.—*Tues.*, BOLTON.—Chapter; St. John, Three Tuns Inn, Moor-lane,—*Wed.*, ARDWICK.—Lodge: De Grey and Ripon Corporation Inn, Tipping-st.—SALFORD.—Lodge: St. John's F.M.H., 1, Islington-sq.—OPENSHAW.—Lodge: Faith, New Inn.—CLITHEROE.—Lodge: Limestone Rock, Swan Ho.—BOLTON.—Lodge: St. John's, Commercial Ho., Market-sq.—MOSSLEY.—Lodge: Prince Alfred, Commercial Ho.—BURY.—Lodge: Prince Edwin, Bridge Inn, Bolton-st.—OLDHAM.—Lodge: Friendship, Angel Ho.—MANCHESTER.—Lodge: Yarborough, F.M.H.—ROCHDALE.—Lodges: Hope, Spread Eagle Inn; St. Chad, Roebuck Ho.—COLNE.—Lodge: Royal Lancashire, Swan Ho.—TODMORDEN.—Lodge: Harmony, Ma. Ha.—*Thurs.*, ACCRINGTON.—Lodge: Bank Terrace, Hargreaves Arms Ho.—ASHTON-UNDER-LYNE.—Lodge: Minerva, Pitt and Nelson Ho.—WARDLE.—Lodge: Royd's, Spring Gardens Inn.—STONECLOUGH.—Lodge: Charity, Grapes Inn.—RADCLIFFE.—Lodge: Faith, Bull's Head Inn.—BURY.—Lodge: Relief, Hare and Hounds, Bolton-st.—CLAYTON-LE-DALE.—Lodge: United Brethren, Royal Oak Inn.—BACUP.—Samaritan, Green Man Ho.—SALFORD.—Lodge: Richmond, Spread Eagle Inn.—BLACKBURN.—Lodge: Perssverance, Old Bull Ho:—HASLINGDEN.—Lodge: Amity, Bull's Head Inn, Church-st.—MANCHESTER.—Chapter: Affability, F.M.H.—*Fri.*, TODMORDEN.—Lodge: Prudence, Ma. Ha.—LEVENSHULME.—Lodge; Alexandra, Midway Ho.—MANCHESTER.—Lodge: Virtue, F:M.H.

### LANCASHIRE (WEST).

*Mon.*, LIVERPOOL.—Lodge: Sincerity, M.T.—SOUTHPORT.—Lodge: Uuity, Ma. Ha., Wright-st.—PRESTON.—Lodge: Peace and Unity, Militia Mess Rooms, Starkey-st.—*Tues.*, BARROW-IN-FURNESS.—Lodge: Hartington, Royal Ho., Strand.—LIVERPOOL.—Lodges: Merchants', M.T.; Alliance, M.T.—FULWOOD.—Lodge: Preston, Garrison Ho.—CROXTON.—Lodge: Hesketh, Grapes Inn.—ST. HELEN'S.—Lodge: St. Helen's Lodge of Loyalty, Fleece Ho.—*Wed.*, ASHTON-IN-MAKERFIELD.—Lodge: Faith, Gerard's Arms Inn.—LYTHAM.—Lodge: Triumph, Market Ho.—LIVERPOOL.—Lodges: Everton, M.T.—PRESCOT.—Lodge: Loyalty, Royal Ho.—KIRKDALE.—Lodge: Walton, Queen's Arms Ho., Walton-rd.—ORMSKIRK.—Lodge: Harmony, Wheatsheaf Inn.—*Thurs.*, WHITTLE SPRINGS.—Lodge: Townley Parker, Howard Arms Ho:—PRESTON.—Lodge: Concord, King's Arms Ho.—LIVERPOOL.—Lodge: Ancient Union, M.T.—FLEETWOOD.—Lodge: Hesketh, Fleetwood Arms Ho.

### WARWICKSHIRE.

*Mon.*, RUGBY.—Lodge: Rectitude, Town Hall.—BIRMINGHAM.—Lodge: Howe, Ma. Ro., Newhall-st.—*Tues.*, WARWICK.—Lodge: Shakespeare, Ma. Ro.—BIRMINGHAM.—Lodges: Faithful, Ma. Ro., Newhall-st.; Emulation, Ma. Ha., Severn-st.—*Wed.*, ALCESTER.—Lodge: Apollo, Swan Ho.—BIRMINGHAM.—Lodge: Grosvenor, Ma. Ro., Newhall-st.—*Thurs.*, BIRMINGHAM.—Lodge: Howe, Ma. Ro.; Newhall-st.

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[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies (and there are, doubtless, many), are respectfully requested to communicate the same to the Editor at the Office, No. 19, Salisbury-street, Strand.]

## TO CORRESPONDENTS.

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

SEVERAL correspondents upon the subject of the Ryzantine succession are referred to the notice in the first page..

SEVERAL reports of lodges—London, Provincial, and Scotch—arrived too late for insertion, and will appear in our next.

LL.D.—Our attention has been called to the scurrilous libel published in the pages of an advertising sheet. It will, no doubt, receive attention in the proper quarter.

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*LONDON, SATURDAY, DECEMBER* 18, 1869.

## THE RITES OF FREEMASONRY.

A COMPILATION.

By LL. W. L.

Bro. Dr. Mackay defines "Rite" as a modification of Freemasonry, in which, the three antient degrees and their essentials being preserved, there are variations in the ceremonies, and number and names of the additional degrees. A Masonic Rite is, therefore, in accordance with the general signification of the word, the method, order, and rules observed in the performance and government of the Masonic system.

Pure Antient Freemasonry consists of but three degrees, but the ingenuity of some, vanity of others, and that morbid craving for distinction, so prevalent on the Continent during the last century, have added to these an infinite number of high degrees, and of ceremonies unknown to the original institution. Some of these lived only with their authors; others have had a permanent existence. A Master Mason is, however, acknowknowledged as such in all countries, and can visit the Symbolic Lodges of any Rite. The following are the more generally practised at the present time:—

The English (York).
The Antient and Accepted (Scotch).
The French (Modern).
The Swedish.
The Three Globes (Berlin).

Of the English system, which is adopted by some four-fifths of the Freemasons of the world, little need be said. The act of union between the two Grand Lodges of England in 1813 declares that pure antient Masonry consists of three degrees, and no more, viz., those of the E.A., the F.C., and the M.M., including the Supreme Order of the Holy Royal Arch. This latter (the R.A.) is not, however, acknowledged as part of *Antient* Freemasonry in any other country. The degree was invented by the self-styled "Antient Masons" in the year 1770, and by them its recognition was successfully insisted on at the union. Since then many different rituals have been used in conferring it. Bro. How states that the present one was arranged by the Rev. Bro. Adam Brown, at the instance of the late Duke of Sussex, and that the object his Royal Highness had in view is apparent to every R.A. Mason who has attained the rank of Past First Principal. A Royal Arch chapter represents the great Sanhedrim, convened for the building of Zerubbabel's Temple.

The degree of Mark Master has no satisfactory status in England, Some lodges are under a recently established Grand Lodge of Mark Masters of England and Wales, whilst others still work under warrants derived from the Grand Royal Arch Chapter of Scotland. In the United States the degree is given preparatory to the Royal Arch.

Although in this country it has not long had a firm footing, the Antient and Accepted is undoubtedly the oldest of the modern Rites, having been established about the year 1700. The Supreme Grand Council for England and Wales and the Dependencies of Great Britain, was instituted in conformity with the general system of government adopted in France, the United States, Ireland, and other parts of both Continents, and comprehends the authority of the Antient Order of Harodim, which has existed from a very early period in this country. It does not interfere with Grand Lodge, Grand Chapter, or Grand Conclave; and, although not recognising the degrees vested under the latter bodies as part of the antient system, it does not forbid any of its members taking them. The Rite consists of thirty-three degrees; the three first are, of course, symbolic, and must be taken in England at all events in a regular Craft lodge. The 31°, 32°, and 33° are limited in numbers and administrative; oft he remainder, only the 18°, or Rose Croix, and the 30°, or elected Knight Kadosh, are usually given *in extenso*, the intervening degrees being

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conferred by *accolade*. Candidates have to swear allegiance to the Supreme Grand Council, and to promise to hold no Masonic intercourse in any of the Ineffable Degrees of Antient and Accepted Masonry with any except such Masons as are recognised by it as lawful and regular.

The Rose Croix is the most antient and generally practised of the historical degrees; it is found in all the principal Rites, and where it does not exist in name, its place is supplied by others, whose symbols do not materially differ from it. Of its origin nothing satisfactory is known; but its almost universal recognition in all countries favours the theory of its being of long standing. Its ceremonies are of the most impressive character, and eminently Christian. The ritual is remarkable for elegance of diction, and its teaching figuratively expresses the passage of man through the Valley of the Shadow of Death, accompanied and sustained by Faith, Hope, and Charity; and his final reception into the abode of life, light, and immortality. As may easily be imagined, to give this degree in the full perfection of its ceremonies, large chambers, and many accessories are required.

The Kadosh, or Knight of the Black and White Eagle is found in many Rites. As now given in this country it is purely a philosophical degree and no reference is made to the death of Jaques de Molay. By the Antient Contitutions of the Order, no Chapter of Knights Kadosh can be held, except under the immediate authority of the Supreme Grand Council, three of whose members must be present.

The French Rite (a modification of which "the Antient Reformed" is practised in Belgium), was established by the Grand Orient of France about the year 1786 to preserve the high degrees; for the purpose of simplyfying the system the number was reduced to seven, viz., E.A., F.C. (*compagnon*), M.M., elect, or first Order of Rose Croix Scotch, or second Order of Rose Croix Knight of the East, or third Order of Rose Croix. And the Rose Croix, the third degree, is conferred in a special chamber and in a very solemn and awe inspiring manner. The fourth, fifth and sixth have all reference to old testament history, and require several chambers for their illustrations. The seventh is identical with the eighteenth of the Antient and Accepted Rite.

The Sweedish Rite consists of twelve degrees. In 1811 the King of Sweden established the *Order of Charles XII.*, an Order of Knighthood to be conferred only on the principle dignitaries of the Masonic Institution in his dominions. The number of knights is twenty-seven, and the King is the perpetual Grand Master.

The Grand Lodge of the Three Globes at Berlin for a long time practised only the three primitive degrees of Craft Masonry; it afterwards adopted seven higher ones, which are governed by an Inner Orient, elected by the Grand Lodge.

The *Gross landes loege von Deutschland* adopts the Swedish system, whilst the *Grosse Loge des Eklekstichen Frimaurier bundes* of Frankfort on the Maine, acknowledges only the three Antient degrees; although tolerated, this Grand Lodge has no legal *status*, as a decree of 1798 prohibits all secret societies in Prussia, except Masonic lodges hailing from either of the three Grand Lodges "The Three Globes" "Germany" or "Royal York."

In 1864 was established the *Verein Deutscher Freimaurier* the sole (but unrecognised) central Masonic body of Germany. Its aims are to re-establish Freemasonry in its original purity, to form a united Grand Lodge of Germany, and to promote the creation of a central Masonic authority for the Universe.

The Royal Order of Scotland is perhaps the only genuine Order of knighthood in connection with Freemasonry. It is said to have been founded by King Robert the Bruce in 1314 to reward the Masons who fought for him at Bannockburn. It was revived at Edinburgh during the last century, and to preserve a marked distinction between it and Craft Masonry, it confines itself entirely to the degrees of Heredom and the Rose Cross. Its ritual breathes the purest and most catholic christianity. The Order is confined almost entirely to Scotland, (though it has Prov. Grand Lodges in other countries), and only Royal Arch Masons are admitted who are registered in the books of the Grand Chapter. The Religious and Military Order of Knights Templar was established in the beginning of the 12th century to protect pilgrims in Palestine, and to guard the Holy Sepulchre at Jerusalem. It still exists as a variety of High Grade Freemasonry in Great Britain and the United States.

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The Ill. Bro. Oppert, 33°, the distinguished Orientalist, has proceeded, we understand, on a journey to the East for literary purposes.

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## THE LODGE OF GLASGOW ST. JOHN.

By Bro. W. P. Buchan, P.S.W. No. 3 *bis*, and Grand Steward, Grand Lodge of Scotland.

(*Continued from page* 463).

From the foregoing "Articles and Regulations" we would seem to be warranted in stating that the year 1825 saw the first step taken for the adoption of Speculative Freemasonry in a formal manner by the Glasgow Freemen Operative St. John's Lodge. Before that date they met occasionally, and held a festival on St. John's Eve, at which the crystal did not always come off scathless, as per an account I once saw, of date about 1813 or therebouts, which account for expenses incurred at lodge festival the Deacon of the Incorporation authorises the Collector to settle. Again, as per page 404, we see the lodge marching at a procession in 1792. However, generally speaking, their meetings were few and far between, and they do not appear to have taken very kindly to Speculative Masonry. Then if their "entry" consisted in anything more elaborate than the mere giving of the word with a promise to keep it secret, I do not know who would conduct the ceremonies unless they were worked by brethren of other lodges, for it is a fact that I have often wondered at, that, although amongst the brethren of Glasgow St. John's Lodge you may get some of the best practical operative Masons in the kingdom, yet I never saw or heard of one of them working the three degrees; while out of all the members *in toto* I can only as yet learn of three who have ever wrought the three degrees, viz., Bro. J. B. Walker, P.M. (Painter), Bro. James M'Millan, S.W. (Smith), and one of the Past S.W.'s, who has wrought all the ceremonies. And it is within the last five years these began to work. Bro. Walker was R.W.M. during 1866.

Such a circumstance is worth thinking over in connection with the sort of ceremony practised in the old operative lodges before 1717. In fact, it all goes to prove what I have already stated, viz,, that "making Masons" before 1717 was a very simple process, and a process which when practised by masons, was something similar to the process practised by smiths, joiners, shoemakers, painters, plumbers,* &c. And had it not been for the concoction of Speculative Masonry by Desaguliers and Co., we would have heard no more of Free-masonry now than we do of Free-tailorery, Free-weavery, or any other such ideas.* However, to proceed with the minutes.

"At Glasgow, the sixteenth day of December, eighteen hundred and twenty-five. Convened—The Master, several of the Office Bearers, and a number of the members of the lodge, the whole having been warned to attend, as was verified by the officer. A number of members paid their quarter accounts, as per roll book.

"The lodge then proceeded to the election of Office Bearers, when the following choice was made, viz.:—

James Scott, G. Master.
James M'Guffie, Last Master.
Archd. Johnstone, Deputy Master.
James Torrance, S.W.
Wm. Aitken, J.W.
A. Scott. Treasurer.
John Hamilton, G. Steward.
James Cranston, S. Steward.
Robert Aitken, junior, J. Steward.
George Young, Secretary.
John Marr, John Watt, } Jr. Stewards.
James Baird, Tyler.

"The meeting resolve to meet for the purpose of celebrating the anniversary of St. John on the 27th inst., and appoint the Secretary to give notice accordingly. Farther, the Master, Treasurer, Grand Steward, and Senior Warden are appointed as a committee to provide a canopy for the Master's chair, the expense of which, however, is not to exceed five pounds sterling."

James Scott.

"At Glasgow, the fifteenth day of December, 1826. Convened. The Master, several of the Office Bearers, and a number of the members of the lodge, the whole having been warned to attend,

* Some of the customs of the plumbers are more honoured in the breach than in the observance of them.

* Those who indulge in dreams about the mysterious sciences (!) taught in pre-eighteenth century Masons' lodges only retail the groundless fancies of a heated imagination. While those who assert that the Masons occupied a higher position in the public estimation than any of the other crafts are mistaken. The old weavers used to carry a pretty high head, and Edward III. of England joined the "linen-armourers;" and if it were properly looked into, in a truthful manner, we would find that the operative masons some centuries ago were no greater geniuses than they are at present. In fact, the question is open to investigation whether the progress of the art of building, say in Britain *e.g.*, has or has not kept pace with the progress of the other arts.

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as was verified by the officer. A number of members paid their quarter accounts, as per roll book. The lodge then proceeded to the election of Office Bearers, when the following choice was made, viz. :—

James Scott, G. Master.

David Niven, P. Master," and the rest of the names are given, after which "The meeting resolve to meet for the purpose of celebrating the anniversary of St. John on the 27th inst., and appoint the Secretary to give notice accordingly."

James Scott.

The next minute, dated 20th December, 1827, is almost an exact repetition of the former, James Scott being still "G. Master."

The next minute, dated 19th December, 1828, is very similar, James Scott being still Master, although some changes take place in the other officers. And "there was collected of quarter accounts the sum of four pounds six shillings. In the absence of the Treasurer, that sum was paid over to the Grand Master." The festival is agreed to be held on the 29th.

On August 4th 1829. "John Stirling, son of the late Allan Stirling was initiated a member, having paid the treasurer the usual fine."

On 11th August 1829. "William Whitelaw son of James Whitelaw, Thomas McGuffie son of James McGuffie, and William Broom son of Alexr. Broom were all admitted members of the lodge having each paid the ordinary entry money and been duly qualified. It was stated by the R.W.M. that he had seen Dr. Cleland* and it was requested by him that the lodge would send twelve members such as were present at laying the foundation stone of London-street, to attend in the body of the Grand Lodge in the procession at laying the foundation stone of the Hutchesontown Bridge. The R.W.M. also stated that it had been requested by the Dr. that the lodge would attend, and take its situation as formerly in the said procession. The meeting agree to both of the above requests, and appoint a general meeting to be held in the Trades' Hall, on Friday first at 7 o'clock for general business."

"James Scott."

The next minute on same page is dated 29th August 1833, (which therefore jumps over four years), and it says, "Convened, Deacon Taylor, and a great number of members of the Incorporation of Masons, and also of the Freemen Operative St. John's Lodge; the whole having been warned by the Officer of the Trade and Tyler of the lodge. It was stated that the present meeting had been called to consider whether the lodge should attend and walk in the procession at laying the foundation stone of the new bridge across the Clyde at the foot of Jamaica-street. And the meeting having taken the subject into consideration, it was unanimously agreed that the lodge shall join in the procession, provided the lodge shall occupy the place formerly assigned to them on previous occasions of the same description, and authorise Deacon Taylor* to communicate this resolution to Dr. Cleland accordingly. The meeting is adjourned till to-morrow night at 7 o'clock, when it is agreed to open the lodge to elect Office-bearers, receive and initiate new members."

(*To be continued.*)

* Author of "Annals of Glasgow" in which (vol. 2, page 485) occurs the "translation" of the pretended Malcolm Canmore Charter.

* From his position as "Deacon" he would thereby be supposed to have more more effect than if he were simply Master of the lodge.

## HOW I SPENT MY FIVE WEEKS' LEAVE.

*Being a Journal kept during an Excursion to Syria and Palestine in the month of May*, 1868.

(*Continued from page* 468).

LEAVE MALTA—UPPER BETHORON TO JERUSALEM.

After luncheon I go to see the Protestant Church, which is very nice indeed, and call on the clergyman, a very civil, good man, who is busy working at an Arabic Bible. The bishop is away at Nabulus. I then go round on the top of the city walls, from the tower of Hippicus on the west, along the north wall and down the east side as far as the Haram area, which we overlook, and hence get a capital view of the site of the fortress Antonia, and the great fosse, called by the monks Bethesda. I advise anyone to take this walk round the ramparts, which will give a good idea of the geography of the place. Bro. Warren dines with us in camp, and after dinner we have a chat on old times, when we were quartered together at Gibraltar. Freemasons will be glad to hear that he is striving to establish a lodge under English rule, in the sacred city, the petition for which I signed, as an old P.M. Next morning I hurry off to obtain my pilgrim certificate, from the

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so called "Custodian of the Holy Land" at the Latin convent. A pinch of snuff delights the heart, as well as the olfactory nerves of the old monk, and he takes me to the roof of the convent, whence there is a delightful view. I have to hasten back to camp, as we start at ten, when we mount and ride down the valley of Jehoshaphat, and sweeping round under the Mount of Olives, we pass the spot where our Lord, coming in triumph from Bethany after raising Lazarus, met the crowd pouring forth from the city to meet him. A short ride brings us to Bethany, the home of Martha, and Mary, and Lazarus. On the little hill "over against us," are the remains of a village which surely must have been where the disciples found the "ass tied." A woman drawing water at the ancient well offers me drink in the old scripture fashion, but, she follows it up by a demand for bakshish, which I fancy they did not do in the old days! This constant demand for bakshish is the bother of our lives; from morn till night one hears nothing else. Ask a man the way, he does not know, but instantly puts out his hand, and demands bakshish. Every little naked child pesters you for it, every Turkish official, the sheik of every Arab village through which we pass, the monks of every convent, our Arab guard, the boy who holds your horse, those who did not! all consider themselves entitled to bakshish, and will take no denial! However I do not grudge my bakshish for a drink at the well at Bethany, and having satisfied the woman's importunity, I have leisure to sit and think of the spot and its history. As we have to wait till the rest of the party come up, I pass the time in writing the following lines:—

BETHANY.

Say! can there beat a heart so cold—
  Lives one who bears the Christian's name—
Can gaze upon this village old
  And not experience galling shame?

'Twas here the Lord of Life was wont
  To wander at the twilight hour,
Grieved at the stubbornness of men,
  And wearied by the tempter's power.

And here full oft in converse sweet
  With Mary and with Martha, He
Passed many an hour; Ah yes! 'tis meet
  To ponder here in Bethany.

Here, grieving for her brother's loss,
  See Martha stand with tearful eyes;
See! at the Son of God's command—
  "Lazarus come forth"—the dead arise.

See this triumphal journey hence,
  Escorted by the shouting crowd;
"Did they not cry" (the Saviour says)
  "Themselves the stones would cry aloud."

But harder than the stones their hearts,
  For—though His works they plainly see—
They crown Him with a crown of thorns,
  They scourge and hang Him on a tree.

But 'ere this shameful deed is done,
  Before He can betrayed be,
He institutes the sacred feast,
  "Do this in memory of Me."

No vestments gay, no tinkling bell,
  No tawdry tinsel pomp was there,
Cope, chasuble, nor incense spell,
  But simple faith, and fervent prayer.

Yet once again the Saviour comes,
  When all is past on Calvary,
He shews His wounded feet and hands,
  Then leads them out near Bethany.

And there before their wond'ring eyes,
  Vanishes, with a blessed word
Of promise one day to return;
  Yea! "even so, come quickly, Lord!"

We now take a steep cross-country cut to the Bethelem-road, getting a magnificent view of Jerusalem, from the south, which is, I think, the best we have yet had, as we so distinctly see the different parts of the city, Zion, Moriah, the Tyropean, the fine new Russian convents on the left, the valleys of Hinnom and Jehoshaphat, and on the right the Mount of Olives. Reluctantly turning our backs on the Holy City, we soon pass the tomb of Rachel, a small domed building by the wayside, and which is interesting as one of the few undisputed sites. "Rachel died, and was buried in the way to Ephrath, which is Bethehem." This was some thirty centuries ago.

Leaving the Pools of Solomon—immense reservoirs—on our right, we ride into the pretty village of Bethlehem, where we are nearly torn off our horses by the crowd of men and boys, who are fighting for the honour of holding them. We are next regularly mobbed and bullied to buy carved mother-of-pearl shells, rosaries, crosses, etc. Carving these things seems to be the only employment of the people. I never met with such persevering pestering *touts!* One really can hardly get along, as they pull your sleeves, coat-tails, and whatever they can to attract attention; twenty grimy hands are thrust into your face at once, each containing a shell or some such thing, while its owner shouts "How much?"

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"Kombeeong?" "Quanto?" as they guess us to be English, French, or Italians. They have picked up from travellers a few words in all sorts of languages. These people always ask five or six times as much as they will take. We are glad to escape from them, and take refuge in the convent, where we sit and rest awhile before going to see the sights of this hallowed spot, which, though "little among the thousands of Judah," is equalled by none in sacred interest. It is prettily situated on a narrow ridge, and below the village are steep terraced slopes, covered with olives, vines, figs, and other trees to the bottom of the valley.

The most conspicuous building is the Church of the Nativity, with the Latin, Greek, and Armenian convents round it. Below, in the fields of Boaz, was it that Ruth gleaned: close by did David tend the sheep of his father, "Jesse the Bethlehemite," and it musthave been in these fields that the shepherds were abiding with their flocks by night (as they still do) when "the glory of the Lord shone round about them," and an angel proclaimed the "good tidings of great joy," (Luke ii. 8-18.) Here was David anointed by Samuel, and, more than all, this was the birthplace of David's greater son. Few, if any, of the traditional holy places are so probably true as the cave and stone trough, shown as the stable in which our Saviour was born, and the manger in which he was cradled, and which have been honoured as such since the second century. The grotto is to my mind, however, completely spoilt by the gold, silver, silk, tapestry, absurd pictures, and other follies, with which the place is filled, which prevent our seeing the natural rock; the overpowering smell of lamps and incense soon drives us out of the place. We visit the study of S. Jerome, where that celebrated man passed most of his life, and the noble basilica erected by the Empress Helena, A.D. 327. We then proceed to the Milk Grotto, said to be the cave where the Virgin and Child were hidden during the massacre of the Innocents by Herod. The whiteness of the rock is attributed to some drops of the Virgin's milk on it, and women who are nursing make pilgrimages in order to possess a little bit of the stone, which they believe miraculously increases the supply of milk! There is a small chapel in the grotto, and I saw several women with babies kneeling before the altar.

We now push on to Mar-Sàba, where we are to encamp. This is a wild extraordinary place, the convent buildings being perched on the very edge of a precipitous ravine, and extending down the sides of it, wherever a ledge can be found to which bricks and mortar can be made to cling. These cliffs are in some parts about 250 feet high, and both sides of the ravine are honeycombed with grottos made by the hermits, who once swarmed here to the number (it is said) of ten thousand. At present their cells are infested with centipedes; I never saw them so numerous elsewhere. The whole aspect of the place is that of barren desolation. The monks belong to the Greek Church, and look a dirty, lazy set; they sleep all day, and towards evening turn out like rabbits from a warren. They never eat any flesh, but live pretty well, as far as it is possible to do so on vegatable diet. They look wretched and unhealthy. One old fellow came up and listened to us talking for some time. Again and again he seemed as if going to speak, but did not. At last, like Enoch Arden,

> "His long bounden tongue
> Was loosen'd, till he made us understand."

And he began to speak very fair English. He told us that he had been for thirty years a sailor, and had served for five years in one of Green's ships; had been in England "plenty;" had afterwards been captain of a small Greek vessel; but he would not tell us why he became a monk, and I could not divest myself of the idea that he had committed some horrid crime, and was working off his remorse in this melancholy spot. The monks present us with some excellent lemonade and coffee, but gives us to understand that we have to pay a bakshish of two francs a piece! which I thought rather extortionate on the part of the reverend brethren, as we were twelve in number.

(*To be continued.*)

## UNIFORMITY OF RITUAL.

By Bro. Henry Melville.

The Grand Lodge, on the recommendation of Bro. J. Stevens, has ordered a committee of Past Masters to inquire into the merits of the respective systems of working now in practice; and to report, with such recommendations as they may think necessary to prevent deviation from the established mode, such variation being improper according to the Constitutions of Masonry.

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What are the working constitutions of Masonry? If the Grand Lodge is in possession of these constitutional workings, there can be no necessity for a committee of inquiry, for the command of the Grand Lodge ought to be sufficient to enforce the constitutional practice. There are some 350 Colonial Lodges working under English warrants; all the brethren of these lodges fancied that their authority was the Grand Lodge itself, but now it will surprise them to find that the parent stem is no constituted authority, and that it has authorised a committee to inquire into the ceremonies of Masonry now prevailing.

It is an admitted fact, that Masonry of this age is not what Masonry was formerly; indeed, very considerable changes have taken place during the lives of the elder brethren, and unless some check be given to the evasions and innovations, every lodge will have its own especial working, and thus each lodge will shut the door to all the other offsprings of the same parent. The alterations that have been made are not so much in the symbolism as in the tradition; for instance, the pedestal has not yet proceeded to the west—the cable has not been converted into a patent chain cable, nor has the slipper been improved into a wellingtonb oot. No, it is the oral portions of the ceremonies that have been tampered with. Masonry ought to be like the Medeian and Persian laws, unalterable. Masonry formerly was monarchial, but from causes now unknown it is creeping fast into democracy. Every Master of a Lodge in England now believes his own knowledge of the rites and ceremonies of the Order to be equal, if not superior, to the knowledge possessed by the members of the Grand Lodge collectively. Unfortunately, too, there are writers endeavouring to deprecate the Order by attempting to prove that Masonry is not of ancient and sacred origin, but of modern invention. The most endearing influences of Masonry are its solemn ceremonies and its sacred antiquity. Instead of Masonry being derived from the builders of Solomon's Temple, these enemies of the Order endeavour to prove that one Elias Ashmole, a quack astrologer of the 17th century, was the inventor. Reason naturally asks what object could any *one* man have in instituting such an Order What could an astrologer mean by the sacred obligations—the pedestal, the cable, and the slipper—these have nothing to do with astrology! Had Ashmole been a priest, and had he lived centuries before the age attributed to him, Ashmole might then have founded the Order, if he were assisted by his clerical brethren, but then there must have been some object in view, some end to be attained. Learned clericals would not have introduced a cable or a slipper as symbols in sacred mysteries, unless there was some occult meaning. Ashmole, if he invented modern ritual Masonry, ought at least to have instructed his pupils from whence these symbols were derived. What an idiot must Ashmole's first apprentice have been to learn by rote the lengthy formula of the first degree, and how overpoweringly ridiculous must the lodge have appeared when Ashmole himself represented the W.M., the Tyler, and all the officers? Masonry was and still is a mighty engine, not easily set in motion, and its movements are slow in proportion to its magnitude—any sudden alteration in its working machinery would throw the ponderous fabric out of gear. Suppose the committee were to consider that the W.M. representing the rising sun was partaking of Sabeism, and were to recommend that in future the Master's symbol should be the moon; that the pedestal should be in the west, and that the slipper should be introduced as a neat walking shoe fitting the foot, why every Mason would laugh at such absurdities, just in the same manner as would an astronomer laugh were queer shaped old Argo Navis converted into a screw steamer. Before leaving Ashmole, let him show himself in his true colours; fortunately, he has written his own memoirs, or rather his own life journal.

"1645, Oct. 16. 4 *Hora*, 30 *minutes post meridian*, I was made a Freemason at Warrington in Lancashire.' Is this the man that invented Masonry, that ordained among Masons there should be no *ante* or *post* meridian?

"1653, May 13. My father told me in syllables the true matter of the philosopher's stone, which he bequeathed to me as a legacy." Has Ashmole bequeathed the philosopher's stone to the Masons?

"1681, April 11. Hung three spiders about my neck, and they drove my ague away." Will any brother with an ague try the same remedy?

"1682, March 10. About 6 *post meridian* received a summons to appear at a lodge to be held the next day at Masons Hall in London. Went the next day and was admitted into the fellowship of Freemasons; was senior fellow among them, it being 35 years since I was admitted. We all dined at the Half-moon tavern in Cheapside, at a noble dinner prepared at the charge of the new Accepted Masons." Ashmole, throughout his journal seems to have thought much more about the feasts of the astrologers, and his bodily ailment, and his physic, than he did about any other matter.

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Masons are beginning to inquire for the knowledge that, during the ceremonies, they are pledged not to divulge, and nowhere can they obtain satisfactory answers. The Grand Lodge does not pretend to possess any of the mysteries, and now it is confessed that the Grand Lodge does not know what is the proper ritual. The Duke of Sussex when he was Grand Master, often expressed an opinion that there were important secrets connected with Masonry, and this he knew by virtue of his office; what they were he knew not. The present Grand Master does not believe there are any mysteries veiled under the symbols and allegories, and has expressed himself that Masonry is merely a charitable Institution. Beautifully is it set forth—

"When thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret."

Though charity should be without ostentation, nevertheless it does not require obligations to be offered on bended knee, in order to become members of a secret charitable society. Nor does public charity deserve so heavy a penalty. Cannot a man constitutionally give relief to a fellow creature without having undergone the ordeals incurred at the time of initiation.

The object of Masonry originally was evidently to promulgate oral knowledge of some kind among a certain class of men, the knowledge must have been most valuable, or the obligations regarding secrecy would have been unnecessary. That it was classic or scientific is evident, for none but scholars who could write their own names could be admitted into the Order. On the ceiling of the old Grand Lodge in Queen-street, were the pictured constellations of the zodiac, and the celestial and terrestrial globes were part of the furniture. The Building Committee destroyed the celestial land marks, and the "heathenists pictures" are no longer to be gazed at by initiated brethren. Astronomy was the matrix of knowledge. Whenever educated men congregated, any initiated brother could commune with them and receive brotherly welcome, the certificate proved that the holder was worthy of the confidence of the chief rulers, and might be trusted. The certificate was a powerful letter of introduction. What it has now become, ask any colonial brother.

It is proposed, and certainly it would be desirable, that there should be one system of working, but before the committee proceed to business it would be advisable to apply to the Grand Lodges of Ireland and Scotland for their co-operation in deciding upon some regular code of ceremonies which should be universal. As matters now stand, the committee are to decide on the proper working. But what lodge is to be selected as pattern for all the others? What is to be the test to decide the established mode? Are the W.M.'s of England to present themselves before the committee for examination as to their "respective systems of working?" Are the 350 Colonial lodges to send their Masters to England for instruction? Superior as English Masons fancy themselves, it is questionable whether the committee could do better than search the Antipodes for a pattern lodge for English Masons. For instance, Masonry in New South Wales and Tasmania is of the old school—probably not the least alteration has taken place in the working for the last fifty years. Brethren there do not constitute a Masonic trading society. Brethren there have no expectation, nor do they desire any of the bribes of cheese parings or sops in the pan from the Grand Lodges under whose warrants they are working. Suppose the committee come to a decision as to what is constitutional Masonry; in what manner is it to be made known, and in what way are the precepts to be enforced. Are printed circulars to be forwarded? If so, what about the O.B.? Had Mark Masters retained their primitive duties, the ordinances of the Grand Master could have been made known throughout the world without the least danger of discovery by the uninitiated. But the Grand Lodge, in its wisdom, does not acknowledge the Mark Master's degree!

It has been shown under the "Masonic Celestial Mysteries," that theoretical Masonry is pictoral astronomy, and that modern operative Masonry is derived from celestial Masonry. This has been certified to be true by one of the chief officers of the Grand Lodge. Why then not fully examine and test the celestial laws by which the Masonic mysteries are interpretable, and if they were so tested the differences of opinion as to what the ritual ought to be would be at an end: and by a new character for the Mark degree, the true knowledge might be promulgated to every lodge on the earth's surface. Masonry would then be a universal system of morality, veiled in allegory and illustrated by symbols.

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## MASONIC NOTES AND QUERIES.

BRO. MELVILLE AND THE CONJUNCTION OF THE PLANETS (page 448).

If Bro. Henry Melville could show, say within 59 minutes of a degree, when the *first* conjunction of his pretended "Masonic Celestial Mysteries" with historical consistency or astronomical reality will take place, then I might try to answer him within *one* "minute of a degree" when the "next conjunction of the planets will take place."—W. P. B.

BRITANNIA.

It is said the figure of Britannia was introduced into our copper coinage in the reign of Charles II., who was deeply enamoured of the beautiful Miss Stewart (afterwards Duchess of Richmond), and who prevailed on her to sit for the model to Philip Roteri. Is not this explained by Bro. Henry Melville as a Masonic Celestial Mystery?—REITAM.

LODGES AS SEMINARIES.

What authority is there for asserting that in the beginning of the 17th century, in the time of Inigo Jones, "Masonic lodges were now instituted as seminaries of instruction in the sciences and polite arts, after the model of the Italian schools?"—W. P. B.

THE GORMAGONS AND THE FREEMASONS.

In "Notes and Queries" for November 20th, Mr. Pinkerton observes—"I consider that the words, AN. REG. may refer to the date of the foundation of the *ancient* Order (of Gormagons) in the reign of Queen Anne (obt. 1714), some years previous to that of the nearly as ancient Order of Free and Accepted Masons, who only date from a meeting held at the Apple Tree tavern, in Charles-street, Covent Garden, in February, 1717."—PICTUS.

MASONIC SCIENCE.

Just at the time when Masonic credulity is strongly attacked in the outer world, its manifestations in the inner world are none the less prominent. Your pages are illuminated with the lucubrations of Bro. Henry Melville, from Tasmania, and your pages have given demonstration that he has many admirers. I have lately learned that this planet of celestial mysteries has got at least one satellite, a Mr. Daniel Smith, who has also come from abroad to give us the results of fourteen years study in the discovery of the primæval alphabet, which deciphered all the undeciphered inscriptions. His pamphlet is prefaced with a woodcut entitled the Key to Freemasonry. Mr. Daniel Smith is not a Freemason, as Bro. Melville is, but he has also unlocked the secrets of Freemasonry, which he does not know, and he affirms that he has the assent and patronage of Bro. Melville. The puzzle to the unbelieving is that Bro. Melville does everything by the stars, and Mr. Daniel Smith by the primæval alphabet.—STUDENS.

BRO, HENRY MELVILLE AND REITAM.

I trust ere long to have the pleasure of seeing Bro. Melville—that is, if he will permit me to do so. I am always eager to receive instruction and to obtain knowledge, and in this case I shall be doubly so. In any case, Bro. Melville and myself may agree to differ. —REITAM.

THE TAILORS AND THE FREEMASONS.

In "Notes and Queries" for November 27th, Mr. Pinkerton quotes the following burlesque advertisement, taken from the *Daily Journal* newspaper:—

"Friday, Dec. 24, 1725.

"The Brethren of the Shears and Shopboard are hereby informed that their whimsical kinsmen of the Hod and Trowel, having (on new light received from some worthy Rosicrucians) thought fit to change both their Patron and day, and unexpectedly taken up our usual place of meeting: The Worshipful Society of Free and Accepted Taylors are desired to meet on Monday next, the 27th instant, at the Folly on the Thames, in order to choose a Grand Master and other officers, and to dine.

"You are desired to come *cloathed* and *armed* with *bodkin* and *thimble*."

PICTUS.

CALIFORNIAN MASONRY.

At the last Masonic conference in San Francisco there were representatives of no less than 190 lodges. —ANGLO-AMERICANUS.

SAIGON.

Merchant captains in Cochin China will find a new French Lodge at Saigon, called Reveil de l'Orient. The officers are Bros. Charvein, Nairac, and Topin.

THE DOUBLE-HEADED EAGLE.

The origin of the use of the eagle on national and royal banners may be traced to very early times. It was the ensign of the ancient kings of Persia and Babylon. Although the Romans used other emblems for camp standards, yet in 102 B.C. Darius ordained that the eagle alone should designate the legions as their ensign, and confined the use of the other figures to the cohorts. After the division of the Roman empire, the emperors of the west used a black eagle and those of the east a golden one. Since the time of the Romans almost every state that has assumed the designation of empire has used the eagle as its ensign —*par exemple*, Austria, Russia, Prussia, France, and Poland. The double-headed eagle signifies a double empire, and is used by the emperors of Austria, who claim to be the successors of the Cæsars of Rome. In this case it is the eagle of the Eastern Empire united with that of the west, typifying the "Holy Roman Empire. Charlemagne was the first to make use of this emblem, for when he became master of the whole of the German empire, he added the second head to the eagle A.D. 802, thus denoting the union, in him, of the empires of Rome and Germany. In the Ancient and Accepted Scottish Rite, the double-headed eagle, one half black and the other white, is the jewel of the 30°; all white, of the 32°; and all black denotes the 33° and last degree. Among the eagles of heraldry, the black eagle emblazoned on a field of gold is considered the most noble achievement.—REITAM.

ON SOME LIMITS OF TRADITION IN MASONRY.

I am induced to make some remarks on account of the present state of opinion among some of your readers as to the effects of investigations under the head of "Masonic Archæology." It appears to be the opinion of some that all tradition is opposed, and that historical evidence in chapter or verse is required for every circumstance relating to Masonry. This must be clear that any fact coming within the domain of history must be capable of authentication, like any other fact. When it is alleged that Queen Elizabeth

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did a certain act at York, or that King Athelstane did this, ought to admit of authentication. Such act interests the whole community. With regard to Queen Elizabeth, if not found in any of the chronicles, it ought to be found in the copious materials of the Record Office. All alleged Masonic charters and documents must be subject to the same tests as all other muniments. It does not, however, follow that every internal fact in relation to Masonry should be found in black and white—this cannot be required. On the other hand, implicit faith cannot be demanded for such traditions, and they are still liable to examination by comparative evidence, internal and external. Internal evidence may in some cases be as decisive as the evidence of a chronicle or a record. There is no call on Masons of the present day to believe anything merely because it has been put in print or in writing by some one of the past or present generation, any more than there is to believe in fabricated Anglo-Saxon charters of the monks, or in the description of Britain by Richard of Cirencester, now known to be an ingenious forgery of one Bertram in the last century. We may have much good matter left, and better assured after getting rid of fabrications, the continuance of which can only make us ridiculous.—J. U.

SECRETO RECEPTIO (p. 420).

A Masonic Student must excuse me for saying that there is no justification for assuming, without evidence, that the Templars could not derive a secret reception, except from the Craft arrangements of operative Masons. Surely he is forgetful of the whole history of the secret receptions of the ancients, it may be said, of all times. Trials of courage and constancy were common experiences of chivalry. As to our worthy brother who wrote in "Notes and Queries" that none but a Freemason could understand the archives of the Knights of St. John at Malta, very little consideration is required to show that his enthusiasm for Masonry was greater than his learning and his judgment. Vague assertions of persons not proved to be experts are of no real value.—HISTORICUS.

GORMAGONS AND GREGORIANS.

In "Notes and Queries" of November 20th is a special article by Mr. Pinkerton on Gormagans and Gregorians.

## CORRESPONDENCE.

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

### INITIATION OF DEACON YORK.

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

Dear Sir and Brother,—At page 442 I speak of Deacon York being "initiated" in St. John's Lodge in 1842. It would seem, however, that the word "initiated" there means *affiliated*, as we understand it; consequently, Bro. York was Deacon without being a member of St. John's Lodge. And when he and others became such, then they must, as we would think, have thereby have thrown off their allegiance to the Grand Lodge of Scotland, as St. John's did not join the Grand Lodge till 1850. However, the above shows the value of having, *verbatim et literatim*, copies of minutes, so that should any mistake in meaning, or otherwise, ever inadvertently take place, it may be at once deteeted. My footnote on page 463 partly referred to this.

Yours fraternally,

W. P. BUCHAN.

### PROVINCIAL GRAND LODGE OF DURHAM.

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

Dear Sir and Brother,—I am a reader of your valuable *Magazine*, but as I only get it in monthly parts, you must pardon me for troubling you with a few remarks on your report of our Provincial Grand Lodge meeting so long after that report appeared in your weekly issue. This report appears in the *Magazine* for November 6; and at the close of that report you depart from your usual custom and comment upon the time of the year in which our Provincial Grand Lodge meeting is usually held, in a manner that would convey to our brethren in other provinces the idea that the Freemasons of Durham were dissatisfied with the arrangements made for our annual gathering by the esteemed brother who has so long and so ably ruled over this province. At the same time you do not treat the province of Northumberland, which bounds us on the north, and may be expected to experience weather fully as boisterous as we do, to a similar homily, and you have apparently forgotten that the annual meeting of the province immediately adjoining us on the south was held at the same *inclement* (?) season. Your correspondent cannot possibly be a genuine Northcountryman, or he would hardly shudder so at the thought of a breath of cold wind. July, August, and September are generally unfit months in which to hold these meetings, so many brethren being then from home in search of renewed health; but we know that in October they have all returned to their usual dwelling places, and in this month our country magnates are generally amongst us, as we usually see a large muster of them at the different October Quarter Sessions, and for some years past the Provincial Grand Lodge of Durham has, with one exception (and on that occasion we all thoroughly know the very special reason which caused the departure from the usual custom) been held on the Tuesday immediately following the County Michaelmas Sessions. October is with us very far from being an ungenial month, and it very generally bears a slight resemblance to that charming Indian summer we read so much of in the glowing descriptions of the New World. The sun is not ashamed to shine upon us in all its brightness, and if we are also treated to an east or a north-east wind, it only serves to enhance our enjoyments, and gives a zest and activity to our movements that you could not expect under a broiling midsummer sun. The meeting in question was in every way a success, and although held in the extreme north of the province there was a large attendance of brethren from all parts. We like that part of the year, I can assure you, and are not afraid to travel from one end of the province to the other, even if the weather should be ever so unfavourable, to welcome our respected Provincial Grand Master, and rally under our respective banners in Provincial Grand Lodge.

Yours fraternally,

Sunderland, Dec., 1869. J. H. C.

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# THE MASONIC MIRROR.

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

## MASONIC MEMS.

TYLERS of Lodges, Janitors of Chapters, Equerries of Encampments, &c., in England, Scotland, and Ireland, are requested to forward their names and addresses to the Publisher of THE FREEMASONS' MAGAZINE, so that a complete Register and Directory may be compiled.

AT the Eastern Star Lodge of Instruction (No. 95), held at the Royal Hotel, Mile-end-road, E., the fifteen sections will be worked on Monday evening next, the 20th inst., commencing at seven o'clock precisely. Bro. Thomas Austin will preside.

THE M.W.G.M. has granted a warrant for a new lodge to be called ths Great Northern Lodge (No. 1,287), to be held at the Great Northern Hotel, King's Cross. The consecration will take place early in January. Bro. Samuel Webb, P.M. 193, is the W.M. designate.

HAMILTON.—Bro. Robert Nisbet, of Lodge Hamilton (No. 233), has been appointed Senior Warden of the Provincial Grand Lodge for the Middle Ward of Lanarkshire.

## Craft Masonry.

### ENGLISH CONSTITUTION.

### METROPOLITAN.

ROBERT BURNS LODGE (No. 25).—A meeting of this lodge was held on Monday, the 6th inst., at Freemasons' Hall. There were present: Bros. Dicketts, W.M.; Long, S.W.; Adams, J.W.; Long, S.D.; Arnold, J.D.; Wingham, I.G-; and Watson, Dyte, Bley, and Welch, P.M.'s. Bros. Applebee, W.M. 905; H. Warr. P.G.S., and P.M. 23; Warfoot, W.M. 620; Peebles, 905,; and John Redford, 25, were present as visitors. Bro. Saward, Bro. Peebles (of the De Grey and Ripon Lodge, No. 905), were raised; and Bros. Wynne and Paine were passed to the degree of F.C. Bro. Long was elected W.M. for the ensuing year; Bro. Welch, Treasurer; and Bro. Redford. Tyler, were also re-elected. About fifty of the brethren then sat down to a sumptuous banquet provided by Bro. Gosden. The Secretary, Bro. Lyons, being unable to attend through severe indisposition, the duties were performed by Bro. Dyte, P.M., assisted by Bro. Redford.

OLD CONCORD (No. 72).—A meeting of this lodge took place at Freemasons' Hall, on Tuesday, the 7th inst. There were present Bros. G. King, W.M.; Mastermann, S.W.; Monin, J.W.; J. Holland, S.D.; Lawson, J.D.; Silk, I.G.; Jabez Hogg, P.G.D., Treas,; Sallust, Corben, Dixon, and Jackson, all P.M.'s. Among those present we noticed Bros. Dottridge, Stacey, Hurlston, and about thirty others, including as visitors, Bro. Stacey, of Lodge 180, and Bro. Roberts. The lodge being opened in due form and the minutes read and confirmed, the W.M., in his usual style, raised Bros. Willet and Darby to the sublime degree of M.M. The lodge was then resumed to the first degree, when the ballot was taken for W.M., and proved unanimous in favour of Bro. Monin, J.W.; Bro. J. Hogg, P.M. and P.G.D. was unanimously elected Treas. and Bro. Speight, Tyler. A P.M.'s jewel was voted to Bro. G. King, the retiring W.M., for the very able and efficient conduct, together with the courtesy he had displayed towards the brethren through his year of office. The lodge was then closed, the brethren sat down to a very excellent banquet, and spent a harmonious evening.

POLISH NATIONAL LODGE (No. 534).—The regular meeting of this lodge was held on Thursday, the 9th inst., at Freemasons' Hall. There were present: Bros. W. B. Bagster, W.M.; A. Horton, S.D.; M Drosy, J.D.; J. Boyd, P.M., Treas.; W. Paas, P.M., Sec.; H. Bagster, S.D.; A. H. Williams, J.D. The visitors present were: Bros. Wood, 145; and Sands, 857. Bro. Dewing was passed to the degree of Fellow Craft.

MERCHANT NAVY LODGE (No. 781).—This lodge met at the Silver Tavern, Burdett-road, Limehouse, on Wednesday, the 8th inst., when there were present—Bros. E. T. Read, W.M.; Helps, S.W.; Bradbury, J.W.; Armstrong, S.D.; Reeves, J.D.; Mynscough, I.G.; Medland, Sec.; and Bros. Wright, Daniell, Killick, Davies, and Bracebridge P.M.'s. Bros. Barnes, P.M. Doric, and Toole, Neptune, No. 22, were present as visitors. Mr. Thomas Wiskin was initiated, and Bro. Godrich passed to the second degree. A committee was appointed to frame laws and report to lodge the best means of establishing a fund of benevolence. The brethren adjourned to refreshment at eight o'clock, and spent two or three hours in social intercourse, the usual loyal and Masonic toasts being given and responded to.

RANELAGH LODGE (No. 834).—This lodge meet at the Royal Sussex Hotel, Hammersmith, on the 14th inst. There were present: Bros. R. S. Lines, W.M.; W. Adamson, S.W.; T. Worthington, J.W.; J. Thompson, P.M. Sec.; A. C. Bean, P.M. Treas. Messrs. Hobbs, Winter, and Pilbeam were initiated and Bro. Wells was passed, Brethren retired to banquet, 35 sat down to unexceptionable provision. Bro. Capt. Taylor and Bro. Lidyard became joining members. This was the first meeting of this lodge since its removal to the Royal Sussex Hotel, a fine house presenting unusually great advantages. The lodge was now dressed in crape and mourning in memory of their late Treasurer, Bro. J. J. Hurst.

HORNSEY LODGE (No. 890).—The regular meeting of this lodge was held at Anderton's Hotel, on Friday, the 3rd inst. The following were present:—Bros. Job Austin, Senior P.M., P.G. Org., Essex; H. T. Webb, P.M., Treas.; W. W. Smith, S.W.; T. Garner, J.W.; H. Macpherson S.D.; A. A. Drew, J.D.; J. C. Gaut, I.G.; G. K. Lemann, Steward. The visitors were Bros. Patten, P.G.S.B.; Binckes, P.A.G.P.; J. Brett, A.G.P.; Daw, 7; Dellegana, 12; Stead, 21; Bonsey, W.M. 79; C. Nash, S.D. 79; J. Nash, J.D.; Rose, W,M. 73; Prideaux, P.M. 165; Frith, 205; Schultz, 21; Jones, 22; Bird, 177; Harrison, P.M. 206; Murdoch, 188. Mr. F. Atkins was initiated, after which the installatiou of Bro. W. W. Smith, S.W. and W.M. elect, into the chair of K.S., took place, the ceremony being performed by Bro. J. Austin, Senior P.M. and Secretary of the lodge. Bro. H. Webb offered himself as a Steward to represent the lodge at the annual festival of the Girls' School, when Bro. Woods gave notice of motion that he should be supported with ten guineas to head the list. The business concluded, the brethren adjourned to an excellent banquet.

MONTEFIORE LODGE (No. 1,017).—The installation meeting of this select lodge was held on Wednesday, the 8th inst., at the Freemasons' Hall. Bro. the Rev. M. B. Levy, W.M., opened the lodge punctually at 3.30 p.m., asssisted by his officers, Bros. S. Pollitzer, S.W. and W.M. elect; S. D. Phillips, J.W.; Braham, S.D.; Blom, J.D.; J. L. Rosenthal, I.G.; P.M.'s S. V. Abrahams, Eskell, De Solla, and Brandon; E. P. Albert, P.M. and Sec.; and L. Jacobs, Treas. The minutes of the last lodge were read and confirmed. Bro. Beck received his second degree, and Messrs. Knight, Zweigler, and Julius Spier were ably and impressively initiated into the mysteries of Freemasonry, the ballot having been unanimous in their favour. The Grand Secretary, Bro. John Hervey, was announced, and received with every mark of respect by the W.M. and brethren. Bro. S. V. Abrahams, I.P.M., then presented Bro. S. Pollitzer, S.W. and W.M. elect, to the W.M., the Rev. Bro. M. B. Levey, to receive at his hands the benefit of installation. The usual charges having been read over to him, the brethren retired, and a board of Installed Masters was formed of about 15. When the brethren were again admitted, Bro. Pollitzer was proclaimed W.M. of the Montefiore Lodge, and saluted in the three degrees The charges were delivered, and the entire ceremony performed. by Bro. the Rev. M. B. Levy in a highly impressive manner, worthy of the solemn and important occasion, and it afforded the many P.M.'s and the brethren very much pleasure in listening to the beautiful rendering of the various orations. The officers were then appointed as follows:—Bros. Phillips, S W.; Braham, J.W.; Blom, S.D.; Rosenthall, J.D.; Ehrman, I.G.; De Solla, Dir. of Cers.; E. P. Albert, P.M. and Sec. (reinvested); and L. Jacobs, Treas. (reinvested). Bro. S. V. Abrahams, P.M., then, in a most eloquent speech, in which he dilated upon the many excellent qualities of the retiring W.M., Bro. the Rev

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M. B. Levy, and the efficient manner in which he had presided during his two years' Mastership; and also that he had founded and established a benevolent fund attached to the lodge, which was now in a most prosperous condition, and concluded by presenting him with a magnificent P.M.'s jewel of fine gold, and adorned with three lustrous brilliants, which had been subscribed for among the brethren. The Rev. brother returned thanks in a feeling speech. The lodge was then called off, and the brethren retired to the banquet room, where a sumptuous repast was provided by Bro. Gosden. The musical arrangements were under the direction of Bro. E. P. Van Noorden, assisted by Bro. F. Elmore, Miss Mabel Brent, and others, whose names we were unable to learn. The visitors were: Bros. John Hervey, Grand Sec.; Holbrook, W.M. 185; Lazarus, P.M.; Coote, P.M.; Littour, P.M. 205; J. Lazarus, P.M.; and several other P.M.'s Among the brethren present were: Bros. M. A. Loewenstark, Wertheimer, Grunebaum, the Rev. L. Danziger, L. Moore, Carllboch, Blom, Frankenstein, and Regnart. After the several toasts had been given and responded, the lodge was resumed. Several candidates were proposed, and nothing further being offered for the good of Freemasonry or this lodge in particular, the lodge was closed at 11 p.m. in perfect harmony.

Hervey Lodge (No. 1260).—A meeting of this lodge took place at the George Hotel, Walham Green, on Wednesday, the 8th inst., when there were present—Bros. G. King, jun., W.M.; King, S.W.; T. Holland, P.M. 1224, S.D. 172, as J.W.; Wigmore, J.D.; Way, I.G.; W. Garner, Sec.; Davidson, Agar, Thomas, Dr. T. Godrich, and several others. Among the visitors were Bros. Baker, P.M. 753; Allen, 144; Gale, 382; Laxton, I.G. 1238; Davis, 1238; and C. T. Speight, Tyler. The lodge having been opened in due form, and the minutes read and confirmed, Bro. Agar was passed to the second degree, and Bros. Davidson and Thomas to the degree of M.M., the whole of the ceremonies being ably worked by the W.M. with his well-known precision. The lodge was then resumed in the first degree, and after the election of a Surrey brother and some propositions, the lodge was closed with a very eloquent address by Bro. Baker. The brethren then sat down to banquet, which was served in Bro. Webb's usual liberal manner, the visitors expressing their appreciation of the same; and after spending a very pleasant evening, the toasts being given, some capital harmony followed, and the brethren separated, highly delighted with their evening's entertainment. We must not omit to mention that Bro. Dr. T. Godrich gave a capital short reading.

## INSTRUCTION.

Lodge Temperance in the East (No. 898).—A very handsome diamond ring, was presented to Bro. Finch, P.M. 217, on the occasion of the anniversary festival of the Temperance in the East Lodge of Instruction, at the George the Fourth Tavern, East India-road, Poplar, on the evening of Wednesday, the 1st inst., when above forty East-end Masons partook of a sumptuous banquet served up in Bro. Watcham's style. Grace was said by Bro. the Rev. B. Shaboe, Grand Chaplain for Suffolk, and Chaplain of this lodge; and after the disposal of the usual loyal and patriotic toasts, Bro. E. Deveson, W.M., placed his finger and thumb into his waistcoat pocket and pulled out—not a plum, of juvenile historic notoriety, but—the "moveable jewel" above alluded to, in presenting which the W.M. eulogised in the most glowing terms, the patient, persevering, and generous conduct of Bro. Finch in punctually attending each Wednesday evening throughout the year, in every variety of weather, and affording them instruction in all the branches of Ceaft Masonry, from the newly-initiated up to the Installing Master. Bro. Finch thanked the brethren for the "bauble," as the W.M. had been pleased to term it—in comparison with the lodge's estimation of his (Bro. F.'s) services, and of his preceptorial worth—which would be to him a valuable token of their fraternal esteem, and concluded his thanks by hoping that as he had had the great privilege of installing six successive Masters into the royal chair, the Great Architect of the Universe would continue the privilege to him of installing six more. In the course of the evening Bro. the Rev. B. Shaboe congratulated the lodge for its true Masonry in giving five guineas from its funds to the Male Annuitants of the Royal Benevolent Fund, and concluded his remarks by observing that he always felt happy in the company of working men, particularly working Masons; and he hoped he should have many opportunities of associating with them both in person and in purse. In responding for "The Visitors," Bro. C. J. Osborne, P.M. Neptune Lodge (No. 22), said Freemasonry was a particularly good investment for a young beginner in life, because worldly difficulties he would be sure to have to encounter, and some of them might be so great as to appear to be almost insurmountable. Masonry in its proper channel was ready to lend him a helping hand: and when arrived at old age, with energies enfeebled and strength exhausted, this night's proceedings showed that the aged Mason was not forgotten, nor the deserving labourer unrewarded. The Boys' School at Tottenham was an honour to the Craft; it was a subject for Masonic congratulation that, through the University Examinations upholding the efficiency of the masters, this noble institution would soon become second to none in the kingdom. The Girl's School at Wandsworth would well repay the time and trouble of a visit. The affable schoolmistress, Miss Davis; the respected matron, Miss Jarwood; the commodious building, the fruitful grounds, and the rosy cheeks and happy faces of the children (true indications of health and happiness), must arouse the sympathy of a visitor and induce him or her to become an immediate promoter of the funds of that praiseworthy institution. After several appropriate toasts and brief responses, that of the Tyler wound up the evening's entertainment, long to be remembered or its conviviality and unanimity.

## PROVINCIAL.

### BERKS AND BUCKS.

Abingdon,—*Abbey Lodge* (No. 945).—The members of this lodge met on Thursday, the 9th inst., in the Abbey Council Chamber, under the presidency of Bro. J. Blandy Jenkins, W.M.; assisted by his officers and Bros. J. T. Morland, H. D'Almaine, and W. Belcher, P.M.'s. Mr. Walter H. Marland and Mr. Edward L. Shepherd were initiated into the mysteries of ancient Freemasonry, and the lecture on the tracing board of the first degree was given by Bro. H. D'Almaine, PM.

### DEVONSHIRE.

Devonport.—*Lodge St. Aubyn.* (No. 954).—The regular meeting of this lodge was held December 14th, when the W.M. Bro. James Hawton, P.G.D.E., took the chair punctually at seven o'clock, at which time he was assisted by the officers of the lodge, and a large attendance of the brethren. The D.Prov. Grand Master, Bro. Bro. Metham, was also present, and visitors from other lodges, among whom were Bro. W. G. Palmer, P.G.S.D. Kent, P.M., W.M., 913; J. Trickett, W.M., Villers Lodge, 1194. Isleworth; Inglis, Athole, 361, Scotland; Edwards, 13, Union Waterloo; Lilley, P.M., Old Rock, 912, St. Helena; Thorning, Greenock, 175, Scotland; Frood, Leinster, 387, Ireland; March, P.M., 202; Elphinston, P.M., P.G.D., 202; Price, P.M., 202; Harper, 202; Richards, W.M. St. John's, 70; Crook, 70; Hamilton, 385; Hearn, 654; Thompson, 1071; Quinn, 525; Zetland, Victoria, Hong Kong, &c. Bro. Lakeman, who had been initiated at the last regular lodge, was then examined, which being satisfactory, he was entrusted and retired. Bro. Thos. Avent, who had been initiated and passed in 1865, and since that time had been away from England, he being a gunner in the Royal Navy, having now returned, was, with Bros. Sommerville, Woodward, and Anderson, asked the questions peculiar to the fellow-craft degree, and having answered in a manner very satisfactory. They were entrusted and retired, and on their being re-admitted the honor of the third degree was conferred on them; the ceremony being performed by the W. M., assisted by the D.P.G.M., and Bro. S. Chapple, P.M., P.P.G.D.C. Bro. Lakeman was then passed to the second degree. The W.M. proposed, and Bro. S. R. Gould, seconded, Bro. Quinn, of Lodge Zetland, 525, Hong Kong, as a joining member. Bro. Steer proposed, and Bro. Bird. P.M., seconded, as a candidate for initiation, Mr. Arthur Henry Renfrey. This concluded the business of the evening, and the lodge cleared in antient form at 10 p.m.

### LANCASHIRE (EAST).

Manchester.—*Blair Lodge* (No. 815).—On Friday evening the 10th inst., this lodge met at the Hulme Town Hall, Manchester, on which occasion it was honoured by the presence of Bros. Stephen Blair, R.W. Prov. G.M. of the province; Hine, P. Prov. G.S.W.; Rev. Figgins, P. Prov. G. Chap.; Barker, P. Prov. G. Treas.; Kennedy, P.G. Treas.; Heywood, P.G. Reg.; Dr. Dill,

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P. Prov. G. Purst.; Dr. Smith, P.G. Purst.; and others who had accepted the W.M.'s invitation. Letters of regret were received from other Prov. G. Officers and distinguished brethren who were unable to be present. Bro. James Redford presided as W.M., and was supported by Bros. Toule, I.P.M.; Worthington, S.W.; Norris, T.; W. Toule, Sec.; M. Robinson, P.M., Dir. of Cers.; Knight, Org.; and other minor officers. There were also present Bros. Dill, Kennedy, Hine, Cheetham, and Groves, P.M.'s, and other brethren, numbering upwards of sixty. The lodge was opened in due form, and after satisfactory examination Bro. Ellis was passed to a F.C. by the W.M., and Bro. Moore to the degree of a M.M. by the I.P.M. Other business having been transacted, hearty good wishes were given by the R.W. Prov. G.M. and other visiting brethren; the Prov. G.M. was saluted with the honours, and then with his officers retired in the orthodox form. The prayers throughout the various ceremonies were impressively rendered by the Rev. Bro. Figgins, P. Prov. G. Chap. After a substantial repast, the W.M. gave the loyal toasts and the Right Hon. the Earl of Zetland, M.W.G.M., expressing deep regret at the loss of his services to the Order. The S.W. gave "The Health of the Right Hon. the Earl de Grey and Ripon, as V.W.D.G.M. and G.M. elect." Bro. James Redford, the W.M., then proposed "The Health of Bro. Stephen Blair, R.W. Prov. G.M. of East Lancashire," and in a feeling speech said, he not only spoke on behalf of himself, but also as a representative of every member of his lodge. They were continually reminded of their Prov. G.M. by the name of the lodge, and, *en passant*, one of their brethren had been so enthusiastic as to name after him his residence, which he had recently built—Bro. Eltoft, P.M. and P. Prov. G. Purst. They could also discern his features in the portrait which hung in the lodge room but there were other and more endearing ties by which he had become impressed upon their hearts—his many munificent acts of charity, and a Provincial Grand Mastership which had extended over twenty-three years, and had been noted for kindness, geniality, and firmness (when it was wanted), ensuring, in a remarkable degree, in the vast accession of numbers to the Masonic ranks in his province, that unanimity and good feeling which is ever requisite in a Freemason, and in any large body of men to enable them to prosper. The brethren of the Blair Lodge were fully alive to the sacrifices he had made to be amongst them that evening, his recent convalescence, the demands made upon his time as Prov. G.M., and the long distance he had to travel to reach home on that dreary December evening, made them the more sensible of the honour that was done them by their Prov. G.M.'s presence that evening, and he begged to tender them their warmest thanks. The toast was received with the greatest enthusiasm and drunk in a truly Masonic manner. The R.W. Prov. G.M., in replying, thanked the W.M. and brethren of the Blair Lodge for the hearty reception given to him that evening. Masonry, with which he had been connected for the past forty years, was a pleasure, and he was always delighted to accept invitations to visit the lodges in his province, and considered it as a duty incumbent upon him, although it was impossible, from the large number, to attend so often as he could wish. When he was appointed, some twenty-three years ago, by the Right Hon. the Earl of Zetland, M.W.G.M., to succeed the Earl of Ellesmere as Prov. G.M., he was diffident about accepting the office; but he was happy to state that in his long experience the difficulty was not so great as he anticipated, and this was owing to his being actively assisted by the Prov. G. Officers' and having, happily, a province in which the brethren worked as Masons ought to do. The R.W. Prov. G.M. concluded amidst deafening rounds of applause. Bro. Cheetham, P.M., proposed "Bro. W. Romaine Callender, *J.P.*, V.W.D. Prov. G.M. and the rest of the Prov. G. Officers Past and Present," thanking them for their company that evening, and for so ably supporting the Prov. G.M. Bro. Dr. Smith, P.G.P., responded on behalf of the Present Grand Officers, and said he could remember when the "Blair" was commenced, and was glad to see it increasing so largely. Bro. Dr. Dill, P. Prov. G. Purst., in replying for the P. Prov. G. Officers, in a humorous speech, gave reasons why it was necessary for the Provincial Grand Lodge to have a Doctor amongst its officers, and concluded by saying it was a honour and a pleasure to accept office and serve in the humblest capacity under the R.W. Prov. G.M. The R.W. Prov. G.M. said as time was advancing, and as he had shortly to meet a train to convey him home, he wished now, and before leaving, to give "The Health of the W.M., Bro. James Redford." He had heard that this was the first time the W.M. had performed the ceremony which had been given that evening, and he must congratulate him on the clever way in which he had gone through it. He had not visited a better worked lodge in his province, and he hoped they might always prosper in the same way they were doing at present. In conclusion, he gave some excellent advice to the younger brethren, hoping they would aspire to office, and become proficient in all they undertook. Bro. Knight, Org., here accompanied himself, and favoured the brethren with one of his humorous songs. Bro. James Redford, the W.M., in replying, said he felt flattered by the approval his Prov. G.M. had given him, and also to the brethren in responding to his health. He looked upon a Mason at one time as a man who had possession of a weighty secret, and who bore upon some part of his person a peculiar mark of crescent-like form; but finding so many of his esteemed friends belonged to the Order, he determined to undergo the ordeal, and was surprised to find the beautiful ceremonies it contained, and delighted that the tools which were daily around him, and with the more delicate of which he had pursued his avocation in this (his own) and other foreign lands—he was agreeably surprised that these old friends were made "to point a moral and adorn a tale." It was a pleasure to work in speculative Masonry, and with a zealous I.P.M., an efficient staff of officers, and brethren that were remarkable for love and harmony, he had found the duties of W.M. much lighter than he anticipated. He was the first that was initiated in that hall, and the lodge then only numbered about twelve members; now they had upwards of seventy, and accommodation that very few lodges apart from the Metropolitan Freemasons' Hall could boast of. They had a handsome suite of rooms, and in one of them they could seat comfortably eight hundred people, and had every appliance on the premises for ministering to their wants. They were careful, though increasing so rapidly, to have none but good, sound, squared, and he hoped polished, stones in their edifice, and to have them strongly cemented together; and in a lodge thus composed he looked forward to a glorious future, and was honoured in having his name connected with it as W.M. Bro. Toule, I.P.M., gave "The Visiting Brethren," and in a short and telling speech bade them a hearty welcome. Bros. Davies, Chase, and Heywood, Prov. G. Reg., responded in suitable terms. Bro. Kennedy, P.M., Prov. G. Treas., proposed the "Masonic Charities," and remarked that Bro. Binckes had been promised £50 as a subscription to the Boys' School by the "Blair" two months ago. Bro. Hine, P.M., P. Prov. G.S.W., as the chairman of the Charity Committee for the province, in replying, complained of the proposed alteration of the presentation of the votes from the Grand Lodge, and in a lucid speech explained how it would affect the Province of East Lancashire. The speeches were interspersed with songs given by various members. The J.W. gave the last and Masonic toast, and the brethren dispersed at an early hour, after spending a pleasant and one of the most successful evenings known since the lodge was formed.

## LANCASHIRE (WEST).

LANCASTER.—*Rowley Lodge* (No. 1,051).—The regular meeting of this lodge was held at the Masonic Rooms, Athenæum, Lancaster, on Monday, the 6th inst. There were present: Bros. Mason, W.M.; Moore, Prov. G. Supt. of Works, I.P.M.; E. Simpson, P.M. 281; Hall, S.W.; Mercer, J.W.; W. Barker, Treas.; C. E. Dodson, Sec.; Conlan, Taylor, and Watson. After the usual lodge business had been transacted, the W.M. called upon the brethren to proceed to the election of a W.M. for the ensuing year, and read the list of brethren who were qualified for that office. The ballot was then taken, and proved to be unanimous in favour of Bro. Hall, who had with much zeal and punctuality filled the office of S.W. for the preceding two years. It was then proposed by Bro. Dr. Moore, seconded by Bro. Hall, S.W., and carried unanimously, that the thanks of the lodge be given to Bro. Wilson Barker, the Treasurer, and that he be re-elected to that office. Bro. Richard Taylor was also elected Tyler. The installation of the W.M. was fixed for Tuesday, the 21st inst., at four o'clock in the afternoon. Afterwards a banquet will be held at the King's Arms, the arrangements for the day being left to Bro. Moore. There being no other business before the lodge, it was closed in due form.

PATRICROFT.—*Bridgewater Lodge* (No. 1,213).—The regular meeting of this lodge was held at the Bridgewater Hotel on Thursday, the 9th inst. There were present: Bros. Jas. Parr, W.M.; William Bowden, J.W.; Preston, Treas.; Hacking, Sec.; John Parr, S.D.; C. Molly, John Hassal, T. Cavanah, Walker, and several other members. Bro. William Hill, P.M.

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825, was also present as a visitor. Tracing board and sectional lecture of the first degree were explained by Bro. Hill. The only other business was the proposing of a candidate for initiation, which having been done, the W.M. closed the lodge in harmony.

### SOUTH WALES (EASTERN DIVISION).

CARDIFF.—*Bute Lodge* (No. 860).—At the regular lodge on on Tuesday, the 14th inst., there was an unusually large muster of the brethren, this being the night for election of W.M., Treas., &c. A ballot having been taken, Bro. F. Ware, S.W., was elected W.M. for the ensuing year; and Bro. H. H. Martin, the Senior Past Master of the lodge, was re-elected Treasurer. The annual festival and installation of Bro. Ware as W.M., will take place on the 30th inst., when a large attendance is expected.

## SCOTTISH CONSTITUTION.

### FIFESHIRE.

DUNFERMLINE.—*Union Lodge* (No. 250).—At a meeting of this flourishing lodge, held on the 1st inst., at the lodge rooms, South Chapel-street, there was a large attendance of the brethren; Bro. D. Lamond the present esteemed R.W.M. was unanimously elected to fill the chair for another year, and the following office bearers were appointed, viz.: Bros. J. Stewart, Dep. M.; W. Stewart, Sub. M.; D. Cook, S.W.; A. Watson, J.W.; D. Wardlaw, Treas.; R. Henderson, Sec.; Geo. Meiklejoin, sen., Chap.; T. Ritchie, Arch.; Chas. Stalker, S.D.; P. Kirk, J.D.; D. McGregor, Senior Steward; Thos. Pitcairn, Junior Steward; J. Robertson, Dir. of Music; W. Makin, Bible Bearer; J. Whitehall, I.G., and L. Anderson, Tyler. At the banquet which followed, the usual loyal and Masonic toasts were duly proposed and honoured. The evening was pleasantly diversified by songs and sentiments, and the lodge closed in due form at "high twelve."

### GLASGOW,

*Lodge Commercial* (No. 360).

On Wednesday, the 1st inst., the ceremony of installing the office bearers of this lodge for the ensuing year was performed in the hall of the lodge No. 19, Croy Place, by Bro. John Davidson, the retiring R.W.M. The following are the new office-bearers, viz.:—Bros. J. D. Porteous, R.W.M.; John Davidson, I.P.M.; Julius Brode, D.M.; R. E. Leefe, S.M.; A. Graham, S.W.; G. B. Adams, J.W.; Adolphe Schulze, Treas.; John Ure, Sec.; Rev. W. R. Gallacher, Chap.; David Eglin, S.D.; James Wallace, P.M., J.D.; Allan Mckenzie, P.M., Dir. of Cers.; J. M. Agnew, Dir. of Music; J. Naysmith, Bible Bearer; Charles Harry Fox, President of Stewards; George Gordon, J. McNee, Arch. Burnet, J. Riddel, and Alex. Burnet, Stewards; W. Ross, I.G.; John Cumming, Tyler.

The eighteenth anniversary Festival of the lodge was held at Bro. Cranston's, Crown Hotel, George Square, on the evening of Friday, the 3rd inst., when about forty gentlemen sat down to supper. On this occasion it was resolved that the reunion should not be exclusively of a Masonic character, and accordingly a few friends of members of the lodge were privileged to be present. The experiment, we are glad to say, was a thoroughly successful one, and might be imitated with advantage by other lodges.

Bro. J. D. Porteous, R.W.M., occupied the chair, and was supported by Bros. John Davison, I.P.M.; Rev. W. R. Gallacher, Chap.; Allan McKenzie, P.M.; James Wallace, P.M.; George K. Ross, P. Sec., Gavin Park, P.M., of Lodge St. John, No. 3; H. K. Bromhead, Architect, Lodge Glas. Kilwinning, No. 4; Robert Walker, Chaplain, Lodge St. George, No. 333; F. Belton, Lessee Prince of Wales's Theatre;—Fitzroy, of the Theatre Royal. The duties of croupier were ably discharged by Bro. Julius Brode. D.M., supported by Bros. R. E. Leefe, S.M., G. B. Adams, J.W.; A. Schulze, Treas.; C. H. Fox, President of Stewards, &c.

The cloth having been drawn, the Chairman said:—Mr. Croupier and gentlemen, the first toast that obtains in all loyal assemblages—and none more loyal than an assemblage of Freemasons—is that of her Most Gracious Majesty the Queen, a lady who whether as a Sovereign, whether as a mother, whether as a wife, or whether as a woman, has been a bright and a shining example for her subjects to follow. We have all sympathised with our beloved Sovereign in the early days of her widowhood, when grief like a dark and impenetrable cloud threatened to eclipse the sun of her existence; when we could picture her exclaiming in the words of the Lady Constance—"Oh! if Thou teach me to believe this sorrow, teach Thou this sorrow how to make me die," and it is a matter of rejoicing to us all, gentlemen, to find that time has, though tardily, so far mitigated the poignancy of her sorrow as to enable her to appear once more among her faithful subjects. Gentlemen "The Queen;" may God bless her, give her long life, and fortify her in the discharge of her high and lofty duties. (The toast was honoured most enthusiastically, the entire company joining in the National Anthem.)

In proposing the next toast the chairman said: Gentlemen, this is a toast which it is particularly gratifying to us as Freemasons to honour:—"Bro. H.R.H. the Prince of Wales, the Princess of Wales and Family." During the present week we have received in the person of the Prince of Wales an accession to our ranks which will doubtless be to our signal advantage, not only as Masons but as subjects. Guided by the pure and lofty principles of our Order he must exercise much influence in extending the usefulness of the Order, and by the study and exercise of those principles he cannot fail to be a beneficient ruler, Of the Princess of Wales it needs not my penny whistle to pipe her praises. All of you who have seen her or have read of her, know that she is the impersonation of all that is good, pure and womanly; and come when that time may—as come it will in the ordinary course of things—when she is called upon to occupy, with her husband, the throne of these realms, I make bold to prophesy, gentlemen, that we will find no cause to regret having transplanted the Rose of Denmark to the garden of England. Of the family I would briefly remark that, judging from present appearances, whatever may be the fate of their Royal Highnesses as regards *laurels*, there can be no danger in their failing in the article of *olive branches*.

The next toast was that of "The Army, Navy, and Volunteers," in proposing which the chairman remarked that he could have wished this toast had fallen into the hands of a more advanced student of history than himself, so that the gallant deeds of our army and navy might have been rehearsed in a manner worthy of the theme. He consoled himself, however, with the reflection that those present who were students of history knew more of the subject than he could tell them, and that those who were *not* students of history had still a delightful branch of study open to them. He remarked that although our island forms only a small speck in the map of Europe, we had still been able to hold our own against the nations of the world; that we had acquired through enterprise, and held by power, moral as well as physical, a dominion upon which it has been said that the sun never sets; that for this proud position we are mainly indebted to our army and navy, which protect our commerce, and enable our merchants to carry out their enterprises in safety and in peace. The volunteers had never yet, thank heaven, had an opportunity of showing what they were made of, but he had no doubt if ever they should be called into active service they would not be found behind their brethren of the regulars in point of discipline and the sterling British quality of pluck, and that one thing we could say without reservation, that they exhibit the home-bred quality of patriotism in its most useful form, in quietly and unobtrusively giving their time and talents to the service of their country without fee and without reward. In conclusion he would add that while these three branches of our defensive service were true to each other, we could rest safely upon the prophesy of Shakespeare—

> "This England never did, nor never shall,
> Lie at the proud feet of a conqueror."

This toast was acknowledged by Bro. McCash in suitable terms, in course of which he remarked that, although at present unattached, he did not wish to be looked upon as a deserter, as should occasion require he would be proud and happy to rejoin the ranks of the Volunteers in the defence of our hearths and homes.

The next toast, viz., "The Grand Lodges of England, Scotland, and Ireland," was proposed by the Croupier, and in doing so, he took occasion to explain for the benefit of the strangers present the peculiar constitution of the Order, and the jurisdiction exercised by the several Grand bodies.

The toast was suitably responded to by Bro. James Wallace one of the G. Stewards of the G. L. of Scotland.

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The toast of "The Provincial Grand Lodge" was next given by the Chairman, who congratulated the province upon having a governing body full of life and energy, and in the active exercise of all its functions. The Prov. G. Lodge of Glasgow, he went on to say, had a foundation of practical working office-bearers, with a body of earnest, zealous Masons to complete the superstructure. There were in that superstructure many stones of more than average quality, and none more so than its "chiefest corner stone," the Prov. G.M., Walter Montgomery Neilson. In Bro. Neilson they had not only a man of worth, but a man of modest worth—a *rara avis* in these days—and it would not be forgotten that, while quite ready and willing to take upon himself the duties and responsibilities of his present office, Bro. Neilson was at the same time content to remain in a subordinate position, if thereby he could have served the province better. He had no doubt that under Bro. Neilson's reign such schemes as the Masonic Hall Company and the educational scheme, which appeared to have been allowed to slumber lately, would receive earnest and early attention from the Prov. G. Lodge—these being measures of practical utility, affecting not only the interests, but also the credit of the Craft. And let this not be forgotten, that, while we look to the Prov. G. Lodge for wisdom to devise, we should be prepared to lend our whole strength in aiding every good, useful, and Masonic work whereby we will surely add beauty to our institution.

The remaining toasts were "The Commercial Lodge," proposed by Bro. Gavin Park, and acknowledged by the Chairman; "The Past Masters of Lodge Commercial," by Bro. Robert Walker, and responded to by the I.P.M.; "Our Civic Rulers," by Bro. Allan MacKenzie; "The Fine Arts," by Bro. W. B. Paterson, and responded to by Bro. H. K. Bromhead; "Music and the Drama," by Bro. John Davidson, and acknowledged in a speech of much interest and eloquence by Bro. F. Belton, and also *more suo* by Bro. Fitzroy; "The Press," proposed by the Rev. Bro. Gallacher, and responded to by Mr. J. Stewart, of the *N. B. Daily Mail* newspaper; "The Strangers," proposed by Bro. Gavin Park, and duly responded to; "The Ladies," by Bro. Leefe, replied to by Bro. Adams; "The Croupier," by Bro. Davidson, and acknowledged by Bro. Brode; "Happy to meet," &c., from the chair, brought to a close a most harmonious evening.

Immediately previous to the last toast, Bro. J. D. Porteous took occasion to present Bro. Wallace, as a mark of his gratitude for Masonic services rendered, a pair of gold spectacles suitably inscribed. This act being quite unexpected by Bro. Wallace, as well as the rest of the company, created quite a pleasant "sensation," and formed not the least agreeable feature of the evening's entertainment.

Bro. Wallace returned thanks in a feeling speech.

The various toasts were illustrated with suitable music by the director of music, Bro. M. J. Agnew, who also accompanied the various songs which were sung throughout the evening.

GLASGOW—*Lodge of Glasgow St. John* (No. 3 *bis*).—The monthly meeting of this lodge was held on the 7th inst., Bro. Baird, R.W.M., in the chair. Bros. M'Millan, S.W.; M'Aulay, J.W.; and a considerable number of brethren present. The minutes were read and passed. Five candidates were initiated. The nomination of office-bearers for ensuing year also took place, Bro. Baird being re-elected R.W.M. In reference to the coming festival of the lodge, Bro. Buchan observed that it might be judicious for the committee to consider the advisability of discontinuing the further propagation of the idea contained in the title "812th Anniversary," seeing said idea was in reality groundless. Bro. Baird, in reply, stated that "812th Anniversary" would be put upon the festival tickets in conformity with past usage, until it was proved to be wrong. The reply was satisfactory to the majority of the brethren. The lodge was thereafter called from labour to refreshment, and in process of time duly closed.

GLASGOW.—*Shamrock and Thistle Lodge* (No. 275).—The annual general meeting for the election and installation of office-bearers for the ensuing year was held in the lodge room, Bridgeton, on the 3rd inst., the R.W.M., Bro. William Phillips, occupying the chair. The lodge was opened in the first degree, when the following brethren were elected:—Bros. William Phillips, R.W.M.; William Peden, D.M.; C. Cunningham, S.M.; D. Rowan, S.W.; Hugh Mathieson, J.W.; John Hay, Treasurer; Peter Balfour, Secretary; the Rev. James Puller, Chaplain; William Semple, S.D.; W. T. Watson, J.D.; John M'Neil, S.S.; A. Blair, J.S.; John Pinkerton, S.B.; William Graham, I.G.; Robert Lavery, O.G. Bro. John Anderson, P.M., in an appropriate speech, installed the office-bearers. The lodge was thereafter transferred to refreshment, and placed under the care of the Junior Warden, when, song, toast, and sentiment alternating the harmony of the evening till high 12, the lodge was called on to labour and closed. During the past 12 months a number of "stones" have been added to the building through the instrumentality of Bro. William Phillips, whose untiring zeal and energy for the lodge has not gone unrewarded, having for the last three years been unanimously elected R.W.M.

## LANARKSHIRE (MIDDLE WARD).

HAMILTON.—*Provincial Grand Lodge.*—On Friday, the 3rd inst., a special meeting of the Provincial Grand Lodge of Freemasons for the Middle Ward of Lanarkshire was held in Bro. Arkle's Hotel, for the purpose of installing D. Prov. G. Master Bro. W. M. Gilmour, and Substitute Prov. G. Master Bro. J. Clark Forrest, into their respective offices. In the absence of the Provincial Grand Master—Bro. James Merry, *M.P.*—Bro. W. M. Gilmour presided; Bro. John M'Ghie acting as S.W., and Bro. John Wilson as J.W. There were fully one hundred brethren present, and amongst those were Bro. Hector F. M'Lean, the Provincial Grand Master of the Upper Ward of Lanarkshire, and his office-bearers. Bros. Edward Gilroy, S.W.; John Annan, J.W.; John Currie, Prov. G. Sec.: and Farquahar Macgillivery, P.G.M. Deputations from Lodges St. Mary's, Coltness, and Royal Arch, Cambuslang, headed by their R.W. Masters, Bro. William Forrest and John Glen, sen., were also received with all the honours. The following officers of the Grand Lodge were also present:—Bros. John Glen, P.G.S.W.; Wm. M'Murdo, P.G. Sec.; Archibald King, P.G. Treas.; William Forrest, P.G.B.B.; Capt. G. Mackay, A.C.; Wm. Speirs, P.G.J.D.; John Christison, P. G. Marshall; David M'Naughton, I.G.; and Jas. Muir, Tyler. The Provincial Grand Lodge having been opened with solemnity in the first degree, the efficient secretary read the commissions in favour of Bros. Gilmour and Forest, when thereafter the ceremony of installation was most ably performed by Bro. Hector F. M'Lean. Bro. Gilmour, in name of himself and his substitute, thanked the brethren in an eloquent speech for their attendance, and assured them that there would be nothing wanting on their parts to advance the interests of the Craft. Business being concluded, the lodge was called to refreshment.

HAMILTON.—*Hamilton Lodge* (No. 233).—This lodge met on Tuesday, the 30th ult., for the election of office-bearers, and to celebrate the festival of St. Andrew. The following were elected office-bearers for the ensuing year, and installed into office by Bro. Wallace, of Glasgow, who performed the duties of installation in such a manner as to rivet the attention and admiration all present:—Bros. John M'Ghie, R.W.M.; John Wilson, P.M.; Alexander Pile, D.M.; John Bain, S.M.; George Turner, S.W.; James Kirk, J.W.; W. Weir, S.D.; J. Irving, J.D.; W. M'Mahon, Chap.; John Dalziel, Treas.; J. Robinson, Sec.; Colin Spalding, S.S.; James M'Crone, Assist. S.; Charles Jones, Assist. S.; W. Warnock, Dir. of Music; Thomas Miller, I.G.; James Wheelan, Tyler. At seven o'clock, the lodge was joined by a large deputation from the Hamilton Kilwinning Lodge (No. 7), headed by their S.W., Bro. Dunn. The brethren then sat down to a substantial dinner. In replying for "The Grand Lodge of Scotland," Bro. Wallace complimented the brethren of Hamilton upon the harmonious feeling that he had on various occasions observed existing between the two lodges, and trusted that the brethren would put their "shoulders to the wheel," and to assist in making Masonry an institution worthy of Scotland.

## RENFREWSHIRE.

DUNOON.—*Dunoon Argyll Lodge* (No. 335).—The annual election of the office-bearers of this lodge took place on Friday, the 3rd inst., in Mr. Clarke's Temperance Hotel, when the following were elected:—Bros. Colegate, R.W.M.; R. Stirling, S.W.; John Mackenzie, J.W.; J. Martin, Sec.; A. M'Neill Treas.; W. Campbell, S.D.; A. Baird, J.D.; J. Lamont, I.G.; H. M'Lean, Architect; D. Campbell, Chap.; A. Cameron, S.S.; Thomas Weir, J.S.; J. Campbell, B.B.; John M'Neill, Tyler.

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## ITALY.

### GENOA.

COLOMBO LODGE.—This evening (December 1st) we were to have had an initiation, but, from some cause, the person for admittance did not come. Our Venerable Master thought it better for the enlightenment of our minds to take up a subject which had been, at a former period, partly gone through. This subject, which was "the infallibility of the soul," had been taken from a French author. Our Venerable enlarged on the theme by very lengthy, lucid, and learned arguments, adducing reasons from great, wise, and pious authors; at the conclusion of which our Orator took up the subject, and tore asunder the arguments which had been advanced by our venerable Master, bringing forward weighty and manifold reasons, &c., for the same. Our venerable Master then resumed, and refuted our Orator's arguments, and was about to close the lodge, when an English Mason (Bro. John Denton) requested leave to say a few words, which was to the effect that the Venerable and the Orator had shown great zeal in handling their subject, but that, according to his ideas, the subject was one which ought not to have been introduced into a Masonic lodge, for what was Freemasonry, as taught in England, from whence? in late ages at all events Freemasonry had been transplanted, not only to the Continent but to all parts of the globe? why, as we are taught, it is a p. S. of M., v. in A., and i. by S*; thus at once illustrating that all religious and political subjects ought studiously to be avoided, &c., concluding by exhorting and entreating that they would see the propriety of refraining from introducing such subjects in future, so that peace, goodwill, love, and unity might for ever dwell amongst the fraternity, as well as mankind, until time should be no more. The Venerable Master then closed the lodge.

## ROYAL ARCH.

### ENGLISH CONSTITUTION,

### LANCASHIRE (EAST).

BLACKBURN.—*Chapter of Perseverance* (No. 345).—A specia meeting of this chapter was held at the Old Bull Hotel, on Thursday, the 2nd inst., at 3.30 p.m. for the installation of the Principals; for the investiture of the officers for the ensuing year; and for the exaltation of candidates. The meeting was numerously attended, and in addition to its own members there were visitors from some of the neigbouring chapters. Among these, Comp. Le Gendre Nicholas Starkie of Huntroyde, P.Z., Past Grand N., and Past Grand Warden, (of England), honoured the chapter with his presence, and assisted in the installation of the principals, in conjunction with Comp. Franklin Thomas, P.Z., and Comp. Thomas Bertwistle, P.Z. The conclave of installed principals having been duly opened, the principals were regularly installed in the following order: Comps. Robert H pwood Hutchinson, Z.; John Bentley Carr, H.; Thomas Robinson, J. This interesting ceremony being concluded, the conclave of Installed Principals was closed. The companions below the rank of Installed Principals were then admitted, and the chapter was duly and properly opened in the ancient form for general business. The officers for the ensuing year were nominated in the following order: Comps. Edwin Halliwell, E.; William Outhwaite, N.; Joseph Callis, Prin. Soj.; Franklin Thomas, P.Z. and Treas.; Captain Henry Flynn, Royal Artillery, Registrar; Richard Radcliffe, P.Z. and Dir. of Cers. The following brethren were then ballotted for, and having been declared duly elected, were exalted to the degree of Royal Arch Masons:—Bros. George Wood, P.M. 381, Over Darwen; George Hargreaves, S.W. 381, Over Darwen; David Ainsworth, J.D. 381, Over Darwen; and Wm. Croft, 345, Blackburn. The full ceremony of exaltation was performed, and the three lectures were delivered by the several Principals and Past Principals of the chapter in a manner that reflected the highest credit upon all concerned, and which fully sustained the character for good working to which this chapter has attained. At the conclusion of the ceremony the chapter was closed, and the companions adjourned to refreshment at six o'clock. The banquet was worthy of the occasion—elegant and ample, and most admirably served. Comp. Hutchinson, M.E.Z., presided, supported on the right and left by his two co-Principals, and by Comp. Starkie and the Past Principals of the chapter. The usual loyal and Masonic toasts were given, and those relating to the chapter and to companions present were duly responded to. Comp. Starkie, in his reply, was pleased to compliment the members upon the excellence of all the appointments and emblems of the chapter room, as well as upon the orderly and accurate working of the ceremonies; he also congratulated the newly-exalted companions upon having had the opportunity of hearing the sublime ritual of the degree with all its historical, symbolical, and its mystical lore so fully, faithfully, and conscientiously rendered as they had been that day. The last toast having been given, the proceedings were brought to a close, and the company separated at 10.30.

## KNIGHTS TEMPLAR.

### GRAND CONCLAVE.

The Grand Conclave met on Friday, the 10th inst., at three o'clock, at 14, Bedford-row, London, under the presidency of the M.E. and S. G.M., Sir Knight W. Stuart, assisted by the Rev. J. Huyshe, the D.G.M. The following Provincial Grand Commanders were present:—Sir Knts. C. J. Vigne, Dorsetshire; H. C. Vernon, Worcestershire; Captain N. G. Philips, Suffolk and Cambridge; S. Rawson, P. Prov. G. Com. China; Capt. Clerke, P. Prov. G. Com. West Indies; W. J. Meymott.

D. Prov. G. Commanders.—Sir Knts. R. J. Spiers, Oxford; T. F. Halsey, Herts; W. Blenkin, Surrey; R. Cope, Cheshire.

Grand Officers.—Sir Knts. The Earl of Limerick, G. Prior; Col. Peard, G. Sub-Prior; Rev. E. Moore, G. Prelate; Major-General Doherty, 1st G. Capt.; Sir M. Costa, as 2nd G. Capt.; Sir P. Colquhoun, *Q.C.*, G. Chancellor; W. Tinkler, G. Vice-Chancellor; J. Tipper, G. Treas.; C. Golden, as G. Chamberlain; C. Fendelow, G. Hospitaller; J. L. Sim, G. Dir. of Cers.; J. Starkey, Assist. G. Dir. of Cers.; J. Taylor, G. Provost; Rev. Spencer Stanhope, as G. Almoner; G. Lambert, G.W. of Regalia; J. Dyer, as 1st G. Expert; J. Hart, as 2nd G. Expert; A. Horsfall, as 1st G. Standard Bearer; J. Hastie, as 2nd G. Standard Bearer; J. S. Gower, as 3rd G. Standard Bearer; Capt. Phayre, the 1st G. Aide-de-Camp; Thetton L. Lindsay, as 2nd G. Aide-de-Camp; M. O. Sim, as 1st G. Capt. of Lines; T. Williams, as 2nd G. Capt. of Lines; W. R. Mabey, 1st G. Herald; J. R. Poulter, 2nd G. Herald; J. Starkey, as G. Org.; W. S. Webster, as G. Sword Bearer; E. Walker, as G. Master's Banner Bearer.

We also noticed Sir Knt. Lieut. Col. F. Burdett, one of the Irish Commissioners appointed under the Anglo-Hiberno Convention, and Sir Knt. John Greig, of the St. John's Commandery, Philadelphia, the Representative of the Grand Commandery of Pennsylvania to the Grand Conclave of England and Wales.

The Grand Master took his seat upon the throne, and opened the Conclave in ample form.

The muster roll was called, and the minutes of the Grand Conclave in May last, were read by the G.V.C. and confirmed.

The Grand Chancellor presented Sir. Knt. J. L. Sim on his appointment as G. Dir. of Cers.

Sir Knt. A. Macdonald Ritchie, *B.A.*, the newly appointed Provincial G. Commander for Madras attended, and did homage on his appointment.

The following report of the Committee to Grand Conclave was then read by the G. Chancellor:—

"Most Eminent and Supreme Grand Master:—The Committee of Grand Conclave has the honour to report that the progress of the Order, since last May, has been steady and satisfactory, but marked by no salient event out of the common course of business; indeed, the Order now works so regularly, that the Committee has had rarely any but routine business to transact.

"It has pleased you, Sir, to appoint Sir Knt. Arthur Macdonald Ritchie, *B.A.*, Registrar of Her Majesty's High Court at Madras, to rule that province as its Grand Commander, vice Col. MacDonald, deceased, and as Sir Knt. Ritchie is at present in England, he attends to do his homage. The V.E. Knt. Col. Greenlaw, Prov. G. Commander of British Burmah, now at Madras, will act as his Deputy.

"The V.E. Knt. Benjamin Bond Cabbel, has, on account of his advanced age, resigned the Prov. G. Commandery of Norfolk. That province is therefore, for the present, in the charge of your Grand Chancellor, awaiting your pleasure.

"A warrant having been issued, as notified in the last report, constituting an encampment in the University and town

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of Cambridge, the members have, by resolution, requested that their province should be amalgamated with Suffolk, under the V.E. Prov. G. Commander, Capt. Philips, to which petition you have been graciously pleased to assent.

"You have also been pleased to constitute South Wales a province, and placed it under the command of the Provincial Grand Commander Theodore Mansel Talbot.

"The King Baldwyn Encampment of Belleville, in the dominion of Canada, has been reported as revived, and a warrant has been granted for a new encampment at Ballarat, in the province of Melbourne, Victoria, named the St. George.

"It is very satisfactory to your committee to be in a position to report that the diligence, intelligence, and strict adherence of your Grand Vice-Chancellor to the rules established by your Committee and Grand Conclave, have led to an improvement in the funds, notwithstanding which your Committee finds, with so limited an exchequer, great difficulty in making the income meet the expenditure.

"The Grand Treasurer reports the gross balance on the General Account to be £270 16s. 9d., less £156 13s. 4d., to the credit of the Almoners' Fund.

Motions for benevolences from this fund in favour of Sir Knts P——, O——, and D——, will be formally moved, pursuant to notice to that effect.

"By order of the Committee of Grand Conclave,
"‡ P. MAC C. DE COLQUHOUN, Grand Chancellor."

On the motion of Sir Knt. R. Costa, Past 1st G. Capt., seconded by Sir Knt. G. Lambert, it was resolved that the report be received and adopted.

The several grants from the Benevolent Fund were then moved by the G. Treas. Sir Knt. J. Tepper, and duly seconded and passed by Grand Conclave.

The D.G.M. then rose to propose the election of G. Master of the Order according to ancient custom, and prefacing the motion that the time had arrived to make a proposition which had fallen to his lot before, he felt certain that none would meet with such acclamation, and that he could not select a better than Sir Knt. William Stuart, their present G.M., who had kindly allowed himself to be again put in nomination to fill that high and responsible office.

Sir Knt. J. Meymott seconded the proposition.

Sir Knt. the Earl of Limerick wished to add to the motion that the election be carried by acclamation, as there was none more worthy to fill the throne than Sir Knt. William Stuart, who received from the Knights not only the outward respect due to him as Grand Master, but the homage of their hearts.

The D.G.M. inquired if anyone had any other Knight to propose for the office, but there was no reply.

The election of Sir Knt. William Stuart as G.M. was then formally put, and carried by acclamation.

The G.M., in a few sentences, very feelingly acknowledged the honour that had again been conferred on him by Grand Conclave.

The G. Treas. gave notices of motion for the Grand Conclave in May next, with reference to a proposed alteration in the scale of fees and dues.

The G. Almoner collected the alms, and Grand Conclave was then closed in ample form.

The necessary alterations in the setting out of the Hall having been made. The Grand Prior the Rev. J. Huyshe opened a Priory of Malta under the banner of the Faith and Fidelity, or Early Grand Encampment of England, when the following Knights received the Mediteranean Pass, and were admitted into the Order of Knights of Malta, the beautiful ceremony being most impressively given by the Grand Prior:—F. W. Ramsay of the Faith and Fidelity Encampment; W. S. Webster, Observance; several Sir Knights of the Kemys Tynte; H. W. Williams, of the Palestine; J. Dyer, Temple Cressing; S. Lloyd Foster, Howe and Beauçeant; J. T. Agg Gardner, Coteswold; G. A. F. Norris, St. Georges, G. V. C. China; E. J. Leveson, United; J. S. Aufrey, Calpe; J. Keene, Pembroke.

### GRAND PRIORY OF THE ORDER OF MALTA.

The Grand Master then opened the Grand Priory in ample form.

The minutes of the Grand Priory in December last were read by the G. V. Chancellor, and confirmed.

The report of the Committee was read by the Grand Chancellor as follows:—

"Most Eminent and Supreme Sir,—Your Committee begs to report that the state of this order is satisfactory, but no circumstance has arisen which calls for special remark.

"By Order of the Committee of Grand Priory.
"‡ P. MAC C. DE COLQUHOUN, Grand Chancellor."

The report was formally received and adopted.

The Grand Priory was then closed in ample form.

The knights adjourned to a banquet at the Freemasons' Tavern, at which the Grand Master presided.

We may add that the manner in which the various arrangements were carried out, reflects much credit upon the G. Dir. of Cers., Sir Knt. J. L. Sim, who has evidently taken great pains to master the duties of an office, upon the proper discharge of which, the comfort of those present so materially depends,

## FENIANISM AND FREEMASONRY.

The following appears as a letter from a correspondent in the *Limerick Chronicle*:—

SIR,—Permit me space to make a few observations upon what it appears, are two of the great questions of the day. Father Lavalle has shown to the satisfaction of thousands of newspaper readers, that Fenianism is not condemned. It is a maxim in all law courts, in every civilized country, that a criminal shall be heard in his own defence, in order to prove the justness, or otherwise, of his being indicted for an offence against the laws of his country; this defence is made either personally or through an advocate.

Father Lavelle has stood forward in defence of Fenianism, because he is convinced that Fenianism is not what its enemies have striven hard to make it—viz., a crime of the highest order, amounting to treason. I, on the other hand, although an humble representative of Freemasonry, still having attained its highest degree, and anxious to remove from the minds of those who have condemned Freemasonry, by explaining why it is not the sinful society it has been designated; but the reverse. It is called a secret society, and because it is so; it merits condemnation. Let us take a peep into a few things which surround us, and endeavour, if possible, to prove that most things in this world are done secretly. A member of the legal profession, has certain secrets by which he earns his reputation, and his bread, but any person aspiring to the mysteries of the bar, can be initiated into them by payment of fees; passing examinations, and obtaining the license to practice, as others have done before him. A tradesman, no matter what he manufactures, or what description of goods he vends, has a host of secrets in his trade, none of which will he impart to the world, without compensation; but any aspirant with sufficient means, may obtain his secrets, if he is properly introduced to him, according to the custom of that trade. An apothecary has numberless secrets, by which he can dispose of his nostrums, which are to benefit mankind in general, and himself in particular. Those secrets are kept inviolably within his own breast, but they will be imparted to others in the regular course of events by payment of fines or fees; the terms of an indenture, the attendance at lectures, and obtaining a license to practice. In every profession, and in every trade, there are secrets, only obtainable by legitimately connecting oneself with those persons competent to impart them. In our households we have secrets, which are not made known indiscriminately to others. An outcry has been made against Freemasons, owing to the secrets they keep from the world. Now, what are those secrets? Remove from Masonry the passwords, the signs and tokens, together with the mode of conferring degrees, and the secrets are done away with. It is said Freemasonry is an exclusive institution; this is untrue. Freemasonry is spread over the universe and includes in its ranks men of all grades and creeds—from the prince to the peasant; therefore, it cannot be exclusive. The door of a Freemason's lodge is open to

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every man (with few exceptions) whose character will bear the test of scrutiny, and who has the means of paying the fees for admission. This is a sufficient proof that it is not exclusive. It is urged that a Roman Catholic cannot perform his duties to his priest in the confessional. I am at a loss to know the reason. If the father confessor requires to be informed of every thing in detail which transpires during the lodge hour, then I can easily understand the difficulty; but if the confessor seeks to be made acquainted with everything sinful, and sinful things only, then is there no difficulty in the path of a Catholic Freemason. Surely it is no sin to be in possession of a password which will insure your entrance to a lodge, being a member of same; any more than it is a sin to possess the password into a garrison of soldiers. It is no sin to salute a superior Masonic officer with a sign, any more than it is to salute an officer of the navy and army. It is no sin to have a regular mode of conferring the different degrees upon Freemasons than in Divinity, law, and physic! There must be forms and ceremonies in every institution, and the forms and ceremonies which are enacted in a lodge of Freemasons, are based upon the strictest and purest moral foundation.

Political discussions are not permissible; religious opinions do not find expression there, because they are contrary to the laws of Freemasonry. In a word, nothing is permitted which is calculated to disturb the harmony of the lodge, and is considered foreign to Masonry. Whether a man worships his Creator in a Protestant church, a Catholic chapel, or in the humblest apartment used for such purposes, it makes not the least difference to a Freemason; but there is one thing certain he must do, and that is to acknowledge his God; without which he never could enter the lodge of Freemasons. It will be admitted there are are Freemasons who are a disgrace to the order, and I would respectfully submit that there are black sheep in every flock. We find this to be the case in, not only amongst tradesmen and mechanics, but we find them in all the professions without exception. This then is not sufficient to bring condemnation to the order. It would be hard to excommunicate every person engaged in teaching theology, because one or two of its members were known to disgrace themselves. But it is the secret which is so tenaciously held by Freemasons which seems to offend so much. I may roughly calculate there are, in the various degrees, fully a thousand secrets, instead of one as is generally supposed. Nothing, however, should be considered in the light of a secret when that secret is obtainable by every man who seeks it, if he can conform to the regulations of the society to which he aspires. I have shown very plainly that the whole of the secrets, as they are called, can be had on application, subject only to the custom as laid down by the rulers of the Craft. It is no secret that the genuine principles of Masonry are of Divine origin. It is no secret that the system embraces and inculcates Evangelical truth. It is no secret that there is not a duty enjoined, nor a virtue required, but what is taught in Speculative Freemasonry. It is no secret that we feed the hungry and clothe the naked, protect the widow and orphan; and in all things according to our own ability do good to the whole human family. And above all, it is not, neither can it be, that a good Mason aims at the appropriate discharge of all his Christian duties. It is because Masonry has been misrepresented by the infidels Paine and Carlisle that it should be condemned. I think other and better authority than this is required. What is *Masonry*? It is a beautiful system of morality, veiled in allegory, and illustrated by symbols! Faith, Hope, and Charity are some of its watchwords. What are its objects? They are numerous, some of which have been glanced at. It may be with truth asserted that Freemasonry is intended and calculated to make a good man a better man; but to get the goodness out of a Freemason, he must of necesity, reflect upon its teachings. If he is a drone, he will bear no share in the formation of honey. There are many men attached to societies who merely pay their subscription and leave the work to others; and so it is in Freemasonry, and it is amongst those whose thoughts are far from us, who are most likely to bring discredit upon the order. The man who labors diligently in whatsoever society he may be connected with, will do credit to that society. Some other of the objects may be found, in providing schools for the orphan, clothing and feeding them; providing a home for the widow, and so forth. We have our own Club houses, our Mutual Improvement Societies; Literary and Scientific Institutions; and many others, which have, in their own peculiar manner, modes of imparting information, and affording recreation as well as amusement to its members. Every person claims for himself the privilege of belonging to that society which accords with his tastes. It should be borne in mind, however, that the connection with any society does not ensure that such person is a benefitter by that connection, it is his own fault, probably, that he does not. Experience of the world teaches us that myriads of persons calling themselves Christians, attend both public and private worship, and most of them are in good favour with their pastor, but this does not prevent the committal of the most heinious crime. Thousands of persons who are doubtless (previous to discovery) believed to be very respectable, and strictly devout when at their religious duties, many of whom, perhaps were considered, previous to this, in the light of true Christians. With all this before our eyes, will any one have the temerity to assert that his Church has brought him into such a state? I think we may unhesitatingly declare, that, every church, whether it be catholic or protestant, endeavours to lead its several members to eternal happiness, by its precepts. Clergymen of all denominations exert themselves unweariedly with the view of preventing their flock from falling into sin. In order, therefore, to ascertain how far Freemasonry is calculated to lead men into the right path. I will make a few quotations from the Book of Constitutions, which may be considered an index of the whole. The following prayer is read aloud when a candidate is about to receive his first degree in Freemasonry:—"Most holy and glorious Lord God thou great Architect of heaven and earth, who art the author and giver of all good gifts and graces, and hast promised that when two or three are gathered together in Thy name Thou wilt be in the midst of them; in Thy name we assemble and meet together, most humbly beseeching Thee to bless us in all our undertakings, that we may know and serve Thee aright, and that all our doings may tend to Thy glory and the salvation of our souls. And we beseech Thee, O Lord God, to bless this our present undertaking, and grant that this candidate for Masonry may dedicate his life to Thy service, and be a good and faithful brother amongst us." The next, is in reference to a master, who is chosen to preside over a lodge. 1st. You are to be a good man and true, and strictly obey the moral law. 2nd. You are not to be concerned in plots and conspiracies against the state, but you are to be a peaceable subject and cheerfully conform to the laws of the country wherein you reside. 3rd. You are to respect the civil Magistrate, to work diligently, live creditably, and act honourably by all men." There is much more in the same strain which is unnecessary to transcribe. The above quotations will be a sufficient answer to "No. 4" to be found in Father Lavelle's letter, which runs thus, "That these societies (Freemasons) are no less opposed to the civil than to the canon law." Again, in Sec. 9, Father Lavelle has transcribed the following:—Referring again Nomination to the Freemasons, &c., "Clandestine sects which aim at undermining legitimate princedoms, and at rooting from its

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foundations the Church," and so forth. I feel assured that all right-thinking men must declare that an error has been made by some one. The regulations and laws of Freemasonry, instead of endeavouring to upset the Church and princedoms, are calculated to uphold these things. It will be evident to all those who carefully and dispassionately peruse what I have written that there cannot be anything in connection with Freemasonry which is likely to lead men astray. As I have said before, it, like the Church, endeavours to teach, and points out the way to everlasting life, but the precepts and examples of those in high office in Freemasonry, as in churches and chapels of all denominations, have, up to the present, failed to keep all in the right path. I believe, from my heart, that Freemasons have themselves to thank for much which has been brought against them, owing to their studied reticence. Let them be more communicative, and prove to those at war with them that there was nothing but what was good, if well understood, in reference to Freemasonry. If Catholic clergymen would join the Craft, the will learn the truth of what I have written, and it would effectually remove the obstacles which they seem to think are in the way of Catholic Freemasons. Apologising for the length of this letter, allow me to remain,

Your humble servant,

R. H. DYER.

Tipperary, Nov. 25, 1869.

## TWO HOURS AT A CHAPTER OF INSTRUCTION IN ROYAL ARCH MASONRY.

Many of our readers and particularly those who are Royal Arch Masons, most likely are not aware that there is a "Chapter of Instruction," held every Saturday evening at "The Union Tavern," Air-street, Golden-square; under the preceptorship of Comp. James Brett. On Saturday evening last, at 8 o'clock the Chapter of Instruction was opened. Comps. Mann, as Z.; Merick as H.; Smith as J.; and Brett as P.S. Amongst the companions present we noticed:—Comps. J. Boyd, the M.E.Z. of the new Chapter, 145, G. States, G. Wood, and others. The ceremony of exaltation was duly gone through in a most impressive manner, and a vast amount of credit is due to the preceptor for the admirable and truly Masonic way in which he has taught those companions to follow the same. We then had a truly Masonic treat in hearing Comp. J. Brett lecture upon the 12 staves and banners, his explanation of that portion of the history of Royal Arch Masonry was given in the most perfect and impressive manner.

Afterwards three sections of the first lecture were worked by the companions present. Before the chapter closed, a letter of condolence to the family of the late Mrs. Adams, the widow of the late Bro. J. Adams (who during her life was so highly respected and esteemed by all those who had the good fortune to be acquainted with that amiable woman), prepared by Comp. Boyd, was submitted to the chapter for approval, which we need not say it received, and a copy of which we here print. It runs as follows;—

"Dear Sir,—The members of the chapter who have for many years past held their meetings on Saturday evenings, at the house of the late Mrs. Adams, have desired me to inform you (on their behalf) that at their last meeting a vote of condolence with yourself, and all the family, on your recent bereavement, was carried unanimously, and ordered to be entered on the minutes of the chapter.

"It devolves on me now, therefore, in the name of each and all of the members, to express their sense of the great loss you yourself, and the rest of the family have sustained through the lamented decease of the late Mrs. Adams, who had, by her kindness and estimable qualities, endeared herself to all who had the good fortune to possess her friendship or acquaintance. I beg you to accept this acknowledgment of the affectionate esteem in which her memory is held by the members, and to receive their best wishes that Time, the great consoler, may mitigate the grief felt at her loss, while it will never lessen the sense of her goodness.

"Believe me, yours sincerely,

"(Signed) "JOHN BOYD."

The said letter was duly delivered to the family by Comp G. States the same evening.

After what we have said of this Chapter of Instruction, we should advise all brethren who have been exalted to this high degree, and aspire to office in a chapter, to place themselves under the guidance and able preceptorship of Comp. Brett, and they will not regret the small fees payable at each night's attendance, which are entirely devoted to the Masonic charities.

# Poetry.

## WHAT BETTER THEME THAN MASONRY?

Words by Bro. JAMES STEVENS, P.M. 720, S.W. 1,216; P.Z. 720, &c. Music by Bro. WILHELM GANZ, P.M. 435, Org. 4, and of British Chapter, 8.

What better theme can claim our lays,
And lend its aid to Harmony;
What noble art sheds brighter rays
Than glorious Freemasonry?
What other virtues can compare
With those 'tween "compasses and square"?
For Faith and Hope and Charity,
Brotherly Love and Unity,
With Order, Peace, and Harmony,
Are found in true Freemasonry.

When first to us the light is shown
That governs true morality
Others' distress we make our own
In natural equality.
Our steps are then taught to ascend
The ladder staves that upward tend—
Faith, first upon the muster roll,
Hope, the sheet-anchor of the soul,
And Charity, that crowns the whole
Foundation of Freemasonry.

When Craftsmen's labours we attend
We're taught the hidden mystery,
By science led to comprehend
The scope of nature's history;
From nature up to nature's God
Our minds are raised above the sod.
And Wisdom comes to shield from harm,
Strength hurtful passions to disarm,
Whilst Beauty lends a crowning charm
To all our works in Masonry.

And next, as Master Masons, we
Share the sublimest mystery,
And prove how potent then can be
Fortitude and Fidelity;
The terrors of the darkest hour
Are lessened by the Mystic Power.
And Virtue's portal opens wide
Our steps to Honour's fane to guide,
Whilst Mercy pleads upon our side,
To Him who rules Freemasonry.

And when, our glorious labours o'er,
We meet for brief hilarity
Amidst our joys, our brethren poor
Remembered are in charity;
Each thankful heart expands to bless;
Each willing hand relief will press;
With Temperance God's gifts we share;
Prudence extends her watchful care,
And Justice, symbolled by the Square,
Perfects our works in Masonry.

## SCIENTIFIC MEETINGS FOR THE WEEK.

Monday, 20th Dec.—Medical Society, at 8.15; Royal Asiatic Society, at 8; London Institution, at 4; Society of Arts, at 7.

Tuesday, 21st Dec.—Institution of Civil Engineers, at 8—Annual Meeting; Statistical Society, at 8; Pathological Society, at 8; Ethnological Society, at 8.

Wednesday, 22nd Dec.—Society of Arts, at 1; Geological Society, at 8.

Thursday, 23rd Dec.—Society of Antiquaries, at 8.30.

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## LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 25TH DECEMBER, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; Ro Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

*Monday, Dec. 20th.*

LODGES.—Grand Masters, F.M.H.; British, F.M.H.; Emulation, Albion Tav., Aldersgate-st.; Felicity, London Tavern, Bishopsgate-st.; Tranquility, Radley's Ho., Bridge-st., Blackfriars; Panmure, Balham Ho., Balham; Whittington, Anderton's Ho., Fleet-st.; Royal Albert, F.M.H.; Eclectic, F.M.H.

*Tuesday, Dec. 21st.*

Board of Gen. Purposes, at 3.—LODGES.—Mount Lebanon, Bridge House Ho., Southwark; Eastern Star, Ship and Turtle, Leadenhall-st.; Cadogan, F.M.H.; Salisbury, 71, Dean-st., Soho.—CHAPTER.—Enoch, F.M.H.; Mount Sinai, Anderton's Ho., Fleet-st,, Industry, F.M.H.

*Wednesday, Dec. 22nd.*

Lodge of Benevolence, at 7 precisely.—LODGES.—Mount Moriah, F.M.H.; United Pilgrims, Horns Tav., Kennington-park; High Cross, White Hart Ho., Tottenham Station.

*Thursday, Dec. 23rd.*

House Com. Fem. School, at 4.—LODGES.—Prosperity, Guildhall Coffee-house, Gresham-st.; South Middlesex, Beaufort House, North-end, Fulham.

*Friday, Dec. 24th.*

House Com. Boys' School.—LODGES.—Universal, F.M.H.; Fitzroy, Hd. Qrs. of the Hon, Artil. Comp., London.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

*Monday, Dec. 20th.*

Prosperity, Gladstone Tav., Bishopsgate-st.; Temple, Old George St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd., Deptford; Old Concord, Turk's Head, Montcombe-st., Belgrave-sq.; Sincerity, Railway Tavern, London-street; St. James's Union, Swan Tavern, Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; Westbourne, the Grapes, Duke-st., Manchester-sq.; High Cross, White Hart Ho., Tottenham; Tower Hamlets Engineers, Duke of Clarence, Commercial-rd., East; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill.

*Tuesday, Dec. 21st.*

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; British Oak, Silver Lion Tavern, Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-street; New Wandsworth, Freemasons' Ho., New Wandsworth; Robert Burns, Surrey Stores, Upper St. Martin's-lane; Rose of Denmark, George Ho., Aldermanbury; Mount Sion, White Hart, Bishopsgate-st.

*Wednesday, Dec. 22nd.*

Confidence, Railway Tav., London-street; Merchant Navy, Jamaica Tav., West India Docks-rd., Poplar; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro' Castle Tavern, Peckham Rye; Pythagorean, Prince of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, Dec. 23rd.*

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, Berkeley-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Thatched House Tav., 9, Red Lion-st.; Royal Oak, Royal Oak Tavern, Deptford.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

*Friday, Dec. 24th.*

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Unions (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tavern, Kennington; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury.

PROVINCIAL.

DORSET.

*Mon.*, WIMBORNE MINSTER.—Lodge: St. Cuthberga, Crown Inn, Wimborne.—SHERBORNE.—Lodge: Benevolence, Town Hall.

LANCASHIRE (EAST).

*Mon.*, MANCHESTER.—Lodge: St. George, F.M.H.—HEATON NORRIS.—Lodge: Egerton, Chapel House Inn.—*Tues.*, WHITEFIELD.—Lodge: Merit, Masonic Arms Inn.—LITTLEBOROUGH.—Lodge: Benevolence, Red Lion Ho.—BURNLEY.—Lodge: Silent Temple, Cross Keys Inn.—*Wed.*, HEYWOOD.—Lodge: Naphthali, Ma. Ro., Market-place.—WHITWORTH.—Lodge: Keystone, New Inn.—NEWCHURCH.—Lodge: Tranquility, Boar's Head Inn.—DENTON.—Lodge: Duke of Athol, Nottingham Castle Inn.—RUSHOLME (near Manchester).—Chapter: Callendar, Public Hall.—*Thurs.*, MIDDLETON.—Lodge: Imperial George, Assheton Arms Ho. SALFORD.—Lodge: Harmony, F.M.H.—BOLTON.—Lodge: St. John, Three Tuns Inn, Moor-lane.—BLACKBURN.—Lodge, Fidelity, White Bull Ho., Church-st.—HASLINGDEN.—Lodge: Commerce, Commercial Inn.—SMALLBRIDGE.—Lodge: Probity and Freedom, Bull's Head Inn.—BACUP.—Chapter: Strength, Green Man Ho.—BLACKBURN.—Chapter: Perseverance, Old Bull Ho.

LANCASHIRE (WEST).

*Mon.*, BLACKPOOL.—Lodge: Clifton, Clifton Arms and Pier Ho.—LIVERPOOL.—Chapter: Jerusalem, M.T.—*Tues.*, WIGAN.—Lodge: Antiquity, Royal Ho., Standisgate.—BARROW-IN-FURNESS.—Lodge: Hindpool, Queen's Ho., Hindpool.—*Wed.*, LIVERPOOL.—Lodge: St. George Adelphi Ho., Ranelagh-pl.—GARSTON.—Lodge: Harmony, Wellington Ho.—LIVERPOOL.—Lodge: Derby, M.T.—ORMSKIRK. Chapter: Unity and Perseverance, Wheatsheaf Inn.—*Thurs*: LIVERPOOL.—Lodge: Downshire. Royal Mersey Yacht Ho. Chapter: Sacred Delta, M.T.—*Fri.*, LIVERPOOL.—Chapter: Sefton, M.T.

OXFORDSHIRE.

*Mon.*, BANBURY.—Lodge: Cherwell, Red Lion Ho:

WARWICKSHIRE.

*Mon.*, COVENTRY.—Lodge: Trinity, Castle Ho.—BIRMINGHAM.—Lodge: Bedford, Ma. Ro, Newhall-st.—*Tues.*, BIRMINGHAM.—Lodge of Lights, Hen and Chickens Ho.—WARWICK:—Lodge: Unity, Warwick Arms Ho.—*Thurs.*, NUNEATON.—Lodge: Abbey, Newdegate Arms.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies (and there are, doubtless many), are respectfully requested to communicate the same to the Editor at the Office, No. 19, Salisbury-street, Strand.]

## TO CORRESPONDENTS.

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

W. H. M.—Your kind offer is thankfully accepted.

J. C.—The whole of the 4to series of the MAGAZINE can be obtained either in volumes, parts, or numbers, at the Publishing Office.

T. B.—The report will be inserted, but *minus* that part relating to the opposition, as, in all cases, we do not consider it advisable to make public any little differences which occur in lodge meetings, when such unfortunately occur.

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*LONDON, SATURDAY, DECEMBER 25, 1869.*

## MASONIC INSUBORDINATION IN CANADA.

From an official circular issued by the Secretary of the Grand Lodge of Canada, we regret to hear that an *emeute* has broken out among some of the members of the fraternity working under that jurisdiction, and that the malcontents are making efforts to establish a second Grand Lodge in that colony.

We are glad to to perceive that the authorities are taking decided and resolute steps to stamp out the rebellion, which can scarcely flourish if "left out in the cold," and we sincerely hope that the neighbouring Grand Lodges in the United States will not accord them any support by acknowledging them as legitimate. Of our own adjoining colonies we entertain no doubt that their action will be united, and that they will, with one accord, refuse to hold any communication with these rebellious spirits. We append a copy of the circular referred to :—

"Grand Lodge of A. F. and A. M. of Canada, G. Secretary's Office, Hamilton, October 25, 1869.

"*To the M. W. Grand Master, Officers, and Brethren of the Grand Lodge of*———:

"M. W. Sir and Brethren,—I have the honour, by command of the M.W. the Grand Master of the Grand Lodge of Canada, to bring to the notice of your Grand Lodge the existence of a rebellious and seditious movement by certain malcontent brethren in the province of Quebec, with the object and aim of establishing a second Grand Lodge within our territorial jurisdiction, the supreme control over which has been recognised and accorded to this Grand Lodge by every Grand Lodge in the world.

"These rebellious brethren, many of whom are under suspension, called a convention, which met in the city of Montreal on the 25th instant (at which the public prints report there were about twenty lodges represented, less than one-half of the lodges in that portion of our jurisdiction—and two of the lodges mentioned had been suspended for the contumacious conduct of it members), and formed a so-called Grand Lodge, electing officers, &c., &c. In the same report it is reported that Bro. J. H. Graham, of Richmond, was elected Grand Master, and Bro. Edson Kemp, of Nelsonville, Grand Secretary, &c. Doubtless the pretended organisation will shortly make application to your M. W. Grand Lodge for recognition, counsel, and support. The Grand Lodge of Canada is preparing a circular which it is intended shall be sent to all the Grand Lodges with which it is in friendly and fraternal correspondence, containing full and complete information in regard to this most unmasonic and unconstitutional movement, and pending its reception, I am to express the hope that your Grand Lodge will in no manner accord a recognition to this irregular and clandestine organisation.

"I have the honour to remain, your obedient servant and brother,

"Thomas B. Harris,
"G. Sec. Grand Lodge of Canada."

"United we stand, divided we fall," is an old adage and a true one; and to nothing does it apply more emphatically than to Masonry, as it is only by fraternal union that its mighty works have been accomplished, and it is by union only that its influence can be extended.

Prompt measures should decidedly be taken to suppress the least sign of insubordination, and we have full confidence that the officers at the head of the Grand Lodge of Canada, although comparatively new to their important and responsible duties, will, tempering justice with mercy, mete out condign punishment to those who have ruthlessly attempted to destroy that harmony which should always exist amongst Freemasons.

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## THE LODGE OF GLASGOW ST. JOHN.

By Bro. W. P. Buchan, P.S.W. No. 3 *bis*, and Grand Steward, Grand Lodge of Scotland.

(*Continued from page* 484).

"At Glasgow and within the Trades' Hall the 30th August 1833. Convened, Deacon Taylor, and a great number of members of the Incorporation of Masons, and also of the Freemen Operative St. John Lodge, being an adjourned meeting from last night. It was stated that the resolution of the last meeting had been communicated to Dr. Cleland, and a letter from the Dr. was produced and read to the meeting, from which it appears that the lodge will not be allowed to occupy the place formerly assigned to them on occasions of a similar description.

"The meeting having taken into consideration what ought to be done in the circumstances, agree that the lodge shall proceed to the High Church from their place of meeting, and endeavour to assert their rights, which if not attended to, they should leave the High Church, and proceed down the town in a separate body. The meeting appoint Messrs. Smith, Torrance, and Salmond, to wait on Dr. Cleland, and the Lord Provost to remonstrate with them on the impropriety of not allowing the lodge to occupy the place formerly assigned to them, on similar occasions."

"At Glasgow and within the Trades' Hall the 2nd Sep. 1833. Convened the Depute Master, and a number of the members of the lodge, the whole having been warned to attend as was verified by the Officer. Messrs. Smith, Torrance, and Salmond, the Committee appointed at last meeting to wait on Dr. Cleland, and the Lord Provost, to remonstrate with them, on the impropriety of not allowing the lodge to occupy the place formerly assigned to them on occasions of a similar description, reported that they had done so, and that in consequence it had been arranged that the lodge was now to fill the place in the procession which they had formerly occupied on similar occasions. Bros. Andrew Philip and Archibald Salmond were initiated members of the lodge, and Bro. George Dick entered as an Apprentice, they respectively having paid their entry monies." There is added in pencil "The meeting adjd. till to-morrow morning at a quarter to ten o'clock forenoon."

The next minute on same page is dated 29th April, 1842, leaving another blank for several years. It says, "At a meeting of Builders and others called for the purpose of taking into consideration the propriety of increasing the members of St. John Freemen Lodge, preparatory to laying the foundation stone of the new Lunatic Asylum. The Deacon, Collector, a number of the Masters,* and members of the Incorporation of Masons were present.

"Deacon York in the chair.

"The following parties expressed a wish to become initiated into Saint John Freemen Lodge viz., Messrs. John Christie, James Neilson, David M'Connochie, Charles Wilson, Robert Cruickshanks, Alexander Hardie, John Buchanan, Robert Craig, Andrew Izett, Deacon York.†

"The following parties expressed a desire to become members of said lodge, viz., Messrs. James Hamilton, James Cruickshanks, and Alexander Young, The meeting appoint the Deacon and Messrs. Laurie, Philip M'Guffie, Dalziel, and Wm. Broom as a committee to wait on Dr. Rattray, in order to make arrangements for the procession at laying the foundation stone of the new lunatic asylum.

"The following parties, viz., Messrs. Wilson, Hamilton, Buchanan, and Minto were thereafter appointed as a committee to examine the clothing belonging to the lodge, and to report to a meeting to be held on Tuesday, the third instant, at seven o'clock."

"At Glasgow, and within the Trades Hall there, the third day of May, 1842. Convened the Deacon, Collector, and a number of Masters and members of the Incorporation of Masons as to increasing the number of members of the Glasgow Freemen St. John's Lodge. The following parties expressed their willingness to initiate into the Glasgow Freemen St. John's Lodge, viz., Messrs. James Minto, Thomas Brownlie, William Neilson, James M'Guffie, and James Fyfe. The following parties expressed a wish to be made

* Masters here means master builders or members of the master court, not possessors of the Master *degree*. It will also be observed that now and since 1829 none of the minutes are signed.

† From Deacon York being "in the chair" we would be apt to suppose that he was already a member of the lodge, yet such could not be the case when we see him included amongst the list of new initiates, which "initiation" here, however, seems to simply mean *affiliation*, and, as per roll book, it is said that William York was affiliated on May 9th, 1842, his mother lodge being, it is there stated, "St. Bride's, Douglas," while Robert Cruickshank is said to hail from Lodge Keith, Peterhead, and Robert Craig from Lodge Thistle and Crown, Neilston.

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members of the lodge, viz., Robert Philip. It was stated by Mr. Broom that the Grand Lodge had requested that twelve of the members of the St. John's should act as the operative part of the Grand Lodge. It was stated on behalf of the committee appointed to examine the clothing, &c., that such of them as had been discovered and necessary had been put into the hands of tradesmen to be renewed. It was then agreed that the lodge should be opened on Monday evening at seven o'clock for initiating the parties, members of other lodges,* and at half-past eight for admitting new members; and the Collector and Messrs. M'Guffie, James Scott, and Buchanan are appointed as a committee to fix upon the place of meeting. Dr. Rattray to be warned at seven, so soon as the place of meeting is fixed."†

"At Glasgow, ninth of May, 1842. At a meeting of the Freemen St. John's Lodge. Present: The Grand Master, other Office Bearers‡, and a number of members. The following parties were initiated (or) affiliated,§ viz., William York, James Fyfe, — Buchanan, Thomas Brownlie, John Cochrane, Robert Craig, John Watt, Walter Baird, Robert Cruickshanks, and Robert Fyfe, Treasurer. The sum of £3 7s. 6d. paid to him, received for initiating members. Brothers Neilson and Jaffrey were also initiated, and paid to the Treasurer 7s. 6d. each. James Hamilton, Robert Philip, Jas. Cruickshank admitted. Their entry 15s. each paid to the Treasurer."‖

(*To be continued.*)

## HOW I SPENT MY FIVE WEEKS' LEAVE.

*Being a Journal kept during an Excursion to Syria and Palestine in the month of May*, 1868.

(*Continued from page* 468).

LEAVE MALTA—UPPER BETHORON TO JERUSALEM.

Next day we mount at 7 a.m., and ride through the most peculiar, wild country; deep ravines, and an apparently endless succession of mountains presenting themselves; no sooner have we descended one, than we come to another. It is oppressively hot riding down these "wadges" or deep water-courses. This is part of the wilderness of Engedi. At last we arrive at the plain of the Jordan, bounded by the blue mountains of Moab, which extend up the far side of the Jordan valley, till the eye loses sight of them in the hazy distance. On our right, the Dead Sea soon bursts upon our sight, with a thick mist rising from it, owing to the great heat, which is due in great measure to the extraordinary depression, for it is 1,300ft. below the level of the Mediterranean; the sea is about as deep again, so the bottom of the Dead Sea is 2,600ft. below the level of the Sea; then again, as the mountains all around are so high, no refreshing, cool breeze can get in. The Dead Sea has been much belied; it appears a beautiful blue lake, of clear crystal water, and as for the fiction of birds being unable to cross it, I myself saw an old crow sailing over as gaily as possible; but it has an unspeakably desolate look; bo boat on its surface, no sign of life or cultivation on its shores; all sterility and death-like solitude. We ride down to the north coast, and taste the water, which is acrid to a degree. I should like to bathe, but as it is mid-day, the sun is fearfully hot, also no place where one can get the least shade to dress in, it would be dangerous. A good gallop over the plain brings us in about an hour to the banks of the Jordan. It is a fine river, but disappointed me, as I expected to see a *clear* stream. It is about the colour of cream, or rather of "milk and honey." No marvel that Naaman thinking of the beautiful streams of the Lebanon, should say, "Are not Abana and Pharphar rivers of Damascus better than all the waters of Israel?" The heat, in crossing the plain, has been such, that I feel ready to drop, and there is no real shade to be got, only a tangled brake, and a few thin silver poplars on the banks; however, we make an awning with railway wrappers, under which we lie and pant, drinking gallons of water or lemonade, the supply of both of which we exhaust, and have to come down to the muddy water of the sacred stream. After lunch we bathe in the river, at the spot where the Pilgrims bathe on Easter Tuesday. A strange sight it must be! these thousands of enthusiastic Pilgrims, who have come from all parts of Europe and Asia, rushing into the stream; most of them bathing in white dresses which are afterwards kept for

*If the "parties" were already "members of other lodges," they needed not to be "initiated," although they might be *affiliated*.

† Dr. Rattray wonld therefore be to do the work.

‡ The "Grand Master" here simply means the R.W.M.

§ "Initiated" has been written originally, but it has been scored over, and "affiliated" put in.

‖ Those who paid "entry 15s." would be the initiates as we generally understand the term; while those paying 7s. 6d. for "initiation" would be those who were *affiliated* as we would understand it.

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their shrouds. I take my "seven dips" in the shape of as many "headers" from the bank, and fill my bottle with water to take away as a curiosity. It must have been somewhere near here that the Israelites passed over, as we are told that it was "right against Jericho." (See Joshua III. and IV.) Here were these rapid waters thrice divided; 1st when the Israelites passed over; 2nd when Elijah passed over, and was taken up to Heaven; 3rd when Elisha returning, smote the waters with the mantle of Elijah, saying, "Where is the Lord God of Elijah." Somewhere near this place was our Lord baptised. Here was Naaman cured. This is the harvest season, and as we are told that "in time of harvest, Jordan overfloweth all his banks," so it has been doing very recently, as some foot's depth of alluvial mud over all the ground near the banks can testify; this mud gets dried and cracked all over at the top, and thus forms a treacherous crust, which will bear your weight for some time, and on a sudden let you in when you least expect it. I got thus caught in a deep place, and floundered out in an awful mess, having been up to my knees in soft ooze, and one spur lost! I am wonderfully refreshed by my bath, which was delightful after the intense heat. The stream is so rapid that we cannot swim across, and there is a strong back-water near the shore, as the river takes a sharp bend here. We mount and ride at a sharp canter over the plain to Jericho. It is so hot that the perspiration drops off my face. We see a good many partridges, doves, and other birds, and soon find the plain studded with bushes and trees of the thorny kind, of which, it is said, our Lord's crown of thorns was made. I taste the little apples that grow on them, and which are by no means bad in appearance and flavour, resembling baked apples of an infinitessimally small kind. We pass the site of ancient Jericho, of which nothing remains but a few mounds. Here some sickly looking Fellahim Arabs are reaping their corn, while at the same time the women are busy threshing it, which they do by squatting on a stone pavement, and beating the ears with a stone which they carry in one hand, holding the corn with the other. We see women grinding corn by hand in couples in the most primitive manner, reminding one of the "two women grinding at the mill."

Crossing a babbling stream we reach our camp, which is close to the ruins of Herod's palace, and and is on the site of new Jericho, of which however no more remains than of the ancient one. I get my sponge and towel, and go and sit in the stream to cool. After dinner, our Arab Guards entertain us with a heathenish sort of dance and a chant, monotonous and wearying. Rising at 5 next morning (May 9), I have a charming bath, finding a waterfall in the stream, under which I sit in the basin it has formed in the rock, and let the water pour over me. At 7.30 punctually we are in the saddle and immediately commence mounting the hills, and very glad we are to breathe the fresh mountain air again and leave the stifling plain. One of the camp followers has been bitten by a venomous snake which he found under his pillow, and foolishly handled. His arm swelled so badly that he had to be sent off to Jerusalem, and we heard afterwards that the poor fellow died. An uninteresting clamber brings us to Deir-Duwan, a flourishing village, about two miles from Bethel. Here we lunch under the shade of a large olive. The villagers cluster round us as we lie smoking under the tree. They are good-looking men enough, but do not seem overburdened with brain. The women are all at work out in the fields. These fellows are all busy twisting queer balls of wool, suspended by a string; a mode of spinning, I believe, and this appears to be their only amusement or work. These athletic fellows doing such effeminate work reminded me of Hercules when enslaved by Omphale. We noticed one who did nothing, and were told he was the priest, so we told him to read the Koran. Off he goes, returning with an old tattered book, and squatting down and swaying his body to and fro, he commences to intone it in a clear voice, giving us a whole chapter, after which he receives a Bakshish.

When the baggage comes up, we give ithal an hour's start, and then follow. We soon get to Bethel, now only a group of mud huts among old ruins. We encamp close to the well, out of which Abraham and Jacob must have so often drunk, and Sarah and her maidens drawn. Our camp is on a charming piece of green turf, and within the walls of what must once have been a large reservoir. I go to visit the remains of a Christian church, which had two small towers, and was built within the foundations of a larger building. This was probably some sacred site, possibly that of the sanctuary. Here was it that Jacob slept, when fleeing from Esau, with a stone for his pillow, when he dreamed his well-known

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dream of the ladder, and received that gracious promise, "In thy seed shall all the families of the earth be blessed." Well might he cry out on wakening, "How dreadful is this place; this is none other than the house of God." Hence the name Beth-el, afterwards changed by the gross idolatry of Jeroboam into Beth-aven (House of Idols) Hosea x. 5, 8. Truly the prophecy of Amos has been fulfilled, "Bethel shall come to nought." (Amos v. 5).

Rising at four, and breakfasting at five, we are in the saddle before six; and after a lovely ride through the best cultivated valley we have yet seen, but which bears an ill name for murders and robberies, we turn off to the right to visit Shiloh, where we find a ruined building of which little is standing except the doorway, the upper part of which has some apparently Roman ornamentation of two chaplets with an urn between them. An Arab woman, who is watering some spinach, is very abusive, and takes up stones to throw at us. After an hour or two more riding, in which we gather quantities of honeysuckle and other flowers, we reach a magnificent spreading evergreen oak, under which there is abundant shade for ourselves and twelve horses. Here we have morning prayer, as it is Sunday, and then lunch. Natives gather round us, and among them we notice one little girl with a heavy string of coins tied on her head, the usual female ornament here. To our suprise we are told that she is married! We inquire her age, and are told seven! I ask how many children she has, but am told that she is a bride! It appears that here a man may marry as many wives as he can afford to buy, and as female children are sold, a man with a "long family" makes it pay. Our guide told us a story of a man who marrien ten wives! At last he got one child with one leg and one eye!! We now ride through a long valley of waving corn, the hills on each side being dotted with occasional villages, which here have to be fortresses too, as they are perpetually at feud with one another.

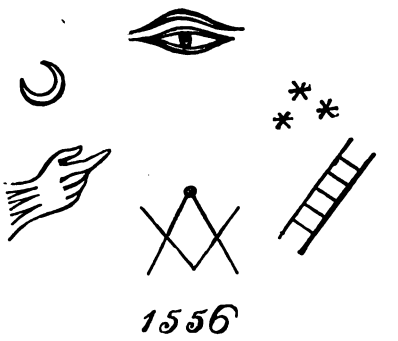
(*To be continued.*)

## MASONIC NOTES AND QUERIES.

### NETHERLANDS F.M.

The Annual Calendar for Netherlands Freemasons for 1869 (Jaarboekje) is just out at the Hague. The price is 2s.—NOTA.

### GLASGOW CATHEDRAL.




The above emblems are slightly cut upon the stone sill inside of second window on south side of the choir in Glasgow cathedral. Although the date 1556 is given, I am not inclined to believe they were cut then for three reasons:—

1. That was *before* Archbishop Beaton had left the city, consequently few masons would have cared about cutting and carving inside a Roman Catholic cathedral while its head was still at hand.

2. It is more likely to be no older than the first half of the 18th century, whatever less.

3. There are a great many initials and names, also other irrelevant matter cut upon the sills of the adjacent windows, all done, I believe, comparatively recently, many, no doubt, a few years ago, when the cathedral was being "restored." The modern Masons in this case having very little sympathy with the work of their predecessors, as can easily be seen.

Towards south side of Lady Chapel stands a monument to Archbishop Law, who died in 1632. There is carved upon it the skull and crossbones, and resting upon the skull is a winged hourglass, and above it again is a weighing beam, with a weight suspended from each end, while on each side of the skull are three stalks of full-eared wheat. The mention of the skull reminds me of those fine lines by Lord Byron, viz.,—

> "Is that a temple where a God may dwell?
> Why even the worm at last disdains her shatter'd cell!
> Look on its broken arch, its ruin'd wall,
> Its chambers desolate, and portals foul:
> Yes, this was once Ambition's airy hall,
> The dome of Thought, the palace of the Soul:
> Behold through each lack-lustre, eyeless hole,
> The gay recess of Wisdom and of Wit,
> And Passion's host, that never brook'd control:
> Can all saint, sage, or sophist ever writ,
> People this lonely tower, this tenement refit?"

The above is found in Canto II. of "Childe Harold's Pilgrimage." Poor Byron! highly gifted, but unfortunate, he was. He, of all men, needed the firm anchor of a sure faith, but it seems to have been continually slipping from his grasp. Yet who shall judge what was going on in the inmost recesses of his heart? Peace to his ashes, and shame to the prattling woman who disgraces her sex by soiling her hands with infamy! Long may the Masonic fraternity keep up the idea, "Nor a woman under any pretence whatever." Amongst the gravestones lying around the cathedral, at about twenty yards west by south of south-west corner of Blackadar's crypt, there is a stone with the effigy of a bishop carved *in relievo* upon it. It is 6ft. 5in. long by 2ft. 3½in. broad, and 8in. thick. Around

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the edge, that is on the thickness, there is some curious antique carving. I do not know if there be anything in the idea or not, but it has struck my fancy that this stone may have, at one time, lain inside the cathedral, within what is known as "St. Mungo's shrine," in the crypt; but after the Reformation it had been displaced. This shrine was enclosed by four beautiful stone pillars, with a fine groined arch above, the boss in centre of which represents a wreath of some sort of leaves which I could not distinguish. A gentleman mentioned he considered them to be oak leaves, but I cannot say. In centre of wreath are fishes, with the tail of the one in the mouth of the other. I could not distinguish them quite as clearly as I should have liked for want of a ladder. The shrine seems to have been beautifully painted, as there are still some remnants of the paint left. The capitals of the pillars, however, are sadly mutilated. It was, perhaps, rather childish conduct of the Reformers to wreak their vengeance on the defenceless stones. If the furniture did not please them, they might have been content with making a bonfire of it, without also smashing the house. They might have cleaned it without breaking it; just as a Protestant church now worships in the choir none the less earnestly that it is still in a good state of preservation. However, the character of the worship is of more importance than the character of the building and the teaching of the simple Gospel by honest, truehearted, and clear-headed men, far more honouring to God and useful to man than all the worthless pomp and pageantry exhibited by the vanity of those who, forgetting the *example* set by their Lord and Master, and seemingly unconscious of the fact that the age of *show* is past, and the era of *work* began. Let the people once begin to think in a common sense manner, and clear eyes of the dust so long thrown into them, and no amount of tinsel can thereafter pass for gold.—W. P. BUCHAN.

### THE TEMPLARS AND FREEMASONRY.

I wish I coald agree with the "Student," at page 450; but I regret to say that, with much inquiry, I am unable to concur in his half-expressed opinion, and am obliged to "go into the same lobby" with "Historicus." I gather from "Student's" communication that he has not met with the form of reception of the early Templars. If this be so, he will find it in a little book called, "The Secret Societies of the Middle Ages, published by C. Cox, 12, King William-street, Strand, 1848. It is to be found in other books, but this is the one which first occurs to me. I shall be obliged if "Student" will kindly say what is the *evidence to prove* that the secret ritual of the operative Order was known to, and more or less directed by, the monastic Orders? I assume that he here means the orders of knighthood which had a monastic constitution. At the conclusion of his letter, "Student" makes a slight allusion to the Order of St. John, and refers to a communication in "Notes and Queries" some years since, from the American consul, said to be to the effect that "no one but a Freemason could understand the archives" preserved at Malta. I have been a reader of "Notes and Queries," but I do not remember this statement. I recollect, perhaps, two letters from the American consul (the late Mr. Winthrop, who died about six months since); but if I am right, I think they only went so far as saying that the Masonic emblems are plentifully found in the architectural ornaments of Malta. That the most valuable archives preserved in the library at Malta can be perfectly well understood by others than Freemasons is attested by the very interesting return of Hospitaller Lands made to the Grand Master at Malta by Prior Philip de Thame (Grand Prior of England 1335), published by the Camden Society, as well as by the labours of Colonel Whitworth Porter, and the researches of the late Sir Luigi Vella, G.C.M.G., *LL.D*, the accomplished librarian at Malta, who died recently. Possibly some Templars may have been admitted to the operative Masonic Order, as many gentlemen have been admitted to various operative guilds at different periods, and probably many Knights of St. John may have been initiated in the same manner. One writer says, "The Grand Master of the Order at Malta caused the Bull of Clement XII. to be published in that island, and forbade the meetings of the Freemasons. On this occasion several knights and many citizens left the island, and in 1741 the Inquisition pursued the Freemasons at Malta. The Grand Master proscribed their assemblies under severe penalties, and six knights were banished from the island in perpetuity, for having assisted at a meeting." There was no secret reception of the Knights of St. John; There was and is a ceremonial, but not of the character of a secret reception. Most of it may be seen in the newspapers once a year, when receptions take place in the cathedral at Berlin. It is also in use in all the existing branches of the venerable Order of St. John. —LUPUS.

### SOLOMON—ZERUBBABEL.

A brother at Manchester asks two questions—1st, Was true Freemasonry possible amongst the Jews in the days of Solomon? Next, Was it possible amongst them in the days of Zerubbabel? My answer to the first question is, No. My answer to the second question is, Yes.—CHARLES PURTON COOPER.

## CORRESPONDENCE.

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

## SOCIETIES OF FREETHINKERS IN ITALY.

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

Dear Sir and Brother,—The societies of Freethinkers in Italy are not societies of Freemasons, as it has lately more than once been asserted. The following account of societies of Freethinkers in Italy is taken from a note to a paper by Professor Delpino, of Florence, on the Darwinian Theory of Pangenesis which will be found in *Scientific Opinion*, Oct. 13th, 1869:—

"We live in times when, by an incredible deficiency of judgment, we see acted the strangest things that it is possible to imagine. There have sprung up here and there in Italy so-called *Societies of Freethinkers*. Now, to be admitted into one of these congregations, one of the most highly applauded titles is the profession of the crudest materialism, or of that system which leads directly to the absolute negation of liberty and thought—that is to say, farewell to the two elements which constitute the very idea of a true Freethinker.

Yours fraternally,
CHARLES PURTON COOPER.

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# THE MASONIC MIRROR.

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

## MASONIC MEMS.

TYLERS of Lodges, Janitors of Chapters, Equerries of Encampments, &c., in England, Scotland, and Ireland, are requested to forward their names and addresses to the Publisher of THE FREEMASONS' MAGAZINE, so that a complete Register and Directory may be compiled.

THE M.W.G.M. has granted a warrant for a new lodge to be called the Great Northern Lodge (No. 1,287), to be held at the Great Northern Hotel, King's Cross. The consecration will take place early in January. Bro. Samuel Webb, P.M. 193, is the W.M. designate.

HAMILTON.—Bro. Robert Nisbet, of Lodge Hamilton (No 233), has been appointed Senior Warden of the Provincial Grand Lodge for the Middle Ward of Lanarkshire.

THE Lodge of Science (No. 437), hitherto meeting at the Red Lion Inn, Bourton, in the province of Dorset, is now removed, by the sanction of the proper authorities, to the town of Wincanton, in the province of Somerset. The meetings are to be held on the second Thursday in each month, at the National Schoolroom.

# Craft Masonry.

## ENGLISH CONSTITUTION.

## METROPOLITAN.

JORDAN LODGE (No. 201).—This lodge, held at the Freemasons' Hall, met on Friday, the 17th inst. There were present Bros. Shepherd, P.M., as W.M., in the absence of Bro. Martin, W.M.; Smith, S.W.; P. Robinson, J.W.; Lawrence, J.D.; F. B. Davage, I.G.; E. Spooner, P.M. and Sec.; J. Sheen, P.M.; M. Arliss, P.M.; R. Watts, P.M.; J. Robinson, P.M.; J. Dyer, P.M.; B. J. Jeffery, P.M. The business of the evening included the passing of Bro. Wm. Jas. Wetenhall, who answered in a most perfect manner the usual questions previously put to him by the W.M., the ceremony of passing being worked by Bro. Shepherd, P.M. The election of W.M. then took place, when Bro. F. Smith, S.W., was duly elected W.M. Bro. Revatts was re-elected for the 13th time Treasurer, and the audit was fixed for the meeting in January. Bro. Riley was re-elected Tyler. The business being concluded, the brethren adjourned to banquet, at which Bro. Shepherd, P.M., presided; after which the usual toasts, loyal and masonic, were introduced by the acting W.M. in the most appropriate style. The health of his Royal Highness the Prince of Wales, P.G.M., was given with marked feeling by all, after the eloquent observations from the chair. Bro. Miles, a visitor from the Lodge of Confidence, added very much to the pleasure of the evening by his excellent songs. Bro. Wetenhall, a Fellow Craft, also displayed great vocal power, and gave much promise of becoming an acquisition to the lodge and to the Craft. Bro. F. Smith, the W.M. elect, who is a P.M. of a provincial lodge, spoke of his being honoured by the appointment to the office of W.M. in this his mother lodge, and promised to carry out the duties to the satisfaction of all. He resided in the country, but, notwithstanding it would cost him a day's journey, he would be at his post, as heretofore. Bro. Spooner, the Secretary, was deservedly complimented by the W.M. for his efficiency. Bro. Robinson, P.M., in returning thanks for the toast to the Treasurer, Wine Steward, and Master of the Ceremonies, also observed in eulogistic terms on the satisfactory manner in which the duties of the secretary were carried out, as well as to the services of the Treasurer, Bro. Watts, P.M., who for 13 years had husbanded the lodge funds, and faithfully applied them to charity whenever he found the lodge could permit him to do so—a course he always advocated. Bro. Peter Robinson, S.W., returned thanks for the other officers, who he said were determined to uphold the reputation of the lodge by endeavouring to follow the footsteps of those brethren who had preceded them in office.

## PROVINCIAL.

### DEVONSHIRE.

TOTNES.—*Pleaides Lodge* (No. 710).—The monthly meeting was called for 5 p.m., at the Masonic Rooms, on Thursday, December 16th, soon after which hour the lodge was opened by Bro. John Heath, P.M., assisted by Bros. Dr. Hopkins, acting as P.P.M.; Cuming, S.W.; Watson, P.M., as J.W.; Seccombe, Sec.; Fawle, as S.D.: Dr. F. Hains, J.D.; J. Hains, as I.G.; Taylor, Org. There were also present, Bros. Bodley and Foot as visitors. The minutes of the previous meeting were read and confirmed. The acting I.P.M. read a letter he had received from the W.M. apologising for his absence under very pressing circumstances, and requesting Bro. J. Heath, and himself to supply his place between them. Bro. Niner now entered and took his chair as J.W. A ballot was taken for Mr. T. E. Dyer as a candidate for initiation, which proved in his favour, after testimony as to eligibility had been given by several members. The lodge having been opened in the second degree by Bro. J. Heath; Bros. Elliott, Colden, and Woolridge, were examined, entrusted, and dismissed for preparation. The lodge was opened in the 3rd degree, and the above-named Fellowcraftsmen were re-admitted and raised to the sublime degree of M.M., the charge and lecture being necessarily postponed. The traditionary history was given by Bro. Heath, and the working tools explained by the J.W. The lodge was closed in the 3rd degree, and then resumed in the 1st. The W.M.'s chair having been taken by Bro. Dr. Hopkins, P.M., Bro. H. Presswell, was admitted, examined as to his proficiency, and entrusted. The lodge was resumed in the 2nd degree. While the candidate was being prepared, Bro. Dr. Hopkins explained to the brethren the circumstances under which he again occupied the W.M.'s chair during the time that he was giving assistance in the ceremonies. On the re-admission of the candidate, he was duly passed to the degree of Fellowcraftsman, the J.W. explaining the working tools. The lodge having been resumed in the 1st degree, Mr. T. E. Dyer was admitted properly prepared, and duly initiated as an E.A. by Bro. Dr. Hopkins, the working tools being as before explained by Bro. Niner, and the charge given by Bro. J. Heath, who resumed the chair, conducted the remainder of the business, and finally closed the lodge at a quarter past nine.

### DURHAM.

DURHAM.—*Marquis of Granby Lodge* (No. 124).—On Tuesday evening, the 7th inst., a regular meeting of this lodge was held in the New Freemasons' Hall. The lodge was opened at seven o'clock by the W.M. Bro. A. Rowlandson, assisted by the usual officers. Amongst the brethren present were: Bros. W. Stoker, P.M.; W. Brignall, P.M.; W. R. Fitzgerald, P.M.; W. A. Malcolm, P.M.; T. Jones, P.M.; G. Canney, *M.D.* P.M., No. 1,121; W. Brignall, jun., W.M. No. 1.274; W. A. Blackett, J. Young, E. Hefferman, J. Gray, W. Coxon, J. J. G. Strong, E. Stone, &c., &c. After the minutes of the previous meeting had been read and confirmed, Bros. G. P. Reid and W. C. Allan were passed to the second degree, and subsequently Bro. J. H. Turner was raised. After these ceremonies were concluded, the election for W.M., Treasurer and Tyler for the ensuing year was proceeded with, the following being the result, viz.: For W.M Bro. W. C. Blackett, 38 votes; A. Rowlandsen, W.M. 8 votes and J. Young, 2 votes. The W.M. declared Bro. Blackett to be duly elected, and the result was hailed with every manifestation of satisfaction. For Treasurer and Tyler Bros. J. Raine and J. Carter were respectively elected. Two propositions for initiation and one for joining having been made, the lodge was closed in due form, and the brethren adjourned to the banqueting hall where the remainder of the evening was spent.

CHESTER-LE-STREET.—*Earl of Durham Lodge* (No. 1,274).—On Wednesday evening, the 8th inst., a regular meeting of this lodge was held under the presidency of the W.M., Bro. W. Brignall, jun., assisted by Bros. R. Linton, P.M.; S. W. T. Robson, J.W.; A. Harkness, Sec.; J. Gray, S.D.; J. Archbold J.D.; W. Coxon, I.G. Amongst those present were: Bros. W'

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C. Blackett, W.M. elect, No. 124; J. Burnip, &c., &c., &c. Visitors: W. R. Fitzgerald, P.M. and P. Prov. G.S.D.; T. W. Hearon. The minutes having been read and confirmed, and the ballot taken for several persons for initiation, Bros. T. H. Murray, J. A. Jackson, J. Stevenson and R. F. Gibson were raised. Bro. Oliver Angus was passed, and Mr. George Ridley initiated. Several propositions for joining and initiation having been made and recorded, the lodge was closed in the accustomed form, until the second Wednesday in January.

## LANCASHIRE (WEST).

PRESTON. — *Concord Lodge* (No. 343). — The annual meeting for the installation of the W.M. of this flourishing lodge was held on Thursday, the 16th, at the King's Arms Hotel. The W.M., Bro. Pritt, assisted by Bro. Porter, S.W.; Steib, W.M. 314, as J.W. in the lamented absence through sickness of Bro Darning, J.W.; Heaps, Sec.; Stevenson, S.D.; Poole, J.D.; Bee, I.G(; and about thirty brethren. The minutes of the previous meeting having been read and confirmed. Mr. Elton was balloted for, accepted, and initiated in a most masterly and impressive manner by the W.M. V.W. Bro. C. J. Banister, P.G.S.B. of England, was announced and received with due honours, and having assumed the chair the lodge was opened in the second degree. Bro. Porter, S.W. and I.W.M. elect was presented for installation. The Secretary having read the ancient charge, all the brethren below the rank of W.M. retired and a board of installed past masters was formed. The brethren being again admitted, Bro. Porter was proclaimed by the installing master, W.M. of Concord Lodge. No. 343, and saluted respectively in the three degrees. The W.M. then invested his officers, Bro. Pratt, P.M.; Quail as S.W. for Bro. Banning; Heaps, J. W.; Rev. Bro. Taylor as Sec. and Chaplain, R. Robinson, Treas.; Cockshott, S.D.; Farmer, J.D.; Wilson, I.G.; J. Robinson, Tyler. The W.M. then in the name of the brethren presented the P.M. with a Past Master's jewel, which was duly acknowledged. On the motion of Bro. Pritt, seconded by Bro. Smith, the sum of ten pounds was unanimously granted for the widow of a deceased member of the lodge. The lodge was then finally closed, and the brethren adjourned to the Annual Banquet, which was prepared in Bro. Robinson's best style, the usual loyal and masonic toasts having been given, the brethren finally left at eleven o'clock. Too great praise cannot be accorded to Bro. Banister, for the very beautiful and impressive manner in which he conducted the ceremony of installation. And we are convinced that great good would result to private lodges generally if they were visited more frequently by members of the grand lodge.

LODGE UNITY (No. 613).—INSTALLATION OF W.M.

The members of the Southport Lodge assembled on Monday, Dec. 13, at their lodge-room, Wright-street, for the purpose of witnessing the installation of Bro. Arthur Mayhew into the office of W.M. for the ensuing year. Bro. Captain Mott (of Liverpool), Prov. G.J.D., conducted the ceremony, and a large number of brethren were present, including the majority of the officers, and several of those who had previously passed the chair. It was a matter of much regret that Bro Platt, the retiring W.M., was unavoidably absent from domestic affliction. After the transaction of some business, Bro. Mott, in a very impressive manner, conducted the installation ceremony, and Bro. Mayhew was greeted in true Masonic style as the elected head of the fraternity for the coming year. The subordinate officers were then invested with their badges, and appropriately addressed by Captain Mott. They are as follow:—Bro. W. Dodd, S.W.; Bro. T. Parker, J.W.; Bro. John Wainwright, S.D.; Bro. H. E. Cullingworth, J,D.; Bro. C. H. Brown, Treasurer; Bro. T. P. Griffiths, Secretary; Bro. Ellison, Organist; Bros. Hatch and Witham, Stewards; Bro. Cory, I.G.; Bro. Herrmann, Tyler. After the investiture was completed, Bro. Dodd, S.W., referred to the admirable manner in which Bro. Platt, the retiring W.M., had performed his duties, and stated that his fellow officers and the new members who had entered the lodge during the last year had agreed to present to Bro. Platt a P.M.'s gold jewel as a token of their appreciation of his zealous services on behalf of Freemasonry. In his unavoidable absence the formal presentation would be made on the next lodge night. The lodge hoving been closed in due order, and with solemn prayer, the brethren adjourned to the Palace Hotel, where the installation banquet was procided.

Bro. Arthur Mayhew, the newly-elected W.M., occupied the chair, being immediately supported on his right by Bros. Capt. Mott, Horace, Mayhew, Moss, and other visiting brethren, and on his left by Bros. P.M. Scholes, Coddington, Jeffries, and Robt. Sharrock. The vice-chair was occupied by Bro. Dodd, S.W.

At the conclusion of the repast,

The Chairman gave, in appropriate terms, the usual loyal toasts, "The Queen," "The Prince and Princess of Wales, and the rest of the Royal Family," which were received with acclamation and musical honours. The next toasts were, "The Earl of Zetland, M.W.G.M., England; Earl de Grey and Ripon, G.M. elect; and the Officers of the Grand Lodge;" and "Sir T. G. Fermor-Hesketh, Bart., M.P., R.W. Prov. G.M., W.L., and the P.G. Officers." In proposing the latter toast, the Chairman said the Lodge of Unity was under deep obligation to the officers of the Prov. G.L. for having selected Southport as the place where their next annual gathering was to be held.

The toasts were duly honoured.

Bro. Capt. Mott. in responding, said that Sir Thomas Hesketh was greatly interested in the growth of Freemasonry in this province. During the last thirteen years he had held high office in it, within that time many new lodges had been formed, and the number of brethren had greatly increased. He (the speaker) also referred in the highest terms to Lord Skelmersdale, D.G.M., who was a Mason of the true type, and all the other officers were very zealous for the advancement of the noble principles on which the Order was founded. Great honour had undoubtedly been conferred upon them in the selection of Southport for holding the Grand Lodge in October next, and he hoped that the result would not only be gratifying to all, but that it would be of special benefit to Lodge No. 613.

The chairman next gave the "Health of Bro. Capt. Mott," the installing officer, and expressed his personal obligation for having in a most beautiful and impressive manner installed him into the honourable position of W.M. He hoped that esteemed brother would favour the lodge with his presence on future occasions, and whenever he did so he would be welcomed most gladly. The toast was received with much enthusiasm.

Bro. Capt. Mott, G.J.D.W.I., thanked the chairman and the company for their hearty reception of his name. It had been very gratifying to him to be present both at the installation and at their festive board; he hoped that the next year would be one of great prosperity, and when the chairman's term of office, with its toil and turmoil was over, he would be able to look back upon its event with satisfaction to himself and with the knowledge that the lodge was in a better condition than it was even at the present time. Bro. Capt. Mott then directed the attention of those present to the claims of the West Lancashire Masonic Educational Institution, and pressed it very earnestly upon their liberal support.

Bro. Robt. Sharrack, P.M., here stated that the benefits of this institution had been received by two of the children of a brother who some years since was a P.M. of Lodge 613, and that another child who had been educated there was now in the town, being trained to business.

Bro. C. H. Coddington, P.M. then gave the "Health of their newly installed W.M., Bro. Capt. Arthur Mayhew," who had on many occasions displayed great energy and much devotion on behalf of the interett of Freemasonry. The toast was drunk with Masonic honours.

The chairman, in responding, ehpressed his obligations to his brethren for their cordial reception of his name and his hearty thanks for the honour they had done him by placing him in the chair for the coming year. It would be his constant endeavour to act with great impartiality, and to preserve harmony and goodwill. He should be glad at all times to receive advice, and so far as possible to act upon it. His object would be to cement the lodge and make it stronger than ever it had been. He should take a pride in making the year illustrious in the annals of 613, and especially in prospect of the approaching visit of the Provincial Grand Lodge. He hoped these would be a considerable addition of new members, and that all would unite heart and hand to extend and consolidate the glorious principles which it was their object to diffuse.

The chairman in giving the next toast—"The health of Bro. James Platt, the retiring P.M."—expressed the deep regret that all must feel at his absence through domestic affliction, and referred to the very admirable and successful manner in which he had discharged his duties during the past year, a proof of which was exhibited by the handsome presentation about to be made to him.

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The toast was at the chairman's suggestion, drunk in silence.

The next toast was "The Past Masters of Lodge 613," and was responded to by Bro. Scholes, P.M.

The chairman then gave "The Officers of the Lodge," coupling with it the name of Bro. W. Dodd, S.W., of whom the chairman spoke in very high terms.

Bro. Dodd, S.W., in responding, said it would not be regarded as egotism for him to say that he had done all in his power to aid the progress of Freemasonry; the more he studied its principles and read about it, the more he admired it, and he hoped that the officers and all the brethren would so exert themselves that their lodge would be second to none in West Lancashire.

The remaining toasts were "The Past Officers of the Lodge," "The Auditors," "The Visiting Brethren," and "All Poor and Distressed Freemasons." All of which were cordially received and duly honoured.

The proceedings, which were varied with songs by several brethren were very interesting throughout, and terminated about ten o'clock.

## SOMERSETSHIRE.

BRUTON.—*Royal Clarence Lodge* (No. 976).—The annual meeting of this lodge was held at the Blue Ball Hotel, on Thursday, the 9th inst., for the installation of W.M. elect, Bro. J. S. Andrews. The lodge was opened at 1 p.m. by Bro. J. W. Parfitt, W.M., the ordinary business of the lodge having been gone through, a board of Installed Masters was formed. The V.W.D.P.G.M. Bro. Bridges, assisted by Bro. R. De M. Lawson, P.P.J.G.W. Wilts, and Bro, W. A. Humphries, P.P.G.O., Somerset, P.M., 976, and other P.M.'s performed the ceremony of installation. At the conclusion of the business of the lodge the brethren adjourned to a banquet served up in capital style. The usual loyal and masonic toasts were drank, and a very pleasant evening spent.

## YORKSHIRE (NORTH AND EAST).

HULL.—*Kingston Lodge* (No. 1010).—This lodge met on the 1st inst, at 4 p.m. Present: Bros. Llewellyn W. Longstaff, P.M., Prov. G.J.W., W.M.; P.M.'s. Bros. C. Copland, S. Mosely, R. A. Marillier, and Thomas Sinsom. There were present as visitors, Bro. Major Smyth, D. Prov. G.M., Lincolnshire; Bro. G. Hardy, P.M., Prov. S.P.G.D.; W.M., of Minerva Lodge, No. 250; Bro. W. E. Dixon, P. Prov. G.J.P.D., W.M., Constitutional Lodge, No. 294, Beverley; P.M.'s Bros. W. Reynolds, P. Prov. G.D.C., No. 240; Tom Turner, No. 294; the Wardens of the Humber and Minerva Lodges, &c. Bro. Theophilus Smith P.M. 242), of the Minerva Lodge (No. 250), Hull, was ballotted for, and accepted as a joining member. By an unanimous vote of the lodge, the sum of five guineas was presented to "The Zetland Commemoration Fund." Bro. C. Jas. Todd, who had been elected at the last lodge meeting was then duly installed as W.M. for the ensuing year, by Bro. S. Moseley, P.M., P.J.P. G.W. The W.P. then appointed the following officers, and installed those who were present:—Bros. James Humphrys, S.W.; J. Pyburn, *M.D.*, J.W.; Thos. Sissons, P.M., Chap.; R. A. Marillier, P.M., Lecture Master; Thomas A. Norman, Treas.; Paul Blackmore, Sec.; Charles F. Earle, S.D.; E. W. Garforth, J.D.; C. Copland, P.M., P.P.G.S.B., Dir. of Cer.; W. D. Keyworth, P.M., P.P.G.S.W., Almoner; Henri Hartog, Organist; E. Hall Sissons, Assistant do.; S. Walliker, Isaac Newton, J. E. J. Christiansen, Stewards; Paul C. E. Stroemer, Prov. G. Steward, I.G.; John Norton, Tyler. The Annual Banquet took place at six o'clock the same evening, at the Royal Station Hotel, and was numerously attended. Bro. C. J. Todd, the newly elected W.M., presided, and the vice-chair was occupied by Bro. J. Humphrys, the S.W. The W.M. was supported by Major Smyth, D.P.G.M., Lincolnshire; Bro. Ll. W. Longstaff, J.P.G.W., the immediate P.M.; Bro. W. E. Dixon, P.J.P.G.D., W.M. of the Constitutional Lodge, Beverley; Bro. G. Hardy, P.S.P.G.D., W.M. of the Minerva Lodge, Hull; and P.M.'s Bros. S. Mosely, P.J.P.G.W; W. Reynolds, P. Prov. G.D C.; J. L. Seaton, J. F. Holden; R. A. Marillier, C. Copland, and W. Cars. After the withdrawal of the cloth, the usual patriotic and masonic toasts were given. The health of the newly elected W.M. was proposed by P.M. Bro. J. L. Seaton, and met with an appropriate acknowledgment. In reply to the toast of the Immediate Past Master, P.M. Bro. Longstaff stated his intention of representing the province as a steward at the approaching festival of the Royal Masenic Institution for Boys. The pleasures of the evening were much enhanced by the musical performances of Bros. Hartog, Humphrys, J. Newton, C. Newton, and C. G. Rust. We are glad to remark that this lodge has greatly increased in numbers and importance under the government of the late W.M., Bro. Longstaff, and trust that it may progress in as satisfactory a manner under the rule of his successor.

## SCOTTISH CONSTITUTION.

### GLASGOW.

GLASGOW.—*Lodge Union.*—(No. 332).—The usual monthly meeting of this lodge was held in the Masonic Rooms, No. 170, Buchanan-street, on the evening of Monday, 6th inst., for the purpose of electing and installing the office bearers for the ensuing year. The lodge having been opened in the E.A. degree, Bro. James Balfour, R.W.M., in the chair, and ably assisted by his office bearers. The minutes of last regular meeting having been read and duly confirmed. The Secretary then read the auditors' report, which was most heartily received. He proceeded to say that it afforded him the greatest pleasure in being able to state, that although this lodge has got into troubles and difficulties, notwithstanding, since the present master had taken office, he had been able to pay off all back-standing accounts, and at the end of this (the financial) year was now able to hand over a surplus to the good. The Secretary further remarked, that though the lodge was not wealthy, still it was flourishing, and on the road to prosperity, and this may be attributed to the indefatigable zeal, and warm-hearted devotion of their present R.W.M., who has at all times laboured hard for the interests of this lodge, and that the brethren would see it to be their duty, to re-elect Bro. James Balfour to that honourable post, which he had so ably filled for the last three years, to the satisfaction of everyone concerned. The next business was the election of W.M. for the ensuing year. Bro. G. W. Balfour, W.M., being nominated for re-election, and Bro. R. Michell, P.M., was also proposed. The candidates for the chair having been asked to retire, the vote was taken, when it was ascertained that Bro. Mitchell was elected by a large majority. On the R.W.M. again entering the chair, the election of the rest of the office bearers was proceeded with, and as there was no opposition, the following was the result:—Bros. Rahert Mitchell, R.W.M.; W. Gibson, D.M.; David Sommerville, S.M.; John Smith, S.W.; David B. Birrell, J.W.; David C. Miller, Sec.; John Pettigrew, Treas.; Edward McGee, S.D.; Thomas Hall, J.D.; James Jamieson, S.S.; Robert Craig, J.S.; Robert Johnston, P.G.S.; James Gilfillan, B.B.; W. Dempster, Architect; Joseph Stuart, Chap., John Stack, Standard-bearer; James McArthur, M.C.; Alex. Campbell, Sword-bearer; H. Brown, I.G.; Thos. P. Mullen, Tyler. The office-bearers were then installed by Bro. James Balfour, P.M., also I.G., P.G.L.; after which the brethren were called from labour to refreshment by the R.W.M., and after spending an harmonious evening, with song, toast, and sentiment, and the brethren warmly responding to a vote of thanks awarded to the Past Master, the lodge was then closed in due and ancient form.

GLASGOW.—*St. Mark's Lodge* (No. 102).—The meeting of this flourishing lodge was held in their own hall, 213, Buchanan-street, on Monday, 13th inst., Bro. Thomas Halket, R.W.M., in the chair. The minutes were read and approved of, after which one candidate was duly proposed and balloted for, and the ballot being found clean his initiation was proceeded with, Bro. Veitch, D.M., performing the ceremony. The candidate being a master-mariner he also received the Fellowcraft degree, and thereafter along with another brother the degree of M.M., both ceremonies being performed by the R.W.M. Allusion was made to a P.M. jewel to be given to the retiring R.W.M., Major Barbor, in commemoration of his services in the chair during the past three years. The Secretary, in the name of Bro. Barbor, presented to the lodge a beautiful photograph in oval gilt frame, of Bro. Barbor, in token of the high respect he had for St. Mark's Lodge. It was decided that the coming festival should take the form of a supper and ball to be held in February. The lodge was then closed in due and ancient form. The following is the list of new office-bearers:—Thos. Halket, R.W.M.; Major R. D. Barbor, P.M.; Alexander Veitch, Depute

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Master; W. M. Robertson, S.M.; W. Haddow, S.W.; W. B. Spence, J.W.; B. H. Schiff, Treas.; J. F. Mitchell, Sec.; R. Jamieson, S.D.; D. Stewart, J.D.; James White, Jeweller; W. A. Baillie, Dir. Cer.; R. Mc Call, S.S.; Alex. Denholm, J.G.; James Pollock, Tyler; James Oswald Smith, V.S.P.G.L.

### STIRLINGSHIRE.

ALLOA.—*St John's Lodge* (No. 69).—The annual meeting of this lodge was held on the 14th inst., in the Crown Hotel, when he following officers were elected:—Bros. A. B. Thorburn,; R.W.M.; T. Stirling, senr., D.M.; T. Stirling, junr., P.M.. T. Hunter. S.W.; A. Omundson, J.W.; W. Brown, Sec.; D: Sneddon, senr., Treas.; J. Whitehead, B.B.; C. Baxter, S.D.; A. Kirk, J.D,; J. M'Queen, S.S.; J. Johnstone, J.S.; G. B. Graham, M.B.; P. Brotherston, Surgeon; A. Black, Custodier of Jewels; S. Ferguson, I.S.; D. Wotherspoon, Tyler; James Fairlie, Proxy Master. The brethren agreed to sup together in their lodge-room on Monday, the 27th inst., being St. John's Day.

## ROYAL ARCH.

### ENGLISH CONSTITUTION,

### METROPOLITAN.

#### INSTRUCTION.

MOUNT ZION CHAPTER OF INSTRUCTION.—This chapter of instruction met as usual on Saturday evening, the 18th inst., at the Union Tavern, Air-street, Golden-square, under the able preceptorship of Comp. J. Brett. The ceremony of exaltation was gone through, and three sections of the second lecture were worked by the companions present. In our edition of last week we published a letter of condolence that was sent by the members of this chapter of instruction to the family of the late Mrs. Adams, we now furnish the answer to that letter:—"Union Tavern, 17th Dec., 1860: Dear Sir and Brother,—I have to acknowledge your esteemed letter of the 10th inst., conveying on behalf of the Mount Zion Chapter, your kind condolence to myself and family at the bereavement we have recently met in the death of our dear mother. I need scarcely assure you how touched and gratified we feel by the sincere respect evinced towards our departed parent, and how much I thank you in our joint names for the kind expressions of esteem conveyed by you. Trusting you will convey our thanks to each member of the chapter,—Believe me, Dear Sir and Brother, yours very truly. (Signed), GEORGE DUDD. To Bro. John Boyd." This chapter will not meet this evening (Saturday) being Christmas Day, but on Saturday next, January 1st, Comp. J. Brett will deliver two lectures on Royal Arch Masonry. These lectures being so very seldom given (indeed we scarcely know one companion of the Order who can give the whole of the lectures equal to Comp. J. Brett, a large attendance of companions is expected on that night, and those present will be amply repaid by the Masonic treat in store for them.

### DURHAM.

DURHAM.—*Chapter of Concord* (No. 124).—On Tuesday evening, a regular convocation of this chapter was held in the New Freemasons' Hall, Old Elvet. This being the first Masonic gathering in the new building, and a great many brethren assembled. The chapter was opened at seven o'clock by Comps. W. R. Fitzgerald, Prov. G. Dir. of Cers. M.E.Z.; W. Brignall, P.Z. P. Prov. G. Reg. as H., and W. A. Malcolm, J. The other officers who were afterwards admitted were: Comps. T. W. Hearon, S.E.; T. A. Ebdy, S.N.; W. Brignall, jun., P. Soj.: G. Bailes, as 1st Assist. Soj.; G. Greenwell, as 2nd Assist. Soj.; W. Stoker, P.Z. Prov. G.H.; W. C. Blackett, R. Cooke, &c., &c. The minutes of the previous convocation having been read and confirmed, the ballot was taken for Bros. J. Walker, P. Prov. G. Org., John Henderson, *M.P.*, J. Gray, S.D. No. 1,274, and J. Tiplady, all of the Marquis of Granby Lodge No. 124, who were duly elected. With the exception of Bro. J. Henderson, *M.P.* all the candidates were in attendance, and they were separately introduced and regularly exalted to the supreme degree of R.A. Masons. Comp. Malcolm gave the historical, Comp. Fitzgerald the symbolical, and Comp. Brignall, P.Z. the mystical explanations. Comp. W. Brignall, jun. P. Soj., announced that he would appoint Comp. G. Greenwell as 2nd Assist. Soj., in the place of the late Comp. H. A. Peele, jun. whose fearful sudden death took place, only three weeks since. Two new members were proposed for exaltation, and the chapter duly closed. The companions then adjourned to the banqueting hall where a splendid repast awaited them, to which ample justice was done. The usual loyal and Masonic toasts were properly honoured, and healths of the various officers of the chapter being drank, the P. Soj's. being taken first, as he had to leave early in order to take the mail train to London, for the purpose of being present at the Grand Lodge on the following evening.

### LANCASHIRE (EAST).

ROCHDALE.—*Hope Chapter* (No, 54).—This chapter, held at the Spread Eagle Inn, Chatham-street, met on Thursday, the 8th inst. There were present: Bros. William Davies, Z.; Herod Turner, P.Z. and H.; James Hadfield, J.; C. M. Jones, Scribe E.; Charles Davis, Scribe N.; J. Fothergill, P.S.; H. Standing, S.A.S.; W. Ashworth, J.A.S.; J. Standing, Treas.; E. Clegg, Sec.; and J. Midgley, P.Z. Janitor. The following were appointed officers for the ensuing year:—Comps. James Tomlinson, Z.; James Hadfield, H.; C. M. Jones, J.; Charles Davis, Scribe E.; J. B. Chadwick, Scribe N.; J. Fothergill, P.S.; J. Standing, Treas.; and J. Midgley was elected Janitor. Proposed by Comp. C. M. Jones, seconded by Comp. C. Davis, that Bro. Henry M'Craith, of Hope Chapter, No. 54, be exalted a companion of this chapter at the March meeting, when the officers will be installed.

### CANADA.

From the "Proceedings of the Grand Chapter of Royal Arch Masons of Canada," recently held at Kingston, Ontario, we copy the following report from New Brunswick:—

"To the Most Excellent Council, Officers, and Companions of the Grand Chapter of Royal Arch Masons of Canada.

"Greeting:—In this, my second annual report to Grand Chapter, it affords me much gratification to be enabled to state that the introduction of Canadian Royal Arch Masonry into the Province of New Brunswick has been cordially approved by our companions.

"Immediately after the close of Grand Convocation last year, the more formal warrant for New Brunswick Chapter came to hand; the companions were much pleased to find that a number so well up on your roll had been allotted to our chapter, and on its behalf, I beg to assure Grand Chapter that it will be the aim of No. 10 to prove worthy of the kind consideration it has received at your hands.

"With the fraternal assistance of Right Excellent Companion Past Principal Z., Benjamin L. Peters, S.R., and Past Grand Superintendent of Nova Scotia, under S.R. Right Excellent Companion John Willis, I had the honour, after my return from Montreal, of opening a "Council of Installed Principals," at the Masonic Hall, Judge Ritchie's Building, in this city, on the 8th February, when the chair degress of J.H. and Z. were severally, and in due and ancient form, conferred on Present and Past Principals of Chapter No. 10, agreeable to the requirements of Constitution, as follows:—

"Comps. David R. Munro, James McNichol, sen., Edward Willis, John D. Short, John Mullin, Geo. H. Whiting, James McNichol, jun., Geo. J. Chubb, Robt. Shives, and W. Walker Emslie; chair degree J.

"Comps. David R. Munro, James McNichol, sen., Edward Willis. John D. Shore, John Mullin, and Geo. H. Whiting; chair degree H.

"Comps. David R. Munro, James McNichol, sen., Edward Willis. John D. Short; chair degree Z.

"I may here mention that the Grand Chapter from which this chapter formerly held its warrant, did not confer the above-mentioned degrees; hence I have adopted this course, to the end that the 'Principals' of No. 10 might enjoy all the privileges to which they are entitled under the Constitution of Grand Chapter of Canada.

"Now that 'Blue Masonry' within the Dominion is governed and controlled by Grand Lodges within the territory, it is only reasonable to suppose that the advantages of self-government, which are so patent to the most casual observer, will ere long be secured by all chapters of Capitular Masonry within the territory of Canada.

"It would, in my opinion, be for the best interest of Royal Arch Masonry were Grand Chapter at the present session to

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invite the several chapters working in the dominion, under the banners of foreign chapters, to respectively appoint delegates to meet a committee from Grand Chapter, at some central point, within a few months date, to seriously consider this matter with a view to the adoption of a remedy for our present 'double jurisdiction,' either by the erection of Grand Chapters for each, 'Nova Scotia' and 'New Brunswick,' or by the erection of a Grand Chapter for the 'Maritime Provinces;' or by the merging of all chapters in Canada working under foreign authority, upon mutually satisfactory terms and conditions, under the banner of the Grand Chapter of Royal Arch Masons of Canada.

"I may here enumerate the several Royal Arch Chapters in the Province, viz.:—

"New Brunswick Royal Arch Chapter, No. 10, Register of Canada.

"St. Mark's Chapter, No. 518, St. Andrew's, Register of England.

"Garleton Royal Arch Chapter, No. 4, St. John, Register of Scotland.

"Fredericton Royal Arch Chapter, No. 77, Fredericfen, Register of Scotland.

"Union Royal Arch Chapter, No. 84, Carleton, Register of Scetland.

"Corinthian Royal Arch Chapter, No. 85, Hampton, Register of Scotland.

"Mount Lebanon Royal Arch Chapter, No. 101, Chatham, Register of Scotland.

"St. Stephen Royal Arch Chapter, No. —, Stephen, Register of Scotland.

"During the past week I granted authority to New Brunswick Chapter, No. 10, to join, under the direction of Excellent Principal Z. Companion David R. Munro, the Grand Lodge, and take part in the ceremonies consequent upon laying the corner-stone of the Masonic Hall, Carleton, with Masonic honours. The demonstration took place on Friday, the 30th July, under the most auspicious circumstances. The Grand Master, M.W. Bro. R. L. Peters, was supported by the Grand Lodge, Blue Lodges, New Brunswick Chapter, No. 10, and the St. John and the Union de Molay Encapments of the city.

"Most respectfully submitted.

"ROBERT MARSHALL,

"Supt. for the Province of New Brunswick."

From the list of officers published in the report of proceedings, we learn that V.E. Companion D. R. Munro, of this city, has been appointed Grand Director of Ceremonies in the Grand Royal Arch Chapter of Canada, and R.E. Companion Robert Marshall, Grand Superintendent of Royal Arch Masonry for the Province of New Brunswick, under the same authority.

## KNIGHTS TEMPLAR.

### CANADA.

The following are the officers elected and appointed at the annual Grand Conclave of the United Orders of the Temple and Hospitallers of St. John of Jerusalem, for Canada, under the Supreme Jurisdiction of England and Wales, for the year A.D. 1870:—

V.E. Fratres Lt. Col. W. J. B. McLeod Moore, Grand Prior for the Dominion; Thomas Douglas Harrington, Dep. Grand Prior; Samuel B. Harman, Grand Sub. Prior and Prov. Grand Commander for Ontario and Quebec. E. Fratres Robert Marshall, Past Prov. Grand Master; Howard E. Swales, John Kerr and Alexander Kirkpatrick, to be Past Dep. Grand Commanders. Frater Rev. James A. Preston, Grand Prelate. E. Fratres Edwin Goodman, Grand First Capt. C.C.; Henry Robertson, Grand Second Capt., C.C.; V.E. Frater Thos. B. Harris, Grand Chancellor. Fratres Thomas White, jun., Grand Vice Chancellor; Walter J. Lindsay, Grand Reg.; John H. Graham, Grand Treas.; David R. Munro, Grand Chamberlain; Robert Ramsay, Grand Hospitaller; J. Kirkpatrick Kerr, Grand Expert; Augustus T. Howel, Grand 1st Standard Bearer; H. A. Baxter, Grand 2nd Standard Bearer;——Penton, Grand Almoner; David Gillies, Grand 1st Aide-de-Camp; R. Barrow, Grand 2nd Aide-de-Camp; Charles Storer, Grand Dir. of Cers.: V. H. Spencer, Grand Capt. of Lines; Thomas F. McMullen, Grand 1st Herald; William Bathgate, Grand 2nd Herald; John McDonough, Grand Sword Bearer; William Wilkinson, Grand Equerry.

The next assembly will be held at the City of Quebec, on the second Wednesday in August, 1870.

## MASONIC FESTIVITIES.

### MASONIC CONCERT AND BALL.

On Tuesday, the 7th inst., an amateur concert and ball in connection with the Freemasons' Lodge of Perseverance 371, Maryport, and under the patronage of Lord Kenlis, the Provincial Grand Master of the lodges of Cumberland and Westmoreland, was held in the Music Hall of the Athenæum, Maryport. The arrangements for the entertainment, the next proceeds of which, it was announced, would be devoted to charity, were under the direction of a committee consisting of Bros. W. W. Wood, P.M., P. Prov. G.D.: P. Hetherington, P.M.; Jos. Lucock, P.M., P. Prov. G.S.; W. G. Wallis, P.M., P. Prov. G.S.D.; H. Carr, P.M., P. Prov. G.P., and Bro. P. de Egglesfiele Collin was appointed honorary secretary and treasurer to the committee. The large room was very tastefully decorated for the occasion with a number of paintings, engravings, busts, flags, and banners—several of the latter bearing Masonic devices. There was a very fashionable audience present, the whole of the front seats were well filled, but the most of the back seats were entirely empty. Amongst the ladies and gentlemen present in the room we noticed:—Bro. W. W. Wood, Bro. P. de Egglesfield Collin, Bro. T. Mandle and Mrs. Mandle, Bro. Green and Miss Green, Bro. Lawson and Miss Belmore, Bro. Hugh Carr and Miss Carr, Bro. J. Tickle and Mrs. Tickle, Bro. John Adair, Bro. J. Tyson and Mrs Tyson, Bro. Graham, Bro. Wallis and Mrs. Wallis, and Bro. Armstrong, Maryport; Bro. Beeby and Mrs. Beeby, Birkby; Bro. J. Lucock and Mrs. Lucock, Broughton Moor; Mr. P. W. Nicholson and Mrs. Nicholson, Broughton; Mr. P. Collin, Mrs. Collin, and the Misses Collin, Mr and Mrs. Lightfoot, Mr. W. Robinson, Mr. M. Wilson and Mrs. Wilson, Mrs. and Master Hewetson, Miss Newby, Miss Addison, Miss Edith Harrison, and Miss Hugginson, Mr. Matgham, Dr. Tosh, Mr. Wilson Harrison, Mrs. Christian, Miss Johnston, the Misses Hetherington, M. C. B. Huthwaite, and Miss Fanny Wood, Maryport; Mr. and Miss Robinson, Stockmoor; Mrs. Ostie and Mr. W. Ostie, jun., Birkby; Mrs. and Miss Clarke, Bankend; the Misses Walker, Castlehill; Mr. Louis Walker and Miss Barbara Walker, Allonby; Miss Paisley, Broughton; Mr. Ganan, Workington; Miss Nicholson, Flimby; Mr. J. Ritson, Ellenbank; and Mr. Hall, Crosscannonby. The vocalists engaged for the occasion were four in number, and consisted of Messrs. Richardson, Bell, and Sinkinson, members of the Penrith Glee and Madrigal Society, and Bro. Dr. Jones, of Aspatria. Bro. Rowlands, of Penrith, the organist at Brougham Chapel, presided at the piano; and the band for the ball was under the direction of Messrs. J. and W. B. Graham, of Maryport, assisted by Messrs. Scott, Casson, Barber, and Thompson. The only professional musician engaged in the concert, with the exception of the members of the band, was Mr. Wales, of Cockermouth. After the concert the room was cleared, and dancing commenced, and was kept up with spirit until the following morning.

## REVIEWS.

We have received "The History of Freemasonry, from its Origin down to the Present Day," by J. G. Tindel, editor of the German Masonic journal, "Die Bauhütte," honorary member of Mother Kilwinning, Minerva Lodge, Hull, and of several German, French, and Italian lodges. Second edition, revised, and a preface written by Bro. David Murray Lyon, Ayr, Grand Steward, Scotland; Honourable Co. Member of the Union of German Freemason; author of "The History of Mother Kilwinning." London: Asher and Co. 1869.

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## LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 1ST JANUARY, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; Ro Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

*Monday, Dec. 27th.*

LODGES.—Pythagorean, Lecture Hall, Royal Hill, Grrenwich; British Oak, Bank of Friendship Tav., Bancroft-pl., Mile-end; Tower Hamlets Engineers, George Ho., Aldermanbury.—— CHAPTER.—Joppa, Albion Tav., Aldersgate-st.

*Tuesday, Dec. 28th.*

LODGES.—Moira, London Tav., Bishopsgate-st,; Industry, F.M.H.; Israel, Radley's Ho., Bridge-st., Blackfriars; Southern Star, Montpelier Tav., Wandsworth.——CHAPTERS. Royal York Chapter of Perseverance, F.M.H.; St. Alban's, Albion Tav., Aldersgate-st.

*Wednesday, Dec. 29th.*

LODGE.—Temperance in the East, Pri. Ass. Ro., 6, Newby-pl., Poplar.

*Thursday, Dec. 30th.*

Gen. Com. Fem. School, at F.M.H., at 4.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

*Monday, Dec. 27th.*

Prosperity, Gladstone Tav., Bishopsgate-st.; Temple, Old George St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd., Deptford; Old Concord, Turk's Head, Montcombe-st., Belgrave-sq.; Sincerity, Railway Tavern, London-street; St. James's Union, Swan Tavern, Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; Westbourne, the Grapes, Duke-st., Manchester-sq.; High Cross, White Hart Ho., Tottenham; Tower Hamlets Engineers, Duke of Clarence, Commercial-rd., East; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill.

*Tuesday, Dec. 28th.*

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; British Oak, Silver Lion Tavern, Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-street; New Wandsworth, Freemasons' Ho., New Wandsworth; Robert Burns, Sussex Stores, Upper St. Martin's-lane; Rose of Denmark, George Ho., Aldermanbury; Mount Sion, White Hart, Bishopsgate-st.

*Wednesday, Dec. 29th.*

Confidence, Railway Tav., London-street; Merchant Navy, Jamaica Tav., West India Dock-rd., Poplar; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro' Castle Tavern, Peckham Rye; Pythagorean, Prince of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar.—— CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

*Thursday, Dec. 30th.*

Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Thatched House Tav., 9, Red Lion-st.; Royal Oak, Royal Oak Tavern, Deptford. —— CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall

*Friday, Dec. 31st.*

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Unions (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tavern, Kennington; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey Victoria, George Ho., Aldermanbury.

PROVINCIAL.

DORSET.

*Thurs.*, BRIDPORT.—Lodge: Lodge of St. Mary, Bull Inn.

LANCASHIRE (EAST).

*Mon.*, MANCHESTER.—Lodges: Robert Burns, F.M.H.; Social Queen's Ho.—— *Tues.*, OPENSHAW.—Chapter: Rectitude, New Inn. —— *Wed.*, MANCHESTER.—Lodges: Strangeways Assize Courts Ho., Strangeways; Integrity, F.M.H.——BRADFORD.—Lodge: Townley Parker, Grey Mare Inn, Ashton Old-rd.——*Thurs.*, ASHTON-UNDER-LYNE.—Lodge: Union, Queen's Arms Inn, George-st. —— ACCRINGTON.—Lodge: Equality, Red Lion Ho., Abbey-st.——MANCHESTER.—Lodge: Shakespere, F.M.H.

LANCASHIRE (WEST).

*Mon.*, WARRINGTON.—Lodge: Lights, Ma. Ro., Sankey-st.—— LIVERPOOL.—Chapter: Friendship, Ma. Te., 22, Hope-st.

OXFORDSHIRE.

*Thurs.*: CHIPPING NORTON.—Lodge: Bowyer, Ma. Ha.

WARWICKSHIRE.

*Mon.*, BIRMINGHAM.—Lodge: St. Paul's, Union Ho.——*Tues* WARWICK.—Lodge: Shakespeare, Ma. Ro.——BIRMINGHAM Lodge: Elkington, Ma. Ro., Newhall-st.——*Wed.*, ASTON,—Lodge; Holte, Holte Ho.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies (and there are, doubtless many), are respectfully requested to communicate the same to the Editor at the Office, No. 19, Salisbury-street, Strand.]

## TO CORRESPONDENTS.

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

"MASONIC Historians and the Facts of Freemasonry" will shortly appear

ERRATA.—"Freemasonry Past and Present," page 424, instead of "From the sixteenth century the revival was chiefly operative," read from the "Sixteenth century to the revival" Freemasonry was chiefly operative.

IN consequence of the title and index occupying a considerable portion of our present number, we are compelled to omit several lodge reports, including those from lodges 54, 80, 203, 278, 284, 484, 720, 813, 907, 1,064, and chapter 348, and several other communications, which will be given next week.

T. J. R. (Colchester).—The arrangement mentioned by you is quite satisfactory.

T. P. (Preston) is thanked. The calendar will be forwarded as soon as published.

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