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The Freemasons' quarterly (magazine and) review ...

Freemasons' magazine

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THE

FREEMASONS MAGAZINE

AND

MASONIC MIRROR.

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THE

FREEMASONS' MAGAZINE

AND

MASONIC MIRROR.

ADDRESS TO OUR READERS.

THE close of another volume leaves us in a position to chronicle continued prosperity in the "Craft Universal."

The advantage which we predicted would be the result of the accession of a Prince of the Realm into our ranks is in course of complete realisation. His Royal Highness the Prince of Wales, having shown a determination to identify himself with the Masonic Order, has presided over the Festival of one of our noble Charities, and we may venture to express a hope that others will in like manner receive his direct influence and support.

The past half-year has witnessed the Installation of our newly-elected Grand Master, the Earl De Grey and Ripon. It is a source of the deepest regret that the ceremony was delayed by a disastrous and fatal calamity in the family of the Noble Earl, and singularly, that the family of the Deputy Grand Master, the Earl of Carnarvon, should also be affected by the same misfortune. These melancholy circumstances have, to the present time, prevented any very active participation in public Masonic business on the part of our M.W. Grand Master, but his well-known devotion to the interests of Masonry, as evidenced by his unanimous election, is too well appreciated to cause any apprehension on this point.

Not only in our own country and in our colonies is Masonry flourishing, but in other lands it is making steady progress. In the United States it is marching on with great strides, recent statistics showing that in that great nation the number of Masons in good standing approach very closely to half a million. On the Continent it is also rapidly extending, and is now dispensing its light in dark places, and firmly and boldly planting its standard in the strongholds of the Jesuits, where but a short time since all its works were necessarily done in secret. Our columns have kept our readers well posted up in the proceedings of the Continental Orders, especially in France and in Portugal. In the latter country we have been enabled to announce the banishment of the great element of discord which there had hitherto obstructed the progress of the Order. This is accomplished by the fusion of the two rival Orients into one body, under the Grand Mastership of that devoted Mason, Count Paraty, whose unwearied efforts during many years have been duly recorded in our translation of the interesting "History of Freemasonry in Portugal" by Dr. De Cunha Bellem.

While congratulating the brethren upon the happy conclusion of one long and weary struggle, we with regret approach the subject of the unhappy strife now prevailing in Canada. A young and prosperous Grand Lodge is there divided against itself. At the first outbreak of the schism we ventured to hope that peace would soon be restored, and that recognition would not have been accorded by other Masonic powers. This recognition has been withheld in most instances, but the breach widens, and the schismatics are gaining strength. Whatever may be the final result, we venture to hope that no permanent animosity will be established.

We are assured that our readers will be pleased at all times to read of the progress of Masonry in other countries. With this in view, we have given, and intend to give, particular attention to this department of our MAGAZINE, in the column devoted to "Masonic Sayings and Doings Abroad."

In the study of the proceedings of other Grand bodies which have come to our hands, we have been struck with the admirable manner in which the business of their meetings is conducted. We feel compelled to give honour where honour is due, and to compare, with regret, in an unfavourable manner to our own Grand Lodge, the result of their labours. It seems extraordinary, as we have remarked, that the governing power of so important a body as the Freemasons of England and its colonies should attempt to carry on the business of the general convocations

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in so short a space of time—about three hours only, once in three months, being devoted to Masonic legislation. True, it may be said that the committees in reality carry on the work, and settle many trivial affairs, with which there is no necessity to occupy the time of the Grand Lodge, but these committees are compelled to adopt many expedients to prevent business coming before them and before Grand Lodge, though there are many subjects of weighty consideration which require to be brought before both. Under the present regulations any business not completed at the appointed time has to stand over for three months. This surely is not as it should be, and we must learn a lesson from our American and Continental brethren, who keep their Grand Lodges open, on adjournment from day to day, until the business is concluded.

However unpalatable these remarks may prove to the powers that be, many great changes in this and in other matters in connection with the administration of Grand Lodge business must ere long be adopted, as have other reforms, which in years gone by were persistently advocated in this MAGAZINE, and at the time brought upon the heads of its conductors the wrath of many of the Grand Lodge Officers.

Again, we call attention to the meagre accounts of the business done, and the paucity of information which is doled out to the brethren concerning the doings at head quarters. While possessing a Grand Secretary who is indefatigable in the performance of his duties, with a reputation, not confined to this country, for business qualifications, it is perfectly clear that somewhere great obstructiveness prevails. That great reforms are needed in the secretarial department of the Grand Lodge is a fact which has now become patent. Whilst the Grand Orient of France issued a "Bulletin Official" of the proceedings at its recent Council, consisting of 128 octavo pages, and some of the American Grand Lodges handsome volumes of 300 or 400 closely printed pages annually, the Grand Lodge of England issues a pamphlet, neither much larger nor better in appearance than a penny song book.

The consideration of the subject of Uniformity of Ritual, which we had hoped would have received due deliberation, has been shelved, but there are true hearted and persistent brethren who will, we have no doubt, pursue the matter to the end, and they may rest assured of our assistance on every occasion. Although the matter has been deferred on the ground of an objection, on the part of brethren occupying seats on the dais, to some of the proposed members of the committee, we fear that the real objection arose from a disposition to shirk the duty, many being unwilling or unable to devote the necessary time, if not the literary talent. It was a subject of observation at the last Quarterly Communication by brethren below the dais, how few of those who raised the objection were proficient in anything more than the ordinary duties of conferring the three degrees, many being perfectly unable even to repeat the beautiful lectures incident to those degrees. Beyond this, internal dissension seemed to prevail amongst those nominated, and it was even stated, that some sought appointment on the committee with the avowed intention of preventing the accomplishment of the objects of the promoters of the movement.

Our Masonic Charites are steadily prospering, but there is yet much to be done. It can hardly be said that their work is entirely satisfactory, till every worthy and needy applicant is provided for. Still the result of the past year is magnificent. The collections at the festivals have footed up the following large amounts: The Royal Masonic Benevolent Institution £3,266 14s.; The Boys' School £9,741, and the Girl's School £4,050 11s., making a total of nearly £17,000 collected at the three festivals, in addition to the ordinary sources of income. Were this alone the good that resulted from the work of Masonry, what a conclusive argument against the denunciations of its detractors.

The more general use of music in our ceremonies, an attractive and impressive feature, is occupying largely the attention of many of the brethren. The recent improvements in the construction of the harmonium enables every lodge to possess one at a trifling expense, and there are few lodges in which a brother cannot be found, of sufficient musical ability, who would willingly give his services. To forward this desirable end, we have given in our pages, from time to time, portions of the necessary music for use in the Craft and Mark degrees, which are also published separately, in a convenient form for lodge use.

Before the close of another volume, the new postal rate for newspapers will come into operation, by which the expense of postage on the MAGAZINE will be reduced one half. Of this our subscribers will receive the full benefit, and we hope in consequence, a large accession to the number of our supporters. We would respectfully urge on our many kind and devoted friends to assist us in extending the sphere of our usefulness, by inducing those brethren who are not on our list to forward their names. With this help, and the increased facilities which will be placed at our command, we shall be enabled to keep our journal up to the high standard of excellence we have ever strived to maintain.

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LONDON, SATURDAY, JANUARY 1, 1870.

THE MARK DEGREE.

By Reitam.

The extraordinary proposition laid before the Grand Lodge of Mark Masters of England and Wales, at their last general meeting, induces me again to say a few words about the manner in which the conflict of jurisdiction is gradually attempting to throw off the pleasant yoke of brotherly love and Masonic good-fellowship. I allude to the power proposed to be given to the Grand Master to establish English Mark Lodges in Scotland. Now, before this suicidal course is taken, permit me to lift up my feeble voice in words of warning.

Is the Grand Lodge of Mark Masters aware of *what* she proposes to do, or conscious of the gravity of the proposition? It simply means war to the knife. It is throwing down the gauntlet of defiance to a recognised governing Masonic body—recognised and honoured by every Masonic country throughout the world—and who have been for some time past actuated by kindly feelings towards the Mark Masons of England, and who have been seriously entertaining a proposition for recognition, made some time ago by one of the most respected and energetic Grand Officers of the Grand Lodge of Mark Masters.

After all the efforts made by the few (as compared to the many), who truly and sincerely prize the Mark degree, to bury the hatchet, and to unite the disintegrated units of this most interesting portion of Craft Masonry, and just as we had hoped that the Scottish Mark Masons could meet the brethren of England in possession of the degree—at least on the *level*, if not under one head, the Grand Lodge of M.M. has given her Grand Master plenary powers to charter Mark Lodgesin Scotland. This proceeding reminds me forcibly of the never-to-be-forgotten campaign of Don Quixote against the windmills.

Still, leaving out the wilful intention to insult the Supreme Grand Chapter of Scotland, the proposition is, in itself, so absurdly ridiculous as to excite only feelings of pity for any body who could be so ill-advised, as I defy the Grand Lodge of Mark Masters to find in all Scotland even the statutory number to whom they could grant a warrant.

One would think that the futile attempt of another self-constituted and *soi disant* governing body to establish a branch of their so-called Order in Scotland would have been sufficient warning, that the motto of Scotland is still *Nemo me impune lacessit*. To show the absurdity of the whole affair, I need only remind the brethren that the Mark degree is not only recognised and conferred in every Scottish Royal Arch Chapter, but every Craft lodge by virtue of its warrant is empowered to advance candidates to this degree.

I think this insane proceeding is a prognostication of the final doom of the "Grand Lodge of Mark Masters." We are all familiar with the old Latin proverb, *Quem deus vult perdere, prius dementat.*

As for the supposed recognition of the "Grand Lodge" by the Supreme Council of 33°, I take this *quantum valeat*, and that is very little.

SOCIAL INFLUENCE OF MASONRY.

(*From the Masonic Trowel.*)

An institution which does not have a reformatory effect on those who come within its influence, which does not make men better, which does not add something to the aggregate of human happiness, is hardly worth sustaining. This is pre-eminently a utilitarian age. We inquire, when any subject is presented to us, "What good will it do?" before we are willing to give it our time or influence, and though many are too much inclined to place that chief good for which we all seek in money and estates, yet there are those who long for the more certain riches of generous principles and goodness of heart. The method and means by which Masonry ministers to these desirable characteristics shall be the objects of the present paper.

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The American people are proverbially an unsocial and selfish race. Whether it be that the pursuit of wealth has seized upon the better and more social feelings, and dried up the fountains of common enjoyment, the fact is patent, that no nation seek to live so independently of their neighbours; that no people are so self-reliant as ourselves. Perhaps, to a certain extent, this trait of character may be esteemed as a virtue, but we carry it to a wrongful excess. "God never made an independent man," and he who endeavours to assume that attitude among his fellows mistakes the object of his existence, and does violence to the laws of his nature.

And yet we present the anomaly of a whole community—an entire nation—engaged in the endeavour to overthrow that law of the human constitution, and achieve an actual independence from our fellows. Any institution that will counteract this attempt to establish a condition of things at variance with the "eternal fitness of things," is worthy of support. An institution as yet untried, but promising to turn back the tide of selfishness that leads to this struggle, would deserve attention; how much more, then, should we heed one which has proved itself equal to the task, and that has written the history of its victories on every age of the Christian era.

The isolated and separated manner in which we endeavour to live creates at first carelessness of a neighbour's welfare, to be followed, on the slightest provocation, by a settled dislike or permanent enmity. We want something that will bring men more closely together; that will introduce them to each other under conditions favourable to a good impression; that will make them more interested in each other's welfare. Masonry is that something which is needed. It congregates its votaries together when the world and its cares, so far as is possible, are shut out; where no man has the right to bring his prejudices, his passions, or his dislikes or hatreds. It invites them into that quiet retreat, and closes the door against outside influences.

When assembled in that sacred retreat, Masonry teaches the social affections and cultivates the social virtues by lectures, lessons, and symobls. We there "meet upon the level." We meet as brothers and friends; as human intelligences having an interest in each other's welfare, and imbued with generous and sympathetic desires for the common weal. It is impossible for a man so circumstanced to shake off the influences that surround him, and assume the outdoor selfishness with which the customs and convictions of society have well nigh encased his heart.

What business has selfishness where all interrests are the same, and where independence would be but a harsh discord in the harmony of the great song of fraternal union? The circumstances surrounding all lead to this desirable harmony.

But the lessons taught are in strict accord with the circumstances. We are taught that "We have all one Father, and that one God had created us," and with never-failing promptitude, the coroilary follows that "All we are brethren!" The rules of Fraternity require us to call each other by that loving appellation, and the utmost care is preserved to induce men to walk and act as such. This principle runs through the whole system, and there is not a degree, from the lowest to the highest, in which this duty is not clearly and emphatically recognised.

Now, what must naturally be the social influence of such a doctrine, enforced in every lecture, recognised in every degree, taught in every symbol, and kept fresh in the minds of the members by frequent expression? The mind that is not more or less influenced by such a combination of teachers, is hopelessly callous, and unfit for human society. Few there are who have crossed our pathway, or come under our observation, of whom we could say that they were not liberalised and improved in heart and conduct by these social surroundings.

It has been generally conceded that all that we claim for Masonry in its social influences over its members, so far as it extends to the brethren, is true. Masons are admitted to be more social, liberal, and generous towards their brethren than the world in general are to each other. And yet it is claimed that this sociability and generosity does not extend beyond the charmed circle of the Fraternity. But there is something gained if what is admitted to be true is a fact, that we have taught our members to be more observant of the social principle than others. If we had done no more than this, we ought to have credit for a good accomplished. If this be true, here in our own country, we have educated four hundred thousand men to a high social standard. We have done a great good then; but our claim does not stop here. We not only influence for good

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our members in their communications with each other, but the same influence extends its benign effects to the world.

After admitting that our rites and ceremonies, our principles and our doctrines, have such good influences within our own circle, it seems to be a work of supererogation that we should show that these influences extend still farther. But so it is. Would it be a reasonable proposition that a man whose social habits and qualities had been systematically cultivated, and the necessity of their use impressed upon his mind, would he be no more social and liberal in their use than one who had never been led to think upon the subject at all? We think not. He could not avoid the salutary influences of the lessons, if he would, and he would not desire to do so if he could.

Now, let us apply this fact to our subject, and we arrive at the truth. Masons are taught in the lodge those lessons which they are to practice out of it, and so far as intercourse between man and man is concerned, the same liberal and catholic spirit extends to all, whether a member of the Fraternity or not. The spirit of tolerance and generosity fostered by Masonic lessons, pervades the soul of the true Mason in his intercourse with non-Masons, as well as with the brethren. The theory and the practice of the Institution alike demand this at the hands of every Mason.

But suppose we inquire into the actual state of facts. What is the character of Masons for generous, unselfish conduct in the social circles, or in the common process of social life? This question can be answered by every individual for himself, and we do not fear that the answer, in a single instance, will be against us. Let each individual look over the list of his friends and see who are the most willing to exhibit the best phases of the social principle in common life—those who oppose, or those who love Masonry. We do not fear the result. We care not whether the examination is made by the friends or the opponents of the Order. The social training will tell, and the results will be so apparent that they cannot be overlooked.

But the social influence of Masonry is not only powerful and salutary, as inducing a more friendly feeling and action among mankind generally, but it exerts an elevating influence as well. We do not dig a trench and ask others to level their foundation by that, but we raise aloft the standard of human action, and invite them to come up to that—to raise themselves to that high level. It is a levelling up, and not a levelling down, that we promote.

Teaching the continual dependence of mankind upon each other; that each has a part of the burden of life to bear, and a portion of the labour of life to perform; that the good of each and of the whole requires a social and amiable disposition, why should not the social principle be more fully developed than among those who do not pay any attention to these subjects. We ought to be under better influences than others, and hence we ought to be more social in our dispositions than others, and we trust we are. We say this in no spirit of boasting, but because it ought to be, as we believe it is, a practical fact. We believe we have done something to curb the prevailing selfish spirit which this age fosters. We think our lessons have made men more careful to exhibit kindness and charity towards those with whom they are brought in contact. We hold that the world is more humane, kind, generous, and careful of the rights and feelings of others, for our Fraternity. Believing this, we shall continue to labour for its propagation, being fully assured that "truth is mighty and will prevail."

THE HAUGHFOOT LODGE AND SPECULATIVE MASONRY.

By R. S.

EXTRACTS FROM OLD RECORDS OF HAUGHFOOT LODGE.—*contd.*

"Haughfoot, Dec. 27th 1722.

"The which day roll called, and found absent from the meeting, (follows the names of 24 Masons) of whom 6 are excused, and the preses with the consent of the lodge fyned the others in twenty shillings Scots, except John Sanderson whom they fyned in three pounds Scots.

"The sd day John Young was by plurality of votes chosen preses of the meeting till next St. John's Day,

"The sd day William Craig producing a letter from Torsonce, as an excuse for Middleton signifying for the reason therein contained, that he could not attend the annual meetings in time coming, and that he had sent a crown for his former deficiencies, which the lodge having considered, they order the crown to be payed into the treasurer for this year, and passes from the former defi-

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ciencies, but refers the consideration of that pairt of the letter relating to the time to come till next St. John's Day.

"The sd day George Cairncross is appointed Treasurer till next St. John's Day, and John Sanderson, late Treasurer, is appointed to give in his accounts to the present Treasurer, and to clear the same at the sight of Willm. Craig, John Donaldson, Willm. Murray, John Fountain and Willm. Cairncross, eldr., upon the first Wednesday of March next at Galashiels.

"The sd day Robert Frier, and James Claperton yr, payed their entry money being £6 Scots, yrof £3 given to William Murray to be payed to John Allan for the four stones of meal ordered to be given to Margret Lowrie, and the other with Middleton's crown to be payed to the treasurer.

"Upon supplication Jeams Wight was entered and admitted member of the lodge, and ordered to pay to the treasurer three pounds Scots, and appoint George Cairncross and Andrew Tomline to instruct him.

"The treasurer is appointed to give Margt. Vetch (or Lowrie) four stones of oatmeal for the current year, and accordingly William Murray received from the treasurer £2 16 for the same.

"Resolved that the sedurents shall be filled up by George Kirkwood, for which they allow the treasurer to pay him three pounds Scots which he received from William Craig as deficiency for Middleton's absence.

"Galashiels, March 8th 1723.

"According to the appointment of the lodge there met in William Craig's the members appointed last meeting, with George Cairncross who was appointed treasurer, and having considered the publick stock there is found in the late Treasurer's hands the soume of twenty four pounds, eight shillings Scots money, which money he is obliged to count for with George Cairncross. Likeways in the hands of Andrew Thomson the soume of £23 6s. 3d. Also in the hands of John Donaldson £6 13s. for which soums they have given bill bearing intrest from this date, and the general meeting to determine as to by past interest.

"Haughfoot, Dec. 27th 1723.

'The which day roll being called found absent (12 Masons whose names follow).

"The sd day John Fountain was by plurality of voices chosen presses till next St. John's Day.

"Resolved that Middleton shall be excused for his absence this day, but no longer.

"The preses with consent of the lodge fynes each of the absents in twenty shillings Scots, and ordains them to pay a shilling for the reckoning.

"Resolved that John Sanderson's fyne for last year's absence be discharged upon his paying sixpence.

"Resolved that the treasurer continue for a year to come.

"The sd day Willm Craig for himself and the other members, appointed to meet at Galashiels on the first Wednesday of March for receiving in John Sanderson's accounts. Report that there is in Andrew Thomson's hands £23 06 03, and in John Donaldson's hands £6 13 for which they have granted bill, and that there is in John Sanderson's the last Treasurer's hands £24 08, whereof £6 paid into George Cairncross, £7 16 debursed by appointment of the lodge, so that there rests in his hands £10 12 for which they order him to give bill, payable to the treasurer, with a memorandum on the foot yroff that there is £3 of fynes uplifted by Torsonce undetermined and the bill to bear intrest from the date, and no by past intrest to be payed.

(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* 505).

SHECHEM—JENIN—JEZREEL—MT. TABOR.

At last we reach Jacob's well, where our Lord had the ever memorable interview with the Samaritan woman. The well itself is choked with large blocks of stone, but could be easily cleaned. Turning here to the left between Mount Gerizim and Mount Ebal, we must be on the spot where Joshua gave out the law and the curses to the assembled tribes below, the people answering "Amen." As these mountains tower up on each side of the pass, we notice how distinctly the voices of the rustics are heard shouting on the slopes. The valley widens and grows full of trees as we approach Nabulus (Neapolis), the ancient Shechem. We have to ride through the town, as our camp

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is on the other side; and hard work it is, for the narrow streets are paved with large slabs of stone, which have got tilted about at all angles, from corners sinking. Over these our horses slide and stumble, to the great danger of our necks, and of the large glass bottles of the Narghilies, while old Turks squat smoking at the sides of the streets.

The towns in this part of the world are horrible. In a country where the heat is so intense, and ample ventilation desirable, the houses are crowded together, the streets are crooked and narrow, the paving is atrocious—lighting unknown. There is no drainage, except perhaps an open gutter, which gets washed out when heavy rain falls, and then the street becomes the temporary bed of the stream. Filth of every kind is flung into the streets; the public slaughter yard is usually in the centre of the place, and offal is left to putrefy and cause noisome odours.

What wonder that cholera, plague, and fevers find here a permanent home! Truly in a Turkish town you encounter the "rankest compound of villanous smells that ever offended nostrils." The principal employment of the people here seems to be making the large yellow Turkish boots.

Our camp is in an orchard just outside the town. A brawling stream runs through the bottom, and we are surrounded by mulberry, fig, olive, apricot, sycamore, and other trees. We find the Sheik of the Samaritans waiting to take us to see the Synagogue, and their old copy of the Pentateuch, which they say was written by Abishna, the son of Phinehas, the son of Eleazar, the son of Aaron, and is 3,300 years old. We reach the Synagogue by the most extraordinary way under low arched tunnels of streets, which reminded us of the excavations at Jerusalem. The synagogue is an ordinary room; a veil or curtain covers a recess at one end, which contains their sacred writings. We saw the Pentateuch—a ponderous old roll, battered, patched, and stained, but beautifully written. It cannot, however, be of any great antiquity. It is kept in a sort of double tin candle box, with handles at the ends, to roll up one end by, as you unroll the other. We also see their prayer and hymn book. The Sheik says none of these have ever been printed; that their Pentateuch differs from that of the Jews by 10,000 words; and that he had a copy of it madefor "Dr, Busey, of Oxford," for £200. Some sort of service is going on, men and boys squatting all over the floor, and repeating rapidly and loudly after the priest. At certain intervals all bend forward till their foreheads touch the ground, and utter a sort of moan. The high priest at last dismisses them with a short sentence, to which they give a short response. The old Sheik then takes us to his house, and at once begins the sponging process; subscriptions for their schools are required; old M.SS. are offered us for sale; he will kindly sell us pages of an old book at five shillings a page, written in a language which he says no one can understand.

Next day we start at 7 a.m., first taking a stroll to see the town from the Ebal side. From this point it looks extremely pretty, the tops of the flat-roofed white houses just showing above the rich foliage of the orchards, while in marked contrast rises the rugged side of Gerizim beyond.

After seeing a Turkish funeral, and a parade of about three companies of Turkish soldiers, the most ragged regiment I have ever seen, we proceed on what an Englishman would pronounce the worst bridle path he ever saw, but which is called, and justly perhaps, "the best road in the Holy Land." Riding through some beautiful fertile valleys full of corn, and olive trees, we come to Samaria, a picturesque village, perched on the side of a steep hill; this is the place which Omri built, where Jezebel dwelt, whither Elisha led the blinded Syrian force, which had been sent to capture him, It is the reputed place of burial of St. John the Baptist, and the church of St. John is the most conspicuous object; it is now a mosque. The walls are in pretty good order, but the roof is gone; some marble slabs exist, with the marks of mutilated Maltese crosses. There is a curious wely, or domed tomb, in the centre of the enclosure of the church, in which we descend by twenty-one steps, to an excavated chamber, in which are remains of a marble tesselated pavement. It has a large stone door; a corner, which is walled off, is, I believe, supposed to be the tomb of the Saint. Ascending the hill we come to an open level space, where a number of columns are standing; this they call Ahab's palace, but it is probably the building erected by Herod. Descending a part of the hill, and skirting round to the north, we pass through rows of pillars which formed a colonade on each side of the main street, which was fifty feet wide, and about three thousand feet long. It is now a corn-field.

"Jam seges est ubi Troja fuit."

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Some sixty of the columns are still standing, but no capitals are left, and they are deeply sunk in the earth. Pillars are lying about in all directions, some built into the walls, some half hidden in the corn. Here again we see the fulfilment of prophecy, "Samaria shall become desolate, for she hath rebelled against her God," (Hos. xiii.) Crossing the valley on the northern side, we have a tiresome clamber up the opposite ridge, but get a splendid view from the top, a fine panorama of rich plains and undulating hills spreading far away beneath us. We now get a peep of the showy head of Hermon in the distance, towering proudly above the mountain ridge which bounds the plain. We stop and lunch under a fig tree, whose cool shade and delightful aroma are most grateful. Here sketches are made, journals written up, or guide books consulted, whilst some do a mild havanna or cigarette, and read the latest Saturday, or Pall Mall. But we must not delay long, for we have a long ride before us to Jenin, where we are to encamp. The picturesque village of Kubatiyeh surrounded by olive groves, is soon reached. Its inhabitants are said to be the greatest rascals in Syria, which is saying a good deal for them. Murders and robberies are constantly taking place here.

Jenin, where we encamp, is on the borders of the plain of Esdraelon; it is an oriental looking place, from the number of palm-trees growing about it. A pleasant stream runs close by it and through our camp. The ancient name of this place was En-gannim or "Fountain of gardens," and it is mentioned as one of the cities of Issachar. On this magnificent plain of Esdraelon, then called "plain of Migiddo," was Sisera defeated by Barak; this was the portion of Issachar, who "saw that rest was good, and the land that it was pleasant." It is wonderfully fertile, and yet scarcely any of it is cultivated, nor did I see a single village on it, the reason of this is, that it is so over-run by Bedawin Arabs, who scour it on their fleet steeds for plunder, and if pressed can always make off with their tents and flocks to the other side of the Jordan, by the valley of Jezreel; it appears always to have been insecure, having been over-run by the Syrians, Philistines, etc. (see 1 Kings xx. 26). Hence the tribe that possessed it had to live in Arab fashion. "Rejoice, O Issachar in thy *tents*," Deut. xxxiii. 18. Next morning after a long canter we get to Jezreel, where Ahab had his palace; in the rich valley below was the vineyard of poor Naboth; now there are no vines to be seen, nor indeed did I see any to speak of anywhere in the Holy Land. No wine is made there now. The miserable inhabitants, what with the plundering of the Arabs, and taxation by the Turks, can hardly get bread. We see miserable half-starved curs feeding on the offal which is thrown outside the village, even as they gnawed the bones of Jezebel. Carved sarcophagi are to be seen lying about; the village consists only of some twenty rude hovels. We get a fine view down the valley of Jezreel, and can picture to ourselves Jezebel watching the progress of Jehu, as he drove furiously up the valley. Ahaziah, after the death of Joram on the field, fled across the plain by the very way we have come to En-gannim, where we encamped; this word being erroneously translated in the English bible "the garden house" while it is the name of the place that is intended, 2 Kings, ix. Scriptural names having often a meaning, it is not always clear when the name, and when the meaning, is intended. The prophet Joel says, that God shall judge the heathen in the valley of Jehoshaphat;" now Jehoshaphat means "Jehovah judgeth." Yet as the Jews and Moslems believe the last judgment will be in the valley of the Kidron, they have given it the name "valley of Jehoshaphat." We now make a detour on our right to visit the fountain of Jezreel, where a beautiful spring comes gushing out of the rock at the north base of Gilboa. It was here that Gideon smote the Midianites, the noise his 300 followers made by breaking their pitchers creating a panic; here too Saul encamped the night before his final defeat and death; his corpse being found "on Mount Gilboa" the day after the battle; hence did he steal away the night before the battle to consult the witch of Endor.

Riding across the rich corn fields of the valley of Jezreel, we pass El-Fulch, where the French fought the battle of Mount Tabor; 3,000 French for six hours holding their ground against 15,000 Turkish cavalry and the same number of infantry, till Napoleon came up with the main body and turned the tide. This was in 1799. We pass Solam, the ancient Shunem, where Elisha lodged, and raised the Shunamite's son. It is now a squalid village. We now get our first view of Mount Tabor, which has hitherto been hidden by Little Hermon. It looks like the segment of a great sphere, and is dotted with oak trees to its

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very summit. We ride to it across the plain, and clamber up by a rough, steep. zigzag path, getting fine views as we mount. The hill itself is very pretty, old ruins, caverns, etc., being smothered by wild thickets of holm oak, which are covered with honeysuckle and half buried by the gigantic thistles which grow hereabouts ten or twelve feet high. Mountain Cistus, and other wild flowers, dot the ground wherever there is an open space.

(*To be continued.*)

MASONIC NOTES AND QUERIES.

GLASGOW CATHEDRAL.

Bro. Buchan's reasons for the date of 1556 not being correct and genuine amount really to nothing. 1. There is no reason whatever why the operative Masonic guild of that date should not have carved that date. There are much older dates relative to buildings than 1556. 2. Bro. Buchan gives no reason at all why it is more likely to be no older than the first half of the 18th century." If the date be correct, Bro. Buchan.s theory is hopelessly destroyed. 3. The fact of other names and initials, clearly modern, also existing, is in itself a strong proof of the older date. Surely there must be some competent person in Glasgow who can tell us what is, archæologically, the date of the figures as then used. Any clumsy imitation, two centuries later, of figures said to be cut in 1556 can at once be seen by a skilled and practised eye.—A MASONIC STUDENT.

BRO. HYDE CLARK.

A "Correspondent" is mistaken. The first five lines of Bro. Hyde Clark's communication, "Origin of Freemasonry," *Freemason's Magazine*, Feb. 25th, 1865, are as follows:—"The origin of the modern form of Freemasonry cannot be attributed to Bro. Christopher Wren, because the evidence of the present century shows that it had already taken the organi sation of a craft of Masons, and that the assemblies were held at Masons' Hall, in the City of London."—CHARLES PURTON COOPER.

THE TEMPLARS AND FREEMASONRY.

I am obliged to "Lupus" for his friendly remarks. I had seen the form of secret reception to which he alludes some little time back, but was not and am not satisfied at all as to its genuineness or authenticity. With regard to the Monastic question, I would just say this—there is actual evidence to prove that an operative lodge of Freemasons was attached to more than one of our great monastic bodies, as at Canterbury and York we have reason to believe that it was generally so. The writer of the Masonic poem is a monk, and alludes to other ceremonies he has witnessed and other MSS. he has seen. Bro. Findel in his history of our Order alludes to a ritual under "benediction" sanction. If "Lupus" will carefully look back to "Notes and Queries," he will find Mr. Winthrop's words exactly as I gave them. I have mislaid my own reference, but I alluded to them at the time in the "Magazine." I agree with "Lupus" that, so far, we have no evidence of any secret ritual among the Knights of St. John, whereas as regards the Templars, in Rymer's "Fœdera." among the depositions occurs one in respect of a Yorkshire preceptory, in which it is distinctly said that the reception took place by night, and was in secret, none but Knights being able to be present or witness the ceremonies. It is some time ago since I looked into Rymer, but if "Lupus" will do so he will find many curious details.—A MASONIC STUDENT.

THE MASON'S WORD.

We have heard a great deal of "the Mason's word." Now, in our Freemasonry of to-day, elaborated since 1717, we have many words; *ergo*, the question rises, is "the Mason's word" used by the 17th century Masons included among our present *words*, and if so, what is it? For my part I cannot assert that I know it.—W. P. B.

RITES OF FREEMASONRY.

I have perused the excellent sketch of the "Rites of Freemasonry, by Bro. Ll. W. L., with much pleasure. The writer's remarks concerning "Pure Antient Freemasonry" are to the point, and certainly express the views of many Craft Masons who, like myself, revere the ancient system of Three Degrees. I write now, however, to suggest that "A.D. 1770" is much too late a period to set down as the origin of the Royal Arch. Bro. Dr. Bell, an authority well known to Bro. W——, in his admirable "chart" places the date at some thirty years earlier; and I have a copy of a Masonic work by Dr. Dassigny, dated 1774, which refers to the Royal Arch. I have also, in the "History of the Lodges at Banff," Scotland, quoted records still existing, some years before 1770, which speak of the degree being worked A.D. 1764. Besides which, a mass of evidence is presented in Bro. Dr. Oliver's "History of the Royal Arch," published by Bro. Spencer, London, which, to my mind, settles the question, and connects the origin of the degree with the secession of A.D. 1739. Bro. W—— says the Ancient and Accepted Rite was established 1700. I know of no authority for this statement.—W. T. HUGHAN.

TOLERATION.

Toleration in religion is dear to all true Freemasons. Upon this point, the perusal of a small work, "The Church under the Tudors," by Durham Dunlop, Esq., M.R.I.A., published by Messrs. Moffat and Co., 34, Southampton-street, Strand, London, W.C., is highly worthy of perusal.—PICTUS.

THE TEMPLARS AND FREEMASONRY (page 506).

I know of no reason for supposing that there existed any nearer relationship between the 12th, 13th, and 14th century Templars and the Masons or Freemasons than what existed between the said Templars and the members or freemen of carpenters', smiths', glaziers' or painters', &c., societies or trades. A Knight Templar—when Knights Templar were in existence—was just as likely to join some other co-existent craft as the Masons; but as there were no Knights Templar in existence in the 17th century, and the Masonic degree of Knight Templar was not fabricated until

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well on in the 18th century, I cannot by any means fancy what a real Knight Templar could have had to do with our Freemasonry, which did not exist till 1717. —W. P. B.

NON-MASONIC WORDS AND GRIPS.

If it be true that Numa established nine collegia of artisans, viz.—"musicians, goldsmiths, carpenters, dyers, shoemakers, tanners, smiths, potters, and another composed of artisans not enumerated in the above"—how comes it that the stonemasons are not mentioned? More especially when, if we are to believe *Masonic* legends, they were everywhere and everything. I perceive the "dyers" mentioned above. Now, I spoke to a dyer a few days ago, who tells me that he got a word and grip when he was young, and he believes if I had access to their books I would find evidence of the custom; however, that is a question of time and opportunity, and it is only my spare hours that I can fairly devote to Masonic research.—W.P.B.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

THE ERA OF THE DELUGE.

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

Dear Sir and Brother,—Having been reading Egyptian history occasionally for some time past, I could not manage to satisfy my mind regarding certain facts evolved from the study of the Egyptian monuments and the period said to have elapsed since the Flood, According to the hitherto generally promulgated idea the date of the Deluge is given at about 2300 years B.C., and the Call of Abraham at 1921 B.C. The period however, thus left between these two dates appeared rather short for the state of many things in Abraham's time. It appears, however, that the Hebrews systematically falsified certain dates in their manuscripts for their own purposes, and instead of 2300, the Deluge happened about 3000 years B.C. This latter date affords time for the growth, not only of those many nations or clans we read of in Abraham's time, but also for the various varieties of the human race depicted upon the Egyptian monuments, and also for the growth of Egypt itself. Noah had three sons; these sons had wives. Now, if we allow that these sons may have married into other clans, we have at once varieties in their children. Even Noah's own wife might have been of another branch than he was himself; then with a difference of climate and several hundred years of time, we have room for those ethnological appearances we find depicted upon the old monuments; and although at first a certain change of expression took place, it would be to a certain extent according to the circumstances of the case; accordingly, Noah might have viewed considerable variety amongst his descendants even in his own time. The period before the Flood, also, instead of being about 1656 years is now given at about 2262 years, and the whole period from the creation of man to the time of Christ, instead of being 4004 years, is given at 5478, or thereabouts. As to the falsifying of the dates in the Bible above referred to, we need not be surprised at that, when we consider the many Masonic forgeries that have been executed within the last century and a half; and how long these have existed before they were satisfactorily exposed, yea, even after they have been exposed, such is the innate love some brethren have for *truth*, that they cannot desist from continuing to promulgate their silly impositions!

I pen the above remarks after a glance at certain remarks by Dr. Alexander Mackay, F.R.G.S., in his "Facts and Dates. At every new discovery in science which *appears* not to coincide with the Bible, many people are ever ready to hold the greatest of the three great lights of Masonry up to ridicule; but as it has happened before, and is happening still, when things are properly investigated, the Bible passes through the fire—tried gold again.

Yours fraternally,

W. P. BUCHAN.

ROYAL ARCH MASONRY.

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

Dear Sir and Brother,—Is not uniformity in the ritual of the Royal Arch equally as desirable as in Craft Masonry, and should not both, when speaking of matters of history, render them correctly?

The writer attends a chapter of instruction, which he believes to be the longest established of any now meeting in London, and where two of the most estimable and popular Royal Arch preceptors of great ability and kindness deviate from each other, which has caused many of the oldest and most accomplished members to discontinue their attendance; and I feel sure it must be a matter of regret to every well disposed Mason, and form a good argument for uniformity in the ritual. And as the entire ritual of Masonry is founded on Biblical history, I humbly submit the task is by no means difficult, if we only bring unprejudiced minds and a little logic to our aid, and refer to the Bible for ourselves.

For instance, if we are told the first, or Holy Lodge, was holden A.L. 2515, two years after the exodus of the children of Israel from their Egyptian bondage, and we find—Exodus, xii. 3, that they left on the 15th day of the first month, A.L. 2513*; and Exodus xl. 17, the tabernacle was consecrated in the 1st day in the 1st month, A.L. 2514—then it must be fourteen days less than twelve months, and not two years after the exodus; and Bishop Patrick in his Commentary holds this view, and he is held to be correct by other commentators.

Again, one preceptor says the ribbon worn by the companions is composed of the principal colours, "with which the vails of the Temple and Tabernacle were interwoven, and another says they were composed of two of the principal colours. And we find—Exodus, xxxvi., 35, And he made a vail of blue and purple and scarlet; 2 Chron. iii., 15, He made a vail of blue and purple and crimson. So it appears correct to say they were composed of two of the principal colours. We invest our Principals in blue, and purple, and scarlet, and the jewel of office worn by the Principals and officers and also Past Principals is suspended to a crimson collar.

It would not be much trouble to read the last verse 2 Book of Chron. to enable us to render "the Proclamation of Cyrus, King of Persia," correctly.

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Again, one preceptor will not speak at all times of Hiram as Hiram Abif, because the name does not appear in the Bible. This is an instance, in the writers' opinion, where to be half right is to be altogether wrong; for we read, 2 Chron. iv. 16, The pots, also, and the shovels and the flesh hooks, and all the instruments did Hiram, "his father," make to King Solomon, for the house of the Lord, of bright brass. Now as Solomon was David's son, how could Hiram be his father? Hiram is called father by the King of Tyre, 2 Chron. ii. 13, but according to the common acceptation of the word, Hiram was neither father to the one nor the other.

Here, then, we require a Biblical dictionary; and on referring to Calmit's, we find the word, "Hiram" signifies "high intelligence;" and on referring to the word "Father," we find A B is the Hebrew root of the word "father," and that the termination of the word alters its meaning from natural father to father, or head, or chief of a people, a place, a profession, a society, &c. Hiram was called father by the King of Tyre and even by King Solomon, because he was the principal of his workmen, and the chief director of their undertakings. But if we say, Hiram, the widow's son, we deprive the words of their symbolic meaning, and of all logical connection with our "system of morality veiled in allegory and illustrated by symbols."

But, worse than all, we are told "Jehovah" is the incomprehensible name of God; it signifies, "I am that I am," &c. But I ask how we know it is the name of God, or what it signifies if it is incomprehensible? The very language we use in connection with the word is taken from our most eminent divines and commentators to show it is the most comprehensive name of God. (See Calmit's "Dictionary," or "Patrick's Commentary," or "D'Oyly and Mant's Bible, with Practical Notes." The writer could adduce other instances that require correction, but prefers to ask our acknowledged leaders to meet and agree of their own accord, and not continue to lay themselves or their workings open to reasonable objection.

Yours fraternally,

S. G. F.

BRO. ELIAS ASHMOLE.

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

Dear Sir and Brother,—Our Bro. Henry Melville has been allowed the privilege of publishing in this "Magazine" his so-termed "Masonic Celestial Mysteries, but he cannot be allowed with impunity to deprive (at page 404) an ancient brother of his best winding sheet, "a good name."

Elias Ashmole was not "a quack astrologer," but an eminent and learned antiquary, to be judged of by the standard of the period in which he lived; and as in these columns one good authority is worth a hundred loose assertions, I refer your readers to all our biographies containing his name. Our Bro. Ashmole and his diary are so often referred to by Preston and other writers on the history of the Craft that I think an abridgment of the article in the "Penny Magazine," vol. ii. page 452, which I enclose herewith, will prove acceptable to all lovers of pure Masonic archæology.

Yours fraternally,

P.M. No. 8.

From the PENNY CYCLOPÆDIA, vol. ii., page 452.

Ashmole (Elias), an eminent antiquary and herald, the founder of the museum, which still bears his name, at Oxford, was the only son of Simon Ashmole, a saddler, of Lichfield, by Anne, daughter of Anthony Boyer, of Coventry. He was born May 23, 1617, and was placed at an early age as chorister in the cathedral of Lichfield. He was taken into the family of James Paget, Esq., one of the puisne Barons of the Exchequer, who had married his mother's sister, under whose roof he studied law, spending his leisure hours in acquiring music and other accomplishments. In 1638 he married Eleanor, daughter of Peter Mainwaring, of Smallwood, in Cheshire, and in Michaelmas Term he became a Solicitor in Chancery. He lost his wife on the 5th of December in the same year. In 1645 he became a captain in Lord Ashley's regiment and Comptroller of the Ordnance. In the midst of these employments he entered himself of Brasenose College, and applied with great vigour to the study of Natural Philosophy, Mathematics, and Astronomy.

In 1646 he came to London, and became acquainted Sir John Wharton, Sir Jonas Moore, William Luly, and John Booker, esteemed the greatest astrologers of their time, and was admitted into their fraternity. In 1650 he published, in 12mo, Dr. Arthur Dees' treatise upon the philosopher's stone under the title of "Fasciculus Chemicus." In 1652, believing that a knowledge of Hebrew was necessary for understanding the writers upon hermetic science, he studied that language under Rabbi Simon Frank. At the end of 1652 he published his "Theatrum Chemicum Britannicum," in 4to, containing many pieces of our old hermetic philosophers, which gained him a high reputation, and, among other scholars, the celebrated John Selden. In 1658 he published another treatise on the philosopher's stone, "The Way to Bliss," in 3 books, 4to. In 1653 he began collecting materials for his "History of the Order of the Garter." Upon the Restoration, he was early introduced to the favour of King Charles II., who, on June 18th, 1660, made him Windsor Herald, and appointed him to make a catalogue of the royal collection of coins and medals. In September he was made a Commissioner of Excise; on November 2. he was called to the Bar; in January, 1661, admitted F.R.S., and had several new preferments bestowed upon him; on the 12th July he received the degree of M.D. from the University of Oxford. He was now courted and esteemed by the greatest persons in the kingdom, and in May, 1672, he presented his "History of the Order of the Garter" to the King, who, as a mark of approbation for his toil and research, presented him with a privy seal for £400. In 1675 he resigned his office of Windsor Herald, and in 1677 declined that of Garter King of Arms in favour of his father-in-law, Sir William Dugdale. On the 25th January, 1679, a fire broke out in the Middle Temple, by which he lost the greater part of his library, a collection of 9,000 ancient and modern coins, and a great collection of seals, charters, and other antiquities; his manuscripts and gold medals were fortunately at his house in Lambeth. In 1682 he presented to the University of Oxford his collection of rarities, including the tradescompts, and afterwards his manuscripts and library; this is still called the Ashmoleon Museum. In 1686 he a second time declined the office of Garter. The remainder of his life was spent in an honourable retirement to his death, May 18, 1692, in his 76th year. His body was interred in Lambeth, and a black marble slab laid upon his grave, with a Latin inscription.

See also "Wood's "Athenæ Oxoniensis" and Appi's "Biographia Brit."

FREEMASONS.—It is estimated that the Masonic Order at present contains about 1,300,000 members. Of this number, 150,000 are in England, 100,000 in Scotland, and 50,000 in Ireland. There are about 600,000 on the Continent of Europe, and 300,000 in the United States; the number in India will probably reach 50,000, and, in other parts of the world, about 50,000 more.

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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 Great Northern Lodge (No. 1,287), will be consecrated on Thursday, the 6th inst., at 3 p.m., precisely, at the Great Northern Hotel, King's Cross, by Bro. James Terry, P.M. 228, 1,196, W.M. 1,278, Prov. G.S.B. Hants, P.Z. 975, Z. 174, the officer nominated for the purpose by the M.W. Grand Master. Bro. Samuel Webb, P.M. 193, is the W.M. designate.

THE Mount Zion Chapter of Instruction is held at the Union Tavern, Air-street, Golden-square, under the preceptorship of our esteemed Comp. Jas. Brett. That companion has promised this evening, being New Year's Day, to deliver the three lectures on the supreme degree. All Royal Arch companions will do well to devote two hours to instruction on this occasion.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

ST. PAUL'S LODGE (No. 194).—This lodge held its regular meeting at the Cannon-street Hotel on the 16th ult. There were present Bros. Francis Renshaw, W.M.; E. S. Eves. S.W.; E. Sparks, J.W.; C. Saxon Hooper, S.D.; W. Aldridge, J.D.; R. M. Veal, P.M. and Treas.; R. Fowler, P.M. and Hon. Sec.; and Past Masters T. B. Hill, C. J. Wilson, J. Harper, and H. Renshaw. Bro. R. Avery, of Panmure Lodge (No. 720), was present as a visitor. The only business before the lodge was the election of W.M. and Treasurer.

NEW CONCORD LODGE (No. 813).—The regular meeting of this lodge was held at the Rosemary Branch Tavern, Hoxton, on Friday, the 17th ult. The following were present, Bros. J. Hart, W.M.; Bartlett, S.W.; Atkins, J,W.; Wilson, I.P.M.; Boyce, P.M.; Main, P.M. and Hon. Sec.; Salisbury, S.D.; Blythe, J.D.; McDavitt, Org.; Sinclair, Dir. of Cers.; Absell, I.G.; and Lloyd, Steward. Bros. Bagley, Peace and Harmony (No. 60); Hughes, Temple (No. 101); and Cook, were also present as visitors. Bro. Cain was raised; Bros. Taylor, Gabb, and Hopbairn were passed; and Mr. Philips was initiated, the whole of the ceremonies being ably performed by the W.M., Bro. Hart. After the lodge had been closed in due form, the brethren adjourned to an excellent supper, where they spent a very happy evening, enlivened by some capltal singing by Bros. Taylor, Hill, and Blyth, assisted by Bro. McDavitt, Org., who contributed much to the enjoyment of the evening.

PANMURE LODGE (No. 720).—The usual monthly meeting of this suburban lodge was held at the Balham Hotel, Balham, on Monday evening, the 20th ult., the W.M., Bro. John Baptist Wolpert, in the chair, supported by his officers. Among the brethren present were Bros. J. Thomas, P.M., Treas.; Young, S.W.; H. Huntley, J.W.; W. P. Moore, Sec.: Poore, J.D.; Payne, I.G.; Withall, Hodges, Lilley, Dr. Bringloe, Caines, Thornton, Easto, and others. The two last-named brethren, after the usual interrogatories, took their respective degrees—the former that of M.M. (the W.M. giving the traditional history), and the latter that of F.C. A committee was appointed to consider by-law 10. Refreshment followed labour, and a pleasant evening was brought to a close, after the W.M. had given the Masonic refrain, "Happy to meet—sorry to part."

ROYAL OAK LODGE (No. 871).—An emergency meeting of this lodge was held at the Royal Oak Tavern, 172, High-street, Deptford, on Wednesday, the 22nd ult. Precisely at five o'clock p.m. the lodge was opened by the W.M., Bro. Frederick Walters. The minutes of the previous lodge meeting were read and unanimously confirmed. Ballots taken separately were unanimous in favour of the admission of Messrs. Harvey, Harris, and Letton. The work done was the passing Bros. Dawe, Harman, Pakes, and Simmons to the second degree. The W.M. having to attend to the Lodge of Benevelence to support the case of the widow of a deceased member, which had been recommended by this lodge, he was compelled to retire. Bro. W. Andrews, P.M., then took the chair, and proceeded to pass Bro. Lea to the second degree, and initiate Mr. C. Letton. Five pounds were voted to the Male Annuitants' Fund from the lodge funds, which completed the purchase of a life governorship of that charity, in the name of the W.M. of the lodge for the time being. A new by-law having been made, the lodge was closed. Besides those already named, there were present—Bros. J. Barrett, J.W.; H. A. Collington, P.M., Treas.; J. Hawker, P.M., Sec.; Killner, S.D.; J. Whiffen, J.D., and others. Visitors—E. Harris, P.M., Treas. 73; H. Muggeridge, P.M. 192; J. Terry, W.M. 1278; J. Patte, P.M. 147, &c. A banquet followed.

ROYAL ALBERT LODGE (No. 907).—This lodge assembled on Monday, the 27th ult., at Freemasons' Hall, under the presidency of the W.M., Bro. Henry J. Lewis, who was supported by all his officers, namely, Bros. J. M. Vaughan, S.W.; T. Morton, J.W.; A. E. T. Worley, S.D. and Sec.; C. Vidler, J.D.; and J. Dennis, I.G. There was also a goodly array of the P.M.'s, including Bros. J. Smith, Treas.; T. Lewis, (P.G. Purst.), W. H. Farnfield, C. Chard, and J. A. Farnfield. The visitors were Bros. Ruston, 90; and Turner, 186. The lodge having been duly opened, a ballot was taken for Mr. J. Pratt, and this proving unanimous, that gentleman was admitted, and received the benefits of initiation. Bros. Stevenson, T. Griffiths, and R. J. Webber having shown the requisite amount of proficiency to entitled them to be passed to the F.C. degree, the lodge was opened in that degree, and those brethren advanced to that grade. The other business having been transacted, the lodge was closed in due form, and the brethren adjourned to the banquet table, where, after the usual introductory toasts had been disposed of, the W.M. gave "The Masonic Charities," announcing that he had undertaken to represent the Royal Albert Lodge at the forthcoming festival of the Masonic Benevolent Institution, and asking the brethren to support him by their subscriptions. The W.M nobly headed the list with ten guineas, divided between the male and female annuitants; Bro. Turner, of 186, following with five guineas to the females. After the paper had been handed round to all the brethren, subscriptions to the amount of nearly £40 were announced.

RANELAGH LODGE.—At the usual meeting of this lodge, a great mark of respect was shown by the members to the memory of their late Bro. J. J. Hurst. The lodge was fully draped in mourning, the brethren also wore mourning, the deceased had been through the principal offices of the lodge, and was a P.M. exceedingly devoted to the studies of Masonry and anxious to use his greatest energies to promote the interest of the Craft, and of his own lodge in particular, and was eminently deserving the respect paid him. The secretary was also requested by the members in lodge assembled to write a letter of condolence with Mrs. Hurst expressive of their regret at his loss, and of the great regard in which their departed brother was held by every member of the Ranelagh Lodge.

PROVINCIAL.

DEVONSHIRE.

DEVONPORT.—*Lodge Fidelity* (No. 23)—On Thursday, the 16th ult., a regular meeting of this lodge was held at the lodge rooms, 230, Chapel-street, when, in the absence of the W.M., Bro. Adams, P. Prov. G. Org., through illness, Bro. F. Codd, P.M., Prov. G. Steward, took the chair. The business of the evening being to install the W.M. elect, Bro. J. N. Blake, who had served the office of S.W. for the past year, was duly presented by Bro. March, P.M. 202, P. Prov. G. Org., and having taken the usual obligations, was installed in ancient form by Bro. Codd, assisted by P.M.'s Pursey, Briggs, Spry, Price, &c. The W.M. then appointed the following brethren

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his officers for the ensuing year: Bros. J. Lynn, S.W.; J. Bannerman, J.W.; the Rev. John Huyshe, Prov. G.M., Chap.; F. Codd, Treas.; J. Close, P.M. and P. Prov. G. Dir. of Cers., Sec.; Shillibeer, S.D.; Adams, J.D.; Knight, I.G.: and J. Rogers, P.M. and Prov. G. Assist, Purst.. Tyler. Bros. Baxter, Sec. 95; Spry, March, Price, and a number of visiting brethren were present. There being no other business, the lodge closed at 10 p.m.

DURHAM.

SUNDERLAND.—*St. John's Lodge* (No. 80).—The annual meeting for the purpose of installing the W.M. and officers for the ensuing twelvemonths, was held in the lodge room, at the Queen's Hotel, Fawcett-street, on Tuesday, the 14th ult., whon 108 members and visitors attended to greet the W.M. elect. The ceremony of installation was beautifully gone through by Bro. S, J. Wade (who has for the past two years been W.M.) and he having placed Bro. Robert Dixon in the chair of K.S., that brother invested the following officers viz.: Bros. S. J. Wade, I.P.M.; M. Weiner, S.W.; J. Wilson, J.W.; T. Godfordson. Treas.; R. Hodgson, Sec.; J. Davison, S.D.; T. W. Graham, J.D.; John Bell, I.G.; T. Halliday, Tyler; W. Beattie, H. J. Turnbull and R. Geisick, Stewards. This old and prosperous lodge will shortly remove from its present quarters to the new Masonic hall in Toward-road, now nearly finished.

ESSEX.

CHELMSFORD.—*Lodge Good Fellowship* (No. 276).—The annual meeting of this lodge was held on Thursday, the 23rd ult., at the Shire Hall, for the installation of the W.M. elect for the new year. when there was present, among others: Bros. the Rev. F. B. Shepherd, W.M.; the R.W. Dep. Prov. G.M. A. Meggy; J. W. Carr, P.G. Sec.; W. S. Pavitt, S.W.; Rev. B. S. Barnes, J.W.; J. Burton, Treas.; J. W. Hair, Sec.; Dr. J. Nicholls, S.D.; T. Smee, I.G.; W. Bros. E. Butler, A. Goodchild; J. W. Myers, A. Durrant, P. Mathews, J. F. Bott, J. P. Sarel, F. G. Green, W. Humphreys, W. Pullen, P.M.'s; Bros. W. Edwards, S. Kendall, Taylor, G. C. Matthams, F. Whitmore, G. O. Gooday, E. Nicholson, J. Gardiner, A. Clarke, F. Parlett. Visitors: W. Bros. W. Pissey, D. B. Grout, True Friendship, Rochford; F. Keene, No. 378, and Samuel Baster, No. 1204.—Bro. W. S. Pavitt, the W.M. elect, was duly installed in the chair, the ceremony being performed by Bro. Peter Matthews, in his usually excellent style. The W.M. then appointed the following officers: Bros. Rev. B. S. Barnes, S.W.; Dr. Nicholls, J.W.; J. Burton, Treas.; J. W. Hair, Sec.; R. C. Veley, S.D.; Thomas Smee, J.D.; Rev. F. B. Shepherd, Chap.; F. G. Skill, I.G.; T. S. Sarel, O.G.; Nicholson, Whitmore, Matthams and Gooday, Stewards. After the transaction of the lodge business a vote of thanks was returned to the magistrates for the use of the Grand Jury-room, and the lodge was closed in due form. The brethren afterwards partook of an excellent banque. at the White Hart Hotel.

ISLE OF MAN.

DOUGLAS.—*Athole Lodge* (No. 1,004).—The installation Festival of this lodge was held at the lodge-rooms, Douglas Hotel, on Wednesday last, when there was a large attendance of "brethren of the mystic tie," belonging not only to the Douglas lodges, but also to other parts of the island. The chief business, of course, was the installation of the W.M. for the ensuing year, Bro. Richard Tuton, Esq. Tho installation ceremony was performed by Bro. Henry Priest Mayle, the immediate Past Master of the lodge, and seldom was the ceremony more effectively rendered than by Bro. Mayle. After the ceremony the W.M. appointed his officers for the ensuing year, viz.:—Bros. S. Webb, S.W.; Harris, J.W.; Lofthouse, P.M., Treas.; G. Heron, Sec.; Handley, S.D.; Flynn, J.D.; Dixon and Colebourn, Stewards; and Lofthouse, Org. A portion of the business of the evening was that of making grants to the various local charities. It was unanimously resolved that the sum of two guineas should be handed over to the Ladies' Soup Kitchen, one guinea to the Coal Fund, and one guinea to the Industrial Home for Destitute Children. This lodge has, by this very proper resolution, now become subscribers to all the p rincipal local charities, having for some time past subscribed towards the support of the Isle of Man Hospital and House of Industry; and we learn from the treasurer's repoit, read at the previous meeting, that during the short period of ten months this lodge has contributed nearly £40 to various institutions, intluding those peculiarly Masonic charities, the Institution for Aged and Decayed Freemasons, the Boys' School, and the Girls' School; the sum of £25 has also been sent to the Grand Lodge of England. But, notwithstanding this heavy expenditure on the part of such a comparatively small number of persons, the lodge has still a very handsome surplus to its credit in the bank. As there is also a Royal Arch Chapter shortly to be formed in connsction with this lodge, to be called "The Royal Arch Chapter (No. 1,004)," we have no doubt that the lodge, by the increased revenues which it will derive from this source, will be able to extend not only its influence in the propagation of the ancient science, but also the charitable purposes which form the principal teachings of the order. The members of the lodge will thus not only be the better able to assist their poorer brethren, but also such of the local charities as they may consider best entitled to their support. During the evening a framed testimonial, beautifully illuminated by Bro. G. M. Lofthouse, P.M., and signed by all the members of the lodge, was presented to Bro. Mayle, P.M. The testimonial, which was an exquisite specimen of penmanship, expressed, on the part of the members, their appreciation of Bro. Mayle's valuable services as president of the lodge during the past year. After the business of the lodge was concluded, the brethren adjourned to a splendid banquet, which was laid out in a style that conferred great credit on the host and hostess of the Douglas Hotel.

LANCASHIRE (EAST).

BOLTON.—*St. John's Lodge* (No. 348).—The regular meeting of this lodge was held on Thursday, the 23rd ult., at the Three Tuns Inn, Moor-lane, when the festival of St. John the Evangelist was celebrated and installation of the Worshipful Master elect took place. The officers present were: Bros. R. Harwood, W.M.; James Young, S.W.; James Brown, J.W.; John Brandwood, P.M. Treas.; James Newton, P.M. Sec.; Thomas Wilson, S.D.; George Makin, J.D.; James Horrocks, I.G.; W. Redick, P.M. Dir. of Cers.; W. Hayhurst, P.M.; Hugh Jones, P.M.; Thomas Chambers, P.M.; John Alcock, P.M.; Thomas, Raby, P.M., &c. The following visitors were also present: Bros. Stephen Blair, R.W. Prov. G.M.; W. Romaine Callendar, jun., W. Dep. Prov. G.M.; John Barker, P. Prov. G. Treas.; John Tunnah, Prov. G. Sec.; John Sharples, Treas. 37; Robert Claister, 146; J. W. Taylor, P.M. 221; Joseph Waters, P.M. 350; Richard Hankinson, W.M. 1134, &c. The lodge having been opened in the first degree, the minutes of the previous meeting were read and confirmed. The lodge was then opened in the second degree, when the W.M. elect, Bro. James Young was presented to the installing Master, the W. Bro. W. Romaine Callender, jun., Dep. Prov. G.M., by whom the ceremony of installation was impressively performed, and the W.M. was proclaimed and saluted accordingly. The following brethren were appointed officers for the ensuing year, and were invested with their emblems of office by Bro. Callendar, viz.: Bros. J. Brown, S.W.; Thomas Wilson, J.W.; John Brandwood, P.M. Treas.; Robert Harwood, P.M. Sec.; George Makin, S.D.; James Horrocks, J.D.; W. Reddick, P.M. Dir. of Cers.; J. Harwood, I.G.; Thomas Taylor and William Rawsthorne, Stewards, and W. Dawson, Tyler. There being no other business of importance, the lodge was closed and adjourned. The brethren, to the number of about 40 subsequently partook of the banquet provided by the hostess Mrs. Sellers. After the cloth was drawn the usual loyal and Masonic toasts were given, and a pleasant and harmonious evening ensued.

LEVENSHULME.—*Alexandra Lodge* (No. 993).—An emergency meetiag of this lodge was held on Saturday, the 18th ult. There were present: Bros. Richard Timperly, W.M.; E. Simpson, W. H. Bibby, W. H. Abbey, J. Brockleburst, and J. Hind, P.M.'s, with the offieers and numerous other brethren of the lodge. Th following visitors were also present:—Bros. J, M. Wike, Prov. S.G.W.; the Rev. J. Figgins, P. Prov. G. Chap.; J. W. Maclure, Prov. G.S.D.; J. L. Hine, P. Prov. S.G.W.; J. Brocklehurst, P.M.; George East, P.M.; John Rostron, W.M.; J. Petty, P.M.; W. G. Turner, W.M.; and R. Jackson, W.M. The business of the evening included the initiation of Mr. Samuel Avonsberg. the installation of Bro. R. Timperly, W.M., by Bro. W. H. Abbey, P.M. 993, and the investiture of the following officers;—Bros. C. Matthews, S.W.; W. Wayne J.W. G. Yates, Treas.; J. A. Allison, Sec.; J. A. Wyatt, S.D.;

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John Parker, J.D.; J. Turner, Org.; Bidder, P.M., Dir. of Cers.; Dettrick, I.G.; and Dean, Tyler. The lodge was closed at 5.30, and the brethren adjourned to a sumptous banquet, provided in Bro. Fern's best style. The usual loyal and Masonic toasts were given and responded to, interspered with songs and glees, and a most harmonic meeting was closed shortly after ten.

ROCHDALE.—*St. Chad's Lodge* (No. 1129).—This lodge met at the Roebuck Hotel on the 22nd inst. Bro. E. G. Heape, W.M., occupied the chair, supported by Bros. H. H. Moore, S.W.; J. Fothergill, J.W.: C. M. Jones, Dir of Cers. and Prov. G. Dir. of Cers., E.L.; James Hadfield, P.M. Bro. the Rev. E. W. Gilbert, vicar of Falinge, was present as a visitor. Bro. J. Fothergill gave a very elaborate illustration of the tracing board of the first degree. The meeting should have been on the 15th, but was adjourned to the 22nd for special reasons.

LANCASHIRE (WEST).

LIVERPOOL.—*Ancient Union Lodge* (No. 203).—This lodge met at the Masonic Temple, Hope-street, on Thursday, the 16th ult. Present: Bros, Bromley, P.M, and Treas.; J. M. Pastor, P.M.; B. W. Rowson, P.M.; T. Shepard, P.M.; J. Parsons, Sec.; E. Hughes, S.W.; R. Bulman, J.W.; and G. R. Shepard, I.G. Several American brethren were present as visitors. Messrs. F. C. Hansen and William E. Closson were initiated, and Bro. Samuel Myers was passed. Bro. E. Hughes, S.W., was unanimously elected as W.M. for the ensuing year. and Bro. Bromley, P.M., as Treasurer. A proposition was made to constitute Bro. Bromley, P.M. and Treas., a life governor of the West Lancashire Masonic Educational Institution, which was unanimously agreed to. Mr. Charles Lancaster was proposed for initiation, and Bros. B. Abraham and J. Bellamy as joining members, which concluded the business.

NEWTON-LE-WILLOWS.—*Lodge of Faith* (No. 484).—The lodge met on the 16th ult. at Gerards' Arms Inn. There were present: Bros. E. C. Cooper, W.M.; W. Yates, S.W.; J. E. Tetley, J.W.; Amos Hanson, S.D.; W. Cross, J.D.; G. Hill, I.G.; Dr. Pennington, Sec.; J. Summer, P.M.; H. Wood, Tyler; and J. Jackson, Treasurer; R. Cross, E. Leigh, N. Molyneux, T. Cunningham, B. Blundell, J. Eatock, and J. Howell. The visitors present were: Bros. Thomas Batley, 992; W. Mossop and J. Hawkins, 148; and W. Crompton, 1,250. Mr. William Duncan was duly balloted for, and initiated in the first degree by the W.M. in his usual impressive manner. Bro. W. Yates was elected W.M. for the ensuing year; Bro. Dr. Pennington, Treasurer, and Bro. Henry Wood, Tyler. The installation will take place on the 12th inst. The lodge was then closed in due form, and the brethren adjourned for refreshment.

LANCASTER.—*Rowley Lodge* (No. 1,051).—Tuesday, the 21st December, being the day appointed by the W.M. for the celebration of the festival of St. John the Evangelist, and for the installation of the W.M. for the ensuing year, the brethren met in the Masonic Rooms, Athenæum, at four o'clock. The chair of K.S. was occupied by W. Bro. J. Daniel Moore, M.D., Prov. G. Supt. of Works, W.L., who also officiated as installing officer, and was supported by the following officers nnd brethren:—Bros. Bagwell, as I.P.M.; Hall, S.W.; Mercer, J.W.; R. B. Simpson, as S.D.; W. J. Seger, J.D.; E. G. Paley, Fenton, P.M.; Arnistead, J. Conlan, R. Taylor, and J. Watson. Visitors: Bros. Edward Busher. P.M. 129. Prov. G.S.B. England; F. A. Cave-Brown-Cave, P.M. 357, P. Prov. G.S.W., Oxon.; Garnett Braithwaite. W.M. 859, Prov. G.S.W., Cambs.; E. Storey, W.M. 281; E. Simpson, P.M. 281; John Hatch, W.M. elect, 281; Sinclair, M.D., J.D., 1225; E. Airey, 281; and J. Kearns, 314. The lodge was opened, formal business disposed of, and minutes confirmed. Bro. William Hall, L.R.C.P., the W.M. elect, was presented to the installing officer by Bro. Bagnall, P.M., to receive the benefit of installation, the better to qualify him for the discharge of his important trust. The W.M. elect having given his assent to the qualifications, the Master's chair and ancient charges, was, in a board of installed masters, placed in the chair of the ludge according to ancient custom, and presented with the warrant, bye-laws of the lodge, &c. He was duly proclaimed in the various degrees and saluted by the brethren, the working tools being presented by Bro. Bagnall. The W.M. then appointed and invested his officers as follows:—Bros. T. Mason, I.P.M.; Dr. Mercer, S.W.; Colonel Whitle, J.W.; Barker, Treasurer; Dr. Moore, P.M., Secretary; the Rev. A. Wright, S.D.; C. E. Dodson, J.D.; Dr. Arnistead, I.G.; and R. Taylor, Tyler. The ceremony of installation was completed by the address to the W.M., wardens, and brethren being delivered by the installing officer. Bro. Dr. Moore gave notice that he should propose that the sum of ten guineas be voted from the lodge funds towards the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows at their festival this month. A brother was then proposed as a joining member, and with hearty good wishes from the lodges represented by the visiting brethren, the lodge was closed in due form. The members of the lodge, with the visitors, then adjourned to the hotel of Bro. Sly, where there was provided a banquet worthy of the occasion.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—A monthly meeting of this lodgo was held at the Freemasons' Hall on Thursday, the 16th inst., when among those present, in addition to the W.M., Bro. George Toller, were Bros. Kelly, D. Prov. G.M.; Brewin, the Rev. J. Spittal, and C. Johnson, P.M.'s; Buzzard, S.W.; Sculthorpe, J.W.; Baines, Sec., the Rev. Dr. Haycroft. S.D.; Partridge, J.D.; Atkins and Sargeant, Stewards; Lewin, I.G.; Bembridge, Tyler; Mace, Moor, and F. J. Smith. Visitors: Bros. J. W. Fowke, No. 291 Scotland; and Crow, Widdowson, J. Wright Smith, Hart, and Byron L. Atwood, of St. John's Lodge, No. 279. Bro. J. F. Smith having duly passed his examination in the first degree, was passed a F.C., after which the Rev. William Fargett Fry, M.A., was regularly initiated, the W.M. giving the lecture on the tracing board in each degree, and the D. Prov. G.M. the charge on initiation. The attendance of the Rev. John Halford, M.A., for initiation was prevented by his clerical duties, and that of Bro. Whitaker for passing by his absence from the town. After a report and discussion as to the repair and extension of the organ, the lodge was closed, and the brethren adjourned to refreshment, and spent an hour or two very pleasantly.

MONMOUTHSHIRE.

PONTYPOOL.—*Kennard Lodge* (No. 1,258).—The usual monthly meeting of the members of this lodge took place in the lodge room at the Clarence Hotel, on Monday, the 27th ult. The W.M. Bro. Bartholomew Thomas being in the chair, and there was a strong muster of the Craft. The minutes of the last meeting having been read and confirmed, the W.M. returned his sincere and heartfelt thanks for the very handsome address of condolence, agreed to at the prior meeting, on the death of his mother. The lodge was then opened in the second and third degrees, when Bros. Llewellen, Davies, Jacob and Wood were raised to the sublime degree of M.M. This being the whole of the business, the lodge was closed down to the first degree, when the W.M. read an invitation he had received for the members of 1298 to attend an installation on Monday next, of Bro. the Rev. S. Fox, as Provincial Grand Chaplain, at Newport, a W.M. of the Silurian Lodge for the ensuing year, when it was unanimously resolved that the whole of the brethren should go as a lodge, and the W.M. promised to meet them at the Masonic Hall at 1.30 p.m. One candidate for Masonry was then proposed for initiation at the next meeting, and after some routine business had been transacted, the lodge was closed in harmony at 8.20 p.m.

SUFFOLK.

STOWMARKET.—*Phœnix Lodge* (No. 516).—On Friday evening, the 17th ult., there was a full muster of the members of this flourishing lodge. The first business after lodge had been opened was to ballot for and initiate Mr. F. C. Long. The ceremony was performed by Bro. F. Long, P.M., Prov. G.D.C. Suffolk. After this, the W.M., Bro. Dr. J. W. Sheridan, was installed; the ceremony being very impressively performed by Bro. F. B. Marriott, Prov. G. Sec. Suffolk. After it had been completed the W.M. appointed his officers, as follows:—Bros. F. Betts, S.W.; George S. Golding, J.W.; Edward Warner, S.D.; John Davis, J.D.; Chas. H. Woods, D.C.; Dr. Pearsons, I.G. The Treasurer, Bro. Spencer Freeman, Prov. G. Treas. Suffolk was unanimously re-elected and thanked for past services. The Tyler, Bro. J. Robinson, was also re-elected. After transacting the usual business and closing the lodge the brethren adjourned from labour to refreshment, and a very pleasant evening was spent. Amongst the visitors were Bro. Sutton, P.M. Medina Lodge, Isle of Wight.

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WARWICKSHIRE.

WARWICK.—*Shakespeare Lodge* (No. 284).—The regular meeting of this lodge was held on the 14th ult., at the Masonic Rooms. Bro. Sanderson, W.M., presided, assisted by Bros. J. W. Margetts, S.W.; S. W. Cooke, Prov. P.S.G.W., Sec.; Rev. J. Lucy, Chap.; Rev. P. S. Harris and W. Wells Ridley, Deacons; Cutting, I.G.; J. Machen, D. Prov. G.M., Dir. of Cers.. The D. Prov. G.M. of Iowa (U.S.A.), was present as a visitor. Mr. John Collier was initiated, and Bros. Aymer, Sanderson, and Aspa were raised. Bro. J. W. Margetts was unanimously elected W.M. for the ensuing year; and Bro. Haynes, Treasurer, in the room of the late Bro. F. Tibbits. It was decided to hold a ball in aid of the Benevolent Fund of the Province, at Warwick, on the 2nd of February.

YORKSHIRE (NORTH AND EAST).

LEEDS.—*Excelsior Lodge* (No. 1,042).—The annual festival of St. John was held by this lodge on Tuesday, the 21st ult., in the Masonic Hall, Leeds. There were present, in addition to the Brethren of the Excelsior Lodge, Bro. R. R. Nelson, P.M., Prov. G. Sec. of West Yorkshire; Bro. Newsome, P.M. 304, P. Prov. G.S.W.; Bro. Cocker, W.M. No. 1,211, &c. The ceremony of installing the W.M. elect to the chair was then performed, Bro. Nelson officiating as Installing Master. The lodge having been opened up in the several degrees, Bro. Thomas Tyers, S.W., who had been duly elected the W.M. for the ensuing year, was obligated to the office and conducted to the chairs in the usual form. The W.M. then invested his several officers for the year. The next business of the lodge was the presentation of a handsome P.M.'s jewel, consisting of a five-pointed star, richly set, and a beautifully-illuminated address, to Bro. R. V. Allison, the immediate Past Master. On behalf of the brethren of the Excelsior Lodge, the W.M. made the presentation, and in so doing Bro. Tyers eulogised the labours of Bro. P.M. Allison during the past year. He felt convinced (and he spoke the sentiments of every brother of the lodge) that to Bro. Allison's untiring exertions was due the present high position—both in working and in the finances—in which the Excelsior Lodge (No. 1,042) stood. It gave him great pleasure to read the following address, after which, in the name of the lodge, he placed upon Bro. Allison's breast the handsome jewel, wishing him long life to wear it, and many happy years in the Past Master's chair.

"Ancient, Free, and Accepted Masons, No. 1042, Excelsior Lodge Leeds.

"Worshipful Sir,—We, the undersigned, being the acting officers of the above-named lodge, do hereby, on behalf of the subscribing members thereto, beg most sincerely to congratulate you upon the state of the lodge at the expiration of your term of office, and to ask your acceptance of a Past Master's jewel, not on account of its intrinsic value, but as a memento of the esteem and respect felt towards you by the lodge generally, for the able and judicious manner in which you have discharged the important duties of Worshipful Master. We feel glad to be able to state that both in the number of members, the state of the finances, the general unanimity of the brethren, and in many other respects, this lodge stands in a much more satisfactory position than it did at the commencement of your official year, and we also feel proud to own that, in a very great measure, this is due to the eminently able, impartial, energetic, and still ever courteous manner in which you have conducted the business thereof.

"That you may be long spared in your new sphere of a Past Master to further assist us with your advice and experience, with credit to yourself and honour to the Craft, of which you have already proved yourself so worthy a member, is our most earnest wish.

"Signed on behalf of the members of the Excelsior Lodge (No. 1042), this 31st day of December, 1869.

"THOMAS TYERS, W.M
"JOSEPH CHADWICK, S.W.
"J. MOUNTAIN, J.W.

"Bro. R. V. ALLISON, P.M.," &c.

Bro. Allison briefly expressed his gratitude to the brethren for the honour they had done him in rewarding his labours as their W.M. in so handsome a manner. He had not anticipated so marked a recognition of his services, and if they had found favour in the eyes of the brethren—and they must have done so—they were only rendered by him from a sense of duty to the lodge for having placed him in so high a position among them. All that he could do to assist the W.M. and all future W.M.'s would be most cheerfully done on any occasion. Bro. Allison concluded by wishing the W.M. and his officers a prosperous year.

A vote of thanks to the Installing Master was cordially given and feelingly responded to, after which the lodge was closed. The brethren then repaired to refreshment in the banqueting-hall, where an excellent dinner was served; and after ample justice had been done, the usual loyal, patriotic, and Masonic toasts were given, and the evening was passed in peace and harmony.

STOKESLEY.—*Cleveland Lodge* (No. 543).—The monthly meeting of this lodge was held in the lodge-room at the Golden Lion Hotel, on Monday evening. There were present:—Bros. Stephen Hunter, P.M., W.M.; Henry Fawcett, *B.A.*, S.W.. George Markham Tweddell, F.S.A. Scot, as J.W. (in the absence of his son); J. H. Handyside, P.M., Sec., &c. The The lodge being opened in the first degree, the minutes of the preceding meeting were read and confirmed, after which Bros. George M. Tweddell and Henry Fawcett having both declared that their engagements were such as to prevent them occupying the seat of K.S., Bro. Hunter was re-elected W.M. The lodge was then opened in the second degree, when Bro. Deaken passed a satisfactory examination as F.C., and retired until the lodge was opened in the third degree, when he was raised to the sublime degree of M.M. The lodge was then closed down, and the meeting declared duly adjourned to the Monday nearest the full moon in January, emergencies excepted.

SCOTTISH CONSTITUTION.

GLASGOW.

ANNIVERSARY OF THE GLASGOW ST. JOHN'S LODGE (No. 3 *bis*.)

The 812th anniversary of the Glasgow St. John's Lodge of Freemasons (No. 3 *bis*) was held in Carrick's Royal Hotel, Glasgow, on the 27th inst. The following office-bearers were duly installed by Brother Donald Campbell, of Edinburgh:—John Baird, R.W.M.; Thomas Ramsay, P.M.; Robert Neilson, D.M.; James M'Millan, S.M.; William Kyle, jun., S.W.; Thomas Fletcher, J.W.; R. D. Samuels, Treasurer; Rev. T. B. W. Niven, Chaplain; J. Anderson, Secretary; James Adam, Architect; John Dick, S.D.; James Kyle, J.D.; D. S. Henderson, Jeweller; D. Walker, Director of Music; J. Sharpe, Assistant Director of Music; James Keith, S.S.; Dr. H. C. Moffat, R. Grange, and J. M'Owit, J.S.; T. Ewing, I.G.; J. Pollock, G.G.; Bros. Park, Dawson, and Grange, Auditors: Wm. Waggett, Representative Steward; D. Bryce, jun., Edinburgh Proxy-Master.

Immediately after the installation ceremony the brethren, to the number of about one hundred, dined together in Mr. Carrick's spacious and handsome dining hall. The chair was occupied by Bro. John Baird, the Right Worshipful Master, and the croupier's chair by Bro. Kyle, jun., the Senior Warden. Amongst the company were—Bro. Walker Montgomery Neilson, Provincial Grand Master of Glasgow; Bro. Donald Campbell, 3 *bis*; Bro. M'Taggart, 27; Bro. Scott, R.W.M. 27; Bro. Stewart, R.W.M. 73; Bro. Hacket, R.W.M. 102; Bro. Granger, R.W.M. 117; Bro. M'Intyre, R.W.M. 333; Bro. D. Murray Lyon, G.S., Proxy Master of Scarborough, Island of Tobago, 488; Bros. Joseph Houghton and John Young, New York; Bros. Thos. Ramsay, Jas. Watson, David Manwell, Robt. Neilson, Jas. M'Millan, M'Aulay, Robb, and John Whyte, 3 *bis*, &c., &c. After an excellent dinner had been partaken of the lodge was opened, and the brethren having been called from labour to refreshment, the usual introductory toasts were given from the chair. Brother Captain Lees replied for the Army, and Brother Neilson P.G.M., for the Volunteers. Brother Murray Lyon replied for the Grand Lodges of England, Ireland, and Scotland; and in the course of his remarks said Grand Lodge of Scotland meetings ought occasionally to be held in Glasgow, and in some town in the North. Such a proposal was made by the Lodge Mother Kilwinning at the time the Grand Lodge was erected in 1736, but as it came from what was then considered a provincial lodge, hailing from an insignificant town in Ayrshire, it had little effect on the promoters of the Grand Lodge institution. But the time had now come, he thought, for repeating it, and if the masons of Glasgow and the West of Scotland went

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unitedly and properly about the matter, he had no doubt their immense influence would have some weight.

The R.W.M., in giving "The Provincial Grand Lodge of Glasgow," said the untimely death of Captain Spires had occasioned great grief to all the brethren in the province. They had now, however, secured the services of a Provincial Master who had the will and the energy to advance their best interests. (Applause.) The province had been increasing greatly in numbers of late, and, under the care of Bro. Montgomery, he hoped to see it increase still more, until it should be necessary to halve it. If the exertions of the Provincial Lodge were heartily seconded this result might easily be accomplished, for there was no reason why every male adult in the community should not belong to the order.

Bro. Neilson, P.G.M., thanked the company for the manner in which the toast had been received. He assured them that the Provincial Lodge was composed of brethren who did their duty to the utmost of their ability, and he trusted that in their efforts for the good of the order they would be supported by the other lodges in the West. A worthy brother had spoken of masonic influence in the West, and it was a fact that the brethren in the East were very jealous of that influence, and that this jealousy sometimes showed itself in such a manner as to give the Provincial Lodge some trouble and trial of patience. The brethren of Grand Lodge, however, had always conducted themselves as masons and gentlemen should, and he trusted that the jealousy he had alluded to would ultimately tend to the soldering of the two districts more closely together. He was quite sure that the proposed occasional holding of Grand Lodge meetings would not be conceeded, and even if it were it would hardly be a benefit, as the provincial lodges, which were just portions of Grand Lodge, were quite capable of discharging even the most important duties. The worthy Chhairman had spoken of the increasing number of brethren in Glasgow, and the efforts which should be made to add to their roll of membership. He did not mean to hurt the feelings of any brother present when he said that in gathering people into their craft they ought not to go out into the streets and hail every one they met. His opinion was, that not every man was fit to be a mason—(hear, hear)— that, indeed, there were many men whom they ought not to admit to their body. Let them support the influence of the crafe by keeping up its dignity. (Applause.) Bro. Neilson, proceeded to urge the masonic body in Glasgow to at once set about the erection of a hall which should bear their name, and be worthy of their position. It was not respectful, he thought, to ask the Provincial Grand Lodge to meet in a back room got at by a dirty close and four and five pair of stairs. He hoped they would all put their shoulders to the wheel, and that before long they would see the undertaking commenced. To see a beginning made would be one of his chief anxieties during his occupation of the chair to which the kindness of the brethren had called him.

Bro. Robert Neilson proposed "The Lord Provost, Magistkates, and Town Council of Glasgow;" and the Croupier "The Incorporation of Masons." to which ex-Deacon Shannon replied. The R.W.M. proposed the health of Bro. David Manwell, which was cordially pledged.

Bro. Neilson, P.G.M., proposed "The Lodge of Glasgow St. John," remarking that it had long been regarded as an honour to the craft. He was pleased to see present so many of its old members, but even more pleased to see that of late it had received a good deal of new and fresh blood, and that it promised to be as flourisIng in the futnre as in the past. (Applause.)

Bro. Baird. R.W.M., replied. He stated that 40 members had been added during the past year, besides 6 affiliations, and that generally the lodge was in a prosperous condition. Referring to the remarks of Bro. Neilson, he said that the Lodge St. John had set about the construction of a hall for themselves, but if it were shown them that a scheme for a large general hall would be successful they would give it their hearty support.

The remaining toasts were "Absent Brethren and Masonry over the World;" "The Past Office-bearers and Bro. Ramsay;" "Our Right Worshipful Master;" "The Visiting Brethren;" "The Ladies;" and "Happy to meet, sorry to part, &c." The proceedings were enlivened by some excellent vocal and instrumental music, and the brethren separated at a seasonable hour, all pleased with their entertainment.

KILWINNING LODGE (No. 4).—The members of the Mother Lodge, Kilwinning, met in their hall, on Tuesday, for the election and installation of office-bearers. The following brethren were duly proposed and unanimously elected, viz.:—Colonel Mure, of Caldwell, R.W.M., and as such Provincial Grand Master for Ayrshire: Hugh Conn, of Woodside, P.M.; Captain Neill, of Swinridgemuir, D.M.; Dr. Andrew, S.M.; William Shanke, of Auchenmade, S.W.; Robert Roger, J.W.; Rev. Dr. Campbell, Rev. W. Lee Ker, Rev. Alex. Inglis, and Rev. J. Sime, Chaplains; Robert Wylie, Secretary; J. Whinton, Treasurer; James Wylie, S.D.; David Andrew, J.D.; John Allan, S.S.; James Crawford, J.S.; Charles Aitkin, J.G.; R. Allison, Tyler. The brethren assembled in the evening, in the Eglintan Arms Hall, to celebrate the festival of St. Thomas. The duties in the Grand Orient were gracefully performed by Brother Captain Neill. In the course of the evening, deputations from the following lodges in the province were admitted, and received with masonic honours:—Kilmarnock Kilwinning St. John, No. 22, headed by P.M. Br. Mackay; Navigation, Troon, No. 86, headed by Br. M'Master, D.M.; Kilmarnock S. Andrew's, No. 126, headed by R.W.M. Br. Dr. M'Alister; Irvine St. Andrew's, Br. Sloan, Acting Master; Beith Kilwinning St. John, No. 157, R.W.M. Br. Craig; Dalry Blair, No. 290, Br. D. M'Dougall; and Neptune, Kilwinning, No. 442, accompanied by the R.W.M. Br. J. Robertson. A most pleasant and harmonious evening was spent, and L. 12 being announced in the S., the lodge was closed according to ancient form.

ROYAL ARCH.

ENGLISH CONSTITUTION,

METROPOLITAN.

MOUNT SINAI CHAPTER (No. 19).—The usual quarterly convocation of this chapter took place at Anderton's Hotel, Fleet-street, on Tuesday, the 28th ult. The Immediate Past Master of the Ranelagh Lodge, Hammersmith, and a member of the Zetland Lodge, Kingston, were exalted companions of the chapter. The ceremony was splendidly performed by Comp. Andrew, P.Z. After the usual business of the chapter, the companions retired to the large banqueting hall, and about thirty sat down to one of those excellent and choice refectious for which the Messrs. Clemow are so well known to the commercial world. On the removal of the cloth, the chair was taken by the P.G.P., J. Smith, Treas. of the chapter, who was supported by the newly exalted companions, and Comp. Mee, of the Grand Chapter of Bengal. The usual Masonic toasts were given and agreeably relieved by the singing of the companions. The high character of thorough good feeling and gratifying interchange of Masonic sentiment fully prevailed, and the companions parted shortly after ten o'clock.

MOUNT LEBANON CHAPTER (No. 73).—The emergency meeting of this chapter was held on Tuesday, the 28th ult., at the Bridge House Hotel, Southwark. Precisely at two o'clock p.m., the chapter was opened by Comp. F. Walters, P.Z. (the M.E.Z. being ill), as M.E.Z., supported by the Principals. Ballots being unanimous in favour of the admission of the candidates—Bros. J. H. Butler, 73; T. Smith, 73; T. D. Barnard, 700—were exalted. The chapter was then closed. There were also present, Comps. T. J. Sabine, J.; R. Watts, P.Z.; C. A. Cottebrune, P.Z.; M. A. Loewenstark, Treas., and some others. Visitors:—Comps. J. Lacey, M.E.Z.; J. W. Halsey, P.Z., Treas., 507; J. Rosenthal, 188. There was no banquet on this occasion.

MARK MASONRY.

METROPOLITAN.

SOUTHWARK MARK LODGE (No. 22).—An emergency meeting of this lodge was held on 18th ult., at the Bridge House Hotel, Southwark, at four o'clock. Bro. T. J. Sabine, P M., acted as W.M., in the unavoidable absence of Bro. H, Massey, W.M. Ballots being unanimous in favour of Bros. J. H. Butten, 73; T. Smith, 73; and T. D. Barnard, 700, they were advanced to the ancient and honourable degree of Mark Master Masons. The presiding W.M. presented Bro. F. Walters, P.M., the late Sec. with a small but handsome P.M.'s jewel, previously voted to him

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from the lodge funds for his services as Secretary during the past eight years, on behalf of the lodge, in a neat speech. Bro. Walters suitably acknowledged the gift, and the lodge was afterwards closed. Bros. Loewenstark, Watts, Cottebrune, and others were present. Bro. J. Rosenthal, 86, was present as a visitor.

NORFOLK.

NORWICH.—*Walpole Lodge* (No. 92).—On Monday evening the usual lodge meeting took place at the Masonic Hall, Bro. Capt. L'Estrange, the W.M., presiding, assisted by Bros. Geo. E. Simpson, S.W., and Dr. Penrice, J.W. Amongst those whom we noticed present were the I.P.M., Bro. the Hon. F. Walpole, *M.P.*, the Prov. G. Mark Master of Norfolk, and a numerous company of the brethren, Mark Masters, the only visitor being Bro. F. Long, W.M. of the Freeman Lodge, No. 105. After transacting the business, the brethren adjourned from labour to refreshment, and the evening was spent in peace and harmony.

SUFFOLK.

STOWMARKET.—OPENING AND CONSECRATION OF THE FREEMAN'S LODGE OF MARK MASTERS (No. 105).

On Wednesday, the 15th ult., the opening and consecration of this new lodge took place at the Town Hall, Stowmarket, which was beautifully fitted up for the occasion, the furniture being mostly new, and the gift of various brethren forming the new lodge. There was a large attendance, amongst the visitors being Bros. F. Binckes, G. Sec., from London; Rev. R. N. Sanderson, G. Chap. of M.M. England; C. T. Townsend, P.G.S.D. England; Rev. J. J. Farnham. P.M. Sirius Lodge, No. 90, Bombay; and Bros. G. Simpson. J. Dunsford, G. C. Stevens, A. M. F. Morgan, H. Mason, J. Marshall, from Walpole Lodge, Norwich; Westgate, Oliver, Cuckow, Pettitt, Cresswell, Spalding, and others, from Albert Victor Lodge, Ipswich; and Bro. J. A. Pettitt from Hadleigh.

The Prov. G. Org. of Suffolk presided at the harmonium, and ably conducted the musical portion of the ceremony. At three o'clock the lodge was opened.

The brethren and visiting brethren assembled at the Town Hall at three p.m.; the officers (*pro tem.*) and brethren entered the lodge room, and the lodge was opened in due form by Bro. Binckes, as W.M.; Bro. Sanderson, as S.W.; and Bro. Farnham, as J.W. Bro. Spencer Freeman was then introduced and advanced.

The consecration was then commenced by Bro. Binckes, and after a Voluntary on the harmonium, the brethren of the new lodge were arranged in order.

The W.M. (*pro tem.*) then addressed the brethren on the nature of the meeting, and called on the acting Secretary, Bro. Golding, to state the wishes of the brethren and the proceedings they had taken with respect to the lodge, and to read the warrant.

The Secretary then addressed the W.M.

The W.M. then inquired of the brethren if they still approved of the officers named in the petition and warrant.

The brethren signified their approval in form.

The W.M. then called on the G. Chap. to deliver the oration, which Bro. Sanderson did in a very masterly and able manner, which was followed by the anthem, "Mark Masters all appear." The first portion of the consecration prayer was then given by Bro. the Rev. R. N. Sanderson. The chant, "So mote it be:" sanctus, "Glory be to thee, O, Lord," were then rendered. All the brethren then turned towards the east, when the W.M. gave the invocation. *Omnes*—chant, "So mote it me."

The pedestal was then uncovered, and Bros. Binckes, Townsend, and Farnham, P.M.'s, carried the cornucopia, wine, and oil, three times round the lodge, solemn music being performed during the procession. They then halted in the east, and placed their vessels on the floor, when Bro. Sanderson, P.M., carried the censer three times round the lodge, solemn music being performed during his progress; then, halting in the east, placed the censer on the pedestal, and delivered the second portion of the consecration prayer, followed by the anthem, "Glory to God on high."

The W.M. then dedicated and constituted the lodge, the brethren all joining in the chant, "So mote it be," and the "Hallelujah Chorus."

The installation of the W.M., Bro. Frederick Lang, was then proceeded with, Bro. Binckes very efficiently acting as installing master. On the completion of the ceremony, the W.M. proceeded to appoint his officers, amongst whom were: Bro. George Steel Golding, S.W.; Francis Betts, J.W.; Edward Warner, M.O.; Charles H. Woods, S.O.; and Spencer Freeman, Treas.

The W.M. thanked the brethren assembled for their presence and aid, and Bro. Binckes made a special request that the eloquent and able oration delivered that afternoon by the G. Chaplain should be published. This request was also urged by the W.M. and several brethren, and Bro. Sanderson acceded to their request.

Several brethren were then proposed for advancement, and as joining members, and after some formal business, the lodge was closed in the usual form, and the brethren adjourned to the Fox Hotel, where a capital banquet had been prepared.

After the cloth had been removed, the chairman gave "The Queen and Mark Masonoy;" "Bro. His Royal Highness the Prince of Wales and the Royal Family;" "The M.W. the G. Master of English M.M. and the R.W. the D.G.M." (with full honours); "The G. Chaplain of English M.M.," to which the Rev. Bro. R. N. Sanderson responded in a very able speech.

"The Grand Secretary of English M.M." was given and drank with great enthusiasm, and Bro. Binckes returned thanks in a most eloquent manner.

"The Past and Present Grand Officers of English M.M." coupled with the name of Bro. C. T. Townsend, P.G.S.D., England, was ably responded to by that brother.

Bro. Sanderson then gave "Success to the Freeman Lodge,' which was suitably replied to by the W.M., Bro. F. Long.

"The W.M.'s and P.M.'s of other lodges," was replied to by Bro. J. J. Farnham, P.M., Sirius Lodge, Bombay.

Bro. Binckes then, in a most appropriate speech, proposed "The Health of Bro. Spencer Freeman," alluding to the great services he had rendered Masonry, and also very feelingly referred to the great ability displayed by his deceased brother, the Rev. F. W. Freemann, as D. Prov. G.M. of Suffolk.

Bro. Freeman, who was received with full honours, spoke of the pleasure it afforded him to be present that evening, also the delight he felt in being advanced to the degree of a Mark Master, and which he thought no one could doubt wast a part of pure Masonry.

"The Health of the Visitors" was then given by the W.M., and responded to by Bro. Simpson, S.W., Albert Lodge, Norwich, and Bro. Westgate, S.W., Albert Victor Lodge, Ipswich. Bro. Binckes most ably responded for the Masonic Charities, and a subscription-box was passed round the table and handed over to Bro. Binckes for conferring two votes at the next election on the W.M. of the Freeman Lodge in the Boys' School.

Bro. Farnham then gave "Success to the Albert Victor and Walpole Lodges," and alluded to the kindness of the brethren coming over to help them that day.

This was responded to by Bros. Sanderson (Ipswich) and G. C. Stevens (Norwich).

After "The Health of the Lodge Officers" had been appropriately responded to by Bros. Golding and Betts, the Tyler's toast was given, and the chair was vacated, all present having spent a most enjoyable evening.

THEATRICAL AND MUSICAL NOTES.

Christmas brings as usual a general change in the programme of most of our places of amusemen, special attraction being provided for the holiday folk. In former days this was the universal custom, but in these times some of our managers despise the old conventional usages, and, ignoring the patomimes make no change in their entertainments, amongst these may be enumerated—The Princess's with "After Dark," and the "Streets of London." The Haymarket with "New Men and Old Acres," and the revival of the "Fair One with the Golden Locks." The Adelphi with "The Long Strike," and "Lost at Sea." The Holborn with "Love's Sacrifice." The Queen's with "The Fool's Revenge." The Strand with "Among the Breakers," "Toodles," and "Ino." The Olympic with "Little Em'ly." The Lyceum with "Elizabeth Queen of England." The Holborn Amphitheatre and Circus with Scenes in the Area and the Equestrian Monkeys, the latter for the last week. Charing Cross Theatre with "Won at Last." At the Gallery of Illustration Mr. and Mrs. German Reed

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continue with "Ages Ago," and "Cox and Box;" and at St. James's Hall the Christy Minstrels have issued "an entirely New Programme," and announce the re-appearance of the inimitable Moore.

Mr. Woodin is at home at the Egyptian Hall with his "Carpet Bag and Sketch Book."

The managers of the Gaiety celebrated last week the anniversary of its opening by the production of a new operatic extravaganza by G. A. Sala, entitled "Wat Tyler, M.P.," which drew a large audience, including a number of literary notabilities, curious to witness what generally was considered his first effort in this department of Literature. This, however, is not the case, as some productions of his have been represented so far back as 1851. The piece was well received, and the author was rewarded with an enthusiastic call.

The following houses have kept up the time-honoured customs, and have produced extravaganzas, burlesques, pantomimes, or some special Christmas entertainments.

DRURY LANE.

At Drury Lane Mr. E. L. Blanchard has illustrated Persian mythology, and under the title of "Beauty and the Beast," or, "Harlequin and Mother Bunch," in which Mr. William Beverley has found ample opportunity for a display of oriental fancy and magnificence. The induction presents Mother Bunch, Miss Hudspeth as the custodian of a number of ancient relics, and as the exhibitor of a series of modern improvements, of which the Suez Canal is the most conspicuous. We have a reminiscence of Moore's famous poem of "Paradise and the Peri." Forth from the vale of Cashmere goes the Peri, Azalea, disguised as a servant, she enters the service of Ali, who, with his three daughters meet at a caravanserai on the borders of the Persian Desert. The merchant and his servant depart with the caravan, and are assailed and plundered by Arabs. Left in a forest of banyan trees at night, they encounter an enormous number of monkeys, and finally have an interview with the Beast. The merchant is allowed to return in safety if Beauty will take his place, and it is to secure this self-sacrifice of the daughter for the father that the influence of the Peri is exerted. All, of course, ends happily. There are some very novel effects introduced, and the opening extavaganza is of an unusually elaborate kind. The harlequinade comprises a scene of the Wimbledon review, entirely performed by children and, invented by Mr. Cormack.

COVENT GARDEN.

Mr. Augustus Harris has chosen for this year's subject "The Yellow Dwarf." The grotesque is introduced in the kitchen of an immense hotel, in the midst of a carousal, where he receives a visit from the Desert Fairy. This eccentric Girl of an imaginary period—is mistress of a select managerie of zoological monstrosities who guard her sacred person. A moral lecture ensues on the merits of wickedness, specially directed to the dissolute Dwarf. The Boy in yellow retaliates wrathfully, asserts he is quite independent of assistance or advice, claims a despostic power over everything he pleases. Challenged him to justify his boast by providing himself with a spouse. And taken by a magic flight to the Bureau de Cupidon. Eros receives telegraphic information of a princess insensible to his influence, he calls a hansom cab and by express train starts for the Gardens of the Palace. The Princess Allfair persists in a partiality for Toffey, and admires her doll more than Dulcimer, a prince possessed of fabulous ways and means. As a last resource, it is agreed by all to implore the potent aid of the desert fairy, Twitterino. That lady is busy at her toilette engagingly employed improving her native graces. The Dwarf is determined to go in and win the princess. We enter the Hall of the palace we encounter Cupid busy making hearts uneasy. The Princess having escaped the Dwarf, accepts Dulcimer, to the extravagant joy of pa and ma. The irrepressible Dwarf miraculously projects himself through the staircase under their royal noses, and in spite of an Amazonian army claps a damper on the whole affair by whipping his promised bride off in a most offhand and ungentlemanly manner, amid the applause of thunder and lightning from the disturbed elements. We must notice an extraordinarily endowed dog. Certainly of the mail sex of judging by coat. In a canine encounter with the now heroic Twitterino, this monster is curiously changed from a quadruped to a biped. In the dungeon of the Castle we find the princess again a prisoner. The Dwarf comes to grief through an unexpected discomfiture. An elaborately painted view of the River and Thames Embankment, a panoramic view of the Crystal Palace, and a busy, bustling scene from the centre of commercial life, The Poultry, are most effectively rendered. The cast includes Mesdames Julia Mathews, Nelly Power, Mrs. A. Cooke and Maria and Nelly Harris; Messrs. Stoyle, Aynesley Cooke, and the Paynes, a premiere danseuse, Madlle. Blanch Ricois, Madlle. d'Esta, and a brilliant coup de ballet. The pantomime is from the pen of Henry J. Byron. The ballet and dances invented by Mons. Desplaces. The costumes are from designs furnished by Mr. Matt Morgan. The whole of the musical arrangements are under the direction of Mr. Betjeman.

GLOBE.

Under the management of Miss Fanny Josephs, "Lord Bateman and the Fair Sophia" has been produced.

SADLER'S WELLS.

The subject of this year's pantomime is entirely local, and is written by Mr. F. G. Cheatham. It is entitled, "Ye Faire Maide of Merrie Islighton; or, Harlequin, the Cruel Prior of Canonbury, and the Chivalrous Knights of St. John." Penton de Ville, a bowman in the King's service, is in love with Iselden, ye Faire Maide of Merrie Islington, but her father, old Barleymow, landlord of the Angel Inn, opposes the union, in consequence of his forwarding the pretensions of the Baron of Bagnigge Wells; Iseldon, however, not consenting to his choice, a wrestling match is proposed to take place on Islington Green, in which the Baron, being a man of extraordinary strength, they make sure of gaining their ends. Penton de Ville, by the aid of the Fairy Queen, in the mean time performs a great service to the Grand Master of the Knights of St. John, and for his reward receives a magic belt, which endows the wearer with superhuman powers. By some means Penton overcomes all his foes in the wrestling match except the Baron. Iselden, thus lost, is conveyed to Canonbury Tower in charge of the Cruel Prior, but is discovered by Penton in the disguise of a pilgrim, and both make their escape. They are, however, pursued, and overtaken at the Gate of St. John, and Penton is marched off to the Clerkenwell Sessions House. A rescue takes place, and the total discomfiture of the Baron and Prior and the appearance of the Fairy Queen is the signal for transformation. Canonbury Tower, the Angel Inn in the Olden Time, St. John's Gate, and the Clerkenwell Sessions House, are beautifully repoesentee by Mr. Cowrie. There is also an introductory scene, in which Mirth, Fun, and Jollity raise the spirit of Joey Grimaldi, who assists them with a subject for the pantomime.

NATIONAL STANDARD.

The pantomime at this theatre is produced with a lavishness of expenditure, one scene alone having cost upwards of £1,200. The burlesque opening is by Mr. John Douglass, jun., The "Story of the Beanstalk; or, Harlequin Jack the Giant Killer and the Seven Champions produces of subject of the opening. In the first scene an introduction is given to the Tangled Woods. Jack having offended his mother, has been sent by her to sell the cow—their last resort to obtain fire and wood. The Woop Demon offers in exchange some common beans, which Jack accepts; and the Devon exulting over his triumph, is crestfallen on hearing Old Father Time declare that he will charm the beans so that they may prove a fortune to Jack. The Demon endeavours to overthrow this protégé of Time. In the second scene, a Glade of Water Iris, a ballet takes place by eighty ladies on the Baron's estate. Baron Slim (Mr. William Wallace) is introduced, dunned by his creditors, without the smallest prospect of

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success. At this moment a message arrives with the news of the news of the Princess Catarina having been carried off by the wicked savage Giant Blunderbore. Wales, Ireland, and Scotland agree to attempt her rescue, and to forgive the Baron his debt if he will accompany them to the wars. Jack returns to his parent's cottage and shows his prize beans, which his mother in a terrible fury hurls through the window into the garden. Shortly after a splendid beanstalk arises. Jack is presented with a cap rendering invisible at will, and by a fairy's advice he mounts his beanstalk on his road to fame. A grand effect is produced by the stage becoming a mass of moving machinery, the cottage grounds and landscape sinking so as to illustrate Jack's journey up the beanstalk, police constable courting in high life, and arrival of Blunderbore. On the first representation the cottage resolutely refused to sink, and the assistance of several men was of no avail, till a blow from a sledge sent it down suddenly. Jack, being overcome by the Giant's persuasion and blows, is secured and carried by him to his feasting kitchen to be prepared for supper. Blunderbore is willing to spare the Princess, as he loves her; but she prefers little Jack, who makes off with his future bride. The scenery and music are not surpassed by any London theatre, while the comic budget comprises several novel tricks, and is full of humour, fun, and jollity. The entire pantomime is produced under the direction of Mr. John Douglass.

SURREY.

The pantomime at this Theatre is entitled "St. George and the Dragon; or Harlequin Old Time and the Seven Champions of Christendom." The first scene introduces us to the Abode of Old Time, who is enjoying a nap, Luna the Goddess of Night then makes her appearance, and rouses him from his lethargy. Luna then promises to send her friend invention—takes her farewell and retires to her pearly car. Invention now introduces a series of her latest productions. Time is obliged to confess the superiority of Progress, and asks advice as to Invention's idea of a Christmas Entertainment. Invention suggests St. George and the Dragon, to which Time gives his acquiescence, Diccory Diccory Dock appears, the furniture of the fireplace becomes animated, the scene concludes, transporting us to The Cave of Kalaba, the Enchantress of the Woods. Luna who is the good genius of St. George appears, and introduces her Silver Syrens. The Grand Ballet of the Stars take place, the Knights eventually join in, and the scene concludes with a Can-Can illustration of the Gay Mobile. We now arrive at the Palace of Ptolemy, King of Egypt; the scene commences with the terror of the king's domestics at the temper of the proprietor of the Pyramids, who smashes the tea things and literally gets into a scrape with the barber; he moderates his ire, but it bursts forth afresh upon the appearance of his eldest born, the Fair Formosa who enters in a tearing passion. The Black Prince arrives with his retinue, but is repulsed by the Fast Gal of the Period. The news arrives of the landing of the Great Crocodile, which Crocodile enters, followed by St. George, who decapitates the Nile-annihilator, and restores Ptolemy and his family to tranquillity. Formosa falls in love at first sight with St. George, who is already smitten with Una. The vision of Kalaba is introduced bemoaning her. Formosa quits her home in disgust at Una's good fortune—she is overtaken by a storm and also by Almidor—she however puts him to flight and makes her escape. St. George and Una make a re-appearance—Una elopes with St. George. The wicked Ormandine pounces upon Una and completes a case of abduction by feloniously forcing her into the brazen column, and making a descent to Nobody knows where. St. George summons his companions—Everybody meets with everybody else—Grand call to arms, show of legs—Finale and Finish. We now descend to the Depths of Despair, and are introduced to the Hall of the Fiery Griffins, The retreat of the dreaded Dragon, who is discovered enjoying forty winks; he wakes and introduces himself to the auditorium, summons his demon divinities, who delight him with their Dance of Dragonnettes. He then makes a call on his captivating captive Una (whom Ormandine has placed in his power), to sing him a song of sixpence—he dozes during the melody, and St. George appears in search of his lady-love—he rescues her from the cell, and the celebrated fight takes place—the dragon is defeated—the lovers are united and everybody gets paired off. The Transformation takes place, and the pantomime terminates with a grand Tableau of Triumph.

ASTLEY'S.

Mr. E. T. Smith's pantomime is called "Jack and the Beanstalk; or Harlequin, Jack the Giant Killer, and the Eccentric Fairies of the Land we Don't Live in," and is written by Mr. Henry Lemon. The story of Jack and the cow, the raising of of the beanstalk by fairy agency, the troubles that beset the hero and his lady love are felicitously treated. Jack performs deeds of valour, overthrows his enemies, and is at last taken under fairy patronage. The cast includes Miss Fosbrooke, Miss Howard, Miss Wright, Miss Clair, Miss D. Clair, Miss Seymour, Miss Millie Ashton, Miss Minnie Forster, and Miss Erskine; Master Percy Roselle, Mr. Yarnold, Mr. Coles, Mr. Dudley, Mr. Pritchard, and Mr. St. Albyn. The ballet is under the direction of Mr. Milano. In the harlequinade, Mr. Stonnette is Clown, Beckingham Pantaloon, Mr. F. Lacey Harlequin, and Madame Rowella Columbine.

ALEXANDRA.

For Mr. Giovannelli's pretty little theatre a burlesque called "Timour the Tartar; or, The Swell Belle of the Period," has been written by Mr. E. Chamberlain. The first scene represents the Interior View of a Tartar Fort, which changes to the Curtained Chamber of Mystery, where Zorilda is discovered attired as a favourite slave, coming to sink her proud position as popular promoter of petticoats of the period; and, despite the machinations of the evil-minded Teusch, of blooming wash-and-wax-work-notoriety, she humours the situation, and goes in to catch a Tartar. Pleased with her as a babe with a new toy, the Khan treats her to a sensational play, much in vogue with us at present, and the museum of mummies becomes a theatre for the display of a troupe of mechanical Marionettes, never before presented to a British public, with singularly adaptive intelligence. The last scene pictures the Rising of the Tide and its general devastation, and Mephistopheles upon an isolated fragment is seen savagely surveying abd gloating over the ruins, but the sun dispels the shadows, so the dawn of beauty clears away the mists of deformity, and the whole is surrounded by a transformation scene of surpassing loveliness, fanciful and gorgeous in the extreme, and pourtraying the most ideal sketch of the Palace of Pearls in the Bower of Bliss.

GRECIAN.

The title of the pantomime at this theatre is "The Gnome Fly; or, Harlequin and the Nine Dwarfs and the Magic Crystal," which is by Messrs. George Conquest and H. Spry. The first scene is the Home of the Tortoise King, which leads us to the ballet scene of the Fairy Feruery and Birth of the Princess Petsey Wetsey. Dolf Rowella plays Clown, Mr. R. Inch Pantaloon, Mr. W. Ozmond Harlequin, Misses Gerris and Howes Columbines. The scenery is by Messrs. Hawes Craven and R. Messender.

BRITANNIA.

The name of the pantomime at "the people's theatre" is "The Giant of the Mountain; or, The Savage, the Shipwrecked, and the Belle of the Period." The opening scene is the Abode of Merry Christmas, where that jovial monarch (Mr. E. Harding) is revelling in the festivities of the season. The Fairy Mistletoe (Miss L. Rayner) and the Spirit of Pantomime (Mr. G. Lewis) join the group. The rollicking Ice Sprites bring in an enormous plum pudding, which, on King Christmas approaching to slice it, opens and discloses Eighteenhundredandsixtynine (Mrs. S. Lane), in the costume of a "belle of the period." In the scene of the Giant's Kitchen hapless captives are seen at work. The princess is turning a spit on which a baby is roasting, Billy is making puddings, the King is at the wash-tub, and Gleamolove scouring the floor. The Giant rushes in and orders their immediate execution. A scene of indescribable confusion takes place, in the midst of which the prisoners escape. In the next scene, the Exterior of the Castle, the captives are overtaken by their pursuers, when Christmas, Eighteenhundredandsixtynine, and the Spirit of Pantomime defeat the Cannibal crew, and the transformation of characters takes place. The scenery is by Messrs. T. Rogers and W. Beaumont, the comic portion being from the pencil of Mr. W. Buck. The costumes are by Mr. May, and the music has been selected by Mr. Hope. Mr. A. Carena is Harlequin, Mr. J. Louis is Clown, Mr. W. Buck Pantaloon, Miss E. Parry and Miss Rose Nathan Columbines, Madlle. C. Stephan Harlequin à la Watteau, and the Fillis troupe Sprites.

NEW EAST LONDON.

The pantomime at this theatre is entitled "Harlequin Jack and the Beanstalk; or, Little Red Riding Hood and the Wicked Wolf." It has been many weeks in preparation, and has been placed upon the stage with every necessary appointment and a

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most powerful cast of characters. The burlesque opening has been written by Mr. Robert Soutar. The dresses, appointments, and scenery are of a most gorgeous description, outvieing all previous productions. Special attention has been devoted to a grand dioramic change from Jack's Farm by moonlight to the Giant's Castle. The opening scene is called Sky Parlour, where the Clerk of the Weather is ruminating on the past and coming storms. The pantomime has been produced under the sole direction of Mr. Isaac Cohen. Clown, the Great Giovannelli. Several novelties have been introduced into the harlequinade.

PAVILION.

Messrs. D'Auban and Warde's subject for the denizens of the East of London is the old familiar story of "Valentine and Orson; or, Harlequin Progress." The first scene represents a gloomy cavern, where Indolence, surrounded by his associates, are bemoaning their fate, which seems likely to be a very hard one, in consequence of the improvement that is being made in their circle of acquaintances. The favourite of Indolence is the wild man, Orson, and the savage is taken under the especial care of the fiend, in the hope that he will upset the doings of Improvement, and overthrow the Knight Valentine. Mr. D'Auban and Miss Warde are Harlequins, Miss D'Auban Columbine; Mr. Jones Pantaloon, Alex. Deulin Policeman, and Messrs. Warde and Stonette Clowns. The pantomime has been produced with great regard to scenic display.

PRESENTATION TO BRO. W. H. CROOKE, PROV. G. S. DURHAM, SUNDERLAND.

An interesting gathering of Freemasons took place at Bro. Ramshaws's, Palatine hotel, Sunderland, on Friday evening, the 17th inst., for the purpose of presenting a testimonial to Bro. Crookes, recognizing in some degree the able and efficient manner in which he has performed for upwards of thirteen years the duties of Prov. G. S. Prior to the presentation Bro. Crooke was entertained to dinner. There was a large gathering of Masters, Past Masters, and members of the four lodges in Sunderland; Gateshead and Bishop Auckland were also represented. The chair was very ably filled by Bro. Matthew Allison, W.M., 97 (Palatine), and the vice-chair by Bro. John Bell, I. G. 80 (St, John's.) The chairman of the Testimonial Committee, Bro. John Trewholt, P.M. 940 (Williamson) was prevented from taking part in these pleasant proceedings by severe domestic afflictions.

The cloth having been drawn, the chairman gave in succession the following three toasts, which were duly honored, viz:—

"Her most gracious Majesty the Queen."

"Bro. H. R. H. the Prince of Wales and the Royal Family."

"The Right Hon. the Earl of Zetland, the M.W., the G.M. of England and all the Masonic powers."

The vice-chairman gave the toast of "the Army, Navy, Militia and Volunteer forces." After referring in glowing terms to the many glorious deeds of both the army and navy he said, it gave him extreme pleasure to witness the good feeling that now existed between the soldiers and the civil guardians of the peace. He could well remember the time when quite a different feeling existed, the soldiers frequently coming into collision with the police. The present friendly feeling was strikingly shown a week ago, when the efficient band of the borough police force played out a detachment of the 40th regiment that had been for some months stationed here, and had received orders to proceed to Ireland, and played in a detachment of the 12th that have come here to relieve the 40th. Bro. Bell at some length referred to the usefulness of the militia and volunteer forces, and coupled with the toast the name of Bro. A. Clay, who duly responded.

The chairman in proposing "The Mayor and Corporation of Sunderland" referred to the very efficient manner in which that body performed its various duties, and trusted that they would be successful in their present endeavour to prove to the officials in London, that this river was not a creek of Newcastle, that a town of 100,000 inhabitants, the largest in the county, was of too much importance to have its Post office, Telegraph and Inland Revenue offices put into a bye street. There was, he continued, no more energetic man in the Corporation than Bro. Weiner, and he coupled his name with the toast, to which Bro. Councillor Weiner S.W. 80 (St. John's) responded.

The chairman then called upon Bro. S. J. Wade, P.M. 80 (St. John's) to make the presentation, which he did as follows:—

Bro. chairman, vice-chairman and brethren, the constant worker who toils with brain and hand is the true worshipper of the G.A.O.T.U., and in no organisation, society, or confederacy is this more seen than in the craft where all men meet on the same level. Peer and peasant, rich and poor, learned and unlearned in our lodges meet and commingle. No one has done more for the craft than the friend and brother who is to night our guest, and you will agree with me that "there is a true philosophy of life for those who win their way with manly stroke."

We meet within our brother every good and manly feeling, there is a genuine good ring in all his actions, we may say of him as has been said of the inhabitants of the Emerald isle—there is that kindliness, cheerfulness, courtesy and manly bearing, that we all admire and which are distinguishing characteristics of every good mason. In every society much depends on the secretary, and when I tell you that since Bro. Crookes was first appointed Prov. G.S. the number of lodges in the province has increased from twelve to nineteen, the opening of all these additional lodges except one (when he was abroad) he attended, as well as at the opening of two R.A. chapters, and that he has been present on every important occasion in the province during thirteen years, as well as in other provinces. I need not tell you the time and money it has cost him. Oft called upon by Our Prov. G.M. for his advice, of the value of that advice, and of the ability he has brought to bear on the discharge of the important duties of his office, we need no further evidence than his recent appointment for the fourteenth time. This brilliant assemblage also testifies to the great satisfaction he has given for so long, and how he his respected for his works' sake. A man is a good mason who knows himself, who can subdue his passions and his will, who stands fast in the liberty that makes him free. Such a man is our brother. I have great pleasure, Bro. Crookes, in presenting you, in the name of the subscribers, with this watch and chain; may the watch be a faithful monitor of the moments as they pass, and every time you look upon it may your heart speak faithfully to its Maker. I have also pleasure in handing to you the jewel and clothing of a Prov. G.S., and trust that for many years to come you will live to wear them spotless, and when the bright color of this ribbon shall become faded, and the gold tarnished with age, you will still be spared to give us your advice and assistance. I am sure that no act of yours will dim the brightness of this jewel, and am convinced that in whatever work your hand may be engaged, or whatever your brain may dictate, your actions will be nothing but honorable; you will do nothing to sully the clothing we have pleasure in seeing you wear. I further beg your acceptance of this little trinket (a ring) as a present for your only child, whom I hope will be a green spot in your life's old age, and a help and assistance in your declining years. May you live long and enjoy every happiness, and when summoned to the Grand Lodge above may we all meet you there and again enjoy your society. Bro. Wade concluded by proposing the health of Bro. Crookes in the following words:—

Fill high! for whatsoever the liquor may be,
The glass at the brim should run o'er;
Let every true brother take it from me,
If he never drank bumper before.

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The toast was received and responded to most enthusiastically and with continued rounds of cheering.

Brother Crookes on rising to respond received a complete ovation. After the applause had somewhat subsided, he proceeded with considerable emotion to say: It has been frequently remarked that out of the fulness of the heart the mouth speaketh; but at times the heart is so full and overflowing that the mouth cannot find words to give utterance to the feelings. Such brethren is my case on the present occasion. I never felt so bashful and so timid as I now do, and my earnest wish is that I may ever continue to prove myself worthy of those adornments you have now presented me with, and which should I live to be as old as Methusaleh, I shall always feel great pride in wearing, and will never forget your great kindness. Succeeding as Prov. G.S., an old and esteemed Brother, the late Alderman Crossby, at the time of my appointment, a young man and a young mason—the W.M. Elect of St. John's Lodge, although I had only been three years initiated, I, from the first, endeavoured to satisfactorily fulfil the duties of the office, but without ever expecting that for fourteen times I should receive the appointment from our respected Prov. G.M. No one can but feel proud in holding office under a Prov. G.M. who is second to none in the kingdom, and who is the friend and confidential adviser in masonic matters of the Grand Master of England. I have ever felt a pride wherever I might be in being connected with a province that stands so high in the masonic world and has contributed so nobly to the different masonic charities. Much of the praise praise you have bestowed upon me is due to the harmonious working of the Province under the rule of Bro. Fawcett, and to his prompt attention to all matters connected therewith, which it has been my duty as Secretatry from time to time to bring before his notice. It has ever been with me a work of love to meet Brethren, and if my humble efforts to promote the welfare of the craft have met with your approval it is more than I could hope for, and if at times in attending Lodges and other meetings, I have neglected the real business of life, I have been amply repaid by the help I have often had from others, and am more than a hundred-fold repaid by your kindness on the present occasion. So long as I live, even should time change the colour of these ornaments, I will endeavour to merit a continuance of the good opinion you have conceived of me, and when this apron is worn out with constant use, may I still enjoy your good and kind wishes, and when the G.A.O.T.U. summons us from this sublunary abode, may we meet above when time shall be no more. You will excuse me saying more, but every time I refer to this beautiful watch I shall remember your kindness, and before sitting down I must say how specially thankful I am that you have remembered a very dear and near relative—my only child. My mother, I am sorry to say, is now in the sere and yellow leaf, but her granddaughter, along with myself, will long remember this evening with pleasure and think of their old Masonic friends, and constantly pray the G.A.O.T.U. to spare you all for many years to come, in health, happiness and prosperity.

Bro. Mark Douglass, P.M. 80 (St. John's), proposed "The Testimonial Committee," and expressed the great delight he felt at being present. He coupled with the toast the name of Bro. Hudson, the secretary of the committee.

Bro. Robert Hudson, S.W. 949 (Williamson) expressed the pleasure he felt at all times in assisting any movement in connection with the craft, and he felt a special pleasure on this occasion, the recipient being so well worthy of the testimonial.

The Chairman proposed the visitors from a distance, coupling Bro. Garthorne's name with the toast.

Bro. Michael Garthorne Wear Valley Lodge, 1,121, Bishop Auckland, spoke of the pleasure he always felt in meeting Bro. Crookes. He knew him well both as a mason and a sportsman, and in both he was very good.

Other toasts followed, and the proceedings were agreeably brought to a close.

Poetry.

JESUS WEPT.

John xi., 35.

By Mrs. L. A. Czarnecki.

They stood in wondering awe,
And solemn silence kept,
When for the lost loved dead
The gentle Jesus wept.
He wept, the Lord of heaven,
The tears of bitter woe,
As near that grave He stood
Where Lazarus lay so low.

No eye since then has gazed
On such a moving scene,
When the mighty Saviour showed
Human grief so keen.
Those priceless tears of Jesus
In every age have given
Joy to the trembling souls
Who have with sorrow striven.

They live in every Christian heart,
The memory of those tears;
He who shed those precious drops
Has banished all their fears.
His gracious power is ever kind,
His love is ever nigh,
He soothes the wearied frame,
Wipes tears from every eye.

He took our mortal form,
And blessed hope He gave,
He died that we might win
A home beyond the grave.
Lift up the voice of praise
To Him who has done this,
Who suffered shame and death,
To bring us unto bliss.

SCIENTIFIC MEETINGS FOR THE WEEK.

Monday, 3rd Jan. — Entomological Society, at 7; Medical Society, at 8.

Tuesday, 4th Jan.—Pathological Society, at 8.—Anniversary Meeting; Anthropological Society, at 8—"On the Psychical Elements of Religion," Mr. Owen Pike.—"On the Inhabitants of the Chatham Islands," Dr. Barnard Davis and Mr. A. Welsh; Syro-Egyptian Society, at 7.30—"On the Suez Canal," Mr. W. H. Black, F.S.A.; Royal Institution, at 3—"On Light," (Juvenile Lectures), Professor Tyndall, F.R.S.

Wednesday, 5th Jan.—Pharmaceutical Society, at 8; Obstretrical Society, at 8—Anniversary Meeting; Royal Society of Literature, at 8.30.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 8TH JANUARY, 1870.

(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, Jan. 3rd.

Lodges.—Fortitude and Old Cumberland, Ship and Turtle, Leadenhall-st.; Robert Burns, F.M.H.; Royal Jubilee, Ander-

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ton's Ho., Fleet-st.; United Lodge of Prudence, Albion Tav.' Aldersgate-st.; St. John's, Radley's Ho., Bridge-st., Blackfriars; St. Luke's, Pier Ho., Cheyne-walk, Cheisea; Amity, Albion Tav., Aldersgate-st.; Joppa, Albion Tav., Aldersgate-st.——CHAPTER.—Old King's Arms, F.M.H.

Tuesday, Jan. 4th.

Colonial Board at 3.——LODGES.—Royal York Lodge of Perseverance, F.M.H.; Albion, F.M.H.; Old Concord, F:M.H.; St. James's, Leather Market Tav., New Weston-st., Bermondsey; Grosvenor, Victoria Station, Metropolitan Dist. Raily. Station, Pimlico; Duke of Edinburgh, New Globe Tav., Bow-rd., Golden Rule, Great Western Ho., Bayswater.

Wednesday, Jan. 5th.

LODGE.—Macdonald, Head Qrs. 1st Surrey Vol. Corps, Brunswick-rd., Camberwell.

Thursday, Jan. 6th.

LODGES.—Strong Man, F.M.H.; Good Report, City Terminus Ho., Cannon-st.; Lion and Lamb, City Terminus Ho., Cannon-st.; St. Andrew's, F.M.H.; La Tolerance, F.M.H.; Yarborough, Green Dragon, Stepney; Excelsior, Sydney Arms, Lewisham-rd.; Perfect Ashlar, Gregorian Arms, Bermondsey-rd.—— CHAPTERS.— Westbourne, New Inn, Edgeware-rd.; Crystal Palace, Crystal Palace, Sydenham.

Friday, January 7th.

LODGES.—Hornsey, Anderton's Ho., Fleet-st.; Star, Marquis of Granby Tav., New Cross-rd.——CHAPTER.—Fidelity, London Tav., Bishopsgate-st.

Saturday, Jan. 8th.

LODGE.—London, F.M.H.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, Jan. 3rd.

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 Tav., London-st.; 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, Jan. 4th.

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.; Royal Union, Duborg's Ho., Haymarket.

Wednesday, Jan. 5th.

Confidence, Railway Tav., London-street; 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; Prosperity, Gladstone Tav., Bishopsgate-street.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, Jan. 6th.

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, 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, Jan. 7th.

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.

Monday, Jan 3rd.

LODGES.—Milton, Burlington Ho., Ashton-under-Lyne; Wilton, Red Lion Inn, Blackley Lancaster; Anchor and Hope. F.M.H., Church Institute, Bolton-le-Moors; Harmony and Industry, Greenway's Arms Inn, Duckworth-st., Over-Darwen; Unanimity, Bull Hotel Assembly Ro., Prescot; Trinity, Castle Inn, Coventry; Guy's, Crown Ho., Leamington Priors; Bard of Avon, Red Horse, Stratford-on-Avon; Forward, Ma. Ro., Newhall-st., Birmingham; St. Cuthberga, Crown Ho., Wimborne, Dorsetshire; Portland, Royal Breakwater Ho.. Portland; Humphrey Cheetham, Masonic Lodge Rooms, Cross-st., Manchester.

Tuesday, Jan. 4th.

LODGES.—Furness, M.T., Ulverston, Lancashire; Alfred, Ma. Ha., Oxford.——CHAPTER.—Perseverance, Pitt and Nelson Ho., Ashton-under-Lyne.

Wednesday, Jan. 5th.

LODGES.—Earl Ellesmere, Church Inn, Farnworth, near Bolton; St. Thomas, Griffin Ho., Lower Broughton, Manchester; Harmony, Private Rooms, Ann-st., Rochdale; Albert, Duke of York Inn, Shaw, Lancashire; Ellesmere, Royal Oak Ho., Chorley, Lancashire; St. John's, Royal Mersey Yacht Ho., 90, Duke-st., Liverpool; Royal Victoria, M.T., 22, Hope-st., Liverpool; Duke of Edinburgh, Wright's Coffee House, Wavertree, Liverpool; Athole, Ma. Ha., Severn-st., Birmingham; Amity, Ma. Ha., Thames-st., Poole; Faith and Unanimity, Ma. Ha., Dorchester.

Thursday, Jan. 6th.

LODGES. — Prince of Wales, Derby Ho., Bury, Lancashire; Mariners', M.T., 22, Hope-st., Liverpool.

Friday, Jan. 7th.

LODGES.—Friendship, F.M.H., Manchester; Sefton, M T., Hope-st., Liverpool.

[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

G. C. H.—Your communication is received, but being anonymous no notice can be taken of it in our pages. Send name and address, not necessarily for publication, but as an assurance of *bonâ fides*.

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LONDON, SATURDAY, JANUARY 8, 1870.

THE MASONIC INSUBORDINATION IN CANADA.

We have received the Official Report of the Emergency Meeting of the Grand Lodge of Canada, from which we have made such copious extracts as will enable our readers to fully understand the position of affairs in that quarter.

That legislation upon such a matter should be rendered necessary amongst Masons, is much to be deplored. And we rejoice to see, as we ventured to hope would be the case, that the authorities have taken a decided stand to maintain the rights of the Grand Lodge of Canada intact, although at the same time they have given the recalcitrant brethren an opportunity of confessing their error and resuming their allegiance, assuring them that if they do so within a reasonable time, they will be received with all cordiality and brotherly good will. This much reminds of the advertisements occasionally seen, that some prodigal son, is "requested to return to his disconsolate parents, when all will be forgiven and forgotten."

Although thus acting in a spirit of clemency the Grand Lodge of Canada stands upon its dignity, and demands of all Masonic bodies in communication with it that they shall withhold any hope of recognition to the so-called "Grand Lodge of Quebec."

It was finally resolved (after an amendment, which was lost, being proposed for more immediate action) that all who have taken part in the movement, and who fail within three months to resume their allegiance to the Grand Lodge of Canada, shall be summoned before Grand Lodge to show cause why they should not be expelled from the privileges of Freemasonry.

We can only express our hope that the seceding brethren will, in the time allowed for consideration, receive no recognition from other Masonic bodies, that they will see the advisability of returning at once to their allegiance, and that the next we hear for this quarter will be that the *entente cordiale* has been cemented, and that great rejoicing may follow the return of the prodigals.

FREEMASONRY—PAST AND PRESENT.

No. 2.—The Revival.

By Bro. W. J. Hughan, Prov. G. Sec. Cornwall.

In order to understand the motives or objects of the brethren who sought the restoration of ancient Masonry to its former importance—if not, the actual *character*—which it possessed during the middle ages, we should carefully examine all documents that have withstood the changes of time, and the destroying proclivities of ostensible friends of the Order. On searching for evidence, it will be found that little remains to throw light on this *interesting* subject. Despite the doubts of some, and the fears of others as to *where* such an inquiry may tend, we call the subject an *interesting* one, for surely it cannot prove other than agreeable and profitable for students of Freemasonry, to seek for information respecting the origin of the present basis or phase of the society. The first impression would naturally be that the "Constitutions" published by sanction of Grand Lodge, (when no other Masonic works were allowed to be issued), would be the chosen repertory of the transactions of the Order at and after the revival. Such however is not the case. In the first edition (A.D. 1723) the matter is only slightly referred to, and the most we glean therefrom is that the "drooping lodges were revived" during the reign of King George 1st. We are told in the issue of A.D. 1738, that four lodges in London constituted themselves a "Grand Lodge" *pro tempore* in due form, and forthwith revived the quarterly communications of the officers of lodges, called the Grand Lodge" during A.D. 1716. Subsequently the annual festival was held

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on St. John's (the Baptist) Day, (A.D. 1717), when Anthony Sayer was elected Grand Master of Masons. Hence this date is looked upon as the commencement of a new era in Freemasonry.

The Rev. Dr. James Anderson, offers us the reason for this movement that the few lodges in London, found themselves neglected by Sir Christopher Wren, Grand Master. No record has been produced that connects Sir Christopher Wren *officially* with the society of Freemasons, so the solution offered by Dr. Anderson is, to say the least, questionable. It is likely enough that the compiler of these constitutions gave currency to the notions then rife respecting the origin, antiquity and importance of Freemasonry, which were mostly legendary. We do not require erroneous and fabulous statements to aid Freemasonry *now*, nor were such required *then*. We are not in unison with those of the Fraternity who wish to be assured that Nimrod, Joseph and Moses were once Grand Masters, in order to respect Freemasonry. We believe in the Craft, because of its grand history when an operative institution, and since the revival, we admire it for its cosmopolitan basis, its unostentatious charity, its simple faith in God, and fervent desire for the welfare of mankind.

The Constitutions of A.D. 1756, by the Rev. John Entick, and subsequent editions, do not really afford any additional information as to the revival, and we are compelled therefore to look elsewhere for intelligence. Strange to say the later during the last century we travel in search of *facts*, the more *is said* to be known about the "Revival" and its consequences, so that one has to believe that the farther from an event, as respects time, the more can be written respecting it, if the statements of some of our Masonic historians are accepted as accurate.

The three brethren to whom we are chiefly indebted for the institution of Modern Freemasonry are the Rev. Dr. Desaguliers, George Payne, and the Rev. Dr. Anderson—two learned divines and a notable antiquarian. The three together have said scarcely anything on the Revival, although after all sufficient to indicate that a new era in Freemasonry began A.D. 1716. It is certain that Masonry was speculative as well as operative before the eighteenth century, although not wholly speculative anterior to that period; of course it is impossible to discover exactly what these pioneers of *pure* Speculative Masonry retained of the Operative Masonic customs, and secrets, and what they added to the former ceremony of initiation, &c.

We may however be safe in assuming from what remains of the early Ritual and Records, that sufficient of the old landmarks were retained to justify the new society being called a revival of the aged institution, and thereby its regular and legitimate descendant, although many novel features, and a much amplified Ritual were added to the simple ceremonies of the former body.

Bro. Capt. George Smith, "On Use and Abuse of of Freemasonry" (A.D. 1783 p. 60) states, that at the first meeting under their new Grand Master 1717, "It was resolved that the privileges of Masonry should not be limited to architects and operative Masons." When Masons of note accept this absurd statement as correct, we shall not wonder at their also believing in much more that is unhistoric. Nothing can possibly be farther from the truth, as there is scarcely an old Record belonging to lodges before the revival, but what is capable of refuting this so-called resolution of the Grand Lodge, and even the *first meeting* referred to (which really was the *second* meeting, as the first was held A.D. 1716), affords evidence of the mistaken notion propagated by Bro. Capt. Smith and others, for one of the chief promoters of the assembly, and who took an active part in the inauguration of *modernised* Freemasonry, was the Rev. Theophilius Desaguliers, *L.L.D. F.R.S.*, a noted natural philosopher, who was admitted a member of Lodge of Antiquity, it is believed A.D. 1712, and certainly was not an operative Mason.

The old lodge at York took no part in the revival, neither did any of the lodges in Scotland. They however soon followed the new *regimen*, and accepted the changes of 1717, as their minutes testify, and which if not actually acknowledged by them, the many differences in titles, and manner of conferring degrees recorded by their scribes, abundantly confirm.

We do not know of any Grand Lodge or Masons, partaking of the character of the institution, first presided over by Bro. Anthony Sayer, having any legitimate title to greater antiquity than this body. On the contrary, we believe no other Grand Lodge can even claim so early an origin. The *second* in point of age is Ireland, and the *third* Scotland. Thus Great Britain and Ireland became virtually the parents of all the other Grand and Provincial Grand Lodges in the

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Universe established under the revised system, and the Grand Lodge of England, founded A.D. 1717, first promulgated, and in fact instituted that peculiar form of Ancient Free and Accepted Masonry, which, from four lodges early in the 18th century, has in 1870 extended to upwards of ten thousand, and from a few members—successors of the old society—who met in 1716, and decided to revive the ancient Fraternity, have followed millions!

THE LODGE OF GLASGOW ST. JOHN.

By Bro. W. P. Buchan, P.S.W. No. 3 *bis*, and Grand Steward, Grand Lodge of Scotland.

(No. 4.—*Continued from page* 503).

"At Glasgow, 20th May, 1842. At a meeting of the Freemen St. John Lodge—Present: The Grand Master, other Office Bearers, and a number of members.

"The following parties were initiated from other lodges, viz., Christie, Wilson, William Neilson, 7s. 6d. each.

"The following parties were initiated and entered:—Andrew Paterson, J. Hamilton, Rob Philip, James Cruickshank, 15s.

"The following parties were passed and raised: Jeffrey, Paterson, 10s. 6d."

"At Glasgow, 26th 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 passed and raised, viz.:—James Neilson, Master; James Minto.

"The following parties were initiated from other lodges, viz:—David McConnochie, James Grant."

There is again a lapse of several years, as the date of next minute shows, viz.:—"At Glasgow, the 24th day of May, 1849," which minute proceeds to narrate the negotiations going on relative to a union with Grand Lodge; it therefore follows that during a quarter of a century preceding 1849 we have only sixteen minutes recorded in the minute book, and had it not been for the lodge turning out at processions no doubt the meetings would have been even fewer. However, after it did join the Grand Lodge the meetings are more regular, and the minutes, generally speaking, well kept. Except in a few isolated cases, as per page 483, there has always been a want of independence among the Office Bearers regarding the working; some of them consider it is not worth the trouble learning it, others seem to think it is quite sufficient labour to bear the honour without being bothered doing the duties; others again affect to throw cold water upon the performance of the ceremonies, reminding one of the story of the fox and the grapes—"Oh, it is nothing." Besides, if we can get others to do it for us, why should we take the trouble to study the matter ourselves? And so on. However, I hope that the younger members will not only strive to get into office, but also strive to do the whole duties of office in a manner which will be creditable both to themselves and the lodge; and, as example is better than precept, the Master ought always so to qualify himself as to be able to set his craftsmen to work with due and wholesome instruction. At page 483 allusion was made to three brethren having done the three degrees. There was also three who made a beginning by trying the first degree, viz., the late Bro. David Winton, P.M., Bros. James Anderson and E. F. Bamber. We trust the last two will exert themselves to further efforts. While we consider that, generally speaking, the Master of a lodge ought always to be able to do the duties pertaining to that office himself, yet we are ready to admit that in some exceptional case a member might be entitled to the honour of the chair, even although not qualified to perform the ceremonies, but there is a great difference between an exception and a rule.*

The following is the record of negotiations above alluded to:—

"At Glasgow, the 24th day of May, 1849. At a general meeting of the members of the Freemen Operative St. John's Lodge, it was explained that a negotiation had been carrying on for some time with the Office Bearers of the Grand Lodge of Scotland for a cordial union and co-operation with the Grand Lodge, and a petition prepared for the purpose of being presented to the Grand Lodge, with that view, was produced and read.

"After mature deliberation, the meeting unanimously approve of the petition, and authorise

* The worst of it is, however, that where due interest is not taken in the ceremonies and principles of the Order, a Freemasons' lodge is only too apt to degenerate into a mere social drinking club, or sort of half-licensed shebeen where the members may sit and tipple—as they are far too often apt to do—in the "adjacents" until all hours in the morning.

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the Office Bearers not only to sign the petition in the name of the lodge, but to take all means of supporting it, when it may be necessary to do so.

"The thanks of the lodge were then unanimously voted to Brother Miller, of the Glasgow St, Mark's Lodge, for the interest he has taken in this lodge, and the endeavours he has put forth for promoting its interest."

"Unto the Most Worshipful the Grand Master Mason, the R.W. the Office Bearers, and members of the Grand Lodge of Scotland,

"The petition of the Master, Office Bearers, and Members of the Lodge of Glasgow St. John, Erected under a charter from Malcolm, III. King of Scotland, in the year 1057 (!)

"Humbly sheweth, that your petitioners, having the good of Freemasonry at heart, the beneficial influence exercised over whose interests for more than a century by the Grand Lodge of Scotland. they gratefully acknowledge, and deploring the apathy of the then Office Bearers and members of the Lodge of Glasgow in not obeying the summons, no doubt sent to them as well as the other lodges In Scotland to attend the General Communication held in Edinburgh in the year 1736, for the purpose of remodelling* said Grand Lodge and in proper time and manner to have obtained such place in connection with it as was due to the proofs they were able to bring forward of an antiquity equal to, if not greater, than that of any other lodge in Scotland, and also for the avoidance in time to come of those unseemly interruptions† which have on several Masonic occasions taken place in consequence of their asserting a just and lawful right of precedence, secured to them by Royal Charter,‡ and exercised by them in the district of Glasgow for many centuries, and for the cultivation of a more free and friendly intercourse with the Craft under the authority of the Grand Lodge than is practicable under their present circumstances, desire to resign their independence as a lodge, and place themselves under the government of said Grand Lodge of Scotland, praying that you will grant to your petitioners such right of precedence as, without prejudice to established rights, may be mutually agreed upon as due to a seniority resting on these following evidences :—

"First, the possession of a charter conveying specific* Masonic honours and privileges, granted by Malcolm iii. in the year 1057.†

"Second, the recorded fact that a cathedral church requiring the aid of the Masonic Fraternity, was founded in Glasgow in the begining of the twelfth century.‡

"Thirdly, the specific charter granted by William the Lion about the year 1192 (1189-1192) for the confirmation and encouragement of the Freemasons in Glasgow employed by Bishop Jocelin for the reconstruction of the cathedral destroyed about that time by fire, of which charter a copy is published in the appendix to Hamilton of Wishaw's description of the Sherifidoms of Lanark and Renfrew.§

"Fourth, the distinct declaration in the preamble of the application for separate letters o Deaconry made by the Wright Craft in the 1600, that until that time they and most other Crafts in Glasgow were all under the jurisdiction and authority of the Masonic Incorporation and Lodge,‖ of which application there are many printed copies in circulation here, and,

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* "Remodelling" is another imposition; the word should be "constituting." While the idea contained in the styling of Wm. St. Clair, of Rosslyn (who was then for the *first* time made a "Grand Master"), "heriditary Grand Master," is another mistake, and I trust the present Earl will excuse me saying so. His progenitors were *referees* to the operative "Maissons and Hammermen."

† Which the local influence of the St. John's enabled it to perpetrate.

‡ Royal humbug.

* "Too specific."

† This "charter," forged as I believe by a Mr. C—— in 1806, and by his influence inserted into Dr. Clelands' "Annals of Glasgow," is one of the most disgusting Masonic frauds I have yet met with, and its continued promulgation is not only a disgrace to the lodge itself, but also tends to the discredit of the whole Craft at large. The Mr. C. alluded to was, I understand, clever enough, but rather too fond of his dram.

‡ That cathedral, 1123-1136, was probably a *wooden* one, as many early cathedrals were.

§ This 1190 charter of William the Lion is so far as I am aware unique, and the proper and honest course for St. John's Lodge to adopt is to see about connecting themselves properly with it. One thing about *it* is indisputable, viz., its genuineness. Not to say more at present, I would simply refer to page 9 of the MAGAZINE for January 2, 1869.

‖ There is not the slightest authority that I know of for introducing the words, "and lodge." However, the Wrichts and some other co-relative Crafts were "joynt togidder" with the Masons previous to A.D. 1600 (because their numbers were small), so as to make up an "Incorporation." In 1600 the Wrichts set up for themselves, as the Coopers had done some time before. In 1605 there were 23 freemen Coopers, 21 freemen Wrights, and 11 freemen Masons. "Wrichtis," *e.g.* included "glasynwrichtis, boit wrichtis, payntores, bowaris, and sawars."

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"Lastly, the subscription of the Master and Wardens* of the Lodge of Glasgow to the charter granted by the Masons of Scotland to Sir William St. Clair in the year 1628, of which a copy is published at page 123 of the new edition of the Laws and Constitutions of the Grand Lodge of Scotland, and by which subscription the identity of the present Lodge of Glasgow St. John with the one there represented is by reference to its printed records placed beyond a doubt.

(*To be continued.*)

THE PRINCE OF WALES AS "GRAND PATRON" AND AS "PAST GRAND MASTER."

By PICTUS.

As is well known to most of the Fraternity long ere this, His Royal Highness the Prince of Wales was admitted a member of the Craft under the Swedish Constitution. Such being done, the whole Fraternity throughout the world could hail him as a "Brother"—and they were not slow in doing it. But merely to give to the Heir to the Throne and the first subject of the realm the the common title or honour afforded to any simple Tom, Dick, or Harry who had done nothing to deserve more, was considtred preposterous and also against the use and wont of the "ancient landmarks." Accordingly the position of the recipient and the principles of the Order demanded that whatever was done should be done in an honest and straightforward manner. The Grand Lodge of Scotland therefore no sooner knew of his admission into the Craft than it once held out the "right hand of fellowship." And as our brother was a Scottish noble, it desired to see his name enrolled amongst its list of members. Therefore, as the case was exceptional, and it afforded an opportunity to show the goodwill, love, and high respect which the Scottish Craft bore to the Crown, said Craft felt that *if any honour was to be bestowed worthy of the circumstances*, it should be the highest in its power to bestow. The Prince of Wales therefore had the high and honourable title bestowed upon him of *Patron of the Scottish Craft.*

The Grand Lodge of England also desired to have the honour of seeing the name of His Royal Highness enrolled amongst its members, but as, *notwithstanding* their *theoretical* ideas of equality, they felt that something extra must be done on account of his rank and position as the Prince of Wales, the question therefore was—what shall that something be? And the answer is—a Past Grand Master! An anomaly!

Having "passed the Rubicon," and *made a distinction* regarding, the Prince they should have done whatever they intended to do thoroughly; having once decided upon honouring him, it should have deen done in an honest and straightforward manner, instead of which they seem to have studied how not to do it. They have called him what he is not.

The Grand Lodge of Scotland may have many faults, but *it* certainly has done the handsome; has acted upon the square, and been "the better man" this time.

THE HAUGHFOOT LODGE AND SPECULATIVE MASONRY.

By R. S.

EXTRACTS FROM OLD RECORDS OF HAUGHFOOT LODGE.—*contd.*

"Haughfoot, Dec. 28th 1724.

"The which day roll called, found absent (13 Masons whose names follow).

"The sd day John Claperton was chosen preses till next St. John's Day.

"Resolved that the Laird of Middleton shall pay for his year's absence £1 10, and John Fountain for absence being preses last year, shall pay £3 Scots.

"The preses, with consent of the lodge, fine the rest absent in one pound Scots, and ordain them to pay twelve pence as pairt of the reckoning.

"The sd day the Box 'Master continued till next St. John's day.

"The sd day, the lodge considering the circumstance of Jeams Peacock, has ordered that his line be given up to him for payment of one pound Scots, which one pound for sd William Murray payed to the Treasurer on his acpt.

"The preses, with consent of the lodge, order that George Kirkwood fill up the book out of the minutes, and to bring it to Haughfoot the first

* It is not the "Mester and Wardens" according to page 439 of of Laurie's History, which says "John Boyd, deakin. Robt. Boyd ane of the Mestres."

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Thursday of April next, a comittie being that day appointed to meet there to consider what methods should be taken with the absent.

"The members of comittee follows :—

Torwoodlie,	John Young,
Torsonce,	Willm. Henderson,
Andrew Thomson,	Jeams Claperton,
Wm. Craig,	Willm. Murray,
John Claperton,	John Donaldson,

Wm. and George Cairncross.

"And the sd comittie to give report next St. John's day."

"Haughfoot, Decr. 27th, 1725.

"List of Masons in the lodge follows (36 in number.

"The sd day John Hamilton was chosen preses till next St. John's day.

"The Treasurer continued for a year to come.

"The meeting having considered the Laird of Middleton's necessary absence for the last year and this, excused him for this year, and appoints the preses, with the Laird of Torsonce, to converse him about the last year's fyne, and his waiting on the meeting in time coming.

"John Fountain's fyne is modified by the meeting to 12 shillings Scots to be payed of ready money.

"The sd day James Rae and Alexr. Hardie, servants to John Hardie, were admitted in common form, and ordained to pay into the Treasurer three pounds Scots money each of them betwixt and next St. John's day, and to be entrusted by the preses.

"The meeting fyne each of the absents in one pound Scots, besides twelve pence for the reckoning.

"Ordered that Torsonce, Torwoodlie, Andrew Thomson, William Craig, John Donaldson, John Claperton, Willm. and George Cairncross, John Young, William Henderson, Jeams Claperton, William Murray, or any five of them, to meet in this place with the Clerk on the first tewsday of Aprill, in order to take account of the deficients in payment to the Treasurer and the Treasurer's accounts, and the filling up of the book and disposing therof, and to determine what is to be payed to the Clerk for filling up of the minutes since 1717, and the Treasurer to attend that day, and appoints William Murray to have a box ready betwixt and that day for keeping of the book.

"The meeting continues the commission to five for intrants for a year to come.

"Ordered that John Hamilton, Willm. Henderson, Jas. Claperton, and Andrew Bold be instructed by Willm. Craig and Andrew Thomson as Fellowcrafts, as also Jeams Wright.

"After disolving of the meeting Archd. Hamilton in Mossend was admitted in common form, and appointed to pay in three pounds Scots to the Treasurer for his entry betwixt and next St. John's day.

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* 7).

SEA OF GALILEE—TIBERIA—CANA—NAZARETH—CARMEL—HAIFA—BEYROUT.

Mount Tabor rises 1,400ft. above the plain, and from its summit we get a most extensive view in every direction. To the West extends the wide plain of Esdraelon, one unbroken sea of verdure, bounded by the blue ridge of Carmel. To the South lies Little Hermon with Naim and Endor on its side, and the top of Gilboa just showing over its summit. To the East lies the Jordan valley, with the mountains of Gilead behind. The basin of the sea of Galilee is visible, though all the water, except the extreme North corner is hidden by an intervening ridge. Beyond it is the outline of the table land of Basham; further North is snow-capped Hermon, and the South part of the Lebanon range is visible near Safed. Looking from the summit of Tabor at the noble Hermon, one is forcibly reminded of the words of the Psalmist, "The North and the South Thou hast created them, Tabor and Hermon shall rejoice in Thy name." On the summit of Tabor is an oblong area, about half a mile wide, by a quarter of a mile broad, and this has been encircled by a massive wall, now in ruins, and, on the S. and E. sides, by a deep ditch. The stones composing the wall are of very great size, and have the Jewish bevel. At the S.E. corner are the ruins of extensive buildings, probably of the time of the Crusades. On the North of the area is the Russian Convent, recently erected, and in fact not yet finished. Tradition has fixed on this mount as the scene of the transfiguration, though now this is a disputed point. We encamp at the foot of the hill, on the N.W. side, and are

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entertained at night by the howling of wild animals.

Next day, May 13th, we start at seven, and ride to the hill above Tiberias, whence we get a view of the whole sea of Galilee, of the town of Tiberias, probable site of Capernaum, etc. All this neighbourhood is deeply interesting as the scene of our Lord's ministry. It was here He "came down," (Luke iv. 31,) after being rejected by the people of Nazareth, who tried to kill Him. At Capernaum did our Lord heal the demoniac, cure Peter's mother-in-law, restore the paralytic, cure the centurion's servant, raise the daughter of Jairus, and miraculously obtain the tribute money from the mouth of a fish. Well might our Lord say "Thou Capernaum shalt be cast down to hell, for if the mighty works which had been done in thee had been done in Sodom, it would have remained unto this day." The site of Capernaum is only marked by shapeless heaps of rubbish, covered with thorn bushes, and thistles as high as a man on horseback. Chorazin and Bethsaida are in a similar state, fulfilling our Lord's denunciation. Into the Sea of Galilee, it was that the swine rushed headlong; on it our Lord walked, and caused the miraculous draught of fishes. We climb down about half way to Tiberias, and stop for lunch close to a well, under the grateful shade of a fine fig tree, which has the densest foliage I ever saw. Though it is noon-day one cannot see a ray of light, when reclining, and staring straight up towards the sky. Arab women, sadly spoilt by their execrable tattooing, though otherwise good looking, come to wash linen at the spring, and we give them oranges, at which they smile, disclosing rows of beautiful pearly teeth. Remounting the hill, we make for the right of the range which embosoms Nazareth, passing Hattin the scene of the fatal blow given to the Crusaders by Saladin. We pass through a little village, said to be Cana of Galilee, where our Lord turned the water into wine. It is a picturesque spot, and the people seem better off, also more cleanly and independent than any we have yet seen. We see many really pretty girls returning from the well, which is about a quarter of a mile out of the village, carrying on their heads enormous jars of water, which I should think hold "three or four firkins apiece." The figures of the girls are much injured by carrying these heavy burdens. Here (as in more civilised countries) the ladies make themselves slaves to fashion, and beneath a blazing sun, wear strings of large coins round their heads, each containing perhaps 200 coins; this mass of metal must be very heavy, and in the sun it gets quite hot; neither is there any beauty in the ornament, which however is intended to display their wealth. They wear also numerous coloured bracelets, and clumsy silver anklet rings. In the little valley just beyond this village, we saw clouds of lazy cranes, who, startled at our firing a gun, sail round and round us by hundreds. A long toilsome clamber brings us to a basin among the hills, on the N.W. of which is Nazareth, the home of our Lord's childhood. It is built on the side of the hill facing us, and looks very pretty with the tall white minaret of the Mosque. We encamp just outside, close to a Greek Church, built over the "Fountain of the Virgin" where it is said she received the salution of the angel. Being late, we have no time to see anything to-night, but next morning I stroll down to the well, just outside the town, and am much struck by the good looks, and civil independent manner of the maidens, who are there drawing water; their complexions are fair and ruddy, and reminded me of those of the people of Bethlehem. I believe it is in both cases to be ascribed to a partly European origin, derived from the Crusaders; in both places nearly all the inhabitants are Christians. It is extremely hot, and I do not care to be escorted to see such shrines of superstition as the "Virgin Mary's Kitchen" and "Joseph's Workshop" which are mere inventions of the monks, for there was not a Christian inhabitant in Nazareth before the time of Constantine, nor a pilgrimage to the place, until the sixth century. In the seventh century a church was built, on what was called the site of the Virgin's house, and yet not till the *fifteenth* century did they invent the wonderful story that the "Holy house in which the Virgin lived, was conveyed hence on angel's wings to Italy, and may now be seen on the hill of Lorette! As this was only supposed to occur, in the thirteenth century, when the Crusaders were expelled, where was the house, all the while till then, from the time the church was built on its site in the seventh century? Again, how came the kitchen and workshop to be left behind? Perhaps in their haste, the angels disregarded the outhouses. Mounting our horses, we ride to the house of the missionary, who takes us to see a place considered as probably the site whence the Jews threatened to throw our Lord down, which we are

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told, was "on the brow of the hill on which the city was built." We now start for Haifa, and get a magnificent view from the heights above the town, whence we see Carmel, Hermon, Tabor and the wide plain of Esdraelon. We ride through some very prettily wooded country, but which is utterly neglected, and we emerge, at the N.W. end of Esdraelon, which here is quite uncultivated, though no one can pass through it without noticing the extreme fertility of the soil. Some marshy places are troublesome to cross. Sweeping round the North side of Carmel (the top of which was the scene of Elijah's sacrifice), we cross the brook Kishon, whither he brought the 850 defeated prophets of Baal, and "slew them there." How red the little stream must have run that day, nor could it have been *full* then, for after the slaughter the prophet went up to the brow of Carmel to *pray for rain*. Just was the punishment of these lying prophets, deceivers of the people, with their pretended power, and sham miracles; yet, they had not the advantage of being born in Christian times, when the Gospel is preached to all people; and shall not God furnish the priests of the present day, who, with their false fables, and miracles (as with the Latins) or pretended fire from heaven (as with the Greeks) lead ignorant and superstitious people astray; and who, by gorgeous and costly pageantry, and idolatrous "sacrifice," in place of the peacefnl, loving supper of our Lord, strive by appealing to the sensual feelings of the people, to add to the number and political power of their church? and what shall be said of those wolves in sheeps' clothing, who would fain engraft these practices on the services of our comparatively pure (though like all things human, of necessity, imperfect church?

* * * *

Riding on, over level ground covered with wild flowers and long grass, where the bees hum about us in such numbers that we seem for miles to be perpetually in the midst of a swarm, we come at length in sight of the fleet at anchor off Haifa. Acre is seen on the other side the bay. Near Haifa are considerable orchards interspersed with palm trees. The first thing we come to is the cemetery, with Turkish women mourning among the graves; then we pass under a crumbling old gateway, close to which is a tremendous hole in the wall, made by one of our shot when we bombarded Acre and this place. Of all dirty, uninteresting places, I think this is the worst. There is no attempt at making a landing-place or pier, and bales of cotton are being carried, each by some fifteen men, out in the shallow water to lighters. Dirty Jews, Arabs, and Turks loiter about the landing-place. All shout, swear and quarrel, apparently about nothing, and with no result. Right glad am I when a boat comes to convey me once more to the "Cupid" and well do I sleep that night in my comfortable berth, after so many nights' camp. At five next morning we get under weigh for Beyrout, and arrive there about twelve. The rest of the fleet do not arrive till past 7 a.m.

(To be continued.)

MASONIC JOTTINGS.—No. 2.

By a Past Provincial Grand Master.

BRO. HERTZVOELD'S LECTURE.

Bro. Hertzvoeld's lecture on the origin of Freemasonry, &c., respecting which a correspondent inquires, is in Dutch, and consists of 19 pages duodecimo. There is a translation into German in the Annual Communications of the Union of German Freemasons. Bro. Findel calls the lecture very interesting, diligent, and important. He observes that there are some corresponding members of the Union in England and Scotland, and adds, he doubts not a translation into English will be furnished for the "Freemason's Magazine."

THE APPELLATION, "ACCEPTED MASONS."

According to Bro. Findel, the non-operative Masons admitted to the lodges early in the 17th century were distinguished from the operative Masons by the appellation of "Accepted Masons."

THE GRAFTING, 1717.

The transformation of 1717 has been often called The Grafting. The metaphor seems not inappropriate, operative Masonry being the stock, and speculative Masonry the young scion; and pursuing the metaphor, two questions are asked—1st, Who was "the Grand Old Gardener." Some one will say, Ashmole; others, will say, Desaguliers; next, from what tree, British or foreign, was the scion taken.

THE GERMAN THEORY AND THE BUCHAN THEORY.

According to the German theory, the transformation of operative Masonry, 1717, was effected in part by the spirit of the age and the tendency of literature in general. According to the Buchan theory, the doctrines and ideas stirred up by the Reformation were in that famous year taken hold of and made into speculative Masonry.

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THE BUCHAN THEORY.

The doctrines and ideas stirred up by the Reformation, which, according to the Buchan theory, were in 1717 taken hold of and made into speculative Masonry, appeared historically as early as the 14th century. They are the ideas and doctrines of Wicliffe.

ENGLISH OPERATIVE MASONRY.

English operative Masonry flourished 700 years, and was then displaced by a power, which some say grew up within the lodge, but others say grew up without the lodge. That power is Speculative Masonry.

THE LODGE.

In records of the 14th century are occasionally entries, in which the Mason's lodge is mentioned. The entries to which my attention has been drawn cannot, in my judgment, be considered applicable to any building except one for the use of operative Masons whilst employed in the erection of an adjoining cathedral or church.

SPONTANEOUS GENERATION.

A Correspondent at Cambridge anticipates that there will soon be amongst Masons a discussion respecting Origin, not a whit less amusing than that which is going on amongst naturalists; but, unfortunately, my correspondent has forgot to say which of our ingenious theorists will find the origin of our speculative Masonry in its Spontaneous Generation.

OLD CRAFT MEMORANDUM.

A.D. 1717, entirely new organisation—Operative Masonry swallowed up by Speculative. The elder sister swallowed up by the younger.

THE WELSH PROVINCES AND THE MASONIC CHARITIES.

After the banquet of the Silurian Masonic Lodge, Newport, on Monday last, a committee of the brethren met to consider the present position of the province of Monmouthshire in relation to the Masonic Charities. The subject had already been ventilated at the banquet, and a strong feeling prevailed in favour of a suggestion thrown out by Bro. G Homfray as to the desirability of uniting the contributions of the Welsh provinces, so as to form one grand subscription to the metropolitan fund. Such a course would, doubtless, increase the influence of the amalgamated provinces in the annual elections, and would enhance the dignity of the Craft in the provinces. We understand that the idea has been taken up most earnestly, and that efforts will shortly be made to give it practical effect, for Masonry in the Welsh provinces contributes right handsomely to the grand charitable institutions of the Order. It has even been suggested that a Masonic school might be founded and maintained in the Principality. For ourselves, we have no hesitation in saying that the suggestion is feasible. Indeed, the amount of support voluntarily proffered towards such an institution at the committee to which we have referred is sufficient to justify our confidence in the result. With the Eastern and Western Divisions of South Wales, presided over respectively by T. M. Talbot, Esq., and Sir Pryse Pryse, Bart.; with the North Wales and Shropshire province, over which Sir Watkin Williams Wynn, Bart., M.P., the "King of Wales," holds Masonic sway, added to the province of Monmouthshire, where J. E. Welch Rolls, Esq., has, as the Prov. G.M., inspired the respect of all the Craft, the auspices would be such as to warrant the belief that the fund would assume princely proportions, and that the Welsh Masonic School would "flourish as a green bay tree."—*Star of Gwent.*

MASONIC NOTES AND QUERIES.

FREEMASONRY AND QUEEN ELIZABETH.

Did true Freemasonry exist during the reign of Elizabeth (1558 to 1603)? I should say not; for while her sister Mary—"bloody Mary"—persecuted Protestants, our Protestant Jezebel went farther, and persecuted both Protestants and Catholics alike. Toleration was a word she abhorred: she lorded it over the consciences of all her subjects, in a manner which no pope ever excelled and which few equalled. At the risk of their lives, men had to square their consciences with her notions*, or else become outward formalists and dissimulating hypocrites. Honour was a stranger at her court. We can make many allowances for poor Catholic Mary; but, as a Protestant myself, I dare to say that our Protestant (or nominally Protestant) Elizabeth was a disgrace to true Christianity. Had our Freemasonry dared to raise its head during her reign, she would soon have nipped it in the bud. "By God's son," she would have said, "I'll freemason them."—W. P. B.

RITES OF FREEMASONRY.

As Bro. Hughan has calted attention to my sketch which appeared on the 18th ult., permit me space to correct one or two clerical (or printer's) errors in it. The R.A. degree was invented in the year 1740; the more important degrees of the Ancient and Accepted Rite about 1730. The Swedish Rite consists, I believe, of *nine* degrees; the 4°, 5°, and 6° are termed "St. Andrew's Masony," and are founded on a Scotch legend. The members of the 7°, 8°, and 9° are "Chevaliers de la Rouge Croix," and form the Grand Chapter presided over by the king. The Order of Knighthood was establed by Charles the *Thirteenth.* Ll. W.L.

* Which notions, taken up by a frail woman, were held to be infallible axioms by the queen, and applied with a rod of iron. A sore rod, however, for her successors.

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GLASGOW CATHEDRAL (pages 505 and 7).

I am not aware that it was a Mason who cut the emblems depicted at page 505; it might have been a joiner, or some other craftsman, or an amateur who did so—the *artist* may even have copied them off some picture in a book or something similar. From the style and other reasons, I judge the cutting to be no older than about the middle of last century, whatever less.—W. P. BUCHAN.

ELIAS ASHMOLE.

I am glad to see the letter by "P.M. No. ¼" in the *Freemason's Magazine* (No. 548, p. 9). How anyone possessed of ordinary intelligence and information can speak of Elias Ashmole as a quack astrologer seems to me inexplicable; but that Bro. Henry Melville has done savours certainly of the greatest mystery. Ashmole's fame, however, cannot be affected by our statements, *pro.* or *con.*—W. J. HUGHAN.

LAST YEARS OF KING GEORGE II.

If a Correspondent at Liverpool can ascertain what our Freemasonry was in the last years of King George II.. he will know what it was in the last years of Sir Christopher Wren.—C. P. COOPER.

JEWISH CUSTOM.

Being in the house of a Jew the other day, my attention was rather taken up by seeing a small glass tube, 2in. long by ¼in. thick, with something white inside, fixed against the lintel of all the doors on the side next the lock, and about 6ft. from the floor. Upon inquiry, Mrs. ——— laughingly said, it was the ten commandments written very small upon small slips of paper, which slips were inserted in the tubes (see Deut. vi. 9).—PICTUS.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

BRO. JOHN BAIRD AND MALCOLM CANMORE.

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

Dear Sir and Brother,—Will you allow me to ask if any of your readers could suggest anything more that might be done to enlighten the Right Worshipful Master of No. 3 bis, so as to enable him to understand that it has been "proved" (see page 495) to be wrong, and that the pretended Malcolm Canmore charter is simply a comparatively recent forgery. If a practical exposition were asked of the 9th verse of the 6th chapter of Isaiah, we could easily point to the "812th Anniversary."

Yours fraternally,
OBSERVER.

BRO. CAPTAIN SPEIRS, M.P., UPON THE MALCOLM CHARTER.

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

Dear Sir and Brother,—In a letter dated "London, 10th June, 1868," our late Prov. G.M. kindly wrote me anent the Malcolm Canmore pretended charter as as follows:—"I am very glad indeed that you have investigated the matter; and although we should have liked if our charter had been a genuine one, still, as it is an imposition, it is a good thing that it should be showed up, and I shall hope that the St. John's Lodge will get on better without it." The said charter was "showed up" in the *Glasgow Herald* of May 23rd, 1868, at which time the editor, who is also a member of No. 3bis, observed, that to say more would be like "throwing water upon a drowned mouse." Also, in the *Magazine* for June 20th, 1868, the "imposition" is shown up. Yet after all—in defiance of the opinion of Grand Lodge in 1850, in defiance of the opinion of the Prov. G.M. in 1868, and in defiance of the fact that the St. John's Lodge is not able to prove it to be any older than A.D. 1806, this disgraceful "imposition" is still foisted upon the public.*

Yours fraternally,
W. P. BUCHAN.

THE "DEGREE" OF INSTALLED MASTER.

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

Dear Sir and Brother,—I shall take it as a favour if any of your correspondents will kindly inform me what position the so-called degree of Past or Installed Master holds in Craft Masonry, and by what authority it is conferred in this constitution. I do not find a degree of "Installed Master" mentioned in any charter or warrant that I have seen, and in the oracular and somewhat contradictory declaration of 1813—"that pure and ancient Masonry consists of *three* degrees and *no more* viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason (including the Supreme Order of the Holy Royal Arch"!)—the degree referred to, not being specified as a part of "ancient" Masonry, is thereby proscribed. If this be not the meaning of the quotation, I am unable to find any other. In a matter affecting the ancient landmarks, it is no part of my intention to raise the question whether or no there *can* be any other authority than the Book of Constitutions," although this consideration deserves some attention; but having admitted "that it is not in the power of any man or body of men to make innovation in the body of Masonry," it certainly imports one to inquire what authority there is for "the degree" which always follows this declaration. I should also be glad to be informed if a W.M. elect can preside over a lodge without having received the honours of the chair, and, in presence of the M. Masons, to receive only the regular and recognised ceremonies of installation.

Yours fraternally,
P. M.

AT Clare College, Cambridge, a scholarship, of the value of £50, tenable for three years, will be given for proficiency in natural science. The examination, commencing March, 30, 1870, will be in chemistry, chemical physics, comparative anatomy, physiology, and geology. Excellence in one or two of these subjects is preferred to a less perfect acquaintance with a greater number. Further particulars can be obtained from the tutor of the College.—*Nature.*

* I was not present at the so-called "812th Anniversary," not considering it to be in accordance with true Masonic principle to countenance what I looked upon as an imposition.—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.

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.

COUNTY MASONIC BALL.—Lord Kenlis, Right Worshipful Prov. Grand Master of Cumberland and Westmorland, has, on application made to him, granted a dispensation to the brethren to appear in full dress Masonic clothing, with the jewels and insignia of their different orders at a Masonic Ball to be held shortly.

MASONIC ARCHÆOLOGICAL INSTITUTE.—We are informed the meetings for the ensuing session will be held at Freemasons' Hall, on the third Friday of each month, at 8 p.m. The paper at the January meeting will be by Mr. Younghusband, P.M., "On an ancient Masonic MS."

THE brethren in Leicestershire will be glad to know that the M.W.G.M. has acceded to the wishes of their late Prov. G.M., Lord Howe, and of the Prov. Grand Lodge, in the appointment of Bro. W. Kelley, D. Prov. G.M., to the office of Prov. G.M. of Leicestershire and Rutland. In making the above appointment his Lordship has rewarded one of the most meritorious Masons in the provinces. Bro. Kelly was initiated in November, 1838, became W.M. of the St. John's Lodge, Leicester, in 1842, and again in 1868 and 1869; has held the offices of Junior Deacon, Senior Deacon, Secretary, Junior Warden, and Senior Warden in the Prov. Grand Lodge, and was appointed D. Prov. G.M. by Sir F. Fowke, February 19th, 1856, which office he has held under his predecessor, Lord Howe, until his retirement a few weeks ago. During the whole period of his connection with the province he has laboured most diligently to promote the welfare of Freemasonry, and every lodge in the province is indebted to him for many acts of kindness. For some years he has been a contributor to the pages of this journal, and we most heartily congratulate him upon the high honour which Lord Zetland has conferred upon him. The installation will take place either at the end of this or early in next month, on which occasion there will be a Prov. Grand Lodge banquet, and a Masonic ball in aid of the Leicester Infirmary and the Aged Masons' Asylum.

A LODGE of INSTRUCTION attached to the Hervey Lodge, No. 1,260, will be held at the George Hotel, Walham-green, on every Tuesday evening at 8 o'clock.

CHAPTER ST. GEORGE.—The meeting for the consecration of this new chapter under the English Constitution, was held at Bombay, on Friday the 22nd October, when the Principals elect were installed, and the other officers appointed and invested.

ON the 3rd November, the "Coromandel Chapter of Rose Croix of H.R.D.M." was opened at Madras, by Illus. Bro. Col. A. J. Greenlaw, 31°, under authority from the Supreme Grand Council of the Ancient and Accepted Rite for England and Wales, when the degrees from 4° to 18° were conferred upon twelve members.

MASONIC MUSIC.—The choir of Lodges Concord and Emulation at Bombay have been united, and will hereafter assist in the vocal part of the ritual at the meetings of both lodges. Meetings for singing practice are held weekly at the Masonic Hall, Mazagon.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

ST. JOHN'S LODGE (No. 90).—This lodge met at Radley's Hotel, Blackfriars, on Monday, the 3rd inst. There were present: Bros. T. P. Griffin, W.M.; Eglese, P.M.; M'Dougall, P.M.; Griffin, P.M.; Adam, P.M.: Hadley, S.W.; Gutierrez, S.D., and several other members. The visitors were: Bros. Patten, Prov. G.S.B.; Muggeridge, P.M. 192; Fawcett. 1064; Rosenthal, P.M. 92; and Chapple, 7. Bro. Hadley was installed W.M., and appointed his officers for the ensuing year. The Report of the audit committee was read and ordered to be entered on the minutes.

ROBERT BURNS LODGE (No. 25).—This lodge, held at the Freemason's Hall, met on Monday, January 3rd, 1870. Present: Bros. H. Dickets, W.M.; C. A. Long, S.W. and W.M. elect; W. S. Adams, J.W.; J. E. Welch, P.M., Treas.: John W. Lyon, Sec.; Thomas Arnold, S.D.; Wingham, J.D.; E. W. Long, I.G.; Thomas Powell, C.S.; Watson, P.M.: C. Bennett, P.M.; John Dyte. P.M.; and John P. Bley, P.M. The visitors present were Bros. Edgar, W.M. 93; Armstrong, W.M. 164; Partridge, 1199. Bros. Paine and Wynne were raised, and Messrs. Edward Fox, Edwin H. Webb, and John C. W. De Traine initiated. The auditors' report was received and confirmed, and there being no further business the lodge adjourned.

CONSECRATION OF THE GREAT NORTHERN LODGE (No. 1287).

This lodge was consecrated on Thursday, the 6th inst., at the Great Northern Hotel, King's Cross, in the presence of some very eminent members of the Craft. Bro. James Terry, P.M., 228, 1196, W.M. 1278, Prov. G.S.B., Hants, P.Z. 975, Z. 174, performed the ceremony, having been appointed by the M.G.W.M. as consecrating officer. The following were amongst the visitors present:—Bros. G. J. Rowe, I.G. No. 1185; H. Webb, P.M. 72, 183, 899; J. Owens, 861; R. H. Marsh, 1196; T. Tyrell, P.M., 144, 74; J. A. Adams, P.G. Purs., 23; J. Shephard, 27, 201; F. Adlard, P. Prov. Dir. of Cers., Essex, and P.M. 7; W. T. Palmer, P.M., 9; G. Bilby, P.M., 861; and J. Weaver, W.M., 862.

Soon after three o'clock the brethren were assembled, and a procession was formed, the juniors proceeding first, headed by the Dir. of Cers. The lodge was then opened in the three degrees, and the usual formal inquiries and documents were read, and the assent of the brethren obtained to the new officers named in the warrant, viz.:—Bro. S. Webb, P.M. 193, W.M.; E. Moody, S.W.; and H. T. Reed, J.W.

Bro. Terry, the presiding officer, then delivered a very impressive oration, which was listened to with the deepest attention.

Bro. Samuel Webb, P.M. 193, the W.M. designate, was then presented to the presiding officer, and the ceremony of consecration was then gone through in the most impressive manner.

Bro. Terry then proceeded with the ceremony of Installation, and Bro. S. Webb, the W.M. designate, was then presented to the presiding officer to receive at his hands the benefit of installation. Bro. Terry having recited the qualifications for the Master's chair, the Secretary *pro tem.*, read the customary questions, to which Bro. Webb gave his assent. The brethren below the chair retired, and a Board of Installed Masters was formed, when Bro. Webb was installed in due form into the chair of K.S. as W.M. of the Great Northern Lodge for the ensuing year. The other brethren were then admitted, and the W.M. received the customary salutes in the three degrees.

The W.M. after this proceeded to appoint and invest his officers.

The W.M. addressed his officers in an appropriate manner, and the Consecrating Master then concluded his labours. The W.M. then proceeded with the business of the lodge, and sev-

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eral initiates and joining members were proposed, and the lodge was closed according to ancient custom with solemn prayer. The brethren then adjourned to the banquet, an account of which will be given in our next, in consequence of our going to press before the proceedings terminated.

The musical arrangements were under the direction of Bro. Weaver.

PROVINCIAL.

HAMPSHIRE.

SOUTHAMPTON.—*Royal Gloster Lodge* (No. 130).—This lodge celebrated the Festival of St. John on Thursday, the 30th ult., at Freemason's Hall, Southampton, when the W.M. for the ensuing year, Bro. Harper, was installed by the R.W. the Prov. G.M. of Hampshire and the Isle of Wight, Bro. Beach, *M.P.* There was a large gathering of the brethren of the lodge, among whom were the following P.M.'s:—Bro. Deacon, D. Prov. G.M.; Bro. Stebbing, P. Prov. S.G.W.; F. Perkins, P. Prov. S.G.W. (the Mayor); and Bros. Abraham, Coxwell, Payne, Booth, Weston, &c. The W.M. appointed Bros. Pocock, S.W.; Jones, J.W.; J. Weston, Sec.; Dr. Aldridge, S.D.; Brown, J.D.; Bemister, Dir. of Cers.; Hill, I.G.; Biggs, Tyler. Bro. Abraham having been unanimously elected Treasurer at the preceding lodge was invested by the W.M. At six o'clock the brethren sat down to a sumptuous banquet, provided by Bro. Dartnall, at which the usual loyal and Masonic toasts were duly proposed and responded to by the brethren, the toast of the Prov. G.M. being most heartily welcomed and very ably acknowledged by that R.W. Bro.

LANCASHIRE (EAST).

MANCHESTER.—*De Grey and Ripon Lodge* (No. 1161).—This lodge, held at the Corporation Hotel, Ardwick, met on Wednesday, the 15th ult. Present—Bros. Wm. George Turner, W.M.; E. T. Plews, S.W.; S. J. Philipson, J.W.; R. Macgregor, Treas.; W. Burslem, I.G.; C. R. Huffam, S.D.; Thomas Greenhalgh, Sec. The visitors present were—Bros. John C. Hind, P.M., Nos. 204, 923; Frederick Gutteridge, P.M., Derby, 1055; J. W. Allison, Alexandra, 993, and J. D. Ynfiesta, Robert Burns 999. Bro. Wm. Sadler, was passed to the degree of a F.C. Freemason by Bro. Frederick Gutteridge, P.M., of 1055 lodge. Bro. John Vickers was raised to the sublime degree of a M.M. by Bro. John C. Hind, P.M. of lodges 204, 923. After lodge business was concluded the brethren adjourned to the festive board, when the usual loyal and Masonic toasts were given and responded to with all due honours. The pleasures of the evening were enhanced by some good old songs and recitations, sung and recited by brethren of the lodge.

LANCASHIRE (WEST).

ULVERSTONE.—*Lodge of Furness* (No. 995).—The lodge met at the Masonic Temple, on Tuesday, the 4th inst. Present—Bros. Roper, W.M.; Dodgson, S.W.; Pearson, J.W.; Butcher, Treas.; James, Sec.; Thompson, S.D.; Paxton, I.G.; Barber, P.M.; and Podmon, Steward. Bros. Wylie, Prov. G. Reg. of Works, Lancashire; the W.M. and Wardens of No. 1225, and several others were present as visitors. The business included the installation of Bro. John Case as W.M. for the ensuing year. The W.M. was duly installed and saluted according to ancient custom, and afterwards appointed and invested the following as his officers for the ensuing year:—Bros. Roper, I.P.M.; Pearson, S.W.; Grundy, J.W.; Butcher, Treas.; James, Sec.; Dodgson, S.D.; Paxton, J.D.; Wilson, I.G.; Crook, S. Steward; Blacklock, J. Steward; Remington, P.M., Dir. of Cers., and Ayre, Chap. The brethren then adjourned to the house of Bro. Clayton, where an excellent banquet had been prepared, to which upwards of forty brethren sat down. After the usual loyal and Masonic toasts the brethren separated at half-past eleven p.m. in peace and harmony.

PRESTON.—*Lodge of Unanimity* (No. 113).—This lodge met at the Bull Hotel on the 3rd inst. There were present the W.M., Bro. Henry Steib, supported by Bros. A. H. H. Whitehead, S.W.; E. Wade, J.W.; Fryer, P.M., Treas.; Thomas Nevett, Sec.; R. L. Barnes, S.D.; A. Simpson, J.D.; F. G. Hunt, I.G.; Birchall, Johnston, Robinson, and M'Carter, P.M.'s; Greaves, and upwards of forty of the brethren of Lodge Unanimity. Bro. Whitehead, P.M. 950; Porter, W.M. 343; Smith, W.M. elect 314; Rigby, Melling, &c., were present as visitors. Bros. Isherwood and Ellis were passed to the second degree. Bro. Henry Steib, P.M., then proceeded to instal as W.M. for the ensuing year, Bro. A. H. H. Whitehead, who appointed and invested his officers as follows:—Bros. E. W. Wade, S.W.; T. Nevett, J.W.; Fryer, P.M., Treas.; R. L. Barnes, Sec.; J. Sumner, S.D.; F. G. Hunt, J.D.; and Robert Gardner, I.G. After the installation of officers, the newly installed W.M. presented on behalf of the past officers and brethren of the lodge to Bro. Steib, P.M., a beautiful gold P.M.'s jewel; also Bro. Birchall, P.M., presented to Bro. Johnstone, P.M., and Bro. Greaves, P.M., presented to Bro. Fryer, P.M., similar jewels to the one presented to Bro. Steib, P.M., to commemorate their several years of office, and to show the great esteem in which they are held by their brethren. The business of the lodge being concluded, the whole of the brethren present sat down to a banquet supplied by Bro. Townsend. The usual Masonic toasts were duly given, and all passed off in a very satisfactory manner.

MONMOUTHSIRE.

NEWPORT.—*Silurian Lodge* (No. 471.)

The installation of Bro. the Rev. Samuel Fox, Prov. G. Chap. as W.M. of the Silurian Lodge, 471, for the ensuing year, took plsce at the Masonic-hall, Dock-street, on Monday, 3rd inst. (St. John's Day), before a large assemblage of the craft. The ceremony was most ably performed by Bros. Hellyer and Bartholomew Thomas, installing masters.

The following is the list of appointments:—Bros. H. J. Parnall, I.P.M.: C. H. Oliver, Dir. of Cers.; Gratte, S.W.; Randall, J.W.; Pickford, Treas.; W. Williams, Sec.; Wm. Wade, S.D.: G. Fothergill, J.D.; C. Rowe, I.G.; H. J. Groves, Org.; Wm. Jones and H. Scott, Stewards; C. W. Ingram, Librarian; and W. McFee, Tyler.

The Secretary has had his collar 20 years in continuous succession, the Treasurer has held office since 1862, and the Tyler has held his appointment since March, 1854.

The regular business having been disposed of, the W.M. closed the lodge in due form, and the brethren soon after four o'clock repaired to the Westgate Hotel, where the banquet was held. The chair was taken by the W.M., who was supported by about sixty of the brethren, amongst whom were the following:—Bros. V. W. Col. Lyne, D. Prov. G.M.; G. Homfray Prov. G.J.W.; Pickford, Prov. G. Treas; Wm. Williams, Prov. G. Sec.; B. Thomas, Prov. G.S.D.; H. Parnall, Prov. G. Sup. Works; Oliver, Prov. G. Dir. of Cirs.; Thos. Williams, Prov. G. Assist. Dir. of Cers.; Hellyer, Prov. G. Pursuivant; E. Wells, P. Prov. G.S.W.; Goombs, P. Prov. G.S.W.; Griffiths, P. Prov. G. Supt Works; Martin, Prov. G. Treas. East Div. South Wales; C. Homfray, J. G. Huxtable, Wm. Watkins, G. Fothergill, S. T. Hallen, Prov, G. Stewards; Gratte, S.W.; Hoskins, as J.W.; Scott and Jones, Stewards 471; Ingram, Librarian; Rowe, I.G.; H. Griffiths J.W. 1,258; Prosser, S.D. 1,258; Watkin, I.G. 1,258; W. Wood, 1,258; W. Dovey 1,258; Ellis 1,258; B. Evans 471, F. Orders 471, E. Hunt 471, Perks 471, D. L. James 471, J. W. Phillips 471, H. P. Bolt 471, J. W. Bebell 471, H. L. Williams 471, Le Grand 471, C. G. Davies 471, Villiers 471, Thomas Phillips 471; Vorg Einlang, and Sandberg, Netherlands; Scott 233, Bermuda; Doty, 333 Glasgow; Crocker, 923, Westford, America; Elliott, Union, 45, London; Simms, Cornwall. The W.M., in giving "The Queen and the Craft," observed that institutions and men were continually changing, but so far as Masonry was concerned loyalty was unalterable. Every mason to be true to the Craft must be loyal. The next toast (said the W.M.) was "The health of their brother the Prince of Wales and the rest of the Royal Family." The reception of the Prince as a member of the Grand Lodge of England could not fail to be gratifying to every mason in this country, and it might be in the order of Providence that their illustrious brother would some day be called upon to occupy a very high and distinguished position in the Craft. "The M.W. the G.M. the Earl of Zetland and the Grand Lodge of England." Since 1843—26 years ago, on the death of the Duke of Sussex—the noble Earl had held his high office, and he had proved himself a devoted and thorough mason. He was now about to retire, but would have a worthy successor in his deputy, Earl de Grey and Ripon. Bro. Hellyer proposed "The Bishop, Clergy, and Ministers of all denominations," whom they might justly term their brethren, inasmuch as they inculcated in their ministrations the principles of Masonry. The toast was appropriately acknowledged by the

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rev. Chairman. "The Army, Navy, and Volunteers," was proposed by Bro. Thos. Willians, and acknowledged in suitable speeches by Bro. Dr. Elliott for the Army; by Bro. Col. Lyne for the Navy; by Bro. Le Grand and Bro. Martin (Cardiff) for the Volunteers. Bro. Lyne, in terms expressive of the highest esteem, and with a warm eulogy on the interest he never fails to take in the welfare of the Province proposed "The better health of the R.W. the Prov. G.M. for Monmouthshire, Bro. Rolls." By Bro. E. Wells, "The V.W. the D. Prov. G.M. Bro. Lyne, and the Officers of the Prov. G. Lodge," to which Bro. Lyne responded. Bro. Parnall gave "The health of the W.M. of the Silurian Lodge—Bro. the Rev. Samuel Fox." It would be useless for him (Bro. Parnall) to refer before his brethren, to the special fitness of their rev. brother for the high office to which he had been elected. Suffice it to say that no member of that lodge could possibly be better fitted. That day they had an earnest of what they might look forward to in the future; and he for one anticipated, under the *regime* of the new master, a year of great prosperity, and of great accession of numbers, strict regard being had to the true interests of Masonry.

The W.M. returned thanks. He thanked the brethren of the Silurian, the more especially for having elected him as their W.M. unanimously. That was perhaps the highest compliment the lodge could pay him. He assured them he felt his responsibility, and would do his best to discharge the duties of the chair. Those duties were by no means a sinecure in the Silurian, as they well knew. From the commencement of his career, as a Mason, he had never disguised his ambition to attain to the honour they had now conferred upon him. He regarded the old maxim as true, with regard to Masonry, as to other things in life: "Whatever is worth doing at all is worth doing well." Therefore he had steadily looked forward to the time when, by the support of the Great Architect of the Universe, he might attain to the honours of the chair. He earnestly trusted that, with the united aid of a zealous and efficient corps of officers, they would be enabled so to work the lodge as to have a prosperous year in the best sense of the word.

By Bro. W. Pickford, "The Kennard Lodge and the other Lodges in the Province." (The toast was proposed at this stage because the Pontypool brethren had to leave to be in time for the last train.)

The W.M. could not allow the opportunity to pass without acknowledging the handsome and fraternal manner in which the Kennard Lodge had supported him to-day. The officers of that lodge were present in a body at the installation.

Bro. Bartholomew Thomas, as W.M. of the Kennard Lodge appropriately returned thanks. He alluded to the rapid and satisfactory growth of the lodge during the brief period of its existence, and said that about six months ago they commenced with a debt of £100, and they were already clear. He referred in highly complimentary terms to Bro. Griffiths, in whose heart the idea of a Masonic Lodge at Pontypool had had its origin, and called upon him, as the real founder of the Kenuard, also to return thanks.

Bro. Griffiths felt that, whilst Masonry inculcated charity and benevolence, there was still another feeling which must be evinced—that of gratitude. The officers and members of the Kennard Lodge had come to-day to express their gratitude to the V.W. the D. Prov. G.M., and to the Silurian and its W.M., and above all to Bro. Wm. Williams, for the helping hand they had so kinkly given to the new lodge. He had long known that in Pontypool, there were many Masons at heart, who only wanted to be initiated into the Craft to be Masons indeed. Although the Kennard Lodge had only been established six months, they numbered 32 subscribing members. At this very time they were seriously contemplating the founding of a Masonic hall. They had a meeting this day to settle the preliminaries, and were only waiting for a suitable site. Six months hence he hoped to welcome their brethren of Newport at a Pontypool Masonic-hall.

By the Chair: "The Immediate P.M. Bro. Parnall, and the other P.M.'s." Acknowledged by Bro. Parnall.

By Bro. Oliver: "The Visitors, coupled with the name of Bro. Martin (Cardiff), Bro. Scott (America), Bro. G. Homfray, (P.M. St. George), Bro. T. W. Williams (P.M. Isca), Bro. Crocker, P.M., Bro. Doty, Bro. Elliot, Bro. C. Homfray," &c., who respectively returned thanks.

By Bro. John Griffiths: "The Governors of the Masonic Hall," responded to by Bro. Pickford, who stated that as a pecuniary speculation, the building had paid the governors 5 per cent. on their outlay. He anticipated that in a few years it would be the free property of the Newport Masonic lodges.

By Bro. Ingram: "The Principals and Companions of the Chapter, 471."

Comp. Thomas as 1st Principal, and Comp. Oliver, as 3rd Principal returned thanks.

Bro. Geo. Homfray proposed "The Masonic Charities," and earnestly advocated the cause of the excellent institutions established by the Masonic Order. He threw out valuable suggestions as to the co-operation of Provincial Graud Lodges, so as to increase their power and influence at head-quarters.

This view was warmly supported by Bro. Lyne.

The toast was acknowledged by Bro. Pickford, who referred to the Masonic ball to come off on the 17th, which he said promised to be a grand success.

The following toasts were then given in succession:—

By Bro. Charles Homfray, "The Ladies."

By Bro. Fothergill, "The Press," acknowledged by Bro. T. Williams, of the Star of Gwent.

By Bro. Lyne: "The Officers of the Silurian Lodge," acknowledged by Bros. Gratte, S.W., and W. Williams, Sec.

By Bro. W. Williams, "The health of Bro. Pickford, Treas.," acknowledged by Bro. Pickford.

The Tyler's toast "To all poor and distressed brothers, &c." (Drank in silence.)

The proceedings were enlivened with several songs sung by the brethren, and all separated after a very pleasaut evening.

SOUTH WALES (EASTERN DIVISION).

CARDIFF.—*Bute Lodge* (No. 960).—The brethren of this lodge assembled in unusually large numbers at the Masonic Hall, Bute Docks, on Thursday afternoon, the 30th ult., for the installation of Bro. Fred. Ware, the W.M. elect for the ensuing year. The ceremony of installation was performed by the retiring W.M., Bro. William Willans, assisted by such a board of installed Masters as very seldom meet in a provincial lodge, comprising Bros. F. Binckes, Grand Steward, &c.; Dr. Bryant, Prov. Grand Com. Knights Templar, Bristol, &c.; E. S. Hill, W.M. Glamorgan Lodge, Cardiff, 36; R. F. Langley. T. G. South, E. J. Thomas, Samuel Nash, and David Roberts, P.M.'s 36; Rev. Samuel Fox, W.M. 471, Newport; J. Olliver, P.M. 471; W. Benham, W.M. 103; and W. H. Martin, J. Williams, Thos. B. Bell, and William Willans, P.M.'s 960. Having been duly installed in the chair, the W.M: then appointed and invested the following brethren as his officers for the year, viz.:—Bros. William Willans, P.M.; James Harman, S.W.; S. Weichart, J.W.; Rev. E. Jones, Chap.; W. H. Martin, P.M., and Treas.; D. Blelloch, Sec.; W. T. Yorath, Assist. Sec.; J. Willans, P.M., Dir. of Cers.; W. Tamplin, Assist. Dir. of Cers.; T C. Shelper, S.D.; W. E. Vaughan, J.D.; F. Atkins, Org.; T. Beddowes, Assist. Org.; T. Rosser, I.G.; W. Davis. O.G.; T. V. Yorath and C. Milson, Stewards. The lodge having been closed in due form, the brethren proceeded to Bro. Mark's, Windsor Hotel, where, to the number of about sixty, they partook of an excellent dinner, presided over by the W.M. The enjoyment of the evening was much enhanced by the presence of Bro. Binckes, whose eloquent appeal on behalf of the Masonic charities in general, and the Boys' School in particular, elicited the warmest applause of the largest and most influential Masonic company which has ever graced the festive board of the Bute Lodge. Bro. Binckes also afforded the brethren the gratifying announcement that it was his confident expectation the forthcoming festival of the Boys' School would be under the most distinguished presidency of Bro. his Royal Highness the Prince of Wales, P.G.M., and strongly urged upon the Bute Lodge, who already stood so well with the charities, the propriety of affording from their own number a steward on this very special occasion, in addition to the stewards already promised from the province—a recommendation the W.M. promised to bring under the serious consideration of the lodge. In responding to the toast of "Grand Lodge," at the call of the W.M., Bro. Binckes afforded the brethren considerable amusement by describing the absurd and anomalous position assigned to the Grand Stewards, who, in the eyes of the Grand Lodge, apperred to be neither "fish, flesh, or good red herring," and whose only reward for a good deal of trouble and expense was an empty compliment at the annual festival, when the brethren ate a dinner worth four and twenty shillings at a cost of fifteen.

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YORKSHIRE (NORTH AND EAST).

HULL.—*Humber Lodge* (No. 57).—This lodge met at the Masonic Hall, Osborne-street, on Monday the 27th ult., to instal the Worshipful Master and Officers for the ensuing year. Bro. John Wilson, Prov. G. S.D.. W.M., in the chair, supported by the following P.M's of the lodge:—Bros. John Walker, I.P.M., Prov. G. Supt. of Works, Michael Wrangles Clarke, P. Prov. G.J.D., William Banks Hay, P. Prov. G. Dir. of Cers., John Coatsworth, P. Prov. G.S.D., William Day Keyworth, P. Prov. G. Supt. of Works, Robert Johnson Chaffer, P. Prov. G. Dir. of Cers., George Hardy, Prov. G.S.D., and W.M. of Minerva Lodge, No. 250, James Todd, W.M., Kingston Lodge, No. 1010, and a large attendance of brethren. The lodge was opened at four o'clock in due form with solemn prayer, and the minutes of the last regular lodge were read and confirmed. The W.M., Bro. John Wilson, then stated that he had that day, according to ancient custom, to install the W.M. for the ensuing year, and he had very great pleasure to say that the Dep. Prov. G.M., Bro. John Pearson Bell, P.M., had kindly consented to act as installing master. Bro. William Needler, the W.M. elect, was then presented in due form and installed according to ancient custom, the Dep. G.M. performing the ceremony in a very able and impressive manner. The W.M., Bro. Needler, then appointed and invested the following brethren as his officers:—Bros. William Bee, S.W.; Morris Haberland, J.W.; Henry Toozer, S.D.; Alfred Wheatley Ansell, J.D.; Jonathan West, I.G.; William Johnson, Prov. G. Sec., Tyler; George Gawthorp, Assist. Tyler; George Dean Storry, Org.; David Middlemist, Chap.; John Hudson, Dir. of Cers.: James Walker, Henry Preston, and William Thornton, Stewards; John Perry Backwell, Sec.; John Fountain, P. Prov. G.S.B., Treas. to the lodge, John Love Seaton, P.M., and P. Prov. G.S.D., Treas. to the Benevolent and Pension Fund; William Day Keyworth, P.M., and P. Prov. G. Supt. of Works, Treas. of the Poor Box Fund, and Almoner. The W.M. then proposed, and Bro. Walker, P.M., seconded, a vote of thanks to the Dep. Prov. G.M.; Dr. Bell, P.M., for his great kindness in acting as installing master on this occasion. Every one present must have felt the solemn, able, and impressive manner in which he had performed the ceremony, the lodge was deeply indebted to him for his willingness at all times to serve them. The motion being put was carried by acclamation. Bro. Dr. Bell, in acknowledging the kind reception the lodge had accorded to him, said it was always a pleasure to him to do all he could to forward the interests of Freemasonry in this province, but especially to assist in promoting the good welfare of his mother lodge, No. 57. Bro. W. D. Keyworth, P.M., called the attention of the lodge to the great loss it had sustained in the lamented death of Bro. Bethel Jacobs, P.M., and P. Prov. S.G.W., he felt sure the lodge could not part without expressing its sympathy to his family, and he understood the funeral would take place on Wednesday next, at eleven a.m. No doubt many of the brethren would attend to pay the last mark of respect to one who had, by his life and conduct, won the esteem and regard of all classes of persons in the town, but more especially his brethren in Freemasonry. The Dep. Prov. G.M. also dwelt upon the great loss all had sustained by his death in the prime of life. It was then proposed and seconded that a vote of condolence should be sent from the lodge to his family, deeply sympathising with them in their sad bereavement—carried unanimously. The lodge was then closed in due form and with solemn prayer, and the brethren adjourned to the London Hotel, Queen-street, where a sumptuous banquet was prepared and served by Bro. Frederick John Wilson. The W.M., Bro. William Needler, presided, he was supported by several P.M.'s, amongst them was Bros. John Love Seaton, P.M., William Croft, P.M., John Walker, P.M., John Wilson, P.M.. G. C. Roberts, P. Prov. G. Reg., G. Hardy, the W.M. of the Minerva Lodge, and a large attendance of brethren. After the cloth was removed, the Chaplain, Bro. Middlemist, said grace. The usual loyal and Masonic toasts were duly given and heartily responded to in a way characteristic of Masons. The past and present state of the lodge was amply illustrated by the several speakers by the zeal and energy of its P.M.'s and officers. It now stood one of the first Craft lodges in the kingdom, famed for its correct working, on all occasions efficiently rendered. It possessed its own lodge buildings, with every convenience for carrying out Masonic requirements. A large and beautifully furnished lodge room, a banquet hall, library, committee, and preparing rooms, a cooking kitchen, and Tyler's residence, freehold property, and last, but not least, a funded property of nearly £4,000 invested for the benefit of its members. Immediate P.M. Bro. John Wilson, Prov. G.S.D., was highly and deservedly complimented for the very able and efficient manner in which he had conducted the affairs of the lodge for the past year, by his perseverance and energy the lodge had been able to carry out some very important improvements and alterations. The banquet hall had been renovated and decorated; the lodge had, through his instrumentality, obtained a fine copy in oils of the full length portrait of her most gracious Majesty the Queen, painted by Bro. John Chapman, from a picture by Sant, in the Trinity House, at Hull. Bro. G. C. Roberts, of the Kingston Lodge, and Bro. John Love Seaton, P.M., made very eloquent and truly Masonic speeches, exhorting the brethren to pursue and practice the principles of Freemasonry. The past and present officers of the lodge all received their share of approbation. The memory of the "Founders of the Lodge," and its Past Masters was forcibly brought before them, for to their untiring industry and perseverance the lodge now owes its proud position, and the brethren were exhorted to follow their glorious example, and by their life and conduct practice the great principles of Freemasonry, brotherly love, relief, and truth. After a delightful evening the brethren separated at an early hour in peace and harmony.

SCOTTISH CONSTITUTION.

EDINBURGH.

STOW.—*St. John's Lodge* (No. 216).—Monday being the anniversary of this lodge, the brethren celebrated it by their annual festival. They met in the Town Hall at twelve o'clock for business, after transacting which they walked in procession through the village, preceded by an instrumental band. A little past four o'clock the brethren, numbering 53, sat down to dinner, provided by Bro. Dickson, of the Railway Hotel. The fare, as usual, was liberal and substantial, to which ample justice was done. After the cloth was removed, the usual loyal and Masonic toasts were given and responded to, each of the brethren called upon doing his best by song, recitation, and sentiment to cheer and enliven the proceedings and promote the general harmony. A torchlight procession, which was only attended by a few, closed the proceedings of the evening. The brethren elected to office this year are as follows:—Bros. Henry Kerr. re-elected R.W.M.; Archibald Hossack, D.D.M.; John Crosby, S.M.; William Forsythe, jun., S.W.; James Hogg, jun., J.W.; Joseph Wilson, Treas.; David Scott, Sec.; Rev. David Waddell, Chap.; George Tait, Bible Bearer; Sydney Roebuck, S.D.; William Waddell, J.D.; Thos. Anderson, I.G.; and Thomas Forsythe, Tyler.

CANADA.

GRAND LODGE.

A special emergent communication of the Grand Lodge of Ancient Free and Accepted Masons of Canada was held at Montreal, in the room of St. Paul's Lodge, St. Lawrence Hall, commencing on Wednesday, the 1st day of December, 1869.

Present:—M.W. Bro. A. A. Stevenson, G.M.; R.W. Bros. James Seymour, Dep. G.M.; Peter J. Brown, G.S.W.; Daniel Thomas, G.J.W.; Rev. H. Montgomery, G. Chap.; James Bain, as G. Treas.; Silar B. Fairbanks, G. Reg.; Thomas B. Harris, G. Sec.; R. P. Stephens, G.S.D.; John E. Harding, as G.J.D.; W. Chatfield, G. Supt. of Works; Charles Sharpe, G. Dir. of Cers.; T. White, jun., as Assist. G. Sec.; E. P. Remou, as Assist. G. Dir. of Cers.; Robert Lewis, G.S.B.; William Nivin, as G. Org.; Robert Robinson, as G. Purs.; C. Boright, D. McLellan, A. Diamond, C. D. Macdonnell, Allan McLean, and J. B. Bickell, G. Stewards; Wilson B. Allan, as Tyler, and numerous District Deputy Grand Masters and Past Grand Officers.

A constitutional number of representatives from lodges being present, the Grand Chaplain implored a blessing from the G.A.O.T.U. upon the proceedings, and the Grand Lodge of Ancient Free and Accepted Masons of Canada was opened in ample form at four o'clock p.m.

The Committee on Credentials reported that one hundred and twenty-eight lodges were duly represented by their properly qualified officers, or by regularly appointed proxies, of

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which number, fifteen lodges were situated in the province of Quebec.

The Grand Secretary read the circular issued by the command of the M.W. Grand Master convening this Special Emergent Communication of Grand Lodge.

The Grand Secretary read the rules and regulations for the government of Grand Lodge during business.

The Grand Master then addressed the brethren, giving a full account of all the correspondence and interviews which had taken place, and of the course pursued by him. He prefaced his report as follows:—

Brethren of the Grand Lodge of Canada,

It is to me a source of great regret that circumstances should have arisen within this jurisdiction to necessitate the summoning of an Emergent Communication of Grand Lodge at this unusual period of the year. Notwithstanding the difficulty and inconvenience, which I am aware many of you must have experienced in assembling here at this season, it will, I think, be readily acknowledged that the events which have lately transpired in this province are of such a nature as to require some action being taken on the part of Grand Lodge. The organsation, on the 20th of October, of a so-called Grand Lodge for the province of Quebec, a territory embraced within the jurisdiction of this Grand Lodge, and over which it has exercised authority for the past fourteen years, and the repudiation of the allegiance due to the Grand Lodge of Canada, by any number of lodges or brethren, however few or insignificant, were occurrences of too much importance to be allowed to pass unnoticed or unquestioned. It is true that I might have exercised the prerogatives which belong to the high and responsible position which I have now the honour to hold; but I deemed it to be a wiser course to convene Grand Lodge at the earliest practicable moment, and submit a record of the official action I had found it to be my duty to take in relation to the movement in question, submitting at the same time such facts as have come to my knowledge in regard to its extent, and also my own views on the legal aspect of the case. Its history, extent, and nature, being presented in that form, will, I trust, enable Grand Lodge clearly to comprehend the true condition of affairs.

Early in Septeember last it was rumoured here that an effort would shortly be made to effect, if possible, the dismemberment of this Grand Lodge, and that meetings had been (or would shortly be) held, having that object in view.

The correspondence on the subject was then read, and explanations of the course taken by the Grand Master at numerous interviews.

In concluding the G. Master said:

"Having thus placed before you such facts as appeared to me to be necessary to a clear understanding of the true position of affairs, it yet remains for me to submit as briefly as possible the views I entertain, after most anxious and careful consideration, in reference to the legality or expediency of the recent secession. When the Confederation Act came into operation in 1867, a very general feeling prevailed among the fraternity within this jurisdiction, that the political changes then made, would to a greater or less degree affect our position as a Grand Lodge, and that a corresponding change would be necessary to adapt ourselves to the new state of affairs. This feeling gave rise to the discussion at Kingston, which has already been sufficiently alluded to. Many brethren, who, at that time, held the opinion that we ought to make some change, were yet unable to adduce reasons sufficient to satisfy their own minds, on what ground such changes were rendered necessary. There were no precedents, so far as known, either in the Old World or on this Continent, and thus the solution of the problem was rendered much more difficult than it otherwise would have been. Since that period, it is within my knowledge, that some brethren of eminence who then entertained such views as those above indicated, have, on mature reflection and a closer study of the case, been led to the conclusion that the political changes which took place in connection with the Confederation scheme, did not, in any manner or degree, alter or affect the status or position of the Grand Lodge of Canada. The name may be anomalous—(though there are good and sufficient reasons why even this should not be changed)—the jurisdiction and authority remain precisely as before. That this must be so, will be manifest when we consider the self-evident truth, that an Act of Parliament can neither create nor destroy a Grand Lodge of Freemasons. If this be correct, and I maintain it is, then it follows as a natural consequence, that the Confederation Act, passed by the Imperial Parliament of Great Britain and Ireland, did not, in the most remote degree, interfere with the standing, position or operations, of the Grand Lodge of Canada, and the same may be said respecting other organisations existing in this country, apart from and wholly independent of Governmental support or control. The Canada Presbyterian Church, for instance, is still the Canada Presbyterian Church, notwithstanding that the territory, within which its operations are carried on, is now known as Ontario and Quebec, instead of as formerly Upper and Lower Canada. The Canada Wesleyan Methodist Conference is another case in point, and many of others could be added.

"I am well aware that it is held a general principle by eminent authorities on this continent that Masonic boundaries should be coterminous with political boundaries. This has been the rule in the establishment of Grand Lodges in the United States. But the United States furnishes no parallel to the case under consideration, and therefore comparison is entirely out of the question. The arguments which would be applicable to a number of separate, independent, and sovereign States, claiming to exercise exclusive legislative authority and supreme governmental control in all matters, except such as they themselves reserve and depute to the general or United States Government, lose all their point and efficacy when applied to our surbordinate colonial or provincial condition, where all power is vested in the general or Dominion Government or Parliament—where only local matters (or such as are in the U.S. termed municipal) are entrusted to the local governments and legislatures, the Lieutenant-Governors of the various provinces deriving their appointments from the Governor-General of the Dominion. In our case which would be the political boundary to which Masonic government would require to conform? The dominion or the provincial? If the former, we possess not the power, as there are two other Grand Lodges established within the dominion, whose existence could not be ignored, and whose co-operation we could not at present expect to obtain; if the latter, then every new division of territory, or change of name which might take place in either of the provinces, would necessitate similar changes in the jurisdiction and names of the respective Grand Lodges. Would this be wise? Would it be expedient? Would it be common sense? Surely there are few to be found prepared to answer in the affirmative.

"I can easily understand, that in the organisation of a Grand Lodge for a particular kingdom, state, or territory, it is well to conform to the name of the kingdom, state, or territory over which that Grand Lodge intends to exercise Masonic jurisdiction and authority, but I most respectfully submit that after a Grand Lodge is once established and recognised, its existence, jurisdiction, and authority can neither be destroyed, altered, or in any degree affected by either political or governmental action.

"Entertaining these views regarding our position, I can see no ground for the opinion put forward by some, that the province of Quebec is 'vacant' or 'unoccupied territory.' That it was occupied from 1855 until Confederation took place, is admitted on all sides, how then can it be said to be unoccupied now? Has any one been able to demonstrate why it has become to be unoccupied since, when it is acknowledged that it was occupied before Confederation? If the Grand Lodge of Canada existed in and exercised authority over the Province of Quebec, as well as Ontario, previous to Confederation, by what process of reasoning can it be made to appear that she only exists in and exercises authority over one of these Provinces subsequently to that event? When, and to whose care has she confided the other?

"Investigate this subject as carefully and closely as you may, you will, I think, be irresistibly led to this conclusion, that if the Grand Lodge of Canada exists at all, (and surely no one will deny that) its existence, jurisdiction and authority extends now over every foot of the territory claimed and conceded at its establishment in 1855, and it is to-day as much the Grand Lodge of the Masons of Quebec as it is of the Masons of Ontario; and that, therefore, a second Grand Lodge cannot at present, be legally established in either one or other of these two Provinces.

"But, were it otherwise, are the circumstances surrounding the Masons residing in the Province of Quebec such as would render it expedient or desirable that the present Grand Lodge should be dismembered? Is their position such as would warrant them in breaking off from us and setting up for themselves? Look at the number of lodges—scarcely 40—including those working under English authority, with in most cases a comparatively limited membership. The population consisting

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largely of French Canadians, especially in the country parts, forbids the possibiltty of any very great increase for some time to come. Add to this the further fact—that legislation in that province will doubtless be made to accord, more or less, with the views of a powerful ecclesiastical hierarchy, which places Freemasons in the same category with all other secret societies, of whatever nature; conscientiously regarding all alike as unmixed and unmitigated evils, which it is the duty of every good citizen to assist in exterminating. Under the Grand Lodge of Canada, all is secure; but if a division took place, the Masons of Quebec would not only be shorn of the strength which their connection with the Masons of Ontario affords, but they would also be deprived of the protection which they now enjoy, and which they can only hope to enjoy while continuing to be part and parcel of the Grand Lodge of Canada. It becomes, then, every prudent brother to consider well, before attempting to effect a change, which, in my humble opinion, would not only be most detrimental to, if not only destructive of, the best interests of Freemasonry; but would, in all probability, place in jeopardy its very existence in this province. Yet, it is a lamentable fact that many brethren, without the slightest consideration or forethought, should be found willing, nay, even eager, to assist in the pursuance of such a suicidal policy.

"What could the brethren of Quebec gain by separation? Strength? Influence? Power? Dignity? Greater means of usefulness, or enlarged facilities for carrying on their charitable and benevolent operations? Nay, in all these respects they would be infinitely worse off than at present. They have always had their fair share, and more than their share of Grand Lodge offices and honours. Their grievances have, in every instance, been carefully considered and properly redressed. Every application to Grand Lodge, from any quarter, for assistance from its ample Fund of Benevolence, has been responded to in the most generous and liberal spirit. The utmost deference has at all times been paid to the views of the eastern brethren on all questions coming before Grand Lodge; and, through the magnanimity and fraternal consideration of their western brethren, they have been enabled to exercise an influence in Grand Lodge affairs, entirely disproportioned to either their numbers, ability, or importance. What more could they possibly desire?

"My brethren, whilst on legal grounds, I have attempted to show that the late attempt to divide this Grand Lodge cannot be maintained, I also trust that on the score of expediency, I have been able to demonstrate to you that it is equally undesirable and unnecessary. In this busy, bustling, changing age, it would be well to remember often the quaint but cautionary proverb, "Let well alone."

"Before concluding, it is fitting that I should gratefully acknowledge the obligations under which I am laid to M.W. Bros. Judge Wilson, P.G.M.; T. D. Harington, P.G.M.; W. B. Simpson, P.G.M.; A. Bernard, P.G.M.; R.W. Bros. J. Seymour, Dep. G.M.; M. Gutman, D.D.G.M., Montreal District; Alex. Walker, D.D.G.M., Quebec District, and T. B. Harris, our trusty and most efficient Grand Secretary, for the fraternal counsel and support which they extended to me, during the recent painful crisis in our Masonic history.

"Having now fulfilled the duty which devolved upon me, I commit this subject to your most careful consideration, praying that the Great Architeet of the Universe, will guide your deliberations, and lead you to adopt such measures as will tend to promote peace and harmony, preserve the integrity, and uphold the honour and dignity of the Grand Lodge of Canada, which may God greatly prosper, and evermore perpetuate. So mote it be.

It was moved by M.W. Bro. M. W. Wilson, seconded by M.W. Bro. T. Douglas Harington, and

"That the address of the M.W. Grand Master referred to the following Committee, to report thereon at the session of this Grand Lodge to be held on to-morrow, Thursday, at 10 o'clock, a.m., viz.: M.M. Bros, W. M. Wilson, P.G.M.; T. Douglas Harington, P.G.M.; W. B. Simpson, P.G.M.; A. Bernard, P.G.M. R.W. Bros. James Seymour, D.G.M.; Thos. B. Harris, D. Curtis, J. Milne, P. J. Brown, M. Gutman, Thos. Matheson, Thos. White, jun., E. P. Remon, S. D. Fowler, John Clarke, Rev. V. Clementi, James Bain, Rev. W. C. Clarke, Otto Klotz, R. P. Stephens, Daniel Spry, Thomas Wilkinson, A. S. Kirkpatrick, S, B. Fairbanks, J. J. Gemmill, E. Racicot, W. H. Vanvliet, and the Rev. H. Montgomery; and that all documents referring to the subject of the formation of a so-called Grand Lodge of Quebec, be referred to the same Committee."

The Grand Lodge was called from labour to refreshment at 6 o'clock p.m, to meet the next day, when the Grand Lodge resumed its sittings at 11 o'clock a.m.

The M.W. Grand Master granted permission for the admission of all Master Masons in good standing as visitors.

R.W. Bro. the Rev. Vincent Clementi presented his credentials as the accredited representative from the Grand Lodge of Chile, in the Grand Lodge of Canada, which were found most satisfactory. The rev. brother was greeted with the usual Masonic honours, and invited to a seat on the dais.

V.W. Bro. Thos. White, jun., in the absence of the chairman of the committee, R.W. Bro. Seymour, submitted the following as the report of the committee appointed to take into consideration the subject embraced in the address of the M.W. Grand Master.

REPORT.

To the Most Worshipful, the Grand Lodge of Canada:

The committee to whom was referred the address of the M.W. the Grand Master, at the opening of this Grand Lodge, beg to report:—

"That they have carefully considered the subject referred to by the M.W. the Grand Master, and while deeply regretting the circumstances which have rendered necessary the calling of this emergent communication of Grand Lodge at this unusual period of the year, they at the same time entirely concur with the Grand Master in his opinion that the events which have lately transpired in the province of Quebec are of such a nature as to require immediate actlon on the part of Grand Lodge, and therefore as fully to justify the calling together of Grand Lodge.

They have read with great pain the narrative of facts connected with the organisation of the so-called Grand Lodge of the province of Quebec, so fully and clearly stated in the address; and after the most careful consideration they have come to the following conclusions, which they respectfully recommend for adoption by Grand Lodge.

1. That the province of Quebec has been fully occupied, Masonically, since 1855, and is still so occupied by the Grand Lodge of Canada.

2. That the province of Quebec, being fully occupied, Masonically, by the Grand Lodge of Canada, the formation of a second Grand Lodge, within such territory, is illegal and unconstitutional, so long as such occupation continues.

3. That while unanimously and emphatically condemning the action of the brethren who have presumed to form the so-called "Grand Lodge of Quebec," within the territory, Masonically occupied by the Grand Lodge of Canada, this Grand Lodge at the same time expresses the hope that the seceding brethren will see the propriety of returning to their allegiance to it, and assures them that in doing so they will be received with cordiality and brotherly good will; but at the same time it deems it due to its own dignity, and its duty to the loyal Masons and lodges in the province of Quebec, as well as to the Craft generally, to withhold any hope of recognition to the so-called "Grand Lodge of Quebec," and to express its opinion that on a proper presentation of the facts of the case, no recognition by other Grand Lodges in correspondence with this Grand Lodge, ought to be accorded to it.

"4. That all Masonic communication with the brethren and lodges acknowledging allegiance to the so-called "Grand Lodge of Quebec," be prohibited; and that all those whose who fail or neglect to comply with the provisions of the previous resolution, by returning to their allegiance to the Grand Lodge of Canada within a period of three months, be summoned to appear before Grand Lodge at its next annual communication, to show cause why they should not be expelled from the privileges of Freemasonry.

"5. That in the opinion of this Grand Lodge, the action taken by the M.W. the Grand Master, in the trying circumstances in which he has been placed by the contumacious conduct of certain brethren in the Province of Quebec, in seceding from the jurisdiction of the Grand Lodge of Canada, merits the highest approbation of Grand Lodge, having been characterised by a strict regard for the constitution of Freemasonry, and for the honour and dignity of the high position he occupies; and that all the acts, which, in the discharge of his high duties, he has done in this most painful emergency, be, and the same are hereby confirmed.

"The committee, in conclusion, expresses its earnest hope that the brethren who have, without due consideration, taken the

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unconstitutional step of organising a Grand Lodge within Masonically occupied territory, will, upon reflection, see the propriety of returning to their allegiance; and that the Grand Lodge of Canada may be permitted for many years to come to exercise its high functions without opposition throughout its entire territory, to the benefit of the Craft at large, and to the building up of those benign principles of brotherly love, relief, and truth which it is its high mission to promote.

Your Committee recommend that the address of the Grand Master, with this report, be printed with all convenient speed, and circulated among the members of the Craft, at least ten copies being sent to each lodge, and that three copies be sent to each Grand Lodge in communication with this Grand Lodge.

All which is respectfully submitted,

JAMES SEYMOUR, Chairman.

It was moved by M.W. Bro. W. M. Wilson, and seconded by M. W. Bro. Douglas Harrington,

"That the report of the Committee on the M. W. Grand Master's address, just read, be received and adopted."

After some conversation, it was, on motion of W. Bro. E. Jackson, seconded by W. Bro. the Rev. W. C. Clarke,—

"Resolved,—That the report of the Committee should be submitted to Grand Lodge clause by clause for adoption."

The first clause, which is as follows, was then submitted to Grand Lodge, and on motion was unanimously adopted:—

1. That the province of Quebec has been fully occupied, Masonically, since 1855, and is still so occupied by the Grand Lodge of Canada.

Clause 2, as follows, was then submitted to the Grand Lodge, and on motion, was unanimously adopted.

2. That the Province of Quebec being fully occupied Masonically by the Grand Lodge of Canada, the formation of a second Grand Lodge within such territory is illegal and unconstitutional, so long as such occupation continues.

Clause 3, as follows, was then submitted to Grand Lodge, and on motion, was unanimously adopted:—

3. That while unanimously and emphatically condemning the the action of the brethren who have presumed to form the so-called "Grand Lodge of Quebec" within the territory Masonically occupied by the Grand Lodge of Canada, this Grand Lodge at the same time expresses the hope that the seceding brethren will see the propriety of retrning to their allegiance to it, and assures them in doing so they will be received with cordiality and brotherly good will; but at the same time it deems it due to its own dignity and its duty to the local Masons and lodges in the Province of Quebec, as well as the Craft generally, to withhold any hope of recognition to the so-called "Grand Lodge of Quebec," and to express its opinion that on a proper presentation of the facts of the case, no recognition by other Grand Lodges in correspondence with this Grand Lodge ought to be accorded to it.

Clause 4, as follows, was submitted:—

4. That all Masonic communication with the brethren and lodges acknowledging allegiance to the so-called "Grand Lodge of Quebec" be prohibited; and that all those who fail or neglect to comply with the provision of the previous resolution, by returning to their allegiance to the Grand Lodge of Canada within a period of three months, be summoned to appear before Grand Lodge at its next annual communication, to show cause why they should not be expelled from the privileges of Freemasonry.

[At this point of the proceedings a question of order was raised as to whether the Grand Junior Warden, R. W. Bro. D. Thomas, was entitled to his seat in Grand Lodge, he being a member of Victoria Lodge, Sherbrooke, Quebec; the said lodge having been reported to have been represented at the Convention held at Montreal on the 20th October last, and at a subsequent meeting, by a resolution of the lodge, ratified the action of its representatives in forming a Grand Lodge of Quebec. The M.W. Grand Master desired R.W. Bro. Thomas to explain his position; and he having admitted that matters were precisely as represented, and further, that he concurred in the action the Victoria Lodge had taken; the M.W. Grand Master. with the concurrence of Grand Lodge, decided that the R.W. brother had no seat in Grand Lodge, an appointed W. Bro. Irvine as Grand Junior Warden *pro tem.* R.W. Bro. Thomas resigned his collar, and retired amidst the regrets of the members of Grand Lodge.]

In amendment to clause 4,

It was moved by V.W. Bro. Billington, seconded by V.W. Bro. A. Diamond,—

"That in the opinion of this Grand Lodge, it is expedient, in order to promote the best interests of Freemasonry in Canada, that the brethren now under suspension for forming or attempting to form a Grand Lodge of Masons for the province of Quebec, and thereby injuriously, to a certain extent, impairing the usefulness of the Grand Lodge of Canada, in whose jurisdiction the province of Quebec now is, be summoned to appear before this Grand Lodge, and show cause why this Grand Lodge should not place them upon their trial for violation of their obligations."

A vote of Grand Lodge having been taken by ballot of lodges, resulted as follows:—For the amendment, 96; against the amendment, 330.

The amendment was declared lost.

Clause 5, as follows, was then submitted to Grand Lodge, and on motion, was unanimously adopted.

5. That in the opinion of this Grand Lodge the action taken by the M.W. the Grand Master, in the trying circumstances in which he has been placed owing to the contumacious conduct of certain brethren in the Province of Quebec in seceding from the jurisdiction of the Grand Lodge of Canada, merits the highest approbation of Grand Lodge, having been characterised by strict regard to the Constitution of Freemasonry, and for honour and dignity of the high position he occupies; and that all the acts which, in the discharge of his high duties, he has done in this most painful emergency, be, and the same are hereby confirmed.

The main motion, as proposed by M.W. Bro. M. W. Wilson, seconded by M.W. Bro. T. Douglas Harington, for the adoption of the repert of the committee, as a whole, was then put and adopted unanimously.

It was moved by R.W. Bro. Otto Klotz, seconded by R.W. Bro. J. Milne, and unanimously—

"Resolved,—That the hearty thanks of this Grand Lodge are due, and the same are hereby most cordially tendered, to the W.M., Bro. W. H. Hutton, officers, and members of St. Paul's Lodge, E.R., Montreal, for their courtesy in granting the use of their hall for the holding of this special communication."

It was moved by R.W. Bro. L. H. Henderson, seconded by V. W. Bro. Abraham Diamond, and unanimously

"Resolved,—That the thanks of Grand Lodge be tendered to the Committee on Credentials, for the very satisfactory manner in which the duties devolving upon them have been discharged."

It was moved by R.W. Bro. James Seymour, seconded by M.W. Bro. W. M. Wilson, and unanimously

"Resolved,—That the thanks of this Grand Lodge be tendered to the Grand Trunk; Great Western; Buffalo and Lake Huron; St. Lawrence and Ottawa; Stanstead, Shefford and Chambly, and the Northern Railways, for the privilege of being permitted to attend this Special Communication at reduced fares."

It was moved by R.W. Bro. L. H. Henderson, seconded by R.W. Bro. Thomas Wilkinson, and

"Resolved,—That the President of the Board of General Purposes be authorised to defray all the incidental expenses in connection with this Special Communication."

The business of this Special Communication of Grand Lodge being ended, it was closed in ample form, with solemn prayer, at three o'clock p.m.

MARK MASONRY.

SOUTH WALES (EASTERN DIVISION).

CARDIFF.—*Langley Lodge* (No. 16, S.C.)—This lodge was established ten years since, under the auspices of the Cannyns Lodge (No. 7, S.C.), Bristol, but has not of late maintained a very flourishing condition, owing to the prevailing feeling that the foreign constitution had a tendency to isolation on the part of its members, every day more evident at its stated meeting in November. Therefore a resolution was unanimously adopted to petition the Grand Lodge of Mark Masters of England for a warrant of constitution; and the same having been duly confirmed, a petition was signed by the following brethren of the Langley Lodge:—Bros. R. F. Langley, P.M.; E. J. Thomas, P.M.; T. G. South, P.M.; Dr. Roberts, W.M.; T. G. Glass, J.W.; and N. Marks, Sec.; and by Bros. W. H. Martin, John

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Willans, Frederick Ware, and A. Phipps, all previously affiliated in the Keystone Lodge.

GLOUCESTERSHIRE.

CHELTENHAM.—*Cheltenham and Keystone Lodge* (No. 10).—An especial lodge was summoned at the Masonic Hall on Friday, the 31st ult., when Bro. F. Binckes, G. Sec., legally affiliated the W.M., P.Ms., and brethren of the Langley Lodge, anT conferred upon them a warrant, duly signed by the Grand Master, and nominating Bros. D. Roberts, W.M.; John Willans, S.W.; and T. G. Glass, J.W. The lodge will retain its name, highly prized by Cardiff Masons, on account of the Masonic worth of the brother from whom it was derived, taking one of the numbers retained for the old lodges under the S.C.—we believe either 25 or 26; and as the members of the Bute Lodge have waived their intention of forming a Mark lodge, in consideration of the Langley Lodge acknowledging the supremacy of the Provincial Grand Lodge of England, a union of the two lodges will reanimate the old lodge under its new constitution.

MASONIC FESTIVITIES.

THE MANCHESTER FREEMASONS' CLUB.

After the club dinner on Monday, the 3rd inst., a few of the members met under the presidency of Bro. Charles Heywood, W.M. 645, P.G. Reg. E.L., to consider what could be done in aid of the Masonic charities. There were present: Bros. C. Heywood, (in the chair), Blackburn, 645, May, 1009, Stephenson, P.M. 204, 999, Lowndes, 163, Pratt, 1009, Benjamin Smith, 152, J. L. Hine, P.M., P. Prov. G.S.W. E.L., C. Fitzgerald Matier, 1219, Grand Steward G.L. Scotland, Spurge, 163, Petty, P.M. 204, and many others. It was proposed by Bro. May, that the brethren present should subscribe a few shilllngs each for the Boys' Schools. This was accordingly done, and the money handed over to the Treasurer to be employed for the next election. Bro. C. F. Matier, then proposed that the brethren present should form themselves into a committee, for the purpose of collecting a sufficient sum from members of the club to make the chairman for the time being, a vice-president in perpetuity of the Boys' Schools, and that Bro. Heywood should be elected Treasurer. This proposition was seconded by Bro. Lowndes, and carried unanimously by the brethren present, who immediately subscribed such a sum as to guarantee the speedy fulfilment of this laudable and benevolent design. Bro. J. Lowndes, Treas. 163, was appointed Hon. Sec. The club meet at the Freemasons' Hall, Cooper-street, and have other own apartments for the use of the members, and their brethren who may be properly introduced. We can only say, as a club they are highly prosperous, and we sincerely hope this is only the first step in aid of those magnificent charities, which as Freemasons, we all prize so highly.

FESTIVAL OF THE LODGES IN THE PROVINCE OF GLASGOW.

On the evening of the 15th ult., the ninth annual festival of all the lodges in the province, under the patronago of the Grand Lodge of Scotland and auspices of the Provincial Grand Lodge of Glasgow, was held in the City Hall, which was well filled. Bro. Walter Montgomery Neilson, Prov. G.M., presided. While the company was assembling Bro. Lambeth presided at the organ. After tea,

The Chairman said: It is now my duty to address to you a few words, and it must be a few words, as our time is limited, and we have a long programme before us. I take this, the earliest opportunity, of acknowledging the honour the brethrent have conferred upon me in my election to this exalted position. That I should have been chosen unanimously Grand Master of Glasgow without my having sought for the dignity—I might say against my own desire—is indeed an honour that I have some reason to be proud of. But I must candidly tell my brethren that I do regret that some one more worthy than myself, and more able to fulfil the duties of the office, had not been elected to my place—a more worthy successor to our late lamented Prov. G.M., Captain Speirs—lamented as a brother, lamented as a nobleman, lamented as a statesman, and lamented as a husband. Throwing myself upon your indulgence, and trusting to your aid and support, I have accepted the honour, and will, to the best of my abilities, discharge my duties. We have to regret, tonight the absence of our venerable Grand Master, the Earl of Dalhousie, who is obliged to go to a warmer climate during our severe winter months. We also regret that our Grand Hereditary Master, the Earl of Roslin, is at this moment in London presiding over another assembly, and could not of course be with us. I must now take this opportunity of addressing a few words to the brethren on a subject of much interest to the Freemasons of Glasgow. Some time ago the Craft in Glasgow resolved on the erection of a suitable hall in which the various lodges in the province might meet, and at a meeting presided over by my predecessor in office (the late Capt. Speirs), it was resolved that a suitable hall should be erected in Glasgow, and with the view to accomplish this object, a company was formed, and a secretary and law agent appointed. A considerable number of shares were taken up by noblemen and gentlemen taking an interest in the prosperity of the Craft in Glasgow, and among others the Grand Master, the Earl of Dalhousie, who is honorary president of the company, and a shareholder. This is an object which ought to require no recommendation to be taken up by the Masons of Glasgow. At the present time the various lodges meet in small and incovenient halls throughout the city, and there is not that compactness nor unanimity of arrangements among the respective office-bearers which is a distinctive feature of the Craft in large English cities. In this respect we are below the standard to which most of the small English towns have attained, and when we take into consideration the very influential position which Glasgow occupies among the cities in Great Britain, it surely says little for the Craft in Glasgow that a proper hall or lodge has not long since been erected by us. I have reason to know that although this matter has lain in abeyance in consequence of the lamented death of Captain Speirs, it is now to be taken up with vigour; and you will permit me to express the hope that you will all become shareholders of the company as well as making it one of your greatest endeavours to influence as many members of the Craft as possible to become shareholders. This is a matter that requires an effort to be put forth ere it can be accomplished, but surely if we unanimously resolve to take the burden on our shoulders, it shall be done; and when it is accomplished, I have no hesitation in thinking that it will cement the friendship amongst us, consolidate the Craft, and make Glasgow occupy that position in Masonry which it does in wealth and importance among the great cities of the empire. In the name of the Freemasons of Glasgow I now beg to thank the strangers for their presence to grace our annual festival, more particularly the ladies, whose bright eyes and happy smiles add such brilliancy and delight to our assembly. Obliged, as we Masons are, to hold our ordinary meetings in solemn conclave within guarded walls, where no bright eyes may penetrate, it is a great relief to us to be able to meet here, and have those we love best and dearest around us. No man or woman can be happy alone; our real pleasures, our joys, our happiness, can only exist in the fellowship of our brethren of mankind. We are entirely dependent upon one another, not only for gaining the means of our existence, but for making the lifetime of that existence bearable. How little do we think of this when pushing our way through the world, and how seldom do we realise how much our own

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happiness depends upon the happiness of others—all is well illustrated by our meeting here together this evening. It is very remarkable to observe how mankind associate together, forming bonds of union. Studying the pages which record the history of the world, we find the inhabitants of this earth of ours united together, as it were, in different great families—each family speaking the same language, following the same customs and laws, and living in peace together. But when one of these communities of mankind comes in contact with another, their difference of language, diversity of customs and laws—like two opposite electric currents—repel each other with violence, and war is the result. The weak succumb to the strong, but they unite with other weak unions, and the strong is overcome in turn; they, again, join others, and thus the strife is prolonged. Communities for common defence form common laws, learn to speak the same tongue, accept a common leader, and become a nation. Such has been the history of all the nations in the world. But let us follow a little further the history of these peoples or nations. They again are absorbed into kingdoms and empires. Where are now the different peoples united under the rule of the Czar of Russia, the Emperors of France and Prussia and Austria? In our own land, the English, Scotch, and Irish nations are one. To the many, ancient tongues are but little known; and the time seems to be approaching when nearly all the civilised world will speak one universal language. Even now we might say there are but four or five useful languages. We find also that the different peoples all over the world are gradually assimilating their customs, habits, and laws. That great power, drawn from its hiding-place by an immortal Watt, has made such highways in every ocean that nations run to and fro upon it, embracing each other in the peaceful arms of commerce, and the iron horse snorts in every land, impatient in the work of carrying knowledge and goodwill to all men; whilst the Spirit of Light, watching these great efforts, calms the ruffling tempers of men by flashing harmony and concord from pole to pole. Brethren, in this wonderful age in which we live, the great walls which divided nation from nation seem to be crumbling down, and the peoples appear to be uniting to acknowledge the rights of civil and religious liberty. We may not be called upon, as the brethren of our most ancient Order were in ages past, to rear stately monuments and build great temples; but let us go on in the noble work of building up the moral and intellectual powers of ourselves and our fellow-men, and so leave nobler and greater living monuments behind us, rearing that temple where justice, charity, and love are supported upon the stately pillars of truth, making every stone praise to the great I AM.

The W. Bro. was enthusiastically applauded at the close of his speech.

The musical part of the programme was sustained by Miss Bessie Aitken, Miss Lily Boyd, Mr. Hamilton Corbett, Mr. Robert Fraser, and Mr. J. W. Crawford. Mr. E. Berger was pianist, and Mr. A. N. Banks conductor of the orchestra. A full dress assembly took place after the concert.

THE Paris correspondent of the *Daily Telegraph* says:—"Not being a Freemason, to my great regret, I may be guilty of some indiscretion, but I can give that holy and secret body some news. France, as well as Norway and Sweden, has declined to accept the King of Prussia as a member of any lodge or lodges. It is on account of a feeling against the Jewish race which is strong in the breasts of that very refined, clever, quick-sighted, intelligent people of Prussia. Heaven and earth! could Prussia possibly get somehow a little Oriental life into her? Professor Oppert, of 'arrowhead' celebrity, has been making brilliant speeches on this subject at many meetings of Freemasons in the North of Europe.

Poetry.

MASONIC DIRGE FOR THE THIRD DEGREE.

By Bro. EMRA HOLMES, 31°.
Author of "Let there be Light," &c.

Ah, sad, sad day of grief and pain,
When sorrow followed close on gladness;
The Antient Master ceased to reign,
When cruel hands had wrought their madness.

And none were near to help and save,
Faith, hope and love died with the brave;
But only love shall rise again,
With our Great Architect to reign.

Our glorious temple is defiled,
And death and sin have entered there:
The gloomy portals of the east—
Are shadow-darkened by despair;

Oh, Father! lead us to the Light,
The Life beyond the gloomy grave;
The Secret dark shall be made bright,
And thou shalt all true brethren save.

FREE AND ACCEPTED MASONS are an ancient society or body of men, so called either from some extraordinary knowledge of masonry or buildings which they were supposed to be masters of, or because the first founders of this society were of this profession. In the present time we, as "masons," are not operative. We are simply speculative. We are a body, composed of all sects and denominations. We are are bound together by a secret and mystic tie. The result is, true friendship and charity in its fullest extent. Even in the ordinary occurrences of life is not secresy essential? And it ought to be more rigid in excluding those whose character will not bear the fullest investigation. It is very easy to be admitted into the Order, but not, unfortunately, to be so easily excluded. It, therefore, behoves all Masons never to introduce any one whose character is such that the least taint would bring discredit on our ancient and excellent institution.—*Chambers' Encyclopædia.*

SCIENTIFIC MEETINGS FOR THE WEEK.

Monday, 10th Jan.—At the evening meeting of the Royal Geographical Society, held at the Royal Institution, at half-past eight o'clock (Sir R. J. Murchison in the chair), the following papers will be read:—1. "Visit of the Society's Envoy to the Opening of the Suez Canal," by Lord Houghton; 2. Letter of Mr. G. W. Hayward to the President, on "Central Asia and the Pamir Steppe."

Tuesday, 11th Jan.—Institute of Civil Engineers, at 8.

Wednesday, 12th Jan.—Geological Society, at 8.

Thursday, 13th Jan.—Royal Society, at 8.30; London Institution, at 7.30.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 15TH JANUARY, 1870.

(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, Jan. 10th.

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.; Confidence, Anderton's Ho., Fleet-st.; Peckham, Maismore Arms Tav., Park-rd., Peckham; Mount Sion, Radley's Ho., Bridge-st., Blackfriars.

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Tuesday, Jan. 11th.

LODGES.—Old Union, Radley's Ho., Bridge-st., Blackfriars; 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.; Wellington, White Swan Tav., Deptford; Cosmopolitan, City Terminus Ho., Cannon-st.; Doric, Anderton's Ho., Fleet-st.

Wednesday, Jan. 12th.

Com. R.M.B. Inst. at 3.——LODGES.—Enoch, F.M.H.; Union Waterloo, M.H., William-st., Woolwich; Kent, Guildhall Coffee House, Gresham-st.; Vitruvian, White Hart, College-st., Lambeth; Justice, White Lion, High-street, Deptford; Euphrates, George Ho., Aldermanbury; Pilgrim, Ship and Turtle, Leadenhall-st.; Belgrave, Anderton's Ho., Fleet-st.; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; Montefiore, F.M.H.; Beacontree, Private Rooms, Leytonstone; Hervey, George Ho., Walham-green.

Thursday, Jan. 13th.

Quar. Gen. Court Girls' School, at F.M.H. at 12.——LODGES.—Royal Athelstan, City Terminus Ho., Cannon-st.; Regularity, F.M.H.; Friendship, Ship and Turtle, Leadenhall-st.; Bank of England, Radley's Ho., Bridge-st., Blackfriars; Polish National, F.M.H.; Canonbury, Haxell's Ho,, West Strand; Dalhousie, Anderton's Hó., Fleet-st.; Capper, Marine Ho., Victoria Dock, West Ham.——CHAPTERS.—Mount Lebanon, Bridge House Ho., Southwark; Hope, Globe Tav., Royal-hill, Greenwich; Yarborough, Green Dragon, Stepney.

Friday, January 14th.

LODGES.—Bedford, F.M.H.; Domatic, Anderton's Ho., Fleet-st.——CHAPTER.—Britannic, F.M.H.

Saturday, Jan. 15th.

Audit Com. Boys' School.——LODGE.—Panmure, George Ho., Aldermanbury.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, Jan. 10th.

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 Tav., London-st.; 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, Jan. 11th.

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.; Royal Union, Duborg's Ho., Haymarket; Hervey, George Ho., Walham Green.

Wednesday, Jan. 12th.

Confidence, Railway Tav., London-street; 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; Prosperity, Gladstone Tav., Bishopsgate-street.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, Jan. 13th.

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, Jan. 14th.

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.

Monday, Jan. 10th.

LODGES.—Zetland, Royal Veteran Inn, Stanley-street, Salford, Lancashire; Sincerity, Masonic Temple, 22, Hope-street, Liverpool; Peace and Unity, Militia Mess Ro., Preston; Rectitude, George Ho., Rugby; Howe, Masonic Ro., Newhall-st., Birmingham; Montagu, Royal Lion, Lyme Regis, Dorsetshire——CHAPTER.—St. Cuthberga, Crown Ho., Wimborne.

Tuesday, Jan. 11th.

LODGES.—Royal Preston, Garrison Ho., Fulwood, near Preston, Lancashire; Merchant, Masonic T., 22, Hope-st., Liverpool; Shakespeare, Masonic Ro., High-st., Warwick; Faithful, Masonic Ro., Newhall-st., Birmingham.——CHAPTER.—Derby, Waterloo Ho., Cheetham, Lancashire.

Wednesday, Jan. 12th.

LODGES.—Antiquity, Bull's Head, Bradshawgate, Bolton-le-Moors; St. John's, Queen's Ho., Bury, Lancashire; Caledonian, Freemasons' Ha., Cooper-st., Manchester; Fortitude, The Athenæum, Lancaster; Temple, M.T., 22, Hope-st., Liverpool; Stoneleigh, King's Arms Ho., Kenilworth; Fletcher, Ma. Ro., Newhall-st., Birmingham.

Thursday, Jan. 13th.

LODGES.—Union, Queen's Arms, Ashton-under-Lyne; Borough, Bull Ho., Burnley, Lancashire; Equality, Red Lion Ho., Accrington, Lancaster; Derby, Waterloo Ho., Waterloo-rd., Cheetham, Lancashire; St. David's, F.M.H., Cooper-st., Manchester; Callendar, Public Hall, Rusholme, Lancashire; Prince of Wales, St. Mary's School Ro., Everton Valley, Kirkdale; Bridgewater, Bridgewater Ho., Patricroft, Lancashire; Mersey, 1, Hamilton-sq., Birkenhead, Cheshire; Science, Red Lion Inn, Bouriton, Dorset; Temperance, Ma. Ro., Newhall-st., Birmingham.

Friday, Jan. 14th.

LODGES.—Blair, Town Ha., Stretford-rd., Hulme, near Manchester; University, F.M.H.. London.

[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.,

ERRATA —Page 7, col. 2, article "Royal Arch Masonry," the references, Exodus 12, v. 3 should read v. 31; and 2 Chron., chap 3, v. 15, should read v. 14. "Rites of Freemasonry," by W. J. Hughan, page 7, Dr. Dassigny's work, "1774," read 1744. For "W. T. Hughan" read W. J. Hughan.

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LONDON, SATURDAY, JANUARY 15, 1870.

THE HISTORY OF FREEMASONRY IN PORTUGAL.

Being an Historical Account of the Origin Rise and Progress of the Grand Orient of Lusitania.

Translated from Dr. A. M. de Cunha Bellem's abridgement of the History of Masonry in Portugal.

At the south-western extremity of Europe, its shores washed by the waves of the Atlantic, lies a little nation, whose fame at one time re-echoed over the known world, but now sunk in oblivion and almost forgotten—the country which gave a new world to the old, whose ships were the first to plough the ocean paths to India and the Brazils, and whose intrepid navigators first braved the dangers of the Cape of Good Hope, which the indomitable courage of Bartholomeu Dias, Pedro Alvares Cabral and Vasco da Gama, first discovered to the world, and lifted the mysterious veil from the hazy ocean.

This nation, whose glory has been sung in the lays of Camaões, and thereby maintained imperishable in the annals of successive agos, and rescued from the abyss of oblivion, is Portugal.

But alas, cruel injustice has been done to her memory, and the pride and dignity of this noble country has been humbled and degraded, when alien hands have essayed to record her history. Not only have falsity and error been promulgated, but the most pitiable fictions were invented by each author, and repeated to the detriment of this unhappy country.

Liberty, that divinity so fondly cherished from the foundation of the Portuguese monarchy, at the commencement of the 12th century—whose sacred light has never been obscured in the sky of Portugal, not even when, for sixty years, the sword of Spanish usurpation almost mortally wounded her independence—has ever been pourtrayed as a victim groaning in the dungeons of the inquisition, or crushed under the heel of despotic monarchy and priestcraft; monks, inquisitors, and tyrannical kings are represented as stifling without intermission the aspirations of the people.

On the contrary, during the mediæval ages, Portugal has always maintained the rights of the people, and has ever pleaded boldly against the aggressions of royalty; and if in the latter reigns of the second dynasty the inquisition was planted in the country, it never took so firm a root as in Spain, and nothing but a vivifying breath from France in 1789 prevented the final downfall of this ephemeral tyranny and its cruel tribunal.

Again for a while, at the close of the first quarter of the present century, Portuguese liberty was assailed by despotism under the impotent reign of Don Jean VI. and the tyrannic power of the usurper Don Miguel, but this infliction caused the light of liberty to shine more vigorously and dazzingly than ever after the victory of 1833.

During the time that Spain was collecting faggots and immolating the victims of bigotry and superstition on the blazing pyre, Portugal continued to enjoy the blessed sweets of personal liberty, while Spain still groaned under despotic tyranny. Many of her most distinguished sons carried their heads to the scaffold or bared their breasts to the fusilade of the soldiers of her tyrannic rulers — some more fortunate, ended their days in exile, far away from their loved country and their cherished hearths—Portugal flourished with the enjoyment of peace and the advantage of absolute liberty.

Capital punishment had long been known there only as a relic of by-gone ages. Persecutions in the name of religious faith were forbidden, and every man could adore his Maker, according to the dictates of his own conscience; and the Portuguese nation, as brothers and friends, were occupied in applying the advantages of progress, and protecting their country from foreign aggression.

This is the country, so frequently described as the paradise of priests and monks, as the seat of ignorance and prejudice, and the theatre of superstition; and thus is history written!

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In a country where liberty has an altar erected in the heart of each citizen, where tolerance and fraternity are everywhere the motto of the people, it cannot be wondered that Masonic institutions were welcome guests, and that a favourable reception was accorded, in spite of the rancorous opposition of monarchy, and the impotent thunderbolts from the Vatican.

Masonry—the synthesis of all religion—the faith of faiths, and conglomeration of all virtues, and of which the Great Architect of the Universe is the beneficient father—could not but be cherished and revered in the hearts of the Portuguese nation, in spite of the dangers, which, at the close of the last and commencement of the present centuries, were incurred by those who identified themselves with it, in all continental nations (even the most enlightened) under the power of the papacy.

We have but very imperfect information upon the early history of Freemasonry in Portugal, and what we do possess is mostly obtained from extraneous sources, but all agree that Masonic institutions, sprung from the chivalric orders of the middle ages, and were so adapted as to suit the exigences of each era, according to the necessities of the circumstances, whether required to fight for country under the scorching suns of Asia and Africa, or whether to combat, in the darkness of the age, with the dragon of tyranny, and despotism, in the nation itself.

The design of the present writing is to relate the history of the Grand Orient of Lusitania from its origin, and therefore we shall commence by seeking out the Masonic events which have taken place since the commencement of the nineteenth century.

During the first years of the Regency of Prince Don Jean, about the year 1801, secret attempts were made to establish Freemasonry in Portugal, in defiance of the persecution of the authorities of the Inquisition, and although at this period it was not united under any general governing body, the principles of Masonry were promulgated, and there were initiated into the lodges scattered here and there, the most devoted and liberal citizens from all classes of society.

It was not till the end of 1804, according to the best information than can be obtained, that, at Lisbon was established the first Grand Lodge; of which Sebastien Joseph de Sampaio (brother of the illustrious Marquis of Pombal) was the first Grand Master.

It will be necessary here to notice a popular error, which should be set right. Some foreign writers hold different opinions as to the first Grand Master of Portuguese Masonry; some say Egas Moniz, others Joseph de Sampaio, and others again Sébastien Joseph de Carvalho, as having first held that honourable position, but the fact is that these three persons are one and the same, whose veritable name is given above. Egas Moniz was an assumed name, used by the said brother for Masonic purposes, being the name of a distinguished Portuguese, who lived in the early days of the monarchy, who was the tutor to the first King Don Alphonse, and whose enduring loyalty will shine for ever in the history of the nation.

Lieutenant General Gormer Freire d'Andrade and Rodrigues Pinto Guedes, Aide-de-camp of the Marquis de Niza also occupied seats in this Grand Lodge, and the illustrious Joseph Liberat Freire de Carvalho was Grand Orator.

It has been asserted that a Portuguese citizen endeavoured to introduce into France, under the forms, and with degrees corresponding with those of the Craft, the "Order of Christ," a Portuguese military decoration, which was much coveted in France, on account of its red ribbon, which closely resembled that of the Legion of Honour, whence certain writers assume that Portuguese Masonry originated with the Order of Christ, which is that of the Templars. This is simply a fallacy.

Towards the time of the first invasion by the French in 1807, General Junot was pleased to afford protection to the Freemasons in this country, but shortly afterwards some political ideas induced him to withdraw that protection.

During the invasions of 1809 and 1810 by Soult and Masséna, and under the government of the Regency, which at that time conducted the affairs of the nation, the supporters of Freemasonry never ceased their efforts, and although constantly persecuted, and its most prominent brethren for a time thrown into prison or banished, no victims were actually sacrificed. The power of the priestcraft was tottering, and English Masonry, under the guidance of the Duke of Sussex, spared no efforts (which were sometimes successful) to protect their persecuted brethren of this country.

The Grand Master of the Portuguese Masonry at this period, was Ferdinand Romain d'Athaide Teive who succeeded Sébastien Joseph de Sampaio as Grand Master.

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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.

(No. 5.—*Continued from page* 25).

"Your petitioners would therefore respectfully urge that justice would be done to all parties by granting to the Lodge of Glasgow St. John said name and the number "One" of the West, with the right of precedence, next to the Grand Lodge, in the Masonic Provinces of Glasgow, Lanarkshire Middle Ward, Renfrewshire East, and Dumbartonshire, and to the Mother Kilwinning and Mary's Chapel in all other places. The prayer of this petition being granted, or such modification of it as you may wisely and justly ordain as satisfactory to all parties concerned, we, your petitioners, for ourselves and our successors in office, promise strict and faithful obedience to the Laws and Constitutions of the Grand Lodge of Scotland, and to uphold its influence and the interests of the Craft to the utmost of our ability.

(Signed) William York, Grand Master.
(Signed) Robert Cruickshank, Depute Master.
(Signed) Thos. M'Guffie, Senr. Warden.
(Signed) Robt. Craig, Junr. Warden.
(Signed) Geo. Young, Secretary."

The next minute records a meeting of date "7th August, 1849," after which there is a copy of a long correspondence with the Grand Lodge officials. The Grand Lodge decided to give St. John's the status of "No. 3 bis," but that "without admitting the antiquity of the charter of 1051." The St. John's, however, also wanted the privilege of precedence in the west, but the Grand Lodge would not agree to this, so the Lodge of Glasgow St. John accepted the Grand Lodge's terms.

"At Glasgow, 7th August, 1849. At a general meeting of the Freemen St. John's Lodge of Glasgow — Convened: The Worshipful Grand Master and other Office Bearers,

"The following parties were admitted members of the lodge, having each paid to the Treasurer, Mr. Andrew Philip, the usual entry money of fifteen shillings:—James York, 15s.; William Waddell, 15s.; Alexander Young, 15s.

"The following parties being proved to be brethren from other lodges were initiated (*i.e.* affiliated) as members of this lodge, having paid the usual fee of seven shillings and sixpence;—David Manwell, 7s. 6d.; Thomas Braid, 7s. 6d,

"The following Office Bearers were then chosen:—

William York, Grand Master.
Thomas Buchanan, Past Master.
Robert Cruickshanks, Depute Master.
Thomas M'Guffie, Senior Warden.
Robert Craig, Junior Warden.
George Young, Secretary.
Alexander Young, Depute Secretary.
Robert Philip, Treasurer.
John Christie, Grand Steward.
James Cruickshank, Senior Steward.
William Waddell, Junior Steward.
William Neilson, James York, } Assistant Stewards.
James Gowans, Tyler.

Then, as I stated, follows the correspondence with Grand Lodge, the upshot of which the following minute formally states:—

"At Glasgow, and within the Secretary's office there, the fourth day of September, 1850. At a generel meeting of St. John's Lodge—Convened Brother Cruickshank, Depute Master, and several other Office Bearers and members. The meeting took up the consideration of the last communication from Mr. Woodman in reference to the proposed connection with the Grand Lodge of Scotland and the draft charter prepared with the view of establishing that connection, and after mature deliberation it was unanimously agreed to accept of the charter in terms of the draft furnished by the Secretary of the Grand Lodge. The Secretary is accordingly authorised to intimate this to Mr. Woodman, the Secretary of the Grand Lodge, and to request that the charter may be expede as soon as convenient.*

"R. Cruickshank."

Then follows copy of Grand Lodge charter, after which, minute dated 27th Decr., 1850, "Brother William York, R.W.M., in the chair," *inter alia* it says the G.L. charter "was approved of and accepted in *addition to the previous charters*† as constituting this lodge." The election also takes place—William York, Grand Master; Robert Cruickshank, Depute Master; Thomas Brownlie, Past Master; Robert Craig, Senior Warden; Jas. Cruickshank, Junior Warden; G. Young,

* Mr. Woodman was Grand Clerk.
† Those "previous charters" have been already explained.

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Sec.; A. Young, Dep. Sec.; W. Waddell, Treasurer; T. Braid, G.S.; W. Broom, S.S.; Wm. Neilson, J.S.; J. York and D. Manwell, Assistant Stewards; ———, Tyler.

In March, 1851, a subscription was got up to aid the funds of the lodge, when about £70 is said to have been subscribed. The foundation stone of the Stockwell Bridge is also alluded to, and "The lodge remit to the Office Bearers to consider the regulations adopted in 1825, and to prepare and report a new set of bye-laws, applicable to the altered circumstances of the lodge."

Gn the 26th March, 1851, Bro. Jas. Miller, R.W.M. of St. Mark's 102, was "Affiliated an honorary member" of the lodge.

On 9th April, 1851. "The lodge having attended Divine worship at the Cathedral, joined in the procession at the laying of the foundation stone of the Victoria Bridge, by his Grace the Duke of Athole, Grand Master Mason of Scotland."

On the 24th Novr., 1851. "Mr. James Pagan, newspaper reporter in Glasgow, recommended by Brothers James Cruickshanks and George Young, was admitted, having paid £3 3s. of entry money. (Afterwards editor of *Glasgow Herald.*)

On 26th Decr., 1851. Election of Office Bearers, when Bro. Robert Craig was elected R.W.M. One guinea is given towards a monument to the deceased Bro. Rev. Dr. Black. Two rods and a compass and square, made of oakwood from the foundation of the old Stockwell Bridge, are presented by Bro. William York, who receives the thanks of the lodge. Agreed that 2s. annually be charged from each member.

On 16th Jany, 1852. The lodge agree to contribute £3 3s. to the Prov. G.L.

On 20th May, 1852. Agreed to accept of the offer of lodge accommoeation made by St. Mark's Lodge, &c.

In June, 1852. Colonel Thomas R. Swinburne elected Proxy Master.

On Decr. 2nd, 1352. Allusion made to Dr. Rattray's death, and that the lodge had given him two pounds when lying, and desired to subscribe to his funeral and to assist his widow.

(*To be continued.*)

THE oxy-hydrogen light is now largely used in Paris for illuminated advertisements and theatrical purposes. Carts with metal reservoirs containing the compressed oxygen for the supply of customers may be seen in the streets. At the Gaité Theatre, which is one of the largest consumers, cylinders of magnesia or zirconia take the place of the lime cylinders ordinarily used for this light.—*Nature.*

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* 28).

BEYROUT—SOMNA—LEBANON—BAALBEC—DAMASCUS—BUKAA BAALBEC.

Beyrout looks very pretty from the sea; the houses are interspersed with green mulberry trees, and appear to stand each in its own orchard; in reality, this is only in the suburbs, as the streets of the town are wretchedly narrow, and no green is seen there. To the north towers the ranges of Lebannon, covered with snow, with some of which (bought in Beyrout) we are cooling our Moselle cup, for it is a melting afternoon. When the fleet arrives, we find that a party of officers, fourteen in number, are going to make the trip to Baalbec, and Damascus; of course I join them. We are not to start till Monday, so Saturday and Sunday have to be passed in this Beyrout. It is a very busy place, the only seaport of any importance along the coast, consequently all imports pass through it. It has, however, an excrable landing-place. The villas round the town are beautiful, and all round the place are plantations of mulberry trees, kept for the silkworms. These planations are spreading all over the Lebanon, taking the place of vines. There is a very good hotel, the Hotel d'Orient, where English beer can be obtained, and the landlord is very obliging, and moderate in his charges. At six then on Monday morning, we land, (May 18), and go in search of old Hang, our guide, and the horses; a start is effected by seven, and we ride merrily through the mulberry plantations, along the splendid road which has been constructed by the French, to Damascus. We soon begin to ascend on the Lebanon range, and beautiful views open out as we look down the fine ravines towards Beyrout, while up the rugged sides of the mountain range, wind steep narrow paths, until they disappear in the snow with which the summit is crowned. These remind me of "The lawns and winding glades, high up, *like ways to Heaven*" while here and there in the valley may be seen, "The slender coco's drooping crown of plumes." Numerous beautiful little streams gurgle down the steep mountain side, fed by the ever melting snow, which however never entirely disappears, though it is a marvel how any can remain after such heat for months as we are now feeling. It is won-

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derfully refreshing to watch "The sweep of some precipitous rivulet to the wave," in hot weather like this, when both horses and riders are fain frequently to stop and drink, though the water is so icy cold that we can scarcely swallow it. By noon we are on nearly the same level as the snow, which we now perceive is retained chiefly in deep narrow crevices in the rock, which offer but a small surface to the sun's rays. We pass some of these, not more than a hundred yards from the road. On reaching the highest point, where the road crosses the ridge, we get a fine view of Anti-Lebanon, and hoary headed Hermon on the right, while between us and Anti-Lebanon lies the rich plain of Bukaci, which is well cultivated, and from this height presents a very brilliant variety of coloured patches, according the different kinds of cultivation. This would be a rare place for growing cotton; there is abundant water, and a traction engine could work on this fine road, and convey the cotton to the coast. There is a fine bracing mountain breeze up here, which we enjoy amazingly and which renders our appetites uncommonly keen. This is the sort of thing to cure dyspepsia and such like evils.

"Let Mammon's sons with visage lean,
Restless, and vigilant, and keen,
Whose thought is but to buy and sell,
In the hot toiling city dwell;
Give me to walk on mountain bare,
Give me to breathe the open air,
To hear the village children's mirth,
To see the beauty of the earth
In wood and wild, by lake and sea
To wander—foot and spirit free."

Early morning is the time to climb and wander over this noble range, watching the beautiful and ever changing tints, while both ear and eye are soothed by

"The flow of rivers, and hill flowers running wild
In pink and purple chequer."

Descending to lunch on the mountain side,

"Where sweet air stirs blue harebells lightly, and where prickly furze
Buds lavish gold."

and at night from your encampment below gaze on the sunset, and mark the blue mountain peaks.

"Bathed all over with a streaming flood
Of level light, as Heaven's majestic orb
Slow sinks beneath the far off western hills."

Descending into the plain of Bukaa by numberless windings of the road, we find our camp about two miles from the foot of the range, by the side of a stream. After dinner we have a jovial reunion outside one of the tents, where we sit in a circle and smoke and sing songs in the bright moonlight till bed time, when after a glass of punch chilled in the icy stream, we turn in for such refreshing sleep, as is only enjoyed by those who earn it. We never get much sleep after 4, as the jingling of the mules' bells, and the snorting of the Arab servants who are incessantly yelling "Yallah, Yallah," which apparently means, "Come, make haste," render later slumbers impossible. Shouts of "Jebel Mai" are then heard from all the tents, the meaning of which is "bring water," the natives cannot think why we use so much water, and put our ablutions down as part of our religion, nor are they far wrong, for if cleanliness be not godliness, it is at all events *next* to it! By six we are in the saddle and riding up the plain of Bukaa, with Lebanon on our left and Anti-Lebanon on our right. We pass two large villages and are struck by the civility of the men, and the good looks of the women. These inhabitants of the Lebanon and its vicinity are a much finer race than the people we saw further South.

We halt at a little village, and the school children are granted a half holiday to let us lunch in the schoolroom. Tables and chairs are unknown, so we rest on the floor, and the viands are placed on a cloth spread in the centre, Railway rugs and saddle bags serve us for pillows after lunch, when smoking, reading, writing, or smoking are the order of the day. But we remount soon, and three hours' ride bring us to Baalbei, built on the plain at the foot of Anti-Lebanon. The first view of it is disappointing, as, being on the plain, it does not show not show well from a distance, and the six immense columns of the Peristyle of the "Temple of the Sun" left standing are from this point seen in *enfilade*, so that only one is visible, but when one is close to the ruin, and sees the enormous masses of masonry which forms the platform on which the temples were built, the massive blocks 20 feet long, and more, of which the walls are composed, old columns of immense size thrown about in all directions, whilst ornamental capitals and fragments of beautifully carved stone strew the ground in all parts of the ruins, one feels struck dumb with wonder and admiration.

The ruins are surrounded with silver poplar groves, through which run in all directions beautiful streams of clear cool water. We enter by

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a long arched vault in the platform; this vault is about 20 feet wide, 15 feet high, and 100 yards long; the whole of the vast artificial glatform on which the temples stand is thus honey-combed with vaults. On emerging from this we go up a steep ramp, and find ourselves in the great court of the temple. Here we encamp. At first we find ourselves so surrounded with ruins, columns, etc., that we hardly know where to begin to explore. A few minutes study of the plan sets us right, and we visit the vestibule, the hexagonal chapel, the exquisitely ornamented niches around the great court, the magnificent columns of the Temple of the Sun, 75 feet high, with the massive single stones which connect them at the top, each about 20 feet long by 10 feet high and thick. The question naturally presents itself, "How were the stones got up there, and accurately fitted from one column to the other?" This temple must have been splendid when all the columns were standing; there were 54, now only six are standing. We next explore the Temple of Jupiter, which is exquisite in its way. It is 227 feet long by 117 feet broad. The peristyle is composed of 42 columns of the Corinthian order; those on the north side are are pretty perfect, those on the sonth have almost all been thrown down by an earthquake. One column is obserable on the south side which has fallen against the side of the temple, with such force as to displace some of the massive stones of the building, and yet, though the column is made in three pices, it was so strongly made, that it remains in a slanting position, entire and quite straight. The interior of the temple is very beautiful, full of carvings of fruit, flowers, and Cupids, whilst the Cyclopean masonry gives an air of grandeur to it. At the west end is a sort of raised platform, where probably the great gold statue stood, with the sanctum behind it. On the wall at the back of this. as on all the most prominent or beautiful stones here, may be seen painted or cut the names of many worthless snobs, who take this means of immortalising themselves.

"Nomina stultorum parietibus hoerent."

I notice written up here the verse, "And their idols he shall utterly abolish." Truly the prediction has been accomplished here. We have a jovial evening, after which some of the fellows astonish the natives by forming a procession, headed by a man carrying a Chinese lantern, then a flute player giving the "British Grenadiers," and the rest beating tea trays, metal basins or any similar instrument that they could procure. This they called beating "tatoo roll call." Some of the wretched inhabitants fled to the mountains, thinking that they would be murdered, or that the devil was upon them! Robberies and midnight raids are common in this part of the world.

Next day I go to see the exterior and the three great stones, built into the wall of the platform, which gave the temple its of name Τριλιθον, or "the three stoned." Mighty blocks they are; the whole wall is composed of enormous ones, 14 to 20 feet long, but in comparison with these three they dwindle into insignificance. They are built into the wall, at a height of 20 feet from the ground, and the three occupy the whole length of this face of the wall, viz., 190 feet 8 inches, being in the same layer. The largest is 64 feet long. There is one similar stone in the quarry half a mile off, which was never finished nor moved. This stone is 68 feet long, 14 high, and 14 broad! One feels almost disposed to believe in superhuman agency, for with all our modern machinery, steam power, hydraulic rams, etc., I do not think we could get such a huge mass moved half a mile, and then lifted up 20 feet now. Verily "there were giants in these days." It is not easy to realise the size of such blocks from mere figures; many a country church tower is not 60 feet high, and yet one of these stones is 68 feet long—that is two feet longer than the distance between the wickets at a cricket match! As I rode up alongside of the one lying in the quarry I could not nearly touch its top, though on horseback.

(*To be continued.*)

MASONIC JOTTINGS.—No. 3.

By a Past Provincial Grand Master.

ALBERTUS MAGNUS.

The works of Albertus Magnus—whom foreign Masons delight to call Albert of Strasburg—fill twenty-one folio volumes. They were published in 1651, at Lyons. At the risk of striking with amazement and dismay some of the excellent brothers, contributors to the *Freemasons' Magazine*, it must be mentioned that a student of the history of Speculative Masonry will find in those volumes a great deal of curious and valuable information.

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INDICATION OF THE EXISTENCE OF SPECULATIVE MASONRY.

The admission in the 17th century of non-operative Masons into our lodges is deemed an indication of the existence of Speculative Masonry. Consider "Prestons Illustrations," p. 155, and Bro. Findel's History, pages 120 and 134. See also Bro. Hughan's recent letter, page 287 of the volume of the *Freemasons' Magazine* for the last half year.

THE GERMAN THEORY.

According to the German theory the change in our Freemasonry that occurred in the 17th century, was brought about by intellectual and not by material causes.

THE ASHMOLE THEORY.

There is not a word in "Preston's Illustrations" which favours the Ashmole theory, as stated in Chambers' "Conversations Lexicon."

ABROAD AND AT HOME.

For ten years last past, the volumes of the *Freemasons' Magazine* have shown weekly to all intelligent and observant readers, that the materials possessed by us for the history of our Masonry have long been used more largely and effectively abroad than at home.

DEPUTY GRAND MASTER MANNINGHAM'S LETTER.

Bro. Hertzvoeld considers that this letter proves that before 1717 the now existing rituals were worked.

THEORIES.

There should be preliminary disposal of existing theories by the propounder of a new theory, which cannot be true unless those theories are untrue.

A TRADITION.

The tradition in 1717, touching the flourishing state of our Freemasonry when Inigo Jones was what we now call Grand Master, is a sufficient historical basis for the Masonic author of 1870.

A TRADITION.

You may reject a tradition, although unable to show its untruth; but you have no right to call upon another person to reject it.

MYSTERIES OF ANCIENT NATIONS.

The recent researches of Lobeck and others prove that the Unity of God was not taught in those mysries. We can now, therefore, affirm absolutely what hitherto we have affirmed conjecturally only—we can affirm absolutely that our Freemasonry could not in any way have formed part of the Mysteries of Ancient Nations.

He who labours for mankind, without a care for himself, has already begun his immortality.

MASONIC NOTES AND QUERIES.

MASONIC MUSIC.

At page 31 allusion is made to the choir of Lodges Concord and Emulation, at Bombay, performing "the vocal part of the ritual at the meetings of both lodges." This reminds me of a paragraph upon Masonic Music, which appeared at page 324 of the "Masonic Record of Western India," for December, 1867, where the introduction of music, both vocal and instrumental, was looked upon as an improvement, it then goes on to say:—

"W. Bro. Avron, W.M. Lodge Emulation, has, with his usual zeal for the Order, introduced Bro. Buchan's selections into his lodge, and the visitors were agreeably surprised at the last meeting to hear the soul-inspiring words of the Psalmist introduced into the third degree, accompanied by the able pianist, Bro. Horsfall. We believe it is the intention of Bro. Avron to introduce the whole of Bro. Buchan's beautiful selections into this lodge, and we trust that the other lodges will follow his good example. The brethren of the Masonic Glee Union have undertaken to perform the musical services on all occasions, and we doubt not, in a short time, nearly all the brethren who can sing will take a lively interest and join in heartiness in praising God, whose all-seeing eye is ever over us with guardian care through all our sojourning here below, and may He assist and bless us in our efforts to do so."

From the foregoing we perceive that our Bombay brethren seem to have entered into the matter thoroughly, and to be keeping it up, and we may fairly augur their high prosperity, and that the stones added to their building will be especially remarkable for their quality. It is a grand thing for Masons to respect their lodge, to reverence the ceremonies conducted therein, and also to respect themselves. The "selections" alluded to were those made by Bro. Buchan for the St. John's Lodge, Glasgow, noticed in this *Magazine* of August 24th, 1867.—X. Y. Z.

LIBERTY OF CONSCIENCE.

Queen Elizabeth respected so highly the right of private judgment that any Protestant found attending a "conventicle" received the *honour* of forfeiting the freedom of the City. In June, 1567, however, the Dissenters resolved to hold a general assembly. "As they could obtain no private room large enough for their requirements, they engaged Plumbers' Hall for the day, under pretence of celebrating a wedding festival. The authorities, however, obtained information respecting the meeting, and the sheriff's officers broke into the hall, and carried off nearly *one hundred men and women in custody*." So much for *toleration* in the 16th century.—PICTUS.

ROMAN CATHOLICS AND ULTRAMONTANISTS.

"All Papists are Roman Catholics, but all Catholics who profess the religious faith of Rome are not Papists." Long before the era of the Reformation—in fact, with the increase of papal usurpation—two parties grew up among the Roman Catholics of Europe, properly distinguishable as the *national* and the *ultramontane*. The former admitted the infallibility of the Pope, not *per se*, but in conjunction with a council, and under certain conditions, while they resisted the aggressions of the Papacy on the independence of states, and maintained the supremacy of temporal sovereigns in temporal matters within their own realms, notwithstanding all papal pretensions and usurpations to the contrary. Thus the *Nationalists* were Catholics, pure and simple, as regards religious

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faith, while at the same time, in political affairs, they were as determined as any Protestants could be in upholding what they deemed the interests of their country, totally independent of all papal pretensions. The *Ultramontanists*, on the contrary, were content with no half measures. They placed no limitations whatever on papal pretensions to an infallible supremacy, both ecclesiastical and temporal. They regarded the Pope as infallible, *per se*—as having a Divine jurisdiction over the whole world to reign supreme, not only in spirituals, but in temporals also; and it was thus apparent that Ultramontane doctrine was totally inconsistent with the independent sovereignty of nations, because it affirmed that a primary and unconditional allegiance was due to the Pope, as the "Vicegerent of Christ," before which all ties of loyalty and nationality were to be considered as rotten straws.*

RITES OF FREEMASONRY (page 481).

I have read the "Compilation" by "Ll. W. L." and find that the corrections of page 29 are improvements. However, there are still a few mistakes left, especially as to the remarks on the Royal Order, which are simply fallacious. He should read page 206 of Findel's new edition of his "History of Freemasonry." And as to the Knights Templar "still existing (!) as a variety of high grade Freemasonry," the idea is both untrue and preposterous—yea, verily, it is simply another Masonic imposition, which I trust Bro. Ll. W. L. in his next "Compilation" will see fit to correct.—W. P. BUCHAN.

THE POPE AND FREEMASONRY.

The following remarks of a writer in the new illustrated paper, the *Graphic*, may be interesting to the readers of the *Freemason's Magazine*. I am very much in the same category as the writer—I have nearly forgotten all the Latin I ever knew; but I think the Latin for Mason is *Latomus*. The *Graphic* says:—

"Unless I am very much mistaken—but I never was a good classical scholar—the Latin for Mason is *lapicida*; but in "ecclesiastical Latin," as we read it, not from the epistolary outpourings of Dr. Cumming, but from the last Bull of the Pope—cursing one—the Latin for Mason is *massonicus* or *massonica*. "*Nomen damus sectæ Massonicæ aut Carbonariæ, aut aliis ejusdem generis sectis quæ contra Ecclesiam vel legitimas potestates seu palam seu clandestin machinantur*," &c., &c. Thus, Pio Nono, a Freemason, in the first place, has no more affinity to a Carbonaro than Mr. Whalley has to the Pope, or Archbishop Manning to the Great Vance. But let that pass. The Pope hates the Freemasons, and classes them with Carbonari, Fenians, *et hoc genus omne*, because they have an oath of secrecy among themselves, which they refuse to divulge in confession. I wonder if the Pope ever read the words of Lessing, the German philosopher, who wrote the tragedy of *Nathan the Wise*. There is a story told in Lessing's life which might be consolatory to his Holiness when he is troubled with alarms as to the political machinations of the *sectæ Massonicæ aut Carbonariæ*. Lessing was initiated into Masonry at Hamburg; and after his admission, the Master of the lodge observed, "Well, do you find that there is anything against Church or State in our institution?" "Would to Heaven there were," quoth the philosopher, "*then there would be something in it.*"

THE ORDER OF THE TEMPLE IN SCOTLAND.

The cross or badge of the Order in Scotland is a black cross with a white orle, charged with a red cross. This is taken from the Beauseant or Beauceant, the black and white banner, and also unites in the red cross the Vexellum Belli, or white standard, with the red cross in the centre. I have not heard anything of late about the international commission for adjusting the differences between Scotland and England, I sincerely trust the arrangement has not fallen through.—EQUES TEMPLI.

PAST MASTER'S DEGREE.

As the Grand Lodge of England, according to the Book of Constitutions, does not acknowledge this degree, several brethren who are in possession of it have resolved to apply to the Grand R.A. Chapter of Scotland for a warrant under which it may be legally conferred. When will the Grand Lodge of England learn wisdom, and end all the petty jealousies about degrees, by making itself, as a body, a little more liberal-minded and tolerant. It is too late in the day for any man or body of men to be the keepers of the consciences and minds or others.—A MASONIC RADICAL.

BRO. BUCHAN AND THE 1717 THEORY.

Bro. Buchan's 1717 date *may* be correct. I know not nor do I care. It does not matter in the slightest degree, in my mind, whether Freemasonry was established in the reign of Nimrod or of Napoleon, or whether it dates from the building of Solomon's Temple or St. Paul's Cathedral, or both, or neither. I believe in its present existence. I say in all seriousness, and I speak the sentiments of the most eminent brethren in his native city, that Bro. W. P. Buchan has, by his intemperate letters to the *Daily Mail*, a Glasgow journal, having a large circulation in Scotland, done very much injury to the cause he professes to support, and has materially assisted to considerably lower the Craft in the eyes of the outer world. Let me ask this undoubtedly talented brother to devote his energies to reforming the abuses in the province of Glasgow; and when he has succeeded in abolishing the vile practice of giving the three degrees in one night indiscriminately, when the class of candidates is more select, and when the unworthy are not admitted for the sole purpose of obtaining fees, *then* let Bro. Buchan pursue his design of reforming the Craft at large. I give Bro. Buchan all the credit he deserves for his earnestness and zeal—I am very sorry to think they are misapplied. So long as Freemasonry lets her light shine before men, that they see her good works of charity and benevolence, so long will the brethren of the mystic tie increase their numbers and multiply their lodges; and at present we are justified in altering the words of Tennyson—

"Tho' men may come, and men may go,
Freemasonry goes on for ever."

I admire Bro. Buchan's literary style, *but—toujours perdrix* is a little too monotonous.—BOS ALBUS.

THE RITE OF THE GRAND LODGE OF THE THREE GLOBES AT BERLIN.

Can any of your readers inform me what *high degrees* are worked in the above rite?—R. ✠.

THE SUPREME GRAND COUNCIL.

Why does not the above body publish a balance sheet or otherwise inform the members of its Rite what becomes of the monies they subscribe?—R. ✠.

* From "The Church under the Tudors"

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TRUE FREEMASONRY—THE PENTATEUCH.

The title of Bishop Warburton's work is the answer to a correspondent's question—"The Divine Legation of Moses, demonstrated on the principles of a Religious Deist, from the omission of the Doctrine of a Future State of Rewards and Punishments in the Jewish Dispensation." The book was first published in 1787. It is by no means scarce. My correspondent is a member of Lincoln's Inn. He will find a copy of Warburton's works in the Society's library.—CHARLES PURTON COOPER.

GLASGOW CATHEDRAL.

I ask Bro. Buchan for specific authority, easily to be obtained in Glasgow, as to the real age of the date and emblems. Bro. Buchan offers in reply a possible explanation of a copying artist, and his own sole authority for judging as to the date. But, with all possible respect to Bro. Buchan, his own evidence is inadmissible, he himself being an interested witness in the controversy, and we ought to have the opinion of a skilled judge. There is really no possible reason, as I said before, why the date and the emblems should not be both genuine and authentic.—A MASONIC STUDENT.

RECOGNITION OF THE HIGH DEGREES BY GRAND LODGE.

The Act of Union 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). *But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the orders of chivalry, according to the constitutions of the said orders.*" Is not this a recognition of the high grades? In the first place it declares what we know to be but a form of high grade Masonry to be part of the *Antient* system, and then goes on to *give permission* to *its lodges and chapters* to practise other high degrees.—HOLZ.

THE LODGE OF GLASGOW ST. JOHN.

In perusing Bro. Buchan's paper and footnotes anent the history of this lodge, I have been struck, as others must have been, with one remarkable footnote. Bro. Buchan suggests that the cathedral building from 1123 to 1136 was probably "wooden." Will he be good enough to give us any authority for such an astounding supposition? Is Bro. Buchan not aware that long before A.D. 1123 the era of wooden churches had entirely ceased, both in England and Scotland?—A MASONIC STUDENT.

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,—The numerous and excellent suggestions on this subject, which appear in your columns from time to time, indicate that the long-expected day of reform is at last beginning to dawn upon the fraternity, many of whom now look earnestly and hopefully for the meridian glory of the sun of Masonry to diffuse more light amongst the workmen in their researches after truth. The internal as well as the external arrangements of the mystic temple are now beginning to receive the investigation necessary to clear away the accumulated mass of falsehood and ignorance by which it is dishonoured, as well as to restore the stately edifice to its primitive beauty and simplicity. Without interfering with the grand design of the original, let all labour unitedly, zealously, and perseveringly to rectify the errors and anachronisms, to remove the anomalies and contradictions, and to impart unity and system to the whole. The work is well worthy of the energies of every Mason, but especially of those brethren of talent, erudition, and influence, and calls loudly for their assistance. Such co-operation on their part will ultimately bring its own reward in the wages of gratitude from every friend of moral and intellectual advancement. Before proceeding, however, in the work of renovation, it is necessary to lay down some plan on the tracing board, accompanied by a specification of its principal characteristics. These, after examination and discussion, should be adopted, and we shall then have a proper basis of operations, which will secure unity of purpose and of action. Will any of your readers, who have given the subject of Masonic Reform long and careful consideration, kindly furnish such a plan? Pending their communications, however, I venture to offer the following five points, as a brief summary of alterations which an extended experience has convinced me would be improvements. It is, perhaps, unnecessary to add here that some of these suggestions have been already ably advocated in your pages by brethren whose opinions deserve our respect and careful consideration:—

1. To sever the connection between Capitular and Craft Masonry, by removing the Royal Arch degree from its present anomalous and contradictory position as "the perfection of the third"—a dogma as much at variance with truth as it is with the practice of the Masonic world. As the evidence of the modern origin of the "Holy" Royal Arch degree now amounts to a demonstration—as its constitution and the names and duties of its officers are wholly different, as its convocations form a *chapter*, separate from the communications of a *lodge*, and, as it does not recognise Craft clothing and compels high fees—it may, indeed, be styled with accuracy the *imperfection* "of the third." Such a dependency, being an attempt to reconcile two Orders in their own nature and in every other respect distinct, without imparting dignity loses its own, and creates confusion by association.

2. To prohibit the practice of Past or Installed Master, which, being only a side degree, and having no constitutional authority, ought not to be permitted or tolerated in any regular lodge. It is unquestionable that the degree of M.M. entitles its possessors to *all* the privileges of Craft Masonry; therefore, the usual practice of causing them to withdraw during installation is highly unmasonic, and ought to be strictly forbidden. Many reasons might be given for this which cannot here be specified; it may, however, be remarked that the custom complained of vitiates the problem that all are "equally distant" from the *point* of truth, when the body of Past Masters form another and an inner circumference, to say nothing of my unfortunate R.A. companions, who, although consti

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tutionally recognised as the representatives of "perfection," are left to shift for themselves. Also, to be consistent, the M.W.G.M. ought to be styled the M.W.G. *Past* Master, and so on downwards to the W. Past Master of a lodge. The only and obvious way to remove this, as well as the Royal Arch difficulty, is to abolish the cause of both, and confine the lodge to its proper and legitimate work of Craft Masonry exclusively.

3. The officers of a lodge to be *elective*. This would prevent much favouritism and its injurious consequences, as it often happens that the brethren appointed officers are by no means the best qualified members who might be selected to discharge their respective duties.

4. Provincial Grand Officers to be *elected* by the Past Masters of lodges in the province. Although there are many very excellent Masons appointed Provincial Grand Officers, truth compels me to confess that there are some who, from their manifest unfitness, would have no chance of being elected to that responsible as well as honourable position. Some who have received the distinction wear it as a *compliment*—paid to them at the expense of their understandings, an assistant being not only a necessary but an indispensable adjunct. Others never attempt to discharge the duties themselves, and prevent others doing so, to the great injury of the Craft generally, to say nothing of the injustice thereby done to many efficient and accomplished brethren individually.

5. Country lodges to have power to appoint proxy Masters to represent them in Grand Lodge. This most worshipful body, constituted by the wisdom of our Masonic ancestors as a guarantee of good government on the firm basis of full and equal representation, seems to be leaning towards imperialism—which, while detracting from its strength as well as its beauty, may perhaps eventuate in anarchy and confusion. Those who talk loudly of "prerogative" and "Masonic powers" are the greatest enemies of every Grand Lodge, its real friends being those who insist upon the grand constitutional point that each lodge shall be represented at every Grand Communication, either by proxy or otherwise. A mistake in this respect is causing some trouble in some of the United States jurisdictions, where large numbers of brethren, wearied with exactions and dictation, and disgusted with the waste of money raised for charities, have asserted their independence, and claim to exercise the inherent privileges of Masons befere the organisation of Grand Lodges. Though we may deprecate their conduct, we should admire the moral it contains; and while we remember the existence of one schism in our own Constitution, we ought not to forget that another is not impossible. It cannot, indeed, be denied that the Master and Wardens of every lodge have the right to act in its behalf in Grand Lodge; but, with equal justice, it may be affirmed that they are as effectually excluded by the force of circumstances in the majority of cases, as if they did not possess this privilege. It is notorious how few wealthy brethren can spare the time for this purpose, while those in a less fortunate position reasonably object, on account of the expense involved; and I have known several instances where accomplished brethren have refused the honour of the chair, because, having to "promise a regular attendance on the communications and committees of Grand Lodge," they could not conscientiously accept duties which they were not able to perform. At any Grand Communication, the number of country lodges represented is small indeed, and must continue so till the law is amended, so as to enable brethren resident in the metropolis to act as proxy Masters. In nearly the same ratio that country lodges increase their representation diminishes, and while numbers accumulate, unity and strength decay. This departure from the plumb line of constitutionalism should be at once corrected, if we would secure the permanence of our venerated Grand Lodge, which, as our pride, it ought to be our highest ambition to transmit to posterity, great, glorious, and *free*.

Yours fraternally,
FIAT LUX.

UNIFORMITY OF RITUAL.

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

Dear Sir and Brother,—As a P.M. of about twenty years' standing, actively engaged in carrying out the rituals wherever I may be located, I have long felt that there is a hiatus in the Craft installation ceremony, and another in that of the Royal Arch, which require to be filled up. As all P.Ms. know, the manner in which the Board of Installed Masters is opened and closed is very loose aud unsatisfactory—somewhat analogous to resuming from one degree to another—the course adopted only when there is much work and when time is an object; I have, therefore, been on the look-out for a more perfect method, Such I at length found to be in common use in Lancashire, and I am told generally in the north of England. It has lately been introduced into Warwickshire: hence I obtained it, and have practiced it in my present locality. Your correspondent "P. M." seems to regard the alteration as the introduction of a separate degree. This, I conceive, is not intended to be the case. He must be aware that a newly installed Master ordinarily receives a grip, word, and signs, and the change involves merely a p. g. and p. w. and two additional signs, together with a form of opening and closing similar in principle to those used in the three Craft degrees. The whole is but a completion of what has appeared to be very imperfect.

Again, the Royal Arch Chapter is opened by the Principals alone; and this being done, the companions are admitted without any test, examination, or formal ritual, in many cases without even seeing that the chapter is properly tiled. This, too, I have felt to be incorrect, and have endeavoured to find something more satisfactory, in which I have at length succeeded. I imagine that the opening of the chapter generally used and deemed to be sufficient is that of a Board of Principals only. In addition to this, at Plymouth and the neighbourhood, an additional form is adopted after the admission of the companions, which seems to constitute the real opening of the chapter, and this supplies what I have long felt to be a deficiency.

In reply to the question of your correspondent as to whether a W.M. elect can preside over a lodge previous to his installation, allow me to say that, as W.M. elect he must have filled the chair of Warden, and that the provisions on that point will be found in the Book of Constitutions, p. 75, art. 6, edition of 1863. This law is not strictly acted upon, custom

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sanctioning some deviations, and the interpretation of some parts of it being disputed.

On a reperusal of P.M.'s letter, I am inclined to think that he does not allude to any apparent innovations in the ritual, such as I have alluded to, but that he objects, *in toto*, to the Board of Installed Masters. Nevertheless, the explanations into which I have entered may be useful to a few of your readers. If my last supposition as to "P.M.'s" object be correct, I shall leave his question to be answered by some other brother.

Yours fraternally,
H. H.

THE GRAND LODGE OF MARK MASTERS AND THE S.G.R.A. CHAPTER OF SCOTLAND.

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

Dear Sir and Brother,—I shall feel obliged by your inserting in your *Magazine* the following correspondence with Bro. Frederick Binckes.

Yours fraternally,
L. MACKERSY, G.S.E. Scotland.

Edinburgh, January 5th, 1870.

Office of the Grand Lodge of Mark Masters,
2, Red Lion-square, High Holborn,
London, W.C., 3rd January, 1870.

Ex. Comp. L. Mackersy, G.S.E. Surpreme R.A. Chapter of Scotland.

My dear Sir and Companion,—I am directed by the Grand Master to forward you a copy of a letter recently received from the Sydney Lodge (No. 25), Sydney, N.S.W., under this jurisdiction. I am to express to you the extreme regret and dissatisfaction of the M.W.G.M. at the course which the R.A. Chapter of Scotland has thought fit to pursue—a course which, in the G.M.'s opinion, can scarcely be considered to be in accordance with Masonic good feeling. I am also to inform you that a petition has been received from certain brethren in Glasgow for a warrant from this Grand Lodge for a Mark Lodge in that city. Enclosed is a copy of a resolution passed at the last meeting of this Grand Lodge with reference thereto.

I have also to enclose a copy of the memorandum of recognition (subject to certain modifications) of this Grand Lodge by the Sup. Gr. Co. 33°; and I am finally directed by the Grand Master to state that while, on the one hand, he is earnestly desirous to be on terms of the greatest fraternal intercouse with the Supreme R.A. Chapter of Scotland, he is, on the other hand, determined to vindicate the authority of this Grand Lodge, and to maintain the interests of its subordinate lodges, by all the means at his disposal. I have, therefore, to suggest that with a view to obviate the complications which are likely to arise from the further continuance of the present unsatisfactory relations between this Grand Lodge and the Supreme R.A. Chapter of Scotland, some eminent brother should be appointed by you to confer with the Grand Master as to the terms on which an agreement between the two bodies may be arrived at.

I am, my dear Sir and Companion,
Yours faithfully and fraternally,
(Signed) FREDERICK BINCKES, G.S.

Documents enclosed in the foregoing letter.

[1.]

"Sydney Lodge of Mark Masters (No. 25).
Sydney, New South Wales, Aug. 25, 1869.

"W. Bro. Fredk. Binckes, Esq., Grand Sec. London,

"Dear Sir and Very Worshipful Brother,—This lodge feels the affront offered to the Grand Lodge of Mark Masters by the extensive circulation of a communication (copy is enclosed) from E. Comp. L. Mackersy, the Grand Scribe E. for Scotland, in this city, this lodge appeals to that grand Lodge, through you, for guidance and instruction.

"I am, W. Brother, yours fraternally,
"(Signed) FRANCIS B. DAVIDSON.

"Copies of it were sent to our R.W.M., S.W., D.M., Org., P.M., and other members of our lodge, who are Scotch Masons.

(*Copy referred to.*)

"Supreme Grand Royal Arch Chapter of Scotland, Scribe's Chambers, 3, North St. David-street, Edinburgh, 11th June, 1869.

"Dear Sir,—I duly received your favour of the 23rd March, 1869, and in reply I beg to inform you that English Mark lodges are not recognised either by the Grand Lodge or the Grand Chapter of England, or by the Grand Chapter of Scotland, and your members must on no account visit their lodges or speak of Mark Masonry with their members.

"The so-called Grand Lodge of Mark Masters of England is an entirely spurious body, self-constituted, and not recognised by any governing Masonic body in this country. If, therefore, the head is spurious, the daughter lodges must be more so. I shall be glad to furnish you with any information you may require, and, if necessary, with the memorial laid before the Grand Lodge and Chapter of England by the Supreme Chapter, and the reply of those Grand bodies that they did not recognise the Grand Lodge of Mark Masters.

"I am, dear sir, yours truly,
(Signed) L. MACKERSY, G.S.E.

"W. Higstrim, Esq., Freemasons' Hall,
"York-street, Sydney, N.S.W."

[2.]

Copy of Resolution adopted at Meeting of Grand Lodge, Lodge, Tuesday, 30th November, 1869.

"Item of Mark warrants in United Kingdom, Resolved—That the M.W. Grand Master be empowered to grant and issue warrants for holding lodges of Mark Master Masons, under the jurisdiction of the Grand Lodge, in any part of the United Kingdom of Great Britain and Ireland, should he consider it advisable to do so."

[3.]

Amended Resolutions as agreed to by the Supreme Grand Council, England, at a meeting held December 11th, 1869.

It was proposed, as a basis for the harmonious working in future of the Grand Mark Lodge and the Supreme Grand Council that—

"1st. The Grand Mark Lodge will acknowledge the Supreme Grand Council as the only legitimate authority of all degrees of the Ancient and Accepted Rite of 33° in England and Wales, and the dependencies of the British Caown.

"2nd. That the Supreme Grand Council will recognise the Grand Mark Lodge as the only legitimate head of the Mark degrees and the degrees allied with it, viz. (to be named) in England, Wales, the colonies, and the dependencies of the British Crown, as far as this recognition does not in any way interfere with the prerogatives of the Supreme Grand Council on the one hand, or of existing Mark lodges in the colonies under the jurisdiction of Scotland or Ireland.

"3rd. That the Grand Mark Lodge and the Supreme Grand Council agree mutually to support each other to

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the best of their power, and for the benefit of their respective Orders.

"(Signed) CHAS. JNO. VIGNE, 33°,
"Sov. G. Commander.

"To the Rev. G. Raymond Portal,
"Grand Master of Grand Mark Lodge, England," &c.

Chambers, 3A, North St. David-street,
Edinburgh, 5th January, 1870.

Frederick Binckes, Esq., 2, Red Lion-square, High Holborn, London, W.C.

My Dear Sir,—I am this morning in receipt of your favour of date the 3rd inst., enclosing (1) copy of letter from Bro. Francis B. Davidson, Sydney, N.S.W., with copy of my letter of date 11th June, 1869, addressed to Comp. Higstrim, therein referred to; (2) copy of resolutions adopted by the body you represent, of date 30th November last; and (3) copy of amended resolutions agreed to by the Supreme Grand Council 33° of England. I also recently observed in one of the London magazines a report of one of your meetings, at which the matters referred to in your letter were discussed. At that meeting the Supreme Chapter of Scotland was accused, if I recollect rightly, of a want of courtesy; and in your letter now before, we are stated to be deficient in "Masonic good feeling."

It might, probably be sufficient for me to say that the body you represent is not recognised either by the Grand Lodge or Chapter of England, nor, so far as I know, by any regular Grand Lodge or Chapter; that such a body as a "Grand Lodge of Mark Masters" is unknown in any country, and therefore that I cannot enter into any discussion on the subject; but as I entertain a great respect for you personally, I shall reply to your letter upon the distinct understanding that I am not to be held thereby as admitting, to any extent whatever, the legality of the body you represent.

The circumstances under which I wrote to Companion Higstrim, Sydney, N.S.W., the letter of the 11th June, 1869, of which you appear to have a copy, are shortly as follows. In the month of June last I received from that companion, in his official capacity of Scribe E. of the St. Andrew's Chapter, Sydney, N.S.W., No. 110, S.C., a letter dated 23rd March, 1869, from which it appeared that some members of his chapter, and, as such, lawful Mark Masters, in ignorance that they were doing anything wrong, visited one of your lodges in Sydney. One of the brethren so visiting was the R. W. Master of our Mark Lodge in connection with the St. Andrew's Chapter. It further appeared that on the evening of the visit in question your lodge had occasion to instal its Master, and previous to the commencement of this ceremony the members of our lodge, including its installed Master, were requested to withdraw. This they did after protesting, and an account of the whole affair was sent me in order that I might advise the brethren how they should act. Now in these circumstances, with every desire, as I am sure you will believe, to be courteous, and to show a "good Masonic feeling," what was I to do? I could not write to you officially, as the Supreme Chapter, in conjunction with the Grand Lodge and Chapter of England, does not recognise your body as a lawful one. I was compelled to answer our brethren asking instructions, and to tell them that I could not get them redress because we hold the lodge they visited to be a spurious one, and that they should not have been there. But you will observe I only communicated this to the brethren of the lodge for their guidance, and I did not ask them to publish my letter beyond their own members, although the letter contains nothing which may not be published over the world. "The so called Grand Lodge of Mark Masters of England is an entirely spurious body, self constituted, and not recognised by any governing Masonic body in this country." And this you know as well as I. These are the facts of the case, and I cannot help thinking it would have been wiser had you written me privately asking an explanation, which in that way you would have received, instead of rushing into print, as you have done. That, however, is a matter for your own consideration, as it does not concern the Supreme Chapter of Scotland.

With regard to the other part of your letter, I can only say that I have no doubt your threat of issuing so called Mark warrants in Scotland will be viewed with indifference by the Supreme Chapter of Scotland. In the fist place, because, as you may be aware, every lodge of St. John's Masonry in this country holding charter from the Grand Lodge of Scotland is entitled, in virtue of an arrangement between the Grand Lodge and Supreme Chapter, to work the degree. The Supreme Chapter accordingly does not grant Mark warrants in Scotland except to its own chapters, and therefore it is with the Grand Lodge, and not with the Supreme Chapter, you are proposing to enter the lists; and so far as I know, the former of these bodies has given you no cause of offence, unless, indeed, refusing, along with all other lawfully constituted governing Masonic bodies, to recognise you, be construed as one; and in the second place, because I don't think any Masons in Scotland who would take a charter or warrant from a body of such a questionable constitution as yours would be a credit, even to it. I feel certain when you see the position you have assumed in the light of the information I have now given you, and which information you might have had long ago had you asked it, you will regret your recent proceedings—proceedings which I scarcely think are the best means of procuring the recognition you have so long been seeking.

You must understand, as I said at the outset, that I am not writing officially, or by authority, but merely as a member of the order, and, as your proceedings have been published, I shall send a copy of our correspondence to the *Freemason's Magazine*.

I am,
My dear Sir and Brother,
Yours truly,
(Signed) L. MACKENZIE.

THE following paragraph was forwarded to us by a correspondent, as a cutting from some newspaper, and inserted by us in last week's number. A contributor to the *Licensed Victuallers' Guardian* writes to inform us that, only the former portion is extracted from "Chambers' Encyclopædia," the latter being his remarks upon it. The paragraph should have been inserted thus:—

"Free and Accepted Masons are an ancient society or body of men, so called either from some extraordinary knowledge of masonry or buildings which they were supposed to be masters of, or because the first founders of this society were of this profession."—*Chambers' Encyclopædia.*

"In the present time we, as 'Masons,' are not operative. We are simply speculative. We are a body, composed of all sects and denominations. We are bound together by a secret and mystic tie. The result is, true friendship and charity in its fullest extent. Even in the ordinary occurrences of life is not secresy essential? And it ought to be more rigid in excluding those whose character will not bear the fullest investigation. It is very easy to be admitted into the Order, but not, unfortunately, to be so easily excluded. It, therefore, behoves all Masons never to introduce any one whose character is such that the least taint would bring discredit on our ancient and excellent institution."—*Licensed Victuallers' Guardian.*

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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 have great pleasure to announce that Bro. H.R.H. the Prince of Wales has consented to preside at the coming festival of the Boys' School in March next. We have no doubt that this circumstance will tend materially to assist in increasing the number of Stewards and the amount of contributions.

MONDAY, the 3rd inst., was one of distinction with the members of the Lodge Prince of Wales (No. 959), the occasion being the election as a joining member of H.R.H. the Prince of Wales, Past Grand Master of England; His Royal Highness having expressed "the satisfaction it will give him to be enrolled as an honorary member of the Lodge Prince of Wales (No. 959), of Free and Accepted Masons in the province of Suffolk."

THE brethren of the Hervey Lodge, No. 1260, have, in co-operation with other lodges in the locality, resolved to petition for a warrant for a Royal Arch Chapter to be attached to their lodge.

THE REV. MR. KERMODE has been appointed W.M. of the St. Maughold Lodge, at Ramsey, Isle of Man.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

JOPPA LODGE (No. 185).—This lodge met at the Albion Hotel, Aldersgate-street, on Monday, the 3rd inst., Bro. H. M. Levy in the chair, in the absence of Bro. Relph; Bros. B. W. Aaron, W.M. elect; P. Beyfus, L. H. Lyons, H. Harris, L. Alexander, C. Relph, Diepenheim, and E. P. Albert, all P.M.'s. Brethren from the Masters' Lodge of Israel, Tranquility, Montefiore, and numerous other brethren were present as visitors. Five gentlemen were initiated, and two brethren passed. The installation of Bro. Aaron, P.M., then took place, and was very performed by Bro. Selig. The W.M. appointed Bro. Lyons, P.M., S.W.; M. Alexander, J.W.; H. Sydney, S.D.; E. Hunt, J.D.; O. Roberts, I.G.; Berkowirtz, Chap.; Abrahams, P.M., Treas.; E. Albert, P.M., Hon. Sec.; Woodstock, Tyler. The Secretary read the report of the Benevolent Fund attached to the lodge, above £976 being in hand. A splendid banquet was provided by Bro. Jennings, at which ninety-eight sat down.

YARBOROUGH LODGE (No. 554).—This lodge met on Thursday, the 6th inst., at the Green Dragon, Stepney. There was a very numerous attendance of brethren, including all the present and past officers, there being twenty-one P.M.'s of this and other lodges, which, with visitors, numbered above seventy. The W.M. initiated Mr. John W. Tait, and passed Bro. W. J. Haven. Bro. T. J. Barnes, S.W. and P.M. of the Doric Lodge was installed as W.M. for the ensuing year, and proceeded to appoint and invest his officers. The business concluded, the brethren adjourned to a sumptuous banquet.

HEEVEY LO[illegible] 1260).—An emergency meeting of this lodge was held on Wednesday, the 17th inst., Bro. G. King, jun., W.M., in the chair, supported by Bros. George King, S.W.; P. H. Jones, J.W.; William Smith, *C.E.*, as P.M.; T. B. Ayshford, Treas.; W. Garner, Hon. Sec.; J. Way as S.D.; W. Wigmore, J.D.; E. Garner, I.G.; C. Thomas, T. C. Davidson, F. W. Agar, T. D. Tully, and others. Visitors:—Bros. W. H. Andrews, P.M. of the Zetland Lodge, No. 511, and A. Little, of Lodge Prosperity, No. 65. The lodge was opened in due form at seven p.m. Two resignations were announced and accepted. The lodge was then opened on the square, and Bros. Mallyon and Agar were raised to the sublime degree of M.M. The lodge was then resumed in the first degree, when the W.M. moved, in pursuance of notice of motion, given at last lodge meeting, "That a petition to the Supreme Grand Chapter of Royal Arch Masons be signed by the members of this lodge, duly qualified, praying that a warrant may be granted for the constitution and holding of a Royal Arch chapter, to be named the Hervey Chapter." It was seconded by the S.W., and carried unanimously. The lodge was then closed, and the brethren sat down to a modest but excellent supper, and the evening was enlivened with some capital singing and pianoforte recitals by Bro. C. Thomas. This lodge is in a high state of prosperity and efficiency.

[Several other lodge reports stand over till our next.]

PROVINCIAL.

CORNWALL.

FOWEY.—*Fowey Lodge* (No. 977).—The annual banquet was held by the members of this lodge on Monday, the 3rd inst., at the Ship Hotel, Fowey, and the catering of the host (Bro. Nurse) as usual was highly satisfactory. Bro. William Hicks was installed W.M. of the lodge for the ensuing year, the ceremony being most ably performed by Bro. the Rev. J. D. Hawksley, of Tywardreath Lodge, No. 1,151, assisted by Bros. Dr. Treffry, Captain Sobey, and J. P. M. Davis, P.M.'s. The W.M. appointed the following brethren as his officers:—Bros. John Truscott, S.W.; John Slade, J.W.; H. W. Durant, Treas.; W. Tonkin, Sec.; Wellington, S.D.; R. H. Treffry, J.D.; T. W. Beale, I.G.; and Nurse, Steward.

DEVONSHIRE.

BARNSTAPLE.—*Loyal Lodge* (No. 251).—The brethren of this lodge celebrated the festival of St. John the Evangelist on Monday, the 3rd inst. The lodge was close tyled at three o'clock, p.m. (for high twelve). The Master elect for the ensuing year Bro. E. J. Arnold, was duly installed in pursuance of ancient constituted usage. The installing P.M. was Bro. J. R. Chanter assisted by six other P.M.'s After the ceremony of installation the W.M. proceeded to appoint his officers. Bro. C. S. Willshire was invested with the insignia of Immediate P.M.; Bros. F. Symons with that of S.W.; J. Harper, J.W.; J. Brewer, S.D.; H. R. Williams, J.D.; W. J. List, Treas.; R. Gregory, jun., Sec.; J. Hancock, Supt. of Works; W. Britton, I.G.; and A. Bater and H. Gliddon, Tylers. At five o'clock the brethren retired from labour to refreshment, and partook of an excellent banquet provided for the occasion by Mrs. Marsh, of the Golden Lion Hotel.

BRIXHAM.—*Lodge of True Love and Unity* (No. 248).—This lodge met at the Masonic Hall, on the 17th ult., for the purpose of installing the W.M. elect and investing the officers. The lodge was opened in the first and second degree when Bro. George Barry was duly installed, according to ancient form. Afterwards he invested his officers as follows:—Bros. Lamswood, S.W.; Pedlar, J.W.; Cole, J.D.; Trickey, S.D.; P. M. Johnson, Sec.; Clarke, Tyler. Subsequently the members of the Order supped together, when a very pleasant evening, full of characteristic harmony, was spent.

DEVONPORT.—*Lodge St. Aubyn* (No. 954).—The regular monthly lodge was held on Tuesday, the 11th ult., commencing at 7 p.m., at which time the W.M. Bro. James Hawton took the chair, Bro. H. F. Smith, being S.W., and Bro. Baxter, as J.W., the minutes of the last lodge were read and confirmed. Bro. Lakeman was raised to the sublime degree of M.M. The ballot was taken for Bro. Quinn, of Zetland Lodge No. 525, Hong Kong, as a joining member of this lodge, which proved unanimous in his favour. The ballot was also taken for Mr. Arthur Henry Renfrey as a candidate for initiation, this also proved unanimous in his favour, and he was afterwards initiated as an E.A. Mr. John Weary and Mr. Thomas Eastmay Gay, were proposed as candidates for initiation at the next monthly meeting. The lodge was attended by a large number of visiting brethren, among whom were: Bros. Elphinston, P.M. 202, P.G.D.; Harrington, 202; Philips, S.D. 202; Gilbert, 1,071; Crooks, 1,255; Ashworth, 158; Rumbell, 158; Hooper, 1,212; Taylor, 1,205; Knight, I.G. 230; Davies, 493; Rogers, 1,070; Trickett, W.M. 1,194; Sides, 914 Jamaica; Tremaine, W.M.

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1212; Thorning, St. Johns, Greenock, 175; Sawyer, 1091; Holt, 230; Murch, 1,099, &c. The business of the evening having been completed, the lodge was closed in due form, and the brethren adjourned to the ante-room for refreshments, when the usual Masonic toasts were given and responded to, and a very pleasant hour was spent.

DEVONPORT.—*Elms Lodge* (1212).—The annual meeting of this lodge was held on the 18th ult., when Bro. Samuel Stephen Tremayne was installed the W.M. The ceremony was very efficiently performed by Bro. Murch, assisted by Bros. Samuel Chapple and Mitchell. There was a large attendance of P.M.'s to do honour to the occasion, together with the I.P.M., Bro. George Downes. The following brethren were appointed officers for the ensuing year:—Bros. S. Tremayne, W.M.; James Ellis, S.W.; James Redgate, J.W.; T. Bassett, Sec.; W. Austin, Treas.; L. Kepper, S.D.; George Richards, J.D.; L. Lavers, I.G.; William Fowler, Dir. of Cers.; Richardson, Org.; Samuel Jones, S.S.; and Thomas Bickle, J.S. After the election the brethren adjourned to Bro. Hawton's, the Crown Hotel, where a sumptuous banquet was awaiting them, which we need scarcely say was served up in Bro. Hawton's usual liberal style. After the banquet Bro. S. Tremayne presided, being supported on his right by Bros. Metham, D. Prov. G.M.: Dr. Foster, J.W. of Lodge Sincerity; and Brown, of Lodge Huyshe. On the left of the chair were Bros. Murch, Chapple, Mitchell, and W. Taylor, W.M. of Lodge Friendship. The following toasts were given and responded to by the brethren:—"The Queen," "The Prince of Wales, Past Grand Master, and the Craft," "The M.W. the Earl of Zetland, Grand Master;" "The R.W. the Rev. J. Huyshe, *M.A.*, Prov. Grand Chaplain and Prov. Grand Master, and Bro. L. P. Metham, D. Prov. Grand Master;" "The W.M. of Lodge 1212, Bro. Tremayne;" "The Past Masters of Lodge 1212;" "The Senior and Junior Wardens of 1212;" "The Treasurer and Secretary of 1212;" "The Senior and Junior Deacons and the Assistant Officers of Lodge 1212;" "Our Sister Lodges of the Locality;" "Our Visiting Brethren;" "Masons' Wives and Sweethearts;" and "Our Poor Brethren, wherever dispersed." After a most enjoyable evening, the brethren separated at an early hour.

LOOE.—*Lodge St. Anne's* (No. 970).—This lodge assembled on the 4th ult., when, after an initiation in the presence of a goodly number of brethren, the installation ceremony was effectively performed by Bro. Kerswill, P.M., P. Prov. G. Dir. of Cers., who placed in the chair, according to ancient custom, Bro. George Rosevere, the W.M. elect. Bros. Dawe, P.M., P. Prov. G.S. Dir. of Cers.; Cook, P.M.; and Bishop, P.M. assisted in the ceremony. The newly-installed Master afterwards invested his officers as follows:—Bros. R. H. Shapcott, I.P.M.; J. Hill, S.W.; Walters, J.W.; Kerswill, Treas.; Fenwick, Sec.; Anderson, S.D.; Crossman, J.D.; Dawe, I.G., and Harvey, Tyler. The lodge was called off at 3.30 p.m., when the brethren adjourned to Bro. Cook's Ship Hotel, and partook of the banquet, which was served up in excellent style. The usual loyal and Masonic toasts were duly honoured, and an evening was spent in the utmost harmony.

PLYMOUTH.—*Brunswick Lodge* (No. 159).—The annual meeting of this lodge was held on Wednesday, the 5th inst. Bro. Henry John Tretheway was installed as W.M. for the ensuing twelve months. The ceremony was ably and efficiently performed by W. Bros. Chapple, P.M., P. Prov. G. Assist Dir. of Cers., and Lose, P.M., P. Prov. G. Purst., assisted by the W. Bros. Warren, P.M., Prov. G. Assist. Dir. of Cers.; Austin, P.M., Prov. G. Org.; and Carter, P.M.; and there was a very large attendance of P.M.'s present to do honour to the event. The W.M. appointed his officers as follows:—W. Bros. Amery, I.P.M.; Thomas, S.W.; Trevena, J.W.; Warren, P.M. and Prov. G. Assist. Dir. of Cers., Treas.; Lose, P.M. and P. Prov. G. Purst., Sec.; Bartlett, S.D.; Port, J.D.; Hunt, I.G.; Lethbridge, D.C.; Horsham, S.S.; Hawke, J.S.; and Radmore, Tyler. After the ceremony was over the brethren adjourned to Bro. Thomas's, Great Western Hotel, Union-road, Plymouth, where a sumptuous banquet was provided and served up in Bro. Thomas's good style, and reflected on him the utmost credit. The W.M. was supported on his right by Bros. Methuen, the D. Prov. G.M.; Stephens, P.M.; Gidley, P.M. 156; Ryder, P.M. 1136; Austin, P.M.; Dempney, P.M.; and on the left by Bros. Amery, I.P.M.; Lose, P.M.; Clase, P.M. and P. Prov. G. Dir. of Cers.; Hawton, Prov. G. Dir. of Cers.; Warren, P.M.; Brown, P.M. 1099; Chapple, P.M.; Taylor, Price, and Murch, P.M.'s 202. On the the cloth being removed the usual loyal and Masonic toasts were proposed and responded to, and the brethren spent a most pleosant evening in social intercourse and harmony.

PLYMOUTH.—*Lodge Charity* (No. 223).—The annual banquet of this lodge took place at the Commercial Hotel, Plymouth, on Wednesday evening, the 17th ult. The W.M., Bro. J. Montgomery, presided. Among those present were: Bros. John M. Hifley, I.P.M.; John Cornish, S.W.; John Smith, S.D.; Pollard, P. Prov. G. Steward, Treas.; Browning, P. Prov. G. Dir. of Cers., Sec.; James P. Phillips, J.D.; James Fox, I.G.; John B. Kerwick, Dir. of Cers.; James Trewavis, Assist. Dir. of Cers.; James Pool, S.S.; Edwin Patten, J.S.; J. Gambell, P.M. and P.R.G.A.C.; J. May and A. Woolf, P.M.'s; Mason, Langdon, Lavers, Warn, Witheridge, Lewarn, Zefferit, Anniss, Edwards, Basch, and Stephens. Visitors: Bros. I. Latimer, P. Prov. G.S.; and F. B. Harvey, P.M. and P. Prov. G. Dir. of Cers. The dinner was an excellent one. After dinner the usual loyal and Masonic toasts were proposed and received with Masonic honours. The R.W. the Grand Master of Devon, Bro. the Rev. J. Huyshe, M.A., P. Prov. G. Chap., was proposed in the kindest manner and in the warmest terms of eulogy by Bro. P. M. Pollard, and the toast was received with that enthusiasm with which it is sure to be greeted in every lodge in the province. Bro. Latimer responded, and expressed the gratification which he had experienced in witnessing the very beautiful manner in which the elaborate services connected with the Craft were carried out by their Grand Master. The working contrasted most favourably with what he had seen in some of the other provinces. He further remarked upon the desire which was at all times evinced by the R.W. Master to mete out the honours of the province in the fairest manner and with the kindest consideration towards the brethren. "The Health of the D. Prov. G.M.," Bro. Metham, was next proposed and drunk with acclamation. On "the health of the Treasurer and Secretary" being proposed, Bro. Pollard remarked on the satisfactory condition to which the financial position of the lodge had been brought, and Bro. Browning further touched upon matters interesting to the members. Bro. Latimer being requested to propose the toast of "The Masonic Charities," adverted to a recent suggestion of the Grand Master of the province, that 1s. per member should be voted from each lodge to the Masonic charities, the effect of which would be to give an additional income of £80 a year to be used for charitable purposes. He also showed the advantages that arose from a thoroughly good understanding existing beeween the two provinces, and their working together to effect the common object, as evidenced recently in the case of the election of young Bash, from Cornwall, to the Boys' School, and a girl from Dartmouth to the Girls' School. If this system was properly carried out there would be hardly an occasion upon which they might not elect proper objects of Masonic benevolence. Bro. P. M. Woolf expressed his gratification at the proposal of the Grand Master, and said that at the next meeting of the lodge he should bring forward a motion for its being carried out in Lodge Charity. Other toasts were proposed, and a most agreeable evening was passed.

TEIGNMOUTH.—*Benevolent Lodge* (No. 303).—The annual meeting was held at the Masonic Hall, on Monday the 3rd inst., at 2.30 p.m. The lodge was opened by Bro. H. M. Bartlett, W.M., assisted by Bros. Capt. Walrond, I.P.M., and P. Prov. G. J.W.; Dr. Hopkins, P.M. and P. Prov. G.S.W. acting as S.W., till the arrival of Bro. Burden; Hallett, J.W.; Coles, S.D.; Taylor, J.D.; Jones, I.G. Among those present during the meeting were: Bros. Ward, P.M.; Bentley; Saunders; Burton and others; and as visitors: Bros. Way, W.M. 39; H. Bartlett, 710, P. Prov. G. Assist. Dir. of Cers.; J. Heath, P.M. 710; Westley, 768, Hong Kong; Johns, P.M. 131 and P. Prov. G. Reg. for Cornwall, and others. The minutes of the previous meeting were read and confirmed, Messrs. J. S. Short and H. Ferry were then introduced, properly prepared, and separately initiated into the Order, by the W.M., assisted in a portion of the ceremony by Bro. Dr. Hopkins. The lodge was opened in the 2nd degree, and Bro. Dr. Hopkins took the chair on its being vacated by the retiring W.M., who presented Bro. Burden as W.M. elect, and after the preliminary proceedings, the lodge was opened in the 3rd degree. The brethren below the chair having been dismissed, the W.M. elect was entrusted and left the room while a Board of Installed Masters was duly constituted. On his return, Bro. Burden was constitutionally placed in the chair of K.S., and the board was closed in appropriate form. The M.M.'s, F.C.'s and E.A.'s were then severally admitted and

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took part in the usual salutations, greetings and proclamations. The W.M. appointed and invested the following as his officers for the ensuing year: Bros. H. M. Bartlett, I.P.M.; Hallet, S.W.; Coles, J.W.; Taylor, S.D.; Bentley, J.D.; Tomes, Sec.; Whidburn, Treas.; Morris, I.G.; Burton and Cotton, Stewards; Hagerty, Tyler. The ceremony was finally concluded by the Installing Master giving the addresses to the I.P.M., explaining the Masonic application of his jewel, the W.M., the Wardens and the brethren. No other business offering, the lodge was closed by the new W.M. and his officers at 5 p.m. The brethren adjourned to the Queen's Hotel, where the annual banquet had been liberally provided by the host, Bro. Bartlett. Owing to the indisposition of the W.M. the Installing Master presided at first, but being obliged to leave early, Bro. Burden was afterwards induced to occupy his proper position. The arrangements made for the entertainment of the members were all that could be desired, and a most agreeable evening was spent, the usual Masonic toasts being duly honoured.

IVERTON.—*St. Peter's Lodge* (No. 1125).—A meeting of this lodge was held at the new Masonic Hall, being removed from Three Tuns Hotel. The installation of the Master took place at the Masonic Hall at three p.m., on St. John's day, the 27th ult. After the ceremony the officers were selected and invested in the usual form. The following is the list of the appointments :— Bros. John Sharland, W.M.; Lieutenant-General Morris, P.M.; Dr. R. R. G. Thomas, S.W.; James Mills, J.W.; the Rev. R. Duckworth, Chap.; E. Williams, Treas.; Ratterton, Sec.; H. Davey, S.D.; W. E. Williams, J.D.; H. Norrish, Org.; H. Sharland and S. Markes, Stewards; Mole, Dir. of Cers.; J. B. Crabb, I.G.; John Patey, Tyler; Frank Reed, Assist. Tyler. At 5 p.m. the brethren assembled at Bro. Wood's the White Bell, where a sumptuous banquet was provided, to which ample justice was done.

DORSETSHIRE.

SHAFTESBURY.—*Lodge of Friendship and Sincerity* (No. 472).—The regular meeting of this lodge was held on Thursday, the 6th inst. The following were present: Bros. G. McGoud, W.M.; J. Emblin, S.W.; T. B. Hauham, J.W.; J. Bennett, Treas.; W. C. Usher, Sec.; G. Williams, S.D.; T. Imber, J.D.; J. Foot, I.G.; R. Beibin, Tyler; J. Soppitt, I.P.M.

KENT.

DOVER.—*Lodge Peace and Harmony* (No. 199).—The brethren of this lodge gave a ball at the Apollonian Hall, on Tuesday the 4th ult., and it was attended with the most gratifying success. The stewards were Bros. Major A. G. Dickson, *M.P.*; Capt. Magrath, R.A., P.M.; Adamson, P.M., P. Prov. G. Dir. of Cers.; H. S. Boyton, P.M., P. Prov. G. Org.; J. Coram, P.M., P. Prov. G. Purst.; Alfred W. Ayers, P.M., P. Prov. G. Sec.; J. Hanvey, P.M.; J. O. Rees, W.M., P.G.P.; Capt. Kittoe, 4th K.O.R. Regiment, J. B. Lame, 4th K.O.R. Regiment, Comy. General Shortt, Thomas Fox, P. Prov. G. Sec.; J. Marshall, L.R.C.P., S.W.; W. J. Adcock, S.D.; Edward Fry, J.D., and Thomas A. Terson. The room had been very tastefully and artistically decorated by Messrs. J. O. Rees, Adcock, Fry, T. A. Terson, and Coram, together with Capt. Kittoe, and altogether it had a charming aspect. A group of flags was placed in the centre of the gallery, and on either side were the names of the twelve tribes of Israel, whilst here and there around the room were various Masonic symbols. In front of the hall was a large gas illumination representing a square and compass. The majority of the brethren wore the full Masonic costume, and many of them were accordingly very richly attired, the display of jewels by those who had occupied high positions in the Craft being somewhat considerable; whilst the variety of colours had a pleasing effect. The refreshments, supplied by Mr. Stone, were of the best description, and, as is always the case, reflected the greatest credit on the proprietor of the hall. Dancing was kept up with the utmost spirit from nine o'clock on Tuesday evening until nearly four o'clock on Wednesday morning, and a great deal of the enjoyment of the ball was due to the capital music from Mr. Jarrett's band, whose excellent playing was much appreciated. There were over one hundred and twenty ladies and gentlemen present, the sterner sex comprising visitors from Folkestone, Canterbury, Deal, Ashford, and other Kentish towns; and all were delighted with the ball, which was in every respect a good one. The arrangements were carried out so well that there was not a single hitch, and we trust that the success with which their efforts were attended, and the large sum they will be able to devote from the proceeds to one or other of the Masonic charities, will induce the committee to repeat the ball annually. The following were amongst the party :— Major Dickson, M.P.; Mr. J. G. Churchward, Mr. A. Churchward, Mr. G. Churchward, Mr. T. Fox, Captain Kittoe, 4th K.O.R. Regiment; Mr. S. Court, Dr. Marshall, Mr. J. O. and Mrs. Rees. Mr., Mrs., and Miss Hanvey, Mr. Hanvey, jun.; Mr. W. Crundall and the Misses Crundall, Mr. Langley, Miss Langley, the Misses Rigden, Mr. J. McCallum, Mr. S. Weston, Mr. and Mrs. Fry, the Misses Wood, Mr. and Mrs. Adcock, the Misses Lukey, Mr. E. Lukey, Mr. Curtis Johnson. Miss Kingham, Miss Iron, Mr. Cotterell, Captain Billing, 4th K.O.R. Regiment; Mr. J. G. Lamarque, Miss Wood, Miss Wootten, Mr. and Mrs. Bulmer, Mr. M. Sandford, Mr. Thomas Denne, Mr. W. Bushell, Mr. J. G. Weston, the Misses Boyde, Mr. and Mrs. W. H. Boyde, the Misses Keble, Mr., Mrs., and Miss Coram. Mr. Wilson, Mr. A. Wilson, Mr. C. Adams, Mr. W. Forster, Miss Sackett, Mr. B. F. Wright, Mr. and Mrs. Fuer, the Misses Ross, Mr. and Mrs. Perry, Miss Karr, Mr. and the Misses Elms, Mr. S. J. Davies, Mr. W. P, Gardner, Mr. J. D. Terson, Mr. J. U. Terson, Mr. and Mrs. Marley, Mr. Law, Mr. Butts, Mr. and Mrs. Laws, Miss Prescott, Miss Barrett, Miss Donover, Mr. and Mrs. Birch, Miss Jenkins, Mr. and Mrs. Chidwick, Miss Pilcher, Mr. Ritchie, Mr. G. Turner, Mr. Partridge, Mr. Harvey, Mr. Drury, Mr. A. Gardner, Mr. S. Philpott, Mr. and Mrs. Beeching, Mr. Douglas, Mr. Thomas A. Terson, Hon. Secretary; Mr. C. Sclater. Mr. Barwise, Messrs. Lugard, Simpson, and Hooper, 4th K.O.R. Regiment; Mr., Mrs., and Miss Foreman, Mr. White, Mr. R. W. Philpott, and several officers of the garrison, &c., &c.

ISLE OF WIGHT.

COWES.—*Medina Lodge* (No. 35).—The installation meeting of this ancient lodge was held at the Masonic Hall on Tuesday, the 4th inst., when Bro. J. H. Smith, the W.M. elect, was duly installed in the chair of K.S. for the ensuing year, and appointed the following officers :—Bros. C. Sarl, I.P.M.; O. Haxthawson, S.W.; J. G. Wheeler, J.W.; T. W. Faulkner, P.M. and Treas.; J. R. Dawson, P.M. and Sec.; G. J. Jones, S.D.; G. H. Hunter, J.D.; J. Retten, I.G.; W. C. Wellows, Steward; and D. White, Tyler. At five o'clock the brethren sat down to a sumptuous banquet at the Dolphin Hotel, provided by Mrs. Airs, at which the usual loyal, Masonic, and patriotic toasts were given and duly responded to by the brethren present. The remainder of the evening was spent in harmony and brotherly love.

LANCASHIRE (EAST).

MANCHESTER.—*Humphrey Cheetham Lodge* (No. 645).—The installation of this lodge was held on Wednesday, the 5th inst., at the Freemasons' Hall, Cooper-street, and was attended by a large number of members and visitors. The lodge was opened punctually at four o'clock by Bro. Charles Heywood, W.M., Prov. G. Reg. E.L., assisted by his officers. The minutes were read and confirmed, and there being no other business before the lodge the installation was at once proceeded with. The chair was taken by Bro. J. L. Hine, P.M., P. Prov. S.G.W. E.L., the Installing Master, and the W.M. elect, Bro. P. Peterson, who had been unanimously elected, was then presented and installed according to ancient custom, and saluted in the several degrees. The following were appointed :—Bros. Winterbottom, S.W.; Gottz, J.W.; Duffield, Treas. (re-elected); Heywood, I.P.M. and Sec., &c. The officers were invested by Bro. Hine, and the addresses to the W.M., Wardens, and brethren were delivered by Bro. J. A. Birch, P.M. The regular business having been disposed of, the lodge was closed with solemn prayer at six o'clock, and the brethren adjourned to the banquet hall. The chair was taken by the W.M., supported by about forty of the brethren, among whom we noticed Bros. J. L. Hine, P. Prov. S.G.W. E.L.; C. Heywood, Prov. G. Reg. E.L.; J. Duffield, Prov. G. Supt. of Works E.L.; Howard, P. Prov. S.G.D. Cheshire; Hind, Simpson, Sowler, Petty, and Birch, P.M.'s; Hartley, W.M. 204; Seed, P.M.; C. F. Matier, Grand Steward, G.L. of Scotland; Pratt, Blackburn, Nelson, &c. After the usual loyal and Masonic toasts had been proposed from the chair, and duly honoured by the brethren, the toast of "The Masonic Charities," was proposed by Bro. J. L. Hine, who earnestly advocated the cause of the noble and benevolent institutions connected with the Masonic Order. He also gave a

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long and highly interesting account of the working of the Charity Committee of Manchester and Salford, and of the Systematic Fund of Benevolence, which has about 150 subscribers of one guinea per annum, and is established to meet cases not otherwise provided for. Bro. C. Heywood, I.P.M., then proposed "The Health of the newly-installed W.M., Bro. Paterson," and wished him, in becoming terms, a happy and prosperous year of office. The W.M. returned thanks, but more especially to the brethren of the Humphrey Cheetham Lodge, for having elected him unanimously. He assured them of his deep sense of his important trust, and that he would do all in his power to discharge the duties imposed on him. "The Immediate P.M. and the rest of the P.M.'s," was proposed by Bro. J. A. Birch, P.M., and acknowledged by Bros. Heywood, Duffield, Simpson, and Sowler, all P M.'s of the lodge. The W.M. proposed "The Visiting Brethren," coupled with the name of Bro. C. Fitzgerald Matier, Grand Steward, Grand Lodge of Scotland, who duly returned thanks. The W.M. next proposed "The Officers of the Lodge," which was responded to by Bro. Gottz, J.W. Bro. J. W. Petty, P.M., proposed "The Ladies." The Tyler's toast, which was drank in silence, concluded a most delightful evening, which was enlivened by the exquisite singing of a glee party, consisting of Bros. Dumville, Edmundson, Wroe, Bailey, &c. Bro. Seed, P.M., presided at the piano with his accustomed ability. A vote of thanks was passed to the committee of the club for the very handsome and liberal manner in which they had catered for the lodge on this occasion.

LANCASHIRE (WEST).

LANCASHIRE.—*Rowley Lodge* (No. 1051).—The regular meeting of the Rowley Lodge was held on Monday, the 3rd January, at the Masonic Rooms, Athenæum, Lancaster. Present: Bros. Hall, L.R.C.P., W.M.; Dr. Moore, F.R.S., Prov. G. Supt. of Works, as I.P.M. and Sec.; J. Hatch, W.M. 281, as S.W.; E. Storey, I.P.M. 281, as J.W.; W. Barker, Treas.; C. E. Dodson, S.D.; Conlan, J.D.; Taylor, I.G.; and Watson, Tyler. The lodge was opened, minutes confirmed, and regular business proceedod with. The ballot was taken for the Rev. Bro. F. A. Cave-Brown-Cave, M.A., P. Prov. G.S.W Oxon, P.M. Apollo University Lodge, No. 357, who was duly elected a joining member of the lodge. Bro. Dr. Moore, in accordance with notice given at a former meeting, proposed that the sum of ten guineas be voted to the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows. This was seconded by Bro. W. Baker, Treasurer, with the stipulation that it should be so contributed as to confer a life governorship upon Bro. Dr. Moore, who would represent the Rowley Lodge as steward at the festival on the 26th inst., and carried unanimously. The labours of the evening being ended, the lodge was closed in due form.

PRESTON.—*Lodge of Peace and Unity* (No. 314).—A regular meeting of this lodge was held at the Militia Mess Room, on the 10th ult. There were present: Bros. George Lawson, jun., W.M.; W. Smith, M.D., S.W.; C. Clayton, J.W.; W. Naylor, S.D.; G. Gibson, J.D.; Henry Davies, I.G.; B. Haldan, M.D., Treas.; Arthur Dawson, Sec. Bro. William Smith, M.D., was then installed as W.M., and appointed and invested his officers as follows: Bros. C. Clayton, S.W.; A. Dawson, J.W.; G. Gibson, S.O.; Henry Davies, J.O.; Bee, I.G.; J. F. Goggin, M.A., J.P. Chap.; B. Haldan, M.D., Treas.; T. H. Inyres, Sec. Bro. John Warsley, was raised. Bros. Joseph Mann Discan, John Henry Threlfall, and John Brown were passed.

LEICESTERSHIRE.

LEICESTER.—*St. John's Lodge* (No. 279).—The annual festival of this lodge took place on Wednesday, the 5th ult., at the Freemasons' Hall, when about 40 brethren including many P. Prov. G. Officers were present. The minutes of the last lodge and a lodge of emergency were read and confirmed, and the lodge was then opened in the second degree. Bro. Pettifor, P.M. then presented Bro. Stanley, S.W. to the W.M. and P.G.M. nominate, Bro. William Kelly, for the benefit of installation, which ceremony was conducted throughout in a most able manner, and the brethren below the rank of P.M.'s having been re-admitted, saluted the W.M. in the three degrees. The Treasurer Bro. Weare, P.M., then read his report, which was adopted, and on the motion of Bro. Pettifor, P.M. seconded by the W.M., the thanks of the lodge were given to Bro. Weare for the efficient manner in which he had discharged his duties. He was then unanimously re-elected. The W.M. then appointed and invested his officers as follows:—R.W. Bro. W. Kelly, P.G.M. nominate and I.P.M.; Bros. Stretton, P. Prov. G. Reg. S.W.; Crow, *F.C.O.* P. Prov. G. Org. J.W.; Pearce, *M.D.* Sec.; A. Palmer, S.D.; J. W. Smith, J.D.; Widdowson, I.G.; C. Bembridge, Tyler. Bro. Weare, P.M. and Bro. L. A. Clarke, P.M. received the thanks of the lodge for past services as Stewards, and were re-elected. Bros. McAllister and Widdowson were elected members of the Hall Committee. The lodge was resumed in second degree, when Bros. Donisthorpe and Matts were examined and subsequently admitted to a Master Mason's lodge and raised to the sublime degree, the W.M. acquitting himself very creditably indeed. The lodge was resumed in the first degree, when Bro. Kelly, P.M. proposed that an expression of regret on the part of the lodge be given to Bro. Major Brewin, P. Prov. S.G.W., P.Z., at his leaving the province, seconded by Bro. Stretton and carried unanimously. Bro. Brewin acknowledged the vote in suitable terms. Bro. Kelly then informed the brethren that he had been informed from head quarters that the honour of the Prov. G. Mastership had been conferred upon him by the M.W.G.M. The announcement was received with enthusiasm by the brethren. The W.M. then requested the P.G.M. (nominate) to withdraw for a few minutes, and on his return to the lodge Bro. L. A. Clarke, P.M. read the following address—"To the R.W. Bro. W. Kelly, Prov. G.M. (nominate) of Leicestershire and Rutland, and I.P.M. of St. John's Lodge, No. 279, Leicester. We, the undersigned, on behalf the Master, Past Masters, Wardens, Officers and Brethren, in open lodge assembled, approach you, R.W. sir, on this occasion to beg your acceptance of these articles (consisting of a splendid time piece, two large and beautiful bronzes, and an illuminated address), as a token of our gratitude for the valuable services rendered by you, in undertaking, and so ably discharging the importing duties of W.M. of this lodge during the years 1868 and 1869. It is not intended by this testimonial to acknowledge how much Freemasonry generally, and in Leicestershire and Rutland particularly, is indebted to you for your unceasing love, and constant devotion to every duty connected with the Craft; neither is it intended to express the genuine good feeling, which exists among the brethren of the province, happily governed, until this present time, by the great and good nobleman, the Earl Howe, assisted by yourself; but it is desired simply to testify to you that the brethren of your own lodge, appreciate the true kindness of heart and courtesy of manner, which you have so naturally displayed both in and out of lodge, and to record the fact, which must be to yourself, and all of us, most gratifying, that under your recent Mastership, our lodge has been resuscitated, and is now the most flourishing in the province. In offering to you, R.W. Sir, our most hearty congratulations on the great honour just conferred upon you, viz., the Grand Mastership of Leicestershire and Rutland, in succession to Earl Howe, an honour rarely conferred upon any but the first nobles in the land. We sincerely trust you will continue to countenance, by your presence, precept, and example, the duties of our lodge, and that it may please the Great Architect of the Universe to prolong your life, with every earthly blessing, to a generous old age, is our most earnest prayer." Bro. Clarke then read the illuminated address, as follows: "To Bro. William Kelly, P.M. 279, We, the undersigned Past Masters, Officers and Brethren of St. John's Lodge desire by the presentation of this testimonial, together with a time piece and pair of bronzes, to show you our appreciation of your kindness and Masonic zeal in consenting to take the office of Worshipful Master for the past two years, thereby upholding the efficiency of the lodge at a time when, through unavoidable circumstances, it was much in need of such support. Bros. Irvin, P.M., Pettifor, P.M., Buck, *M.D.*, P.M., Weare, P.M., Morris, P.M., Clarke, I.P.M., Stanley, S.W., Stretton, J.W., Crow, *M.C.C.O.* Sec., Emberlin, Ride, Gosling, Packer, Taylor, Checkland, Hart, Palmer, Smith, Widdowson, Pearce, *M.D.*, Finch, *M.D.*, Porter, Tarratt, McAllister, Atwood, Donisthorpe, Matts and Pegg." R.W. Bro. Kelly, who was thoroughly taken by surprise, in receiving the present thanked the brethren from his heart for their cordial good will, and appreciation of his endeavours to further the good of Masonry. He said he would at any time rather go through the whole of the three degrees, than make a speech, and on this occasion particularly, he was utterly non able to express his feelings in words, but he was so visibly affected that words were not needed to show how deeply he felt the courtesy and hearty affection shown to him. He proceeded to say that his exertions for Masonry would never cease, as long as he had power to

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work for it, and proceeded to prove his zeal by proposing two gentlemen for initiation. The lodge was then closed in due form, and the brethren proceeded to celebrate the lodge festival.

SUFFOLK.

WOODBRIDGE.—*Doric Lodge* (No. 81).—The brethren of this lodge met on the 28th ult., at their private room, Doric-place, which, through the liberality of their newly-elected W.M., has been re-decorated, painted, and carpeted, and the floor tesselated in a truly neat Masonic style. The ceremony of installing Captain Whitbread as W.M. was very ably accomplished by Bro. Gissing, P.M. and Prov. G.J.W. Suffolk. There was also present at his mother lodge W. Bro. Benjamin Head, P.M. and P.G.D. of England, and also our venerable Bro. William Trott, who has been a member of this lodge nearly half a century; the I.P.M., Bro. E. Fitzgerald, P. Prov. G.S.B., Suffolk; and P.M.'s Thomas Boys, P. Prov. G. Dir. of Cers., Suffolk; J. Brickles, P. Prov. G. Supt. of Works, Suffolk; and W. Wilmshurst, P. Prov. G.S.B., Suffolk. The W.M., Captain Whithead, installed the following officers for the ensuing year:—Bros. B. Dove, S.W.; B. Gall, J.W.; J. Brickels, Treas.; Thomas Boys, Sec.; F. Braelbrook, S.D.; J. B. Minter, J.D.; W. Trott, Dir. of Cers.; and Robert Allen, I.G. The brethren afterwards adjourned to a banquet at the Crown Hotel (Bro. Grimwood's), served in his usual excellent style. It is worthy of remark that although Bro. Captain Whitbread belongs to several other lodges, he puts himself to the inconvenience of travelling over 300 miles to attend the Doric from his love of Masonry, and the great pleasure he experiences in ruling a lodge associated to him with very early recollections.

YORKSHIRE (NORH AND EAST).

MIDDLESBOROUGH.—*North York Lodge* (No. 602).—The anniversary meeting was held on the 20th ult., in the Freemasons' Hall, Middlesborough, when Bro. John Jones was installed W.M. for the ensuing year, the ceremony being performed by Bro. Geo. Marwood, P. Prov. D.G.M. of North and East Ridings. The following were elected officers:—Bros. T. Davison, S.W.; C. Willman, J.W.; W. Petchell, S.D.; E. W. Last, J.D.; J. Gauntlett, I.G.; J. T. Belk, Sec.; J. A. Manners, Dir. of Cers.; J. Stewart, Org.; R. Chambers, Tyler; and D. M'Neil and J. Hornsby, Stewards. The brethren afterwards dined together at the Corporation Hotel, Middlesborough. This lodge has made considerable progress during the year, nearly twenty new and joining members having been admitted. At the ordinary lodge, held on the 31st ult., it was decided to establish a regular lodge of instruction in connection with the North York, and the proposed by-laws were approved.

SCOTTISH CONSTITUTION.

FIFESHIRE.

EAST ANSTRUTHER.—*Lodge St. Ayles* (No. 95).—The brethren of this ancient lodge celebrated the festival of St. John in a true Masonic spirit on Tuesday evening, the 28th ult.. in the Town Hall of that town. This being the first celebration of the kind for a long period of years, owing to the dormancy of the lodge, much interest was attached to the occasion, and the mystic brotherhood entered with genuine zest into all the arrangements. The hall was beautifully decorated, the floor being carpetted with tesslated pavements, edged with red (the colour of the lodge), while the walls, besides being gracefully festooned with evergreens, displayed the various emblems of the mystic Craft, not the least curious of which was the antique insignia of St. Ayles, the interesting relic having just been restored to the lodge by the kindness of John Williams, Esq., of Liverpool. A great number of the brethren (among many of whom were the old and time-worn sons of this their venerable mother) sat down at six o'clock to an excellent dinner, supplied by Bro. William Fortune. After the cloth had been removed, the usual loyal, patriotic, and other appropriate toasts were given and responded to with much enthusiasm. The duties of the chair were discharged with singular ability by Bro. A. J. Stephenson, R.W.M., those of the croupier being performed with no less acceptance by Bro. William Gillies, S.W., while the chairman, with Bros. Cameron, Hay, Watterson, and Dickson, enlivened the proceedings with some of the favourite melodies of the day. The principal business of the evening, however, was the installation of the office bearers of the resuscitated lodge by a delegate deputation from St. Adrian's, No. 185, Pittenweem, to whom the interesting office was assigned by the Prov. Grand Master, Bro. John White Melville, P.G.M. of Scotland, who was personally unable to be present. This deputation was headed by Bro. Thomas Gilchrist, R.W.M. 185, and included Bros. Provost John Tosh, James Bowman, Town Clerk, and other office bearers of St. Adrian's. The brethren of St. Andrew's Lodge, No. 83, Crail, also showed a friendly interest in their ancient neighbour by sending a deputation, headed by Bro. Sime, D.M., and which included Bros. David Philip, Mathieson, and others. As installed on Tuesday evening, the office bearers of St. Ayles for the ensuing year are as folllows, namely:—Bros. A. J. Stephenson, R.W.M.; Andrew Bridie, D.M.; Andrew Robertson, jun., S.M.; William Gillies, S.W.; William Fortune, J.W.; Alexander Hay, Treas.; Robert Reddie, Sec.; George Dickson, Clerk; the Rev. Andrew Cameron, Chap.; Durie Peebles, S.D.; John Peebles, J.D.; John Gibson, Tyler; and Peter McDonald, I.G. During the few weeks that the lodge has been re-opened by the working order from the Grand Lodge a good many of "Maggie Lauder" have been added to the brotherhood, and that there is every prospect under the reign of the present R.W.M. the glory of this venerable lodge will more and more fully appear in the increase as well as in the strength and unity of her borders, and that Freemasonry will by her good deeds prove to be a shining light in this the "Auld East Neuk o' Fife." After the usual complimentary toasts had been given and ably responded to the lodge was then closed in due and ancient form, all being well pleased in having had the privilege of enjoying themselves so well within the ancient walls of "Auld St. Ayles."

IRELAND.

CLARE.

ENNIS.—*Dunboyne Lodge* (No. 60).—This lodge celebrated the festival of St. John on last evening. Bro. Cullinan, W.M., occupied the chair. Bro. the Right Hon. Lord Dunboyne, the Prov. Grand Master, was also present. Covers were laid for about fifty brethren. Mr. Coffee, Refreshment Hall, George-street, was the caterer, and, as usual, gave great satisfaction.

LIMERICK.

LIMERICK.—*Eden Lodge* (No. 73).—The festival of St. John was celebrated by this lodge at the Masonic Hall, Glentworth-street, on the 28th ult. The dining rooms were tastefully decorated with suitable mottoes, and holly and ivy. Immediately above the W.M.'s chair was inscribed in large letters, lodges 18, 73 and 333; and also in several parts of the room the numbers were combined in unity. The chair was occupied by the W.M., Bro. Banks, on his right sat: The Prov. Grand Master, Bro. the Right Hon. Lord Dunboyne; Bro. Col. Cooper, 70th Regt., and Bro. M'Mahon, &c., on his left sat: The D. Prov. Grand Master, Bro. James Spaight; Bro. Fosberry, W.M., 13; Bro. Browne, the P.M. of 73, &c., &c. Covers were laid for forty-two brethren. All the arrangements were of the very best description, and gave universal satisfaction. Grace was said by the Rev. Bro. M'Mahon. On the removal of the cloth the usual loyal and Masonic toasts were given, and some excellent songs sung. After spending a most delightful evening, the brethren separated in peace, love, and harmony.

CANADA.

QUEBEC.

The Masonic year always and everywhere begins on the festival of St. John the Evangelist, 27th December, and the officers commence the discharge of their functions on that day. The ceremony of installation of the officers elect for 1870 accordingly took place in the various lodges in this city yesterday, when the brethren assembled in large numbers. We learn that the installations were performed in St. John's by the R.W.,

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Bro. Leggatt, the District Dep. G.M. for Stadacona District, Registry of Quebec; in Albion and Harrington Lodges by R.W. Bro. Thompson, Past Dep. Prov. G.M., Registry of England; and in the Royal Arch Chapter, by E. Comp. Pratten, District G. Supt. It appears that of the five lodges in this city, the four principal, viz., the Albion, (which is more than 110 years in existence, and probably the oldest lodge out of England), St. John's, St. Andrew's and Harrington, have joined the recently formed Grand Lodge for the province of Quebec, which is daily increasing in favour with our Masons.—*Quebec Mercury.*

SOUTH AUSTRALIA.

DISTRICT GRAND LODGE.

A quarterly communication of the District Grand Lodge of South Australia was held at the Prince Alfred Hotel, on Wednesday, 6th October, 1869. There were present: Bros. the R.W. Arthur Hardy, J.P., District Grand Master, in the Chair the W. Henry Edward Downer, S.M., Deputy District Grand Master W. Bros. Horatio T. Whittell, M.D., and William Gosse, P.D.D.G.M.'s; W. D.G.J.W. Sagar, as D.G.S.W.; W. P.D.G.Reg. Darton, as D.G.J.W.; W. Frederic Wicksteed, P.D.G.S.W.; W. the Hon. W. W. Tuxford, M.L.C., P.G.J.W.; Bro. the Rev. Canon Farr, M.A., P.D.G. Chap. S.C.; acting D.G. Chap., W. Ralph Everard Lucy, D.G. Sec.; W. Edward William Andrews, P,D.G. Sec.; W. Aulay Macaulay, D.G.S.D.; Bro. Henry Louis Durieu, D.G.J.D., Bro. John Mottershead Roberts, D.G. Supt. Works, W. F. W. Lindrum, D.G. Dir of Cers.; W. John R. Gurner, D.G. Asst. Dir. of Cers.; W. H. H. Haussen, D.G. Swordbearer; W. J. Hamlin, D.G. Purs.; Bro. the Hon. Thomas English, M.L.C., D.G. Steward; Bro. E. A. Sawtell, D.G. W. G. M. Galley, D.G. Steward, W.M. Foelsche, No. 1,240 Bros. S.W. 842 and 977 W. P.M. Aplin, 842 Bros. J.W, 677, 505, 927, 842. Bros. H. E. Bright, M.P., 584; C. L. Klisser, 505; Frank Makin, 62; S. Saunders, 505; A. G. Chapman, 505; and Speed, 505; were present as visitors.

Bro. Hill, D.G. Org., and Bro. D.G. Steward Fuller were fined for non-attendance. The lodge was received by the Lodge of Harmony (No. 505) with usual honours. The D.G. Lodge was opened in due form. The minutes of the last meeting were read and confirmed. The R.W. the D.G.M. stated that he had appointed W,D.G.S.W. Downer D.D.G.M., in the place of D.D.G.M. Whittell, who had resigned, and Bro. John Mottershead Roberts D.G. Sup. of Works, in the place of Bro. Alfred Hardy.

The R.W. District G. Master then proceeded to appoint officers for the ensuing year as follows:—His Honour Bro. Edward Castres Gwynne, Primary Judge in Equity, P.M. Albert Lodge No. 927, D.G.S.W.; Charles Richard Darton, P.D.G. Reg. and P.M. Lodge of Harmony, 505, D.G.J.W.; the Rev. George Henry Farr, M.A., Canon of the Dean and Chapter of the Diocese of Adelaide, P.D.G. Chap. (S.C.) of the Albert Lodge, 927, D.G. Chap.; John R. Gurner, P.D.G. Asst. Dir. of Cers. and P.M. Albert Lodge, 927, D.G. Reg.; Ralph Everard Lucy, P.D.G. Sec. and P.M. MacDonnell Lodge 842, D.G. Sec.; Aulay Macaulay, P.D.G.S.D., P.M. Lodge of Truth 649, D.G.S.D.; John Rudall, P.M. Lodge of Fidelity 548; Hon. Thomas English, M.L.C., Lodge of Concord 677, D.G. Supt. of Works; William Hill, W.M. Lodge of Harmony 505, and P.D.G. Org., D.G. Dir. of Cers.; William Henry Bean, P.M. United Tradesman's Lodge 583, D.G. Assist Dir. of Cers.; Paul Foelsche, P.M. Lodge of St. John, 1,240, D.G. Swordbearer; Henry Louis Durieu, P.D,G.J.D. Lodge of Concord, 677, D.G. Org.; John Cox Bray, J.W. Albert Lodge, 927, D.G. Purs. William Martin Letchford, J.W. Lodge of Harmony, 505; Henry Edward Bright, M.P. Lodge of Fidelity, 584; Henry Robert Fuller, M.P., Lodge of Concord, 677; Thomas Paltridge, W.M. Prince of Wales Lodge, 1,172; Charles Francis Godfrey Ashwin, W.M. Lodge of Truth, 649; and Henry Hill, M.P., Lodge of Harmony 505, were appointed D.G. Stewards.

Bro. Wicksteed P.D.G.S,W. proposed and Bro, Whittell P.D.D.G.M. seconded—Bro. Botting P.D.G. Treas. as D.G. Treas. who was unanimously elected. Bro. John Monck was elected Tyler.

The R.W. the D.G.M. then proceeded to invest the officers with their respective jewels.

The report of the General Committee was then read.

"To the Right Worshipful the D.G. Master and District Grand Lodge of South Australia:—

"Your committee report that the Duke of Edinburgh Lodge was opened at Moonta on the 2nd of July last. In the previous report it was mentioned that the opening had been postponed in consequence of the inability of W. Bros. Downer and Darton to attend, but it has since been ascertained that the officers of the lodge, having received authority from the D.D.G.M., opened the lodge on that occasion. The Right Worshipful the D.G.M. has since the last meeting of District Grand Lodge been pleased to appoint Bro. J. M. Roberts, of United Tradesmen Lodge, No. 583, to the office of D.G. Superintendent of Works, *vice* Bro. Alfred Hardy resigned. W. Bro. Whittell has resigned the office of D.D.G.M., and the Right Worshipful the D.G.M. has been pleased to appoint and invest W. Bro. Henry Edward Downer, Commissioner of Insolvency and S.M., in his place. The business of the district will be transacted through the D.D.G.M. until further notice. Notice of this appointment and the power thereby conferred has been sent to the several lodges in the district. The Right Worshipful the D.G.M. has received notice from the Lodge of Truth, No. 649, of the exclusion from that lodge of Bros. William Price and Benjamin James Price, P.M.'s for conduct more particularly specified in the notice. Your committee have also to report that the names of Bros. D. Perryman, F. M. H. Bevilaqua, and W. J. Blackham have been erased from the books of the same lodge for nonpayment of dues. Your committee call attention to the fact that the time for which its members hold office expires this month, and that you will have this evening to elect ten brothers to act for the ensuing year. The following brothers are willing to act if elected:—Bros. Whittell, P.D.D.G.M.; Darton, Sagar, Gurner, Wicksteed, Hill, Tuxford, and Hamlin, P.M.'s; and McIntyre and Ashwin, W.M.'s The election of D.G. Treasurer and Tyler will also take place this evening. The Treasurer has remitted by the last mail the total amount received for the Zetland Commemoration fund, they regret to say, amounting to £27 19s. only. Your committee have much pleasure in reporting that the building of the Freemasons' Hall is approaching completion, and in all probability will be ready for occupation before the end of this year. Your committee, at the close of their year of office, have great pleasure in reporting that the Craft is in a highly satisfactory state; but feel that for the efficient working of the D.G. Lodge it will be necessary to increase the quarterage payable by the lodges, and recommend that the mode provided by the Book of Constitutions (1867, page 58, clause 8) be adopted for effecting that purpose.

"HENRY E. DOWNER, Chairman.

"FREDERICK WICKSTEED, P.D.G.S.W., Secretary."

Bro. Downer D.D.G.M. proposed and Bro. Sagar P.D.G.J.W. seconded, That the report be received, approved, and entered on the minutes. Carried unanimously.

Bro. English D.G. Supt. of Works proposed and Bro. Haussen, P.D.G. Swordbearer, seconded, that Bros. Whittell, P.D.D.G.M., Darton, Sagar, Gurner, Wicksteed, Hill, Tuxford, and Hamlin, P.M.'s, and McIntyre and Ashwin, W.M.'s, be the ten elective members of the General Committee for the ensuing year. Carried unanimously.

Bro. Wicksteed, P.D.S.G.W., proposed, and Bro. Gurner, D.G. Reg. seconded, that Bros. Darton, Sagar, Haussen, and Whittell, be the elective members of the Committee of the Masonic Benevolent Fund for the ensuing year. Carried unanimously.

Pursuant to notice Bro. D.D.G.M. proposed, and Bro. D.G.J.W. seconded—"That clause No. 13 of the rules and regulations for the government of the District Grand Lodge be amended by adding after the word 'appointed,' 'Provided that on the death, resignation, absence from the province for a period of three calendar months, or removal from office of any member of the said general committee, it shall be lawful for the District Grand Lodge, at one of its meetings duly convened, to elect other Master or Past Master to fill up the vacancy or vacancies caused by such death, resignation, absence from the province, or removal from office as aforesaid.'" Carried unanimously.

The Right Worshipful the D.G.M. proposed, the W. the D.D.G.M. seconded, and W. Bro. D.G.J.W. supported a vote of thanks to the P.D.D.G.M., Bro. Whittell, for the efficient manner in which he had discharged the duties of the office during the last two years.

Bro. Whittell returned thanks.

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The D.G. Registrar gave notice of motion for the next District Grand Lodge:—

"That in the opinion of this District Grand Lodge the quarterage, or fees paid by the different lodges within the district, be increased to ninepence per quarter on each and every subscribing member of each lodge; and that the fee payable to this lodge on account of joining members be increased to two shillings and sixpence for each member."

Bro. Bowner, D.D.G.M., proposed, and Bro. Whittell, P.D.D.G.M., seconded, a vote of thanks to the Lodge of Harmony for its reception this evening. Carried unanimously.

There being no further business before the lodge, it was then closed in due form.

ROYAL ARCH.

ENGLISH CONSTITUTION,

METROPOLITAN.

MOUNT LEBANON CHAPTER (No. 73).—The emergency meeting of this chapter was held on Monday, the 10th inst., at the Bridge House Hotel, Southwark. Comps. A. D. Loewenstark, M.E.Z.; J. Brett, P.Z. as H.; R. Watts. P.Z. as J.; F. Walters, P.Z. were at the opening of the chapter. Ballots were unanimous in favour of the admission of all the candidates, but few were present. Those exalted were: Bros. E. Harris, P.M. and Treas. 73, collector Boys' School; G. J. Loe, 73; J. T. Moss, W.M. elect 169, (who on being installed will represent his lodge as its Steward at all the Masonic charities, becoming at the same time, a life governor of them all). The ceremony being rendered in an impressive manner, The chapter was closed until Saturday, when another emergency was arranged to be held. Visitors: Comps. J. D. Woodland, P.S. 169; J. Lacey, Z. 176; J. Brett, P.Z. 177; W. Noah, J. 206.

CAVEAC CHAPTER (No 176).—This prosperous chapter was held on Tuesday, the 11th inst., at Radley's Hotel, Blackfriars. The chapter was opened by Comps. J. Lacey, Z.; P. A. Nairne, H.; and F. Walters, P.Z., as J. The minutes of the previous meeting were read and unanimously confirmed. Ballots were unanimous in favour of all the candidates for exaltation. Bros. F. H. R. Godsell and W. D. Barnett, 176; and W. S. Wyman, 409, were duly exalted, Comp. Lacey, Z., giving his part in an impressive painstaking manner. The chapter was duly closed, and banquet followed. Desert being served, toasts and harmony made up an enjoyable evening. No visitors were present.

DEVONSHIRE.

TOTNES.—*Pleiades Chapter* (No. 710).—At the quarterly meeting summoned for noon on Wednesday, the 5th ult., the chapter or rather the Board of Principals, was opened soon after that time by Comps. Dr. Hopkins, M.E.Z.; John Heath, H.; John Marks, J.; and Glanfield H., in No. 106. After the admission of the companions, the chapter was opened, there being present, in addition to the Principals, Comps. Rev. R. Bowden, P.Z. and Chap.; Pridham, E.; G. Heath, Treas.; Niner, P. Soj.; H. Bartlett, J. Soj. and others. The minutes having been read and confirmed, Bros. Chudleigh and F. Yonge, having been regularly proposed, were balloted for as candidates for exaltation, when all the balls proved to be in their favour. They were then admitted properly prepared, and received the benefit of this supreme degree, all the duties being performed by the respective officers, with one exception, and in that case Comp. Glanfield kindly gave his aid. The following were elected as officers for the ensuing year: Comps. J. Heath, Z.; John Marks, H.; Pridham, J.; Niner, E.; Bartlett, N.; Glanfield, P. Soj.; Seccombe, S. Soj.; Stafford, J. Soj.; Taylor, Org.; Crocker, Tyler. Some private business was transacted, and the chapter was closed at 2.30 p.m.

MARK MASONRY.

METROPOLITAN.

SAMSON AND LION LODGE (No. 86).—The election meeting of this lodge took place on Wednesday, the 5th instant, at the Freemasons' Tavern, Great Queen-street. The lodge was opened by the W.M., Bro. R. Boucey, at 6 p.m., assisted by Bros. A. D. Loewenstark, S.W.; E. P. Albert, J.W.; J. L. Rosenthall, M.C.; C. Sloman, Org.; C. Swan, Prov. G.S.B., Sec.; M. A. Loewenstark, P.M.; and several others. After the minutes had been confirmed a ballot was taken for Bros. W. Littaur, P.M. of Lodge Israel; S. Poelitzer, W.M. of Montefiore; Wertheimer, Moore, G. Moore, Regnart, Funkenstein, and Ehrman, all of Montefiore Lodge; Weel, of Lodge 73; and Walters, 87; and proved unanimous in each case. In consequence of the unpropitious state of the weather, only one candidate presented himself, upon which Bro. M. A. Loewenstark, Prov. G. Steward and P.M., took the chair, and regularly advanced Bro. G. Moore to the degree of a Mark Master Mason. Bro. A. D. Loewenstark, Prov. G. Purst., was unanimously elected W.M. for the ensuing year. Bro. E. P. Albert, P.M. and Sec. of the Montefiore Lodge, and late of the Kent Mark Lodge, was proposed as a joining member. The W.M. then took the chair and closed the lodge, and the brethren adjourned to refreshment. Bros. H. Massey, W.M. 22, and E. P. Albert were the only visitors.

DEVONSHIRE.

TOTNES.—*Pleiades Lodge* (No. 710).—The quarterly meeting was held on Wednesday, the 5th ult., at 6 p.m. Several candidates were expected, but only one attended, and from various causes there was a deficiency of officers. The lodge was opened by Bro. Rev. R. Bowden, W.M., assisted by Bros. J. Heath, S.W.; Niner, J.W.; Dr. Hopkins, I.P.M.; Glanfield, J.D.; Seccomb, I.G. and others. The minutes of the previous meeting having been read and confirmed, an alteration in the by-laws with a view to change the day of meeting to the first Wednesday in January, April, July and October was on the proposition of the I.P.M., duly seconded, and carried unanimously. A ballot was taken for Bro. Dr. F. Hains, as a candidate for advancement, which was entirely in his favour. He was then admitted and duly advanced to this degree by the W.M., the lecture being given by Bro. Dr. Hopkins, P.M. A candidate for the next meeting was proposed by Bro. Glanfield. The lodge was closed at 8.30 p.m.

SCIENTIFIC MEETINGS FOR THE WEEK.

Monday, 17th Jan.—Royal Asiatic Society, at 8; Royal Institute of British Architects, at 8; Medical Society, at 8.

Tuesday, 18th Jan.—Statistical Society, at 8—"On the Statistics of Joint Stock Companies from 1814 to the present time, and of Companies with Limited and Unlimited Liability formed since 1856," Professor Levi; Anthropological Society, at 4—Anniversary Meeting; Royal Institution, at 3—"On the Architecture of the Human Body," Professor Humphry; Pathological Society, at 8; Institution of Civil Engineers, at 8.

Wednesday, 19th Jan.—Meteorological Society, at 7; Society of Arts, at 8.

Thursday, 20th Jan.—Linnean Society, at 8—"On the Flora of Iceland," Professor Babington—"On New British Spiders," Rev. O. P. Cambridge; Royal Institution, at 3—"On the Chemistry of Vegetable Products," Professor Odling; Zoological Society, at 8.30—"Description of a new genus and of eighteen species of Land and Marine Shells," Henry Adams—"On the genus Pelargposis of the family Alcedinidæ," R. B. Sharpe—"Description of a new Fish from the vicinity of Aden," Lieut.-Colonel R. L. Playfair.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 22ND JANUARY, 1870.

(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, Jan. 17th.

Quar. Meeting Boys' School, at 12. —— LODGES.—Grand Master's, F.M.H.; Emulation, Albion Tav., Aldersgate-st.

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Felicity, London Tav., Bishopsgate-st.; Tranquillty, Radley's Ho., Bridge-st., Blackfriars; Panmure, Balham Ho., Balham; Whittington, Anderton's Ho., Fleet-st.; City of London, Guildhall Coffee House, Gresham-st.; Eclectic, F.M.H.——CHAPTER.—Prudence, Ship and Turtle, Leadenhall-st.

Tuesday, Jan. 18th.

Board of Gen. Purposes, at 3.——LODGES.—Mount Lebanon, Bridge House Ho., Southwark; Eastern Star, Ship and Turtle, 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., York and Albany, Gloucester-gate, Regent's-park; St. Mark's, Horn's Tav., Kennington, Surrey.——CHAPTERS.—Mount Sinai, Anderton's Ho., Fleet-st.; St. John's, Radley's Ho., Bridge-st., Blackfriars; Industry, F.M.H.

Wednesday, Jan. 19th.

Gen. Com. Grand Chapter, at 3.——Lodge of Benevolence, at 7 precisely.—— LODGES.—Grand Stewards'; United Mariners, George Ho., Aldermanbury; St. George's, Trafalgar Ho., Greenwich; Sincerity, Guildhall Tav., Gresham-st.; Oak, F.M.H.; Beadon, Greyhound Ho., Dulwich; Nelson, Masonic Hall, William-st., Woolwich; Maybury, F.M.H.

Thursday, Jan. 20th.

House Com. Girls' School, at 4.——LODGES.—Globe, F.M.H.; Constitutional, City Terminus Ho., Cannon-st.; St. Mary's, F.M.H.; Temperance, White Swan, High-st., Deptford; Manchester, Andertons' Ho., Fleet-st.; South Norwood, Goat House Ho., South Norwood; Burdett Coutts, Approach Tav., Approach-rd., Victoria-park.

Friday, January 21st.

House Committee Boys' School.—— LODGES.—Friendship, Willis' Rooms, King-st., St. James's; Middlesex, Albion Tav., Aldersgate-st.; Jerusalem, F.M.H.; Jordan, F.M.H.; New Concord, Rosemary Branch Tav., Hoxton; Rose of Denmark, White Hart, Barnes.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, Jan. 17th.

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 Tav., London-st.; 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, Jan. 18th.

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.; Royal Union, Duborg's Ho., Haymarket; Hervey, George Ho., Walham Green.

Wednesday, Jan. 19th.

Confidence, Railway Tav., London-street; 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; Prosperity, Gladstone Tav., Bishopsgate-street.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, Jan. 20th.

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, Jan. 21st.

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.

Monday, Jan. 17th.

LODGES.—Egerton, Chapel House, Heaton Norris, Lancashire; St. Georges' F.M.H., Cooper-st., Manchester; Trinity, Castle Inn, Coventry; Bedford, Ma. Ro., Newhall-st., Birmingham; St. Cuthberga, Crown Hotel, Wimborne, Dorsetshire.—— CHAPTER.—Faith, Nottingham Castle Inn, Denton.

Tuesday, Jan. 18th.

LODGES.—Hindpool, Queen's Ho., Hindpool, Lancashire; Light, Hen and Chicken Ho., Birmingham; Unity, Globe Hotel, Warwick.

Wednesday, Jan. 19th.

LODGES.—De Grey and Ripon, Corporation Inn, Tipping-st., Ardwick, Lancashire; St. John's, Commercial Ho., Market-sq., Bolton, Lancashire; Wiltshire Lodge of Fidelity, Town Hall, Devizes; Faith, New Inn, Openshaw, Lancashire; St. Chad's, Roebuck Ho., Rochdale, Lancashire; Walton, Queen's Arms, Walton-rd., Kirkdale; Everton, M.T., 22, Hope-st., Liverpool; Zetland, Masonic Chambers, Hamilton-sq., Birkenhead; Grosvenor, Ma. Ro., Newhall-st., Birmingham; Amity, Ma. Ha., Thames-st., Poole.——CHAPTERS.—Faith and Unanimity, Ma. Ha., Dorchester; Beauty, Bull's Head, Radcliffe Bridge.

Thursday, Jan. 20th.

LODGES.—Relief, Hare and Hounds, Bury, Lancashire; Richmond, Spread Eagle, Chapel-st., Salford; Ancient Union, 22, Hope-st., Liverpool; Concord, King's Arms, Church-st., Preston; Combermere, Seacombe Ho., Seacombe, Cheshire; Unity, Town Hall, Wareham, Dorset.——CHAPTER.—Wisdom, Bull's Head, Haslingden; Caledonian, Masonic Lodge Rooms, Cross Street Chambers, Manchester.

Friday, Jan. 21st.

LODGES.—Alexandra, Midway Ho., Levenshulme, Lancashire; Virtue, F.M.H., Cooper-st., Manchester.

[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 till our next.

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LONDON, SATURDAY, JANUARY 22, 1870.

THE RISE AND PURPOSES OF SPECULATIVE MASONRY.

By Bro. Henry Murray, *District G.M., China.*

An Address delivered to the Brethren of Zetland Lodge (No. 525), Hong Kong.

The subject of this address is a brief, and necessarily very imperfect, account of the rise and objects of Speculative or Symbolic Masonry. My remarks will be, for the most part historical and descriptive; detailed exposition of the beauties and moral tendencies of the science scarcely falls within the scope of my present intention, but I will not let slip this opportunity of assuring my younger brethren that the more frequent their attendance at lodge, notwithstanding that it may be but to hear repeated the various ceremonies until they pall or become almost tiresome, the stronger will grow their attachment to the Craft, and the better will they be enabled to appreciate its aims and aspirations. Our erudite brother Findel, in his valuable work entitled the History of Freemasonry, says that "to England belongs most indisputably the merit of having spiritualised and elevated Operative Masonry to one of the liberal arts, and established the Fraternity under its present form, by bringing prominently forward the idea which it has ever professed, even when *first* instituted, and propagating that far and near." This statement is undoubtedly true; wherever practised in the present day, *Speculative* Masonry owes its inspiration to the revival which took place in London, A.D. 1717. To Scotland is certainly due the credit of having maintained the Craft for many centuries upon a wider and more fittingly organised basis than it ever attained in England prior to the period which I have just mentioned; but since that time the English Grand Lodge has been the mother of Speculative Masonry. Indeed, it is doubtful whether, until much later, all the Scottish lodges dropped entire connection with the operative art, although during the fifteenth, sixteenth, and seventeenth centuries, they numbered the nobility and gentry amongst their members to an extent unknown in England. In that country, previous to the year 1717, the order was chiefly composed of operative masons, and although the Antient Charges (many of which there exists documentary evidence to show were extant and in use in the time of King Henry VI.) proved that an exalted tone of morality has ever been the Fraternity's rule of life and guiding star, it is yet certain that in former times the symbolic attributes of the Craft were not, as at the present day, the primary objects of the brethren's profession; few permanent lodges then, or had ever, existed, and it is made apparent by that one of the Antient Charges, which treats of Masters, Wardens, Fellows and Apprentices, their practice differed very greatly from the system now in force. The right of making Masons then pertained to every brother of the Craft, no warrant, as now, being requisite to its exercise, provided that seven brethren (the old formula has it that "three rule a lodge, five hold a lodge, and seven form a perfect lodge") not more than two of whom could be Entered Apprentices, met together, and in addition obtained the sanction of the nearest magistrate to their proceedings. The degree of Master Mason was conferred only in the Grand Lodge (in Scotland, on the contrary, it was given in the private lodges), and I should tell you that in those days, the degrees of Master Mason and of Installed Master, together with the Order of the Holy Royal Arch, were to a certain extent one, and were conferred in close connection with each other; our present mode of raising, installing and exalting, at distant periods, and in virtue of distinct qualifications, dating only from about 1725. In other words, it would appear that prior to the revival, no Fellow-Craft was raised until he had been, in the language of the Antient Charges, "chosen or appointed the Master or Overseer of the work," and that when raised, the secrets of the chair and of the Holy Royal Arch were com-

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municated to him. Grand lodges were nominally held quarterly, but often only at irregular and distant intervals, and you will therefore readily conceive that the number of Master Masons was very few. Care was, however, taken that the Order should always comprise a greater or lesser number of brethren of good position in society, who, attracted, perhaps, by a love of architecture, or by a desire to share in the scientific researches pursued within the tyled recesses of the fellow-crafts' lodges, or more than all, it may be, by what was rumoured of the beautiful symbolic morality of the Craft, voluntarily underwent the trials of initiation. Such non-operative brethren were termed "accepted" Masons; whence our present designation of "free and accepted" Masons. In particular was some noble or other highly influential brother always selected for the office of Grand Master, who, to quote again the Antient Charges, did not need to be, prior to election, above the second degree. From all which it comes, that at the present day neither the Grand Master nor Provincial Grand Masters (an office not instituted until 1726) require to have served Master of a private lodge. If they have not done so, they are admitted to the secrets of the chair, when installed and homaged as Grand Master, or as Provincial Grand Masters; but all deputies must have previously served as Masters of private lodges; and the ground of distinction is obvious. During the first decades of the seventeeth century the Craft languished greatly, but in the year 1637 a Grand Lodge was held, with the Earl of St. Alban's as Grand Master, at which several useful regulations were enacted and the necessity of certificates of initiation first enjoined. In 1666, after the destruction of London by the Great Fire, architecture, both practical and symbolical, again flourished. The foundation stone of St. Paul's Cathedral was laid by Freemasons in 1675, and that edifice was completed in 1710. During the latter and longer portion of this period, Sir Christopher Wren was Grand Master, and in 1690 King William III. was initiated. But upon the accession of King George I., that monarch deprived Sir C. Wren of his Grand Mastership, and appointed an obscure brother, one Benson, to that high office, which being contrary to all the time-honoured regulations, practices, and customs of the Craft, led to such almost entire disuetude on its part, that a certain Dr. Plot, author of a work entitled "The Natural History of Staffordshire," conceived himself to have, by some strictures therein, given Freemasonry its death blow. Little did the worthy doctor dream that those very attacks upon our eternal order have preserved his own name from perhaps complete oblivion.

Yet, brethren, the darkest hour is ever that which just precedes the dawn. The bright star of the morning was about to rise upon that estimable institution on which we are taught at initiation that the sun never sets; and when we consider its progress, and remember that within the present year a second lodge has been opened in Japan, we may, I trust, rely with a firm yet humble confidence that upon it that effulgent luminary never will set until the last great trump shall summon us to that Grand Lodge above, where the world's Great Architect reigns for evermore. About the year 1714, Dr. Theophilus Desaguliers, the son of a French pastor, educated in England, a clergyman, a philosopher, and a *savant* of great celebrity in his day, was made a Mason in the old lodge held at the Goose and Gridiron in St. Paul's Churchyard, and now known as the Lodge of Antiquity, No. 2. In the words of our brother, Dr. Oliver, "the peculiar principles of the Craft struck Bro. Desaguliers as being eminently calculated to contribute to the benefit of society at large, if they could be redirected into the channel from which they had been recently diverted. From this moment the doctor determined to revive Freemasonry, and to restore it to its primitive importance." At this period the only lodges existing in England were the Antient York Lodge, which had pretensions to the designation of a mother lodge, and four others in London, respectively held at the signs of the Goose and Gridiron, the Crown, the Appletree, and the Rummer and Grapes. To continue the words of Brother Oliver: "Bro. Desaguliers no sooner intimated his intention of renovating the Order than he found himself supported by a party of active and zealous brethren, whose names merit preservation. They were Sayer, Payne, Lamball, Elliott, Gofton, Cordwell, De Noyer, Maurice, Calvert, Lumley, Ware, and Madden. These included the Masters and Wardens of the four lodges just enumerated, and they succeeded in forming themselves into a Grand Lodge, and resumed the quarterly communications, which had been discontinued for many years; and having thus replanted the tree, it soon extended its stately branches to every quarter of the globe. There

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was, however, in existence at that period no code of laws to regulate the internal ceremony of the lodges, except a few brief by-laws of their own, which in fact were little more than a dead letter, for the brethren acted pretty much as their own judgment dictated. But as this freedom led to many irregularities, and was likely to afford a pretext for unconstitutional practices, it was resolved that every lodge to be hereafter convened, except the four old lodges at this time existing, should be legally authorised to act by a warrant from the Grand Master for the time being, granted to certain individuals on petition, with the consent and approbation of the Grand Lodge in communication; and that without such warrant no lodge should be hereafter deemed regular or constitutional." Accordingly, on St. John Baptist's day 1717, a Grand Lodge was held, and Bro. Anthony Sayer elected Grand Master of Masons, who being forthwith invested with the badges of office and power, was duly congratulated and homaged, and appointed Bros. Capt. Joseph Elliott and Lamball his Grand Wardens. At this communication it was resolved that whilst the antient usuages and landmarks of the Order should be most vigilantly and conscientiously preserved, it not being in the power of any man or body of men to make innovation in the body of Masonry, yet that the Craft should no longer be held to be the peculiar possession of operative builders, and such others as were "accepted" by their lodges, but that the benefits of the Fraternity should be extended to all men of respectability and character throughout the world, by means of lodges, in which, if their members so willed it, the symbolic science of Freemasonry should be cultivated to the exclusion of practical architecture.

(*To be continued.*)

THE HEBREW BRETHREN OF NEW YORK AND THE DIST. G. MASTER.

Hon. James Gibson, who signs himself "Grand Master of Masons in New York," as an appendix to his report to Grand Lodge, submitted the following document:—

"Geo. W. Harris, Dist. D.G.M. of the Fourth District:

"R.W. Sir and Brother,—I have thoroughly considered the facts and reasons presented in favour of a petition for a new lodge, to be called 'Gan Eden,' and to be located in Brooklyn.

"In its favour I find there is entire unanimity among the Craft in the vicinity of its proposed location. The brethren petitioning are respected and esteemed by all who know them, and are not only able but willing to labour diligently in the good work of building up and sustaining a lodge. The officers named for the proposed dispensation are amply and satisfactorily vouched for as suitably proficient in the standard work and lectures established by the M.W. Grand Lodge, and eminently worthy, in respect to character and standing, to enable them to transact the work of the lodge with fidelity and dispatch.

"Had I any doubt on any of these questions, your recommendation, specially stating the facts, and making honourable mention as to the ability and reputation of the petitioners, would have dispelled all questions on that subject.

"The only questions arise out of the facts creating, as claimed, the necessity for the proposed new lodge. It is urged that 'men unexceptionable in every respect have been refused admission into lodges of Freemasons in Brooklyn, simply because they are Jews.' It is claimed on behalf of the petitioners that 'they only desire to start a lodge wherein all who may apply at the door shall receive proper Masonic treatment; a lodge which shall judge of candidates by their moral character, and in which religious faith or sect shall be no bar to admission.' It is stated that 'all the persons whose names appear upon the petition are Hebrews,' and they 'ask that they be regarded in no unfavourable light on that account.'

"These are substantially the leading principles on which the petition is grounded, and by which, if granted, it must be sustained. The decision of the application, therefore, presents for discussion a determination of principles lying at the very foundation of our institution. I approach the subject with solicitude, and regret that it should not have arisen while an abler Craftsman was at the helm. But it *has* arisen, and *must* be determined; and while adjudging it I would only ask that they who think the judgment erroneous shall exercise true Masonic charity, and refer the error to the reason, and not to the heart of the judge.

"The universality or catholicity of Masonry, as distinguished from systems of faith or creeds, is acknowledged as one of the fundamental principles of the Fraternity. In order to be a Mason it is not essential that one shall believe in the dogmas of any religion whatever. The institution is cosmopolitan in its character and receives any one, being in other respects duly qualified, who acknowledges the existence of God, whether he be Jew or Gentile, Christian or Mahomedan; but it receives them all into the one lodge, and upon an equality as before the Masonic law. Not only is no particular creed necessary or requisite to admission, but the belief of one applying in any

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particular dogma or system forms no bar to such admission.

"If, as is suggested to the Grand Master on behalf of the petitioners, good men are denied admission as initiates into lodges in Brooklyn, solely because they are of Hebrew descent, such a violation of Masonic law constitutes no ground for granting a dispensation which virtually shall create a lodge for the sole purpose of systematically violating this valuable Masonic law. The argument proceeds upon the basis that all the lodges in a locality violating a particular law of Masonry by requiring an initiate to believe in the Christian religion, makes it necessary to establish a new lodge which will also violate this law by requiring its initiates to believe in Judaism.

"Let us carry the argument further. All the lodges in Hebron require a petitioner, before being received to avow his belief in the Immaculate Conception, and no Protestant can gain admission; therefore the Grand Master ought to issue a dispensation for the institution of a lodge there, in which no Roman Catholic can be admitted.

"In another locality all the lodges, in violation of the law, require candidates to be worth at least a certain sum of money, and ignore entirely the internal qualifications required in a Mason; and, therefore, a lodge ought to be started, to use the words of a warm friend of the application under discussion, 'wherein all who may apply at the door may receive proper Masonic treatment—a lodge which shall judge of candidates by their moral character.'

"If the fact is as alleged, and this systematic violation of law has occurred, and continues to be committed in a particular locality, it will be necessary to remedy that evil. But it is no ground for the commission of one wrong that another exists.

"Masonic offences in lodges will never be repressed by the commission of wrongful acts by the Grand Master. Gangrene of the body of Masonry at one point will never be healed by creating a like disease at another. The sword and gavel, wielded as Masons know how to wield them, for offences not otherwise remediable, will furnish relief.

"If we look a moment at the consequences of granting a dispensation to Hebrews, to open a new lodge, to enable persons to be made Masons who are denied admission by certain existing lodges, on account of their religious belief, we shall readily see that it will lead to the ultimate destruction of the universality of Masonry. If a lodge receiving only Hebrews may be founded, why not one receiving only Baptists or Romanists, Methodists or Presbyterians, Episcopalians or Congregationalists? And on creating a new lodge for such sectarian purposes, in order to avoid difficulty in brethren finding their peculiar stripe of lodge, each sect should have its lodge named denominationally, and we should have on our roll Presbyterian and Methodist, and other similar lodges. And as the sects differ among themselves, each shade of difference would require its particular lodge, and we should then be called on to perpetuate the points, and shadows even, of sectarian strife. Thus a Masonic lodge, instead of being a sanctuary, free from sectarian strife, where an initiate might build a moral temple dedicated to God and his law, and where those of all sects and creeds might meet on a common level, would be a house of discord, each sect endeavouring to gain or perpetuate an ascendency, which, once secured, would destroy the harmony and universality of the institution. Masonry was not originated, and is not continued, for any such purposes. She acknowledges the great Master of the Universe, and points her initiates to his holy law as the rule and guide to their faith. She bows not to systems of sects or faith, but on her comprehensive platform receives all who profess the universal faith, believing in the eternal Jehovah and who observe his law.

"Is it thus, as has been eloquently said, constantly 'teaching in the wilderness,' preparing the way of the Lord, by opening the minds of its members, by its teachings, to receive greater instruction and enlightenment in relation to the character, power, and attributes of Deity, and their duties to God, their fellow-men, and themselves.

"In society the practical working of its principles tends to soften the asperities of the natural character, and to incline the heart to embrace that law of kindness and love which is at the bottom of all true religion. It has never resisted that religion, nor sought to undermine it, nor to check its growth or influence; but, on the contrary, has ever lent to it all the aid in its power. Engaged chiefly in cultivating the minds, and improving the morals and character of its members, its welfare rests upon their attachment to it, and their exemplification of its moral precepts in their lives and conduct.

"These are acknowledged principles of our Fraternity, and if all the brethren of the Masonic family do not live up to them, the petitioners should remember that man is a finite being, and liable to err 'as the sparks to fly upward,' and that his being made a Mason can not by any means take away nor remove this difficulty, but only put him in the way of light and improvement. Will our Hebrew brethren 'live down' the 'prejudices' which, as is said, by one of their friends on this application, 'exist against them in Masonic lodges,' by leaving those lodges and having one of their own, where their light will be hidden or known only to themselves? Will they not rather find it better, remaining where they are, 'to labour and to wait,' wrestling with this evil as did their patriarch, Jacob of old, with the angel, 'till

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the day breaketh,' ever remembering that the darkest hour is that which precedes the dawn of a new and, ofttimes, more glorious day, and bearing in mind what the great king and sweet psalmist of Israel has written, that though 'heaviness may endure for a night, joy cometh with the morning.'

"If they are faithful to the teachings of Masonry, the lodges of which they are members will find them no drones in their hive, but workers in every good labour; *their* good example will thus remove the unfounded prejudice under which their race is alleged to be suffering, and that blessing which always follows patient labour and watching will surely come upon them; and though compelled to deny this petition, for the reasons that I have stated, no one will more heartily rejoice at such a deliverance than,

"Fraternally yours,

"JAMES GIBSON,

"*Grand Master of Masons in New York.*"

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* 46).

BAALBEC—ANTI-LEBANON—ZEBELANG—SUTZ WADY BARACHA ANI-FIJEH.

The whole place is grievously knocked about and spoiled, by the Saracens first in the seventh century, who used the place as a fortress, and built up walls with old blocks and columns; since that by earthquakes, and lastly by the Turks, who have hewn away the bottom of the pillars to get the pieces of iron by which they are fixed!

We return to lunch under the peristyle of the Temple of Jupiter, where we recline and admire the beautiful carving of the huge slabs which form the ceiling connecting the peristyle with the building. Here I amuse myself by composing the following lines:—

BAALBEK.

Ye fragments of the mighty past,
Like handiwork of genii seeming,
Are ye for ages doomed to last?
Can it be true, or am I dreaming?

Behold how hurled each mighty mass,
Hither or thither, like a toy,
Work of none else save Him who "shall
Their idols utterly destroy."

For ages thus the heathen toiled
To praise their gods of wood or stone,
In vain! Our God their work has spoiled,
"How are the mighty overthrown!"

How vain are human labours; all,
(Like Baalbek, subject of my rhyme,)
However mighty, still must fall
Before the fell destroyer—Time.

One building only can we raise
That shall not perish—one alone,
That edifice supported is
By Christ, our "sure foundation stone."

We now start, and turning into the Anti-Lebanon range are soon riding through deep ravines, with fine mountain crags rising to the sky on each side. We ride for some miles alongside of a beautiful little river, or rather torrent, which descends down the glen, and is too deep to cross. Its pleasant murmur as it dashes down and lashes itself into fury is very refreshing. At last we reach our encampment just outside a wretched village. We negotiate a bath in a small stream, though I am sorry to say we have parted with our river. After dinner we treat the natives to a musical entertainment, similar to the one we gave at Baalbec, and which brings out the whole village in astonishment. What droll ideas the natives must form of "Ye manner and customs of ye English."

Next day we push on, and soon enter the charming valley of Zebelang, which is well cultivated and full of trees. The villagers here are said to be very wealthy, and to spend all their money in buying wives! We soon pass a pretty waterfall, where the river Barada falls over a ledge of rock about 20 feet deep. Riding by the side of this rapid stream, we soon reach Suk Wady Barada, the ancient Abila, Here the tomb of Abel is said to be, and here are the remains of an ancient Roman road, cut through the solid rock, to the depth of 20 feet in many places. Here is a Latin inscription, dated A.D. 164, saying that the road was made by Marcus Aurelius, etc., at the expense of the Abilines. Soon after passing this I have a narrow escape, my horse stumbling, and all but falling on the very brink of a precipice, overhanging the ruin. Riding along the valley, which is filled with orchards, we reach the groves and fountains of Ani Fijeh. This remarkable fountain bursts forth from a narrow cave, over which an old temple was built, remains of which are still there. Out of this the pent up waters leap and foam with a roar like that of a stormy sea, and at once form a rapid current some thirty feet wide, and about four deep, which dashes down for some seventy yards, and then joins the Barada; the

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two united flow off together, and form the river which was anciently called the Abana. Our camp is pitched under wide spreading chestnut trees on the bank, and a lovely spot it is.

The valley about 200 yards wide, is filled with trees of all kinds, and orchards of plum, pear, apple and fig-trees, whilst the banks of the streams are lined with silver-poplars and overhang and overarch them in all directions. The roar of the waters is so loud that at dinner we have to raise our voices to be heard, like Demosthenes spouting on the sea-shore. Next day, (22nd), we regretfully leave this lovely spot and start for Damascus; in all my journeyings, and "I've travelled about a bit in my time" as the song says, I never saw a place more calculated to inspire one with poetic and religious feeling than Ain Fijeh. Here

> . . . "Nature speaks
> A parent's language, and in tones as mild
> As e'er hushed infant on its mother's breast,
> Wins us to learn her lore."

The idea of the temple at the river source is a pretty one. We cannot blame those who were never taught to thank the true source of every blessing, for thus worshipping the unseen power which supplied them with so inestimable a boon, as a boundless supply of beautiful clear water in this thirsty clime. I think that this and the worship of the sun

> "Great source of day,
> Best emblem here below of the Creator."

are the least repulsive forms of idolatry. For an hour or so we ride along the beautifully wooded valley, we then part company with the river, and its accompanying verdure, and climb a rocky hill, after which we cross a stony valley, and mounting another hill, come to a point whence we get a magnificent view of the whole plain of Damascus, which is one sea of verdure, in the middle of which lies a long white strip of flat-roofed houses, while here and there rise minarets, mosques and domes. The view is most enchanting. The plain appears as one great orchard, with the river winding about among the trees. Through the beautiful glen on our right sparkles and foams the "golden flowing Abana," carrying fertility and luxuriant vegetation with it, till on reaching the plain it seems to have poured out its riches in lavish profusion. Descending the hill we soon enter the suburbs, and wind and twist along narrow streets, between high mud walls, which prevent our seeing the orchards on either side. Water is led about everywhere in narrow stone channels, on the edges of which women sit, smothered in their white sheets, which cover up all but the eyes, dabbling their feet in the stream. We pitch our camp in an orchard attached to a sort of café close to the Christian quarter, and numbers of men and women sit here drinking coffee and smoking narghilies. Many of the women are extremely pretty and though respectable and modest, the cool way in which they sit in public, smoking narghilies, and nursing their babies at the same time, would astonish an Englishwoman. They wear loads of gaudy tasteless jewelry. After lunch we go through the bazaars. This is a most extraordinary place, narrow streets. wretched looking mud buildings and the verandahs of the upper stories nearly (sometimes quite) meeting across the street. The bazaars are continuations of these streets, but roughly crossed over with timber like the roof of a barn. The shops are mere cells on each side, filled with goods, with a turbaned Moslem squatting in the midst, sucking at his narghily. The streets are filled with picturesque costumes. Turkish women, whose faces are covered with hankerchiefs, and whose feet are thrust into enormous yellow boots, in which they can hardly waddle. Their persons are wrapped up in the long ghost-like winding sheets, which all women wear here. Turks, Arabs, Jews and Greeks make up the motley crowd. The rascals in the bazaars always ask five or six times the value of any article, and need half an hour's bargaining to lower them to about twice or thrice its value. We stay three days in Damascus with much interest. The silversmith's bazaar, where some hundred and fifty men are tinkering away in a large market, is a place where they pester you to buy antiques. I was offered an English sovereign! and a half-penny as antiques!! Syria is the place for sham curiosities; you may buy anything from the jawbone wherewith Sampson slew his thousands, to

> "The stone whereby Goliah died
> Which cures the headache when applied."

(To be continued.)

We learn from *Nature* that the Erasmus Smith Professorship of Natural and Experimental Philosophy in Trinity College, Dublin, is now vacant. The second half of the examination for candidates will be held on the 21st. The examiners are the Provost (Dr. Lloyd) and Professors Apjohn, Galbraith, and Jellett. The emoluments of the office are, to a Fellow, if elected, about £600 a year; to the Professor not being a Fellow, £200 a year.

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MASONIC JOTTINGS.—No. 4.

By a Past Provincial Grand Master.

TRADITION.

The instructed Mason sees in Tradition a universally recognised source of human knowledge.

TRADITION IN OUR MASONIC HISTORY AND IN OUR GENERAL HISTORY.

Without sufficient reason we are not more at liberty to reject a tradition in our Masonic History than we are at liberty to reject one in our General History.

DISCUSSIONS RESPECTING THE RISE OF SPECULATIVE MASONRY.

In discussions respecting the rise of Speculative Masonry the inquiry is commonly two-fold—there is the question of the origin of the science, and there is the question of the origin of the organisation.

THE PREVAILING THEORIES.

The prevailing theories when examined will be found to apply—some to Speculative Masonry only; some to our English organisation only; and some to Speculative Masonry and to our English organisation also.

SPECULATIVE MASONRY.—THREE EPOCHS.—THREE INDIVIDUALS.

In the history of Speculative Masonry subsequently to Mediæval times the student's attention should be principally directed to three epochs and to three individuals who lived at those epochs—the beginning of the seventeenth century and John Valentine Andreæ; the middle of the same century and Elias Ashmole; and the beginning of the eighteenth century and John Theophilus Desaguliers. Andreæ, Ashmole, and Desaguliers have been called Fathers of Speculative Masonry, and Ashmole and Desaguliers Fathers of our English organisation also.

DEPUTY GRAND MASTER MANNINGHAM'S LETTER.

This letter affords sufficient evidence, historically and legally, that *what* our Freemasonry was in 1757 *that* it was in the seventeenth century.

RISE OF SPECULATIVE MASONRY.

A learned brother thinks that the rise of Speculative Masonry must be ascribed to something not yet known, which in the seventeenth century existed in England, but not in Scotland and Germany.

THE ASHMOLE THEORY.—THE GERMAN THEORY.

A writer denying the existence of Speculative Masonry before the year 1717 must displace both the Ashmole theory and the German theory.

DIALECTIC.

This science certain zealous Masonic writers, it must be presumed, have altogether eschewed.

THE TERM "REVIVAL."

The term "Revival" applied to the proceedings of 1717 accords with the tradition that there was Speculative Masonry in the seventeenth century, but it does not prove the tradition to be true.

LEGAL PRESUMPTION.

Until the contrary is shown, the legal presumption is that our tradition of the existence of Speculative Masonry in the seventeenth century is true.

ARCHITECTURE.

Architecture — the Building Art — has two daughters, Operative Masonry and Speculative Masonry. The former is the first born. From a manuscript entitled "Craft Table Talk."

THE STUARTS AND FREEMASONRY.

The following articles having appeared in our interesting contemporary, "Notes and Queries," and the subjects being of the greatest interest to all Freemasons, we transfer them to our pages:—

. . . "The original warrant of the Derbyshire Lodge of Ancient Freemasons, whose headquarters are at Longnor, was signed by Charles Edward, as Grand Master, while at Derby, in 1745.

——— "John Sleigh."

"The fact mentioned by Mr. Sleigh is not generally known to Freemasons. Is it known whether the Stuart family were connected in any way with the French Ordre-du-Temple, which has authentic records since Philip of Orleans held a general assembly in 1705? The charter of transmission anathematises the Stuart or 'Scotch Templars, with their brethren of St. John of Jerusalem.' Prince Charles was elected Grand Master of the Scotch Order of the Temple at Holyrood in 1745; Earl Marr held that dignity in 1715. James III. granted a charter for the Rosy Cross from Arras in 1721 to London brethren; but the branch of St. John and the Temple connected with Freemasonry claim prior to 1686.

"In Masonry there has, since 1813, been a great suppression of truth with the object of giving force to a noble but illogical theory of universality, and I do not doubt the accuracy of Mr. Sleigh's information as to the warrant of a Longnor Lodge having been granted by Prince Charles Edward Stuart. The chief difference between the ancient and the modern Masons consisted in the recognition by the former of certain high grades, claiming derivation from the Templars and Rosicrucians, who thus meeting in the Masonic lodges under Stuart patronage, are supposed to have modified the simple operative ceremonials of the period. James I. of England, whilst residing at Stirling, patronised a lodge there, meeting in the old abbey, the

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members of which, it is alleged, attached a Chapter of St. John and the Temple immediately on the death of David Seaton, the last landless Grand Prior. Viscount Dundee was Grand Master, and wore the Grand Cross of the Order when he fell at Killiecrankie in 1689 (so we are informed on the authority of Dom Calmet). He was succeeded by Earl Mar, on whose demission, through the troubles of 1715, the Order fell into abeyance, until the Duke of Athol, as Regent, assembled ten knights at Holyrood House, September, 1745, and admitted Prince Charles Edward, who was at once elected Grand Master. But no absolute proof has been given that to this time the order was Masonic, though the Stirling Chapter show some very old copper-plate engravings, but state that the minutes prior to 1743, have been lost or carried away in 1745. Last century the ancient Masons had a Templar degree of priests, which they dated from 1686 as the era of its establishment, and they alleged that the founders of the modern Grand Lodge of 1717, having only attained a low grade, were imperfectly informed. However that may be, the modern Grand Master visited Scotland in 1722, when the annual General Assembly (if ever held there) must have fallen into abeyance, and in 1736 a Grand Lodge on the modern system was established in Edinburgh. The Royal Order of Scotland, Heredom and Rosy Cross—claiming to have been substituted by Bruce for the Templar Order—was placed under separate government. This Order is supposed to have originated the high grades of the French rite, which some allege were established by the Stuarts prior to the assembly of the French Ordre-du-Temple in 1705, under Philip of Orleans. However that may be, the badge or jewel of the degree of Rose Croix is identical with the standard James III. used in 1716; and Mr. Matthew Cook informs me that he has seen a Rose Croix warrant, granted by James III. from France in 1721, together with letters of Charles I. alluding to Freemasonry, in the hands of Dr. Leeson. Not only does the charter of the French non-Masonic Order of the Temple (the signatures of the Duke de Duras in 1681, and of Philip of Orleans in 1705, having been pronounced genuine) anathematise the Scotch Templars and their brethren of St. John of Jerusalem, but it admits the alteration of the signs and words, to some "unknown to and out of the reach of the false brethren," which system of signs and words it seems scarcely likely the Order would have had until after its connection with Freemasonry; the historian of the modern Masons asserting, in 1738, that the military fraternities had borrowed many solemn usages from this more ancient institution existing from the beginning. Prince Charles also granted a Rose Croix warrant to the Arras Chapter April 10, 1747; and Baron Hunde, a member of the Clermont Chapter, established a theory, in 1754, that the Templars were connected with the Scotch lodges in 1314. I pledge myself to no particular views in the foregoing, and do not intend to be led into any discussion of difficult or doubtful points.

JOHN YARKER, jun."

P.S.—The ceremonial of the French Masonic Rite connects James I. and the Templars with Freemasonry, but the Templar in Britain has always included the Order of St. John. The jewel of the French Ordre-du-Temple is a white Maltese cross, charged with a red cross patée; but this is possibly not older than the time of Grand Master Palaprat (1804-38).

"The first question is, whether one of the alleged facts is authenticated. At all events, many of the alleged cases of the intervention of the Young Pretender in English and Continental Masonic proceedings are mythical. No assertion of the kind should be received without the document is produced and the signature authenticated. What is true is this, that Masonry in France was chiefly propagated in the early part of the last century by Jacobites, but the Grand Lodge of England was promoted by Hanoverians. Now comes the question, What did the Jacobites do? Did they have secret alliances with the opposition societies—the Gregorians, &c.? and was the York Grand Lodge movement ultimately supported by the Jacobite Masons? I have called attention to these broad facts, and suggested that the political leanings of the various personages publicly connected with Freemasonry between 1730 and 1750, as Grand Masters, &c., should be examined.

"With regard to Mr. Yarker's proposition about Philip of Orleans holding a general assembly of French Templars in 1705, I also doubt there being any authentic record of that, or that there is any validity in the claim of the Masonic branch of St. John and the Temple prior to 1686. All these are matters to be decided by historic evidence. "HYDE CLARKE,"

(To be Continued.)

MASONIC NOTES AND QUERIES.

SPECULATIVE FREEMASONRY (page 29).

Speculative Masonry was manufactured by non-operatives, who only made a tool of the operative Masons, in so far as served their purposes.—W. P. B.

THE LODGE OF GLASGOW ST. JOHN.

I hope Bro. Buchan, in his interesting sketch of the above lodge, will favour the readers of the *Freemasons' Magazine* with an account of the troubles that the lodge had respecting the working of the Mark degree, and which, after all, ended so completely in confirming the rights of the members to work that part of Freemasonry which is now under the authority of two Grand bodies in Scotland. The Mark degree in Scotland seems to have been much esteemed in years gone by, and the regard for its ceremonies does not decline even now, amidst so much anxiety to incorporate into the ancient system what has no real claim to antiquity.—W. J. HUGHAN.

MASONIC REFORM.

Unless the word of the third degree, as also the ceremonies belonging thereto, which were worked and acknowledged before, say, 1740, were again placed in the Master Mason's degree (and thus *now* taken from the Royal Arch), I cannot see the wisdom of separating the Royal Arch from Craft Masonry, as it is evidently, under the present arrangement, the completion of the *third*. In some parts of Germany the word communicated to the Master Mason corresponds with that of the Royal Arch degree. In that case, "Fiat Lux" would be right, but in England his suggestion would be impolitic and wrong. His views of "reform" favour the Scotch system. It has many advantages, but certainly as a Grand Lodge in its *fruits*, England makes all others *pale*.—RES NON VERBA.

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SPECULATIVE MASONRY AND BROS. FINDEL AND HUGHAN.

I do not believe in "the truth" of the remark that "the *long contemplated* separation of the Freemasons from the operative guilds was carried into effect early in the eighteenth century." That is to say, that I deny there being any "long contemplation" in the matter.—W. P. B.

BRO. "HOLZ" AND "HIGH GRADE MASONRY."

If the brother who wrote the letter signed "Holz" (*Freemasons Magazine*, page 49) will inquire what degrees were worked, A.D. 1813, under authority of any kind, such as Grand Chapter, Grand Conclave, &c., he will not find that the Ancient and Accepted Rite degrees were not in operation at the time of the Union, and that *two* only of the *thirty* of their degrees were incorporated with the Knights Templar system, so that it seems difficult to see how the members of the Ancient and Accepted Rite can claim the benefit of the Articles of the Union, which evidently did not refer to any subsequent creations or introductions of degrees hitherto unworked in England. The three first degrees are not a *form of high grade Masonry*, and it is absurd to say so. They are simply such as enable the members of the Ancient and Accepted Rite to call themselves Masons, and without which their so-called high degrees would soon become so low as to be held less than worthless in a Masonic point of view. —RES NON VERBA.

THE GRAFTING.

See the Masonic Jotting thus entitled, page 28 of the present volume. Ashmole was born in 1617 and died in 1692; Desaguliers was born in 1683 and died in 1749. Those who say that Ashmole was "The Grand Old Gardener" mention no year; those who say that Desaguliers was "The Grand Old Gardener," in general mention the year 1717 as that in which they allege the grafting to have been effected. In the Jotting referred to, *for* "some one will say," *read* "some will say." The true theory of the rise of Speculative Masonry is a theory to which the metaphysical term Grafting is by no means applicable.—A PAST PROVINCIAL GRAND MASTER.

FREEMASONRY, THE REFORMATION, AND THE 1717 THEORY (page 29).

With us the question is not, when do we first perceive the germ of certain principles or ideas? but, when did *Freemasonry* first exist as an exponent of those principles or ideas?—W. P. B.

THE LODGE OF GLASGOW ST. JOHN (pp. 24 and 49).

If there be anything "astounding" in my remark that the 1123-1136 Glasgow Cathedral was probably a wooden one, it is, perhaps, more "astounding" that such a careful observer as "A Masonic Student" should not be aware of the fact that I said so long ago, as per the *Magazine* for September 12th, 1868, page 210, where I gave reasons for saying so, and I find the said idea corroborated by first-class authority. More, the words in the 1190 charter, "igne consumpta"—*consumed* by fire—apply best to a wooden structure. Scotland was not England in A.D. 1123.* —W. P. B.

* I shall be very glad to peruse the "Illustrations of the Craft," which our brother has promised, whenever he is ready to give them.

THE GREAT ARCHITECT OF THE UNIVERSE.

My answer to a brother at Bradford is that philosophic Masons calling the Great Architect of the Universe Infinite, mean that He is Incomprehensible. —CHARLES PURTON COOPER.

ST. JOHN'S MASONRY.

We are told that St. John's Masonry consists in the three degrees of Apprentice, Fellow Craft, and Master Mason; *ergo*, the query is, when did these three degrees first exist? To which the answer is, not before 1717.—W. P. B.

BRO. MANNINGHAM'S LETTER (page 47).

Bro. Hertzvoeld's opinion that "this letter proves that before 1717 the now existing rituals were worked" is not worth a straw, unless he can back it up properly, which I am not aware that he can.—W. P. B.

STORMS IN THE SUN.

Professor J. D. Steele has communicated the following to the *Elmira Advertiser*:—"There appeared in the *Advertiser* some weeks since a paragraph, copied, I believe, from a Michigan paper, declaring that a column of magnetic light is shooting out from the sun at a prodigious speed—that it already reaches halfway to the earth, and that, in all probability, by another summer we shall have celestial and atmospheric phenomena beside which our rudest winter winds will seems like a 'June morning in Paradise.' In fine, when this big tongue of fire touches the earth it will likely lap up our globe at one mouthful. Very many have made inquiries of me concerning this prodigy and, with your leave, I will try to satisfy their curiosity and allay their fears. It has been known for some time that during a total eclipse red flames were seen to play about the edge of the moon. During the eclipses of 1868 and 1869 it was definitely settled that they were entirely disconnected from the moon, and were vast tongues of fire darting out from the sun's disc. By observations with the spectroscope, and also by means of the wonderful photographs of the sun taken by De La Rue during the eclipse of 1860, it was discovered that these fire mountains consisted mainly of burning hydrogen gas. This was precious information to secure in the midst of the excitement and novelty, and in the brief duration of a total eclipse. It did not, however, satisfy scientific men. For two years Mr. Lockyer, aided by a grant from Parliament to construct a superior instrument, had been experimenting and searching in order to detect these flames at other times than at the rare occurrence of a total eclipse. On the 20th of October, 1868, he obtained a distinct image of one of the prominences, which he afterwards traced entirely around the sun. Astronomers can, therefore, now study these flames at any time. The result of observations now being taken shows that storms rage upon the sun with a violence of which we can form no conception. Hurricanes sweep over its surface with terrific violence. Vast cyclones wrap its fires into whirlpools, at the bottom of which our earth could lie like a boulder in a volcano. Huge flames dart out to enormous distances, and fly over the sun with a speed greater than that of the earth itself through space. At one time a cone of fire shot out 80,000 miles, and then died away all in 10 minutes' time. Besides such awful convulsions the mimic display of a terrestrial volcano or earthquake sinks into

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insignificance. There is nothing in these phenomena to alarm us. They have, in all probability, happened constantly for ages past. That we have now means of investigating their nature and measuring their height and velocity, furnishes no cause for anxiety. Rumours of these discoveries have crept into the papers, and, exaggerated by repeated copying and sensational additions, have given rise to these mysterious and uncalled-for predictions."

The sun being such an important Masonic emblem, the above remarks will not be out of place in a Masonic paper.—PICTUS.

ABROAD AND AT HOME (page 47).

I am not aware of the *Freemasons' Magazine* being so far behind other papers in the elucidation of truthful Masonic history. The Germans have done well—more shame if Englishmen are behind them—but as for many others, they are still a long way off.—W. P. B.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

FREEMASONRY IN GLASGOW.

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

Dear Sir and Brother,—Your correspondent "Bos Albus," at page 48, asks Bro. Buchan "to devote his energies to reforming the abuses in the province of Glasgow." Very good; only the question rises why can't "Bos Albus" devote his *own* energies to that object? *He* says there are abuses; let *him* give a list of them and *attack them himself*, and not show the white feather by asking me to do it.

I do what I can in my own way—yea, even to "bearding the lion in his den," if I may so express it, by attacking untruthful remarks or evil customs in the seat of their promulgation or perpetuation, but I find it to be impossible to please everybody. So long as I am taking long shots at distant triflers it is all right at home—"go it" is the word; but if I happen to plant my foot upon the corn of some home defect, then the yell gets up! "That was *too* bad"—"We did not expect *that*," and so on. "Claw me an' I'll claw you" (the —— man's heaven) is a principle that may be carried too far by Glasgow Masons *as well as by others*. Had we a little less of that, and a little more Masonic truth, high Masonic principle, and courageous, Masonic, outspoken independence amongst us, the Order would be a great gainer, and it would command more respect than it in many cases does. There is far too much paltry time-serving abroad. Gilding over our faults is not the way to get rid of them: show them up and cast them out is my idea. I would like to see the word "Freemason" and the word "gentleman" to be equivalent. "Bos Albus" asserts that Bro. Buchan "has done very much injury to the cause he professes to support" by writing in the *North British Daily Mail*, but I deny that—more, I fearlessly assert that it is the Masons themselves who, by their own conduct, do "much injury to the cause they profess to support." Do they imagine the public are blind, or that men of education cannot see through a stone wall as far as a Mason? If so, they are greatly mistaken—their sayings and *doings* are commented upon by all and sundry. "By thei *deeds* ye shall know them" will serve just as well for Masons as for others. As to the letters in the *Mail* several well known brethren have signified their approval of them; even the *Mail* itself has been thanked for opening its columns for the purpose, and that, too, by Masons; and as to my last letter which appeared there, and which was probably the cause of "Bos Albus" writing, and which has probably raised the ire of some Glasgow brethren, I beg leave to append it, so that your readers may judge for themselves. It may also help to show whether or not the *Freemasons' Magazine* is behind its American contemporaries.

Yours fraternally,
W. P. BUCHAN.

"FREEMASONRY IN SCOTLAND.

"*To the Editor of the* NORTH BRITISH DAILY MAIL.

"Sir,—In the *Mail* of the 4th instant I perceive a paragraph, copied from the *New York Tribune*, giving a description of a lecture delivered on December 22 to the New York Caledonian Club by a Mr. Peter L. Buchanan, on the 'History of the Scottish Freemasons." As the description would show, Mr. Buchanan appears to know very little indeed about the real history of the subject of his lecture. I perceive he has got the length of throwing overboard the Adamite theory of the origin of Freemasonry—more, he even casts aside the Solomonic; but the last only by a mere hand-breadth, as we find him observing that he (the speaker) 'was content with the theory that it had its origin among the Romans!' Why did he not go farther, and hail from the Egyptians? The one had about as much to do with Freemasonry as the other. However, there is a tit-bit for the Kilwinningites. He says:—'In 743 (!) the first lodge of Masons was formed in Scotland at Kilwinning.' What nonsense! Even supposing a lodge of operative masons existed at the building of Kilwinning Abbey, that would be within the last seven centuries, *i.e.*, since the 12th century, not in the 8th. However, Glasgow Cathedral, Holyrood, Kelso, Melrose, &c., were all founded (whatever the first structures were made of) before Kilwinning. Then he says, 'In the time of James II. Masonry began to assume some of the forms it has to-day. That monarch appointed William St. Clair and his heirs and successors to be Grand Masters of Scotland," &c. Now that is all a mistake; yet how shall I be too hard upon Mr. Buchanan, when only a few days ago the senior lodge of the Glasgow province had a long notice of its pretended '812th anniversary,' a pretension utterly at variance with the history of the city, and the foundation of which was a document forged, as I believe, in 1806, perhaps as a practical joke, but which was then and since held forth to further the pretensions of the lodge; and there are many such documents in existence fabricated since the year 1717. As I observed at the beginning of last year, so do I find Mr. Pinkerton, in 'Notes and Queries' for November 27th, 1869, observing to a similar effect, as follows:—'I have conducted many antiquarian researches, but I candidly must say that I never have met with such disgusting frauds as have been practised by the Freemasons.' I most sincerely hope that, for the credit of the Craft, we have seen the last of this '812th Anniversary'

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pretension. In the *Mail* of July 30th, 1869, I asserted that Freemasonry, or Speculative Masonry, was manufactured in London in A.D. 1717, Dr. Desaguliers, Payne, and Dr. Anderson being its originators then. Now, what does Mr. Pinkerton, the antiquary, who has been examining into the matter lately, say? He says, in 'Notes and Queries' for November 20th, 1869:—'I consider that the words *An. Reg.* may refer to the date of the foundation of the ancient order of Gormogons in the reign of Queen Anne, about 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.' This will be something new to Mr. Buchanan, and also rather different from his 'James II.;' and as to the St. Clairs being Grand Masters in the fifteenth century, that is another mistake. The first Grand Master of Scotland was a St. Clair, but that was not until the year 1736, when the Grand Lodge of Scotland was first constituted. *Ergo*, the styling of the St. Clairs of Rosslyn 'hereditary Grand Masters' is, in my humble opinion, another piece of pure Masonic imposition. I consider the Earl of Rosslyn to be no more 'hereditary Grand Master' of the Freemasons than I am, and I trust he will excuse me saying so. However, if he, or any one on his behalf, can prove the title, I shall be most happy to admit it. In 1628 a charter was granted to St. Clair by the operative masons and hammermen, constituting him the referee of their crafts, so that he might act as a judge, and see that they got fair charges for their work, and settle disputed cases where it was considered their charges were too high, and so on; but there is no mention of Grand Master, nor was any such Masonic title in existence until long after; and I am not as yet aware of any of the St. Clairs becoming freemen of any Masons' society or incorporation, or being admitted as a member of a Masons' lodge before last century. However, supposing they were so admitted somehow, there was no Grand Master in the case before 1736. I hope the Order will soon throw aside these silly impositions, legends, traditions, and fabulous pretences to antiquity, and, standing by their principles, strive to carry these principles into action. There is much need of something being done in the way of renovation at present. Were there a little less devotion paid to General Whisky, and rather more attention paid to General Knowledge, the Order would be a great gainer, and we might then see men who are only conspicuous by their absence, honouring and enlightening us by their presence.

"I am, &c.,

"Glasgow, Jan. 5th, 1870." "W. P. B.

THE "DEGREE" OF INSTALLED MASTER.

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

Dear Sir and Brother,—I am much obliged to my worshipful brother "H. H." for his courteous information on this subject, of which I hope to avail myself so soon as we have some authority for assembling a Board of Installed Masters. His seniority demands my respect, and his energetic labours in a cause we both love so well excites my admiration. Long service and fidelity require only another quality—bravery—to make up the catalogue of excellence. Here, too, we are equally fortunate in finding the wit of Falstaff, who thought "discretion the better part of valour," in combination with the clever bravery of a Moreau (the "retreating general"), in leaving my question to be *answered* by some other brother. With the utmost deference, however, to my honoured frater, I think he could not, without some danger of incurring the charge of affectation, mistake the meaning of my very plain question—"What position the so-called degree of 'Installed Master' holds in Craft Masonry, and by what authority it is conferred in this constitution?" However, if there be any ambiguity in the expression, I beg to say that I totally object to the "degree" itself in connection with Craft Masonry, as an outrageous violation of the Act of Union, by which *all* degrees, except those of E.A., F.C., M.M., and R.A. are *prohibited*. This is not a matter of opinion, but of fact, and, being upon record in every copy of the Book of Constitutions, commands our implicit obedience. A general disregard of this conspicuous landmark has long been allowed, and now, as if to punish the neglect of duty, we see all the rulers of the Craft, from the W.M. of a lodge upward, exposed to the just ridicule of every Masonic government in the world.

After having worked hard for five or six years in the various offices, commencing with I.G., a brother is elected to the chair. He then finds that the so-called "honours" of that truly honourable position are a *disgrace* to him, seeing that they cannot be conferred except by the sacrifice of every duty which ought to to be dear as well as inviolable to every Master of a lodge. When conferred the "degree is worthless, being without warrant and even *against* authority. Why are Master Masons and even the Wardens turned out of the lodge during installation, to make room for for a conclave whose especial business it is to violate the constitution by conferring a side degree? Why is this permitted? If this question were asked at any Grand Communication by the representatives of sister Grand Lodges (and it might be asked with propriety) to what a pitiful dilemma would it reduce Grand Lodge. As members of this most worshipful body and the representatives of its authority, what answer could Installed Masters give to their constituents for the breach of trust—in the capacity of guardians of the purity of Ancient Freemasonry—which this question implies? Not, surely, that it is customary. This would be an excuse as unworthy of their judgment, as it would be disgraceful to their position. It would constitute the *reductio ad absurdum* of the problem, by proving that a "stone which the builders" of the constitution "rejected" had "become the head-stone of the corner." Not only is the fact truly "marvellous," but its consequences are equally so. In the former we see with indignation the contradictory spectacle of the written authority of the oldest Grand Lodge in the world systematically insulted with impunity by its representatives; in the latter, however, the fraternity are, if possible, more than revenged for the former, by seeing the perpetrators of the insult reduced to such well-merited ridicule that not only deprives distress of pity, but actually makes it laughable.

No words ought to be needed to impress upon every Mason the imperative duty he owes to the Craft by resolutely opposing the Installed Master's or any other assumed degree, and by protesting against it whenever

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and wherever it is attempted to be conferred in this jurisdiction. Such attempts should be treated with the contempt they deserve, as insults offered to Masonic government, and as an invasion of the fundamental principles of the constitution. That an abuse so glaring should have been tolerated for so many years is incredible; how much longer it may be permitted is a matter for curious speculation. Of one thing, however, we may be assured, that the spirit of inquiry now abroad will not be stifled, and may not safely be disregarded. This and other abuses are producing a storm of indignation, which is gradually gathering in intensity. Before it breaks it would be well to look to our foundations, so that we may not realise the experience of the foolish man who built a house upon the sand. With the sequel all are familiar, and our present position renders its application unnecessary. Situated in circumstances of similar peril, we may justly fear a like catastrophe, for we owe to the benevolence of the Great Architect the law of nature that institutions which will not be reformed must be destroyed.

Yours fraternally,

P. M.

THE MARK DEGREE.

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

Dear Sir and Brother,—At page 1 of the present volume of the *Freemasons' Magazine* is an article by "Reitam," purporting to be written in a spirit of friendly warning, but really couched in the "Cambyses vein," and betraying throughout that extraordinary idea of "one-sided reciprocity" which has characterised all the proceedings of the Supreme Royal Arch Chapter of Scotland in connection with the Grand Lodge of Mark Masters of England. "The pleasant yoke of brotherly love and Masonic good-fellowship"—"kindly feelings towards the Mark Masons of England"—these be pleasant words and fall with dulcet tones upon the ear, but lose all charm when tested by acts. The Royal Arch Chapter of Scotland, while indulging in these agreeable expressions of amity and concord, issues its *pronunciamento* forbidding Mark Masters under its jurisdiction to visit Mark Lodges under the English Constitution, or to receive visits from members thereof. *We* have not only never issued any such mandate, but have quietly encouraged the interchange of social amenities. The Royal Arch Chapter of Scotland continues to issue warrants for Mark Lodges in this country, in the full knowledge that there does exist here a *de facto* and *de jure* governing body over the Mark degree. This Grand Lodge has not even attempted an invasion of Scotland, though application for a warrant has been received from that country, and the Grand Master has been empowered to issue warrants for lodges in Scotland and Ireland, if, in the exercise of his discretion, he may think proper to do so. This is the "astounding proposition" which has provoked the ire of "Reitam," and brought him into the lists fully accoutred—eager for the fray—prepared to do battle with all and every who presume to differ from him in opinion, and floating the skies with his "banner with a strange device," the mere sight of which is to deter from advance any one who, without the password, may contemplate setting his foot upon the sacred soil. But wherefore all this alarm and premature shouting of the war cry? Methinks it smacks much of an enforced conviction of wrong-doing, which excites apprehension of the exercise of evenhanded and retributive justice. Whether this be so or not, "Reitam" may rest assured that whatever course this Grand Lodge may pursue for the maintenance of its own *status* and dignity, and for the protection of its members, will be the result of calm and mature consideration. Insult and invective will not goad it into rash or ill-advised hostility, nor will menace deter it from the adoption of measures which may be thought effective for the preservation of its rights and privileges. "Spurious" is the favourite term of reproach, and constantly used when referring to the English Grand Mark Lodge, a body which "Reitam" and the Scottish authorities know to be as legitimately constituted as any governing Masonic body in existence. In what manner was the Supreme Grand Chapter of Scotland itself constituted? By certain R.A. companions, who organised themselves for the purpose of practising and ruling a degree *not recognised by the Grand Lodge of Scotland as a portion of "pure and ancient"* Masonry. In what manner was the Grand Lodge of England constituted in 1717? By certain brethren of four lodges meeting together and declaring themselves a Grand Lodge, and this probably in defiance of a then existing constitution. Recognition or non-recognition in no way affects the question. The only effect is this—the former produces amity amongst members of an Order under different jurisdictions, promotes mutual success, and fosters the brotherly feeling by which such members should always and everywhere be actuated—the latter leads to disunion, it may be hostility, and is the occasion of much difficulty and inconvenience. This is seen, in the clearest possible light, in the case of nations. A people may throw off one form of government and adopt another, new nationalities may arise and organise any form of government they may think proper. These may not find favour in the eyes of the rulers and directors of other countries, but policy, and the maintenance of the comity of nations, dictate an acquiescence in the decisions of the various peoples, and an acceptance of their *de facto* governments. Depend upon it, "the body styling itself the Grand Lodge of Mark Masters" (another favourite mode of description with the "unco guid") will yet be styled so by others, in spite of the fulminations of those who, feigning a regard for this "most interesting portion of Craft Masonry" are doing their utmost to weaken it by the exposition of sentiments, and by persistence in conduct utterly alien to the very principles of Masonry.

Let "Reitam" further be assured that if "destruction" is to be our "final doom," as he "prognosticates," the first stage towards such a consummation has *not yet* been arrived at. The mental faculties of the executive and members of this Grand Lodge, whatever may have been the gauge taken thereof, are as sound as they ever were, and, it is confidently believed, afford no indication of approximate failure or feebleness.

The mutual recognition by the Supreme Grand Council 33° and this Grand Lodge may be little valued by "Reitam," but it is just possible that others with better opportunities for observation, and, perhaps, larger powers of discernment, may place a higher estimate on such a measure, should it be carried through to a successful completion, as, it is hoped, happily will be the case. We are told,

> "To be wrath with one we love,
> Doth work like madness in the brain."

and I am free to confess that, to appear as publicly hostile against those with whom I am privately on terms of amity, and for whom I have a very strong personal regard, pains me exceedingly; but this is one of the exigences of official responsibility, and must in no respect be allowed to interfere with social courtesies. A proper appreciation of the position, with mutual forbearance, will hasten the arrival of the "good time" which—unfavourable appearances nathless, I firmly believe to be "coming."

Yours fraternally,

F. Binckes,

G. Sec. Grand Lodge M.M.

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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.

AT the meeting of the committee of management of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, on Wednesday, the 12th inst., Bro. J. Udall, V.P., in the chair, there were present Bros. B. Head, J. Creaton, G. Bolton, W. Young, J. Brett, H. M. Levy, E. J. Fraser, J. R. Sheen, S. May, R. Spencer, J. Bellerby, L. Stean, J. G. Thomson, J. G. Marsh, F. Adlard, Raynham W. Stewart, J. Symonds, John Farnfield, Secretary. Several petitions from candidates were read and ordered to be placed on the list.

BRO. W. W. B. BEACH, *M.P.*, Prov. G. Master of Hampshire and the Isle of Wight, will, it is announced, preside at the Festival of the Girls' School, to be held on the 11th May.

ROYAL MASONIC INSTITUTION FOR GIRLS.—On Thursday, the 13th inst., a Quarterly General Court of this Institution was held at Freemasons' Hall, Bro. John Udall, V.P., in the chair, supported by Bros. Major Creaton, Symonds, Muggeridge, White, Rosenthal, Farnfield, Patten (Sec.), and H. Massey. The minutes of the last meeting were read and confirmed, and the cases of the candidates for the next election were taken into consideration. Bro. Major Creaton's motion was deferred to the next Quarterly Court in April. A vote of thanks to the chairman terminated the proceedings.

FROM a circular, dated the 15th inst., we learn that the Provincial Grand Lodge of Middlesex will be inaugurated at the Clarence Hotel, Teddington, this day; Bro. the R.W. Col. Francis Burdett, P.S.G.W., will be the Prov. G. Master.

WE also learn that the Burdett Lodge (No. 1,293), will first be consecrated by Bro. J. Hervey, G. Sec., on the same day at 1.30 p.m.; banquet at 5 p.m.

A GRAND Masonic Ball will be given on Friday of the Assize week, under the patronage of Lord Dunboyne, Prov. G. Master of Limerick, and other distinguished brethren, at the New Freemasons' Hall, Limerick, in aid of the Masonic Charities of the province.

ON Friday evening, the 28th inst., the fifteen sections will be worked by the Preceptor, Bro. Howe, P.M., at the St. James's Lodge of Instruction, held at the Gregorian Arms, Bermondsey, commencing at half-past seven, p.m.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

VITRUVIAN LODGE (No. 87).—This lodge held its regular monthly meeting on Wednesday, the 12th inst., at Bro. Frampton's, the White Hart, College-street, Lambeth, the chair being occupied by the W.M. There were several visitors, amongst whom we noticed Bros. Dickie, Assist. G. Purst.; Littlewood, W.M. 780; Travers, 780; Hunt, J.D. 188; Dory, 290; and Bro. Rea, from California. Three gentlemen were initiated; one passed to the second degree; and five raised to the sublime degree of M.M. Bro. Morris, P.M., assisted the W.M. in the latter part of the ceremony. The balance-sheet for the past year was presented, from which it appeared that the sum of £70 remained as a balance in the hands of the Treasurer. The benevolent fund, established five years since, has been the means of promptly rendering to several brethren the assistance of which they stood in need. The amount in the Treasurer's hands belonging to this fund amounts to £76. The lodge having been closed in due form, the brethren sat down to a very excellent banquet. After the cloth was withdrawn, the usual loyal and Masonic toasts were given and responded to, and the Tyler's toast brought the proceedings to a close.

LION AND LAMB LODGE (No. 192).—The regular meeting of this lodge took place on Thursday, the 6th inst., at the Cannon-street Hotel. Bro. J. G. Marsh, P.M. and Sec., acted as W.M. in the unavoidable absence of the W.M. The minutes were read and confirmed; after which Messrs. S. T. Lucas and A. F. Iselton were duly initiated into the Order by Bro. C. Hosgood, P.M., who took the chair for the purpose of initiating his friend into the mysteries of ancient Freemasonry. The lodge was then opened in the second degree, and Bros. Bisher and Griffin were passed to the degree of F.C. The W.M. elect was then presented to Bro. Muggeridge, who performed the ceremony of installation in his well-known manner. The newly-installed W.M., Bro. E. Roberts, then appointed and invested his officers as follows:—Bros. E. King, I.P.M.; George Kenning, S.W.; J. G. Harris, J.W.; W. Goodyer, Treas.; J. G. Marsh, P.M., Sec.; F. Trott, S.D.; G. Abbott, J.D.; J. Dickenson, I.G.; G. Newman, Steward; S. G. Smith, Tyler. The lodge was then closed, and the brethren adjourned to the banquet, which was served in the large hall. Grace having been said and the cloth removed, the usual loyal and Masonic toasts were given, in the course of which Bro. Col. Burdett, P.M., responed for the Grand Officers, and expatiated on the many excellent qualities of the D.G.M. Several calls were then made for Bro. James Brett, Assist. G. Purst., who, in endorsing the sentiments of Bro. Colonel Burdett, expressed his gratification at finding love and harmony figuring so predominantly in the lodge, and trusted that he might continue to witness the same for many years to come. Bro. A. F. Iselton responded on behalf of the initiates. and Bro. Riley for the visitors. In response to "The Health of the P.M.'s" Bros. Muggeridge, Goodyer, Hosgood, and Marsh made a few appropriate observations, Bro. Hosgood taking occasion, in the following lines, to awaken the interest of the many brethren assembled, in the Aged Freemasons' Charity, shortly to be presided over by Bro. Sir Daniel Gooch, Prov. G.M. for Berks:—

When first the Architect of all designed
One master virtue to adorn the mind,
Amid this world of want and war below,
He taught each man to feel for other's woe;
And gave to us, he said, a precept new—
"Love ye each other as I've loved you,"
In the fulfilment of that high command.
To hold to suffering worth a brother's hand,
We've met to-night, and sweet it is to see
This triumph great of heaven-born charity.
Then let me make to you this last appeal,
Whose hearts are merry, yet can kindly feel—
Feel for the wants of those whose helpless years,
And cheeks befurrowed with unnumbered tears,
Bespeak the remorseless hand of cruel need.
Alas! my brethren, 'tis for those I plead,
Not for the spendthrift, who but justly pays
Atonement for his dissipated ways—
Nor the sturdy mendicant, who ill can bear
Refusal of his oft-repeated prayer—
Nor the impostor, studying to impose:—
O! no, I ask your pity but for those
On whom adversity has showered distress,
And age, and sickness, and heartbrokenness,
For aged Freemasons, left to tread
A cruel world without the means of bread,
Without a friend to cherish or to love,
Save only Him—the great friend above.
'Tis yours to shield those lambs that ill can bear
The inclement chillness of the wintry air,
To dry the burning tear-drops that run o'er,
And point to hope and better things in store—
A ray of sunshine to his soul impart,
And glad the aged, helpless brother's heart.
Then heed not stories vulgar minds receive,
But keep this night in memory, and believe
That Charity and Masonry, the same
In principle, but differ in the name;
Which to ensure let all your actions be
Based on these words—Faith, Hope, and Charity.

Among the members present we also noticed Bros. Lacy, P.M.

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Cates, P.M.; E. Coleman, W. Elliott, McKiernan, S. Muggeridge, T. Laybern; E. King, I.P.M.; W. Baker, H. Davies, J. Harvey, E. L. Roberts, B. Marsland, Hyde, and several others whose names we were not able to ascertain.

ST. JAMES'S UNION LODGE (No. 180).—The annual meeting of this lodge was held at the Freemasons' Hall on Tuesday, the 11th inst. The chair was occupied by Bro. Cameron, W.M. The business of the evening consisted of the initiation of Messrs. Bolton and Neale, the passing Bro. Cave to the degree of F.C., and the raising of Bro. Larkin to the sublime degree of Master Mason. The W.M. then proceeded to instal Bro. J. R. Stacey, W.M. elect, into the chair of K.S. for the ensuing year, and the style in which the beautiful ceremony was rendered elicited the admiration of every brother present. During the evening a handsome Past Master's jewel was presented to Bro. Cameron, in appreciation of his services to the lodge during his term of office. The business concluded, the brethren adjourned to an excellent banquet. There were several visitors present, among whom were Bros. Copus, Berry, Thompson, and May, P.Ms., Stacey, Barret, Saunders, Noyes, and others.

LODGE OF CONFIDENCE (No. 193).—The regular monthly meeting of this lodge was held on Monday, the 10th inst., at Anderton's Hotel, Fleet-street, under the able presidency of the W.M., Bro. Lee, being the first time since his installation. He was well supported by his officers and a fair attendance of the brethren. The second and third ceremonies were performed in a satisfactory manner.

WELLINGTON LODGE (No. 548).—The installation meeting of this lodge took place on Tuesday, the 11th inst., at the White Swan Tavern, Deptford, Bro. J. J. West, W.M., in the chair, being well supported by his officers and numerous members of the lodge and visitors. The lodge having been opened and the minutes of the previous meeting having been read and confirmed, several brethren were raised to the third degree by the W.M. After which, the W.M. elect, Bro. W. Saegert, was presented for installation, and the ceremony was ably performed by the retiring W.M., Bro. West. The business of the evening being concluded, the brethren adjourned to an excellent banquet. A very numerous company assembled round the festive board, amongst whom were Bros. John Thomas, P.M. 507; R. Boncey, W.M. 79; Francis, W.M. 857; Chapman, P.M. 147; Lightfoot, P.M. 147; Light, and others. The usual loyal and Masonic toasts were duly given and responded to, and the brethren separated, having spent a most happy evening.

CANONBURY LODGE (No. 657).—The regular meeting of this lodge was held at Haxell's Hotel on Thursday, the 13th inst. Bro. C. Roberts, W.M., occupied the chair, ably assisted by his officers, and a numerous attendance of Past Masters and other brethren. The usual routine business having been transacted, Bros. Challis and Chalwyn were passed to the degree of F.C. The principal business of the evening was the election of W.M. and other officers for the ensuing year. The choice of the brethren fell upon Bro. Price, S.W., and Bro. Filer, Treasurer. The W.M. announced his intention of representing the lodge as steward at the coming Festival of the Royal Benevolent Institution, and Bro. Cox made a similar announcement with reference to the Boys' School. A Past Master's jewel was voted to the retiring W.M. The business of the lodge being concluded, the brethren adjourned to one of the excellent banquets which are provided by Bro. Haxell. It gives us great pleasure to announce that in a few minutes no less than £75 was subscribed to the W.M.'s list of subscriptions to the Royal Benevolent Institution, a very convincing proof of the high respect in which that brother is held.

ST. MARK'S LODGE (No. 857).—The regular meeting of this lodge was held at the Horns Tavern, Kennington, on Tuesday, the 18th inst. There were present: Bros. H. E. Frances, W.M.; Schuck, S.W.; Hambly, J.W.; Goss, S.D.; Bragg, J.D.; Sands, I.G.; Harrison, P.M. and Treas.; Morley, Sec.; Howell, P.M.; Anderson, P.M., and several other members of the lodge. The ceremonies were performed in a very admirable manner. Bro. King was raised to the degree of F.C. Mr. Gamble was initiated in the mysteries of ancient Freemasonry, and Bro. Schück, S.W., was elected W.M. for the ensuing year.

PECKHAM LODGE (No. 879).—This lodge met on Monday, the 10th inst., at Bro. Scott's, Maismore Arms Tavern, Park-road, Peckham. There were present, Bros. Evan Davies, W.M.; A. Gard, S.W.; H. Bushby, J.W.; Kent, S.D.; Stephen, J.D.; Green, I.G.; Allsopp, P.M, and Sec.; Barton, Keeble, Pennefather, and H. Smith. The minutes of the previous lodge were confirmed, and a committee to revise the by-laws was appointed. There was a small attendance of the brethren, and there being no other business, the lodge was closed in due form.

MACDONALD LODGE (No. 1,216).—The regular meeting of this lodge was held at the Head Quarters of the First Surrey Rifles, Camberwell, on Wednesday, the 12th inst. There were present, Bros. A. L. Irvine, W.M.; J. Stevens, P.M., S.W.; J. H. Hastie, as J.W.; F. Dubois, S.D.; S. Wagstaffe, J.D.; G. Waterall, I.G.; P. J. Curtis, Sec.; Dr. Cronin, Treas.; H. N. Bridges, Dir. of Cers.; W. Worrell, Org.; W. J. Messenger, Steward; T. Meggo, P.M.; S. Rosenthal, P.M.; H. E. Patten, P.G.S.B.; Larlham, W. H. Thomas, Wolton, Fountain, Ross, Sharp, Hammerton, Newton, Kethro, and Allen. Bros. W. Gompartz, W.M. 869; Mandelet, W.M. 288; H. Tucker, 869; and R. Johnson, 1,158, were present as visitors. The lodge was opened in due form, and with musical service. Bros. H. E. Patten, P.G,S.B., and Bro. John Thomas, P.M. 720, were elected honorary members of the lodge. The lodge was opened in the second and third degrees, and closed to the second. Bro. Stevens, S.W., delivered the second section in the form of a lecture. Bro. D. A. Ross was duly passed to the degree of Fellow Craft, the W.M. giving full explanation of the tracing board. The lodge was closed to the first degree, and Bro. Stevens delivered the fourth section in the form of a lecture. Notice of motion for election of a Steward to represent the lodge at the ensuing festival of the Boys' School was given, and the lodge was then closed with musical service, and in due form. The brethren then adjourned for refreshment, and after a short interval of social enjoyment separated at an early hour.

PROVINCIAL.

BERKS AND BUCKS.

WOLVERTON.—*Scientific Lodge* (No. 840).—This lodge held the regular meeting on Saturday, the 15th instant, at the Victoria Hotel, Bro. J. Meadley in the chair of W.M. The minutes of the last meeting of the lodge were read and confirmed, Mr. Elms was ballotted for and installed, and Bros. Revelt, Robinson, Reeve, and Cross were raised to the degree of Master Mason, the ceremonies being efficiently performed by the W.M. The brethren then proceeded to the election of W.M. and other officers for the ensuing year, Bro. G. Ratcliffe being duly elected as W.M.; Bro. P. King, Treasurer; Bro. R. Shrubnall, Tyler; and Bros. Robinson Aveline and Bates, Auditors. It was resolved that the W.M. and Wardens of Linslade Lodge should be invited to meet the officers of this lodge to confer as to the Provincial Grand Lodge by-laws. Mr. G. B. Valentine and Mr. W. F. Large were proposed for initiation, and there being no further business, the lodge was closed.

DEVONSHIRE.

NEWTON ABBOTT.—*Devon Lodge* (No. 1,138).—The annual meeting was held on Tuesday, the 11th inst., at the very suitable and convenient hall erected nearly three years ago. The chair was taken soon after noon by Bro. H. G. Beechey, W.M., assisted by Bros. Capt. Bewes, I.P.M.; Major Yates, P.M.; Lamble, S.W.; Drake, J.W.; Prowse, acting as S.D.; Dr. Hayden, J.D.; E. Lamble, jun., I.G.; Weeks, Tyler; Cull, Treas.; Stockman, Sec.; and many other members of the lodge. There were also present as visitors:—Bros. the Rev. Dr. Pope, Prov. G. Chap.; Dr. Hopkins, F.M. and P. Prov. S.G.W.; and Taylor, Org. of 710, to conduct the musical portion of the ceremonies. The minutes having been read and confirmed, a ballot was taken for the admission of Bros. Beddick and Wood as joining members, which proved unanimously favourable. Two candidates for initiation, previously balloted for, not being present, the lodge was opened in the second degree. Bro. Capt. Bewes, I.P.M., then took the chair as Installing Master. Bro. Lamble was presented by the W.M as W.M. elect, and after the usual preliminary proceedings, and his open assent to the ancient charges, the brethren below the chair were dismissed. The lodge was opened in the third degree, a Board of Installed Masters was formed, in whose presence Bro. Lamble was duly inducted into the chair of K.S., with the appropriate and prescribed ceremonies. The Board having been closed, after the return of the brethren, the usual forms of salutation, &c., were gone through, succeeded by the following appointments and investments of officers:—Bros. H. G. Beechey, I.P.M.; Dr. Hayden, S.W.; Stockman, J.W.; Beechey, Treas.; Prowse, Sec.; Chudleigh,

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S.D.; E. Lamble, jun., J.D.; Christie, I.G.; Johns, Chap.; Weeks, Tyler. The proceedings connected with the installation were concluded with the addresses generally given to the officers and brethren, and it may be added that Bro. Bewes conducted the whole in a very careful and efficient manner. Bro. the Rev. Dr. Pope expressing his desire to become a joining member of the lodge, was proposed and seconded as such by two P.M.'s. A discussion took place as to the propriety of a small incaease in the annual subscription for purposes of charity, already formally proposed, but it appearing that there were technical and other objections, it was negatived. Several matters of business having been discussed and dealt with, the lodge was closed soon after two o'clock p.m. An hour later the brethren re-assembled at Bro. Magor's Commercial Hotel, to partake of the annual banquet, when others not present in lodge joined the party, consisting of about thirty, and among the visitors were Bros. Bartlett, P. Prov. Assist. Dir. of Cers., and Bodley, Past Sec. 39. After the cloth was drawn the usual toasts were honoured, and several interesting addresses delivered. The brethren separated at an early hour, and it is but justice to the host to say that his arrangements were creditable, and his personal attention kind and efficient.

TORQUAY.—*St John's Lodge* (No. 328).—The annual festival of this lodge took place on St. John's Day, the 27th ultimo, at the Freemason's Hall, when Bro. Glanfield, P.M. and W.M. elect, was duly installed, the ceremony being performed by Bro. Harland, P.M. The W. Master then appointed and invested his officers as follows:—Bro. Jas. Greenfield, I.P.M.; Thomas Oliver, S.W.; David Watson, J.W.; the Rev. Robert Bowden, P.P.G.C., as Chaplain; Oliver, Treas.; Paul, Sec.; Oliver, S.D.; J. Paul, J.D.; Morgan, Org.; Folland, I.G.; Chenneour, Tyler. The brethren afterwards partook of a well served banquet in the lodge room, the game being supplied through the liberality and fraternal kindness of Bro. Sir Lawrence Palk, *Bart, M.P.* who for several years has not omitted to send this most seasonable present. After the removal of the cloth the usual loyal and masonic toasts were drunk, and the evening spent in conviviality and harmony.

TOTNES.—*Pleiades Lodge* (No. 710).—The regular monthly meeting was held on Thursday, the 13th inst., at the Masonic Rooms. The chair was taken soon after five o'clock by Bro. Pridham, W.M., supported by Bros. J. Heath, acting as I.P.M.; W. Cuming, S.W.; Marks, P.M., as J.W.; Stafford, S.D.; F. Hains, *M.D.*, J.D.; Dr. Hopkins, P.M., &c.; Shanks, as visitor, and shortly after the commencement of proceedings the following members arrived:—Bros, Niner, J.W.; Seccomba, Sec.; Rev. J. Powning, Chap.; Watson, Treas.; Taylor, Org.; Rattray, acting as I.G.; Dyer, Colden, and others. The minutes having been read and confirmed, Bro. Dyer was examined by the W.M. as to his proficiency, entrusted, and dismissed for preparation. The lodge was opened in the second degree. The chair was taken by Bro. Dr. Hopkins, who, on the return of the candidate, passed him to the degree of F.C., the application of the working tools being explained by Bro. Niner, and then, having examined and entrusted Bro. Presswell, opened the lodge in the third degree. The chair was taken by Bro. J. Heath, who, in a very efficient manner, raised the candidate to the degree of M.M., the working tools being. as before, explained by the J.W., and Bro. Dr. Hopkins giving the latter part of the traditionary history, the charge, and a lecture on the third degree. The lodge was then closed down to the first degree. A lengthy discussion followed on a proposition, of which due notice had been given, to form a lodge of instruction, which was ultimately determined upon. Bro. Dr. Hopkins read a code of by-laws he had drawn up for its regulation, which he was requested to place in the hands of the W.M. for his consideration in the interval before the next meeting, when the details will be further discussed. The lodge was finally closed soon after eight o'clock.

ISLE OF MAN.

RAMSEY.—*St. Maughold* (No. 1,075).—The brethren of this lodge held their annual festival of St. John, on Tuesday, the 11th inst., when Bro. the Rev. W. Kermode was installed as Master Bro. E. Tibbits, 18°, P.M. 1,242; Bros. A. Dumbell, P.M.; H. Rothwell, P.M.; J. J. Harwood, W.M. 1,242; and R. Tuton, W.M. 1,004, assisting at the ceremony. After the installation, the W.M. appointed the following brethren as officers for the ensuing year:—Bros. R. J. Kelly, S.W.; E. M. Taubman, J.W.; J. Higgins, Treas.; H. Rothwell, P.M., Dir. of Cers.; W. Cannell, S.D.; W. L. Wild, J.D.; D. Miller, Sec.; Dr. Greene, I.G.; and T. Vondy, Tyler. After the business of the lodge had been transacted, the brethren adjourned to the Royal Hotel, where they partook of an excellent dinner. After the cloth was removed, the usual loyal and Masonic toasts were given with the customary musical and Masonic honours. The W.M., in the course of the evening, presented to Bro. Dumbell, I.P.M.; a P.M. jewel of gold, on behalf of the lodge, as a small token of the appreciation in which Bro. Dumbell's two years of service in the chair, was held by the members.

LANCASHIRE (EAST).

MANCHESTER.—*Blair Lodge* (No. 815).—A regular meeting of the lodge was held in the Town Hall, Hulme, on Friday, the 14th inst, There were present, Bros. J. Redford, W.M.; W. Worthington, S.W.; G. W. Pochin, J.W.; Vertegan, S.W.; J. J. Newton, J.W.; J. A. Sidgreaves, I.G.; W. P. Norris, Treas.; W. J. Towle, Sec. Bros. J. C. Merry, Sec. 625; R. A. Grundy, S.W. 625; and J. R. Rhodes, P.M. 625, were present as visitors. Bros. G. Wheeldon and Henry Ellis were raised to the sublime degree of Master Mason. The business of the evening being concluded, the brethren adjourned to refreshment.

MANCHESTER.—*Friendship Lodge* (No. 44).—The regular meeting of this lodge was held on Friday, the 7th inst., at the Freemasons' Hall. There were present, Bros. C. D. Ward, W.M.; S. Smith, H. A. Bennett, R. M. Dowall Smith, S. Hodson, John Bolderson, and J. Chadwick, all P.M.'s; J. Duffield, P.M., Treas.; J. Gibb Smith. S.W.: J. A. Bennett, J.W.; and numerous other brethren. The usual routine business having been transacted, the sudden death of the W.M., Bro. J. Lawson, was announced. Bro. Lawson was taken suddenly ill about two o'clock on Saturday, Dec. 18th, was never conscious afterwards, and died on Sunday morning. He was a brother of unblemished character, and was dearly beloved by all his brethren. The following address was delivered from the chair by Bro. the Rev. C. D. Ward, I.P.M., in proposing a vote of condolence with the widow of the deceased brother:—"Brethren,—Very solemn and admonitory is that bereaving Providence which, since our last meeting, has removed from our lodge its pillar of wisdom, and replaces me, for a few months, in the chair. Little did we apprehend in June last, when electing Bro. Lawson to bear chief rule among us, that the Great Architect of the Universe would thus cut short his work while only half completed; leaving us startled and saddened—to listen to that Divine voice which, in tones of solemn and affecting emphasis, has broken in upon this Lodge of Friendship, and yonder home of love, scattering to the winds joys of the present, and dreams of the future; and proclaiming to us all, in accents loud as thunder-peals, that man at his best estate is altogether vanity. I will not now dwell upon the many moral and social virtues which adorned the character, and must make precious the memory of our lamented W.M.; others, who knew him more intimately than I, will do that. Yet we who met him *merely as a Mason*, have greatly admired his transparent sincerity, his thorough manliness, his discriminating candour, his frank and cordial bearing, his correct demeanour in lodge sessions, and his enthusiastic affection for our noble Craft. How the sunny smile used to beam upon that open face!—a face which, to look at, was at once implicitly to trust; how fervent and fraternal were the utterances of that voice which, if sometimes tremulous, was ever true to conviction, and had in it the ring of a genuine and glowing love to Masonic obligations and joys. Brethren, it is hard to realise that in this transitory, ever-changing state, we shall not look on that face, we shall not hear that voice again. Last month only, in the prime and vigour of manhood, our late W.M. occupied the chair and wielded this gavel; until twelve short days since he continued to conduct all public and private avocations; in the midst of these he was suddenly stricken down by the hand of the Destroyer; he lingered speechless until the next morning—then came the messenger! Terrible as is death in every form, it assumes, in this awful suddenness, a form of most surpassing terror. But surely we may trust, through that Infinite Charity upon which we all repose, that he who is not with us now was conducted safely through the valley of the shadow of death, and will finally rise from the tomb of transgression to shine as the stars for ever in the Grand Lodge above. For among the many lessons taught by our sacred rites, is—to contemplate the closing hours of our earthly existence; and to learn, even while walking through life's busy paths, how finally to die! Brethren, this Providence invites very specially to lay this great lesson to heart. It requires us to reflect on the subject of our own mortality; it rouses us by the eloquence of

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moving memories to the renewed culture of those choice graces by which the Masonic character should ever be adorned; and to the faithful practice of those cardinal virtues by which a true Mason's conduct must ever be distinguished; so that, when we shall be summoned from this sublunary abode, our end may be peaceful and safe, and our works shall follow us. Suffer, brethren, this word of exhortation, for this if for no other—that we have never met in like circumstances as a lodge before, and are scarcely likely thus to be visited again. I would urge you all, and myself as well, as our glorious ritual enjoins, to be careful to perform your allotted task while if is yet day. Continue to listen to those many voices, within and around, which bears witness that our intellectual and spiritual nature is destined to an immortal life; that our being's great end can only be compassed by Charity to man and love to God, and that, possessed of these, we shall be enabled at length to trample the King of Terrors beneath our feet, and lift our eyes to that bright Morning Star, whose rising brings peace and tranquility to the faithful and obedient of the human race. Brethren, it remains for us only to pass a resolution of condolence to-night. But our sympathy is not to be offered to Bro. Lawson—he is far beyond its reach, and, we fervently hope, for ever above its need. He is now only a name in this world—an immortal spirit in the land beyond. Still, our softest and strongest sympathy turns to his family in that home which was daily brightened by his life, but is now darkened by his death. There loved ones mourn in the bitterness of a sorrow with which no stranger may intermeddle, but on account of which this lodge may offer most fittingly the sympathy of fraternal regard. That was offered, I know, at the funeral by a number of P.M.'s by whom the lodge was represented. Their condolence we endorse, and, if possible, emphasize this evening, and may the God of Comfort bind up the broken-hearted and comfort them that mourn." The letter of condolence was as follows:—"To Mrs. John Lawson,—Dear Madam,—On behalf of the members of the Freemasons' Lodge (No. 44), we beg to approach you with the language of condolence on your recently heavy bereavement, whereby, in the inscrutable wisdom of the Great Architect of the Universe, you have been deprived of a loving husband, your children of an affectionate parent, we of an esteemed Master of our lodge, and those with whom he was associated of a sincere and valued friend. Let us assure you and your family of our sincerest sympathies in this your hour of heavy affliction, and of our earnest and heartfelt prayer that our Heavenly Father, who has thus suddenly laid his chastening hand upon you, will henceforth pour out the abundance of his consolations. That with the affliction, strength will be vouchsafod you to believe that He doeth all things well. May the contemplation of the virtues of him who is gone, and the high esteem in which he was held by all who knew him (and those who knew him best valued him most), afford you relief in your hour of trial, and enable you to submit resignedly to the affliction thus laid upon you, believing that it is for some wise end that you are thus brought low. Praying earnestly that every temporal and eternal blessing may be vouchsafed to you and yours. Signed on behalf of the Lodge of Friendship (No. 44), C. D. Ward, P.M.; James Parry, jun., Sec."

LANCASHIRE (WEST).

KIRKDALE.—*Prince of Wales Lodge* (No. 1,035).—A regular meeting of this lodge was held on Thursday, the 13th inst., at St. Mary's Schoolroom, Bro. T. Fozzard, W.M., was in the chair, supported by Bros. the Rev. H. G. Vernon, *M.A.*, Prov. G. Chap.; J. Hamer, Prov. G, Treas.; S. E. Ibbs, Prov. G.S.; De la Perrells, W.M. 249; Healin and Hockin, P.M.'s. The principal feature of the evening was the installation of Bro. H. Williams as W.M., Bro. Hamer, Prov. G. Treas., acting as Installing Master. The W.M. then proceeded to appoint and invest his officers for the ensuing year. A banquet followed, at which the usual loyal and Masonic toasts were duly honoured.

BARROW-IN-FURNESS.—*Hartington Lodge* (No. 1021).—On Monday, the 10th inst., the members of this lodge assembled for the purpose of installing Bro. Henry Cook, P.M. and P.P.G., S. of W. The ceremony was most admirably and impressively performformed by Bro. Kenworthy, P.M. 119 and P.G.J. Deacon of Cumberland and Westmorland, assisted by Bros. Gibson, P.M. 119 and P.P. G.S.W., and Spittal, P.M. 872 and P.P. G.S. of W. of Whitehaven. Suitable addresses were given to the following officers, who were invested:—Bros. Cox, as S.W.; Johnson, J.W.; Jas. Fisher, Treas.; Bagot, Sec.; Thos. Kendall, S.D.; Thomson, J.D.; Ormandy, I.G.; Lewis, Org.; Gradwell, Steward; Haslam, Dir. of Cirs.; and Gabbott, Tyler. The banquet which followed was of the most *récherché* description, reflecting great credit upon the host, Bro. Brownrigg. The newly appointed Master presided, and was supported by Pros. Kenworthy, Gibson, Spittall (Installing Officers), Barber, P.M. 995; Case, W.M. 995; and Cornfield, W.M. 1225. Tha following toasts were given in succession, and received due honours:—"The Queen," "The Prince and Princess of Wales," "The M.W. the Grand Master," "The R.W. the D.G.M. and Officers of the Grand Lodge," "The R.W. P.G.M. Sir T. G. Fermor Hesketh, *Bart.*, *M.P.*," "The D. Prov. G.M., Lord Skelmersdale, and rest of the Provincial Officers of West Lancashire." In proposing the health of the newly installed Master, Bro. Gibson, P.M., passed a high eulogium on that brother's zeal for the welfare and spread of Masonry, and congratulated the lodge upon having so talented a brother to occupy the chair. Bro. Cook expressed his gratitude to the brethren for having chosen him to preside over them, and his wish to make the working of the lodge a model for imitation. He also gave some excellent advice to the brethren, and spoke of the advantages and beauty of Masonry. The health of the Installing Officer was proposed by the W.M., who rendered a warm tribute of approbation to that brother for his services, and was sure the knowledge displayed, the careful and correct practice which they had witnessed would call a hearty vote of thanks from all present (given with Masonic honours). Bro. Kenworthy said he could not express his gratitude for the kind manner the W.M. had alluded to their past friendship, and to the brethren for the heartiness with which they had received his name. The pleasure he had received from the installation that day was enhanced by his never having known a more deserving officer, or one more zealous and expert. Other toasts followed, including "Newly Installed Officers," "Past Masters and Wardens of Hartington Lodge," which were suitably proposed and responded to. Of course the ladies were not forgotten. The last toast, "Speedy relief to all poor and distressed Masons," was given by the W. Master. Harmony, "the chief strength and support of all societies," was kept up in speech and song till "high twelve," when the brethren separated, each and every one delighted with the proceedings of the day.

LEICESTERSHIRE AND RUTLAND.

MELTON MOWBRAY.—*Rutland Lodge* (No. 1,130).—A meeting of this lodge was held on Thursday, the 13th inst., when there was a very good attendance of the brethren of the lodge and two or three visitors, Bro. the Rev. W. Langley, W.M., in the chair. Bro. H. Douglas, S.W., one of the best working Masons in the province, was unanimously elected W.M.; and Bro. F. J. Oldham, Treas., for the ensuing year. A P.M.'s jewel was voted to Bro. Langley, and arrangements were made for holding the annual festival on Thursday, Feb. 3rd. The lodge was closed at an early hour, and the brethren adjourned to refreshment.

OAKHAM.—*Vale of Catmos Lodge* (No. 1,255).—The regular monthly meeting of this young lodge was held on Wednesday, the 12th inst., when Bro. the Rev. W. Langley, W.M. of 1,130, presided in the absence of Bro. Brown. One brother was raised and another passed, and the lodge closed at eight o'clock.

MIDDLESEX.

UXBRIDGE.—*Royal Union Lodge* (No. 382).—The brethren met at the Masonic Hall on the 17th inst. The W.M., Bro. G. Febrenbach, was in the chair, supported by Bro. Coulton, S W., and the rest of the officers. The minutes of previous meeting were read and confirmed. The following resolutions were brought forward as special business:—1. "To erase 19th bye-law;" 2. "To alter 21st bye-law, by making the election of W.M. take place in January instead of November, and the installation in March instead of January in each year." 3. "To erase the word 'regular' from the 40th bye-law." These amendments were proposed by the W.M., seconded by Bro. Wm. Smith, P.M., and carried unanimously. Bros. Marshall, Freeman, and Chisholm were raised to the sublime degree of M.M., the ceremony being performed by Bro. Tanner, P.M. of Domatic Lodge; Bro. Kost was passed to the second degree, and Mr. E. Dudley and Major Hawkins were initiated to the mysteries of Ancient Freemasonry. Mr. W. M. Boulter was proposed for initiation, and unanimously elected. Bro. Glashier, P.M. No. 33, was proposed to rejoin the lodge, but the proposer not being present the ballot did not take place. Several letters were

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read, and other business of the lodge transacted. The lodge was closed with prayer, and the brethren adjourned to refreshment.

MONMOUTHSHIRE.

TREDEGAR.—*St. George's Lodge* (No. 1,098),—The annual festival of this prosperous lodge was held on Thursday, the 13th inst. Lodge having been opened in due form by Bro. B. S. Fisher, Prov. S.G.D., and W.M. Bro. J. Lewis, S.W., was presented and received the benefit of installation at the hands of Bro. J. Middleton, P.M. Isca, P. Prov. S.G.W., who has installed every Master since the formation of the lodge. The Board of Installed Masters consisted, besides the brethren named, of Bros. G. Homfray, Prov. J.G.W.; Bond, P. Prov. S.D.; and F. Ware, W.M. 960, Cardiff. The whole ceremony was performed in Bro. Middleton's usually able and impressive style, and elicited the warm eulogiums of the brethren. The W.M., after receiving the customary salutations proceeded to appoint and invest his officers as follows:—Bros. B. S. Fisher, I.P.M.; J. Philips, S.W.; W. Davies, J.W.; D. Hughes, Treas.; E. Horlick, Sec.; J. J. Morgan, S.D.; W. Campbell, J.D.; Dr. G. A. Brown, Dir. of Cers.; E. Griffiths, Org.; E. Swedenbank, I.G.; J. Donlevy, O.G.; J. T. Green, and C. Peaty, Stewards. Lodge being closed, the brethren adjourned to the Castle Hotel, where a sumptuous banquet had been prepared by Bro. Spencer, having partaken of which the usual loyal and Masonic toasts were eloquently proposed by the W.M. Provincial Grand Lodge being responded to by Bro. Homfray, Prov. J.G.W.; "The Past Masters" by Bros. Bond and Fisher, P.M.'s; and "The Visitors" by Bro. Ware, W.M. Bute Lodge (No. 960), Cardiff. The evening's entertainment was much enlivened by the excellent singing of Bros. Homfray, Morgan, Tutton, Spencer, and others.

SOUTH WALES.

NEATH.—*Cambrian Lodge* (No. 364).—The regular meeting of this lodge took place on Tuesday, the 18th instant, when an unusually large number of members and visitors were present to pay their respects to the newly elected W.M., Bro. Clement Sankey Gardner. The visitors were,—Bros. D. Williams, P.M.; P.Prov.G.Sec.; J. E. Nettall, W.M. 237, Prov.G.Sec.; Jones Hewson, Prov.G.Steward; W. Ware, W.M. Bute Lodge, Cardiff; J. Daniel, W.M. Afan Lodge, Aberspore; D. Levy, China; Richards, Bullerweel; Rev. D. Thomas, P.M., Afan Lodge. Amongst the members of the Cambrian Lodge were,—Bros. Rowland Thomas, P.M., P.Prov.S.G.W.; P. H. Rowland, P.M., P.Prov.J.G.W.; W. M. Rees, P.M., Prov.G.Registrar; W. Whittington, P.M., P.Prov.G.Sec.; Howel Cuthbertson, P.M., Prov.G.J.D.; Dr. Thomas, Prov.G.Steward; E. Pole, J.W.; Hy. Green, I.G., &c. The installation ceremony was very ably performed by Bro. Howel Cuthbertson, P.M. 364, Prov.J.G.D., and met with the highest approbation from the brethren present. The W.M. then proceeded to invest his officers as follows:—I.P.M. Bro. P. H. Rowland, S.W.; Bro. E. Pole, J.W.; Bro. Dr. Thomas, Treas.; Bro. W. M. Rees, P.M., Prov.G.Treas., Sec.; Bro. Henry Green, S.D.; Bro. J' B. Davies, S.D.; Bro. W. G. Davis, J.G.; Bro. H. Williams, Steward; Bro. Chubb, Tyler; John Smith. The banquet was provided at the Castle Hotel by Bro. Hancock, whose name alone is a guarantee for its excellence. The room was tastefully decorated with evergreens and banners representing the various lodges and chapters of the province; there were also a number of shields bearing the quarterings of Grand Lodge, and other masonic devices. After the toast of "The Queen and the Craft" had been duly honoured, Bro. Jones Hewson sang the Masonic National Anthem. Then followed "The Health of Bro. the Prince of Wales and Royal Family," "The M.W.G.M. the Earl of Zetland," "D.G.M. Earl De Grey and Ripon," and "The Prov. G.M. Bro. M. Talbot." "The Health of the Deputy Prov. G.M. Bro. E. J. Morris," whose absence was much regretted, was then given. "The Prov. Grand Officers" was responded to by Bro. D. Williams with his usual happiness. He expressed the pleasure he always derived, and indeed looked forward to, from the gatherings of his Neath brethren. "The Masters of the neighbouring Lodges" was responded to by Bros. Nettell, Daniel, and Ware. The latter related an incident mentioned to him by an eminent London brother of his having met in the North a number of the members of the Cambrian Lodge, whose kindness and courtesy to him and brotherly bearing to each other made such an impression on his mind that he sought the privileges of the Craft immediately on his return home, and is now one of those who sit in "high places. The health of "The Installing Master" followed. The toast of the evening was proposed by Bro. Cuthbertson amidst loud prolonged enthusiasm. Bro. C. S. Gardner, W.M., responded with much feeling, and pointed out the advantages arising out of the friendly intercourses of neighbouring lodges, which it was his intention to carry out as far as possible during his year of office. He looked forward to a prosperous year with the helpers he had on all sides, and aided by efficient and zealous officers. While admitting that his expectations might possibly appear too sanguine, Bro. Gardner contended that it was far better to be so than to be too indifferent. He concluded by asking the Masters of the neighbouring lodges to join with him in cementing good feeling and fraternal intercourse as far as possible in the province; for if they could not see anything worthy of imitation in the working at Neath, they might detect blunders (which are sometimes equally as profitable), and endeavour to guard against them. The toasts of "The Past Masters of the Lodge," "The Officers," and others having been duly honoured, the brethren separated at an early hour.

SUFFOLK.

ALDEBURGH.—*Adair Lodge* (No. 936).—On Friday, the 7th inst., a regular meeting of this lodge was held at the White Lion Hotel, when Bro. George Harper, of Fairfield House, Saxmundham, and formerly of the Zetland Lodge (No. 768), was ably installed W.M. of the lodge for the ensuing year, by Bro. C. J. Townsend, P.M. of the Prince of Wales Lodge, assisted by Bros. Newson Garrett and Thomas Keigwine, P.M.'s. Three candidates were initiated by Bro. Harper, who delivered the charge in a most impressive and effective manner. Bro. C. J. Townsend was re-elected an honorary member, and received the thanks of the brethren for the kind assistance he has given the lodge. The lodge was closed in due form, and the brethren adjourned to banquet, at which the usual loyal and Masonic toasts were given, and the brethren enjoyed a most agreeable evening.

SURREY.

CROYDON.—*East Surrey Lodge of Concord* (No. 463).—This lodge held a regular meeting on the 6th inst., at the Greyhound Hotel, Bro. W. Roebuck, W.M., in the chair. The lodge having been opened, the minutes of the previous meeting were read and confirmed. The W.M. then initiated two gentlemen into the mysteries of Freemasonry; two brethren presented themselves to be passed to the second degree; and three were raised to the sublime degree of M.M. The whole of this arduous task was gone through in the most able manner, the W.M. being well assisted by his officers.

WARWICKSHIRE.

WARWICK.—*Shakespeare Lodge* (No. 284).—A regular meeting of this lodge was held on Tuesday, the 11th inst., at the Masonic Rooms, High-street. Bro. Goodchild, W.M., occupied the chair in the absence of the W.M., supported by Bros. Margetts, S.W.; Harris, Prov. G. Chap.; Cooke, P. Prov. S.G.W., Sec.; and numerous other brethren. Bro. Cotter was passed to the second degree, and sundry other minor business transacted to clear up the lodge before the installation of the new W.M., which will take place at the annual celebration of St. John, on the 25th of January, when a large company is expected. We regret to announce that the present W.M., Bro. Sanderson, is seriously ill.

YORKSHIRE (NORTH AND EAST).

STOKESLEY.—*Cleveland Lodge* (No. 543).—The monthly meeting of this lodge was held on Monday last, at the Golden Lion Hotel, Bros. Stephen Hunter, W.M.; George Markham Tweddell, *F.S.A. Scot.*, as S.W.; George Tweddell, jun., J.W.; J. H. Handyside, Sec. The lodge being opened in the first degree, and the minutes of the preceding lodge confirmed, the W.M. proceeded to appoint his officers for the ensuing year, investing them with their respective jewels, save the two Wardens, who were absent, viz.,—Bros. Henry Fawcett, *B.A.* (re-appointed), S.W.; George Hodgson, J.W.; J. H. Handyside, Sec.; A. A. Boyle, S.D.; Richardson, J.D.; Rev. Spenser Cubitt, I.G. The lodge elected Bro. Watson, P.M. Treas., and Bro. Wm. Harrison was re-elected Tyler. The Thursday nearest the full moon in February was fixed for the annual banquet, after which, there being no special business, the W.M. gave the explanation of the

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first tracing-board in a very creditable manner. The lodge was then closed, and the meeting declared adjourned to the Monday nearest the full moon in February, emergencies excepted.

YORKSHIRE (WEST).

HEBDEN BRIDGE.—*Prince Frederick Lodge* (No. 807).—The regular monthly meeting of this lodge was held at the White Horse Hotel, on Monday, the 17th inst. The W.M., Bro. F. Whitaker, opened the lodge at 6 p.m., after which the minutes of the previous meeting were read and confirmed, and some communications considered. The W.M. then requested Bro. W. Cooke, P.M. 438 (who had attended for the purpose of installing the W.M. elect), to take the chair. Bro. Austin Roberts, S.W., having answered the usual questions, and the brethren below the chair having withdrawn, a Board of Installed Masters was opened, and Bro. Roberts duly placed in the chair of K.S. The brethren then returned, and the new W.M. subsequently invested the following officers for the ensuing year:—Bros. G. Sutcliffe, S.W.; R. Worsick, J.W., L. Crabtree, P.M., Treas.; F. Whitaker, P.M., Sec.; T. Whitaker, S.D.; R. Whitaker, J.D.; D. Heap, P.M., I.G.; and J. Dewhirst, Tyler. The usual salutation having been accorded the W.M., the brethren adjourned to the dining-room, where most excellent provision had been made by the worthy host, Bro. Jackson, a very old P.M. of the lodge. The usual formal toasts having been given, the health of the new W.M. was proposed by Bro. F. Whitaker, the I.P.M. Bro. Roberts, after cordially thanking the brethren for selecting him to occupy the chair of K.S., expressed his desire to have a fortnightly instruction meeting, that the officers and younger members might have opportunities given them of becoming efficient in the various ceremonies of the mystic art. Bro. Sutcliffe, S.W. (who has recently returned from a tour in Palestine), in responeing to the toast of "The Wardens and Officers of the Lodge," expressed the pleasure he had derived in meeting with Brother Masons in his travels, and, even in cases where he could not converse with them in their own language, he had received great kindness, assistance, and instruction at their hands. He also stated his intention of supporting the W.M. in the fortnightly instruction meetings. Several other toasts followed, "The Visitors" being responded to by Bros. Bates, P.M., Cooke, P.M., Normanton, P.M., P.J.G.D., Milligan, and Hayes, all of No. 548, the only visitors present. The National Anthem brought an exceedingly pleasant evening to a close.

SCOTTISH CONSTITUTION.

GLASGOW.

PROVINCIAL GRAND LODGE.

This lodge met on the 13th inst., Bro. Barrow, S.P.G.M., presiding. By commission from the Provincial Grand Master—Bro. W. M. Neilson—the following brethren were nominated as office-bearers:—Bros. F. A. Barrow, Depute Master; Captain M'Ausland, of Gartcraig, Substitute Master; James Steele, S.W.; D. Kinghorn, J.W.; Rev. G. Stewart Burns, Chap.; A. M'Taggart, *M.A.*, Sec. The following were nominated by the members:—Bros. J. Wallace, S.D.; J. Anderson, J.D.; J. Leith, Dir, of Cers.; R. Robb, Marshall; J. B. Walker, Treas.; W. Alexander, Jeweller; D. P. Low, Architect; R. Craig, Bible Bearer; R. Donaldson, Dir. of Music; J. Gillies, Sword Bearer; J. Balfour, I.G.; J. Pollock, Tyler; J. Thomson, Treas. Benevolent Fund, 13, Holmhead-street. The meeting for election takes place on the 26th inst.

ROYAL ARCH.

ENGLISH CONSTITUTION,

METROPOLITAN.

MOUNT SION CHAPTER (No. 22).—The companions of this chapter met at Radley's Hotel, Bridge-street, Blackfriars, on Monday, the 10th inst., on which occasion there were present, Comps. W. H. Partridge, R. H. Townend, J. Johnson, E. Spooner, A. Pratt, J. Ashwell, G. A. Taylor, and W. B. Heath, all P.Z.'s; H. Muggeridge, P.G.S.B., P.Z., and S.E., with a number of other companions. The visitors present were, Comps. the Rev. — Shaboe, Z. 554; and Attwood, 279. Comp. Muggeridge installed Comp. J. H. Cox into the chair of Z.; and the following companions were appointed to the several offices:—Comps. C. H. Fielder, N.; A. Bryant, Z.; W. H. Partridge, P.Z., Treas.; H. Muggeridge, P.G.S.B., P.Z., S.E.; J. H. Townend, S.N.; and B. A. Wright, P.S. Bros. Alfred Partridge, of Lodge 22, and Cyril Wyche, 715, were exalted to this holy degree.

CAVEAC CHAPTER (No. 176).—The regular convocation of this chapter was held at Radley's Hotel on Tuesday, the 11th inst., and the principal chair was occupied by Comp. J. Lacey, Z., who was supported by Comps. P. H. Nairne, H., and F. Walters, P.Z., as J.; Bros. F. H. R. Godsell and W. D. Barnett, both of Lodge 176, and W. S. Wyman, of 409, were exalted into this supreme degree, the ceremony being most admirably performed by all concerned. At the banquet which followed the close of the business the usual loyal and masonic toasts were given and responded to.

MARK MASONRY.

LEICESTERSHIRE.

MELTON MOWBRAY.—*Howe Lodge* (No. 21).—The regular meeting of this lodge was held on Thursday, the 13th inst. Two brethren—Bro. Chester Peon Newcome, of the Doric Lodge, Grantham; and Bro. J. Clark Duncomb, of the Lodge of Merit, Stamford—were advanced to the honourable degree of a Mark Master by the W.M., Bro. Langley. Bro. H. Douglas, S.W., was then elected W.M. for the ensuing year, and Bro. J. B. Leadbeater, Treas. The lodge was closed, two propositions having been made, at seven o'clock, after which a Craft lodge was held.

LITERATURE, SCIENCE, AND FINE ARTS.

THERE are no fewer than sixty-five competitors for the vacant Head-mastership of Abingdon Grammar School, which will be filled up in a few days. The appointment is worth about £500 per annum.

THE DUKE OF RICHMOND has given his casting vote in the matter of the election to the Lord Rectorship of Aberdeen University in favour of Sir William Stirling Maxwell. though Mr. Grant Duff had the greatest number of individual votes. The Duke's right to vote ceased on Wednesday last. The new Rector had expressed a desire that Mr. Duff might be elected.

MASONIC FESTIVITIES.

MASONIC BALL AT LIVERPOOL.

The twenty-first ball of the Freemasons of Liverpoo and neighbourhood took place at the town hall on Tuesday evening last. and the character of the attendance on the occasion was up to the mark of any of its predecessors. It first recommendation lies in the fact that a noble charity—dear to every true Mason—the West Lancashire Educational Institution, annually receives substantial aid as the result of the pleasant gathering. The latest report from the deservidg institution is that it continues to thrive, there being now between forty and fifty children of deceased Freemasons who are educated by its means; and all who were present on this occasion will have ever a next-morning pleasure added to their over-night enjoyment when it is stated that between twenty and twenty-five little ones annually receive a good education, imparted at any school which may be chosen, if approved of by the committee, soly from the proceeds of the different balls. The general arrangements were of the most practical and entertaining kind, and the refreshment department was ably presided over by Mr. Vines of the Canton Hotel.

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REVIEWS.

Quarterly Statement of the Palestine Exploration Fund (No. IV.) London: R. BENTLEY.

The report contains a "Statement of Progress," which asserts that the illness of Captain Warren and the whole of his little party engaged in the excavations had in a great measure impeded their operations. It is satisfactory to state that all have recovered with the exception of Corporal Ellis, and have, under the superintendence of the chief, resumed their labours. The time spent in the Lebanon for the purpose of recruiting their health was not entirely wasted, for Captain Warren gives us "Notes on a visit to Saida," which is full of interest. Another on the temples of Lebanon, it is stated, is expected shortly. The work of excavation was resumed in November, but too late for anything new in this number.

It is gratifying to announce that £1300 has been collected during the past three months, and no less than 128 lectures have been delivered in various towns where local associons have been formed. One illustrions visitor to the scene of operations (the Marquis of Bute) before leaving presented Baptain Warren with the sum of £950 as a donation to the fund. The committe state that unless they receive additional support Captain Warren will have to return before another summer. The sum of £8000 is asked for the next year. And concludes that it may not be said that this England, the richest, proudest, and most bible-loving country in the world, has abandoned one of the greatest undertakings for want of money.

PROPOSED MASONIC HALL IN GLASGOW.

A meeting of the Masonic brethren in the province of Glasgow has been held at the Prince of Wales's Hall, Buchanan-street, to consider a proposal to erect a Masonic Hall in the city. In the unavoidable absence of the Provincial Grand Master, Bro. W. M. Neilson, the chair was taken by Substitute-Master Barrow. The prospectus of a Glasgow Masonic Hall Company, having the Earl of Dalhousie as honorary chairman and the Earl of Dunmore and Mr. Merry, M.P., as honorary directors, was put into the hands of the brethren present. This document set forth that it was anticipated that a large hall, capable of accommodating comfortably 1500 persons, with lodge rooms fully more commodious than the hall presently occupied by St. Mark's Lodge, might be erected, in a central and public thoroughfare, at a cost, including the site, of about £15,000. The estimated revenue, based on the returns of the Trades' Hall, and on what was known would be obtained as rent from the various lodges in the province was £1500 a year, and deducting the cost of assessment, repairs, and keep, the net revenue would be £1125, showing on an outlay of £15,000 a return of 7½ per cent. The shares would be £1 each.

The Chairman stated that a committee to further this hall scheme was appointed shortly after the election of Captain Speirs to the Provincial Master's chair, but the death of that lamented brother put a stop for a time to anything being done, and it was only recently, and since the election of the present Provincial Master, Bro. Neilson, that the movement had assumed a definite shape. The committee were so sanguine of the success which would attend the scheme that the initiatory step of incorporating a limited liability company had been taken, and the present meeting had been called that the whole of the brethren in the province might be enlisted in the matter. It was very desirable that the Masonic body should become the sole proprietors of the contemplated building, and he strongly urged both lodges and individuals to come forward at once and carry out what would be a great public benefit as well as a benefit to the Craft, and an excellent commercial speculation.

Bro. Gordon Smith, the law agent of the company, detailed at some length the proceedings of the committee and the prospects of the scheme. It was intended, he said, that the hall should possess greater accommodation and convenience for public assemblies than any of the existing halls in the city. The estimate of cost—£15,000—had been made up from a knowledge of what an excellent site, in a leading thoroughfare and accessible by numerous omnibuses, would cost, and from the statement of an eminent Glasgow architect. As to the revenue, the figures in the prospectus might all be taken as considerably below what could be looked for, and in point of fact not only would the buildings be a credit to the Masonic body, and a great convenience to the general public, but they would form a most excellent speculation for the shareholders. The liability would be limited, so that every shareholder would know exactly what he was responsible for, and as soon as possible after the company got into working order, the proprietors would have an opportunity of electing such directors as they could rely upon to work the affair to the best advantage. Bro. Smith concluded his remarks by stating that it would be necessary to secure the contemplated site, or one equally suitable, without delay, and by suggesting that the meeting should nominate some gentlemen to co-operate with the already enrolled proprietors in this matter.

Mr. D. B. M'Gregor, the secretary of the company, mentioned that the Earls of Dalhousie and Dunmore had intimated their willingness to take shares, and stated that there were good grounds for believing that very many of the wealthier members of the craft would join the undertaking. For the convenience of all parties, the £1 share would be contributed in this manner—2s. 6d. as a deposit on application, 2s. 6d. on allocation, and three instalments of 5s. each at intervals of not less than three months.

Bro. David More spoke in favour of the scheme; and

Bros. James Campbell and James Wallace moved and seconded a resolution approving the action of the committee, and naming the sub-committee to act with the enrolled proprietors in securing a suitable site.

The resolution was agreed to unamimously.

In answer to a question, Bro. Gordon Smith said no arrangement had yet been made with the various lodges in the province that had halls to give up these and come into the new buildings. Matters were not yet sufficiently advanced to make inquiries on that point.

A vote of thanks to the chairman brought the proceedings to a close.

SCIENTIFIC MEETINGS FOR THE WEEK.

Saturday, 22nd Jan.—Royal Institution, at 3—"On Meteorology," Mr. Scott; Royal Botanic Society, at 3.45.

Monday, 24th Jan.—Royal Geographical Society, at 8; Entomological Society, at 7—Anniversary Meeting; London Institution, at 4; Medical Society, at 8.

Tuesday, 25th Jan.—Royal Institution, at 8—"On the Architecture of the Human Body," Professor Humphrey; Ethnological Society, at 8—"On the Origin of the Tasmanians, geologically considered," J. Bonwick—"On a Frontier-line of Ethnology and Geology," H. H. Howorth—"The Nicobar Islanders," G. M. Atkinson; Institution of Civil Engineers, at 8; Royal Medical and Chirurgical Society, at 8.30.

Wednesday, 26th Jan.—Society of Arts, at 8.—"On the Modes of Reading in use by the Blind, and the Means for arriving at Uniformity," Thomas Armitage, M.D.; Geological Society, at 8.—"On the Crag of Norfolk and associated Beds," Joseph Prestwich, F.R.S., F.G.S.—"On the Fossil Corals of the South Australian Tertiary Deposits," Dr. P. Martin Duncan, F.R.S., Sec. G.S.—"Note on a very large undescribed Wealdean Vertebra," J. W. Hulke, F.R.S., F.G.S.; Archæological Association, at 7.

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LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 29TH JANUARY, 1870.

(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, Jan. 24th.

LODGES.—Royal Somerset House and Inverness, F.M.H.; Castle Lodge of Harmony, Willis' Rooms, St. James's; Old King's Arms, F.M.H.; Unity, London Tav., Bishopsgate-st.; Burgoyne, Anderton's Ho., Fleet-st.—— CHAPTER.—Robert Burns', F.M.H.

Tuesday, Jan. 25th.

LODGES.—Tuscan, F.M.H.; Moira, London Tav., Bishopsgate-st.; Faith, Andertons' Ho., Fleet-st.; Prudent Brethren, F.M.H.; Industry, F.M.H.; Israel, Radley's Ho., 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; Cyrus, Ship and Turtle, Leadenhall-st.

Wednesday, Jan. 26th.

Festival of the Royal Masonic Ben. Inst. for Aged Freemasons and the Widows of Freemasons.—— LODGES.—Antiquity. 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, Private Ass. Ro., 6, Newby-pl., Poplar.——CHAPTER.—Prince Frederick William, Knights of St. John's Hotel, Queen's-square, St. John's-wood.

Thursday, Jan. 27th.

Gen. Com. Girls' School, at F.M.H., at 4.——LODGES.—Neptune, Radley's Ho., Bridge-st., Blackfriars; Mount Moriah, F.M.H.; Peace and Harmony, London Tav., Bishopsgate-st.; Prosperity, Guildhall Coffee-house, Gresham-st.; Grenadiers', F.M.H.; Shakespeare, Albion Tav., Aldersgate-st.; William Preston, Clarendon Ho., Anerly; Victoria, George Ho., Aldermanbury, ——CHAPTERS.—St. George's, F.M.H.; Domatic, Anderton's Ho., Fleet-st.; Polish National. F.M.H.

Friday, January 28th.

LODGE.—Fitzroy, Hd. Qrs. of the Hon. Artil. Co., London.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, Jan. 24th.

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 Tav., London-st.; 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, Jan. 25th.

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, Aldchurch-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.; Royal Union, Duborg's Ho., Haymarket; Hervey, George Ho., Walham Green.

Wednesday, Jan. 26th.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lamb beth; Peckham, Edinboro' Castle Tavern, Peckham Rye; Pythagorean, Prince of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, Jan. 27th.

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, Jan. 28th.

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.

Monday, Jan. 24th.

LODGES.—Robert Burns, F.M.H., Cooper-st., Manchester; Lights, Ma. Ro., Sankey-st., Warrington; Industry, F.M.H., West-st., Gateshead, Durham; St. Paul's, Ma. Ha., Birmingham.

Tuesday, Jan. 25th.

LODGE.—Shakespeare, Ma. Ro., High-st., Warwick.——CHAPTERS.—De Lambton, Phœnix Hall, Sunderland; Concord. F.M.H., Durham.

Wednesday, Jan. 26th.

LODGES.—Townley Parker, Grey Mare Inn, Bradford, near Manchester; Harmony, Wellington Ho., Garston, Lancashire; St. George's, Adelphi Ho., Liverpool; Derby, M.T., 22, Hope-st., Liverpool; St. Bede, Mechanics' Hall, Jarrow, Durham; Apollo, Swan Inn, Alcester, Warwickshire; Leigh Lodge of Rifle Volunteers, Ma. Ro., Newhall-st., Birmingham; Holte, Holte Ho., Aston, Warwickshire.

Thursday, Jan. 27th.

LODGES.—Elkington, Ma. Ro., Newhall-st., Birmingham; Imperial George, Ashton Arms, Middleton, Lancashire; Harmony, Ma. Ha., 19, Islington-sq., Salford, Lancashire; Abbey, Newdegate Arms, Nuneaton; Restoration, Ma. Ha., Northgate, Darlington.

Friday, Jan. 28th.

LODGE.—Fortitude, Queen's Ho., Manchester.

[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 till our next.

J.D.—Certainly you are not entitled to add to your name the distinctive initials of your office after your term has expired.

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LONDON, SATURDAY, JANUARY 29, 1870.

THE TEMPLARS AND FREEMASONRY.

By Lupus.

After the recent statement of "A Masonic Student," I can have no doubt that the late Mr. Winthrop did publish the letter alluded to; but I should think the assertion that no one excepting Freemasons could understand the records at Malta, must be in some measure qualified. I am aware that Mr. Winthrop was a Mason and a Masonic Templar; and that he was well acquainted with the Maltese records is proved by the complimentary mention of his name in the preface to Colonel Porter's history of the Order; still it is somewhat past the limits of belief that the records of any fraternity could be only understood by the members of another and antagonistic brotherhood. I think Mr. Winthrop joined the Templars subsequently to the period referred to by "Student." I may add that I believe Colonel Porter is not a Mason.

I agree that the evidence of a secret reception by the Templars is reasonably satisfactory; but with reference to the Order of St. John, I go farther than "Student" appears at present inclined to do. It seems to me clear, from the evidence in our hands, that there was, and is (here I speak positively), a ceremonial of installation in the latter Order, but no secret reception. The ancient establishment of the Order at Malta was not broken up until 1798, in which year, on the 14th of June, its capitulation by the Knights was signed. It became then distributed in various fragments; individual members took service with foreign powers, or settled in places of residence as their inclination, and perhaps their opportunities dictated. A few of the conventual chaplains remained in Malta, as also did two or three Knights, the last of whom died there about 1854. The main number of the Order settled in several kingdoms and states, preserved their original constitution, and can all be readily accounted for at this moment. Many Englishmen received the decoration of the Order shortly before and after the capitulation of Malta, amongst whom may be enumerated Lord Nelson, Sir James Lawrence, Sir Home Riggs Popham, Admiral Sir William Sydney Smith, Vice Admiral Sir William Johnstone Hope, Sir Joshua Colles Meredith, Bart., and Sir Warwick H. Tonkin. Several of these Knights were well known to persons now living who are friends of mine, but much older than myself, and from whom I have derived information which thus becomes almost direct evidence. I have had the opportunity, too, to peruse the original autograph letters of an officer employed on staff service two or three years before the loss of Malta, giving descriptions of the ceremonials of the Order at a time when he was enjoying the personal civilties of the 69th Grand Master. George IV., William IV., and Prince Albert each held the decorations of the Order of St. John.

The Masonic Order of St. John appears to have been always combined with that of the Templars until 1853, and in this form only does it seem possible it could have any connection with Freemasons, and then only through Scotland, where the Orders did no doubt amalgamate, whilst all the other branches of the original Order of St. John are yet alive to claim their own.

But even as regards Scotland, we must not forget the interests of truth, and remembering this, there remains much to be reconciled if the claims of the present Masonic Orders are to find footing.

In consequence of the general persecution of the Order (1307), it is recorded that the Templars of Scotland amalgamated with the Order of St. John, and by a Charter of James IV. (who died in 1513), they appear to be then treated as amalgamated Orders. It may be fairly assumed that they so continued to the time of the last Preceptor (Torphichen) of the Order of St. John in Scotland, Sir James Sandilands, who, in 1553, abandoned the Roman Catholic faith by the persuasion of his intimate friend, John Knox, the Reformer. He still for some time retained his office; but ultimately, owing to his dissatisfaction

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with circumstances which arose out of his religious renunciation, he, subsequently to 1560, resigned all the property of the Fraternity to Queen Mary, and on the 24th of January, 1563-4, he received a re-grant of certain baronies from that Queen, which were erected into a temporal lordship, and he was created Lord Torphichen, in the peerage of Scotland. We then read, "Upon the loss of their possessions the knights are said to have drawn off in a body with the Grand Prior, David Seton, at their head."

Colonel Porter says that David Seton "is said to have been the last Prior of Scotland, and to have retired to Germany with the greater part of his Scottish brethren, about 1752-3."

This appears to be the last positive information of the combined Orders.

It has been said that Lord Dundee (Graham of Claverhouse) was Grand Prior at the time of the Battle of Killiecrankie (1689); but as the three Grand Priors who occupied the office during that century were the Baillis Zambeccari and Lomelino and Henry Fitz-James, Duke of Albemarle (the latter visiting Malta in 1687, and going to Rome in 1703 as Ambassador Extraordinary), the statement requires strong confirmation. Dundee may for some reasons have received the Grand Cross of the Order, and he may have worn it at Killiecrankie; but this is a very different thing to his being Grand Prior.

In 1782 the Grand Master de Rohan revived the English langue of the Order of St. John, combined it with that of Bavaria, and the succession of Grand Priors is well known. This combination would appear to have included Scotland, as the Pretender, James, wrote a letter to the Grand Master at Malta on the 14th of September, 1725, stating that he had then recently requested the Pope not to dispose of the Grand Priories of his (James's) kingdom, "nor to grant coadjutors to the present Grand Prior," without previously hearing what he (James) had to represent on that head; and he goes on to request that he "he may be treated with the same consideration as is shewn towards other princes on similar occasions." Here we have historic evidence in the complaint of a Scottish Prince that the Grand Prior in 1725 had been appointed by Papal brief.

Three years after the letter of the Pretender, and 155 years after the exodus of David Seton, we hear of the Templars, in a new phase.

M. Thory says, that Sir John Mitchell Ramsay, the well-known author of Cyrus, appeared in London, about 1728, with a system of Scottish Masonry, up to that date perfectly unknown in the metropolis, tracing its origin from the Crusades, and consisting of three degrees, the *Ecossais*, the *Novice*, and the *Knight Templar*. This system the Grand Lodge of England rejected. It has been asserted, and stress has been laid upon the assertion, that Prince Charles Edward was installed a Templar during his short stay at Holyrood; but whether this be the fact, or not, there seems nothing to connect the system of Ramsay with the Orders whose records cease 156 years before Ramsay's advent.

Nor does there at present appear to be any proof of connection between the Scottish Masonic Templars and the Ramsay period.

Morison, whose correspondence (1845-6), with the Secretary of the Scottish Templar Order has been published, asserts, of his own knowledge, that the Order was introduced in St. Stephen's Lodge, Edinburgh, in 1798, by certain non-commissioned officers and men of the Nottingham Militia, then quartered in the Castle, and that his own diploma from that lodge as a Knight of the Temple was dated the 19th August, 1800.

It is said that the earliest Grand Encampment of England, as it appears to have been then called, was held in 1780 at Carisbrook, Isle of Wight. The oldest Encampment record I have met with is preserved at the Baldwin, Bristol; it is dated 20th December, 1780, and refers to a previously existing document called a "Charter of Compact."

I trust that some more competent brother, full, not only of zeal, but of leisure also, will earn the gratitude of the whole Fraternity by devoting his energies to unravelling these difficulties.

I do not know when the MAGAZINE was first published, but perhaps a search of its earlier numbers may afford information. I do know that in October, 1793, it styles Sir Thomas Dunckerly "Most Eminent and Supreme Grand Master of Knights of Rosa Crucis, Templars, Kadosh, &c., of England, under his Royal Highness Prince Edward, Patron of the Order."

Have the Grand Lodge Records been thoroughly examined? And have the earliest records of the oldest encampments been searched out?

[NOTE.—I should like Bro. Yarker to understand that this article was written a fortnight since, and was therefore not intended to provoke discussion.—L.]

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A PUBLIC ORDER OF MERIT.

By Lupus.

I beg a few lines to say a word in favour of the establishment of a public Order of Merit in this country. The only decoration within reach of persons of even good social position is the Bath, and this is restricted to the army and the civil service. The subject has been agitated more than once, and has been as often under consideration of the government only to be abandoned.

There is a hypocritical fashion in this country of professing to deride, in civilians, those outward marks of personal worth which in all States, and at all times, have proved incentives to noble deeds, skilful enterprises, and useful inventions; and which, whether they be exemplified in the humble Cross of Merit or the Legion of Honour of France, form alike the reward of some good, virtuous, or beneficial action. But notwithstanding this professed contempt for what they are pleased to call "playthings" (the first Napoleon said, "playthings, if you like, but suppose the people like them?") I venture to assert that there is no greater desire in any country under the sun, to possess these marks of honourable distinction, than in our own fair land. Nearly every State, great and small, in Europe, has its cross, or decoration, of merit, open to literary genius, inventive skill, or other talent of all classes. Why then should England stand alone; not only refusing to give, but declining permission to receive.

The learned and accomplished antiquary, Nicholas Carlisle, wrote in 1839, "I may safely predict that the institution of a civil Order, would obtain the unanimous approbation of the British people, and that every national expression of gratitude would be offered at the foot of the Throne, for such an act of wise and liberal policy, an act the more auspicious, as gracefully marking the commencement of the reign of a young and lovely Queen."

Is it not much to be regretted that Carlisle's prediction should have had no opportunity of fulfilment?

Blanchard Jerrold, in his excellent little "Story of the Legion of Honour," says, "We want an Order of Merit in England, because we want to see a state recognition of hundreds of men who have never received the least token of public gratitude. A few men of genius—who happened to be men of fortune—have received titles; a scientific authority has even been rewarded by an inferior place at court; but the state has in no way properly recognised the valour by which it has maintained its reputation, nor the genius which has shed a marvellous light upon the living generations."

I feel that I am occupying too much space, let me therefore conclude in the words of an eloquent friend of my own, when he says that such honours should be assigned "not only to the learned historian, the erudite philologist, the accomplished linguist, the profound natural philosopher, the refined poet, but to the professors or representatives of the kindred arts, to the skilful painter, the expert engraver, the talented sculptor, the able musician, the ingenious mechanist, the deserving discoverer or inventor, or, in brief, to the whole united body of eminent civilians who have most conspicuously devoted their gifts and energies to the welfare and enjoyment of their fellow-men."

THE LODGE OF GLASGOW ST. JOHN.

By Bro. W. P. Buchan, P.S.W. No. 3 *bis*, and Grand Steward, Grand Lodge of Scotland.

(*No* 6, *Continued from Page* 44)

On 27th Dec. 1852. Election of Office-Bearers, Bro. Robert Craig, R.W.M.

On 27th January, 1853. A meeting was held where 13 brethren passed the chair as "Chair Masters." Bro. Rev. Doctor John Graham was made an honorary member.

On 3rd March, 1853, "The lodge agree, and authorise the secretary to order a copy of the Freemason's Quarterly Review and Magazine for the use of the lodge."

"On 17th March, 1853. Agreed to give Bro. Pollock, Tyler, 3s., for each candidate initiated.

On 8th December, 1853. "Agree that the Architectural Institute shall be allowed the use of the lodge room for four nights in the year, on the understanding that a weeks' previous notice shall be given.

An entry occurs here of £12 10s. that was collected for Dr. Rattray's funeral expenses, &c.

On 27th December, 1853. Election and festival. Bro. David Manwell, R.W.M.

On 22nd March, 1854. David Manwell, his J.W. and two others were made Chair Masons, after which Bro. Dunett gave a lecture.

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In November, 1854. Committee appointed to see about aiding the Patriotic Fund in aid of the Wives &c., of Soldiers &c., now serving in the East.

On 27th December, 1854, Election, when Robert Cruickshank, is R.W.M.

On 20th March, 1855. Gavin Park, measurer, is initiated. Also Bro. Munro, as announced in last minute, presented a bust of the late R.W.M., David Hamilton,* and Bro. David Winton presented a handsome bracket for supporting the bust, &c.

On 3rd April, 1855. Robert Neilson affiliated from St. Mark's.

"On 11th September, 1855. James B. Walker, Painter, aged 29, admitted.

On 27th November, 1855, James Noble Sutherland, elected an honorary member.

On 4th December, 1835, Robert McCord and James Watson admitted.

On 27th December, 1855. Installation and festival; James Cruickshank, R.W.M.

On 22nd January, 1856. Rev. Dr. Graham gave a lecture on Egyptian Architecture.

On 5th February, 1856. Brother Taylor lectured on Architecture.

On 29th April, 1856. "The R.W.M. mentioned some matters that came before the last meeting of the P.G.L., regarding a Benevolent Fund about to be established by the several lodges. In reference to the above, Bro. McCulloch proposed, seconded by Bro. Jas. Watson, that the Lodge St. John vote £2 2s. for this years' contribution, and 2s. 6d. for each candidate admitted."

On 13th May, 1856. Thomas Ramsay, Painter, initiated.

On 27th May, 1856. Moved by the R.W.M. "to present from the St. John's Lodge a suitable testimonial to Brother Donald Campbell, for the zealous, laborious, and unwearied exertions on his part on behalf of the promotion of Freemasonry, and in particular to the St. John's Lodge." He often worked the ceremonies for them.

On 7th October, 1856. Bro. D. Campbell gave a lecture on tracing-board.

"The R.W.M. intimated that he would be most happy to furnish this lodge with lectures by brother Masons, from time to time, for the instruction of the lodge.*

"It was suggested by the R.W.M., that this lodge and St. Mark's should agree to hire or purchase a piano or harmonium for the *amusement* of their respective lodges.

In December, 1856. The R.W.M. intimated that he and others attended the late G.L. festival, and were cordially received; thereafter visited the Lodge of Edinburgh (Mary's Chapel), No. 1., and were there welcomed in a similar manner. "It was agreed to hold a Lodge of Instruction on Tuesday first and every alternate Tuesday this month." Had this been followed by due application, much good might have resulted.

On December 9th, 1856. "A number of the brethren were instructed in the initiating of new members. The R.W.M. intimated that he had, along with Brother D. Campbell, of the St. Mark's Lodge, been successful in getting a piano for the use of the two lodges, further that he had got Bro. David Greenshields to promise to be present at our meetings, and assist in giving us all the assistance in his power, for this purpose the R.W.M. proposed Bro. Greenshields for affiliation as an honorary member at next meeting."

On December, 16th. "The treasurer was authorised to pay one guinea to the Provincial Festival Committee, should it be found necessary, in order to defray expenses, in consequence of the low price of the tickets." Bro. Robert Ramage proposed as Proxy Master.

On December, 30th, 1856. The "799th anniversary" celebrated, when Bro. James York presented an old chisel taken from the foundation of Stockwell St. Bridge, which chisel he supposed to have been imbedded there several hundred years, and "he had no doubt that it belonged to a former member of our mother lodge."

Bro. James Cruickshank is still R.W.M.

On February, 3rd, 1857. Bye-laws of the lodge ordered to be strictly enforced in regard to the admission of new candidates. W. G. Lennox "was solemnly initiated to the entered apprentice degree in a most efficient manner by Bro. D. Winton, S.W.;" then follows a "memorial sent to Sir A. Alison, Bart., P.G.M., praying him not to appoint Bros. Rowand and Rochead, of St. Mark's No. 102, as his P.G.L. Wardens seeing

* I am not as yet aware of what foundation there is for calling him "the late R.W.M," but I intend to see about it.

* That was good, only he should have done something himself, except being better than precept.

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that several of the higher offices were already held by brethren of that lodge, and further, undue favour to that lodge would bear against "that Masonic equality which is a prominent landmark for the guidance of brethren, and one of the inherent principles of the Craft which has been of the greatest value in the preservation and diffusion of Freemasonry." This document was signed by the Masters and Wardens of 10 lodges, leading off with James Cruickshank, R.W.M., No. 3. *bis*, then John Binnie, R.W.M., No. 4; D. Sutherland, do. of No. 27; R. Black, 219; N. B. Dalveen, 333; J. Davidson, 360; Hugh Mair, 362. W. Whitesmith, 73; John Miller, 87; R. Walker, 117.

In February 17th-57. Bro. Ramage, the Proxy Master, desired information for the purpose of assisting with Bro. Laurie's proposed new History of Freemasonry, and received the following answer from Bro. James Cruickshank, R.W.M. "In answer to the first query I may state that the Lodge St. Johns and the Incorporation of Masons were one and the same originally* This you will see from the old charter a copy of the translation of which I enclose. The Incorporation must have been a split off the lodge I think, as the lodge retains the original charter† and the Incorporation took a separate charter from the town council or corporation of Glasgow in the year 1551, and another in 1667, and we find that up to the period at which we joined the Grand Lodge, that the Deacon of the Incorporation was also Master of the lodge, and so filled both offices at the same time‡ And no members were admitted to the lodge who were not members of the Incorporation. Such is not, of course, the case now since the exclusive privileges of Incorporations were done away by Act of Parliament we admit others. "2nd I cannot tell when the separation took place§ as the records of the lodge have been lost except those of the present century; and although we have the records of the Incorporation as far back as 1631‖ we find no notice as to this. We have some very old sashes and a very handsome carved box belonging to the lodge dated 1634. 3rd We have no historical records or any others as already stated belonging to the lodge. There is some notice taken of it I think in McUres history and Cleland's Annals of Glasgow, also in Pagan's small work on our Cathedral, and James Miller on Masonry* Bro. Laurie should see these works. Mr. Miller could give him the last two mentioned. We formerly gave the Mark and Chair degrees in the lodge but have no documents connected with Mark Masonry. Mr. Laurie can take a copy of the charter and return it to me, and if I can give him any other information I shall be very glad."

("Signed) JAS. CRUICKSHANK.

On June, 23rd 57. "Brother James Hamilton after being duly prepared was passed by Bro. Winton to that degree." So this proves that Bro. Winton worked the Fellow-Craft degree as well as the Apprentice.

On 29th Decr., 1857. The 8th centenary or "800th anniversary" of the lodge was held, Bro. James Craig of Middleton the new R.W.M. in the chair. Invitations had been sent to Bros. Lord James Murray, Lord Loughborough, Sir Archibald Alison and others, to grace with their presence this 8th centenary, but they all sent letters of apology! That was rather curious seeing an "8th centenary" does not happen every day. However the members present enjoyed themselves, and "in the course of the evening Bro. James Cruickshank, P.M., read a paper on the antiquity of this lodge, which it is intended to print along with the Bye-laws as a preface." This "paper" appeared in *Glasgow Herald* of the time. The upshot of the "memorial" sent to Sir A. Alison last February, partly appears from minute of 19th January 1858, when "Bro. Cruickshank reported that he had been elected Senior Warden of the P.G. Lodge of Glasgow, as per commission from B. Sir Archibald Alison, P.G. Master."

(To be continued.)

* That is a mistake, and a Masons' lodge probably existed in Glasgow very long before the Masons became an "Incorporation."

† The lodge does not retain this pretended "original charter" now, for so far back as I can remember the "Incorporation" has kept it, and keeps it still, perhaps Bro. Cruickshank could explain this?

‡ See pages 23 and 503. When the lodge did not meet for years, so a man might be Deacon of the Incorporation and yet never sit as Master of the lodge.

§ See page 462.

‖ As far back as 1600. See page 461.

THE new scientific journal, "*Nature*," quoting a letter from Father Secchi, says the meteors of the 14th November were splendidly seen at Rome during half an hour when the sky was quite clear. Although this half-hour was not the time for the maximum display, no less than 183 meteors were observed. On the evening of the 13th, the meteors had already commenced to be visible in greater numbers than ordinary.

* All of which mislead the reader as regards the lodge, &c.

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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.

(*Concluded from page* 66).

DAMASCUS—BEYROUT—RHODES—MALTA.

We next pass into the Carpenters' Bazaar, where men are making wooden clogs, inlaid with mother-o'-pearl. They squat up working, using their *toes* as a vice to hold the piece of wood they are cutting.

Next day we all to go visit the great Mosque, which was doubtless originally a Christian church. It is a large building with a transept, thus forming a cross. Some part of the ceiling is fine, and the columns are old. At one end of the transept there is some fresco or inlaid work, representing a temple, palm trees, etc. This is very old and curious; the greater part, however, is gone. The marble floor is covered with carpets. Children play about, and men sleep comfortably where they wish. We all have to take off and carry our boots. Crossing the large, open court, we ascend one of the minarets, from which we have a fine view of the city and environs. After lunch, a brother Freemason, Mr. Meshakah, calls to take us to see his father, who is a retired doctor, and has a very handsome house, gorgeously, though not very tastefully ornamented. He is a Christian, and under British protection. He is a capital old fellow; regales us with coffee, narghilies; presents me with his carte de visite, done by our amateur friend, for which I promise to exchange mine. Dr. Meshakah had a narrow escape at the massacre of the Christians in 1860, when six thousand Christians were massacred in cold blood by the Mahommedans. He only escaped by carrying with him a quantity of gold and silver coins, and scattering them as he ran, to delay his pursuers! Severely wounded, at last he was rescued by Abd-el-Kadir, who also saved a large number of Christians, women and children included. I went to see the hero, who received me kindly, and gave me coffee. He asked through the interpreter numbers of questions about France, Prussia, Russia, and England; seems well up in European politics, and has the papers read to him. He is a Freemason, and gave me a most fraternal embrace. However, he is obliged to keep that dark, as the Mahommedans think Masonry is a separate religion, and would persecute any known Mason. At the house of Dr. Meshakah, we saw in the court yard an immense myrtle tree, supported by a sort of framework built round it. This is the largest myrtle in Damascus, and perhaps in the world, being some thirty feet high!

We return to camp, smoke narghilies, and sip coffee, when we are driven wild by a Turkish band, (which plays one bar of a monotonous tune, without variation, for hours,) to distraction. We commence next day our three days' ride, back to Beyrout, following nearly all the way the beautiful French road. We have a charming ride for some hours along the banks of the Abana, which are prettily wooded, and from either side of the valley sparkling rills come leaping down to join it, often forming graceful cascades, amid grottoes of fern. We stop for lunch at an Arab village, when to our surprise we find a very clean whitewashed interior to a mud hut. Rugs are spread on the floor, and large cushions provided by the good woman; so we sleep away the hottest hours of the day.

Towards evening we pass through the fine rocky pass of Wady-el-Kurn, formerly noted for its robberies and murders. There are numerous caves along its rocky sides, on emerging from which we encamp, and being at so great an elevation—near the snowy heights—we have a bitterly cold night, which, after the hot day's ride, is very trying. I unpack my carpet bag and put all my clothes over me, in the vain endeavour to get warm.

We resume our journey in the morning over the heights of Anti-Lebanon, and descending to the plain of Bukaa (up which we rode to Baalbek), we come on the site of the ancient Chalcis, of which nothing is now left but slight traces of the foundations of part of the ancient walls. Yet this was once a royal city, and no one would then have believed it could ever thus utterly disappear. Wavy corn covers the whole site. So it is with Tyre and Sidon, Jericho, and other cities, which have vanished like snow in spring time, and left antiquaries to quarrel over their very sites. One cannot help wondering whether in course of time a similar fate is in store for the cities of England. Is the day to come when London shall cease to be, and learned treatises shall be composed to prove that the ruin sketched by the New Zealander and supposed to be St. Paul's, was not such, but a comparatively modern temple, erected on the site of Westminster Abbey, by the King of

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Abyssinia when he conquered the island and subdued the natives A.D. 4868? We push on, and encamp on the heights of Lebanon, within three hours' ride of Beyrout, and next day (27th), ride down, thoroughly enjoying the magnificent view. We dine at the hotel, and bidding adieu to our Dragoman, and giving bakshish to our attendants, with all of whom we part on excellent terms, I sally forth to refresh myself after my labours with a Turkish bath. This is very nice, but I must say the baths, here and at Damascus, are not nearly so good as the Turkish bath in Jermyn-street, which is the best I ever was in. Bidding a hasty farewell to the Consul, Mr. Rodgers, whom I found extremely kind and polite, we all go on board the Cupid, and are off at 8 p.m. to join the fleet at Rhodes.

We coast along Cyprus, but do not stop, and arrive at Rhodes on Friday, the 29th of May. The fleet has not arrived yet, so we anchor, and I go ashore to see the place. "Stare super vias antiquas," to stare at old Rhodes! This place is very interesting to one well acquainted with Malta, on account of having so long been the stronghold of the Knights, whose two memorable sieges there will never be forgotten. It is said that they only gave in at last when their stock of gunpowder was exhausted.

The Consul told me the following curious story:—"While the Knights held Rhodes an election of their Grand Master took place, and a Knight who was the unsuccessful candidate organised a conspiracy to make himself Grand Master by force of arms. Being joined by some discontented and turbulent Knights, they began to lay in great stores of arms and amunition, and a large quantity of gunpowder was secretly stored in the vaults under St. John's Church. The conspiracy was discovered, and the would-be Grand Master hung; the other conspirators were banished, and no one knew that the vaults were full of powder. The siege was past, and the place had surrendered for want of powder, whilst had the Knights but known of the twenty tons beneath their feet, they might perhaps have held out successfully. As it was the Turks took possession, and for 350 years the powder lay unsuspected. Then came the earthquake and split the tower from top to bottom, the rent extending to the foundations and the vaults. Some months afterwards came a thunderstorm; the lightning struck the tower, ran down the huge rock, fired the magazine, and sent the whole thing into the air! This reads like romance, but it is simple fact. Many people were killed or injured, and one young lady was buried beneath fragments, which, however, formed a sort of arch over her, and though thus shut up for three days, yet she recovered."

Rhodes looks very pretty from the sea; the queer old fortifications and towers, the cluster of windmills on the extreme right, the hill at the back of the town rising to a considerable elevation above it, covered with fruit trees, etc.; the bright blue sky, and the beautiful clear sea,—all combine to form a most attractive picture. It is a pity that the most elegant and conspicuous of the towers, the Arab tower, has within the last few years fallen down. The "Street of the Knights" is most interesting, where numerous shields, coats of arms, etc., carved in marble, are built into the walls, and over the doors, very much as they are at Malta. The site of the explosion is curious; it looks like the crater of a volcano, and all round are fragments of the church; here an entire wall of the building, laid upon its side, pillars and all; there an arch still standing, though its centre part, keystone, etc., are blown out. Good masonry to hold together like this! We visit the site of the breach in the old walls, which was so nobly defended, and through which Solyman at last entered. I do not think in the annals of military achievement there is a more splendid defence on record than that of the Knights of Rhodes. Two places are shown as the spot where the Colossus stood; the Consul supporting one theory and the Vice-Consul the other. A beautiful little figure of Somnus, represented as a sleeping boy, was shown us by the Consul. It was dug up somewhere on the opposite coast, and has been purchased for the British Museum.

On Monday evening, June 1, we leave for Malta, coasting along Crete. We make a splendid run to Malta, where we arrive early on Thursday morning, June 4. So bidding farewell to our kind and hospitable captain, I hurry ashore to report myself to the "big wigs" and my adventures to my friends, who all agree that I have made good use of my time, and seen a good deal during

MY FIVE WEEKS' TOUR.

MASONIC MUSIC.—The choir of Lodges Concord and Emulation at Bombay have been united, and will hereafter assist in the vocal part of the ritual at the meetings of both lodges. Meetings for singing practice are held weekly at the Masonic Hall, Mazagon.

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MASONIC JOTTINGS.—No. 5.

By a Past Provincial Grand Master.

THE TWO QUESTIONS.

The two questions—who were the authors of Speculative Masonry, and who were the authors of our English organisation, are as different as are the two questions—who were the inventors of an ancient doctrine, and who were the builders of the church in which it is now preached.

RISE OF MASONRY.

For the rise of Operative Masonry you may go to the Troglodites, new from their caves, but for the rise of Speculative Masonry you must go to the Hindoos, to the Chaldæns, to the Egyptians, to the Jews, to the Greeks and to the Romans. Old MS.

SPECULATIVE MASONRY NOT ALWAYS TRUE FREEMASONRY.

In our times, Speculative Masonry is not always true Freemasonry. In ancient times it could very rarely indeed be true Freemasonry.

LODGES OF GERMANY AND SCOTLAND.

A Polish brother asks, if there is not satisfactory evidence, that at a remote period in the lodges of Germany and Scotland there were associated with Masonic Science the principles of religion, of fraternity and of charity, principles infused by the Great Architect of the Universe in the breast of man when he was created.

ENTIRELY NEW ORGANISATION.

An organisation has some times been called "entirely new" when, upon examination it has turned out, that a change in the names of some of the parts composing it, was its principal novelty.

LODGE—UNIVERSITY.

The more extensive cultivation of Speculative Masonry, begun in the year 1717, in strictness, rendered necessary no greater changes in the organisation of the lodge, than are the changes which the addition of new sciences and languages to those already taught, renders necessary in the organisation of a University.

There were probably reasons with which we are unacquainted, that made it expedient not to limit the changes to those which were, in strictness, necessary.

A DEFINITION.

A definition—a constant reader of the Freemasons' Magazine, defines *non*-Masonic language as "the language commonly used by Masons in Masonic Controversy."

THE RISE AND PURPOSES OF SPECULATIVE MASONRY.

By Bro. Henry Murray, *District G.M., China.*

An Address delivered to the Brethren of Zetland Lodge (No. 525), Hong Kong.

(Continued from page 63).

Thus, to quote at some length from Bro. Findel, "the most important step had now been taken for the due conservation of the institution. Then it was that Freemasonry, as it is understood at the present day, dawned into existence. Retaining the spirit of the antient brotherhood, its fundamental laws, as well as its traditional customs, all yet united in resigning architecture and operative masonry to the station to which they belonged. The customary technical expressions, which were excellently well-suited to the symbolic architecture of a temple, were retained, but in a figurative sense, and withal bearing a higher signification. The Fraternity of Freemasons was now separated from architecture; and, formed into an association having purely social aims, and therefore capable of spreading itself to all quarters of the globe, it became the common property of all mankind. The moral edifice to be erected should, like to the material edifices of Masons, have the general good of all mankind in view; the improvement of the members of the Fraternity should manifest itself by their growth in self-knowledge, voluntary activity, self-government, as well as in the practice of all the virtues; the society should make men of all conditions better citizens, better husbands, fathers, and friends. And here it must be remarked that Freemasonry looks upon free will as an absolute faculty of mankind; for freedom from great vices, passions, and prejudices, is assuredly requitite to render a man capable of cultivation, or of the gradual attainment of perfection." "A Mason," say the Antient Charges, is obliged, by his tenure, to obey the moral law; and if he rightly understand the art he will never be a stupid atheist nor an irreligious libertine. He, of all men, should best understand that God seeth not as man seeth, for man looketh at the outward appearance, but God looketh to the heart. A Mason is, therefore, particularly bound never to act against the dictates of his conscience. Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the glorious Architect of heaven and earth, and practise the sacred duties of morality. Masons unite with the virtuous of

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every persuasion in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive, by the purity of their own conduct, to demonstrate the superior excellence of the faith they may profess. Thus Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance." Thus the idea of Freemasonry is as sublime and magnificent, as it is rooted and grounded in the very being of man. Such an universal association was most essentially necessary. Amongst all men of generous minds, capable of practising self-denial, and wishing to promote the general good of mankind, there is a secret affinity; they resist all exclusiveness, and desire to enter into a bond of love with any one having the like inclination. All associations which depend upon similarity of calling or of rank, upon political opinions, patriotic sentiments, or religious creeds, suffer more or less from exclusiveness. Against all such partition walls is a society required, which shall possess a code of laws embracing as wide a range as possible, and having regard alone to the inward worth of the individual; a society which shall stand above all others, removing or ameliorating all that is prejudicial, and guarding itself from becoming an object of hatred, contempt, and persecution. This union of unions which unites all good men into one family, in which the principles of equality and brotherly love (*i.e.* love of the human race) are the predominant ones, and the end and aim of all its efforts, this is Freemasonry. Its unity does not depend upon the mere binding by oath; no! an alliance voluntarily entered into is one of pure love and friendship. A warm loving heart, and a steadfast purpose to strive after what is good and right, are the only solid possessions of her sons, whereon Masonry founds happiness; these alone constitute the firm neutral basis on which every variety and difference of opinion are made to accommodate themselves, in the struggle after the knowledge of the truth, the cultivation of the beautiful, and the practice of virtue. In this association, which unites all parties and denominations, and reconciles all opposing interests, can man fulfil those duties imposed by all religions. The zealous activity of the Grand Lodge caused Masonry to develop itself rapidly in England, and it immediately met with a favourable reception in Europe, and in all other parts of the world."

(*To be continued.*)

THE ORIGIN OF THE LODGE ST. AYLES, EAST ANSTRUTHER.

The following particulars of the history of Freemasonry in Anstruther will be read with interest at this time.

The first effort to form a lodge here was in 1762—or 108 years ago—when a body of thirteen Masons met, and in consideration of the inconvenience of being so far from their respective mother lodges, resolved to form St. Ayles, which they proceeded to do, by electing the following interim office-bearers, viz.:—Bros. Gabriel Halliday* schoolmaster and professor of mathematics, as he designated in West Anstruther, R.W.M.; James Wilkie, S.W.; George Peebles, J.W.; Patrick Brown, D.M.; Andrew Ramsay, Sec.; and Samuel Innes, Steward. The lodge was opened, as in the present case, under the powers of a working letter, and it continued until St. John's night of that year, when a charter was granted by the Grand Lodge of Scotland, and office-bearers were then elected in regular form, Bro. Alexander Young, stationer, at the same time being elected R.W.M. In 1764, Bro. Philip Anstruther was appointed to that office, and in the following year no less a personage than Sir John Anstruther, the Superior of the burgh, aspired to the honour, which he filled for three consecutive years.

The year 1765 appears to have been the most brilliant period in the history of the lodge, as in that year she numbered amongst her "sons" Brothers Islay Campbell and George Wright, advocates in Edinburgh, John Lumsdane, of Blunerne, Benjamin Plenderleath, Admiral Substitute, and most of the leading merchants in Anstruther, Pittemneem, and St. Monanee. On the St. John's day of that year the brethren had an out-door demonstration by walking to the ruins of the ancient chapel of St. Ayles, which they encircled by taking hold of one another's hands, after which they proceeded in a body to West Anstruther Port, when they then returned to ther lodge-room, where, as the records tell us, "they passed the evening in jovial mirth, and with that social and free hapiness which distinguishes this honourable and free society, when the meeting was closed at eight o'clock in the evening."—*The Weekly News.*

MASONIC NOTES AND QUERIES.

MASONIC REFORM.

As the Master's degree is worked in Scotland, we have a password and the M.M.'s word, which, with the ceremonies connected, I consider to be the *ne plus ultra* of Craft Masonry. As for any pretended discovery of the lost word, I look upon as a fallacy, and as the first opening of the door for the the admission of the legion of so-called "high degrees." We might as well pretend to call up a spirit from the tomb to tell us the secrets of the grave! No; the Scottish Craft Masons were wise in their generation when they refused to have any connection with the Royal Arch or any other Royal pretensions; and it would be well for England to copy Scotland in this respect, just as it would be well for Scotland to copy England in many others.—PICTUS.

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SPECULATIVE FREEMASONRY AND ITS ORIGIN (pp. 67, 69).

Our Freemasonry, or Speculative Masonry, was a new institution, manufactured or brought into being in A.D. 1717. It was made up of quotations from operative documents—Rosicrucian ideas, principles and doctrines stirred up by the Reformation, ideas taken from the study of ancient history, &c., all mixed together with such suitable seasoning as the brains of Drs. Desaguliers and Anderson judged best for the purpose. There being a few old Masonic lodges in London, the Doctors gave each a dose of the new compound, which so tickled their fancy, pleased, and intoxicated them, that, *mirabile dictu*, they immediately lost all remembrance of past events! Yea, verily, such was the curious action of this new compound, that if a Mason only took one sip, he was ever after ready to swear that he had been drinking it continually and habitually all his life. A dose being also sent to the Scottish lodges, they tasted, were quite satisfied, and immediately adopted the recipe, and, as quickly as the new compound could be manufactured in that cold climate, dispensed it. It was soon found, however, that the old lodges, or "old bottles," were neither sufficient in capacity nor numbers to contain anything like the necessary amount of material, nor were they able to dispense the intended good in a manner commensurate with the good intended; consequently the Doctors had to set about manufacturing more "bot tles," which they of course did in a dignified manner, and in accordance with the demand. So much for the manufacture of Speculative Masonry about A.D. 1717. The Masons before 1717 depicted the compasses and square and others of their tools upon their flags, &c.; but so also did the Wrights, who also used the compasses and square, &c.; and other trades had also their tools depicted. But although that was done, it does not follow that they served any other purpose with them than merely as trade marks; and much less does it follow that *our* degrees and rituals, &c., existed before 1717; as yet, I have seen no evidence to prove so, but a good deal against it.—W. P. BUCHAN.

THE ANCIENT AND ACCEPTED RITE.

I think we may fairly presume that this rite originated *about* the year 1730. We know that Ramsay and others were busy with a "new system" some years earlier, and it is probable that the Royal Arch established 1740, was arranged from the degrees of this rite relating to Zerubbabel's Temple. All the Cross degrees, viz., the Rose Croix of France, Rosy Cross of Scotland, Rouge Croix of Sweden, and the Templar of England appear to have arisen about the year 1750. Of course the Ancient and Accepted Rite was not established in its present entirety till many years later."—LL. W. L.

THE ROSICRUCIANS.

A new work, "The Rosicrucians," by Mr. Hargrave Jennings, author of "Indian Religions; or, Results of the Mysterious Bhuddism," will be immediately published by Mr. Hotten, of Piccadilly. This book will contain upwards of 300 engravings of Hermetic subjects, expressly collected for this publication. The book will give a serious view of the occult system of the renowned brothers of the Rosy Cross, otherwise the Alchemists and "Illuminati," drawn, for the first time, from the Latin writings of Robertus de Fluctibus (Robert Flood, or Fludd).

THE GUILDS.

The following appeared in "Notes and Queries," of Jan. 22nd:—"Important as has been the influence of guilds upon the social and municipal institutions of England, their history, it would seem, is destined to be written by foreign scholars. Wilda published in 1831 a book upon the subject, 'Ueber das Gildewesen des Mittelalters, and now we learn that the late lamented Mr. Toulmin Smith's 'English Guilds' is to be accompanied by a review of the whole history and development of guilds, from the pen of a learned German scholar, Dr. L. Brentane."—PICTUS.

MASONRY IN JERUSALEM.

At the conversazione of the London Institution on Wednesday, the 19th inst. Bro. the Rev. H. B. Tristram, one of the Palestine explorers, in giving an address on Jerusalem, made distinct reference to its Masonic interest, speaking as a Freemason. He particularly referred to the masons' marks on the walls of the Harem, defined by Bro. Deutsch as Phœnician, and which Bro. Tristram therefore decides to be those of the workmen of Hiram. It must, however, be observed that as yet the identification is incomplete, because it does not follow, as assumed by Bro. Tristram, that in the next construction of the Temple Phœnician masons may not have been employed as before.—A MASONIC AUDITOR.

ONE OF BRO. HUGHAN'S LETTERS.

Bro. Hughan's letter, respecting which a West of England correspondent enquires, is one with which most readers of the *Freemasons' Magazine* must be familiar. It is inserted in No. 536, 9th Oct., 1869. I recommend to my correspondent's attention the following passage:—"Our present system of Speculative Freemasonry arose out of the mediæval and early operative guilds or fraternities, when the latter were languishing, after a long existence of many centuries, and these in their turn were but a copy of still earlier secret organisations."—CHARLES PURTON COOPER.

THE LODGE OF GLASGOW ST. JOHN AND THE MARK (page 68).

Allow me to inform your esteemed correspondent, Bro. W. J. Hughan, that in my next article, and at date April, 1858, there occurs notice of contest with the Glasgow Prov. Grand Lodge upon this matter, which will be alluded to.—W. P. BUCHAN.

RECOGNITION OF THE HIGH DEGREES BY GRAND LODGE.

I think "Verba Non Res" has misunderstood my remarks in the *Magazine*, page 49. I stated that the Act of Union "declares what we know to be but a form of high grade Masonry (*i.e., the R.A.*), to be part of the *Antient* system." I did not mention the Ancient and Accepted Rite, but its degrees *were* in operation (abroad) A.D. 1813. He admits that its two principal degrees had already been incorporated with English high grade Masonry. I am not an advocate of the Ancient and Accepted or any other form of high grade Freemasonry, but I think I state *facts*.—HOLZ.

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BRO. H. MURRAY'S ADDRESS (page 61) AND ABROAD AND AT HOME (page 47).

It seems to me that page 61 shows that "abroad" there is a great deal yet to be learnt as well as "at home." To assert that Scotland "maintained the Craft for many centuries upon a wider and more fittingly organised basis than it ever attained in England prior to 1717" is, I consider, purely imaginary. And as to the nobility and gentry joining so largely Scottish lodges in the 15th and 16th centuries, I was not aware of it before. Then as to many other statements of Bro. Murray's, they form a curious sort of hotch-potch, which I have not the time to go into; they, however, serve to show that a speaker may say a good deal, and yet fall very far short of the truth. It is not the amount said that is the true criterion, but the amount of truth contained in what is said that makes it valuable. We shall admit the *Magazine* to be behind other papers regarding the history of the Craft, whenever proof is given.—W. P. B.

BRO. BUCHAN'S NATIVE CITY.

"Bos Albus," at page 48, writes as if Glasgow were his (Bro. Buchan's) native city; but that is a mistake—Glasgow has not that honour. He hails from the auld toun o' "Aberdeen awa," or at least from the shire of that name, the particular locality being Fraserburgh, in the north-east corner thereof, and the era when he first saw the light of the "neutral world" December 7th, A.D. 1836. However, Bro. B. has now been in Glasgow above twenty years, where he served his apprenticeship, worked journeyman for a short time, and has been established for the last ten years in business for himself; consequently, although Glasgow may not be "his native city," yet the binding tie may be otherwise pretty strong.—MORE LIGHT.

DEP. G.M. MANNINGHAM'S LETTER (page 67).

In view of evidence which contradicts it, I consider that this letter does *not* "afford sufficient evidence, historically and legally, that *what* our Freemasonry was in 1757 that it was in the seventeenth century."—W. P. B.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

THE "DEGREE" OF INSTALLED MASTER.

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

Dear Sir and Brother,—I find in your last number a second letter from a brother signing himself "P.M." Were I as well acquained with his name as he appears to be with mine I should send him a private note, instead of making use of your columns to communicate with him. After some compliments, he endeavours to make me appear ridiculous, by alluding to my want of "bravery," and to my exercise of "discretion the better part of valour," in transferring to some one else a discussion on the point he has raised. I much question whether, in his Masonic career, he has been so often called upon to display moral courage as I have and with as much success in the issue, at the same time, on several occasions exposing myself temporarily to much obloquy, which nothing but a consciousness of right enabled me to bear, from those whom it was my personal interest to conciliate. I trust that "P.M." will give me credit for truthfulness in saying that my letter to you was written before I saw his, after perusing which I added a few lines of comment, without any intention of answering the first of his questions, which will be best dealt with by the committee about to be appointed for revision of the rituals, to which body it will, doubtless, be well for him to express his opinion; and with that object, if my advice be not intrusive and impertinent, I would recommend him to send his name to Bro. James Stevens, the promoter of the Revision Committee, and thus have an opportunity of becoming a member of it, and of bringing forward the view taken by himself and "Fiat Lux."

Because I wrote, independently of "P.M." on what I considered a manifest omission, felt by others as well as myself, in the rituals of the Board of Installed Masters and of the Royal Arch Chapter, which are supplied in some districts, but not in others, it does not follow that I was bound to express an opinion on the *propriety of the existence* of such a board, questioned by your correspondent. The point he raised is new to me, and requires much consideration, more especially as the conduct of installation ceremonies by a Board of Installed Masters is universally recognised in this country at least.

On page 49 of your journal, another brother "Fiat Lux," has endorsed the views of "P.M." on the subject under consideration. It might be well for these brethren to attempt to instal a W.M. in the presence of the whole lodge, then we should see whether or not they would be censured by their Prov. Grand Master. I fully believe that were I to pursue such a course, the next post would bring me a letter of reprehension from the head of this district.

Yours fraternally,

Jan. 24th, 1870. H. H.

MASONIC REFORM.

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

Dear Sir and Brother,—I can fully appreciate the feelings of "Res Non Verba," in his manifest unwillingness to throw aside the poetic Masonic fictions to which we have all been so long accustomed, for the prosaic reality of fact. There are times when even truth is distasteful, especially when it interferes with the enchanting romance of preconceived opinions and associations. Notions, however vague and unhistoric, acquire a kind of sanctity by repetition, and in time the very absurdity of a doctrine confirms the votary in his belief.

Out of a long catalogue of inconsistencies, my respected brother only champions the connection of the Royal Arch and Craft Masonry; and if I do not greatly err, the part he has undertaken to defend is more than sufficient. He advances with the dictum that "unless the word of the third degree, as also the ceremonies belonging thereto, which *were worked* and acknowledged before, say, 1740, were again placed in the Master Mason's degree (and thus *now* taken from the Royal Arch), I cannot see the wisdom of separating the Royal Arch from Craft Masonry, as it is evidently, under the present arrangement, the com-

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pletion of the third." Now this theorem demands, as postulate, that the present word and ceremonies of the Royal Arch were, in 1740, part of the third degree; also that the Royal Arch *is* this identical completion; and, as corollaries, that the Royal Arch was in existence in 1740; and that the present third either formed part of the other two degrees below it, or that it has since been manufactured. These I am not prepared to concede, although, in the absence of evidence, they are said to be evident. I need not remind my friend that it will be necessary for him to prove the truth of these statements before he can demonstrate that my suggestion to abolish the connection between Craft and Royal Arch Masonry is "wrong." He ought to have established the truth of his premises before he allowed his favourite bias to hurry him to a conclusion, and to have shown, by at least one well-authenticated example, the place where and the time when the "Holy" Royal Arch was ever a part of Ancient Masonry prior to the manifesto of 1813. A very superficial acquaintance with the legends and ceremonials of the Royal Arch demonstrate the absurdity of its pretensions. Like the intruder who had not on the wedding garment, it is found self-convicted and *speechless* within the sanctuary of Craft Masonry. As to the date of 1740, "Res Non Verbum" cannot prove that the Royal Arch was then in existence, nor till long after. He is silent as to the separate constitution, the different clothing, the *chapter* instead of the *lodge*, the different titles, and the extra fee required—all of which are, in his opinion at least, necessarily separate, in order to secure unity and "completion." No proofs are given, and in this respect, at least, he is consistent, for his own few remarks contain the bitterest reflections upon the union he he advocates, to which his facts, his illustrations, and his suppositions are alike unfavourable. After showing us that he has been obliged to leave the precincts of the oldest constitution in order to defend its principles, he finds that a different usage "in some parts of Germany" is a striking proof of the wisdom and propriety of our own—that a coincidence in one respect exhibits the details of a "system"—and because there are imperfections in other constitutions, that reform in this is thereby rendered unnecessary.

As one of the workers in English Masonry, I trust that we shall prove our own work good and square, and just such work as the builders require, before we attract the criticism of all others; and without indulging in any self-conceited ideas of perfection, labour on zealously to make it so complete, as not only to invite comparison, but to defy amendment. At present, however, there is sufficient cause for humility in the presence of all other constitutions. Can even imprudence itself forget that we have lately placed on record a precedent—the abolition of a Provincial Grand Lodge—alarming enough to excite the dullest apprehension, and one at which *we* ought to turn pale? Is there anyone so lost to every sense of honour as to look upon this sacrifice of our mutual liberty and of the dignity of so many excellent brethren with indifference? Dare we presume to talk boastfully of such fruits? Oh, shame and indignity! Such an event is calculated to arouse the callous indifference of the most ignorant and careless—in fact, all but the enemies of our Order—and to make them unite to preserve the forms, at least, of Masonic government. Relief is, however, sure to come. The continued subserviency of those who are willing to make a tame surrender of our remaining liberties will ultimately work out its own remedy, as well as its own destruction, and, like the blind fury of Samson, pull dow the pillars which support the edifice.

Yours fraternally,
FIAT LUX.

OUR BRO. BUCHAN.

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

Dear Sir and Brother,—Letters of numerous correspondents reach me full of remarks of all kinds respecting our Bro. Buchan. These letters differ from that of a distinguished Mason, which, being forwarded by a Past Provincial Grand Master, was in the exercise of your discretion, inserted in our periodical, vol. xxi., page 391. One only of the letters referred to seems to need notice at present. It comes from a Cambridge Fellow Craft, and complains—first, that Bro. Buchan marvellously disregards the rule, although there was, not long ago, occasion to quote it (*ibid.* page 272, letter signed "J. A. H.") that our traditions to be rejected must not merely be denied, but must be proved to be false. Next, that Bro. Buchan deliberately turns his eyes (*ibid.*, page 410) from evidence which every Court of Law and Equity sitting in Westminster Hall would consider conclusive on the question of the existence of Speculative Masonry at the close of the 17th century.

Yours fraternally,
CHARLES PURTON COOPER.

THE GRAND LODGE OF MARK MASTERS AND THE S.G.R.A. CHAPTER OF SCOTLAND.

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

Dear Sir and Brother,—As you have inserted the correspondence, with accompanying extracts from minutes, &c., between Comp. Mackersey and myself, at the request of the former, will you do me the favour to insert my reply to Comp. Mackersey's last letter to me.

I make this request lest it should be thought by brethren who take an interest in the subjects under discussion, that I am content to allow judgment to go by default, or that Comp. Mackersey's position is unassailable, and his arguments unanswerable. The main question, however, has been treated so often at length, that I see no advantage in further dilating upon it, and I hope to be spared any such necessity.

Yours fraternally,
FREDERICK BINCKES.

London,
21st January, 1870.

To L. R. MACKERSEY, Esq.

Dear Sir and Brother,—The delay in my reply to yours of the 5th inst. has not arisen from any want of courtesy, but from a combination of causes (which need not be particularly defined) entirely preventing the devotion of time necessary for a proper considera-

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tion of the subjects embraced in your communication. At the outset, however, I must observe, without wishing or intending to indulge in language tending to an interruption of that friendly feeling which has always distinguished our personal, as separate from our official, intercourse—that I claim just grounds for complaint of the tone and style of your letter, more especially as it is but too evident that it was penned with a view to publicity. You justify this publicity on the ground that "your (*my*) proceedings have been published." Now, let me observe that no "proceedings" of *mine* have been published, but merely an account of the proceedings at the last meeting of the Grand Lodge of Mark Masters, which, as the report of what look place at a meeting of a *public* body, may fairly be taken and treated as public property; whereas your letter to me is described by yourself as written "not officially, nor by authority, but merely as a member of the Order." On receipt of yours, with announcement of your determination to publish, I did not object to or in any way deprecate your purpose, because I would not take any step which might lead you or others to fear I shrank from a public discussion of the question at issue, but I nevertheless reserve to myself the right of entertaining my own opinion as to the propriety of the course you have thought proper to pursue. The strong point evidently sought to be maintained in your letter is the "illegality" of the body on whose behalf I have written to you, and hardly less prominently, to evidence your condescension in consenting to hold communication with that body, which, indeed, you say you consent to do, only from the "great respect you entertain for me personally." Now the existence of your views on both these matters I have been previously acquainted with, and I do not hesitate to say that your manifestation of hostility to this Mark Grand Lodge somewhat diminishes the pleasure I feel at the possession of your personal regard, while the fact of the latter considerably enhances the regret I have for the former. But on what do you base your ever-recurring statements as to the "spurious," "illegal," "unrecognised" body "styling itself the Grand Lodge of Mark Masters?" Simply on your own ideas, and because you will persist in ignoring precedent, disregarding analogy, and despising the teachings of history. One would really believe that the Masonic degree worked under this Grand Lodge was itself a "spurious," an "illegal" degree, and it *may* be so regarded by the Masonic authorities in this country with whose hostility to this Grand Lodge I find fault on very different grounds to those of my complaints against the Scottish authorities. In this country the degree itself is unacknowledged, just as in Scotland the Grand Lodge does not acknowledge the Royal Arch degree—a degree, by the way, of modern origin as compared with the Mark, and really having no connection with genuine *Craft* Masonry. But in Scotland, the Mark degree is universally recognised; and by what logical or legal process you arrive at the conclusion that it is the duty of the head of the Mark degree in Scotland to maintain a position of antagonism to the head of the Mark degree in England is to me a Masonic mystery infinitely more perplexing than those considered "celestial" by Bro. Melville. Because, you say, "you are unrecognised." This I admit I *do* know as well as you. Well, are not the Knights Templar and the Ancient and Accepted Rite "unrecognised?" No; you say here is the difference. There are in other countries Grand Conclaves and Grand Councils, but in no other country, save England, will you find a Grand Lodge of Mark Masters. True again; and more fortunate for those Orders, the more unfortunate for this degree.

This, however, being the case, and all attempts to induce the Grand Lodge of England to combine the Mark Degree with its system, having failed, what more proper or Masonic course than to provide an organisation for the protection and preservation of a degree valued everywhere else, and what more natural expectation than that the authorities of other jurisdictions by whom the Degree is held to be of importance would have encouraged, assisted, and sustained a legitimately constituted government in its praiseworthy attempt. Again, I *do* know as well as you that the Grand Lodge of Mark Masters is "self-constituted," in this we are no better and no worse than other supreme bodies which can boast of an "origin," and amongst them, I apprehend, is included the Supreme Royal Arch Chapter of Scotland. That this Grand Lodge is a "spurious" body, I *do not* know as well as you, but am prepared to prove its constitutional and legal status against any assailant.

You further complain of "my rushing into print" "instead of writing to you privately, asking for explanation which in that way I would have received." On this I simply observe that your memorandum to Sydney was brought under my notice officially, submitted by me to our General Board officially, and by them made known to Grand Lodge officially—that I wrote you officially, and that you have acknowledged my communication officially, and that I do not understand writing to anyone privately for information which he could only afford from *official* knowledge.

On the serious and important subject of the issue of Mark warrants for Scotland and Ireland by this Grand Lodge, I would prefer to say as little as possible. No "threat" of the kind has been made, but discretionary powers have been conferred. Bitterly shall I regret the arrival of the day when a lamentable want of proper understanding shall culminate in unconcealed animosity, and should such a time arrive, I do not think this Grand Lodge will prove to be the aggressor. But advocate as I am for peace—determined to do all in my humble power to maintain it, even at personal sacrifice—I cannot but feel that a body so numerously and influentially composed as this, has to maintain its dignity, to uphold its reputation, and to support its members in the exercise of their constitutional functions. No more bitter attacks could have been directed against us had we asserted our right to initiate the outside world, than those we have been subjected to in our honest efforts in the cause of legitimate Masonry. If persisted in, the consequences will not be chargeable upon us.

Remember, in all I have here written, I am only expressing myself as an individual, not as one holding official position or charged with official instructions.

In justice to myself, after the course you have adopted, I send copy of this letter for publication.

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.

BRO. W. W. B. BEACH, *M.P.*, Prov. G. Master of Hampshire and the Isle of Wight, will, it is announced, preside at the Festival of the Girls' School, to be held on the 11th May.

A GRAND Masonic Ball will be given on Friday of the Assize week, under the patronage of Lord Dunboyne, Prov. G. Master of Limerick, and other distinguished brethren, at the New Freemasons' Hall, Limerick, in aid of the Masonic Charities of the province.

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'S MAGAZINE, so that a complete Register and Directory may be compiled.

ROYAL MASONIC BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND THEIR WIDOWS.

The annual festival of the above institution was held on Wednesday, the 26th inst., the R.W. Bro. Sir Daniel Gooch, *Bart., M.P.*, Prov. G.M. for Berks and Bucks, in the chair, supported by the following Vice-Presidents and Stewards, most of whom were present:—

Bro. Thomas Fenn, V.P., Prov. Assist. G. Dir of Cirs., W.M. 259 (President). Bros. Rev. Charles John Martyn, G. Chap. 839, 900, P.M. 82; Rev. Sir John Warren Hayes, P.G. Chap., Dep. Prov. G.M. Berks and Bucks. P.M. 414; William A. F. Powell, S.G.D., Dep. Prov. G.M. Bristol; Captain R. Cope. P.G.S.B., Prov. G.W. Cheshire, P.M. 321; George P. Parfitt, P. Prov. G.W. Somerset, Prov. G. Dir of Cirs. Wilts., W.M. 626; Edward Benham, P. Prov. G. W. Wilts., P.M. 631, P.M. 143; Rev. Joseph Hordern Jukes, P. Prov. G. Chap. Herefordfordshire, W.M. 120; Rev. W. Bramwell Smith, Prov. G. Chap. Warwickshire, P.M. 438; William Birch, P. Prov. G.D. E. Lan., P.M. 152; Wakefield Simpson, P. Prov. G. Supt. of Works Wilts, S.W. 626; J. Daniel Moore, *M.D., F.L.S.*, Prov. G. Supt. of Works W. Lan., P.M. 1051; Ferdinando Jackson, jun., Prov. G. Dir. of Cirs. Cheshire, P.M. 205; William Thompson, Prov. G.S.B. Wilts, J.W. 626; Richard Eve, P. Prov. G. Purst. S. Wales, E. Div., 395, 651, P.M. 723; Edward T. Inksipp, Prov. G. Purst. Wilts., Dir of Cirs. 626, J.D. 1222, Somerset, Prov. G. Steward Somersetshire; Charles E. Amos, P. Prov. G. Purst. Surrey, P.M. 410; John S. Banning, P.G. Steward, G.S. Lodge; John Jordan, G. Steward 4; George John Theobald, G. Steward, S.D. 5; Frederick Hockley, P.G. Steward, P.M. 8; Frederick J. Cornwall, P.G. Steward, S.W. 14; William Watson, P.G. Steward, P.M. 25; Horace Jones, P.G. Steward, W.M. 197; Samuel May, *V.P.*, P.M. 780; and a large number of Stewards and other brethren.

The Secretary, Bro. William Farnfield, read over the list of subscriptions from the various provinces, which amounted to the munificent sum of £3,266 14s., with six lists to come in.

We regret that want of space prevents our giving the proceedings at the banquet which followed, and the musical arrangements.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

MOUNT LEBANON LODGE (No. 73).—The regular meeting of this prosperous lodge was held on Tuesday last at the Bridge House Hotel, London Bridge. The W.M. Bro. David Rose opened the lodge punctually at 5 p.m., and in consequence of this being the night of installation, the lodge was well and numerously attended, both by members and visitors. The members present were—Bros. David Rose, W.M.; F. H. Ebsworth, S.W. and W.M. elect; M. A. Loewenstark, J.W.; George Free, S.D.; G. J. Grace, I.G.; J. Stevens, D.C.; E. Harris, P.M., Treas.; J. Donkin, P.M., Sec.; A. L. Dussek, S.W.; D. J. Dixon, P.M., Fredk. Walters, P.M., T. J. Sabine, P.M. The minutes of the last lodge having been read and confirmed, several candidates were balloted for, and Mr. Whittaker was initiated into Freemasonry by the W.M. in his usual impressive manner. As is usual in this lodge, no other business but initiation is done on installation night. Bro. F. H. Ebsworth, S.W. and W.M. elect, having been duly presented, Bro. David Rose, W.M., ably and impressively installed him as W.M. for the ensuing year. The Board of Installed Masters must have numbered nearly twenty. The brethren hoving been admitted, the W.M. was proclaimed and saluted, and then appointed his officers as follows:—Bro. M. A. Loewenstark, S.W.; G. Free, J.W.; D. Rose, I.P.M.; J. Donkin, P.M. Sec.; E. Harris, P.M., Treas.; G. J. Grace, S.D.; A. L. Dussek, J.D.; G. Loe, I.G.; S. Harman, D.C.; H. Williams, W.S. The Installing Master was received with a perfect ovation, after he had delivered the usual addresses, so perfectly and beautifully were they rendered. The lodge being called off, the brethren adjourned to the banquetting room, when over seventy brethren enjoyed the good things of this world, provided by Bro. R. Spencer, the indefatigable manager. After the usual toasts had been disposed of, the W.M. in asking the brethren to drink to the health of the retiring P.M., Bro. David Rose, presented him in the name of the lodge with one of the most chaste and beautifully designed P.M. jewels it has been our good fortune to have a view of. It was manufactured entirely of 18 carat gold, and hall-marked, and valued at £6 6s., and coming from the *atelier* of Bros. Loewenstark and Sons, no doubt they will be much gratified at hearing how their work was admired by the brethren. Bro. Rose returned his sincere thanks for the handsome present, not for its intrinsic value, but as a token that what he had done had met with the approval of his brethren. The lodge was then resumed, and nothing further being offered for the good of Freemasonry, the brethren separated, after having spent a thoroughly comfortable and instructive evening. Amongst a large number of visitors we noticed Bros. J. W. Avery, W.M., 1,078; H. Massey, P.M., 619; G. Roebuck, P.M.; G. Farnfield, P.M., Sec. R.M.B.I. for Aged Freemasons, the W.M. of No. 45; Bartlett, Barnard, 700; J. J. West, P.M. 548; and others, whose names we did not gather.

ST. PAUL'S LODGE (No.194.)—The regular meeting of this lodge was held at the Terminus Hotel, Cannon-street, on Tuesday, the 11th inst. There were present, Bros. F. Renshaw, W.M.; E. S. Eves, S.W.; E. H. Sparks, J.W.; R. M. Veal, W.M. and Treas.; R. Fowler, P.M. and Sec.; C. Saxon Hooper, S.D.; W. Aldridge, J.D.; G. H. Ginne, I.G. The following P.M.'s were also present, Bros. J. Harper, E. Randell, T. B. Hill, H. Renshaw, and C. Wilson. The visitors were, Bros. G. C. Porter, 5; W. Blake, 23; J. Weaver, W.M. 862; R. Risdon, W.M. 46; E. Coates, 622; W. D. Rawlings, R. A. Glover, 231; H. H. Williams, 60; R. H. Bradley, 114; W. C. Harvey, P.M.; Rev. W. Rogers, of Bishopsgate; H. Parker, T. A. Wallworth, and J. Kerr Gedge. Bro. E. S. Eves was installed as W.M. for the ensuing year, and he appointed and invested his officers as follows:—Bros. E. H. Sparks, S.W.; W. Aldridge, J.W.; S. Fowler, S.D.; S. Weston, J.D.; F. Gordon Brown, I.G. Bro. James Rawlings was initiated. Bro. T. S. Barrington, P.M., was proposed as an honorary member. The presentation of a P.M.'s jewel to Bro. Francis Renshaw, the retiring W.M., also took place.

JORDAN LODGE (No. 201) was held at the Freemasons' Tavern, Great Queen-street, W.C., on the 21st inst. Bro. Francis Smith, J.W., was installed as W.M., and appointed and invested his officers as follows:—Bros. P. Robinson, S.W.; M. Wolfsky, J.W.; Davage, S.D.; Whitby, J.D.; Hume, I.G.; E. Spooner, P.M.,

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Sec.; Patten, P.M.; Sheen, P.M.; Dyer, P.M.; Watts, P.M., Treas.; Jeffery, P.M.; Arliss, P.M.; Carvill, P.M.; W. Hammond, P.M. The visitors present were Bros. Walters, W.M., 871; Whiffin, 147; Pearse, 657; Cox, 742; Stevens, P.M., 9; Ovey Prov. G.S.W. Herts, P.M. 198; Mann, Backendorf, and F. Binckes, Sec. of Boys' School. Bro. W. J Wetenhall was raised to the sublime degree of W.M., the insllation of Bro. Francis Smith, S.W., as W.M. being ably worked by Bro. J. R. Sheen, P.M. Bro. J. Sheppard, I.P.M., took the chair in the absence of Bro. Martin, the W.M., and he ably worked the ceremony of the third degree in raising Bro. Wetenhall. At the banquet, sumptuously provided at the Freemasons' Tavern, the usual loyal and Masonic toasts were given appropriately by the newly installed W.M., Bro. Smith. Bro. Wolfsky, the S.W., announced himself as a steward for the for the forthcoming festival of the Boys' School in March, to represent this lodge. This calted forth an eloquent speech from Bro. Binckes, after the toast of the Masonic Charities, with which his name was associated.

PROVINCIAL.

CORNWALL.

TRURO.—*Lodge Fortitude* (No. 131).—The brethren of this lodge met on the 11th inst., at their rooms, to celebrate the festival of St. John. The lodge was close tyled at two o'clock p.m. Bro. W. Lake, W.M., presented Bro. R. John, Prov. Assist. G. Dir. of Cers., the W.M. elect, to Bro. Chirgwin, the Installing Master, to receive at his hands the ceremony of installation. The W.M. thereupon invested the following brethren with their collars as his officers for the ensuing year:—Bros. W. Lake, I.P.M.; T. L. Dorrington, S.W.; A. W. May, J.W.; Rev. H. B. Bullocke, Chap.; T. Chirgwin, P.M., Treas.; W. Middleton, S.D.; N. P. Bullen, J.D.; A. C. R. Crewes, Sec.; A. H. Chipman, Assist. Sec.; N. P. Bullen, Org.; E. Treleaven, Dir. of Cers.; A. T. Blamey and R. Mitchell, Stewards; J. T. Tillman, I.G.; J. Langdon, Tyler. Sums of money were voted to the different Masonic charities, and the lodge was closed, the brethren adjourning to the Royal Hotel.

DEVONSHIRE.

TEIGNMOUTH.—*Benevolent Lodge*, (No. 303).—The annual meeting was held at the Masonic Hall the 3rd inst. At 2.30 p.m. the lodge was opened by Bro. H. M. Bartlett, W.M., assisted by Bros. Capt. Walrond, I.P.M. and P. Prov. G.J.W.; Dr. Hopkins, acting as S.W. till the arrival of Bro. Burden; Hallett, J.W.; Coles, S.D.; Taylor, J.D.; Toms, I.G. Among those present during the meeting were Bros. Ward, P.M.: Bentley, Saunders, Burton, and others; and as visitors, Bros. Way, W.M., 39; H. Bartlett, 716, P. Prov. G. Asst. Dir. of Cers.; J. Heath, P.M., 710; Westley 768, Hong-Kong; Johns, 131; and P. Prov. G. Reg. for Cornwall. The minutes of the previous meeting were read and confirmed. Messrs. J. S. Short and H. Terry were then introduced, properly prepared, and separately initiated into the Order by the W.M. The lodge was opened in the second degree, and Bro. Dr. H. took the chair. The retiring W.M. presented Bro. Burden as W.M. elect, and after the preliminary proceedings, the lodge was opened in the third degree. The brethren below the chair having been dismissed, the W.M. elect was entrusted, and left the room while a board of Installed Masters was duly formed. On his return Bro. Burden was constitutionally placed in the chair of K.S., and the board was closed. The M.M.'s F.C.'s and E.A.'s were then severally admitted, and took part in the usual salutations, greetings and proclamations. The W.M. appointed and invested the following brethren as his officers for the ensuing year:—H. M. Bartlett, I.P.M.; Hallett, S.W.: Coles, J.W.; Taylor, S.D.; Bentley, J.D.; Tomes, Sec.; Whidburn, Treas.; Morris, I.G.; Burton and Cotton, Stewards; Hagerty, tyler. The ceremony was finally completed by the Installing Master giving the addresses to the I.P.M., explaining the Masonic application of his jewel; to the W.M., the Wardens and the brethren. No other business offering, the lodge was closed by the new W.M. and his officers at 5 o'clock. The brethren adjourned to the Queen's Hotel to partake of the banquet, under the presidency of the Installing Master, owing to the indisposition of the W.M. The arrangements made by the host, Bro. Bartlett, for the entertainment of the members were all that could be desired, and a most agreeable evening was spent, the usual Masonic toosts being duly honoured.

NEWTON ABBOT.—*Devon Lodge* (No. 1131).—The members of this lodge assembled on Tuesday, the 11th inst., at their Masonic Hall, for the purpose of witnessing the installation of Bro. William Samble into the office of W.M. for the ensuing year. The lodge being opened and formal business disposed of, Bro. Samble, the W.M. elect, was duly installed in the chair as W.M. of the lodge for the ensuing twelve months in a very efficient and impressive manner by Bro. F. D. Bewes, P.M., P. Prov. G. S.B., assisted by Bros. Yates, P M., P. Prov. G.S., and P.G.J.W.; H. G. Beachey, W.M. for the past year, and Bro. Hopkins. The W.M. then appointed and invested his officers as follows:—Bros. H. G. Beachey, I.P.M.; J. Haydon, S.W.; G. Stockman, J.W.; the Rev. S. S. Johns, Chaplain; H. G. Beachey, Treas.; Bickford Prowse, Sec.; John Chudleigh, S.D.; E. Samble, J.D.; A Christee, I. G.; — Weeks, Tyler.

CHACKWATER.—*Boscawen Lodge* (No. 699).—The installation festival of this lodge was celebrated on Tuesday, the 11th inst. There was a good attendance of members as well as several visitors, including Bros. W. H. Jenkins, P. Prov. S.G.W.; T. Solomon, P. Prov. S.G.W.; and Bell, P.M., of the Phœnix; Mackenzie, of the Fortitude; J. Tregay, P.M., P.G.S.; J. George, Sec.; and R. Heath, J.D., of the Druids; Courtney, of St. Andrew's, Tywardreath; J. Hensley, Amity Lodge, Silver City, California; &c. The installation of the W.M. elect, Bro. S. Mitchell, was conducted very efficiently by Bro. J. Niness, P.M., P. Prov. G. Reg., who was ably assisted by Bros. W. P. Hugoe, P.M.; I. Hall, P.M., P.G.S.; J. Paull, P.M., P. Prov. G. Supt. of Works; W. Bray, P.M.; and S. G. Moule, P.M. The W.M selected the following as his officers:—Bros. T. Tonkin, S.W.; J. Climas, J.W.; the Rev. G. L. Church, Chap.; J. Niness, Treas.; J. Paull, Sec.; P. Oates, Assist. Sec.; C. Rapson, S.D.; J. A. Moyle, J.D.; J. Chegwidder, Dir. of Cers.; O. Matthews, Org.; J. Holman, I.G.; N. Paull and W. Joll, Stewards; W. Lean, Tyler. At the close of lodge business the brethren, presided over by the W.M., partook of an excellent banquet, prepared by Bro. Paull, of the Britannia, for which he very properly received high praise. The usual loyal and Masonic toasts were given with due honours. Before the conclusion of the festival, Bro. Hugoe, supported by Bros. Bray, Jenkins, Solomon, Mitchell, Moyle, Hall, &c., took occasion to express their sense of the services rendered the lodge and the devotion to Freemasonry by Bro. Niness, who was specially toasted, with the hearty acclamations of the brethren.

DURHAM.

GATESHEAD-ON-TYNE.—*Lodge of Industry* (No. 48).—The brethren of this lodge met at the Freemasons' Hall, West-street, on Monday, the 24th inst. There were present Bros. J. Stokoe, W.M.; J. Jensen, I.P.M.; R. B. Reed, S.W.; R. F. Cook, J.W.; G. L. Dunn, Treas.; W. Garbutt, Sec.; P. V. Smith, as S.W.; G. Poitiers, as J.D.; J. H. Kendall, I.G.; A. Donnison and W. Cook, Stewards. The visitors present were Bros. J. Anderson, P. Prov. J.G.W., Prov. G. Treas. Northumberland; A. Stephenson, W.M. 424; Ion Cooke, W.M. elect 424; R. Watson, Prov. G. Org. Northumberland; T. Sewell, 541; G. Buttifunt, 406. Messrs. G. Wichanowski, W. L. Angus, and G. Gill were initiated; Bros. Locke and J. Patterson were passed; and Bros. T. Craggs and G. J. Robinson were raised, all the ceremonies being worked by the W.M. The new by-laws were altered as suggested by the Rev. Prov. G.M.; and the Treasurer and Tyler were re-nominated for next year. The third degree was worked, with musical accompaniments, adding much to the solemnity; the S.W. explaining the toolt in the first and second degrees. There were upwards of forty brethren present, being one of the most successful meetings of this ancient lodge ever held.

LANCASHIRE (WEST).

PRESTON.—*Lodge Corcord* (No. 343). — The first regular monthly meeting since the installation of the W.M. was held on Thursday, the 20th inst., at the King's Arms Hotel, Bro. Porter W.M., in the chair, assisted by Bro. Quagle, P.M., as S.W., Bro. Heap, J.W.; Robinson, Treas.; Rev. Bro. Taylor, Sec. and Chaplain; Cockshott, S.D.; Farmer, J. D.; Wilson, I.G. The following amongst many other brethren were present:—Bros. Pritt, P.M.; Robinson, P.M.; H. P. Watson, P.M.; Steib, P.M.; Moss, P.M.; Sanderson, Clitheroe, Ashton, Miles, Ord, Tunnicliffe, Dawson, Hall, Snape, Elton, H. T. Myers, W.M. 314; Don, P.M. 333, Geo. Lawson, P.M. 314; Smith, W.M.

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314; C. J. Yates, P.M. 314; Wilson, 333. The lodge was opened at a quarter past seven, and the minutes of previous meeting were read and confirmed. Bros. Hall and Elton being candidates for the second degree, were examined and entrusted, and retired for preparation. The lodge was then opened in the second degree, when Bros. Hall and Elton, being again admitted, were passed to the degree of Fellow Craft. The lodge was then resumed to the first degree, and Messrs. Penrice and Nettlefold, who had been balloted for and unanimously accepted, were introduced and initiated into the mysteries of the first degree. The lodge was closed with solemn prayer at a quarter to ten, when the brethren adjourned to refreshment. The W.M. and his officers received the hearty congratulations of all the brethren present on the very admirable manner in which they had conducted the ceremonies of installation and passing. Bros. P.M. Yates and Hall officiated alternately at the harmonium.

KIRKDALE.—*Walton Lodge* (No. 1,086).—The brethren of this lodge met on Wednesday, the 19th inst., at 180, Walton-road. There were present, Bros. A. C. Mott, P.S.G.D., W.M.; J. Goodacre, W. Archer, J. Monton, and J. Last, P.M.'s, and a large number of visiting brethren. The business of the lodge was conducted in the first, second, and third degrees. A Past Master's gold jewel was presented by the lodge to Bro. James Goodacre, for his energy and zeal during his year of office, for which Bro. Goodacre returned thanks in a feeling manner.

LEICESTERSHIRE.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—A monthly meeting of this held at the Freemasons' Hall on Thursday, the 20th inst., and was numerously attended, nearly thirty members and visitors being present. The W.M. Bro. Toller presided, supported by Bro. Kelly, Prov. G.M. (nominate) the Senior P.M., and Bro. Duff the I.P.M. of the lodge. The Rev. W. Targett Fry, after passing a satisfactory examination, had the degree of Fellow Craft conferred upon him, after which Bro. J. F. Smith was duly raised to the sublime degree of a Master Master in a most impressive manner by the W.M., the musical chants being conducted by Bro. Charles Johnson, P.M., Organist. A gentleman having been proposed as a candidate for Masonry, the lodge was finally closed, and the brethren adjourned to refreshment.

LOUGHBOROUGH.—*Howe and Charnwood Lodge* (No. 1,007).—An emergency meeting of this lodge was held at the Bull's Head Hotel, on Tuesday, the 18th instant, at which, by request, the newly nominated Prov. G.M. Bro. Kelly, kindly attended to raise two brethren to the third degree, one of them being the son of a very old P.M. and P.G.O. officer of the Province, Bro. W. Grimes, Palmer, *M.R.C.S.* The lodge having been opened by the W.M. in the first and second degrees, the W.M. Bro. Kelly took the chair, and after Bros. W. Grimes Palmer, jun., and Arthur Geo. Chamberlin had passed an examination, he proceeded to raise them to the sublime degree of a Master Mason. The lodge having been lowered to the first degree, the W.M. Bro. Wilson, P.Prov.G.P., tendered the thanks of the brethren to Bro. Kelly for his performance of the ceremony, and the brethren afterwards adjourned to refreshment. The officers present were Bros. Wilson, W.M.; W. G. Palmer, P.M.; Deane, P.Prov.G. Reg. as S.W.; Capp, J.W.; Goode, Sec.; Burrows, S.D.; Pratt, J.D.; Dougherty, I.G., and others.

MIDDLESEX.

CONSECRATION OF BURDETT LODGE (No. 1,293), AND INAUGURATION OF PROVINCIAL GRAND LODGE.

Saturday, the 22nd inst., as we previously announced, was fixed for the consecration of Burdett Lodge, and the inauguration of the Grand Lodge of Middlesex, which took place at the Clarence Hotel, Teddington. The following brethren were present: Bros. Colonel Francis Burdett, the W.M.-designate; George Kenning, S.W.-designate; Robert Kenyon, J.W.-designate; R. W. Little, P.M.; W. H. Hubbard, P.M.; Major H. W. Palmer; H. G. Buss, P.M.; F. Walters, P.M.; F. Binckes, P.M.; being the founders of the lodge. The visitors comprised:—Bros. John Hervey, P.G.S.D., G. Sec.; Thos. Fenn, Assist. G. Dir. of Cers.; James Brett, A.G.P.; F. Davison, P. Prov. G. Reg., Hereford; E. Benham, P. Prov. S.W., Wilts; F. Adlard, P. Prov. A. Dir. of Cers., Essex; Rev. D. Shaboe, P.G., Chaplain, Suffolk; W. Roebuck, P.G.S.B., Surrey; H. F. C. Finch, P.G. Reg., Herts; Raynham W. Stewart, P. Prov. G.S.D., Essex; R. D. Odell, P.M. 3; G. Murton, P.M. 7; J. H. Edwards, 8; J. Taylor, 18; W. M. Bywater, P.M. 19; W. Platt, P.M. 23; C. Payne, P.M. 27; Magnus Charon, 33; J. Britton, 73; J. H. H. Douglas, P.M. 79; R. Beneay, P.M. 79; J. H. Doughney, P.M. 79; W. Lure, P.M. 142; Edwards, 144; Theodore Distin, 175; W. Battye, P.M., W.M. 181; H. W. Williams, 193; W. M. Cameron, P.M. 201; R. J. Elsam, 201; W. Coombes, P.M. and Sec. 382; C. E. Woodward, Treas. 382; James Glaisher, P.M. 382; H. Parker, 435; W. B. Heath, 504; H. C. Finch, P.M. and Sec. 708; J. Hester, P.M. 788; J. D. McDougall, P.M. 788; A. Frickenhaus, 862; T. Morris, P.M. 865; A. A. Richards, P.M. 865; A. B. Day, P.M. 865; Smith, W.M. 899; T. Wiscombe, P.M. 905; W. Coward, 905; W. Sneed, P.M. 946; G. J. Noyes, W.M. 975; E. Clarke, P.M. 1,194; J. G. Marsh, P.M. 1,194; A. Avery, P.M. 1,194; H. Allman, 1,194; J. Stevens, P.M. and S.W. 1,216; J. J. Wilson, P.M. and W.M. 1,237; C. Tyo, 1,237; G. King, Jun., J.W. 1,238, W.M. 1,260; W. Ough, P.M. 1,273.

The lodge being formed at 1.30, the V.W. Bro. John Hervey presiding, and having been opened in the proper degrees. The petition and warrant were read, and the founders of the new lodge placed before the presiding officer, and the lodge No. 1293, was duly constituted. Bro. James Brett, delivered an oration on the nature and principles of Masonry. Bro. the Rev. F. C de Crespigny, as Chaplain, solemnly consecrated the lodge, the impressive ceremony being carried out most effectively. The lodge was then dedicated with prayer.

The lodge was then resumed to the second degree. Bro. Col. Francis Burdett, Representative of the Grand Lodge of Ireland, and Provincial Grand Master (nominate) of Middlesex, was presented to receive installation as W.M. of the Burdett Lodge, (No. 1293). This ceremony was performed in an able and impressive manner, and the newly-installed Master received the cordial congratulations and hearty good wishes from the brethren present. The W.M. having been placed in the chair of K.S. then proceeded to install his officers as follows: Bros. George Kenning, S.W.; Robert Kenyon, J.W.; R. Wentworth, Little, P.M., Sec.; Wm. Henry Hubbard, P.M., Treas.; Major H. W. Palmer, S.D.; H. G. Buss, P.M., Dir. of Cers.; and John Gilbert, Tyler. Some routine business incident to the establishment of a new lodge having been transacted, several candidates for initiation and joining were announced, and the lodge was resumed to the first degree.

Bro. John Hervey, G. Sec., having taken the chair, and the Provincial Grand officers present acting as Wardens, declared the Provincial Grand Lodge of Middlesex duly constituted. Bro. Col. Francis Burdett was announced as being in attendance for the purpose of being installed as a Provincial Grand Master The charter or warrant for the Grand Lodge of Middlesex, and also the patent authorising Bro. Col. Francis Bardett to govern the same were read. The Grand Secretary then deputed the Acting Wardens and Stewards to attend on the R.W. Prov. G.M., and conduct him to the Provincial Grand Lodge. On the entrance of Col. Burdett, that R.W. brother was received by the brethren with the greatest enthusiasm. Having taken the obligation of Prov. G.M., he was invested with the insignia of his his exalted office, and conducted to the throne. The R.W. Prov. G.M. then addressed the brethren, thanking them for their cordial welcome. After proposing the election of Bro. Hervey as an honorary member of the Burdett Lodge, the R.W. Prov. G.M. proceeded to invest his officers as follows:—Bros. Frederic Davison, P.M. 10, 708, Prov. G.S.W.; John M. Stedwell, P.M. 718 and 946, Prov. J.G.W.; Rev. Frederick Champion de Crespigny, 708, Prov. G. Chap.; Henry Gustavus Buss, P.M. 27, 1293, Prov. G. Treas.; George Cordwell, P.M., 788, Prov. G. Reg.; Robert Wentworth Little, P.M. 975, 1194 and 1293, G. Sec.; Albert B. Day, *M.D.*, P.M., 865, Prov. S.G.D.; John Josiah Wilson, W.M. 1237, Prov. G.J.D.; Edward Clarke, P.M., 1194, Prov. G. Supt. of Works; John Trickett, *C.E.*, W.M., 1194, Prov. G. Dir. of Cers.; James Green, W.M., 788, Assist. Prov. G. Dir. of Cers.; William Coombes, P.M., 382, Prov. G. Sword Bearer; Thomas R. McIlwham, W.M. 946, Prov. G. Org.; William Smeed, P.M., 946, Prov. G. Purst.; John George Marsh, 1194, Prov. Assist. G. Purst.; Antonio John Codner 382, Arthur A. Richards 865, Thmas Cubitt 1194, Alfred Avery 1194, Joseph Taylor, 1238, and George Kenning 1293, Prov. G. Stewards; John Gilbert, Tyler.

The by-laws of the Provincial Grand Lodge were then read and approved, and the business of inauguration having terminated, the Provincial Grand Lodge was closed in due form, and the brethren adjourned to the

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BANQUET.

The musical arrangements, both during lodge ceremonials and at the banquet, were under the direction of Bro. Henry Parker, assisted by Bros. Theodore Distin and Coward, and gave great satisfaction.

The R.W. Prov. G.M. proposed "The Queen and the Craft," which was drunk with Masonic honours.

The R.W. Prov. G.M. next proposed "The Health of the M.W.G.M., the Earl of Zetland."

The R.W. Prov. G.M. proposed "The Health of Bro. H.R.H. the Prince of Wales, Past Grand Master." He expressed the pleased the pleasure he felt in being able to associate the name of his Royal Highness with the Order, and added to the toast "The R.W.D.G.M., the Earl de Grey and Ripon, and the rest of the Grand Officers."

Bro. Thos. Fenn, P.G. Assist. Dir. of Cers. responded.

Bro. John Hervey, G. Sec., next proposed "The health of the newly installed Prov. Grand Master of Middlesex, Bro. Col. Francis Burdett." He felt sure that the distinguished brother would maintain the dignity of the Craft, and efficiently carry out the important duties attached to his exalted office. He was glad that Middlesex had been constituted as a Masonic province, and that several lodges in that county were now acknowledged, and placed under the control of a brother so well-known and respected. He was eminently the right man in the right place and he called upon the brethren to respond heartily to the toast he now proposed.

The response was given with the greatest enthusiasm.

The R.W. Prov. Grand Master, declared that he felt difficulty in finding sufficiently adequate terms wherewith to return thanks for the kind manner in which he had been spoken of, and the enthusiastic welcome he had received from the brethren. He could scarcely have hoped to receive such an acknowledgment as that which placed him in his present position. Unless well supported, and he had no apprehension to the contrary, all his endeavours on behalf of the province would be of no avail, but he felt sure that his standard would be rallied around by all interested in maintaining its honourable position. He knew that he had assumed a great responsibility, but with the assistance of his officers, he was confident that success would crown every exertion. From this day the province of Middlesex would shine as a bright star in the horizon of the Order. He felt that it was a proud day for him, as Provincial Grand Master, to see so many tried and faithful friends around him. The province was a most important one, and he hoped everything would be done to maintain its importance. He should especially call the attention of the brethren to the charities of the Order, and should ask for their liberal support at the forth-coming festivals of the several institutions. In conclusion, he heartily thanked the brethren for the cordial reception of his name.

The R.W. Prov. G.M. next proposed "The health of the V.W. Bro. John Hervey, G. Sec.," thanking him for the services he had that day so efficiently rendered.

Bro. John Hervey, G, Sec., thanked the brethren for the honour, and said he considered that his services had been amply repaid by his election as an honorary member of the Burdett Lodge, and the cordial reception with which his health had been responded to by the brethren.

The R.W. Prov. G.M. proposed the "Health of the Prov. G. Wardens," which was duly replied to by Bro. Davidson, P.G.W.

The R.W. Prov. G.M. proposed the "Health of the Prov. G. Chaps., Bros. the Rev. F. C. de Crespigny and the Rev. D. Shaboe," each of whom returned thanks.

The R.W. Prov. G.M. proposed "The health of Bro. R. W. Little, Prov. G. Sec.," whose exertions had contributed to the success of the day's proceedings. The toast was drunk with acclamation, and Bro. Little appropriately responded to the compliment.

The R.W. Prov. G.M. proposed the toast of "The Visitors." He observed amongst them many ardent supporters of the charities, and especially called upon Bro. Binckes, the Secretary of the Boys' School, to respond to the toast.

Bro. Binckes stated that although really a member of the Burdett Lodge, he might still be considered a visitor to the Prov. G. Lodge, that he therefore accepted the position in which the Prov. G.M. had placed him, and thanked the brethren for the heartiness with which the toast had been drank Being before them he would "improve the occasion," by venturing to appeal on behalf of the Boys' School, and with confidence asked the support of the R.W. Prov. G.M. at the ensuing festival in aid of the institute he represented, as well as that of the newly-appointed officers of the Prov. G. Lodge.

Bro. Binckes shortly afterwards announced that the R.W. Prov. G.M and several other brethren had contributed in no small degree in securing the success of the coming festival to be presided over by Bro. H.R.H. the Prince of Wales.

"The Stewards," "Officers of the Lodge, 1293," were then given, and the Tyler's toast concluded the proceedings.

MONMOUTHSHIRE.

NEWPORT,—*Isca Lodge* (No. 683).

The installation of Bro. Robert James Chambers as W.M. of the Isca Lodge, No. 683, took place at the Masonic Hall, Newport, on Wednesday, the 19th inst., Bro. J. Middleton, Prov. S.W. and P.M. 683 and 1098, Mon., and Prov. G. Sec., Lincolnshire, being the installing master.

The lodge was opened at two o'clock by Bro. Thomas Williams, P.M., acting as W.M. in the absence Bro. W. J. Bussell, who has removed from Newport to Waterford, where he was appointed about twelve or fourteen months ago traffic manager under the Great Western Company. There was a full attendance of the brethren, including a goodly number of Prov. G. officers, who may be said to have assembled in force to do honour to the occasion. The brethren, as is not unfrequently the custom on these occasions, availed themselves of a brief interval to adjourn from labour to refreshment. The entire ceremony of installation was most ably performed, after which the following appointments were made by the W.M.:—Bros. T. Williams, I.P.M.; William Parfitt, S.W.; J. B. Skeates, J.W.: the Rev. S. Fox, Chap.; Henry Mullock, Treas.; John Middleton, Sec.; James Cheese, S.D.; Lewis Rogers, J.D.; Henry J. Groves, Org.; T. J. Jones, I.G.; W. McFee, Tyler; and Wm. Watkins, Steward.

The usual business, including votes of thanks for services rendered during the past year, having been duly gone through, the lodge was closed in solemn form, and the brethren repaired to the Westgate Hotel, where

The banquet was held, catered as usual with excellent taste by Bro. Host Hallen. The chair was taken at five o'clock by Bro. R. J. Chambers, the W.M., who was supported by between 30 and 40 of the Craft. Amongst those present we observed: Bros. Lieutenant-Colonel Lyne, D. Prov. G.M.; Rear-Admiral Foote; the Rev. Samuel Fox, W.M. 471, and Prov. G. Chap.; Thomas Williams, P.M. 683, and Prov. G. Assist. Dir. of Cers.; Samuel Coombs, P.Z. and P. Prov. G.J.W.; James Maddocks, P.M. 683 and P. Prov. G.S.B.; John Middleton, P.M. and Prov. S.W., &c.; George Homfray, P.M. 1098 and Prov. G.J.W.; F. Ware, W.M. 960, Cardiff; R. B. Evans, P.M. 471, and P. Prov. G. Dir. of Cers.; C. H. Oliver, P.M. 471 and Prov. G. Dir. of Cers.; W. Anstice and Alfred Taylor, 471; L. Doyle, 683 (Mon.), and 167 (Kildare); Austen Phipps, 260, Cardiff; Passadoro, 683; W. Watkins, Prov. G. Steward, 683 and 471; J. B. Skeates, J.W. 683; G. Fothergill. Prov. G. Steward, 471; Llewellin Grosvenor, 1098; Lewis Rogers, J.D. 683; R. Stallard, 683; J. Lloyd, 471; Henry Mullock, 683; J. Cheese, S.D. 683; J. Thomas, 683; W. Adams, 471; &c.

The W.M. proposed "The Queen and the Craft," which was duly honoured, Bro. H. J. Groves, Prov. G. Org., presiding at the pianoforte, and the National Anthem was sung with that enthusiasm which characterises these Masonic social gatherings. The musical arrangements were most efficient throughout.

"His Royal Highness Bro. the Prince of Wales, the Princess of Wales, and the Royal Family," was next given from the chair, with special reference to the connection of the Royal Prince with the Order, as Past Grand Master. (Masonic honours.)

The chairman then gave "The M.W. the Grand Master, the Earl of Zetland, and the Grand Lodge of England," which was drunk with the usual honours.

"The Army, Navy, Militia, and Volunteers," was felicitously proposed by the W.M., coupling therewith the names of Capt. George Homfray, Rear-Admiral Foote, and Col. Lyne.

Bro. George Homfray said he had had the honour of belonging to the Militia, but was not a member of the Army. Nevertheless, he felt proud to be called upon to return thanks on behalf of both services.

Admiral Foote, on behalf of the Navy, also returned thanks in appropriate terms.

Col. Lyne representing the Volunteers, entered at some length into the proposed Government scheme, and confidently predicted that, if carried out in its present shape, he should not

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have the privilege this day twelve-months to return thanks for the toast of the Volunteers. As long as the country required a Volunteer army, the Volunteers were ready; when their services were no longer needed, let them be told so honestly, but don't give them the cold shoulder.

The W.M. proposed the better health of the "R.W., the Prov. G.M. of Monmouthshire, Bro. Rolls, and the V.W. the D. Prov. G.M. Bro. Lyne, with the Prov. G.L. of Monmouthshire" (Masonic honours.)

Bro. Lyne returned thanks, and referred in terms of highest eulogy to the fraternal regard and anxiety which Bro. Rolls never ceased to evince towards the well-being of Masonry in the province over which he ruled. The D. Prov. G.M. before resuming his seat, gave the health of the "W.M. (683), Bro. W. J. Chambers," in highly complimentary terms, not only with reference to his Masonic, but his private relations as well, Bro. Lyne having known the W.M. before he came to Newport. The D. Prov. G.M. also took occasion to trace the progress of the Isca Lodge, its foundation on correct principles, its struggles against adverse influences, and its final triumph, having been true to itself, and true to the principles of the Craft, in attaining at length the rank it held in the province. (The toast was drunk with Masonic honours.)

The compliment was duly acknowledged by the W.M., who dilated on the wide field of philanthropy which Masonry opened up to its members, and earnestly expressed his appreciation of the high honour conferred upon him by the lodge, in having placed him in the position of W.M. by a unanimous vote.

"The health of the Installing Master, Bro. Middleton," proposed by the W.M., was toasted with many fraternal expressions of esteem for his never-faltering zeal in the cause of Masonry, and his readiness at all times to take part in the practical working of the lodges. (Masonic honours).

Bro. Middleton, in returning thanks, prognosticated a prosperous year for the lodge.

Bro. T. Williams gave, "The Visiting Brethren," coupled with the health of Bro. Frederick Ware, W.M. of the Bute Lodge, Cardiff, and Bro. R. B. Evans, 471, who severally returned thanks. "The Lodges in the Province" was responded to by Bro. the Rev. S. Fox and Bro. George Homfray. "The Past Masters of the Lodge," by Bros. Thomas Williams, James Maddocks, and H. J. Groves.

The D. Prov. G.M. gave "The Masonic Charities," and threw out valuable hints for concentrating their power in the provinces, so as to increase their influence in the grand Charities of the Order in the Metropolis, where concentrated wealth, made their isolated action seem comparatively insignificant in its results—a subject which the worthy brother had introduced at the Silurian banquet, and which was then brought prominently before our Masonic readers, as well deserving attention. The toast was coupled with the health of Bro. Samuel Coombs.

Bro. Coombs gave an eloquent exposition of the great landmarks of the Order, and urged unity of action in the particular question of the Masonic Charities, so as to secure the greatest amount of charitable results. Bro. Middleton instanced a case in point, and asked the D. Prov. G.M. to suggest some method of giving practical effect to the very excellent suggestions made by Bros. Lyne and Coombs, to which

Bro. Lyne, in reply, pointed to the powerful organisation of their officers, urging speedy steps in the matter. He should like to see every member a direct contributor to the Charities.

The last toast on the list, "To all Poor and Distressed Brethren," was given by Bro. the Rev. S. Fox, and drunk in silence. Others, however, followed, including "The Officers of the Isca," "Brother Hallen," "The Press," &c., all of which were duly responded to.

TREDEGAR.—*St. George's Lodge* (No. 1098).—The installation of Bro. J. Lewis as W.M. for the current year, took place at the lodge room, on the 13th inst. The ceremony was impressively performed by Bro. J. Middleton, Prov. S.G.W. of Monmouthshire, Prov. G. Sec. Lincolnshire, P.M. 683 and 1,098. The following officers were invested with their collars and jewels:—Bros. B. S. Fisher, I.P.M.; J. Phillips, S.W.; W. Davies, J.W.; D. Hughes, Treas.; E. Horlick, Sec.; J. Morgan, S.D.; W. Campbell, J.D.; E. Swedenbank, I.G.: G. A. Brown, Dir. of Cers.; H. Fowler, Supt. of Works; J. Griffiths, Org.; C. Peaty, Steward; J. Donlevy, Tyler. The banquet, which was sumptuous and purveyed by Bro. Spencer, was held at the Castle Hotel. There was a goodly muster of brethren, among whom were Bros. J. Lewis, W.M.; J. Middleton, the Installing Master; S. G. Homfray, Prov. J.G.W., P.M. 1,098; B. S. Fisher, Prov J.G.D., P.M. 1,098; R. Bond, P. Prov. G. Assist. Dir. of Cers. P.M. 683 and 1,098; G. Fothergill, 471, P.G. Steward; Ware W.M. Bute Lodge; W. Davies, D. Hughes, E. Swidenbank E. Hulick, J. Morgan, H. Fowler, C. Peaty, J. Griffiths, R. Spencer, T. Spencer, R. Jones, E. Thomas, E. Phillips, Tutton, R. Jackson, and W. Green.

YORKSHIRE (NORTH AND EAST).

KINGSTON-UPON-HULL.—*Kingston Lodge* (No. 1,010).—The brethren of this lodge met at the Protestant Hall, on Wednesday, 5th January. There were present Bros. C. Jas. Todd, W.M.; C. Codland, P.M. as S.W.; J. Pyburn, *M.* ., J.W.; J. P. Bell, *M.D.*, D.Prov.G.M. for North and East York; P.M.'s L. W. Longstaff, Prov. J.G.W.; S. Moseley, R. E. Harrison, Thos. Sissons, J. L. Seaton. The visitors were Bros. G. Hardy, P.M.; W. Moster, and J. Herschell, S.W., of the Minerva Lodge, No. 250; P.M.'s Bros. W. Croft and W. D. Keyworth, of the Humber Lodge, No. 57, and others. Bro. C. G. Howard was raised by the W.M. to the sublime degree of a M.M. Mr. Joseph Walker, merchant, Hull, was proposed as a candidate for initiation. The report of a committee, appointed at the last lodge to report as to the advisability of removing the lodge was read; and in compliance therewith, the W.M. was authorised to enter into negociations with the Local Board of Health for renting the Sculcoates Hall, and a committee was appointed to carry out the removal. After the usual business of the lodge was concluded, the W.M. called on P.M. Bro. S. Mosely, who stated the pleasure he felt in performing the task allotted to him, that of presenting to P.M. Bro. Longstaff a very elegant Past Master's jewel in gold and enamel, purchased by subscription among the members of the lodge, and bearing the following inscription:—"Presented to Bro. L. W. Longstaff. P.M., J.P.G W., by the brethren of the Kingston Lodge, No. 1,010, Hull, ap a token of their esteem, and in recognition of the valuable services rendered to that lodge during the two years of his Mastership, 1868 and 1869. 5th Jan., 1870." After P.M. Bro. Longstaff had briefly but feelingly responded, the lodge was closed, and the brethren, as usual, adjourned to refreshment. The next regular meeting will be (under Divine dispensation) on Thursday, 3rd Feb., at the same time.

MALTA.

ST. JOHN AND ST. PAUL LODGE, (No. 1349,)

The regular monthly meeting was held on the 3rd January, when Bro. Mackie was passed to the degree of a Fellow Craft.

The D.G.M. Bro. Kingston, being then announced, the brethren received him with the proper honours, and he took the chair, which the W.M. had resigned.

Bro. Haldane, W.M., being re-elected to preside during the ensuing year was installed by the W.M., and appointed his officers, viz., Bros. Stuart, S.W.; Dennistown, J.W.; Dunford, S.D.; Stevens, J.D.; Syms, I.G.; Mac Arthur, Tyler. The lodge was then closed in due form, and with solemn prayer, and the brethren adjourned to the refreshment table, where, after the usual Masonic toasts, the brethren retired in love and harmony.

ZETLAND LODGE, (No. 515.)

The regular annual meeting for installation was held on St. John's Day, the 27th December, when Bro. Gorham, P.M., who had been unanimously elected W.M., for the ensuing year, was duly presented by Bros. Haldane and Conolly, P.M.'s, and installed in the chair of King Solomon by the district G.M. Bro. Kingston, who performed the ceremony in a most masterly manner. The W.M. then appointed and invested his officers viz. Bro. Conolly, I.P.M.; Garriot, S.W.; Mowatt, J.W.; Attard, Sec.; Segond, Treas.; Dandria, S.D.; Mason, J.D.; Mac Arthur, Tyler.

The office of I.G. was left to be appointed at the next regular meeting, Bro. Richness meanwhile undertaking the duties.

The lodge was then closed in due and ancient form and with solemn prayer and the brethren adjourned to refreshment, where after the usual Masonic toasts, the W.M. proposed "the health, of the D.G.M.," who had honoured them with his presence, which was suitably responded to. He then called upon them to fill a bumper to "the health of the I.P.M. Bro. Conolly," whom, having been two years in the chair, they were obliged to replace by some other brother; though but few could so well dis-

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charge its duties. To do him the greater honour the W.M. had presented a case of champagne in which he proposed that his health should be drunk. The brethren respouded most enthusiastically, and gave him musical and other honours, ending in three hearty cheers.

Bro. Conolly having briefly responded, and the toasts of the W.M., and "officers past and present" been drunk, the brethren separated in love and harmony, having first made a collection for the widow of a brother.

ROYAL ARCH.

MALTA.

MELITA CHAPTER, (No 399).—A very full meeting of this Chapter was held on Friday, January 7th, Comps. Conolly, M.E.Z.; Haldane, H.; Gorham, J.; Doherty, Prin. Soj.; May, Scribe, E.; Rosenbusch, N.; when Bros. Rev. O'Dell, Stevens, Simpson, and Pritchard, were duly exalted. The ceremony being most impressively performed. Great credit is due for the manner in which the working of this Chapter has been impressed, and success has naturally followed. We are glad to hear that the proper robes, banners, etc., are about to be purchased, as without these accessories the ceremony loses much of its impressiveness.

REVIEWS

Everybodys Year Book. A Popular Annual for 1870. London: Wyman and Sons.

Truly everbodys book. It contains Almanack and Callendar, and amongst other information, list of Bishops, Judges and other salaries. The Prime Ministers and the date of the holding office for the last 150 years. Rate of allowance to witnesses, free Exhibitions and London Theatres. Other portions are thus appropriated: "The Poetry of the Affections," "Good Cooking," "The Home Fernery," and "A hanful of Anecdotes."

PROFESSOR ANDERSON AND THE FREEMASONS OF DUNDEE.

The Wizard of the North concluded a series of entertainments at Dundee on Monday last. The proceedings were under the patronage of the Masonic brethren of the town, a number of whom were present. Before the entertainment was concluded.

Professor Anderson came forward to the front of the platform, and said—Ladies and gentlemen, I must this evening, prior to concluding the entertainment, call your attention to the very great kindness displayed towards me by the Masonic body—and I can only say that, as a traveller in every section of the world, I have always found every member of that Craft a friend and a brother. I am sure nothing can be more reflective of friendship and brotherhood than to see such a large number of my brethren here assembled this evening, all come to give me their patronage, and to give that which one brother owes to another. Ladies, I am exceedingly sorry that your sex are not permitted to become members of the Craft. But progress is going ahead. Ladies are becoming doctors; ladies are becoming lawyers; ladies are becoming the most useful ornaments of society; and I trust that ere long we shall have a lodge of ladies. There is a great and glorious secret in connection with Freemasonry, and I am convinced that if the ladies were admitted they would ali become members simply that they may be placed on the same level with their husbands and brothers who are Masons. Gentlemen, I understand that there are before me a number of Freemasons belonging to the lodges in Dundee, and I assure you that I beg most sincerely to thank them for their great kindness, not only personally but brotherly. And, gentlemen, you who are not Masons, I most sincerely tell you that the sooner you become members the better. I say this because it is my conviction that you would become better men; you would be more liable to look to your wives and to your children, and more liable to look to the Great Father of all. Before I came to Dundee I attended a meeting of Freemasons in Edinburgh with much pleasure. I never spent a happier evening. I had to deliver a speech, and I need only say that the *summum bonum* of it simply was that Masonry in Scotland ought to be represented as it is in England. I am a member of the English body; and neither my family nor myself ever spent a more glorious day than when I invited the children of the Boys' and Girls' School in London to come to St. James's Hall to witness my entertainment. And they did come, and they were delighted. Clean and well educated—and who were they? They were the sons and daughters of decayed brother Masons, brought up in one of the most magnificent institutions in the world. If the Scotch members are worth anything, let them also follow the example of their English brethren, and found a similar institution, whereby their sons and their daughters may be educated and taken care of. When in Edinburgh, I put down my name for a subscription with this view, and I have no doubt, if unanimity exists amongst the members, in a year or two Scotland could also boast of such an institution. Rest assured I shall have great pleasure in lending my assistance to such a movement. I again thank my brother Masons for their patronage this evening. Now I change the scene. As personal friends, I may say I can address none in Dundee as such, with the exception of those who have come here as my brother Masons. Who knows me personally? None; and almost all only by reputation, and as a man who has all his lifetime been connected with the devil. All my friends in Dundee are dead, and, with the exception of one or two, I don't know with whom I could go and shake hands. It seems almost incredible in me when I tell this audience that I was here forty years ago. That I was; and this town was the cradle of my existence, the cradle of my fortunes; and I owe more to Dundee than any other town in the world. My father died in Aberdeen when I was young, and I was thrown upon the world. I received no education, and how I came to Dundee first I can hardly tell you. But I did come, and I found myself in a "show" covered with canvas, under a man named Scott. At that time there was no Reform-street, the rocks had not been blasted; and in place of that magnificent square there was only a meadow, where assies gaed and washed their claes. Scott, my master, could neither read nor write, and I was no better, but I had more perseverance. When we came, there was a fair. I attracted the attention of one or two gentlemen, who pronounced me clever; and ultimately a theatre was built at the bottom of Union-street, which I managed for Scott for about five years. I played tragedy and the leading business, and appeared in such characters as "Wandering Steenie," "Macbeth," &c., &c. I found that my master was pocketing money fast, although I was in receipt of only small wages. That man, I believe, about that time was in possession of £5,000, which was lodged in a bank, and he came to Dundee without a penny. His theatre went into other hands when I left; and on the Queen's coronation night it was burned down. I saw Scott in Newcastle some time afterwards, and I never saw such a wreck in all my life. I assisted him as much as I could, and was only sorry I could not do more than I did. That is my story, ladies and gentlemen. Since that time I have been in every part of the word with this entertainment; and I am here to-night for the last time, unless the "benefits" are accepted which I offered to give on behalf of various objects. Ladies and gentlemen, I again thank you.

The Professor was much affected during the latter part of the above, and at times could hardly give utterance.

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LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 5TH FEBRUARY, 1870.

(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, Jan. 31st.

LODGES.—Pythagorean, Ship Tav., Royal Hill, Greenwich; Universal, F.M.H.; British Oak, Bank of Friendship Tav., Bancroft-pl., Mile-end.

Tuesday, Feb. 1st.

Colonial Board, at 3.——LODGES.—Royal York Lodge of Perseverance, F.M.H.; Albion, F.M.H.; Old Dundee, London Tav., Bishopsgate-st.; Temple, Ship and Turtle, Leadenhall-st.; Old Concerd, F.M.H.; St. James's, Leather Market Tav., New Weston-st., Bermondsey; Grosvenor, Victoria Station, Metropolitan District Railway Station; Golden Rule, Great Western Ho., Bayswater; Duke of Edinboro,' New Globe Tav., Bow-rd.——CHAPTERS.—Prudent Brethren, F.M.H.; Temperance, White Swan Tav., Deptford; United Pilgrims, Horns Tav., Kennington.

Wednesday, Feb. 2nd.

Grand Chapter, at 7.——LODGES.—Westminster and Key Stone, F.M.H.; Zetland, Anderton's Ho., Fleet-st.; Mac Donald, Hd. Qrs. 1st Surrey Vol. Corps, Brunswick-rd., Camberwell.

Thursday, Feb. 3rd.

LODGES.—Egyptian, Andertons' Ho., Fleet-st.; Strong Man, F.M.H.; Good Report, City Terminus Ho., Cannon-st.; 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, Sidney Arms, Lewisham-rd.; Perfect Ashlar, Gregorian Arms, Bermondsey-rd.——CHAPTERS.—St. James's, F.M.H.; Moriah, Albion Tav., Aldersgate-st.; Westbourne, New Inn, Edgeware-road; Crystal Palace, Crystal Palace, Sydenham.

Friday, Feb. 4th.

LODGES.—Florence Nightingale, M.H., William-st., Woolwich: Hornsey, Anderton's Ho., Fleet-st.; Star, Marquis of Granby Tav., New Cross-rd.——CHAPTERS.—British, F.M.H.; Prince of Wales, Willis's Rooms, St. James's.

Saturday, Feb. 5th.

Gen. Com. Boys' School, at F.M.H., at 4.——St. Thomas's, Bridge-st., Blackfriars.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, Jan. 31st.

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 Tav., London-st.; 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, Feb. 1st.

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.; Royal Union, Duborg's Ho., Haymarket; Hervey, George Ho., Walham Green.

Wednesday, Feb. 2nd.

Confidence, Railway Tav., London-street; 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; Prosperity, Gladstone Tav., Bishopsgate-street.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, Feb. 3rd.

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, Feb. 4th.

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.

Monday, Jan. 31st.

LODGES.—Soeial, Queen's Ho., Manchester; Lights, Masonic Rooms, Sankey-st., Warrington, Lancashire.

Tuesday, Feb. 1st.

LODGES.—Newall, F.M.H., Islington-sq., Salford; Furness, Ma. Te., Ulverstone, Lancashire; Marquis of Granby, F.M.H., Durham; Warden, Royal Ho., Sutton Coldfield.——CHAPTER. Ma. Te., 22, Hope-st., Liverpool.

Wednesday, Feb. 2nd.

LODGES.—Duke of Athol, Nottingham Castle, Denton; near Manchester; Naphtali, Private Rooms, York-st., Heywood, Lancashire; Earl Ellesmere, Church Inn, Farnworth, neer Bolton, Lancashire; St. Thomas, Griffin Ho., Lower Broughton, Manchester; Harmony, Private Rooms, Ann-st., Rochdale; Albert, Duke of York Inn, Shaw, Lancashire; Keyetone, New Inn, Whitworth, near Rochdale, Lancashire; Ellesmere, Royal Oak Ho., Chorley, Lancashire; St. John's, Royal Mersey Yacht Ho., 90, Duke-st., Liverpool; Royal Victoria, M.T., 22, Hope-st', Liverpool: Athol, Ma. Ha., Severn-st., Birmingham; Phœnix, F.M.H., Sunderland.—— CHAPTER.—Fidelity, 1, Hamilton-sq., Birkenhead.

Thursday, Feb. 3rd.

LODGES.—Prince of Wales, Derby Ho., Bury, Lancashire; Commerce, Commercial Ho., Market-sq., Bolton, Lancashire; Affability, F.M.H., Cooper-st., Manchester; Mariners, 22, Hope-st., Liverpool; Tees, Masons' Court, Stockton, Durham. ——CHAPTER.—Howe, Ma. Ro., Newhall-st., Birmingham.

Friday, Feb. 4th.

LODGE.—Friendship, F.M.H., Manchester; Sefton, Ma. Te., 22, Hope-st., Liverpool.

[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 till our next.

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LONDON, SATURDAY, FEBRUARY 5, 1870.

THE TEMPLARS AND FREEMASONRY.

By Lupus.

In my last communication, page 82, it is stated that David Seton, who was said to be the last Prior of Scotland, retired to Germany in 1752-3. This is a misprint for 1572-3.

In reference to the improbability of Lord Dundee having been Grand Prior in 1689, I have given the names of three of those dignitaries who held office about that time; it may perhaps be more satisfactory if I append a complete list of the Grand Priors during the whole of that century.

Andrew Wyse, appointed 1593; died 1631.

Giovanni Battista Nari, appointed 1631.

Alessandro Zambeccari, appointed 1639.

Geronimo Alliata, appointed 1648.

Stefano Maria Lomellino, appointed 1654.

Henry Fitz-James, appointed 1687; resigned 1701.

The last named Prior was appointed by the Grand Master, Gregory Caraffa, at Malta; the other five were nominated by Papal brief, and the whole of them are registered in the records at Malta.

It appears equally impossible that Lord Dundee could have been Grand *Master* in 1689 if we are dealing with the Templars as combined *in* the Order of St. John; and here I think I may call attention to what should be a special proposition to be decided: *Does the Masonic Order of the Temple claim an affinity with the* combined Orders *as represented in David Seton, said to have been the last Grand Prior of Scotland?* or, *Does it claim to originate in some revival of the Templar Order* alone, *eliminated out of the Order of St. John after the latter had ceased to exist in Scotland?* A decision upon these questions appears to me necessary before inquiry can be concentrated into one channel. If the claim is through the combined Orders, Dundee could not have been Grand Master in 1689, because there could be only one Grand Master, and there is no difficulty in ascertaining that Adrian de Vignacourt was appointed to that dignity in 1689, not upon the death of Dundee, but upon the demise of the 60th Grand Master, Gregory Caraffa. If, on the other hand, the reply be that we claim a revival of the Templar Order, pure and simple, then should we honestly abandon any title to the Order of St. John as untenable, and turn our attention to inquiry whether Lord Dundee was the Grand Master of such revival of the Templars, and in what manner the succession to him has been preserved. I am aware it has been said that John (11th), Earl of Mar, succeeded Lord Dundee, and was followed by the 2nd Duke of Athol, as Regent of the Order; that Prince Charles Edward was elected Grand Master in 1745, and that on his death, in 1788, he was succeeded by John Oliphant, who died on the 15th November, 1795, when no new election occurred.

We have important historic proof in the letter of the elder Pretender (to which I have referred at page 82), that as to the *original combined Orders* there was no Grand Prior in 1725 other than the one appointed by the Papal brief, the then Grand Prior being Francesco Ferretti. It does not appear that either the Grand Master or the Pope were much moved by the Prince's remonstrance, for we find that on the 9th of August, 1726, the Papal brief elevated the Knight Nicolo Giraldin to the dignity of Grand Prior in the place of the deceased Ferretti.

It will probably have been noticed that in these communications I have mostly treated the subject in reference to the claims of the Scottish branch of the Order, and in my own justification I may remark that this has been induced by the statement in the preface to the Scottish Statutes of 1856, where, speaking of the two classes into which that branch had at one time been divided, we read:—"The chivalric class was one and undivisible, and alone had the right of appointing the Grand Master; and although permanently located in Scotland, its powers extended over the whole world.

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It was cosmopolite. The Democratic branch might have many heads, and was, ere long, carried by Freemasons to England and Ireland, and ultimately found its way to North America; but it seems never to have been much fostered except in these countries." Again, at chap. ii., p. 32, we read:—"There is but one Chapter-general and one Grand Master for the whole world; and from the Order having been suppressed in 1309 in all countries, except Scotland, it shall always be held in that Langue." These are very positive statements, and constitute grave and extensive claims; they ill consort with the equally positive assertions of Morison, and seem to require that the search for evidence should not sleep. There seems to be no doubt that at the commencement of this century the Masonic Templars of Scotland were meeting under Irish warrants, and that in 1811 these warrants were abandoned in favour of a charter, dated the 19th of June in that year, and granted by the Duke of Kent as chief of the Masonic Templars in England.

It appears to me that such searches in the English records, as I have before suggested, are of the highest importance. It would be most desirable that similar searches should be made in Scotland, and that the results of these investigations should be preserved in print. I have thought it my duty to place these few facts, dates, and doubts before your readers, in the hope that some of the first may receive additions, some of the last be solved, and that the united power of your many intelligent correspondents may dissipate the mystery which now surrounds the Masonic Templars.

THE LODGE OF GLASGOW ST. JOHN.

By Bro. W. P. Buchan, Past. S.W. No. 3 *bis*, Grand Steward, Grand Lodge of Scotland.

(*No* 7, *Continued from Page* 85)

In 2nd Feby 1858. "Bro. Cruickshank read a letter from Bro. Ramage of Edinburgh on the subject of a claim made on behalf of the Aberdeen Lodge, No. 34 to be put No. 3 on the Roll of the Grand Lodge of Scotland, having held that No. in 1741, but which claim was rejected."

Where status is given on account of antiquity of operative lodges, the old lodge of Aberdeen has good reason to claim No 4 at the least.

9th Feby. 1858. "Convened the R.W.M.—Bro. D. Campbell acting—the Wardens and a number of the brethren" &c. A brother was passed and raised.

13th April 1858. "Brother Goold moved that the Fellow Craft Mark and Chairingon, the Master Degree, be given to all brethren of this lodge who desire it, Brother Ramsay seconded the motion which was unanimously agreed to. Brother Goold proposed and Bro. Craig seconded that a meeting be held on Tuesday the 20th inst. to carry out the object of Bro. Goold's motion."

"Brother Goold proposed that the brethren who occupy any of the offices in the absence of the officials, their names be mentioned or recorded in the minutes* Bro. Ramsay made an amendment, that the minutes be closed as formerly, which was carried by acclamation.

On 20th April 1858. Bro. Winton, Dep. M. in the chair, *inter alia* "The lodge was then raised to the degree of Master Mason, and the following brethren were chaired in Master Degree, vizt.: Bros. Gavin Park, John Goold" and 4 others. This minute gave rise to a strong contest with the Prov. G. Lodge, who wished it expunged, and the lodge declared to be in the wrong for doing so, however the St. John's resisted the P.G.L. and the case went before Grand Lodge, which held St. John's to be duly warranted in doing as it had done. In its (St. John's) petition to Grand Lodge, amongst other "blarney" we find the following which would possibly help to produce the effect intended. "Secundo. The Grand Lodge of Scotland recognised the Mark Ritual in connection with the Fellow Crafts in the laws passed at Holyrood House dated 28th Decr. 1598, and no law has been since promulgated altering the system of Masonry, which has ever been held to be complete in the three degrees of Apprentice, Fellowcraft and Master" &c.

As the Grand Lodge of Scotland did not exist till 1736, nor our "three degrees" and rituals till after 1716, I shall leave it to some better sophist

* Bro. J. B. Walker, P.M., informs me that he seconded this motion, as he had often to act for the absent Wardens, and considered it right that the names of parties so acting should be recorded; their motion, however he says, was lost, the amendment being carried by *a majority*, however, as the minutes afterwards show, the amendment was often practically set aside, the names of the acting brethren being recorded, this we think was just, and were it not from private information which enables us to know otherwise, the minutes as written might tend to make us imagine certain brethren must have done what they did not do.

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than I to show how the Grand Lodge could legislate upon the aforesaid in 1598! *

The Grand Lodge minutes of 8th Nov. 1858, proceed as follows:

"Moved by Bro. Andrew Kerr, Proxy Senior Warden No. 3 bis, seconded by Bro. J. G. Houston, Proxy Master of Lodge No. 4, that the Grand Lodge of Scotland having on 1st February 1858, adopted revolutions that it had been proved to the satisfaction of the Grand Lodge that certain lodges have worked the Mark Masonry since their foundation† and previous to the existence of the Grand Lodge, and have continued to do so till the present time, and that any interference with the rights and privileges of lodges *so situated* was an invasion of the privileges of these lodges, which the Grand Lodge were bound to protect, and having taken into consideration the complaint of the P.G. Lodge of Glasgow, resolve that the Lodge of St. John Glasgow were in order in continuing to practice a degree to which their ancient privileges entitled them, and dismiss accordingly the complaint of P.G. Lodge, and as it is a novel case find no expenses due, *Quod ultra*, till the special committee present their report defer consideration of all questions involved in this matter till then."

27th Decr. 1858 Installation of office-bearers, Bro. David Winton, R.W.M., thereafter the "801st Anniversary" was held, Bro. Sir A. Alison in the chair. Bro. Andrew Kerr of Edinburgh, Proxy Master.

18th Jany. 1859. Wm. Lawson, Writer initiated.

1st Feby. 1859. Bro. A. G. Gilmour of No. 4, elected an honorary member.

Bro. Alexr. Christie, J.W., presented two beautiful mallets for the use of the Wardens, and received vote of thanks.

1st March, 1859. Bro. Cruickshank reported that he was present, along with some others, as a deputation on the occasion of the consecration and opening of the Freemason's Hall at Edinburgh on Friday last, and represented this lodge."

12th April 59. 5 brethren "were chaired in the Master Degree."

26th July 59. Lodge presented with "portrait of the Earl of Loughborough, the Depute Grand Master of the Grand Lodge of Scotland," from Bro. Schenk the artist.

30th August 1859. James Anderson initiated. A communication from G. Lodge of Hamburgh read as to their hearing, through the G.L. of Texas, that St. John's had in 1856 held its "799th Festival" &c. The G.L. of Hamburgh also requested further particulars "regarding our ancient lodge." The lodge agreed to send "a copy of our Ancient Charter, and laws, with extracts from the record of the celebration of our three last anniversaries," &c. "The committee was also authorised to get a *fac simile* of the old charter taken, and also to procure a seal of the lodge according to a drawing by our Proxy Master, Bro. Kerr submitted to the meeting. The above "fac simile" I have never seen, but a small utterly illegible photograph was taken, and the "copy" I suppose means the "translation," however, the "ancient charter" copies, translations, &c., included, are not in my opinion, worth a farthing. The following is a copy of lodge "seal" above alluded to as depicted upon all



* These 1598 "Laws" above referred to are "The Statutis and Ordinanceis" drawn up by "William Schaw, Maister of Wark," for the guidance of the operative masons of that time, a copy of which appears at pages 441-444 of Laurie's History of Freemasonry. There was then *no* "Grand Lodge" in existence to "recognise the Mark Ritual." The item referring to the use of marks is as follows: "Item, That na Maister or Fellow-of-Craft be ressavit nor admitted without the numer of six Maisteris, and tua enterit Prenteissis, the Wardene of that Ludge being any of the said six, and that the day of the ressavyng of the said Fellow-of-Craft or Maister be *orderlie buikit* (this surely emphatically contradicts those curious brethren who will continue to assert that the entry of Masons was *not* booked nor any regular record made of their proceedings) and his *name* and *mark* insert in the said buik with the names of his six admittors and enterit Prenteissis, and the names of the intendaris that sall be chosin in euerie persone to be alsua insert in thair buik. Providing alwayis that na man be admittit without ane assay and sufficient tryall of his skill and worthynes in his vocation and Craft."

The fact of Prenteissis being present when a Maister or Fellow-of-Craft was "ressavit or admittit" shows that there were then no particular secret given to Maisters more than to apprentises, they had different classes of men then, not different *degrees* in Masonry.

† The members of old operative lodges used marks, but it does not follow they knew aught of our Mark *rituals*. Besides as I never saw a Glasgow Mason working the ceremonies in the 19th century I cannot fancy them doing more than a bit of "apron-washing" in the 17th, that is a little fun and a good drink after it.

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lodge circulars sent out for years back. When worn as a medal it is about twice as large. The inscriptions upon scroll, are "In the Lord—is our trust," and, "Let Glasgow flourish by the preaching of the word." The lodge colour being blue, all lodge circulars are so printed.

4th Oct. 59. Candidate raised by Bro. Duncan of St. Mungo's.

27th Decr. 1859. Annual election, installation, &c., "802nd Anniversary" held as formerly in Tontine Hotel. David Winton, R.W.M. in the chair.

In 7th Feby. 1860. Intimated that a funeral lodge was to be held in honour of the late Bro. J. P. Nichols, *L.L.D.*, Professor of Astronomy.

Bro. Councillor Jas. Taylor, Dep. M. was to present a writing desk made of oak from the Douglas Room, in Stirling Castle.

28th Feby. 1860. Testimonial to Bro. A. T. Mc Arthur, for trying to save the late Bro. Jas. Stewart, drowned in Loch Lomond.

13th March, 1860. Moved that Bro. George Young, who had acted as Secretary for the last 45 years be made "honorary Secretary."

3rd April, 1860. Intimation given of scheme to aid the widow and family of the late Bro. Hugh Macdonald, author of "Rambles round Glasgow," &c., &c. He was a member of St. Mark's Lodge.

1st May, 1860. Bro. J. L. Duncan, of No. 27, acting R.W.M. After other business done, Bro. D. Walker proposed that Bro. J. L. Duncan, who had done so much for St. John's Lodge, should be made an honorary member, which was agreed to. This seems to have been the general way of rewarding those who performed the ceremonies for the office-bearers.

12th June, 1860. Two brethren raised by Bro. A. G. Gilmour, of No. 4. Thereafter ten brethren were "chaired."

3rd July, 1860. Anent a Masonic Temple to be erected in Glasgow, with halls for Masonic meetings, and schoolroom for the education of the children of Freemasons, &c.*

27th Decr., 1860. The "803rd Anniversary," &c., held in Bedford Hotel. Bro. Robert Craig, R.W.M., in the chair.

22nd Jany, 1861. The widow of a late brother of the lodge who, with four young children, had been left in a state of destitution, petitioned for relief. A brother vouched for the respectability and well doing of the woman, who thereafter was allowed two guineas out of the Lodge funds.

6th Feby., 1861. Ordered that the answer to Grand Lodge of Hamburgh (referred to on 30th August, 59), be sent off "without further delay."

(To be continued.)

* The above shows that the subject of a Masonic Temple has long been talked of in Glasgow; in fact, Bro. Campbell, P.M. of the Star Lodge, informed me that about twenty years ago the idea was mooted, and brethren of the Star alone had subscribed about £400, but the thing somehow fell through. It was again, shortly before his death, taken up by the late P.G.M., Bro. Capt. Speirs, but through his untimely loss the scheme again fell back for a time, and it is left for his successor, Bro. W. M. Neilson, to carry out the project still, which we hope he will be enabled to do in such a manner as will be creditable both to himself and the province.

THE RISE AND PURPOSES OF SPECULATIVE MASONRY.

By Bro. Henry Murray, *Dist G.M., China.*

An Address delivered to the Brethren of Zetland Lodge, (No. 525), Hong Kong.

(Continued from page 89).

These utterances belong, as I have said, to our Brother Findel, and correctly delineate the design and objects of Speculative Masonry, which in the lodge is briefly defined to be a "a beautiful system of morality, veiled in allegory, and illustrated by symbols," but which may be more freely described as a science that, shrouding itself from the gaze of the uninitiated under the garb of active benevolence and charity, and teaching by means of comparisons, tropes, and similes drawn from the glorious objects and processes of Divine nature, and from the operations of architecture, unfolds to its accepted disciples, inculcates upon them, and, without regard to their views of state policy, or to the paths by which they seek to attain salvation, unites them in that practical adoration of the Lord of heaven and earth, which is to be found in the earnest endeavour to live in peace and goodwill with all men, in the ready extension of relief and consolation to our fellow-creatures in the hour of their affliction, and in the unceasing effort to so discipline our minds and affections, and free them from the baneful influences of sordid or malignant passion, that at the great and final trial we may be proved by the Grand Architect true and perfect ashlars, fitted to become head corner-stones on the last morn when shall shine forth the

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Day-star from on high, whose coming bringeth peace and tranquility to the faithful and obedient of the human race. But it would appear that Findel has failed to grasp the magnificent conception which pervaded the fervid imaginations of Desaguliers and his brother revivalists; for even as to the erection of King Solomon's Temple, upwards of 217,000 craftsmen, of all nations, tongues, kindreds, and languages, worked together in order, peace, and harmony, to build an house to the Most High God, so did our devout and ardent brethren of 1717 picture to themselves a future age in which the vast habitable globe should be studded with symbolic lodges, united, despite of distance and difference of speech or creed, by the universal language of Masonry, and ever to be zealously employed in erecting one catholic and spiritual temple, dedicated to the glory of God and the good of man, of which the materials should be none other than the hearts of the craftsmen themselves, carved and indented upon, as rough stones from the quarry by the symbolic gavel, twenty-four inch gauge, and chisel, and further tried and adjusted by the figurative square, level, and plumb rule, from which were to be learned morality, equality, and justice, and uprightness of life and actions. A sublime idea, in moral grandeur unsurpassable, and one which has far from altogether failed of fruition! I am of opinion, also, that Findel conceives the esoteric secret of Masonry to be pronounced and contained in that portion of his writings which has just been quoted. But for that secret I claim a higher definition. Yet, as does Findel, so do I believe, that the true mystery, the absolute pearl of price, of our allegorical craft, consists not in signs, tokens, and words, nay, nor in occult ceremonies, all of which are but means whereby men in every age have guarded and given shape to sentimental alliances; means which merely form that common starting point whence Freemasons practise and pursue the real object of their obligation and profession. And here, brethren, I may observe that the necessity for such a common protection and point of origin furnishes the true answer to the popular world, when it complains that Masons, asserting their possession of valuable secrets, are yet so selfish as to deny them to mankind at large. We deny these secrets to no man who seeks them upon the points of entrance, but we regard these points of entrance, amongst other matters familiar to you, as our common basis of defence, union, and origin, and as our guarantees for purity of motive on the part of candidates. If we disclosed the Entered Apprentice's sign, the symbol known to Fellow Crafts, and the Master Mason's legend to the world at large, would not these mysteries be soon forgotten, and how should we discern good brethren and true, deservedly initiated, passed, and raised, from false hearted wolves in sheep's clothing? Were it in the power of any member of the popular world, upon the mere payment of a fee of honour, to don an apron and join in our assemblies, would it be long before those solemn truths and invaluable traditions, which have descended to us from the very fountain of time, vanished from amongst mankind?

But craving pardon for this digression as to the necessity of concealment from the uninitiated of the peculium of the craft, I return to the consideration of what really is the true esoteric secret of Freemasonry. In the search for this, each brother "must minister to himself;" at the initiation we state that we first became Masons in our hearts, and in our hearts, after a fitting amount of Masonic experience, must we seek to know that which Masonry really is. Examine then your hearts, that you may find written therein that "which no man knoweth, saving he that receiveth it." For myself, I believe that the key to the power and influence so widely exercised by Masonry arises from its embodiment of natural religion; the religion of Enoch, Melchisedek, and Job; that devout practice of the sacred dictates of morality, that reverential love and worship of the Great Architect of the Universe, of the Most High, of the ineffable Lord and Father of all, and that belief in the immortality of the soul, which we should all cherish, even had the blessings and comforts of Revelation never been vouchsafed to us. That Speculative Masonry is natural religion, or that instinctive faith in the Eternal, and that innate love for the Good, the Beautiful, and True, which underlie all creeds, I cannot doubt, and to this, in my opinion, its esoteric mystery, do I attribute its universal acceptance by the human race. Nevertheless, whatever Freemasonry may really be, and you are well aware, brethren, that *tot homines quot sententiæ*, it is yet certain that brotherly love, relief, and truth constitute its watchwords, and that Faith, Hope, and Charity are the ladder rounds by which, as craftsmen, we seek to arrive at those immortal mansions whence all goodness emanates.

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I have thus, brethren, sketched the rise and purposes of Speculative or Symbolic Masonry. I confess that the outline has been but rudely drawn, and that the colours have been but faintly washed in, yet more could not have been done; for to have discussed at one time minutely and forcibly the whole range of the subject embraced in the foregoing observations would have exceeded my capabilities and have exhausted your patience. We left the Grand Lodge of England re-established under Most Worshipful Grand Master Sayer, and how widely its branches have by this time extended themselves is evidenced by the fact that it is not long since the highest Masonic authority in England evinced perplexity as well as gratification at the numerical increase of the order, and charged its heads in all provinces and districts to strictly enforce care and discrimination in the admission of candidates. It must not be imagined that from the date of the revival the Grand Lodge of England was enabled to hold a smooth and unchequered course; very different indeed was the fact. About 1750 a schism broke out, which divided the craft until 1813, when by the august influence of the Dukes of Kent and Sussex, the same was healed, and the United Grand Lodge of England established upon the firm basis that she has ever since enjoyed, and I trust ever will enjoy until time shall be no more. Yet truth compels me to add that Freemasonry in Great Britain, very probably in consequence of the vast recent increase in its numbers there, and the consequent absence of necessity for the exertion of its more fervent genius, has for the time become rather a means of elegant relaxation and a graceful and bountiful source of charity than an object of serious occupation; but in some parts of the European continent, in the vast territories of the United States of America, amongst the populations of South America, and in the British colonies and possessions, the craft, flourishing in all, has an unbounded field of usefulness before it; and recognising this fact, we may content ourselves with the knowledge that wherever freedem of thought is to be won, or the confines of art and civilisation extended, the lamp of Masonry, trimmed clear and bright, is zealously borne forward by numerous bands of earnest brethren.

I would terminate this address by some speculations, for more they cannot be called, as to the origin, now some three thousand years ago, of the Society of Free and Accepted Masons. The traditions of the fraternity lead many to believe that the craft was *foundod* by the first of those three great Masonic worthies whom in rude strain our ancient brethren commemorated as—

"Him who most things understood,
Him who found the stones and wood,
And him who nobly shed his blood
Whilst doing of his duty;"

But this is true only in the sense that King Solomon, of his heaven-bestowed wisdom, conferred upon the order its organisation, and invented those signs, tokens, and words whereby to this hour we are enabled to guard ourselves against impostors, distinguish each other's rank in the brotherhood, and recognise Masons by night as well as by day. The science of architecture and the art of stonecutting were no new things in Solomon's day, though little known at that time to the Jews, and tradition tells us that the great majority of the skilled workmen employed at the erection of the first temple were not Hebrews, but Egyptians and Tyrians, most of whom, after the completion of that edifice, wandered away to other lands in search of more work. It is my belief that these non-Jewish brethren were either allied to, or that from them sprang, the Dionysian architects, subsequently so well known in Asia Minor, and from whom in turn took their rise the Architectural Colleges, existing in Rome long prior to and after the commencement of the Christian era. Such is the manner in which I conceive Masonry to have come down to us from the days of King Solomon. The Roman Architectural Colleges were the forerunners of the Teutonic and Italian Freemasons of the early and middle ages; these first appeared in England, A.D. 287, invited by St. Alban, and after the lapse of many centuries the fraternity was placed under an organisation by King Athelstan and Prince Edwin, A.D. 926. In Scotland the order dates from A.D. 1140, when the monastery of Kilwinning was erected; and without interruption it has since more or less prospered there, giving rise to the singular reflection that although Masonry flourished in most parts of the continent in the middle ages, and was certainly translated thence to Great Britain, it has only been in that island that it has continuously preserved its vitality. The symbolic secrets of the art became utterly lost upon the continent during the excitement and persecution which attended the Reformation, and not until after the English revival did Freemasonry revisit Fsance, Germany, and Italy.

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A lodge was opened in Rome about 1725. Both in Ireland and America the craft dates from 1729. I have only now to account for the manner in which the knowledge of the order of tho Holy Royal Arch must have been communicated to the descendants of brethren who had quitted Jerusalem 470 years before the discoveries which that order commemorates were made. The Royal Arch traditions tell us that the secrets of the Craft were conserved amongst the Jews from the time of King Solomon down to the day of the relase from captivity by King Cyrus, and, moreover, that none but Master Masons of pure Hebrew lineage were permitted to participate in the building of the second temple. Therefore the great discoveries effected when clearing a place for the foundation of that sacred edifice could only have become known to such Jews as were Master Masons, and these, I am of opinion, subsequently merged themselves amongst the well-known sect of the Essenes, whose usages, as recorded by Josephus, bore so striking a resemblance to those of our society. The Essenes again must have communicated the momentous secrets of the Holy Royal Arch to their Gentile brethren, when, under the Roman Emperors, intercourse between Italy and Palestine became frequent. As I have already stated, until within recent times the *arcana* of the Royal Arch were always conferred with the third degree; it was not previous to 1740 that increase in the number of companions enabled the chapters to give realising effect to the tradition that every Royal Arch Convocation perpetuates the Grand Council opened at Jerusalem A.L. 3466, or B.C. 535, and supplied to them the means of admitting Master Masons to the Order with the pomp and ceremony now most appropriately practised in the celebration of its solem rites and the communication of its ineffable mysteries.

I have finished. If in the course of my remarks I have increased love and respect for the Craft in the heart of any brother, I have fulfilled my purpose; and if I may have been so fortunate as to have afforded ground and matter for satisfactory contemplation, where only doubt and chaos previously existed, my labours are amply rewarded.

FEAR GOD,
LOVE THE BROTHERHOOD,
HONOUR ALL MEN,
HONOUR THE KING.

MASONIC JOTTINGS.—No. 6.

By a Past Provincial Grand Master.

OUR CONSTITUTION OF 1725.

Our Constitution of 1725 was formed out of the Gothic Constitutions, the old Charges and the General Regulations, revised, arranged and digested; and includes what was contained in the Ancient Books generally, but at the same time altered to suit the different circumstances.

OUR CONSTITUTION OF 1725.

Bro. Findel asserts that the laws and regulations therein contained, were really those which were found in the ancient documents, and which were in use up to that period.

THE FREEMASON'S RELIGION.

The Freemason's Religion is the Religion of Nature, and so much of the Religion of his country as his reason approves.

MAGICIAN, ALCHEMIST AND MASON.

In an old Masonic Common Place Book this is the heading prefixed to the names—Albertus Magnus, Christian Rosenkreutz, John Valentine Andreæ, Elias Ashmole and Count Cagliostre.

THE GRAFTING.

In the communication thus entitled, page 69 of the present volume, FOR "metaphysical" *read* "metaphorical."

EARLY GERMAN LODGE.

The science, religion, and ethics of the early German Lodge were equivalent to the science, religion, and ethics which, in later lodges, have received the appellation of Speculative Masonry.

THE GERMAN THEORY.

My long long reading of Masonic periodicals has produced the conviction that an accurate knowledge of the German theory can be acquired only by the study of German writers.

SPECULATIVE MASONRY.

A learned correspondent thinks that Speculative Masonry was never more flourishing than in the 11th century, when Monks and Masons separated. My correspondent sends me numerous extracts from German Masonic writers.*

* Some of these extracts form part of an appendix, consisting of passages illustrative of certain of these Jottings, principally those relating to the old German Lodges. [This appendix will be inserted in future numbers. Editor F.M.]

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EARLY GERMAN LODGES.

In the early German lodges there was Masonry which was Operative Masonry, and there was Masonry which was not Operative Masonry, but the development (the term is here used advisedly) of the Masonry which was not Operative Masonry was effectively checked by the different governments.

WHAT GERMAN WRITERS OF OUR MASONIC HISTORY TELL US.

German writers of our Masonic history tell us two things—first, that Operative Masonry and Speculative Masonry dwelt together in the English Lodge during all the 17th century; next, that Operative Masonry, after a long illness, died early in the 18th century, having previously made her will, and thereby named Speculative Masonry her executrix and residuary legatee.

THE STUARTS AND FREEMASONRY.

(*Continued from page* 68).

Mr. Sleigh tells us that a warrant for a lodge of Freemasons was signed by Charles Edward, as Grand Master, at Derby in 1745. Mr. Yarker informs us that "Prince Charles was elected Grand Master of the Scotch Order of the Temple at Holyrood in 1745." And again he further informs us that "the Duke of Athol *(sic)*, as Regent, assembled ten Knights at Holyrood House, Sept., 1745, and admitted Prince Charles Edward, who was at once elected Grand Master."

It is said that the celebrated Col. Crocket, of Transatlantic notoriety, bequeathed this well-known adage to his countrymen—"Be sure you are right, then go ahead." It is a pity that Mr. Yarker did not attend to the first part of this saying, for it can be most easily proved that the Duke of Athole was not in Edinburgh when Charles Edward was in Holyrood House in 1745. To anyone who knows the history of those ancient orders of chivalry, the Knights Templars and the Knights Hospitallers, I need not say one word of the unfounded assumptions of the Freemasons to be ever so distantly connected with them. But I may just observe here, that even if it were possible for the Duke of Athole, and any number of knights, to admit Prince Charles into the Order of the Temple, which, by the way, was suppressed in 1312, and elect him Grand Master thereof, that could not give him any claim whatever to be the Grand Master of the English Freemasons.

After Freemasonry was first founded in England it spread rapidly, through reasons which I will explain in another place; and as a society that taught men to conceal a secret could not be tolerated by a church whose principal dogma was auricular confession, it was speedily suppressed by the Pope. The Bull of Excommunication, *In Eminenti*, was issued against the Society of Freemasons, by Clement XII., in 1738, just twenty-one years after it was established. A translation of it will be found at length in the *Gentleman's Magazine* of the same year; but I may here quote the following sentence from it:—

"We have condemned and do condemn by the present Bull the societies of Freemasons as perverse, contrary to public order, and having incurred the major excommunication in its utmost extent, forbidding all persons, of what rank, quality, or condition soever, who profess the Catholick, Apostolick, and Roman religion, to cause themselves to be written down, or received into that society, to frequent any of its meetings, or hold correspondence with them, or to suffer or tolerate any assemblies of Freemasons in their houses, under penalty to the contraveners of incurring likewise the said excommunication."

There is no mistake about this Bull; it is an important historical document, issued forth to all the world, seven years before Charles Stuart, a Roman Catholic, observe, is said to have become a Freemason. —Need I say another word of the absurdity of the statement?

In almost every book relating to Freemasonry mention is made of a Chevalier Andrew Ramsay, who, as Findel, in his *History*, tells us, "endeavoured to prove the connection of Freemasonry with the Order of St. John, and to collect money in favour of the Pretender." Ramsay was a native of Scotland. In 1710 he embraced the Roman Catholic religion, under the auspices of Fénélon, Bishop of Cambray. He was preceptor to the Duke of Burgundy, then heir apparent to the throne of France, also to the Prince of Turenne; and in 1725 he was appointed to superintend the education of the two sons of the Chevalier St. George at Rome—Prince Charles Edward, the eldest, being then just five years of age; Henry, the youngest, about as many months old. The constant intrigues of the exiled family so disgusted him that he only remained with them for a few months. He subsequently came to England. where he received the degree of LL.D. from Oxford, being the first and probably the only Roman Catholic who received a degree from that university since the Reformation. He was a distinguished scholar, author of many learned works, and died in 1743. The Bull of Clement XII., just quoted, is a sufficient bar to him ever having been a Freemason, though as a great and good man he must have despised their silly puerilities.

Well knowing that during the space of 150 years since Masonry has been established there has not been one man amongst them who has distinguished himself in either science, literature, or art, I took especial pains to discover if Ramsay had been a Freemason, or if he was only a victim to that love of annexation so prevalent among the society; for, like the fox that had lost his tail, the Freemasons claim every great man from Adam down to the late Duke of Wellington. He certainly must have been a bold Freemason who undertook to lead the Iron Duke with a rope round his neck, neither naked nor clothed, barefooted nor shod, as their slang terms it, into a Masonic lodge —but we may for the present let that pass. One of their rules seems to have been on the principle of *omne ignotum pro magnifico est*, that if a man has written a book that the Masons could not understand, he must have been one of their society. So Fludd and many other of the old alchemists have been thus claimed; the Mystics have been served the same—even Emanuel Swedenborg has been set down as a Freemason. A translation of the "Sethos" of the

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Abbé Terrason was actually published as a Masonic book in a Masonic periodical a few years ago. But a brother named Kelly made a higher flight still; he actually printed the "Orbis Miraculum" of Lee, published in 1665, as his own, under the title of "Solomon's Temple Spiritualised; and as Lee's work was dedicated to the wardens, fellows, and students of Wadham College, so Kelly converted the dedication to all Free and Accepted Masons. Kelly published this scandalous theft as a Masonic book of his own writing, in Dublin, 1803, and subsequently in America, and by his list of subscribers this worthy brother Mason seems to have made a good sum of money. Ramsay's "Travels of Cyrus" has earned for its author the same distinction, the Freemasons not being able perceive that it is simply a system of education for a young prince, an object to which Ramsay had practically devoted his attention all his life.

The result of my researches was that in no authentic or impartial work is there any account of Ramsay having been a Freemason. The story that he was one is only founded on a speech said to be delivered by him as Grand Orator at the initiation of a Mason. No such title as Grand Orator is known among the Freemasons of either England or France. I have seen the speech, and I solemnly declare that it is no more than a satire upon the ignorance of Freemasons and the alleged pedantry of Ramsay. I am ashamed in "N. and Q." to name the work in which it is found, but I feel compelled to do so, and it is in the "Almanach des Cocus," a periodical published in Paris, from 1741 to 1743. It is, as its title implies, a filthy, obscene publication—so obscene that even its Parisian publisher dared not to print the word Paris on the book; the imprint on the first two volumes is Constantinople, on the third, Pekin. We may be sure that Ramsay has never written a line published in the disgusting Almanach, and I feel truly happy that I have at last rescued his name from a base but baseless stigma.

This very satire has since been published as an important historical document in Lenning's great work, the "Encyclopädie für Freimaurer." "This encyclopædia," says Findel in his "History," "is one of the richest sources of Masonic information, and an indispensable book of reference for every inquiring Mason, and now appears in a second edition, enlarged and revised, under the title of 'Handbuch der Freimaurerei.'" My bookseller informs me that a new edition of Findel's "History" is to be immediately published. I would humbly recommend these passages to the editor's attention.

Thory, in his "Acta Latamorum," Paris, 1815, has acted in a precisely similar manner. He has published the whole of a clever satire on Freemasonry entitled, "Un Brevet de la Calotte accordé en faveur de tous les bons et zélés Francs-Maçons." An association of wits, during the Regency of France, sent to any person or persons who might fail in good manners or good sense a brevet or commission entitling them to be of the Regiment of Calotte, and this was the one sent to the Freemasons. Indeed, it seems that the Freemasons were too ridiculous of themselves to be sensible of the shafts of ridicule that were launched against them on every side. Thorey actually speaks of the caricature of the Scald Miserable Freemasons, as if it were a great credit to the society, and tells us that there are just two in France. One of them is preserved with great care as a holy relic in the mother lodge of the Philosophic Rite of France, the other in a lodge at Douai.

WILLIAM PINKERTON.

Agreeing with Mr. Pinkerton as to the numerous literary and historical forgeries to be found in the ordinary books on Freemasonry, I would suggest to him that it does not necessarily follow that the body of Freemasons is to be charged with the authorship of these lies, but rather to be set down as dupes. A number of ignorant men readily swallow these inventions, and some who may be supposed to know better are unable to discriminate. The last century was particularly one of literary forgery, as Psalmanazar, Chatterton, and Ireland attest; while the Richard of Cirencester of Bertram has been only lately exposed, and is still quoted. The Freemasons were not likely to escape, and afforded ready facilities for being hoaxed or duped, A manuscript was carefully treasured, kept from the public eye, copied and recopied, and mysteriously circulated. The outside critic has only lately been able to exercise his judgment on some of these documents. If the dialogue of Henry VI. is a clumsy modern forgery, the origin of some absurd traditions dates from the era of the Arthurian romances.

I adhere to Mr. Pinkerton's view, that the Young Pretender did not accept in Scotland the Grand Mastership of any sham order of Masonic chivalry, but I am not convinced by his negative arguments that the Pretender and his followers may not have countenanced Freemasonry, the excommunication notwithstanding. The Jacobites appear to have introduced Freemasonry into France, and this should not be discredited, because at an after period a system of sham Scotch orders was fabricated.

It appears to me well deserving of investigation by Mr. Pinkerton and other inquirers what part the Jacobites took in secret societies in England. The Grand Lodge of England was Hanoverian in its leaders. Were the Jacobites then concerned in the York lodges, or were they the supporters of Gormogons, Gregorians, &c.? The decline of Jacobite sentiment and organisation may have had its influence on the fall of the anti-Masonic societies.

HYDE CLARKE.

Mr. Pinkerton has ruined the influence of the few good points of his first article by the want of information displayed in his last, and the intemperate language of both. If that gentleman imagines he can injure Freemasonry in such a way, he is quite welcome to try it, as such attempts can only recoil upon him self. No one connected with the Order of Freemasonry cares a jot about the House of Stuart, but the information we have seems conclusive that the Stuarts did at various times between 1648 and 1745 attempt to make use of that order politically, but the proofs unfortunately are not susceptible of introduction to your pages. Findel is no authority for anything connected with English Freemasonry, his views being warped to party purposes. Ramsay exercised no influence whatever upon English Freemasonry, but he did upon that of France. The Pope's bull is no argument, as there are Roman Catholic prelates con-

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nected with the order, but they will not be pilloried in your pages. The French "Ordre-du-Temple" assert that Ramsay's instructor Fénélon, was one of their members. In conclusion, if Mr. Pinkerton will oblige me with proof that the Lord Athol (*sic*) mentioned by the Duke of Perth in a letter to Lord Ogilvy was not in Scotland in September, 1745, I shall be glad to give it due weight, and thank him for the same.

JOHN YARKER.

MASONIC NOTES AND QUERIES.

THE ROYAL ARCH AND THE MARK "DEGREE."

At page 93, Bro. Binckes styles the Royal Arch degree as "a degree, by the way, of modern origin as compared with the Mark." I challenge his authority for that assertion, and am quite prepared to believe the Mark Degree to be considerably younger than the Royal Arch Degree; however, if he can prove the "Mark Degree" to have been worked before 1730, by all means give us the proof. An operative mason's mark is rather different from the "Mark *Degree*."—W. P. B.

"FIAT LUX" AND "ROYAL ARCH MASONRY."

In order to elucidate the truth, I have no objection to enter the lists as an opponent, in a friendly manner, with "Fiat Lux," if he will either sign his own name to the articles from his pen, or send me his name and address *privately*. I have an objection otherwise to engage in the discussion now started between him and "Res Non Verba" without this being done, and I will explain *why* to "Fiat Lux" when he writes me. —W. J. HUGHAN, Truro, Cornwall.

DOCTRINES AND CHURCHES. (p. 88).

Desaguliers and Co. manufactured not only the "doctrines," but also set up churches in which they might be preached. At first they largely used the old material of other buildings, but that not sufficing, entirely new edifices were erected. In some cases, however, we find an old structure *in situ* used for the purpose of "preaching" the new "doctrine," just as *e.g.* an old Jewish synagogue might be used as a Christian church. Desaguliers and Co. were therefore the authors of our Speculative Masonry, as well as of its English organisation.—W. P. B.

"RES NON VERBA" AND "FIAT LUX."

I have not the time to consider the *random shots* of "Fiat Lux." Anyone who knows the history of the Royal Arch will be aware that the statements made by "Fiat Lux" are most erroneous.—RES NON VERBA.

LODGES OF GERMANY AND SCOTLAND. (p. 88).

Previous to the Reformation the Masons were good Catholics, just the same as other crafts, and all alike had their particular patron saints. The Masons were simply common workmen or "labourers," just as the wrights or others, and so far as "science" is concerned, the wright is probably the more scientific of the two. Pure imagination has raised the Mason as a wonderful genius, high above his fellow tradesmen! which close inspection will anything but warrant. Germany and Scotland traded largely together several centuries ago.—See the "Burgh Records," extracts I published lately.—W. P. B.

"RES NON VERBA" AND "HOLZ."

I certainly misunderstood "Holz" respecting "a form of high grade Masonry," as I thought he referred to the three Craft degrees, and not the *Royal Arch*. My remarks, therefore, are clearly unsuitable, under the circumstances, and consequently I withdraw them, so far as their application to the letter by "Holz" is concerned.—RES NON VERBA.

CHARLES EDWARD AT LONGNOR. (p. 67).

Who is "John Sleigh" who asserts that in 1745 Charles Edward, as Grand Master, signed a warrant of a Derbyshire lodge? And where is said warrant now? Also cause it, if in existence, to be shown to competent authority, so that we may be properly advised of its genuineness, if it be genuine? I do not admit the pretended "fact" until I know more about it.—W. P. B.

MEXICO.

The two Supreme Councils having united in Mexico wish to keep the power in the hands of the members of the 33°, but the lodges in Mexico having protested, require the constitutions of a Grand Lodge, to which, after some resistance, the Supreme Council will have to submit.—NOTA.

THE FREEMASONS' MAGAZINE.

A brother, member of Grand Lodge, asks what I think of the *Freemasons' Magazine*. Had my brother read certain contributions to that periodical in years not very long gone by, he would not have asked the question. However that he may not have the trouble of looking through indexes, he shall know what I think. He shall have my opinion, but not, as he desires, my private opinion. He shall have my public opinion. My opinion, then is, the *Freemasons' Magazine* is a diamond mine for brothers who possess it in its entirety, and will diligently examine its contents.—CHARLES PURTON COOPER.

CONTROVERSY.

In all kinds of literary Controversy, to point out that an opponent has ascribed to you something that you have not written, commonly tends only to the embitterment of the controversy. The effect of this misrepresentation is but temporary, and he is not a wise man who does not bear it patiently.—A PAST PROVINCIAL GRAND MASTER.

GRAND LODGE OF HAMBURGH.

The Grand Lodge of Hamburgh, founded in 1741, one of the oldest and steadiest Grand Lodges of the continent, and which ruled over 21 lodges, is finally extinct. It continued after the fall of the kingdom in 1866, and the retreat of the G.M., King George the Fifth, until 1868. The injudicious conduct of the king in thwarting the lodges, and refusing to concur in reasonable arrangements, compelled the King of Prussia, as protector of Masonry in his dominions, to require the Hanoverian lodges to join one of the three Prussian Grand Lodges, according to law, and, except four, they have joined the Royal York Grand Lodge on favourable terms. It is deeply to be regretted that their constitution is now less liberal. They admitted Jews, who are refused by the Prussian Grand Lodges. —NOTA.

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CORRESPONDENCE.

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

THE "DEGREE" OF INSTALLED MASTER

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

Dear Sir and Brother,—I deeply regret that my worshipful brother, "H. H." has also misunderstood my last week's letter, of which fact he will be convinced by a careful re-perusal. So far from having accused him of a want of bravery, I said that he "combined the wit of Falstaff with the clever bravery of a Moreau," by having so ably conducted his retreat from an untenable position, and, without insulting his understanding, I endeavoured to pay a sincere though humorous respect to acknowledged merit. With this explanation, I trust that he will see my remarks (so far as they concern him personally), in quite another light, and instead of upbraiding me with having so far forgotten my duty and position as to have endeavoured to make him "appear ridiculous," he may recognise in himself another illustration of the truth, that persevering worth must be ultimately honoured as well as appreciated.

Yours fraternally,

P. M.

MASONIC REFORM.

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

Dear Sir and Brother,—The universality of Masonry is a fact readily admitted by the Craft, seeing that it is a flattering testimony to its principles, as well as an illustration of its advantages to the fraternity. It is also one of those pleasant egotisms, which, proceeding from a conscious self-respect, may be indulged in with propriety; and, being true, though its repetition may be somewhat amusing, it cannot be offensive. It is not less our duty than our interest to remove anything which interferes with this universality, as well as to encourage everything which tends to its development. Owing to a variety of causes, but chiefly to the disunited action of grand lodges, the universal diffusion of Masonry has so many serious qualifications in practice, as to almost neutralise the benefit of extended association. Foremost amongst these is the pernicious custom of compelling the payment of joining fees not only by brethren who hail from other jurisdictions, but also by those joining another lodge of this Constitution. The *amount* is to some a consideration, being generally about two guineas in the former, and one in the latter case, and, as this is sometimes a punishment of worthy brethren who have been reduced in circumstances by misfortune, the impost is highly dishonourable. But it is the *principle* to which I call special attention. This is unjust in the extreme, wholly opposed to the teachings of Masonry, and degrades the lofty dignity of our cause into the sordid avarice of a mercenary traffic. After an initiate has paid all fees and contributions due to his mother lodge, what moral right has any lodge to demand another entrance fee on admitting him to membership? Is not the mere assumption of such a right in itself an insult to Grand Lodge under whose charter *both* these lodges work? These questions apply with increased significance to a Grand Lodge, as a segment in the great circle of Masonic unity. Bad and unjust in principle, it may be reasonably expected to produce disastrous results, and, like all other prohibitory legislation, damages the cause which it is intended to protect. This is amply verified in the gradual increase of non-affiliation, of which joining fees are the fruitful source. In seaport towns it is especially observable. One which I visit occasionally contains a lodge with a small number of members, who, in all respects are a credit to the Constitution, while outside there is a very large number of non-affiliated Masons hailing from various jurisdictions, who would become members if it were not for the joining fees, which they look upon as an insult as well as an extortion. Cannot Grand Lodge be induced to take some early action to mitigate the evil, and also, by an arrangement with the Grand Lodges throughout the world, establish a system of reciprocal freedom, so that the production of a certificate from any regular Grand Lodge—endorsed by the lodge of which the foreign brother is a working member—shall entitle its possessor to full privileges, if elected a member of any lodge. Such a work would well become the morning star of Grand Lodges, which while thus reflecting its lustre, would prove that it still dispenses the glorious light which in bygone days illumined the remotest corners of the earth.

In my previous letters I have advocated liberty; in the present one, I deprecate licence; and of both it is the province of good government to take cognizance. From both points of view the careful observer will see many things objectionable, which mar the prospects in proportion to its general beauty. We may therefore congratulate ourselves that a reform in this respect has been inaugurated by the appointment of a Ritual Commission of Past Masters, and it is hoped that the result of their labours will secure uniformity and do credit to their abilities. Many well-known and honoured names already grace the list of members, which fact may be accepted as an indication that the days of one long-standing abuse are numbered. As a subject of such primal importance merits the utmost extension, I would urge the propriety of putting forth every effort to secure the co-operation of all Grand Lodges, by inviting a Masonic Convention of their accredited representatives, for the purpose of securing the great desideratum of an international ritual. By some this may perhaps be considered Utopian and visionary, but so far as my experience in foreign jurisdictions is concerned, I am convinced that the Masonic world is not only educated but impatient for such a movement, and which, if suggested by the Grand Lodge of England, would meet with a hearty response. It is certain that we are great losers by the present narrow-minded system of isolation, and, not the least of its ill consequences are that while it cramps the usefulness of the worthy and accomplished, it opens a wide field of speculation to the dissolute and unworthy.

Yours fraternally,

FIAT LUX.

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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.

BRO. W. W. B. BEACH, *M.P.*, Prov. G. Master of Hampshire and the Isle of Wight, will, it is announced, preside at the Festival of the Girls' School, to be held on the 11th May.

A GRAND Masonic Ball will be given on Friday of the Assize week, under the patronage of Lord Dunboyne, Prov. G. Master of Limerick, and other distinguished brethren, at the New Freemasons' Hall, Limerick, in aid of the Masonic Charities of the province.

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'S MAGAZINE, so that a complete Register and Directory may be compiled.

ROYAL MASONIC BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND THEIR WIDOWS.

The annual festival of this institution, as announced in our last, was held at the Freemasons' Hall, on Wednesday evening, the 26th ult. There were several ladies present, and they had the pleasure of hearing some excellent music, both between the toasts, and in the glee room when the brethren left the hall.

The banquet (which was presided over by Sir D. Gooch, *Bart.*, Prov. G.M. Berks and Bucks) was served up under the superintendence of Bro. J. C. Dowsing, the newly-appointed Manager of the Freemasons' Tavern Company (Limited), and was highly appreciated by all the brethren who partook of it.

When the cloth had been removed and grace sung,

The Chairman rose to propose the toasts, and soon convinced the brethren that long speeches would not be the order of the day. He first proposed "The Queen." That of "The Grand Master" followed. He said it was the last time the Earl of Zetland's health as Grand Master would be drunk at the festivals of this institution. They were losing a great friend as head of their affairs, but at the same he hoped the successor who had already been announced would be an efficient substitute. This toast was drunk with great enthusiasm, and "The health of the Prince of Wales and the Rest of the Grand Officers" was given very briefly, and the Rev. C. J. Martyn, G. Chap., returned thanks.

The Chairman then rose and said—Brethren, I am now about to offer that which may be called the toast of the evening, and I sincerely regret that it has not fallen to the lot of some one more qualified to act upon your feelings than I fear it is in my power to do. But, brethren, I think that, in all these matters, figures are most important facts, and speak for themselves. You will, therefore, excuse me if I lay before you a few dry figures showing the position of this institution, and also if I am obliged to express great regret that those figures are neither creditable to the Craft, or, as I am sure they will not be, satisfactory to the brethren present. Brethren, the charity we have assembled to-night to advance—and I hope largely advance—was founded, the male portion of it, in the year 1842. Since then, up to the end of last year, 290 annuitants had been elected, at a cost to the institution's funds of £32,351. Now, here, brethren, there is something at any rate to look back upon with satisfaction, although we cannot boast of that too much. We had, after the elections of last year, in May, ninety-six annuitants on the male fund, costing the charity £2496 per annum. Now, the money available to meet that demand is this. We have from the Grand Lodge a vote of £500 a year, we have from the Grand Chapter a vote of £100 a year, and we have in dividends, interest on stock invested funds, amounting to £670, making altogether £1270 a year. Now, that shows we need £1226 in subscriptions every year; and when I say subscriptions, I mean subscriptions free from the rule which, I have no doubt you are all aware exists, that one-third of the donations to the charities must be invested as capital stock. Therefore, the whole of our receipts are not available for the annual expenditure. We are, therefore, necessarily obliged to ask for £1,226 free surplus to make up the deficiency in the annual income, to meet the expenditure annually incurred. During the last year I find we have lost by death nine of our annuitants; but we have in the present list of approved candidates, who ought to be elected if their distress is taken into account, twenty-six applicants. That is how we stand as far as regards the male portion of the fund. Now for the widows. This fund was established in 1849; and from that year to the present time 119 cases have had relief, at a cost to the society of £13,800. After the last May election we had sixty-nine on the list, costing us £1725 a year; and we had eight widows of Masons receiving half the pay of their husbands, making £104 a year, which amounts altogether to £1829 of expenditure in the year. Now, to meet that expenditure on the widows' part of the fund, we have £300 a year voted by Grand Lodge, £50 by Grand Chapter, and dividends on investments £390, amounting to £740 annual income. So that we have a deficiency to make up in that fund of £1085. Adding that to the deficiency in the male fund, we have £2312 to make good. I think that when I tell you that the receipts from these festivals during the last few years have been gradually decreasing, whilst we have been increasing in numbers, you will be surprised. I have often heard it said how Masonry is progressing, and how large an addition is being made to the numbers of Freemasons. That being the case, I am sure you will not agree that it is creditable to us to show such figures as these. In the year 1865 we collected £3548; in 1866, £3017; in 1867, £2692; in 1868, the festival produced £3128; and in 1869, £2219. Now, brethren, it is quite clear that with £2219 we are not meeting the expenses of your society. The last printed statement of accounts issued in May last will show that we have drawn on our balance of the previous year to the extent of £450. Now it has been, and I am sure is, the wish of every brother present that this fund should be an increasing fund. If we look at our other charities, the Boys' School and the Girls' School, we must confess we have done nobly for them; but I am sure I need hardly say the case of the aged and decayed Masons are more deserving—at least, as much deserving—of our support as the children of Masons. Brethren, many of those whom you have been relieving have, like ourselves to-night, sat at these banquets, and by their support advanced the claims of this institution; and they have at last—and we know not which of us present to-night may not some day seek the very aid that we are now offering to those in distress—been compelled to ask the benevolence of this excellent charity. I therefore trust, brethren (although, probably, all that can be done for this festival has already been done by the subscriptions collected by the stewards), that we shall, from this festival, begin a new era, and endeavour to supply to those who have borne the burden and heat of the day any little wants they may suffer, and show that we

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are not unmindful of them by largely increasing our funds The Asylum, as you are aware, is situated at Croydon. It contains apartments for thirty-four inmates, each inmate having a couple of rooms, with all the adjuncts necessary to make them comfortable. That asylum is free from debt. It has a funded property amounting to £1,000, which is sufficient to meet all the expenditure which may be required to maintain the building; and therefore we have the building, with all its comforts and accommodation, without having to come upon our subscriptions for any outlay in that respect. These are devoted entirely to the annuitants residing there and a large number also are located at their own homes. Now, brethren, I beg that you will not allow this institution to go backward, as it has been going, and that you will, although I am so inadequate to the task of enforcing all I feel upon it, joyously, as Masons, supply my shortcomings by generously, helpingly, make up all I am deficient in; and if you do I know there will be a very large addition to our funds. Now, Brethren, I will conclude, as I do not feel that it is necessary to appeal more to you. The institution speaks for itself. The figures speak for themselves, and they are not creditable to the Craft. I beg to remind you of a time which we all remember, when we were initiated in Craft Masonry, when we were told that among the thousands who are ranged under Masonry's banners there are many who, from unavoidable circumstances of calamity and misfortune, are reduced to the lowest ebb of poverty and distress. We are then told that it is the usual custom on their behalf to awaken our sympathies by such a claim on our charity as our circumstances in life may warrant. You all know the answer you gave to that appeal; and I trust to-night, and I trust in future, that you will remember when you admit men to Masonry, these decayed men and these poor women who are in the midst of us, and think if we only give one sovereign from our pleasures—and there are many who spend several sovereigns that way—to this charity, we should produce a sum which would render us independant of any difficulties. I now simply ask you to do the best you can in the future, and to join with me in drinking "Success to the Royal Masonic Benevolent Institution for aged Freemasons and Widows."

The toast having been drunk, and the Stewards' lists read, amounting in the whole to £3,266 14s., with six lists to come in.

Bros. S. Tomkins, G. Treas., proposed the "Health of the Chairman."

The Chairman having replied, proposed "The other Masonic Charities."

Bro. Binckes responded, and, after congratulating the Craft on what they had already done, stated that he had often been told that it was impossible to collect as much as £10,000 at one festival. However, at the last festival of the Boys' School, he had the pride of announcing subscriptions above £12,200. He hoped, also, at the next festival to announce a similar sum; and, as he had been successful in getting the Prince of Wales to take the chair, he expected that the brethren would come forward and wipe out all the debt which remained hanging over the Boys' School. The day for the festival was not yet fixed, but he had received His Royal Highness's commands to attend Sir Wm. Knollys, and after he had seen him he should be able to make known what Wednesday in March was selected.

Bro. Joseph Smith, Chairman of the Board of Stewards, responded for "The Ladies," and Bro. T. Fenn for "The Stewards," and the company afterwards adjourned to the glee-room.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

Royal Somerset House and Inverness Lodge (No. 4).—The brethren of this lodge met at the Freemason's Hall, Great Queen-street, on Monday, the 24th ult. Bro. A. A. Joseph, W.M., occupied the chair, supported by P.M.'s Bros. Rosburgh, P.G. Reg.; Diplock, P.G.S.; Greenhalgh, P.G.S.; Lumley, P.G.S.; Banning, P.G. Sec. joint Sec.; Jordan, S.W.; Bailey, J.W.; Ganz, Org.; Teevan, S.D.; King, J.D. Bros. Turner, P.M. Social; L. Harris, P.M. No. 100, Dublin, were present as visitors. The only business of the evening was the election of W.M for the ensuing year.

Neptune Lodge (No. 23).—The anniversary festival meeting of this excellent, ancient, and well-worked lodge was held on Thursday evening, the 27th ult., at Radley's Hotel, Bridge-street, Blackfriars. Bro. Salter, W.M., took the chair, Bro. Roshwell, P.M., acting as S.W., in the absence, through illness, of Bro. Thredder; Bro. Thomas White (who was also suffering from indisposition) was in his place as J.W., and he was also the W.M. elect, and assisted by the rest of his officers, Bros. Wilcox, Treas.; Hughes, P.M., and Sec.; Neats, Steward; and the following P.M.'s:—Padnage, Marshall, Goodwin, Pratt, Allingham, Harcourt, Roshwell, &c. There were also a number of visitors, and amongst whom were Bros. H. Thompson, P.M. 177 and 1,158; Thomas; P.M. 860, 857, 720, 507, &c.; Dodson, W.M. 72; Oxford. P.M. 72; Gluckstein, P.M. 53; Mondelet, 141; Job Austin, Prov. G. Org. Essex; H. J. Wright, S.W. 72; Child, 1,150; White, P.M. 45; M'Crae, &c. The lodge having been opened with solemn prayer, the minutes of the last lodge were read and confirmed. The lodge was then opened in the second degree, and two members were advanced as F.C.'s, in a most able manner by Bro. Salter, the W.M. In consequence of a sort of prescriptive right conceded in this lodge to Bro. Partridge, the senior P.M. of the lodge, Bro. Salter vacated the chair to him, and Bro. Ashwell, P.M., presented Thomas White, J.W., and W.M. elect, to receive at his hands the benefit of installation, he introducing that worthy brother in a few very appropriate observations. The brethren below the chair were requested to retire, and Bro. White was then regularly installed according to ancient custom into the chair of K.S. The brethren were then re-admitted and the W.M. was saluted by them in the different degrees. After an impressive address by Bro. Partridge to the W.M., the latter appointed his officers as follows:—Bros. Waterall, S.W.; Lawrence, J.W.; Wilcox, Treas.; Hughes, Sec.; Crawford, S.D.; Russen, J.D.; Gray, I.G.; Eames, Dir. of Cers.; Neats, W.S. The addresses to the Wardens and brethren were then given, and excited general approbation. Several votes to the Masonic Charities having been agreed to, it was proposed that a jewel of the usual value should be presented to Bro. Salter, the retiring W.M., as a testimony of the brethren of the important services he had rendered to the lodge. Notice of motion was also given, that in consideration of the eminent services rendered for several years by Bro. Hughes. the Hon. Sec., to the lodge, that a jewel be presented to him as an acknowledgement of the same. The new W.M. immediately commenced the duties of his office, and most ably initiated Mr. C. Berger, a candidate, into the mysteries and privileges of ancient Freemasonry. The lodge was then closed, and the brethren adjourned for refreshment, which was provided in Bro. Hart's famed and bountiful style, the fare being all that could be desired. The W.M. presided at the banquet table for a short time, but in consequence of illness he was compelled to retire, and his place was supplied by Bro. Salter, I.P.M. On the withdrawal of the cloth, the usual loyal and Masonic toasts were given, "The Health of Bro. the Prince of Wales" being drunk with great enthusiasm. Bro. Salter proposed "The Health of their newly-initiated brother," (Berger), and said he had no doubt he would prove an honourable addition to their lodge, for which he returned thanks. Bro. Marshall proposed "The Health of Bro. Salter, their acting W.M.," and spoke of his high qualifications, which had been fully exemplified during the latter part of his Mastership, a toast which was cordially responded to. Bro. Salter, in suitable terms, acknowledged the compliment that had been paid to him, stating that during the time he had been in office he had endeavoured to discharge his duty to the best of

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his ability, and he thought he had to some extent succeeded, or they would not have agreed to present him with a jewel, which had that night been proposed. He had never desired to give offence to any one, and keeping in mind an injunction in their ritual he believed that he had not done so. The acting W.M. then proposed "The Health of Bro. White, W.M.," and expressed his regret that illness had caused him to be absent from them during the latter part of the evening, but trusted he would shortly be amongst them to discharge his duties, which that evening he had shown himself so able to perform. The toast was drunk with with great cordiality, and after some other toasts had been given, a truly happy and harmonious meeting was brought to a close.

THE LODGE OF INDUSTRY (No. 186).—The regular meeting of this lodge was held at the Freemasons' Hall, on Tuesday, the 18th ult., for the purpose of installing Bro. Thomas Prince, S.W., and W.M. elect, into the chair of K.S.. Bro. Thomas Mortlock opened the lodge, and as the proposed initiate was not present, he proceeded with the ceremony of installation. His delivery and general giving of the work showed his perfect mastery of the Installing Masters' duties. Bro. Price, the new W.M., appointed as his officers as follows:—Bros. T. Mortlock, I.P.M.; H. G. Lake, P.M., Treas.; W. Mann, P.M., Sec.; E. Tallent, S.W.; E. Clark, J.W.; W. Nochmer, S.D.; J. Seex, J.D.; J. E. Wyllie, I.G.; Bartlett, P.M., D.C.; G. F. Henley, W.S.; and Woodstock, T. An excellent banquet followed, and at the conclusion of it, Bro. Mortlock was presented with a handsome gold P.M. Jewel. Bro. Mortlock returned thanks in suitable terms.

WILLIAM PRESTON LODGE (No. 276).—A regular meeting of this lodge was held at the Clarendon Hotel, Anerly, on Thursday, the 27th ult. Bro. Frederick Eachus Wilkinson, *M.D.*, occupied the chair of W.M., being supported by Bros. Newton, P.M., as S.W.; Miller, J.W.; Harper, S.D.; Newman, J.D.; Braun, Steward; Stiegerwood, Dir. of Cers.; Worrell, I.G.; Whiteman, *M.D.*, and Gideon, P.M.'s; Kain, P.M. and P. Prov. G. Sec. Warwickshire, Sec. and Treas. The visitors present were: Bros. Captain Gordon, of Kilwinning; Edward Burne, 4; and Willey, P.M. 171. The ballot was taken for the following gentlemen, candidates for initiation:—Messrs. Stanley Richardson, of Sydenham (a son of the W.M.), James Bradly, and Elisha Archer, of Norwood. The ballot proving satisfactory, they were duly initiated by the W.M. in his usual impressive and accurate manner. Bro. Schwengers was then passed to the second degree. The Secretary, Bro. Kain, P.M., made his usual report to the lodge. As regards the Craft in general, he enumerated the leading Masonic events since the last general meeting, chiefly those contained in those dry looking but really important and interesting documents—the quarterly communications—which it is feared do not always obtain the attention they deserve. As regards this lodge in particular, the Secretary reported on the correspondence, the number os members, their attendance, the amount of arrears, the balance in hand as reported in the previous minutes, the amount received and paid since, and the balance then in hand. The Secretary's report is found most interesting and useful to the lodge, and we think might be generally adopted with great advantage by other lodges.

NEW CONCORD LODGE (No. 813).—The members of this lodge met at the Rosemary Branch tavern, Hoxton, on Friday, the 21st ult. There were present Bros. J. J. Wilson, P.M. 813, W.M. 1,237, Prov. G.D. Middlesex, acting for J. Hart, W.M., who was prevented, by family affliction, from attending; W. H. Main, P.M. and Sec.; T. Bartlett, S.W.; Atkins, J.W.; Salisbury, S.D.; Absell, I.G.; M. Davitt, Org.; Lloyd S. The visitors present were:—Bros. Rogers, P.M. 1,003, Prince of Wales; Casworth, 94, St. Nicholas; Bromley, P.M. 220, United Strength. Bros. Gabb and Hafbauer were raised to the sublime degree of M.M., Bro. Phillips passed to the degree of F.C., and Mr. Gallant initiated into the mysteries of Freemasonry. Bro. Beningfield was proposed and elected as a joining member. After lodge, the brethren sat down to an excellent banquet, provided by the host, Bro. Gabb, sen. After the usual Masonic toasts had been given and responded to, the brethren separated.

THE URBAN LODGE (No. 1,196).—The annual meeting of this lodge took place at the Old Jerusalem Tavern, St. John's Gate, Clerkenwell, on Tuesday evening, the 26th ult., the attraction being the installation of Bro. William Sawyer, who had been unanimously elected W.M. at the previous meeting of the lodge. Bro. Richard Henry Marsh had fully intended and hoped to have been present to instal his successor, but a professional engagement prevented him from attending till a late period of the evening. The following brethren were present as visitors:—Bros. Butler, W.M. 9; Sabine, P.M. 73; Newton, P.M. 174; G. S. Kain, P.M. 284 and 766, P. Prov. G. Sec., Warwickshire; Littlewood, W.M. 780; Pentecost, W.M. 231; Burge, S.W. 167; Larner, S.W. 554; Mayland, S.W. 811, Prov. G. Purst. of Cambridgeshire; Paget, 228; Kingford, 357; and Turner, 795. The following members of the lodge were also present:—Bros. W. Creswick, J. E. Carpenter, P.M., J. F. Creswick, E. L. Blanchard, J. Crawford Wilson, Jas. Terry, P.M., W.M. 1,278, C. Braid, M'Queen, Dearberg, Thomas, &c. Previous to the ceremony of installation, Bros. Pearson and Foskett, were passed to the degree of F.C., and Bro. Cowland was raised to the sublime degree of a M.M. After some routine business had been disposed of, Bro. Terry, the Secretary of the lodge, proceeded with the installation ceremony, the installing master performing his duties in the most efficient manner. Having been duly installed, Bro. Sawyer proceeded to appoint and invest his officers as follows:—Bros. C. Braid, S.W.; J. R. Ware, J.W.; Terry, Sec.; Dr. Johnson, Treas.; Kilster, Org.; Crawford Wilson, S.D.; J. Callingham, J.D.; Thomas, I.G.; and Beckett, Tyler. The business of the evening concluded, the lodge was closed, and the brethren adjourned to the banquet. The usual loyal and Masonic toasts having been given and responded to. The "Visitors" was, as usual, very cordially received, and acknowledged by Bros. Sabine, Pentecost, Turner, Littlewood, Mayland, and others, all of whom expressed their great gratification at being present. In proposing the toast of the "Past Masters, Bros. Marsh and Carpenter," the W.M. referred to the origin of the lodge, and to the part that he and the Past Masters took in its formation, and they were fortunate enough at the outset to enlist the sympathies and co-operation of several brethren of note, and the lodge became an accomplished fact. Bro. Carpenter responded in a speech sparkling with humour and vivacity, and whilst he was speaking the I.P.M. entered the room, and met with an enthusiastic reception. The W.M. presented Bro. Marsh with a Past Masters Jewel, accompanying the presentation with some appropriate remarks. The following inscription was engraven on the Jewel:—"Presented by the Urban Lodge (No. 1,196) to Bro. Richard Henry Marsh, P.M., to evince its approbation of his efficient services while presiding over it as W.M. for the year 1869." Bro. Marsh, in returning thanks, said he had looked forward with much pleasure to having to instal his worthy Bro. Sawyer. The feelings which they bore towards him were enshrined in their hearts, and needed not the tongue to give them expression. He was convinced that Bro. Sawyer would fill the chair with dignity, and maintain the discipline of the lodge. Referring to the presentation, he rejoiced that it marked their esteem towards him, and, being the first testimonial he had ever received, he was glad that it was connected with Masonry, for there was nothing that he prized above that, except his sense of religion. Other toasts were given and responded to, the speeches being interspersed with music and singing, in which Bros. E. L. Blanchard, C. Braid, J. F. Creswick, and others, took part. It need hardly be added that the brethren spent a most enjoyable evening.

PROVINCIAL.

ISLE OF MAN.

DOUGLAS.—*Tynwald Lodge* (No. 1242).—The monthly meeting of this lodge was held at the Masonic Rooms, St. James's Hall, on Wednesday evening, the 12th ult., when there were present: Bros. John Joshua Harwood, W.M.; Elwood Tibbits, I.P.M.; James Adams, *B.A.*, S.W.; George Robinson, J.W.; W. H. Farrah, Sec.; the Rev. H. A. Burrowes, Chap.; R. Jackson, S.D.; T. Cowley, J.D.; R. Whiteside, I.G.; and several visitors. The brethren having assembled and the lodge being opened in the first degree, the Secretary read the minutes of the last regular lodge and a lodge of emergency, both of which were unanimously confirmed. The W.M. then initiated two candidates, the ceremony being performed in a very impressive manner, the lecture on the tracing board being given by the I.P.M., and the charge by the Chaplain. The W.M. then informed the brethren that he had a very pleasing duty to perform, which was to present a handsome gold P.M.'s jewel to Bro. Elwood Tibbits, as "a token of esteem and Masonic proficiency." He (the W.M.) felt confident that the whole of the brethren united with him in wishing Bro. Tibbits long life to wear it. Bro. Tibbits having thanked the brethren for their very handsome present, the lodge was closed down in ancient form and adjourned.

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LANCASHIRE (EAST).

MANCHESTER.—*De Grey and Ripon Lodge* (No. 1116).—This lodge met at the Corporation Hotel, Ardwick, on Wednesday, the 19th ult., Bro. William Geo. Turner, W.M., in the chair, supported by Bros. E. T. Plews, S.W.; William Payne, I.P.M.; S. P. Bidder, P.M.; Robert Macgregor, Treas.; and Thomas Greenhalgh, Sec. The following visitors were present: Bros. J. L. C. Hine, P. Prov. Grand Sec. of East Lancashire, 317; William A. Laxton, W.M. Affability Lodge, 317; G. R. Dent, P.M. and A. Lesser, S.W., Veteran Lodge, 852; J. Smith, S.W., and George Kenyon, J.W., Derby Lodge, 1055; George Jackson, J.W., and Robert W. Welch, Sec., Wilton Lodge, 1077; and Henry Robinson, Alexandra Lodge, 293. Mr. Henry Ferndorf and Mr. Emanuel Nelson were initiated into the mysteries and privileges of Freemasonry by the W.M. Bro. John Geddes was raised to the sublime degree of a Master Mason by the W.M., and Bro. William Sadler was raised to the sublime degree of a Master Mason by Bro. S. P. Bidder, P.M. The W.M. announced to the brethren that the sum of fifty guineas which was promised some time ago for the charity fund of the Royal Masonic Boys' School had been raised, and it was his pleasing duty this evening to hand over this amount to Bro. J. L. C. Hine, P. Prov. G. Sec. of East Lancashire. Bro. J. L. C. Hind received the same on behalf of that fund, and acknowledged with thanks the generous efforts made by the De Grey and Ripon brethren. After lodge business was concluded, the brethren adjourned to the banquet table, waich was supplied with viands of a first-class description, got up in splendid style by the host of the hotel, Bro. George Lee. After ample justice had been done to the good things provided, the W.M. proceeded with the usual loyal and Masonic toasts, the same being responded to with all due honours. Altogether a very pleasant evening was spent, the brethren separating at a late hour in peace and harmony.

LANCASHIRE (WEST).

WARRINGTON.—*Lodge of Lights* (No. 148).—The regular meeting of this lodge was held at the Masonic Rooms, on Monday, the 31st ult. There were present: Bros. W. Smith, W.M.; B. P. Coxon, S.W.; James Jackson, J.W.; D. W. Finney, I.P.M.; John Bowes, P.M., P. Prov. G. Reg., Cumberland and Westmoreland; R. B. White, P.M. Prov. G.D., and about thirty other brethren. Bro. W. Haddock Robinson was passed to the degree of F.C., by Bro. John Bowes, at the request of the W.M. It was decided to hold a Masonic ball on Thursday, Feb. 24th. Three gentlemen were proposed for initiation, and two as joining members.

LEICESTERSHIRE.

LEICESTER.—*St John's Lodge*, (No. 279).—An emergency meeting of this lodge was held at the Freemason's Hall, on Wednesday, the 26th ult. Among those present were Bros. Kelly, I.P.M. and Prov. G.M. (nominate); Stanley, W.M.; Stretton, S.W.; Gosling, as J.W.; Weare, P.M. and Treas., and others. Five gentlemen were proposed as candidates for initiation at the next regular lodge. On the proposition of Bro. Kelly, seconded by the W.M., it was resolved unanimously that the sum of £10 be granted out of the lodge funds towards the repair and enlargement of the organ belonging to the hall, at an estimated expense of about £40. The lodge was then closed, after which a meeting of the lodge of Mark Masters took place.

LINCOLNSHIRE.

SPILSBY.—*Shakespeare Lodge*, (No. 426).—The brethren of this lodge celebrated the anniversary of St. John on the evening of the 12th ult. The lodge met at seven o'clock, and after the usual business, Bro. C. Starmer, having been re-elected W.M., appointed the following brethren as his officerf:—Bros. Thomas Thimbleby, Treas., (re-elected); Fred. Rainey, Sec., (re-elected); P. Newbould, S.W., (re-elected); R. Mackinder, J.W.; E. Walker, S.D.; J. M. Clayworth, J.D.; G. T. Crow, I.G.; Stewards, E. Cash and G. Smith. The banquet was attended by a larger number of brethren than have assembled for some time, and after justice had been done to a really first-class repast, the usual loyal and Masonic toasts were given, and a most pleasant evening was spent.

SOMERSETSHIRE.

WINCANTON.—*Lodge of Science* (No. 437).—This lodge met at the National School Room, on the 13th ult. There were present: Bros. Bridges, D. Prov. G.M.; Else, Prov. G. Sec.; Gillard, Prov. G.J.D., Dorset; Cornwell, P. Prov. G. Reg.; Somerset; Baily, P. Prov. J.G.D., Somerset; J. W. Parfitt, P.M. 437 and 976, Prov. G. Supt. of Works; Atwell, P.M. and Treas. 437, P. Prov. G. Purst.; J. J. Luer, W.M.; Sherring, J.W.; T. Matthews, S.D.; Fry, I.G.; C. R. Shepherd, W.M. elect; Jones, 979; Hobbs, 446; Bloxham, 772; Worthy, 1168; Goldsborough, 472; Hannen: J. Speed Andrews, W.M. 976; Francis, S.W. 976; Smith, J.W. 976; Nichol, 472; Hellier, Prov. G. Tyler, and Young, Tyler. The lodge was opened at 1 p.m. by the W.M., when the officers of Prov. G. Lodge were received in due form, Bro. Bridges took the chair and performed the ceremony of dedicating the new lodge room in ancient form. Mr. George Rice was initiated into Masonry by the W.D. Prov. G.M. who then formed a Board of Installed Masters, and duly installed Bro. Shepherd in the chair of K.S. The W.M. then appointed and invested his officers for the ensuing year as follows: Bros. Luce, I.P.M.; Sherring, S.W.; Matthews, J.W.; Atwell, Treas.; Hannen, Sec.; Fry, S.D.; Hayter, J.D.; Meaden, I.G., and Young, Tyler. Other business of a routine character having been gone through the lodge was closed, and the brethren retired to the Trooper Hotel, where a sumptuous banquet was provided by Bro. Sherring.

WARWICKSHIRE.

WARWICK.—*Shakespeare Lodge* (No. 284).—The regular meeting of this lodge was held on Tuesday, the 28th ult. There were present: Bros. Machen, D. Prov. G.M.; S. W. Cooke, P. Prov. S.G.W.; Goodchild, P. Prov. G. Reg.; P. Prov. G. Purst. Margett, S.W.; Ridley, J.D.; Cutting, I.G.; Rev. J. Lucy, P. Prov. G. Chap. Bro. Margett was duly installed in the chair of the lodge as W.M. for the ensuing year. Mr. Henry Titterton, *M.D.*, Surgeon of the 82nd Regt. was initiated. Bro. Charles Mc Dowell Skene was passed to the second degree. The newly installed W.M. then appointed and invested his officers as follows: Bros. H. B. Sanderson, P.M.; Hon. the Rev. J. W. Leigh, S.W.; Ridley, J.W.; Rev. P. S. Harris, S.W.; Cutting, J.D.; Pennington, I.G.; S.W. Cooke, P. Prov. S.G.W. Sec.; Rev. J. Lucy, P. Prov. G.C., Chap.; Wyatt, Org.; Browne and Sattey, Stewards; Purser, Tyler; Burrows, Assist. Tyler. The business of the evening being concluded, the brethren adjourned to a banquet in the dining room of the lodge, which was attended by a considerable number of the brethren.

WILTSHIRE.

DEVIZES.—*Lodge of Fidelity* (No. 663).—The installation festival of this lodge took place on the 25th ult. The lodge was opened at the Town Hall, by the retiring W.M. Bro. William Nott, P.G.S.D., Wiltshire. After which the chair was taken by the V.W. Bro. Samuel Wittey, Dep. Prov. G.M., Wiltshire assisted by Bro. R. de M. Lawson, P. Prov. G.W., Wiltshire by whom Bro. Francis V. Holloway, the W.M. elect, was duly installed into the chair of K.S. for the ensuing year, and afterwards appointed the following brethren as his officers: Bros. W. Nott, I.P.M.; T. G. O'Reilly, S.W.; T. Y. Kimpton, J.W.; Rev. T. E. T. Ravenshaw, (Grand Chap.) Chap.; Joseph Burt, Treas.; W. Nott, Sec.; J. J. Jefferies, S.D.; W. H. Pike, J.D.; J. H. Chandler, I.G.; C. Clarke, Org.; H. L. Ward, Dir. of Cers., and T. Raymond, Steward. The brethren afterwards adjourned to the Crown Hotel, where due justice was done to an excellent banquet, provided by Bro. Raymond, whose efforts were supplemented by a donation of venison and game from Bro. S. Watson Taylor, of Erlestobe Park. The usual loyal and Masonic toasts were given and responded to, and the brethren separated in perfect harmony.

AT its last meeting (January 24), the Academy of Sciences elected a new correspondent for the Physical section in the place of the late Professor Forbes. M. Kirchhoff, who was the successful candidate, obtained forty votes; Mr. Lloyd and Sir William Thomson received one vote each. A committee of the three sections of astronomy, geometry, and navigation, selected the following candidates for the vacancy in the *Bureau des Longitudes*:—1. M. de la Roche Poncié; 2. M. Gaussin.—*Nature.*

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SCOTTISH CONSTITUTION.

GLASGOW.

CALEDONIAN RAILWAY LODGE (No. 354).

The annual festival of this young and flourishing lodge was held in the Prince of Wales' Hall, on the evening of the 28th ult. The hall way tastefully decorated with flags and banners, and festoonings of evergreens. A large and respectable company assembled, who seemed to enjoy themselves most satisfactorily. It may be observed to the credit of this lodge, that not only is the Prov. G.M., Bro. Walter M. Neilson, one of the members, but their R.W.M. is also convener of the Provincial Grand Lodge committee, which onerous and important post was until lately ably filled by Bro. McTaggart, P.M. No. 27, now the Provincial Grand Lodge Secretary. The duties of chairman were very ably performed by Bro. W. J. Hamilton, R.W.M., supported right and left by Bros. Walter Montgomerie Neilson, Prov. G.M.; F. A. Barrow, D. Prov. G.M.; A. McTaggart, Prov. G. Sec.; J. E. Wilson, P.M.; W. R. Thomson, D.M.; D. K Speirs, S.M.; J. Crichton, J.W.; W. Foster, J.W.; A. A. Carmichael, Treas.; P. Sanderson, Sec.; J. Crawford, S.D.; A. M'Kay, J.D.; A. Allison, Jeweller; J. Shaw, I.G.; R. Wilson, R. Goodman, and J. C. Burne, 413. The platform was also graced by the presence of a number of ladies. After tea,

The Chairman said, that on that, the second festival of the Lodge Caledonian Railway at which he had had the honour to preside, he felt it his duty to make a few remarks, but it was not his intention to tax them with a long prosy dissertation on what Masonry was. To the brethren of their own lodge its past history was well known, but to some of their visiting brethren and friends present, whom they were all glad to see, and to whom they gave a truly Masonic welcome, it might not be known. Without entering into figures, he would say to them that the prosperity of Lodge 354 had not been surpassed by any lodge in the province. The uprightness and moral worth of its members were unrivalled by any lodge in Scotland. That was its character and position when he became affiliated, and since that time he had watched with intense interest its progress, which had been exceedingly gratifying, and had afforded every member much satisfaction. The working part entrusted to his surveillance, although necessarily involving care and attention, he had found not only a pleasing duty but a more immediate delight, insomuch as he had always received a hearty willingness to co-operate, not only from the office-bearers, but from each separate member. It had been his object, so far as his humble capabilities permitted, to work the lodge so that each brother might be induced to strive and attain that which should distinguish every man—namely, the equality of man, acknowledging in every son of Adam a brother, that every act he performed should be adjusted by the square and the plumb-rule of justice, and uprightness of life should control all his actions. The brethren of the lodge had very naturally an honest pride in the fact that one of these members, Bro. Walter Montgomerie Neilson, had been chosen as Provincial Grand Master for the province of Glasgow. He would simply say that the brethren of that province had done honour to themselves by placing such a man at their head, and he was satisfied that Bro. Neilson would prove himself the right man in the right place. In conclusion, he would remark that they were all doubtless aware that the Masonic body of Glasgow had resolved on building a hall in the city worthy of the Craft, and with the benefit of Bro. Neilson's scientific skill he was certain that undertaking would result in an ornament to the architecture of the city, an honour to the Craft, and a first-class speculation to the shareholders. He would therefore recommend the project warmly to the brethren, and by at once putting their shoulder to the Masonic work prove that, unlike Mrs. Dombey, they could and would "make an effort." He urged upon the brethren of 354 the necessity of regular attendance at the lodge meetings, so that when they met, as he trusted they would, at the end of another year they might still be able truthfully to say that, for all the qualities pertaining to Craft Masonry, the Lodge Caledonian Railway stood unrivalled.

During the evening an excellent vocal programme was sustained by Bro. C. Stewart, Miss Dunsmore, Bro. Houston, and Bro. Porter, and at intervals services of fruit were served during a conversazione. Bro. A. A. Smith presided at the piano.

Remarks were also made during the evening the evening by Prov. G.M., and by Bros. McTaggart, Wallace, &c.

An assembly followed the festival, when the brethren, along with their wives and sweethearts footed it gaily upon the light fantastic toe, until the early morn.

LANARKSHIRE, (MIDDLE WARD.

AIRDRIE.—*New Monkland Montrose Lodge*, (No. 88).—On the 13th ult., the installation of the office-bearers of this lodge who were elected at the meeting held on the 27th December, took place in the Town Hall. There was a large attendance of the brethren. The imposing ceremony of installation was conducted by Bro. William Baird in a most impressive manner. The healths of the office-bearers having been proposed Bro. Laing responded in a speech of much ability. At the conclusion of the installation, three members were initiated into the mysteries of the Craft, and were admitted into the first degree. Bro. George Laing, the newly installed R.W.M., conducted the ceremony of initiation with marked ability; and Bro. W. Baird, in proposing the healths of the newly elected members, dwelt at considerable length upon the advantages of Masonry. He concluded an interesting address, which was delivered in a very eloquent style, with valuable advice to the young members. The toast was coupled with the name of Bro. Allen, who responded in a few suitable remarks. Some conversation having taken place regarding the annual dinner, the brethren retired from labour to refreshment, after which a pleasant evening was spent.

LOCHWINNOCH.—*Lodge Garthland St. Winnock* (No. 285).—The brethren of this lodge met on Friday, the 20th ult., at the Eagle Inn. Bro. Robertson's, to celebrate their annual festival. The above lodge received its charter of erection from the Grand Lodge of Scotland upwards of 70 years ago—the date being 6th August, 1799—and is now in good health and order, although previous to about four years ago no meeting for election of office-bearers or initiation of candidates had been held for a good many years. The lodge is now revived by the exertions of some of the old members, assisted by brethren of other lodges residing in the village; and their labours have been well rewarded by the admission of a good many entrants, who, we are sure, will be credit and honour to the Craft. The following lodges were represented by deputations, along with the brethren accompanying them: Bros. Wallace, R.W.M. St. Mirren's 129, Paisley; O. M'Gregor, R.W.M. 156 St. Barchan's, Kilbarchan; W. Craig, R.W.M. 157 St. John's, Beith; W. Guy, R.W.M. 242 Houston St. Johnston, Johnstone; John Orr, R.W.M. 399 Royal Blues, Kilbernie; C. M'Donald, 175 St. John's, Greenock. In the absence of Bro. W. C. Patrick, R.W.M., of Woodside, whose health did not permit him to be present, the duties of the chair were ably discharged by Bro. R. Wylie, D.M., supported by Bro. Ledgerwood, S.M., on the right, and on the left by Bro. Gemmell, S.W. After the loyal and patriotic toasts were disposed of, the various lodges represented were given from the chair, according to seniority on Grand Lodge roll, and replied to by their respective W.M.'s. The Beith instrumental band, most of whom were brethren, was in attendance, and paraded the village during the evening, to the delight of the inhabitants. The following brethren contributed much during the evening to the harmony of the meeting by song and sentiment:—Bros. Robertson, Guy, Henderson, Wallace, members of the band, and others. The lodge having been closed in due and ancient form, the brethren departed to their respective homes highly satisfied with the evening's entertainment.

NEW ZEALAND.

IRISH CONSTITUTION.

PLYMOUTH.—*De Burgh Adams Lodge* (No. 446).—The regular monthly meeting of this lodge (which derives its name from the first Provincial Grand Master for New Zealand, Bro. Henry de Burgh Adams, Principal Purveyor to the Forces, lately deceased) took place at the Freemasons' Hall, Brougham-street, on Wednesday, the 24th November last. After the usual routine business had been disposed of the W.M., Bro. R. C. Hammerton, P.M., reminded the brethren that they were about to be called upon to elect fficce-bearers for the ensuing six months, and exhorted them to place in power such brethren as had the interest

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of the lodge really at heart—such as had proved by their zeal and regular attendance that the principles of the Order and the welfare of the lodge would not suffer in their hands. The election was then proceeded with, when Bro. G. D. Hammerton, S.W., was elected to the chair of K.S.; Bro. Cameron, J.W., to that of S.W.; and Bro. Brooking, Sec., to that of J.W. After the remaining offices had been filled—with the appointments to which the W.M. expressed himself as highly satisfied, the W.M. announced that the pleasing duty devolved upon him of presenting to Bro. Ellis, P.M., on behalf of the members of the lodge, a Past Master's jewel, as a slight token of the esteem in which he was held by his brethren. He then proceeded to read the address, which was very handsomely engrossed on parchment, as follows:—"To Bro. John Ellis, a Past Master of the De Burgh Adams Lodge, numbered 446 on the register of the Grand Lodge of Free and Accepted Masons of Ireland. Worthy and Worshipful and Dear Sir and Brother,—We, your brethren, members of the De Burgh Adams Lodge (No 446 I.C.), have viewed with admiration your earnest devotion and strenuous exertions in the promotion of the best inserests of the lodge. We desire to mark our appreciation of the untiring solicitude at all times evinced by you, and request you to accept the accompanying jewel of a Past Master as a token of our fraternal affection and regard. May he associations connected therewith and the memories awakened thereby be ever grateful to you. We pray that the Grand Geometrician of the Universe may shed his choicest blessings upon you and yours, and that you may be long spared to the Craft as one of its bright and valued ornaments. And finally, when summoned from this sublunary abode, may we all meet in that Grand Lodge above, where the world's Great Architect rules and reigns for evermore. Signed on behalf of the brethren at New Plymouth, on the 24th day of November, A.D. 1869, A.L. 5873." Bro. Ellis, on rising, expressed his deep sense of the honour conferred upon him that evening, and the satisfaction he experienced in finding that the slight services he had been able to render had met the approval of the brethren. He assured them that his exertions would ever be employed in promoting the welfare of the lodge, and pressed upon the attention of all brethren the necessity of strict punctuality, and devotion in the performance of their duties. The lodge was shortly afterwards closed in peace, love, and harmony, and the brethren adjourned to partake of refreshment after labour.

ROYAL ARCH.

ENGLISH CONSTITUTION.

QUARTERLY CONVOCATION OF GRAND CHAPTER.

The quarterly convocation of Grand Chapter of Royal Arch Masons in England and Wales, was held at the Freemason's Hall, on Wednesday, the 2nd inst. The chair of the M.E.Z. being occupied by Comp. the Rev. J. Huyshe.

Grand Chapter being opened with solemn prayer,

The minutes of the previous convocation of Grand Chapter in October last, were read and confirmed, and the report of the Committee of General Purposes was presentod as follows:—

"The Committee of General Purposes beg to report that they have examined the accounts from the 20th October, 1869, to the 17th January, 1870, both inclusive, which they find to be as follows:—To balance 19th October, £374 14s. 8d.; to subsequents, £192 10s. 10d.—£567 5s. 6d. By disbursements during the quarter, £143 12s.; by balance, £423 13s. 6.—£567 5s. 6. Which balance is in the hands of Messrs. Willis, Percival and Co., bankers of the Grand Treasurer.

"The committee have also to report that a fine of £5 5s., inflicted upon the Chapter of Concord No. 394, Southampton, in July last (for having exalted a candidate on the 11th March, 1869, who had only been raised on the 12th November previously), has not been paid, nor has the chapter, which has been written to upon the subject by the Grand Scribe E. three times, acknowledged the recept of his letters. Under these circumstances the committee have deemed it right to report the case to the Grand Chapter, and to summon the Chapter No. 394, to attend their next meeting, to show cause why it should not be recommended to Grand Chapter, that the chapter be erased.

Which course was approved of.

"A correspondence with the recently formed Grand Chapter of Nova Scotia, and a circular upon the same subject, from the Supreme Grand Chapter of Scotland, have been laid before the committee, which they have carefully perused, and now submit to the consideration of the Supreme Grand Chapter. They suggest, however, that the Grand Lodge of England, having recognised the Grand Lodge of Nova Scotia, the Supreme Grand Chapter of England, has scarcely anything to do in the matter. The Supreme Grand Chapters of England and Scotland are in very different positions, the former only issuing charters to be attached to lodges under the English Constitution, and being in close alliance with the Grand Lodge, such charters would naturally cease upon the severance of the lodges in Nova Scotia from that constitution, the latter not being united or in any way connected with the lodges under the constitution of the Grand Lodge of Scotland, issues its charters totally irrespective of that body, and consequently the Supreme Grand Chapter of Scotland is quite at liberty to pursue a totally independent course.

This recommendation was received and passed without comment.

The committee have likewise to report that they have received petitions from Comps. William Pickup Pickup as Z., Joseph Ingram as H., Henry Macaulay as J., and nine others, for a chapter to be attached to the Bank Terrace Lodge, No. 462, Accrington, to be called 'The Bank Terrace Chapter,' and to meet at the Hargreaves Arms Hotel, Accrington, Lancashire, which was unanimously approved.

A petition had also been received from Comps. John Henry Hamer Doughney as Z., Richard Boncey as H., William West Smith as J., and nine others, for a chapter to be attached to the Pythogorean Lodge, No. 79, Greenwich, to be called "The Pythagorean Chapter," and to meet at the Ship Hotel, Greenwich, Kent.

This application was strenuously opposed by the members and friends of the Hope Chapter, No. 206, held at the Globe Tavern, Royal-hill, Greenwich. It came out in the discussion that there were not more than ten members on the books of the opposing chapter. This was urged as a reason why the warrant for a new chapter should be granted, which was accordingly done, 41 voting for the granting, and 24 against. The M.E.Z. and other Grand Officers expressed themselves strongly in its favour.

"A petition had also been received from Comps. George King, jun., as Z., George King, sen., as H., Edward Atkins Baber as J., and eight others, for a chapter to be attached to the Hervey Lodge, No. 1260, to be called "The Hervey Chapter," and to meeet at the George Hotel, Walham-green, Middlesex."

The committee reported that "this petition had been carefully considered, but, although in all respects regular in form, the committee are of opinion that it is not desirable that a chapter should be attached to a lodge which has been consecrated for a less peried than three years, and they submit their opinion for the consideration of Grand Chapter."

Comp. Stevens and several others urged the claims of the petitioners, and objected to the committee setting up a standard of three years as the probationary time previous to granting a chapter warrant, no such law existing in the Book of Constitutions, especially as Grand Chapter had only recently granted a warrant for a chapter to a lodge in which the office assistants of the Grand Scribe were interested, and which had been no longer in existence than the Hervey, which was consecrated on the 15th of April last year, and is now in a most flourishing condition.

It was stated that upwards of 20 brethren are awaiting exaltation immediately upon the consecration of the chapter. The G. Chapter on hearing the statement of facts, resolved to grant the prayer of the petition. It was suggested that if the unprecedented claims of the petitioners had been as fairly represented to the committee, as it had been to the Grand Chapter, the grant of the warrant would have been recommended.

After the statements had been made, the resolution was carried without one dissentient voice.

The following notice of motion having been giving for next Quarterly Convocation from Comp. John Savage, P. Sword Bearer:—"That the business of the Quarterly Convocations do commence at 'eight' o'clock p.m., and that the word 'eleven' be struck out of the second line of clause 9, at page 8 of the Royal Arch regulations, and the word 'ten; be inserted in lieu thereof." Bro. Savage not being present, and Bro. Head, on being requested, declined to support the proposition, the subject was dropped.

This concluded the business, and Grand Chapter was closed according to ancient custom.

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CHAPTER OF PRUDENT BRETHREN (No. 145).—The second meeting of this important chapter was held at the Freemasons' Hall on Tuesday, the 1st inst, Ten exaltations were expected. Only four brethren, however, presented themselves at the proper time named on the summons—Bros. Moore, W.M. of the mother lodge; Till, Jones, and Gill, also of 145—who all appeared much impressed and delighted with the beautiful ceremony, as well they might be, for if it is possible to have perfection in working Freemasonry, whether in Craft or Arch, we do think the Prudent brethren may claim that high honour for both lodge and chapter. The rendering of the address in the first chair by the M.E.Z., Comp. Boyd, is of itself a treat only known to those who have had the pleasure of hearing him. Comps. Sharpe, Gilbart, and Pitt, in the respective offices of H., J., and the Prin. Soj., fully merit the applause and flattering observations so freely bestowed by the visitors, several of whom, we hear, influenced no doubt by the charm that pervades, not only the working in chapter, but the really happy and enjoyable proceedings after labour, have given in their names as joining members—thus speaking volumes. The Scribe E., Comp. G. States, was, as usual, indefatigable in trying to make every body comfortable, and, we may venture to say, he fully succeeded. Comps. Carter, Allender, and the worthy Treasurer, J. Last, each in their places in good time, fully assisted in the work of the evening with much credit to themselves, and we hope upon some future occasion to have the opportunity of alluding to them in higher offices. After the usual and ceremonial toasts had been given at the banquet, Comp. Warrington, P.Z., No. 8, and a member of the chapter, proposed "The health of the M.E.Z.," which gave Comp. Boyd an opportunity, when returning thanks, of alluding to the month of March being a blank month, as there would be no regular meeting of the chapter until the month of April. It was therefore the intention of this chapter to give a public night early in that month for the purpose of explaining and illustrating Royal Arch Masonry, and to which all R.A. Masons were invited, and of which due notice would appear in the FREEMASONS' MAGAZINE. [Of this meeting we shall probably make some comment in our next number.] The toast of "The Treasurers, Scribes, and other Officers" having been given and responded to, the companions separated at an early hour, highly delighted with the evening's entertainment. Amongst the visitors present we noticed Comps. Grant, W. H. Gilbert, Levy, McIllwhal, and others.

POLISH NATIONAL CHAPTER (No. 534).—This chapter held its regular meeting at the Freemasons' Hall, Great Queen-street, on Thursday, the 27th ult., Comps. Merseck, Z.; W. Smeed, H.; and F. H. Gilbart, J. The working of the evening consisted of the installing Comp. Norris in the chair of H., and the ceremony of exaltation of Bro. W. H. Gilbart, a member of the mother lodge, to the supreme degree of a Royal Arch Mason. At the banquet table, after the usual toasts had been proposed, the M.E.Z. said "a very pleasing duty devolves on me, and that is to present to our esteemed friend, Comp. John Boyd, a jewel, the gift of the companions of this chapter, for the very valuable services he has at all times rendered to us in this chapter, and as a mark of respect from the members, and that he may live long to wear it is our hearty and sincere visit. Comp. John Boyd returned thanks, by expressing his gratitude to all, and thanked them for their kind present more especially, it being the only jewel, that has been presented to a past M.E.Z. of that Chapter since its formation. The inside is a Polish eagle of solid silver, suspended by a hanger of red silk ribbon, the claws of the eagle holding a round medallion of gold with a blazing star, and on the centre a crown with eight points, mounted with seven diamonds and one ruby. The inscription on the back is, "Presented to Comp. John Boyd, by the members of the Polish National Chapter, No. 534, on his retiring from the chair of M.E.Z. for the second time." The other usual toasts having been given and responded to, the Comps. separated after passing a very pleasant evening. The visitor present was Comp. E. Wood, of No. 145.

LEICESTERSHIRE.

ASHBY-DE-LA-ZOUCH.—*St. Augustine's Chapter* (No. 779).—A convocation of this chapter was held at the Town Hall, on Thursday, the 27th ult. The chairs of the three Principals were occupied respectively by Comps. Kelly, P.Z., and G. Supt.; Rev. John Denton, M.E.Z., as H.; and Brown, J.; the other principal officers being Comps. the Rev. Dr. Paymont, E.; and H. E. Smith, Prin. Soj. A ballot was taken for Bro. Edward F. Mammatt, W.M. of the Craft lodge, who being elected, was duly exalted; after which E. Comp. Kelly gave the three lectures. After the transaction of some formal business, the chapter was closed with thanks to Comp. Kelly, G. Supt., for his assistance on the occasion, and the companions adjourned to refreshment.

MARK MASONRY.

CUMBERLAND AND WESTMORELAND.

CARLISLE.—*Cumberland Lodge*, (No. 60).—The brethren of this lodge met in the refreshment-room of the Freemasons' Hall, on Monday evening, the 31st ult., when the chair was taken by Bro. W. Johnston, the W.M., at half-past eight. The usual loyal and Masonic toasts were given and duly responded to. Bro. F. W. Hayward, P.M., P.G.S.D., in proposing the toast of the evening to Bro. T. E. Haddon, Colour-Sergeant and Orderly Room Clerk of the 40th regiment, who had come specially from Mullingar to Carlisle, for the purpose of taking the degree, spoke at length about the brother Sergeants of the 40th regiment, and also the regiment in general, but before concluding his speech, he said he had great pleasure in presenting Bro. Haddon with a M.M. Jewel, hoping that he would have his health to wear it. Bro. Haddon, in reply, said he was sorry he was no speech-maker, but he thanked the officer, Bro. F. W. Hayward, and the members in general, for their kindness in presenting him with so valuable a testimonial of their esteem and regard. The jewel was enclosed in a case lined with white and blue satin, and on the lid was embossed in gold letters the following:—"Presented to Bro. Sergeant T. E. Haddon, O.R.C. of the 40th regiment, by the members of the Cumberland Lodge of M.M., No. 60, Carlisle.

LEICESTERSHIRE.

LEICESTER.—*Fowke Lodge*, (No. 19).—A regular meeting of this lodge was held at the Freemason's Hall, on Wednesday, the 26th ult., when there were present, Bros. Kelly, P.M. and Prov. G.M.M. (who presided in the absence from the country of Bro. Major Browin, W.M.); W. B. Smith, S.W.; Duff, J.W.; Johnson, M.O.; Weare, S.O.; Partridge, J.O.; Stretton, Treas.; Toller, S.D.; Sculthorpe, I.G.; Gosling, Buzzard, and others. Several candidates were duly elected, two of whom only were in attendance, and were duly advanced, viz., Bros. J. Wright, Smith, and E. Mace. This being the period for the election of W.M., and the S.W. declining preferment this year, Bro. A. M. Duff, J.W. was unanimously elected. Bro. Stretton was re-elected treasurer. Two brethren having been proposed as candidates, the lodge was closed and the brethren adjourned to refreshment.

MASONIC FESTIVITIES.

GLASGOW.

GLASGOW.—*St. Munyo Lodge*, (No. 27).—The 148th anniversary festival of the members of this lodge was held on the 27th ult, in the Tontine Hotel. The proceedings opened with an assembly, dancing being commenced at seven o'clock, and continued with spirit for about three hours. Soon after ten o'clock supper was served in a small hall adjoining. Bro. John Scott, R.W.M, of the lodge, presided, supported by Bros. M'Taggart, Sinclair, Lochhead, Morrison, Cowan, &c. The duties of Croupier were discharged by Bro. W. B. Paterson, who was supported by Bros, Sloan, Hamilton, Ewing, Litster, Ramsay, Dalrymple, &c. After supper, the toasts of the Queen and the Craft, Bro. the Prince of Wales, and other members of the Royal Family, the three Grand Lodges, and the Provincial Grand Lodge of Glasgow, were given by the Chairman, and duly honoured. In acknowledging the last-named toast, Bro. M'Taggart, remarked that the Provincial Grand Lodge of this important province was at present able to vie in wealth, power, and willingness to do good with the Grand Lodge of Scotland itself. In token of the latter attribute, he mentioned the fact that it had last year given away in casual charity £120, a sum greater than that disbursed in the same way by the Grand Lodge of Scotland, which had a sunk fund of

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£6,000. The speaker then referred to the proposal originating with the late Provincial Grand Master, Bro. Speirs, and now taken up by his successor, Bro. Montgomerie Neilson, for erecting a masonic hall in Glasgow, worthy alike of the Craft and of the city. What the Masons had to do, was, in his (the speaker's) opinion, to build a palace that would look well in this age, and be a credit to Glasgow in all time to come. The project was in right hands, and he believed that before two years had passed over their heads they would see such a hall. "Past Office-bearers of the Lodge St Mungo" was then given in a humourous address by the Croupier, coupled with the name of Bro. M'Taggart, whom he characterised as a faithful and worthy member of the lodge, who had never left a duty undone during the three years of his office as Master. Bro. M'Taggart briefly replied, acknowledging, in the course of his remarks' the value of the co-operation he had received during his term of office from such worthy and esteemed office-bearers as Bro. Sinclair, Treas.; and Bro. Pringle, their late Sec. "The Visiting Brethren," given by Bro. Sinclair, and responded to by Bro. Dalrymple; and "The Ladies," proposed by Bro. Cowan, and replied to, on behalf of his fair clients by the Croupier, exhausted a programme, which, under the circumstances, was commendably brief. The Chairman then pronounced "Happy to meet," &c., and after a vote of thanks for the efficient discharge of his duties on this occasion had been awarded, on the motion of the Croupier, declared the proceedings so far to be concluded An adjournment was then made to the ball-room, where dancing was resumed, and kept up with spirit for about a couple of hours longer.

A LECTURE

Delivered by Bro. JAMES FREDERICK SPURR, P.M., *at the Old Globe Lodge, Scarborough.*

The first subject which comes under consideration is the making use of hieroglyphic figures, parabolical and symbolical customs and ceremonies, secret words and signs, with different degrees of probation peculiar to free and accepted Masons.

It is well known that such customs and ceremonies are as ancient as the first ages of the world, the philosophers of which practised the method of inculcating their sublime truths and important points of knowledge by allegory and mythology the better to secure them from descending into the familiar reach of every inattentive and unprepared novice, from whom they might not meet with the veneration they deserve, and thereby become too familiar and contemptible; for which reason they were accustomed to proceed with the utmost care and prudence. Thus the ancient Egyptian philosophers had many sublime notions, which they kept secret and never discovered to the people but under the veil of fables and allegories; also other Eastern nations concealed secret mysteries under their religious ceremonies, a custom still retained by many of them.

An interpretation therefore of these allegories, &c., as they come under notice shall be attended to, and will, it is presumed, exactly square with the present purpose.

Of all the symbols appropriated to Jupiter, Mercury, &c., notice shall only be taken of the crown of rays, the petasus, caduceus, &c., with which they are represented. The first denotes the power of the Supreme Being; the other that power ought to be accompanied with prudence, &c.

The cock was a symbol peculiar to Mercury, as expressive of that vigilance which was so very necessary to him, and destined to execute many functions; as sometimes this emblem hath an ear of corn in his bill, which may serve to point out to man that plenty and happiness will be the consequence of care and attention.

The club is the symbol of Hercules, and denotes strength. The various symbols belonging to the goddess Diana were oxen, lions, griffins, stags, sphynxes, bees, boughs, roses, &c., which signify in a mythical sense the universe with all its productions.

It will not be foreign to the subject to take notice that cities, rivers, regions, and even the various parts of the globe had their proper symbols, which were so many ensigns to distinguish them. Cities were signified by women with towers on their heads. The East is represented by a woman mounted upon a car with four horses, rising as they go. The West is signified likewise by a woman in a car drawn by two horses, a genius preceding her, together with the horses falling down, by which the west or sun-setting is denoted.

The symbol of Asia was a woman with a mural crown holding an anchor, to denote that the way thither was to cross the sea. Africa was represented by a woman with an elephant's trunk on her forehead. Thus were the different parts of the world represented under their respective symbols and heiroglyphics.

To improve properly on these mystical writings it will be necessary to bring them home to ourselves by way of application first in a physical sense, for under the various names of pagan deities are concealed the body and substance of natural philosephy. Under allegories the poets express the wondeful works of nature.

(To be Continued.)

Poetry.

BEAR AND FORBEAR.

By Mrs. L. A. CZARNECKI.

How great and good the feeling is, but how exceeding rare,
When tried with many grievous ills, to bear and to forbear;
The dust of riches and ambition is fair to many eyes:
They who walk in honest ways such tinsel do despise.
For scanning with an earnest gaze into the soul's true glass,
They see the sum of earthly joys a vain and hollow mass,
They see the truth perverted, or held back in many ways;
They see the ungodly triumph and shine in the world's gaze,
They often live with those who deeds of virtue sore decry,
Whose lives from first to last are a base and wicked lie.
They often tread a path beset with briars and thorns,
And oft endure the pain of covert sneers and scorns.
Their self-denying, tender acts are, alas! misunderstood,
Or ingratitude the payment for work in doing good.
Notwithstanding all the shafts which fly from deadly foes,
They never turn their heart away from cheering other's woes,
When dire affliction heaves the mind with sad and heavy grief
They come with healing balm of kind support to its relief,
Of all the sins and frailties which haunt a life of care
Gently they speak and think; they bear and they forbear,
They feel and know it will not always be a dreary gloom,
They hope a glorious crown to win beyond the silent tomb.
Those are the Men of Mark so noble and so rare,
Nothing on this earth can with such men compare.

SCIENTIFIC MEETINGS FOR THE WEEK.

Monday, Feb. 7th.—Royal Institution, at 2—General Monthly Meeting; Entomological Society, at 7; Medical Society, at 8 London Institution, at 4.

Tuesday, Feb. 8th.—Royal Institution, at 3; Royal Medical and Chirurgical Society, at 8.30; Institution of Civil Engineers, at 8; Photographical Society, at 8; Ethnological Society, at 8; Royal Microscopical Society, at 8—Anniversary Meeting; Archæological Association, at 8.

Wednesday, Feb. 9.—Geological Society, at 8; Society of Arts, at 8.

Saturday, Feb. 10.—Mathematical Society, at 8; Zoological Society, at 8.30

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LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 12TH FEBRUARY, 1870.

(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, Feb. 7th.

LODGES.—Fortitude and Old Cumberland, Ship and Turtle, Leadenhall-st.; 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, Feb. 8th.

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's, Albion Tav., Aldersgate-st.; United Strength, Old Jerusalem Tav., St. John's-gate, Clerkenwell; Nine Muses, Clarendon Ho., Bond-st.; Wellington, White Swan Tav., Deptford; Ranelagh, Windsor Castle Ho., Hammersmith; Cosmopolitan, City Terminus Ho., Cannon-st.; Doric, Anderton's Ho., Fleet-st.; Jerusalem, F.M.H.

Wednesday, Feb. 9th.

Com. R.M.B. Inst., at 3.——LODGES.—Fidelity, F.M.H.; Enoch, F.M.H.; Union Waterloo, M.H., William-st., Woolwich; Tuscan, F.M.H.; Vitruvian, White Hart, College-st., Lambeth; Justice, White Swan, High-street, Deptford; Euphrates, George Ho., Aldermanbury; Pilgrims, Ship and Turtle Tav., Leadenhall-st.; Belgrave, Anderton's Ho., Fleet-st; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; Montefiore, F.M.H.; Beacontree, Pri. Rooms, Leytonstone; Hervey, George Ho., Walham-green.

Thursday, Feb. 10th.

LODGES.—Royal Athelstan, City Terminus Ho., Cannon-st.; Regularity, F.M H.; Friendship, Ship and Turtle Tav., Leadenhall-st.; Bank of England, Radley's Ho., Bridge-st., Blackfriars; Canonbury, Haxell's Ho., West Strand; Polish National, F.M.H.; Dalhousie, Anderton's Ho., Fleet-st.; Capper, Marine Ho., Victoria Dock, West Ham.——CHAPTER.—Yarborough, Green Dragon, Stepney.

Friday, Feb. 11th.

LODGES.—Britannic, F.M.H.; Caledonian, Ship and Turtle Tav., Leadenhall-st.; Bedford, F.M.H.; Domatic, Andertons Ho., Fleet-st.; Friendship, Willis's Rooms, St. James's.

Saturday, Feb. 12th.

LODGES.—London, F.M.H.; Phœnix, F.M.H.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, Feb. 7th.

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 Tav., London-st.; 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, Feb. 8th.

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.; Royal Union, Duborg's Ho., Haymarket; Hervey, George Ho., Walham Green.

Wednesday, Feb. 9th.

Confidence, Railway Tav., London-street; 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; Prosperity, Gladstone Tav., Bishopsgate-street.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st. Grosvenor-sq.

Thursday, Feb. 10th.

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, 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, Feb. 11th.

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.

Monday, Feb. 7th.

LODGES.—Milton, Burlington Ho., Burlington-st., Ashton-under-Lyne; Anchor and Hope, F M.H., Church Institute, Bolton-le-Moors; Wilton, Red Lion Inn, Blackley, Lancaster; Harmony and Industry, Greenway's Arms Inn, Duckworth-st., Over-Darwen; Unanimity, Bull Hotel Assembly Rooms, Preston; St. Hild's, F.M.H., Fowler-st., South Shields; Fawcett, Lord Seaham Inn, Seaham Harbour, Durham; Union, 170, Buchanan-st., Glasgow.

Tuesday, Feb. 8th.

LODGES.—St. John's, Queen's Ho., Fawcett-st., Sunderland; Harbour of Refuge, M.H., West Hartlepool; Neptuna, 35, St. James's-st., Kingston. Glasgow; Glasgow, 22, Struther's-st., Glasgow.

Wednesday, Feb. 9th.

LODGES.—St. John's, Queen's Ho., Bury, Lancashire; Caledonian, F.M.H., Cooper-st., Manchester; Fortitude, the Athenæum, Lancaster; Temple, M.T., 22, Hope-st., Liverpool; Scotia, 170, Buchanan-st., Glasgow; St. George; 213, Buchanan-st., Glasgow. —— CHAPTER.—Unity, 23, Ann-st., Rochdale.

Thursday, Feb. 10th.

LODGES.—Palatine, Bridge Ho., Sunderland; Equality, Red Lion Ho., Accrington, Lancaster; St. David's, F.M.H., Cooper-st., Manchester; Prince of Wales's, St. Mary's School Rooms, Kirkdale, Lancashire; Mersey, 1, Hamilton-sq., Birkenhead, Cheshire.

Friday, Feb. 11th.

LODGES.—Wear Valley, Savings' Bank, Market-pl., Bishop Auckland, Durham; Star, 213, Buchanan-st., Glasgow; Friendship, F.M.H., Cooper-st., Manchester; Sefton, M.T., 22, Hope-st., Liverpool.

TO CORRESPONDENTS.

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

SEVERAL communications stand over till our next.

W.B. (Cambridge).—Your first query we cannot answer in our columns, you should attend a lodge of instruction, the Preceptor of which, or any P.M., will tell you orally what you want to know. We have requested Bro. Spencer, of Great Queen-street, to forward you a list of Masonic works, among which you will find the one you require.

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LONDON, SATURDAY, FEBRUARY 12, 1870.

THE HISTORY OF FREEMASONRY IN PORTUGAL,

Being an Historical Account of the Origin, Rise, and Progress of the Grand Orient of Lusitania. Translated from Dr. A. M. de Cunha Bellem's "Abridgment of the History of Masonry in Portugal."

(*Continued from page* 42).

Masonry having been relieved from persecution on religious grounds, only met with opposition from political motives.

The star of the Great Napoleon was on the wane, and after the French Invasion, Portugal endured the protection of the English, the remedy as is often the case being equally harsh and unendurable with the disorder.

Beresford governed the country under the mask of a ridiculous regency. The weak and irresolute King Don Jean VI., who lived in idleness in Brazil, forgetful of the country he had left a prey to its foreign enemies on the one hand, and to those in her midst on the other, the latter being even more implacable than the former.

Thus sprung up the liberal party which was organised under the guise of Freemasonry. It was but a political association, which laboured in secret to secure the sacred gifts of liberty. The Masonic lodge was merely the arena for the discussion of the dogmas of the revolutionary party. Alas! it required that the blood of illustrious martyrs should nourish the diminutive tree of liberty, which had not the power to put forth its roots, spread its branches, or throw its grateful shade over its devotees, and this seems to be the immutable law, of all conquests in the name of liberty!

In 1816, Lieutenant General Gomes Freire d'Andrade, who greatly distinguished himself in Russia, and who was at Rousillon in the ranks of the Portuguese army, was named Grand Master of the Grand Orient of Lusitania, having previously been "Venerable" of Lodge "Virtude," one of the most distinguished lodges, which had been established at Lisbon in 1812.

In the following year, on the 18th October, Bro. Gomes Freire, perished on the gibbet within the walls of a military prison, and eleven of his *confrères* submitted to the same fate in the "Champ de St. Anne," their bodies being afterwards burnt, and their ashes thrown into the sea.

May oblivion seize the names of their perfidous judges (one of whom was a cousin of the general, and the other a priest of God), and may they meet with no more mercy than they accorded to their unfortunate victims, and more especially as one of them was a Mason, initiated in the same lodge as his victims, and who had received from his brethren nothing but kindness and distinction. To this day, the 18th October is observed as a day of mourning amongst the Freemasons of Portugal.

To the offence of being a Mason was also attached the still greater crime of being a liberalist, and Gomes Freire was the noble martyr immolated, that liberty should burst forth with dazzling splendour after an interval of three years*

The executioners spared nothing to render more frightful the sufferings of the victims. Military honours were denied them, and those brave men, who had frequently faced death in honourable warfare, met their horrible fate at the hand of the hangman as degraded malefactors.

By the blessing of providence, the triangle, the emblem of Masonry, was the cross of this new christianity, and it will for ever command the respect of all Masons. The ashes of the martyr and those of his companions, which had been cast into the sea, will be conveyed to distant shores to spread abroad peace and fraternity among Masons, wherever scattered over the world.

The death of their Grand Master, was a severe shock to Masonry in Portugal. Nevertheless the devoted brothers, in defiance of the decree of the king, who thought himself more secure, after the massacre of the liberals, continued the regular

* In support of this statement comes the fact that Marshal Beresford himself having protected two Masons who had been imprisoned about the same time, and in whose possession were found Masonic certificates, one of the two being the Master of the Lodge Amisade.

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meetings of some of the lodges. Although their proceedings were more in the pursuit of political ideas than the performance of their Masonic duties, and the Sanhedrim established at Oporto, by Emmanuel des Fernandes Thomaz, Joseph da Silva Carvalho, Joseph Ferreria Boyes, and Jean Ferreria Vianna, although these four and many others, were regular Masons, they were not a regular Masonic centre, but a political organisation, which engendered the glorious revolution of 1820, and brought it to a successful termination on the 24th August.

It must be admitted that at that time Portuguese Masonry was totally effaced from public view. No record can be found of regular work, from this time until the sun of liberty rose upon the horizon of Portugal, never to set again, although its progress was for a time arrested by the political organisation sometimes borrowed from Masonry its forms, in order the better to conceal their real proceedings, and the Masons were thereby confounded with the revolutionists, and the two terms came to be considered synonymous by the greater part of the people, who were equally fanatic as they were ignorant.

The following years—to 1828—were altogether sterile for the progress of Masonry, and this last year was particularly disastrous on account of the dissensions which arose amongst the parties who had engrafted themselves upon it.

The oppression reached its culminating point at the same time as its end approached. The death of King Jean in 1826, the separation of Brazil previously (1822) under the reign of Don Pedro, the eldest son of the king, the treachery of Prince Don Miguel, who proclaimed himself king, the persecutions of which the liberals were the victims, the extensive emigrations, everything in fact combined to stifle the most sanguine hopes of the friends of Masonry in Portugal.

But in exile—in France, England, Belgium—wherever destiny had led the Portuguese refugees, Masonic work was imbued with renewed vigour although always mixed up with politics.

Freemasonry did not escape the dissensions which culminated in civil war, which oppressed the country for several years. A most lamentable schism took place in its ranks, one party acknowledged the supremacy of the Grand Master of the "Grand Orient Lusitanien" Joseph da Silva Carvalho, another that of Lieut. Gen. Saldanha, chief of the advanced military party.

These in reality were not Grand Masters of Masonry, they might be more appropriately termed political leaders.

(To be continued.)

THE LODGE OF GLASGOW ST. JOHN.

By Bro. W. P. Buchan, Past. S.W. No. 3 *bis*, Grand Steward, Grand Lodge of Scotland.

(*No* 8, *Continued from Page* 104)

On 5th March, 1861. Candidate initiated by Bro. D. Campbell.

Bro. Wm. Waggett from the Glasgow Operative St. John's, formerly No. 371, was affiliated, and Bro. James Thomson for several years R.W.M. of No. 362, elected an honorary member.

On 2nd April, 1861. "An intimation from the Secretary of the Glasgow Lodge of Instruction, and soliciting the co-operation and support of this lodge in order that uniformity of working may be obtained in the several lodges throughout the province, was read by the R.W.M. who urged upon the brethren to attend and qualify themselves to hold office in the lodge. The meeting approved of the objects of this Lodge of Instruction and promised their countenance and support."

On 30th April, 1861. "A flag or banner bearing emblems of the Craft, and having the following inscription, viz.:—'Presented by the Glasgow Freemen St. John's Lodge to the Glasgow Journeymen Operatives 1824' was presented by Bro. William Wagget (a member of the last named lodge) to this lodge," &c.

4th June, 1861. "Brother James Taylor now presented to this lodge a beautiful writing desk made from oak, about one thousand years old (!) obtained by him out of the Douglas room in Stirling Castle, which he had renewed after being destroyed by fire," &c.

18th June, 1861. James Manwell and another initiated by Bro. Davidson, P.M. of Lodge Commercial.

On 24th June, 1861. About forty brethren attended the laying of the foundation-stone of the Wallace monument, at Stirling.

On 3rd Septr., 1861. "The R.W.M. exhibited a scroll of the memorial proposed to be sent by the Grand Lodge of Scotland to the Grand Lodge of Hamburgh, giving a history of this ancient and honourable lodge. It was remitted back to the

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committee to get the same copied out and transmitted to Edinburgh forthwith"*

17th Septr., 1861. "Bro. James Anderson in terms of previous notice, then moved that no refreshment be taken in the lodge unless upon special occasions and with leave of the R.W.M., Bro. Lawson proposed an amendment that refreshment be allowed in the lodge as heretofore, but that some proper person and brother Mason be appointed as Purveyor, and who will relieve the lodge of loss."

The amendment was carried.

5th Novr., 1861. Contains remarks on "Brother James Miller, whose death happened last week." He was a P.M. of St. Mark's, No. 102.

Winter, St. John's Day, 1861. "804th Anniversary" held in the Rose Hotel. Councillor, James Taylor, R.W.M.; Gavin Park, Dep. M.; Jas. Anderson, Secretary, &c.

7th Jany., 1862. Minute anent, the death of Bro. David Winton, P.M. He seems to have been much respected and loved by the brethren, and even now (1870), his name when mentioned by the old members who knew him, is done with warm feelings of fond remembrance. He was a marble-cutter.

On 21st Jany., 1862. Bro. Taylor, R.W.M., delivered an address on the late Bro. David Winton. *Inter alia* we perceive he was an officer of the volunteers, and, the minute says, "when he was approaching the dark valley of the shadow of death, he fancied himself at the head of his corps charging the enemies of his country, and giving his orders with a precision only attainable by one whose heart had been in the work. But a nobler devotion than this to his Queen and fatherland was his devotion to his God, whom through the merits of his Saviour he soon hoped to meet, thereby realizing a peace which the world can neither give nor take away, for his spirit fled while singing a favourite hymn, and he died with the heavenly accent on his lips."

Bro. D. Hannay, S.W., also made some remarks referring to the death being on New Year's morning, &c.

4th Feby., 1862. Messrs. Drummond, W. P. Buchan and R. Christie, initiated by Bro. Gilmour of No. 4.

18th Feby., 1862. Messrs. John Baird, Architect, Robert Gray and others initiated. Thereafter the R.W.M. gave a lecture on Music.

4th March, 62. Bros. Gray, Baird, Buchan, &c., passed by Bro. Shields of Lodge St Mungo.

1st April, 1862. Bro. Shields of No. 27, made an honorary member, and *inter alia*. Seven brethren were "chaired" by Bro. Gilmour of No. 4.

15th April, 1862. Bros. Buchan, Drummond, Gray and Lamont raised by Bro. J. L. Duncan of Lodge St. Mungo.

18th Novr., 62. The "Mark" given by Bro. D. Campbell of St. Marks to twelve brethren including Hannay, Manwell, Anderson, Buchan, &c.*

29th Decr., 62. The "805th Anniversary," held, Bro. Gavin Park the new R.W.M. in the chair, in the Tontine Hotel.

17th Jany., 63. Several brethren received the Mark. And several were also "chaired" by Bro. Jas. Thomson of St. Clair's Lodge, including Gray, Buchan, Drummond, &c.

17th Feby., 63. Lodge of Instruction held under guidance of Bro. Shields.

17th March, 63. Bro. Baird raised, and lecture given by Dr. Pritchard, R.W.M., 102 on "Sacred Architecture and Freemasonry, illustrated from the ruins of Asia Minor and adjoining isles." Dr. Pritchard also presented "an ancient coin found by him in the Church of St. John, Isle of Patmos."

7th April, 1863. Bro. David Hannay, S.W., gave lecture on "The founder and foundation of this lodge." "The founder was Malcolm Canmore, who ascended the throne of Scotland in the year 1056, and the lecture consisted chiefly of an account of the life and times of that king, while a portion of it was devoted to the origin of the charter, the authenticity of which Bro. Hannay clearly established." (!) We greatly fear the "foundation" of this "establishment" was sand, which, when the waves beat against it, fell, &c.

5th May, 63. Lecture by Bro. D. Campbell, on "Masonry, what mote ytt bee?"

4th August, 63. Anent summer trip to Trossachs, and "Bro. Hannay's notice of motion 'that steps be taken to have this lodge placed in.

* See page 104 and date 6th Feby., &c., "delays are dangerous" for said "memorial" was so long delayed in this case that I believe it was never sent at all.

* In this minute the marks are appended to the names of the new "Mark Masters."

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its proper position on the roll of the Grand Lodge of Scotland' was postponed till next meeting." Another dangerous "delay" here, for now all that's left of poor Malcolm Canmore is his ghost!

28th Decr., 1863. Installation, Gavin Park, R.W.M.; J. B. Walker, Dep. M., the Secretary was Wm. Fraser, who proved rather, careless as we well remember, Bro. Buchan, J.D.; D. Hannay, Prov. G. Steward, &c.

27th Decr. 1864. Installation, Gavin Park, R.W.M.; Jas. Anderson, S.W.; W. P. Buchan, J.W. In this year (1865) the Junior Warden began to work the ceremonies by doing the first degree occasionally and also if we remember correctly, the second, but not the third until the beginning of 1867. The first *bona fide* member of No. 3 bis, so far as I know, to work the Master degree was Bro. J. B. Walker, painter, when he was R.W.M. in 1866. I must apologise for the shortness of the quotations during 1864 and 1865, the "Secretary" for these years having saved me the trouble of doing much in that way. The oldest extant minute book of the lodge is now finished, it extends over a period of about 40 years, years too, of great interest to the lodge, and I should have been very sorry indeed had this book been lost before the contents, especially the older portion, had been so far preserved, now, however, we shall be able to digest the principal portions of their contents at our leisure, in common with all other readers of the MAGAZINE.

THE GRAND MASONIC ALLEGORY.

An Address delivered to the Brethren of the Victoria Lodge, (No. 1026), Hong Kong.

By BRO. HENRY MURRAY, *Dist G.M., China.*

Brethren,—We are told in the Book of Constitutions that by the solemn act of union between the two Grand Lodges of Freemasons in England, in December, 1813, it was declared and pronounced that pure antient Masonry consists of three degrees, and no more, viz, those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch. Profound wisdom, it has always seemed to me, dictated this enunciation, for in these degrees, pure and simple, as worked under the hiram of England, is contained the whole allegory of Freemasonry; namely, the birth, life, and death of man, together with his resurrection to the knowledge of things eternal. In other systems than that of England, and in England too, apart from the jurisdiction of her symbolic Grand Lodge, are practised many more degrees; some valuable, because of the historic light which they shed upon the teachings, incentives, and proceedings of our ancient brethren, and all beautiful on account of the fervently moral lessons which they inculcate; but none of them essential to the exemplification of those mysterious truths, nor the elucidation of that grand allegory, which the Freemasons of 1717 derived and eliminated from their predecessors' handicraft. Of those rejected degrees, which may still be considered valuable, is foremost that of Mark Master, never now, under any system, conferred upon brethren beneath the degree of Master Mason, but in reality connected only with that of Fellow Craft, and to a great extent explanatory of the formulæ especially appropriated to Craftsmen. Yet beautiful as the Mark Master's degree undoubtedly is, and excellent as are the lessons of charity, integrity, and of faith and trust in the divine government and beneficence, which it exemplifies, the United Grand Lodge, and the Supreme Grand Chapter of England, true to their symbolic and allegorical instincts, have rejected it, as neither adding to, nor taking from, the sublime mystery contained and comprised in the Antient York Rite of the Entered Apprentice, Fellow Craft, and Master Mason, including the Supreme Order of the Holy Royal Arch. The nature of that sublime mystery I have already suggested, and its preservation in simple, yet majestic, purity and grandeur, has long been the constant care and aim of English Masonic authority. I do not say this, brethren, because of the high position in the order with which my own poor services to the Craft have been rewarded by the Grand Master of England, but because such is the sincere conviction left upon my mind by earnest study of the subject. The rulers and patrons of Freemasonry in England have always kept in view the genuine symbolic meaning of the institution, and have from time to time unhesitatingly cast aside whatever degrees and ceremonies seemed to cumber, or not to advance, that devout subjection to, reverence for, and reliance upon the Great Creator and Father of All, and that divine morality, which have from time immemorial formed the esoteric mysteries of the Craft; mysteries, the

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dissemination and perpetuation of which formed the grand design of our brother revivalists of 1717. The ancient York rite culminates in the Supreme Order of the Holy Royal Arch, and to the attainment and due comprehension of the allegorical revelation thereby made to men, our Scottish and American brethren deem the degree of Mark Master to be absolutely requisite, and moreover unite with the Irish Craft in attaching similar importance to that of Past, or, as it is sometimes styled, Chair Master; but all of these three national systems differ radically from each other as regards the further steps which they likewise look upon as indispensible qualifications for exaltation. Until lately English Royal Arch Masons also considered the possession of a Past Master's secret to be essential to every candidate for admission amongst them; but inasmuch as these secrets are merely historical and distinctive, and have no moral significance whatever, the true genius of the English system has dictated their disuse in this connection, and now every Master Mason is eligible for exaltation to the English Royal Arch order, as soon as—wise restriction!—he shall have been twelve months raised. A beautiful simplicity, which it would be well if, wherever the York Rule is practised, the Craft would imitate.

It may be asked, brethren, whence arose all these differences? How came it that, whereas the order and succession of the three first degrees are the same wherever the banner of Masonry is waved, distinctions of so grave a nature have interposed themselves between the third one and its universally recognised perfection, the Holy Royal Arch? The reply is easy. I have already explained in my address to the Zetlsnd Lodge, No. 525, entitled "The Rise and Purposes of Speculative Masonry," that originally the degrees of Master Mason and of Past Master, together with the secrets of the Arch, were conferred all at the same time, and upon those only who in the terms of the ancient charges had been elected into the chair of a lodge; and that it was not previous to 1740 that increase in the number of companions enabled the chapters to give realising effect to the tradition that every Royal Arch Convocation perpetuates the Graud Council opened at Jerusalem, A.L. 3466. When that great change in the practice, though not in the nature, of the Craft took place, when the brethren at large perceived that on account of the increase in their numbers it would be well to divide the greater from the lesser mysteries, and admit to the former only those Masons whose love of their symbolic art the comprehension of the latter had whetted, the taste of the time was ornate, and prone to the accumulation of forms and ceremonies. The separation of the Order of the Holy Royal Arch from the mere degree of Master Mason appeared to all companions to be an appropriatc moment for the formal adoption into the Masonic canon of various old legends, more or less apocryphal, but full of interest to both the antiquary and the moralist. Some traditions, however, were deemed of more value than others, and the measure of estimation in which different ones were held was not in all countries the same. Thus it came about that the Scottish rule looks upon the degrees of Mark Master, Chair or Past Master, and Excellent Master, as absolute prerequisites to exaltation; that our Irsh brethren regard in the same light those of Past Master, Excellent Master, and Super-Excellent Master; and that chapters in the United States insist that candidates for admission amongst them should already be Mark Masters, Past Masters, and Most Excellent Masters. The Irish degrees of Excellent and Super-Excellent Masters have exclusive relation to the divine legation of Moses; the American one of Most Excellent Master commemorates the dedication of the temple by King Solomon; and the Scottish gradation of Excellent Master is nothing other than the ceremony of the "passing of the veils," which is practised in both Ireland and the United States as an integral part of the Royal Arch ritual itself, and which was formerly likewise so worked in England, until dropped along with the qualification of Past Master, at the time when, as I have already explained, severe and simple ideas of Masonic symbolism took root amongst the English brethren and companions.

These preliminary remarks will go far, I trust, to dispel the perplexities which must inevitably arise from any hasty consideration of the differences existing between the various modes in which the ancient York Rite is worked; they will, I hope, make clear the principles upon which the English system of that Rite is based; and will enable us to proceed to the elucidation of that sublime allegory which all symbolic Masonry is designed to illustrate, but which, unencumbered by non-essential tradition or ceremonial, is more particularly kept in view by the Craft in England. Yet,

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it may be well that we should first bestow some notice upon the thirty-three degrees of the Ancient and Accepted Rite, as, except in Sweden, where a rite peculiar to that country prevails, and in some parts of France and Belgium, where one termed the Scottish Rite still lingers, the Ancient and Accepted Rite is the only form of Masonry, other than the York Rite, now found throughout the world. The thirty-three degrees of the Ancient and Accepted Rite bear reference to the years passed upon earth by our Lord and Saviour Jesus Christ, for although founded upon pure ancient Masonry, and precisely similar to the York Rite in the three first degrees, the Ancient and Accepted Rite is esssentially Christian in its tendencies, and is designed to teach its neophytes that not until that awful day upon which the veil of the temple was rent in twain, and the graves around Jerusalem gave up their dead, was the lost word restored. The keystone of the Ancient and Accepted Rite is its eighteenth, or Sovereign Prince of Rose Croix, degree, which is simply an emendation from the Royal Order of Scotland, an institution well known to have been founded by King Robert Bruce, immediately after his victory at Bannockburn. The Ancient and Accepted Rite is but the consequence of symbolic architecture, and has been compiled from similar systems in vogue at various times within the last four centuries. The doctrines set forth in its higher grades do battle with ignorance, oppression, want, and error, wherever these are met with; they proclaim aloud the glory of Revelation, and the precious merits of Redemption; they inculcate the divine philosophy which is derived from contemplation of the ineffable love, mercy, and wisdom of the Supreme Being, and from study of the right uses to which should be applied the wondrous faculties bestowed by Him on man; yet they fall altogether short of the universality aimed at by Speculative Craftsmen. With these observations we may here cease to discuss the Ancient and Accepted Rite, and as the Royal, Exalted, Religious, and Military Order of Masonic Knights Templar is represented in China by the Celestial and Victoria Encampments, a few words descriptive of that illustrious body may not be out of place, before proceeding with the immediate subject of this address. The order of Masonic Knights Templar, which is largely represented in France, Amerina, Sweden, England, Ireland, Scotland, and other pars of the world, is lineally descended from the original *Nine poor Fellow-Soldiers of Christ*, who previous to 1118 banded themselves together for the purpose of clearing the highways of Syria of infidels and robbers, and of protecting pilgrims to the Holy City through the passes and defiles of the mountains. These nine expanded into the Order of Knights of the Temple and of the Holy Sepulchre of Jerusalem, which after two hundred years of prosperity was fouly crushed by the united efforts Pope Clement V. and King Philip the Fair. Those two potentates fondly believed that they had succeeded in exterminating all Knights of the Temple, but under the blessing of Divine Providence the order was not annihilated. Some of its members found refuge in Sweden, a few remained concealed in France, and others fled to Scotland. It has been from these last that Templary, as now practised in the British Isles and in America, has descended. The Scottish monarch protected the Sir Knights who sought an asylum within his dominions, and allowed them to perpetuate their Order under the cover of Masonry, which at that time everywhere enjoyed the fostering care of its now bitterest enemy, the church of Rome. As the centuries rolled away, the Order of the Temple once more flourished and raised its head amongst men; but, ever mindful of their obligations to the royal Craft, the descendants of those knights who sought and found refuge upon Scottish soil, have since permitted none to serve under the banner of the Cross who have not previously proved their fidelity as Arch Masons. The Knights Templar of the present day are not the less soldiers of religion that in the field they now war not against Anti-christ. They march humbly and unrecognised in the sight of the world, cherishing in their hearts, rather than displaying garishly aloft, the emblems of their hope and service; but they do not forget the constant objects of their ancient Order; for armed with the shield of faith, with the breastplate of righteousness, and with the sword of the spirit, which is the the word of God, they strive without ceasing to overcome the enemies of their Great Captain, to confound the infidel, and to make straight the path before the glad tidings of salvation.

(*To be continued.*)

THE Old Concord Lodge Ball is announced to take place at Freemasons' Hall. We have no doubt that the Stewards will, as usual, spare no exertion to secure the comfort and enjoyment of the brethren and their friends who attend.

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MASONIC JOTTINGS.—No. 7.

By a Past Provincial Grand Master.

GRAND LODGES*.—GERMANY, SWITZERLAND.—FIFTEENTH CENTURY.

In the middle of the fifteenth century the Grand Lodges of Germany were Strasburg, Vienna, and Cologne. The Grand Lodge of Switzerland was Berne.

THE GRANDIDIER THEORY.

The Grandidier theory—A correspondent remarks that it will not be easy to reconcile all with it certain theories respecting which of late so much has been said.

MASTER'S DEGREE.

Dr. Oliver says it has been thought that at the period of Ashmole's election into Freemasonry, there was no Master's Degree, and that there are some grounds for the conjecture; because if such a degree had been in existence, Ashmole would certainly have known it, which it is pretty clear he did not.

A brother at Oxford thinks that old family letters will one day show that the Master's degree was invented by Ashmole and his literary friends, and was first conferred in a lodge held in a room over Wadham College gateway, famous for the early meetings of the Royal Society.

Brother Findel thinks it probable that the three grades in the profession were (1650-1700) incorporated into the Fraternity as the three degrees.

Brother Hughan says one thing is now clear—that no part of the third degree, as such, can possibly be more than 150 years old.

"A Masonic Student" writes that Deputy Grand Master Manningham's letter enables us to dispose of the recent theory that the third degree is not earlier than the Revival.

A ROYAL WORK.

It was a Royal work in ancient times—the building of a Temple or of a Palace. Famous kings were presidents of the assemblies of scientific men and handicraftsmen, whom the royal work had brought together, and they thought their greatness and glory enhanced.—Old MS.

THE ACACIA.

In a little tract upon our science, recently printed at Paris, it is stated that in modern Masonry—that is to say the Masonry of King Solomon—the acacia has taken the place of the palm of Indian Masonry; the willow, of Chaldæn Masonry; the lotus, of Egyptian Masonry; the myrtle of Greek Masonry; and the misletoe, of Druidical Masonry.

ENGLAND.

German writers allege (1866) that since Preston wrote nothing has been done in England towards the investigation of the history of Freemasonry.

THEOSOPHY AND ALCHEMY.

About the end of the seventeenth century the Theosophy and Alchemy of the Rosicrucians are said to have been a favourite study of the non-operative Masons, members of our old operative lodges.

MASONRY NOT MYSTICISM.

Masonry is not mysticism. Nevertheless, Masonry enjoins frequent meditation on the Great Architect of the Universe.

* Writers in the Freemasons' Magazine, with one exception, follow the example of Masonic and general historians, and translate the German term "Haupt Hütte" Grand Lodge.

THE MASONS' SQUARE IN GLOUCESTER CATHEDRAL.

The following correspondence lately appeared in the *Gloucester Chronicle*. Considering it possesses special interest to Freemasons, we transfer it to our pages:—

Sir,—I have been written to by a stranger north of the Trent, but a brother of the Craft, for information respecting the very singular, if not unique, *Mason's Square*, which forms a bracket against the east wall of the south transept on the right-hand side as you descend into the crypt. I have jotted down some particulars respecting it, and my attention having been now particularly drawn to it, I am induced to send these few notices respecting it, with the hope of obtaining further information, and consequent enlightenment. It is formed of a single stone, projecting horizontally 3ft. 2in., and being 2ft. 2in. in its widest part. It has a long arm and a short arm, like a blacksmith's square of the present day. The whole of it underneath is made to represent groining, and it has a battlemented edge all round. At the base, where it springs from the wall, is an old man acting the part of a Caryatides; he wears an apron, and has some implement stuck into his belt; above him on the groined rib-work is a young man in a smockfrock, clinging, as it were, in desperation to the ceiling. This bracket has evidently supported the image of some patron saint; the iron dowls that held the effigy still remain; whilst a battlemented moulding above shows how far the head of the effigy extended, and forms a finished margin to the work. The legend is, that the Master Mason, who built the upper part of the tower from the springing of the four great arches, found that the apprentice, during his absence, had exceeded his commission, and had done his work so well that in a fit of jealousy he killed him on the spot.

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But this is the common Freemason's legend, which Mr. Billings speaks of in his architectural account of Rosslyn Chapel, Scotland, adjoining Hawthornden, the seat of the Sinclairs, hereditary heads of Freemasonry in Scotland. When I was there two corbels were pointed out to me on either side the west end of the chapel on the inside, one representing an old man's head, the other that of a young man, which had a *red streak* across the brow. In Lincoln Cathedral there is also something similar, but I don't remember what it is like, for it is many years since I was at that Grand old Minster. I shall be glad of information on this point. These doggrel rhymes are current respecting the Gloucester bracket, thus—

"John Gower,
Built Gloster College,
Campden steeple, and Cicester tower,
But what vexed him right sore,
He never lived to build one more."

Some readings give Bower. Both these names are to be met with in this county. Bauer, *n.s.*, in German, signifies a builder; bauen, v., to build. There was an architect in the Abbey [the present cathedral], and he was one of the thirteen chief officers of the monastery, and a professed monk. His title was *Magister Operis*. This bracket had nothing to do with him, I should think, for neither of the figures are shaven monks. Otherwise, one might refer to Seabroke, who began, and the other to Tulley, who finished the tower, as commemorated in this monkish distich:—

"Hoc quod digestum specularis opasque politum,
"Tullij *hec* ex onare Seabroke abbate jubente."

which, by the bye, I have never as yet seen satisfactorily translated. Query, does the second word of the second line, which decidedly reads "hec," do duty for hic or hæc?

I think the bracket was probably due to the piety of the principal Mason employed, or the builder who took the contract, and gave money to maintain a lamp and to secure masses for his soul.

The earliest representation of this bracket, that I know of, appears in Carter's Etchings in 1785; size of print 7¼ by 6½ inches. A second appears iu Britton's Gloucester Cathedral, pl. ix. A third in John Murray's Handbook.

Gloucester was an Abbey of Benedictines.

Cirencester an Abbey of Augustine Monks.

Chipping Campden to the Nuns of St. Werburg, Chester. All three separate and distinct societies, so that it is doubtful if John Gower built them all, unless he was the Gilbert Scott of the day. The upper part of Gloucester Tower was built in the middle of the fifteenth century; Seabroke was abbot from 1450 to 1457. Though the other two towers named are in the perpendicular style, yet there is nothing to show that they were cotemporaneous; there are no records of these other two as to when they were built. In Bigland and Fosbrooke's City of Gloucester, folio edition, page 127, and quarto edition, page 254, is an attempt to explain the meaning of this design, referring the reader to Carter, and to a publication by the Antiquarian Society. It is there entitled "Gower's Monument."

Now, as we are on the subject of Masonry and Freemasonry, I would call the attention of the curious to the Mason's marks in the Cathedral; they are particularly to be observed on the massive Norman pillars of the nave. The same marks are repeated several times. I have not been able to discover any of these marks on work later than that of the Norman period. For my part I think they are nothing more than the marks of ordinary Masons, as nowadays, that each man may be able to recognise and point out his own handiwork. Some gentlemen of the Craft, I know, think otherwise. One mark is a large, and decided, capital A of medieval form, which would be a case perhaps in point, unless it be intended for the initial of the word Adonai (in Hebrew the Lord), used as a charm against the Evil Eye.

There was discovered near St. Mary de Crypt by the late Mr. Addison, and carefully preserved by him, being inserted against the wall of his house, a representation of "the Great Architect of the Universe" under the guise of an old man with a fine flowing beard, and holding a large pair of compasses in his hand.

J. D. T. Niblett.

Tuffley, 29th December 1869.

(SECOND NOTICE.)

Dear Sir,—I have waited a week in hopes of eliciting an erudite reply. In default thereof I will add a few more particulars. The M.M., who is represented as an old man with an ample bifurcated beard, rests his right hand upon his right knee, whiles he raises his left hand, vertically from the elbow, to the side of his head. He wears a large pouch or bag of a singular shape, very like the water bouget in heraldry, hanging down in front of him, whilst some implement (one end of it broken off) is thrust across the top of it. The Apprentice is youthful and beardless. Both wear long frocks down to their heels, instead of the usual short Mason's frock of the present time. I have again examined the flat surface of the bracket above, and am still of opinion that the image of some saint stood upon it, possibly that of St. Reynold, the patron saint of the stonemasons, Mr. Billings suggests that at Rosslyn some arch wag of the neighbourhood has produced the effect of a gash across the forehead of the Apprentice by a cunning touch of red chalk. The Apprentice's Pillar is specially pointed out, and readily distinguished from all the others, by its spiral wreaths of foliage. The style of this Chapel is that of the fourteenth century, and is truly Gothic run mad, so elaborate and profuse is the carving of foliage in every part.

May not a slight alteration be suggested in one of the rhymes—thus: "Gloster College! builded John Gower," &c, This patronymic is Welsh; so he was doubtless one of the neighbouring Flemings of that land.

I here once again subjoin a corrected version of the monkish distich, thus—

"Hoc quod digestum specularis opusque politum."
"Tullij *hec* ex onere Seabroke abbate jubente."

The second word in the second line is the particular crux. This monkish orthography of "hec" still remains unexplained.

Mason's Marks.—I will here quote some remarks of a distinguished French antiquary, Mons. de Caumont, in his Alphabet of Archæology: Caen: 1867, p. 143, hoping it may meet the eyes of Mons. Thomas,

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who can doubtless translate the same into good English, and with spirit—

"*Signes d'appareils.*—On appelle ainsi des figures diverses très-variés dont quelques-unes ressemblent à des lettres renversées, et que l'on trouve gravées en creux sur les pierres d'appareil dans la plupart des èdifices du midi de la France et dans beaucoup d'autres contrées. On croit communément que ce sont des signes de tâcherons on de tailleurs de pierre qui auraient, à ce moyen, reconnu les piêces qûils avaient dègrossies."

J. D. T. NIBLETT.

Tuffley, 11th Jan., 1870.

Dear Sir,—I am sorry that Mr. J. D. T. Niblett should have been disappointed in not "eliciting an erudite reply" to his interesting letters upon the Mason's Square in the Cathedral. Three or four years ago I received a letter from Mr. W. E. Shaw, then at Torquay, but now resident, I believe, in the North of England, announcing his intention to publish an elaborate work on "Mason's Marks,"* and asking me to procure him a photograph copy of an etching of "The Mason's Square," dated 1785, which I had a short time previously disposed of to Mr. Soley, in Brunswick-road, in this city. Probably Mr. Niblett can obtain through his bookseller a copy of Mr. Shaw's work, and which, if it fails to give the information sought, I can console Mr. Niblett by promising him that if he will join the Masonic Lodge to which I belong, and be initiated into our mysteries, light will be thrown upon the "square" which has so far been veiled from his view. He will then have ample opportunities of prosecuting his researches into more hidden paths relating to other works at the Cathedral, which, as Freemasons, we claim as identified with the Craft. In the Pagan mysteries there were progressive degrees of initiation. In the mysteries of Hindostan there were four degrees, three in those of Greece, the same number amongst the Druids, and two amongst the Mexicans. There are also several degrees in Freemasonry, and peculiar symbols restricted to each. I must not permit Mr. Niblett's appeal to "erudite" Masons, however tempting the compliment, to induce me to say more, or I shall be instructing him without passing through the usual ordeal into what forms a part of our *apporeta*, or secrets in Freemasonry. I may tell him, however, that *his* "*Master* Mason who is represented as an old man with an ample bifurcated beard," notwithstanding his venerable appearance, had not attained to that sublime degree. If he has so informed Mr. Niblett, I denounce him as a "cowan." I have "made eyes" at the old fellow, and find he was a mere tyro in the Masonic art, and is very properly placed below his companions at the *foot* of the bracket. Mr. Niblett appears afield as to the date of the "Mason's Square," and how it got into the Cathedral. I will hazard a speculation. Was it brought from the New Inn in Northgate-street? In the year 1849 I wrote an article on "Gloucester High Cross" in a little book published by Messrs. Davies and Son, entitled *The Picturesque Antiquities of Gloucester*. In that work Mr. Niblett will find an etching of an angle post at the corner of New Inn-lane (once called Pilgrim's-lane), which no doubt has escaped the notice of Archæological Masons. Symbolical Masonry is there represented as it is on the "Mason's Square in the Cathedral." Probably the "Square" and the "Angle post" were from the same studio. From a Masonic point of view, the door leading to the Crypt at the Cathedral is a very appropriate place for the "Square," and the figures on the bracket are in harmony with its moral teachings, and so the good Monk doubtless thought who in all probability designed it and was *overseer* among "Mark Masters" in its execution. The upper figure on the bracket is represented as leading the way from the grave, in Masonic language, "to those immortal mansions whence all goodness emanates, and where the World's Great Architect lives and reigns for evermore."

I am, dear Sir, yours truly,

HENRY JEFFS.

Spa, Gloucester, 20th January, 1870.

* We regret to have to state that the health of our old and esteemed correspondent, Bro. Shaw, has some time since completely broken down, partly in consequence of the intense mental labour which he bestowed on this interesting subject.

MASONIC NOTES AND QUERIES.

THE GERMAN THEORY.

There is room for improvement in the German theory before it becomes the True theory.—W. P. B.

THE THREE INGREDIENTS.

An "Entered Apprentice," writing from a college at Oxford, need not fear to assert the Universality of Masonry. Natural religion is universal; natural ethics are universal; science is universal; and natural religion, natural ethics, and science are the three ingredients of Masonry.—CHARLES PURTON COOPER.

SPECULATIVE FREEMASONRY IN CHINA.

In Britain we are fighting strongly as to whether our Speculative Freemasonry be nearer one century and a half or two centuries old. At page 106, however, we perceive how far we are behind our brethren in the East—the source of light; for we there read about the origin, "now some 3,000 years ago, of the Society of Free and Accepted Masons;" and that King Solomon "invented those signs, tokens, and words, whereby, to this hour, we are enabled to guard ourselves against impostors." Desaguliers and Co. have no chance in China. It appears to me that the editor of the *Magazine* deserves an especial bumper to be pledged to his good health for treating his readers to this wonderful specimen of Masonic fancy all the way from China.—PICTUS.

DEATH OF OPERATIVE MASONRY (p. 108).

Operative Masonry and *social* Masonry may have existed together in the 17th century, but to affirm that "Operative Masonry, after a long illness, died early in the 18th century, having previously made her will, and thereby named Speculative Masonry her executrix and residuary legatee" is a pure Masonic speculation—a dream—an Arabian Nights' tale—which the marines may believe, but the sailors will have nothing to do with. The German writers had better try another tack, and spin a better yarn next time.—W. P. B.

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A DEPLORABLE REFUTATION.

The exhibition of their own literary productions furnishes, alas! a deplorable refutation of the assertions of those who, with excusable but ill-judging zeal, question certain opinions that have not unseldom been expressed respecting English Masonic authors in general.—A PAST PROVINCIAL GRAND MASTER.

EARLY GERMAN LODGE (p. 107).

In my opinion "the science, religion, and ethics of the early German Lodge were" *not* "equivalent to the science, religion, and ethics which, in later lodges, have received the appellation of Speculative Masonry. —W. P. B.

THE LODGE OF GLASGOW ST. JOHN.

I was not aware that Bro. Buchan had said anything so astounding in the *Magazine*, Sept. 12th, 1868, or I should have noticed it before. Perhaps Bro. Buchan will kindly give us the "first-class authority" that corroborates his statement that in 1123 wooden cathedrals were built in either England or Scotland. Bro. Buchan must forget that stone buildings have been also *igne consumpta*. There is nothing whatever in the Latin to limit the structure to wood. Bro. Buchan apparently gives up the case of England, but one should really like some authority for the statement that in 1123 wooden cathedrals were still built in the "Dark North." A pressure of work has kept back my "Illustration of the Craft," but I am now working upon them.—A MASONIC STUDENT.

COLOGNE CATHEDRAL.

There seems to be every prospect of this elaborate work of the German Mediæval Masons (?) being shortly finished. We wish them all prosperity in their patriotic object:—"The progress made in the construction of Cologne Cathedral during the year 1869 was very satisfactory. The northern tower has reached a height of 180ft. above the ground. The state of the southern part was so bad that a great deal of the masonry had to be removed; 20ft. however, have been re-built. The scaffolding for 1870 is almost ready, and the stone required has been purchased. The towers will now rise isolated above the building. They are to be built to a height of 30ft. a year, and in 1871 the third entablature will be reached, where the octagonal lanterns begin. The restoration of the masonry is continually progressing, and, according to the assurance of the architect, the cathedral will be completed in 1875 as far as the cruciform ornaments, should the subscriptions amount to 250,000 florins a year, as they have lately done. The interior of the cathedral has been ornamented with stained glass windows and statues, though in this respect much remains to be done."—PICTUS.

RECOGNITION OF THE HIGH GRADES BY GRAND LODGES.

Why does Grand Lodge only print half of the Article of Union in question? The Book of Constitutions states (Regalia) that no jewel shall be worn which does not appertain to those degrees which are acknowledged by Grand Lodge *as part of pure and ancient* Masonry. Is not this a tacit recognition of *other* degrees? *Vide* also the "Regulations for Royal Arch Masons."—LL. W. L.

BRO. YARKER AND THE JACOBITES.

Speaking of the Canongate Kilwinning Lodge (No. 2), Bro. Yarker says:—"This lodge 1715-45, was a Jacobite Club." Now I should like to know what authority he has for saying so? An Edinburgh friend who takes an interest in these matters, writes me:—"The Lodge No. 2 was in dormancy for many years prior to 1735. The lodge has no minutes prior to that date, but they found upon some writing in 1667, in the Kilwinning minute book." Again, what authority has Bro. Yarker for asserting that James VI., "whilst residing at Stirling patronised a lodge there?" And if the Stirling "very old copper-plate engravings" are in existence, give us a copy of them. I am afraid their "very old" age is not much above a century, if so much. In short, Bro. Yarker's statements at page 68 are unsupported and improbable stories, and the way in which he advances many of them is most unsatisfactory. Up with facts, and down with mushroom legends is my idea. Legends for ever! cries Bro. Yarker. An office-bearer of Grand Lodge remarks:—"Writers of Bro. Yarker's stamp should not publish statements unless absolutely certain of their truth; they, by doing so, perpetuate error and do injury to the cause which, I presume, they have sincerely at heart."—W. P. B.

GLASGOW ST. JOHN.

I think Bro. Buchan entirely misunderstands the bearing of his interesting quotation of the "laws of 1598. That law does not prove, as I understand it, that "Maister," "Fellow of Craft," and "Preintiss" were, each and all, names of a class, and not of a degree but only that on a particular occasion and for a special purpose, "six Maisters," "twa enterit preintisses," and the "Wardene of the lodge" were to be present, when a "Maister or Fellow of Craft" was to be "ressavit and admitted," and "ane essay and sufficient tryal of his skill and worthynes in his vocation and craft" was to be made, and "his name and mark insert" in the "buik" of the lodge. This law was evidently to guard against clandestine reception, or the admission into the operative orders of unskilled workmen. But it proves nothing more; it does not even prove, as Bro. Buchan seems to assume, that "Maister and Fellow of Craft" are identical. From these very laws of 1598 it is quite evident, as Sir F. Palgrave pointed out some years back, that the division of the Order into three degrees—Master, Fellow, Apprentice —was then, as it had been for many centuries, the normal state of things. Bro. Buchan does not see that this law must refer to a special occasion and a special ceremony, or else the same law would provide, which it does not, for the "ressaving" of "interit preintissee," also. It is quite possible that at some special gathering, or some special reception, all the three degrees were represented, though, curiously enough, nothing is said about any "Fellow of Craft" being present. This shows as convincingly, that we must not lay too much stress on the terminology of old rules and regulations as decisive of points of controversy, but must take the whole evidence, direct and indirect, into our careful consideration, or else we shall certainly fall into grave error.—A MASONIC STUDENT.

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OPERATIVE AND SPECULATIVE LODGES.

As to 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 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 lodge minutes as Bro. J. S. and Bro. 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* for October 12th, 1867, and many subsequent numbers.—W. J. HUGHAN.

ADMISSION OF APPRENTICES AND MASTERS BOOKED.

Since penning my remarks at page 103, anent the admission of Masters or Fellows of Craft in the 16th century requiring to be "orderlie buikit," I came upon the following remarks by Bro. Binckes, at page 411, of date November 20th, 1869:—"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." So says Bro. Binckes, but he is wofully mistaken, as the old records of Edinburgh, Kilwinning, Glasgow, Aberdeen, and many other truthful, though perhaps rather plain and unfanciful, *records* and *memoranda* prove. At page 103, the quotations given alluded to the admission of Masters, so I give another anent Apprentices:—"Item, That na Maister ressave ony Prenteiss without he signifie the samyn to the Wardene of the Ludge quhair he dwellis to the effect that the said Prenteissis name and the day of his ressavyng may be *orderlie buikit*." So says the Ordinance of 1598, and at page 268 of the *Magazine* for April 3rd, 1869, will be found an old minute of the Lodge of Glasgow, of date 1613, recording the entry of John Stewart as an Apprentice, "conform to the acts and liberty of the lodge." Then at page 448 of Laurie's History of Freemasonry, in certain "Actis and Statutis" promulgated in 1636, we read that all Masters "within the spaice of fyftein dayis eftir the makeing of the Indentors *buik* their Prenteissis with their Servands and Jornaymen in the Craftis buiks of thair companie and the entries of the Prenteisses to be onelie reput fra the date of thair *buikingis*," &c., (the Italics are mine). In short there are many good and true records still extant, which it only requires time and money to set up, after which the mind will feel satisfied, and truth will be triumphant, while falsehood and manufactured legends will be deservedly disgraced.—W. P. BUCHAN.

THE TEMPLARS AND FREEMASONRY. (pp. 81 and 101).

Allow me to express my thanks to Bro. Lupus for his interesting and valuable remarks upon the above subject.—PICTUS.

THE WITCH OF ENDOR.

When lately reading the 28th chapter of 1 Samuel, which records the visit paid by Saul, the King of Israel, to the "witch" at Endor, I found that I could not see my way to agree with the commentators. Scott enters into a long explanation to show that it was Samuel who appeared, and not *Satan*. Dr. Chalmers, again, considers "that God did raise Samuel." Dr. John Campbell also supports the idea "that Samuel actually appeared to Saul." Now I cannot see my way to agree with either of the aforesaid ideas. Saul no doubt really visited the woman, who would in all likelihood soon recognise her visitor; more, she would probably know something of the state of matters, and when Saul asked for Samuel, she would no doubt remember the latter only too well, consequently she soon set her tricks to work and brought up "An old man, with a mantle." Then to make herself master of the situation, she proceeds—verse 15—to question Saul, and so get all the information she required. She therefore would draw her gloomy picture of the future in her own way, and Saul's fears would add strength even to very commonplace remarks. Thereafter when the "two men"—verse 8—who went with Saul would afterwards tell their story the "witch" would get credit for more than she deserved. Further, and I speak it reverently, seeing God refused to answer Saul in the legitimate way, I cannot fancy Him acceding to an illegitimate request. In short, while I admit Saul's visit to be a fact, I consider that he neither saw Samuel nor Satan, but simply the woman's tricks.—W. P. BUCHAN.

CORRESPONDENCE.

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

THE RED CROSS OF ROME AND CONSTANTINE.

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

Dear Sir and Brother,—I have recently returned to England, after a long sojourn in the East, and I learn with surprise, from letters which have appeared in the *Freemasons' Magazine*, that attempts have been made to establish, as a Masonic degree, or in connection with Freemasonry, the Order of the Red Cross of Rome and Constantine; and having, within the last few days, read up long arrears of the *Freemasons' Magazine*, I am not a little surprised to find, what appears to me, a series of gross deceptions attempted to be practised upon Englishmen, and those Englishmen, too, being Masons.

Of course all Freemasons would be glad to learn what noble orders have flourished and been fed from under the wings of the Craft. Freemasonry has truly outspread her wings over many strange chickens. Might I suggest to those who are interested in foisting this spurious Masonic order upon the public, before they attempt to maintain the ground they have taken, although they appear by the correspondence to have been shifting about, whilst promulgating their order as legitimate, whether Walter Rodwell Wright, although everything, perhaps, that his new godfathers say of him, was not a self-delusionist, and fancied falsehood to be truth? And, furthermore, do the

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promoters of the new-fangled Masonic order really know anything of the subject; and have they not altogether gone astray with their eyes open, and led others into the same path, who have not the same opportunities of knowing the baselessness of the fabric which it has been attempted to rear? A strong impression is abroad that such is the fact.

I suggest that it is high time that Grand Lodge should look into such matters, and that the Committee of General Purposes should not permit its paid servants to spend the time which should be devoted to their duties in the secretarial department in such an unjustifiable manner.

Yours fraternally,

ALPHA.

MASONIC REFORM.

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

Dear Sir and Brother,—In attempting to champion the position of the "Holy" Royal Arch in connection with Craft Masonry, p. 58, "Res Non Verba," gives one fact (which proves nothing to the purpose) to defend a fiction, and one fiction to defend a principle. In reply, I asked him to establish his hypothesis by the production of at least one well-authenticated proof, and I concluded by wishing him to reconcile a few contradictions inseparable from a union so disunited as the one in question. In your columns of last week he says, "I have not time to consider the *random shots* of "Fiat Lux." Any one who *knows* the history of the Royal Arch will be aware that the statements made by "Fiat Lux" are most erroneous." Here he gives no *facts* at all, and contents himself with *words* only. Although he has slightly changed his tactics he evidently desires us to remember the uniformity of the principle which dictated—a strange and an unaccountable attempt to defend irreconcilable contradictions. One might have reasonably conjectured, from his name, that he would have returned to the conflict with an array of facts formidable enough to have struck terror into the heart of even a Buchan; but, alas, no! His remembrance of only the "random shots," from a *masked* battery, was too lively and vivid to allow him to remain till the firing waxed hot. No; he "had not time to consider," although he appears to have recollected that duty called in another and an opposite direction. But, if the random shots had done no greater harm than to have shaken a good reason out of him at the same time that they shook his nerves, they would have better served his cause. He evidently "gives no man a reason upon compulsion." I ask him for proofs and he gives assertions; for reasons, and we are regaled with declamation. On one point, however, we are agreed—that a defence of such a series of anomalies would be a work of time—an unthankful as well as a gigantic Masonic labour, at least equal in duration and utility to the Pyramids (another *royal* receptacle), and one also which would have entombed within its gloomy recesses the *caput mortuum* of the master builders.

In itself, the Royal Arch degree is no better and no worse than other pretended Masonic organisations. As one of the so-called "high degrees" it is only contemptible, it requires the advocacy of its friends to make it odious and detestable, by claiming for it an origin and a character which it does not possess, and by attempting to palm it upon us as a part of Ancient Craft Masonry, recognised, however, by Grand Lodge, I regard it as an innovation, and in this view I am supported by the constitutions of nine-tenths of the Grand Lodges of the universe. To talk of such a degree, or, indeed, of any other, being the "completion of the third," is to offer an outrage to common sense, especially when we consider the position which the Royal Arch occupies in this country, where its dependent degradation (like a royal pensioned exile) excites the melancholy pity of its friends and the derision of its enemies. As the thin end of the wedge of developement, I believe it to be the imperative duty of every Mason to oppose it, or we may have introduced by *degrees* the whole of the Ancient and Accepted trash, which only require to be known to be despised. As a possessor of the thirty-third, my argument is founded upon some knowledge, and no one will excuse me of vanity when I say that all the so-called "high degrees," including the Royal Arch, are totally subversive of the principles of Masonry—doubtless the invention of the *arch* enemies of our Order, who, finding they could not overthrow the sublime principles of the paternity of God and the brotherhood of man, formed this Jesuitical plot to counteract their benign influence. We have now companions, sublime princes, sovereigns, &c., and instead of respecting "real worth and personal merit only," a Mason is but too often measured by the number of jewels he wears and the amount of money he possesses; and while the wealth of the wealthy is wasted in tinsel and man millinery, the real jewels of charity and brotherly love are neglected or forgotten.

The axiom that there is but a step between the *sublime* and the ridiculous has been amply verified in our Masonry by the addition of the Royal Arch, and therefore it ought to be our duty to sever the connection as quickly and as quietly as possible. In the meantime we shall best consult our own dignity by not attempting a defence of that which redounds so little to our credit. Let us endeavour to recover the height from which we have fallen through the intoxicating folly of "high degrees," and endeavour to realise the lofty, impressive simplicity of our beautiful three-step Masonry. Instead of looking for a literal interpretation of the allegory, may we reverently unveil the solemn mystery, and duly appreciate its import. Having lost the truth, where we can we find it out of the Eternal? Therefore our "completion" is but darkness visible till we shall be brought to light—dazzling and magnificent—by the Great Logos himself in those immortal mansions from which all goodness emanates,

Yours fraternally,

FIAT LUX.

REDUCED POSTAGE FOR PRINTED MATTER.—It is singular that this country, which first set the example of a cheap postage, should now be behind continental nations. Printed matter abroad is carried at very much lower rates than in this country, to the great benefit of the community. Circulars, newspapers, and books, and even small parcels, are transmitted by the post in foreign countries at rates which should put Englishmen to shame. The Government, last session, expressed itself favourable to a reduction of the rates, and the Post-office officials, it is well-known, are quite ready to undertake the service; but the former have broken faith with the public, and thereby the Post-office department have been led into making representations during the last year of the early removal of the present heavy rate. Newspaper proprietors have been deceived—their business arrangements disconcerted, and the public have been deprived up to this time of the long-promised boon, which is now so largely enjoyed in other countries, and which we have a perfect right to expect from a *liberal* Government. The Council of the Society of Arts of London have appointed a Committee to take steps for urging upon the Cabinet the great importance to all classes of reducing the postage on printed matter to one-halfpenny instead of a penny, as at present, for every four ounces weight. Whilst the question of the education of the people is exciting an all-absorbing interest at the present time it must not be forgotten that the cheap circulation of printed matter is no unimportant item in its advancement. All classes should give their support and influence on behalf of this Committee, which sits at John-street, Adelphi, London.

THE Committee of the Metrorolitan Free Hospital have received official notice of a legacy of £300, under the will of the late Alfred Davis, Esq.

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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.

MARK LODGE MUSIC.—The music for the Mark degree, published with the authority of the Grand Lodge of Mark Masters, will be given in the next week's number of the FREEMASONS' MAGAZINE.

JOHN RUST, formerly the publisher of this MAGAZINE, who was dismissed on the 7th of October last, for being drunk and disorderly, was tried at the Old Bailey, on the first of several counts, in an indictment—*Regina* v. *Rust*—and was found guilty of embezzlement, and sentenced to four months' imprisonment with hard labour. The prisoner for some time past, by advertisement and otherwise, solicited aid from the members of the Craft, upon false representations, and with malicious motives. The prosecution in question did not originate, and has no connection with the Proprietors of this MAGAZINE. This notice has become necessary in consequence of communications received from various quarters, stating that the prisoner has attempted to excite sympathy in his behalf, and under that plea obtain monies from those with whom his duties, as an employé in this office, brought him into communication.

BRO. W. W. B. BEACH, *M.P.*, Prov. G. Master of Hampshire and the Isle of Wight, will, it is announced, preside at the Festival of the Girls' School, to be held on the 11th May.

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'S MAGAZINE, so that a complete Register and Directory may be compiled.

PEMBROKE LODGE (No. 1,299), will be consecrated on Thursday, the 24th inst., at West Derby, by W. Bro. Thos. Wylie, Prov. G. Reg., P. Prov. G. Sec., &c., West Lancashire. Bro. William Crane, P.M. 249 and 1,094, will be the first W.M.

ASPINWALL (PANAMA).—St. John's Day, the 27th December, 1869, was celebrated in the lodge rooms at Aspinwall, with great success. An address was delivered by W. Bro. Cyrus A. Thomas, and afterwards a Ball was held.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

ROBERT BURNS LODGE (No. 25).—A regular meeting of this lodge was held at the Freemasons' Hall, on Monday the 7th inst., the chair being occupied by Bro. Herbert Dicketts, W.M., Bro. Charles A. Long was installed W.M., and appointed his officers as follows:—Bros. W. S. Adams, S.W.; Thomas Arnold, J.W.; J. E. Welch, P.M., Treas.; John W. Lyon, P.M., Sec.; Thomas Wingham, S.D.; E. W. Long, J.D.; Powell, I.G.; E. C. White, C.S.; Watson and Dyte, P.M.'s, Wine Stewards. The following visitors were present:—Bros. Æneas J. M'Intyre, G. Reg.; Josh Smith, P.G. Purst; W. H. Warr, P.G.S.; John Boyd, A. Vidiki, Samuel May, 23, 101, 1803; C. R. Harrison, P.M. 23; C. W. Duke, W.M. 40; C. W. Todd, P.M. 183; J. Garrett, 138; F. Gilbart, P.M. 534; W. Platt, P.M. 23, 144, 946; H. Sydney, 15; J. Bennett, 23; White, 22; Coward, C. Hervey, F. Walker, H. Ainsbury, and Alfred Long. Bros. Fox, Webb, and De Fraine, were passed, after which Bro. Dukett, W.M., installed Bro. Charles A. Long, W.M., in a most correct and impressive manner, and to the entire satisfaction of all present. The W.M., Bro. C. A. Long, then initiated Mr. Charles Oxley Pritchard into ancient Freemasonry. The lodge was closed, and the brethren, to the number of 70, retired to banquet, and a delightful evening was spent, enlivened by the musical talent of several professional brethren. The Master presented to the lodge on his retirement from office a very handsome crimson embroidered cushion, and a very elegant and tastefully ornamented jewel was presented to Bro. Dicketts, the retiring W.M., by the lodge, as a mark of their appreciation of the manner in which he had performed the duties of his high office.

UNITED MARINERS' LODGE (No. 30).—The brethren of this lodge met on the 19th ult., at the George, Aldermanbury, Bro. J. Driscoll, W.M., presiding. For the last time during his year of office, the W.M. in his usual impressive style passed Bros. Le Feaux and Smith, and raised Bro. Fagg, after which he installed Bro. Joseph Harling most admirably. The following brethren are officers for the year:—Bros. R. Shackell, S.W.; G. H. Smith, J.W.; Jesse Turner, P.M., Treas.; R. E. Barnes, P.M., Sec.; F. Osborne, S.D.; W. Ansell, J.D.; R. J. Deeley, Dir. of Cers.; E. J. Brown, Steward; and J. Grant, P.M., Tyler. The newly installed W.M with great readiness then initiated Messrs. R. J. Deeley, A. Inglis, and T. G. Tyrrell, and the thanks of the brethren were ordered to be recorded on the minutes to Bro. Driscoll for performing the ceremony of installation. Banquet followed at a late hour, and a P.M.'s jewel was presented to Bro. Driscoll for the able manner in which he had conducted the affairs of the lodge. Vocal music by the brethren enlivened the evening, which was acknowledged to be a most agreeable one by the members of the lodge and visitors, Bros. W. Manger, I.G. No. 15; A. B. Vivian, W.M. No. 228; and F. Deering, J.W. No. 619.

LODGE OF PROSPERITY (No. 65).—The brethren of this lodge met on Thursday, the 27th ult., at the Guildhall Tavern, Gresham-street, Bro. J. L. Mather, W.M., in the chair. The lodge was opened and the minutes of the former lodge were read and confirmed. A ballot was taken for Messrs. T. B. Laws, Wright and John Oliver, who were duly initiated into the Order. Bros. Burge and Russell were raised to the third degree, and Bros. Hayes and Gent were passed to the second degree. The lodge was closed in due form, and the brethren adjourned to a splendid banquet, provided by Bro. Crawford. The usual loyal and Masonic toasts followed. The visitors were: Bros. P.M. Vallentine, late 65, Brown, Blacklock, &c.

PYTHAGOREAN LODGE (No. 79)—This lodge met on Monday, the 31st ult., at the Ship Tavern, Greenwich. Bro. R. Boncey, W.M., presided, and raised Bro. W. Blackbourne. He also initiated Messrs. Pettit, Bond, and Partridge. Bro. J. H. H. Doughney, P.M., then installed Bro. T. Perridge as W.M. for the year, and the ceremony was so well performed that a vote of thanks to the installing Master was passed by the lodge. A magnificent P.M.'s jewel, of the value of six guineas, was presented to Bro. R. Boncey. The W.M. then appointed and installed his officers, as follows:—Bros. Burls, S.W.; C. Nash, J.W.; W. C. Penny, P.M., Treas.; J. H. H. Doughney, P.M., Sec.; J. Nash, S.D.: Roberts, J.D.; and Munyard, I.G. A banquet followed.

LODGE OF STABILITY (No. 217).—This lodge met at Anderton's Hotel on Tuesday, the 1st inst., at 4 p.m., the W.M., Bro. Edward Hughes, presiding. The lodge was opened in the first degree, and the minutes having been read and confirmed, Messrs. Chippingdale and Hall were duly initiated into the mysteries and privileges of ancient Freemasonry. The W.M. elect was then duly installed by Bro. Hughes, assisted by Bro. Taylor as Dir. of Cers., and the following brethren were appointed to office:—Bros. Truscott, S.W.; Hart, J.W.; Brudey (elected in Dec.), Treas.; Taylor, Sec.; Belcher, J.D.; and Warsap, I.G. In the unavoidable absence of Bro. Drummond, Bro. Bland was invested as S.D. *pro tem.* Bro. Muggeridge, Prov. G.S.B., informed the brethren that the annivereary meeting of the Stability Lodge of Instruction would be held at Radley's Hotel, Blackfriars, on Friday, the 29th of April, at 5.30 p.m., when the first degree lecture would be worked in sections. Bro. Taylor, P.M. and Sec., stated that his list as steward at the recent festival of the annuity fund was, he was happy to say, not by any means the poorest. He had carried in over £44, and he hoped this would be an incentive to others in the ledge to repre-

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sent it at the festivals. Bro. Sillifant, P.M., announced that he had consented to act as steward for this lodge at the ensuing festival of the Girls' School, and expressed a hope that the brethren, individually and collectively, would help him as they had done Bro. Taylor, by making his list a respectable one in point of amount. The visitors were Bros. Wright, W.M. Berkhamstead Lodge, and Prov. G.D. Herts; Cannon, W.M. Temperance in the East, 898; Walters, W.M. Royal Oak, 871; Ashwell, P.M., Neptune, 22; Hawker. P.M., 871; Cunningham, 22; Hart, Mount Moriah, 34; West, Nelson, 700.

LODGE OF FAITH (No. 141).—This lodge met on the 25th ult., at Anderton's Hotel, Fleet-street, Bro. Jas. Hill, W.M., in the chair. Bros. Speed, S.W.; C. C. Taylor, J.W.; Hyde, I.P.M.; and P.M.'s Stewart, Carter, Hopwood, Pope, Gluckstein, and Gottheil. The lodge was opened in due form and the minutes read and confirmed. Bros. Dairy, Painter and Mallet were raised to the sublime degree of Master Mason, and Bros. Berenfeld, Scales, Amos, Iles, Malenoir, and Dempsey, were passed to the degree of Fellow Crafts, and Messrs. Wm. Cole, H.M., Johnson and McDowell were initiated into the Order. The lodge was then closed and the brethren adjourned to the banquet. The usual loyal and Masonic toasts were given. The visitors were: Bros. T. White, W.M., 22; Dr. Mondeley (of Canada); Jagger, P.M., and several others. Bro. Dr. Mondeley responded to that toast. The toast of the newly initiated brethren was responded to by Bros. Johnson and Cole. Bro. Hyde responding for the Past Masters, the brethren then separated.

SINCERITY LODGE (No. 174).—The regular meeting of this lodge was held on Wednesday, the 19th ult., at the Guildhall Coffee-house, Gresham-street. The W.M. and officers were punctual in their attendance. At half-past four o'clock the lodge was opened in due form, and the minutes of the last meeting and also that of the lodge of emergency, held on the 17th ult., were read and confirmed. Mr. Robert Thomas Wood being in attendance was duly initiated into Freemasonry. The lodge was then opened in the second degree; this being the night of installation, the W.M. elect, Bro. Arthur Gee, was presented and duly installed into the chair of K.S., Bro. C. Lacey, W.M., performing the ceremony in a very impressive and perfect manner, and invested the officers as follows:—Bros. Adkins, S.W.; Savage, J.W.; Crawley, S.D.; Tuck, J.D.; Moore, I.G.; Newton, P.M., Sec. Bro. Lacy was then presented with a P.M.'s jewel, the W.M. paying him a compliment for the progress the lodge had made during his year of office. Bro. Lacey returned thanks, and informed the brethren the pleasure he had in handing to the W.M. the warrant just granted by the Grand Master to permit the brethren to wear the centenary jewel, the lodge having completed their centenary in 1868. The lodge was then closed, and the brethren sat down to a sumptuous banquet, provided by the manager, Mr. Crawford, in his usual style, everything giving the greatest satisfaction. The W.M. proposed "The Queen and the Craft." The National Anthem was well sung by Bro. Henly. The W.M. next gave "The Deputy Grand Master and His Royal Highness the Prince of Wales, P.G.M., and the rest of the Grand Officers." Bro. Terry returned thanks to the toast of "Our Charitable Institutions," and gave an account of their progress. Bro. Lacey proposed "The W.M." The W.M. then proposed "The Visitors." Bro. Mann, P.M. 186, returned thanks, and spoke highly of the manner in which Bro. Lacey, I.P.M., had performed the ceremony of installation. The W.M. gave "The Initiate, Bro. Wood," who thanked the W.M. "The Health of the Past Masters" was given by Bro. Lacey. The I.P.M. returned thanks. The thanks of the brethren were cordially given to Bro. Barnett, who added so much to the pleasure of the evening by accompanying the brethren and playing some excellent music on the piano. The brethren separated, much pleased with the evening. Bro. Mortlock, 174, and W.M. 186, conduced much to the business of the lodge, as well as the comfort of the brethren at the banquet, by acting as Dir. of Cers.

LODGE OF ISRAEL (No. 205).—The brethren of this lodge met on Tuesday, the 25th ult., at Radley's Hotel, Bridge-street, Blackfriars. The W.M., Bro. Chamberlin, took the chair, supported by the Wardens and Past Masters. A ballot was taken for the admission of Messrs. Sidney Jacobs, E. Morse, J. S. Bryan, and F. Buckland, which being unanimous in their favour, the three latter gentlemen were initiated by the W.M. This was the night for the installation of the W.M. Bro. Emanuel, the W.M. elect, was presented to the lodge for that purpose, and Bro. Stanton Jones, P.M., delivered that beautiful ceremony in a very careful and perfect manner. The W.M. then invested his officers as follows:—Bros. Harris, S.W.; Turner, J.W.; Vanderbosch, S.D.; A. Cohen, P.M., Treas.; Hoggard, I.G.; Ayden, Dir. of Cers.; and Vesper, Tyler. The newly-installed W.M. then initiated Mr. Sidney Jacobs into the Order in so praiseworthy a manner that the brethren were confirmed in the excellent selection they had made. Six gentlemen were proposed for initiation. The lodge was then closed in due form, and with solemn prayer, and the brethren, numbering seventy-nine, sat down to a sumptuous banquet provided by Bro. Hart. The usual loyal and Masonic toasts complimentary toasts followed. That of the visitors was ably responded to by Bro. B. W. Aaron, W.M. of the Joppa Lodge, 188. The visitors were:—Bros. J. Holbrook, W.M. 185; B. W. Aaron, 188; S. L. Myers, 554; M. Jacobs, St. Paul's Lodge, 967; S. L. Myers, Crystal Palace Lodge; Chubb, 557, &c. Bro. Lee and several other brethren contributed to the harmony of the evening, and Bro. M. Jacobs (the well-known talented wizard and improvisatore) sung a very clever song, and met with great applause. The Tyler's toasts followed, and the company separated early, after enjoying a very delightful evening.

LODGE OF ST. JAMES (No. 765).—This lodge held its usual monthly meeting on Tuesday. the 1st inst., at the Leather Market Tavern, New Weston-street, Bermondsey. The W.M., Bro. D. Boyce, was present, and was supported by all his officers, viz., Bros. Hyde, S.W.: Hooton, J.W.; Aldridge, Treas.; Wbite, P.M., Sec.; Neville, S.D.; Jones, J.D.; and Child, I.G. The lodge was very fully attended, and the proceedings were very gratifying to all who were present. Bro. Routh was raised to the degree of a Master Mason, Bro. Goodwin passed to the second degree, and Mr. Unsworth initiated into the order by the W.M., the three ceremonies being very creditably performed. There were several visiting brethren present, who expressed their satisfaction with the proceedings of the evening, not the least noticeable being the manner in which the worthy host, Bro. Kennedy, had catered for the creature comforts of the brethren.

ROYAL OAK LODGE (No. 871).—This lodge met on the 26th ult. at the Royal Oak, High-street Deptford. Bro. F. Walters, W.M., initiated two gentlemen, after which ceremony Bro. J. Truelove was elected W.M. for the year. Bro. H. A. Collington, P.M. and Treas., on being voted for in that office, again obtained the assurance that the brethren's confidence in him was unabated; and Bro. J. L. Winn, P.M., whs re-elected Tyler. Banquet followed, and an agreeable evening was spent.

PERFECT ASHLAR LODGE (No. 1,178).—This lodge met on Thursday, the 3rd inst., at the Gregorian Arms Tavern, Jamaica-road, Bermondsey. The lodge was very numerously attended, and the proceedings were graced by the presence of many visitors, amongst whom we can name Bros. Saville, 15; Harling, W.M. 30; Tipton, 49; Keeble, 73; Whiffen, S.W. 147; Barrett and Tippett, P.M.'s, 169; Wintle, 548; and Hobson, 1275. Letters of apology were received and read from several gentlemen. The business was confined to the initiation of three gentlemen into the order, the ceremony in each individual case being delivered in that marked and impressive manner which has gained the W.M., Bro. J. W. Avery, such high repute in Masonic circles. In the course of the evening the visiting brethren severally expressed themselves much gratified with the manner in which the lodge was worked and the generous treatment they experienced. Bro. F. H. Ebsworth, the I.P.M., very gratefully complimented the W.M. for the manner in which he fulfilled the onerous duties of the chair; and Bro. Avery, in acknowledging the compliment, paid a tribute of respect to the officers he had selected to assist him in the well ruling and governing of his lodge. A banquet was served at the closing of the lodge.

HORNSEY LODGE (No. 899).—The regular meeting of this lodge was held at Anderton's Hotel, on Friday, the 4th inst. There were present Bros. W. W. Smith, W.M.; Thos. Garner, S.W.; Henry McPherson, J.W.; A. A. Drew, S.D.; J. C. Gant, J.D.; G. K. Lemann, I.G.; J. West, Steward; Henry Webb, P.M. and Treas; Job Austin, P.M. and Sec. The visitors present were Bros. J. G. Wirth, of Switzerland; Dr. Beigel, W.M. elect 185; C. M. Munyard. I.G. 79; F. Walters, 871; F. Collings, late of 890; T. H. Stephens, 975; and Hall, 190. Messrs. F. W. Smith and Aspesy were initiated, and Bro. Middleton was raised to the degree of M.M. Four gentlemen were proposed for initiation at the next meeting of the lodge. The duties were efficiently performed, and a most enjoyable evening was spent by the brethren to the number of 35.

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HERVEY LODGE (No. 1,260).—A meeting of this lodge was held at the George Hotel, Walham-green, on Wednesday, the 9th inst. There were present: Bros. Geo. King, jun., W.M.; G. King, S.W.; P. H. Jones, J.W.; T. B. Ayshford, Treas.; W. H. Weaver, S.D.; Moore, Davidson, Dr. Godrich, C. Thomas, Mallyom and others. Visitor: Bro. F. Binckes, Sec., Royal Institution for Boys. The lodge was opened in due form and solemn prayer, the minutes of last lodge and lodge of emergency were read and confirmed. The ballot was then taken for Mr. John Langdon McCabe for initiation which proved unanimous, and being present he was initiated into Freemasonry according to ancient custom. The ballot was then taken for Bros. A Little, 65, and W. Rippin, 177, for joining members, and was unanimous in their favour. Bro. Moore was passed to the degree of F.C. This being the evening for election of W.M., Treasurer and Tyler, for the ensuing year, which resulted unanimously in favour of Bros. S. W. King for W.M., and T. B. Ayshford re-elected Treasurer, C. T. Speight, Tyler. Bros. Davidson, Dr. Godrich and Agar were elected Auditors. It was proposed by the W.M., and seconded by Bro. Ayshford, and carried unanimously that the sum of five guineas be given out of the funds of the lodge to the Royal Masonic Institution for Boys, and placed on the list of the W.M. elect, who has undertaken to represent this lodge as steward at the forthcoming Festival. It was also proposed and carried unanimously that a Past Master's jewel, of the value of five guineas, be presented to the W.M. on his retiring from office, in appreciation of the energy displayed by him in carrying out the duties of his office during the past year. After other business, the lodge was closed in due form and with solemn prayer. The brethren then retired to banquet, which was served with Bro. Webb's usual liberality. After the usual toasts, Bro. Binckes proposed the W.M.'s health in a very eulogistic manner. The W.M., in returning thanks, complimented the brethren on that unanimity of feeling which had existed in the lodge since its foundation, and expressed the gratification he would have in installing the W.M. elect into the chair of K.S., and, in conclusion, congratulated the brethren on the result of their petition to Grand Chapter, praying for a warrant for a chapter in connection with the lodge, which had been granted unanimously. The W.M., in proposing the health of Bro. Binckes, expressed his confidence that the brethren of the Hervey Lodge would, by their contributions to the Stewards' list, prove that his (Bro. Binckes's) visit to this new lodge had not been in vain. Bro. B., in returning thanks, in one of his very eloquent speeches for which he is so well known, thanked the brethren for the very cordial welcome they had given him, and felt sure that the list of contributions would be a credit to the Hervey Lodge, and in some of his remarks stated the great gratification he felt in visiting the lodge, as it was through the inducement of Bro. J. Hervey, the patron of the lodge, he first took an interest in the Charities, and he was sure, from that circumstance alone, the brethren would respond liberally to the appeal made on behalf of that Charity. After several other toasts the brethren separated, highly pleased with the evening's proceedings.

CONSECRATION OF THE FINSBURY PARK LODGE (No. 1288).—The M.W. Grand Master was pleased, upon the petition of Bros. E. Welch, A. Welch, K. Hardey, R. Hollyman, H. A. Stacey, C. L. Goodman, T. Meekham, and W. W. Kell, to grant a warrant for the purposes of Freemasonry, also naming it the Finsbury Park Lodge, to be held at the Finsbury Park Hotel, Holloway. On Monday last Bro. W. Watson, P.M. of 25 (who had previously received the permission of the M.W. Grand Master), assisted by Bro. Matthew Cooke, P.M. and Sec. of the Globe Lodge, proceeded to consecrate the lodge in the presence of the following brethren:—Bros. E. Welch, A. Welch, C. L. Goodman, Key, Hardey, H. A. Stacey, H. Welch, R. Hollyman, T. W. Quin, W. Naylor, J. Pigot, J. M'Kiernan, J. Woodman, R. M. Smith, W. Smeed, E. W. Limbert, J. Barrett, J. Frost, G. Batstone, and others. The ceremony of consecration was performed by Bro. W. Watson in a solemn and impressive manner, which was very much enhanced by some excellent music and an able oration, both rendered by Bro. Matthew Cooke, after which Bro. Watson installed Bro. E. Welch into the chair of K.S. This portion of the Masonic business was given by the worthy brother in his accustomed perfect manner. The W.M. invested Bros. A. Welch as S.W.; C. L. Goodman, J.W.; &c. After receiving the names of several local gentlemen to be initiated, and numerous propositions for joining members, the brethren sat down to banquet, which Bro. Joseph Pigot, the host, served up in a most praiseworthy manner, and reflected great credit upon his cuisine. The wines were exceedingly good, as also were the speeches, particularly those by the W.M., Bro. Welch, who allowed his humourous vein to have full play, which appeared to delight all present. It was one of those enjoyable evenings that all who were so fortunate to be present will not easily forget. The visitor's health was responded to by Bros. Watson, M. Cooke, and W. Smeed. The W.M.'s health was felicitously proposed by Bro. Key Hardey, and, in returning thanks, observed that, although he was somewhat advanced in years, yet he was young in Freemasonry; but he would do his utmost to contribute to the welfare of Freemasonry, and particularly the Finsbury Park Lodge. Bros. A. Welch, C. L. Goodman, and H. A. Stacey expressed their thanks for themselves and the other officers, and after some pleasing singing given by Bros. M. Cook, C. L. Goodman, W. Smeed, and H. A. Stacey, the brethren separated, highly gratified with the evening's proceedings.

INSTALLATION MEETING OF THE BURLINGTON LODGE.

Presentation to Bro. Barber, Hon. Sec.

The installation meeting of this ancient, flourishing, and highly respectable lodge took place on Tuesday, the 8th inst., at the Albion Tavern, Aldersgate-street, and it was, in every sense of the word, a brilliant meeting. Amongst the brethren present were Bro. M. S. Oppenheim, W.M., who was supported by his officers, and Bro. Hutton, P.M. (ex-sheriff); E. Phillips, Father and Treasurer of the lodge, P.G.D., P.M.; James Coates, P.M.; Cuthbert Slee, P.M.; C. W. Price, P.M.; Millington, P.M.; Sedgwick, P.M.; F. J. Cox, P.M.; W. Wilson, P.M.; F. H. Leaf, P.M.; Margetson, P.M.; Horace Lloyd, P.M.; and Brown, Nesbitt, Horne, Stiebel, &c.

The lodge having been opened in due form and with solemn prayer, the minutes of the previous meeting were read and unanimously confirmed.

The W.M. (Bro. Oppenheim), then addressing Bro. Barber, said, as Master of the Burlington Lodge, it became his very pleasing duty, before quitting the throne of K.S., to present to him a very handsome vase, in the name and on behalf of the lodge, as a testimonial of its appreciation of the manner in which he had performed the duties of Hon. Sec. for a period of fifteen years. He had succeeded to that office after it had been filled by a most eminent member of the Craft, the late Bro. Henry Fardel; and from that time to the present, he (Bro. Barber) had, with undiminished energy and assiduous attention, continued to discharge the duties to the satisfaction of the brethren. The W.M. expressed towards him the sincere sentiments of the lodge, his courtesy, his kindliness, and geniality having endeared him to all its members. It is recorded that in days of yore the Roman Consuls, when erecting a temple to Honour, placed before it the temple of Virtue, so that all had to pass through the portals of the latter to enter the hall of the former. By the practice of Masonic virtues he had achieved Masonic honours, for he would permit him to say it was a distinguished Masonic honour to receive a testimonial from the Burlington Lodge—a lodge standing not only high in the Craft, but boasting the antiquity of a century and a half. The lodge sincerely hoped he would be long to continue to fill the office he had held, and that it would please the Great Architect of the Universe to give him, his wife, and all belonging to him health, happiness, and prosperity for many years. In that wish, he (the W.M.) sincerely united, and again assuring him of the earnest wishes of the lodge for his welfare, he requested his acceptance of the handsome testimonial before him.

The vase, or tazza, was a splendid work of art and bore the following inscription, "Presented to Bro. George Henry Barber, by the brethren of the Burlington Lodge, No. 76, as a mark of their esteem and regard and of their special approbation of his services as Hon. Sec. of the lodge for 15 years.—M. S. Oppenheim, W.M., February, 1870." The report of the committee appointed to carry out this object was as follows:—"That having received from *every member* of the lodge a favourable reply to their application, the committee met to decide upon the object to be presented, and having inspected many articles, they decided unanimously upon that which is now placed in the hands of the W.M., for presentation, and they hope their selection will meet with the approval of the brethren, and that it will be the means of assuring Bro. G. H. Barber of the regard and esteem entertained for him by every member of the Burlington Lodge."

Bro. Barber, who spoke with some emotion, made a suitable reply, and said he should cherish their gift as long as he lived.

Bro. Phillips proposed, and Bro. Hutton seconded, "that a

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jewel of the lodge be presented to Bro. Oppenheim on his retiring from the chair,

Bros Phillips and Hutton said, on previous occasions they had had the pleasure of proposing the like, but never with greater satisfaction than they did on that occasion.

The W.M. then presented a handsome jewel to Bro. Oppenheim, and trusted he would long live to wear it.

Bro. Oppenheim returned thanks in a becoming and appropriate speech.

The next business was the installing of Bro. James Anstey Wild, W.M. elect, into the chair of K.S., and nothing could excel the manner in which Bro. Horace Lloyd performed that interesting ceremony.

The subsequent addresses to the W.M., Wardens and Brethren, delivered with fine eloquence, were listened to with wrapt silence and greeted with a perfect storm of applause at the conclusion. During a long experience we have never heard them delivered better, and seldom so well.

After some other business, the lodge was closed, and the brethren adjourned to a sumptuous dinner, which comprised every delicacy of the season, and was superintended by Bro. Jennings, the manager. At its conclusion, and after Grace had been said, the W.M. bid the visitors and brethren a hearty welcome in a "Loving Cup." The visitors present included many of high rank in the Craft, as will be seen from the following list:—Bros. John Hervey, G. Sec.; J. Cooper Forster, J.G.D., Unity; Hyde Clarke, P.J.D., Westmoreland Keystone, 10; E. Fox, of Dublin; Edward Vaughan, P.M. 69; Edward Wiggins, 183; Barley, St. Andrews; J. Hurrell, P.M. Middlesex; P. Goldsmidt, Victor Emanuel; Geo. Durant Austen, St. Paul's, 229; F. Brown, 229; Lewis Sterne, Empire, City of New York; W. H. Heath, Emulation, 24; Geo. B. Browne, Robert Burns, 25; J. H. Heal, P.M. Middlesex: Wm. Nesbitt, P.M. 28; Alf. Lamb, P.M. Lodge of Unions, 256; J. Sharp, P.M. 26; Aldridge, St, John's, 348; Martin, 620; and Chas. E. Thompson, J.W., Southern Star, 1158 and 177.

After the usual loyal and Masonic toasts had been given,

Bro. Phillips, as a Grand Officer, said in the presence of Bro. Grand Secretary Hervey, who was a better Mason than he, and more able to do justice to the toast of the Grand Officers, he would say but little. He thanked the brethren sincerely, and left Bro. Hervey to supply his deficiencies.

Bro. Hervey, Grand Sec., who was received with applause, said he could not consider the toast on that occasion a conventional one, for they had a distinguished member of Grand Lodge amongst them (Bro. Phillips). For the Prince of Wales he would not pretend to return thanks for him, as at present he knew but little of him in Masonry, but he was sure they drank his health with every good feeling, and he had no doubt in a few years they would know more about him—at any rate, he had shown an inclination to be amongst them, by consenting to take the chair at the Boys' Festival in March next. He (Bro. Hervey) had very little to say about Earl De Grey and Ripon because the Craft had said more than he could say, for they had named him as their future Grand Master. He had experienced much pleasure in being present that evening to witness the presentation (in such excellent terms) to Bro. Barber. He was sure it must have been very gratifying to have so well earned an honour paid him. As an old member of that lodge, and one who had had the privilege of installing a Master in it, he might be permitted to say in reference to Bro. Lloyd that he never in the whole of his Masonic career heard a ceremony more correctly or more impressively performed than that of the installation by him.

Bro. Cooper-Foster also returned thanks.

Bro. I.P.M., Bro. Oppenheim, proposed "The health of the W.M.," who had served with distinction the junior offices of the lodge, and whom they still knew as a genial companion, and whose good qualities were innumerable. He (Bro. Oppenheim), had no doubt he would reflect great credit upon the lodge, and at the expiration of his year of office would receive at their hands those commendations they were so ready to give to those who were deserving of them.

The W.M. returned thanks, and proposed in felicitous terms "The health of Bro. Llyod, P.M., Installing Master," who responded in appropriate terms, but at too great length to be reported.

The W.M. then proposed "The health of Bro. Oppenheim, I.P.M.," which he was assured they would all receive with enthusiasm. He would upon his retirement carry with him the affection and good wishes of every member of the Burlington Lodge.

Bro. Oppenheim responded and said, with regard to the humble services he had performed he was very grateful for their good opinion. He was very glad indeed that his last act in his year of office, was to present Bro. Barber with so handsome a testimonial. He assured them that the recollection of his year of office would never be effaced from his memory, and he should always remember it as one of the brightest years in his life.

Several other toasts were proposed, including the officers, (Bros. Humphries, Cuthbert, Slee, Stebel, Hutton, Phillips), and the brethren separated pleased at having had a truly Masonic treat.

PROVINCIAL.

DEVONSHIRE.

DEVONPORT.—*Lodge St. Aubyn* (No. 954).—The regular monthly meeting of this lodge was held on Tuesday, the 8th inst., at the lodge rooms, Morice town. About fifty brethren were present including several brethren from other lodges. Bro. James Hawton the W.M., Prov. G. Dir. of Cers., took the chair punctually at seven o'clock, and at the same time was supported by each of the officers of the lodge in their respective chairs. The minutes of the last regular lodge having been read and confirmed, a ballot was taken for the two candidates proposed and seconded at the last lodge meeting, namely, Mr. John Weary and Mr. Thomas E. Gay, and the ballot being in their favour, the Tyler was directed to prepare them for the ceremony. The lodge was then passed to the second degree, when Bro. Renfrey, who had satisfactorily passed his examination as an E.A.P. was admitted into the Fellow Craft degree. The lodge then closed in the second, and resumed in the first degree, when Messrs. Weary and Gay, were introduced and initiated into the antient mysteries. A subject was then introduced by Bro Gudridge, P.M., with reference to an alteration of the By-laws, of which he had given notice, and after some discussion on the question it was resolved to defer the matter till the next lodge meeting. All the regular business having been transacted the closing ode was sung, and the lodge closed an ancient form, and the brethren adjourned to the ante-room for refreshment. The visitors representing the following lodges were present, viz: Bros. Braddon, Mills, Malley, 70; Edwards, 13; Taylor, W.M.; Philips, S.D.; Pervelly, 202; Leigh, S.W., 1,205; Blake, W.M. Knight, I.G., 230; Ripper, 1,212; Sawyer, Toms, Patterson Morgan, 1,091; Thorning, S.C., 175, and J. Baxter, Sec., 954.

KENT.

PLUMSTEAD.—*Pattison Lodge* (No. 913).—This lodge held its meeting at the Lord Raglan, Burrage-road, on Thursday, the 3rd inst. Bro. W. J. Palmer, W.M., occupied the chair, supported by Bros. Hughes, S.W.; J. Henderson, P.M., as J.W.; Denton, P.M. and Sec.; Jessop, Treas.; Pain, as S.D.; Knight, J.D.; and Griffith, I.G. The visitors present were Bros. Wahab, P.M.; Davies, J.W. 13; May, S.W. and Butt, 700 Bro. Thornton was raised to the three degrees in a very impressive manner. There being no other business, the lodge was closed in due and ancient form.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*St. John's Lodge* (No. 279).—A monthly meeting of this lodge was held at the Freemasons' Hall, on Wednesday, the 2nd inst., and was attended by nearly fifty brethren, among whom were Bros. W. Kelly, Prov. G.R., and I.P.M.; Stanley, W.M.; Pettifor, Clarke, and Weare, P.M.'s; Klein P.M. and Prov. G. Steward; Crow, J.W.; Dr. Pearce, Sec. Palmer, S.D.; and others. Among the visitors were:—Bros Duff, Millican, and Johnson, P.M.'s; Buzzard, S.W.; Sculthorpe, J.W.; and other brethren of No. 523; E. Mackney, 89; A. G. Chamberlin, 1,007; J. Barnard, 1,130, and others. The lodge having been opened and the minutes of the last regular lodge and of a lodge of emergency, including a vote of £10 towards the repair and enlargement of the organ, read and confirmed, a dispensation for the initiation of seven candidates, granted by the Prov. G.M., was read. A ballot was then taken for Captain P. P. P. Goodchild, of Glen Parva, Mr. Robert Overton, jun., Mr. Julius St. Thomas Clark, *M.B.*, Mr. Richard Blankley, Mr. George Santer, and Mr. Thomas Horton Kirby

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all of whom were severally initiated, as was also Mr. Frank Billingsley Williams, elected at the preceding meeting. The lodge having been closed, the brethren adjourned to refreshment, and spent an hour or two very pleasantly. Various songs were sung by the brethren, and Bro. Mackney, as a visitor, delighted those assembled by his brilliant performance on the violin.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—An emergency meeting of this lodge was held on Friday, the 4th inst., for the initiation of Sir Henig St. John Halford, *Bart.*, of Wistow, and Albert Pell, Esq., one of the Members of Parliament for the Southern division of the county. Nearly forty members and visitors were present. Among the former were: Bros. Kelly, Prov. G.M.; Toller, W.M.; Rev. J. Spittal, Duff and Goodyer, P.M.'s; Buzzard, S.W.; Sculthorpe, J.W.; Baines, Sec.; Rev. Dr. Haycroft, S.D.; Partridge, J.D.; Lewin, I.G.; Johnson, Org.; Rev. John Halford and others. Among the visitors were: Bros. Buck and Clarke, P.M.'s, Spannard, Barnham, Dr. Clarke, Capt. Goodchild, Williams, Palmer, Rowbotham, Barber, and other members of No. 272, Barnard, 1,130, Chamberlin, 1007, and others. A ballot having been taken and the candidates duly elected, Mr. Pell was first introduced, and he having to leave for town by an early train, the ceremony of initiation was completed with him, except the lecture on the tracing board and the charge. He having retired, Sir Henry Halford was introduced, and the ceremony was again very efficiently performed by the W.M., who afterwards delivered the lecture on the tracing board and the charge on initiation. A candidate having been proposed for initiation, the lodge was closed, and the brethren separated.

MELTON MOWBRAY.—*Rutland Lodge* (No. 1,130).—The anniversary festival of this lodge was held at the George Hotel, on Thursday, the 3rd inst. The W.M., Bro. the Rev. W. Langley, P. Prov. S.G.W., took the chair at three o'clock, supported by Bro. Kelly, Prov. G.M. All the officers of the lodge and many brethren, besides a good attendance of visitors, amongst whom were Bros. Oxford, P.M. 466, Prov. S.G.W. of Northamptonshire and Hunts; Duff, P.M. 523, P. Prov. S.G.D.; Dean, 1,007, P. Prov. G. Reg.; Chester Peon Newcombe, 362; Duncome, 466; Flood, &c. On the lodge being opened in the second degree, Bro. Robinson, P.M., presented Bro. H. Douglas, W.M. elect, for the benefit of installation. The ceremony was performed by the outgoing W.M., who also delivered the usual charges to the W.M., Wardens, and brethren. Bro. Douglas then appointed and invested his officers as follows.—Bros. Langley, I.P.M.; Fast, S.W.; Bright, J.W.; Rev. W. Kay Robinson, P.M., Chap.; Oldham, Treas.; W. Mann, Sec.; S. Weaver, S.D.; Barnard, J.D.; C. L. Ferneley, Org.; W. A. Leadbetter, I.G.; Petty and Clark, Stewards; J. Turrille, Tyler. The usual votes of thanks to the Installing Master, outgoing Sec., and Treasurer, were duly proposed and responded to, and a P.M.'s jewel presented to Bro. Langley. Bro. Chester Pero Newcome was proposed as a joining member, and the lodge was closed in ancient form by the newly-installed W.M., and the brethren adjourned to one of the best banquets Bro. Selby has ever put upon the table, comprising all the delicacies of the season. Great credit is due to Bro. Selby for his care for the creature comforts of the brethren at all the meetings of the lodge, but on this occasion he far exceeded his usual liberality. On the withdrawal of the cloth, the usual loyal and Masonic toasts were given, interspersed with songs, and the brethren separated at an early hour, many of them having a long, cold drive over bad Leicestershire roads before them. This lodge has only been in existence three years and a half, and it has provided very handsome furniture and every requisite for its meetings, besides voting money to various Charities.

NORFOLK.

YARMOUTH.—*Lodge of Friendship* (No. 100).—On the 25th ult. the installation meeting of this lodge was held. The lodge was very numerously attended, a number of Masons from the surrounding districts being present. Bro. Wright was installed W.M. for the ensuing year, the ceremony being impressively performed by Bro. Oswald Diver, P.M. The meeting was held in the record room of the town (Yarmouth). In the evening the brethren met at the Crown and Anchor Tavern on the Quay, when Bro. Franklin, the worthy host, catered most liberally for their requirements, and a truly Masonic evening was spent. Bro. Morgan, Prov. G.S., was present.

SOMERSETSHIRE.

CREWKERNE.—*Parret and Axe Lodge* (No. 814).—This lodge met at the George Hotel, Crewkerne, on the festival of St. John for the purpose of installing the W.M. elect, Bro. F. W. Gilpin, but that gentlemen being unfortunately prevented from attending, owing to severe indisposition, the installation, therefore, could not take place, and was postponed until the next monthly night of meeting. The lodge was numerously attended, and in the absence of the W.M., Bro. J. Budge, P.M., P. Prov. G.J.D., presided. Amongst the visitors were Bros. Smith, P.M., New South Wales; Gilliard, 1168, Prov. G.J.W.; Hine, 976; Dyke, 665; G. G. Style, W.M. 329; and Tanswell, 479. An excellent banquet was provided by Bro. Marsh, of the hotel.

WINCANTON.—*Lodge of Science* (No. 437).—On the 20th ult. this lodge, which has met during the thirty-four years of its existence at the Red Lion Hotel, Burton, Dorset, and removed out of that province into that of Somerset, under warrant from the Grand Master, was formally opened at the National School room at Wincanton. The imposing ceremony of dedication was performed by the D. Prov. G.M. of Somerset, Captain Bridges, who was accompanied by the Prov. G. Sec., Bro. Else, and other Provincial Grand Officers. Bro. C. R. Shepherd was installed W.M. for this year, and the following officers were invested:—Bros. Sherring, S.W.; Mathews, J.W.; Attwell, Treas.; and Hannen, Sec. Afterwards the brethren dined together at the Trooper Inn, and enjoyed a very pleasant evening.

YEOVIL.—*Lodge of Brotherly Love* (No. 739).—The annual festival of St. John was celebrated by this lodge on Wednesday, at their rooms in the Clough's Hotel. Present: Bros. Capt. Bridges, Dep. Prov. G.M. of Somersetshire; Elleys, Prov. G. Sec.; Dr. Woodford, Prov. G.J.W., and a large number of local and visiting brethren. The D. Prov. G.M. installed Bro. G. G. Style to the chair of W.M. of the lodge. The following officers were then appointed by the W.M.: Bros. Farlery, S.W.; Chaffin, J.W.; Forster, Treas.; W. B. Milborne, Sec.; Helliar, S.D.; Nosworthy, J.D.; Harvey, Tyler. Bro. Brutton ably acted as the Dir. of Cers. After the lodge had been closed, a sumptuous banquet was partaken of, being provided by Bro. Sharland, the respected host of the Choughs Hotel.

YORKSHIRE (NORTH AND EAST).

HULL.—*Kingston Lodge* (No. 1,010).—This lodge held its regular meeting (under dispensation), on Thursday, the 3rd, instead of Wednesday, the 2nd inst. There were present:—Bros. C. J. Todd, W.M.; Ll. W. Longstaff, Prov. J.G.W., I.P.M.; S. Mosely, R. A. Marillier, and C. Copland, P.M.'s; J. Humphreys, S.W.; J. Pyburn, J.W.; and other members of the lodge. Visitors: Bros. G. Hardy, P.M., P. Prov. S.G.D., W.M. 250; M. C. Peck, P.M., Prov. G. Sec.; W. D. Keyworth P.M. 57; F. A. Hopwood, P.M. 237; W. Reynolds, P.M. 25 0 and others. The following were balloted for and accepted:—Bro. R. Glover, P.M. 57, as a joining member; Mr. J. Walker, as a candidate for initiation. Mr. Walker was then duly initiated into the first degree by the W.M. The W.M. stated that he had secured the Sculcoates Hall for the term of seven years for the purposes of the lodge, and moved pursuant to notice—"That as soon as the necessary arrangements can be carried out, the lodge be removed to the Sculcoates Hall, Worship-street, Hull." The motion was seconded by Bro. S. Moseley, P.M., and carried unanimously. An exceedingly interesting and instructive paper was then read by Bro. Ll. W. Longstaff, P.M., Prov. J.G.W., on "Modern Freemasonry; its development, objects, and rites." The essayist gave a short and clear account of the history of the development of Freemasonry during the 16th, 17th, and 18th centuries, and of its progress since that time, and concluded with a description of the various rites practised at the present day. The W.M. moved a vote of thanks to Bro. Longstaff, P.M., for his very able and interesting paper, which was seconded by the Treasurer; and after a few remarks from Bro. Peck, P.M., Prov. G. Sec., and others, carried by acclamation.

Judging by the amounts of water and salt which should properly, be found in pure butter, out of twenty-six samples tested, fifteen were more or less adulterated. Except in four cases, however, the water of adulteration does not exceed 5 per cent., nor the salt one per cent., and it is worth noticing hat, in those cases where the old falsifications are employed to any extent, the comparatively more recent one of tallow is absent.—*Food Journal.*

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SCOTTISH CONSTITUTION.

GLASGOW.

GLASGOW.—*Union Lodge* (No. 332).—The usual monthly meeting of this lodge was held in the Masonic Rooms, 170, Buchanan-street, on Monday, the 7th inst., Bro. Robert Mitchell, R.W.M., in the chair. Bros. John Smith, S.W.; David B. Birrell, J.W., and who were ably assisted by Bros. Jas. Balfour, P.M., Gibson, Sommerville, Stirrat, Johnston, Pettigrew, Miller, and others, to the number of eighty brethren, being the largest meeting the Lodge Union ever held, with one exception, (the night of election). The lodge having been opened in the first degree, the minutes of the last monthly meeting and three emergences were read and duly confirmed. Applications were then laid before the meeting from eight gentlemen for admittance into our Order, which were approved of, and they being duly prepared, received the degree of E.A. at the hands of the R.W.M., in a very able and impressive manner. This making no less than sixteen candidates since the present Master took the chair, which augurs well for the future prosperity of the lodge, so far as candidates are concerned. The lodge having again resumed its usual form, different items of business were brought before the meeting, motions were duly tabled, and committees were appointed to carry forward the following objects, viz.: Benevolence, lodge supper, to procure a lodge bed in the Royal Infirmary, testimonial to Bro. Balfour, P.M., for his services rendered while Master, and other objects which are unnecessary to mention. The newly made brethren were then admitted one by one, and the test applied to each separately. Instructors were then appointed, when the lodge was afterwards closed, all seemingly well pleased with the nights' proceedings. It may be well said that before the end of the year, this will be one of the most flourishing lodges in the West of Scotland.

ROYAL ARCH.

ENGLISH CONSTITUTION.

METROPOLITAN.

MOUNT LEBANON CHAPTER (No. 73).—The companions of this chapter assembled on Thursday, the 27th ult., at the Bridge House Hotel, Southwark. The M.E., Comp. A. D. Loewenstark, with his brother Principals in their respective offices, Bro. J. F. Timms, of the Parent Lodge, and Bro. King, of No. 871 were exalted to the Holy Royal Arch degree. After which the, companions proceeded to elect the officers for the ensuing year. Comps. J. W. Avery, was elected M.E.Z.; T. J. Sabine, H., and J. Trickett, J. The other offices were filled by old and approved companions of the chapter.

MARK MASONRY.

METROPOLITAN.

SAMSON AND LION LODGE OF MARK MASTERS (No. 86).—The annual meeting of the lodge, which promises to be second to none in the Mark degree, was held on Wednesday, the 2nd inst., at the Freemasons' Tavern, the following brethren were present:—Bros. R. Boncey, W.M., M. A. Loewenstark, P.G. Steward, I.P.M.; A. D. Loewenstark, P.G.I.G., P.M., and W.M. elect; J. L. Rosenthall, S.O.; C. Swan, P.G.S.B., Sec.; J. F. Timms, E. J. Arnold, and others. Visitors:—Bros. Israel Abrahams, late of No. 8; M. Emanuel, 65; Dr. Mondelet, 22; F. Walters, P.M. 22, P.G.I.G., a P.M. and the first Sec. of the lodge. The minutes having been read and confirmed, ballots were taken for Dantzerger, Beck, and Braham, of the Montefiore Lodge, No. 1,017, as candidates for advancement, and was unanimous in each instance. Ballots were also taken for Bros. I. Abrahams, E. P. Albert, S. V. Abrahams, and M. Emanuel, as joining members, and was likewise unanimous in their favour. Bro. Meyer A. Loewenstark, I.P.M., then took the chair, and the following brethren being in attendance were ably advanced by him as acting W.M., in a manner which would have done credit to older Masons. The brethren advanced were:—Bros. W. Littaur, P.M. 205; S. Pollitzer, W.M. 1,017; C. J. Wertheimer, H. Regnart, S. Funkenstein, all of 1.016; and Bro. J. Emanuel, of 205. Bro. A. E. Loewenstark, S.W. 22, was then duly installed as W.M., by Bro. C. Swan, and appointed as his officers:—Bros. I. Abrahams, S.W.; S. Pollitzer, J.W.; W. Littour, M.O.; J. L. Rosenthall, S.O.; M. A. Loewenstark, Treas.; S. Funkenstein, J.O.; M. Emanuel, S.D.; H. Regnart, J.D.; J. Emanuel, I.G. The Secretaryship was left open consequent upon the resignation of Bro. Swan. The following were likewise proposed as candidates for the next meeting on Wednesday, April 6th:—Bros. J. Abrahams and W. Figg for joining; Bros. J. Langley, Max Littaur, and L. Emanuel, H.R.A. The W.M. and brethren then adjourned to the banquet, which was well arranged by the new manager, and after the usual toasts had been disposed of, the brethren separated, having spent a most comfortable evening in Mark Masonry.

SUFFOLK.

STOWMARKET.—*Freeman Lodge* (No. 105).—The first regular meeeing of this lodge, the consecration and opening of which was duly reported in our columns a few weeks since, was held on the 4th inst. Bro. Long, the W.M., opened the lodge, and there were present Bros. G. S. Goldiug, S.W.; F. Betts, J.W.; Spencer Freeman, Treas.; E. Warner, M.O.; C. H. Woods, S.O. The visitors were Bros. the Rev. R. N. Sanderson, P.M. 70, G. Chap. G.L. M.M.M.; W. T. Westgate, S.W. 70; &c. Bro. the Rev. C. J. Martyn, Grand Chap. of England, and Prov. G. Chap. G.L. of M.M.M., was balloted for and approved as a joining member, and Bros. J. W. Sheridan, W.M.; C. W. Sutton, P.M.; J. K. Sidgwick, P.M.; and J. Robinson, Tyler of the Phœnix (Craft) Lodge, 516, were balloted for and approved as candidates for advancement, the latter as serving brother. Bros. Sheridan, Robinson, and Sutton, being in waiting, were then introduced, and duly obligated and advanced by the Grand Chaplain to the degree of Mark Master Masons. The W.M. then resumed the chair, and afterwards Bro. Davies, of the Phœnix Lodge, was proposed for advancement at the next meeting. The lodge was duly closed, and the brethren adjourned to banquet, and spent several hours in peace and harmony.

REVIEWS.

Food Journal.

Messrs. J. M. Johnson and Son, have issued the first number of a neatly got-up publication, entitled the "Food Journal, a Review of Social and Sanitary Economy, and Monthly Record of Food and Public Health." The subjects chosen offer a wide field for investigation, and the list of contributors, among whom are some of the most eminent of our literary and scientific writers, is a guarantee that the material at command will be well worked up.

A LECTURE

Delivered by Bro. JAMES FREDERICK SPURR, P.M., *at the Old Globe Lodge, Scarborough.*

(Continued from page 119).

Secondly, in an ethical sense, the scope or intent of mythologists was not fable, but morality. Their design was to inform the understanding, correct the passions, and guide the will. Examples are laid down to kindle in the mind a candid emulation, leading through the temple of virtue to the temple of honour. They set off in the fullest colours the beauty of virtue and deformity of vice.

Thirdly, in a theological sense; for let a skilful hand modestly draw aside the veil of poetry and he will discover the majestic form of divinity. And it is said of Plato, from the best authorities, that he derived the sublimest principles of his philosophy from some writings of Moses which he had met with and studied in the course of his travels. Doubless as the ancients. before the invention of letters, expressed their conceptions in hieroglyphics, so did the poets their divinity in fables and parables.

We also find that even when monumental stones were set up as memorials to posterity of any great event there

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was something expressive either in the number of them or in their shape, or in the order and figure in which they were placed. Of the first kind were the monuments erected by Moses at the foot of Mount Sinai (Exod. xxiv., v. 4), and the altar of Gilgal, erected by Joshua, upon the banks of Jordan, the first being twelve pillars, according to the number of the twelve tribes of Israel; and the other consisting of as many stones taken out of the river which had been miraculously divided for their passage into the promised land, in memory of which the same number of stones were likewise ordered by Joshua to be placed in the midst of the river on the spot where the feet of the priests who bore the ark had stood (Josh iv., v. 9).

And with respect to assemblies and establishments amongst men, they even had signs and words, symbolical customs and ceremonies, different degrees of probation, &c. This manifestly appears from all histories, sacred and profane.

When the Israelites marched through the Wilderness we find that the twelve tribes had between them four principal banners or standards, every one of which had its peculiar motto, and each standard had a distinct sign described upon it.

The ancient prophets, when they would describe things emphatically, did not only draw parables or allusions from things which had offered themselves, as from the rent of a garment (1 Sam. xv.), from the vessels of potter (Jer. xvii.), &c., but also when such fit objects were wanting they supplied them by their own actions, as by rending a garment (1 Kings xi.), by imposing significant names on their sons (Isaih viii., Hos. i.), by dividing hair into three parts (Ezek. v.), by making a chain (Ezek viii.), &c. By such kind of types the prophets of old were accustomed to express themselves.

A further illustration may not be improper. Thus, as as a society professing themselves servants of the Deity, the lodge in which they assemble presents a representation of the world, where the Great Architect hath spread over the earth the illuminated canopy of heaven. Such was the veil wherewith Solomon covered the temple of Jerusalem, and such is the covering of the lodge, as an emblem of God's power, his goodness, his omnipotence, and eternity. The lodge is adorned with the image of the sun, which He ordained to arise from the east, to call forth the people of the earth to their worship, and to exercise in the walks of virtue. They wear the figures of the sun and moon, thence implying that they claim the auspicious countenance of heaven on their virtuous deeds, and, as true Masons, stand redeemed from darkness and are become the sons of light, acknowledging in their profession their reverence and adoration to Him who gave light into his works, and by their practice showing that they carry their emblems into real life by resisting the impulse of impurity, inebriation, hatred, and malice, preferring charity, benevolence, temperance, chastity, and brotherly love as that acceptable service on which the Great Master of All in his glory looks down with approbation.

The same divine hand, pouring forth gifts of benevolence, which hath blessed men with the sight of his glory in the heavens, hath also spread the earth with a beauteous carpet of mosaic work; and that he might still add beauty to the earth he hath bordered it with the ocean. As man travels incessantly through the various incidents of life, and his days are chequered with innumerable events, so is the lodge furnished with mosaic work to remind us of the precariousness of our state on earth. Whilst this emblem is before us we are instructed to boast of nothing, to have compassion upon and aid the distressed, and to walk uprightly and with humility. The emblem of prudence is the first and most exalted object, ever to be present to the eye, that the heart may be attentive to her dictates and stedfast to her laws; for prudence is the rule of all virtues—prudence is the path which leads to every degree of prosperity—is the channel where self-approbotion flows for ever. Fortitude, temperance, and justice are her constant companions; she leads forth to worthy actions, and, as a blazing star, shines through the doubtfulness and darkness of this world. By fortitude man is enabled in the midst of pressing evils to do that which is agreeable to the dictates of right reason. Temperance, as being a moderation or restraining of the affections and passions, and considered under the various definitions of moralists, constitutes honesty, decency, and bashfulness, and lays the foundation of meekness, clemency, and modesty. By justice we are taught to do right to all, and to yield to every man whatever belongeth to him.

Thus having in an ample manner set forth the antiquity, meaning, and propriety of the use of hieroglyphics, symbols, and allegories from the earliest antiquity to the present time amongs the wisest and best of men, the next subject which comes under consideration is that of probationary degrees. The instances that might be produced of the antiquity, necessity, and general use of them would be very numerous. Suffice it here to mention the following:—

If we examine the custom of the Jews we shall see that the Levites had the several degrees of Initiation, Consecration and Ministration, and in their Grand Councils they had also three chief officers, the Principal, Vice-Principal and Chacam, or Wise Man; the last two were called Assistant Counsellors; their pupils were divided into three distinct classes, who according to their abilities were from time to time elected to fill up the vacant offices in their great assembly.

(To be Continued.)

Poetry.

MASONIC SONG.

TUNE—"*Scotland yet.*"

Sung by Bro. G. MEIKLEJOHN, Jun.

Let's sing of Masonry, the old,
The universal art,
And celebrate this festival
With leal and merry heart—
With fortitude and temperance,
And unity, and love.
Success to every Freemason,
And wisdom from above.

Prosperity has filled our sail,
And fann'd into a flame
The ashes of fraternal love,
United we remain.
The genial, moral atmosphere,
Of this our mother lodge,
Will propagate the ancient art,
And banish every grudge.

Our corner-stone is charity,
Cemented by true love;
Our lights—a ladder leading up
To the Grand Lodge above.
The silent tongue, the faithful breast,
And outstretched helping hand,
Distinguish worthy sons of light,
In this and every land.

Now, let us hope, the triangle—
The compasses and square,
May guide and circumscribe the Craft
Henceforth, and everywhere.
To celebrate the Mason's art,
The world's historic page,
Its beauties, aye, will mirror forth,
And tell—from age to age.

D. L.

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SCIENTIFIC MEETINGS FOR THE WEEK.

Saturday, Feb. 12th.—Royal Botanic Society, at 3.30.
Monday, Feb. 14th.—Medical Society, at 8; Royal Institute of British Architects, at 8.
Tuesday, Feb. 15th.—Anthropological Society, at 8; Pathological Society, at 8; Statistical Society, at 8; Institution of Civil Engineers, at 8; Royal Institution, at 3.
Wednesday, Feb. 16.—Society of Arts, at 8; Meteorologica Society, at 7.
Thursday, Feb. 17.—Royal Institution, at 3; Linnean Society, at 8; Chemical Society, at 8; Zoological Society, at 8; Antiquaries, at 8.30; Royal Society, at 8.30.

LIST OF LODGE MEETINGS, &c., FOR WEEK ENDING 19TH FEBRUARY, 1870.

(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, Feb. 14th.

LODGES.—St. George's and Corner Stone, F.M.H.; St. Alban's, Albion Tav., Aldersgate-st.; Royal Naval, F.M.H.; Confidence, Anderton's Ho., Fleet-st.; St. Andrew's, London Tav., Bishopsgate-st.; Leigh, F.M.H.——CHAPTERS.—Mount Sinai, Radley's Ho., Bridge-st., Blackfriars; Panmure, Balham Ho., Balham.

Tuesday, Feb. 14th.

Board of Gen. Purp., at 3.——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.——CHAPTERS.—Enoch, F.M.H.; Mount Sinai, Anderton's Ho., Fleet-st.; Industry, F.M.H.

Wednesday, Feb. 16th.

Gen, Com. of Grand Lodge and Lodge of Benevolence, at 7 precisely.——LODGES.—United Mariner's, George Ho., Aldermanbury; St. George's, Trafalgar Ho., Greenwich; Sincerity, Guildhall Tav., Gresham-st.; Oak, F.M.H.; Nelson, Ma. Ha., William-st., Woolwich; Maybury, F.M.H.; Buckingham and Chandos, F.M.H.; Marquis of Dalhousie, F.M.H.

Thursday, Feb. 17th.

House Com. Girls' School, at 4.——LODGES.—Globe, Guildhall Coffee House, Gresham-st.; Constitutional, City Terminus Ho., Cannon-st.; St. Mary's, F.M.H.; Temperance, White Swan, High-street, Deptford; Manchester, Anderton's Ho., Fleet-st.; Westbourne, Lord's Ho., St. John's-wood; South Norwood, Goat House Ho., South Norwood.

Friday, Feb. 18th.

House Com. Boys' School.——LODGES.—Friendship, Willis's Rooms, King-st., St. James's; Middlesex, Albion Tav., Aldersgate-st.; Jerusalem, F.M.H.; Jordan, F.M.H.; New Concord, Rosemary Branch Tav., Hoxton; University, F.M.H.; Moira, London Tav., Bishopsgate-st.

Saturday, Feb. 19th.

LODGES.—Panmure, George Ho., Aldermanbury.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, Feb. 14th.

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 Tav., London-st.; 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, Feb. 15th.

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.; Royal Union, Duborg's Ho., Haymarket; Hervey, George Ho., Walham Green.

Wednesday, Feb. 16th.

Confidence, Railway Tav., London-street; 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; Prosperity, Gladstone Tav., Bishopsgate-street.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st. Grosvenor-sq.

Thursday, Feb. 17th.

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, Feb. 18th.

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, Horse' 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.

Monday, Feb. 14th

LODGES.—Sincerity, M. T., 22, Hope-st., Liverpool; Peace and Unity, Militia Mess Rooms, Preston; St. Mark's, 218, Buchanan-st., Glasgow; St. Clair, 25, Robertson-st., Glasgow; St. Cuthbergs, Crown Ho., Wimborne, Dorsetshire; Borough, Music Hall, Gateshead; Rectitude, George Ho., Rugby; Howe, Ma. Ro., Newhall-st., Birmingham.

Tuesday, Feb. 15th.

LODGES.—Hindpool, Queen's Ho., Hindpool, Lancashire; Unity, Globe Ho., Warwick; St. John, F.M.H., 213, Buchanan-st., Glasgow; Thistle and Rose, 170, Buchanan-st., Glasgow; Govandale, 207, Govan-rd., Glasgow.

Wednesday, Feb. 16th.

LODGES.—Faith, New Inn, Openshaw, Lancashire; St. Chad's, Roebuck Ho., Rochdale, Lancashire.

Thursday, Feb. 17th.

LODGES.—Relief, Hare and Hounds, Bury, Lancashire; Richmond, Spread Eagle Inn, Chapel-st., Salford; Starkie, Britannia Ho., Kirkham, Lancashire; St. Mungo, 213, Buchanan-st., Glasgow; Commercial, 19, Croy-place, Glasgow; St. Andrew, 75, Kennedy-st., Glasgow; St. Helen's, Ma. Ho., Hartlepool, Durham; Apollo University, Ma. Ha., Oxford.

Friday, Feb. 18th.

LODGES.—Alexandra, Midway Ho., Levenshalme, Lancashire; Virtue, F.M.H., Cooper-st., Manchester; University, F.M.H., London.

[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.]

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LONDON, SATURDAY, FEBRUARY 19, 1870.

OUR BRETHREN THE JEWS.

By Pictus.

In the Magazine for February 5th, I perceive it stated that Jews "are refused by the Prussian Grand Lodges," I am both astonished and ashamed at this. To other nations we may owe our knowledge of the art of building and other arts and sciences, but to the Jews we owe our theology, the oldest and noblest of all the sciences. The bible is a Jewish book and was written by Jews; Christ was a Jew; His mother and brethren were all Jews. A great portion of our Masonic rituals refer to Jewish works, yet withal, although Freemasons owe so much to the Jews, we find those bearing the name drinking deep of the waters, but absolutely refusing to acknowledge the fountain! What a specimen of Freemasonry!

In the second commandment (Ex. xx. 5), we read of God "visiting the iniquity of the fathers upon the children unto the *third* and *fourth* generation." Aye! says Prussian Masonry, but we can improve upon that, for we will persecute the children until the fifth and sixth *thousand* generation. Although we have beams in our own eyes, we still can cast stones at the motes in our neighbours. What care we although the landmarks of our Order state that all "good men and true" are, irrespective of their particular creed or nationality, to be admitted; we only take up as much as suits ourselves, we reject the grand idea of universal fraternity, we are too young for that, our minds are not ripe for such an idea. Poor Prussia! I am afraid that Freemasonry has been but a hothouse plant within thy borders. With such narrow and sectarian views what can we do but pity thee?

We can do more however, we can hope that more light, and better and more charitable thoughts will enable thee to cut out this blot upon thy fair fame. Of all ancient nations the Jews ought to excite our interest; instead of persecuting them with the instinct of the savage we ought to love and respect them with the charity of the Mason and of the Christian. Is there no sympathy in the breast of Prussian Masonry for that scattered people who have been so often passed through the fire, whose temple is cast down, and its site degraded, while they are strangers in the land of their fathers? Surely it is only thoughtlessness that makes them so act, we hope they will think over their mistaken and un-Masonic course and alter it.

At pages 63-65 for Jan. 22nd, we also read about more unmasonic conduct, this time in America and in New York. The Jewish brethren there ask for bread, and "James Gibson, Grand Master of Masons in New York," gives them a stone, with a long sermon, or rather "grace," appended! We wonder if Bro. Gibson ever read the 2nd chap. of James? In case not, we quote from it the following for his careful consideration:—"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace; be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit! Even so faith, if it hath not works, is dead, being alone." Therefore Bro. Gibson had you given your suppliants a little less of sophistry and a little more of what was needful for the supply of their wants, it would have been more to your own honour, as well as to their benefit. The Jews did not in this case seek to set up a sectarian lodge (and if such were done the said lodge could be suspended); "they only desire to start a lodge wherein all who may apply at the door shall receive proper Masonic treatment; a lodge which shall judge of candidates by their moral character, and in which religious faith or sect shall be no bar to admission."

It is right that such unmasonic practices as the above should be shown up; they sap the foundation of all true Freemasonry, being in direct opposition to its principles.

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ILLUSTRATIONS OF THE HISTORY OF THE CRAFT.—No. 1.

By A MASONIC STUDENT.

The object of this and the following papers is, to illustrate if possible the history of the Craft, and to induce a more careful study of its archæology.

They have been written in no controversial spirit, but simply with a desire after truth, that we may accustom ourselves, as Freemasons, more than has hitherto been our wont, to patient study of our evidences, and historical accuracy in our assertions.

Our Masonic writers seem to have accepted far too readily, as regards the records of our Order, the good old adage "quieta non movere," as they have all more or less adopted, without hesitation and without enquiry, unaccredited statements and dubious assertions, for no other reason seemingly, than because these statements and assertions had been once given forth to the world.

Not that in so doing, they ever meant to impose on the initiated or the profane, to put forward an untrue narrative or a fictitious claim, but that they accepted without doubt or demur, statements repeated so often, that they came at last to be accepted as true!

Hence there has arisen among modern writers, a grave distrust of Masonic history, as generally received, and critical doubts have been expressed as to the validity of our Masonic claims to antiquity; many of our traditional statements are openly assailed, and the accuracy of the dates we give under authority, relating to persons and occurrences in the past, is questioned and challenged as we know from day to day.

Mr. Hallam, for instance, has asserted, that "Masonic calumniators and Masonic paneygerists are all equally mendacious," while De Quincy has said, "I affirm as a fact, established upon historical research, that before the beginning of the 17th century, no traces are to be met with of the Masonic Order, and I challenge any antiquary to contradict me."

Mr. Gilbert Scott talks of the "fables of the Freemasons," and we have lately heard much harsher words used, such as "imposture," and the like.

Now it is, in order to lead others even more qualified, to remove this unfair and, as I believe, unjust reproach on the Craft, that these papers have been put together.

If we are enabled gradually by historical evidence and accurate assertions, to remove doubts, to clear away difficulties, to harmonise anachronisms, and to stimulate enquiry, we shall best prepare the way, ere long, for a more authoritative and reliable history of our Order than we at present possess.

My anxiety has been, and still is simply in the cause of Masonic truth, to lay before my brethren the humble results of earnest study and reflection, to give, what is so difficult, "novelty to what is old, and authority to what is new, value to what is obsolete, and light to what is obscure, favour to what is despised, and trust to what is doubtful."*

May then, these illustrations of our Craft history, be received by my brethren in the spirit in which they have been drawn up, viz., a sincere love for our useful and valuable Order, and a humble but firm belief, in the essential truth of its ancient legends and time-honoured traditions.

To trace the early history of any ancient and useful institution, is in almost every case a matter of deep interest to the archæologist, but how much more must it be so to the Masonic student, since the early annals of Freemasonry seem lost in the dimness of ages, and though it is a subject about which much has been written, yet after all how very little is really known about it?

And if then, we may have ourselves, with the world at large, a not unnatural curiosity, in respect of the origin and progress of a society, of which so much has been said, whether for good or evil, yet it also seems to be our imperative duty, to try and give a straightforward and intelligible account of this world-wide Order, to trace carefully the laws which have controlled its progress, to unfold the causes which have led to its success or failure among men, and to submit to all intelligent readers, the evidence and the facts, the historical proofs and the undoubted statements, on which we base the conclusion to which we have legitimately arrived.

What then is the true history of Freemasonry? What is Freemasonry itself? are questions which are often asked, and repeated to this day, with an unmistakeable expression of complacent scepticism.

As we know, those of us who have studied the

* "Res ardua vetustis novitatem dare, novis auctoritatem, obsoletis nitorem, obscuris lucem, fastiditis gratiam, dubiis fidem."—Plin. Nat. Hist.

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question, the most contradictory and the most absurd theories have been hazarded relative to its origin and progress.

To recapitulate all the different solutions, of what still to some appears an inexplicable enigma, would be almost a hopeless task, and certainly an unprofitable waste of time.

We can only notice some of the leading explanations of the rise and continuance of our Order, whether from friendly or hostile writers, and which seem to demand our attention and deserve our notice. There are those who seem willing to trace Freemasonry to the loyal adherents of the Stuarts, as preparatory to the restoration of King Charles II., while others, equally sagacious, would connect it with the hopes and aspirations of the exiled family of King James II.

There are a few who see in Freemasonry a Jesuit Order; there are some who regard it as a purely political body—the School of Illuminés, the centre of revolution.

Probably it is not too much to say, that by far the larger number of writers, it is looked upon as a benevolent and convivial club.

In former times it was the wont of many writers, Masonic and otherwise, to connect Freemasonry with the Druids, with the Culdees, and, above all, with the Eleusinian mysteries!

No doubt Freemasonry is connected, and has ever been, with the history of secret initiation and personal probation, the great characteristic of all the early mysteries.

It may be perfectly true moreover, that Freemasonry possesses in its carefully preserved ritual and traditions some traces of the oral teaching of those early mysteries, but it is not safe, it has always appeared to me, to rely simply on an esoteric connection, when we are asked, and naturally asked, to give a reasonable account of our outward organisation, the channel by which the secrets and mysteries of Freemasonry have been handed down to ourselves.

There are three other theories of Masonic life and history which we must briefly notice.

There is the view which links our Freemasonry to some early Christian body, whether as successors of the Essenes, or some developement of the "disciplina arcani," which seems to be the suggestion of Dr. Leeson. A modification of this view is to be found in those who connect Freemasonry with Rosicrucian adepts, with the followers of "Rosenkruitz," if that were really his name.

But it is almost unnecessary to add that there is not the slightest valid or historical evidence to be adduced in behalf of such a theory. It is purely imaginative—the "baseless fabric of a dream."

Neither can I speak more hopefully or encouragingly of that claim, propounded with such confidence, to consider our Freemasonry of to-day as derived from the Knights Templar.

To say nothing of the intense difficulty, historically, of the transmission or preservation of any real Templar secrets, one thing is plain, though I am sorry to say it, as it may hurt the feelings of many excellent brethren of mine, the Masonic Knights Templar never had, and have not now, the slightest real connection with the old Knights Templar.

The history of the dispersion and ultimate fate of the majority of the Templars is pretty well known. The accounts we hear of Templars holding meetings at York, or Scotland, and elsewhere, to perpetuate the hidden mysteries of their secret chapters, are so opposed to the real facts of history, as fairly come within the reproach of being "fables of the Freemasons."

Up to the present time not the slightest historical evidence is forthcoming of any prior existence of Masonic Knights Templar before 1740. As I propose to treat in a subsequent chapter of the connection existing between the Knights Templar and Freemasonry, I need not allude further to the subject now than to say, that the Knights Templar borrowed, if they did borrow, their secrets from Freemasonry—not Freemasonry from the Knights Templar.

There is a third view, which has of late been advocated with more zeal than discretion—namely that which would limit Speculative Freemasonry to 1717, and would seek to contend that at that epoch the phraseology and working tools of the operative guilds were adapted and adopted for the purposes of a philanthropic and benevolent association; but that there was no further bond of union or continuity of purpose.

So far back as 1733, in the *Gentlemen's Magazine* for February, an anonymous writer, untruly calling himself a brother, says we may as well call ourselves "carpenters or ratcatchers as Freemasons," and he further asserts that the present Order is a "gallimawfry of the restorer of the society."

This is the view, practically, which has been pressed upon us in such a variety of ways, and

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under such different forms of correspondence, for some time past—a view, I do not hesitate to say, most mistaken, utterly unsupported by the evidence we already possess, and most opposed to the evidence we shall gradually obtain. This I hope convincingly to show in the progress of these illustrations.

Having thus pointed out what I believe is *not* and *cannot* be the true history of Freemasonry, I propose in the next chapter to develope what I believe that true history is, and where it is to be found.

(*To be continued.*)

THE HAUGHFOOT LODGE AND SPECULATIVE MASONRY.

By R. S.

EXTRACTS FROM OLD RECORDS OF HAUGHFOOT LODGE.—*contd.*

"Haughfoot, Decr. 27th, 1726.

"List of 38 Masons given, in which list 24 are marked absent, of whom ten are marked excused.

"The which day William Henderson was chosen preses till next St. John's day, and John Donaldson chosen clerk.

"The sd. day Robert Frier was chosen Box Master till next St. John's day, and ordered that upon the first Friday of February next there shall meet at this place, in order to take account of the deficients in payment to the last Treasurer, and the Treasurer's accounts, and filling up of the book, and disposing yrof, and to determine what is to be payed to the clerk for filling up of the minutes since 1717, and the Treasurer to attend that day, and appoints William Murray to have a box ready that day for keeping the book.

"The Laird of Torwoodlie, Torsonce, Andrew Thomson, Willm. Craig, John Donaldson, William and George Cairncross, John Young, William Henderson, John Clapperton, Walter Scott, and William Murray, or any five of them with the Clerk, as a comittie for the forsd. effect, and report throf to be given next St. John's day, and if there be not five of the forsd. members present, any in the lodge not named are hereby empowered to assist any of the fornamed, not being under the number of five.

"The meeting continues the commission to five for entrants for a year to come.

"The meeting orders the preses to get in the money from Archibald Hamilton, Jeames Rae, and Alexr. Hardie, that they owe to the lodge, or their bills payable here upon the first Friday of February next, and fines each of absents in one pound Scots."

"Haughfoot, February 3rd, 1727.

"This day being appointed for the meeting of a certain number of the members of the lodge, and in case that number did not attend, that any five of the lodge, with the Clerk, might take in George Cairncross, late Box Master's, accounts, and to take in the register and minutes from George Kirkwood, and lodge it in a chest* appointed to made for that use by the last meeting.

"The which day William Henderson, preses, Walter Scott, John Young, William Murray, Robert Frier, having met, but George Cairncross not attending, nor any for him, have therefore ordered that the sd. George do give in what money he has in his hand to Robert Frier, present Treasurer, betwixt and the fifteen day of May next, or documents therfor that the lodge shall allow of, the sd. Robert Frier giving receipts for what he recieves from the sd. George, and likeways order the preses to write to George Kirkwood to send the papers and register, well sealed up, with an fit hand directed to the preses against the foresd. day, and ordains Robert Frier, present Treasurer, to pay to William Murray one pound ten shillings Scots money for the chest forsd., as also to the sd. William four pounds four shillings Scots as the price of the iron work belonging to the sd. chest, and allows Robert Frier intrest of that money so payed away, and while it be repayed to him, and likeways orders when the Register and papers come to his hand that he presently lodge them in the sd. chest, and give the inner kye to Walter Scott, and to keep the outer kye himself during the lodge's pleasure.

"Haughfoot, May 18th, 1727.

"The which day met at this place John Clapperton, John Young, Jeames Frier, Robert Frier, with the preses, and admitted William Brown, servt to Jeames Frier, in common form as member of this lodge.

(*To be continued.*)

* An old chest made of oak, of not very large dimensions, but very heavy and strong, said to be the one above mentioned is in the possession of a Past Master of Stew Lodge, No. 216, which the writer has seen.

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MASONIC JOTTINGS.—No. 8.

By a Past Provincial Grand Master.

FACTS.—OPINIONS.

A brother, member of a distinguished metropolitan lodge, writes a somewhat enigmatical letter; the ensuing is an extract:—"Since a certain laboured announcement that facts only would be brought to us, we see of facts a strange paucity, but of opinions a number inconveniently large—a number that joined with the diversity and the total deficiency of dialectic, appals the most diligent reader."

BEFORE AND AFTER THE REFORMATION.

A Brother thinks that the Speculative element in the Masonry of the lodge was more abundant, although less enlightened and liberal, before the Reformation, than it was after the Reformation.

THE GRANDIDIER THEORY.

The Grandidier theory was adopted first, by Vogel, "Letters upon Freemasonry," 1737; next, by Albrecht, "Materials for a Critical History of Freemasonry," 1792.

LODGES SUBSEQUENTLY TO THE MIDDLE AGES.

In the lodges subsequently to the Middle Ages, as the old Masonic Science receded, the science now called Speculative Masonry advanced.

SOLOMON WITH A SPRIG OF ACACIA IN HIS HAND.

Solomon, with a sprig of acacia in his hand, may have presided in a lodge of Masons; but we now know that the Masonry of the lodge could not have been true Freemasonry. It was not until after the Babylonish captivity that the immortality of the soul formed part of the theological creed of a section of the Jews.

THE TYRIANS.

The Tyrians were Phœnicians, and the religion of the Phœnicians was a Pantheistic Naturalism. The Masonry of the Tyrians could not, therefore, have been true Freemasonry.

PHILOSOPHY.—MASONRY.

Philosophy perishes not by the demolition of the edifice in which it is taught; and Masonry perishes not by the dissolution of the lodge.

MASONRY.

Call Masonry the science by which the mind subdues matter.—*Old MS.*

Metropolitan Free Hospital.—Lord George F. Hamilton, M.P. for Middlesex, has kindly consented to preside at the Anniversary Festival of this Charity, on Wednesday, the 18th May.

THE GRAND MASONIC ALLEGORY.

An Address delivered to the Brethren of the Victoria Lodge, (No. 1026), Hong Kong.

By Bro. Henry Murray, *Dist G.M., China.*

(*Continued from Page* 128)

Brethren, my preliminary observations are concluded, and we can at last proceed to the examination of that grand allegory, which, step by step, as they toiled onwards, fulfilling the occupations of the Lodge and Craft, was revealed to our devout and ancient brethren. Let us look back six hundred years, my brothers, and contemplate a lodge of Freemasons engaged in the erection of some stately and superb edifice, dedicated to the glory of God and the good of man. Under the guidance of a skilled Master, one to whom the Grand Lodge has imparted its most precious and cherished secrets, and of Wardens, selected for their real worth and personal merit only, see the brethren repairing at the sun-rising to their respective stations, and yielding obedience to due direction with all humility, reverence, alacrity, and love. How good and how pleasant it is for brethren to dwell together in unity! As the work of the twenty-four inch gauge, hammer, and chisel; of the square, level, and plumbrule, proceeds, the glorious luminary of nature attains his zenith in the heavens; straightway the watchful Junior Warden, at the command of the Master, proclaims high twelve, and calls the brethren from labour to refreshment, that pleasure and profit may be the result, at the same time charging them to keep within hail, so as to return to their duties when called upon. An hour slips away in innocent mirth and easy and free conversation; the Junior Warden's summons is again heard, and labour is forthwith resumed, until the Senior Warden, marking the setting sun, fulfils his peculiar duty, and closes the lodge by command of the Worshipful Master. Night falls, and upon fitting and proper occasions, the Master and his Wardens, always zealous for the due propagation of their art, and the instruction and improvement of the brethren, once more call their fellow labourers together, either to initiate candidates and investigate the principles of moral truth and virtue, or to pass apprentices, and extend their researches in the more hidden mysteries of nature and science. No more! for be it rembered that in those ancient days craftsmen were raised only in the Grand Lodge. Brethren, have we no lessons

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to learn from our forefathers' proceedings? It is true that few of us now labour in their manner, but we should still all be prompt to commence work at the call of our Master, Duty; all be obedient to the limit assigned to indulgence by the Junior Warden, Temperance; and all be assidious to earn that reward which the Senior Warden, Conscience, will never withhold, if justly and properly our due. Thus far the practical part of our forefathers' profession; symbolically we can follow them more closely. Let us now investigate the allegory which is exemplified by, and the moral lessons which are to be derived from, the first degree. Our admission amongst Masons, in a state of helpless indigence, was emblematical of the entrance of all men upon their earthly existence; it inculcated the useful lessons of natural equality and mutual dependence; it taught us to seek the solace of our own distress in the extension of relief and consolation to our fellow-creatures in the hour of their affiiction; but, above all, it instructed us to bend with humility and resignation to the will of the Great Architect of the Universe, and to dedicate our hearts, so purified from every baneful and malignant passion, and fitted only for the reception of truth and wisdom, as well to His glory, as to the welfare of our fellow-creatures. To such of you, my brethren, as are Masters of your Craft, these words will be familiar. When they first fell upon your ears, you doubtless recalled to mind your entrance into the lodge, helpless, dependent upon others for support and guidance, and ignorant that the floor on which you trod emblematically represented the uncertain incidents and strange contrarieties of life, the flowery meads of prosperity, and the treacherous paths of weakness, temptation, and adversity, which chequer and diversify human existence. Even so comes into the world the innocent babe, and although, as he grows familiarised with his guardians and conductors, he gains strength and confidence, it is not until his mind has been enlightend by the dawn of education, *not until he has been brought to the light*, that he begins to acquire any true knowledge of what is passing around him! And here, brethren, let me point out to you that, as in the earlier part of our initiation we were by the nature of our situation compelled to place implicit credence in the utterances of the Worshipful Master, so were we thereby reminded how sacred is the duty which we owe to the young. Ignorant and inexperienced, they must rely for truthful information upon those to whose care they may be committed; and, therefore, brethren, whenever infancy may appeal to our superior knowledge, we should remember those peculiar moments when, groping after light and hanging upon the words dictated to us, we found amply redeemed their enunciator's averment of their foundation on the purest principles of piety and virtae. As in youth, the serious business of life commences with education, so does the Entered Apprentice Freemason discover that the practice of his profession begins with the disclosure to him of the three great lights which are to rule and govern his faith, regulate his actions, and keep him within due bounds with all mankind. The zealous and pious Master, anxious to do his whole duty by the Apprentice whom he has just accepted, then devotes himself to that Apprentice's instrnction, as well in the elements of his Craft, as in those sacred doctrines of morality and virtue, which best fit a young man to enter upon the duties of, and encounter the trials of, a labourious career. In particular does the Master charge his Apprentice by symbols drawn from the Masonic art, ever to continue steadfast in justice and uprightness of life and actions, and impress upon him that though he understand all mysteries and knowledge, and yet have not charity, he is nothing. Yea, though he should bestow all his goods to feed the poor, and still possess not charity, it would profit him nothing. Faith, the evidence of those things unseen which are expounded to us in the Volume of the Sacred Law, and Hope, which creates in us a lively expectation of becoming partakers of some of the blessed promises therein contained, are, the Apprentice is taught, two ascents sure to conduct him towards that celestial canopy of divers colours, even the Heavens, which is the summit of his profession; but greater than either of these is the third, divine Charity, which comprehending the whole, is one of the brightest gems that adorn Masonry, and the best test and proof of our sincerity. Happy is the man who, cherishing in his breast the seeds of benevolence, envies not his neighbour, believes no tale prompted by slander, allows neither malice or revenge a place in his heart, forgives all injuries, and endeavours to forget them. Proceeding onwards the judicious Master then instructs the attentive Apprentice how to so apply his time that he may at once glorify the Great Architect of the Universe, and promote as well as his own eternal welfare as the earthly benefit of himself and others. The im-

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portant duty of cultivating a lively conscience, that unerring guide to rectitude, is likewise set forth; and the Master does not fail to remind his hearer that by education alone can he be rendered a fit member of regularly organised society. Nor does he omit to exhort his pupil to the practice of prudence, teaching us to regulate our lives by the dictates of right reason; of temperance, inculcating the due restraint of our passions and affections; of fortitude, exemplifying these noble and steady purposes of the soul which are as equally distinct from rashness as from cowardice; and of justice, that station and boundary of right by which we are taught to render to all men their just dues without distinction. Even at this advanced stage the conscientious Master feels that his duties towards the Apprentice whom he had accepted are not completed, and does not start him on the career of manhood, free to carry his instructed skill and labour wheresoever he will until his soul has become still further refined by an accurate perception of the scorn of evil and of vice demanded by honour; and of the compassion, tenderness, and pity urged on us by mercy—that chief attribute of the Deity upon whom the best and wisest of us all are the most prompt to rest their hopes and their dependence.

Brethren, the illustration of our allegory marches apace. We may now suppose that seven years have slipped away, during which time the Entered Apprentice has seved his Master freely, fervently, zealously, and has made such progress as, he hopes, will entitle him to be passed to that position in the Craft in which he can earn wages, and devote himself, for his own improvement and that of his fellows, to the elucidation of the hidden paths of nature and science. The Apprentice has reached manhood; his desire is therefore, after careful examination, granted; but ere as Craftsman he quits his Master's ken, accredited in the use of a Fellowcraft's working tools, he is taught by a beautiful allusion to their properties that all good men are equal, and that the assiduous practice of morality will fit him for the fellowship as well of princes as of peasants, if Masons and found worthy. He likewise learns that his endeavours to arrive at those immortal mansions whence all goodness emanates, must be made by level and equal steps, and that diligent progress upon one day will not excuse sloth nor back-slididing upon another. As a Craftsman, too, he is charged to magnify and adore without ceasing, for His goodness to the children of men, the Holy name of that Divine Being who created this beautiful system of the Universe. The attention of the Craftsman, moreover, is forcibly directed to the study of the liberal arts and sciences, amongst which geometry is chief, and he is remined of the important benefits bestowed through its means upon the Egyptians by our antient brethren at Alexandria. He is recommended to follow the example of his forefathers, who travelled eastward and westward to obtain and disseminate knowledge; and, finally, he is taught by convincing symbols that work is worship, and that he must thorougly earn the wages he may agree to labour for; because if he hopes to receive them without diffidence, he must first be able to do so without scruple. Thus are the secrets of nature and the principles of intellectual truth unveiled to the young Craftsman's view, and thus is he led to contemplate the intellectual faculties, and to trace them from their development through the paths of Heavenly science, even to the throne of God Himself. Thus are impressed upon him, ere he is launched upon the ever-shifting sea of human life, those utterances of our most wise Grand Master, which tell us that a good name is better than precious ointment, and wisdom better than inheritance, for by wisdom is profit to them that see the sun, and life to them that possess her.

Brethren, let us again suppose that years have rolled away, and that the faithful Craftsman, whether Speculative or operative, has been ever mindful of the lessans of his Apprenticeship, and has expanded his intellect by studies which the better enabled him to discharge his duty as a Mason, and rightly estimate the wonderful works of the Almighty Creator. Throughout that chequered career which awaits all humanity he has given heed to his steps, and though at times he may, perchance, have tottered upon the uneven paths of weakness, temptation, and adversity, he has, nevertheless, regained, under guidance from above, the flowery meads of prosperity. He has remembered that those who fear God shall come forth of all, and whatever his hand has found to do he has done with all his might. He has not forgotten that no man knows what evil shall be upon the earth, nor that he who observes the winds shall not sow, nor that who regards the clouds shall not reap. In the morning our Craftsman has sown, snd in the evening he has not withheld his hand. When he has been chosen

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Warden of the work under the Master, he has been true both to Master and Fellows, has carefully overseen the work in the Master's absence to the Lord's profit, and his brethren have obeyed him. At length, being proved the most expert of the Fellow Craftsmen, he has been himself appointed the Master of the Lord's work, and, knowing himself to be able of cunning, he seeks at the hands of the rulers of the Craft permission to participate in those mysterious secrets which on earth will empower him to authoritatively direct the labours of his brethren, and hereafter will enable him to rise from the tomb of transgression, and shine as the stars for ever and ever. His mind having become fairly and roundly modelled by virtue and science, he is found worthy, and is raised to the sublime degree of Master Mason. And not too soon; for age is now creeping upon our brother, and he finds more congenial to his condition the practice of the pencil, the skirrett, and the compasses, than the use of those tools which only had he previously been entitled to wield. Recognising his Eternal Master's warning, our brother prepares himself by contemplation for the closing hour of his existence, and delights to trace that straight and undeviating line of conduct marked out for our pursuit in the Volume of the Sacred Law, remembering that our words and actions are recorded by the Most High, and blessing Him for having of His unerring and impartial justice defined for our instruction the limits of good and evil; for by this time the Master Mason has learned to feel that there is an appointed period to man upon earth, and that in the hand of God is every living thing, and the breath of all mankind, which in a moment go down to the grave. But notwithstanding that that the years draw nigh which have no pleasure in them, the Master Mason finds that so long as he may live, the bonds of duty will not be relaxed; and that there is still incumbent upon him, in its highest signification, that distinguishing characteristic of the Masonic heart, which was impressively set forth at his initiation. Let but the Master Mason's hand touch that of a brother, and the latter's necessities receives instant assistance; the Master Mason is ever swift on foot to help, aid, and execute benevolence to a fellow creature; when he offers up prayer to the Throne of Grace he does not forget that our supplications are reciprocally required for each other's welfare; lawful confidence entrusted to his care, he honourably preserves; and the characters of others he does not wrongfully revile. Mindful that his profession is founded upon the purest principles of piety and virtue, the zealous Master strives to measure his actions by the rule of rectitude, to square his conduct by morality, and to guide his conversation and his very thoughts, within the compass of propriety. Thus does he hope to discharge his duties with honour and with reputation, and to lay up for himself a crown of joy and rejoicing which shall never fade away, but which shall continue when time shall be no more. Meek, humble, and resigned, he patiently awaits the arrival of that awful moment when the soul shall take wing to the boundless and unexplored expanse above. The Master Masson has learned, from bright and glorious example, that to the just and virtuous man death has few terrors. Fears of the festering corruption of the grave, or of the loathsome banquet of the worm, cannot disturb his constancy; for when gazing upon that mysterious veil of darkness which rests upon the prospects of futurity, he has felt and recognised within himself a vital and immortal principle, inspiring a holy confidence that the Lord of Life will enable him to trample the king of terrors underneath his feet, and will raise his eyes to that bright Morning-star, whose coming brings peace and tranquility to the faithful and obedient of the human race. Brethren, the Master Mason, who rightly understands his art, is by it instructed how to die; and, therefore, when the dread mandate that the dust shall return to the earth as it was, is issued forth, he can peacefully surrender his soul unto God who gave it, and in whose presence dwell the spirits of just men made perfect.

(*To be continued.*)

THE STUARTS AND FREEMASONRY.

(*Continued from page* 110).

Notwithstanding Bro. John Yarker's remarks, I believe Mr. Pinkerton to be perfectly correct in stating that Freemasonry only dates from 1717. It was then manufactured by Drs. Desaguliers, Anderson, and Co., and I am not aware of any of the passwords and signs which we now have being used by the operative Masons before that date. We have many words: the old Masons, as well as the other crafts, had a word, but what it was I cannot say, and I have had no proof that Bro. Yarker knows. The Stuarts, therefore, before 1717, could not use what did not exist. As to the remark, "the proofs unfortunately are not susceptible of introduction to your pages," that, in my eyes, is a paltry dodge; although I can easily under-

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stand that "proofs" which only exist in a heated imagination are rather difficult of introduction to any pages. Bro. Yarker has already made so many mistakes that I could place no reliance upon what he says, unless it was otherwise supported. Mr. Pinkerton no doubt hits hard, but Masonic pretensions require it —like the cats, they seem to have nine lives.

W. P. BUCHAN.

Having incontestably, as I think, proved that the Stuarts knew nothing about Freemasonry, I leave their name out of the heading to this article, and direct my reply, in the first place, to Mr. Clarke. He, while acknowledging "the numerous literary and historical forgeries to be found in the ordinary books on Freemasonry," suggests "that it does not necessarily follow that the body of Freemasons is to be charged with the authorship of these lies, but rather to be set down as dupes." From the above premises Mr. Clarke may set them down as he pleases, but he cannot term them either truthful or sagacious men; and it is not very clear to me in what sense he uses the word "ordinary." If by that term he speaks critically of Freemasons' books, I quite agree with him—they certainly are of a very ordinary nature indeed. Nevertheless, four editions of Anderson's "Constitutions" have the approbation of the Grand Lodge, and Preston's "Illustrations of Masonry" was sanctioned as a guide by the opposing party of the Lodge of Antiquity, of which he was Master, and has since been adopted in nearly all the English lodges as an indispensable Masonic compendium. Hutchinson, in his "Spirit of Masonry," 1764, also has the sanction of the Grand Lodge, and his work was lately reprinted in 1843, with the King Henry VI. fraud, and the calumny upon Mr. Locke, by the Rev. Bro. G. Oliver, a great luminary among the Freemasons.

I differ, however, from Mr. Clarke respecting his idea that Masonic societies were founded by the Jacobites in opposition to the Hanoverians. Indeed, I am afraid he is not an orthodox Freemason, for they have always disclaimed any connection with politics. Preston, in his "Illustrations," in giving the charge at the first degree, thus addresses the newly-made brother:—

"In the state, you are to be a quiet and peaceable subject, true to your sovereign, and just to your country; never to countenance disloyalty or rebellion, but patiently submit to magisterial authority, and conform with cheerfulness to the government of the kingdom in which you live.

That the Gregorians were not Jacobites is proved by the following MS. invitation to dinner by them, now in my possession:—

The Committee appointed by a Chapter of the ancient and honourable society of Gregorians request the honour of your company to celebrate the festival of the Glorious Revolution in 1688, at the Swan Inn, on Wednesday, the 5th day of November, 1787. Dinner at three o'clock. Tickets, seven and sixpence each, wine included.

Mr. Stephen Jackson astutely thinks that the Gormagons, or African Masons, will yet be discovered by Dr. Livingston; and it was most probably by a similar mode of thinking that the M.W.G.M. of the Grand Lodge of Masons in Ohio stated, in his annual communication, that the cause of insurrection in China was the cruel order of the Emperor for the suppression of the Triads, a Masonic fraternity in the Celestial Empire. This was duly mentioned in *Notes and Queries* (first series, xi. 280), in a note headed "Chinese Revolution and Masonry." As soon as an answer could arrive from Hong Kong, it was replied to by the D.P.G.M. of British Masonry in China, who proved, as it might be supposed by any rational man, that the Triad Society had nothing to do with Masonry, as it was entirely political in origin and offensive in character, while Masonry was, of course, purely sociable, charitable, and innocuous. "As to the word revolution," continues our D.P.G.M. "it is sufficient to remark that the Masonic system strictly prohibits the disturbance of the peace and good order of society."

In 1864 the Marquis of Donegall was at the town of Belfast; as he was Provincial Grand Master of the district, the Freemasons there gave him a grand dinner. After dinner, the Marquis—who was, I believe, in the chair—made a speech impugning the well-known incapacity of the magistrates for allowing the Belfast riots of that year to proceed to such a fatal length. He was immediately cried down by a storm of groans and hisses from his brethren sitting round the table; and I was subsequently informed that the Marquis was severely rebuked by the Grand Master of Ireland for presuming to introduce a subject ever so distantly relating to politics at a Masonic meeting. I am sure that I could easily give Mr. Clarke a hundred such instances of the Freemasons' utter disinclination to discuss political subjects, which, if it did not go the whole distance, would go far to prove that the Jacobites and Freemasons never were connected.

With respect to Mr. Yarker, he condescends to abuse me: of that I feel proud. I am not a Roman Catholic; they are well able to take care of themselves, and no doubt will well chastise Mr. Yarker for the calumny he has dared to insinuate respecting their prelates. I will leave the *crux* of the Lord Athol (*sic*) to further puzzle him. Surely, as he knows so many great secrets, he cannot want information on that point; and I will refer to a subject that all may comprehend.

How dare he to speak, in *N. and Q.* of an Order of Freemasons? It is no order. Orders Military are companies of knights instituted by kings or princes. Orders Religious are societies of monastics, founded by the Pope. There are even orders Religious Military, privileged by the Pope to say mass and prohibited from marriage like the Knights of the Temple; but Freemasons are none of these. In 1751, when the Freemasons petitioned Parliament for a charter of incorporation, it was merely as a society, but their petition was most contemptuously refused. In the Act of 39 George III. entitled "An Act for the more effectual suppression of Societies established for Seditious and Treasonable Purposes, and for better Preventing Treasonable and Seditious Practices," they are merely termed "certain societies under the name of lodges of Freemasons. A barrister tells me that that Act has never been repealed, and consequently assemblies of Freemasons are illegal to this day.

But Mr. Yarker shelters himself under the assumed secrets of Freemasonry; I say there are no secrets whatever belonging to it. The legend upon which the degree of Master Masonry was founded, the murder of Hiram in the Temple of Jerusalem, was told by Sam. Pritchard, in his "Masonry Dissected," in 1730. It was also published in the *Daily Journal* of Aug. 15, 1730, and many of the preceding and fol-

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lowing numbers. In volume 8 of the *Gentleman's Magazine* it will also be found; and besides the many editions of Prichard's work since published, there have been countless editions of works such as "Jachin and Boaz," "Three Distinct Knocks," "Solomon all in his Glory," all telling the same stupid tale; while in America the works of Allyn, Bernard, Morgan, and others disclose to all the world the mummeries of Freemasonry.

Clavel in his "Histoire Pittoresque de la Franc-Maçonnerie," published at Paris in 1843, tells us the same story, with this slight difference. In the English lodges, at the making of a Master Mason, the three murderers of Hiram—Jubela, Jubelo, and Jubelum—are heard groaning and lamenting that ever they were born. The French, with more taste, do not introduce these ruffians, but instead a *frère terrible*, who they say is Typhon, the wicked brother of Osiris. For publishing this work the Grand Orient complained that Clavel had divulged the ceremonials of the society. Clavel replied that it was a special matter of surprise to him that the society should object to the spreading of light everywhere, and that they should strive to repress freedom of thought by interdicting his book; he disavowed the competency of the Grand Orient to pass a vote of censure on him, and he justified his proceeding in a public appeal to all Masons possessed of understanding and feeling.

Moreover, there is the great uncontradictable fact that in America during the anti-Masonic excitement, which lasted there from 1826 to 1835, some thousands of Freemasons left the society, after publicly disclosing all they knew about it. At all the principal cities in the United States were held anti-Masonic conventions, and the published report of the proceedings of the convention at Philadelphia, held in 1830, is before me as I write. Every degree, every rule of Freemasonry was disclosed at it to all the world. They reported on the obligation of Masonic oaths, the pretensions of Masonry, the early history of Masonry, and the seceding Masons gave a summary of the society, which concluded in the following words:—

"By this summary of the society, we wish to rescue others from the same state into which we inconsiderately fell. We refuse, however humble we may be, to act as decoy ducks to entice the young men of our country into the net of Freemasonry. We cannot consent to hover and flutter, in attempting to escape from Masonic thraldom, and we turn for ever from the tow-line of this mystery of abominations. We break away, we burst our ties, not unmindful of holiness, but with an upward flight, and an eye fixed on heaven. We honestly received Freemasonry, but we have found it out to be a counterfeit. We submit to the loss—we neither retain nor pass it; but having fully detected it, we check it on the face, we stamp it on the wall, and we nail it to the counter, for even now it cheats many. We were deceived by false promises, reiterated in volumes, and supported by great names. Our names are yet our own, and we herewith erase them from the roll of Freemasonry."

The honest republicans who signed this summary, glory in such titles as Princes, Elects, Perfects, and Sublimes, and well show that the reason why Masonry has such charms for vulgar minds is the extravagance of its titles. Some years ago I saw at Paris a list of a French lodge formerly held there. They styled themselves the Council of the Emperors of the East and West, Sovereign Princes Freemasons; and almost the very first names on the list were Lacorme, *maître de danse;* and Pirlet, *tailleur de habits.*

The seceding Masons went farther; they actually, in some States, prevented the Freemasons from walking in procession as was their wont. And in all the large towns of the Union they gave public exhibitions of Freemasonry, at the price of 25 cents, or one shilling. I saw one of these performances at Boston in 1828, and I never laughed so much in my life. They held a lodge, initiated a Fellow Apprentice, passed him to be a Fellow Craftsmen, and raised him to the sublime degree of a Master Mason. Then the curtain fell for about ten minutes, and on its rising again, a chapter of Royal Arch Masons was displayed. The spectators then saw the destruction of Jerusalem, the living arch, the descent into the cave, and the discovery of the ark of the covenant. Another time the curtain fell, and again rose on an encampment of Knights Templar. There we saw the aspirant in the chamber of reflection—then we saw him setting out on his pilgrimage; we saw also the skull of Simon Magus, the blasphemous parody on the Holy Sacrament, always performed in Knights Templar encampments, and at last the novice was dubbed a valiant and magnanimous knight. A fluent, if not an eloquent, lecturer further explained the whole process as it proceeded.

That the mummeries thus practised by the Royal Arch Chapter and the Knights Templar are the real process used by Freemasons I know, by a very rare printed trial in my possession. Two men, one a shoemaker, named Andrew, and the other a cartwright, named Ramsay, were tried for sedition before the Lord Justice Clerk at the Ayr Circuit Court, Sept. 17th, 1800. They were charged with forming "themselves into an illegal club or association, styling itself the assembly of Knights Templar." Freemasons of the Grand Lodge of Scotland were the sole witnesses against them, and they, on their solemn oaths, publicly disclosed all their mummeries in the open court, both those of the Royal Arch and the Knights Templar. And what those witnesses told was just the same as I had seen in the above described performances at Boston. Of the Royal Arch, they swore that a shrub in a jug with a candle represented the Burning Bush of Scripture, and they were then told to put off their shoes as they stood upon holy ground; the password was the sacred saying of "I am that I am." It was proved that the Knight Templars drank out of a skull, that they had thirteen lighted candles, to represent Christ and his apostles; one of them, typifying the traitor Judas, was blown out, while another named Peter burned dim. I am sick of these blasphemous mummeries, and I must leave them to the empirics who still practise them; but these are the knights of the Scotch order of the Temple, described by Mr. Yarker as assembling at Holyrood House, in 1745; when it is well known that the degree of Knights Templar was introduced into Scotland by the sergeant tailor of a regiment of Nottingham militia in 1796.

The few Masons in America who still adhered to the "Mystic tie" met the change in the public opinion as they best could. Their lodges were overwhelmed with visitors who had learned their Masonry at these exhibitions. "If they steal our keys," said they, "we must put on new locks;" and accordingly the Grand Lodge of New York, in 1828, invented a test degree, with a lecture, a sign, a grip, a word, and an oath. A secret held by two persons, now-a-days, as *The Times* says, belongs to the whole world; so the reader will

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not be surprised to learn that the word was *los*, that is, *sol* reversed. But the English Freemasons having, at the establishment of Freemasonry in 1717, declared in their slang terms "that the old landmarks should be carefully preserved," did not invent any test; and I positively knew a young American who was received as a Mason, and as such sat in a lodge at Liverpool, his knowledge of Masonry only being derived from the above described performances, he never having submitted to the gross personal indignity of having been *made* in a Mason's lodge.

I must apologise, for I really am sorry at having taken up so much space in this journal with such a trumpery subject. As Carlyle, the historian, says of Freemasonry in his "Life of Frederick the Great," it is a bog-meteor of phosphorated hydrogen, conspicu ous in the murk of things. Bog-meteor, foolish, putrescent, will o' the wisp. Harmless fire, but too fatuous; mere flame circles cut in the air, for infants, we know how!' Secrets of Freemasonry! there is nothing of the kind. When Lessing, the German philosopher, was initiated into Masonry at Hamburg, the master of the lodge observed, "Well, do you find that there is anything against Church or State in our institution?" "Would to Heaven there were!" quoth the philosopher; "*then there would be something in it.*"

WILLIAM PINKERTON.

(*To be Continued.*)

MASONIC NOTES AND QUERIES.

THE GRAND MASONIC ALLEGORY (p. 124).

It is a great pity to find a brother so well-meaning as Bro. Henry Murray evidently is, making so very many mistakes in his remarks. He should get the *Magazine* for the last three years, which, though it might rather astonish him, would, we trust, in the end enlighten him.—PICTUS.

CRAFT EMBLEMS.

In Wither's "Book of Emblems," A.D. 1634, under the figure of a Craftsman standing with a square in one hand and a plumb line in the other, the author says—

"We more should thrive, and erre the seldomer,
If we were like this honest *Carpenter*,
Whose Emblem, in reproofe of those, is made,
That love to meddle, farther than their Trade," &c.

We have no mention of *Mason* here; but further on, the author apologises for interfering with Craftsmen's tools, on the plea of being a *poet*—

"For the Mvses are in all things free,
Fit subject of their Verse, all Creatures be," &c.

In another place a woman appears with a square and a bridle, signifying Law and Discipline.—W. P. B.

"LUPUS" AND "PICTUS."

I most cordially endorse the thanks expressed by Bro "Pictus" to Bro. "Lupus" for his excellent articles on the Knights Templar, &c. Having the honour of corresponding with the gifted author, it is but natural for me to wish that his readers had the same advantages as myself, in accepting his statement and opinions as authoritative and of value, from *actual knowledge* of his high standing in Great Britain as a zealous, learned, and most intelligent Knight Templar. Were I permitted to mention the name of Bro. "Lupus," I am sure every Mason would readily admit his opportunities and capabilities to be exactly suitable for the right understanding of the subject, and therefore I hope his readers will accept the articles as the result of many years' application and careful study of the records of the Order.—WILLIAM JAMES HUGHAN.

DEPUTY GRAND MASTER MANNINGHAM'S LETTER.

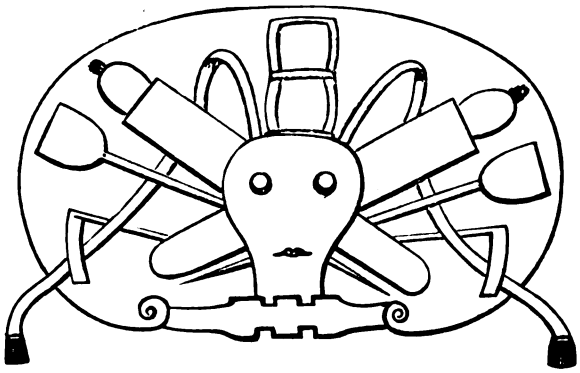
This letter is useful in two respects. It shows, on the one hand, that the high grades did not exist until after 1740; and it shows, on the other hand, that Speculative Masonry existed before 1717.—CHARLES PURTON COOPER.

GLASGOW CATHEDRAL.

Against the wall on the south side of the nave of Glasgow Cathedral there stands an old monument with the following inscription, upon a metal plate thereon, viz.:—

"Heir ar bvreit Sr Waltir Sr Thomas
Sr Ihone Sr Robert Sr Ihone and Sr Mathiev
By lineal descent to vtheris Baron's and
Knichis of the hovs of Mynto wt thair
Vyffis, bairnis and bretherein."

and carved out of the stone above are a skull, two torches crossed, two mattocks ditto, two spades ditto, with an hourglass resting on the skull, and a ribbon entwined. The following rather rough and hurried sketch may give some idea of their position, as they appear from inside a large shell. Near the top of the monument the date, 1605, is cut into the stone.



The Stewarts, or Stuarts, of Minto were, in several of their generations, Provosts of Glasgow, especially during the fifteenth and sixteenth centuries. The style of the composition and grouping of the above emblems, also of those on Archbishop Law's tomb, and on our old 1684 box, are rather different from those mere stone scratchings depicted at page 505 of the *Magazine* for December 25th.—W. P. BUCHAN.

ROSSLYN CHAPEL (p. 128).

See pages 252 and 271 ante. It was founded in 1446, and therefore belongs to the *fifteenth* century. As to the square alluded to, "Henry Jeffs" appears to me to be making rather too much of it at page 129. I dislike to see Freemasons attempting to make the public believe that they possess an infallible "royal road to learning."—W. P. BUCHAN.

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THE ORDER OF THE TEMPLE.

With reference to the proposed amalgamation of the various branches of the modern Order of the Temple, might I suggest that the Grand Masters of England, Scotland, and Ireland should assume the title of Grand Prior of each country, and that H.R.H. the Prince of Wales should be elected the M.E. and Supreme Grand Master of the cosmopolitan Order in the three kingdoms. The Chapter General could be held in London, Edinburgh, and Dublin in rotation, once in every year—say, on the 11th March, the anniversary of the immolation of Jacques de Molay. This would bring about a triennial visitation of each Grand Priory by the Chapter General. I do not think any Knight could object to an arrangement of this sort, from whatever largue he might hail, and however impressed with the importance of his own national claims. Above everything, we must abolish the absurd Masonic element, and eliminate all the nonsense of Encampments, Conclaves, First and Second Captains, Prelates, Captains of Lines, &c., none of which titles have the ghost of a claim to historical accuracy. Instead of the pompous and senseless title of "Royal, Exalted, Religious, and Military Order of Masonic Knights Templar," let us be simply called "The Religious and Military Order of the Temple." The Grand Conclave will then be the Grand Priory of the Langue of England, a Provincial Grand Conclave will be a Priory, and the Prov. Grand Commander, the Noble and Venerable Prior; while subordinate Encampments will be transformed to Preceptories, and the Eminent Commander will assume the style of Noble Preceptor. The officers under him would be Sub or Vice Preceptor, Mareschal, Chaplain (not *Prelate*, which is ridiculous), two Aides-de-Camp, Registrar, Treasurer, Almoner, and Hospitaller, with a Man-at-Arms to guard the outposts of the Preceptory. The grades of the Order as now practised in Scotland should also be adopted. The first is Knight, created by Preceptories, the second, Knight Companion, who receives a patent from the Grand Master, and the third grade is Knight Commander, with a commission from the same eminent authority. With respect to the costume and the forms of reception, I do not think it possible to improve on those now in use in Scotland, and which are recognised by and may be found in the statutes of the Chapter General of the Order in that country. I believe both are as nearly in accordance with the ancient customs of the Knights Templar as the modifications of the present age will permit. The jewel of the Order is but of secondary importance, and the choice will, in all probability, lie between the badges of the French Ordre du Temple, the Portuguese Order of Christ, and the Cross of the Order, as now used in Scotland. I myself incline to the last. It is a black cross with a white orle, charged with a red cross, thus representing both the Beauseant and the Vexillum Belli. I must, however, distinctly state that in all this I do not make the slightest claim to a direct descent from Hugo de Payens and his worthy and honourable successors, nor do I believe we possess it. We are simply their descendants by adoption; we bear the same name, and wear the same habit, and, let us hope, still pursue the object of the ever glorious founders; constantly keeping before our eyes and hearts the Cross and the Crucified One, and so acting before the world and the brethren, that when a man is said to be a Knight of the Temple, *that* may be a guarantee for his purity of life and uprightness of conduct and behaviour. We cannot be too eclectic in our Order, or too careful about the character, both moral and social, of our aspirants, who should be, each and all, *integer vitæ, scelerisque purus*.—EQUES TEMPLI.

WOODEN CHURCHES IN 12TH CENTURY (pp. 69 & 130).

"A Masonic Student" must for himself turn up the *Magazine* for Sept. 12th, 1868, page 210, and find what "first-class authority" is there mentioned. However, I may also add that Mr. James Fergusson, the celebrated writer upon architecture, mentions the former Glasgow Cathedral being of *wood*. Then Tytler, in his "History of Scotland," alludes to the "large and magnificent buildings in *timber* frame work," built "during the 10th, 11th, and 12th centuries." Further, I could give other good authority if necessary. There are no *remnants* of stonework about Glasgow Cathedral yet seen so old as the third decade of the 12th century. Lastly, I am upon the ground, and speak from what I know and see personally. In England in the 11th century, many wooden churches were erected, and magnificently decorated, and I believe they were not altogether superseded by stone in the 12th: while we know that wooden houses were generally used in the 17th century.—W. P. B.

GLASGOW ST. JOHN (p. 130.)

"A Masonic Student" would be partly checkmated by my remarks at page 131. The laws of 1598 were for general use, and the portion or "item" referred to was not for "a particular occasion" but for all occasions of a similar nature. I am not as yet quite satisfied about the status of the "Fellow-of-Craft" but I considered it to mean an operative who was a *freeman of his Craft*, that is one who after having served 7 years as an Apprentice, and also worked other 7 years as a Journeyman, was admitted as a brother of the guild whether he desired to be a Master or not. A Master again was one who was in business for himself. From the foregoing we see that a Journeyman was not necessarily a "fellow" indeed he could not be so, generally speaking, until after working as a Journeyman for 7 years. We therefore seem to have 4 classes here, viz., Apprentices, Journeymen, Fellows-of-Craft, and Masters. Foremen, who had the oversight of Apprentices and Journeymen, would be probably "Fellows-of-Craft." However, these are only suggestions thrown out partly from reading the Constitutions of the German Masons in Bro. Findel's "History of Freemasonry." And there might be local differences in working. But be all that as it may, seeing Apprentices were bound to be present at the reception of *all* Masters or Fellows-of-Craft, there could be no "degree" in the case, as the Apprentices saw all that was done when the new Master was admitted. Sir F. Palgrave did not possess the knowledge we now have, for the division of the Order into three "degrees" is a production of the 18th century. Then again, if Master and Fellow were equivalent,* we would in order to get three classes, have to say—Fellow, Journeyman, Ap-

* As the last "item" on page 442 of "Laurie's History of Freemasonry," would tend to imply. Perhaps our Bro. D. M. Lyon will give his attention to this point.

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prentice. Altogether the notion of the old, pre-eighteenth century, operative Masons working our three "degrees" is utterly unsupported and purely imaginary.—W. P. B.

FRENCH BUILDING FRATERNITIES.

Seeing the pointed Gothic was introduced into Germany by French workmen, (see p. 385, Nov., 13th, 1869), it would be well to know how much of French customs the Germans then *borrowed*. Ergo —what was the Constitution, &c., of the *French* building fraternities and operative Crafts in the 13th century?—W. P. B.

CORRESPONDENCE.

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

THE MASONS' SQUARE IN GLOUCESTER CATHEDRAL.

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

Dear Sir and Brother,—The legend of the Master Mason who killed his apprentice in a fit of jealousy (alluded to in your extract from the *Gloucester Chronicle*, referring to the Mason's Square in the Cathedral), seems to be found everywhere. All who have visited Rouen are well acquainted with the beautiful window in the northern transept of St. Ouen, and of which the "five-pointed star" forms so distinguished an ornament. The legend is thus related in Murray:—

"The Master Mason under and by whom this noble church was reared, is buried in St. Agnes' Chapel, the second on the left in the north choir aisle. His name was Alexander Berneval, and, according to tradition, he murdered his apprentice through envy, because the youth had surpassed, in the execution of the rose window in the north transept, into the tracery of which the pentalpha is introduced, that which his master had constructed in the south transept. Though the mason paid the penalty of his crime, the monks, out of gratitude for his skill, interred his body within the church which he had contributed so much to ornament."

Whether architects adopted the "five-pointed star" because it was a Masonic emblem, or Freemasons the "pentalpha" because it was an ancient symbol, I leave to be determined by the eminent antiquaries who are now debating in your columns the antiquity of Masonry.

Yours fraternally,
JOHN SYMONDS.

"MASONIC REFORM" BY "FIAT LUX."

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

Dear Sir and Brother,—I have again perused a letter from "Fiat Lux" respecting Masonic Reform, and whilst disagreeing entirely with many of his remarks, I at the same time admit that there is much truth in his statement that "We have now Companions, Sublime Princes, Sovereigns," &c., but frequently "A Mason is but too often measured by the number of jewels he wears, and the amount of money he possesses; and while the wealth of the wealthy is wasted in tinsel and man-millinery, the real jewels of charity and brotherly love are neglected or forgotten."

It is no uncommon sight to find a Mason of twelve to eighteen months standing in possession of no end of degrees, and at Masonic meetings his breast is seen covered with medals, and quite dazzling. Now all this is perfectly true; and, so far, I agree with "Fiat Lux," and consider that *what* we want *now* is "to realise the lofty, impressive simplicity of our beautiful *three-step* Masonry." Yet I cannot agree with his strong opposition to Royal Arch Masonry in the present state of the Craft.

With respect to "Res non Verba," I have nothing to say, excepting that it surely rests with "Fiat Lux" to prove the truth of the sweeping assertions he has made.

Yours fraternally,
WILLIAM JAMES HUGHAN.
Truro, Cornwall, Feb. 12, 1870.

THE 1717 THEORY.

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

Dear Sir and Brother,—According to a memorandum made by me when reading the *Freemasons' Magazine*, the 1717 theory was thus described in its columns about four years ago:—"The existence of Freemasonry can be reckoned only from the period when it assumed its modern character; and thus, as Pallas sprang, clad and armed, out of the very head of Jupiter —or, to use a more modern simile, as the science of political economy was created by Adam Smith—thus Freemasonry must have been originated by the heads of the English school, Anderson, Desaguliers, and others."

Yours fraternally,
CHARLES PURTON COOPER.

RED CROSS OF ROME AND CONSTANTINE.

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

Dear Sir and Brother,—I trust "Alpha's" letter, in your last impression will not be allowed to be quietly shelved. It is high time the Grand Lodge exercised a little judicious authority over the paid officials of the Craft, who could surely find some better employment than that of manufacturing and foisting a spurious degree on the Masonic public. Such absurd and ridiculous nonsense ought to have been nipped in the bud, but it will be "better late than never."

Yours fraternally,
BETA.

CURIOUS OLD DOCUMENT.

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

Sir,—I enclose a copy of a curious old document which has just fallen into my hands, the original of which (printed in 1786, where and by whom obliterated), was sent by my grandfather (then Vicar of Deddington), in the year 1821, to a brother Mason at Oxford.

If you think it would be interesting to your numerous readers, you can publish it in your columns with this authority for its genuineness.

Yours fraternally,
C. DUFFELL FAULKNER,
P. Prov. J.G.D. Oxon; de la Loge Espérance et Cordialité a l'Or .·. de Lausanne, Suisse; No. 599, and J.W. No. 1037.

[For Document see next page.]

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A CHARGE GIVEN BY A FATHER TO HIS SON AT HIS INITIATION INTO MASONRY, DELIVERED IN A LODGE AT BRUNSWICK.

"Dear Son,

"I congratulate you on your admission into the most ancient and, perhaps, the most respectable society in the Universe. To you the mysteries of Masonry are about to be revealed, and so bright a sun never shewed lustre on your eyes. In this awful moment, when prostrate at this holy altar, do you not shudder at every crime, and have you not confidence in every virtue? May this reflection inspire you with noble sentiments; may you be penetrated with a religious abhorrence of every vice that degrades the dignity of human nature; and may you feel the elevation of soul which scorns a dishonourable action, and ever invites to the practice of piety and virtue. These are the wishes of a father and a brother conjoined. Of you the greatest hopes are raised; let not our expectations be deceived. You are the son of a Mason, who glories in the profession; and for your zeal and attachment, your silence and good conduct, your father has already pledged his honour. You are now, as a member of this illustrious Order, introduced a subject of a new country, whose extent is boundless. Pictures are open to your view, wherein true patriotism is exemplified in glaring colours, and a series of transactions recorded, which the rude hand of time can never erase. The obligations which influenced the first Brutus and Manlius to sacrifice their children to the love of their country are not more sacred than those which bind me to support the honour and reputation of this venerable Order. This moment, my son, you owe to me a second birth: should your conduct in life correspond with the principles of Masonry, my remaining years will pass away with pleasure and satisfaction. Observe the great examples of our ancient Masters, peruse our history and our constitutions. The best, the most humane, the bravest, and most civilised of men have been our patrons. Though the vu'gar are strangers to our works, the greatest genuises have sprung from our Order. The most illustrious characters on earth have laid the foundation of their most admirable qualities in Masonry. The wisest of princes—Solomon—planned our institution, as raising a temple to the Eternal and Supreme Ruler of the Universe. Swear, my son, that you will be a true and faithful Mason; know from this moment, that I center the affection of a parent in the name of a brother and a friend. May your heart be susceptible of love and esteem, and may you burn with the same zeal your father possesses. Convince the world by your new alliance you are deserving our favours, and ever forget the ties which bind you to honour and to justice. View not with indifference the extensive connections you have formed, but let universal benevolence regulate your conduct. Exert your abilities in the service of your King and country, and deem the knowledge you have this day attained, the happiest acquisition of your life. Recall to memory the ceremony of your initiation; learn to bridle your tongue, and to govern your passions; and ere long you will have occasion to say, "In becoming a Mason I truly became the man; and while I breathe will never disgrace a jewel that kings may prize." If I live, my son, to reap the fruits of this day's labour, my happiness will be complete; I will meet death without terror, close my eyes in peace, and expire without a groan, in the armes of a virtuous and a worthy Free-Mason!"

THE FREE-MASONS' MEMENTO.

M Magnitude, Moderation, Magnanimity.
A Affability, Affection, Attention.
S Silence, Secrecy, Security.
O Obedience, Order, Oeconomy.
N Noble, Natural, Neighbourly.
R Rational, Reciprocative, Receptive.
Y Yielding, Ypight, Yare.

EXPLANATION.

Masonry, of things teacheth how to attain their just	Magnitude;
to inordinate affections, the art of	Moderation;
It inspires the soul with true	Magnanimity.
It also teaches us	Affability;
to love each other with true	Affection;
and to pay to things sacred a just	Attention.
It instructeth us how to keep	Silence;
to maintain	Secrecy;
and preserve	Security.
Also, to whom it is due,	Obedience;
to observe good	Order;
and a commendable	Oeconomy.
It likewise teaches us how to be worthily	Noble;
truly	Natural;
and, without reserve,	Neighbourly.
It instilleth principles indisputably	Rational;
and formeth in us a disposition	Reciprocative;
and	Receptive.
It maketh us to things indifferent	Yielding;
to what is absolutely necessary	Ypight;*
and to all that is most truly good	Yare.†

SIT LUX ET LUX FUIT. AMOR, HONOR, ET JUSTITIA.

VIRTUTI ET SILENTIÆ.

(Year of Masonry 5790). (Anno Dom. 1786).

* Fixed. † Ready. *Vide* "Johnson's Dictionary."

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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.

MARK LODGE MUSIC.—The first portion of the music for the Mark degree, published with the authority of the Grand Lodge of Mark Masters, announced to be given in the present number of the FREEMASONS' MAGAZINE is unavoidably deferred till our next.

PEMBROKE LODGE (No. 1,299), will be consecrated on Thursday, the 24th inst., at West Derby, near Liverpool, by W. Bro. Thos. Wylie, Prov. G. Reg., P. Prov. G. Sec., &c., West Lancashire. Bro. William Crane, P.M. 249 and 1,094, will be the first W.M.

BRO. THEODORE MANSEL TALBOT, of Morgan Park, Glamorganshire, has accepted the appointment of Provincial Grand Master of Mark Masters in South Wales.

H.I.H. THE PRINCE DEMETRIUS RHODOCANAKIS was affiliated on Thursday, the 3rd inst., as Knight Kadosh, at the head quarters of the Supreme Council, by Sir Michael Costa, 33°; Capt. Phillips, 33°; and Hyde Pullen, 33°.

THE new chapter to be attached to the Pythagorean Lodge No. 79, will be consecrated at the Ship Hotel, Greenwich, on Thursday, March 1st.

A WARRANT has been granted for a new chapter to be attached to the Hervey Lodge, No. 1,260—Comp. Geo. King to be the first M.E.Z.; G. King, sen., H.; E. A. Baker, J.; to be held at the George Hotel, Walham-green.

AT the Quarterly Communication of Grand Lodge to be held at Freemason's Hall, on Wednesday, the 2nd of March, amongst other important matters to be brought forward, will be the election of the M.W.G. Master. The only name proposed being that of the Earl de Grey and Ripon, we should like to see his election carried by acclamation; at the same time we hope the opportunity will not be allowed to pass without some action being taken upon the subject of limiting the tenure of the office of Grand Master.

A BALL in aid of the Annuity Fund of the Province of Warwickshire, was held at the Court House, Warwick, on Wednesday, the 2nd inst. The Stewards being: Bros. the Right Hon. Lord Leigh, Prov. G.M.; Lieut. Col. Macham, D. Prov. G.M.; S. W. Cooke, P. Prov. S.G.W.; E. Greaves, *M.P.*, Prov. S.G.W.; George Wise.

WE call the attention of our readers to the first of a very interesting series of articles by an esteemed correspondent, A MASONIC STUDENT, entitled "Illustrations of the History of the Craft.

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'S MAGAZINE, so that a complete Register and Directory may be compiled.

GENERAL COMMITTEE OF GRAND LODGE.

The usual meeting prior to the Quarterly Communication of Grand Lodge, took place on Wednesday last, in the Board Room, the W. Bro. John Clabon, in the chair, supported by a numerous assemblage of brethren. Several Notices of Motion were presented, amongst which, one relating to New Brunswick, another in reference to Powers of District Provincial Grand Masters, that certain words be expunged from article 4, at page 46 in the Book of Constitutions. Bro. Steven's list of 39 members proposed as a committee for the revision of the Ritual was submitted. The usual reports of the different Boards were presented.

A petition from the Provincial Grand Lodge of East Lancashire, against certain proposed alterations in the rules of the Fund of Benevolence was presented.

A notice of motion of W. Bro. Joshua Nunn as before given.

Several notices of motion by W. Bros. J. R. Stebbing, Raynam W. Stewart, and John Savage, as to the future tenure of the office of Grand Master.

A motion by Bro. Udall, that two thousand pounds be voted from the Fund of Benevolence for the Boys' School Festival, to be held in March next.

There are also two appeals against suspension to be brought forward.

The usual formal business having been completed, the committee was dissolved.

LODGE OF BENEVOLENCE.

The Lodge of Benevolence was then formed, and the business brought before it consisted of 16 applications for relief. 11 petitioners were relieved, 4 petitions deferred, and one was dismissed. The total amount voted was £183.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

BRITANNIC LODGE (No. 33).—The regular meeting of this lodge was held at Freemason's Hall, on Friday, the 11th inst. There were present: Bros. F. W. Shields, W.M.; A. J. Church, S.W.; James Glaisher, J.W.; R. A. Chubb, Sec.; Magnus Ohren, S.D.; G. England, M.C.; L. Crombie, Treas.; James Glegg, I.P.M.; John Sampson Pierce, P.M.; John Strapp, P.M.; Thos, B. Sparks, Chas. Fennell, Francis Pendred, Fred. G. Finch, Geo, Saward, Wm. Gammon, Charles Pawley, Henry E. Rowland, E. B. Saunders, Jabez Church, John Chynoweth, John Davis, D. H. Young, S. Lloyd Foster, Ricardo Cope, J. D. Parker, Geo. Rawlinson, Thos. Spencer, D. Hodge, C. A. Ferguson, jun., R. Eastwood, John E. Sharp, W. G. Craig, W. Clouston, E. Burke, James Ricks, J. Dixon, Fred. A. Paget, William Sugg, J. Kincaid, W. Webb, R. Clark. Messrs. T. G. Fletcher and John Urlwin were initiated. Bro. G. W. Stevenson was passed to the second degree. Visitors:—Bros. John Hervey, G. Sec.; R. P. Spice, 21; H. G. Buss, 27; R. Hunting, 42 U.S.A.; A. Williams, 49; H. Puckle, 176 and 1,216; J. Yalder, 181; George Rabone, 186; E. C. Hammond, 605; F. C. Danvers, 753; M. C. Hallowes, 709; E. Parkins, 820. The business of the evening, in addition to the usual routine, consisted of the initiation of Messrs. J. G. Fletcher and John Welwin, and the passing of Bro. G. W. Stevenson to the degree of Fellow Craft. The business concluded, the brethren adjourned to the banquet. On the cloth being cleared, the usdal loyal and Masonic toasts were given and responded to, and the evening's enjoyment was greatly enhanced by a choice selection of glees, madrigals, &c., by Bros. Lawler, Dawson, Jekyll, and Carter.

DOMATIC LODGE (No. 177).—A meeting of this lodge was held on Friday, the 11th inst., at Anderton's Hotel, Bro. Foulger, W.M., presiding, supported by Bros. Walford, S.W.; Ferguson, J.W.; Timms, S.D.; Kent, J.D.; Gooderham, I.G. There were also present Bros. Brett, Thompson, 1,158; Haydon, Carpenter, J. Smith (P.G. Purst.), Tanner, P.M.'s; Pulsford, P.M. 1,158; Bird, H. Potter, 1,158, P.M. of several lodges; Field, Plummer, Richards, Hassell, Thorne, Anscombe, Silverton, Dyer, Navielski, Newhill, and Chas. E. Thompson, J.W. Southern Star, 1,158, &c. The minutes of the former meeting were read and confirmed. The W.M. then raised Bro. Newhill, passed Bros Navielski and Dyer, and initiated four gentlemen into the myste-

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ries of Freemasonry. The brethren then adjourned to an excellent banquet, well served and superintended by Bro. Smith, the manager of the hotel, after which several toasts and speeches were made.

UNIVERSAL LODGE (No. 181).—The brethren of this lodge assembled at Freemasons' Tavern, on Monday, the 31st ult. There were present, Bros. the Rev. W. T. Jones, W.M.; Rev. W. T. Jones, jun., S.W.; Layton, J.W.; Donne, S.D.; Reed, J.D.; Stanton I.G.; Beale, P.M. and Sec. The visitors present were:—Bros. White, Emulation; Hennell, 606; Watson, 755; Dibdin, La Concorde; Low, P.M. 3; Sinclair, S.D. 255; Sharp, Wilkinson, Tilley, Dufitt. Bro. H. Watson Powell was passed to the second degree, and Bros. White and Grundy were raised to the sublime degree of Master Mason. Bro. Rev. W. T. Jones, sen., installed his son, the Rev. W. T. Jones, jun., as the W.M. for the ensuing year.

LODGE OF FRIENDSHIP (No. 206).—The members of this lodge met at the Ship and Turtle Hotel, Leadenhall-street, on Thursday, the 10th inst., Bro. G. Brow Barnard, W.M., in the chair, supported by Bros. G. Collier, S.W.; A. Harris, J.W.; H. Earles, S.D.; W. Coubro, J.D.; W. Rumsey, P.M., Treas.; J. Rumsey, P.M., Hon. Sec.; J. Gaywood, I.G; H. M. Collier, the I.P.M., and twenty others. Bros. W. Blackburn, Geo. Mustoph, Warters, and Pidgeon, were present as visitors. The W.M. initiated Mr. Allan Richard Rumsey, son of the esteemed Treasurer, and raised Bro. Thomas Seaborn to the degree of M.M. A beautiful P.M.'s jewel, suitably inscribed, was presented to Bro. H. M. Collier.

CANONBURY LODGE (No. 657).—*Installation Meeting.*—The installation meeting of this lodge was held at Bro. Haxell's, in the Strand, on the 10th inst, and was numerously attended. Present, Bros. Roberts, W.M.; Price, J.W.; Filer, Treas.; Crick, J.D.; W. C. Crick. S.D.; H. G. Buss, Sec.; and Cox, Turner, Chancellor, and Winn, P.M.'s. Visitors:—Bros. R. Gray, Lewis Lodge, 1,185; Hardy, 1,158; Foster, Commercial. 562; R. Lee, W.M. Confidence, 193; Roebuck, 463; Wilkinson, J.W. 12; and Chas. E. Thompson, J.W. Southern Star, 1,158, and 177. The minutes were confirmed, and Bro. Challis Chatwin raised to the sublime degree of a M.M. Bro. Pearce, P.M., then impressively installed Bro. H. Price, who appointed his officers, and after the reading of some communications from brethren, the lodge was closed, and the brethren adjourned to refreshment. After the cloth was withdrawn, the usual loyal and Masonic toasts were given, and the company broke up at an early hour.

DALHOUSIE LODGE (No. 860).—The regular meeting of this well-known lodge was held at Anderton's Hotel, Fleet-street, on Thursday, the 10th inst., Bro. W. Bristo, P.M. and Treas., (in the unavoidable absence of the W.M.), occupied the chair. There being present: Bros. Williams, S.W.; Hardy, J.W.; H. St. John Ingram, Sec.; Thomson, S.D.; Dalwood, I.G.; Wallington, W.S.; Burn, Kynaston, Roots, Bristo, Penny, Taylor, S. D. Warren, Wm. Bristo, Sen., King and others. Amongst a large number of visitors we noticed: Bros. Warren, 14 (I.C.); Dalton, 15; C. R. Sloman, 25; Vink, P.M. 66; Wright, P.M. 504; F. Walters, W.M. 871; Humphries, 1056; B. Thomas, 1196, and others whose names we were unable to ascertain. The first work done was separately passing Bros. Taylor, Skinner, Hermann, Simpson and France to the second degree. Each candidate being admitted separately this ceremony was most beautifully and impressively given. Bro. Littell, W.M. took the chair on his arrival. He, in a solemn and most impressive manner, initiated first Mr. Thomas Parker, afterwards Mr. Knox. That ceremony was given in a correct, painstaking, and excellent way. Every officer was well up in his work and the beauties of the ceremonies were greatly increased by the admirable manner in which Bro. Seymour Smith, Org, gave the music. All tended to increase the beauties of the ceremonies. After so many hours of hard work, the brethren adjourned to the banquet which was served up in an admirable manner, and fully carried out the well-known celebrity of this first-class establishment. The usual speeches were given. Bro. Warren responded for the Irish lodges. Bro. F. Walters for the English lodges and the rest of the visitors. Bro. Bristo, P.M. and Treas., responded for the P.M.'s of the lodge. Bro. Williams, S.W. for the officers. The Tylers' toast brought a very pleasant evening to a close. The pleasures of the evening were greatly increased by the songs of Bro. Charles Sloman, (who also accompanied all the singers on the piano), W. Bristo, P.M., B. Thomas, Hermann, Wellington Littell, and others,

PROVINCIAL.

CORNWALL.

TRURO.—*Fortitude Lodge* (No. 131).—The regular monthly of this lodge was held at the Masonic Rooms, Quay-street, on Tuesday, the 8th inst., Bro. Richard John, W.M., Prov. G. Dir. of Cers. for Cornwall, in the chair. The W.M. was well supported by his officers, and all endeavoured to work according to the best of their abilities. Bro. John after examining two brethren as to their proficiency in the first degree, in an effective manner, passed them to the degree of a Fellow Craft; and Bro. Thomas Chirgwin, P.M., P. Prov. G.W. of Cornwall, raised Bro. Griffin to the sublime degree of a Master Mason. Bro. W. J. Hughan, P.M., Prov. G. Sec. Cornwall, by request, delivered the lecture on the tracing board. Bro. William Lake, the I.P.M., was elected the Steward for the Cornwall Masonic Annuity Fund. We have been pleased in thus visiting the lodge, and glad to find so much good has resulted from the institution of a lodge of instruction, which meets on the fourth Thursday in each month. The W.M. of the Fortitude Lodge is the Secretary, and several of the Past Masters take a very active part in its management.

DEVONSHIRE.

TEIGNMOUTH.—*Benevolent Lodge* (No. 303).—At the monthly meeting, held on Monday, Feb. 7th, the lodge was opened soon after the appointed hour by Bro. Burden, W.M., assisted by Bros. H. M. Bartlett, I.P.M.; Hallett, S.W.; Coles, J.W.; Tomos, Sec., Taylor, S.D.; Mortimore, as J.D.; Westley, I.G.; and Haggerty, Tyler. There were also present Bros. Captain Walrond, P.M. and P. Prov. G.J.W.; Short, Ferris, Dr. Hopkins, P.M., &c., as a visitor, and others. The minutes having been read and confirmed, a ballot was taken for Mr. Willis as a candidate for initiation, which was unanimous in his favour. Bros. Short and Ferris were examined as to their knowledge of the first degree, entrusted, and dismissed for preparation. The lodge having been opened in the second degree, the candidates were separately admitted, and passed as F.C.'s by the W.M., who also gave them the lecture on the tracing board, and considering that it was his first occupation of the chair since his initiation, did his work very creditably. The lodge was closed in the second degree, and after the proposition of another candidate, finally closed at a quarter to nine.

TEIGNMOUTH.—*Pleiades Lodge* (No. 710).—The monthly meeting of this lodge was held at the Masonic Rooms on Thursday, when the attendance was very limited, consisting of Bros. J. Heath, acting as W.M.; Dr. Hopkins, acting as I.P.M.; Cuming, S.W.; Niner, J.W.; Stafford, S.D.; Dr. F. Hains, J.D.; Captain Fowle, acting as I.G.; Crocker, Tyler; Dyer, Woolridge, Colden, Waddington; and as visitors: Bros. O. Suffield, P.M. 925, Birmingham; and Goodridge, 579, Newfoundland. The lodge having been opened by Bro. J. Heath, letters of apology for unavoidable absence were read from the W.M. and Secretary, the minutes were read and confirmed. The lodge was opened in the second degree, and Bro. Waddington was examined, entrusted, and dismissed for preparation. The lodge having been opened in the third degree, on the return of the candidates, they were duly raised to the sublime degree of M.M. separately, the one by Bro. Heath, the other by Bro. Dr. Hopkins. They afterwards unitedly heard the traditionary history and the charge from the two P.M.'s, and received from the J.W. the explanation of the working tools. The lodge was closed down to the first degree. In the absence of the W.M. the proposed discussion on the formation of a lodge of instruction was, on the motion of the acting I.P.M., seconded by Bro. Niner, deferred. A letter from the D. Prov. G.M. was read, announcing that he had undertaken the office of Steward at the next festival of the Masonic Girls' School, and requesting pecuniary support. Dr. Hopkins spoke at some length on the past neglect of the charities by this lodge, owing to the state of the finance, great expenses having been incurred for furnishing and decorating during some years, since the destruction of all the Masonic property by fire, and urging greater liberality, now that the internal arrangements are nearly complete. Bro. Heath also took up the subject, and gave notice of his intention at the next meeting to propose an annual subscription to each of the four charities. Hearty good wishes for the prosperity of the Pleiades Lodge were expressed by the two visitors on behalf of their respective lodges, and the business of the evening terminated at eight o'clock.

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LANCASHIRE (EAST).

MANCHESTER.—*Blair Lodge* (No. 815).—On the 11th inst., the brethren met at the Hulme Town Hall. And after the more serious duties of the lodge, received their lady friends and Masonic visitors, and entertained them at a *soirée* held in the large and excellent room of the Town Hall. The arrangements had been admirably carried out by a committee consisting of Bros. Jas. Redford the W.M.; W. F. Towle, I.P.M.; W. P. Norris, Treas.; W. J. Towle, Sec., and John R. Royle. About one hundred and fifty brethren and ladies enjoyed themselves by dancing to the music of an excellent band, and during the interval sat down to a choice refreshment, provided by the Misses May and Deakin of Chorlton-road. Bro. John R. Royle contributed to the delightfulness of the evening by discharging the duties of M.C. in an efficient manner, and Bros. W. F. Towle, I.P.M., Rocca, Paterson, and Knight were indefatigable as Stewards.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.

Installation of the Provincial Grand Master.

One the most numerously attended meetings of the brethren which has ever taken place in this province was held at the Freemasons' Hall, Leicester, on Thursday the 10th inst., when nearly 100 brethren were present, the chief purpose of the meeting being the installation of the newly-appointed Prov. Grand Master, Bro. William Kelly.

That estimable nobleman, Earl Howe, P.D.G.M. of England, having been induced to resign his office as Prov. Grand Master, on account of advancing years and failing health, strongly recommended as his successor Bro. Kelly, who during the whole of lordship's rule of nearly fourteen years had acted as his deputy, as he had previously done under his lordship's predecessor, the late Sir F. G. Fowke, *Bart.* This recommendation was supported by unanimous resolution of the Prov. Grand Lodge, and acting in accordance with their desire, the M.W. the Grand Master was pleased to confer this distinguished office upon Bro. Kelly.

Among the brethren present were: Bros. the Revs. John Spittall, John Denton, F. Goodyer, H. Etherington Smith, *J.P.*; J. Buck, George Brown (Cottesmore Hall), S. Davis, G. F. Brown, Major Brewin, G. H. Hodges, E. Clepham, and W. B. Smith, Past Grand Wardens; the Revs. F. Orme (Rector of Lyndon, and P. Prov. G.S.W. Herts), and C. G. Anderson, P. Prov. G. Chaps.; N. Harcroft, John Halford (Wiston), W. Sargett Fry, George Toller, jun., C. Stretton, and H. Deane, P. Prov. G. Regs.; L. A. Clarke, E. Houlston, W. Johnson, W. Rowbotham, S. Love, and A. M. Duff, P. Prov. G.D.'s; James Harris, P. Prov. G. Treas.; J. J. Fast, P. Prov. G. Supt. of Works; H. Douglas and T. Thorpe, P. Prov. G. Dir. of Cers.; E. Johnson (P. Prov. G.S.W. Jersey) and E. J. Crow (Fellow of College of Organists), P. Prov. G. Org.; J. Wilson and T. H. Buzzard, P. Prov. G. Purst: Captain John Bailey, J. Hart, L. L. Atwood, and J. E. Bright, P. Prov. G. Stewards; Captains Goodchild and Dobell, F. Peru Newcome (Long Clawson), P.M. 1130, and P. Prov, G.J.W. Lincolnshire; Chester Newcome (Little Easterton), W. Sculthorpe, J.W. 523; J. J. Fairfax Scott (Monntsorrel), and many other members of private lodges in the province.

Among the visiting brethren were: Bros. S. Inns, D. Prov. G.M. Northants and Hunts; F. Binckes and J. F. Klein, P.G. Steward; J. Daniel Moore, P.G. Supt. of Works West Lancashire; Alexander Brown, P.M. Coldstream Lodge, N.B.; Thomas White, 776, Ballymena; H. Lazarus, 689, Auckland, New Zealand; G. H. Dann, 47; Joseph W. Taverner, 50; J. W. Taverner, P.M. 432; J. E. Duncomb, 466; and C. H. Mackney, 89.

The Prov. Grand Lodge was opened at one o'clock by the Rev. Bro. Spittal, P.M. 523, P. Prov. G. Chap. and P. Prov. G.S.W., who said he was authorised to request the immediate P. Prov. G. Officers to resume their places. The Prov. G. Sec., Bro. Toller, then announced that the R.W. Bro. Kelly, Prov. G.M. nominate, was in attendance for the purpose of being installed; he was requested to obtain and read the patent of appointment, which having been done, the Grand Wardens, Dir. of Cers., and Stewards, retired and escorted Bro. Kelly into the lodge, and to the Installing Master in the East. The Rev. Bro. in the chair then addressed the Prov. G.M. on the duties of his exalted office, required his assent to the Antient Charges, and administered to him the O.B. of Prov. Grand Master; after which he invested him with the clothing, collar and jewel of office, and duly installed him on the throne of the province. He was then proclaimed and saluted, and received the hearty applause of the assembled brethren.

The Prov. G.M. then addressed the brethren at some length, expressing the deep sense he entertained of the great honour which had been conferred upon him by the M.W. Grand Master, but that he felt even greater pride and gratification in possessing the confidence and esteem of Lord Howe and the brethren of the province, at whose desire he had been elevated to his proud position as their chief. He then proceeded to explain the principles which would actuate him in the rule of the province, and in the appointments to office, and after appealing to the brethren for the continuance of that confidence which he had received from them in his subordinate position as Deputy, and for that active support without which, he said, all his exertions for the good of Masonry in the province must be in vain, he concluded by again thanking the brethren for their spontaneous exertions in placing him in his present distinguished position.

The address was received with considerable applause by the brethren. Bro. the Rev. John Denton, *M.A.*, P.M. 779, and P. Prov. G.S.W., then rose and read the following resolution passed at the last meeting of his lodge, as he said, "unanimously and enthusiastically," on the proposition of the W.M., seconded by himself: "Whilst deeply deploring the retirement of so honoured a man and so excellent a Mason as Lord Howe, yet mindful of the many and great kindnesses they have both personally, and as a lodge received from Bro. Kelly whilst Dep. Prov. Grand Master of the province, admiring his Masonic research and acquirements, and thankfully acknowledging his zeal and labour in the cause of Masonry, the W.M., P.M.'s, Wardens, Officers, and members of the Ferrers and Ivanhoe Lodge of Freemasons, No. 779, held at Ashby-de-la-Zouch, beg to offer to Bro. Kelly their sincere congratulations and fraternal good wishes on his succeeding Lord Howe as Grand Master of the united Province of Leicestershire and Rutland."

The Prov. G.M. having made a suitable reply, requested the Prov. G. Sec. to read the minutes of the last Provincial Grand Lodge at Oakham in September last, and of a subsequent Provincial Grand Lodge of Emergency, which were unanimously confirmed, including the revised by-laws of the province.

It was announced that letters of congratulation to the Prov. G.M. on his appointment, and of regret that they were unable to attend the meeting, had been received from Lord Leigh, Prov. G.M. Warwickshire, his present and late D. Prov. G.M.'s, Bros. Colonel Machen and C. W. Elkington, the Right Rev. Bro. the Bishop of Peterborough; the Rev. Bro. Huyshe, Prov. G.M. Devonshire; Bro. John Hervey, G. Sec., Major Smyth, D. Prov. G.M., and C. E. Lucas, Prov. G. Sec., Lincolnshire; W. J. Hughan, Prov. G. Sec., Cornwall; John Symonds, P.G.D, and other brethren.

Bro. W. B. Smith, P.M. 523, and P. Prov. G.J.W., was unanimously re-elected Prov. G. Treas.

The Prov. G.M. then appointed the following brethren as the officers of the Provincial Grand Lodge, and invested those who were present:—Leonard A. Clarke, P.M. 279, S.G.W.; E. Fillaminatt, W.M. 779, J.G.W.; Rev. John Spittal, *M.A.*, P.M. 523, and P. Prov. G.S.W., and Rev. N. Haycroft, *D.D.*, S.D. 523, G. Chaps.; W. Beaumont Smith, P.M. 523, and P. Prov. G.J.W., G. Treas; Fred. Peru Newcome, P.M. 1,130, and P. Prov. G.J.W. Lincoln, G. Reg.; George Tolles, jun., W.M. 523, G. Sec.; the Right Hon. Earl Ferrers, S.W. 779, G.S.D.; Henry Douglas, W.M. 1,130, G.J.D.; James Shannard, 279, G. Supt. of Works; John Wilson, W.M. 1,007, G. Dir. of Cers.; T. H. Buzzard, S.W. 523, G. Assist. Dir. of Cers.; Captain Dobell, 1,007, G. Swordbearer; E. J. Crow, J.W. 279, G. Org.; J. H. Garnar, J.W. 779, G. Purst.; Thomas Markham, J.W. 1,265, Assist. G. Purst.; Captain John Bailey, 1,265, G. Standardbearer; Dr. Pearce, Sec. 279, W. Sculthorpe, J.W. 523, E. Faulkner, S.W. 779, E. H. Eapp, J.W. 1,007, J. B. Leadbeater, 1,130, T. G. Bennett, Sec. 1,265, G. Stewards; C. Bembridge, 279, G. Tyler.

The P.G.M. then said that the Provincial Grand Lodge being again duly constituted, he was sure the brethren would concur with him in thinking that their first duty would be to endeavour to evince the love and esteem they had for Lord Howe, and their regret at his retirement. After some further introductory remarks expressive of his obligations to Lord Howe personally for the condescension, the kindliness, and he might indeed say the truly fraternal feeling which his lordship had ever displayed towards him, throughout their long and

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close official connection of nearly fourteen years, moved that the following address be presented to Lord Howe :—

"To the Right Honourable Richard William Penn, Earl Howe, Viscount and Baron Curzon of Penn, and Baron Howe of Langar, G.C.H. and D.C.L., &c., P. Prov. Grand Master of Leicestershire and Rutland, and Past Dep. Grand Master of England. We, the Grand Officers, Past Grand Officers and members of the Prov. Grand Lodge of Ancient Free and Accepted Masons of Leicestershire and Rutland, in open lodge assembled, beg to approach your lordship with the expression of our sincere and deep regret at the severance of the tie which for nearly fourteen years has bound your lordship to us as our chief, a regret the more poignant that failing health is the cause of your retirement from the Grand Mastership of the Province. During your Lordship's long connection of nearly half a century with the Craft in Leicestershire, you have ever been, both by precept and example, its zealous promoter, from the time when as Worshipful Master of St. John's Lodge, in the year 1823, you laid, with Masonic honours, the foundation-stone of St. George's Church in this town; but it is more especially since your Lordship's accession to the more important office of Grand Master of the Province that your beneficial influence has been felt. Under your Lordship's rule Masonry has flourished greatly, and the number of lodges in Leicestershire has been doubled; whilst, as the sun—"that glorious emblem of God's goodness"—often shines the brightest at its setting, at the last Grand Lodge held under your Lordship's authority the crowning-point of success was attained by the consecration, for the first time, of a Masonic lodge in the county of Rutland, and the annexation of that county by the M.W.G.M. to the rule of this province. Nor has it been through your Lordship's direct influence alone that Masonry has prospered. The many virtues which have ennobled your private life, no less than your illustrious name and high rank—and especially that truly Masonic virtue, charity, which you have so munificently displayed—have shed a reflected lustre on our Order, which from your position as our head, has tended to raise it in the estimation of the popular world. In now regretfully taking our farewell of your Lordship as our chief with the deepest feelings of love and reverence for your Lordship personally, and of gratitude for your long and valuable services to Masonry, we fervently trust that you may be spared for years to come in better health; and that when, in the course of time, you shall be summoned from this sublunary abode, you may receive a bright and everlasting crown in the Grand Lodge above, where the world's Great Architect lives and reigns for ever. Done in open lodge this tenth day of February, A.L. 5870, A.D. 1870."

The address was carried by acclamation, ordered to be entered on the minutes, and a copy of it to be at once signed by the principal officers, and transmitted to Lord Howe.

In the earlier part of the proceedings letters had been read from several brethren apologising for their absence, and among others from the Rev. Bro. Langley, I.P.M. 2130, the late Prov. G.S.W., and Bro. Mammatt, W.M. 779, the newly-appointed G.J.W.—the former on account of the recent death of his sister, and the latter of his uncle.

On the motion of the Prov. Grand Master, votes of condolence with those brethren were passed, and a vote of thanks was accorded to Bro. Charles Morris, P.M. of 279, and P. Prov. G.S.W., for his valuable services as Prov. G. Secretary during the last ten years.

After some further business of a routine character, the Provincial Grand Lodge was closed in due form and with prayer.

At four o'clock about seventy brethren sat down to the banquet, the Prov. G.M. being supported on the right by Bros. Innes, D. Prov. G.M., Northampton and Hunts, F. Binckes, Dr. Moore, George Brown (Cottesmore Hall), Major Brewin, Capt. Bailey (Hambleton), and others; and on the left by the Revs. J. Spittal, Dr. Haycroft, F. Orme, and John Denton, H. Etherington Smith, Dr. Buck, E. Clapham, &c. Want of space prevents our reporting the addresses which were delivered. The brethren separated at an early hour to meet shortly afterwards at the Masonic ball at the Assembly Rooms, under very distinguished patronage, for the benefit of the Leicester Infirmary and the Asylum for Aged and Decayed Freemasons and their widows. The ball-room presented a brilliant scene. Dancing commenced at half-past nine o'clock, and was kept up with unflagging vigour until five o'clock in the morning. The whole of the proceedings were most successful, and we trust there will be a handsome surplus from the ball to be divided between the two excellent charities.

SCOTTISH CONSTITUTION.

GLASGOW.

PARTICK.—*St. Mary's Lodge* (No. 117).—The meeting of this lodge was held on the 11th inst., Bro. T. Granger, R.W.M., in the chair. Bro. Boreland, S.W., and Bro. Milne acting J.W. *Inter alia*, the R.W.M. referred to the untimely death of their late Sec, Bro. M'Donald, whose funeral he had that day attended, and feelingly referred to the distressing circumstances of his poor widow and family. Bro. Campbell, P.M., proposed that five pounds be given from the funds of the lodge; the S.W. seconded the proposition, which was unanimously agreed to. Thereafter a subscription was also opened by the individual members. While living Bro. M'Donald received about £8 from the lodge, so that as this is only a specimen of their good deeds, No. 117 is an honour to the province; it not only inculcates the principles of beneficence and charity, but, what is better, strives to practise them. Thereafter two brethren were raised by Bro. J. B. Walker, P.M., No. 3 bis, in his usual able and impressive manner. It having been settled that the annual festival of the lodge was to be held next month, and a committee appointed, the lodge was afterwards closed in due and ancient form.

MASONIC FESTIVITIES.

STOW.

MASONIC BALL.—The brethren of Stow Lodge, No. 216, held their annual ball in the Hall here, on the evening of Friday last, the 11th inst. The hall was very tastefully decorated with evergreens, &c., by Bro. Gerrard, of Torsonce. Nearly forty couples were present, and the ball was opened a little after nine o'clock by Bro. H. Ingles, P.G.M. of the province. The music was by the Messrs. Crosby, Hawick. Deputations from Dalkeith, Lauder, &c., were present, and dancing was kept up till an advanced hour in the morning. Bro. Kerr, R.W.M., was absent through indisposition, and his place was filled by Bro. Hossack, S.M. The greatest order and harmony characterised the entire proceedings.

Obituary.

THE LATE BRO. CAPT. HARLEY BARBER.

We regret to announce the death, on the 6th inst., of W. Bro. Capt. Harley Barber, W.M. of the Marquess of Dalhousie Lodge, and Secretary of the East India Association. Capt. Barber belonged to the Madras service, and was initiated in India. He was one of the founders of the Marquess of Dalhousie Lodge, as a lodge for Indians in London. Having served J.W., he was this year elected W.M. Bro. Barber was a zealous Mason, and attended to the duties of his lodge, even down to a recent occasion, when already prostrate by illness. He was greatly esteemed by a large circle of friends.

A LECTURE

Delivered by Bro. JAMES FREDERICK SPURR, P.M., *at the Old Globe Lodge, Scarborough.*

(Continued from page 139).

About the time of our Saviour's nativity, the eastern schools used a set form of discipline, the scholar was first termed disciple, in respect of his learning, a junior in respect of his minority, bachur, (*i.e.* one chosen or elected) in respect of his qualification or election into the number of disciples; and after he proved himself a proficient in their studies, and was thought worthy of some degree, by imposition of hands, he was made a graduate.

At the east end of every school or synagogue, the Jews had a chest called Aron, or Ark, in which was locked up the pentateuch in manuscript written on

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vellum, in square characters which by express command was to be delivered to such only as were found to be wise among them.

This method of proceeding was also observed at the building of Solomons' Temple, when it is known the Craftsmen were not to be made Masters, until that glorious edifice should be completed, that so they might acquire competent skill, and be able to give ample proof of their qualifications.

Pythagoras, who flourished about 500 years before Christ, never permitted a pupil to speak in his school till he had undergone a probation of five years' silence.

The Essenes among the Jews (a sort of Pythagoreans) had the following customs:—

When a person desired admittance into their society, he was to pass through proper degrees of probation before he could be master of their mysteries When he was received into the class of novices he was presented with a white garment, and when he had been long enough to give some competent proof of his secresy and virtue, he was admitted to further knowledge. Yet still he went on with the trial of his integrity and good morals; and at length being found worthy in every respect, was fully admitted into their mysteries. But before he was received as an established member, he was to bind himself by solemn obligations and professions to do justice, to do no wroug, to keep faith with all men, to embrace the truth, to keep his hand clear from fraudulent dealings, not to conceal from his fellow-professors any of the mysteries, nor to communicate them to the profane, to deliver nothing but what he received, as well as to endeavour to preserve the principles that he professed. Every member ate and drank at one common table, and any brethren of the same fraternity who came from places ever so remote were sure to be received at their meetings.

The above proceeding is so far from being novel that it is practised in our own nation even at this day in the learned societies of every denomination. For instance, in academical degrees, there are bachelor, master, doctor; in the church, the several orders of deacon, priest, and bishop; in the municipal law, those of student, barrister, and serjeant; in the civil law and physic, student, bachelor, and doctor. In each of these the disciple or scholar undergoes proper examinations, and is necessarily to be found well qualified prior to his admission to any superior rank.

And as Freemasonry is in like manner a progressive science, not to be perfectly attained but by time, patience, and application, it is necessary that testimonials of proper qualifications should be required for the respective degrees before the candidate can attain them, both in regard to science and morality, as the honour of the institution should always be a principal object in view to every free and accepted Mason, who ought to be well instructed in the scientific knowledge and moral and social virtues peculiar to an inferior before he can be admitted to the more sublime truths of the perfect and well qualified Mason.

The nature of the design leads in the next place to the consideration of the name which has been adopted by the institution from its first establishment, and to inform the late initiated brother that this did not arise merely from the skill in architecture or the principles of building, but from a more comprehensive acquaintance and knowledge of the sublimest principles of philosophy and moral virtue, which, however excellent they may be in the opinion of the learned and judicious part of mankind, cannot be indiscriminately revealed to every one; lest instead of that respect which they require for want of right understanding and a sound mind, they might not produce their just and necessary consequences; as even the purest morality and wisest systems have been too often ridiculed by the folly and perverseness of the ignorant and weak, so little relish have they for things excellent in themselves, so inattentive are they to the force of the clearest reasoning, and so enveloped in ignorance and prejudice that nothing is sufficient to convince them. It is not meant that ignorance which implies a want of knowledge, but that effected folly which despises it. For the natural and proper effect of a bare want of knowledge should be that men forbear to pass any judgment upon what they understand not; that they neither contend for nor against anything, before they have some reason to determine them so to do, tending to promote the true happiness of mankind in general, and peace and satisfaction of every individual in particular. Had the institution contained nothing commendable or valuable in it, it is impossible it should have existed and been patronised by the wise, the good, and the great, in all ages of the world. For it cannot be supposed that men, distinguished by every accomplishment that can adorn human nature, would embrace or continue in principles which they found to be erroneous or contemptible, they may assure themselves that if there was no more in the institution than has been too often suggested it would have fallen to the ground many years ago, but the contrary being the case, they may safely conclude that it will continue to exist for ages to come.

The name of Mason is not to be considered in the contracted sense of a builder of habitations, but figuratively, and agreeable to the method of the ancient society on which this institution is founded; and taken is this meaning a Mason is one who by gradual advances in the sublime truths and the various arts and sciences, which the principles and precepts of Freemasonry tend to inculcate and establish, is raised by regular steps to such a degree of perfection as to be replete with happiness in himself and extensively beneficial to others.

As to the epithet "free," that evidently owed its rise ts the practice of the ancients, who never suffered the liberal arts and sciences to be taught to any but the freeborn.

Having traced back to the earliest ages the use and meaning of symbols and hieroglyphics, and likewise demonstrated the original intention and use of allegorical figures and ceremonies, and the reasonableness and necessity of progressive degrees to the pursuit of every art and science, no unprejudiced person will think it extraordinary that these customs and ceremonies established and connected with the institution have been most sacredly and inviolably preserved and adhered to by Masons to this day. But what such customs and ceremonies are, and for what ends and purposes used, never can be known except by true and lawful brethren.

Therefore, however anxious the busy and unitiated may be to discover the mysteries of the order, all their endeavours must prove ineffectual. They may be assured that the only means to attain to the knowledge of them are abilities, integaity, firmness, and a due and constant perseverance in the great duties of moral and sscial life in principles of religion and virtue, and whatever is commendable and praiseworthy. These are the steps and this the clue that will lead and direct the practisers of such excellencies to the heights of Freemasonry, and while they adhere to them, will effectually secure to them the favour and esteem of every able and faithful brother, and the warmest approbation and satisfaction of their own hearts.

SCIENTIFIC MEETINGS FOR THE WEEK.

Monday, Feb. 21st.—Victoria Institute, at 8; London Institution, at 4; Medical Society, at 8; Entomological Society, at 7; Royal Asiatic Society, at 3.

Tuesday, Feb. 22nd.—Ethnological Society, at 8; Institution of Civil Engineers, at 8; Royal Medical and Chirurgical Society, at 8.30; Royal Institution, at 3.

Wednesday, Feb. 23rd.—Archæological Association, at 8; Geological Society, at 8; Society of Arts, at 8.

Thursday, Feb. 24th.—Zoological Society, at 8.30.

Friday, Feb. 25th.—Royal Institution, at 8.

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LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 26TH FEBRUARY, 1870.

(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, Feb. 21st.

LODGES.—Grand Master's, F.M.H.; 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, Gresham-st.; Royal Albert, F.M.H.; Eclectic, F.M.H.

Tuesday, Feb. 22nd.

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; Prince of Wales,' Willis's Rooms, St. James's; Urban, Old Jerusalem Tav., St. John's-gate, Clerkenwell. —— CHAPTERS.—Royal York Chapter of Perseverance. F.M.H.; St. Alban's, Albion Tav., Aldersgate-st.; St. James's Union, F.M.H.

Wednesday, Feb. 23rd.

LODGES.—Antiquity, F.M.H.; United Pilgrims, Horns Tav. Kennington; High Cross, White Hart Tav., Tottenham Station; Royal Oak, Royal Oak Tav., High-st., Deptford; Temperance in the East, Pri. Ass. Rooms, 6, Newby-pl., Poplar. ——CHAPTERS.—Union Waterloo, F.M.H., William-street, Woolwich; Lily Chapter of Richmond, Greyhound Hotel, Richmond.

Thursday, Feb. 24th.

Gen. Com. Girls' School, at F.M.H., at 4.——LODGES.—Neptune, Radley's Ho., Bridge-st., Blackfriars; Mount Moriah, F.M.H.; Prosperity, Guildhall Coffee House Gresham-st.; Grenadiers', F.M.H.; Shakespeare, Albion Tav., Aldersgate-st.; South Middlesex, Beaufort House, North-end, Fulham.——CHAPTER. —Canonbury, George Ho., Aldermanbury.

Friday, Feb. 25th.

LODGES.—Fitz Roy, Head Qrs. of the Hon. Artil. Co., London; Finsbury, Jolly Anglers', Bath-st., St. Luke's; Belgrave, Anderton's Ho., Fleet-st.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, Feb. 21st.

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 Tav., London-st.; 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, Feb. 22nd.

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; Rose of Denmark, George Ho., Aldermanbury; Mount Sion, White Hart, Bishopsgate-st.; Royal Union, Duborg's Ho., Haymarket; Hervey, George Ho., Walham Green.— CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, Feb. 23rd.

Confidence, Railway Tav., London-street; 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; Prosperity, Gladstone Tav., Bishopsgate-street.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, Feb. 24th.

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, Feb. 25th.

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; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury.

Saturday, Feb. 26th.

CHAPTERS.—Mount Sinai, Union Tav., Air-st., Regent-st.; Domatic, the Horns, Kennington.

PROVINCIAL.

Monday, Feb. 21st.

LODGES.—Borough, M.H., Gateshead; Trinity, Castle Inn, Coventry; Bedford, Ma. Ro., Newhall-st., Birmingham; St. Cuthberga, Crown Ho., Wimborne, Dorsetshire.

Tuesday, Feb. 22nd.

LODGES.—Hesketh, Grapes Inn, Croston, near Ormskirk; St. Helen's Lodge of Loyalty, Fleece Inn, St. Helen's, Lancashire; St. Paul's, M.H., Birmingham; Elkington, Ma. Ro., Newhall-st., Birmingham; Athole, 213, Buchanan-st., Glasgow.——CHAPTER.—Euclid, Red Lion Ho., Cambridge.

Wednesday, Feb. 23rd.

LODGES.—Townley Parker, Grey Mare, Bradford, near Manchester; Prince Edwin's, White Hart, Hythe, Kent; Royal Lancashire, Swan Inn, Colne; Lime Rock, Swan, Castle-st., Clitheroe; Apollo, Swan Ho., Alcester, Warwickshire; Leigh, Lodge of Rifle Volunteers, Ma. Ro., Birmingham; St. Bede, Mechanics' Hall, Jarrow, Durham; Apollo University, Ma. Ha., Oxford.

Thursday, Feb. 24th.

LODGES.—Minerva, Pitt and Nelson Ho., Ashton-under-Lyne; St. John's, Three Tuns, Moor-lane, Bolton, Lancashire; United Brethren, Royal Oak Inn, Clayton-le-Dale, near Blackburn; Restoration, Ma. Ha., Northgate, Darlington.

Friday, Feb. 25th.

LODGES.—Partick St. Mary's, F.M.H., Partick, Glasgow; Star, F.M.H., 213, Buchanan-st., Glasgow; Prudence, Ma. Ha., Todmorden, Lancashire.

Saturday, Feb. 26th.

LODGE.—De Moulham, Mowlem Institute, Swanage, Dorset.

[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 till our next.

ERRATUM.—Page 132, col. 2 line 11th, for "excuse" read "accuse."

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LONDON, SATURDAY, FEBRUARY 26, 1870.

MASONIC INSUBORDINATION IN CANADA.

The organisation of the so-called Grand Lodge of Quebec, has met with very determined opposition on the part of the Grand Lodge of Canada, and the better to enable our readers to understand the situation we shall give a short *resumé* of the History of Freemasonry in Canada.

Previous to the year 1855 the Lodges of Freemasons in Canada, as well as those of the other British Provinces in North America, worked under warrants from the Grand Lodges of England, Scotland, and Ireland, respectively, according to the nationality of the brethren who were the founders of the lodges. The great increase in the numbers of the Masonic Fraternity in the North American colonies between the years 1845 and 1855 rendered it necessary that Provincial Grand Lodges should be established for the local government of the Craft. These having been established, with the sanction of the Grand Lodge of England, that body seemed to consider its only duty towards its colonial brethren consisted in drawing a considerable portion of its revenues from them, without conferring any corresponding advantages. This state of things continued for some years, till about the years 1854-5, meetings were held, the subject was fully discussed, and a considerable number of Masons in Canada resolved to throw off their allegiance to the home government, and "the Independent Grand Lodge of Canada" was established, the first meeting of which was held at Hamilton, Canada West, on the 10th October, 1855, being composed principally however, of representatives from lodges holding under the Irish and Scottish Grand Lodges. At this time 41 lodges still held allegiance to the Grand Lodge of England, under the Provincial Grand Mastership of Sir Allan McNab, but in June, 1857, at the semi-annual meeting, it was resolved, "that with unfeigned grief this Provincial Grand Lodge, in fidelity to the Order within this province, is constrained to declare that separate organisation is necessary for the efficiency and stability of Freemasonry in Canada," which resolution was confirmed at the succeeding semi-annual meeting, and it was resolved to declare the independence of the Provincial Grand Lodge, and that the warrants of the lodges should be returned to the Grand Lodge of England. On this occasion the warrants of 38 lodges were handed to Sir Allan McNab, as representative of the Grand Lodge of England.

The Grand Lodge of Canada having been formed and constituted, Sir Allan McNab was elected as Grand Master, in September 1857, and warrants were issued to those lodges which had returned their original charters.

Some of our Masonic contemporaries in the United States are supporting the action taken by the seceding brethren of Quebec, arguing that their case is identical with the establishment of the Grand Lodge of Canada itself, and that the Quebec brethren are equally justified in seceding from the jurisdiction of the Grand Lodge of Canada that body was in withdrawing from the Grand Lodge of England; but in reality there is no analogy in the case—in the one instance the brethren were governed by rulers at a great distance, and by a body who could not properly understand their requirements. In the present instance, governors and governed are placed precisely in the same circumstances, are located in contiguous districts, and everything seems to favour the necessity of continued union. We can only attribute the attempt of the seceding brethren to establish a second jurisdiction within the dominion of Canada, to a vain desire of personal aggrandisement, an excellent opportunity for which is offered by the paucity in numbers of the adherents of the movement. In fact it seems as if just a sufficient number had banded themselves together, to hold the numerous offices which are tenable in a Grand Lodge.

We append a circular which has been issued by

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the self-styled Grand Lodge of Quebec, from which it appears that the "Grand Lodge" starts with *five* subordinate lodges, but that it has confident hopes that the *few other* remaining lodges will voluntarily declare their adherence. The "Grand Lodge" has also the encouraging support of having been acknowledged by "*One* District Grand Lodge in the United States," that of the district of Columbia, one of 42, and we believe one of the smallest, in numerical strength, of any in that great nation:—

"Grand Lodge of Quebec, Ancient Free and Accepted Masons, Office of the Grand Master, Richmond, Province of Quebec, Dominion of Canada, Jan. 21st, 1870.

"To the Most Worshipful the Grand Lodge of Ancient Free and Accepted Masons of ——

"M.W. Grand Master, Officers, and Brethren,—I have the honour to communicate to you the following additional information concerning the Grand Lodge of Quebec:—

"1st.—At the dates affixed, the five lodges mentioned below declared their adherence to this Grand Lodge, viz.:

"The Clarenceville Lodge, Clarenceville, District of Bedford, No. 152, Reg. of Grand Lodge of Canada (still so-called) on Nov. 16.

"The Albion Lodge, City of Quebec, No. 17, Reg. of the United Grand Lodge of England, on the late festival of St. John the Evangelist, at its one hundred and nineteenth anniversary.

"The Harrington Lodge, City of Quebec, No. 49, Reg. of Canada, on the same day as the preceding.

"The Hoyle Lodge, Lacolle, District of Montreal, No. 60, Reg. of Canada, on the 4th January instant.

"The Chateaquay Lodge, Huntingdon, District of Montreal, No. 208, Reg. of Canada on the 6th January instant.

"2nd,—Information has been received by me, that two other lodges of different Grand Registers, are at present, arranging to take the same action as the above.

"3rd.—It is confidently expected that the time is not far distant, when the few remaining lodges will also *voluntarily* declare their adherence to the Grand Lodge of Quebec.

"4th.—It is with profound satisfaction that I have the honour further to report, that at its late communication on the 11th instant, the Most Worshipful, the Grand Lodge of the District of Columbia, extended fraternal recognition to this Grand Lodge as a sister Grand Lodge.

"5th.—It now becomes my painful duty further to inform you, that at an early day, I will cause to be forwarded to your Grand Body, a refutation of the principal part of the published proceedings of the Grand Lodge of Canada, at a special communication held on December 1st, 1869, and an exposure of the conduct of a *few* of its officials, anent the Grand Lodge of Quebec, and those who co-operated in its formation.

"With the best wishes for the prosperity of your Grand Lodge.

"I have the honour to be, M.W. Sir,

"Officers and Brethren,

"Yours fraternally,

"J. H. GRAHAM, *G.M. of G.L. of Quebec.*"

HINDUS AS FREEMASONS.

(From the *Masonic Record of Western India.*)

I have been several times asked my opinion as to the propriety or otherwise of admitting Hindus into Freemasonry.

It is a subject that necessitates consideration, especially in India.

There are, I know, many who deem them eligible, and many who are against their admission into our Order.

Among the former our Grand Master has been classed, because in reply to a letter from one Prosonno Coomar Dutt, in Bengal, he stated that those who "believed in God" were eligible, but our Grand Master does *not* say that Hindus should be made Masons.

My arguments are *against* their admission. They may believe in *a* God and in a thousand gods, as they do; but they do *not* believe in *our* God, neither in his promises, nor in the record that He gave. I hold that to be qualified for Masonry, the candidate should believe in the record of the Old Testiment, and particularly in those promises to which all our rites and ceremonies have undoubted reference.

If we go into this matter we shall see this. To initiate a man and entrust him with our secrets in the first degree, he should believe in the emblems and symbols and the word of that degree. The same is true of the second and third degrees. Can a Hindu do so? Certainly not. He is often obligated on that for which he has no respect; con-

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sequently cannot feel bound by it. If he be instructed in the symbols, &c., he neither sees nor believes in their typical references; for, as a Hindu, he cannot do so. But when we come to the R.A. degree, which of course he can take if initiated into Masonry, how totally unfit does he appear!

He believes not in the Eternal Jehovah; he believes not in King, Priest, and Prophet, nor in that bright Morning Star whose rising brings peace and salvation to the whole of the human race. The only thing that is at all within the compass of his ideas is the last word. This he *imperfectly* does understand.

To confer Masonry then on a Hindu appears to me a farce; he does not understand our Order nor its meaning; he cannot join in our social meetings, nor can he connect himself as a brother in any way (beyond the lodge room) with a single member of the Fraternity; and I know of no single instance where Masonry can be said to have bettered or been of advantage to such persons. They are not as yet far enough advanced in civilization, nor sufficiently divested to bigotry, superstition, and idolatry, to be fit for the high honour of Masonry.

Let any Mason ask himself the simple question "Can an idolater be a proper person for Masonry?" And are Hindus idolaters or not?

You cannot obligate them properly, except on their sacred code, to admit which in your lodge is to admit the law of idolaters into a lodge of Christians and Jews, and of others who at any rate believe in the Old Testament as God's law.

The Hindu believes in nothing that is common with us; he has no respect or reverence for our God or the prophets, consequently—for God's law, as a Mason respects it.

That law is ever open in our lodges; it renders the lodge "just." A Hindoo who does not believe in it would therefere be in a lodge which to him is not "just," and so is not bound as the rest of the brethren are: in short there is nothing binding on a Hindu Mason, and we all know that no man should be initiated into our Order unless he can be most solemnly bound, and unless every brother has the utmost confidence in the candidate's respect for religion, and in his ability to keep inviolate our mysteries, and that he implicitly believes in the Moral law. Can this be said of a Hindu? I know of many highly educated Hindus, men who are thorough gentlemen, and who I consider would make really good Masons, but for those disqualifications; and these disqualifications are most important, and cannot be overcome.

No true Mason can believe an idolator a fit person to be made a Mason, and a Hindu's belief is totally opposed to the tenets and principles of Freemasonry.

The very fact of a belief in the transmigration of souls is, in my opinion, *ipse facto* a cause of his ineligibility.

What can those who agree to their admission urge that shall render such disqualifications nugatory?

There are other reasons that may be advanced with reference to their strict regard to fidelity, but these I will not enter upon. All that I say is, that in my opinion Hindus are altogether ineligible for Freemasonry.—G.

THE GRAND MASONIC ALLEGORY.

An Address delivered to the Brethren of the Victoria Lodge, (No. 1026), Hong Kong.

By Bro. Henry Murray, *Dist G.M., China.*

(*Continued from Page* 148)

For four hundred and seventy years the allegory of Masonic profession rested here. Throughout the whole of that time did darkness, impenetrable as the grave, shroud the sublime, though merely emblematic, comfort which the ineffable secrets of the Order of the Holy Royal Arch communicate to such Masons as attain to the knowledge of what had been originally designed to be the greatest reward bestowed upon the Craftsmen, whose labours and talents contributed to the erection of the first temple, built in honour of the true and living God Most High. The memory of the long night which brooded over these precious secrets, and of the deprivation which, in consequence of the misdeeds of a few of their number, befel our ancient brethren who first worked at Jerusalem, and their descendants, for near five hundred years, is perpetuated by that wise regulation of the Supreme Grand Chapter, which enacts that no Master Mason can be exalted until twelve months shall have elapsed from the day upon which he was raised. With what deep sorrow, brethren, must not he that most things understood, and he that found the stones and wood, have mourned, when overtaken by the last dread summons, that they should be compelled to leave their cherished Craft, which they had moulded into lasting shape,

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deprived of the knowledge of those transcendent syllables which comprehend in one sublime utterance, the past, the present, and the future! How fervently must not those two devout rulers of the second or Sacred Lodge have prayed that the Most High would, of His unbounded goodness and mercy, be pleased, in the fulness of His time, to accord once more the revelation of the awful sounds, and their re-devotion to their original purpose! If it was so besought (and who need doubt such exercise of our Grand Master's piety?) that the name of the Actual, Future, and All-sufficient Master and Creator, who alone has His existence in and of Himself, and who gives to all others their being, so that He was what He is, and He is what He was, and shall be both what He was and what He is from everlasting to everlasting, all creation depending upon His mighty will,—if it was so besought that His name should be restored to His children, the supplication was mercifully heard, and at length complied with. At the close of the Babylonish captivity there was Divinely permitted that priceless discovery, which has ever since remained both a symbol and a pledge to the faithful and pious companion that the new Jerusalem shall *surely* descend from Heaven, and that of Him who overcometh the name shall not be blotted out of the Book of Life, but that of Him shall be made a pillar in the Temple of his God, and on him shall be written the name of his God!

Brethren, my allegorical exposition is completed. I trust that I have exemplified to you that Freemasonry directly symbolises the birth, life, death of Man, and his Exaltation to the knowledge of things eternal; and I am fain to admit my hopes of success to be the stronger, inasmuch that, as every well instructed brother will have discerned, the most part of my language and illustrations has been drawn from that sublime fount, the sacred pages of the First Great Light, from the ancient charges, and from our hallowed ritual and lectures.

Brethren, let us hear the conclusion of the whole matter, which is to fear God and keep His commandments, for such is the whole duty of man. Brethren, may we prove true and faithful, and may we live and die in love; may we always profess that which is good, and may we always act agreeably to our profession; may the Lord bless us, and prosper us, and may all our good intentions be crowned with success. May glory to God on high, and on earth peace and goodwill towards men, ever be the objects of our strenuous attainment!

SO MOTE IT BE.

THE STUARTS AND FREEMASONRY.

(*Continued from page* 151).

As everything that makes against Mr. Bucha[illegible] view is represented by him to be a fraud and a f[illegible] gery, and every adverse fact and statement a delusi[illegible] and a mistake, it is impossible to argue with hi[illegible]; and as the correspondence seems to be degenerati[illegible] into a war of personalities, I send you the last rema[illegible] that I have to make upon the subject.

As "Adopted or Accepted Masonry" in Engla[illegible] was, prior to 1717, a very tame association, so we a[illegible] also assured by Aubrey that in 1691, their adopti[illegible] is very formal, and with the administration of [illegible] Oath of Secrecy," * therefore we know but litt[illegible], except by comparison, as to its nature and object. It is quite certain that the English Masons have [illegible] documents or minutes of lodges, such as they have [illegible] Scotland, to connect them about this time with t[illegible] operative Guilds of Stonemasons, though Aubrey [illegible]serted their derivation from the latter*; the absen[illegible] of such documentary evidence being a proof, to my mind, that the association had changed its charact[illegible], which is still further confirmed by the following regulations of A.D. 1663, the italics being mine. (Harleian MS. 1942, f. 1):—

"No. 26. Noe person (of what degree soever) bee accepted a free Mason unless hee shalle have a lodge of *five free Masons* at least, whereof *one* to bee a Master or Warden, of that limitt, or devision, wherein such lodge shal bee kept, and *another* of the trade of Freemasonry."—"No. 30. 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 ye said Company shall think fit to chose, at *every yearely assembly*."

A little later non-operatives were taking the most active part in continuing the association, as the following shows. Elias Ashmole, under date of March 10, 1682, says:—

"About 5 Hor. post merid. I received a summons to appear at a Lodge to be held next day at Mason's Hall in London." 11th. "Accordingly I went, and about noon were admitted into the Fellowship of Freemasons, by Sir Wm. Wilson, Knight——Captain Richard Borthwick, Mr. Wm. Woodman, Mr. Wm. Grey, Mr. Samuel Taylour, and Mr. Wm. Wise. I was the Senior Fellow among them (it being 35 years since I was admitted); there was present besides myself the Fellows above-named, Mr. Thomas Wise, Master of the Masons' Company this present year, Mr. Thos. Shorthose, Mr. Thomas Shadbolt——Waidsfford, Esq., Mr. Nicholas Young, Mr. John Shorthose, Mr. Wm. Hamar, Mr. John Thompson, and Mr. Wm. Stanton. We all dined at the Half Moon Tavern, in Cheapside, at a noble dinner prepared at the charge of the New Accepted Masons."

The certificates and traditions of Masonry allege that in 1686 a revival, revision, and addition to the higher degrees took place. May 18, 1691, we are informed by Aubrey, that Sir Christopher Wren was

* I take the references to Aubrey from an independent source, but it is quite sufficient to refer inquirers to Mr. J. O. Halliwell's "History and Articles of Masonry," in the notes to which these extracts will be found.

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adopted a brother at St. Paul's "and Sir Henry Goodericke of the Tower, and divers others."

Sir Richard Steele has an article in *The Tatler* upon a class of men called Pretty Fellows, No. 26 for Thursday, June 9, 1709, in which appears the following passage:—

"You see them accost each other with effeminate airs; *they have their signs and tokens like Freemasons;* they rail at womankind," &c.

To this Mr. Matthew Cooke, 30°, adds in the *Freemason's Magazine*—

"Sir Richard Steele was a Freemason of the York rite, or Ancient Masons. In a list of the ancient lodges, inserted in Picart's *Ceremonies et Costumes religieuses de tous les peuples du monde* (7 vols. folio. Amsterdam, 1723-37), Sir Richard Steele's portrait is given at the head of the sheet depicting the names and places of the ancient Masons' lodgings and meetings."

One word on a subject upon which Mr. Buchan is indiscreet enough to call upon me for people. In the British Museum are preserved the signs of the old English Operative Masons. These have nothing in common with those now used, or which could answer the description of Sir Richard Steele,—the very words that would be used at Mr. Buchan's own reception. Even Mr. Buchan's pet protégés, Anderson and Desaguliers, were not Operative Masons, and yet admitted prior to 1717.

Though I am unaware what reliance may be placed upon the following, which I find (in reply to one of Mr. Buchan's tedious weekly *ipse dixit* assertions) in the pages of the *Freemason* for January 22, 1870, signed by Horace Swete, M.D., yet it is so much in accordance with what I should expect, that I have little doubt as to the genuineness of the article.

"As a refutation of this statement I have now on my table a tobacco-box of evident antique manufacture, and engraving, *dated* 1670, on the lid of which is engraved the Masonic working tools of the three degrees, the jewels of the Lodge, and many other Masonic devices, being nearly a copy of the tracing boards of the three degrees, with other signs I, as a Craft Master Mason, cannot read, but which a brother who is Mark Master and Royal Arch Mason, easily understands. This design is certainly not that of a merely operative body, but involves the knowledge of much deep speculative thought in our Masonic Mysteries."

After fifteen years' study of the Rosicrucian works and the various degrees of English Masonry, I state my belief unhesitatingly that the "Adopted Masons" existing in 1691 held Rosicrucian opinions, and that the "Free and Accepted Masons" of 1717 were a reformed branch of the "Adopted Masons," and so far I am in entire accord with your learned correspondent Mr. Pinkerton. A very superficial acquaintance with the works of the Rosicrucians and Freemasons is sufficient to show the resemblance. One of two things seems clear from the before-mentioned regulations of 1663—either the pure operative guild of Masonry had then ceased, and attempts were made to bring the association into harmony, or it ceased from that time by the enactment that for the future only one or at most two operatives were necessary in a lodge of five members or upwards. Of these two views the former seems most probable in the absence of documents, or the law would have been worded to *abolish* in place of *enforcing* a restriction as to the presence of so many operatives. The policy of Scottish Masons seems to be to persuade the ignorant that they are the only legal depositaries of Masonry in every degree, and last century all sorts of romantic fictions were propagated; but when searchers after truth began to publish their lodge minutes, it became evident that whilst some lodges included a much larger speculative element than others, yet that the modern system of 1717 was introduced by English Masons in 1721; the old lodges being operative benefit associations, without the power of self-government as in England—that, having been surrendered to an *Hereditary* Grand Master. The English lodges, it is stated, were used as schools of science during the reign of the Stuarts.

The mere denials of Mr. Buchan are not of that weight to counterbalance the universal testimony of English Masonic traditions, supported by the writings of James Anderson and others. He cannot certainly be considered an infallible authority in an order which has many rites and degrees of which he is not a member, nor, in my opinion, is he an authority in the degrees of which he is a member. Although, in common with other literary men, I am equally liable to make mistakes, yet so far as I am aware, none of mine have yet been shown. If Mr. Buchan will point the same out to me, I shall be grateful to him, and on *his showing proper grounds* for his correction, delighted to make the same. By inquiring in the proper Masonic quarters he will find the Stuart evidence of which he is in search. Your learned correspondent Mr. Pinkerton, is evidently under misapprehension as to the absence abroad of Lord Atholl in 1745, through my using the title of Duke. That nobleman was rightful heir to the old earldom and recent dukedom of Athol; but Sir Bernard Burke states in his *Peerage*, that owing to his active participation in the troubles of 1715 and 1745, his titles and family honours were settled by the Honoverian Government upon his younger brother.

JOHN YARKER.

MASONIC NOTES AND QUERIES.

JEWISH GRATITUDE.

"At Worms, on the Rhine, there are about 1,000 Jews. Their synagogue is very ancient; it was built 800 years ago. A constantly-burning lamp hangs before the ark, with this inscription:—"Everlasting Lamp for the Two Wanderers." Seven hundred years ago a violent persecution of the Jewish residents took place in this city. It happened just at that time two Christian travellers were staying there, who endeavoured to protect them from the fury of the populace, and in so doing lost their lives. Their names were never known, but the Jews of Worms have kept them in grateful remembrance to the present day by a perpetually burning lamp."—PICTUS.

ORIGIN OF SPECULATIVE FREEMASONRY.

What led to the institution of our Speculative Freemasonry? It did not come from within the lodge of operative masons, but from without.—W. P. B.

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DEPUTY GRAND MASTER MANNINGHAM'S LETTER (page 151).

As a masonic student, I feel bound to say that until this pretended letter has been passed as *genuine* by some well-known English experts, we can really place *no* reliance upon it It was published in the *Magazine* for August 15th, 1868, yet here we still are, in 1870, with pretty much the same amount of knowledge as we then had as to its personality and history. Something suspicious-looking about that. In the *Magazine* for August 29th, 1868, page 172, will be found some remarks by "R. Y." anent it, which are worthy of perusal. However, even supposing it was genuine, there is not a word or sentence in it which really proves that our Speculative Freemasonry existed before 1717; in fact, it really proves the opposite, and shows that Masonic imposture and credulity existed in writing as well as in print in the year 1757. Had Speculative Freemasonry really existed before 1717, Bro. Manningham ought to have been able to give many proofs, instead of showing his weakness by alluding to "one old brother of ninety" with whom he *conversed*. In short, Bro. Manningham, in 1757, seems to have been about as hard up for any written or substantial evidence to prove the 1717 theory to be wrong, as was his predecessor, Dr. Anderson, in 1730. Lastly, Royal Arch Masons might be disappointed at so little notice being taken of them, especially keeping in view Bro. Hughan's article in the *Magazine* for December 12th, 1868, p. 461.—W. P. Buchan.

CHRISTANITY, MOHAMMEDANISM, FREEMASONRY, AND MORMONISM.

As Christianity was instituted in the 1st Centur y, A.D., Mohammedanism in the 7th, and Mormonism in the 19th, so was our Freemasonry or Speculative Masonry instituted in the 18th Century, A.D.—W. P. B.

DEGREE OF INSTALLED MASTER.

I cannot understand the dictum by Bro. H. Murray, District G.M. China, respecting the so-called degree of Installed Master. The whole sentence is not very intelligible. Its meaning not only requires illustration, but confirmation, by its author, who should have supported his statements by facts. He cannot be ignorant of the fact that the "Book of Constitutions" does not acknowledge the "degree" of Installed Master. Believing his assertion to be an unintentional error, I do not urge the outrage offered by it to Masonic government, nor the indiscretion of a District Grand Master contradicting one of the most important principles of the constitution, but I certainly do think that his position entitles the Craft to the fullest explanation. P. M.

THE CONSTELLATIONS OF CELESTIAL MYSTERIES.

The constellations of *celestial* mysteries, now appearing in the Masonic horizon of the *Magazine* are well calculated to astonish the Craft, and are none the less poetical for being founded on fiction. Does Bro. Murray intend the "Grand Masonic Allegory" to be understood as a satire upon the constitution? If so, he has succeeded to admiration, and his production deserves to be transmitted to posterity along with another "Tale of a Tub;" otherwise, I cannot see what *profound wisdom* he discovers in announcing four degrees as three, and in practising five with authority for four only; why he institutes an invidious comparison with other constitutions in points where such comparison only tends to make us ridiculous; and why he tells the world that Craft Masonry is incomplete, and requires to complete it Lawrence Dermott's Holy Royal Arch, which he styles the "universally recognised perfection," well knowing at the same time that in no constitution except ours, and its descendants, is the Royal Arch so recognised. Had he not ridiculed Craft Masonry, his effusions would have been unexceptionable, and highly characteristic of the country which give them birth, seeing that they aptly illustrate the poetic imagery of the East. His sarcastic appeals on behalf of the Ancient and Accepted Rite are irresistible, especially that portion which informs us that the "Rose Croix is simply an emendation from the Royal Order of Scotland, *well known* to have been founded by King Robert Bruce" (?). Hurrah for the thistle! Down with the three pillars and the cubic stone! Next week I hope he will fire a parting shot at the "high degrees," by exhibiting the Red Cross of Rome and Constantine as "lineally descended from the original." In the meantime the "Allegory" will afford a suitable theme for ingenious illustration, when conjecture is exhausted.—Fiat Lux.

RISE AND PROGRESS OF SPECULATIVE MASONRY.

Will Bro. Murray kindly favour the readers of the *Magazine* with a lucid explanation of the assertion (p. 61) that in those days the degrees of M.M. and of Installed Master, together with the Order of the Holy Royal Arch, were, *to a certain extent*, one," &c.; also, with any historical proofs or other sufficient evidence in support of the above.—R. A. M.

SOCIAL MASONRY *v.* SPECULATIVE MASONRY.

Speculative Freemasonry was not practised in the sixteenth and seventeenth century operative lodges, but was manufactured by non-operatives in the eighteenth. For *social* purposes, however, and for the purpose of attending at their social gatherings, non-operatives were admitted into the Craft societies in the seventeenth century.—W. P. B.

CORRESPONDENCE.

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

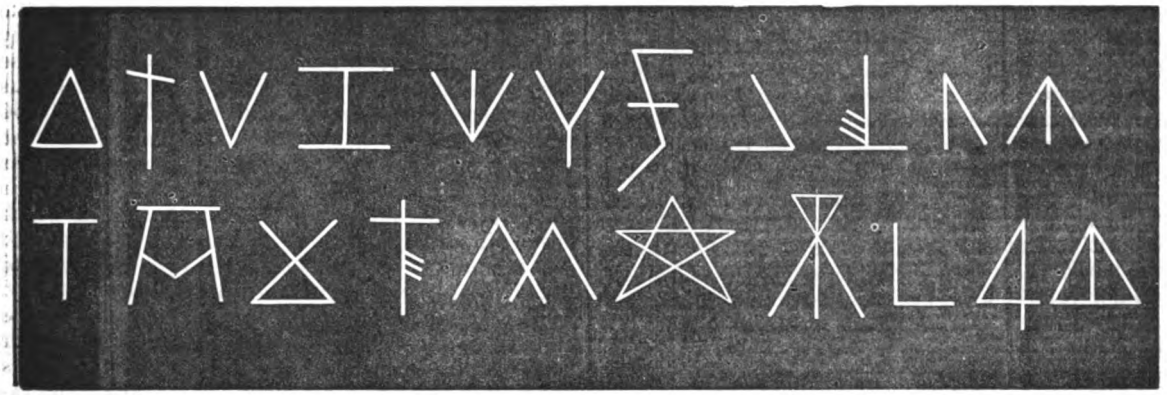
ANCIENT MARKS.

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

Dear Sir and Brother,—At Knaresborough, near Harrogate, Yorkshire, the winding waters of the Nidd traverse a valley almost unequalled for beauty and romantic scenery, and, about a mile from the ancient and historic borough, pass the site of an edifice once famous for its extent and architectural finish. This was a Priory of the Order of the Trinity for the Redemption of Captives, founded by Richard Plantagenet, Earl of Cornwall and King of the the Romans (brother of Henry III.), by a charter from the King, dated 1227, which was subsequently confirmed by one from Edward II. The property, realising rents now worth about £700 per annum, was, in 1554, sold to Francis, Earl of Shrewsbury,

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and was afterwards purchased by the Slingsby family, who are its present possessors. At the dissolution of the religious houses, this building was so effectually demolished that scarcely one stone was left upon another above the surface. Some of the foundations of one corner were laid bare a few years since, and attracted considerable attention. Most of the stones which composed the walls have been appropriated for the fences, outbuildings, &c., of two farms adjoining. It will doubtless interest my brother Mark Masters to know that upon every cleansed or dressed stone examined (in nearly all cases upon more than one face of it), there was a mark, evidently made by the mason who wrought the stone. A few of these marks I carefully copied, and subjoin some of them for inspection :—



The marks are very numerous, and vary in size from four to eight inches long, and from three to five inches broad. I shall, in common with many readers to whom the subject of marks is very interesting, be glad to receive any information hereon through the medium of your pages.

Yours fraternally,
ANTIQUARIAN.

CURIOUS OLD DOCUMENT.

(See page 153).

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

Dear Sir and Brother,—Bro. Thos. Harper, D.G.M. of the ancient Masons, in his seventh edition of the Ahiman Rezon, 8vo., 1807, p. 152, gives this article under the head of "An Address delivered by a Noble Brother to his Son on his first initiation into Freemasonry."

Bro. Stephen Jones in his Masonic Miscellanies, 12mo., 1811, page 254, entitles it "The Speech of a Foreign Nobleman on receiving *his own son* into Freemasonry."

Bro. Donnes, in his third edition of the Irish Ahiman Rezon, 8vo., 1817, page 81, heads it, "The following discourse (translated from the French) was pronounced at Brunswick, Lower Saxony, when Prince Ferdinand was Grand Master, by the Comte T———, at the initiation of his son."

All the articles are perfectly alike.

The triple anagram is also given by Bro. Thos. Harper in his seventh edition of the Ahiman Rezon, p. 135, as "The Freemasons' Memento, by Bro. T. M. of Southton."

Yours fraternally,
F. H., P.M. 8.

THE ROYAL ARCH DEGREE.

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

Dear Sir and Brother,—It appears to me that "Fiat Lux," in attacking the Royal Arch Degree, falls into the very error against which, in others, he so vigorously protests, viz., that of giving words only in place of facts. He says, "All the so-called high degrees, including the Royal Arch, are subversive of the principles of Masonry."

As an admirer of the Royal Arch, I should be glad to know what there is in its principles or ritual at all subversive of the genuine principles of Masonry? I know of nothing myself, and must really ask for some further proof than his *ipse dixit*.

Of the other high degrees I know nothing, as they are not worked in my neighbourhood. However, I agree with "Fiat Lux" so far, that being Christian degrees they are contrary to the spirit of universal Masonry; indeed, I consider the Rose Croix apron in shape altogether unmasonic.

I agree with "Fiat Lux" on one point more fully—that too much attention is now paid to jewels and man-millinery, to the neglect of the real jewels of charity and brotherly love. I think if we endeavoured more earnestly to carry out these great principles, we should be the less ready to engage in somewhat acrimonious discussion as to the relative merits of our pet theories.

Yours fraternally,
R. A. M.

JEWISH LAW AND LEGEND.

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

Dear Sir and Brother,—A very interesting lecture upon the above subject having been delivered here by Emanuel Deutsch, I beg to append report of it, as it appeared in the *Glasgow Herald* of the 17th inst. As to the Talmund I say nothing about it; but his other remarks ought to be highly valuable to all students of Masonry, both Operative and Speculative. He shows what we have already stated, that the Jews were not a race of builders; they excelled, however, in music and poetry, also in their knowledge of natural history, and, above all, in their theological ideas.

Yours fraternally,
W. P. BUCHAN.

Last night Emanuel Deutsch, of the British Museum, delivered a lecture, under the auspices of

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the Trinity Literary Institute, on "Jewish Law and Legend," in the Queen's Rooms. The chair was occupied by the Rev. Principal Fairbairn, who briefly introduced the lecturer.

Mr. Deutsch said he desired to speak of the development and the work of the most important representative of that branch of the family of nations which was comprised under the name of Shemites. By common consent, the Assyrians, Chaldeans, Babylonians, Syrians, Phœnicians, Arabs, and Ethiopians were all called Shemites. It was to them that our spiritual conception of the Deity was due. Pantheism in the Greek sense was utterly unknown to the Shemites. Nature to them was nothing but that which had been begotten and was ruled absolutely by the one great Power, and only in the more or less abstract conception of this one Power were found what differences there did exist in the Semitic creeds. As all the personal characteristics of the Semitic race appeared in their fullest and strongest intensity in the Hebrew branch, so it was in that branch alone that the monotheistic idea had come to full and clear consciousness. Abraham at first, in contemplating the sun, might have said, "Thus must be God;" and in gazing at the moon and stars he might have said, "This must be God, and these his servants and messengers." But at length, on seeing all these again pale before the return of day, he might say, "Neither you nor you are God, but there is One above who has created both." Mr. Deutsch went on to trace the descendants of Abraham into Egypt from a pastoral existence to a life of slavery, and remarked that in Egypt at that period the supreme unity of the Godhead was taught to the initiated, while the unitiated were, by a cloud of mystery and ceremony and symbol, kept from seeing it. With regard to the history of the chosen people after their deliverance from bondage, he said that in the desert they developed, in spite of all tokens and visions, all terrors and promises, their very worst slave qualities. Accordingly, that generation, for which the air of liberty was too keen, was doomed. Their bones lay bleaching in the desert, and a young, wild, valiant race, hardened and inured to danger and independence, went forth, and, with the partial conquest of the Land of Promise, commenced a stirring and heroic age—an age of high and romantic episode. With Samuel a new phase was entered on, the sallent points of which were, first, the exaltation of the priestly order and the spread of education, and, finally, the building up of a kingdom in spite of the warning laid down in the fundamental code. The form of government, as laid down in the Pentateuch was that of a theocratical republic, or rather number of republics—over them all being the invisible ruler, Jehovah, represented visibly by the priests. With the settlement of the nation into a properly-regulated commonwealth, one looked for the growth among them of the arts and sciences, but the result was far from satisfactory. He did not think they invented or even developed to any considerable extent any single branch. Their weaving, their mining, their knowledge of perfumes, their art of engraving precious stones, had most probably grown on foreign soil, and when the time came that Solomon built his temple they whose fathers made bricks for strangers had to send for the Phœnicians to erect their sanctuary. One occupation alone, the tilling of the soil, seemed to have been after their heart. It was not before the time of the later kings of Judah that handicrafts began to be developed at all. After the exile it became every man's duty to teach his son a trade, in order, as the Talmud had it, to keep him free from sin. With Solomon came the acmé of the nation's political existence, and the beginning of the end. By and by came the two removals of the tribes, with the latter of which—that of the people of Judah—began the emphatically Jewish period, the period not yet ended. The story of the exile remained to be written, and he feared it would not be written for a good while to come. It was one of the most momentous, most problematic, of all times. Glimpses were revealed of the state of culture in Persia and Babylon at that period, but only a full explanation of the contemporary literature, if ever it should be explained, would disclose the whole mystery. The treatment of the Jews during the captivity was so mild, and they seemed so fully to have identified themselves with the people among whom they dwelt, that when Cyrus gave them their liberty only from 30,000 to 50,000 returned to their own land. The great bulk of the nation—"purified, as it were, like unto pure flour," as the Talmud had it—remained scattered over the wide Persian empire, preferring the new homes, in which they enjoyed all the liberty of free-born subjects, and had acquired wealth and honours, to the dangers and difficulties of a re-colonisation of their former country. While the smaller number went forth to found on the ruins of Zion, not only the temple but the still grander edifice of the Jewish law and Jewish culture, it was the task of those who remained behind, and who graduallp diffused themselves over the whole of the then known world, to enter eagerly and intensely into the intellectual life, and to further the progress of civilisation among all the nations with whom their lot was cast. Counting from the destruction of Jerusalem, the Babylonian exile lasted exactly fifty-two years, but its influence had been more lasting and more vital than any number of centuries before and after. For to it must be traced some of the most important institutions of the synagogue in its widest sense—nay, the synagogue itself. Not merely did common meetings for prayer and readings from the law and the prophets then begin to be enforced, but the fact of the existence of the law seemed first to have become fully and strikingly clear to the popular mind at that period. In that same period also those fierce yearnings for a deliverer, an Anointed, a Messiah, one of the highest and most ideal conceptions of humanity, found their most glowing and their loudest utterance. Then also it was that the great basis of all further development of Judaism, the oral law, began to spread silently at first—the oral law which, under the guise of heaping ordinance upon ordinance, in reality, perhaps unconsciously, aimed at the highest mental liberty. The Jews who returned to Canaan rallied yearningly round their new leaders, who, instead of grasping a power within their reach, pointed to the one palladium and sign, their national records which remained saved out of a vast multitude of writings that had perished. These writings were then first collected under the auspices of the men of the so-called "Great Synagogue," the Talmud being written with a view to their explanation. The Talmud was intended in the first instance as a public oral translation in the synagogue for the people. Of the Talmud Mr. Deutsch remarked that whatever extraneous ad-

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mixture might be found in it, owing to want of redaction, it was essentially and emphatically a legal code, its law, civil and criminal, national and international, human and divine, forming a kind of supplement to the Pentateuch—such a supplement as a thousand years of a nation's life would produce. There were in it two principal divisions—one text, and the other commentary. The first treated of all possible relations of life, of duty towards God and man, of the mine and thine, of vows and sacrifice, of the rights and duties of royalty from a most constitutional point of view, of the tribunals and the judges. The second part explained and expounded the text; but it set forth that there was a realm not to be touched by any legislation, that there were ethical duties of the heart which, if fulfilled by all, would make all legislation superfluous. In this part the Talmud became poetical, and between the rugged boulders of the law there appeared the blue flower of romance. Mr. Deutsch proceeded, in conclusion, to give several interesting extracts from the Talmud, for only one of which we have space. "The Talmud," he said, "does not enlarge upon the duty of sobriety, but it tells a story of the planting of the vine by Noah. While he was engaged in this work, Satan came to him and offered his services, which Noah gladly accepted. He brought first a lamb and slaughtered it over the young plant; next a lion; finally a pig. Behold here the three stages of drunkenness—first, soft, mild, loving; next, fierce, savage, ferocious; finally, wallowing in the mire."

On the motion of the Chairman, a cordial vote of thanks was awarded to Mr. Deutsch for his interesting and instructive lecture, and the meeting separated.

THE LATE BRO. CAPTAIN BARBER.

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

Dear Sir and Brother,—The brief notice of the decease of the above brother, in your Obituary of last week, is incorrect in one or two particulars. His name was not Harley (probably an error of the press) but Harby, and he was *not* initiated in India, as stated. Bro. Barber was the eldest son of the Rev. William Barber, vicar of St. John's, in this town, and he was initiated here on the 3rd November, 1856, as a minor, by dispensation, in the John-o'-Gaunt Lodge, now No. 523, then 766, and in which lodge he was also passed and raised before going out to India.

Whilst on foreign service he was stationed for some time at Thayetmyo, and there, in conjunction with Bro. Capt. Colville, then of the 29th Regiment, but now of Bodmin (who had also been initiated in No. 766, during his residence in England, whilst invalided after going through the campaign under Lord Gough), he had made all the arrangements for the establishment of a Masonic lodge, to be called the John of Gaunt in the East, but which was nipped in the bud by the outbreak of the Indian mutiny.

The mother lodge here sent out a handsome copy of the volume of the Sacred Law for the use of the proposed new lodge, and this, I believe, is now used by the District Grand Lodge of the province. After his return from India, Bro. Barber was also advanced to the Mark degree in the Fowke Lodge in this town, on the 29th September, 1859. He may probably have taken the R.A. degree in India.

Bro. Barber, who had for some time past been suffering from a very painful and dangerous, and, as the result proved, fatal disease, was only in his 31st year. His remains were removed here for interment on the 10th instant.

Yours fraternally,
WILLIAM KELLY,
Senior P.M. No. 523, and Prov. G.M.
Leicester, Feb. 21, 1870.

BRO. ANTOINE DE KONTSKI.

We are pleased to notice the immense success Bro. Antoine de Kontski (pianist to H.M. the King of Prussia) has met with since we heard him play last July at the Hanover-square Rooms.

On Thursday, the 17th inst., at Bro. Catalani's residence, Bro. de Kontski played Beethoven's Andante with variations, and a fantasia of his own on "Sonnambula." Both pieces were admirably performed. The vocal music was intrusted to Mr. Charles Stanton and Mdlle. Luigia Leali; the former sang Virginia Gabriel's "Only" in a very pleasing manner, and joined Mdlle. Leali in Arditi's duo, "Una Notte a Venezea," a charming duet, and admirably sung. Mdlle. L. Leali sang a most effective melody, "How softly day is dawning," composed by Bro. Catalani. We admire the composition, and also the manner in which it was sung. We must not forget to mention a valse composed expressly for her by Bro. de Kontski. It was beautifully rendered, and, judging from the applause she received, it will no doubt become a favourite.

The same evening Bro. de Kontski was present at Madame Puzzi's concert, given at the Marquis of Downshire's, when he played his fantasia on "Faust," and his "Reveil du Lion." It is not necessary to go into the particulars of this concert, as the name of Madame Puzzi is always sufficient to ensure a great musical treat. Her programme consisted of the choicest vocal and instrumental music, and the artists all first rate, as only such are ever chosen by this lady.

The concert was brilliantly attended. Bro. de Kontski met with great applause, which he well merited. His performance of the pieces above-mentioned was perfect.

The second of a series of ballad concerts took place at St. James's Hall on Saturday last, when we again had the pleasure of hearing Bro. de Kontski play his arrangement of "Faust" also "Le Reveil du Lion," his own composition. His brilliant performance of these pieces won him a hearty encore. We congratulate him on his immense success.

Of this remarkable artist the *Era*, in noticing the Saturday Ballad Concerts at St. James's Hall, says:—

"The chief novelty of the evening consisted of the first appearance of the Chevalier Antoine de Kontski, pianist to the King of Prussia. M. de Kontski's style is essentially didactic and Germanesque, but at the same time he is not above creating very fine effects with very simple means. Amazingly startling and original, the effect produced in the undulating melody is very remarkable. M. de Kontski's style of playing is essentially severe and learned. The music is never trifled with, never cut up. This gentleman possesses something better than mere musical execution—he owns the power of breadth, of true expression, accompanied at the same time by pathos. This was especially noticeable, not in the first display or the second, a superb *pas redouble*, but in the piece which he played as the result of the enthusiastic encore which he received. The power with which this air was rendered, under all conditions to which the piano can be subjected, elicited reiterated applause."

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MUSIC AND WORDS

FOR USE IN A

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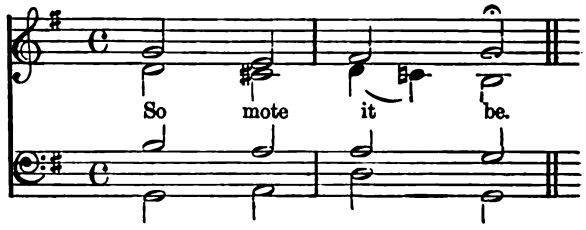
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BROTHER DR. HENRY HOPKINS,

PAST G.J.W. AND P.M. IN MARK MASONRY, P.P.G.S.W. AND P.M. IN CRAFT MASONRY, PAST Z. IN ROYAL ARCH DEGREE, &C. &C.

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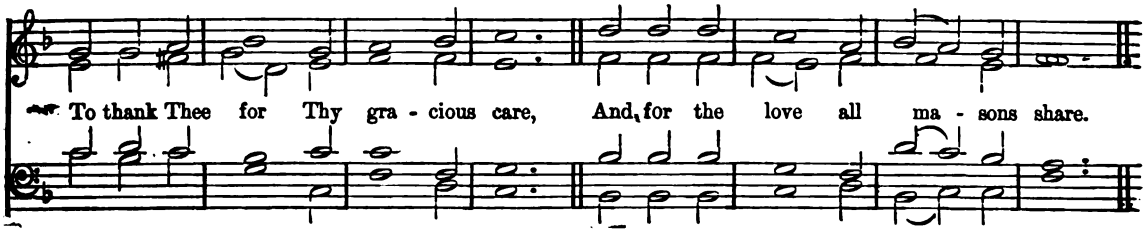




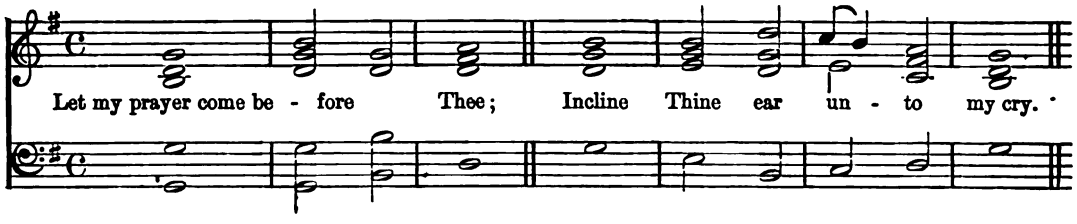
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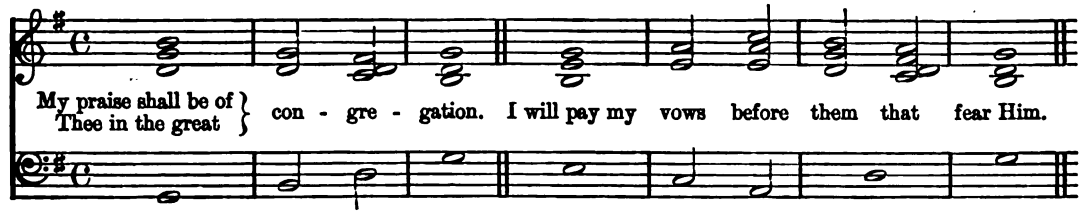
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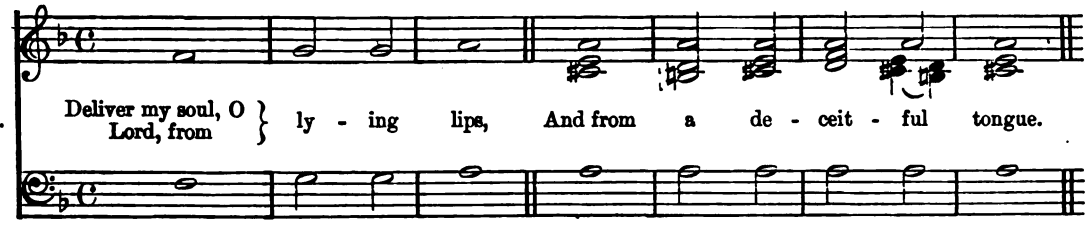
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THE MASONIC MIRROR.

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

MASONIC MEMS.

MARK LODGE MUSIC.—As previously announced, we give on the preceding pages the first portion of the Music for use in a Lodge of Mark Masters. The second portion will be given next week.

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'S MAGAZINE, so that a complete Register and Directory may be compiled.

THE meetings of the Hervey Lodge of Instruction, hitherto held on Tuesday evenings, at the George Hotel, Walham-green, have been altered to Friday evenings, at the same place. Brethren who wish to witness Masonic work in first-class style will do well to pay this lodge a visit.

THE British Oak Lodge of Instruction, formerly held at the Silver Lion Tavern, Poplar, is now held at the Bank of Friendship Tavern, Mile End, on Monday evenings, at 7 for 8 o'clock.

FIDELITY LODGE OF INSTRUCTION (No. 3).—It has been proposed that the above lodge be removed from the Yorkshire Grey to the Goat and Compasses, Euston-road. The discussion is adjourned till the second Thursday in March, when it is hoped as many members as can make it convenient will attend. Bro. Edward Moody, 193, S.W. 1,287, is the Secretary.

A LODGE of Instruction is held in connection with the Medina Lodge, Cowes, Isle of Wight, every Monday evening.

JOHN RUST, formerly the publisher of this MAGAZINE, who was dismissed on the 7th of October last, for being drunk and disorderly, was tried on the 1st inst. at the Old Bailey, on the first of several counts, in an indictment—*Regina* v. *Rust*—and was found guilty of embezzlement, and sentenced to four months' imprisonment with hard labour. The prisoner for some time past, by advertisement and otherwise, solicited aid from the members of the Craft, upon false representations, and with malicious motives. The prosecution in question did not originate, and has no connection with the Proprietors of this MAGAZINE. This notice has become necessary in consequence of communications received from various quarters, stating that the prisoner had attempted to excite sympathy in his behalf, and under that plea obtain monies from those with whom his duties, as an employé in this office, brought him into communication.

UNITED GRAND LODGE.

The following circular letter has been addressed to the W.M.'s of lodges:—

"W. Master,—Your attendance is required, together with your Wardens and Past Masters, at a Grand Lodge, or Quarterly Communication, to be held at this place on Wednesday, the 2nd of March next, at six o'clock in the evening.

"The Grand Lodge will be opened at seven o'clock precisely.

"By command of the M.W. Grand Master,

"Freemasons' Hall, W.C., "John Hervey, G.S.

"London, 19th Feb., 1870."

The following is the agenda paper of business to be transacted in Grand Lodge at the next Quarterly Communication to be holden on Wednesday next, the 2nd March:—

1. The regulations for the government of Grand Lodge during the time of public business will be read.

2. The minutes of the Quarterly Communication of the 1st December, 1869, will be read and put for confirmation.

3. The election of a M.W. Grand Master. Upon which the Deputy Grand Master will move, pursuant to notice given at the last Quarterly Communication, a resolution expressive of the regret of Grand Lodge at the retirement of the Earl of Zetland from the office of Most Worshipful Grand Master.

4. Election of a Grand Treasurer.

5. The M.W. Grand Master will make a communication to Grand Lodge in reference to the formation of a Grand Lodge of New Brunswick, and will move a resolution to acknowledge it.

6. The M.W. Grand Master will move—"That the Book of Constitutions, page 46, article 4, be altered by expunging the words 'until the next meeting of the Grand Lodge.'"

7. Election of the committee of Past Masters, upon the motion of Bro. James Stevens, P.M. No. 720, respecting the uniformity of working.

8. Report of the Board of Benevolence for the last quarter, in which is the following report:—"That Bro. R. D. W., of the Union Waterloo Lodge, No. 13, Woolwich, having been recommended to Grand Lodge in December by the Lodge of Benevolence for a grant of £30, and his petition having been referred back for further consideration, it was resolved, after a careful re-investigation of all the facts, that the petition of Bro. R. D. W. be dismissed;" also recommendations for the following grants, viz.:—

The widow of the late Bro. H.W., of the Royal Oak Lodge, No. 871, Deptford	£50	0	0
The widow of the late Bro. E.C., of the Lodge of Fidelity, No. 269, Blackburn	40	0	0
The widow of the late Bro. W. J. N., of the Robert Burns Lodge, No. 25, London	30	0	0
Bro. R. L., of the Lodge of Australia Felix, No. 474, Melbourne, Victoria	50	0	0
The six orphans of the late Bro. E. H., of the Union Lodge, No. 129, Kendal	30	0	0
The widow of the late Bro. T. H. W., of the St. Andrew's Lodge, No. 222, London	50	0	0

9. REPORT OF THE BOARD OF GENERAL PURPOSES,

To the United Grand Lodge of Ancient Free and Accepted Masons of England.

1. The Board of General Purposes beg to report that they have received a complaint from the Lodge of Benevolence against two brethren, viz., the W. Master and a Past Master of a lodge for having been both present at the same time at the meeting or the Lodge of Benevolence on the 17th November last, in contravention of the Constitutions. The brethren being in attendance admitted the truth of the complaint, but the Past Master pleaded that he was not aware of the law, and expressed his regret at having violated it. Both brethren having expressed their contrition were reprimanded, and cautioned to be more careful in future.

2. The M.W. Grand Master having asked the opinion of the Board relative to the case of a brother who, without having obtained the necessary dispensation, had been installed in the chair of one lodge, he being at the time the actual Master of another lodge, and having two more meetings to preside over in the latter, a memorial from the lodge had been subsequently addressed to the M.W. Grand Master praying him to grant a dispensation and condone the offence.

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The Board, after considerable discussion, resolved, under all the circumstances of the case, to advise the M.W. Grand Master to grant the dispensation; at the same time recommended that the gravity of the offence against the Constitutions of the Order should be pointed out to the lodge, that it should be admonished to be more careful in future, and that the letter conveying the admonition as well as the dispensation should be read in open o dge, and recorded on its minutes.

(Signed) J. LLEWELLYN EVANS, President.

Freemasons' Hall,

16th February, 1870.

To the report is subjoined a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on the 11th February, 1870, showing a balance in the hands of the Grand Treasurer of £2,628 9s. 4d,, and in the hands of the Grand Secretary, for petty cash, £75.

10. A report of the Special Meeting of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, on the 22nd July, 1869, will be laid before Grand Lodge, including alterations in the laws.

N.B.—This report, with the proposed alterations in the laws, can be seen at the office of the Grand Secretary, and at the office of the Secretary of the Institution.

11. REPORT OF THE COMMITTEE ON THE FUND OF BENEVOLENCE,

The further consideration of which was deferred from the last Quarterly Communication.

12. Report of Bro. R. P. Harding, Auditor of Grand Lodge accounts, of receipts and disbursements during the year 1868.

13. Memorial from the Provincial Grand Lodge of East Lancashire against certain proposed alterations in the rules of the "Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons."

14. PROPOSED MOTIONS.

1. By Bro. Joshua Nunn, G.S.B.:—"That provided the resolution, proposed by the 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 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."

2. By Bro. J. Rankin Stebbin, P.G.D.:—"That in the opinion of this Grand Lodge, no future Grand Master should hold that office for more than five years in succession, unless in the case of a Royal Prince."

3. By Bro. Raynham W. Stewart, W.M. No. 453:—"That no brother shall hold the office of Grand Master (unless he be a Prince of the Blood Royal) for a longer period than five years, at the end of which time he shall retire from office for at least one year."

4. 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 apply to a Prince of the Blood Royal, but it shall apply to any brother whom he may appoint as Pro Grand Master."

5. By Bro. John Udall, P.G.D.:—"That the sum of £2,000 be given from the Fund of General Purposes at the Festival of the Boys' School on Wednesday, the 30th March, His Royal Highness the Prince of Wales, M.W.P. Grand Master, in the chair."

15. APPEALS.

1. Appeal of Bro. George Bease against his expulsion from the Order by the District Grand Lodge of Bombay.

2. Appeal of Bro. George Smithers against the decision of the District Grand Lodge of South Africa, annulling his assumed position as a Past Master in the Craft.

N.B.—The papers relating to these 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.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

FIDELITY LODGE (No. 3).—The brethren of this old lodge met at Freemasons' Hall on Wednesday, the 9th inst., the chair being occupied by Bro. Cordwell, W.M., who initiated Mr. George Honey and Mr. Phillips, raised Bro. Frodsham in a most perfect manner, and installed Bro. Charles Terry as Master of the lodge for the ensuing year. The newly-appointed W.M. invested his officers, as follows: Bros. Kaylor, S.W.; M'Dougal, J.W.; Dearsley, P.M. and Treas.; Squire, P.M. and Sec.; Pottinger, S.D.; Green, J.D.; Manning, I.G.; and Potts, Tyler. An excellent banquet followed. The W.M. bestowed some well-earned compliments on Bro. Cordwell for the installation ceremony, and Bro. Phillips responded for the initiates. Bro. Avery, P.M. 619, replied for the visitors, amongst whom were Bros. T. Beard, P.M. 101; Webb, 172; Forsyth, 369; Button, 72; Woodman, 157; Smith, 907; and Corfield, 252. There was some excellent singing by Bros. Donald King, George Honey, Phillips, and Dearsley.

ALBION LODGE, (No. 9.)—A regular meeting of this lodge took place on Tuesday, the 2nd inst., at the Freemasons' Hall, Great Queen-street, Lincoln's-inn-fields, Bro. R. Butler, the W.M., took the chair, supported by Bro. Willey, P.M., as S.W., in the absence of Bro. Baylis; H. Albert, J.W., and P.M.'s E. Coste, I.P.M., S. Coste Vallentine, Moring, Stevens. &c. The lodge was opened and the minutes of the previous lodge read and confirmed; a ballot was taken for the admission of Mr. P. Grant, which resulted in his favour, and was followed by his initiation into the order. Bro. Merton was passed to the 2nd degree. There being no further business before the lodge, it was closed in due form with solemn prayer, and the brethren sat down to a sumptuous banquet, at which the usual loyal and Masonic toasts were given responded to.

EGYPTIAN LODGE (No. 27).—The brethren of this lodge met on Thursday, 3rd inst., at Anderton's Hotel, Fleet-street. The W.M., Bro. W. H. Libbis, in the chair, supported by Bros. Poole, S.W., Shepherd, J.W., and P.M.'s, Hoare, B. P. Todd, Treas., H. G. Buss, Sec., J. Coutts, D. H. Jacobs. The lodge having been opened in due form and solemn prayer, the minutes of the former lodge were read and confirmed. The report of the audit was then read. Bros. Rolfe and Frankford were passed to the second degree. A ballot was taken for the admission of Messrs. W. Richards and J. Green, and being in their favour, they were duly initiated. Bro. Poole, S.W. and W.M. elect, was then presented to the lodge for installation, and that ceremony was most impressively performed by Bro. John Savage, P.G.D. There were twenty-four W.M.'s and P.M.'s present to witness the ceremony. The newly-installed W.M. then invested his officers as follows:—Bros. W. H. Libbis, I.P.M.; Shepherd, S.W.; Palmer, J.W.; B. P. Todd, P.M., Treas.; H. G. Buss, P.M., Sec.; Harrison, S.D.; Atkins, J.W.; Lamble, I.G.; Macree, Dir. of Cers.; Riley, Tyler. The W.M. announced his intention to become a Steward for the Boys' School on the next anniversary festival, and solicited the support of the brethren. The lodge was then closed in due form and with solemn prayer, and the brethren adjourned to the banquet.

VITRUVIAN LODGE (No. 87).—The regular meeting of this lodge took place at the White Hart Tavern, College-street, Lambeth, on Wednesday, the 9th inst. The W.M., Bro. Henry Cary, presided, supported by Bros. Vorley, P.M., S.W.; Banham, J.W.; Hopkins, S.D.; Hull, J.D.; and Thurkle, I.G.; Wade, Morris, and Fisher, P.M.'s; Noke, P.M. and Treas.; Hill, P.M.; Whiting, P.M. and Sec.; Stuart, P.M. Lodge of Faith; and Hyde, P.M. Lodge of Faith. The lodge having been opened, the W.M. passed a brother to the second degree and initiated two gentle-

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men. The election of W.M. for the ensuing term succeeded' resulting in favour of Bro. Vorley, P.M. and S.W., who for the second time is called upon to fulfil the duties of that office in the lodge. Bro. Noke, P.M., was re-elected Treas. and Bro. Ellis Tyler. The business of the evening being concluded, the lodge was closed in due form. An excellent banquet followed, at which the usual toasts were proposed and responded to. The visitors were Bros. Littlewood, W.M. Royal Alfred; Reed, J.W. 1,287; Dory, 290; and Opperman, 25.

EASTERN STAR LODGE (No. 95).—A regular meeting of this lodge was held at the Ship and Turtle Tavern, Leadenhall-street, on Tuesday, the 15th inst. Present: Bros. E. W. Davis, Marriott, W. W. Davies, G. Cosner, Sharp, S. Clay, and Bateman, P.M.'s The visitors present were Bros. Batt, P.M. 147; Anderson, S.W. 924; Hartnoll, Layton, Wood, Westwood, Lassan, Abbott, Surr, Brandon, Meredith, and Surr. Bro. G. S. Ayres was installed as W.M., and appointed as his officers Bros. R. T. Hill, S.W.; T. Ducas, J.W.; Wicks, S.D.; Clay, J.D.; M. Ayres, I.G.; E. W. Davis, P.M., Treas.; P. Edinger, Sec.; and Speight, Tyler. Bro. S. J. Barnett, of the Australian Lodge of Harmony, was unanimously elected as a joining member. At the conclusion of the business the brethren adjourned to the banquet, and spent a very pleasant evening.

LODGE OF HONOUR AND GENEROSITY (No. 165).—A regular meeting of this lodge was held at the London Tavern, Bishopsgate-street, on Tuesday, the 15th inst. Present: Bros. John Kendal, W.M.; Henry Thorn, S.W. and W.M. elect; E. S. Earle, J.W.; R. Ramsay, S.D.; W. B. Church, J.D. and Chap.; W. G. Lemon, I.G.; R. C. Driver, P.M. and Sec.; W. M. Westall, P.M. and Treas.; and W. W. Aldridge, C. G. Prideaux, J. L. Lyons, and H. T. Cole, P.M.'s. Visitors present: Bros. G. T. Treherne, Windsor Lodge; J. Tepper, J.W. Grand Stewards' Lodge; Franklin, S.W.; Kynaston, P.M., 58; Humphreys, 96, Burlington; F. Richardson, P.M., and Hillyer, J.W., 14; W. Richardson, P.M. 14; Gleadall, P.M., P.G. Chap.; Lloyd, 129; G. G. V. Treherne, Castle Lodge; Gregory, 173; Champnon, 4, Scotland; Ransford, 14, P. G. Org.; Gover, S.W. 1; Lavies, Celtic; Dunne, S.W. 99; and Stohwasser, P.M. Grand Stewards' Lodge. Bro. Thomas Hamilton was passed to the degree of F.C. Bro. Henry Thorn was installed as W.M., and appointed his officers, as follows: Bros. Earle, S.W.; Ramsay, J.W.; Westall, Treas.; Driver, Sec.; Church, S.D. and Chap.; Lemon, J.D.; Drake, I.G.; and Grant, Tyler. It was resolved that application be made to Grand Lodge for permission to wear a centenary jewel, the lodge having been established more than 100 years.

LODGE OF SINCERITY (No. 174).—A regular meeting of this lodge was held at the Guildhall Hotel, Gresham-street, City, on Wednesday, the 16th inst. The chair of K.S. was occupied by Bro. Gee, W.M., who was supported by his officers as follows:—Bros. Adkins, S.W.; Savage, J.W.; Crawley, S.D.; Tuck, J.D.; Moore, I.G.; Rawley, P.M., Treas.; Newton, P.M., Sec.; Lacey, I.P.M.; Barlow, P.M. Bros. Levy, Allen and Bright were present as visitors. Bro. Deering and Wood were passed to the degree of F.C., and Bros. Dellow, Paddon, Farrow, and Buranelli, were raised to the sublime degree of M.M. Bro. Geo. Thomas was elected as a joining member. Two proposals were received for initiation on next regular lodge meeting. The sum of five guineas was voted to the widow of a deceased member, and the sum of two guineas towards the fund now being raised for the purpose of purchasing a Life Boat. A highly interesting letter was read from Bro. Guedalla, member of Lodge Sincerity, who is now in Paris, relating his several visits to Lodges of Freemasons in that capital. One lodge (L'Etoile Polaire), wishing to cultivate a friendly feeling with English Masons, delegated Bro. Guedalla to represent to the Lodge of Sincerity, their desire of an exchange of fraternal sentiments. This instance of the Brotherhood of Freemasons was particularly pleasing to the junior members of Sincerity, and all agreed that such desire on the part of the members of "L'Etoile Polaire" should be entertained and cultivated by the members of "Sincerity."

LODGE OF TRANQUILITY (No. 185).—An emergency meeting of this lodge was held on Monday, the 14th inst., at Radley's Hotel, Blackfriars. Bros. Holbrook, W.M., Dr. Biegel, S.W., L. Barnett, J.W. A ballot was taken for the admission of Messrs. F. Beck and John King, who were duly initiated into the Order. Bro. W. A. Knappe was elected a joining member, and afterwards raised to the third degree. There being no further business the lodge was closed and the brethren separated.

LODGE OF JOPPA (No. 188).—The brethren of this lodge met at the Albion Tavern, Aldersgate-steet, on Monday, the 7th inst. The chair was taken by Bro. L. Alexander, P.M. in the absence through illness of the W.M. The lodge being opened the ballot was taken for the admission of Messrs. A. G. Dodson and J. J. Dervoy, which proving favourable they were duly initiated. Bros. Gibson Nathan, and Lyons were passed to the degree of F.C. and Bro. H. D. Halliday was raised to the sublime degree of a M.M. A brother in distressed circumstances was relieved with the sum of three guineas. Bro. J. Abrahams, P.M., announced his intention to become a steward for the festival for the Royal Masonic Institution for Girls in May next. The lodge was then closed, and the brethren adjourned to a slight repast, at which the usual loyal and Masonic toasts were given and responded to.

ST. PAUL'S LODGE (No. 194).—The brethren of this lodge met at Cannon-street Terminus Hotel on Tuesday, the 15th inst. There were present Bros. E. G. Eves, W.M.; W. Aldridge, J.W.; R. M. Veal, P.M. and Treas.; Robert Fowler, P.M. and Sec.; Stanley Fowler, S.D.; S. Weston, J.D.; F. Gordon Brown, I.G.; Ed. Randell, Charles Wilson, John Harper, F. Renshaw, H. Renshaw, P.M.'s; The visitors present were Bros. Henry Garrod, P.M. 177, 507, 749; and Henry Parker, 437.

LODGE OF UNITED STRENGTH (No. 228).—The installation meeting of this lodge was held on Tuesday, the 8th inst., at the Old Jerusalem Tavern, St. John's Gate, Clerkenwell. The lodge being opened, and the minutes having been read and confirmed, and some routine business disposed of, the W.M. elect, Bro. Morten, was presented, and in due and ancient form installed into the chair of K.S. by Bro. Vivian, whose excellent rendering of the ceremony was greatly appreciated. Four gentlemen were then balloted for, and the result being favourable, they were initiated by the newly-installed W.M. Bro. Vivian was rewarded for his services to the lodge during the past year by being presented with an elegant Past Master's jewel, in gold, and a handsome collar and Past Master's jewel in silver, accompanied with a valuable diamond ring, the collar, jewel, and ring being the private subscription of the members of the lodge.

LODGE OF UNIONS (No. 256).—The installation meeting of this lodge took place on Monday, the 7th inst., at Freemasons' Hall, Bro. Thomas Green, W.M., in the chair. The lodge was opened in the first degree, the minutes read and confirmed, and other business transacted, when the Grand Secretary, Bro. John Hervey, proceeded to instal the W.M. elect, Bro. Captain Ryan, into the chair of K.S. No further business being offered, the lodge was closed, and the brethren adjourned ta the banquet.

WELLINGTON LODGE (No. 548).—The regular meeting of this lodge took place on the 8th inst., at the White Swan, Deptford, under the Mastership of Bro. W. P. T. Saegert, who was well supported by his officers and a good attendance of brethren. Two brethren were raised to the third degree by the W.M. There was a candidate for initiation, who, being favourably balloted for, was initiated into Masonry by the W.M. Several brethren were received as joining members, and the lodge was then closed.

BELGRAVE LOODGE (No. 749).—The brethren of this lodge met on Wednesday, the 16th inst., at Anderton's Hotel, Fleet-street, when Bro. G. Pymm, W.M., initiated one gentleman, and raised a brother. An excellent banquet followed. Three visitors were present. The ceremonies were well rendered by both W.M. and officers.

MERCHANT NAVY LODGE (No. 781).—The regular monthly meeting of this lodge was held at the Silver Tavern, Burdett-road, Limehouse, on Wednesday, the 9th inst. Bro. E. T. Read, W.M., opened the lodge at five o'clock precisely, supported by his officers. Bro. Roberts was raised to the sublime degree of M.M., and Bros. Wiskin, Pace, and Viney passed to the degree of F.C., both these ceremonies being rendered in a very creditable manner by Bro. Read, W.M. This being the night for the election of W.M., Bro. M. J. Helps, S.W., was unanimously elected, and received the congratulations of the brethren. Bro. J. Wright was re-elected as Treas., and Bro. Hoare, Tyler, and Bros. Rugg, Sheerboon, and Hayward auditors. Bro. Killick, P.M., then proposed, and Bro. Daniel, P.M., seconded, that a suitable jewel be presented to their W.M., Bro. Read, on his retirement from the chair, for the able services he had rendered to the lodge, as well as a tribute of respect from the brethren. The Proposition was put and carried unanimously. The lodge having been closed, the brethren adjourned to banquet; and it is only

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just to Bro. Holt, the caterer, to say that the brethren duly appreciated his exertions to please them. The usual loyal and Masonic toasts followed. Bro. J. Wright, the Treasurer, in giving the toast of the Masonic Charities, intimated his intention of collecting subscriptions that evening for the Aged Freemasons and their Widows, when a goodly sum was contributed. The brethren separated at an early hour, having spent a very pleasant evening.

NEW CONCORD LODGE (No. 813).—The members of this flourishing lodge held their usual monthly meeting at the Rosemary Branch Tavern, Hoxton, on Friday evening, the 18th inst. Bro. J. Hart, W.M., opened his lodge, assisted by the following officers and brethren:—Bros. Bartlett, S.W.; M. J. Atkins, J.W.; J. J. Wilson, Prov. G.D. Middlesex, and I.P.M.; J. Bertram, P.M.; W. H. Main, P.M., and Hon. Sec.; Salisbury, S.D.; Blyth, J.D.; McDavitt, O. Phillips, Cusworth, Gain, Hofbauer, Faucquig, Gabb, Hill, Taylor, Townsend, Wassertrudinger, Cain, Spratt, Whaley, Crabb, E. Walker, Gallant, Denny, Shellard, Mountford, and Brüsthu. The visitors were, Bros. Terry, P.M. 228; T. Beard, P.M. 101; Harper, J.D. 765; Cook, S.W. 65. The minutes of the previous lodge having been read and confirmed, the ballot was taken for Bro. Cusworth to become a joining member, and was unanimously in his favour. The lodge was then opened in the second degree, and Bros. Taylor and Phillips being candidates foe the third degree, both answered, were intrusted, and retired, and the lodge being opened in the third degree, both brethren were raised to the sublime degree of M.M. The lodge was then resumed to the first degree, and Bros. Wassertrudinger, Shellard, and Gallant being candidates for the second degree, answered and retired, and the lodge being resumed to the second degree, they were severally passed to the degree of F.C. The lodge was again resumed to the first degree, and Mr. Carl Rhein (who had been previously balloted for) being in attendance, was initiated into the mysteries, &c., of ancient Freemasonry. This being the night the election of W.M. for the year ensuing, the W.M. reported that in accordance with the by-laws, Bro. Bartlett, S.W., had been examined at a Board of Installed Masters, and had most ably worked the several ceremonies. He was balloted for and unanimously approved by the lodge, and declared W.M. elect. Bro. J. S. Wilson was elected Treas., and Bro. Speight, Tyler. Bros. Spratt and Mountford were elected auditors. It was resolved that a P.M. jewel be presented to Bro. Hart, W.M., upon his retirement, for his very excellent working and attention to the interests of the lodge during the past year. Bro. Bertram, P.M., called the attention of the members to the fact of his having undertaken the duties of Steward for the Boys' School at the ensuing festival, and having headed his list with the munificent donation of fifty guineas, was voted five guineas from the lodge funds, and promised the support of many of the brethren. Bro. Main, P.M. and Hon. Sec., solicited the assistance of the Benevolent Fund on behalf of the widow of a P.M. of this lodge, who, he regretted to say, was in very distressed circumstances, through her late husband having been for time deprived of reason, and recently dying in a lunatic asylum. The lodge awarded £5, and recommended an application to Grand Lodge. Several gentlemen were proposed for initiation next meeting, and the lodge was closed in due form. The brethren then sat down to an excellent supper, provided by the worthy host, Bro. Gabb, to which the brethren did ample justice. After the usual loyal and Masonic toasts, Bros. Terry and Bertram replied for the Charities, and congratulated the W.M. for the arduous task he had so efficiently performed, having worked the whole of the ceremonies. He, in reply, thanked the officers and expressed his entire satisfaction for their assistance. After some excellent harmony from Bros. McDavitt, Blyth, Hubbard, and others, and a vote of thanks to the worthy host, the brethren separated.

DORIC LODGE (No. 933).—The installation meeting of this lodge took place at Anderton's on Tuesday, 8th inst. Bro. Wainwright was installed as W.M. for the ensuing year. The W.M. appointed Bros. Yetten, S.W.; J. Griffin, J.W.; Scurr, P.M., Treas.; and J. Stevens (554), Secretary. At the banquet which followed the attendance of visitors was numerous, amongst whom we noticed Bro. Eyre, Prov. Grand Chaplain, West Yorkshire.

MONTEFIORE LODGE (No. 1,017).—The brethren of the above lodge met on Wednesday, the 9th inst., at the Freemasons' Hall, Great Queen-street, The chair being occupied by Bro. S. Pollitzer, W.M., supported by Bros. F. D. Philips, S.W.; Braham, J.W.; Blum, S.D.; S. D. Rosenthal, J.D.; L. Jacobs, Treas.; E. P. Albert, P.M., Sec. Lodge being opened in due form, the W.M. raised Bros. Julius Spier Knight and Zwiegler to the third degree, and Messrs. E. G. Dalton and Alfred Kino were initiated. Bro. G. S. Simmonds announced his intention to represent the lodge as Steward at the next anniversary festival for the Boys' School. The lodge was then closed, and the brethren adjourned to a very excellent banquet. The usual loyal and complimentary toasts and speeches followed. The visitors were: Bros. F. Walters, P.M. 73; H. M. Levy, P.M. 188; M. Emanuel, 205; Joel Emanuel, 205, and Lacroix, 511.

NEW WANDSWORTH LODGE, (No. 1044).—The regular meeting of the above lodge took place on Wednesday, tha 2nd inst., at the Freemasons' Hotel, Wandsworth, Bro. J. S. Oswin, S.W., occupying the chair of W.M. (in consequonce of the death of Bro. R. Daly, the W.M.) Bros. Wilson, P.M. as S.W.; Barrett, J.W.; R. Ord, P.M., Sec. The lodge being opened and the minutes read and confirmkd, a motion of which notice had been given at a former meeting, that the days of meeting be changed from the first to the third Wednesday of the month, was carried unanimously. Notice of motion was also given that the lodge be removed to the Spread Eagle Hotel, Wandsworth. The business of the evening being concluded, the brethren then sat down to a substantial dinner, provided by Bro. Hare. The usual loyal and Masonic toasts were given, including that of His Royal Highness the Prince of Wales, P.G.M. Bro. Ord, I.P.M., then proposed the S.W., Bro. Oswin, who had officiated that evening. He was in every sense fully qualified to fill any office he might be elected to. Bro. Ord, I.P.M., returned thanks for the P.M.s; Bro. H. M. Levy for the visitors, and the toast of the officers was responded to by Bro. Barrett, J.W. During the evening the S.W. Bro. Oswin and Barrett contributed to the harmony. The brethren then separated.

FINSBURY PARK LODGE (No. 1,288).—The brethren of this lodge met for the first time after the consecration on the 10th inst., at the Finsbury Park Tavern, and was well attended. Three gentlemen were initiated into the Order. An excellent banquet was provided.

PROVINCIAL.

LANCASHIRE (EAST).

OPENSHAW.—*Lodge of Faith* (No. 581).—The members of this lodge, held at the New Inn, met on Wednesday, the 16th inst. The W.M., Bro. W. B. Pritchard in the chair, supported by Bros. Joseph T. Richardson, P.M.; John Tipping, P.M.; Thomas Tyers, P.M. Tho visitors present represented lodges 993 and 1,083, there were two raisings, viz.: Bros. Edward Levick and Charles Clarkson, the ceremony being ably performed by Bro. J. T. Richardson, P.M.

TODMORDEN.—*Lodge Harmony* (No. 288).—The regular meeting of this prosperous lodge was held on Wednesday, the 16th inst., at the Masonic Hall. The W.M., Bro. John Watson, opened the lodge about 3.30 p.m., and in consequence of this being the night of installation, the lodge was well attended by both members and visitors. The members present were Bros. W. Pilling, P.M., Prov. G. Supt. of Works, East Lancashire; J. Copley, J. Lord, T. Schofield, W. Shackleton, M. Helliwell, J. Blomley, and J. Jackson, P.M.'s; J. Hamer, Sec.; T. Lord, S.W.; W. Barker, J.W.; B. Stephenson, I.G.; W. Sutcliffe, Tyler; C. Buckley, S.D.; T. Greenleas, J.D.; T. Schofield, E. Lord, and others. Visitors: Lodge Prince Edward, 308, West Yorkshire; C. F. Binks, W.M.; J. Lord, S.W.; Handley and Siddall, Lodge Prudence, 219; S. Barnes, W.M.; E. Hartley, S.W.; John Barker, W.M. elect; J. Hallewell, P.M.; J. Sutcliffe, P.M.; J. Cropper, J. Elsworth, Sec.; and T. Law, P.M. The minutes of the last meeting having been read and confirmed, several candidates were balloted for—viz., Messrs. W. E. Thorley, W. Riley, S. Wilson, T. Priestley, M. G. Whiteley, was initiated into Freemasonry by P.M.'s Copley and Law, after which P.M. Pilling gave the charge, &c., in a very impressive manner. After the above business Bro. E. Lord was installed in the Master's chair for the ensuing year. The brethren having been admitted, the W.M. was proclaimed and saluted in the usual form. The W.M. then appointed his officers as follows:—Bros. Buckley, S.W.; J. Hamer, J.W.; J. Watson, I.P.M.; Thomas Lord, Sec.; J. Lord, Treas.; B. Stephenson, S.D.; J. Greenleas, J.D.; T. Schofield, I.G.; W. Sutcliffe, Tyler. After the regular business was disposed of,

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the lodge was closed in due form and with solemn prayer. The brethren then retired to refreshments, which were presided over by the W.M., and attended by a considerable number of brethren. After the table was cleared the W.M. proposed the "Queen and the Craft," which was duly honoured. Bro. T. Law, Prov. G. Org., presided at the pianoforte. The next toast "His Royal Highness Bro. the Prince of Wales, the Princess of Wales, and the rest of the Royal Family," was drunk with Masonic honours. The Master then gave the "M.W. the G.M. of England, the Earl of Zetland, and the rest of the Grand Officers," which was drunk with the usual honours. The Master then gave the "R.W. the Prov. G.M. of East Lancashire, Stephen Blair," which was drunk with "Prosper the Art." The Master then gave the "R.W.D.G.M., W. R. Callender, and the rest of the Provincial Officers," drunk with honour, and responded to by Bro. Copley, Prov. G. Supt. of Works, East Lancashire, in very appropriate terms. The next toast was proposed by Bro. T. Schofield, P.M., "The I.P.M., John Watson," and drunk in the usual manner with honours, and responded to by the I.P.M., who expressed his thanks to the brethren, and was pleased to think he had given the members satisfaction with his stewardship for the past year, and wishing the lodge prosperity the next year. Bro. W. Shackleton, P.M., proposed "the newly installed Master and the rest of his officers," which was responded to by the Master and officers in appropriate terms. Bro. Copley, the P.M., proposed the health of the Installing Master, W. Pilling, P.M. The toast was drunk with many fraternal expressions of esteem for his never-faltering zeal in the cause of Masonry, and his readiness at all times to take part in the practical working of the lodge. (This toast had to be drunk in the absence of the brother, in consequence of his being unwell). Several other toasts were drunk and responded to—viz., "Visiting Members," "Lodge Prudence, 219," "Lodge Prince Edward, 308," "Masonic Charities," "To all poor and distressed Masons," and "The Entered Apprentices." The proceedings were enlivened by some excellent vocal and instrumental music, and the brethren separated at a seasonable hour, all pleased with the evening's entertainment.

LANCASHIRE (WEST).

PRESTON.—*Lodge Concord* (No. 343).—The usual monthly meeting of this flourishing lodge was held at the King's Arms Hotel on Thursday, the 17th inst., Bro. James Porter, W.M., in the chair, supported by the following brethren:—P.M. Quayle as S.W.; Heaps, J.W.; Rev. J. Taylor, Sec. and Chap.; Cockshott, S.D.; Farmer, J.D.; P.M. Robinson, Treas.; Wilson, I.G.; Robinson, Tyler; Galloway, P.M. 350; H. P. Watson, P.M.; Steib, P.M.; Don, P.M. 338; Smith, *M.D.*, W.M. 314; Nevett, J.W. 113; T. A. Smith, P.M.; R. B. Pearson, 654, G. W. Dawson, Hall, Tunnicliffe, Penrice, Bilsborough, 1,035; Bee, E. Myers, 314; Elton, Clark, Clegg, Snape, Dewhurst, J. H. Miles, Ashton, Harkness, Johnson, Nettlefold, &c. The lodge was opened in due form at 6.30; and after the confirmation of the minutes of the previous lodge, the ballot was taken for Bro. R. B. Pearson, of Lodge Peveril of the Peak, 654, as a joining member, which proved unanimous. The lodge was then opened in the second degree, when Bros. Penrice and Nettlefold were duly passed to the degree of Fellow Craft. The lodge was then opened in the third degree, when Bros. Hall and Elton were raised to the sublime degree of M.M. in a very admirable manner by the W.M., assisted by Bro. P.M. Galloway. The lodge was then resumed to the first degree, when three brethren were proposed for joining members, and three gentlemen for initiation. Hearty good wishes having been tendered by the visiting brethren, the lodge was duly closed with solemn prayer at ten p.m. The brethren then adjourned to refreshment, when the usual loyal and Masonic toasts having been given, Bro. P.M. Galloway, in proposing the health of the W.M., expressed his great and sincere gratification at the very kind and truly fraternal manner in which he had been received as a visitor, also at the very able manner in which the W.M. and his officers conducted the business of the lodge. Altogether a most agreeable and pleasant evening was spent, the brethren separating at half-past eleven in peace and harmony.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—This lodge held its usual monthly meeting at the Freemasons' Hall, on Thursday, the 17th inst., under the presidency of the W.M., Bro. Toller, the other officers present being Bros. Duff, P.M.; Smith, P.M., Treas.; Rev. J. Spittall, P.M., Chap.; Buzzard, S.W.; Sculthorpe, J.W.; Rev. Dr. Haycroft, S.D.; Partridge, J.D.; Johnson, P.M., Org.; and Lewin, I.G. Bro. Kelley, Prov. G.M., was also present, and there was also a good attendance of members and visitors. The lodge having been opened, and the minutes of the last regular meeting and of a lodge of emergency read and confirmed, the lodge was opened in the second degree, and Bro. the Rev. W. Targett Fry, having passed an examination, retired, and the lodge having been opened in the third degree, he was duly raised as a Master Mason by the W.M. in a very impressive manner. The whole of the officers were also well-up in their respective duties, which they discharged throughout the evening in a most satisfactory manner. On the conclusion of the ceremony of raising, the W.M. called the attention of the brethren to the presence, for the first time since his installation, of the Provincial Grand Master, Bro. Kelley, and called upon them to salute him with the honours, which was accordingly done. Bro. Kelly thanked the brethren for their cordial reception, but said that, while he did not wish the dignity of the office to suffer in his hands, and therefore by all means on state occasions let the honours be paid to office which he held; it would on all other occasions be more consonant with his feelings if the brethren would consider that he attended the meetings of the lodges in the town in his private capacity as one of their Past Masters. The lodge was then lowered to the first degree, and Bro. the Rev. John Frederick Halford was examined as to his proficiency in that degree, after which he was passed to the degree of Fellow Craft, and had the tracing board explained to him. On the lodge being closed in the second degree, a ballot was taken for Mr. R. J. Lulham and Mr. W. P. Cox, both of whom were unanimously elected, but were not present for initiation. Bro. C. Whittaker was also due for the third degree, but was absent from the town. Three gentlemen were proposed for initiation. It was announced that the Masonic ball, after the meeting of the Provincial Grand Lodge on the 10th inst., was very successful, and that about £60 would be available for division between the Leicester Infirmary and the Royal Masonic Benevolent Institution. A vote of thanks having been passed to Bro. Buzzard for his very efficient services as hon. secretary of the Ball Committee, the lodge was closed, and the brethren adjourned to refreshment.

NORFOLK.

KING'S LYNN.—*Philanthropic Lodge* (No. 107).—The annual meeting of this lodge took place on Monday, the 7th inst., in the lodge room, Globe Hotel, for the purpose of installing Bro. W. J. Pole. The ceremony was most admirably and impressively performed by Bro. Whitwell, P.M., assisted by Bro. Dunsford, P.M., as Dir. of Cers. The following officers were invested for the ensuing year: Bros. Thomas R. Mills, S.W.; Woodwark, J.D.; Puttock, S.D.; Chadwick, J.D.; the Rev. Lake Onslow, Chap.; Cruso, Treas.; Green, Sec.: Wells and Miller, Stewards; Ware, I.G.; and Woolsey, Tyler. The banquet was served up by Bro. Marshall in his usual splendid style at 6.30 p.m., when about forty of the brethren partook of the same. Bro. Pole, the newly installed W.M., presided, and was supported by Bros. Banks, I.P.M.; Sadler, Ives, Household, Onslow, Whitwell, Durnsford, Braham, Palmer, P.M.'s; and other visiting brethren. The W.M. gave the following toasts, which were acknowledged in the usual manner:—"The Queen and the Craft;" "Bro. His Royal Highness the Prince of Wales, P.G.M., the Princess of Wales, and the rest of the Royal Family;" "The M.W. Grand Master of England, the Earl of Zetland;" "The R.W. D. Grand Master, the Earl De Grey and Ripon." Bro. Household proposed "The R.W. Prov. Grand Master of Norfolk, Bro. Cabbell." Bro. Pridgon proposed "The V.W. D. Prov. Grand Master of Norfolk, Bro. the Honourable F. Walpole, and the rest of the Prov. Grand Officers." The Rev. Bro. Onslow, Prov. Grand Chap., responded. Bro. Banks proposed "The W.M.," who responded. The W.M. proposed "The Installing Master;" Bro. Whitwell responded. Bro. Woodwark proposed "The Dir of Cers.;" Bro. Durnsford responded. Bro. Mills proposed "The I.P.M.," to which Bro. Banks responded. Bro. Ives proposed "The Chaplain," which was responded to by the Rev. Bro. Onslow. Bro. Sadler proposed "The Visiting Brethren;" responded to by Bro. Palmer. The W.M. proposed "The Officers of the Lodge," and Bro. Mills responded. Bro. Puttock proposed "The Masonic Charities." Other toasts were given, when "The Tyler's Toast" brought the

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evening to a close. Some good songs and music were rendered by Bros. Reed, Crusoe, Green, &c., and speeches by the several brethren accompanying the foregoing toasts. A most enjoyable evening was spent.

NORTH WALES AND SHROPSHIRE.

DENBIGH.—*Royal Denbigh Lodge* (No. 1,143).

The members of this distinguished lodge met at the Town-hall, Denbigh, on Friday, the 11th inst. The business of the evening, including the presentation of a testimonial to Bro. John Preece, who has lately removed to the city of Lichfield. The occasion being of a gala nature, the lodge room was adorned with appropriate banners, and Masonic crests, artistically executed by Mr. R. Maurice Roberts. On entering, the eye was gratified by the appearance of a very handsome and chaste collection of solid silver plate, comprising the testimonial, arranged on a table covered with crimson cloth, at the east end of the lodge, and which was inspected by a number of ladies and gentlemen prior to the meeting, by whom, also, the various articles of plate were much admired for the good taste and skill with which they had been manufactured. The testimonial, it should be stated, was in two parts—the one from the Masonic brethren, consisting of a richly-embossed salver and dinner service, and the other by the public, of a tea and coffee service, the whole supplied by the ancient firm of Elkington and Co., at a cost of nearly £100, almost equally subscribed, the public testimonial fund (of which, R. C. B. Clough, Esq., surveyor, was the worthy hon. secretary) being a little over the other in amount.

The lodge was opened in due form at four o'clock, and a happier and more delightful party never assembled in the good old town under the banner of the compass, the square, and the level. There were present:—Bros. John Ormiston, Wigfair, Flintshire, W.M.; J. Copner Wynne Edwards, I.P.M.; R. Vaughan Williams, P.M.; John Preece, P.M., P. Prov. S.G.W.; R. Lloyd Williams, S.W.; Rev. J. H. Roberts, J.W.; Martin Underwood, J. R. Hughes, W. P. Beecham, Rev. Henry Parry; J. Parry Jones, Treas.; R. Harrison, T. Sleight, Francis Wynne, Llewellyn Lodge, St. Asaph, Augustus Henry Reid, John Davies, &c. Bro. George Osborne Morgan, *M.P.*, forwarded a kind note regretting not being present, and Bro. R. J. Sisson, Talardy, Flintshire, also sent an expression of his regret for the same through the W.M.

After the regular business of the lodge had been performed, including the various phases of the beautiful ceremonies of passing and raising in order, by four of the junior brethren, the W.M., in appropriate and eloquent terms, presented the lodge's testimonial to Bro. Preece, whom he complimented for having always been very anxious and cordial in affording any assistance he possibly could, not only to himself but to every brother of the lodge. As long as Bro. Preece had been amongst them he had been always ready to afford them all assistance and instruction, had put them well forward in their duties, and he (the W.M.) hoped and believed they all felt as much as he did how greatly they were indebted to Bro, Preece for the gratifying position in which the lodge now stands. Bro. Preece, in the course of events, they had been all happy to hear, had met with that promotion which he richly deserved from the directors of the eminent banking company with which he was connected, and upon which they all congratulated him, although they fully estimated the serious loss of the presence of so valuable a brother to the lodge. But having left them, it was thought by the members it would be becoming on their part to present Bro. Preece with some mark of the respect in which he was held amongst them, and the regret that they felt upon his leaving the neighbourhood. In accordance with that feeling, the testimonial on his right hand had been provided, and in the name of the Royal Denbigh Lodge he begged Bro. Preece's acceptance of those gifts, possessing in themselves a certain degree of intrinsic value, but still more valuable and honourable as conveying with them the expression of the kind will and gratitude entertained towards him by his Masonic brethren. Gifts, he was well aware, might be in themselves but of small value, and yet be most valuable to the receiver, as showing the direction of the current of goodwill and approbation. To Bro. Preece the brethren of the Royal Denbigh Lodge were greatly indebted; him they recognised as their founder and leader, as he had made the lodge what it was, and they were all very happy that the first expression of this lodge's high esteem taking a substantial form should be given to Bro. Preece. He (the W.M.) had little more to say in presenting their testimonial, and would now read the inscription which appeared upon one portion of it, viz.:—

"To Bro. John Preece, P. Prov. G.S.W.,
This Salver and Service,
Tokens of fraternal regard and gratitude,
For services rendered to the Craft in general,
And the Royal Denbigh Lodge in particular,
Were presented by his Masonic brethren
Upon his departure
From the Province of North Wales and Shropshire.
A.D. 1870. A.L. 5870."

He (the W.M.), in the observations he had addressed to the lodge and to Bro. Preece, retrained from using terms of fulsome praise, or any expression which might be considered overlaudatory, feeling that he best consulted the wishes of the brethren, and that anything more than the plain and honest truth would, so far from being grateful to Bro. Preece's feelings, be annoying to one of his earnest and honourable dispositions; and, in conclusion, he begged to express a hope that, although Bro. Preece had left them, he would occasionally make his appearance amongst them. He was sure Bro. Preece would always be present with them in spirit, and he could assure him they would always be glad to hear of his promotion—might it not be long in coming—and if it only led him a little nearer to them, instead of further off, they would like it all the better. One remark more, and he had done. It had been often said that tokens of gratitude conveyed lively sentiments of thankfulness for favours to come. Now, their testimonial to their worthy brother was unalloyed with any suspicion of that nature, for by his having removed from them, there was no opportunity for the giving or receiving of such, and therefore Bro. Preece could only accept their gifts in the spirit they were given, which he begged him to do, with all hearty good wishes that they as men and Masons could wish him as a man and a Mason.

Bro. Preece, who was at first so overpowered that he could not speak, returned his most grateful thanks in feeling terms. They had really undeservedly made him a most handsome present, and which he much appreciated. He assured all the brethren that as long as he lived he would always remember and appreciate his connection with the Royal Denbigh Lodge, in the formation of which he had been merely an humble instrument. It was to the officers of the lodge and the members of it that the credit of its success belonged. He could see well that they had started upon very good grounds, and by so continuing they could not fail to secure its future prosperity and welfare. He was quite aware that the few words he had uttered fell very far short of what was due from him; and that there had been many observations made by their worthy and esteemed W.M. to which he ought to respond; but he felt himself under the necessity of requesting that they would allow him to conclude by again thanking them for the very tangible and munificent tokens of their regard and esteem they had presented to him. The W.M.'s closing remark had brought to his mind the fact that when men departed from the place where they had been actively engaged, people seemed to find out their good and bad qualities. Fortunately he had been most kindly judged, and had to rejoice in the possession of the beautiful service of plate which they had just presented to him. But apart from that—and while he should ever value it—he assured the brethren how great a pleasure it had been for him to serve them and the Craft generally, and how inestimable was his reward in knowing that he had their approval of his conduct, and their goodwill and best wishes as men and brother Masons, and which by him were most heartily reciprocated to all.

After the labours of the lodge, the brethren adjourned to an excellent banquet, provided by Bro. H. C. Murless, Crown Hotel, and spent a most delightful evening. The usual loyal and Masonic toasts were given by the W.M., and enthusiastically responded to; and Bro. Vaughan Williams, P.M., delivered a most eloquent and appropriate speech, illustrating the true and undying principles of our Order, and showing that the mission of Freemasonry is to make men friends. Everything passed off most agreeably, several good songs, contributed by Bros. M. Underwood and J. Davies, adding much to the general enjoyment.

On the following day the public testimonial was presented at a meeting of influential inhabitants held at the Bull Hotel, the Worshipful the Mayor of Denbigh, Evan Pierce, Esq., *M.D.*, ably discharging the duties of chairman on the occasion.

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The inscription upon the teapot was as follows:—"This tea and coffee service was presented to John Preece, Esq., by his Denbigh friends, on his promotion to Lichfield, in testimony of their appreciation of his professional courtesy and his private worth. February, 1870."

OXFORDSHIRE.

BANBURY.—*Cherwell Lodge* (No. 599).—On Monday, the 14th inst., the anniversary festival of this lodge was held at the lodge room, at the Red Lion Hotel. The members present were Bros. Margetts, Pemberton, Wells, Havers, Looker, Dean, Chamberlain, Fowler, Hartley, Rye, Faulkner, Potts, Knight, Page, Oldham, &c. Amongst the visitors were the Deputy Prov. Grand Master, Bro. R. J. Spiers, and Bros. Captain G. Fead Lamert, W.M. of the Apollo University Lodge; S. P. Spiers, W.M. of the Alfred Lodge; D. H. W. Horlock, W.M. of the Bowyer Lodge; Bruton, Juggins, Harrison, Hurford, Midwinter, J. Martin, Houghton, Hobbs, J. T. Foster, Owen, Saunders, and others. After the usual business of the lodge had been transacted, Bro. Clarence Lindon Pemberton, who had been during the past year the Senior Warden of the lodge, was installed as W.M. He immediately invested his officers for the ensuing year as follows:—Bros. J. S. Wells, S.W.; H. Dean, J.W.; Havers, P.M., Treas.; Looker, P.M., Sec.; J. Potts, S.D.; C. F. Knight, J.D.; Griffin, P.M., Dir. of Cers.; J. Innes, I.G.; W. Chamberlain and T. Fowler, Stewards; and T. Moss, Tyler. On the closing of the lodge a procession was formed to the banquet room, where the new host, Bro. C. W. Foster, had catered in a way that must have given every satisfaction. The W.M. presided, supported by the above named brethren. During the evening the following toasts were given and responded to enthusiastically.—"The Queen and the Craft;" "The Grand Master of England, Earl Zetland;" "The Provincial Grand Master of Oxfordshire, Colonel Bowyer;" "Past Grand Master the Prince of Wales;" "Deputy Grand Master Earl de Grey and Ripon and the rest of the Grand Officers;" "The W.M. of the Cherwell Lodge;" "The Sister Lodges of the Province;" "Past Masters of the Cherwell Lodge;" "The Entered Apprentice;" "The Officers of the Lodge;" &c. The Oxford brethren returned by special train provided by the courtesy of the Great Western Railway authorities.

WARWICKSHIRE.

WARWICK.—*Shakespeare Lodge* (No. 284).—The regular meetings of this lodge was held on Tuesday, the 8th inst., at the Masonic Rooms, High-street. There were present: Bros. Margett, W.M.; Ridley, J.W.; Rev. P. Sydney Harris, Prov. G. Chap., S.D.; Cuttings, J.D.; Pennington, I.G.; Lattey, Steward; S. W. Cooke, P. Prov. S.G.W., Sec.; Haynes, Treas.; Wyatt, Org.; Goodchild, P. Prov. G. Reg., P.M. Bro. W. Hunter, S.W. 755, St. Judas's Lodge, was present as a visitor. Mr. Wm. Dalrymple Strachan was initiated, and Bro. J. F. Palmer, of the Celtic Lodge, Edinburgh, received as a joining member.

SCOTTISH CONSTITUTION.

GLASGOW.

PROVINCIAL GRAND LODGE.—INSTALLATION OF OFFICE-BEARERS.

The installation of Bro. Walter Montgomerie Neilson, of Queenshill, as Prov. G.M. of the Province of Glasgow, and the investiture of the commissioned officers of the Prov. Grand Lodge, took place in the Tontine Hotel, on the 16th inst. The proceedings were conducted by a deputation from the Grand Lodge of Scotland, consisting of Bros. Henry Inglis, of Torsonce, S.G.M., acting as M.W.G.M.; Wm. Mann, S.G.W.; Wm. Officer, J.G.D.; Alex. Hay, G. Jeweller; Alex. J. Stewart, G. Clerk; Rev. T. B. W. Niven, (Glasgow), G. Chap.; Capt. H. W. Ramsay, G. Dir. of Cers.; Murdoch Mackenzie, Chief G. Marshal; W. M. Bryce, G. Tyler; and the following Grand Stewards:—Bros. H. Y. D. Copeland, (R.W.M., No. 44); David Kinnear, John Coghill, James Wallace, F. A. Barrow, W. Smith, Capt. M'Ausland, Rev. W. E. B. Gunn, Rev. Mr. Stewart, J. M. Rowan, and W. P. Buchan.

The Prov. Grand Lodge of Glasgow was represented by Bros. W. M. Neilson, Prov. G.M.; F. A. Barrow, Dep. Prov. G.M.; James Steele, Sub. Prov. G.M.; D. Kinghorn, Prov. J.G.W.; James Wallace, S. Prov. G.D.; James Anderson, J. Prov. G.D.; Archd. M'Taggart, Prov. G. Sec.; Wm. Smith, P. Prov. G. Sec.; W. Alexander, Prov. G. Jeweller; James Leith, Prov. G. Dir. of Cers.; R. Robb, Prov. G. Marshall; James Gillies, Prov. G. Sword Bearer; James Balfour, Prov. G.I.G.; the Venerable Tyler, James Pollock, and the Masters and Wardens of the various lodges in the province.

The deputation from sister Prov. Grand Lodges consisted of Bro. Hector M'Lean, Prov. G.M. of the Upper Ward of Lanarkshire; Lauderdale Maitland of Eccles, Prov. G.M. of Dumfriesshire; R. Wylie, P. Prov. G.M. of Ayrshire; James M'L. Henderson, Dep. Prov. G.M. of Renfrewshire East; A. Boag, Prov. G. Sec., Renfrewshire West; John Jack, Prov. G. Sec., Renfrewshire East; John Wilson, J.G.W. Lanarkshire (Middle Ward); John Currie, Prov. G. Sec., Lanarkshire (Upper Ward), R. Sanderson, Prov. G. Sec., Peebles and Selkirk; and S. Bennet, P.M. Dumbartonshire.

Letters of apology were received from the following brethren: Bros. Sir M. S. Stewart, *Bart.*, R.W. Prov. G.M. of Renfrewshire West; Alex. Smollett, Esq., of Bonhill, R.W. Prov. G.M. of Dumbartonshire; Col. Mure, of Caldwell, R.W. Prov. G.M. of Ayshire; Rev. Geo. S. Burns, G. Chap.; Rev. Dr. J. W. W. Penny, Rev. J. R. Scoular, W. M. Gilmour, Esq., D. Prov. G.M. of Middle Ward of Lanarkshire; D. Murray Lyon, Esq., G. Sec.; William Paterson, Esq., Prov. G. Sec., of Dumbartonshire Prov. G. Lodge.

The ceremony of installing the Prov. Grand Master was gracefully performed by Bro. Inglis, assisted by the other representatives of Grand Lodges, and at the request of the Prov. Master, Bro. Inglis, afterwards invested the commissioned officers with their respective jewels. The brethren were then entertained to dinner by the Prov. Grand Master, who presided, the duties of croupier being discharged by Bro. Barrow. A sumptuous banquet (served in host Nimmo's best style) having been partaken of by the company, the usual loyal and patriotic toasts were given from the chair, Capt. Ramsay replying for the "Army, Navy, and Volunteers."

Bro. Inglis (whose reception was most warm and enthusiastic) in replying to the toast "The Three Grand Lodges of England, Ireland, and Scotland," assured the company that he would take the earliest opportunity of informing the Grand Master Mason of Scotland, the Earl of Dalhousie, of the success which had marked these proceedings.

Bro. Wylie proposed "Freemasonry all over the world—all the world a lodge, and every man a Mason."

The Croupier proposed "The Visiting Provincial Grand Lodges of Scotland," to which Bro. Maitland replied.

Bro. Inglis, in giving "The Prov. G. Lodge of Glasgow," said—I should like to have had some time to prepare myself for this toast, but really Bro. Neilson is so well known to you all that I shall not require to say much on the subject. He is not a man of yesterday in this great city of Glasgow. His name, and the name of his father, and the name of his firm are as well known in the metropolis of the West as the steeple of any of your churches. He comes of a great hot-blast line, and I believe there is not a country in the civilised world where the name of Neilson is not seen careering through space on a brass plate, and carrying the fame not only of his firm but of this city, to the uttermost ends of the earth. In Australia, at the Cape of Good Hope, in America, and on the snowy Steppes of Russia, the name of Neilson is associated with the triumphs of steam. It is no unknown man, therefore, that you have placed over you as Prov. G.M., and certainly no unworthy man. Whatever may have been the merits of your previous Masters, he will, I am sure, not disgrace them, but will do honour to you and honour to himself. One word more before I sit down. It was my lot to come to Glasgow to install another Prov. G. M.—now, alas! no more; and it was also my lot to come again to your City Hall, and, with grief and sorrow in my heart, and grief and sorrow in your hearts, to pronounce his funeral oration. It is now my pleasing duty to install another G.M. in Glasgow, who, I trust, may survive for many years to do you credit. As in military funerals the mourners proceed to the burial-ground with arms reversed and with muffled drum, so did we carry the character and the remains of Bro. Speirs to his Masonic tomb. But after the last honours given to our departed friend, after the last volley fired over his tomb, we come to this. With all honours we have left him in his last home, and, like a military retinue, we return again from the churchyard playing the lively music which we have played here to night; not forgetting your departed glory, but giving honour and cheerfulness to his successor. I ask you to

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drink the health and prosperity of your new Prov. G.M., Bro. Neilson, with all the honours.

The toast was pledged with enthusiasm.

Bro. Neilson, in the course of his reply, said—The honour done me in placing me in this chair was one which I never looked for nor expected, and I cannot account for the choice which the brethren in the province have made. But be that as it may, I accept the position in the spirit in which it has been conferred. I suppose I am expected to do some kind of work in it, and I promise you that whatever my brethren of the Prov. G. Lodge may think necessary to be done in the interests of the order, I shall cheerfully aid them in performing it.

The remaining toasts were "The Clergy," "The Press," "Prov. G. Lodge Benevolent Fund," &c.

ROYAL ARCH.

DORSETSHIRE.

DORCHESTER.—*Chapter of Faith and Unanimity* (No. 417).—The companions of this chapter met at the Masonic Hall on Wednesday, the 16th inst. There were present:—Comps. Thomas Cluck, Z.; William Cluck, H.; George John G. Gregory, J., P.Z.; Joseph Robinson, acting P. Soj.; W. P. Cockeram, A. Soj.; Robert Case, E.; H. Ling, N., P.Z.; T. Combs, Treas.; C. Keats, P.; H. Newnham, I.C.; W. Saunders, P.Z. The business of the evening consisted of the exaltation of Bro. Thomas Garrett Horder, of the Lodge of Hengist, No. 195, Bournemouth, Hants; election of M. E. Comp. Thomas Cluck, P.Z., as Z., on the extraordinary vacancy occasioned by the resignation of the Z. elect. Revision of by-laws and financial affairs were also considered.

MARK MASONRY.

METROPOLITAN.

BON ACCORD LODGE OF MARK MASTERS.—The brethren of this lodge met on Wednesday, the 16th inst., at Freemasons' Tavern, Great Queen-street, and was numerously attended. Three brethren were advanced to this ancient degree, the ceremony being performed by the Grand Secretary, who afterwards installed the Master of a country lodge into the chair of H., it being nessary for him to visit London for that purpose, there being no Installing Master in his locality.

LECTURE ON FREEMASONRY AT DUNFERMLINE.

Recently, in the Union Lodge-room, South Chapel-street, the members of the Craft in Dunfermline were treated to a lecture on Freemasonry by Bro. D. Lamond, the R.W.M. of the Union Lodge. Bro. T. H. Tuckett, the R.W.M. of the St. John's Lodge, occupied the chair, and there was a good attendance of the brethren of both lodges.

The Chairman expressed the pleasure he experienced in being present that evening; and said he took it as a high honour his being called on to preside on such an occasion. He was sure, from what he knew of the R.W.M. of the Union Lodge, that the lecture which he was about to deliver would be an instructive one, and that he would do his best to give them "more light" on the science of Freemasonry. He had great pleasure in introducing the lecturer.

Bro. Lamond then proceeded to deliver a most able and instructive lecture on the sublime principles of Freemasonry. He graphically sketched the rise and progress of the Craft from ancient till modern times, and noticed the change which had taken place from operative to speculative Masonry nearly two centuries ago. He entered at some length into the nature and constitution of a Lodge of Freemasons, and the relation which lodges bore to the Grand Lodge. He explained the nature and design of the obligations which every member of the "Triad Society" entered into when he joined it; and gave a most lucid explanation of the various signs, symbols, &c., in use among the Craft. This was followed up by the reading of a number of extracts from various learned authorities, confuting the objections that had been brought against Freemasonry as a symbolical institution—a speculative science. The lecturer then entered at some length into the duties of the various office-bearers, and the symbolical character of their offices, and concluded by expressing the hope that what he had said would make them study for themselves the deeper mysteries of Freemasonry.

(The lecturer was loudly applauded at various parts of the lecture.)

The Chairman, in rising to propose a vote of thanks to the R.W.M. for his excellent lecture, said he had listened to the lecture with great pleasure, and though he was a Freemason of thirty years' standing, he had learned something of Freemasonry which he had not known before. The lecturer had given them a great amount of instruction, and he hoped they would all profit by it. He did not think a man was a Freemason who merely qualified himself to wear an apron and sash. He was only a true Freemason who thoroughly understood the principles, and endeavoured to act up to the spirit of Freemasonry. When he came to Dunfermline first, and joined the St. John's Lodge, there was no such instruction given as had been given them that evening. Beyond being qualified to wear the apron and sash, he was not then a Freemason; he knew little about it. It was only by reading up and studying hard that any member of the Craft could become acquainted with the true science of Freemasonry. He would therefore urge on every one to study the science for themselves, for the more they did so the more they would discover its beauties. He would conclude by proposing a hearty vote of thanks to the R.W.M. foa his very instructive lecture.

(The vote was responded to in true Masonic style.)

Bro. Lamond returned thanks for the hearty way in which they had responded to the vote, and said they ought to feel highly honoured by the R.W.M. of St. John's Lodge consenting to take the chair that evening, and addressing them as he had done. He was sure they would all join him in a cordial vote of thanks to him for his conduct in the chair.

(The vote was enthusiastically responded to.)

After a few practical remarks by P.M. A. Taylor, recommendatory of the lecture, and of the Chairman's excellent advice, the Lodge was duly closed, all highly satisfied with the evening's proceedings.

SCIENTIFIC MEETINGS FOR THE WEEK.

Monday, Feb. 28th.—Geographical Society, at 8.30; Institution of British Architects, at 8; Institution of Actuaries, at 7; London Institution, at 4.

Tuesday, March 1st.—Medical and Chirurgical Society, at 8.30; Anthropological Society, at 8; Institution of Civil Engineers, at 8; Syro-Egyptian Society, at 7.30; Royal Institution, at 3.

Wednesday, March 2nd.—Obstetrical Society, at 8; Horticultural Society, at 1.30; Society of Arts, at 8.

Thursday, March 3rd.—Royal Institution, at 3; Royal Society, at 8; Linnean Society, at 8.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 5TH MARCH, 1870.

(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, Feb. 28th.

LODGES.—Royal Somerset House and Inverness, F.M.H.; Castle Lodge of Hormony, Willis's Rooms, St. James's; Old King's Arms, F.M.H.; Pythagorean, Ship and Turtle, Royal Hill, Greenwich; Universal, F.M.H.; Unity, London Tav., Bishops-

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gate-st.; British Oak, Bank of Friendship Tav., Bancroft-place, Mile End-rd.; Burgoyne, Anderton's Ho., Fleet-st.; De Grey and Ripon, Angel Ho., Great Ilford.——CHAPTER.—Joppa, Albion Tav., Aldersgate-st.

Tuesday, March 1st.

Colonial Board, at 3.——LODGES.—Royal York Lodge of Perseverance, F.M.H.; Albion, F.M.H.; Old Dundee, London Tav., Bishopsgate-st.; Temple, Ship and Turtle, Leadenhall-st.; Old Concord, F.M.H.; Stability, Anderton's Ho., Fleet-st.; St. James's, Leather Market Tav., New Western-street, Bermondsey; Grosvenor, Victoria Station, Metrop. District Railway Station, Pimlico; Duke of Edinburgh, New Globe, Tav., Bow-rd.; Golden Rule, Great Western Ho., Bayswater; Temperance, White Swan Tav., Deptford.

Wednesday, March 2nd.

Quar. Communication, at 6 for 7 p.m.——LODGES.—Zetland, Anderton's Ho., Fleet-st.; Mac Donald, Hd. Qrs. 1st Surrey Volunteer Corps, Brunswick-rd., Camberwell.

Thursday, March 3rd.

LODGES.— Westminster and Keystone, F.M.H.; Egyptian, Anderton's Ho., Fleet-st.; Strong Man, F.M.H.; Good Report, City Terminus Ho., Cannon-st.; Lion and Lamb, City Terminus Ho., Cannon-st.; La Tolerance, F.M.H.; Yarborough, Green Dragon, Stepney; Victoria Rifles, F.M.H.; Excelsior, Sidney Arms, Lewisham-rd.; Perfect Ashlar, Gregorian Arms, Bermondsey.——CHAPTERS.—St. James's, F.M.H.; Sincerity, Cheshire Cheese Tav., Crutched Friars; Westbourne, New Inn, Edgware-road; Crystal Palace, Crystal Palace, Sydenham.

Friday, March 4th.

LODGES.—Florence Nightingale, Ma. Ha., William-st., Woolwich; Hornsey, Anderton's Ho,, Fleet-st.; Star, Marquis of Granby Tav., New Cross-rd.——CHAPTERS.—Fidelity, London Tav., Bishopsgate-st.; British, F.M.H.

Saturday. March 5th.

General Com. Boys' School, at F.M.H., at 4.——LODGE.—St. Thomas's, Radley's Ho., Bridge-st., Blackfriars.——CHATTER. Rose of Denmark, Star and Garter Ho.' Kew Bridge.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, Feb. 28th.

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 Tav., London-st.; 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; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, March 1st.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-street; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Mount Sion, White Hart, Bishopsgate-st.; Royal Union, Duborg's Ho., Haymarket.—— CHAPTER.— Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, March 2nd.

Confidence, Railway Tav., London-street; 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; Prosperity, Gladstone Tav., Bishopsgate-street.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, March 3rd.

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, 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, March 4th.

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; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury; Hervey, George Ho., Walham-green.

Saturday, March 5th.

CHAPTERS.—Mount Sinai, Union Tav., Air-st., Regent-st.; Domatic, the Horns, Kennington.

PROVINCIAL.

Monday, Feb. 28th

LODGES.—Isaac Newton, University, 294, Green-st., Cambridge; St. Mark's, F.M.H., 213, Buchanan-st., Glasgow; Union and Crown, F.M.H., 170, Buchanan-st., Glasgow; St. Clair, F.M.H., 25, Robertson-st., Glasgow.

Tuesday, March 1st.

LODGES.—Newall, F.M.H., Islington-square, Salford; Merit, Masonic Arms, Whitefield, Lancashire; Furness, Masonic Temple, Ulverston; Antiquity, Royal Ho., Wigan; St. John, F.M.H., 213, Buchanan-st., Glasgow; Thistle and Rose, F.M.H., 170, Buchanan-st., Glasgow; Govandale, F.M.H., 207, Govan-rd., Glasgow; Marquis of Granby, F.M.H., Durham; Warden, Royal Ho., Sutton Coldfield, Warwickshire; Alfred, Ma. Ha., Oxford.——CHAPTER.—St. John of Jerusalem, Ma. Te., 22, Hope-st., Liverpool.

Wednesday, March 2nd.

LODGES.—Glasgow Kilwinning. F.M.H., 170, Buchanan-street, Glasgow; Thistle, F.M.H., 19, Croy-pl. Glasgow; St. John, Shettleston, Glasgow; Caledonian Railway, F.M.H., 213, Buchanan-st., Glasgow; Duke of Athol, Nottingham Castle Inn, Denton; Earl Ellesmere, Church Inn, Farnworth, near Bolton; Phœnix, F.M.H., Sunderland; Amity. Ma. Ha., Thames-st., Poole; Athole, Ma. Ha., Severn-st., Birmingham.

Thursday, March 3rd.

LODGES.—St. Mungo, F.M.H., 213, Buchanan-st., Glasgow; Commercial, F.M.H., 19, Croy-place, Glasgow; St. Andrew, F.M.H., 75, Kennedy-st., Glasgow; Tees, Masonic Court, Stockton, Durham; Fidelity, Angel Inn, Blackburn; Prince of Wales', Derby Ho., Bury, Lancashire; Commerce, Commercial Inn, Haslingden; Affability, F.M.H., Cooper-street, Manchester; Probity and Freedom, Bull's Head Inn, Small Bridge, near Rochdale; Mariners', Ma. Te., 22, Hope-street, Liverpool.——CHAPTER.—Perseverance, Old Bull Inn, Blackburn.

Friday, March 4th.

LODGES.—Sefton, Ma. Te., 22, Hope-st., Liverpool; All Soul's Ma. Ha., Weymouth.

[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 till our next.

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LONDON, SATURDAY, MARCH 5, 1870.

OUR HINDU BRETHREN.

By PICTUS.

Freemasonry is a "system of morality, veiled in allegory, and illustrated by symbols;" it is not a religion. Our friend "G.," at page 162, does not seem to be aware of this, and appears to be utterly unable to draw the necessary distinction between the two; permit me therefore to quote for his benefit the opening charge from the old Constitutions of the Grand Lodge of England, as published in 1723.

I. Concerning God and Religion.

"A Mason is oblig'd, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid Atheist, nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, *whatever it was*, yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, *leaving their particular opinions to themselves*; that is to be *good men and true*, or men of honou. and honesty, by *whatever denominations or persuasions they may be distinguish'd*; whereby Masonry becomes the center of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance."

So say the Constitutions of the Mother Grand Lodge of the World, and we heartily agree with them. *They* are entirely divested of all "bigotry, superstition, and idolatry," while they breathe a noble spirit of broad humanity and charitable toleration. Freemasonry may thus bring within its pale the good and honourable Hindu as well as the good and honourable Christian, yea more, by doing so it may thereby be the means, in God's providence, of assisting to advance the march of civilisation, to break down the barriers which would separate nation from nation, and bring on that time when love shall reign supreme through all the earth, when war shall for ever cease, and the knowledge of the Great Architect of the Universe be spread from pole to pole.

The Hindu may well ask—do you look upon me because the sun has looked upon me? Why should I be debarred admission into a society which professes to be entirely un-sectarian and cosmopolitan in its views and ideas, and in which all religious as well as political discussions are eschewed, simply because I have been born in the land, and brought up in the religion, of my fathers? If you find me honourable and honest in my commercial dealings, why should I be supposed to be likely to be less so in my social? Certainly if, although a Hindu, I prove a good citizen, an honourable merchant, and an honest man, and also revere the sanctity of an oath, there is, according to your own constitutions, nothing to debar me from being also a good, honourable, and honest Freemason. If you wish a man to love and esteem you, you must show at least respect to him; but if you despise and persecute him the natural result would likely be dislike and anything but esteem for you.

The foregoing remarks refer especially to Craft, or Universal Masonry, which is comprised, and entirely complete, in the three degrees of Apprentice, Fellow-craft, and Master Mason, and into which Fraternity any good and honourable Hindu is as much entitled to admission as an honourable Christian, and I trust the Grand Master referred to at page 162 also thinks so. I trust he eschews all narrow, bigoted, and intolerant ideas, and remembers the broad principle of our common humanity. Bigotry, intolerance, and persecution have long disgraced the annals of Christianity in Europe, let us hope these blots will not disgrace the annals of Freemasonry in India. There are searchings after the Infinite to be found amongst the Hindus as well as elsewhere, *e.g.* we find them saying—"Who knows exactly, and who shall in this world declare, whence and why this creation took place? The gods are subsequent to the production of this world, then who can know

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whence it proceeded, or whence this varied world arose, or whether it uphold itself or not? *He who in the highest heaven is the ruler of this Universe, does indeed know*; but not another one can possess this knowledge." Surely there is something in this, the yearner after more light surely deserves to be told of the Great Architect of the Universe—The Great First Cause. Hold out therefore to him in a truly Masonic and Fraternal spirit the Right Hand of Fellowship. "Be ye therefore wise as serpents, and harmless as doves."

THE LODGE OF GLASGOW ST. JOHN.

By Bro. W. P. Buchan, Past. S.W. No. 3 *bis*. Grand Steward, Grand Lodge of Scotland.

(*No.* 9, *Continued from page* 124).

In my second and third articles (Decr. 18th and 25th) upon the Lodge of Glasgow, St. John, reference is made to Dr. Cleland—as he wrote some interesting and useful works upon Glasgow, I here beg to give a few extracts from one of them* which may be both useful and interesting to us.

The Inner High Church was first opened as a Presbyterian place of worship in 1560, the incumbent being Sir Alex. Lauder. The Tron was opened in 1592 with John Bell as Incumbent. In reference to the Tron, Mr. Cleland goes on to say, "St. Mary's, or the Laigh Kirk, or what has since been called the Tron Church, underwent a thorough repair in 1592. At that period, the numerous altars which had been in this church before the reformation, were thrown down, conformable to the following order, issued to Provost Lindsay and the magistrates, in 1560, by the Protestant Lords, Argyle, Ruthven, and Stewart, viz.:—'We pray you fail not to pass incontinent to your Kirks in Glasgow, and tak down the hail images thereof, and bring forth to the Kirk-zyard, and burn thaym openly. And sick lyk, cast down the altaris, and pure the Kirk of all kynd of monuments of idolatrye. And this ye fail not to do, as ye will do us singular empleasur; and so committis you to the protection of God; bot ye tak guid heyd that neither the dasks, windocks, nor durris be ony ways hurt or broken, either glassin wark or iron wark.'"

"The magistrates and council of this city (Glasgow) abolished the Burgess oath on the 25th March 1819, and substituted the following certificate in its place:—'These certify that A. B. having paid his freedom fine, has been admitted a Burgess and Guild brother of the Burgh, and is entitled to all the civil rights and privileges by law belonging to, as, by his acceptance hereof, he becomes bound to perform, all the civil duties and obligations by law incumbent on, a freeman citizen of Glasgow.'"

"In 1793, an Act of Parliament was passed, entitling Roman Catholics to take an oath, and become Burgesses; it was not however till 1801, that application was made in Glasgow. The applicant makes oath, that he 'professes the Roman Catholic religion; that he will bear allegiance to King George, and support his succession; that he detests the doctrine that faith is not to be kept with heretics; and declares, that neither the Pope, nor any foreign Prince has, or can have, any temporal or civil jurisdiction in this realm.'"

"Freedom of the City—To obtain the freedom, or become a Burgess of any corporate town, it is necessary to perform so many years servitude, to some particular calling, or to pay certain dues or fees in lieu thereof. In this, as in almost every other Burgh, the Burgesses are separated into Merchants and Craftsmen.* The following is an account of the duties to be performed, and the fees to be paid on becoming a Burgess of this City.† Merchant Burgess—When a person who has no privilege desires to carry on business in Glasgow, as a home or a foreign Merchant, or shopkeeper, he must become a Burgess.

His diploma, or ticket, is procured in the Extractor's Office, Council Chambers, at the expense of	£11 8 8
As the ticket confers no other privilege on the Burgess, than merely that of carrying on business within the Burgh, if he desires to become a member of the Merchant's House, to have an interest in its funds, and be eligible for management and office, he must matriculate, that is, he must pay into the funds of the Merchant's house	£10 10 0

* "The rise and progress of the City of Glasgow," dated 1820.

* "When a person becomes a Burgess of one rank, he cannot change his rank without a formal application to the Town-Council and paying Far-hand dues in addition to what he originally paid."

† "Although it is by no means common, the Magistrates and Council have occasionally, admitted persons of distinction as honorary Burgesses of the City."

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Fee for a stranger, or what is called, at far-hand	£21	18	8
The fee to carry on trade, or Burgess ticket, of the eldest son of a Burgess whose father is alive	2	10	2
If Father be dead	2	1	8
Youngest Son	2	12	8
Son in Law	2	15	8
Apprentice (Merchant's)	2	16	8
While for Matriculation *all* must pay the extra	10	10	0

"Craft, or Trades' Burgess.—A Tradesman has not the same privilege as a Merchant; for the moment he commences trade, he must not only become a Burgess, but also a member of his respective Incorporation.

Hammermen.

If at far-hand, for trade	£12	12	0
Burgess ticket	3	8	8
In all	£21	0	8
Eldest son, father alive, to the trade	1	10	0
Burgess ticket	2	10	8
	£4	0	8
If father be dead the eldest son gets off a little easier, while the youngest son pays a little more, and a son-in-law more still, viz., in all	5	15	8
Apprentices, that is, those who have served a regular apprenticeship of five years, and two years for meat and fee, or six years certain. To the trade	3	10	0
Ticket	2	16	8
In all	£6	6	8

And so on with the other 13 incorporations, all pay £8 8s. 8d. for far-hand burgess ticket, but there are great differences in the charge "for trade"—*e.g.*, the tailors are for trade £12; the cordiners, £20; the weavers, only £5 10s.; while the bakers are as high as £160, and the coopers £80. The masons are £21, and the dyers only £4 2s., all which is over and above the £8 8s. 8d. for burgess ticket.

Between 1782 and 1818 there were 4,996 burgesses admitted, of which 2,060 were of the merchant rank and 2,936 tradesmen.

"The monies arising from the *burgess* tickets were divided in certain proportions among the following bodies, viz.:—the Crown, the Town Council, the Merchants' house, the Trades' house, and the Police establishment.* The matriculation money belonged entirely to the merchants' house, and the entry money to the respective incorporations."

"When a merchant burgess purchases his ticket, he is entitled to commence business; but the case is otherways with the trades' burgess; for after he has entered with his particular trade, and purchased his ticket, he must make an essay before he can carry on business. In some trades, for instance the wrights, the making an essay is attended with considerable inconvenience. The corporation has an essay house in the High-street, the windows, chimney-head, and other openings are strongly grated, the door is fastened with two locks, and when an essay is to be made, the Deacon and Masters direct the new entrant to make a peice of cabinet and joiner work, usually a bound shutter and foot-stool; and on a particular day, the entrant is locked up in the essay house, where he must perform his task to the satisfaction of four Essay Masters; this task, if the entrant be not practical, frequently requires that he be locked up two days; of late this incorporacion has agreed to accept of ten guineas in lieu of making an essay. In the present advanced state of trade, the propriety of essay making may be fairly disputed, as it almost always happens that the person who carries on work does not execute it with his own hands."

Mr. Cleland estimates the number of burgesses in Glasgow in 1820 at about five thousand. "This class of the community (the burgesses) now so respectable, were anciently held in great contempt by a warlike and turbulent people, who set a higher value on arms than on the drudgery of of trade. A burgess was reputed base, servile, and unfit for war, so that the gentry were not allowed to intermarry in their families, or fight with them; but in lieu thereof, the burgesses were to appoint champions to fight in their stead, &c. From this prejudice there was, however, a slight exception in favour of the Masons of this city, who were incorporated by Malcolm IV. about the year 1156.† The members of this incorporation

* "James IV. 6 Parl., Sec. 86, 11th March, 1503.—It is statute and ordained, that in time to cum, na Provest, Baillie, nor Alder-man of ony Townes make Burgesses, nor Gild-Brether, without the consent of the great Councel of the Towne, and that the profite that is tane for the making of ilk Burgesse or Gilde be put to the commoun gude, and wared on the commoun warkes."

† In his former work he talked of Malcolm III. and 1157. However, having seen the manifest absurdity of that, he now comes down to Malcolm IV. A little more light would have enabled him to perceive the whole idea was a forgery.

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received a dispensation and certain peculiar privileges, from Joceline, Bishop of Glasgow,* in the year 1177 (he means 1190) on account of their pious services in building the Cathedral."

Seeing the "Masons of this city" were *not* "incorporated by Malcolm IV.," we must perforce class them along with the rest, so if the above be true of other Craftsmen and other burgesses it is equally true of the "Masons of this city."

After the formation, or incorporation, of burghs and for the regulation of commerce, commissioners from each burgh used to meet at certain times altogether, for, as, per the statutes of James III., 1487, "and thereto commoun and treate upon the weilfare of merchandice, the gude rule and statutes for the common profite of Burrowes," &c.

In reference to "Deacons" Mr. Cleland says—"The incorporated trades have had the privilege of Deacons from a very remote period. In 1426 James I. destroyed these offices, and introduced Wardens to oversee the work of tradesmen. In place of Wardens, Visitors were soon appointed, who remained in power till Queen Mary restored the Deacons by special gift. The heads of the incorporations were at first called Deacons for the following reason:—When the artizans were incorporated they were encouraged by the clergy to erect altars in chapels and churches, and to make choice of a Saint as their Patron. In order to officiate at processions and other religious ceremonies one of the number was annually chosen, who got the clerical name of Deacon. This officer acquired, by degrees, powers different from his original creation; he became the first man of the trade, and Preses of their meetings. He had the inspection of the work of the brethren, and the defence of their privileges, and was at last admitted, in many places, to be a member of the Town Council."

"The Incorporated Trades, recognised as the administrators of certain endowments, long before the Reformation, are now the most ancient source from which the poor are supplied in this city."

"A person who takes out his burgess ticket as a Mason, and afterwards enters with the Wrights, is an unqualified, or Penticle, member of the latter corporation, and cannot bear office in it; and persons who do not make an essay to their own legitimate trade, are termed Penticles."

"Trades' House Free School, for educating 108 Boys.—The Hammermen, Taylors, Cordiners, and Maltmen send each twelve boys to the school. The Weavers, eight; the Bakers, Skinners, Wrights, Coopers, Fleshers, Masons, Gardiners, and Barbers, six each; and the Dyers, four.

(*To be Continued.*)

* The "Incorporations" were not in existence till long after.

MASONIC JOTTINGS.—No. 9.

By a Past Provincial Grand Master.

THE LEGEND OF THE CRAFT.

The Legend of the Craft necessarily forms part of the history of our Freemasonry. The first book of all Antient History is mythical and legendary.

LEGEND OF THE CRAFT.

Learned brothers assert that in this the true is mixed with the legendary. They assert that the Egyptians, when the Pyramids were being built, had their lodge and their Masonry; and that the Jews, when the first Temple was being built, also had their Lodge and their Masonry. They will express no opinion respecting a lodge and a Masonry of the Babylonians until all the Cuneiform inscriptions are translated.

FIRST ANGLO-SAXON LODGE.

The first Anglo-Saxon Lodge was formed for building the stone church at Wearmouth. The President of the lodge was the celebrated Benedict Biscop.—*From the papers of a deceased Mason.*

LODGES OF THE GERMAN STONECUTTERS.

It is recorded that practical views of religion, strict morality, and uprightness of conduct were the main pillars on which those lodges were supported.

SCIENCES IN THE LODGE.

The sciences of the Architect and the Builder had their dwelling in the lodge, and in ancient times not unseldom drew into it other sciences.—*Old MS.*

VIRTUE—SCIENCE.

As virtue draws virtue, so, methinks, science draws science.—*Old Miscellaneous Papers.*

THE GRANDIDIER THEORY.

A learned brother observes that the Grandidier Theory cencerns only the modern organisation of Freemasonry.

EARLY GERMAN LODGES.

See the Jotting thus entitled, page 108, of the present volume.—The statement in that Jotting

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that "in the early German Lodges the developement of the Masonry which was not Operative Masonry was effectively checked by the different Goverments," needs qualification and correction. The word "early" should not be understood of lodges in times anterior to the Reformation; and the word "progress" should be substituted for the word "developement."

WITHOUT AND WITHIN.

Masonry suffers less by the scurrilousness of those without, than by the ill-judged zeal of *some* within.

GUILD OF MASONS AT FAVERSHAM ABBEY.

[Having completed the extracts from *Notes and Queries* in our last number on the "Stewarts and Freemasonry," we now give, further extracts upon the subject of the Guild of Masons at Faversham Abbey, believing that they will prove equally interesting:—]

In the present volume (p. 124) I referred to a MS. formerly belonging to the Surrenden collection. In this is a curious entry as follows: "Maiores de ecclia de Devinton fabricator." A foot-note in the *History of Davington*, p. 58, partially clears this up:—

"The words 'Maiores Fabricatores' are very obscure. They may designate either the gentry of the neighbourhood, who contributed money towards the Fabric, or who had charge of the Fabric (see Ducange, *in voce* 'Fabricator,') or again a sodality of Freemasons employed in the actual building of the church. In a council held at Avignon in the year 1326, condemning societies who had secret signs and tokens, and who wore peculiar robes (the description seems to point at the Order of Masons), the term 'Major' is expressly used (Canon xxxviii.), 'Unum sibi eligunt Majorem, cui jurant in omnibus obedire.'—*Concill.* ed. Mansi, fol. Venet. 1782, xxv. col. 763.

"Might the neighbouring mitred Abbey of Faversham, which, as well as the Priory, was under the Benedictine Order, have maintained such a Guild?"

I am inclined to think this question may be safely answered in the affirmative. The abbey possessed a large portion of the houses in Faversham, a goal, at least three water-mills, and several granges some distance from the town. These, with the various buildings within the precincts of the abbey, must have required a number of workmen continually employed to keep in repair. Another reason for supposing certain workmen were regularly engaged by the abbot of Faversham is the fact that the men of the town were continually at variance with him. About a century after the abbey was built, the townsmen commenced a series of aggressions; the inmates of the abbey then had recourse to law, when the townspeople were invariably defeated. I mention this to show the feeling that existed from the time of Henry III. to the reformation between the monks and the inhabitants; of course during all this quarrelling it would be to the interest of the abbey to employ its own men.

I should not have brought forward this theory if I had no other reasons than the foregoing. On Sept. 5, 1510, a deed of covenant was drawn up between the abbot and convent of Faversham, and the mayor, jurats, and commonalty as to repair of churchyard wall. This wall divided the cemetery of the parish church from the land belonging to the abbey. The following shows the boundaries, and is a copy of that portion of the deed relating to them:—

"For the repayring and makyng of the churchwalle that is to witte from the corner of the Garden belonging to Julyan Norton Wedowe where as John Peryngton dwellith right down Eastward to the corner next the litle Chappell set in the North east corner of the saide Church yard and so from the saide litle Chappell southward as far as the grounde of the saide Abbott and Convent extendeth."

Further on, this wall, it is stated, is to be repaired "by *the workmen and Masons* of the saide Abbot and Convent." Now I believe this expression points to the guild in question, not perhaps so clearly as one might wish, but it may easily mean that without stretching. However the question may be decided later on, I have thrown these jottings together in the hope that something more decisive may be advanced if possible.

GEORGE BEDO.

The passage quoted from a deed, Sept. 5, 1510, is couched in such modern phraseology, that I am induced to read it by the lights of modern usage. I would venture, therefore, to suggest that the words, "by the workmen and Masons of the saide Abbot and Convent," mean only, "by workmen and Masons *appointed* by the saide," &c. &c.: it being a usual condition that the chief parties to such an agreement should retain control by this means, and not leave the other party to appoint perhaps inferior hands.

"Majores fabricatores" would mean, literally, chief constructors: the word *fabricatores*, derived from *faber*, a smith, hardly points to Masons; though the construction might include Masonry among the details.

A. H.

My communication on this subject has been copied from *Notes and Queries* into the local paper at Faversham. An anonymous correspondent, who rightly dubs himself "Terribly Ignorant," brings some objections against my theory. First of all he says he is ignorant of the existence of

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the deed I mentioned, and with singular bad taste remarks, "readers are at a loss to know of what value it may be;" next, he asks me if I will "condescend to give a reference." Now this deed is among the archives of Faversham, and is well known to gentlemen of the town who take an interest in archæology; so that it seems a curious way of arriving at information, asking a stranger, residing fifty miles away, about a matter pretty well known in the locality of the inquirer. Next, this writer says, it strikes him "as extremely improbable that the monks of Faversham should keep a 'guild of masons,' unless a mason and his hodman were dignified with that title." As no reason is given for this supposition, I have nothing to say about it. After this, I am accused of exaggerating the number of houses belonging to the abbey; this shows me that the person who has criticised my paper is unacquainted with the local histories. Jacob says the abbey possessed the rents of 342 messuages, while the number of houses in the whole town two centuries after the dissolution was 460; allowing for additions during this period, I am curious to learn by what process it can be demonstrated that my statement is hyperbolical. The concluding portion runs as follows:—"But even if the number of houses were so great, it should be remembered that they were chiefly of wood, where a mason would find little to do." This reminds me of the writer who discovered in a hurry that St. Joseph could not have been a carpenter, because in Palestine the houses are made of stone, so that St. Joseph was in reality a stonemason! Now when this writer speaks of wooden houses which do not exist, I will reply by pointing out houses existing in Faversham, now as reasonable proof that he is in error. The steward's house stood on the west side of the court gate of the abbey: this has disappeared, but on the opposite side there yet remains a house showing plainly of what description the better sort were. The "Globe" inn, and a few houses adjoining, also belonged to the monks; I might with a little trouble mention others, but my list is enough. I will ask any of your readers who are acquainted with the place if the houses I have named could be described as wooden? The ordinary sort of mediæval houses were pargetted, consequently they required a mason as much as if they were of stone. The historian I have mentioned, speaking of his own time, says the town does not appear to have had any considerable additions since the suppression of the abbey, so that "a Mason and his hodman" could, according to my critic, have kept two-thirds of the houses in repair; yet I am able to trace firms of builders who employed several masons, and, I presume, several hodmen. I cannot see how this can be accounted for, except by supposing some little oversight has occurred.

In conclusion, I beg to thank A. H. for his reply. I think the deed is correctly explained by him. I was rather cautious in what I said, viz., that the expression *workmen and masons* "may" mean the guild.

GEORGE BEDO.

MASONIC NOTES AND QUERIES.

LITERARY CONTROVERSY.

A Metropolitan Brother thinks that in Literary Controversy ignorance and conceit may sometimes be endured, but that vulgarity is always intolerable.—A PAST PROVINCIAL GRAND MASTER.

MUNICIPALITIES AND GUILDS.

Mr. James Ferguson says:—"Municipalities which are merely an enlargement of the Indian village system, exist wherever the Romans were settled, or where the Aryan races exist in Europe; and though guilds are fast losing their significance, it was the Teutonic guilds that alone checked and ultimately supplanted the feudal despotisms of the Celts.—W. P. B.

THE STUARTS AND FREEMASONRY.

There is as yet no answer to my query at page 110 relative to Charles Edward and the Derbyshire Lodge. Is this pretended *fact* another *delusion?* I fear the Derbyshire warrant has gone in search of the *authentic* (?) records of the French Ordre-du-Temple about 1705, and may never come back. Although before 1738 Catholics may have readily joined Masonic lodges, it became a different matter with them after that date; so that so far as the Pope's bull is concerned there was a difference before that time. But to assert, without the best of evidence, that, in defiance of this and former bulls, Charles Edward became, in 1745, a Knight Templar, is a very bold assertion: however, *prove* it to be a *fact*, and we shall admit it—at present the idea is rather mythical. Then what real authority is there for stating that the Earl of Mar, about 1715, was Grand Master of the Temple? This, and some other remarks on page 68, have a good deal of the imaginary about them—anything to fill up the book and form a story. Those who uphold the existence of Masonic Knights Templar in the first quarter of the last century ought to be able to point to or produce some *substantial proof* of their assertions, otherwise they are really worthless. Will Bro. Yarker say when Sir R. Steele was made "a Freemason of the York Rite?" As to the quotation from the *Tatler*—which, although not a *fac simile*, is with the exception of the want of the hyphen (-)in Freemasons, correct—I will see about it again.—W.P. BUCHAN.

WOODEN CHURCHES IN THE TWELFTH CENTURY.

Bro. Buchan states that "in England in the 11th century many wooden churches were erected and magnificently decorated, and I believe they were not altogether superseded by stone in the 12th." But Bro. Buchan does not give me the slightest authority or evidence in favour of such a statement. Indeed, it is well known to all those who have studied the history of ecclesiastical architecture, that *after* the Norman Conquest there is not the slightest

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reliable evidence of any wooden church being constructed in England. And though it may be said that during the Saxon times, wooden churches were occasionally erected, yet the evidence in favour of the Saxons building very largely, in stone is so great, that we may fairly say, stone was the rule—wood the exception. Much stress has been sometimes laid on an expression in a charter of King Edgar* to the abbey of Malmesbury, of date 974, where he talks of "worm eaten and rotten timber and boards," but it is now generally understood that his words refer merely to the *roofs*. We have no doubt in other writers allusion to wooden churches, and even those of lighter materials.† Bede mentions that Finan, Bishop of Lindisfarne, or Holy Island, "built a church composed wholly of sawn oak, and covered with reeds, according to the fashion of the Scots ‡ We also know that in 627, when Paulinus baptised Edwin, King of Northumbria, on Easter Day, at York, a wooden oratory was erected for the occasion, but that immediately afterwards the king himself laid, on the same spot, the foundation of a stately and magnificent fabric of stone."§ And the same writer also tells us, that after Paulinus had converted Blaecca, prefect or governor of the city of York, he built a stone church there, in memorial, of excellent workmanship. We have accounts, also, of the building operations of the famous Benedict Bishop Abbot of Wearmouth, who built his church and monastery "more Romano" in stone. Eddius tells us how Wilfrid, in 669, repaired the stone church in York, and erected many religious structures in stone by the aid of foreign workmen.|| The evidence is very great as regards pre-Conquest buildings, but the post-Conquest buildings were all of stone. William Malmesbury tells us how the Normans introduced their new style universally,¶ and from that time forward, I repeat, there is no reliable evidence of any wooden building in England for religious purposes. What may have been the "fashion of the Scots" in this respect I cannot say; but I very much doubt, if Mr. Ferguson would deliberately adhere to or support Bro. Buchan's idea, that in the 11th century any wooden churches were anywhere begun and constructed.—A Masonic Student.

THE JEWS.

A Brother will find that in the course of the proceedings arising, a few years ago, on the well-known occasion of English Jews with Masonry certificates being refused admission into the Grand Lodge of Prussia, Lord Zetland announced it as his opinion that Freemasonry "being a pure system of morality, ought to embrace within its illimitable range the rich and the poor, the Christian, the Jew, and all who acknowledge the Great Creator." His lordship's expression of opinion was followed by the recall of the Chevalier Esser, the Grand Lodge of England's representative at the Grand Lodge of Prussia.—Charles Purton Cooper.

* Carta Regis Edgari Wilhius Concil, v. i. p. 260.
† Simeon Dunelm, lib. ii. cap. 1.
‡ Bedæ Hist. Eccl. lib. iii. cap. 25.
§ Bedæ Hist. Eccl. lib. ii. cap. 14.
|| Bedæ Hist. Eccl. lib. iii. cap 14.
¶ Eddii Steph. vita S. Wilfrid int xv Scriptores, cap. xvi. p. 50, ed. Gale W. Malmesbury, De Reg. Angliæ c. 102

WOODEN CHURCHES IN THE 14TH CENTURY (p. 152).

In an article upon Scottish abbeys and cathedrals, by the late Joseph Robertson, in vol. 85 of the *Quarterly Review*, page 146, I find the following:—"We have a fervid description of the beauty of the chancel of Dollar in Clackmannanshire, in 1366, but the chronicle does not conceal that the building was only of *hewn oak*."—W. P. B.

BRO. ONEAL HAYE.

I have no memorandum of any such letter of Bro. Oneal Haye to the Editor of the *Freemason's Magazine* as that which a Correspondent describes. There are three contributions by Bro. Oneal Haye to our periodical—April 10th, May 11th, and May 18th, 1867, entitled "Freemasonry Considered." My correspondent will not, in those contributions, easily find support of the theory that there was not Speculative Masonry before 1717.—Charles Purton Cooper.

ANCIENT MARKS (page 166).

The list of marks given by my brother Mark Master, "Antiquarian," is both useful and interesting. It serves to show that an *odd* number of points was in as much favour as an *even* number with the old Masons, or *vice versâ*. These marks were simply the mark or initial of the different masons which they put upon their tools, and upon the stones which they wrought, just as at present—*e.g.*, every mason puts his mark upon his chisels, so that when they come back from the smith, after being sharpened (a barrow load all mixed together), each man is at once able to pick out his own tools. Upon this custom our Mark degree or ceremony is founded, only the said ceremony is no older than the last century; before that, however, I can readily believe that when an Apprentice Mason got his apron "washed," and stood treat, he was allowed to put his mark upon his tools, &c.—W. P. Buchan.

"MARKS" AND "ANTIQUARIAN."

Those brethren who are interested in the study of Mark Masonry, and also of "Marks" should procure copies of either the *Builder* for March 27th, 1869, 1, York-street, Covent Garden, or No. 9 *Sessional Papers*, Royal Institute of British Architects, 1868-9, 9, Conduit-street, Hanover-square, W., price 1s., as they contain "Something about Masons' Marks in various Countries," by George Godwin, F.R.S., F.S.A., &c., and also two or three sheets of well engraved marks from various buildings in different parts of the world, from early days to modern times. I am told there has been a later communication, by the same gifted author in the *Builder*, *but do not know the date*, but should be glad to. If "Antiquarian" has not a copy of either of these excellent publications, he will thank me for drawing his attention to them.—W. J. Hughan.

ROUGE CROIX.

At the Queen's Levée on Monday last was presented "John de Havilland, Esq., Rouge Croix, Pursuivant, by the Earl Marshall." What connection is there between the gentleman in question and the 18° of the Supreme Grand Council of the Ancient and Accepted Rite, or the Rose Croix degree, worked in this country and elsewhere. Will Capt. Philips—who, beside being a member of the Supreme Council, 33°,

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full of Masonic lore, if the sub-officer of the Gentlemen-at-Arms of Her Majesty's Court—or some other learned brother take the trouble to enlighten your readers.—ROSE ✠.

GRAND LODGES BEFORE 1717.

As Craftsmen and merchants several centuries ago had certain general assemblies for the purpose of settling trade disputes, tariffs, &c., we had better call all these meetings or assemblies Grand Lodges (?).—W. P. B.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

BRO. W. P. BUCHAN.

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

Dear Sir and Brother,—Bro. Buchan reminds me of the anecdotes of Fox and the Voter. The voter admired Fox's honesty, but was anything but complimentary of his politics. Fox retorted by commending the voter's honesty, but rebuking him for his lack of good manners.

My letter in reference to the "Mason's Square in Gloucester Cathedral" went to prove that only a Freemason can explain the position of the figures upon the bracket. "On the square," will W. P. Buchan condescend to argument instead of rushing to assertion? With this hope I will, in a few posts, send to you a photograph copy of the "square,"* and it may probably then receive other attention than the curt courtesy of Bro. W. P. Buchan. His free and easy style may be very characteristic of the man, but it hardly sits well, I think, on a brother of the Craft.

I will not doubt the erudition of Bro. Buchan, but in his Masonic researches and his praiseworthy endeavours to enlighten the brethren, I hope he will not deem me as taking a liberty, having twice passed the chair, and now W.M. of a lodge in this province, if I presume to direct his attention to the position of the square and compasses in the first degree, and to remind him of the moral teachings of the latter.

Yours fraternally,

Gloucester, Feb. 23, 1870. HENRY JEFFS.

CURIOUS OLD DOCUMENT AND BRO. F. H.

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

Dear Sir and Brother,—I, too, had made notes respecting Bro. Faulkner's communication of Feb. 19, but on comparing with Bro. Past Master F. H.'s letter I do not find there is any essential difference, so will not give them now. We are indebted to Bro. Faulkner and Bro. F. H. for their letters, and I think brethren in possession of curious or old documents of interest should go and do likewise.

In the present instance, however, it cannot be said that anything scarce or valuable has been produced, as the address, &c., may be found in several works published during the present century. I discovered it in the work Bro. F. H. alludes to, and also in "Masonic Miscellanies," by Stephen Jones, London, 1797.

The "Freemasons' Memento" was evidently a distinct production, and apart from the "Address" in question, although at page 154 of the *Freemason's Magazine* they appear as one.

Yours fraternally,

W. J. HUGHAN.

GOOD TEMPLARS v. KNIGHTS TEMPLAR.

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

Dear Sir and Brother,—We have heard a good deal of the Knights Templar, but what will Masonic Knights do now, when they are to have such strong opposition with "Good" or Teatotal Knights? I enclose a report held here of a meeting of the latter, showing how they are copying Masonic dress, titles, &c.

Yours fraternally,

W. P. BUCHAN.

SOIREE OF THE INDEPENDENT ORDER OF GOOD TEMPLARS.

The first soirée of this Order was held last night in the City Hall, Bro. Councillor Simpson in the chair. The hall and part of the lesser hall, were filled, about 1800 sitting down to tea. On the platform were Rev. Bros. Fergus Ferguson and T. H. Tennant; Bros. Jabez Walker, Thomas Mackie, W. B. Garvie, John Neill, jun., James Lyle, Robert Thom, Hugh Baxter, H. Wyatt, W. Dale, R. Hunter, R. Stevenson, H. Kirkwood, J. Paterson, J. H. Waterson (Edinburgh), and Macgregor (Paisley). The hall presented a gay appearance from the number of red and white scarfs of the Order worn by those present. After tea the chairman said they had to-night inaugurated the first soirée of the Independent Order of Good Templars, an Order which had its origin some nineteen years ago in New York, and had since spread over the United States and Canada, and now numbered about 500,000 members.* The friends of this Order on the other side of the Atlantic, in keeping with the principles of philanthropy advocated by them sent one of their members across to plant the Order in Glasgow. About six months ago he had planted two or three small lodges, and since then what had been the effect and progress let the present crowded and brilliant meeting testify. In looking for the cause of this unprecedented success, he could only attribute it to the fact that while they had been applying to the ministers of the city, the magistrates, and the city members for aid in putting down the grand curse of the city—the liquor traffic—they had boldly to state that the platform they held was the only one to deliver the country and the city from the gigantic evil. This was, on the part of every member, a life-long abstinence from everything that intoxicated, and the creation of a public feeling that would effectually prevent the manufacture of everything in the shape of intoxicating drink. In conclusion, the chairman called upon every one of them to go on in their warfare till they had accomplished the glorious object for which they were united, and hoped that when the time came they would all be found at their posts.

Addresses were afterwards delivered by the Rev. Bros. T. H. Tennant and Fergus Ferguson.

In the course of the evening Bro. Jabez Walker, who had recently been raised to the office of Worthy Chief of the Grand Lodge, was presented by Bro. T. Mackie, in the name of the lodges, with an address and an embroidered scarf as an insignia of office. The presentation was suitably acknowledged by Bro. Walker. An excellent programme of music and recitation was rendered by Miss Robertson and Bros. Hawthorne, Gillies, Dunn,

* Since received, and in the hands of the engraver, will be given in an early number.

* What a hint for the promoters of the "Masonic Order" of the Red Cross of Rome and Constantine.

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Haldane, Young, and Weir. The company broke up at an early hour, evidently highly gratified with their first soirée. The Order now numbers 15 lodges in Glasgow, besides others in Edinburgh and elsewhere, amounting in all to 22. The membership in Glasgow numbers about 3,000.

THE LATE BRO. CAPT. HARBY BARBER.

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

Dear Sir and Brother,—Allow me to have the melancholy satisfaction of adding to the account respecting our late lamented Bro. Capt. Harby Barber, which has been given in the *Freemason's Magazine* for Feb. 26th, by our esteemed Bro. William Kelly, Prov. G.M. for Leicestershire and Rutland. From my notes and records, and also with the assistance of Bro. Richard John, W.M. No. 131, Truro, I am able to contribute the following details of the Masonic career of Captain Barber.

Our deceased brother joined the Love and Honour Lodge (No. 75), Falmouth, Cornwall, on Oct. 2th, 1865, from the John of Gaunt Lodge (No. 523), Leicester, and was one of the promoters and J.W. nominate of the Love and Honour Mark Lodge (No. 94), Falmouth. Subsequently he was appointed S.W., and would have been the W.M., had it not been for his distressing illness. He joined the Fortitude Mark Lodge (No. 78), Truro, Jan. 18th, 1866, was appointed Prov. G. Sword Bearer of the Provincial Grand Lodge of Cornwall for the Mark degree by Bro. F. M. Williams, *M.P.*, Prov. G.M., on October 8th, 1867, and was invested as Grand Steward of the Grand Lodge of Mark Masters, with a good prospect of much higher offices in store for him, as he was a most zealous and enthusiastic Mark Master. He was the founder of the Marquis of Dalhousie Lodge, and the first J.W.; also a very active member, and was the W.M. at the time of his decease. We feel sure that the members of this lodge will agree with us in stating that its prosperity was dear to his heart, and that he laboured hard from first to last to secure it a position amongst London lodges. The R.W. Bro. W. Kelly says it was *probable* he took the Royal Arch degree in India. I *know* he did—viz., in the Keystone Chapter (No. 260), Trichinopoli, Madras, and subsequently became a joining member of the Cornubian Chapter (No. 331), Truro, on the 3rd April, 1865. Bro. Barber joined the Mark lodges in Cornwall from the Fowke Lodge (No. 19), Leicester. He was accepted as a candidate for the Encampment of Knights Templar meeting in the same town. In common with his many friends I mourn his departure from amongst us.

Yours fraternally,
WILLIAM JAMES HUGHAN,
Prov. G. Sec., Cornwall.

Truro, Feb. 26th, 1870.

CONSTANTINIAN ORDER OF THE KNIGHTS OF ST. GEORGE.

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

Dear Sir and Brother,—I have recently received a letter from the Prince Rhodocanakis in regard to the two Giustinianis, about whom enquiry was made in the pages of the *Freemason's Magazine*. This enquiry, bearing, as it does, upon the alleged descent of the Masonic Red Cross Order from the Abbé Giustiniani, is not inappropriate to your pages, and I therefore send you extracts from this letter, on the principle that all sides ought to be heard in a matter of privilege, imposition, or farce, such as the assumption by the Freemasons of claims, decorations, and even the title of Princes, of the Eastern Emperors.

Yours fraternally,
JOHN YARKER.

"My dear Sir and Brother,—

. . . . . .

"Having had the opportunity to consult various genealogical works, amongst which mention may be made of Count Litta's "Famiglie celebri Italiane," in relation to the House of Giustiniani of Venice, I have the pleasure to send you the result of my investigations, from which you will see that the Ambassador Sebastianus Giustiniani, and the Abbé Bernardus Giustiniani (see *Freemason's Magazine*, 13th November, 1869, page 398), although both belonging to the Venetian House of that name, yet held not the least relationship, for the simple reason that the Abbé Bernardus was not legitimately born, *his father having never married his mother*. This circumstance explains now, what to me appeared a mystery, why he, a member of the House of Giustiniani, so fervently defended the claims to the Grand Mastership of the Supreme Constantinian Order of the Knights of St. George, of the so-called 'Johannes Andreas Angelus Flavius Comnenus,' who created him a Knight, although of illegitimate birth, a misfortune which always excluded any man from receiving a chivalric order. The band of Freemasons who concocted the ridiculous Masonic Order, absurdly entitled the 'Red Cross of Rome and Constantine,' were very unfortunate indeed in choosing for the founder of their Order a bastard, who could neither be a Freemason nor a Knight of the Order of Constantine, much less create others as Knights. But to the point.

"SEBASTIANUS GIUSTINIANI, the Ambassador from the Venetian Republic to the Court of Henry VIII. of England, from the year 1515 to the year 1519, was the fifth son of Marino Giustiniani and of Maria, second daughter of Pietro Gradenigo. He was born at Venice in the year 1467, July 8th. He married twice; first, in 1487, June 23, to Henrietta, eldest daughter of the Doge Francesco Foscari; and secondly, in 1512, January 3rd, to Maria, third daughter of Antonio Augustini. He died in 1543, March 13th, at the advanced age of 76, leaving an only son, named Marino (born 1489, June 4th), whose last descendant, Giambatista Giustiniani (born 1585, May 1st), died, unmarried, in 1612, January 21st. This branch of the Giustinianian House of Venice became then extinct.

"BERNARDUS GIUSTINIANI, the author of the indifferently good work, 'Historie cronologiche dell' origine degl' ordini militari et di tutte le religioni cavallaresche,' &c., was the youngest natural son of the Senator Leonardo Giustiniani (born March 4th, 1602—died March 19th, 1656), and of his concubine, Caterina Corbelli. His father Leonardo was the eldest son and heir of the Senator Girolamo Giustiniani (born July 9th, 1576; married 10th August, 1597; died November 13th, 1626)), and of Marina, eldest daughter of Alessandro Contarini. Bernardus Giustiniani was born in 1643, May 13th, and died in 1694, May 2nd. He had two elder brothers, also illegitimately born—Giorgio (born 1637, May 4th), on whose death, in 1677, June 23rd, Bernardus succeeded to his Abbey of S. Leonardo di Malamocco, and Giovanni (born 1640, Dec. 1st—died 1662, Jan. 13th). This branch of the Giustiniani House of Venice was named 'Di Calle del' Ridotto,' and became also extinct in the person of the celebrated eccentric Abbé Antonio Giustiniani, who died in the year 1792, 26th March.

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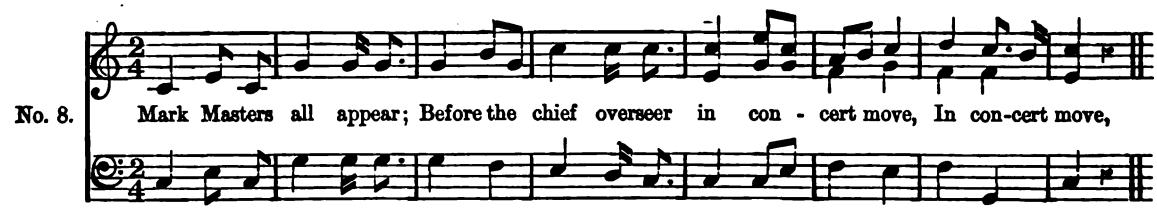
"Believe me to remain, with sincere regard and esteem, my dear Sir and Brother,

"Yours faithfully and fraternally,
"RHODOCANAKIS."

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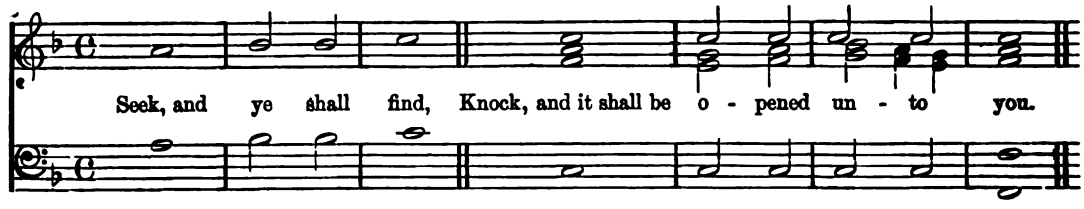
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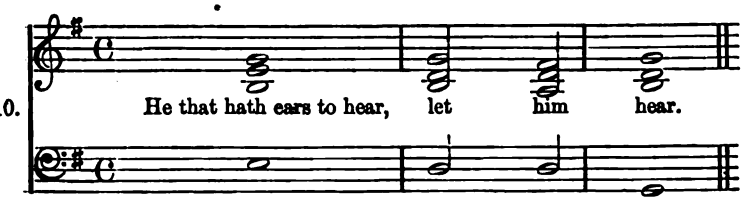




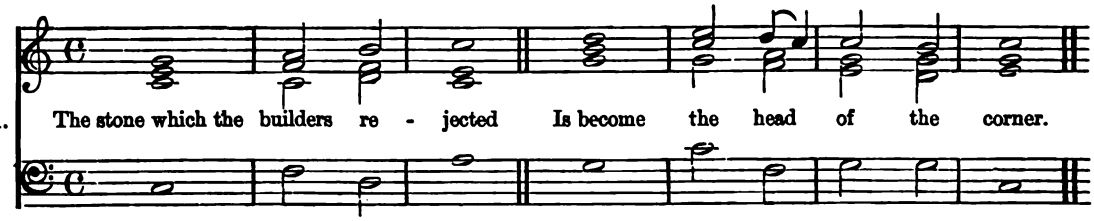
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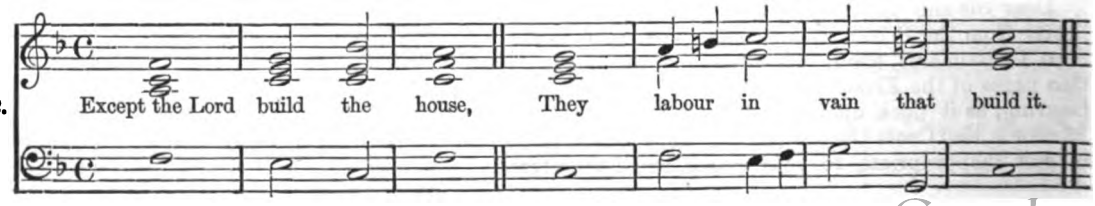
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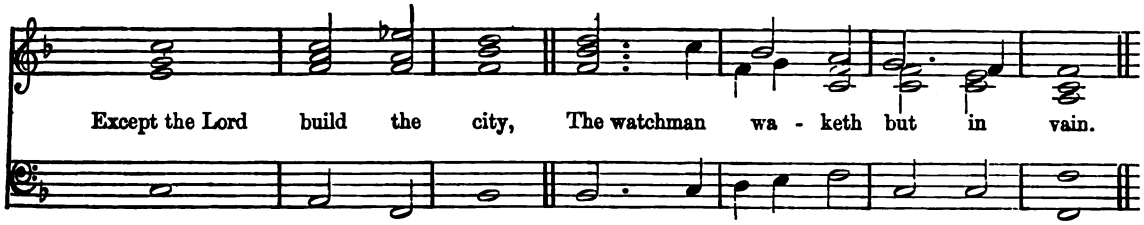


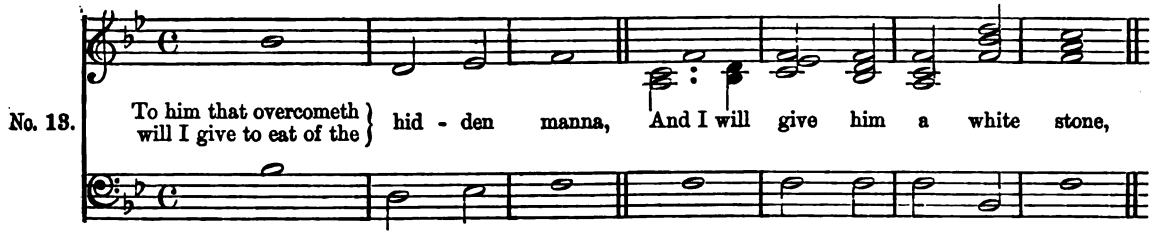
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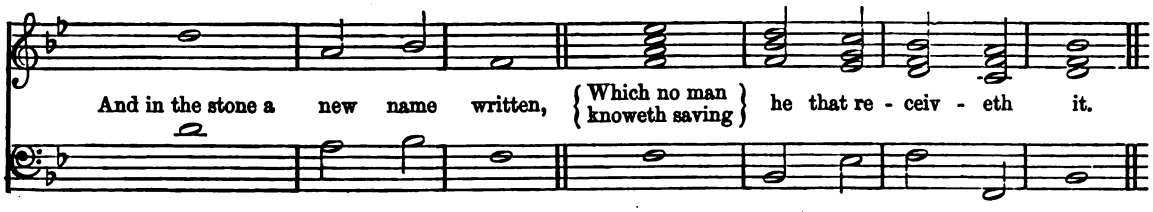


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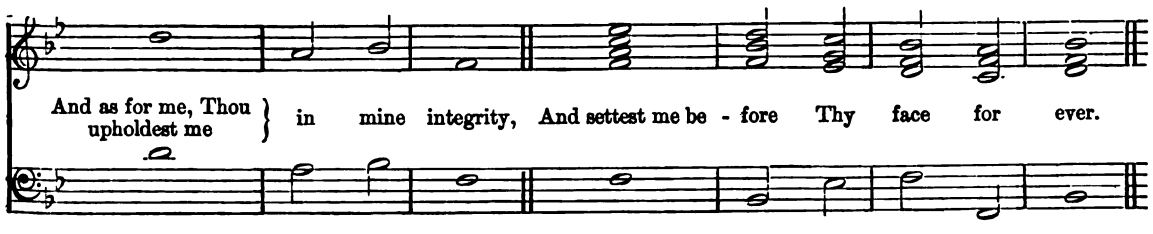
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THE MASONIC MIRROR.

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

MASONIC MEMS.

MARK LODGE MUSIC.—We give on the preceding pages the second portion of the Music for use in a Lodge of Mark Masters. The remaining portion will be given next week.

TYLERS of Lodges, Janitors of Chapters, Equerries of Encamp ments, &c., in England, Scotland, and Ireland, are requested to forward their names and addresses to the Publisher of THE FREEMASONS'S MAGAZINE, so that a complete Register and Directory may be compiled.

THE meetings of the Hervey Lodge of Instruction, hitherto held on Tuesday evenings, at the George Hotel, Walham-green, have been altered to Friday evenings, at the same place. Brethren who wish to witness Masonic work in first-class style will do well to pay this lodge a visit.

THE British Oak Lodge of Instruction, formerly held at the Silver Lion Tavern, Poplar, is now held at the Bank of Friendship Tavern, Mile End, on Monday evenings, at 7 for 8 o'clock.

FIDELITY LODGE OF INSTRUCTION (No. 3).—It has been proposed that the above lodge be removed from the Yorkshire Grey to the Goat and Compasses, Euston-road. The discussion is adjourned till the second Thursday in March, when it is hoped as many members as can make it convenient will attend. Bro. Edward Moody, 193, S.W. 1,287, is the Secretary.

A LODGE of Instruction is held in connection with the Medina Lodge, Cowes, Isle of Wight, every Monday evening.

JOHN RUST, formerly the publisher of this MAGAZINE, who was dismissed on the 7th of October last, for being drunk and disorderly, was tried on the 1st inst. at the Old Bailey, on the first of several counts, in an indictment—*Regina* v. *Rust*—and was found guilty of embezzlement, and sentenced to four months' imprisonment with hard labour. The prisoner for some time past, by advertisement and otherwise, solicited aid from the members of the Craft, upon false representations, and with malicious motives. The prosecution in question did not originate, and has no connection with the Proprietors of this MAGAZINE. This notice has become necessary in consequence of communications received from various quarters, stating that the prisoner had attempted to excite sympathy in his behalf, and under that plea obtain monies from those with whom his duties, as an employé in this office, brought him into communication.

UNITED GRAND LODGE.

[On account of the amount of business transacted, and our limited space this week, we can only give a *précis* of the proceedings at the Quarterly Communication of Grand Lodge on Wednesday evening last, deferring till next week a more lengthened report of the speeches of the brethren upon the various subjects.]

The Quarterly Communication of Grand Lodge was held at Freemason's Hall on Wednesday last. In consequence of the announced retirement of the Earl of Zetland from the post of M.W.G.M., and the nomination of the Earl de Grey and Ripon as his successor, there was a numerous assemblage of brethren from all parts of the kingdom, there being upwards of 300 present, and before seven o'clock the hall was crowded. Precisely at that hour a procession was formed, and the Earl de Grey and Ripon, in the absence of the M.W.G.M., the Earl of Zetland, took his seat on the throne, and the Grand Officers took their respective places, viz., Bros. Lord de Tabley, as D.G.M.; Earl Percy, S.G.W.; Algernon Perkins as J.G.W.; Chas. J. Martyn, G. Chap.; S. Tomkins, G. Treas.; Æneas J. McIntyre, G. Reg. John Hervey, G. Sec.; J. C. A. Powell and Leith Tomkins, S.G.Ds.; Brackstone Baker, J.G.D.; Sir A. W. Woods, G. Dir. of Cers.; Conrad C. Dumas, Assist. G. Dir. of Cers.; Joshua Nunn, G.S.B.; James Coward, G. Org.; William Ough, G. Purst.; J. Brett, Assist. G. Purst.; C. B. Payne, G. Tyler.

There were also present: Bros. W. W. Beach, M.P., Prov. G.M., Hampshire and Isle of Wight; Col. Burdett, Prov. G.M., Middlesex; and several other Prov. Grand Masters, and a numerous attendance of Past Dep. Prov. G. Masters and other Prov. Grand Officers, the Grand Stewards for the year, and Past G. Stewards, (indeed of the latter by far the largest attendance we have seen for many years); Bro. Llewelyn Evans, President of the Board of General Purposes; J. Monckton, Vice-president; Edward J. Fraser, President of the Colonial Board; Francis Bennock, Vice-President, were also present.

Grand Lodge having been opened in ample form, a very appropriate prayer being offered by the Grand Chaplain, Bro. Martyn. The regulations for the government of Grand Lodge during the time of public business were read by the Grand Sec. in accordance with ancient usage.

The minutes of the previous Quarterly Communication of Dec. 1st, were read and put for confirmation.

The election of the M.W. Grand Master was then proceeded with.

Bro. Raynham W. Stewart proposed the Right Hon. Earl De Grey and Ripon, adding some appropriate remarks upon the career of the Right Hon. brother. The motion was seconded by Bro. Edgar Horne, W.M. of Moria Lodge (No. 92), and put to the meeting by Lord De Tabley, and carried unanimously, every member in Grand Lodge, with the exception of the Earl himself holding up his hand, even to the brother who formerly put himself in nomination for that high and distinguished office.

The M.W. G. Master elect returned thanks in an admirable address, and in conclusion moved, pursuant to notice, a resolution expressive of the regret of Grand Lodge at the retirement of the Earl of Zetland from the office of Most Worshipful Grand Master, a post which he had filled with the highest credit to himself and advantage the Craft, for the long period of twenty-six years.

The Earl de Grey and Ripon then proposed that the resolution of Grand Lodge be engrossed on vellum and emblazoned, and presented to the Earl of Zetland in the usual manner.

The proposition was seconded by Bro. Dumas, and carried in the most enthusiastic manner.

The election of Grand Treasurer was then proceeded with, Bro. Raynham W. Stewart proposing, and Bro. Brackstone Baker seconding Bro. S. Tomkins for re-election to the office which he has held for several years, which was carried unanimously.

The acting M.W.G.M. then made a communication to Grand Lodge in reference to the formation of a Grand Lodge of New Brunswick, and moved a resolution to acknowledge it. In the course of his remarks he explained the correspondence which had taken place in the matter, which reflected the greatest credit upon our Colonial brethren for the good faith and Masonic zeal by which they had been actuated.

The G. Registrar entered into further details respecting the

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proceedings, and Bro. Brackstone Baker having seconded the resolution, it was put and carried unanimously.

The Grand Registrar then moved—"That the Book of Constitutions, page 46, article 4, be altered by expunging the words 'until the next meeting of the Grand Lodge,'" in the course of which he explained the inconvenience incident to the working of the existing rules.

The proposition was seconded by Bro. Llewellyn Evans, President of the Board of General Purposes, and was carried unanimously.

The next business was the "Election of the committee of Past Masters, upon the motion of Bro. James Stevens, P.M. No. 720, respecting the uniformity of working."

The Grand Secretary read the list of names, which, from its length, elicited considerable signs of disapprobation.

Bro. Stevens, who seemed suffering from indisposition, in moving that the list be adopted, enlarged upon the advantages to be derived by the carrying out of his proposition, and stated the reasons which had guided the selection of the proposed committee.

Bro. Raynham W. Stewart seconded the proposition, and thereupon a forest of opponents arose; some against the proposition itself, and others against the constitution of the committee.

Bro. J. Savage proposed another list of names, in substitution, of less number, and suggested calling in the aid of the various "Preceptors" and the representatives of the different "systems" of working, which by Bro. Stevens had been intentionally avoided, so as to leave the committee free to seek such advice as they might think proper, untrammelled by prejudice in favour of any particular system.

Bro. Udall, who was almost inaudible, made some other proposition respecting the number and constitution of the committee.

Bro. Matthew Cooke spoke, much to the purpose, though the gist of his observations appeared to be that the only body competent to undertake the duty would be one which should come up to his idea of perfection. Amongst the qualifications required by Bro. Cooke in each individual member may be enumerated the following, viz.: that all should be eminent *literati*; that they should have an intimate acquaintance with the liberal sciences; that they should be men of retentive memories; and that they should be thoroughly acquainted with *all* the different rituals extant, of which he could *show* them more than 100.

Several other brethren spoke, when Bro. Horace Loyd, in an excellent speech, moved an amendment, which was seconded by Bro. Hemsworth, that the subject be reconsidered.

Bro. Llewelyn Evans here rose, but was quite inaudible.

Bro. John Havers summed up the whole of what had been said on each side, and also gave his own views on the subject, and stated his conviction that no beneficial result would arise from the consideration of the matter in the way proposed. Several ago years he had acted in the capacity of moderator or referee between the exponents of the different systems in use in London, and after giving particular and diligent attention to the subject, the result was *nil*.

The mover of the resolution, Bro. James Stevens, addressed the Grand Lodge in support of his motion, and the vote being taken upon the amendment of Bro. Horace Lloyd, it was carried.

The report of the Board of Benevolence was taken as read, and ordered to be entered upon the minutes. The several grants of money were put *seriatim*, and passed as follows:—

The widow of the late Bro. H.W., of the Royal Oak Lodge, No. 871, Deptford	£50	0	0
The widow of the late Bro. E.C., of the Lodge of Fidelity, No. 269, Blackburn	40	0	0
The widow of the late Bro. W. J. N., of the Robert Burns Lodge, No. 25, London	30	0	0
Bro. R. L., of the Lodge of Australia Felix, No. 474, Melbourne, Victoria	50	0	0
The six orphans of the late Bro. E. H., of the Union Lodge, No. 129, Kendal	30	0	0
The widow of the late Bro. T. H. W., of the St. Andrew's Lodge, No. 222, London	50	0	0

The vote of £30 to six orphan children, was the subject of special mention, and several members of Grand Lodge expressed regret that the sum was not larger.

The report of the Board of General Purposes was then presented, and it was moved by Bro. J. Llewellyn Evans, President, to be taken as read, and was ordered to be entered on the minutes.

To the report was subjoined a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on the 11th February, 1870, showing a balance in the hands of the Grand Treasurer of £2,628 9s. 4d., and in the hands of the Grand Secretary, for petty cash, £75.

The report of the Special Meeting of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, on the 22nd July, 1869, was laid before Grand Lodge, and after a short discussion was referred back.

The report of the Committee of the Fund of Benevolence was then brought forward by Bro. Clabon. The several items thereof were read by Bro. Clabon, and after some discussion were carried separately.

The report of Bro. R. P. Harding, Auditor of Grand Lodge accounts, of receipts and disbursements during the year 1868 was approved, and ordered to be entered on the minutes.

A memorial from the Provincial Grand Lodge of East Lancashire against certain proposed alterations in the rules of the "Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons," was mentioned, but by consent was referred to the Committee of the Institution.

A motion by Bro. Joshua Nunn, G.S.B.:—"That provided the resolution, proposed by the 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," "That the form of the certificate required to be sent to 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." This was carried.

The next motion was that of 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 five years in succession, unless in the case of a Royal Prince."

At an early period of the discussion which followed, it appeared that the notices of motion given by Bro. Raynham W. Stewart, and Bro. John Savage, respectively, had in the Grand Lodge club meeting, been withdrawn by consent, leaving Bro. Stebbing's motion alone in the field. We cannot however as previously stated, give even a fair abstract of the discussion which followed, within ordinary limits. We may state, however, that amongst several excellent speeches that were made, those of the mover of the resolution, and of the seconder, Bro. F. Bennoch, in favour of it, and those of Lord de Tabley, Bro. Brackstone Baker, and Bro. John Havers, against it, went so

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thoroughly into the subject that they deserve to be printed *in extenso*. The motion was put and lost by a very large majority.

It being now past ten o'clock, the further considerable business of the agenda paper, was deferred till the next Quarterly Communication, and Grand Lodge was closed in ample form and with solemn prayer.

During the whole of the meeting the acting M.W.G.M. conducted the meeting with much ability, a duty which was by no means easy, the meeting being exceedingly large and impatient.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

ALBION LODGE (No. 9).—This lodge met at Freemasons' Hall, on Tuesday, the 1st inst. There were present: Bros. Buller, W.M.; H. S. Friend, S.W. *pro. tem.*; H. Albert, J.W.; Moring, P.M. Treas.; J. Burton, P.M. Sec.; W. H. Young, S.D.; Morton, J.D.; Lemière, I.G.; Abbot, P.M.; E. Coste, P.M.; Willey, P.M.; Stevens, P.M.; S. Coste, P.M.; Vallentine, P.M. The following visitors were present: Bros. Chevalier de Kontski, Orient de France, Jean de Lafontaine; R. Clarke, P.M. No. 71; G. S. Ayrer, W.M. 95; W. Ludlow, 749; J. Terry, Burdett Coutts; Van Ryckevomi, Frederic Royal; Charles Sloman, 25. Bro. Martin was raised to the degree of M.M. Bro. Stevens, P.M., moved that a P.M.'s jewel of the value of £5 be presented to Bro. E. Coste, I.P.M., seconded by Bro. Moring, P.M. and carried. Bro. Friend, P.M., moved a committee for removal of the lodge unless better terms could be made than the present, seconded by Bro. Abbott, P.M. and carried. Business being ended, the brethren adjourned to the banquet, the W.M. presiding, over thirty-five brethren being present. After the usual toasts, the W.M. proposed the "Health of Bro. E. Coste, I.P.M." in a neat and appropriate speech presenting him with a P.M.'s jewel of chaste design presented by vote of lodge. Bro. E. Coste acknowledged the present with much feeling. The visitors severally responded to the toast of their healths. The evening was much enlivened by the magnificent performance of several pieces of music upon the pianoforte by Bro. C. de Kontski, and the harmony of Bros. Lemière, Pope, jun., S. Coste, Stevens, &c. The brethren did not part until rather beyond their usual hour.

MOIRA LODGE (No. 92).—The regular meeting of this lodge took place at the London Tavern, on the 22nd inst. The chair was occupied by Bro. E. Horne, W.M., supported by Bros. Brett, S.W.; Perrin, J.W.; E. Ledger, S.D.; Jacob, J.D.; Strange-Mure, I.G.; Harrington, Thorne, R. Ledger, Houle, Palmer, Webster, Potter, P.M.'s. The following visitors were present:—Bros. H. Macintosh, 276; Pettafor, 829; Morlet, 108; Mortimore, 176; and Jekyll, 87. Bro. H. Harber was passed to the second degree; and Messrs. Dunsterville Elliot, John Elliot, and Alex. Mortimore were initiated.

LODGE OF TEMPERANCE (No. 169).—The regular meeting of this lodge was held on the 17th ult., at the White Swan Tavern, High-street, Deptford, Bro. John Thomas Moss, W.M., in the chair. The lodge being opened and the minutes confirmed, a ballot was taken for the admission of Messrs. G. J. Hillstead, J. T. Holmes Moss, and G. H. Leggett, which proved unanimous in their favour, and they were duly initiated. Bro. E. A. Cole was raised to the third degree. This being the first time the W.M. had occupied the chair since installation, every ceremony was admirably and impressively rendered. The W.M., Bro. J. T. Moss announced to the lodge, that it was his intention during his year of office as W.M., to represent his lodge at the approaching festivals for both the Boys' and Girls' Schools, and that he had already, at the last festival for the Aged and Decayed Freemasons, made himself a life governor, and only regretted that he had not been able to represent the lodge on that occasion, and thus act a Steward for all three Charities whilst W.M. The lodge was then closed, and the brethren adjourned. Visitors:—Bros. Loe, Batt (P.M.), Dyball, and Smith, W.M. of the Sydney Lodge.

LODGE OF TRANQUILITY (No. 185).—On Monday, the 21st inst., the ceremony of the installation of Bro. Hermann Beigel, *M.D.*, as Worshipful Master took place. After the banquet, a choice selection of music was performed. Bro. W. Ganz played a solo for piano "The Nightingale's Trill," a brilliant transcription of Bro. Ganz's song, to the entire satisfaction of all present. Bro. Ciabatta was very successful in a favourite song by Mattei "Non é Ver," his rendering of this piece was artistic in the extreme. Bro. de Kontski played in the most brilliant style his Reveil du Lion, also a fantasia of his own on "Don Giovanni" he was loudly applauded at the end of each piece. His performance on this occasion was a great success, and the enthusiastic encore he received was well merited. On the whole this was a most agreeable entertainment, besides the pieces already mentioned, several brothers took part in some songs suited to the occasion, which were all very well received.

LODGE OF FINSBURY (No. 861).—The members of this lodge met at the Jolly Anglers Tavern, Bath-street, City-road, on Friday, the 25th ult. Present: Bros. T. E. Purely, P.M. and Sec., as W.M.; A. Day, P.M. and Treas.; J. Bond, W. Mackey, and R. Leach, P.M.'s; J. Nicholls, S.W.; R. Hart, J.W.; Benjamin, S.D.; Stokes, J.D.; Meanwell, I.G.; Bilby, Org. The following visitors were present:—Bros. C. I. Paton, P.M. 392 (S.C.); Finch, P.M. 898; Marfleet, S.W. 898; Giles, 15; Flack, 101; Faucquez, 813; Terry, W.M. 1,278. Bros. Senior, Bass, and Albrecht were raised to the degree of Master Mason, and Messrs. Wilding and Gibbs were initiated. There was a full attendance of the brethren, and the ceremonies were well worked.

ROYAL ALBERT LODGE (No. 901).—The brethren of this lodge assembled on Monday afternoon, the 21st ult., under the presidency of their respected W.M., Bro. Henry J. Lewis, at Freemasons's Hall. Bro. Lewis was supported by his officers, namely, Bros. J. M. Vaughan, S.W.; T. Morton, J.W.; A. E. T. Worley, S.D.; J. Dennis, I.G.; and the following P.M.'s Bros. J. Smith, Treas.; T. Lewis, P.G. Purst.; J. A. Farnfield, W. H. Farnfield, and C. Chard. The lodge having been duly opened, Bros. T. Griffiths and R. J. Webber having shown themselves proficient in the F.C. degree, were raised by the W.M. to the sublime degree of a M.M. Working downwards, Bro. Joseph Pratt was examined in the E.A. degree, and having answered satisfactorily, he was then advanced by the W.M. to the grade of a F.C. Ballots having proved unanimous in favour of Mr. Henry Searle and Mr. H. Byrne, these gentlemen were then admitted in due form and received the benefit of initiation also from the W.M., he having successfully worked the three degrees in one evening. A ballot was then taken for the election of a W.M. for the year ensuing, and the choice of the brethren unanimously fell upon Bro. Vaughan, S.W., the Chaplain to the lodge; Bro. Joseph Smith, P.M., was unanimously re-elected Treasurer; and Bro. Daly was again appointed Tyler. A vote having been carried by acclamation for presenting the retiring W.M. with a P.M.'s collar and jewel, as a small token of recognition of his services to the lodge, the brethren, with true Masonic custom adjourned from labour to refreshment, where the banquet table was graced with the presence of the undermentioned visitors:—Bros. Terry, W.M. 1,278; H. Knight, P.M. 162; Fenner, 162; C. G. Greene, 256; and W. Rathbone, St. John's. The usual Masonic toasts were given and responded to amid hearty applause, especially the one referring to the W.M. elect. Some excellent singing added considerably to the enjoyment of the evening, and the brethren departed to their respective homes.

HARTINGTON LODGE (No. 1,021).—The regular meeting of this lodge was held on Monday, the 14th ult. The chair was occupied by the W.M., Bro. H. Cook, P.M., P. Prov. G. Supt. of Works; Dr. Allison, P.M.; Cox, S.W.; Johnson, J.W.; Bagot, Hon. Sec.; Thomson, J.D.; T. Ormandy, I.G.; Haalam, Dir. of Cers. The visitors were:—Bros. Cornfield, W.M. 1,225; Ormandy, S.D. 1,225; and Morris, I.G. 1,225. This being the first meeting since the installation of the W.M., a goodly number of members were present. Bro. Cook commences his career as W.M. of this lodge with a staff of officers who are most anxious to advance the objects of Masonry. The amiability and suavity of manner of the W.M. predicts pleasant evenings, combined with instruction in the higher branches. As soon as business admits, Bro. Cook purposes giving the lectures and sections. The duties of the evening were to ballot for Mr. W. Gradwell, jun., a son of a worthy scion of Masonry, who was unanimously accepted; to initiate Mr. E. Fell, and to raise Bro. Davies. The ceremonies were most accurately and impressively conducted.

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GREAT NORTHERN LODGE (No. 1,287).—This young lodge met for the second time since the consecration, on Thursday, the 17th ult., at the Great Northern Hotel, King's Cross, the W.M., Bro. S. Webb, P.M. 193, in the chair, supported by his officers, Bro. E. Moody, S.W.; H. T. Reed, J.W.; J. H. Staton, S.D.; R. Bescoby, J.D.; G. Hooper, I.G.; and Goddard, Tyler. The lodge was opened in due form, the minutes of last meeting were read and confirmed, Bros. Elliott, Lancaster, Verdon, Buckman, and Hartley having proved their proficiency, were entrusted and retired. The lodge was opened in the second degree, and they were then passed to the degree of F.C. The lodge was resumed to the first degree, and the following gentlemen balloted for, elected, and initiated in the mysteries of ancient Freemasonry:—Messrs. P. G. Jupe, J. Freeman, H. Caulton, and J. Wrightson. A letter was read from Bro. Jas. Terry, P.M. 228, and P.G.S.B. Herts, thanking the members of the lodge for having elected him an honorary member. Bro. Alexander, P.M. 167, was elected a joining member. There being no further Masonic business, the lodge was then closed in due form and adjourned till the third Thursday in March. The banquet which followed, was served *à la Russe*, and reflected great credit on the able manager of the hotel, Mr. C. Schumann, and his *chef*. The usual toasts followed; that of "The Initiates" was responded to in a very able manner by Bro. Wrightson. In proposing "The Visitors," the W.M. said: "I have very much pleasure in coupling with this toast the name Bro. Lee, the present W.M. of a lodge of which I am a P.M., and in which I had the pleasure of initiating nearly all my present officers, and who are still members of that lodge." In responding, Bro. Lee said: "I thank you for the very kind manner in which I have been received on this, my second, visit to this young but evidently prosperous lodge; I feel here almost as much at home as in my own lodge, and I am indeed gratified when I see young Masons who have, in consequence of its large numbers, no prospect of advancement in my own and their mother lodge, taking here those positions their zeal and ability so much entitle them to." In proposing "The Health of the W.M.," Bro. Lee said it would be superfluous for him to dilate upon the W.M.'s many excellent qualities either as a man or Mason—they were so well known to all the brethren present—and as for the working, it was simply perfect, the ceremonies having been gone through in the able manner which had gained for the W.M. such a reputation while W.M. of 193. The W.M. responded in a feeling and eloquent manner. In proposing "The Health of the Officers," the W.M. remarked upon the great assistance afforded by officers who were like his, so perfect in their work. Bro. E. Moody, S.W., responded. The Tyler's toast brought to conclusion a very pleasant evening, which was much enlivened by the really excellent singing of Bros. Webb, Thorpe, Reed, Freeman, and Lancaster, and recitations by Bros. Bescoby and Moody. The other brethren present were:—Bros. Forbes, Sec. *pro tem.*; Ritchie, Holyoake, Klein, and Emanuel. Visitors:—Bros. R. Lee, W.M. 193; and Thorpe, of a Derby lodge.

CONSECRATION OF THE ROYAL STANDARD LODGE (No. 1,298).—A great gathering of Freemasons took place on the 21st ult., on the occasion of the consecration of the new Royal Standard Lodge (No. 1,298), at the Marquess Hotel, Canonbury, for which a warrant had been recently granted by the M.W. the G.M., the Earl of Zetland. Bro. J. H. Younghusband, P.M., P.Z., and P. Prov. J.G.W. for West Lancashire, was the officer nominated by the Grand Master to perform the ceremony of consecration and installation. Bro. Major William Wigginton, P.M. 902, P. Prov. G. Dir. of Cers., was nominated as the first W.M. Amongst those present were Bros. J. Hervey, G. Sec.; the Rev. J. R. Simpson, P.G. Chap.; Dibdin, E. Willoughby, J. Hastings, United Mariners; J. Savage, P.G.D.;, J. Stevens, Philip Green, 1,150; H. Gabb, 72; L. G. Foxall 742; Codner, 45; J. Barlow, 117; G. Carter. 282; Eades, 282; Shallen, 193; Walter Nelson, 700; Hemans, 141; W. Conard, G. Org.; W. Driscoll, 30; Charles Roberts, 657; C. J. Jekyll, 85; J. W. Distin, 175; H. Holles, 167; W. Roebuck, 643, P.G.S.B. Surrey; T. Scott, 704; A. Taylor, 181; L. A. Hart, P. Prov. S.G.D. Kent; Kershaw, 193; Thomas Payne, 27; Rees, 193; Thomas Wright, 902; E. H. Lambert, 382; H. Bethell, 30; C. Hosgood, 152; C. E. Thompson, 177, and J.W. 1,e58; M'Kiernan, &c. The brethren assembled in the lodge room at five o'clock, and the lodge was opened in the three degrees by Bro. Younghusband, the presiding officer, and a piece of solemn music was performed. Having gone through some other formalities, Bro. John Hervey, the Grand Secretary, stated the wishes of the brethren and the proceedings they had taken with respect to the formation of the new lodge; after which Bro. the Rev. R. J. Simpson, P.G. Chaplain delivered an oration on the great principles of Freemasonry, which was listened to with deep attention. Several anthems were sung, and the business of consecration was brought to a close. The presiding officer then proceeded with the ceremony of installation, and in due form installed Bro. Major Wigginton into the chair of K.S., as first W.M. of the lodge. He appointed his officers as follow:—Bros. J. Poynter, S.W.; R. Lee, J.W. (W.M. of the Confidence Lodge); J. F. Wilson, S.D.; W. J. Woodman, 209, J.D.; J. Morris, I.G.; E. Lloyd, Dir. of Cers.; Shackells, Sec. (P.G. Purst. Hants). Bro. R. J. Simpson accepted the Chaplaincy of the lodge for the ensuing year. Bro. J. Savage was asked to take the Treasurership, but in consequence of his present numerous engagements he was compelled to decline that honour. It was proposed and carried unanimously that the Installing Master (Bro. Younghusband), and Bros. Hervey and Simpson should be honorary members, for which those brethren returned thanks in very appropriate terms. Bro. Savage and other brethren complimented the Installing Master on the excellent way in which he had gone through the consecration and installation, all concurring in the opinion that those important ceremonies had never been better performed. The working tools and jewels, were supplied by Bro. M'Kiernan, of St. John's-square, and they excited general admiration, it being evidently the determination of the members to have the lodge furnished in a style that shall do honour to the Craft. There was no banquet on this occasion, and the brethren separated, highly pleased at the proceedings of the day, as they were conducted throughout in the true spirit of Masonry.

PROVINCIAL.

BERKS AND BUCKS.

ABINGDON.—*Abbey Lodge* (No. 945).—The brethren of this lodge met at the Council Chamber, on Thursday, the 10th ult. There were present:— Bro. J. B. Jenkins, W.M.; J. T. Morland, W. Belcher, and H. D'Almaine, P.M.'s. Bro. J. Wootten, 340, was present as a visitor. Bros. W. Morland and E. Shepherd were passed to the second degree. The explanation of the second tracing board was given by Bro. D'Almaine, P.M. One candidate and one joining member were proposed by the W.M.

CUMBERLAND AND WESTMORELAND.

CARLISLE.—*Union Lodge* (No. 310).—The members were summoned to attend a lodge of emergency on Friday, the 18th ult., at seven o'clock, when the following brethren made their appearance:—Bros. F. W. Hayward, W.M., P.M., P. Prov. S.G.W., occupied the chair, being ably supported by Bros. G. Murchie, S.W.; J. Gibson, J.W.; W. Johnson, I.P.M., Prov. G.S.; A. Woodhouse, Sec., P.M. 412; A. Taylor, S.D., Steward; W. Court, J.D. and Treas.; R. Metcalf, I.G.; J. Iredale, P.M., P.D. Prov. G.M.; W. Murray, P.M., P. Prov. G. Assist. Sec.; G. G. Hayward, P.M., P. Prov. G.S.B.; J. Slack, P.M., P. Prov. J.G.D.; J. Brown, W. Nanson, W. Pratchitt, P. Milborne, T. Corbett, Steward, E. Harrison, John Barnes, Tyler. Visitors: Bros. S. Halifax, P.M. 327, P. Prov. S.G.D.; J. Kay, *Q.C.*, Isaac Newton University Lodge, 859; John T. Goldney, Prince of Wales Lodge, 259. The lodge was opened in due form, the ballot was taken for Mr. John Henry Fawcett, of the Temple, London, and Petrill Bank House, Carlisle, which was found to be unanimous. He was then prepared and initiated into the order by the W.M., in a very impressive manner, after which the working tools were illustrated and the charge given. No other business being before the brethren, the lodge was closed with prayer, and the brethren adjourned to the refreshment room to spend a couple of hours in conviviality, Bro. Iredale acting as chairman. The usual loyal and Masonic toasts were drank, interspersed with songs and recitations. The chairman proposed "The Health of the Initiate" (Bro. J. H. Lawcett) and said he was glad to see him come amongst them, and from the attention he had paid to the ceremony he (Bro. Iredale) had no doubt but that the candidate would become a good Mason in addition to being a good man. He (the chairman) hoped that all present would respond to the toast with a bumper and musical honours. The toast was drank with enthusiasm. Bro. J. H. Fawcett rose amid applause to thank Bro. Iredale in proposing his health, and also the brethren for responding so

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heartily, in a short but pithy speech, in which he said: "I can only wonder why I have not become a Mason before now; I have often thought of being made, but could not make up my mind, and if I had joined the Order at any other place than Carlisle I should have been vexed, for when I look around me and see so many faces that I knew in my younger days, I feel more delighted that I have become a Mason in "merrie Carlisle," and will try all I can to make myself a worthy Mason, so that you shall not regret having received me in your ranks." Bro. J. T. Goldney returned thanks on behalf of the visitors. Several other toasts were given and duly responded to, after which the Tyler's toast was drank, and all parted in harmony. The evening's entertainment was enlivened by the vocal strains of Bros. Johnson, Court, Slack, Iredale, and F. W. Hayward.

DERBYSHIRE.

BUXTON.—*Phœnix Lodge of St Ann*, (No. 1,235).—A meeting of this lodge for the celebration of the Festival of St. John the Evangelist was held at the Crescent Hotel, on Thursday, the 10th ult. The meeting was one of unusual interest, as the lodge was established twelve months ago, under the auspices of Bro. John Millward, W.M., who, in his eightieth year, is the oldest freemason in the Province; and the lodge is indebted largely for its present efficiency and success to the zeal and regularity with which he has performed the duties of his office. There were present Bro. H. C. Okeover, D.P.G.M., Derbyshire; Bro. Colonel Wilkie, Bro. Johnson, Bro. Thos. Dickson, P.G.T., Bengal, Bro. George Higginbotham, Bro. Joseph Millward, Bro. John Millward, Bro. Reginald Darwin, Bro. R. R. Duke, Bro. F. Turner, Bro. Josiah Taylor, Bro. J. H. Lawson, Bro. J. C. Bates, Bro. W. Smith, Bro. Sykes, Bro. E. J. Milligan, Bro. Wm. Millward, Bro. Whalley, Bro. Wm. Lees, Bro. Samuel Taylor, Bro. J. Bennett, &c. The lodge was duly opened, when the installation of the W.M. elect, Bro. Reginald Darwin took place. He was presented to the installing officer, Bro. John Millward, by Bro. H. C. Okeover. At the conclusion of the ceremony the new W.M invested the following officers:—Bro. R. R. Duke, S.W.; Bro. F. Turner, J.W.; Bro. Josiah Taylor, S.D.; Bro. Wm. Millward, J.D.; Bro. F. G. Hodgson, who was unadvoidably absent, was again appointed Chaplain; Bro. J. H. Lawson, Treas.; Bro. E. J. Sykes, Sec.; Bro. Wm. Smith, Org.; Bro. Wm. Clayton, I.G.; Dr. F. Dickson and P. Le Gros, Stewards; Bro. J. Bennett, Tyler. The brethren then adjourned to the Ball Room of the Crescent Hotel, where a banquet had been prepared every way worthy of the occasion by the hostess, Mrs. Smilter, everything being well served and the waiting perfect. Bro. Reg. Darwin, W.M., presided.

After the usual loyal toasts, the health of Bro. Okeover, D.P.G.M., was proposed; also the health of Bro. John Millward. Bro. Darwing, alluding in feeling terms to his services to the lodge during the past year, concluded by presenting to him a handsome silver snuff-box as a testimonial to his worth from the brethren. It bore the following inscription:—To Bro John Millward, Prov. G.J.D. their first Master, this small token of regard is presented by the members of the Phœnix Lodge of St. Ann, No. 1,235, on the expiration of his year of office, February 10, 1870.

The health and its accompaniment were suitably acknowledged by Bro. Millward. The healths of the W.M., the Visiting Brethren, and others were given, and, after a delightful evening, the brethren separated at an early hour in peace and harmony.

DORSETSHIRE.

SHERBORNE.—*Lodge of Benevolence* (No. 1,168).—The brethren of this lodge met at the Town Hall on Monday, 14th inst. Bro. J. R. P. Goodin, P.M., acted as W.M. There were also present Bros. the Rev. R. H. W. Digby, P.M.; W. S. Gellard, S.W.; Rev. G. Thompson, J.W.; S. K. Woodward, Treas.; Thomas Farrall, Sec.; R. G. Long, S.D.; R. Mees, J.D.; J. Cole, I.G.; J. Humbary, Tyler, and other brethren. The business of the evening consisted of the initiation of Mr. Henry Best Hull, the raising of Bro. Charles Edward Farrall to the degree of M.M., and the balloting for Captain Richard Lier. The W.M., Bro. L. H. Ruegg, was prevented from being present by indisposition.

DURHAM.

GATESHEAD.—*Borough Lodge* (No. 424).—On Monday, the 21st ult., the brethren of this lodge held their annual installation and festival at their hall in West-street. There was a fair attendance of brethren of the lodge, and also of visitors, the latter including Bros. John Stokoe, Prov. G.S.W. Durham (who had kindly consented to act as Installing Master); W. H. Crooks, Prov. G. Steward, Durham; T. Jackson, Prov. G. Supt. of Works, Northumberland; Foulsham, Prov. G. Assist. Dir. of Cers., Northumberland; Stephenson, W.M.: T. Smith, P.M.; Wade, Prov. G. Dir. of Cers., Durham, &c. The lodge was opened by the W.M., Bro. Robert Stephenson, and after initiating a candidate, he resigned the chair to Bro. John Stokoe, who conducted the installation of the W.M. elect, Bro. Jonathan Cooke, in a careful and impressive manner, and installed him into the chair of K.S. The new W.M. then invested the following brethren as his officers:—Bros. R. Stephenson, I.P.M.; A. Legge, S.W.; Wraith, J.W.; Howard, Sec.; R. Stephenson, Treas.; P. O. Smith, S.D.; Sewell, J.D.; Hardy, I.G.; and Curry, Tyler. After the lodge was closed, the brethren, to the number of nearly thirty, held the festival at Mrs. Neilson's, the Grey Horse Inn, and spent a very pleasant and enjoyable evening.

LANCASHIRE (EAST).

ULVERSTONE.—*Lodge of Furness* (No. 995).—The regular meeting of this lodge was held on Tuesday, the 1st inst. The chair was occupied by Bro. John Case, W.M., supported by Bros. Reuben Pearson, S.W.; James W. Grundy, J.W.; George Butcher, Treas.; Robert James, Sec.; Roger Dodgson, S.D.; J. Paxton, J.D.; M. Wilson, I.G.; H. Crook, Freak, and Blacklock, Stewards; H. Barber, P.M.; and thirty other brethren. Bro. H. T. Miles, Concord Lodge, No. 343, was present as a visitor. A ballot was taken for Bro. Townson Ashburner, of Caledonian Lodge, No. 302, S.C., Edinburgh, as a joining member, which proved favourable. Mr. John W. Turner was initiated, and Bro. Henry Kendall was raised to the sublime degree of M.M. Several other matters, relating to the Temple, &c., were gone into, after which the lodge was closed at ten p.m.

MONMOUTHSHIRE.

PONTYPOOL.—*Kennard Lodge* (No. 1,258).—The regular meeting of this lodge took place on Monday, the 28th ult., Bro. Oliver, Prov. G. Dir. of Cers., presiding in the absence of the W.M., Bro. Thomas. There was no particular business, except passing Bro. William Prosser to the degree of F.C. The Building Committee not being quite ready with their report, the subject matter of building a new Masonic hall, which was to have come on for discussion, was adjourned to the next meeting. The S.W. intimated that Bro. Adams, of Newport, architect, had volunteered to give plans, &c., gratuitously. The lodge was closed at 7.30 p.m.

OXFORDSHIRE.

OXFORD.—*Apollo University Lodge* (No. 357).—The regular meeting of this lodge was held at the University Masonic Hall, on the 22nd ult., when there were present—Bros. H. G. Wyndham, W.M.; Capt. G. F. Lamert, I.P.M.; Short, P.M.; Dallin, P.M.; Burrell, S.D.; Tennent, J.D.; Gardiner, I.G.; Cameron Churchill and Sir John Conroy, Secs.; Brymer, De Tirsh, Gilliat, and Burney, Dir. of Cers.; Benson, Lewis, Pope, Trotter, Lord Burleigh, Buè, Mackenzie, and Hon. A. G. Yorke, Stewards. The Provincial Grand Master of Oxfordshire, and most of the other brethren of the lodge were also present. Amongst the visitors were several Past Officers of the Grand Lodge, the D. Prov. G.M. of Oxfordshire, the W.M., and Wardens, and P.Ms. of the Alfred Lodge (No. 340); several brethren of the Churchill Lodge, Oxford; of the Isaac Newton Lodge, Cambridge; of No. 10 Westminster and Keystone Lodge, London; the Bowyer Lodge, Oxfordshire; and the other lodges of the province. The installation of Bro. Wyndham as W.M. took place at five p.m. At the banquet which followed, the proceedings were enlivened by some glees, exquisitely rendered by a quartette of eminent singers, including Bro. Dyson, of the Chapel Royal, Windsor, and Bro. Francombe, of New College Chapel, Oxford. Upwards of ninety brethren sat down to the repast, which was one of the most convivial description, and by the universal good-fellowship that prevailed, augured well for Bro. Wyndham's year of office.

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SOUTH AUSTRALIA.

MOUNT GAMBIER LODGE (No. 1,207).—The usual monthly meeting of the members of this lodge was held on Tuesday, the 21st December, 1869, and was well attended. The lodge was opened by the W.M., Bro. Edward French, and the minutes of the last lodge were read and confirmed. The ballot was then taken for Bro. S. R. Deverell, of Golden Lodge of Bendigo, No. 641, and proved unanimous in his favour. Mr. John Paris and Mr. James Umpherston (who had been balloted for and accepted at the previous meeting), being in attendance, were duly initiated into Masonry, the ceremony being most impressively rendered by the W.M. Bro. A. F. Barrett, P.M. and Sec., having been elected to the chair of K.S. for the ensuing year, was called to the pedestal, when the the W.M. read the "ancient charges and regulations," to which the W.M. elect having assented and promised to submit to, the retiring W.M. invested him with the collar and jewel of office. On his assuming the gavel, the following officers were appointed and invested:—Bros. A. W. M'Gregor, S.W.; J. L. Stapleton, J.W.; C. Clark, S.D.; W. Wehl, J.D.; W. Evans, I.G.; H. Bristowe, Tyler; J. D. M. Olfe, Dir. of Cers.; and W. W. Watson, Sec. Bro. T. C. Lyon, Treasurer, who had held the same office since the formation of the lodge, tendered his resignation, which was accepted with regret. Bro. R. Clay, of St. George's Lodge, No. 885, was proposed as a joining member. The lodge was then closed in harmony. At the close of the lodge, the newly-installed W.M. invited the brethren to the social table, which was responded to by all the members and visitors present, with the exception of two, who were unavoidably prevented remaining. The usual loyal and Masonic toasts were given and heartily responded to, the brethren separating after having spent a very pleasant evening.

ROYAL ARCH.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*Chapter of Fortitude* (No. 279).—A quarterly convocation of this chapter was held on Monday, the 28th ult., at the Freemason's Hall, when from various causes, the attendance was unusually limited. In the unavoidable absence of Comps. the Rev. John Spittal, M.E.Z., and Leonard A. Clarke, H., the chairs of the chapter were occupied by Comp. Kelly, P.G. Supt. as M.E.Z.; Pettifor, P.Z, as H., and Weare, P.Z. as J. The other officers present were: Comps. Stretton, E.; Partridge, N.; Toller, P.S.; Mace, A.S.; Bembridge, Janitor. Comp. the Rev. Chas. J. E. Smith, (Rugby) was also present. The chapter having been opened a board of Installed Principals was formed, and Comp. George H. Hodges, J. elect, who was abroad at the usual period of installation, was duly installed into the third chair. The other companions having been admitted, a ballot took place for Bro. Charles William Shaw, *M.D.*, of No. 557, Queenstown, Ireland, as a candidate, who was unanimously elected, and was exalted in due form, after which Comp. Kelly delivered the historical, symbolical and mystical lectures. Another candidate for the degree was not in attendance. The treasurer's accounts having been passed, a ballot place for the election of officers for the ensuing year, and which resulted as follows: Comps. L. A. Clarke, M.E.Z.; Geo. H. Hodges, H.; Geo. Toller, jun., J.; Kelly, P.Z. Treas.; E. Stretton, E.; Rev. Charles J. E. Smith, N.; Partridge, P.S.; Bembridge, Janitor. The appointment of the Assistant Sojourners and the Stewards stood over to the next meeting. A notice made at the last convocation by Comp. Toller for an alteration of the by-law as regards the times of meeting, was considered and it was unanimously resolved that meetings of the chapter be held in the months of February, April, June, October and December (being the alternate months with the Mark Lodge) in lieu of quarterly as at present. The Prov. G. Supt. announced his intention of holding a meeting of the Provincial Grand Chapter shortly. Four candidates having been proposed for exaltation the chapter was closed in form and with solemn prayer, and the companions adjourned to refreshment.

LANCASHIRE (WEST).

LANCASTER.—*Rowley Chapter* (No. 1051).—The regular meeting of this chapter was held at the Masonic Rooms, Athenæum, on Monday evening, the 21st ult. There were present the three Principals. Comps. Dr. Moore, M.E.Z.; Bagnall, H.; Mason, J.; Heald, as E.; Simpson, as N.; Dr. Mercer, Prin. Soj.; Whimpray, Barrow, Taylor, and Watson. The chapter being opened, and the usual formal business transacted, the M.E.Z. called upon the companions to elect the officers for the ensuing year, which resulted as follows; Comps. Bagnall, M.E.Z.; Mason, H.; Hall, J.; Dr. Mercer, E.; Whimpray, N.; W. Barker, Treas.; Fenton, Prin. Soj.; and Taylor, Janitor. A code of bye-laws which had been drawn up by the M.E.Z. was submitted, and adopted by the companions, subject to the approval of the Prov. Grand. Supt. A joining member was proposed, and other business having been transacted, the chapter was closed in due form.

MARK MASONRY.

CORNWALL.

HAYLE.—*Cornubian Lodge of Mark Master Masons* (No. 87).—The fifth annual meeting of this lodge was held on Tuesday the 15th inst., at the Masonic Rooms, White Hart Hotel, for the purpose of transacting annual and general business, and for installing Bro. Burall, Prov. S.G.D., W.M., for the ensuing year. The lodge was opened in due form by Bro. Dr. Mudge, P.G.J.O., W.M., at two o'clock p.m. After the general business had been disposed of, Bro. Burall, P.G.S.D. the W.M. elect, was presented to the Installing Master, Bro. Frank Harvey, P.G.S.W. P.M., who conducted the ceremony in a very impressive and able manner. The W.M. then appointed and invested his officers as follows: Bros. Dr. Mudge, P.G.J.O. Immediate P.M.; F. H. Pool, P.G.S., S.W.; James Pool, J.W.; A. J. West, P.G.S.B., M.O.; W. Hollow, S.O.; M. Dunn, J.O.; Rev. A. J. Easterbrook, Chap.; F. H. Pool, P.G.S., Treas.; John Coombe, P.G. Steward, P.P.G.S. of W., Secretary; T. W. Robinson, Reg. of Marks; W. W. Mildren, S.D.; R. Cobbledich, J.D.; Wm. Cock, I.G.; W. K. Baker and G. Richards, Stewards; C. Srathan, Tyler. This concluded the business of the day. The brethren then adjourned to the banquet, and, after the cloth was removed, the usual loyal and Masonic toasts were proposed and received. After a delightful evening, the brethren separated at an early hour.

DURHAM.

WEST HARTLEPOOL.—*Eclectic Lodge* (No. 39).—On Tuesday, the 22nd ult., the annual meeting of this lodge was held in the Masonic Hall, when the installation of the W.M. elect, Bro. S. Gourley, took place. Previous to the ceremony, the lodge having been opened in due form and with solemn prayer by the V.W. Bro. ✠ F. Binckes, 30°, G. Sec., the ballot was taken for Bro. W. Sincon, J.D. No. 1,274, and Bro. H. Warwick, I.G. No. 124, who were duly elected. These brethren being in attendance were, with Bro. Davidson, who had been previously elected, advanced to the honourable degree of Mark Masters by the G. Sec. At the conclusion of the ceremony, Bro. Binckes proceeded to instal the W.M. elect according to the accustomed rites and ceremonies of this degree. The W.M. then appointed and invested the officers for the ensuing year as follows:—Bros. R. B. Harpley, I.P.M.; J. W. Cameron, S.W.; ✠ W. Brignall, jun., 30° J.W.; E. Hudson, M.O.; J. B. Watts, S.O.; T. Whitwell, J.O.; Rev. ✠ H. B. Tristram, 18°, *LL.D.*, *F.R.S.*, Chap.; M. Rukinson, Treas.; E. Alexander, Sec.; R. M. Gallon, Reg.; J. Hunter, S.D.; R. H. Stafford, J.D.; J. Miller, Steward and I.G.; and J. Mowbray, Tyler. The brethren afterwards adjourned to a most excellent banquet at Bro. Gallon's, Royal Hotel. The usual loyal and Masonic toasts were given with true fraternal feeling, and the brethren separated, after having spent a most enjoyable evening.

ANCIENT AND ACCEPTED RITE.

NORTHUMBERLAND.

NEWCASTLE-UPON-TYNE.—*Royal Kent Rose Croix Chapter, H.R.D.M.*—On Friday afternoon, the 26th ult., the members of this chapter held their anniversay meeting at the Freemason's Hall, Bells-court, 9, Mewgate-street, Bro. A Clapham, M.W. Sov., in the chair. The chapter having been opened in ancient and solemn form, the minutes of the last convocation were read and confirmed. The M.W. Sov. Bro. ✠ W. Brignall, jun., 30°, was presented by the Grand Marshal for the benefit of installation, which interesting ceremony was conducted by Bro. W

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Foulsham, P.M.W. Sov., in a style well calculated to make a deep and lasting impression upon the assembled brethren. The M.W Sov. having been saluted as such by the brethren present, he appointed the following officers for the ensuing year, viz.:—Bros. W. Punshon, P.M.W. Sov., Prelate; W. Foulsham, P.M.W. Sov., 1st Gen.; Ablapham, P.M.W. Sov., 2nd Gen.; H. G. Ludwig, P.M.W. Sov., Treas.; H. Hotham, P.M.W. Sov., Recorder; R. F. Fook, Grand Marshal; J. F. Manito, Capt. of the Guard; J. S. Trotter, Equerry. The office of Raphael, the M.W. Sov. stated would be fied up at the next convocation of the chapter. The chapter was closed in due form, and the brethren adjourned to a sumptuous banquet, presided over by the M.W. Sov. The usual loyal and Masonic toasts were duly honoured, and a thoroughly enjoyable evening spent by the brethren.

PRESENTATION OF AN ADDRESS TO BRO. THE REV. R. J. SIMPSON,

Past G. Chaplain of England, Chaplain of Grey Friars Lodge, 1,101, &c., &c.

A deputation from the Grey Friars Lodge, Reading, No. 1,101, waited upon Bro. R. J. Simpson at his residence on Friday, 25th Feb., for the purpose of presenting him with an address, beautifully inscribed on vellum, and handsomely framed.

After partaking of luncheon at Bro. Simpson's, the brethren forming the deputation visited the beautiful church of St. Clement Danes, to the rectory of which parish our esteemed brother has recently been appointed. Amongst the brethren accompanying the deputation were Bros. John Child and W. M. Hales, Churchwardens of St. Clement Danes. The address was as follows:—

"To the Very Worshipful the Rev. R. J. Simpson, P.G. Chap. England, Chap. Grey Friars Lodge, 1,101, &c.

"Rev. and Dear Bro.,—We, the Master, Wardens, and brethren of the Grey Friars Lodge, 1,101, in open lodge assembled, beg most respectfully to offer you our sincere congratulations on your appointment to the important Rectory of St. Clement Danes, London.

"It is with feelings of pleasure mingled with regret, that we offer this slight tribute of our affection and esteem: of pleasure, as you are now placed where your energies and kindness of heart have that scope for which you are so eminently qualified, and must be felt by all with whom you may come in contact; but, on the other hand, we regret to lose one so highly valued from this province.

"We hope you may have health and long life in your new and extended sphere; and that it may please the Great Architect of the Universe to bless all your undertakings, is the sincere desire of every member of this lodge.

"Signed on behalf of the lodge,
"U. Hurley, W.M.
"J. Greenfield, Hon. Sec."

August 9th, 1869.

Bro Simpson made the following reply:—

"To the W.M., Wardens, and Brethren of the Grey Friars Lodge, Reading, 1,101.

"My dear Brother Masons,—I am deeply moved by the fraternal feeling which has prompted you to honour me with an address of congratulation on my appointment to the Rectory of St. Clement Danes. Although this kind act has taken me by happy surprise, yet it is quite in harmony with the cordial, nay, affectionate consideration which I have always received from the brethren at Reading, especially those of the Grey Friars Lodge, with whom I have been more particularly associated. Nor can I forget the prominent part which my Reading brethren took on a recent occasion, when the Provincial Grand Lodge of Berks and Bucks was good enough to present me with a handsome and valuable gift on my leaving the province and removing to Kensington.

"Every move upon the shifting scene of life is attended with some drawback or trial, and I can sincerely say, that whether on the former or the present occasion, one of the greatest trials to me has been parting from many who were not only Brother Masons, but tried and valued friends. This trial, however, is much lessened by the fact that the distance between London and Reading is such as to admit of our sometimes meeting again, and renewing some of those happy memories which have gladdened many hours in the past.

"I am thankful to say that my appointment to the Rectory of St. Clement Danes is indeed a subject of congratulation, and this for many reasons. But amongst these I would specially mention two—namely, the excellent public spirit which animates our leading men, and the fact that a large proportion of these leading men are good and zealous Masons.

"I thank you from my heart for your kind words and good wishes. These shall ever hold a grateful spot in my memory, and shall be incentives to future exertion in diffusing the blessed light of 'the Bright and Morning Star,' and in producing that 'brotherly love, relief, and truth' which, as Masons, we so justly prize. Be assured, brethren, your generous wishes are sincerely reciprocated, and I fervently trust that the Most High may pour down upon you and every member of our lodge 'the continual dew of His blessing,' uniting us in the bonds of a faith firm and pure, of a hope bright and stedfast, and of a charity that '*never* faileth.'

"Believe me, ever yours, with fraternal and affectionate regard. "R. J. Simpson.

"5, Russell-square, Feb. 25th, 1870."

BRITANNIC LODGE CENTENARY.

The M.W. Grand Master having granted permission to the Britannic Lodge for its members to wear a centenary jewel in celebration of the lodge having enjoyed an uninterrupted existence of upwards of a hundred years (having, in fact, been originally established as far back as the year 1730), the following circular was issued by the Secretary:—

"18th February, 1870.

"Dear Sir and Brother,—I am desired to communicate to you the following resolution, unanimously passed at the meeting of the lodge on Friday, the 11th instant, on the subject of the centenary jewel recently granted to the lodge by the M.W. the Grand Master:—

"'That the banquet at the ordinary lodge meeting to be held on Friday, the 11th of March next, be considered as a banquet in celebration of the centenary of this lodge, and that the W. Master be requested to invite the Grand Officers for the year, and such other members of Grand Lodge as he may think desirable to meet the lodge on that occasion." * * * * * *

Bro. Charles Horsley, a member of the lodge, a few meetings ago, having called the attention of the W.M. to the fact that the lodge had existed and flourished nearly 140 years—and that other lodges, numerically smaller and of less importance, had received permission to wear the centenay jewel, he suggested to the W.M. that application should be made to the G.M., for a similar privilege, which would readily be granted, and advised that such application should be made. Several brethren supported the views of Bro. Horsley, and the W.M., Bro. Shields, thanked that brother in the name of the lodge, and promised that the suggestion should be acted upon. In accordance with that pledge of the W.M., the G. Sec., Bro. J. Hervey, was communicated with, and many interesting circumstances connected with the history of this lodge, which, although well known to some of the older members, are not known to many of the present offi-

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cers and members of the lodge, were collected by the W.M., and we shall (in deference to the wishes of the W.M. that the result of his laborious research in fathoming the history of the lodge in the books of Grand Lodge may not be anticipated, defer giving what will be printed and circulated amongst the members and visitors at the festival, on Friday next, but we may avail ourselves of the opportunity of now giving what may not be considered of sufficient importance to be included in the historical memoir of the W.M., although it is a document possessing a peculiar interest, viz., a copy of the warrant of confirmation, which is dated 7th January, 1840, proving the lodge to have been in existence so far back as 1730, it having been held at the Rainbow Coffee-house, York-buildings, Strand:—

"Augustus Frederick, G.M.,

"To all, &c.,—We, Prince Augustus Frederick of Brunswick Lauenburgh, Duke of Sussex, Earl of Inverness, Baron of Arklow, Knight of the Most Noble Order of the Garter, K.T., &c., &c., Grand Master of the most ancient and honorable fraternity of Free and Accepted Masons of England,

"Send greeting,—Whereas it appears by the records of our Grand Lodge that a warrant bearing date the 17th of July, 1730, was issued to certain brethren therein named, authorising them to open and hold a lodge of Free and Accepted Masons, and which was accordingly opened at the Rainbow Coffee House, York Buildings, Strand, and was then numbered 175. And whereas, by the general alteration of numbers in the year 1740, the said lodge became No. 62. By the general alteration of numbers in 1756 it became No. 37. By the alteration in 1770 it became No. 33. That in the year 1774 it removed to the Thatched House Tavern, St. James's-street, and took the title or denomination of the Britannic Lodge; By the general alteration of numbers in 1781 it became No. 29. By the alteration in 1792 it became No. 27. That upon the union of the two societies on the 27th of December, 1813, it became No. 42. And by the general alteration of numbers in 1832 it became and is now registered No. 38, meeting at the Thatched House Tavern aforesaid, under the said title or denomination of the Britannic Lodge, No. 38, and whereas it has been represented to us by our trusty and well-beloved Brothers John Ramsbottom, W.M.; Henry Charles Sirr, W.M. elect; Louis Hayes Petit, S.W.; William Henry White, J.W.; Melmoth Hall, William Crawford, John Forbes, George Forbes, and other members of the lodge, that their warrant hath by some accident been lost, and that they are desirous to continue their meetings in a legal and constitutional manner, have therefore prayed us to grant them a warrant of confirmation.

Now know ye that we, being satisfied of the reasonableness of the said request, do hereby grant this, our warrant of confirmation, unto our right trusty and well-beloved brethren—John Ramsbottom, Henry Chas. Sirr, Louis Hayes Petit, Wm. Henry White, Melmoth Hall, Wm. Crawford, Jno. Forbes, Geo. Forbes, and other brethren composing the said lodge, authorising and empowering them and their successors to continue to assemble and hold a lodge, &c., at the Thatched House Tavern, St. James's-street, afsd. &c., &c. And further, at the petition of the said brethren, we do appoint the said John Ramsbottom to be the Master, the said L. H. Petit to be S.W., and the said W. H. White to be J.W., for continuing to hold the said lodge until such time as another Master shall be regularly elected and installed, &c., &c., as usual. Dated 7th January, 1840.

ZETLAND, D.G.M.

W. H. White, G.S.

It is anticipated that the attendance of brethren and visitors on the occasion of the commemoration will be a very large and influential one.

GRAND MASONIC BALL.

A grand Masonic ball, in aid of the relief fund established by his Worship the Mayor (J. Rawcliffe, Esq.), was given in the Guildhall, Preston, recently, and was one of the most brilliant affairs that has taken place in the neighbourhood for a considerable period. The fund has been of immense service to the distressed population during the present severe winter, and the charity of the richer portion of the community could not have been directed to a happier or a holier purpose. The idea of aiding this fund was also in the highest degree Masonic, for, notwithstanding the fulminations of Popes and the altar denunciations of their less famous satellites, the work of the brethren continues to progress and display itself in every portion of the civilised world—

> Ye sons of fair Science, impatient to learn
> What's meant by a Mason, you here may discern;
> He strengthens the weak, he gives light to the blind,
> And the naked he clothes—is a friend to mankind.

A very extensive patronage list was procured, and the number of the brethren found amongst the gentlemen of distinguished position is sufficient to indicate the value of the Order—an Order which has existed from century to century, in spite of the opposition of narrow-minded bigots and fanatics.

It may be here convenient to mention how the various places in our magnificent Town-hall were appropriated. The two ante-rooms adjoining the Guildhall were used as ladies' dressing-rooms; a spacious room in the higher storey was devoted to the Masons' preparation room; whilst Mr. Garlick's office, on the ground floor, was kindly placed at the disposal of the non-Masons. The Corporation committee room was utilised as a refreshment room, whence tea, coffee, and others beverages could be obtained by the company without "let or hindrance." The council chamber was used for carding and promenading purposes, and the mayor's parlour was found exceedingly useful as a private room for the ball committee. The news-room was the most attractive to the general population. In making an agreement with the news-room committee, the corporation reserved to themselves the right of using it for other purposes on such occasions as they considered desirable, and, acting upon this privilege, they thought it only right and proper that they should do what little they could in furtherance of the benevolent object the promoters of the ball had in view. Consequently, the committee were allowed to temporarily convert the news-room into a supper-room, and such was the anxiety of the public to see the *récherché* edibles provided under the direction of Bro. Richard Robinson, of the King's Arms Hotel, that not fewer than 5,000 people inspected it between the hours of five and six on Tuesday evening. The place was literally besieged, and the footpath in front of the Town-hall was completely blocked up. The banquet was a really first-class one, and reflected great credit upon Bro. Robinson.

About nine o'clock his Worship the Mayor (in his official robes) and the Mayoress received the guests in the Council Chamber, and lining the principal staircase were members of various Masonic lodges in the full dress costume of the Order. The ball was afterwards opened, and the company, numbering nearly 500, engaged in the terpsichorean amusements until between three and four o'clock the next morning. The band was one of the finest that has ever been heard in Preston, and the music discoursed gave universal satisfaction. There were thirty-two performers, including several members of Mr. Charles Halle's band, and they were most efficientiy conducted by Bro. Charles J. Yates.

The programme was gone through twice, and one or two extra dances were also given before the cry of "hold, enough," was raised. In fact, the ball was so thoroughly pleasant and agreeable that it is doubtful whether the younger portion of the company would of

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their own accord have ceased to "trip it" until daylight fully appeared, if the more sedate had not significantly pointed out the time. Buoyancy seemed to be generally maintained throughout, and the dancers appeared as little fatigued at the close as they were at the beginning. A new feature was introdueed in the course of the evening—the Preston hand bell-ringers were placed beneath a number of trees underneath the gallery stairs, and rung "merry chimes," whilst the company were entering the building, and at intervals between the dances.

At eleven o'clock the Royal Arch Masons, who were far more numerous than anticipated, entered the room in their robes, and attracted considerable attention. They danced No. 11 Quadrille together in the centre of the room. Shortly after twelve o'clock the Knights Templars, with their swords by their sides, put in an appearance, and were the "observed of all observers." They had purple sashes, and seemed quite comfortable in their singular attire. Four of the brethren from Kendal were very conspicuous—they were Red Cross Knights and Knights of the Order of Constantine, and they seemed as highly pleased with the company as the company were with them.

Bro. Col. Birchall, of Ribbleton Hall, ably officiated as Master of the Ceremonies, and the following brethren acted as stewards:—Bros. Charles Fryer, P.M.; Henry W. Johnston, P.M.; Henry Steib, P.M.; George Lawson, P.M.; Richard Robinson, P.M.; Michael Quayle, P.M.; Joseph Pritt, P.M.; A. H. H. Whitehead, W.M.; Dr. W. Smith, W.M.; James Worsley, W.M.; James Porter, W.M.; Henry P. Watson, P.M., hon. sec., and Thos. Jackson, assistant secretary.

It is estimated that after all expenses have been met the amount to be handed over to the Mayor's Relief Fund is between £50 and £60.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 12TH MARCH, 1870.

(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, March 7th.

LODGES.—Fortitude and Old Cumberland, Ship and Turtle, Leadenhall-st.; Robert Burns', F.M.H.; Royal Jubilee, Anderton's Ho., Fleet-st.; United Lodge of Prudence, Albion Tav., 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. —— CHAPTER. — Victoria, George Ho., Aldermanbury.

Tuesday, March 8th.

LODGES.—Old Union, Radley's Ho., Bridge-st., Blackfriars; Burlington, Albion Tav., Aldersgate-st.; Union, London Tav., Bishopsgate-st.; Universal, F.M.H.; Percy, Ship and Turtle Tav., 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 Tav., Deptford; Cosmopolitan, City Terminus Ho., Cannon-st.; Doric, Anderton's Ho., Fleet-st.

Wednesday, March 9th.

Festival of the Royal Mas. Inst. for Boys. Com. R.M.B. Inst., at 3. ——LODGES.—Enoch, F.M.H.; Union Waterloo, M.H., William-st., Woolwich; Kent, Guildhall Coffee House, Gresham-st.; 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, Surrey; Montefiore, F.M.H.; Beacontree, Pri. Rooms, Leytonstone; Hervey, George Ho., Walham-green.——CHAPTER.—Beadon, Greyhound Ho., Dulwich.

Thursday, March 10th.

LODGES.—Royal Athelstan, City Terminus Ho., Cannon-st.; Regularity, F.M.H.; Friendship, Ship and Turtle Tav., Leadenhall-st.; Bank of England, Radley's Ho., Bridge-st., Blackfriars; Polish National, F.M.H.; Canonbury, Haxell's Ho., West Strand; Dalhousie, Anderton's Ho., Fleet-st.; Capper, Marine Ho., Victoria Dock, West Ham.——CHAPTERS.—Royal Jubilee, Horns Tav., Kennington; Yarborough Green Dragon, Stepney.

Friday, March 11th.

LODGES.—Britannic, F.M.H.; Caledonian, Ship and Turtle, Leadenhall-st.; Bedford, F.M.H.; Domatic, Anderton's Ho., Fleet-st.

Saturday, March 12th.

LODGES.—London, F.M.H.; Phœnix, F.M.H.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, March 7th.

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 Tav., London-st.; 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; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, March 8th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; City of London, Shepherd and Flock Tav., Bell-alley. Moorgate-street; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Mount Sion, White Hart, Bishopsgate-st.; Royal Union, Duborg's Ho., Haymarket. —— CHAPTER.— Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, March 9th.

Confidence, Railway Tav., London-street; 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; Prosperity, Gladstone Tav., Bishopsgate-street.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, March 10th.

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, 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, March 11th.

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; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury; Hervey, George Ho., Walham-green.

TO CORRESPONDENTS.

SEVERAL communications stand over till our next.

H.—There is no objection to a brother holding a subordinate office in two lodges. The prohibition alluded to only applies to the W.M.

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LONDON, SATURDAY, MARCH 12, 1870.

THE DUTIES OF THE WORSHIPFUL MASTER.

By W. BRO. C. S. ELLIOT, M.D.

Masonic writers, journalists and jurists have ever given the highest consideration to the duties, privileges, and prerogatives of those who succeed to the Oriental chair of King Solomon. In this brief article it is our intention merely to recapitulate the more important of them, and to dwell in more detail upon some of those duties which have been considered of minor importance, and in many instances entirely overlooked.

It is universally conceded that the powers and privileges of a Master of a lodge are almost unlimited in extent; his power is absolute; he has a right to demand the most rigid obedience; his lodge cannot remove, censure, or suspend him; vote him out of the chair or prevent him from taking it; cannot compel him to open, close, or adjourn the lodge; he decides all points of order, ceremonial, Masonic law, discipline, including arrangement of business, &c.; he may command the attendance of his officers and members at any time; and open, close, or call off his lodge at pleasure. No appeal from the decision of the Master in the chair can be taken to the body of the lodge, right or wrong, as individual members may suppose; it is final, and reversible only by himself, or by the Grand Lodge, to which body alone he is amenable for his conduct while in the chair. The W. Master of a lodge being, therefore, a complete autocrat, as far as his lodge and its members are concerned, it will be readily admitted that his qualifications should be of no inferior or ordinary character. We find in the summary of ancient charges his general qualifications concisely enumerated, some of which we quote: "He ought to be true and trusty; of good repute; held in high estimation among the Fraternity; skilled in Masonic knowledge; a lover of the Craft; exemplary in his private conduct; courteous in his manners, and steady and firm in principle." These, we maintain, are essential qualifications, for, as his power is great, so are his responsibilities correspondingly great, and the consequences of a lack of them cannot but be disastrous to the lodge over which he presides, as well as to the Fraternity at large; and yet how often alas! do we find Worshipful Masters possessing but few of the required qualifications.

It is frequently urged as a sufficient reason for this, that in some lodges, especially those in the country, where the number of members is limited, it is impossible often to find a brother properly qualified and willing to undertake the responsible duties of governing a lodge. Now, while we admit that in some instances this may be true, we cannot but regard it as a very unfortunate circumstance, that there are to be found so many inefficient and incompetent Worshipful Masters. We have no hesitation in saying that this, more than anything else, injures our glorious cause, and even in some localities brings into disrepute. Sufficient caution is not exercised by members of private lodges in the election of him who is to preside over them, because they, through ignorance or carelessness, do not attach sufficient importance to the matter. To all such we wish to raise a warning voice, to beware of incompetency in the brother whom you exalt to this responsible and time-honoured position. Every member of society at large exerts an influence for good or for evil over those with whom he associates and comes in contact, and how much more is this true in a society like ours, and especially as regards him who is at once placed in the position of both ruler and teacher. As is the Master, so is the lodge over which he presides. We may lay this down as a maxim which will invariably be found to be true. In a world like ours, composed of individuals of all degrees of intelligence, cultivation, and moral susceptibility, it is not to be wondered at that we find a vast diversity of opinion as to what constitutes a model of excellence, which can be set up

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for imitation and example: but in a society like that of the Freemasons, where plans and precepts for our guidance are so plainly laid down, it is difficult to imagine how such numbers can differ so widely in what they conceive to be the duties and responsibilities of their position. We have known some Worshipful Masters, who devoted a great deal of time and energy to the getting up of Masonic rituals and set formularies, and when they had delivered themselves of these before their lodge, with school-boy exactness and monotony, congratulate themselves on, not only having performed their duty, but as having distinguished themselves as Masters, in a manner worthy of imitation—while at the same time their lodge is shamefully ruled as regards discipline and Masonic harmony.

Others we have known who pay but little heed to Masonic ritual or ceremonial observance, stumbling and blundering through them in a most painful and unimpressive manner, while they rule their lodge with iron hand and an iron will, proud of the position which gives them despotic power. Officers and members soon become disgusted with this overbearing and domineering conduct, but discover too late that they have made a mistake in the selection of their Worshipful Master.

Another class is perhaps more common than either of those we have just mentioned; we allude to those who, from apathy and indifference to the cause, and entire disregard of the duties and responsibilities they have solemnly undertaken, neither pay attention to the ritual nor the proper ruling of their lodge, the result of which is that the members soon fall into the same apathy and indifference—they find nothing in the lodge to interest them, and consequently allow other engagements of a minor and trifling nature to interfere with their regular attendance, and instead of a healthy, flourishing lodge, dispensing light and knowledge to its members, and promoting the best interests of the Fraternity at large, we find one which had much better yield up its charter and have its very name erased from the register, as well as from the memory of every true and faithful brother.

There is still another class, perhaps less common than either of the above, and one which enlists our warmest sympathies. We sometimes find "good men and true," who possess many, if not all the qualifications enumerated in the ancient charges, and who are competent to govern and instruct a Lodge of Master Masons, but who from low circumstances and want of social position are incapable of filling the office with credit to themselves or their lodge. While Masonry does not recognise worldly goods with social rank and position as qualifications for the office of W.M., we maintain that these, as well as knowledge and experience, are required to preserve respect and maintain authority, and that it is impossible to discharge all the duties of the office without possessing some claim to them.

We admire the thorough ritualist and disciplinarian, and contend that no lodge can flourish unless its Worshipful Master is more or less of both, but aside from these indispensable requisites, there are other duties devolving upon him, which are frequently omitted and ignored. We allude to affording the members of the lodge proper Masonic instruction, upon the principles and tenets of the Order, and information on Masonic literature in general; the latter, we wish to refer to in particular. A very small portion of the members of lodges are regular subscribers to any Masonic journal or periodical, and if Masonic news, and matters of general import and interest to the brotherhood are not brought up and discussed in open lodge, the majority of the brethren remain in total ignorance of what is transpiring in the Masonic World. It is true in a Masonic sense, as well as in a secular, that what is news and politics to-day becomes history to-morrow; and if we want enlightened and intelligent members of our Fraternity, they must be instructed and interested in those matters, by him who has assumed the position of their teacher; and who has solemnly engaged, by his assent to the ancient charges, to be true to his trust. We may mention as in point in point, the object of the special communication of Grand Lodge, held in Montreal on the 1st ultimo.

We should like to know, as a matter of curiosity, if for no higher motive, how many brothers there are within this jurisdiction, who have not merly heard that such a communication occurred, much less being acquainted with the object of it.

We think we are justified in concluding that there are many, when we take into consideration the fact, that more than one-third of all the lodges within the jurisdiction, was not represented by either their own properly qualified officers or by proxy, and we doubt if those lodges, which were represented by proxy, in nine cases out of ten,

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ever heard the matter mentioned again. We scarcely know in what terms to characterise the conduct of those Worshipful Masters, who pay no heed to the summons sent them by our Grand Secretary before each communication of Grand Lodge; but we do know, that we cannot but come to the conclusion (however unwillingly) that if they neglect this duty, they neglect others equally or more important, and cannot but express a regret that so weighty a trust has been reposed in them. They seem to have forgotten that at their installation, they solemnly "promise a regular attendance on the communications of Grand Lodge on receiving proper notice thereof." This gross and wilful disobedience should be punishable with nothing short of suspension for at least three months. If this course were adopted, we should find a larger and more regular attendance on Grand Lodge, and the consequent diffusion of a larger amount of knowledge on Masonic matters. We assert that it is the duty of every lodge to pay the expenses of, at least, one delegate to Grand Lodge at each communication and the proper representative is the Worshipful Master. No lodge can possibly be so low in the funds as to prevent this being done without any inconvenience to the members, while it cannot be reasonably expected that delegates should expend both their time and private means for the general good of all.

It is the Masters's duty to see to this, and if a delegate is not sent to each and every communication of Grand Lodge, and all necessary expenses therefore, paid by the lodge which sends him, he alone is accountable, and should be punished for such culpable neglect of duty.

The question discussed and disposed of by Grand Lodge at the recent communication, was perhaps one of the most important that has ever been brought before it. It marks a crisis in the history of Masonry in these provinces, and is a question which should be thoroughly understood by every Entered Apprentice, as well as Master Mason, in every lodge within this jurisdiction. It was, therefore, clearly the duty of every Master of a lodge, who received the summons, to attend this communication, to obey that summons (as it emanated from the G.M., and he promised strict obedience to him), and while in Grand Lodge to gather all information he possibly could—return home and communicate that information to his brethren in open lodge. If the regular communication was fully occupied by the ordinary lodge work, it then became his duty to summon an emergency as soon as convenient, so that he might have an opportunity of giving a full and complete report and courting discussion thereon by the members present. If this duty were performed, not only in this instance, but in every similar one, we should not be pained by finding so much ignorance on Masonic matters, and country Masons would not be open to the imputation which was cast upon them by a P.G.M. the other day at Montreal. It was this, that delegates from country lodges generally knew but little of Masonic matters beyond the concerns of their own private lodges, and their views and opinions could consequently be but of little value to Grand Lodge, or something very much to that effect. We sincerely trust that the time will very soon be past when any such accusation will apply to any brother under the jurisdiction of the Grand Lodge of Canada.

We have much more to say on this important subject, but as it is our intention to supplement this article with another under the head of "Masonic Apathy and Ignorance," we will at once bring it to a close.—*The Gavel, Toronto.*

DECORATION OF HONOUR: GORMOGONS: FREEMASONS.

(From *Notes and Queries.*)

I have casts or moulds of what I consider to be a decoration of honour, but not finding it in Burke's *Orders of Knighthood,* I will attempt to describe it for the purpose of identification. Its form is oval with projections at each end, the upper one being perforated as if for suspension. The presumed obverse exhibits a bust in profile of a prince or chief, wearing a high cap or coronet. The legend surrounding it is, "+ C . Q . KY . PO . OECUM . VOLG . ORD . GOR . — GO," and on the projection at the bottom "AN . REG . XXI (?)." In the centre of the reverse is represented the sun in his splendour, surrounded by the legend, "UNIVERSUS . SPLENDOR . UNIVERSA . BENEVOLENTIA," and on the projection at the bottom "AN . INST . 8799." I shall feel greatly obliged by any information respecting this handsome decoration, if it be such.

——— M. D.

From my collections respecting the secret and convivial societies of the last century, I am able to solve the query of M. D. respecting his decoration of honour. It is the cast or mould of a medal belonging to the most august and ancient order of Gormogons, for they so styled themselves, and most probably was one worn by the Volgi, the chapter or heads of the order. As the order is

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long extinct, it would be impossible for me to give a full explanation of the inscription, but the words OECUM. VOLG. ORD. GOR.—Go., evidently refer to the Œcumenical Volgi of the order of Gormogon, and are quite sufficient to show what it really was intended for. I consider that the words AN. REG. may refer to the date of the foundation of the *ancient* order in the reign of Queen Anne, 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. The words UNIVERSUS SPLENDOR on the reverse refer to the sun, one of their favourite emblems; and UNIVERSA BENEVOLENTIA refer to the large sums of money raised by the order and dispersed in universal charity, a mode of action partly followed by the Freemasons, who at the request of the Earl of Dalkeith, their Grand Master in 1773, instituted a committee of charity, and raised funds, which they took care, however, only to distribute amongst themselves.

The following advertisement from the *Daily Journal* of Oct. 28, 1731, throws a glimmer of light on the Gormogons:—

"BY COMMAND OF THE VOLGI.

"A general Chapter of the most august and ancient order of Gor-mo-gon will be held at the *Castle* tavern in Fleet-street, to commence at 12 o'clock, of which the several graduates and licentiates are to take notice, and give their attendance.—F. N. T."

Pope, in his noble poem the *Dunciad*, speaks of the Freemasons and the Gormorgons, with all the contempt that such silly secret societies deserve. When the Goddess of Dulness bids all her children to draw near, on their bended knees, to receive their titles, he says:—

"Some deep Free-Masons join the silent race,
Worthy to fill Pythagoras's place:
Some botanists, or florists at the least,
Or issue members of an annual feast.
Nor passed the meanest unregarded, one
Rose a Gregorian, one a Gormogon."—(iv. 571.)

Of course a bitter enmity subsisted between the Order of Gormogons and the society of Free and Accepted Masons, as we may see from Hogarth's well-known caricature entitled "The Mystery of Masonry brought to Light by the Gormogons." In it one of the Gormogons appears to be wearing the very badge, with the representation of the sun upon it, noticed by the querist; he is no other than the sage Confucius; the Œcumenical Volgi is also present, but his badge appears to have a bird upon it, probably a goose. The bitterness between the Freemasons and the Gormogons is exposed by one of the Freemasons holding forth a book. This most probably refers to the *Grand Mystery of the Gormogons*, published in 1724; or it may have reference to the *Masonry Dissected* of Samuel Prichard published in 1730, for both the order and society accused each other of publishing their secrets. This last mentioned book actually gave Orator Henley a subject for an oration, which is advertised in the *Daily Post* of Oct. 30, 1730, in his usual style, as follows:—

"This day, at large, a New Oration, in reply to *Masonry Dissected*, on the Free Mason's triumph; or Hod and Trowell beat the whole field, for wager against Prichard's jaw bone of an ass; being a defence of Masonry against the yelping, braying, burriug, snapping, snarling, grinning, barking, growling, huffing, blowing, tearing, staring, strutting, snorting, and pertulent clatter of late about it in papers and pamphlets. Non-pareil."

The man partly undressed, seated on an ass, and the person in close proximity to him, refers to a practice said to be common among the Freemasons at that time, but which I must be excused from explaining here. However, a full account of it will be found in a poem published in 1773, and called the *Free Mason, a Hudibrastic Poem*. The tall Quioxic-looking individual partly dressed in armour, with a shield but no sword, is probably intended for the Duke of Norfolk, who presented to the society in 1729 the sword of *Gustavus Adolphus*, to be used for ever a sword of state by the Grand Master. I may observe that swords of the Protestant champion were common relics during the last century, and as plentiful as heads of Oliver Cromwell.

Hogarth, as a plain honest Englishman, hated, and lost no opportunity in exposing, the false pretensions of Freemasonry. In his picture of "Night" he shows up a drunken Freemason, and there is little doubt that he had a hand in the celebrated caricature of the procession of the "Scald Miserable Masons" in 1742.

Carey, in the third edition of his *Poems*, published in 1729, attempts to "moderate" between the Freemasons and the Gormogons, in the following truthful words:—

"The Masons and the Gormogons
Are laughing at one another,
While all mankind are laughing at them,
Then why do they make such a pother?

"They bait their hooks for simple gulls,
And truth with bam they smother;
And when they've taken in their culls,
Why then 'tis welcome brother."

WILLIAM PINKERTON.

MASONIC JOTTINGS.—No. 10.

BY A PAST PROVINCIAL GRAND MASTER.

PRESTON'S ILLUSTRATIONS.

There is much in Preston's Illustrations that is traditionary matter, and there is small disposition to credit it. It is not, however, on this account to be hurriedly put aside. It should be considered as other traditionary matter commonly is. The evidence and arguments for the truth should be arranged on the one side; and the evidence and arguments for the untruth should be arranged on

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the other side. This cannot properly be done until all materials capable of affording evidence have been examined.

NON-OPERATIVE MASONS IN ADVANCE OF THEIR AGE.

There are brothers who think that unpublished papers and letters will one day be forthcoming which will show that, early in the 17th century, there was a culture in the old Operative Lodge by non-Operative Masons in advance of their age, of the philosophic elements of our Speculative Masonry.

LODGE.—FRATERNITY.—GUILD.

Lodge — Fraternity — Guild.— In old times Masonry was always made up of two elements—was always the same. But in the beginning of the 18th century one element in a mysterious manner—in a manner not yet explained—was extinguished by the other.—*MS.* 1793.

THE FOUR LONDON LODGES.—A.D. 1717.

Brother Findel says that these lodges bestowed upon the Fraternity of Freemasons its present form and constitution, and were Lodges of Operative and Accepted Masons.

SOURCE.

The source of the English language has been found in Central Asia, in the primitive seat of the Aryan race. The source of English Masonry will one day be found, but not so far off.—*Bundle of Masonic papers of unknown date.*

ORGANISATION.

The organisation which, in the middle of the 17th century, was suitable to lodges consisting of many Operative and few non-Operative Masons, was not, at the beginning of the following century, suitable to lodges consisting of many non-Operative and few Operative Masons.—*Same bundle.*

CREATIVE—RENOVATIVE.

Is there anything to show that Desaguliers and Anderson thought their undertaking creative and not renovative?

ARCHITECTURE.

Indian Architecture, Babylonian Architecture, and Egyptian Architecture; all these hastened the advance of civilisation.

KNOWLEDGE.

In antient times the longing after knowledge took man into the Mason's lodge, as it took him into the Philosopher's School.—*Papers of a deceased Mason.*

A COUNCIL OF RITES.

By Bro. JOHN YARKER, P.M., P.M. Mk, P.Z. P.E.C., &c.

I would crave the insertion of a few remarks, masonically bearing chiefly upon the position in England of a Council of Rites. Any suggestions of mine will probably weigh little with the Craft, but they are, nevertheless, the result of no little experience in the working of every branch of our ancient Order, and my suggestions are offered for what they may be considered worth, premising that a search in the archives of Grand Lodge might possibly lead to the discovery of matter which would alter somewhat the views here propounded, and help to lighten the labours of the establishment of such a council on a sound and firm basis.

Probably all those Freemasons who believe in the transmission of our traditions from the days of Solomon will attach credit to reasonable Masonic tradition, whilst the more sceptical will rail at all faith in a way which, if allowed to prevail in religious matters, would drive Christianity from the face of the earth—I mean, were people silly enough to believe everything advanced by such sceptics as are at present engaged upon the Masonic Institution. I am credulous enough to believe *a little* more than I am able to find *minutes* for. I hold:—

1. That the simple operative ceremonial had in England passed out of use, and been superseded by the present more elaborate one of the Adopted or Ancient Masons, prior to 1717. The proof of this traditional belief rests *chiefly* on the Manningham letter, the assertions of Dermott, the fact of Adopted Masons having joined the Ancients, and the apparent non-operative character and peculiar working of the Adopted Masons, coupled with very great resemblance in organisation, belief, and even of phraseology, evidently belonging to the Rosicrucian Institution. Truly there is no *evidence* to show that the old Society of Adopted Masons, existing in 1691, was *derived* from the benefit societies of the stonemasons; but let that pass. The frequent talk we hear about the non-recognition of the High Grades by Grand Lodge is mere rodomontade. Such recognition is the very last thing the High Grades should wish for from a body that has no right to know anything about these degrees, and they have it at any time in their power to call themselves Templars or Rosicrucians, and confer the Craft ceremonies.

2. That the Royal Arch degree is older in substance than 1717, though one of the high-grade series. It is, in my opinion, a very bungling addition to Craft Masonry, and ought to be separated therefrom, and if it *can be shown* that the lost word was formerly given in the Master degree, the same ought to be restored to its original order. I would place its governance, along with the Mark, the Arch of Enoch, and the Red Cross of Babylon, under the Grand Chapter, and revise again the whole ceremonial, by including Enoch's Arch, the vails, and the present ceremonial which is also that of the degree of Red Cross in the Ancient and Accepted Rite. The Arch degree contains a large amount of Rosicrucian information, besides which there is other evidence, satisfactory to my mind, of its existence long prior to the date 1740, assigned by Dr. Oliver.

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3. That the Templar Order and Rose Croix are representatives of the same step; and the York degree of Holy Wisdom and the Kadosh correspondencies. The origin of Holy Wisdom in 1686 is not assigned on the authority of one certificate, but of *all* issued by the Early Grand Templars, a body dating as such, its working, *at least* from A.D. 1760 to 1780, and the date 1686 would not have been adopted without some good and satisfactory reason. I am inclined to give due credit to this tradition, all rambling, partisan, interested, *ipse dixit* assertions to the contrary notwithstanding. As the Freemasonry practised by the Adopted Masons and Ancients was ceremonially of strict and sworn secrecy, letter, mark, and character, literally interpreted, I should be more surprised at the existence of documentary evidence, either at York or elsewhere, than I am by its absence, and hence I do not give Bro. Findel's opinion a feather's weight. If it is true, as asserted by Entinck, that Bro. Ramsay made certain proposals to Grand Lodge (about 1728) search ought to be made in the minutes of Grand Lodge, and the precise date and particulars ascertained. I disbelieve the whole tale, but it ought to be considered in connection with the apparent allusions to different workings of High Grade Masonry in certain extracts by Bro. Hughan from Dr. D'Assigny's pamphlet of 1744. These two opposite workings might be the Templar High Grade system, and that of some degrees of the A. and A. Rite, then prevailing, as they unquestionably did.

4. That the present Rosicrucian Society in England is of Germanic origin, and founded on English Ancient Free and Accepted Masonry. The degree of Red Cross of Rome and Constantine, arising out of the Templar lecture, whence it ought again to be relegated. If, however, the latter will not be abandoned, that would leave a Council of Rites to deal with about four varying rites, the steps of which ought to be ranked as coequal, and not, as in Ireland, placed one upon the head of another:—

1	2	3	4
1st class, G. Lodge, Craft degrees,	ditto	ditto	ditto
2nd class, G. Chap. Arch series.	"	"	"
3rd class, G. Con. Templar series.	8° & 30°	Rosicrucian	R ✠ of R. & C.

The 31°, 32° and 33°, rank with the Templar Grand Officers and members of Grand Conclave. Members of any one of these recognised rites ought to be admitted at reduced fees to any corresponding degree of the other rite, and such concession should be a *sine quâ non* to the recognition of any rite.

The first step towards the establishment of a Council of Rites, ought to be the revision by England, Ireland, and Scotland of the Craft and Arch Rituals, in the way now undertaken by the Templars. The English ceremonies are isolated, and have really nothing to recommend them.

The next step should be the election by the three sister countries of a Most Eminent and Supreme Grand Master of a *Supreme Grand Council of Rites*, having complete jurisdiction over the degrees of Freemasonry and its attendant higher Orders; and assisted by Councils (Grand Officers) of these higher orders with himself, *ex officio* president of all, and entitled, as such, to preside as Supreme Master, of any recognised Order in any province. Each Grand Lodge, Chapter and Conclave, to form its own laws, subject to the approval and revision of the General Council of Rites, which should hold its meetings alternately in each of the sister provinces, and the attendant expenses equitably borne by the three Grand Lodges. Installation by the councils, of the high grades, of the Supreme Chief in each order, to be absolutely necessary for the recognition of his control. All warrants, patents, certificates, and other documents, to bear the signature of the head of the province, and the confirmation of the Supreme Chief; but each Grand Lodge, Chapter, and Conclave would have to retain its own accumulated funds, unless some equitable arrangement could be come to for their amalgamation with the Supreme Council of Rites.

Such a *Supreme Council of Rites*, would be nothing more or less, then the *revival of the Ancient Grand Lodge of all England* held at York, as shown in my little book entitled "Notes on tne Orders of the Temple and St. John."

MASONIC NOTES AND QUERIES.

A DEPLORABLE REFUTATION.

See "Jotting" thus entitled, page 130 of the present volume. A *deplorable* Refutation is a refutation meant to be a refutation of your opponent, but which, alas! proves to be a refutation of yourself.—A PAST PROVINCIAL GRAND MASTER.

GRAND LODGE OF NEW YORK AND GRAND LODGE OF BERLIN.

The ensuing is the copy of the passage extracted, I believe, from one of Dr. Oliver's publications, which a Foreign Brother requests may be sent to the Editor of the *Freemason's Magazine*:—"The Grand Lodge of New York having received information [about 1846] that one of its members had been refused admission into the Grand Lodge of Berlin, on account of his religion [Judaism], expostulated warmly on the subject, and concluded by saying, 'We do not, as yet, insist upon our rights, although one of our members has been unmasonically refused admission into your lodge on account of his religious creed. On the concession of this point, in our opinion depends the glory and honour of the institution which ought always to exhibit the union and friendship of a single family, uninfluenced by any question of religion or politics.'"—CHARLES PURTON COOPER.

CERTAIN NON-MASONIC WRITERS.

Recollecting that Christianity has often been treated as certain non-Masonic writers are treating Masonry, we shall do well to be moderate in our public expressions of surprise and indignation.—A PAST PROVINCIAL GRAND MASTER.

THREE CLASSES OF MASONRY.

In the 15th and 16th centuries we had Operative Masonry in our lodges, in the 17th century we had Social Masonry, and in the 18th and 19th centuries Speculative Masonry.—W. P. BUCHAN.

MASTER DEGREE.

A friend writes me:—"You have an exact copy of the Constitutions of 1723, and cannot discover aught

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of even the third *degree*." Now the opinion of the brother who writes this is worthy of the highest consideration, yet I cannot exactly admit what he says, for Rule xiii. of "General Regulations" proceeds:—"*Apprentices* must be admitted *Masters* and Fellow Craft only here,* unless by a dispensation." This I have considered refers to the *degrees* of Master and Fellow Craft; and it appears to me there is a very careful and studied reticence as to this matter throughout the whole work, the above quotation being almost an accident. However, as by Rule iii. we perceive that lodges then had "by-laws," and "all their transactions that are proper to be written," perhaps something might be got from them if any of that age in or about London are still extant. As to the proceedings of the lodge, we are told they "will be best understood by attending it." Altogether I think that our three degrees had, in 1723, been already invented and worked; only the policy pursued by Desaguliers, Anderson, and Co., caused them to throw an air of mystery and concealment over the whole matter, the better to serve their purpose, their published "Constitutions," which now to read appear a curious sort of hotch-potch, serving partly to wrap up and contain their newly-manufactured three degrees, or, as they call it, that "Centre of Union" which has been and may yet be "the means of conciliating true friendship among persons that must have remained at a perpetual distance"—*alias* our Speculative Freemasonry.—W. P. BUCHAN.

CONSTANTINIAN ORDER (p. 189).

The remark of "Rhodocanakis" that "a bastard" could not "be a Freemason" is simply a mistake.—W. P. BUCHAN.

GUILD OF MASONS AT FAVERSHAM ABBEY (p. 185).

The remarks of "George Bedo" and "A. H." are both useful and interesting; the thing is to *follow up* all these statements to a truthful and legitimate conclusion, putting fact and fact together, so as to get a a satisfactory whole.—W. P. B.

THE LEGEND OF THE CRAFT (p. 186).

To say that "the legend of the (operative) Craft necessarily forms part of the history of *our Freemasonry*" is equivalent to saying that our Freemasonry (which is not two centuries old) requires its Koran as its Book of Mormon.—OBSERVER.

WITHOUT AND WITHIN (p. 185).

Masonry suffers less by the scurrilousness of those without than by the ill-judged want of honesty of those within.—OBSERVER.

WOODEN CHURCHES IN THE TWELFTH CENTURY (p. 187).

Fortuna fanet fortibus—so says the old saying; and at all events I seem to have been so fortunate as to checkmate "A Masonic Student" again; for while *he* cannot find any wooden churches in the 11th century that were anywhere begun and constructed, I gave him an example even in the 14th; and as to the 11th, here is a quotation I have:—"King Canute's charter to Glastonbury Abbey in 1032 is dated from the *wooden church* there, yet Glastonbury was one of the most wealthy abbeys, even at that time. The walls were covered inside with plates of gold and silver, and outside with lead, but the material of construction was wood. I beg to be excused from going into this more deeply at present, on account of my business engagements.

HISTORY OF FREEMASONRY.

How comes it that a good history of our Order cannot be got up in London, the seat, seemingly, of its origin? Perhaps the "Metropolitan Brother" of p., 186, will kindly supply this defect?—PICTUS.

POST-CONQUEST BUILDINGS (p. 187).

"A Masonic Student" says "Post-Conquest buildings were *all* of stone." I cannot admit that.—W. P. B.

THE JEWS (pp. 141 and 187).

I beg to thank Bro. Charles Purton Cooper for his remarks at p. 167. It was what I had hoped had been done, and I am all the more glad, therefore, that it has been done.—PICTUS.

THE ORDER OF THE TEMPLE.

Among other reforms which I should like to see carried out under the new *régime*, which we trust is about to be inaugurated, is the abolition of a practice which, if permitted to continue, may seriously affect the well-being of the Order. I allude to the custom so very prevalent, especially in large towns, of a Knight being a subscribing member of several encampments at one and the same time. This should not, by any means, be permitted, as we must acknowledge the practice to be contrary to common sense, and in direct violation of all precedent, both ancient and modern. The Cosmopolitan Order of the Temple represents an army—the army of Christ. In this sense the various Langues may be looked upon as Brigades or Divisions, and each subordinate encampment as a Company of a Regiment, which last will find its anti-type in the Provincial Grand Conclave. Now, may I ask any of my readers what would be the result in the British, or any other, army were an officer to be placed in command of two or three companies at the same time? I fear there would be weeping and wailing at the Horse Guards, and a total destruction of all discipline throughout the entire service. And yet, when we look at the records of the Order of the Temple in the present day, we can find some, aye, many cases equally ridiculous as my supposition. I myself knew one brother Knight who was actually E.C. of two encampments at the same time, and a subscribing member of a third. This would not be permitted in any priory working under the jurisdiction of the Chapter General of Scotland, which has always preserved, in as much as possible, the ancient usages and customs of the Order. The same law is now in force in America, both as regards the Temple and the Craft, as our brethren across the Atlantic think, very justly, that no one can do his duty to two lodges or encampments at once. We are told by the highest possible authority, "No man can serve two masters;" and any Knight or Brother who wishes

* That is, at the Quarterly Communication. However, Dispensations would probably be the usual practice.

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conscientiously to perform his duties to his mother lodge or encampment, as the case may be, will find his energies will be completely occupied. I would therefore suggest that in the forthcoming statutes a law should be inserted that no Knight already a subscribing member of an encampment or priory shall become a joining member of another, until he shall, with the consent of his commanding officer, the E.C. or the V.P. have severed all connection with his original encampment, and be formally transferred to the one he wishes to join. This process will be similar to an officer exchanging from one regiment to another.—EQUES TEMPLI.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

THE GIRLS' SCHOOL ELECTION.

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

Dear Sir and Brother,—On looking through my voting papers, with list of candidates attached, I was pleased to notice that, to fill eleven vacancies, there are, at the next election in April, only twenty-three candidates, so that an excellent chance of return offers itself to the parents and friends of the poor children. I think, however, that every care should be taken in selection prior to giving away voting papers, or handing them in on the day of election. I had thought there was a rule laid down that the children of brethren, less than two years a member of the Craft, were ineligible, but presume I am mistaken. The father of No. 4 was a Mason of 21 months' standing only, and *one boy is at present* (one of four children) *in the Boys' School!* Were the candidates not more in number than the vacancies, I would not have directed attention to the case; but, on close examination, I contend that other candidates have stronger claims.

Again, the membership of the fathers of Nos. 11, 14, 18, and 23 extend only to, severally—3¾ years, 2 years 11 months, 3 years 8 months, and 4 years 9 months. No. 11, however, is an orphan: but No. 14 is *one of two children only*, and the widow of No. 23 asks for support for *two children only*. I feel that the line should be drawn, and the preference given to those *fatherless* children, whose fathers' province or lodges have been good subscribers to the School, or whose fathers have been life governors or subscribers; or otherwise, it may be, persons will be induced to join the Craft, influenced by mercenary motives. No. 7, who is not fatherless, has *a sister who has been educated in this Institution, and a brother in the Boys' School!* Surely kindness here has already been shown. No. 8 (one of three children only), also, has a brother in the Boys' School.

My object in writing is not to advance the claims of any particular candidate, but to beg that the subscribing brethren will more carefully study the claims of candidates. Years of membership, if fatherless, if with brothers, applicants for the first time for either school, large families, and the liberality of provinces and lodges *should be studied.*

There are several sad cases on the list, and I trust this friendly Masonic protest will not be without avail.

Yours fraternally,
A LIFE GOVERNOR OF ALL THE CHARITIES.

THE ELECTION OF GRAND MASTER.

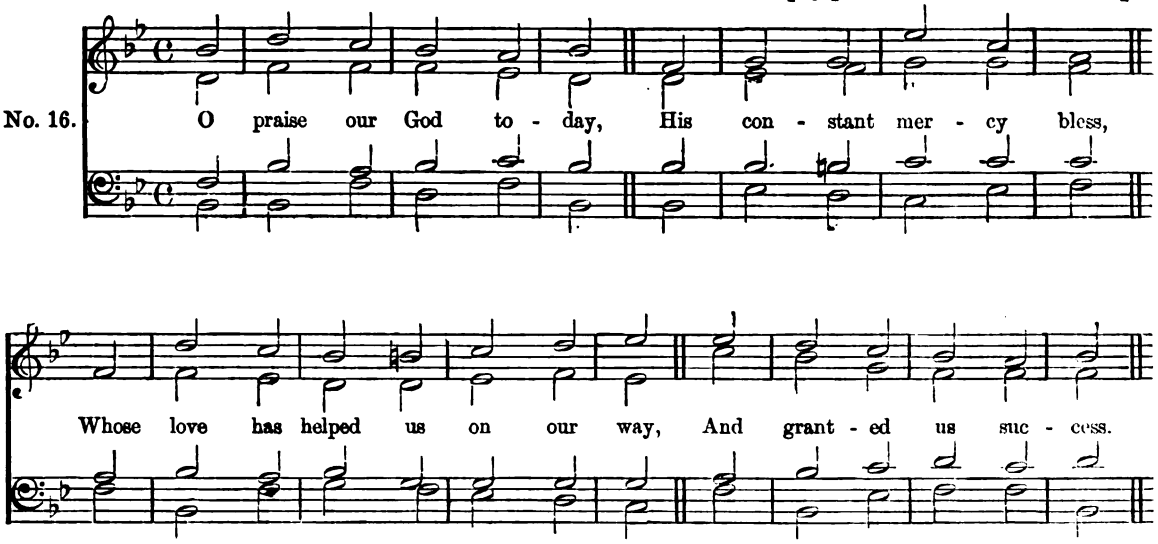
The election of Earl de Grey and Ripon to the position of Grand Master of Masons in England, which took place at Freemasons' Hall on 2nd inst, is one of those events, which without being apparently in direct connection with the Services, are subjects of the greatest interest to a very large proportion of the individual members of those Services. When we consider the large number of officers in the Army and the Navy belonging to the brotherhood of Freemasons, and the great importance attached by all zealous members of the fraternity to the advantage of having at its head a man of the highest principle, possessing also the minor qualities of talent, industry and zeal, we believe that the announcement of the election of Earl de Grey and Ripon to succeed the Earl of Zetland, who for twenty-six years has presided over the Craft with such advantage to its interests and such credit to himself, will be received amongst our numerous readers in all branches of the services who belong to the ancient Craft, with the strongest feelings of approval and satisfaction. The assemblage of the members of the Grand Lodge on Wednesday, the 2nd inst., at which this election took place, was, as may be supposed, more than ordinarily large, and it must be gratifying to the brethren in distant parts to learn that the proceedings on the Grand Master's election were unanimous and enthusiastic. On accepting the Grand Mastership, Earl de Grey and Ripon assured the brethren, that during his tenure of office he would earnestly labour faithfully to discharge the duties that had been imposed upon him; and we firmly believe that no promise was ever more honestly made and with greater certainty of being conscientiously performed. The retiring Grand Master, the Earl of Zetland, has throughout the whole of his career, whether in Freemasonry or before the world at large, afforded a bright example of what an English gentleman and Mason should strive to be. It is, therefore, not surprising that the following motion, proposed personally by Lord de Grey and Ripon, should have been unanimously passed by the Grand Lodge, as a mark of the high opinion entertained by the Craft generally regarding the late Grand Master. The followlng are the terms of the motion:—"That this Grand Lodge desires to record its sense of the eminent services which have been rendered to Masonry by the Most Worshipful the Earl of Zetland in the course of the twenty-six years during which he has presided over the Craft, and to convey to his lordship the expression of the heartfelt regret of the members of this Grand Lodge at the termination of the intimate connection which has existed for so long a period between him and them, and of their hope that they may still be premitted to enjoy for many years the great benefit of his presence among them, and of his counsel and advice, and to assure him that the manner in which he has always discharged the important duties of his great office has won for him the lasting respect and affection of this Grand Lodge." We heartily trust that our late Secretary of State for War may long continue to preside over the more peaceful and brotherly community to whose highest honours he has just been appointed.—*Broad Arrow.*

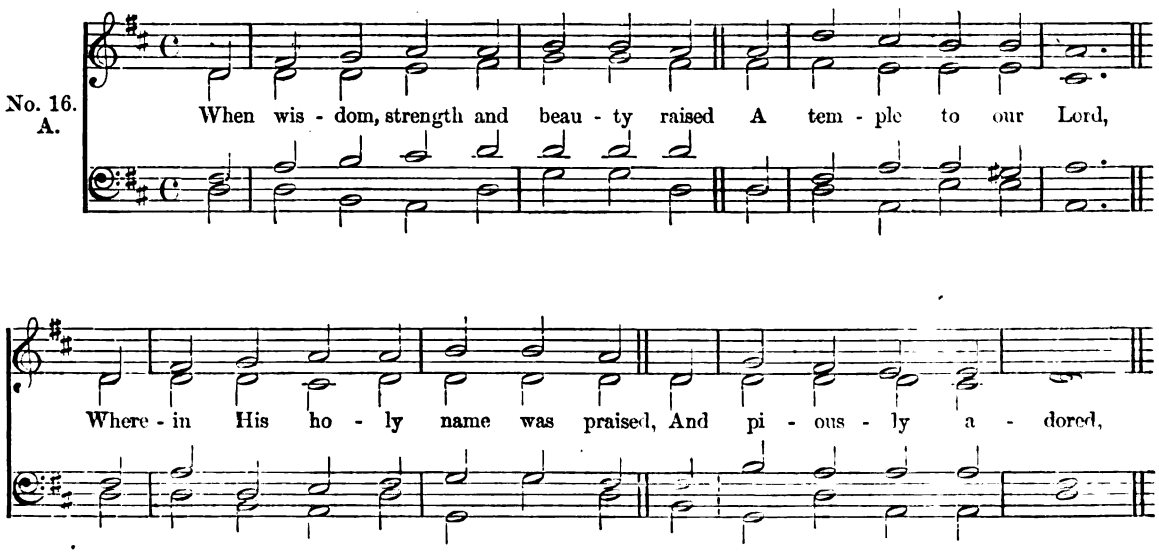
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EXPLANATORY NOTES AND ORDER OF THE MUSIC, WITH THE WORDS,

FOR A

LODGE OF MARK MASTER MASONS,

under the Constitution of the Grand Mark Lodge of England and Wales, and the Colonies and Dependencies of the British Crown,

(Published under the sanction of the Grand Lodge of that Body).

SELECTED AND ARRANGED BY

BRO. DR. HENRY HOPKINS, A.M., F.R.C.P.,

P. Prov. S.G.W. for Warwickshire; P.M. 43, 958; Hon. Member 43, 301, 958; P.Z. 587; Z. 710; P.M. and Hon. Member of the Cæsarean Mark Lodge, 74, Jersey; I.P.M. of the Pleiades Mark Lodge, 26, Totnes; Past J.G.W. of the Grand Mark Lodge of England; Hon. Corresponding Member of the Union of German Freemasons, Leipzig, &c.

The Hymns for opening and closing may be changed for any others that may be deemed more appropriate, or the tunes for those here given may be altered at discretion. The Chants to be used in the ceremony of Advancement are numerous, and if at any time the introduction of all of them may appear to lengthen the proceedings to too great an extent, a portion may be omitted, but not Nos. 1, 8, 10, 11, 13, as these form a part of the prescribed ritual, and, if not chanted, are assigned to the Chaplain.

1.

Immediately after the prayer in opening the Lodge:—
So mote it be.

2.

Hymn to be sung immediately after the Lodge is opened:—

Praise the Lord! ye heavens adore Him!
Praise Him angels in the height;
Sun and Moon rejoice before Him;
Praise Him all ye stars and light.

Praise the Lord, for he hath spoken;
Worlds His mighty voice obeyed;
Laws which never shall be broken,
For their guidance he hath made.

Instead of the preceding, the following three verses from a Masonic Anthem by J. A. H., published in the FREEMASONS' MAGAZINE on June 1st., 1868, may be occasionally substituted:—

2A.

Great Architect! receive our praise,
And hear when we our voices raise,
To thank Thee for Thy gracious care
And for the love all Masons share.

May all our acts Thy glory prove;
May we be worthy of Thy love;
Be it, O God, our constant aim
To live in honour of Thy name.

Thus may Freemasonry extend,
With Thee, O Lord, its greatest friend,
And, fostered by Thy mighty hand,
Built on a rock, for ever stand.

While the candidate for advancement is entering the lodge:—
Organ plays.

3.

Before the prayer on advancement:—

Let my prayer come be- | fore Thee; || Incline | Thine ear | unto | my cry.
or
Hear my | prayer, O | Lord; || Give ear | to my | suppli- | cations.

I.

After the prayer:—
So mote it be.

While the candidate is being conducted to the Registrar:—
Organ plays.

4.

While the candidate is being conducted to the S.W. for the first time:—

It is your reward | for your | service || in the | tabernacle of the | congre- | gation.

5.

Before the obligation:—

My praise shall be of Thee in the great | congre- | gation. || I will pay my | vows before | them that | fear Him.
or
Thou shalt make thy prayer | unto | Him; || and He shall hear thee, and | thou shalt | pay thy | vows.

6.

While the candidate salutes the volume of the Sacred Law:—

Deliver my soul, O Lord, from | lying | lips, || and from | a de- | ceitful | tongue.
or
Ye shall not swear by my | name false- | ly; || neither shalt thou profane | the name | of thy | God.

While the Deacon and candidate are leaving the lodge:—
Organ plays.

While the Deacons and candidate are returning to go to the Overseers:—
Organ plays.

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7.

When the stone is finally rejected:
Have mercy upon | me, O | Lord, || for | I am | in trou- | ble.
or
God is our refuge and strength, a very present | help in | trouble; || there- | fore will | not we | fear.

8.

During the procession;—

MARK MASTERS' SONG. (Verses 1, 2, 3).

Mark Masters, all appear;
Before the Chief Overseer
In concert move.
Let Him your work inspect,
For the Chief Architect,
If there be no defect,
He will approve.

Those who have passed the square,
For your rewards prepare;
Join heart and hand.
Each with his mark in view
March with the just and true;
Wages to you are due
At your command.

Hiram, the widow's son,
Sent unto Solomon
Our great keystone.
On it appears the name
Which raises high the fame
Of all to whom the same
Is truly known.

9.

During the search for the stone:—
Seek and | ye shall | find; || knock and it shall be | opened | unto | you.

10.

Before the W.M. communicates the signs.
He that hath ears to hear, | let him | hear.

11.

After the W.M. has communicated the whole of the threefold sign:—
The stone which the | builders re- | jected || is become | the head | of the | corner.

12.

While the Deacons conduct the candidate to the J.W.:—
Except the Lord | build the | house, || they | labour in | vain that | build it:
While the Deacons conduct the candidate from the J.W. to the S.W.:—
Except the Lord | build the city, || the watchman | waketh | but in | vain.

13.

After the W.M. directs the S.W. to invest the candidate, and before he does so:—
To him that overcometh will I give to eat of the | hidden | manna, || and I will | give him | a white stone, || and on that stone a | new name | written, || which no man knoweth saving | he that re- | ceiveth | it.

14.

While the candidate is going to the pedestal after having been invested:—
By this I know that Thou | favorest | me, || because mine enemy | doth not | triumph | over me.
And as for me, Thou upholdest me | in mine | integrity, || and settest me be- | fore Thy | face for | ever.
Blessed be the Lord | God of | Israel, || from everlasting | and to ever- | lasting, A- | men.

While the candidate is leaving the lodge:—
Organ plays.
While the candidate is re-entering the lodge:—
Organ plays.

15.

At the conclusion of the ceremony, before the lecture on the degree:—
Glory be to | Thee, O | Lord Most | High.

8.

During the procession in closing the lodge:—

MARK MASTERS' SONG. (Verses 4 and 5).

Now to the westward move,
Where, full of strength and love,
Hiram doth stand.
But if impostors are
Mixed with the worthy there,
Caution them to beware
Of the right hand.

Now to the praise of those
Who triumph o'er the foes
Of Masons' art.
To the praiseworthy three
Who founded the degree.
May all their virtues be
Deep in our heart.

I.

After the prayer in closing.
So mote it be.

16.

After the lodge is closed, and before the I.P.M. concludes:—

O praise our God to-day,
His constant mercy bless,
Whose love has helped us on our way
And granted us success.

Lord, may it be our choice
This blessed rule to keep,
"Rejoice with those that do rejoice
And weep with those that weep."

God of the widow, hear,
Our work of mercy bless;
God of the fatherless, be near
And grant us great success.

Instead of the preceding, the following two verses from a Masonic Anthem by M. M., published in the FREEMASONS' MAGAZINE on March 17th, 1866, may be occasionally substituted. Observe that, as the verse consists of eight lines, the tune must be played over twice for each verse.

16A.

When "Wisdom, strength, and beauty" raised
A temple to our Lord,
Wherein His holy name was praised
And piously adored,—
Our ancient brethren closer drew
Those cords of love Divine,
Which bound the hearts of Masons true,
Since "light" began to shine.

May "Faith" in God, and "Hope" in Him,
With "Charity" to all,
Still give to Masons power to win
Those joys that cannot pall.
On "Wisdom" may our lodge be borne,
May "strength" her walls uprear,
Secure that "Beauty" will adorn,
While virtue's practised there.

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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

MARK LODGE MUSIC.—We give this week the concluding portion of the Music for use in a Lodge of Mark Masters.

ROYAL MASONIC INSTITUTION FOR BOYS.—APRIL ELECTION.—Votes are earnestly solicited on behalf of William Grant Fabian, for this, the fifth 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, 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 was second on the list of unsuccessful candidates last election and 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.

ROYAL MASONIC INSTITUTION FOR BOYS.—The seventy-second Anniversary Festival, H.R.H. the Prince of Wales in the chair, will take place at Freemasons' Hall and Tavern, and not elsewhere, as anticipated, suitable arrangements having been made for the accommodation of the large number expected to attend, on Wednesday, the 30th inst. We hope to give full particulars in our next.

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'S MAGAZINE, so that a complete Register and Directory may be compiled.

A LODGE of Instruction is held in connection with the Medina Lodge, Cowes, Isle of Wight, every Monday evening.

UNITED GRAND LODGE.

[Want of space having prevented us last week reporting the speeches in *extenso*, we give, in our present publication, according to promise, the remarks upon the various questions brought forward.]

Bro. the Earl de Grey and Ripon, in returning thanks to the brethren present for having so unanimously elected him to fill the office of Grand Master, said it was with no small emotion he returned thanks for the honour conferred upon him, and the signal proof of their confidence in him. He was aware that the vote of this Grand Lodge required confirmation, and although the unanimous manner in which they had testified their desire left scarce a doubt, yet he did not consider this a suitable occasion for entering into any lengthened remarks. However he could not refrain at the first moment, to embrace the opportunity of tendering the expression of his heartfelt gratitude for the honour they had conferred upon him, and to assure them that it would be his constant endeavour earnestly to discharge the duties that his tenure of office (whether of short or long duration) would impose upon him. He felt a deep sense of the responsibility, and the importance of these duties, and he could assure them that it seemed to him no light matter to be entrusted with the supreme government, of a large body of such of his fellow countrymen as were to be found enrolled in the ranks of Freemasonry, and he felt an additional weight of responsibility rested upon him in having to follow in that great office, one who had so worthily occupied that position as the retiring Grand Master, the Earl of Zetland, had done, but he would endeavour to constantly follow in his footsteps, and act up to the bright example that had been set by his predecessors. That allusion brought him to a task more congenial to him than speaking of himself, and that was the moving a resolution, expressing the regret of the Grand Lodge at the retirement of Lord Zetland. The duty of wording the resolution had fallen to him, and he begged to submit it to Grand Lodge in the following words:—"That this Grand Lodge desires to record its sense of the eminent services which have been rendered to Masonry by the M.W. the Earl of Zetland in the course of the twenty-six years during which he has presided over the Craft; and to convey to his lordship the expression of the heartfelt regret of the members of this Grand Lodge at the termination of the intimate connection which has existed for so long a period between him and them; and of their hope that they may still be permitted to enjoy for many years the great benefit of his presence among them, and of his counsel and advice; and to assure him that the manner in which he has always discharged the important duties of his great office has won for him the lasting respect and affection of this Grand Lodge." He was confident that all would agree in the sentiments which he had endeavoured to embody in the resolution, and felt sure none would question the fact that the services Lord Zetland had rendered to the Craft had been eminent and valuable. During his rule, the number of lodges under his jurisdiction had increased from 1844 to 1870 by upwards of 720, and that while in 1844 the number of certificates issued was under 1,600, during the year 1869 the number had increased to 7,000. Under his rule the Masonic charities had also flourished. It would be perhaps unjust to the Craft for him to say that the great progress Masonry had made was due only to the distinguished brother who had occupied that throne, doubtless every brother in some measure contributed to that prosperity, but he was confident every brother would agree with him that if a wise and judicious rule had not been exercised during that lengthened period, that great progress would not have been made. Under these circumstances, was it not natural that regret should be felt on the occasion of losing his services, as occupier of the chair of Grand Master. They were about to lose that which could not readily be replaced—an experience of twenty-five years—which was of great importance in an office like that of their Grand Master. They were also about to lose that which was of still greater importance—a man of high and noble nature, one in whose mind every mean or personal consideration was ever absent, a man who reflected upon the rule of the Craft he governed, the stamp of integrity and of honour. He asked them to express an earnest hope that it might please the Great Architect of the Universe, to preserve that valuable life for many years yet to come, and that he might often be seen in their hall occupying the position of Past Grand Master, aiding the Grand Lodge with counsels which would certainly be listened to with reverence, and affording guidance which would always be honoured. Lastly he asked them to convey to the Grand Master a testimony of of their esteem, respect and affection. His gentleness, his consideration, his courtesy, and his untiring zeal for the Craft, he said, entitled him to a recognition of it at their hands, and he

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ventured to believe that he could propose these resolutions with the confidence that they would receive from them the most unanimous and cordial reception, showing that the great body of English Freemasons knew rightly what it was to be well served, and also how to express their gratitude for such services.

The seconder of the proposition said he considered it a very high honour to have the privilege of supporting the proposition which was then before Grand Lodge. The earnest and graceful terms in which it had been proposed would render any remarks on his part quite feeble and unnecessary. The brethren, he said, must all be grateful to the acting M.W.G.M. for having so eloquently and feelingly expressed their sentiments, and he felt assured that no one else could have couched their thoughts in more able language than that in which they had been embodied.

The motion was, as we have already reported, carried unanimously.

On Bro. Steven's motion for the election of a committee of Past Masters to devise some means of carrying out uniformity in working in Masonic Lodges, the names of thirty-nine P.M.'s were read by the Grand Secretary, whose appointment was advocated by the proposer of the motion, leaving power to add to their number.

Bro. Savage considered that the brethren nominated were not the most suitable to carry out the proposition of Bro. Stevens. He should not propose to increase the number; on the contrary, in his opinion, fifteen or less would have answered the purpose much better than the large number proposed. He stated that two distinct systems of working were in general use, and the labours of the committee would accomplish nothing if brethren conversant with both systems were not nominated. He missed several names which certainly should have been included. A committee or thirty or fifty were not required; ten or fifteen he considered would be amply sufficient.

Bros. Udall and M. Cooke also spoke in opposition.

Bro. Horace Lloyd, *Q.C.*, in proposing an amendment "That the appointment of this committee be deferred until the next meeting of the Grand Lodge," stated he did so for two reasons—first, that he considered too large a number had been nominated to form an efficient working committee, which would have first to investigate and then to report; secondly, the subject had not been sufficiently considered to enable the brethren to recommend who should be nominated as members of the said committee. The idea was that all the different schools of opinion should be represented, and that the Grand Registrar, the Grand Secretary, and the President of the Board of General Purposes should act upon it. The report of a committee so constituted would, he thought, be received with approval from all parties, and he hoped therefore that the consideration of the election of the committee would be deferred to the next meeting of the Grand Lodge.

Bro. Havers would make a few remarks. He would not discuss the nomination of the Committee so much as the policy of selecting a Committee at all. The question had been raised, in a friendly manner, many years ago, by the late Bro. Stephen Barton Wilson and Bro. Henry Muggeridge. The brethren appointed to the task sat from time to time for many months, and the result was *nil*. He was of the opinion that with all the best intentions in the world, any attempt to secure uniformity of ritual would fail, and that it was physically impossible to effect, as all were not equally gifted with memory and literary capacity. That was the result arrived at by a small committee, and it would be ridiculous to anticipate unanimity of action in a committee composed of 39 or more brethren. The King of Sweden, he said, had called attention some time since to the Swedish ritual. It was examined; and though it was found that the ancient landmarks were preserved, it would be impossible to adopt the Swedish ritual and system of working in this country, He concluded by expressing his opinion that the wisest course would be to defer the question.

In the course of the discussion upon the Report of the Board of General Purposes,

Bro. Clabon said that on a former occasion he had proposed that the surplus funds of the Board of Benevolence should be appropriated for the purpose of apprenticing the children of the School. The Committee had approved the proposition, but when brought before the Grand Lodge it was negatived. The Committee recommended increased powers to the Board of Benevolence, and that the rules to be followed by different classes of applicants should be assimilated. At the present time, Bro. Clabon stated, personal inquiries were made only in London cases, but he recommended that a visit should be made in all cases. The next question was that the President and Vice-President should be appointed once a year, or whether, as at present, they should be nominated at each meeting of the Board. The Board being called by several names, he suggested that defect should be remedied, and that it should be called the "Lodge and Board of Benevolence," instead of the "Committee and Board of Benevolence.

On the motion of Bro. Rankine Stebbing, "That in the opinion of this Grand Lodge, no future Grand Master should hold that office for more than five years in succession, unless in the case of a Royal Prince," that brother said it was his desire that the the election should take place annually, as now. The present mode of election had answered very well, but he thought they should place a limit upon the retention of the office, and that it should not be held by any Grand Master for a longer period than five years. This, he stated, was not a new motion, but, in fact, a return to ancient usages. In former times it was an uncommon occurrence for a Grand Master to hold his office for more than two, three, or four years, it being upon record that there had been 32 Grand Masters whose term did not exceed two years, and he considered it desirable to connect as many distinguished noblemen as possible with the Craft. Whenever the term hap been extended beyond that time it was for some especial reason. Lord Byron, for instance, sat five years, but his re-election was in consequence of his assiduous attention to his duties. In Scotland, he must admit, such an arrangement had not been found practicable, but certain peculiarities in Scotland rendered a comparison between the two countries in this case inapplicable. He thought this proposition, if carried, would have the effect of drawing large numbers of peers round the Masonic throne—a result which could not be otherwise than beneficial to the cause of Masonry. What, he asked, would be the effect if the rule now prevailing in Grand Lodge were in vogue in small lodges? Whenever continual re-election occurred in private lodges, it had invariably an injurious effect. He considered the question a most important one, and he should boldly declare his sentiments without, he hoped, being thought to cast reflections upon anyone. Their retiring Grand Master had been both assiduous and efficient: on this ground he made no complaint. But what he did complain of was this, that when one Grand Master occupied the throne for more than a quarter of a century, only one stream of thought pervaded all the proceedings. He asked what would be the condition of the State and the Church if statesmen and bishops were all of the same mind? In any country, any institution, any people, any professions—if there is but one description of opinion, they did not acquire strength. He concluded with the assurance that he wished to cast no reflection upon

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the retiring Grand Master or the incoming Grand Master, of either of whom nothing could be said too kindly; but he considered that Masonry would be strengthened by varying the statesmen in Masonry, and if they did so, it would flourish in the future as it had flourished in the past.

Bro. Brackstone Baker said, that though this question had now been brought forward, it had been disposed of several years ago, having been advocated by Bro. Stebbing in 1860. It was then supported by the same arguments that had been used that evening, and it then produced no more effect than he believed it would do now. On that occasion only four hands were held up in its favour, although there was, as on the present occasion, a large attendance in Grand Lodge. He remarked, that if the arguments adduced were appropriately applied to the office of Grand Master, by the same rule they would apply to those of Grand Secretary, Grand Treasurer, and others. He therefore proposed as an amendment, that the Grand Lodge declines to entertain the proposed alterations.

Bros. the Earl de Tabley, Clabon, and other brethren, supported the amendment, but were continually interrupted by cries of "Divide."

Bro. Havers had also some difficulty in obtaining a hearing. He said that within three months the matter in hand had been rejected by a majority of seventy-five. Bro. Stebbing had made a most able address in support of his proposition, but he (Bro. Havers) grieved to have to say there was nothing in it. He challenged any one to prove that the circumstances of the two periods bore any resemblance to each other. He considered the prosperity of Masonry and Masonic Institutions was entirely due to the long tenure of office by the late Grand Master, and he could boldly say that if at any time the Grand Master did not deserve re-election he would not hold his office beyond the twelve months. It might not be any reflection either upon the Grand Master—who is leaving the chair—or upon the newly-elected Grand Master; but if a period was fixed during which the office might be held, it would attach a certain stigma upon the brother who failed to be re-elected. They now possessed the right of electing the Grand Master, and why should they restrict themselves in the enjoyment of that power. The qualifications for the office of Grand Master were peculiar; he must be of high rank, and a man of great influence; and he must also be a zealous Mason. These were qualifications of no ordinary character, and they should be careful in making changes which might afterwards be found to be unneccessary. If a rule of this kind applied to the M.W. Grand Master, it would also apply to District and Provincial Grand Masters, and, if adopted, would lead to endless difficulty and confusion. Bro. Havers, after making some further remarks, resumed his seat.

Bro. Stebbing said that he did wish to have the question brought forward every three months. but he proposed, however, at no very distant time, to introduce the subject again. It was what he considered the right principle, and he would never lose sight of it. On the last occasion the division was called in question, and that was the reason it was reproduced that night.

The amendment was put and carried by a large majority.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

Neptune Lodge (No. 22).—The brethren of this lodge met at Radley's Hotel, on Thursday, the 24th ult., Bro. Thomas, W.M., in the chair. Bros. Brown and Cooper were raised, and Bro. Berger was passed. The following subscriptions were voted from the funds of the lodge, viz.: Royal Masonic Benevolent Institution, £10; Boys' School, £5 5s.; Girls' School, £5 5s. A jewel was voted to Bro. Edward Hughes, Hon. Sec.; and a P.M.'s jewel was unanimously voted to Bro. G. Salter, I.P.M., in recognition of his services. Two new members were proposed: Bro. Fairweather, late Phœnix, 173, for joining, and Mr. Ward for initiation. The business being concluded, the brethren then adjourned to dinner. The visitors were Bros. Webber, Robert Burns, 35; Fairweather, Phœhix, 173; Pike, Phœnix, 257; Aston, Alfred, 384.

Lodge of Faith (No. 141).—The regular meeting of the above lodge took place on the 27th ult., Bro. James Hill, W.M., in the chair. The minutes of the former meeting being confirmed, a ballot was taken for the admission of Messrs. David Davis and Morris Davis, which proving favourable, they were duly initiated. Bros. Amos and Isles were raised to the third degree, and Bros. Johnson and McDowell were passed to the second degree. A sum of five guineas was given from the funds of the lodge to the Freemasons' Lifeboat. The lodge was then closed, and the brethren adjourned to the banquet. The usual loyal and Masonic toasts were given. The visitors were:—Bros. Jones, P.M. (late 151); Symonds, late P.M. 141; Fowler, Royal Albert Lodge; Mackintosh, Old Dundee. Bro. Jones, in the course of a very excellent speech, said he was initiated in that lodge thirty-three years since, and had served every office, and this was the first time since he left it that he had visited it. Bro. Symonds followed, and stated that he had been travelling twenty years, and while on his various journeys he had felt every benefit from being a Mason. He had now returned, and intended to rejoin his mother lodge.

Lodge of St. James (No. 765).—On Tuesday, the 1st inst. a meeting of the Lodge of St. James was held at the Leather Market Tavern, New Weston-street, Bermondsey, Bro. Daniel Boyce, W.M., presiding, assisted by Bros. G. Hyde, S.W.; R. P. Hooton, J.W.; R. White, P.M., Sec; Neville, S.D.; William Jones, J.D.; and Child, I.G. The visitors present were Bros. Barber, 754, and Howes, 859. The first business done was the reading of the minutes of the former meeting, which were put and confirmed. The W.M. then raised Bro. Goodwin to the sublime degree, and after the reading of the bye-laws of the lodge, the brethren proceeded to elect a Worshipful Master, and the choice fell upon Bro. Hyde, S.W. Bro. W. T. Laing, P.M., was re-elected Tyler of the lodge. Bro. Aldridge, the treasurer of the lodge, resigned that post in consequence of indisposition, and Bro. Jones, of the Thatched House, Red Lion-street, Holborn, was appointed Treasurer *pro tem.* in his stead. There being no banquet, the brethren adjourned at an early hour.

New Concord Lodge, (815).—The regular meeting of this lodge took place on the 18th ult., at the Rosemary Branch, Hoxton, Bro. J. Hart, the W.M. in the chair, supported by his Officers:—Bros. T. Bartlett, S.W.; M. J. Adkins, J.W.; Salisbury, S.D.; J. Blyth, J.D.; Main, P.M., hon. Sec.; and McDavitt, Org. The lodge having been opened in due form, and the minutes read and confirmed, Mr. Carl Rheim was initiated. and Bros. Taylor and Phillips were raised to the third, degree, three brethren were passed to the degree of Fellow Crafts—viz., Bros. Wassertrudinger, Shellard, and Gallant. Bro. Bartlett was proposed as W.M. for the ensuing year, the W.M. having informed the brethren that Bro. Bartlett had passed in a satisfactory manner, an examination as to his qualifications, (a proceeding rendered necessary in this lodge by the by-laws), he was unanimously elected to fill the chair for the ensuing year. Bro. J. J. Wilson was elected Treas., Bro. Speight, Tyler, and Bros. Spratt and Mountford were elected auditors. A jewel was then proposed for Bro. Hart, W.M., on his retirement from office, for the able and satisfactory manner he had in every way conducted the business of the lodge during his year of office. Bro. Bertram, P.M., having consented to become a Steward on the next anniversary festival of the Boys' School, and having his list headed with the sum of fifty guineas, was unanimously voted the sum of five guineas from the funds of the lodge, and also the support of the brethren. A sum of five guineas was also voted from the Benevolent Fund of the lodge to the widow of a late brother of the lodge. After several propositions on behalf of candidates for initiation on the next meeting, the lodge was closed in due form, and the brethren adjourned to a very excellent banquet, provided by Bro. Gabb, the worthy host. The usual toasts were given and responded to—that of the Masonic Charities was very ably responded to by Bros. Terry and Bertram, P.M. The visitors were—Bros. Beard, P.M. 101; O. Harper, 766; J. Terry, P.M. 228; Cook, S.W. Prosperity, &c.

Burgoyne Lodge, formerly known as the Tower Hamlets Engineers Lodge (No. 902).—This lodge met on Monday, the 28th ult., at Anderton's Hotel, Fleet-street, the chair being occupied by Bro. S. W. Iron, W.M. The minutes of the former lodge and lodge of emergency were read and confirmed. Bro. Vevers, S.W. and W.M. elect, was then presented

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to the lodge, and was installed into the chair of K.S. by Bro. Bowron, P.M. Doric Lodge, 933, in a very impressive manner. The W.M. then invested his officers as follows:—Bros. H. Smith, S.W.; W. Simmons, J.W.; L. R. Rogers, S.D.; R. N. Field, J.D.; J. Allen, I.G.; Goshawk, W.S.; Wigginton, Dir, of Cers., S. W. Iron, I.P.M.; T. Scotcher, P.M. 55, Sec. Lodge being closed, the brethren sat down to an excellent banquet, at which the usual loyal and Masonic toasts followed. The toast of the visitors was responded to by Bros. Atkins and Thomas—they were Bros. J. Bowron, P.M. 963; W. H. Caspar, 742; E. T. Reid, W.M. 781; T. J. Barnes, P.M. 933; Francis, W.M. 857; R. Green, 311; C. Lacey, W.M. 174; T. Smith, W.M. 829; Paget, P.M. 829; R. Atkins, W.M. 55; J. Thomas, P.M. 507; Briscoe, P.M. 311; T. Mortlock, P.M. 186, &c. The evening passed very pleasantly, several capital songs being sung. The Tyler's toast concluded a very agreeable evening, and the brethren separated early.

STAR LODGE (No. 1,275).—On the 4th inst., the usual meeting of this flourishing young lodge took place at the Marquis of Granby, New Cross-road, and was very well attended. Bro. Joseph Smith, P.G. Purst., W.M., opened the lodge punctually at four o'clock, and after the minutes of the former meeting had been read and confirmed, imparted the secrets of the third degree to Bros. T. Hobson and T. Whiteman. He then communicated the mysteries of the second degree to Bro. A. Stevens; and ultimately initiated into the arcana of the order Mr. Thos. Robert Darke, of the Swan, Wimbledon, and Mr. Beckett. The ceremonies were performed with that skill and ability for which Bro. Joseph Smith is famed. Bro. George Pymm, an excellent Masonic worker, and W.M. of 749, was unanimously elected a joining member of the lodge, and two other brethren were proposed for joining at next meeting. The lodge was then closed, and the brethren sat down to an excellent banquet, supplied by Bro. T. Hobson, and spent a most agreeable evening in each other's society. Bros. W. Ough, G. Purst., S.W.; C. J. Hogg (W.M. 58), J.W.; F. Walters, P.M., Sec.; H. Keeble, S.D.; G. Pymm (W.M. 749), as J.D.; H. Crabtree, I.G.; E. Sisson, P.M. 101 and 901; E. Harper, I.G. 749; S. O. Lewin, 871; and several others were present during the evening.

ROYAL STANDARD LODGE (No. 1,298).

The opening meeting and celebration of the festival of St. John the Evangelist in connection with this lodge (which was consecrated a few days ago), was held at Bro. W. Jameson's the Marquess Tavern, Canonbury-street, Islington, on Tuesday, the 8th inst. Bro. Major W. Wiggington, P.M. 902, P. Prov. G. Dir. of Cers. for Worcestershire, the newly-installed W.M., occupied the chair of K.S.; Bros. S. Poynter, P.M. 902, S.W.; R. Lee, W.M. of the Confidence Lodge, J.W.; J. F. Wilson, S.D.; W. J. Woodman, J.D.; S. Hill, Steward; J. Morris, I.G.; E. Lloyd, Dir. of Cers.; G. Motion, Steward; R. Shackell, P. Prov. G. Purst., Hants, Hon. Sec.; J. H. Younghusband, P. Prov. J.G.W. West Lancashire, and numerous other brethren were present. The visitors were Bros. C. Roberts, P.M. Canonbury Lodge, 657; Tullett, Bedford, 157; Eades, 157; and Chas. E. Thomson, J.W. 1,158 and 177. The lodge was opened punctually at the time stated on the summons, and the business transacted, although it varied a little with the London system of "working," and partook more of the provincial (from where most of the brethren came) still it was excellently done, and spoke well for the conduct of the lodge in the future. Bro. Wiggington is to be congratulated on having such good and efficient officers under him.

The gentlemen initiated into the mysteries and privileges of ancient free and accepted Masonry, and with the high importance and solemnity of which they seemed properly impressed, were:—Lieut. Ferdinand Mirabita, Messrs. William Dennett Evans, Edmund Gatewood Modridge, and William Edwin Collins. These gentlemen seemed highly delighted at the honour conferred upon them, and paid great attention to Bro. Wigginton's really painstaking and careful delivery.

Some propositions for the next meeting having been made, the brethren adjourned to an excellent banquet, to which about 30 sat down. Grace having been said, the cloth was drawn.

The W.M. said the first toast among Masons, as the Bro. Initiates would find out, was always that of "The Queen," and among different classes there were none more loyal than Freemasons, but in order to render the toast a Masonic one he would couple it the Craft. He therefore gave them "The Queen and the Craft."

In proposing "Most Worshipful Grand Master," the W.M. said it was probably the last time his name would be mentioned in connection with that high and important office, but he felt sure the Right Hon. the Earl of Zetland would carry with him in his retirement the good wishes of the entire Craft. The toast was followed by the usual Masonic fire.

The next toast was that of "Bro. H.R.H the Prince of Wales, P.G. Master," who, Bro. Wigginton said, had been invited to attend the consecration of the lodge, and had his numerous engagements permitted him to have done so, the ceremony would have taken place at Myddelton Hall, and a large number of volunteer brethren would have attended, and formed a guard of honour for the occasion. The Duke of St. Albans kindly took the matter in hand, and urged His Royal Highness to be present, and perhaps it would be better for him (Bro. Wigginton) to read the letter which had been received from Colonel Knollys, writing for His Royal Highness. The letter was as follows:—

"Gunton Park, Norwich,
"Jan. 25th, 1870.

"To Major Wigginton, County Chambers, Cornhill.

Sir,—In reply to your application forwarded by the Duke of St. Albans, I am directed by the Prince of Wales to express his regret that it will not be in his power to be present on the occasion in question. His Royal Highness would have much pleasure in complying with your request had not his numerous engagements made it impossible.

"I am, Sir, your very obedt. servant,
"W. Knollys."

The W.M. said he also received a letter which he had unfortunately left behind him, from the Duke of St. Albans, expressive of his regret at not being able to be present.

The W.M. then proposed "The Health of the Right Hon. the Earl de Grey and Ripon, M.W. Grand Master elect, Deputy Grand Master, and the rest of the Grand Officers," and the manner in which it was received was good evidence of the esteem the brethren had for him. In the course of an interesting speech he stated that the Earl de Grey had discharged his onerous duties, as well with kindness as with assiduity. He sincerely hoped his reign, of whatever duration it might be, would be a happy and a prosperous one. For his own part he would limit it to a period of seven years, and during which he should be glad if the Craft increased as much while he was M.W.G.M. as it has done during the period he was D.G.M.

"Army, Navy, and British Volunteers" followed, coupled with the names of Bros. Capt. Adams and Lieut. Middleton, of the Tower Hamlets Artillery; after which Bro. Poynter sang an appropriate song.

Bro. Captain Adams responded for the toast, and said that during his military career he had gone through very severe service, and he trusted he had, as every Englishman ought to do—done his duty.

Bro. Lieut. Middleton also replied.

The W.M. proposed "The Health of the Newly-initiated Brethren, whom he trusted and believed, from the attention they had paid to the ceremonies, would become good and true Masons, although they would be a long time before they would thoroughly understand it. He had much pleasure in welcoming them to the lodge.

A brother replied, and said they were honoured by having been made members of so honourable and ancient an institution.

A high eulogium was passed by the W.M. in referring to Bro. Younghusband, the Consecrating Master of the lodge. He admitted he had never witnessed the ceremony of consecration so ably and so solemnly performed as it had been by him. They were very proud and happy to welcome him amongst them at all times. He hoped he would honour them with his presence on many occasions to come.

Bro. Younghusband made a felicitous speech in returning thanks. He said he had consecrated many lodges, but none with more pleasure than he had the Royal Standard Lodge, which he said could not be excelled for the quality, respectability and weight of its members. He urged upon the members at all times to stand by their W.M., for they had got one of whom they might justly be proud, but, above all, be united amongst themselves. In doing this they would carry out the great principles of the Order, otherwise it would be but sounding brass and tingling cymbals. He asked them never to forget the Charities, and mentioned, as a good example, that a lodge in his neighbourhood had put £1 1s. aside out of every initiation. And what was the result? The money was not missed at the time and they now had a large fund with which to relieve the poor.

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and distressed. With reference to what he did in the lodge, he was ably assisted by Bro. Savage, who was well known, not only in London, but in other parts, as a thorough good man and Mason. He also paid a compliment to Bro. Roberts, P.M. of the Canonbury Lodge, who acted as J.W., and to the musical brethren for their valuable assistance, which contributed much to the solemnity of the proceedings. He had been present at their "infancy," and he hoped their "standard" would wave over the ocean of Freemasonry for very many years to come. He advised them always to look well at the quality as well as the quantity of those members whom they introduced.

The W.M. proposed "The Health of the Officers," and said that he was very fortunate in having for his principal officers Bros. Poynter and R. Lee. He hoped they would carry on the business of the lodge, as they had carried on their business elsewhere.

These brethren having appropriately responded, Bro. Shackell, the courteous Secretary, returned thanks, and said although he had taken great pains and spent much trouble during the formation of the lodge, yet it had always been to him a labour of love.

The toast of "The Visitors" was responded to by Bros. Roberts and Charles E. Thompson, and a happy evening brought to a termination.

PROVINCIAL.

DEVONSHIRE.

TEIGNMOUTH.—*Benevolent Lodge* (No. 303).—On Monday, the 7th inst., a limited number of brethren obeyed the summons to meet at the Masonic Hall. At half-past seven Bro. Burden opened the lodge, supported by Bro. H. M. Bartlett, I.P.M.; Hallett, S.W.; Dr. Hopkins, P.M., as J.W.; Tomes, Sec.; Taylor, S.D.; Short, as J.D.; Norris, I.G.; and Hagerty, Tyler. The minutes of the previous meeting having been read and confirmed, a ballot was taken for Mr. Roach as a candidate for initiation, which was unanimous in his favour. The lodge was then opened in the second degree, when Bro. Short was examined, entrusted, and dismissed for preparation. The lodge was opened in the third degree, and the chair was taken by Bro. Dr. Hopkins, P.M., &c., who performed the ceremony of raising Bro. Short to the sublime degree of M.M., and then by request closed the lodge down the first degree. The chair having been again taken by Bro. Burden, W.M., he separately initiated Bros. Wills and Roach, the former having been balloted for at the previous meeting. The lodge was finally closed at 10 p.m.

LANCASHIRE (EAST).

SALFORD.

Newall Lodge (No. 1,134).

The usual monthly meeting was held on Tuesday, the 1st inst., at the Masonic Rooms, which was well attended by members and visitors. Bro. Richard Hankinson, W.M., opened the lodge in due form with solemn prayer. The V.W. the D. Prov. G.M. of East Lancashire, Bro. W. R. Callender, jun., accompanied by Bros. John Barker, P. Prov. G. Treas.; George Brett, P. Prov. G.D.; John Smith, Prov. G. Purst.; Urish Nicholls, P. Prov. G. Purst.; and William Roberts, P. Prov. G. Purst., entered the lodge, and were received with the usual grand honours.

During the evening the following gentlemen were duly initiated:—Mr. James Hill, by Bro. Richard Hankinson, W.M. of the lodge; Mr. Thomas Wilson, by the V.W. D. Prov. G.M., Bro. W. R. Callender, jun.; Mr. Thomas Barker, by Bro. George Brett, P. Prov. G. Reg.

The working tools were explained by Bro. Baldwin, P. Prov. G.S.B. (Cheshire). The iniations were given in a very marked, impressive, and perfect manner, and were rendered doubly solemn and beautiful by the chanting of the portion of Scripture in use in the lodge, introduced by the present Master. The impressiveness and solemnity of the musical ceremony, which was rendered in a most correct and beautiful manner, called forth the praise of all present, more especially the visitors.

Many visitors were present, including Bros. Ashworth, P.M. 298, Rochdale; Stevenson, P.M. 148 and 1,061; Rowson, 203, Liverpool; Crompton, Liverpool; Gilman, 815; Stott, P.M. 363; and others,

Bro. Beswick presided over the musical portion of the lodge work with great credit, and every officer was well up in his part, which added greatly to the beauty of the work.

The lodge was then closed in due form with solemn prayer by Bro. Hankinson, the W.M., after which the brethren sat down to a substantial banquet.

The toasts of "The Queen and the Craft," "His Royal Highness Bro. Albert Edward Prince of Wales, the Princess of Wales, &c.," "The G.M. of England and D.G.M." were then given, after which the W.M. proposed "The health of the R.W. the Prov. G.M. of East Lancashire, Bro. Stephen Blair," who he said would have been present with them on that occasion had it not been for recent domestic bereavement. He fully sympathised with the G.M. in his sorrow, and he knew all the brethren—indeed the whole province—did so. He believed Bro. Blair would be supported under the heavy trial with many consolations, and fervently hoped that his health, which was now somewhat impaired, might soon be restored, and that he might long live to preside over the province where he was so universally beloved and so much admired.

The toast was most enthusiastically received and with grand honours.

The W.M. then rose and proposed "The worthy guest of the evening, the V.W. the D. Prov. G.M. of East Lancashire, W. Romaine Callender, jun." He said he was personally proud to see Bro. Callender among them that evening, and he was sure every brother in the lodge was equally so. He hoped—sincerely hoped—that although that was Bro. Callender's first visit to the Newall Lodge, it would not be the last. He hoped he would come amongst them as often as possible, for he could assure him he would ever find a hearty welcome from the brethren of Newall Lodge. He could say a great deal more respecting the toast, but in the presence of Bro. Callender he would forbear.

The toast was drunk with the utmost enthusiasm, and with grand honours.

Bro. Callender, in responding, thanked the brethren for the kind reception he had received, and passed a very high eulogium on the working of the W.M. and officers of the lodge, and gave some very judicious advice to the newly-initiated brethren which will not be easily forgotten by them. His address was a great treat, and was listened to with very great attention. Indeed, it would be well if the kind and judicious remarks were treasured up by all the brethren present.

"The health of the Past and Present Prov. Grand Officers and newly-initiated brethren" was then drunk, after which Bro. Callender proposed "The health of Bro. Hankinson, W.M.," in a most graceful manner, and complimented him on the manner in which he fulfilled the onerous duties of the chair. He had no doubt he would reflect great credit on the lodge, and at the expiration of his year of office would receive at their hands the commendations they were so ready to give to those who deserved them.

The toast was enthusiastically received.

Bro. Hankinson, W.M., in acknowledging the compliment, paid a tribute of respect to the officers he had selected to assist him in the well-ruling and governing of his lodge. He hoped he should do his duty as Master. He loved Masonry, and trusted he should ever have the good wishes and affection of every brother in the lodge.

Addresses were delivered by Bros. Smith, Prov. G. Purst., Brett, P. Prov. G. Reg., Collard, P.M., and others, all testifying to the well working of the Newall Lodge.

Several songs were very creditably sung by Bros. Collard, Atkinson, Thompson, and Beswick.

It is gratifying to report that this lodge, called after the late lamented Bro. Lawrence Newall, D. Prov. G.M., is making rapid progress, and is destined at some future day to take a good position in the Masonic ranks. Although only some four years old, the lodge has subscribed (including private annual subscriptions from members) about £100. The one great aim of the brethren is to carry out the great principles of Masonry—brotherly love, relief, and truth. Our present W.M. seems determined to work for the good of the lodge and the Craft in general, and in this determination is heartily supported by Bro. John Barker, P.M., P. Prov. G. Treas, and by the P.M.'s and members of the lodge.

Lodges of instruction are held every month, and much credit is due to Bro. John Barker, P.M., P. Prov. G. Treas., for the interest he has taken in the working of this lodge.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*St. John's Lodge* (No. 279).—The brethren of this lodge held their usual monthly meeting at the Freemasons' Hall on Wednesday, the 2nd inst., under the presidency of the

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W.M., Bro. W. E. Stainton-Stanley. There were also present Bros. W. Kelly, R.W. Prov. G.M., and I.P.M.; W. Weare, P.M., Treas.; E. J. Crow, J.W.; Dr. Pearce, Sec.; E. Palmer, S.D.; J. Wright-Smith, J.D.; Widdowson, I.G.; Gosling, M'Allister, Halford, Matts, Skervington, Donisthorpe, and others. Visitors: Bros. Toller, W.M.; W. Beaumont Smith, P.M.; Captain Millican, P.M.; Charles Johnson, P.M.; Buzzard, S.W.; Partridge, J.D.; and J. F. Smith, of the John of Gaunt Lodge, No. 523. The lodge having been opened, and the minutes of the last meeting read and confirmed, the W.M. called the attention of the brethren to the presence among them for the first time since his installation of their Prov. Grand Master, Bro. Kelly, and said he knew they were all anxious to greet him with the honours, which was done. Bro. Kelly acknowledged the cordial reception of the brethren, adding that he could only repeat what he had said under similar circumstances at the John Gaunt Lodge, that whilst he desired to maintain the dignity of office whilst occupied by him, and therefore had no desire that the usual honours should be omitted on what he might term state occasions, and when he paid official visits to the lodge; but on all other occasions it would be more agreeable to him if the brethren would consider his attendance at their meetings to be in his private capacity as one of their P.M.'s. Bro. Kelly then said that he had a communication to make to the brethren of both lodges, which he knew would afford them pleasure, and which it was due only to their late Prov. Grand Master should be made at once. It was to announce that a few days ago he had received a present from Lord Howe, accompanied by a most kind and graceful letter of good wishes, the whole of his lordship's Masonic clothing and jewels, including the elegant and and costly gold chain of office, which he had worn as Depnty Grand Master of England and as their Prov. Grand Master, and which he (Bro. Kelly) had the pleasure of wearing for the first time that evening. This announcement was received with loud cheers by the brethren. The work for the evening consisted of one raising and eight passings. The candidate for the third degree was not present, but seven of the candidates for the second degree were in attendance, namely Bros. Gurden, Williams, Captain Goodchild, Dr. Clarke, Overton, Santer, and Blankley. They having been duly examined, retired, when the lodge was opened in the second degree, and they were severally passed thereto by the W.M., who afterwards gave the explanation of the working tools, but the lecture on the tracing board was necessarily omitted. During the ceremony the musical chants were given by Bro. C. Johnson, assisted by Bros. Palmer, Donisthorpe, and others. In the unavoidable absence of the Senior Warden, Bro. Stretton, his chair was occupied by Bro. Buzzard, S.W. No. 523. The F.C.'s lodge having been closed, a unanimous vote of thanks was passed to Bro. Buzzard for his very efficient services as honorary secretary to the committee for the late Masonic ball, which realised a surplus of fifty guineas to be divided between the Leicester Infirmary and the Royal Masonic Benevolent Institution. Bro. Buzzard acknowledged the vote of thanks. On the proposition of the Prov. G.M., seconded by the W.M., the sum of ten guineas was voted for the Rev. Bro. Langley's list as Steward for the Girls' School. After some further business, the lodge was closed, and the brethren adjourned to refreshment.

MIDDLESEX.

SOUTHALL.—*Gooch Lodge* (No. 1,238).—A meeting of this lodge took place at the Prince Alfred Hotel on Monday, the 21st ult. Bro. J. Taylor (in the absence of Bro. W. Smith) acted as W.M., supported by Bros. G. King, jun., S.W.; Baber, J.W.; Lonsdale, S.D.; Layton, I.G.; Bryant, Sandeman, Tyrrell, Cornish, Smith, and others. The visitors present were Bros. Cottebrune, W.M. 1,257; Smeed, P.M. 946; and Thomas, 1,260. The lodge was opened in due form and solemn prayer, and the minutes of the last lodge were read and confirmed. Letters were read from Bro. Colonel F. Burdett, Prov. G.M. of Middlesex, thanking the brethren for their congratulations on his appointment, and from Bro. Smith, W.M., regretting his absence through illness; also a dispensation from the M.W.G.M. empowering the brethren to instal Bro. King, jun., as W.M., his time not having expired as W.M. of 1,260. There being no initiates in attendance, Bro. G. King, jun., was presented and installed into the chair of K.S. according to ancient custom by Bro. J. Taylor. The W.M. then invested his officers as follows: Bros. Baber, S.W.; Lonsdale, J.W.; J. Taylor, Treas.; Layton, S.D.; W. G. Davis, J.D.; Bryant, I.G.; Sandemann, Dir. of Cers.; Tyrrell, W.S.; and Gilchrist, Tyler. Bro. Smeed gave the three addresses in his usual eloquent manner. Bro. Freeman was proposed as joining member. A vote of thanks was proposed, seconded, and carried, and ordered to be entered on the minutes, to Bros. J. Taylor and Smeed for the very able manner in which they had worked the ceremony of installation. The lodge was then closed in due form and solemn prayer, and the brethren sat down to a capital banquet, served in Bro. Cornish's best style.

SUSSEX.

BRIGHTON.—*Royal York Lodge* (No. 315).—On Tuesday, the 1st inst., Bro. James Curtis was duly installed as W.M. of that lodge. There was a large attendance of the brethren, and visitors from Worthing, Eastbourne, Lewes, &c., were also present. The ceremony of installation was ably carried out by Bro. Challen, P.M. A P.M.'s jewel was deservedly given to Bro. Wren. A proposition was then made and carried, that 50 guineas should be voted to the Boys' School; the same to be handed to Bro. Wren, who will attend the forthcoming festival as Steward. The Royal York Lodge is very thoughtful and and kind in respect of the Masonic Institutions, the sums of £170, £70, and £30 being taken up in 1866-68. Last year a Vice-Presidentship was completed in the Girls' School, and now a similar gift is made to the Boys' School. Lodge business being concluded, an excellent banquet, provided by Bro. Albert Cowley, followed, at which about fifty sat down. It was a most pleasant gathering, without the slightest hitch, and speaks well or the W.M. and officers of the Royal York Lodge and its future prosperity.

INDIA.

BURMAH.—*Lodge Greenlaw* (No. 1,095, E.C.)—At the regular meeting of this lodge held at Toungoo, on the 6th December, 1869, Bro. Captain B. Simner, S.W., was unanimously elected W.M. for the ensuing year; Bro. Captain W. Franklin, as Treasurer, and Bro. C. B. Eganore as Tyler. Captain F. J. Rivers was initiated into the mysteries of the E.A. degree.

On the 26th Feb., Lord Mayo, in his capacity of Lord Patron of Masonry to Bengal, paid his first visit to the Lodge. The usual ceremonies were gone through in presence of about 150 brethren, and after a banquet, at which 80 members sat down, his Excellency made a speech, of which the following is an extract:—"I have been now for more than a quarter of a century a member of the Masonic Craft, and I am free to confess that I have not been so active a Mason as I ought to have been; indeed, I must also admit that I have oftener been present as a guest at the banquet table than in lodge. Nevertheless, I say without hesitation, that as years advance I am more fully convinced than ever of the great mission the Order has performed, and is performing, for the benefit of mankind, the important influence for good which the Craft has exercised, and must ever exercise, over society at large, and of the fact, which must be recognized by every consistent member that a good Mason cannot be a bad man."

ROYAL ARCH.

METROPOLITAN.

JOPPA CHAPTER (No. 188).—A regular convocation of this chapter was recently held at the Albion Tavern, Aldersgate-street, under the presidency of the M.E. Comp. W. Littaur, supported by Comps. Albert as H., the Rev. M. B. Levy, T., and Past Principals S. M. Lazarus, Goring, S.V., Abraham and Eskell. Among the visitors, we distinguished, Comps. Hyde, Pullen, Mortlock and Gore. After the reading of the minutes a ballot was taken for the admission of Bros. Joel Emanuel, M. E. Emanuel, M. S. Nathan, T. N. Collingridge and Prim, which proving unanimous in their favour, these brethren as also Bro. Cremer, previously accepted, were all exalted into R.A. Masonry; each of the Principals faultlessly performing his part and most efficiently aided by the P.S. Comp. Jones and the Scribe N., Comp. Pollitzer. A conclave of Installed Prin-

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cipals was then formed, for the purpose of installing Comp. Isr. Abrahams into the second chair, which was done by the M.E. in a most impressive manner. After the closing of the chapter, the companions adjourned to the banquet. Grace having been said and the cloth removed, the M.E. proposed the health of Her Majesty in the following terms:—"Companions, as Masons are everywhere good patriots, and as at no epoch, Freemasons as a body, have ever been found to be traitors or perjurers to their country, so is there never any Masonic festival held without prefacing their utterances by a declaration of their most loyal attachment to the chief ruler of the land. I trust I shall not be accused of making a political speech, for I well know, politics are rigourously excluded from our discussions; but I consider expressions of love for one's country and manifestations of devotion for one's Sovereign are not politics. I am sure, the mere mention of Her Majesty, will cause your hearts to beat higher and quicker, and I therefore give you without any further comments, "The Queen and R.A. Masonry." In proposing the health of the newly exalted companions, the M.E. said, "Companions, the toast I have to propose to you now, is on behalf of those, who were found worthy this evening, to take for the first time their seat in the midst of this privileged family. One of the maxims of Pythagoras, whom we all revere, was "Take not every one by the right hand." It cannot be a matter of indifference to us, whether we introduce to our Order, the inconsiderate or the thoughtful, the proud or the modest, the ignorant or the learned, the loquacious or the silent. Like Pythagoras, I consider, only those deserve to be exalted, who bear a spotless reputation and who are known for their upright dealings. I therefore think, we can congratulate ourselves this evening, on the accession to our ranks [of men, who would be a credit to any chapter." All of them are well known to us. After having expatiated on the merits of each of the newly exalted members, the M.E., addressing himself particularly to the latter, continued: "companions, from the knowledge you already had of Freemasonry, viz., that it was a peculiar system of morality, veiled in allegory and illustrated by symbols, I am certain, you did not expect to be called upon in the Royal Arch, to help us to construct material edifices, which are transitory and perishable. Neither will it be my duty to explain to you our peculiar system of morality: you well know with respect to its peculiarity, we can challenge the fullest inquiry, as every point, part or secret in Freemasonry, tends to make us better men. Indeed the voice of Freemasonry crosses all oceans, defies all distances, and penetrates the world with more excellences, than the light of the sun itself, for the sun yields part of its empire to the darkness of the night, whilst the Masonic star darkens at no time. As to the perfect model of architecture, the temple of Solomon, I consider it allegorically represents to us the symbol of that moral perfection, which we Freemasons ought to endeavour to attain, and which we can attain, when the square and compasses regulate our actions. As to the Royal Arch, I consider it to be the crown jewel in the whole Masonic treasure casket, for the plans which we execute in the R.A., emanate directly from the Great Architect himself, from him, who laid the foundations of the vast Universe, who keeps up the whole ceremony, and is enthroned over a million of worlds. In the Arch, we penetrate deeper and deeper into the endlessness of the divine wisdom and nowhere are we taught to humble and prostrate ourselves more than before the Great Architect of the Universe. In the Arch we are taught, that man is great with God, but that he is nothing without him; and thus does the R.A. constitute a formidable phalanx and safe rampart, against the prevailing poison of the present day, viz., Materialism, which considers all that lives as matter, and denies the existence of the soul. Like Atheism, it also says, "there is no God, there is no soul." What we call "soul materialism says, is nothing but corporeal effect produced by the action of the brains." This baneful doctrine does away with every belief, creed or religious worship; it annihilates the bible, the synagogue, the church. According to this doctrine, life is developed out of matter, precisely as sugar is pressed from the sugar cane, or spirit distilled from sugar. This empiric philosophy, so antagonistic to and destructive of all revealed religion, must be combated by us and never be permitted to penetrate our walls, consecrated to the Great Teh. Companions, it must be consolatory for us to know, that the greatest benefactors of mankind, the greatest philosophers, those that are considered giants in science, were all believers. The founder of Pensylvania, by inscribing in his code of laws, that every man believing in God, was to be considered as a brother, must have been a theist. The immortal Newton never mentioned the name of God, without uncovering himself; the naturalist Linnaeus was very religious; Goethe, who was also a Mason, was deeply embued with religious feeling, the follower of Copernicus, Galileo, who caused a whole revolution in the sciences, was a firm believer in God, as is illustrated by the following incident. On being informed of the death of a friend of his, with the name of Libri, who influenced by the fanaticism of those times, could never be induced to look through a telescope for the purpose of inspecting the satellites of Jupiter discovered by Galileo, in January 1610, he exclaimed, "I trust, that Libri, whom I could not induce to look at those moons, while on earth, will have perceived them now, on his onward journey towards heaven." After some further pertinent remarks, the M.E. continued: "I will now leave this important subject and only mention for the sake of cementing brotherly love between us and the new comers, that the Trowel should be looked upon, as the symbol teaching us, to hide the errors of a companion; and in our behaviour towards every man, but particularly towards a brother or companion with whom we may unfortunately be at variance, let us imitate the example set to us by Socrates, who, when told by an adversary, 'May I die unless I am revenged on you,' answered with those noble words, 'May I die, if I do not make a friend of you.'" On giving the Visitors, after some introductory remarks, the M.E. said: "All the peoples of antiquity and all the ancient mysteries had their mystic and religious banquets. The Egyptians and Greeks had sacred feasts; the Romans had their hectisternes; the Jews had their religous repasts prescribed by Moses; the first Christians had their repasts of love and charity, under the name of Agapes. With respect to the Masonic banquets, he said, that they were essentially mystical in their forms and philosophical in their principles. This toast was most eloquently responded to on behalf of the Visitors, by Comp. Hyde Pullen. The remaining toasts having been duly given, the companions separated at about 11, after having spent a very pleasant evening."

CANONBURY CHAPTER (No. 657).—A regular convocation of this chapter was held on the 24th ult. at the George Hotel, Aldermanbury. The chapter was opened in due form and with solemn prayer. The election of officers for the ensuing year then took place, and Comps. Samuel May was unanimously elected as M.E.Z.; Joseph Tanner, H.; F. Cox, J.; H. Cary, S.E.; J. Jones, N.; H. Reynolds, P.S.; and Thomas Wescombe, Treas. There were also present:—Comps. William Ough, Chancellor, Webb, D. H. Jacobs, Maidwell, B. P. Todd, Wickens, Driver. White, &c. A P.Z.'s jewel was voted to Comp. T. Wescombe, The business being concluded, the chapter was then closed, and the usual banquet followed, the usual toasts being given and responded to. Comp. H. G. Buss, P.Z. Domatic, returned thanks as a visitor.

ANCIENT AND ACCEPTED RITE.

INDIA.

BOMBAY.—*The Bombay Chapter of Sovereign Princes of Rose Croix of H.·.R.·.D.·.M.·.*—At a meeting of this chapter held on the 17th December, 1869, Bros. Colonels W. D. Aitken and L. W. Penn received the Ineffable Degrees from the 4th to the 18th. At a previous meeting Bros. M. Balfour, Melville, and J. Thomas were exalted. Ill. Bro. A. Hay was elected M.W.S. for the ensuing year, and Ill. Bro. J. Thomas was elected Organist.

PUNJAUB.—It affords us much pleasure to learn that a chapter of the Holy Rose Croix Degree has been opened at Lahore, regarding which a correspondent writes:—"In your issue of December, you mention the opening of the Coromandel Chapter of Rose Croix of H.·.R.·.D.·.M.·. at Madras, and express a hope that the Ineffable Degrees may shortly be established in Bengal and the Punjaub. For the information of those interested in the matter, I have the pleasure to inform you that a chapter has been opened at Lahore under authority of the Supreme Grand Council 33° of England and Wales, and is working well. Ill. Bro. Colouel A. J. Greenlaw is one of the founders, and has afforded the first M.W.S., Ill. Bro. Adolphus Nicols, 18°, every assistance in establishing the Mount Calvary Chapter. The hall in which the chapter is held is a very fine building, and has been very beautifully furnished under the direction of Ill. Bro. Major Basevi, who, I am happy to inform you, is this year W.M. No. 782, Lodge Hope and Perseverance, than which there is not a more flourishing lodge in the province."

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MASONIC FESTIVITIES.

SCOTLAND.

ANNUAL SOIREE AND ASSEMBLY OF THE LODGE UNION (No. 250) DUNFERMLINE.

The annual soiree and assembly of the brethren belonging to Lodge Union, (No. 250,) Dunfermline, was held in the Music Hall on the evening of Thursday the 17th ult. This was perhaps the most successfully assembly ever held in connection with Freemasonry in Dunfermline. Bro. Daniel Lamond, R.W.M., occupied the chair There was a large attendance of the brethren. The tables were masonically arranged, and round the sides of the hall were hung ensigns and emblems of the "brethren of the mystic tie." Besides the members of deputations present, we noticed brethren belonging to Lodges in St. Andrews, Dundee, Auchtermuchty, Crieff, and Edinburgh. The deputation from the "Oswald of Dunnikier, No. 468," consisted of Senior Warden W Deas; and Junior Warden J. Morgan, the Tyler R Brown; Bros. Wellcot, M'Culloch, Thomson, and Graham. From the Lodge St. John's, 69, Alloa, there appeared A. Ommundsen, S.W.; J. Macqueen, J.W.; and Bro. Glen, P.M. From Lodge Cupar 19, Cupar-Fife were Bailie J. Hood, R.W.M.; with acting Senior Warden Thomson, and acting Junior Warden Heron. From the Lodge St. John's 26, Dunfermline, were Senior Warden J. Barron; Bros. Harley, J.D.; Locke, King, Dewar, Adamson, Robertson, Stenhouse, Drysdale, and Fyfe. Among the other strangers present we also observed Bros. Keith, of St Andrews 25, St Andrews; Pirrie, Dundee Operative 47; Jarvie of St Michael. Crieff, 38; Marshall, of Robert De Bruce, Auchtermuchty, 304; Law of 72, Kircaldie, Kirkcaldy; Vernon, Proxy Master to the Grand Lodge, Edinburgh; also a number of the brethren of Royal Arch Chapter 97, Kirkcaldy. After an excellent tea had been partaken of:—

The Chairman in the course of a pithy and humorous speech alluded to the steady progress the Lodge Union continued to make and concluded by saying, we have advanced, and are still advancing; and I am sure no one can affirm that we have admitted a single candidate for the sake of obtaining fees, or of boasting how many Masons we have made during the year. And I am proud to think the "Union" is not alone in this; throughout the length and breadth of the land Masonry has been taking firm root and spreading far and wide. Old lodges are beieg resuscitated, and new lodges formed, and still the word is—Forward!

Bro. W. Stewart, S.W. in giving the toast of "Freemasonry over the World" concluded a very able sketch of the Order by remarking that Freemasonry was an institution which was spreading over the whole world, and teaching as it precepts the great command, to love one another, and bear each others burdens.

Bro. J. Noble, followed by a humorous speech in which he alluded to the singular circumstances under which he became a Freemason.

After a service of fruit,

Bro. A. P. Taylor, P.M., rose and gave a graphic description of the benefits to be derived from being a free and accepted Mason. During the course of his remarks he threw out some excellent hints as to how the funds of the Order in Scotland could be augmented by each one making an annual payment; they would then be enabled to give something to assist the widows and orphans of deceased brethren. Bro. Taylor's remarks on that subject met with a hearty reception.

The Chairman then gave "The Visiting Brethren." In doing so, he said—It would not be right to allow this opportunity to pass without thanking the brethren of sister lodges for sending us deputations, again and again. If anything were needed to show that Masons are more social than the "outer world," even this might suffice.

The vote was responded to with masonic honours.

Each of the deputations replied, in turn, to the vote of thanks which had been proposed.

During the course of the evening some excellent songs were sung by a glee party, two young ladies, and by Bros. Kelty, Locke, Meikiejohn, and Stewart.

At the close, votes of thanks were passed to the Chairman, the singers, speakers, and stewards. The hall was then cleared for the assembly. Bros. D. M'Gregor and Pitcairn deserve credit for the excellent manner in which the tea tables and refreshment stalls were conducted.

After a sufficient time had been allowed for the brethren again to gather, the R.W.M. led off the Grand March and Circassian Circle to the cheering strains of an excellent quadrille band, which was under the direction of Bro. Fife. The dancing was kept up, with great spirit, till an early hour on Friday morning, after which the company began to disperse, highly satisfied with the evenings entertainment.

Obituary.

BRO. R. R. NELSON.

It is our painful duty to announce the death of Bro. R. R. Nelson, P.D. Prov. G.M. and Prov. G. Sec. of West Yorkshire. Our deceased brother was born at Halifax, Oct. 31st, 1823, and at an early age became a member of our Order. For zeal and activity in the various arduous and distinguished positions in the Craft he has from time to time been called upon to fill, he has rarely, if ever, been surpassed, while his untiring efforts in support of the Masonic Institutions can never be forgotten, nor now, unfortunately, adequately recognised. A warm friend. an earnest Mason, as a man estimable in the various relations of life, Bro. Nelson's memory will ever be honoured. He was a Mark, Templar, and Rose Croix Mason, and held a high position in all branches of the Order. He died at his residence, Dewsbury, on Saturday, the 5th inst., and was interred at Halifax, on Thursday, the 10th inst., the funeral *cortège* being accompanied by a large number of Masonic and private friends. Bro. Nelson leaves a widow and family to mourn his loss.

MASONIC TRIBUTE OF RESPECT TO THE MEMORY OF BRO. A. BALLOCH.

We publish the following "Resolutions of Sympathy" from a Canadian paper. The deceased, we understand, had been suffering from severe indisposition for upwards of two years. During this illness, the Grand Lodge of the Province of New Brunswick unanimously elected our late worthy brother to the rank of Most Worshipful Past Grand Master:—

At the regular Convocation of the Union de Molay Encampment and Priory, held at the Masonic Hall, 3rd February, 1870, the announcement was made to the Sir Knights assembled of the death of Sir Knight Alexander Balloch, who for many years held the important and prominent position of Prov. G.M. for this province, under the authority of the United Grand Lodge of Ancient, Free, and Accepted Masons of England. As a tribute of respect to the departed brother, the following resolutions were moved and unanimously carried:—

"Whereas, through a wise dispensation of Divine Providence, we are called upon to deplore the death of our worthy Bro. Alexander Balloch, K.T., and P. Prov. G.M. of New Brunswick, and P.M. of the Union Lodge of Portland (No. 10), N.B.R., &c., who, after a lingering illness, and while ripe and made venerable with years, is now gathered to his fathers, whose face was so familiar, and in our councils, whose voice was the voice of wisdom to which we listened with delight, and who, as an officer and a Craftsman, through many years stood in our midst a recognised pillar of the Order.

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"Whereas, Knightly intercourse and counsel with our deceased brother has thus been severed, by his being summoned from labour here below to rest above, where welcome awaits the good and true servant of the Great Architect,

Resolved,—That in the death of our late Most Worshipful Bro. Alexander Balloch, Masonry has been called upon to mourn a worthy and enlightened brother, whose memory we all hold in remembrance.

"Resolved,—That this Encampment and Priory of Knights Templar extends its sympathy to the family of the deceased brother, and while they thus mourn over one who has been their partner and protector, they extend to them the consolation that the husband and father has but exchanged the troubles of an anxious life for the eternal rest of heaven.

"Resolved,—That as a testimonial to his memory, this Encampment be draped in mourning sixty days.

"Resolved,—That these resolutions be placed upon the records, and a copy be presented to the family of the deceased brother.

"D. R. Munro,
"R. Marshall,
"C. U. Hanford,
"C. E. Potter,
"Geo. Wilson,
"T. A. D. Forster, } Committee."

SCIENTIFIC MEETINGS FOR THE WEEK.

Monday, March 14th.—Medical Society, at 8; Society of Arts, at 8.

Tuesday, March 15th.—Royal Institution, at 3; Anthropological Society, at 8; Statistical Society, at 8; Pathological Society, at 8; Institution of Civil Engineers, at 8.

Wednesday, March 16th.—Society of Arts, at 8; Royal Horticultural Society, at 1.30; Meteorological Society, at 7.

Thursday, March 17th.—Royal Institution, at 3; Royal Society, at 8.30; Linnean Society, at 8; Chemical Society, at 8; Numismatic Society, at 7; Zoological Society, at 4; Antiquaries Society, at 8.30.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 19TH MARCH, 1870.

(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, March 14th.

LODGES.—St. George;s and Corner Stone, F.M.H.; St. Alban's, Albion Tav., Aldersgate-st.; Royal Naval, F.M.H.; Confidence Anderton's Ho., Fleet-st.; St. Andrew's, London Tavern, Bishopsgate-st.; Peckham, Maismore Arms Tav., Park-rd., Peckham.——CHAPTER.—Mount Sion, Radley's Ho., Bridge-st., Blackfriars; Indnstry, F.M.H.

Tuesday, March 15th.

Board of Gen. Purposes, at 3.——LODGES.—Mount Lebanon, Bridge House Ho., Southwark; Eastern Star, Ship and Turtle, Leadenhall-st.; Cadogan, F.M.H.; St. Paul's, City Terminus Ho., Cannon-st.; Salisbury, 71, Dean-st., Soho; Camden, Lamb Ho., York and Albany, Gloucester-gate, Regent's-park; St. Mark's, Horns Tav., Kennington.——CHAPTERS.—Mount Sinai, Anderton's Ho., Fleet-st.; St. John's, Radley's Ho., Bridge-st., Blackfriars.

Wednesday, March 16th.

LODGES.—Grand Stewards,' F.M.H.; United Mariners', George Ho., Aldermanbury; St. George's, Trafalgar Ho., Greenwich; Sincerity, Guildhall Tav., Gresham-st.; Oak, F.M.H.; Nelson, M.H., William-st., Woolwich; Maybury, F.M.H.; Marquis of Dalhousie, F.M.H.——CHAPTER.—Westminster and Keystone, F.M.H.

Thursday, March 17th.

LODGES.—Globe, F.M.H.; Gihon, Guildhall Coffee-house, Gresham-st.; Constitutional, City Terminus Ho., Cannon-st.; St. Mary's, F.M.H.; Temperance, White Swan, High-street, Deptford; Manchester, Anderton's Ho., Fleet-st.; South Norwood, South Norwood Hall, South Norwood; Burdett Coutts, Approach Tav., Approach-rd., Victoria-park.

Friday, March 18th.

LODGES.—Friendship, Willis's Rooms, King-st., St. James's; Middlesex, Albion Tav., Aldersgate-st.; Jerusalem, F.M.H.; Jordan, F.M.H.; New Concord, Rosemary Branch Tav., Hoxton.——CHAPTER.—Caveac, Radley's Ho., Bridge-st. Blackfriars.

Saturday, March 19th.

LODGES.—Panmure, George Ho., Aldermanbury; Lewis, Nightingale Tav., Wood-green.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, March 14th.

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 Tav., London-st.; 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; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, March 15th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; City of London, Shepherd and Flock Tav., Bell-alley. Moorgate-street; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Mount Sion, White Hart, Bishopsgate-st.; Royal Union, Duborg's Ho., Haymarket.——CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, March 16th.

Confidence, Railway Tav., London-street; United Strength. Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam; beth; Peckham, Maismore Arms, Park-road, Peckham Rye-Pythagorean, Prince of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, March 17th.

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, March 18th

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; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury; Hervey, George Ho., Walham-green.

TO CORRESPONDENTS

WE shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us on Wednesdays, if possible. We have to request our correspondents to be particular in writing names distinctly.

SEVERAL communications stand over till our next.

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LONDON, SATURDAY, MARCH 19, 1870.

ILLUSTRATIONS OF THE HISTORY OF THE CRAFT.—No. 2.

By A MASONIC STUDENT.

(*Continued from Page* 145)

I propose in this chapter to point out what I believe to be the only true foundation, on which the history of our Order can safely rest.

In a few words, I am anxious to advocate and uphold what may be called the guild theory.

In 1863 I made the following statement, in regard to the opinion I then ventured to entertain in respect of this much "vexata quæstio," and subsequent study and consideration have only tended to strengthen the conviction I then expressed, and which I had arrived at after some years of patient and careful inquiry

"Freemasonry as we have it to-day, affected no doubt, to a great extent by the preponderance of the Speculative element, has come down to us I venture to believe, through a long succession of centuries, and may be most safely and satisfactorily traced through the operative guilds and Masonic sodalities of the middle and early ages, to Roman Collegia, to Grecian communities, and thence to Jewish and Tyrian Masons."*

And it is this same view substantially of our Masonic Order, which I wish to bring now more formally before my brethren generally, because in it, and in it alone, I feel persuaded the true history of Freemasonry is to be found.

The more we study the whole question—difficult as it confessedly is in all its bearings—the more shall we be convinced, I feel confident ere long, that no other theory can satisfy the exigencies of historical criticism on the one hand, or harmonise the confused traditions of Freemasonry on the other, but that, which regards our Speculative Order to-day, as nothing more and nothing less, than the direct continuation and legitimate result of the olden system of operative sodalities.

Let it be granted that Freemasonry exists under an altered condition of things, and is to be found perhaps in a wider sphere than of old, when it was confined to the building societies of an operative brotherhood: yet, its normal state from which our present Freemasonry has derived its life and history, was that of an operative Masonic guild.

Now it is a mistake to suppose, as some modern writers seem to do, that this explanation of our Masonic annals and progress is a novel one, of a comparatively very recent date and unknown to our earlier historians. It has been said for instance, by our latest Masonic annalist, our learned German brother Dr. Findel, that the "first writer on the subject of Freemasonry who ventured to hint at the existence of an historical connection between the fraternity of Freemasons, and that of the stonemasons was the Abbé Grandidier, a non-Mason," who wrote in 1779.*

But though I am quite willing to admit, that he is perhaps the first writer who openly argued for the distinct existence of a purely operative brotherhood, with signs and symbols, forms and teaching analogous to our own, yet we should never forget, that the assertion of a secret bond of union, of a similarity of symbolic teaching, of a continuity of organisation and existence, as between operative and Speculative Freemasonry, is really as old as the time of Anderson and Preston.

Anderson, the first edition of whose "Constitutions of the Freemasons" was published in 1723, and Preston, whose first edition appeared in 1772, have based their entire history of the Order, though with differences of detail peculiar to each writer, as our Bro. Findel has himself admitted, "on a history of architecture taken from the legends of the guilds."

And though since their time the subject has been greatly elaborated by many able foreign writers on Freemasonry—to some extent by Bro.

* Oration before Pentalpha Lodge, Bradford, 1863.

* Findel's History of Freemasonry, p. 15.

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Laurie — and especially by German writers, * and though it may be true, that the terminology of the operative guild theory has only of late years assumed its present development and position among Masonic writers, yet we are bound, as it appears to me, to accord in justice to Anderson and Preston, the credit of asserting and maintaining the true theory of the operative origin of Freemasonry.

A great deal of ridicule has been cast upon Anderson, especially, for the high-flown language in which he claims to carry up the antiquity of our Order to the earliest ages of the world, and for the free use he has undoubtedly made of even patriarchal names.

Yet it should be borne in mind, that he probably intended after all by such language, only to state paraphrastically the old teaching of the connection supposed to exist between Freemasonry and the primæval and later mysteries.†

Accepting this view, that the early mysteries were the depositories of sacred truth, though by degrees debased and corrupted, Anderson with many others seems to have held that Freemasonry still retains in its carefully preserved inner teaching some traces of these earlier mysteries, and that it was in itself therefore as old as the patriarchs, and coeval with the first germs of civilisation among mankind!

It must however fairly be admitted, that he has unwisely claimed "nominatim" as patrons and members of our Order, many whose affiliation to Freemasonry could be only at the best but a legendary tradition, and that he has allowed the influence of this old and attractive theory to outweigh the more sober claims of historical evidence and practical accuracy.

Let us, however, return to the more immediate subject matter.

There are three views apparently of the guild theory, which merit our present and careful consideration:—

1.—There is the view for instance, of our learned German brother, Dr. Findel, to which we will give our first attention.

If we understand his words rightly in his very valuable and interesting History of Freemasonry, he accepts without reserve the guild theory, and looks upon our modern Order as the direct continuation, though somewhat developed and expanded by the revival of 1717, of the operative guilds.

He advocates distinctly and without doubt the operative origin of Freemasonry; and though it is not quite clear from his valuable work whether he accepts our modern ritual and organisation as identical in all respects with that of the operative fraternity, yet he seems to do so, inasmuch as he more than once advocates the view I have often contended for, that the ritual and ceremonies and oral teaching and mystic symbolism of the purely operative lodges were to a great extent under the direction and approval of the monastic orders.

The great value of our learned brother's history to the Masonic student consists in this, that he so ably points out the real operative origin of Freemasonry; that he introduces with great clearness in support of his argument, the rules and regulations, the customs and traditions of the operative German Masons, clearly proving a similarity of usage and identity of symbols between them and our Speculative brotherhood to-day.

The peculiarity of Bro. Findel's view consists in this, that he assigns the origin of the Masonic Order, as an operative institution only, to the German "Steinmetzen," or stonemasons of the middle ages, and seems to fix on the beginning of the 11th century as the epoch when we have for the first time satisfactory evidence of their existence and proceedings and purpose.

And though it must be ever most interesting to all Freemasons, thus to be able to trace the history of the German operative "Bauhütten" or lodges through several centuries, yet it would be, I venture to think, most unsafe as it is in truth impossible to contend, or seriously for one moment to suppose, that Freemasonry could have thus sprung up all of a sudden in the history of the world—could with all its old legends and time-honoured traditions and mysterious symbolism, have been alone the product of the ingenuity and skill of German stonemasons, and transplanted from Germany to England.

Our learned brother's argument, that because he finds the legend of the "Four Crowned Martyrs" in our earliest known Masonic MS., and traces, as he thinks, of "Vehmic" usages in the Sloane MS. 3329* therefore our English Free-

* Vogel, Albrecht, Mossdorf, Schröder, Fessler, &c.
† Hutchinson, Lenoir, Oliver, Faber, Authologia Hibernica.

* It was my privilege to ask Bro. Findel's attention originally to this interesting MS.

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masonry was introduced by German operative Masons, is, though ingenious and very creditable to his patriotic sympathies, utterly opposed to all the known facts of the case, and completely irreconciliable with the evidence of history, and the witness of our own English Masonic traditions.

No doubt Bro. Findel's theory is in itself a very interesting one, and in some respects an easy way of surmounting many of the difficulties and peculiarities of our Masonic annals It may serve also to dispel some of the doubts and remove some of the objections of hostile criticism, but it does by no means clear the way perfectly for the Masonic or un-Masonic enquirer, and still leaves unaccounted for, on any safe and satisfactory authority, the origin, existence, progress, and perpetuation of one of the most remarkable institutions the world has ever seen.

To say nothing now of other patent objections to it, how are we to deal, if we accept it, with that very important subject of Masons Marks?

Our learned brother E. W. Shaw, contended some years back, and I have never seen any satisfactory reply to his assertions, that one great principle pervaded] all the known Masons' marks in the world, namely, that they were outward symbols, of an inner meaning, or teaching.

From the almost innumerable fac similes he had collected after many years arduous labour, which I have myself seen, from all quarters of the world, he found the same unity of design and actual identity of form in all the marks he had so carefully gathered together, whether they had been found on Egyptian pyramids or Roman walls, on Hindoo or on Mexican temples, on early or mediæval ecclesiastical buildings, on the stones of Tyre, on the very buildings of Jerusalem !

His argument then, which always appeared to my mind irresistible, that we have in these Masons' marks a strong proof of the antiquity of our Order, and of its wide diffusion at a very early period, has recently received a striking confirmation by the underground discoveries of Bro. Lieut. Warren in the Holy City itself, who has brought to light the long buried marks of Tyrian and Jewish Masons.

If however we accept our learned Bro. Findel's theory, we must surrender this valuable evidence of the great and real antiquity of Freemasonry.

Believing then in common with all, who have had the opportunity of studying his most interesting work, that a debt of gratitude is owing to him for his careful and accurate investigations, and regarding his history as a most valuable aid and addition to Masonic literature in general, I still think, that we cannot safely adopt his limited view of the antiquity of the Craft, the late origin he assigns to the operative guilds, or find in his skilfully developed theory, a satisfactory solution of the true and full history of Freemasonry.

2.—There is a second view of the guild theory, which I may dismiss with a very short notice, for it is historically and archæologically untenable.

It is that which asserts that the history of Speculative Masonry is to be entirely severed from that of the operative guilds, and that though the guilds existed certainly, they had little or nothing in common without our modern Order ,and that the revival in 1717, was but the adaptation by Speculative Masons, without any warrant or natural connection, of the phraseology, usages, and legends, of the operative guilds.

In short to repeat the Abbé Grandidier's words, Freemasonry as we have it to-day, in its inner speculative teaching and outer and formal organisation, is but the "servile imitation of an ancient and useful Fraternity of actual Masons."

But this very modern view of the history of the Craft, as far as I know or understand the arguments of its supporters, has so far nothing but crude hypothesis and intolerant assertion in its favour, and seems destined to land us as a Fraternity, ere long again on the shore of a most unlearned and unreasoning exposition of our archæology, our usages, and our history.

If it be true, we may as well bring to an end at once, those studies and investigations which of late years have been undertaken by so many able brethren, in order from the unerring records of the past, to erect a lasting edifice standing on sure foundation, perfect in its parts and honourable to the builders, which shall be able to resist alike successfully the attacks of criticism, and offer a satisfactory and reasonable history to our brethren and the world, of our ancient and beneficent Order.

3.—But the third view remains for our consideration, namely, that our Freemasonry may be safely traced through the mediæval and early guilds, direct in the first instance to the Roman Collegia, and then even much further back, in harmony with our own ancient traditions. Bro. Dr. Findel puts the whole question most fairly, when admitting that a "certain connection

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existed," between the mediæval guilds and the Roman colleges, he goes on to ask, whether the former be a "direct continuation" of the latter—whether "there exists sufficient historical proof to justify the tracing back the Fraternity of Masons to the building corporation of Rome"?

And though he has thought well to answer both these questions in the negative, and to say, that "attempts to trace the history of Freemasonry further back than the middle ages, have been up to the present time most decided failures," I think he has allowed his preference of his own view, to blind him somewhat to the result of the researches of those able brethren who advocate the connection between the mediæval guilds and the Roman Collegia, and that he has not given sufficient weight to the evidence which may be adduced in support of this larger theory of Masonic history.

It is impossible to hope to find to-day, historical evidence of a perfect uniformity of ritual and ceremony, of customs and usages, in which some set so much store, between the present and the past. Indeed if that be requisite, Bro. Findel's argument in respect of the German Steinmetzen utterly breaks down, for he himself admits that a "complete insight into the customs in use among the Fraternity of stonemasons, into their origin and progress, will most likely never be vouchsafed to us."* Nevertheless he goes on to contend, that they were the forefathers of modern German Speculative Masons, and in all essential particulars identical.

I would only adopt my learned brothers' own admission and argument, and apply it to the view I am now advocating.

In common with those who maintain the same view of Masonic history† I contend, that the evidence we are already in possession of, to link us on to the building colleges of the Romans, and thence to Grecian communities and Egyptian mysteries, is very clear and very striking, and cannot any longer be disputed or cavilled at.

It amounts simply to this, that colleges of architects and sodalities of architecture existed among the Romans, Greeks and Egyptians, that the science of architecture was carefully guarded as a mystery, and so handed on to later times, that the Masonic symbols, and Masonic usages and customs were the same in successive ages.

There is abundance of evidence to shew, that these institutions and brotherhoods and communities resembled our Masonic Order in many striking particulars, that the same tokens are to be met with as used by the ancients and by ourselves, alike in coins and mural paintings, alike in classic inscription and architectural remains, and that the counterpart of our Speculative Masonic teaching and symbolism, may be found in many old legends and manuscripts, and may be traced in many early writers.

Surely all this amounts to a very great body of evidence, which requires to be carefully considered and respectfully treated, and cannot, as it ought not to be hastily dismissed, without due weight being given, to what may be incontestably proved, in favour of any favourite hypothesis or preconceived opinion of what the History of Freemasonry can safely be supposed to be.

That there are many difficulties in the way of a perfect development of this last theory, no one can deny, but they are not really greater than attend on Bro. Findel's more limited view, and such a difficulty, after the lapse of centuries, must be reasonably expected, as well as from the peculiar condition of the Masonic system! I hope in the next chapter, to put before my brethren what is really the amount of reasonable evidence, or even any view at all of Masonic history, as regards the ancient building colleges and sodalities, up to the fall of the Roman Empire.

* Findel, page 61.

† Rebold, Krause, Clavel, Lenning, Schauberg, Fallou, Dalloway, Hope.

THE RED CROSS OF ROME AND CONSTANTINE.

By Bro. ✠ C. Fitzgerald Matier, 30°, *a Grand Steward, G.L., Scotland.*

I have been exceedingly amused by the notes "hastily compiled for the forthcoming edition" of Bro. Macoy's "Cyclopedia and Dictionary of Freemasonry," published in a contemporary as emanating from Bro. R. W. Little. Had this gentleman, the historian, and, if I am correctly informed, the author and founder, or at least the chief corner stone of the Masonic Order which has usurped the title it assumes, simply confined his remarks and notes to a chronicle of what constituted a *Conclave* of his Order, or to what class of meetings, the terms *Senate* and *College* were to be applied, and the duties of the various office bearers, we could have passed it by with a smile at the ridiculous

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absurdity of the whole thing, and have speedily forgotten all about it.

As, however, Bro. Little has mixed up with his fiction certain facts, mentioned in standard works of history, I have considered it my duty to prove the utter fallacy of his historical statements, and from this to show how little faith can be placed in his historical claims.

And firstly, I shall quote from Dr. William Smith's Dictionary of Greek and Roman Biography and Mythology (pub. in London 1867), as regards the birthplace of Constantine the Great. Although there are many different opinions respecting this, yet it is most probable, and is *now* generally believed, that he was born A.D. 272 in Naissus, now Nissa, a well-known town in Dardania, and that he was *not* "a native of Britain," as Bro. Little states. In the second place, according to the testimony of all authors who have written on the subject, the luminous trophy of the cross seen by Constantine A.D. 312, when marching against his brother-in-law Licinius (not Maxentius), was inscribed with the Latin words IN HOC SIGNO VINCES, which Eusebius, writing in Greek, translated as EN TOΥΤΩ NIKA. Therefore the Latin is the correct version, and our old friend Dr. Oliver is wrong again.

In the last paragraph of his notes, Bro. Little says: "*Viceroy Eusebius*, the second officer of a Red Cross Conclave. This dignitary represents Eusebius BISHOP of NICOMEDIA, who was entrusted by Constantine with the command of his body guard of Christian Knights, &c." I again open Dr. Smith's Dictionary, which every reader of this MAGAZINE can refer to, and I find the following: "Eusebius of Nicomedeia, the friend and protector of Arius, was maternally connected, though distantly, with the Emperor Julian, *and was born about* A.D. 324. He was first Bishop of Berytus (Beyrouth) in Syria, and then of Nicomedeia, which Diocletian had made his residence, so that it was in fact the capital of the Eastern Empire, until Constantine fixed his court at Byzantium." He first comes under the notice of history by taking the part of Arius after his excommunication by Alexander, Bishop of Alexandria. Indeed, so warmly did he become a partisan of the Arian heresy, that the Arians were sometimes called Eusebians. Now, according to Bro. R. W. Little, this prelate was entrusted with the command of the body guard of Constantine *twelve years before he was born*, as the battle of Saxa Rubra was fought on the 28th October, A.D. 312 (not on the 12th October as Bro. Little states). Now, as this must be manifestly "a mockery, a delusion, and a snare," we must charitably suppose the learned "historian" of the Masonic Order has mixed up the Bishop of Nicomedeia with his namesake, the *Bishop of* CÆSAREIA, "the father of ecclesiastical history, who was born in Palestine, A.D. 264, towards the end of the reign of the Emperor Gallenienus" (see again Dr. Smith, *passim*), and who was therefore nearly 50 years of age at the date of the battle of Saxa Rubra—a rather advanced stage of life for a bishop of the Christian Church to be in command of a company of body guards; more especially when we know that in A.D. 312 he was quietly dragging out life in a prison in Egypt, where he continued till the end of the persecution of the Christians. He then returned to Cæsaria, and succeeded Agapius as Bishop of that see in A.D. 315, which he continued to hold until his death, in A.D. 340. I have no doubt that his appointment in A.D. 327, to be present at the Council of Niccea to receive Constantine with a panegyrical oration, or perhaps the fact of his being the biographer of Constantine, has caused Bro. R. W Little to invest him with the vice-royalty of the Masonic Order, and even to actually represent him in the Conclave by a priestly grade, I can only say that the ancient prelate never either possessed or even dreamt of the honour with which his *soi-disant* successors have invested him.

Again, supposing Eusebius had been at Saxa Rubra, and had taken command of the body guards, would *he* not have seen the wondrous vision in common with the whole of the army, and have been able to personally vouch for the truth of the story? Why then the necessity for him to say (in his life of Constantine) that he related the fact of the miraculous appearance of the cross, on the authority of Constantine himself, who "many years after the event, in the freedom of conversation had related to him this extraordinary incident of his own life, and had attested the faith of it by a solemn oath." See "Gibbon's Decline and Fall of the Roman Empire," chap. xx. Gibbon himself takes these facts from the authority of Eusebius. Thus, from the testimony of the "Viceroy" himself, we completely upset the "second officer in the Red Cross Conclave."

The charge of the Imperial standard, or *Labarum*, which was constructed A.D. 312, was confided to a chosen guard of 50 young men of

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noble birth and of approved valour and fidelity, and Constantine marked his high appreciation of their services by honours and emoluments. From several miraculous occurrences which took place, a report gained ground that the guards of the *Labarum*, when engaged in the execution of their duty, "were secure from danger, and invulnerable amid the darts of the enemy." (See "Gibbon," chap. xx.)

I have no doubt but that to this distinguished body, we may look for the basis of all those orders of chivalry, who, in more modern times, have rendered so many services to church and state, and who became the most beautiful ornament of all the courts of Europe. The honour of knighthood was so highly esteemed, that Gibbon says, "The warlike sovereigns of Europe derived more glory from this personal distinction, than from the lustre of their diadem."

The first of all these illustrious chivalric companies was founded by Constantine, as I have already shown, and has been the model and the origin of those orders of knighthood, which through the middle ages, proclaimed and defended the august name of Christ.

This order is in existence at the present day and is represented NOT in the absurd Masonic Order of the Red Cross, but in "the Most Holy, Most Noble, and Most Illustrious, Supreme Constantinian Order of the Knights of St. George," whose present Grand Master is the Head of the Royal and Imperial House of Rhodocanakis. His heir, the Prince Demetrius Rhodocanakis, is at present in this country and has recently joined our Order. I really hope he will feel it imperative on him to write a history of the genuine order, and by thus putting a stop to the imaginary claims of the spurious "Red Cross," do a real service to the cause of true Masonry. The order had better be extinguished altogether, than that we should be rendered the laughing stock of the outer world, who may possibly hear of these preposterous pretensions.

I have the utmost respect for Bro. Little, whom I have not the privilege of knowing, but I cannot but regret his want of knowledge, when presenting himself as an "historian," and as one of the pillars of an order, which has not the slightest shadow of a claim to the titles and decorations of the first order in Christendom.

By the way, Bro. Little states, the "Grand Imperial Council" consists of thirteen members. I am curious to know, the statistics of their longevity, as the common superstition is that when this number meet one of the thirteen must die within the year to make the number twelve, (as happened to Judas Iscariot), I know many people who would not make the thirteenth at a dinner table, and to say the least, the number, in connection with the Red Cross is ominous. I trust the notes will not appear without at least considerable correction, and Bro. Macoy had best omit them altogether.

THE HAUGHFOOT LODGE AND SPECULATIVE MASONRY.

By R. S.

EXTRACTS FROM OLD RECORDS OF HAUGHFOOT LODGE.—*contd.*

Haughfoot, Decr. 27th, 1726.

The which day rol called and found absent.

William Cairncross.	Simeon Aitchison.
Falahill.	Patrick Sanderson, yr.
William Cairncross, yr.	Alex. Dickson.
Andrew Tomline.	Jeams Brown.
The Laird of Gala.	Alexr. Hardie.
Middleton.	William Brown.

The sd day Walter Scot was chosen preses, Jeams Claperton, Clerk, and Robt. Frier, continued Treasurer till next St. John's Day.

The sd day, reported that John Foster in Bowland, and William Brown servt, were admitted since last meeting, as to the article anent the Box Master's accounts and other things therein mentioned the committie met, but no accounts were presented.

The Clerk has sent this day the Register with some particular sederunts, but the book not being filled up since Decr. 1716.

There is ane new box produced, which is payed for in terms of sederunt Feby. 3rd 1727, and the said Register is put in to it, and the kyes lodged ane in the preses's hand, and the other in the Treasurer's hand.

Aproves of the sd sederunt Feb. 3rd. 1727, with respect to the box and two pounds one shilling scots debursed by the Treasurer as necessary charges, an account whereof is to be produced by him with proper vouchers.

The comittie appointed last St. John's Day for receiving the late Treasurer's accounts, & ctra, are hereby continued, with the same powers and for the same purpose, and their first meeting to

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be in this place upon the last Friday of January next, with power to adjourn their meetings and appoint comittees as they shall find needful, and to order the prosecution of such persons as shall deny their attendance before any competent judge.

Recomends also to the sd comittie to give proper directions for prosecuting all such as are deficient any maner of way.

Further the comittie is empowred, if the clerk decline to oficiat to choise ane in his room, and settle a reasonable sallary on him, with a suitable reward for his pains in filling up the minutes in the register conform to the yearly sederunts.

The sd day the comission to five for intrants continued.

Haughfoot, Jany. 26th, 1728.

Sederunt of the comittie of Masons of this lodge appointed by sederunt last St. John's Day, being met for the purposes therin mentioned, viz., Walter Scot, preses, John Hoppringle, George Cairncross in Galashiels, John Fountain, Willm. Henderson and Robert Frier.

Find that by sederunt 27th Decr. 1718, there was in Andrew Thomson's there then Treasurer's hands, at 27th Decr. 2715, the soume of twenty-three pounds six shillgs and three pennies scots money, for which he was appointed to give his bill to the then Treasurer bearing a rent from the sd 27th Decr. 1718, and as to the instruction of his acpts of discharge there is there mentioned the production in the clerk's hands of ane recpt and oblidgment by Jeams Pringle, in Haughfoot for £24 to be repayed with a rent, and another by Robt. Lowrie for £3 : 7 : 6 with the same oblidgment, wheras Robt. Lowrie's oblidgment is in his receipt, but nothing of the sd oblidgment in Jeams Pringle's receipt.

As to the ballance above mentioned of £23 : 6 : 3 there is produced a bill dated March 8th, 1723, payable to George Cairncross the Treasurer for the lodge for the sd soume with a payment marked on the back thereof of the same date for 18 shill Scots, which bill bears a rent from the date, notwithstanding the said sederunt which bill is indorsed by the sd George Cairncross to Robt. Frier present Box Master for the benefit of the lodge, but not to return.

By the sd sederunt there is fouud in John Donaldson's hands £6 : 13 sh, and in John Sanderson's hands £7 : 10 sh Scots, for which John Donaldson's bill is produced and indorsed as the former, and in respect John Sanderson did continue Box Master for some years after date of sederunt, and there not apearing any particular furder charge against him during his administration, therfor the comittee have adjurned their furder proceeding in the matters commited to them till the second Tuesday of April next.

And in the meantime recomends to the preses with any assistance he thinks proper to call, to except from the particular sederunts a charge against the said John Sanderson during his administration as Box Master, and George Cairncross his successor during his time, and that copies of the sd charge he delivered to them in due time before the meeting of the sd committie, and they advertised to give in their respective discharges of the sd charge to the sd commitie at the sd day with certification.

And furder that ane excerpt be made from the sederunts of all other debts due by any person to the sd society of Masons, which stand out not intromited with by their respective Box Masters, that directions anent recovering them may be given as they see cause conform to the power comitted to them.

Haughfoot, Decr. 27th 1728.

The sd day Jeams Frier was chosen preses by plurality of votes, and Walter Scot chosen clerk for that day. The roll called found absent.

(Follows a list of 25 names).

The meeting fines each of the above absents in twenty shill Scots, conform to an act in the lodge, and continue Robert Frier Box Master for a year.

Walter Scot preses of the last meeting excused the want of a report of the comitie's diligence, anent counting with the former Box Masters, and bringing in the debts due to the lodge by his want of health and other reasons which were admitted.

The lodge appoints the former comitie with the adition of the Lairds of Torwoodlie and Gala, Simeon Aitshison, John Young, John Fountain, or any three of them with all diligence to pursue the ends of that comission in the most efectuall maner they can lay down for that purpose, and to report in due time.

Recomends to the comitie to consider of a proper rewaird for filling up the former minutes in the book, and a yearly sallary to a clerk.

The meeting appoints Walter Scot to write to

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the brethren at Galashiels, that our pairt of the comitie will wait upon them at Galashiels upon t he the third day of January next so that the comitie may be tymeously advertised and those concerned have their acpts in readyness.

The meeting continues the former commission to five for intrants.

The which day Jeams Frier applyed to the lodge for having John Lows admited a member, and after reasoning the lodge upon consideration of his youth, and other reasons admitted, it was agreed to delay it till his father was acquainted with the matter, and was conversed about security for his entry money, and his inclinations to the same.

Galashiels, Decr 27th 1728.

We the under Masons members of the Lodge of Haughfoot having met by vertue of the comission to five for intrants, have after choising Hugh Scot of Gala preses of our meeting, our number being as follows:—

Hugh Scot, John Sanderson, Andrew Thomson, William Cairncross, Willm. Cairncross, yr, George Cairncross, Andrew Tomline, Jeams Brysone, Willm. Craig, John Donaldson.

Have with the consent of the preses admitted Hugh Cairncross son to George Cairncross, a member in common form, and have ordered to pay to the Box Master of the lodge one pound ten shillings Scots, as entry money, and that betwixt and next meeting at Haughfoot.

Galashiels, Jany. 3rd, 1729.

Sederunt of the comitie of Masons of the Lodge of Haughfootl appointed by sederunt last St. John's Day, the names of the commitie are as follows:—

William Cairncross, Jeams Brysone, George Cairncross, Willm. Henderson, Walter Scot, John Sanderson, Robert Frier, William Cairncross, yr.

The which day ane new bill being drawn upon Andrew Thomson, he refuses to compear or accept the same untill he speak to Torsonce, wherefor the commitie lodged the new drawn bill with the old indorsed bill in the hands of Robert Frier, present Box Master—untill the sd Andrew converse Torsonce.

The comitie having gone through the minutes anent John Sanderson's intromissions, when Box Master, can find nothing to charge him with, but what he had granted bill for, except £3 that was uudetermined betwixt Torsonce and him.

And having gone through the minutes, finds in ohn Donaldson's hands the soume of £6 13sh., which, with bygone intrests, amounts to £8 6sh. 3 pennies Scots per bill.

And having gone through George Cairncross's intromissions we find he is debitor to the lodge in the soume of £3 14sh. Scots, which he promises to pay to the present Box Master betwixt and Candlemass next.

The committie hereby grants warrant to Robert Frier in Haughfoot, and Walter Scot in Stow Tounhead to call for and pursue in the most effectuall manner the whole debts owing to the sd. lodge, either by bond, bills, ticket, promise, or otherways, and to give report to the committie against the second fryday of Agust next, and orders all the members to attend that day at Haughfoot.

The commlttie recomends to Simeon Aithsison, present preses, to give the members of this committie due advertisement, and likways recomends to the Laird of Torsonce, Walter Scot, Robert Frier, and William Henderson to converse the clerk what he must have for filling up the minutes in the book.

The comittie finds that Robert Frier has debursed for the use of the lodge £7 11sh. Scots mo ney, and orders him intrest therefor from the date of his debursments.

The committie finds due by bills the soume of £55 10s. 6d.

(*To be Continued.*)

MASONIC JOTTINGS.—No. 11.

BY A PAST PROVINCIAL GRAND MASTER.

THE YEAR 1717.

One assertion—Speculative Masonry did not show itself until 1717.

Another assertion—There was no General Assem bly of Operative and Speculative Masons until that memorable year.

A learned brother thinks that both assertions s hould, for the present, be looked upon as problematical.

TRANSFORMATION 1717.

A brother says we had better describe what is often called the Transformation of 1717, as the

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greater expansion of Speculative Masonry, and the total extinction of Operative Freemasonry.

UTILITY.

Before the end of the 17th century the utility of the Operative Masonry Lodges, like that of some other mediæval institutions, had ceased.

A.D. 1717.

Organisation renewed; Masonry revived; little Operative; much Speculative.—*Old Craft Memoranda.*

STONES OP DEMOLISHED OPERATIVE LODGES.

The stones of the old demolished Operative Masonry Lodges were taken to build up the new Speculative Masonry Lodges.—*From MS. of last century.*

A FORGERY.

In historical research a forgery must not always be disregarded. A forgery may afford evidence that at the time when it was effected a tradition existed, and in some cases such evidence is all that is requisite.

THE GRANDIDIER THEORY.—THE GERMAN THEORY.

The Grandidier Theory relates to Organisation only. The German Theory relates to organisation, and also to that for which organisation was invented—that is to say, to Speculative Masonry.

BEGINNING OF THE NINETEENTH CENTURY.

The question principally discussed by German Masonic writers, at the beginning of the 19th century, was whether Freemasonry originated in an order of Chivalry, or in the Building Fraternities of the Middle Ages.

ASHMOLE AND HIS LITERARY FRIENDS.

A learned brother, who by no means adopts the statement contained in Chamber's Encyclopædia, nevertheless thinks that an increased developement of English Speculative Masonry, which seems to have taken place in the 17th century, must be ascribed to Ashmole and his literary friends.

ENGLISH AND SCOTCH MASONIC TRADITIONS.

The accounts, which have come down to us of the proceedings of the early German Lodges, should make us pause, before we set aside English and Scotch Masonic Traditions for any such reasons as are commonly brought forward.

THE Committee of the Metropolitan Free Hospital, thankfully acknowledge receipt of a donation of ten guineas from the Worshipful Company of Vintners.

MASONIC NOTES AND QUERIES.

THE HINDUS AND FREEMASONRY.

On looking into my papers I have come upon memoranda of four documents, which a Metropolitan Brother will find useful in the inquiry he is prosecuting:—

First,—An article in the *Indian Freemason's Friend* (September, 1863), entitled "Whether Hindus ought to be Initiated?" and announcing that at the Quarterly Communication of the District Grand Lodge of Bengal, to be held on the 22nd of that month, a question would be put for discussion as to "whether the admission of Hindus into Freemasonry is consonant with the principles of the Order, as inculcated by the Grand Lodge of England."

In this article are inserted opinions of the Duke of Sussex and of Dr. John Grant, Provincial Grand Master of Bengal.

Next,—Extract from the *Indian Freemason's Friend*, containing the Debate in the District Grand Lodge of Bengal (Quarterly Communication), 22nd September, 1863, on the above stated question.

A vote being called for, the result was unfavourable to the initiation of Hindus.

Thirdly,—The correspondence between the Hindoo Prosonno Coomar Dutt and the Grand Secretary, our late Bro. Gray Clarke, November, 1863, and April, July, and November, 1864.

Lastly,—The Report of the President and Vice-President of the Colonial Board, "on the eligibility of Hindus to be admitted to the mysteries and privileges of Freemasonry," Aug. 2nd, 1864.

These four documents are contained in vols. 9, 10, 11, and 12 of the *Freemason's Magazine*. The pages I have not noted.

The only communications made by me to the *Freemason's Magazine* which are likely to assist my brother are the following:—"The Pantheism of the Hindus," vol. xv., p. 150; "The Hindu, the Polynesian, and the English Freemason," vol. xv., p. 168; "The English Freemason and the Hindu Pantheist," vol. xv., p. 251; "Hindus admitted into English Freemasonry," vol. xv., p. 348; "Hindus—their Written Declarations previously to Admission into English Fremasonry," vol. xvi., p. 406; "Hindus—their admission into English Freemasonry," vol. xvii., p. 70; "Brother Khetter Mohum Gangooly," vol. xviii., p. 5; and "Vishnu," vol. xviii., p. 505.—CHARLES PURTON COOPER.

ENGLISH MASONS.

At page 65 of Findel's "History of Freemasonry," 2nd edition (in my opinion the best history yet issued), the author says:—"Though by degrees English Masons gradually sank to the grade of mechanics, yet they kept up their ceremonies, so that when the present fraternity of Freemasons was established, these were still in use, and needed only to have a different signification attached to them." Now I challenge that statement, and deny that they kept up our ceremonies, or that those we have were still in use before 1717. They had their bit of apron-washing, but that was rather different from our ceremonies, rituals, and degrees. Further, English Masons were, of course, mechanics. I wonder what else they could be? Gentlemen, eh? Did they wear white kid gloves and silk

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aprons while working at their stones in ancient times? —W. P. B.

ANCIENT MARKS.

"Antiquarian" and his friends thank Bro. Hughan for his courteous information on this subject, of which they will avail themselves, and respectfully suggest the propriety of any Mason possessing similar marks to kindly forward them to the Editor of the *Magazine*, so that when a sufficient number shall have been collected, a lithograph of the same may be published if thought desirable. They also desire to thank their redoubtable Bro. Buchan, who has evidently a *constitutional* horror of "antiquarian" insinuations.

CREATIVE—RENOVATIVE (page 205).

A careful perusal and study of the Constitutions and other works of the period tend to prove that the undertaking of Desaguliers, Anderson, and Co., was creative, which, of course, they knew.—W. P. B.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

THE ROYAL ARCH DEGREE.

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

Dear Sir and Brother,—Your correspondent "R. A. M." will readily excuse me for not having noticed his communication sooner, when I explain that my reply has been delayed by absence from home in order to pay the last sad tribute of respect to departed merit, in the person of one who was endeared to me as well by the ties of filial affection, as by those of Masonic fraternity.

The beauty and the pleasantness of unity cannot be too highly appreciated, for without it we can achieve nothing of importance, and ultimate disaster is rendered more than probable. To secure unity, however, there must be something more than a mere connection—the component parts must be homogeneous, otherwise aggregation will prove a source of weakness and confusion, for we cannot unite oil and water, winter and summer, light and darkness.

Unfortunately enough, our own constitution is a *singular* illustration of this futile attempt to reconcile opposites by connecting the Royal Arch with Craft Masonry, and sorry indeed am I to find that Bro. William James Hughan should lend the respectability of his name to a cause so utterly unworthy. But he ought to have remembered that it was he and not I who undertook to defend Lawrence Dermott's "Holy" Royal Arch as a part of ancient Masonry, and consequently it remains with him to show cause why a decree *nisi* should not be granted to dissolve this heterogeneous and unholy alliance. Notwithstanding his admiration of facts, and my repeated inquiries, no evidence has yet been produced. Judgment must therefore go by default; for if Bro. Hughan does not think his case worthy or capable of defence, he will doubtless acquit me of any intention to commit so gross an outrage upon Craft Masonry. Although his opinion is very different to mine, it is entitled to my respect, from reasons of a personal character; but let me ask what are the Masonic public to think when a prominent feature of our Masonry, and one which distinguishes ours from other constitutions, is left wholly unsupported by its avowed defender—Bro. Hughan? Let me entreat him to examine again the present position of the Royal Arch, its absurd pretensions, and its monstrous usurpations thoroughly and impartially, before publishing his contemplated work, and certain am I that his decision will be the reverse of his present opinion on this subject. Suppose that he can prove the existence of the Royal Arch in 1740, does that make it a part of Craft Masonry? I trow not. My principal objection to the Royal Arch does not rest upon the date of its origin, which we may conjecture took place amongst the "Antient" schismatics, and was by them palmed upon us at the Union—but upon the fact that it is needless, invidious, and wholly subversive of the principles of Craft Masonry. That which is emphatically termed *the* legend or allegory would require to be grossly misinterpreted, and understood in a *literal* sense—a very *illiterate* blunder—before anyone could see the necessity for any perfection or "completion" of its sublimity. If, in consequence of the primal transgression, mankind lost the truth, where can they hope to find it out of the Eternal? I cannot be more explicit. Hence, any attempt to supplement the Craft degrees is a gilding of refined gold; and though we may admit that in itself the diamond of our Craft Masonry loses no brilliancy through its Royal Arch setting, the world can form only one opinion of the understanding of such a lapidary. The contempt with which nearly every other Grand Lodge has rejected the Royal Arch is a flattering testimony that our constitution not only possesses age without discretion.

Does it not ill become us, above all others, to attempt to make folly venerable? Can we contemplate the classic and philosophic beauty of Craft Masonry without feelings of the highest admiration? If not invented by King Solomon, it is at least worthy of his world-renowned wisdom. But, says our constitution, pointing to the Royal Arch, this is the completion of the third. A greater than Solomon is here! Can we view such a contrast without laughter, or receive such an insult to common sense without feelings of the deepest indignation? But, fortunately for the Craft, the manufacturers of the Royal Arch were but bunglers at their profession; and although they have achieved an inglorious triumph at our expense, which some men of genius might envy, they have, by a formal recognition on our part, taken special care to make us a conspicuous example of negative instruction to the Masonic universe.

Bro. Hughan, however, seems to ignore the value or force of such a proof, and although he does not think it necessary to produce evidence to support a theory in direct opposition to that which forms the basis of the jurisdictions of the world, he calls upon me to demonstrate this self-evident truth. The novelty of his zeal for facts deserves some encouragement from me, and I am quite willing to hope great things from it; but is it not unfortunate that the first instance of this newly-born zeal cannot be gratified without the most malignant exposure of the constitution? However, I lay this sin to his charge. Bro. Hughan will recollect that, when an Apprentice, he was told that there were several degrees in Freemasonry, &c., and that these were not conferred indiscriminately, but according to *merit and ability*. He would also naturally infer that the fees subsequently paid, as by pre-

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vious information, would entitle him to receive the whole of Freemasonry. But in due time he is astonished to find that, although he has been brought to light, he is still in the thick darkness of imperfection, and no matter how much merit or ability he may possess, he cannot emerge from the chrysalis of the Craft into the gay butterflyism of the Royal Arch "completion," unless he will pay £3 or £4 additional, which, with tinsel and millinery, will amount to about £7. Is not this invidious and subversive of the principles of Masonry? Can a man of honour remember a certain peculiar moment, and not blush with shame to think that he has deserted the *first grand principle*, and basely betrayed the former *companions* of his labours? If he can, he has my pity; but his conduct cannot provoke my resentment, which is reserved for that detestable system which offers a snobbish distinction within the very sanctuary of Masonry, and degrades the nobility of the Craft into a sordid and an avaricious mercenary. Therefore let the brother of "low degree" rejoice that he is *not* exalted, and let him despise those who acquire rank by dishonour. With a view to cure the existing mania for "high degrees," I have had submitted to me a project for forming a body to confer every degree, from the Royal Arch to the 33rd, upon any worthy M.M., without fee or reward, as I am convinced that my obligations to the Craft degrees are superior to all subsequent engagements, and it appears that nothing but a homœopathic treatment will eradicate the deeply rooted disease.

Yours fraternally,
FIAT LUX.

ROYAL ARCH MASONRY.

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

Dear Sir and Brother,—We have had lately in the *Freemason's Magazine and Masonic Mirror* two very opposite theories advocated with respect to the origin of Royal Arch Masonry—advocated, apparently, by brethren well able to defend their views and support their opinions by logical arguments; and provided their premises be admitted, their conclusions must follow. *Of course it is admitted* that to "talk of such a degree, or, indeed, any other, being the completion of the third *is to offer an outrage to common sense*, especially when we consider the position which the Royal Arch occupies in this country, where its dependent degradation excites the *melancholy pity* of its friends and the *derision* of its enemies. *All that* "Fiat Lux" has said in the *Freemason's Magazine* may readily be believed.

Again, when Masons generally adopt the views of Bro. John Yarker (a well-known literary brother), and acknowledge "the Royal Arch degree is older than 1717," it is easy to thereafter find many who will strenuously maintain that the revival of Freemasonry, A.D. 1716, was not *antecedent* to the introduction of Royal Arch Masonry. We admit neither hypothesis, because we consider both to be contrary to fact. In the first place, to attempt to argue that "Royal Arch Masonry was not in existence A.D. 1740, nor till long after," would seem to me quite superfluous, as records are vouched for by several excellent Masons of date 1743 referring to the degree; and even if this fact were not accepted, I have in my possession a work by Dr. Dassigny, A.D. 1744, which most distinctly mentions the *Royal Arch*, and that more than once in a favourable manner. In "Ahiman Rezon," A.D. 1756, there is a prayer to be "repeated in the Royal Arch Lodge," and also a defence of the degree by Bro. Dermott, who says "he firmly believes it to be the root, heart, and marrow of Freemasonry." Whether this brother's opinion is worth much or not, I do not here enquire, but simply offer this quotation because of its date, and also because Dr. Dassigny's work is alluded to in it.

There is, therefore sufficient evidence to prove that the degree is nothing like so modern as "Fiat Lux" states it to be, neither is it so ancient as Bro. Yarker advocates, so far as we know If we are not to accept the evidence of our "records," I should like to know on what grounds we are to base our views of Masonry. Unless we can prove a tradition to have more than a merely traditional character, why should we receive it, and ignore the negative proof of minutes? If there are no records before 1740 that refer to the Royal Arch degree in any way, and no works after that date for some years that attempt to prove its antiquity, on what grounds can it be reasonably acknowledged to have an existence before 1717?

If, as some think, the third degree consisted of two parts before 1740, and after that the innovators put the second part in the Royal Arch degree, or, rather, divided the third, and called the last part Royal Arch Masonry, surely that would not decide the antiquity of the Royal Arch degree; especially as we know there is not a work known that refers to the third degree *as a separate degree* that was printed or written before A.D. 1710. What evidence there can be of the existence of the Royal Arch degree "long prior to the date 1740" seems to me inexplicable. I have searched everywhere possible, and left no means unemployed whereby to procure every possible information on the subject, and still I fall back on the late Bro. the Rev. Dr. George Oliver's "History and Origin of the Royal Arch" (Spencer, London) as the most reliable and trustworthy on the matter, and therein it is distinctly stated not to have had an existence prior to 1740, and, what is more, there is plenty of *evidence* in support of the learned writer's assertions.

Whilst, however, objecting to the claims of antiquity for the Royal Arch offered by Bro. Yarker, I do not at all accept the startling assertion of "Fiat Lux" that the degree is totally subversive of the principles of Masonry," and "as one of the high degrees, it is only contemptible." My views partake more of the *via media*; and whilst partly admitting that "Fiat Lux" is correct respecting its being a modern degree (although not so modern as he states), at the same time I think it is equally evident that Royal Arch Masonry is far from being the "bungling" degree that some would have us believe. These are a few of my thoughts on the subject, *which may be wrong*, but which, until they are confuted, will remain as *facts* of Masonic history, according to my judgment. Let them, however, be shown to be erroneous, and I will reject them at once. Our pursuit is for truth. We may not agree as to theories, but in accumulating *facts* we are faithfully serving the Craft universal.

Yours fraternally,
W. J. HUGHAN.

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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 UNIVERSAL MASONIC CALENDAR is now in the press, and will shortly be published. We shall be glad to receive (up to the 26th inst.,) from our correspondents any information of alterations, so that it may be corrected up to the moment of going to press.

THE Fidelity Lodge of Instruction, hitherto held at the Yorkshire Grey, London-street, Fitzroy-square, will in future be held at the Goat and Compasses, Euston-road, within a short distance of its old quarters. On the occasion of its removal, which will take place on Thursday, the 24th March, the fifteen sections will be worked. Bro. T. A. Adams will take the chair at seven o'clock p.m. We are informed that the room is capable of comfortably accommodating seventy brethren. A large attendance of good working Masons is expected on the occasion, and any of our readers who desire a treat are recommended to attend.

ON Monday, the 7th inst., the brethren of Lodges Prudence and Amity dined at the Albion Hotel, Aldersgate-street.

COSMOPOLITAN LODGE dined at the City Terminus Hotel, Cannon-street, on Tuesday, the 8th inst.

BURLINGTON LODGE and St. Michael's Lodge held banquets at the Albion Tavern, on the same day.

THE brethren of Kent Lodge dined at the Guildhall Tavern, on Wednesday, the 9th inst.

THE M.W. GRAND MASTER has, on the recommendation of Bro. Lord Pelham, Prov. G.M. Sussex, granted the application for a warrant for a new lodge in the town of Lewes, which will shortly be consecrated.

THE banquet of Athelstan Lodge took place on Thursday, the 10th inst.

THE votes of the brethren are solicited on behalf of Mary Cornwall Palmer, at the April Election of the Girls' School. The candidate is a daughter of the late Bro. W. J. Palmer, of Old Hall, in the parish of Pencoyd, Herefordshire, who died in 1864, leaving his wife and three children, aged 11, 13, and 15, in destitute circumstances. Bro. Palmer was initiated in the Boscawen Lodge (No. 699), Chacewater, Cornwall, in 1861. Proxies will be thankfully received by Bros. H. Luckes, of Ross, and Thos. Donne, of the same town. The case is strongly recommended by numerous Prov. G. Officers in Herefordshire, Monmouthshire, Somersetshire, and Gloucestershire.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

BRITANNIC LODGE (No. 33).

The regular meeting of this lodge was held at Freemasons' Hall on the 11th inst., for the purpose of celebrating the "centenary" of the lodge. There was a very numerous attendance of Grand Officers and visiting brethren, as well as members of the lodge. Every arrangement had been made to secure the comfort of the guests, and the whole of the proceedings were conducted with the most complete success. The following brethren were present;—Bros. Shields, W.M.; Church, S.W.; Glaisher, J.W.; Crombie, Treas.; Chubb, Sec.; Obren, S.D.; Sir W. A. Rose, J.D.; G. England, sen., P.M., Dir. of Cers.; Glegg, I.P.M.; Bridges, P.M.; Peirce, P.M.; Strapp, P.M.; Grissell, P.M.; W Smith, P.M.; and Bros. Euchas, Gale, Finch, Fletcher, Gammon, Wellwin, Cope, Parker, Saward, Fergusson, Cheynoweth Palmer, Pendred, Hodge, Paddon, Rowland, Ricks, Lloyd, Foster, Davis, Eastwood, J. Church, Young, Clouston, Finlay, Voile, Urlwin, Pawley, C. W. Turner, Beaman, Browning, Horsley, Saunders, Banister, Truscott, Stevenson, Burke, Lewis, Jaffrey, Sugg, Sparks, James, Farmer, Snow, Spencer, Webb, Fairlie, Dixon, and Behr. The visitors were:—Bros. Rev. C. J. Martyn, G. Chap.; Hervey, G. Sec.; Brackstone Baker, G.D.; J. Nunn, G.S.B.; Ough, G. Purst.; Brett, Assist. G. Purst.; Patten, P.G.S.B.; Hubbuck, P.G.S.; Binckes, Sec. Boys' School; Copeman, 959; Broomfield, 180; Bennett, 715; Walters, P.M. 73; Sharp, 410; Butter, 253; Thomson, 58; E. W. Foster, 587; Bridges, S.W. 772; Danvers, S.W. 753; Godsell, S.D. 176; G. H. Paten, 58; Roe, 731; Palmer, 1063; Hallowes, 709; Edwards (Apollo); Buss, P.M. 27; Kingsford, P.M. 26; Sugg, 452; W. E. Poole, 452; White, 262; Dallas, Lodge Star of Burmah; Wilson, 143; Lacey, 149; Yaldon, 181; and Norfolk, 775.

The W.M., Bro. Shields, gave a brief sketch of the history of the lodge, from the year 1730 to 1870. He stated that the Britannic Lodge was one of those that were established in the early part of the 18th century, and that it was not till the 140th year of its existence that the members had resolved to apply for permission of the G.M. to celebrate its centenary. The early records and minutes of the lodge had been lost, and it was only by a careful research from extraneous sources that the proof of its existence during that lengthened period had been established. The W.M. then proceeded to mention the various places of meeting and the names and numbers which it had borne, which have already been given in our columns.

The W.M. stated when that the construction of a Masonic hall was mooted, the Britannic was among the earliest and largest subscribers to the Hall Loan Fund, and was also one of the first of five lodges to abandon their claim for repayment, a fact which is recorded on a jewel appended to the Master's collar, which was presented with the thanks of Grand Lodge. He also mentioned the fact that the Britannic was the only lodge which had had the honour of initiating two members of the royal family, and read a long list of noble and distinguished brethren who first saw the Light within its portals. The W.M. concluded his remarks by stating that in 1855 the Britannic received a large accession of members, chiefly belonging to the railway world, many of whom have filled its chair, and since that time a large proportion of its members have been connected with engineering, scientific, and other kindred pursuits.

The W. Master called upon Bro. the Rev. C. J. Martyn, G. Chaplain, to invoke the blessing of the Great Architect of the Universe, which the Rev. Bro. did in the following terms:—"W.M., Officers, and Brethren—It has been deemed necessary, right, and proper that in the midst of this most interesting and solemn ceremony, I, as Grand Chaplain of the Order, should be requested by your W.M. to address to you a few solemn words before asking you to join me in invoking the blessing of the Great Architect of the Universe upon this lodge. Brethren, it has pleased the Most High to prosper the labours of those, who, from time to time, have presided over this lodge, and who have worked in this lodge, for many years. During the 140 years this lodge has been in existence, many noble names have been added to the roll of Masonic worthies, and not a few of them have either been initiated in, or been members of this lodge. And amongst all the changes and chances of upwards of 100 years—changes and chances, whose influence felt alike by bodies and societies of men, and by individuals—it has pleased Him to preserve and to protect this lodge, and to bring it, through many vicissitudes, to the proud position in which we see it placed to-day. Great praise, undoubtedly, is due to those able brethren who have laboured hard to bring about this happy state of things, but to the Great Architect of the Universe alone is it due, that those labours have been successful, and such an eminence achieved. Still, brethren, we must never forget, as anyone who studies carefully the volumes of the Sacred Law knows well, that the Most High is ever pleased to work by means of human instruments, and that he will only help those who strive to help themselves, and therefore, I solemnly and earnestly beg of you to persevere in the practice and in the cultivation of the noble precepts and principles of our glorious Order. I will now ask you to join with me in invoking a blessing upon all your undertakings." The brethren then stood to order, and the G. Chaplain proceeded to offer up the follow-

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ing prayer:—Great Architect of the Universe, without whom nothing is strong, nothing is holy, look down with mercy upon us, thy servants, who now draw near to thee, to offer up our thanks and praises for all thy past mercies, and to beseech thy blessing for the time to come. Mercifully grant that this lodge may be protected and preserved by thine Almighty power for many future years. Grant that it may be the means of promulgating the genuine tenets and principles contained in thy Holy Law, and in the rules of that Order to which we owe allegiance. May brotherly love, relief, and truth ever distinguish the conduct of the brethren of this lodge wherever they are placed; and may the lodge itself prosper and flourish, and hand down down the sacred traditions of the Craft pure and unpolluted, from generation to generation. And, finally, may we all meet hereafter in that Grand Lodge above, where thou, the Great Architect and Ruler of the Universe, dost live, and reign supreme. So mote it be."

The regular business of the meeting having been concluded, the brethren, punctually at the appointed time, adjourned to the banquet, which was served in a style that left nothing to be desired. The usual toasts were duly given and responded to in eloquent addresses, which we are compelled to omit for want of space. The musical arrangements were of a superior character, and were under the direction of Bro. Lawler, assisted by Bro. Carter and Messrs. Baxter, Jekyll, and Coates.

STRONG MAN LODGE (No. 45).—The installation meeting of this lodge was held at the Freemasons' Hall, on the 3rd inst., and was numerously attended. The lodge having been opened, and the minutes of the previous meeting read and confirmed, the W.M. proceeded to raise a candidate to the degree of M.M., after which Bro. Colley was presented to receive the benefit of installation as W.M. for the ensuing year. The proceedings which took place under most trying circumstances, were well performed by Bro. Barton. The ceremony being completed, and the newly installed master having received the congratulations of his brethren, he proceeded to initiate three gentlemen—Messrs. Roberts, Richards, and Gow—into the mysteries of Masonry, accomplishing his task in a most efficient manner. Bro. Colley afterwards made an admirable chairman at the banquet which followed. The usual Masonic toasts were given, and heartily responded to on behalf of Bro. Laing, an old P.M. of the lodge, who this evening visited it after some years' absence. Among the visitors were Bros. D. Rose, P.M. 73; Keeble, 73; Ruskin, S.D. 22; Andrews, 51; Pilbeam and Bryett, 834; Allsopp and Glasspool, P.M's. 879; A. Gard, S.W. 879; Scotts, 879; Bartlett, J.W. 1,178; &c.

VITRUVIAN LODGE (No. 87).—The installation meeting of this lodge took place on Wednesday, at the White Hart, College-street, Lambeth. Bro. Carey, W.M., opened the lodge, the whole of his officers being present. After the minutes had been read and confirmed, two gentlemen were initiated into the mysteries of the Craft. Two candidates were passed to the second degree, and one was raised to the sublime degree of M.M., the ceremonies being very creditably performed by the W.M., after which Bro. E. Vorley, P.M., S.W., and W.M. elect, was presented for installation. There were twenty visitors present: Bros. Binckes, P.M., Secretary of the Boys' Institution; Terry, P.M., collector for the Aged Masons' Institution; Watson, P.M.; Ough, P.M., 749; Samuel May, P.M., 780, 22, 101; Smith, W.M., 157; Littlewood, W.M., 780; Farnfield, P.M., 967; Drew, S.D., 890; Samuel May, jun., 594; Walters, P.M., 73; Bennett, and several others. The W.M., Bro. Vorley, invested his officers. Thirty guineas was voted unanimously to be placed on the list of the W.M., as Steward of the Boys' School. A P.M.'s jewel was then presented to Bro. Cary. The lodge was then closed, and the brethren adjourned to the banquet at which the usual toasts were given.

LODGE OF JUSTICE (No. 147).—The regular meeting of this lodge was held at the White Swan Tavern, High-street, Deptford, on Monday, the 14th inst. The following were present:—Bros. J. Percival, W.M.; G. Bolton, S.W. *pro tem.*; H. Sadler, J.W.; J. Lightfoot, Treas.; G. Chapman, Sec.; H. Bartlett, S.D.; C. G. Dilley, J.D.; J. Roper, I.G.; Bath, P.M.; and Cavell, P.M. The lodge was opened in the first degree, and the minutes of last meeting were read and confirmed. Bro. C. E. Dilley, J.D., worked the first section of the first lecture, Bro. H. Bartlett working the second degree. There being no candidates present for initiation, passing, or raising, Bro. Bolton, P.M., announced his intention to stand as Steward for the Girls' School, the lodge voting £5 5s. to his list. The lodge was closed with solemn prayer.

DOMATIC LODGE (No. 177).—The brethren of this lodge met at Anderton's Hotel, Fleet-street, on Friday, the 11th inst. There were present: Bros. J. R. Foulger, W.M.; J. E. Walford, S.W.; J. Ferguson, J.W.; Tims, S.D.; Kent, J.D.; Everett, I.G.; J. Smith, P.G. Purst., P.M., and Treas.; J. Brett, P.M., Assist. G. Purst.; Carpenter, P.M.; Thompson, P.M.; Haydon, P.M.; Simpson, P.M.; Elmes, P.M. The visitors present were: Bros. Nestle, 229; Vine, 173; Lawrence, 291; Haines, J.D. 917; Ashby, 1,056; Atkins, 890; Rippin, 167; Mann, P.M. 186; and Imhof. Bros. Nasielski and Dyer were raised to the degree of M.M. Bros. Hulbam, Koller, Browne, and West, were passed to the second degree, and Messrs. Price and Willing were initiated in the mysteries of Ancient Freemasonry. Bro. Tanner, Sec., returned thanks to the lodge for the handsome testimonial, consisting of a gold watch and chain and ten guinea jewel, which the lodge had given him. He also announced himself as a Steward for the Girl's School, and the lodge placed 50 guineas on his list to make the lodge vice-president. A capital evening was spent, the banquet being serving in Bro. Clemow's usual style.

LODGE OF ST. JAMES (No. 765).—The regular meeting of this lodge took place on the 1st inst. at the Leather Market Tavern, Bermondsey, the chair being occupied by Bro. D. Boyce, W.M. Bro. E. Goodwin was raised to the degree of a M.M., and there being no further business, Bro. George Hyde, S.W., of the lodge, and P.M. of the Lodge of Faith, No. 141, was unanimously elected to the high office of W.M. A letter was read from Bro. G. Aldridge, who for some years has been Treasurer to the lodge, intimating that from severe illness he was desirous of resigning his responsible office. The announcement was received with great regret by the brethren, and it was ultimately settled that his resignation should stand over for the present.

LILY LODGE OF RICHMOND (No. 820).—The regular meeting of this lodge was held at the Masonic Hall, Greyhound Hotel, Richmond, on Wednesday, the 13th inst. The following brethren were present:—Bros. Townsend, W.M.; R. Fenner, S.W.; Cooper, P.M., as J.W.; W. Cockburn, S.D.; Kennedy, I.G.; Giles, P.M. and Treas.; J. Cockburn, P.M., Sec.; Carless, I.P.M.; J. S. Jolley, Mus. Dir.; and Bros. Whipham, Catlin, White, Munro, Cotterell, Reynolds, Myers, Dawson, Millar, Sweet, Brewer, Cook, and Noyce. The visitors were:—Bros. T. Potter, 27; G. Hill, 347; and J. Wilson, 209. Messrs. W. Foster Reynolds, W. H. Myers, and W. Dawson were proposed, and the ballot proving unanimous, were initiated by the W.M.; and Mr. G. Hamson was also inititiated as a serving brother. The Secretary was requested to call a meeting of the Committee of the Fund of Benevolence to take into consideration, and to assist the widow of a deceased brother in dastress. [This lodge has a separate fund for benevolence, under the presidency of Bro. J. Nunn, G.S.B.] The banquet took place in the banqueting hall, adjoining the lodge room, and was served in first-rate style by Bro. Noyce. A very pleasant evening was spent, enlivened with excellent harmony from Bros. Tolley, Kennedy, Sweet, and Millar.

PROVINCIAL.

CHESHIRE.

ALTRINCHAM.—*Stamford Lodge* (No. 1,045).—On Monday last the members of the above lodge, met at the Town Hall, Altrincham, for the installation of Bro. Capt. Hardy, S.W. as W.M. The lodge was opened in due form at three o'clock, by Bro. James Sudren, W.M., after which Mr. John Hunt was regularly initiated by Bro. Hardy, (W.M. elect) from the pedestal. The W.M. giving the corner stone, and Bro. Capt. Lathbury, P.M. and J.W. the working tools. The W.M. then opened the lodge in the second degree, Bro. Hardy having assented to the ancient charges and regulations, the lodge was opened in the third degree. After which a Board of Installed Masters was formally opened by Bro. Jas. Sudren, W.M., who with Bros. Weston and J. A. Birch, conducted the installation. Seventeen Past Masters were present at the installation, which is an unusually large number for a country lodge. The W.M. appointed as his officers: Bros. John Mort, S.W.; Thomas H. Kirk, J.W.; John Sidderly, S.D.; Henry Kenyon, J.D.; Robt. Ferguson, I.G.; R. Heathcott, P.M., Treas.; R. Newhouse, P.M., Sec.; Capt. Lathbury, P.M., Org. The brethren to the number of about fifty sat down to a sumptuous banquet, provided by Bro. Harvey, of the Unicorn Hotel. Grace being said by Bro. the Rev. D. Barker, of Worthington, chaplain of the Travellers' Lodge, Manchester. The chair was taken by Bro.

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Capt. Hardy. After the usual loyal toasts had been given and duly responded to, the W.M. proposed the health of the R.W. Prov. Grand Master, Lord de Tabley, expressing in the course of his remarks the hope that that distinguished brother would be appointed to a high office in the Grand Lodge of England, a post for which he was eminently qualified, as in him were combined high ancestral descent, lengthened experience, mature age, well balanced judgment, a mind held in equilibrium of almost judicial equanimity, a widely recognised reputation, and the most entire devotion to the Craft. The health of Bro. Capt. Hardy, W.W., was proposed by Bro. Capt. Cope, representing the Grand Lodge of England, who expressed his confidence that a prosperous year would ensue for the Stamford Lodge. The Worshipful Master thanked the brethren for the high honour they had conferred upon him, and expressed his determination to do his best to promote the interests of Freemasonry in this district, and to inculcate and and act up to the great and good principles of the Craft. Bro. Birch, P.M., in glowing terms, proposed the toast of "The Visitors," which was responded to by Bros. Charles Henry Coates, W.M., 1,009; Pratt, and Wm. Fair, P. Prov. G.S.B., also Major Wilkinson, of Stockport, P.G.S.D. In proposing the Masonic Charities, Bro. J. A. Birch, P.M., adverted to the fact that the Stamford Lodge, although but five years established had placed itself on all the Masonic Charities, and last year contributed £50 to the Royal Institution for Boys. The W.M. expressed his intention to make an appeal to the members privately, on behalf of the Masonic Life Boat Fund in course of the next month. An interesting feature in the proceedings was the presentation of a handsome time piece by Bro. Sudren, I.P.M., to Bro. Heathcott, P.M., Treas., as a small token of esteem from the brethren, and a slight recognition of the many valuable services, he has rendered to the lodge. Bro. Heathcott, P.M., Treasurer of the lodge from its commencement, acknowledged the presentation in most feeling terms, and said that it would be much valued by his wife and family. Bro. Thomas Forshaw proposed the health of "The officers of the lodge," which was duly acknowledged. The toast of the "The ladies" on this occasion was responded to by Bro. E. O. Bleackley, P.M., in his usual happy manner. The brethren separated at ten o'clock, in peace, love, and harmony, after spending a most agreeable evening. Lord de Tabley would have been present but for his engagements at court.

DEVONSHIRE.

IVYBRIDGE.—*Erme Lodge* (No. 1,091).—The monthly meeting held on the 3rd inst., was very numerously attended, nearly forty brethren being present, of whom a large proportion were visitors. The chair was taken at a quarter to four o'clock, by Bro. Harris, W.M., supported by Bros. Littleton, I.P.M.; Barrett, S.W.; W. H. Ley, J.W.; Hawton, P.M., acting as S.D.; Sawyer, J.D., &c., and also by Bros. I. Watts, Harvey, Nicholls, Woolfe, Dr. Hopkins, P.M.'s of other lodges, and many other visitors. After the lodge had been opened, the minutes of the previous meeting were read and confirmed. A ballot was taken for Messrs. Mitchell and Mallett as candidates for initiation, which was declared to be in their favour. The D. Prov. G.M. of Devonshire being announced as in attendance, was admitted with the customary honours. The W.M. then read several communications, among them one from the committee of the Masonic Lifeboat Fund, applying for pecuniary assistance, and one from the Secretary of the Masonic Girls' School, with the same object, on which the D. Prov. G.M. spoke at some length, as he had undertaken a Stewardship for the latter Institution, a position he had previously held in regard to the other Charities, and he was naturally anxious to take up as large an amount of contributions as he had on the former occasions. After some discussion a vote of £1 1s. for the Lifeboat was passed, and subsequently two sums of £5 5s. were granted to the Girls' Schools, one in the name of the W.M., and the other of the lodge. The D. Prov. G.M. cordially thanked the brethren for their liberality, more especially as having but just commenced his canvass, it would afford him encouragement to proceed, and he would be able to quote the Erme Lodge as having set a good example, which might have a salutary effect on others. Bros. Methrel, Cole, Conway, Boon, and Buchanan were presented as candidates for the second degree, and after having been examined and entrusted by Bro. I. Watts, P.M., were dismissed for preparation. The lodge was opened in the second degree, and the brethren named were, on their return to the lodge, duly passed as F.C.'s by Bro. Dr. Hopkins, the charge being given by the D. Prov. G.M. The lodge was resumed in the first degree, and Messrs. Mitchell and Mallett were admitted properly prepared, and received the benefit of initiation, the performance of the ceremony being divided between the D. Prov. G.M., the W.M., and Bro. Dr. Hopkins. An announcement was made by the W.M. that the usual audit of the accounts for the past year had been made, which showed a very satisfactory condition of the funds, there being £25 in hand, besides arrears of subscriptions and other amounts due to the lodge, with no liabilities. The work of the audit committee was therefore approved by the members. The appointment of W.M. for the ensuing year was the next business, and as there were two candidates proposed, whose respective claims might, it was thought, lead to a consideration of private and personal matters, visitors were requested to withdraw for a short time, which was complied with. After some discussion Bro. Barrett, S.W., was elected W.M. for the ensuing year. Bro. Hawton was re-appointed Treasurer, and the present Tyler was chosen again to fill his office. The lodge was finally closed at about nine o'clock, after a sitting of more than five hours.

DURHAM.

GATESHEAD-ON-TYNE.—*Lodge of Industry* (No. 48).—This ancient and flourishing lodge held the usual monthly meeting on Monday evening, the 28th ult., at their hall in West-street, when there was a full attendance of members and brethren. The labours of the evening were unusually heavy, consisting of candidates in all the three degrees. Several alterations in new by-laws, suggested by the R.W. Prov. G. Master (unanimously adopted), and the election of W.M., Treasurer, Finance Committee, and Tyler. However, with the usual promptitude and energy of the W.M., Bro. John Stokoe, assisted by the attention and zeal of his officers, the initiating, passing, and raising was done in a manner impressive to candidates and creditable to the officers, whilst the other work was characterised by an unanimity of opinion speaking volumes in favour of the brotherly love existing in the lodge. The ballot for W.M. resulted in the unanimous selection of the present S.W., Bro. R. B. Reed, who has certainly earned the exalted position by the care and assiduity he has shown in filling the subordinate offices. The brethren also evinced their estimation of Bro. G. C. Dunn's services by again electing him to the onerous position of Treasurer, and Bro. Cuny was elected Tyler. After labour was over, the brethren adjourned to the refreshment room and spent a pleasant hour in honouring the usual loyal and Masonic toasts, and in that cordiality of feeling which gives such relish to the happy meetings of "old 48."

LANCASHIRE (WEST).

WEST DERBY, NEAR LIVERPOOL.—*Consecration of Pembroke Lodge* (No. 1,299).—The consecration of this lodge took place at the West Derby Hotel, on Thursday, the 24th ult. There were present:—Bros. T. Wylie, Prov. G. Reg., acting W.M.; Alpass, Prov. G. Sec.; R. Wylie, Prov. G. Dir. of Cers.; Hamer, Prov. G. Treas.; Armstrong, P. Prov. G.D.; T Marsh, P.M., Prov. G. Assist. Dir. of Cers.; Doyle, P.M. 667; S. Peck, 241; Bingham, 241; Pickup, R. R. Martin, Pearson, 1,094; Pemberton, 1,264; Speer, 1,094; Widdows, 673; Larson, 594; Haswell, 216; Balshaw, 1,035; Langley, P.M. 877 and 823; Haswick, 492; Taylor, 1,122; Wood, 1,094; P. Thorn, 1,182; E. Hughes, 249; Bartlett, 673; Clegg, 220; J. Sellars, S.W. 220; J. Cook, P.M. 220, &c. The presiding officer was Bro. T. Wylie, Prov. G. Reg., &c., Bros. the Rev. H. G. Vernon, *M.A.*, Prov. G. Chap., and J. Hamer, Prov. G. Treas., as Dir. of Cers. on this occasion; Bro. T. Marsh, Prov. G. Assist. Dir. of Cers.; and Bro. T. Armstrong, P. Prov. G.D., Conductor. Bro. J. Skeaf, Prov. G. Org., presided at the Organ. The officers designate were Bros. W. Crane, W.M.; J. Cook, S.W.; and John Sellar, J.W. The brethren having assembled in the lodge room, and a voluntary having been played, the Presiding Officer took the chair, and appointed as his Wardens Bros. R. Wylie, S.W.; and Marsh, J.W. The brethren of the new lodge were then arranged in order, and the lodge being opened in the three degrees, the opening prayer was offered by Bro. Hamer, Prov. G. Purst. A piece of solemn music was then played, and the Presiding Officer addressed the brethren on the nature of the meeting. The Prov. G. Secretary read the petition and warrant, and the Presiding Officer inquired of the brethren if they approved of the officers named in the petition and warrant. The brethren having signified their approval in due form, an oration

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was delivered by the Prov. G. Sec., Bro. Alpass. After the anthem, "Behold, how good and pleasant it is for brethren to brethren to dwell together in unity," the consecration prayer was given by Bro. Hamer, and the invocation by the Prov. G. Reg., Bro. T. Wylie. The lodge board was then uncovered, and the four P.M.'s, Bros. Marsh, Wylie, Crane, and Alpass, carried the cornucopia, wine, oil, and salt, three times round the lodge (solemn music being performed during the procession), then halted in the east. The anthem, "Glory be to God on high," was sung, and the censer was carried three times round the lodge by Bro. Alpass, P.M. (solemn music being performed during the progress). The anthem, "Glory to God on High," was then sung, and the Presiding Officer dedicated and constituted the lodge in a most solemn manner, the closing prayer being said by Bro. Hamer, Prov. G. Treas. The anthem, "Hail! universal Lord" and the Hallelujah Chorus concluded the ceremony. Bro. W. Crane was then presented by Bro. Hamer to the Installing Master, Bro. T. Wylie. The charges were read by Bro. Alpass, Prov. G. Sec. Subsequently a Board of Installed Masters was formed, when the W.M. elect was solemnly installed W.M. of Lodge 1,299. The Board having been closed, the M.M.'s were admitted and saluted the W.M., who was proproclaimed on each occasion in the third degree. The W.M. then appointed and invested the following brethren as his officers for the ensuing year, viz.:—Bros. W. Viner, P.M.; J. Cook. S.W.; J. Sellar, J.W.; H. Clayton, Dir. of Cers.; J. Clegg, Sec.; J. Macmulldrow, S.D.; E. Hughes, J.D.; W. Jones, I.G.; D. Saunders, Org.; J. Daglish and Bartlett, Stewards. Bro. T. Wylie then delivered the whole of the charges in his usual correct manner. Two gentlemen were proposed for initiation, after which the lodge was closed. The banquet, which was served in Bro. Rawlinson's best style, was of a most sumptuous character, and did him great credit. The cloth having been withdrawn, the W.M. gave the usual loyal toasts, which were duly honoured. The W.M. then proposed "The M.W.G.M.," "R.W.D.G.M." "The R.W. Prov. G.M." and "R.W.D. Prov. G.M." were given, and were duly responded to by Bro. Alpass, Prov. G. Sec. "Our Masonic Charities" was then given, coupling with it the name of Bro. Marsh, who responded in feeling terms. The W.M. then proposed "The Health of Bro. Thomas Wylie, the Consecrating Master," and in feeling terms alluded to the untiring zeal, disinterested devotion and active service in the cause of Freemasonry. Whenever there was a lodge to be founded, a question of Masonic jurisprudence to be arranged, or a charitable object to be supported in any way, Bro. Wylie was at his post of duty, exerting those talents with which God has blessed him, both to his glory and the good of his fellow-creatures. His hand was always guided by justice, and his heart expanded by benevolence. He (the W.M.) hoped they would do justice to the toast, which was drunk with every good feeling. Bro. T. Wylie in very feeling and appropriate terms, thanked the brethren for the honour they had conferred upon him in drinking his health as Consecrating Master of that day. "From the fullness of the heart the mouth speaketh;" n his case he found his heart so full that his lips could not perform their office of conveying to them his deep sense of the honour conferred upon him. He should bear in mind the kind manner in which his name had been given to the brethren by the W.M., Bro. Crane; he hoped to live many years among his brethren in Freemasonry. After again thanking the brethren, Bro. Wylie resumed his seat, evidently much affected. Bro. Wylie then proposed "The Health of the W.M., and said he rose with great pleasure to propose "The Health of the W.M.," he spoke of the many excellencies of Bro. Crane as a gentleman and as a Mason, and of his good working when Master of Lodge 249. Bro. Crane, the W.M., in reply, said he felt deeply grateful to Bro. Wylie for his kind eulogium, and to the brethren for this manifestation of their goodwill and esteem in making him their first W.M. of the Pembroke Lodge, No. 1,299. He could not deny that he was passionately devoted to Masonry, and only wished he had more time to give to the same; he then resumed his seat deeply affected by the goodwill shown him. "The Officers of the Lodge" was then given. Bro. Cook, S.W., responded, and thanked the W.M. and brethren for the honour of being their first S.W., and trusted he would prove worthy of his post. "The Visitors" was then proposed, the name of Bro. Peck, of Lodge 241, being coupled with the toast. Bro. Peck, in responding, said he was much pleased with the ceremonies of the day, which were very effectively given. He complimented the officers and brethren of the lodge, and acknowledged the princely hospitality he had received. The whole of the toasts were given and received with that enthusiasm which they deserved. Letters apologising for non-attendance were received from Bros. Mott, P. Prov. G.D.; Laidlaw, Prov. G. Purst.; and Rev. Mr. Vernon, Prov. G. Chap. The clothing, jewels, and furniture were supplied by Bro. J. Wood, 18, Norton-street, Liverpool, which were very much admired, and gave great satisfaction for good workmanship and value. This lodge will meet every third Thursday, at five o'clock p.m.

WARWICKSHIRE.

WARWICK.—*Shakespeare Lodge* (No. 284).—The regular meeting of this lodge was held in the Masonic Room, on Tuesday, the 8th inst. There were present: Bros. Mayett, W.M.; Ridley, J.W.; Rev. R. S. Harris, P.G. Chap., S.D.; Cutting, J.D.; S. W. Cooke, P. Prov. S.G.W., Sec.; Goodchild, P. Prov. G. Reg., P.M. Bro. Hunter, of St. Tudno, Llandudno, was present as a visitor. Messrs. Brabazon, Campbell, and I. G. Moore were initiated. Bros. Thomas Hiron, and Shackan were passed; and Bros. Collier, and McDowell Skeene, were raised.

YORKSHIRE (NORTH AND EAST).

HULL.—*Kingston Lodge* (No. 1,010).—The regular meeting of this lodge was held on Wednesday, the 2nd inst. There were present: Bros. C. James Todd, W.M.; Lt. W. Longstaff, J.P.G.W., I.P.M.; P.M.'s Bros. R. A. Marillier, C. Copland, P. Prov. G.S.B.; R. E. Harrison; Bros. J. Humphrys, S.W.; J Pyburn, *M.D.*, J.W., &c. The following were present as visitors: Bros. G. Hardy, P.M., P. Prov. S.G.D., W.M. No. 250; W. D. Keyworth, P.M., P. Prov. G. Supt. of Works, No. 57; F. A. Hopwood, P. Prov. G.S.B., No. 237; A. Herschell, S.W., No. 250, and several others. Bro. Paul Strömer, Prov. G. Steward, read to the lodge an exceedingly interesting account of a visit he had paid to a lodge in Stettin. It was resolved that the M.W.G.M. be solicited to depute some brother solemnly to dedicate the premises into which the lodge is about to move to Masonic purposes, and that he be requested to direct that the ceremony should be performed at a special Provincial Grand Lodge called for the purpose. The lodge will in future meet in most commodious premises in the Sculcoates Hall, Worship-street, Hull.

TURKEY.

ENGLISH CONSTITUTION.

CONSTANTINOPLE.

District Grand Lodge.

The meeting of the District G. Lodge of Turkey was held on the 17th ult., for the purpose of installing the R.W. Bro. John Porter Brown, as D.G.M. The lodge met in the new Masonic Hall, No. 4, Rue Tépé Bachi, Pera, immediately adjacent the British Embassy. In consequence of the great interest attached to the event, and the high respect in which the R.W.D.G.M. is held by the Craft, there was a considerable attendance of the members of the D.G. Lodge. In opening the proceedings W. Bro. G. Laurie, P.D.G.S.W., acting as senior officer of the district, presided. The minutes of the last D.G. Lodge meeting of the 15th October, were read and confirmed. W. Bros. Thompson and Evans, P.D.S.G.W. occupying the Warden's chairs. The Patent of the M.W.G.M. the Earl of Zetland, having been read by W. Bro. R. A. Carleton, D.G. Sec., the R.W. Bro. J. P. Brown was introduced with the customary ceremonial and duly invested as the D.G.M. On taking the chair the R.W.D.G.M. said conformably with the partiality which you brethren of the D.G. Lodge of Turkey, and the other lodges in the district, have been pleased to favour me in your unanimous recommendation of me for the high honour which the M.W.G.M. has conferred upon me as successor to your previous distinguished D.G.M's., Sir Henry Bulwer and Fuad Pasha. I feel fully sensible of the great responsibility of the position I now occupy. I am well aware of the kind feelings which have prompted you to propose my humble self for so eminent a position in the Craft. I am all the more flattered by your choice, knowing full well that there are many persons in this district far more worthy of it than myself. I beg you all to be assured that I am deeply grateful for the honour which you have thus caused to be conferred upon

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me, and of my earnest desire to shew myself worthy of your confidence and fraternal good will so generously bestowed upon me. I thank you very sincerely for the very kind manner with which you have been pleased to receive me this evening; perhaps no circumstance in my life—certainly none in my Masonic life,—could possibly make so deep an impression on my heart and affections as it has done. I most ardently hope that I may be one more link in that vast chain of the most ancient and honoured of Fraternities, to bind us all together in one bond of brotherhood. I shall, indeed, be disappointed, if this be not the case; and I have no doubt but that the M.W.G.M. of England would equally regret so unfortunate a circumstance. Although the D.G. Lodge has not ceased to exist since the appointment of my honoured predecessor; still, from various circumstances, much has been left undone by it to promote the interests and welfare of the grand charity in the East. These will now call for our immediate attention. The D.G. Lodge has no by-laws for its own administration and government, and the Grand Secretary will now read a project which I have drawn up for submission to you. It may need additions and modifications, suitable to the peculiar circumstances of the district and the distance which separate some of its lodges from the capital. I invite your particular attention to the formation of these by-laws, and hope you will be able to construct such as will satisfy all the lodges, and command the perfect respect of all the brethren. The committee of general purposes will be formed as early as possible, in conformity with the principles laid down in the Constitutions of the G.L. of England. As I shall be so much assisted in my labours by this committee, I hope that the selection to be made by you of a portion of its members will enable me to benefit by their superior knowledge, and they fully represent the wishes and interests of each of the lodges. In all things let us be strictly guided by the principles laid down in the Book of Constitutions of the G.L. of England, and actuated by those fraternal sentiments of Benevolence which are the basis of our time-hononoured institution. Freemasonry has, I feel assured, a vast field of usefulness before it in the East, and its blessings will depend greatly upon the unity and harmony of the lodges, and the character and conduct of each of the Fraternity. After some further eloquent remarks on the prospects of Masonry in Turkey, the R.W.D.G.M. resumed his seat.

W. Bro. G. Laurie briefly addressed the D.G. Lodge, expressing the hope that its future proceedings would contribute to the greatest advantage of the Craft.

The members of the D.G. Lodge having duly saluted the R.W.D.G.M.,

W. Bro. F. W. Smyth, P.M. Bulwer Lodge, No. 891, was elected D.G. Treasurer, and W. Bro. C. Green, P.M. Deutscher Bund Lodge, No. 891. as D.G. Tyler.

The R.W. District Grand Master then invested the following brethren as D.G. officers for the ensuing year:—W. Bros. G. Laurie, Deputy D.G.M.; C. E. Tilley, P.M. Oriental Lodge, 687, as D.G.S.W.;; A. W. Mountain, P.M. Oriental Lodge, 687, as D.G.J.W.; H. Harvey, P.M. Bulwer Lodge, 891, as D.G. Beg.; R. A. Carleton, Oriental Lodge, D.G. Sec.; C. A. Theodoridi, P.D.G.S.B., as D.G.S.D.; W. B. Hopper, W.M. Oriental Lodge, 687, as D.G. Dir. of Cers.; A. Zagiel, D.G.S.B.; Silferman, S.W. 819, as D.G. Purst.; H. Krasnopolski, W.M. 812 as D.G. Supt. of Works; A. de Castro, 819, as D.G. Org.; H. Woods, J.W., Spandoni, Lafontaine, and Marshall, 891, Stock, 687, and Murrudi, 1,041, as D.G. Stewards.

The patent of the R.W.D.G. Master appointing W. Bro. G. Laurie, as his Deputy, having been read, W. Bro. W. B. Hopper officiated to the wording of the patent, as it conferred the fullest powers of the R.W.D.G. Master on his Deputy.

W. Bro. Harvey, D.G. Reg., considered the wording should be inserted "during pleasure," in accordance with the provisions of the Book of Constitutions.

The R.W.D.G. Master, said, that it was intended by him that the Deputy D.G.M. should only act during his absence and during pleasure. The patent would be withdrawn for amendment.

The roll of the lodges of the district having been called, the following were represented, No. 687, 806, 819, 891, 896, 1,014, and 1,041; the following had no representatives present, 952, 978, and 1,015.

The proposed code of by-laws having been read by the D.G. Sec.,

W. Bro. A. Thompson moved, and W. Bro. D.G. Reg. seconded, that they be referred to the Committee of General Purposes. The resolution was carried.

The W. Bro. Dep. D.G.M. moved, and W. Bro. A. Thompson seconded, that the scale of fees in the by-laws be adopted.

Moved by W. Bro. A. Thomson, seconded by W. Bro. Hopper, "that the Committee of General Purposes, consist of the R.W.D.G.M. and his Deputy, the G.W.'s, a President, five members to be chosen by the D.G.M,, and seven to be elected by the D.G. Lodge, five to form a quorum, to meet quarterly, the whole to elect a vice-president from this number. The resolution was carried unanimously.

The following brethren were then appointed by the R.W.D.G.M., as members of the Committee of General Purposes, W. Bro. A. Thompson, President, W. Bros. H. Harvey, Smythe, Scoulondi, Reppen and Hopper, and the following were duly elected by the D.G. Lodge, W. Bros. W. W. Evans, Theodoridi, Mirza, Stab, J. O'Connor, E. Ioby, Spiegelthal.

The charity box collection amounted to 109 Turkish piasters.

The D.G. Lodge was closed in form at half-past 10 p.m.

ROYAL ARCH.

LEICESTERSHIRE AND RUTLAND.

MELTON MOWBRAY.—*De Mowbray Chapter* (No. 1,130)—A convocation of this flourishing young chapter, attached to the Rutland Lodge, was held at the George Hotel, on Thursday, the 10th inst., the following companions being present:—Rev. W. Langley, M.E.Z.; F. Pern Newcome, H.; W. Kelly, P.Z. and P.G. Supt., J.; Brown, E.; Fast, as N.; Douglas, Prin. Soj.; Bright, A.S.; Adcock, Treas.; Duncomb, Selby, Chester Newcome, Petty, and Turville. After the chapter had been opened, and the minutes read and put for confirmation, a ballot took place for Comp. Captain W. Hartopp, of the Windsor Castle Chapter, No. 771, and Comp. E. J. Orford, Past Scribe E. of the United Pilgrims Chapter, No. 507, as joining members, and for Bros. Wm. White Goode and Henry Deane, of the Howe and Charnwood Lodge, No. 1,007, Loughborough; Edward Browning, of the Lodge of Merit, No. 466, Stamford; S. W. Johnson, S.W. of the Hereward Lodge, No. 1,233, Bourne; and Rippin and Snodin, of the Rutland Lodge, No. 1,130; all of whom were unanimously elected. Bros. Goode. Deane, and Johnson were then regularly exalted into the sublime order, the ceremony being most efficiently and impressively performed by the Rev. Comp. Langley, M.E.Z., and Comp. Douglas, Prin. Soj., asisted by the other officers, The historical lecture was given by Comp. Kelly, the symbolical by Comp. Douglas, and the mystical by the M.E.Z. A ballot having taken place for officers for the ensuing year, the following were elected:—Comp. Newcome, Z.; Orford, H.; Douglas, J.; Dr. Ashforth, E.; Adcock, N.; Fast, Prin. Soj.; Rev. W. Langley, Treas.; Bright, A.S.; Duncomb, A.S.; Deane, Dir. of Cers.; Goode and Johnson, Stewards; Turville, Janitor. Several candidates having been proposed for exaltation, the chapter was closed with solemn prayer, and the companions adjourned to refreshment.

MARK MASONRY.

LANCASHIRE (EAST).

MANCHESTER.—*St. Andrew's Lodge of Mark Masters* (No. 28, S.C.)—A meeting of this recently established and flourishing lodge was held at the Masonic Temple, Cooper-street, Manchester, Bros. C. Fitzgerald Matier, G, Steward of the Grand Lodge of Scotland, R.W.M.; Wayne, S.W.; Whyatt, J.W. Bros. Impaley, Smith, and Pratt, were duly advanced to the degree of Mark Master Mason, besides one other brother, whose name we failed to obtain. At the close of the evening, the Prince Rhodocanakis, 30°, proceeded to address the lodge, remarking that this was the first occasion on which he had been enabled to visit a Mark Lodge since his own advancement in Scotland, expressing his gratification at witnessing the excellent working of the lodge, and the success it had achieved in so short a space of time, and concluding by presenting their esteemed R.W.M., Bro. Charles Fitzgerald Matier, with a handsome Templar sword, as the founder of the first Scottish Mark Master's lodge in Manchester. The lodge was then closed, and the brethren adjourned to banquet, the following toasts being duly given and honoured:—"The Queen," "H.R.H. the Prince

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of Wales and the rest of the Royal Family," "Earl of Dalhousie," "Bro. Stephen Blair," "The newly-advanced Brethren," "H.I.H. the Prince Rhodocanakis," "The R.W.M.," "The Visitors," "St. John's Lodge, Bolton," and "The Wardens and Officers of No. 28."

SOUTH WALES (EASTERN DIVISION).

CARDIFF.—*Langley Lodge* (No. 26).—This lodge (Late No. 16 S.C.) held its first meeting since affiliating with the English Grand Lodge, on Monday, the 7th inst. There were present: W. Bro. David Roberts, W.M.; Bros. John Williams, S.W.; T. G. Glass, J.W.; R. F. Langley, P.M., M.O.; T. G. South, P.M., S.O.; F. Ware, P.M., J.O.; Rogers, S.D.; Esp, J.D.; Marks, Dir. of Cers., &c. Lodge having been opened in due form, and the minutes of the last lodge confirmed, a ballot was taken for a large number of brethren as joining members or for advancement, all of whom were approved. The following eminent brethren were also proposed as joining members. Bro. Theodore Mansel Talbot, (Mark) Prov. Grand Master for Wales, G.S.W., and Prov. Grand Master E.D. South Wales; Bro. Edward J. Morris, Dep. Prov. Grand Master E.D. South Wales, Bro. Charles Lyne, Prov. Grand Master, Monmouth. As well as several other brethren for advancement. Bro. W. Davies Craft) Prov. Grand Tyler, having been previously approved, was then admitted into the lodge and advanced (as a serving brother) to the degree of a Mark Master, the ceremony being most efficiently performed by the W.M., assisted by his officers, to whom the greatest credit is due, for having made themselves so rapidly proficient in a ritual in many respects differing from that heretofore in use by them. Lodge being closed, the brethren adjourned to the Royal Hotel, were supper was provided, and an agreeable evening concluded.

KNIGHTS TEMPLAR.

LANCASHIRE.

MANCHESTER.—*Jerusalem Conclave.*—A meeting was held on Monday, the 14th inst., at the Masonic Temple, Cooper-street. The encampment was opened by Frater William Birch, the retiring E.C., and the chair was then resigned to the Deputy Prov. Grand Commander, Frater Wm. Henry Wright, who in his most able manner, proceeded to install the E.C. elect, Frater John Mellin Wike into the chair of Commander with the usual ceremonies of the order. The E.C. then nominated the following knights as his office bearers for the ensuing year:—Sir Knts. J. L. Figgins, Prelate; R. M'Dowell Smith, 1st C.; James A. Birch, 2nd C.; T. R. Williams, Reg.; Samuel Royle, *M.D.*, Almoner; Uriah Nichols, Experts; James Kelsey, 1st Std. B.; T. H. Jenkin, 2nd Std. B.; John Smith, Capt. of Lines; J. W. M'Clure, 1st Hd.; Reed, 2nd Hd.; and J. L. Goodwin, Org. H.I.H. the Prince Rhodocanakis having been present as a visitor at the previous conclave, when a vote of thanks was passed to Frater John Yarker, P.E.C. and P. Grand Mareschal, for his history of the encampment, the E.C. proceeded to observe that the Prince had forwarded to him a sword for presentation at this meeting, as a mark of esteem for Bro. Yarker, and for his work on the Order of St. John and the Temple. The same was duly presented amidst the plaudits of the knights. We understand also that the St. Amand Encampment of Worcester have conferred an honorary membership upon Bro. Yarker for his literary contribution to the history of the order. The conclave was duly closed, and the knights adjourned to supper; after which the toasts of "The Queen," "The Grand Officers," "The Prov. Grand Officers," and "The E.C." were given. The latter then retired, and the chair was assumed by the Registrar. The Treasurer, Frater Joseph Lancaster Hine, in an eulogistic speech, then proposed "The health of Bro. Yarker," remarking upon his labours for the order, and expressing his regret that the only recognition thereof had been left to a visitor and a stranger in the encampment. Bro. Yarker, in responding, acknowledged that but for the assistance rendered by Fraters J. L. Hine, P.E.C., Stephen Smith, P.E.C., H. A. Bennett, P.E.C., and W. H. Wright, P.G. Capt. of Lines, &c., the encampment some years ago would have ceased to exist. This being the twelfth year of Frater Hine's annual election to the Treasurership, his health was proposed amidst high eulogiums for his labours in that department, and the uniform accuracy of his accounts. The knights then separated.

BLACKBURN.—*Hugh de Payens Encampment.*—The anniversary meeting of this encampment was held at the lodge room, on Friday, the 4th inst., when Sir Knt. Franklin Thomas was regularly installed E.C. for the ensuing year. The ceremony was admirably performed by the Very Eminent the Deputy Prov. Grand Superintendent of Lancashire, Sir Knt. Wright, assisted by the following Past Eminent Commanders: Sir Knts. Clough, P. Prov. G. Expert, Lancashire; the retiring Eminent Commander, William Harrison, P. Prov. G. Vice-Chancellor, Lancashire, P. Grand 1st Aide-de-camp, England, Sovereign Prince Rose Croix, 18° and 30°; Radcliffe, P. Prov. 1st Capt., Lancashire, and P. Grand 1st Capt. of Lines, England; and Hutchinson, Prov. Grand 2nd Capt., Lancashire At the conclusion of the ceremony the knights were admitted, and the Eminent Commander was proclaimed and saluted in ancient form. Comps. Spencer and Croft, of Chapter 345, were then severally installed as knights of the order. After which the Eminent Commander appointed and invested his officers in the following order:—Sir Knts. Clough, P.E.C.; Tiplady, Prelate; Bertwisle. 1st Capt.; Proctor, 2nd Capt.; Bell, Reg.; Robinson, Treas; Carr, Expert; Mothersill, 1st Std. B.; Hirst, 2nd Std. B.; Clough, Almoner; Spencer, Capt. of Lines; and Croft, Equerry. At the conclusion of the business of the encampment the knights adjourned to the banquet, which was handsomely served and was worthy of the occasion, and where the usual loyal and Masonic toasts, as well as those peculiar to the occasion, were duly given and responded to.

MANCHESTER.—*Encampment of Jacques de Molay.*—The regular meeting of this encampment was held on Friday the 11th March, at the Masonic Temple, Hope-street, Liverpool, for the installation of E.C. The ceremony was most ably performed by Sir Knt. Pierpoint, in the presence of a large number of E.C.'s, including Sir Knts. Wright, D. Prov. G.C. of Lancashire, Banister, 32°, P.G.S.B. of England, Alpass, Prov. G. Sec., West Lancashire, &c. The new E.C. Sir Knt. J. H. Younghusband then appointed his officers as follows: Sir Knts. White, Prelate; Balley, 1st Capt.; Long, 2nd Capt.; Mott, Reg.; Deiley, Almoner; Johnson, Expert; Poole, 1st Std. B.; Irvine, 2nd Std. B.; Slee, Capt. of Lines; De le Perelle, 1st Herald; Cunningham, 2nd Herald. The encampment having been closed with solemn prayer, the knights adjourned to Bro. Eberle's, Royal Hotel, Dale-street, and there partook of the bread of plenty and cup of cheerfulness.

ST. JOHN, NEW BRUNSWICK.

THE UNION DE MOLAY PRIORY.—At the annual Conclave of this Priory, held in the Masonic Hall on the 2nd of December, 1869, the following officers were regularly installed by Past Em. Prior Robert Marshall, for the ensuing year:—Sir Knts. T. A. D. Forster, E. Prior; Robert Marshall, P.E. Prior; James Domville, Captain General; Rev. W. Donald, *D.D.*, Prelate; G. Frederick Ring, Lieut.-General; John Frost, 1st Lieutenant; R. W. Crookshank, 2nd Lieutenant; G. Handford Whiting, Mareschal; W. D. Forster, Hospitaller; D. S. Stewart, Admiral; Joseph C. Hatheway, *M.D.*, Conservatore; Henry A. Whitney, Bailiff; R. M. Stevens, Turcopillier; C. Upham Hanford, Chancellor; David R. Munro, Treas.; William M'Nichol, Captain Outposts; Knights of Grand Cross—S. F. Mathews, Provence; C. E. Potter, Auvergne; E. L. Barteaux, *M.D.*, France; Levi H. Young, Italy; Henry Duffell, Arragon; Alexander Christie, Germany; Robert Shives, Castille; William C. Morrisey, Anglo-Bavaria; and William Runciman, Guard.—*Craftsman*, January, 1870.

MASONIC FESTIVITIES.

MASONIC BALL, GIBRALTAR.

A Masonic ball, on a scale of magnificence and splendour seldom attempted, and never before surpassed there, was given by the Worshipful Master, the officers, and members of the Lodge of Friendship, at the theatre, on the 18th February. The Lodge of Friendship, one of the most ancient and celebrated in the Craft, and holding a position second to none amongst the foreign lodges working under the British constitution, has ever held a high social pre-eminence at Gibraltar, and never was it in a more vigorous or flourishing condition than at

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present. From time immemorial the highest class residents, illustrious visitors, and officers of both services have ever been eager to enrol their names in the archives of the lodge, and the muster-roll can tell of brethren who have gained for themselves a proud niche in the temple of fame, and of many whose deeds are household words in the naval and military annals of England's history, though many, alas too many! have now passed away to the Grand Lodge above.

The theatre at Gibraltar, never at any time, either externally or internally, a very imposing or cleanly building, under the skilful hands of the ball committee, was, by means of flags, evergreens, Masonic banners, mirrors, and lights, completely transformed. The pit was, of course, boarded over; at the extreme end of the stage a dais had been erected, carpeted with rich Moorish rugs; on the centre of the daïs was placed a couch covered with white and blue satin, for the special use of the Hon. Lady Airey; over the dais was an elegant canopy, formed of large flags, so arranged and so ornamented with smaller Templar and Masonic banners as to convey the impression that the dais formed the entrance to a large tent; on each side of the dais, but still under the canopy, were mirrors, couches, marble Masonic pillars, globes, lights, &c. The Governor's box, situated in the centre of the house, had been converted into an elegant little boudoir, richly draped with Moorish cloth, and hung with girandoles. On papier-mâché tables were placed opera-glasses, silver and Moorish trays, with various perfumes and bouquets of flowers. Round the house, in all available positions, were placed flags and evergreens and mirrors, interspersed with Knight Templar banners, royal arch wands, and various other emblems of the mystic craft. The passages and staircases were draped with flags, and the stairs covered with crimson cloth. Precisely at 9.30 p.m. H.E. Sir Richard Airey, G.C.B., and the Hon. Lady Airey arrived, and were received at the entrance of the house by the Dir. of Cers., Bro. Gilbard, and the Stewards, and by them conducted to his Excellency's box. The appearance of the distinguished guests was the signal for "God save the Queen" from the band. At this moment the scene in the house was especially charming, all the boxes being crowded with ladies standing up in the full blaze of beauty, elegant dresses, and rich jewellery. As the strains of the National Anthem died away the Masonic march was heard, and the procession of Masons entered the ball-room from a side entrance in the following order:—

Two Tylers with drawn Swords.
Entered Apprentices.
Fellow Crafts.
Master Masons.
Steward.
Inner Guard.—Treasurer.
Secretary with Book of Constitutions.
Junior-Deacon.—Senior-Deacon.
Junior-Warden.—Senior-Warden.
The Worshipful Master.
Provincial Grand Officers according to rank.
Deputy Provincial Grand Master.
The Provincial Grand Master.
Royal Arch Companions according to rank.
Knights Templars.
Knights of Malta.
Princes of the Rose Croix.

After making a circuit of the room the procession halted in front of the dais in a double line, facing inwards, the Worshipful Master and his wardens falling out and taking their position at the foot of the dais, the Templars, Knights of Malta, and the Princes of the Rose Croix at this moment drawing their swords, and forming the arch of steel. This movement being complete, the Dir. of Cers. proceeded to request the honour of Lady Airey's presence in the ball-room. Her Ladyship, accompanied by his Excellency, descended and entering the ball-room passed up through the double line of Masons to the extreme edge of the arch of steel, where she was received by the Worshipful Master Bro. R. Leight Brown, the S.W., Bro. Balfour Cockburn, and the Acting J.W., Bro. R. H. Wallace, the W.M. making the following speech:—

"Lady Airey—As Worshipful Master of the Lodge of Friendship, I welcome you under the arch of steel. In the name of the officers and members of the lodge I beg to thank you for gracing our meeting to-night with your presence, and we accept it as an augury that our efforts to please our friends will prove as successful as on the former occasions when your Ladyship and his Excellency Sir Richard Airey have honoured us with your countenance and support."

Lady Airey having gracefully acknowledged the complimentary welcome, was at once led to her seat on the dais, a few bars of "God save the Queen" being played. Dancing was at once commenced. A few minutes before midnight the supper-room, in which a most elegant and *recherchè* repast had been laid, under the direction of the *premier chef* of the Club-House Hotel, was thrown open, the Worshipful Master conducting Lady Airey, and Sir Richard Airey leading in Mrs. Balfour Cockburn, the Senior-Warden and officers attending with a select party of the more distinguished guests, the whole procession being marshalled, as usual, by the indefatigable Dir. of Cers., Bro. Gilbard, his Stewards and Pursuivants. On Lady Airey taking the place at the table reserved for her the Worshipful Master presented her with a white satin apron, trimmed with blue ribbon and silver bullion tassels and cord, the facsimile of a Master Mason's apron on which was printed in gilt letters the *menu* of the supper, and underneath the flap of the apron were printed in gilt letters the names of the brethren of the lodge subscribing to the ball. Her Ladyship was pleased to accept this as a slight memento of the entertainment; and the Worshipful Master having intimated that the lodge was indebted to the wife of the Senior-Warden for the design and execution of this very characteristic little ornament, Lady Airey most kindly addressed a few complimentary words to that lady. Shortly after supper Lady Airey and his Excellency were conducted to their carriage by the senior officers of the lodge, to whom they expressed their entire approbation of all the arrangements of the evening.

Dancing was kept up with great spirit till half-past three in the morning, when "God save the Queen" was played.

Upwards of 300 guests were present.—*Court Journal*

SOUTH AFRICA.

NATAL.

The annual festivals of our two local lodges of this Craft—the Port Natal and Caledonian—were lately celebrated. The installation of officers for the Caledoniad first took place in the lodge room, Field street at 11 a.m. The ceremony was performed by Bro. Harry Escombe, P.M. The following are the officers for the year:—J. Johnstone, R.W.M.; J. Crawford, D.M.; J. Hampton, Sub. M.; J. D. Witherspoon, S.W.; A. Slatter J.W.; J. C. Zeeman, Treas.; W. Shortt, Sec.; D. Crabb S.D.; S. Trent, J.D. J. Giles, S.S.; J. Robertson J.S.; G. Pullock Org.; E. Leech I.G.; L. Jacobs O.G. After the ceremony the brethren adjourned for refreshment, and in the evening they assembled at the annual banquet in the Phœnix Hotel, where they were well catered for, and enjoyed themselves thoroughly. The installation of officers of the Port Natal Lodge took place at 3 p.m., in the lodge room, Field street, where there was a large muster of brethren. Bro. Harry Escombe was re-elected as W.M.; and appointed the following officers:—D. Hull, jun. S.W.; G. Pay, J.W.; J. S. Steel, S.D.; T. Edwards, J.D.; J

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Taylor, Treas.; I. Hirst, Org.; T. B. Burnham, M.C.; T. Ellis, I.G.; G. Brent, O.G. At half-past seven, the brethren sat down to the annual banquet, which was catered for by Bro. G. Houghting in his usually excellent manner.

INAUGURATION OF THE MASONIC HALL, SUNDERLAND.

The brethren of St. John's Lodge (No. 80) are now in possession of a splendid edifice, erected in Park-terrace, by the Masonic Hall Company (Limited), and is available for all Masonic purposes. On Tuesday, March 1st, it was inaugurated by a ball, which proved a decided success. The *Shields' Gazette* stated that fully seventy couples were present, and the whole of the arrangements were of the most satisfactory character. Unqualified admiration of the building was expressed on all hands, the lodge room in particular eliciting the highest commendations. It is a beautiful chamber, and, with its dais and Masonic seats, suggests the idea of a state apartment in some regal residence. On the night of the ball it was turned into a drawing room, dancing being carried on in what is intended for the banqueting room on the basement floor. The room in the upper storey, which is appropriated for the use of the new Masonic Club, was set apart as a ladies' dressing room. When in ordinary use, it will be found a charming club room, with its excellent view of the east and extensive parks. The building (which has been erected by Mr. Cooke, from plans prepared by Mr. Tilman, architect) is altogether as handsome a piece of workmanship of its class as is to be found in this part of the country, and its total cost will not exceed £2,000.

The *Sunderland Times* gives a description of the building thus:—"The front elevation shows a white brick building, with stone dressings, stone strings and cornices, in harmony with the remainder of the buildings in the row. It projects beyond the line of the adjoining houses some three or four feet, though not in a manner to detract from the appearance of the other properties. The front is pedimented with three tiers of three light windows. Above the second or ground floor window is a projecting balcony, opening out from the club room on the upper story. The principal entrance is at the side, recessed about two feet back from the front. Ascending by a flight of seven steps, there is an Ionic portic, with columns on each side, and from the portico three steps lead to the entrance hall. Above the portico is a staircase window, and above that a small dormer window, without which it appears no Masonic lodge is complete."

I may also add that the dimensions of the lodge room are 25ft. by 42ft., with a height of 21ft. It is ornamented with Corinthian pilasters, and full Corinthian columns, ranged round the semi-circular dais, are placed seven chairs in the form of stalls; these chairs are handsomely executed in oak, in the Doric style, and above the Master's chair will be the proper Masonic emblems. The room is lighted with gas, and ventilated by the Patent Ventilating Sunlights, and it will not be used for any other than Masonic purposes. The paintings and embellishments are the work of the Treasurer of St. John's Lodge (Mr. Thomas Godfordson).

The ball was opened by Bro. John Tilman, W.M. of the Williamson Lodge, and Miss Wade, daughter of Mr. S. J. Wade, who laid the corner-stone of the building, and is the chairman of the Building Committee; Mr. R. Dixon, W.M. of St. John's Lodge, and several distinguished members of the Craft were present, and dancing was kept up till an early hour.

On Tuesday, the 8th inst., the first meeting of St. John's Lodge was held in the new Hall, Park-terrace, but the brethren were invited by the P.M.'s of the lodge to meet half an hour previous at the Queen's Hotel, Fawcett-street, to "tak a cup o' kindness" with the host, Bro. Shiel, on the removing of the lodge from his establishment. Bro. Mark Douglass being the senior P.M. present took the chair. Two appropriate toasts were given by the chairman—one relating to the removal and future prosperity of the lodge, the other to the health and prosperity of Bro. Shiel. The latter toast was acknowledged by Bro. Shiel in a neat and proper speech. A verse of "Auld lang syne" was sung with great fervour, and the whole resulted in a very cordial leave-taking.

The brethren then proceeded to the hall, and prepared to open the lodge. There were many visitors from the Phœnix, the Palatine, and the Williamson Lodges, and even from St. Hilda's Lodge, South Shields.

The W.M., Bro. Dixon, was supported by Bros. M. Douglas, T. Elwen, D. Clark, J. Graham, R. Sangster, P. Holstindahe, P.M.'s, and S. J. Wade, I.P.M. Bros. W. H. Crookes, P.M. and P.G.S.W., being from home on business, was unavoidably absent. The lodge having been opened in due form and with solemn prayer, the minutes of the last general lodge, held at the Queen's Hotel, were read and confirmed. The ballot was taken for Mr. Robert Smith and Mr. Frederick Peddar and they were approved of and initiated into the mysteries of Freemasonry, Bro. Smith being the first to cross the portals of the new Masonic Hall. Five gentlemen were proposed as candidates for initiation. The petition of a brother to the Grand Lodge Board of Benevolence was read and duly recommended previous to the lodge being closed. Bro. S. J. Wade gave a brief but suitable address. He spoke of the high position the lodge now held in the province, and pointed out the necessity of sustaining that position in all its influence and integrity. He besought the members of St. John's Lodge in particular to attend to and be guided by the moral teachings of the Order, and to exemplify, in their lives and actions, the three great cardinal principles of Freemasonry—brotherly love, relief, and truth.

The lodge was then closed in due form. Refreshments were served in the banqueting hall, where a pleasant hour was spent, and the proceedings closed about ten o'clock.

SOUTH EASTERN MASONIC ASSOCIATION.

We have received the Annual Report of the above, which was started in 1866, having for its object the securing to its members, by means of small periodical subscriptions, life-governorships of the different Masonic Charities.

By the abstract it appears that during the past year the subscriptions have amounted to £92 10s., by means of which nine brethren have been made life-governors as follows:—Three to the Royal Benevolent Institution for Aged Freemasons, five to the Boys' School, and one to the Girls' School.

The total amount subscribed since the formation of the Association in 1866 is £484 1s. 6d., by means of which of which 46 life-governorships have been secured as follows:—Royal Benevolent Institution, 18; Boys' School, 14; Girls' School, 14.

The movement is so praiseworthy in every respect that we have unfeigned pleasure in placing before our readers so gratifying a result. If such good can be done in the South Eastern district, we see no reason why our brethren in the North, South, East, and West should not do likewise; and if such institutions were multiplied, we can easily imagine that they would contribute, in no small measure, to increase the funds of our noble Charities.

ROYAL MASONIC INSTITUTION FOR BOYS.—The seventy-second Anniversary Festival, H.R.H. the Prince of Wales in the chair, will take place at Freemasons' Hall and Tavern, on the 30th inst. Our advertising columns contain the list of stewards. A large number of Provincial Grand Officers are included on the list, amounting to about 100, and brethren representing Metropolitan and Provincial lodges to the number of 116.

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Obituary.

HENRY GOWER SHERRY.

It is with regret we announce the death, at the early age of 37, of Bro. Henry Gower Sherry. The deceased brother was initiated in the Lodge of Economy (No. 76), Winchester, on the 14th of March, 1863. Bro. Sherry, who was a son of the father of the lodge in which he was initiated, leaves a large circle of friends to mourn his premature decease.

SCIENTIFIC MEETINGS FOR THE WEEK.

Friday, March 18th.—Philological Society, at 8.15; Royal Institution, at 8.
Saturday, March 19th.—Royal Institution, at 3.
Monday, March 21st.—London Institution, at 4; Royal Asiatic Society, at 3; Entomological Society, at 7.
Tuesday, March 22nd.—Royal Institution, at 3; Ethnological Society, at 8; Institution of Civil Engineers, at 8; Royal Medical and Chirurgical Society, at 8.30.
Wednesday, March 23rd.—Geologists' Association, at 8; Society of Arts, at 8; Geological Society of London, at 8.
Thursday, March 24th.—Zoological Society, at 8.30.
Friday, March 25th.—Royal Institution, at 8.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 26TH MARCH, 1870.

(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, March 21st.

LODGES.—Grand Masters,' F.M.H.; 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, Gresham-st.; Royal Albert, F.M.H.; Eclectic, F.M.H.——CHAPTER.—Prudence, Ship and Turtle Tav., Leadenhall-st.

Tuesday, March 22nd.

LODGES.—Tuscan, F.M.H.; Moira, London Tav., Bishopsgate-st.; Prudent Brethren, F.M.H.; Industry, F.M.H.; Israel, Radley's Ho., Bridge-st., Blackfriars; Prince of Wales, Willis's Room, St. James's; Marquis of Dalhousie, F.M.H.; Urban, Old Jerusalem Tav., St. John's-gate, Clerkenwell; Cyrus, Ship and Turtle, Leadenhall-st.

Wednesday, March 23rd.

Lodge of Benevolence, at 7 precisely.——LODGES.—Antiquity, F.M.H.; 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.

Thursday, March 24th.

House Com. Girls' School, at 4.——LODGES.—Mount Moriah, F.M.H.; Peace and Harmony, London Tav., Bishopsgate-st.; Prosperity, Guildhall Coffee-house, Gresham-st.; Grenadiers, F.M.H.; Shakespeare, Albion Tav., Aldersgate-st.; William Preston, Clarendon Ho., Anerly; Victoria, George Ho., Aldermanbury.—— CHAPTERS.—St. George's, F.M.H.; Domatic, Anderton's Ho., Fleet-st.

Friday, March 25th.

LODGES.—Fitzroy, Head Qrs. of the Hon. Artil. Co., London; Royal Alfred, Star and Garter, Kew Bridge, Ealing; Finsbury, Jolly Anglers, Bath-st., St. Lukes.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, March 21st.

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 Tav., London-st.; 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; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, March 22nd.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Cannonbury; 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; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-street; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Mount Sion, White Hart, Bishopsgate-st.; Royal Union, Duborg's Ho., Haymarket.—— CHAPTER.— Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, March 23rd.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam; beth; Peckham, Maismore Arms, Park-road, Peckham Rye-Pythagorean, Prince of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st. Grosvenor-sq.

Thursday, March 24th.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; 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, March 25th.

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; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury; Hervey, George Ho., Walham-green.

[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.,

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

SEVERAL communications stand over till our next.

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LONDON, SATURDAY, MARCH 26, 1870.

ROMAN CATHOLIC INTOLERANCE.

Accounts have been received from Madrid of the refusal of the Roman Catholic priests in that city to perform the last sacred rites over the body of Don Enrique de Bourbon, a brother who has taken a prominent rank amongst the Freemasons of that country.

The death of the brother mentioned was brought about in a duel between him and his cousin, the Duke of Montpensier, between whom there has long existed a deadly feud, which was brought to a climax by a letter of Don Enrique to the Regent, dated 14th January last, soliciting restoration to his naval rank and pay, of which the Government of Narvaez had deprived him for his liberal sentiments. In the letter he stated that if the mere accident of being born with the Bourbon name was sufficient to induce the present Government to sustain the act of Narvaez, he should demand equal justice being meted out to the pretender, the Duke of Montpensier—who, also a Bourbon, was endowed with a hypocrisy he (Enrique) did not possess,—that he should be deprived of his position as Captain-General in the National Army. Then both would be conformed to equality, and he would never more trouble the Government of his country. Don Enrique added to this a letter addressed to the Montpensierists, which was couched in most offensive terms.

The Duke of Montpensier wrote to him asking him either to retract the letter or to disown it as his. Don Enrique replied by sending a copy enclosed in an envelope, signed with his name. The Duke, feeling himself insulted, placed the affair in the hands of friends; they waited upon Don Enrique, who eagerly chose the alternative of a hostile meeting. Having asked several friends to act as his seconds, all of whom, knowing his eccentricities, declined to act. We are informed (what seems to be a singular fact) that he took the matter to the Grand Lodge of which he was a member (33°). Many of his brother Masons endeavoured to bring about a peaceable settlement, but in vain. The meeting being inevitable, three brethren consented to act for him—Senores Santa Maria, Rubio, and Ortez.

The preliminaries were arranged, the weapons being pistols. The choice of ground and the first shot fell to the chance of Don Enrique. At the the third shot of Montpensier Enrique was mortally wounded between temple and the ear, and in three minutes expired. The remorse of the survivor was so intense that he had to be assisted from the scene, and he remained some time afterwards in a high state of fever.

Don Enrique possesses no property. Montpensier offered to adopt the family of his cousin, but acting on the advice of their uncle, the Ex-King Francisco de Apis, who expressed similar intentions, they have declined to receive any favours from the Duke, whilst the eldest son, 20 years of age, has asked his dismissal from the army, with the avowed intention of avenging his father's death.

The funeral was solemnised on Tuesday, March 14, and was perfectly non-political, being conducted by and at the expense of the brethren of the Masonic Order in Madrid. The hearse was drawn by six black horses, and the coffin, of bronze, was visible; on it was placed the sword, hat, and sash of the deceased, the Cross of Carlos III., and also various Masonic emblems, at the sight of which, it is reported, the clergy who entered the house for the purpose of performing the funeral ceremonies, refused to take any part in the proceedings, and at once withdrew all the paraphernalia of their religion, so horrified were they at the sight of the Masonic "emblems" and other insignia of the "Craft." One priest, however, who was proof against the bigoted prejudices of his brethren, consented to perform the last sacred rites, and accompanied the body to the cemetery. His name—the Cura Senor Pullido—deserves to be recorded.

A vast procession followed. The pall was borne by four distinguished Freemasons. Some

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few Republican deputies were present. Five or six hundred of the Masonic fraternity, followed, walking six abreast, and about 1,500 or 2,000 citizens, accompanied by bands of music. By good management order was maintained, though the danger of riot was at times most imminent; and it was only by appeals to the sacredness of the spot and the solemnity of the occasion that prevented what, at the gate of the cemetery, might have grown into another rebellion.

No proceedings have as yet been taken against the Duke.

Upon this subject an evening contemporary remarks (editorially) that "English Freemasons may well believe that Cardinal Cullen's edicts against their society in Ireland are dictated merely by the caprice of power, and do not point at any real evil in the society itself. It is a little strange that the Pope, who is a Freemason himself, and who, therefore, must know better, should favour the idea that there is anything very terrible in either the beliefs or practices of the brethren of the mystic tie. But those who are astonished to find priests refusing to bury the Prince Henry of Bourbon because they espied Masonic insignia on his coffin, should remember that Freemasonry on the Continent has, before now, been used as an organisation for the spread of revolutionary doctrines, and that there may be a tendency among the male population in Roman Catholic countries to substitute the minimum of religious belief which is required for admission to the Order, for the elaborate dogmas of the Romish Church."

The statement that "Freemasonry on the Continent has, before now, being used as an organisation for the spread of revolutionary doctrines," is not the fact. That in the dark ages—when personal liberty was so strictly limited, and when scarce any opportunity was given for the dissemination of Liberal opinions—members of the Masonic Order found the formula of the lodge a convenient means of securing secresy in their meetings for other purposes cannot be denied; but if the whole body of Freemasons are to be made to bear the obloquy of the doings of all its individual members, and are to be denounced as revolutionary incendiaries, on the same principles, what a burden of sin must rest upon the Romish Church if she is to be made responsible for all the evil deeds of her individual members, against whom crimes of the most revolting description are recorded as being perpetrated in her name. On the principle that, for the acts of a handful of its members—or even men who only used the name of Freemasonry as a cloak to conceal their real objects—our Order is to be held responsible in after generations these acts, therefore, although there doubtless amongst them many honourable and high-minded men, the whole body of Roman Catholics may be ranked as murderers, poisoners, thieves, usurpers, and in fact guilty of every crime that can possibly be enumerated.

That a deeely-seated hatred of Freemasons and Freemasonry prevails among the Catholic priests is not to be wondered at. Ignorant themselves for the most part, their chief object seems—instead of diffusing light throughout the world—to be to foster ignorance and prevent the acquisition of knowledge.

That Freemasonry *per se*, or the Freemasons as a body, have ever done any act which would tend to be subversive of the Roman Catholic or, indeed, any other religion, is untrue: and the "Infallible" head of the "Holy Church," a Freemason himself, must know this. It seems extraordinary that he should encourage, by his own example, his minions in persecuting and oppressing a body whose principles are directly against any interference with either religious or political opinions, the mere mention of which in a lodge is by the Constitutions of every governing body of the order absolutely prohibited.

Freemasonry is now, and has through successive generations, been an active agent in throwing down the barriers of ignorance and superstition, and in the dissemination of knowledge; and it is but natural that a body of men, dealing with an ignorant and blindly superstitious people, should fear the loss of the great power they possess if the enlightening principles of our noble Order should extend its influence into their preserves.

In spite of all the opposition—in the face of all attempts to exterminate it—in defiance of Bulls, anathemas, and excommunications—Freemasonry still finds faithful adherents in the very strongholds of the Roman Catholic Church, and truly may it be said that *magna est veritas et praevalebit*.

The following passage, which has excited great indignation amongst the French Freemasons, occurs in a recent letter which Pius IX. addressed to Monseigneur Darboy, the Archbishop of Paris:—

"You are not ignorant of the fact that these Masonic societies, and other associations of iniquity

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similar to them, have been condemned by the Roman Pontiffs, our predecessors, and by ourself; and that even grave penalties have been inflicted on those belonging to them. These impious sects, which, though bearing different names, are connected with one another by the complicity of the most criminal designs, and animated with the blackest hatred against our sacred religion and the Apostolic See, attempt, both by means of pestilental writings distributed far and wide, and base manœuvres and all kinds of diabolical artifices, to corrupt everywhere morals and minds, to circulate monstrous doctrines in all directions; to breed and propagate abominable vices and unheard-of infamies; to shake the rule of all legitimate authority; to overthrow, if it were possible, the Catholic Church and civil society, and to drive God himself from heaven."

One would imagine that the "Holy Father" should understand both the sanctity of an oath and the sacredness of a promise. If the statements here made are true, then he is a wilfully perjured individual in betraying the secrets of the Order. If, on the other hand, the facts are not as stated, he is guilty of disseminating wilful falsehoods and a base slander, as he must be well aware. Our brother Pio Nono (once a Freemason, always a Freemason) must remember the peculiar moments when he was first admitted into Masonry; and the recollection of those peculiar moments should teach him to mete out that *Charity* to his *Masonic* brethren which the teachings of Our Lord and Saviour have failed to induce him to extend to his *Christian* brethren.

WHAT MASONRY GAINS BY BEING BASED ON CHRISTIANITY,

By Bro. J. E. Johnson.

In the first place, what is Masonry? As far as we can understand it, we believe it to be an institution organised for bringing out important truths, the effects of which are felt in the increased intelligence, a more liberal disposition, and a higher respect and reverence for the great Creator, on the part of those belonging to the organisation. This we believe to be true Masonry, both speculative and theoretical, and operative or practical.

Such being Masonry in its truest sense, and which would be acknowledged by outsiders to a far greater extent were we to live up to the tenets of our profession better.

Now, do these characteristics originate with Masonry? We say. unequivocally, No! Then where did they come from? Reverently, we say, they emanated first from God, the Supreme Architect, the author of the Bible, the compend of Christianity. No one who reads the Bible thoroughly and thoughtfully but finds there the most sublime truths taught, and in a manner caculated to elevate and refine the mind from all that would debase. So inwrought are those God-given truths into the Masonic institution, that it would tumble to atoms at once were we to separate them. Then we come necessarily to this conclusion, that a belief in the Bible and in the God of the Bible, gives permanency to the Masonic institution.

Again, by a constant study of the Bible, or investigation of Christianity, which is but the teachings of the Bible carried into daily practice, we become strengthened in a right course; we become stronger mentally, morally, and devotionally; in other words, we are potential for good. Temptation becomes to a greater extent powerless, the pure, spiritual atmosphere that we continually inspire, wafted to us over the *opened word*, on the bended knee, coming from the God of power, must make us immeasurably strong. Now, we cannot thrive or grow in spiritual or moral size or stature, simply as a permanent institution, but add to it the element of power or strength and how different we at once become as an organisation. Now this power cannot come from earth, or anything connected with the earth; it comes from the purer realms of Christianity. Therefore we affirm, as the second conclusion arrived at, that the nearer the Mason comes to the source of power, and the deeper inspirations he inhales, the more potential he becomes.

Power we have seen to be a main element of the original Christianity, therefore the more Masonry leans towards or becomes, so to speak, lost in Christianity, the more will she become a gainer.

Once more, a constant reader or student of Christianity has the warm rays of the sun of righteousness, in which lie concealed the fervid and affectionate element of love, that binding cord cementing permanency and power, and making him who cherishes these elements the perfect man. The Christian cannot be perfect only as he brings to their utmost capacity the three elements of Faith, Hope, and Charity.

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It is Hope that gives permanency its peculiar value; Faith is the basis of power; and so Charity is love, carried out in its purest form, God himself is love, and as the Christian can become fully so only as he is filled with the Spirit of God, therefore love of charity must be an element of his being.

Masons, in carrying out the principles of action characterizing them in the life that Masonry teaches, will necessarily manifest a charitable disposition, not from a selfish motive, but as a habit, that becomes like an article of dress we are partial to; one that is frequently, perhaps constantly, worn. You see among Masons no bitter animosity, no selfish feelings, no desire to override one another. On the contrary, you see a living out of the Scripture injunction, "Be kindly affectionate one to another with brotherly love; in honour preferring one another." In short, it is a firm conviction with them that they cannot lead such lives as they should, unless they fulfil the law of love, so that we come to the conclusion that all there is that makes the institution of Masonry of any value whatever is gained by its being based upon Christianity. Take away from Masonry its wisdom, its strength, and its beauty, as an organic body of itself, and we have no such society. Take away these same elements emblemised by Faith, Hope, and Charity, and what becomes of Christianity. It is gone. But, brethren, so long as God exists Christianity must always have a place in heaven and on the earth; and if Masons will always cherish their Christianity, I think Masonry will never die out until we gain that home where the atmosphere is so impregnated with love in its purest and broadest scope, that charity will be lost in God's own immediate presence, where faith will be banished by a spiritual light, and hope has ended in fruition.

Bearing these principles in mind, brethren, go on in your labour of love, and search after more light and truth; knowing full well that the darkness in which we grope may last for a time, but persevere we should and ought, for a glorious future will, sooner or later, open before us.

Real Charity.—The Committee of the Metropolitan Free Hospital have just received the second munificent donation of £1,000 from an unknown friend, under the initials "E. G.," and request us to give publicity to their grateful acknowledgments for the same.

LODGE MINUTES, ETC.—No. 11.

By Bro. W. P. Buchan, Past. S.W. No. 3 *bis*, Grand Steward, Grand Lodge of Scotland.

(*Continued from page* 423, *Nov.* 27*th*).

"Glasgow, 27th Decr., 1794.

"St. John's Day.—This being the anniversary of St. John the Divine, Bro. Jno. Bigg, R.W.M., and a respectable number of the members of St. Mungo's Lodge dined together in the Buck's Head Inn; from thence they proceeded in procession wt music and torches to the Trades' House Hall, where were convened the Argyle and St. David's Lodges. About half-past seven the business of the evening was opened by prayer by St. Mungo's Lodge as being senior. Many fine songs was sung and loyal toasts drank, and the whole of the evening was spent wt the greatest harmony and concord, much to the honour of the Craft. A little after eleven o'clock the lodges were shut by St. David's as being Junior, when the whole of the members dismissed in peace and good order."

31st Decr., 1794. In Mr. Houstoun's Laigh Kirk Close.—Mr. Wm. Cleghorn * * * was regularly entered an Apprentice, and thereafter passed a Fellow Craft Mason in our lodge," &c.

10th Jany., 1795.—"Thereafter John Ross, Musician, who said he was made for St. Mungo's Lodge about eight years ago for playing on the fiddle to the lodge meetings—but acknowledged he believed clandestinely—was duly entered an Apprentice, passed Fellow Craft, and raised a Master Mason," &c.

13th Jany., 1795.—"St. Mungo's Lodge wishes to have a *Tailor* that will undertake as follows, viz.—and to which David Ferguson, their present Tailor, chearfully agreed, and was then unanimously agreed upon, for the present year:—

1st. To be at the Master's call at all times when wanted to summons meetings, committees, &c To be paid for the same at the discretion of the Master.

2d. To deliver all cards monthy meetings, &c. under penalty of removal on a third proven complaint of negligence.

3d. To attend the Master as porter during the days of meeting. To be paid at the Master's pleasure.

4th. To attend the mornings after meeting to remove every impediment in the room before 10 o'clock.

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5th. To be paid one pound ten shills. stg. of yearly salary and a pair of shoes, optional to the Office Bearers.

6th. To be allowed an assistant on meeting nights, to be paid by the lodge."

There are some disputes in regard to the funds, especially when the Master interferes with the Treasurer's duties. The fee of 2s. 6d. for recording the names of members in Grand Lodge books, being optional, is often evaded on one pretence or another."

9th January, 1796.—"In consequence of a summons sent to the Office Bearers, and other free members* of this lodge lodge," &c.

24th Feby., 1796.—"Unanimously agreed that members may be entered when and where their friend who recommends them chuses,† provided the landlord be a Mason, or if a landlady, she be a widow of a Mason, and that no members be initiated upon the day of election," &c.

Feby., 1796.—A committee's report winds up with "Wanted also vouchers for sundry R.A. Masons made by Bro. Begg." We ask what had the *lodge* to do with that?

2nd March, 1796.—"It was unanimously agreed that an assistant—viz., a Bro.—be got to Top the Lights, in order to lessen the burthen of the Stewards."

No gas with them then. To "top" the candles reminds us of a story we have heard long ago about a young lady home from a boarding-school, who observing the candle burning rather dimly, addressed her father as follows:—"Top the luminary, papa." "Fats the lassie saying, sirce," says the father. "Snite the canel, faither," says the son, acting as interpreter *pro tem.* This is equalled by the gentish midshipman on board ship, who, upon repeatedly ordering Jack to "extinguish that luminary," receives in response a continual "Aye, aye, sir," while the light still burns away. The middy, waxing wroth, reports the circumstances of the case to the captain, who says "——— it, sir, who could understand that?" And no sooner had the captain himself ordered Jack to "douse the glim" than the *luminary* was immediately *extinguished.* Every society has its own peculiar *mysteries* and styles of working.

(*To be continued.*)

* A "*free* member" here evidently means one who has the full privilege of lodge membership, and has duly paid all his dues.

† A bad system that, tending to perpetuate the baneful drinking customs.

THE MASONIC STUDENT.

THE NEWEST OR LATEST MEMBER.

When a man has passed through the first three degrees, and is raised to the sublime degree of a Master Mason, he finds himself in a novel position, receives the congratulations of his friends, and often; vastly too often; ceases to take any great interest in the Masonic institution, contenting himself with his attainments, and so rests satisfied to become a mere block, an unpolished ashlar, and of little use in the great temple of morality and brotherly love.

This falling away, however, is not from any dissatisfaction with the Order, but from a mistaken idea that he has acquired all the knowledge he can; his curiosity as to the principles and work of the Order has been gratified, and he needs not now give much, if any, attention to the lodge meeting; merely attending calls, and scarcely ever found in his attendance, except only on some special occasion, and so falls back to a state of comparative indifference.

This state of things is undesirable, and detrimental to the newly made member, as much or even more than it is to the Masonic Order; because the material for membership is ample, although it may never become highly polished. But with the member there exists a vast difference. When he has been raised to the sublime degree of a Master Mason, the lodge ceases to claim from him any further public examination of his proficiency, and if he has no incentive to emulation and study of the philosophical principles underlying the ritual and drama of the degrees, he is apt to fall back into indifference, and for any usefulness in the institution is no better than he would be, had he never connected himself with the Order.

This view of things is known and felt much by those who are the brightest members and officers of a lodge, and to find a remedy for this evil of indifference and unintelligent apathy, is an object most desirable to be discovered and presented to all new members, and indeed to the older ones.

There are, as we think, some good and efficient motives for thoughtful action which may be usefully presented to the mind, the conscience, and the hearts of the membership of the Order, that should stir up in them more noble thoughts of the institution than that of mere membership; should revive their interest in its workings; its philo-

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sophy; its benevolent principles; its universal brotherhood; its means of national and individual usefulness; its morality; and its spread over the earth; until, from its extent and moral influence, there shall emanate from its operative workings the proclamation of the prophetical announcements: "Glory to God in the highest; on earth, peace, good will to men."

MASONIC INSCRIPTIONS UPON PUBLIC BUILDINGS.

From the *Voice of Masonry*.

To the Editor:

Will you allow me a word upon the subject? A petition, drawn up by one of our most influential and public spirited citizens, is now being circulated, praying the constitutional convention in session at Springfield to insert a provision in the fundamental law of the State, forbidding any sectarian denominations, or any associations, from advertising themselves by inscriptions on corner-stones of public buildings, which practice is offensive to a large number of the people and in conflict with the National and State Constitutions. The occasion of this movement was the inscription upon the corner-stone of our new State House of the cabalistic insignia of Masonry—its date, "A.L. 5868." A similar petition was presented to the last legislature, which members, apparently fearing to discuss the matter, first received with a laugh; then moved to refer it to the committee on Swamp Lands, and then recovered its self-respect by referring it to the Building Committee, where it slumbers. This is a matter of conscience and settled principle, not only with many religious people, but with many other public-spirited citizens and it cannot be put down with a laugh or a trick. What right has that one association among all the rest to come forward and arrogantly put its inscription upon our public buildings, built by a tax upon the mass of the people? Suppose my own denomination, the Congregational, should come forward and assume the right to inscribe upon public buildings "A. P. R. 219," the year of Plymouth rock, the year when the Pilgrims set up the first Congregational church in this land, what would all other denominations, all citizens, say? Suppose the Mormons, or the Baptists, or Catholics, should secure an invitation to put their peculiar emblems upon the edifices which are the common property of the people? You know that there would be such an outcry as would soon displace the offensive inscriptions. Nor does the use of a mimic trowel and compass and square give the Masons any peculiar right, or their ceremony any peculiar fitness, to such occasions. It is a mere form. Nor has the assumed date of Masonry any appropriateness in this land or any other. No public or private document would have any validity dated according to that chronology. The era of our Lord's birth is the date of Christendom; and no other is legitimate in civil affairs. Besides the assumption in thrusting aside this era of the Christian nations, it is, as already suggested, offensive to the conscience and the religious convictions of very many who have a right to be heard in a matter of such common concernment. Another thing of the same kind is just now brought to our notice by the canvasser for the Plymouth monument fund.

That corner-stone was laid by the Masons of Massachusetts, a State which, forty years ago, was moving to annul the lodges, as inconsistent with republican institutions. At the time of that ceremony in Plymouth, in 1859, aged citizens, clergymen, ladies, and all were thrust out from the awning, to make room for the Order, which was displaying itself, much to the annoyance and indignation of the old Puritans present. Upon the inscribed plate deposited within that corner-stone was engraved the insignia of Masonry.

What right had that single association thus to thrust itself into such an isolated position, and so to perpetuate what many citizens believe to be a misrepresentation and a slander, viz., that the Pilgrims had any open or secret affiliation with a system, whose mystery and ostentation are so repugnant to the very idea of Puritanism?

PHILO CARPENTER.

January 1, 1870.

REPLY.

To the Editor of the *Chicago Tribune*:

"I notice in your paper of to-day a letter upon the above subject from Philo Carpenter Esq., of this city, a gentleman whom all that know him esteem very highly for his excellency of character and high moral reputation; but, like many other good men, he has his crotchets, one of which—possibly the last—is to run a tilt against Masonry.

"It is a sad perversion of time and money to be

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so employed—that is, seeking to destroy an institution whose objects are commendable—rather than exerting the same financial and moral force to subdue the moral iniquity that is so rampant in every part of our city. We should suppose the suppression of vice in all its forms a much more legitimate work for a Christian philanthropist.

"But his present complaint is, that the corner-stones of buildings laid by Masonic ceremonies should have the supposed age of the world upon them, rather than the year of our 1868. As he asks the reason why? may we not in reply say, why not? Masonry is not a Christian Church, but dates back of the Christian era in its operative origin, and can only date Masonically such buildings as they are invited to lay the corner-stones of by the authorities having the control of the edifices to be erected.

"But, as Masons, we take higher ground, and say to all cavillers, we do not seek to lay the corner-stones of buildings, we only do this by request; and, if you do not wish it done, please save us the trouble and expense. But, if the beautiful ceremony is solicited of the Grand Lodges of the States, the Masonic body has the undoubted right of common courtesy to put on the stone the date when the ceremony was performed. As to the absurd question about "the Mormons, the Baptists, the Congregationalists, or the Catholics putting their peculiar emblems upon edifices which are common property," why not! If the officers controlling public property ask any of them to lay the corner-stones of public edifices, we see no reason why the Mormons should not put on their emblems, if they have any. But we query whether any of them would be asked to do any work of that kind, and there is little danger of the result indicated.

"As to the Puritanism of the Pilgrims of Plymouth rock, the less said about it the better. The purity of Christianity is what all well-balanced minds love; but the fanaticism of the descendants of the Plymouth Rock people will not bear the light, and there is probably more of what is called moral philosophy in the State of Massachusetts than orthodox Christianity in other States of the Union.

"I might lengthen my letter much in reply to Mr. Carpenter, but forbear to trespass on your space. I will, therefore, close my remarks with a hope that Mr. Carpenter will become better informed of the principles of Freemasonry—of its objects, its usefulness, and its universality. If, however, he wishes to open up a controversy, he will find that iniquities of professing Christians have been brought to light, and which can be raked up from the ashes of oblivion, if need be, to show that they are far more numerous and abominable than any that have been perpetrated by some Masons, but which can no more damage Masonry than the abominable conduct of some professing Christians can damage the great body of Christianity.

"Respectfully,
"JOHN C. W. BAILEY,
"Editor, *Voice of Masonry*.

"Chicago, Jan. 6, 1870."

MASONIC JOTTINGS.—No. 12.

BY A PAST PROVINCIAL GRAND MASTER.

OCCURENCES OF 1717.

Some brothers, who deny that there was Speculative Masonry before 1717, nevertheless ascribe to the preponderance of Speculative Masonry in the old lodge the occurences of that famous year.

OUR HISTORICAL DISCUSSIONS.

In our historical discussions credit must be given to Masonic Traditions, known to have existed at the beginning of the 18th century, until it shall have been satisfactorily shown that they are untrue.

OUR TRADITIONS.

A Correspondent who desires (I use his own words) "to learn in what way our Traditions should be dealt with *historically*," should look into the Masonic writers of Germany.

ARCHITECT AND PHILOSOPHER.

In the ancient lodges the Architect was the host; the Philosopher was the guest.—*Old MS.*

STRASBURG CONSTITUTIONS, A.D. 1459.

These Constitutions enjoined that no Craftsman or Master should be received into the Fraternity who did not keep Christian discipline.

JOSEPH AND MASONRY.

The builders of the Pyramids had their lodges, and Joseph may have been what is now called Grand Master of all the Egyptian Lodges. But the religion of the Egyptians was not a Monotheism, and the Masonry of these lodges could not have been a true Freemasonry.

SUBJECT FOR A MASONIC PICTURE.

A brother who desires a subject for a Masonic Picture, may take Architects and Philosophers conversing in the lodge of the Masons who built the Parthenon.

NUCLEUS.

What is the essential part of Masonry might be made the nucleus of an Institution altogether different from it in organisation and ceremonies, and possibly not less effectivn.—*Old MS.*

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MASONIC NOTES AND QUERIES.

FREEMASONRY.

At page 123 of "Notes and Queries," for January 29th, 1870, I read as follows:—"Gower and his pupil Chaucer were both Knight Templar Freemasons." I challenge that statement, and consider it purely imaginary. Knights Templar were often forced to become burgesses of a city or burgh in order to have liberty to trade; but they did not therefore also join the Masonic Craft, so as to learn to be able to work as masons. Again, in the *Magazine* for June 25th, 1864, page, 507, I read, "We can show you some startling passages, which are either pure Freemasonry or pure nonsense. They occur in a work written and printed in 1492." Very good: quote them by all means; we are quite eager to undergo this startling sensation. At present, we can only speculate as to the sort of effect that will be produced. If the effect be both pleasing and powerful, it is too bad to make a Masonic celestial mystery of it. However, whether nonsense or not, we are at present rather shy of believing they make any reference to our Speculative Freemasonry, whatever they may have to Operative Masonry, although there may be accidentally ideas common to both.—W. P. BUCHAN.

LESSING, WIELAND, GOETHE.

I congratulate a Brother upon his possession of of the twenty-one volumes of the *Freemason's Magazine*, but I cannot conscientiously congratulate him upon having, as yet, made much use of them. If he had but turned over the leaves, he would not still be ignorant that Lessing, Wieland, and Goethe were Freemasons.—CHARLES PURTON COOPER.

MASONS OF ENGLAND AND THEIR WORKS.

In the *Magazine* for August 16th, 23rd, and 30th, also September 6th, 1862, will be found a long and very interesting article upon the above subject by Mr. Wyatt Papworth. Although not agreeing with his definition of Free-mason, yet his paper is highly worthy of careful perusal.—W. P. B.

THE GERMAN THEORY.

See the Jotting thus entitled, p. 107 of the present volume. Many years ago I was told that sufficient and reasonably correct information respecting the German Theory might be got from Masonic periodicals. I have here recorded my experience that this is not the case. The only articles affording intelligible information respecting the German Theory that I have any recollection to have seen in Masonic periodicals, are two articles in the present series of the *Freemason's Magazine*—the one, Masonic History, vol. vii., p. 421; the other, Review of Brother Findel's book, vol. xiv., p. 134. Considering all circumstances, and especially the small support which the *Freemason's Magazine* receives from the Craft—small in comparison with what it ought to be—it would be unjust to complain if more that is elucidatory of the German Theory has not yet appeared.—A. PAST PROVINCIAL GRAND MASTER.

THE 1744 D'ASSIGNY.

This, in my opinion is an evident get-up by Bro. Hughan to distinguish himself. The fact of a similar passage appearing in a much later work by Dermott is a proof of the forgery.—LEO SECONDUS.

SOLOMON'S TEMPLE AND ROYAL ARCH MASONS.

At page 218 I read as follows, viz.:—"As to the perfect model of architecture, the temple of Solomon." Now, I consider that idea to be a mistake, for the temple of Solomon could no more compare with the Parthenon as a "perfect model of architecture" than the ideas and worship connected with the latter could compare with those of the former. Give honour where it is due.—W. P. B.

ORDER OF THE TEMPLE AND ROSY CROSS.

My time will not allow of my extracting the necessary matter for your readers on the bearing of the Templar Order upon the Masonic institution, or, still less, that of the Rosicrucians; and I must therefore decline replying to the unfraternal attacks upon my own particular opinions, especially as the minds of my detractors seem illogically warped by their evident leaning to views of the bitter opponents of anything beyond Craft Masonry. As, therefore, I question their partiality, I would merely point out that even early last century there seems to have been opposing rites, and that high grade tradition informs us that in the 17th century both the Templars and Rosicrucians adopted the media of Craft Masonry to continue their ceremonies and opinions, and admitting this, as shown by the "Ancient Grand Lodges, used the Masonic general assemblies for that purpose, and that the mere admission of ignorance by any particular brother is neither a proof of *his* wisdom nor of the *falsity* of these traditions; and the more especially as, to my derived knowledge, many of the high grades refused to take minutes of proceedings, fearing they might fall into improper hands, which would certainly have been the case, coupled also with the fact of the destruction of existing records from the same cause. Brethren who honestly wish for information can examine the matter for themselves by joining the higher degrees, instituting a comparison betwixt them, and perusing the various works on the Gnostics, Templars, Cabalists, and Rosicrucians. I may, however, point out the following *exoteric* information as bearing upon the *esoteric* Masonic and chivalric traditions:—

1. *The charter of Transmission of the French Ordre-du-Temple.* The signature of Philip of Orleans in 1705 has been authenticated, and also that of James Henry de Durefort, Duc de Duras, 1681, by the late Dr. Morison. Now the tradition of English Templary points to the Scottish Order. Dr. M., however, though certain of the correctness of the signature of the Duc de Duras, declines to pledge himself to an authentic history beyond 1705, which is the date assigned by members of the Order for the forgery of the charter; but it has also been pointed out to me, that though James Henry de Durefort had been created Duke in 1680, yet he did not pay his fees and take out his patent until 1686. In fact, everything points to 1705, and this charter specially anathematises the Scottish Templars with their brethren of St. John of Jerusalem, which the French Ordre-du-Temple would never have gone out of its way to do, had there not been such a Scottish Order, with claims superior to their own. But, further, the charter alludes to an alteration of signs and words, to distinguish themselves; and it is scarcely likely there would have been any signs until after the connection of the Templars with the Masonic institution, besides which, the

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French statutes, though not Masonic, have an evident derivation that way. (For copy of the charter, see Bro. Woof's work).

2. By means of old members, the Masonic Templar Order has been traced in England and Scotland to about 1740. I see no reason to throw discredit on this assertion of Dr. Burnes and others.

3. We have the statement of Dr. Leeson of the existence in 1722 of the Royal Arch, Kadosh, and other principal degrees of the Ancient and Accepted Rite. I have examined this statement critically, and find no impossibility, but should certainly prefer full particulars from the pen of the learned Dr. himself. I notice the 1670 tobacco box has the motto of the Royal Order of Scotland, and that its evident owner married in 1670, went abroad with James II. in 1688, and, remaining in France, was attainted.

4. In A.D. 1769, Bro. Morin was at Kingston (Jamaica), and in January of that year, in a Grand Consistory of Princes of the Royal Secret, informed the Prince Masons that from investigations made in Paris to learn whether the Masons styled "Kadosh" were not in reality the Knights Templar, it had been determined that the degree should *for the future*, be styled "Knights of the Black and White Eagle," and that the jewel should be a black eagle, and the degree is so styled in the regulations of 1762. This undoubtedly authentic extract proves two things—firstly, that at this date the connection of Templary with Masonry was of some antiquity; and, secondly, that the Order of Templars was then considered a higher grade than the Rose Croix, thus confirming the London working of a century ago, evidenced by a diagram in the possession of Bro. R. W. Little, and the lecture of G. M. Dunckerley—both alluded to at p. 22 of my little book.

Our Craft brethren may rest assured that the Templars are not likely, on the bare *ipse dixit* assertions of their opponents, to undervalue their traditions, nor do I myself consider it necessary that we should go out of our way to answer the carping of those whom nothing seems able to satisfy, and whose lucubrations are in some cases a burning disgrace to the cause they profess to serve.—† ‡ JOHN YARKER.

A COUNCIL OF RITES (page 205).

"Faith without works is dead;" therefore if, in such a case as this, Bro. Yarker can produce no works to prove his faith, the said faith is dead. As for "those Freemasons who (now) believe in the transmission of our *traditions* from the days of Solomon"! they will believe anything.

The foundations for the assertion that the *present ceremonial of our Freemasonry* existed "prior to 1717," as given by Bro. Yarker, are of very little value indeed, for the said foundations vanish into mist when you view them closely.

That Royal Arch Masonry is older than 1717 is purely imaginary.

I have no doubt the last century Grand Templars or Holy Wisdom companions had as good a reason for using the date 1686 as the members of the St. John's Lodge, Glasgow, had for adopting their 1057 date. Pretension, no doubt, had a hand in both, and if the foundation of the 1686 date be no better than that of the 1057 imposition it is not much worth.

I should like to hear Bro. Hughan's opinion as to what the Rosicrucian Society is, or was, founded upon.

Through the courtesy of Bro. Yarker I have a copy of his "Notes on the Orders of the Temple and St. John," yet the said work contains *no proof whatever* of there ever having been any "Ancient Grand Lodge of all England held at York." Such an idea is a mistake, and I trust Bro. Yarker will excuse me saying so. Therefore if the said Ancient Grand Lodge never existed, the idea of its *revival* is, of course, absurd, and the whole fabric built upon such a foundation at one falls to the ground. More—(and I speak as a true friend of the Order)—if Freemasonry is to obtain, and keep the esteem and respect of the worthy, it will *keep itself by itself*, for the less it has to do with these so-called higher Orders, the better for it. In fact, the energy which brethren ought to devote to further the carrying into practice the noble principles of Craft Masonry is altogether wasted upon these useless high degrees, which are of no benefit to anyone except it be to Masonic jewellers, or others similarly interested; they take up time which might be far better and far more usefully employed. Even many of those who have got these high degrees run them down: they say, "They are all humbug—money and time wasted—Craft Masonry being all-sufficient." I could give a good deal of evidence to support this, both from the *Magazine* itself, as well as from my private repertoire. There is, no later than February 12th (page 132), a member of the 33rd degree, under the signature of "Fiat Lux," describing these high degrees as being "doubtless the invention of the *arch* enemies of our Order," and I side with him there for many reasons; therefore, to sum up, I trust that our "beautiful *three-step* Masonry," as Bro. Hughan, at page 153 styles it, will be ever kept sacred and inviolable. It is complete within itself, and now that it has, in its present state of ritual and forms, stood for a century and a half with its Grand Master at its head, it needs no innovation upon this now time-honoured and good working custom, in the, to say the least of it, rather curious notion of a "Most Eminent and Supreme Grand Master of a Supreme Grand Council of Rites." These Rites and High Degrees are the parasites of our Freemasonry, which suck its blood. Unless cut down, they would ultimately go far to kill the tree. These are the sincere opinions of—W. P. BUCHAN.

THE RED CROSS OF ROME AND CONSTANTINE v. BRO. MATIER, 30°, ETC.

I would much like to know in what respect the term "*absurd Masonic Order*" applies to the above degree more than to the other chivalric degrees in connection with Freemasonry, *e.g.*, Knights of Malta, Knights of the Eagle and Pelican, or Rose Croix, and others. Mark, I do not say either is *absurd*; the phrase is Bro. Matier's, not *mine*. With all respect for his Masonic zeal and abilities, I think the term a mismomer.—W. J. HUGHAN.

BRO. ONEAL HAYE AND FREEMASONRY.

An Entered Apprentice will find the ensuing passage in one of Bro. Oneal Haye's contributions to the *Freemason's Magazine*, which is entitled "Freema-

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sonry Considered."* Many a one, and I myself among the number, have scoffed at Freemasonry as a vain show and a hollow cheat before the light shone down on the dark waters of ignorance, and now acknowledge, with gratitude, that the first thoughts of an after state, the first gleams of an awakening to a higher and better life, and the first longings to be enrolled in the society of the G.A.O.T.U.'s chosen were engendered by the teachings of Freemasonry.—CHARLES PURTON COOPER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

ROYAL ARCH MASONRY.

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

Dear Sir and Brother,—There are a few typographical errors which I should like to correct in my communication on the above subject on March 19th, page 231, 8th line, 1st column, "Of course it is admitted" should be, "Of course *if* it is admitted," &c., then "all that 'Fiat Lux' has said in the *Freemason's Magazine* may readily be believed." 34th line, 2nd column, "A.D. 1710" should be "A.D. 1720." Thus, "There is not a work known that refers to the third degree *as a separate degree* that was printed before A.D. 1720."

I may say here that this is not the first time that the Royal Arch degree has been supported by me in the *Freemason's Magazine*. A long account of its origin and history appeared in my "Analysis of Ancient and Modern Freemasonry," and for some weeks a friendly and interesting discussion was maintained between the well-known and respected brother, the "Masonic Student," and myself. On several occasions beside I have not refrained from expressing my opinions on Royal Arch Masonry.

Yours fraternally,
W. J. HUGHAN.

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

Dear Sir and Brother,—I have no objection to defend Royal Arch Masonry *as at present constituted.* Bro. "Fiat Lux" appears to think otherwise; but he must please remember that the attack came from him first, and consequently he may fairly be asked for the reasons why he objects to Royal Arch Masonry, when so may of the most distinguished Masons uphold it in this country.

I do not defend the *innovation* of the Royal Arch originally, but think that since the union of 1813, the degree is susceptible of defence, and is now really a part of Ancient, Free, and Accepted Masonry.

If "Fiat Lux" will give his objections to Royal Arch Masonry as at present constituted, and the reason why the degree should be treated with contempt, he may expect an answer from me in evidence that I "do not ignore the value of proof." It will be well to avoid *personalities* in the discussion, and the less "Fiat Lux" says about *my newly-born zeal for facts* the better, for surely he cannot be in earnest in so saying, as throughout my Masonic career the *facts* of Masonry have been my constant study and delight. I purpose limiting myself to three communications on the subject, if Bro. "Fiat Lux" will agree to do the same; his letters to appear on the 2nd, 16th, and (finally) 30th April, and mine on the 9th and 23rd April and (finally) 7th May respectively.

Yours fraternally,
W. J. HUGHAN.

* See my communication, "Bro. Oneal Haye," page 187 of the present volume. By some inadvertence, three only of our brother's aforesaid contributions are there mentioned. There are two others—15th and 22nd June, 1867. The passage inserted above will be found in the former. The date of the first contribution is erroneously stated to be April 10th instead of April 29th.

A PERSONAL EXPLANATION.

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

Dear Sir and Brother,—I find in prominent type, and in a conspicuous position of a contemporary, chiefly devoted to advertising purposes, an article entitled "Masons and Antimasons." I will not, for one moment, take any exception to the style of the "editorial" in question, although it is a veritable "gusher;" but I must really protest against such remarks as the following:—

"We must therefore condemn those well-meaning brethren who enter the lists to do battle with its profane opponents, especially in the columns of a secular newspaper. . . . . It is, besides, a proof of great presumption on the part of these self-appointed advocates, who, in all probability, lack in essential particulars the qualifications for a victorious encounter with the foe."

Now I have had the honour for many years to be a constant contributor to Masonic literature, and I may flatter myself, have not altogether failed in my endeavours to elucidate the truth and to defend our Order, when necessary. As to whether *my* humble efforts would be considered a "proof of presumption," I must leave others to judge; but I wish to characterise and point out the above paragraph as a piece of impertinence, reflecting upon all brethren who may dive beneath the surface in Masonic lore.

In my opinion, the editor of this magazine, on the principle of *audi alteram partem*, was perfectly justified in publishing the extracts from "Notes and Queries."

Yours fraternally,
A CONSTANT CONTRIBUTOR.

YORK LODGE (No. 236).

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

Dear Sir and Brother,—I thought the following act of grace of the Earl of Zetland, G.M., relative to the York Lodge would interest you, and perhaps your readers. For the reasons explained in the enclosed memorial the brethren at York had long expressed a desire to change the name of the lodge. At the commencement of the present year, and in view of its being the last year of office of the noble Earl (who is our oldest subscribing member, having been a member upwards of five-and-twenty years), it was felt the time had come to ask for permission to make the change. Accordingly I gave notice in open lodge, and to every brother by circular, that I should read

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a form of memorial to that effect at the next lodge meeting. The draft was so read. A vote was then taken, and carried unanimously, to adopt it, and that it should be signed and forwarded to the Grand Master through the Grand Secretary. The following is the reply:—

"Freemason's Hall, London,
"26th Jan., 1870.

"Sir and Brother,—Your memorial to the M.W. Grand Master, praying permission to change the name of your lodge. His lordship has been pleased to accede to the application, and the lodge will therefore in future bear the name of the *York Lodge* (No. 236). I am, Sir and Brother,

"Yours fraternally,
"JOHN HERVEY, G. Sec.

"To Bro. J. C. Swallow,
"Sec. Lodge No. 236, York."

These documents have been entered upon the minutes of the lodge, and the change is now an accomplished fact.

Yours fraternally,
JOHN CHAS. SWALLOW,
Sec. of the York Lodge.

"*To the Right Hon. the* EARL OF ZETLAND, *K.T., Most Worshipful Grand Master.*

"We, the undersigned, the Master and Wardens of the Union Lodge (No. 236), meeting in the Masonic Hall, Duncombe-place, York, in pursuance of a resolution passed in open lodge at a regular lodge, held on Monday, the 17th day of January, A.L. 5870, A.D. 1870, humbly request your Lordship to grant permission that the name of this lodge may be changed from that of Union to the *York Lodge*.

"It has long been the wish of the brethren of this lodge that it should be more closely connected with that of our ancient city, and with the Masonic glory with which the name is associated. Our early traditions inform us that from the time of Prince Edwin, A.D. 926, when the first lodge was held in the Norman crypt of the York Minster, under a charter from King Athelstan, a Grand Lodge existed in an uninterrupted stream until about the year 1790; and although the York Grand Lodge then died out from the growing importance of Masonry in the south of England, yet Masonry itself continued to flourish in the north, and gave birth to the Provincial Grand Lodge for Yorkshire, from which sprang the Union Lodge in 1777—one of the most influential lodges in the province. The Provincial Grand Lodge was always held at York until the year 1821, when it was divided into separate provinces. On the 14th of August, of 1821, the first Provincial Grand Lodge, under the title of North and East Ridings of Yorkshire, was held in the Grand Lodge room in the city of York, and there regularly, until the year 1830; and it was not until the year 1835 that the Provincial Grand Lodge was held out of this city, since which time it has been held in various towns in the province, and at York in 1836, 1838, 1841, 1843, 1848, 1851, 1856, and 1864. Thus the importance of York, as having taken a prominent place in the history of English Masonry, the charges and regulations it has framed under the title of the York Constitutions, and the present appellation still given to those working under them of "Ancient York Masons," entitle us to your consideration to make the required change.

"That the name of our lodge should be more distinctive is by the brethren desired, as there are two Lodges of Union in London and nine in the country, beside eight of the same name in foreign parts.

"For the desired name of *York* to distinguish our lodge by in future, we call your lordship's recollection to the fact that, throughout the world, this city has been, for a great length of time, regarded as almost the birthplace of Masonry, or at least as its foster-mother; and we hope that this feeling, coupled with our strong desire, will be a sufficient excuse for sincerely hoping your lordship will grant our request.

"We have the honour to be, my Lord, your Lordship's most humble and obedient servants,

"THOS. GIBSON HARTLEY, W.M.
"JOSEPH TODD, S.W.
"MATHEW COOPER, J.W.
"JOHN CHAS. SWALLOW, Sec."

MEMORIAL OF THE LATE BRO. OLIVER.

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

Dear Sir and Brother,—The first and centre window and brass in memorial of the late Bro. Dr. Oliver having been now placed in, I am obliged to ask those who have kindly promised subscriptions for them. The window is much admired and very appropiate, and the brass of course explains *why and by whom* it is dedicated to the Doctor's memory.

The subscriptions provided will be insufficient to entirely cover what has been done, but I must settle this, and hope hereafter to do more.

Yours fraternally,
J. J. REYNOLDS.

South Hykeham Rectory, Lincoln.

SCOTCH MASONS.

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

Dear Sir and Brother,—I am a young Mason, and have to ask you to grant me a small space in your *Magazine* to state an experience, as I am desirous to learn if it is an exceptional one.

Several years ago I promised a Scotch friend that if I ever was made a Mason I would be made one in Glasgow, a place I often visit. I kept my promise, and allowed twelve months to elapse before making application (in the town in England in which I reside) to be affiliated by a lodge. No objection was taken, except by two or three members, and that on the ground that I was a Scotch Mason. My application was at once withdrawn. I was not tested or declared incompetent.

Yours fraternally,
A SUBSCRIBER.

IN the monthly "Microscopical Journal" for March, is an obituary notice by Mr. Joseph Lister, F.R.S., Professor of Clinical Surgery in the University of Edinburgh, of his father, the late Mr. J. J. Lister, F.R.S., to whom science is so much indebted for improvements in the microscope.

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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 installation of the M.W.G.M., the Earl de Grey and Ripon, will take place on Wednesday, May 27th.

THE M.W.G.M. has appointed Comp. Witty as Prov. G. Superintendent for Wiltshire. The installation will take place in June at Swindon.

THE UNIVERSAL MASONIC CALENDAR is now in the press, and will shortly be published. We shall be glad to receive from our correspondents any information of alterations, so that it may be corrected up to the moment of publication. It has been decided that in future the publication of the CALENDAR shall take place after the installation of the M.W. Grand Master and appointment of Grand Officers.

THE votes of the brethren are solicited on behalf of Mary Cornwall Palmer, at the April Election of the Girls' School. The candidate is a daughter of the late Bro. W. J. Palmer, of Old Hall, in the parish of Pencoyd, Herefordshire, who died in 1864, leaving his wife and three children, aged 11, 13, and 15, in destitute circumstances. Bro. Palmer was initiated in the Boscawen Lodge (No. 699), Chacewater, Cornwall, in 1861. Proxies will be thankfully received by Bros. H. Luckes, of Ross, and Thos. Donne, of the same town. The case is strongly recommended by numerous Prov. G. Officers in Herefordshire, Monmouthshire, Somersetshire, and Gloucestershire.

A LODGE of Instruction is held in connection with the Medina Lodge, Cowes, Isle of Wight, every Monday evening.

ROYAL MASONIC INSTITUTION FOR BOYS.—APRIL ELECTION.—Votes are earnestly solicited on behalf of William Grant Fabian, for this, the fifth 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, 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 was second on the list of unsuccessful candidates last election and 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.

JOHN RUST, formerly the publisher of this MAGAZINE, who was dismissed on the 7th of October last, for being drunk and disorderly, was tried on the 1st Feb., at the Old Bailey, on the first of several counts, in an indictment—*Regina* v. *Rust*—and was found guilty of embezzlement, and sentenced to four months' imprisonment with hard labour. The prisoner, for some time past, by advertisement and otherwise, solicited aid from the members of the Craft, upon false representations, and with malicious motives. The prosecution in question did not originate, and has no connection with the Proprietors of this MAGAZINE. This notice has become necessary in consequence of communications received from various quarters, stating that he prisoner had attempted to excite sympathy in his behalf and under that plea obtain monies from those with whom his duties, as an employé in this office, brought him into communication.

A WARRANT has been granted for a Mark Master's Lodge, to be held in Newport, Monmouthshire, and to be called the "Keystone" Lodge. We hear the first meeting will take place in the course of ten or twelve days.

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'S MAGAZINE, so that a complete Register and Directory may be compiled.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

KENT LODGE (No. 15).—The brethren of this lodge met on Wednesday, the 9th inst., as the Guildhall Tavern, King-street, Cheapside, Bro. C. C. Gibbs, W.M., in the chair, assisted by Bros. J. C. Woodrow, as S.W.; and W. C. Powell, J.W. The lodge having been opened, the minutes of the previous meeting and the report of the audit committee were read and confirmed. This being the night for the installation of the W.M. elect, Bro. W. C. Powell, a Board of Installed Masters was opened, sixteen being present. On the re-admission of the brethren, the newly-installed W.M. was saluted in the three degrees, and the ceremony was admirably and impressively rendered by the retiring W.M., Bro. C. C. Gibbs. The W.M. then invested his officers as follows:—Bros. J. Sennett, S.W.; E. P. Barlow, J.W.; J. Pinder, S.D.; W. Manger, J.D.; S. Hayworth, P.M., Treas.; R. E. Barnes, P.M., Hon. Sec.; J. Barlow, Dir. of Cers.; T. B. Webb, Steward; and F. Beckett, Tyler. It was resolved unanimously, "that the thanks of the lodge are especially due, and hereby tendered to Bro. C. C. Gibbs, P.M., for his kindness in performing the duties of Installing Master, the very able and efficient manner he had discharged those duties, and also to mark the estimation he is held in by the brethren, that the lodge present him with the life governorship of the Royal Benevolent Masonic Institution." Business concluded, the lodge was closed, and the brethren adjourned to banquet, at which the usual loyal and Masonic toasts were given and responded to. Bros. R. A. Wright, P.M. 504, Prov. S.G.D. Herts; H. A. Steeman, P.M. 75; J. Shayler, P.M. 177; G. Palmer, P.M. 704; G. W. Avery, P.M. 617; J. C. Scott, P.M. 94; and others, were present as visitors.

MOUNT LEBANON LODGE (No. 73).—The regular monthly meeting of this lodge was held on Tuesday, the 15th inst., at the Bridge House Hotel, Southwark. In the absence of the W.M., the lodge was opened by Bro. F. Walters, P.M. The minutes having been read and confirmed, two members of No. 169, who wished to join the Mount Lebanon Lodge, and one gentleman who was a candidate for initiation, were subjected to the ordeal of the ballot-box, the result being successful in each case. The chair was then assumed by Bro. D. Rose, I.P.M., who raised Bros. Phillips, Raydon, and Whitaker to the M.M. degree, and then gave place to the W.M., Bro. F. H. Ebsworth, who had arrived, and presided during the rest of the evening. Bro. Angel received the second degree, and the initiation was postponed in consequence of the absence of the candidate. The sum of thirty guineas was voted from the lodge funds to the Masonic Charities. The business of the lodge being concluded, between twenty and thirty brethren adjourned to an excellent banquet.

BEDFORD LODGE (No. 157).—The brethren of this lodge met on Friday, the 11th inst., at the Freemasons' Hall, Bro. J. Smith, W.M., in the chair, supported by Bros. J. Hills, S.W.; Wm. Holland, J.W.; and P.M.'s Levander, Treas.; and S. Hill, Sec. The lodge was opened, and the minutes of the former meeting were read and confirmed. Bro. Millis performed the ceremony of raising Bro. Selby in a very excellent manner. Mr. J. T.

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Briggs having been balloted for and accepted, was initiated into the Order. The lodge was then closed, and the brethren sat down to a very sumptuous banquet, the toasts usual on such occasions followed. The visitors were :—Bros. F. Walters, P.M. 73; G. Garner, 47; G. S. Ayres, W.M. 95; Harper, 749; Pymm, W.M. 749, and several others.

LODGE OF TEMPERANCE (No. 169).—The regular meeting of this lodge was held on Tuesday, the 17th inst., at the White Swan Tavern, High-street, Deptford, Bro. John Thomas Moss, W.M., in the chair. The lodge being opened and the minutes confirmed, a ballot was taken for the admission of Messrs. John Frederick Potter, Woodley, Arthur Llewellyn, Devereux, Benjamin Martin, Ingledew, and Samuel Copping, which proved unanmiously in their favour, and Messrs. Woodley, Devereux, and Copping were duly initiated. Bros. George James Hillstead, John Thomas Holmes Moss, George Henry Leggett, and Reece, having proved their proficiency, were entrusted and retired. The lodge was opened in the second degree, and they were then passed to the degree of F.C. The lodge was then closed, and the brethren then adjourned to the third Thursday in April next. The banquet which followed reflected great credit on Bro. Porter. The usual toasts were given, "The initiates" was received with enthusiasm and responded to by Bro. Woodley. The toast of "The Officers" was responded to very effectually by Bro. Alfred Pulley, S.W. The Tylers' toast brought to conclusion a very pleasant evening. Amongst the visitors were: Bros. W. H. Warr, P.M. 23; E. Harris, P.M. and Treas. 73; F. Walters, P.M. 73; H. Keeble, 73, S.D. 1,275; T. D. Barnard, 700; Smith, W.M. 829; J. Percival, W.M. 147; T. C. King.

LODGE OF SINCERITY (No. 174).—The regular meeting of this lodge was held at the Guildhall Tavern, Gresham-street, city, on Wednesday, the 16th ult., 1870. Bros. Gee, W.M.; Adkins, S.W.; Savage, J.W.; Crawley, S.D.; Tuck, J.D; Moore, I.G.; Lacey, I.P.M.; Rawley, P.M., Treas.; Barlow and Norris, P.M.'s; Newton, P.M., Sec.; Allen, Cooper, Dellow, Deering, Buranelli, Farrow, Hilliard, Ives, Heather, Miller, Mortlock (P.M. Industry), Mann, Newman, J. Thomas, G. Thomas, Smith, Shortland, Stevenson, Wright, Wood, and Paddon. Visitors:—Bros. H. G. Buss, P.M. 27, 1,293; J. Terry, P.M. 228, W.M. 1,278; Emmott, Lodge of Industry; Bright, 103; Levy, Joppa Lodge; Matthews, 537. The lodge being opened, the minutes were read and confirmed. Bro. Cooper was passed to the F.C. degree, and Bros. Deering and Wood raised to the degree of a M.M. Two gentlemen's names were received for initiation. The sum of two guineas was voted to a distressed brother. A further sum of three guineas (in all five guineas) was voted towards the fund now being raised for the purpose of purchasing a lifeboat to be presented to the National Lifeboat Association. A petition on behalf a deceased member's widow was signed by the W.M., officers, and other brethren, previous to its submission to the Board of Benevolence. The lodge then closed in perfect harmony, and the brethren retired to banquet. After the cloth had been removed, the usual loyal and Masonic toasts were given and heartily responded to by the brethren. Other toasts were given, including the W.M., Past Masters, and officers, and the manner in which they were received was proof of the unanimity existing in the lodge. Bro. Rawley, P.M., in complimentary and suitable speech, presented to Bro. Lacey, I.P.M., a handsome gold watch which the members of Sincerity desired him to accept as a token of their appreciation of his services to the lodge. Bro. Lacey, in reply, thanked the brethren for their valuable present. He said he was pleased to find that his services to the lodge were of such a character as to win the esteem of the members, and he trusted that for the future they would find that his zeal for the lodge's welfare will not be diminished, but on the contrary; for with such a token of regard he would always have a constant companion reminding him of the necessity of punctuality in all things, while the hours on its face would indicate to him the flight of time, and urge him on to perform his task while the day lasts, and to perform that task well. In replying to the toast of "The Visitors," Bro. Buss said he was pleased to have had this opportunity of visiting the Lodge of Sincerity, for it was the first lodge he visited after receiving the degree of M.M. (and that was some years since), and from then till now he had always known the lodge as one in which the work was carried on in a true Masonic manner, and whose members are always regular in their support to the several Charities. He said that it was in the Lodge of Sincerity that he first was impressed with the claims that the Masonic Institutions had upon the Craft, and he knew that to the late lamented Bro. Terry, P.M. and Treas. to the lodge, much of the support now rendered to our noble Institutions was due. Bro. Terry, whose name is almost a household word in the Craft, and whose geniality is always welcome, responded to the toast of the Masonic Institutions. He said, that he thanked the members of the lodge for their support to the several Charities, and hoped that the day was far distant when the Lodge of Sincerity failed to send a Steward to one or the other of the festivals in aid of the funds of the different Institutions. He also alluded to the commencement and working of the North-Eastern Masonic Charitable Association, which sprung into existence about three months ago, and into which (by each member paying one shilling per week) a sum of nearly sixty pounds has been paid. Already five of its members are eligible as life governors to one or the other of the Institutions, and he expressed his pleasure to find that so many of the members of the Sincerity Lodge had embraced the opportunity which so easily secures a life governorship to its members, and he trusted that before they separated other members would give their names in to Bro. Newton, P.M., who is the honorary Treasurer to the Association. After spending a very pleasant evening, the brethren separated at an early hour.

LODGE OF FRIENDSHIP (No. 206).—A meeting of this lodge was held at the Ship and Turtle Tavern, Leadenhall-street, on the 10th inst. Bro. A. R. Rumsey was passed to the second degree, and Bro. Adolphus Painter was balloted for as a joining member. There being no further business before the lodge, the brethren adjourned to the banquet.

NEW CONCORD LODGE (No. 813).—This prosperous lodge held its usual meeting at the Rosemary Branch Tavern, Hoxton, on Friday, the 18th inst., at three o'clock, p.m., when the following officers and brethren were present:—Bros. Hart, W.M.; Bartlett, S.W.; Atkins, J.W.; B. Wilson, I.P.M. and Treas.; Main, P.M. and Sec.; Emmens, Bertram, Boyce, and Nightingale, P.M.'s; Salisbury, S.D.; Blyth, J.D.; Sinclair, Dir. of Cers.; M'Davitt, Org.; Absell, I.G.; Lloyd, Steward; and Bros. Hofbaun, A. Hill, Taylor, C. Hill, Phillips, Gallant, Gabb, Rheim, Webster, Brustlin, Shellard, Spratt, Gain, Cusworth, Cain, Rands, Denny, Hubbard, Faucquy, Duhe, Walker, Cheshire, Townsend, Chant, and Potter, and a very distinguished party of visitors, including:—Bros. Terry, Prov. G.S.B. Herts; Mather, W.M. 65; Forbes, J.W. 65; and Stein, P.M. 212. The lodge was opened in due form, and the minutes were read and confirmed, after having substituted ten in lieu of five guineas for the Boys' School, at the ensuing festival. The lodge proceeded to ballot for the admission of Messrs. Pyne, King, Harns, and Boyden, and they were unanimously elected. The lodge was then opened in the second degree, and Bros. Shellard and Gallant being candidates for the third degree, answered and retired, and the lodge being opened in the third degree they were raised to the sublime degree of M.M. The lodge was resumed to the first degree, and Bro. Rheim being a candidate for the second degree, answered and retired. The lodge was resumed to the second degree, and Bro. Rheim was passed to the degree of F.C. The ceremony of installation was then performed by Bro. Wilson, P.M. and Treas., who installed Bro. Bartlett into the chair of King Solomon in a most able and masterly manner, to the gratification of all who heard him. Bro. Bartlett then invested his officers, to whom he gave commendation and advice. The selection of officers was universally approved by the brethren present, who evinced their pleasure by their applause. The W.M. then proceeded to initiate Messrs. Pym, Harris, and King into the mysteries and privileges of ancient Freemasonry. The lodge was then closed in due form and the brethren retired to a most sumptuous banquet. After grace had been sung, the W.M. gave the usual loyal and Masonic toasts. "The Health of the P.M.'s" was given, and the W.M. had the pleasure of investing with a P.M. jewel, the I.P.M., Bro. Hart, voted to him by the lodge, and highly complimented him for his zeal and ability during his year of office. The Charities were acknowledged by Bro. Terry. The W.M. highly commended his officers for their admirable working immediately after they had been invested; and a very pleasant evening was passed, enlivened by some excellent songs and glees from Bros. Blyth, Hubbard, and Hunt, and accompanied by Bro. M'Davitt, in his usual happy manner.

DALHOUSIE LODGE (No. 860).—This excellent working lodge met at Anderton's Hotel, Fleet-street, on Thursday, the 10th inst. The chair was taken by Bro. William Bristo, jun. (in the absence of the W.M.) There were also present: Bros. Williams

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S.W.; T. Hardy, J.W.; H. St. John Ingram, Sec.; R. Thompson, S.D.: H. Dalwood, I.G.; Seymour Smith, Org., and several other brethren. The lodge was opened in due form and with solemn prayer, and the minutes of the former lodge being read and confirmed, Bros. J. G. Taylor, Herman, and Simpson were raised to the sublime degree of Master Masons, in a most perfect and impressive manner, and Bro. Knox was duly passed to the second degree by Bro. Littell, the W.M. This being the night for the election of the W.M. for the ensuing year, the brethren were unanimous in choosing for that office Bro. Williams, S.W. Bro. W. Bristo, P.M., was elected Treas., and Bro. Bradley, Tyler. Bros. Simpson, Taylor, and Warrington were elected Auditors. Bro. Bristo, P.M., then proposed that a gold P.M.'s jewel be presented from the funds of the lodge to the W.M. on his retirement from the chair, for the very able manner he had in every way, not only by his admirable working, but also for the kind, courteous, and excellent manner he had conducted the duties of W.M. during the past year, which was carried unanimously. The lodge was then closed in due form and with solemn prayer. At the banquet which followed, the chair was occupied by the W.M. elect, Bro. Williams, the W.M., Bro. Littell, being unable to remain. The usual loyal and Masonic toasts were given and responded to. The toast of "The Visitors" was responded to by Bro. Wright, P.M. 504, P.G., S.D. (Herts), among whom were: Bros. G. A. Kean, 933; H. M. Levy, P.M. 188; W. Whitley, J.W. 946; W. Montgomery, Hiawatha Lodge, 434, New York; R. H. Murray, 539, &c. After some very excellent singing from Bros. Wright, Knox, Warrington, and Whitley, the Tyler's toast followed, and the brethren separated at an early hour.

Peckham Lodge (No. 879).—The regular meeting of this lodge was held at Bro. Scott's, the Maismore Arms, Park-road, Peckham, on Monday, the 14th inst., and was well attended. There being no special business for the W.M. to perform, the by-laws of the lodge were read, according to notice, and subjected to a thorough and searching discussion, the result being that the lodge will for the future meet every month, except June, July, August, and September, instead of holding only five meetings as heretofore. On the election of a successor to the office of Treasurer, vacant, owing to the death of the late lamented Bro. Colvill, Bro. Barton, P.M., No. 45, who has lately joined the Peckham Lodge as a subscribing member, was elected to fill that responsible office. A repast followed.

Montefiore Lodge (No. 1,017).—The brethren of this lodge met at Freemasons' Hall, on Monday, the 9th inst., the W.M., Bro. S. Pollitzer, in the chair, assisted by the Wardens and Past Masters. The minutes having been read and confirmed, Bros. Dalton, Kino, and Sloman were raised to the degree of Master Masons. Messrs. E. Petit, F. Trillat, and G. Faenza having been balloted for and approved, were duly initiated into the Order. The ceremonies were conducted in excellent style by the W.M. and his officers.

Great Northern Lodge, (No. 1,287).—This lodge met on Thursday, the 17th inst., at the Great Northern Hotel. The only business was the raising of five brethren and passing three, the ceremonies being very ably performed. The lodge was adjourned to the third Thursday in March, and the brethren after partaking of some slight refreshment retired early. There were present:—Bros. S. Webb, W.M.; E. Moody, S.W.; H. T. Reed, J.W.; T. H. Staton, S.D.; R. Bescoby, J.D.; G. Hooper, I.G.; J. Forbes, Sec. pro. tem.; and Bros. Kitchie, Elliot, Lancaster, Verdon, Buckman, Hartley, Jupe, Wrightson, and Freeman. Visitor:—Bro. Tysell, P.M.

PROVINCIAL.

DERBYSHIRE.

Derby.—*Arboretum Lodge* (No. 731).—At the anniversary of this flourishing lodge of Free and Accepted Masons, held on the 2nd inst., an unusually large number of members and visiting brethren were present. The lodge was opened at half-past three o'clock p.m., by Bro. H. Hillam, W.M., who was assisted by his officers. Bro. John Smith was duly installed W.M. for the ensuing year, the installation ceremony being performed by Bro. T. Cox, P. Prov. S.G.W. of Derbyshire. The newly-installed W.M. then appointed and invested his officers as follows:—Bros. J. C. Gribble, S.W.; H. Burn, J.W.; Rev. T. Welch, Chap.; Burton, Treas.; Gee, Sec.; Harrison, Dir. of Cers.; Coulthurst, S.D.; G. T. Ferneyhough, I.D.; Holbrook, Org.; Speight, I.G. The business of the evening being concluded, lodge was closed and the brethren adjourned to the dining-room at the Arboretum Hotel, Litchurch, where a most *récherché* banquet awaited them, provided by Bro. Baldock.

DEVONSHIRE.

Torquay.—*St. John's Lodge* (No. 328).—The fortnightly meeting of this lodge wos held at the Masonic Rooms on Monday, the 21st inst. The duties were commenced at 7.15 p.m. by Bro. Glanfield, W.M., assisted by Bros. Greenfield, I.P.M.; Harland, P.M.; Oliver, S.W.; Watson, J.W.; Oliver, S.D.; Paul, J.D.; and about a dozen others. The only visitor present was Bro. Dr. Hopkins, P.M., P. Prov. G.S.W. for Warwickshire, &c. The minutes of the previous meeting having been read and confirmed, the W.M. stated that he had received a note from the Rev. Bro. Bowden, P.M. and Chap., apologising for unavoidable absence. The circular of summons contained the names of two gentlemen, previously admitted by ballot as candidates for initiation. One only, however, presented himself, the other having been suddenly summoned away by telegram, received only an hour before the time of meeting. The W.M. announced that Bro. Dr. Hopkins, was present by his express invitation, in order to give his assistance in the work of the evening. He accordingly placed him in the chair. Mr. A. Gowan was then introduced, properly prepared, and duly initiated as a member of the Craft by Bro. Dr. Hopkins, who congratulated him on the seriousness with which he had received the benefit of the ceremony, and the close attention he had paid to it. The officers, too, received his commendations for the care and efficiency they had displayed in the performance of their several duties. Bro. Glanfield then resumed his chair, and called on Bro. Harland, P.M., to deliver the charge, which he did in a style equalled by few. The proceedings were brought to a close by Bro. Dr. Hopkins, who explained and illustrated the first degree to the candidate by giving him the lecture on the tracing board. On the proposition of the I.P.M., seconded by Bro. Harland, a cordial vote of thanks was passed to Bro. Hopkins for the impressive manner in which he had conducted the ceremony, and the lucidity of his subsequent illustrations. By permission of the W.M. the visitor laid before the brethren his publications of musical accompaniments to Masonic rituals, and his diagrams and bookmarkers sold for the benefit of the Charities. The lodge was finally closed soon after nine, and the brethren adjourned for refreshment. On the whole, a satisfactory and agreeable evening was spent, everything having passed off with order, propriety, and good effect, as it should do. The only exception was the limited attendance of the members.

ESSEX.

Colchester.—*United Lodge*, (No. 697).—The monthly meeting of this lodge was held on Friday, the 11th inst., at th George Hotel, Bro. Newman, W.M., in the chair. There wer also present: Bros. Ray, S.W.; J. S. Smith, J.W.; Rix, Treas.; Calthorpe, S.D.; Eustace, J.D.; Saunders, I.G.; E. Williams, *M.D.*, P.M.; Bosworth, P.M.; Carnegie, P.M.; H. Joslin, Bigley, Woodland, Dunne, Chalk, Comery, Kinlock, O'Mallay, J. Smith, Light, Piper, Bolton, Fenn, Warren, Bell, G. Smith, Middleton, and Guiver. Visitors—Bros. T. J. Rawling and Fitch, of Angel Lodge, No. 51. The lodge having been opened in due form, Bro. John Bosworth, All Souls, was unanimously elected a joining member. The brethren then proceeded according to ancient custom to elect the W.M. for the ensuing year, and Bro. G. H. Ray, S.W., was unanimously elected. Bro. J. S. Smith was then appointed Treasurer, and Bro. Witten, Tyler. After some further business, the lodge was closed in due form, and the brethren subsequently met round the festive board, where mutual regrets were expressed that the altered military arrangements of the garrison would take from Colchester the great majority of the members present previous to the next meeting. Various toasts were drank, including "the W.M.," proposed in flattering terms by Bro. F. Williams, *M.D.*; "the Prov. G. Officers," with which was connected the names of Bros. E. Williams, *M.D.*, P.G.J.W.; Newman, P.G.J.D.; Carnegie, P.G.S.W.; and Ray, P.G. Steward, proposed by Bro. J. S. Smith, and responded to by Bro. E. Williams, *M.D.*

ISLE OF MAN.

Ramsey.—*Lodge St. Maughold* (No. 1,075).—The usual monthly meeting of the above lodge was held at the Masonic

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Rooms, Ramsey, on Tuesday, the 15th inst. There were present at the opening, besides Bro. the Rev. W. Kermode, W.M., Bros. Laeghlin, S.W.; Tantman, J.W.; Higgins, Treas.; Rothwell, Dir. of Cers.; Miller, Sec.; Kerruish, S.D.; Wilde, J.D.; Allen, Cleator, Swinnerton, Hannay, &c. The lodge being opened in due form and with solemn prayer, the minutes of the past meeting were, as usual, read by the Secretary, and put for confirmation by the brethren; after which, Mr. W. H. Rowe, who had passed the ballot at a former lodge, was impressively initiated, and Bros. the Rev. C. Swinnerton and J. Hainday, having been first examined as to their proficiency, were duly entrusted and passed to the second degree. A communication from Bro. the editor of the *Freemason's Magazine* was read to the lodge by the W.M. on the subject of the subscriptions to the projected "Masonic Lifeboat Fund," which the lodge regretted to find had not been taken up with that degree of spirit by the Craft in general which might have been expected from the great importance of the object. A very beautiful banner was presented to the lodge, and the business of the evening being ended, the lodge was closed with solemn prayer. The brethren then adjourned to refreshment.

LANCASHIRE (EAST).

TODMORDEN.—*Lodge Harmony* (No. 288).—The regular meeting of this lodge took place on Wednesday, the 16th inst. at the Masonic Hall, Bro. E. Lord, W.M., in the chair, supported by his officers, Bros. Buckley, S.W.; J. Hamer, J.W.; W. Pilling, S.D.; T. Schofield, J.D.; J. Greenleas, I.G.; W. Sutcliffe, Tyler. The following brethren were present:—Bros. M. Helliwell, T. Schofield, and J. Chambers, P.M.'s; J. Watson, I.P.M.; J. Lord, Sec.; B. Stephenson, W. E. Thornley, W. Riley, S. Wilson, T. Priestley, and G. Whiteley. Visitors:—Bros. T. Law (P.M), S. Barnes, J. Elsworth, and S. Fielden, all of 219. The lodge having been opened in due form and with solemn prayer, the minutes of the last meeting were read and confirmed, and the ballot was then taken for Mr. H. Mitchell, which which was unanimous in his favour. The next business was the passing of five brethren, viz.:—Bros. Thornley, Riley, Wilson, Priestley, and Whiteley. The ceremonies were performed by Bro. W. Pilling, P.M., with that skill and ability for which he is famed. Mr. H. Mitchell was then initiated by Bro. T. Law, P.M., in his usual able manner. One proposition was made for the next meeting. The lodge was then closed in due form and with solemn prayer, and brethren sat down to supper provided at the hall.

LANCASHIRE (WEST).

PRESTON.—*Concord Lodge* (No. 343).—The usual monthly meeting of this prosperous lodge was held on Thursday, the 7th inst., at the King's Arms, Hotel. The W.M., Bro. Jas. Porter, opened the lodge at seven, and was supported by the following officers and brethren, viz.: Bros. Quayle, P.M. as S.W.; Pritt, P.M.; Heap, J.W.; Rev. Taylor, Sec. and Chap.; Cockshott, S.D.; Farmer, J.D.; Robinson, P.M. Treas.; Wilson, I.G.; T. A. Smith, P.M.; Marshall; G. W. Dawson; W. H. Stevenson; R. Hall; Bee; H. Steib, P.M.; Nicholson, Milnes, Sanderson, Poole, Clitheroe, Weights, T. H. Myres, J. T. Myres, jun., Foster, Tunnicliffe, Brown, P.M., Moss, Ashton, Bilsbrough, Woodhouse, Clark, Harkness, Gilson, 314, Nettlefold, Clegg, D. Wilson, 333, Dunn, 51, H. P. Watson, P.M., Manning. The minutes of the previous meeting having been read and confirmed, Bros. Dunn, Lodge Angel, 51, and Turner, Lodge Harmony, 580, were balloted for as joining members and accepted. The ballot was then taken for Mr. Thos. Benson and Mr. P. Kerfoot, the former being in attendance was duly initiated into the mysteries of the first degree. Bro. Nettlefold was afterwards raised to the sublime degree of M.M. by the W.M. with his usual ability, the working tools, being admirably given by Bro. Quayle, P.M. The W.M. then announced that owing to the pressure of business a lodge of emergency would be held on Saturday week. One gentleman was proposed as a candidate for initiation. After which the lodge was solemnly closed according to antient custom at ten o'clock. The brethren then adjourned to an excellent supper prepared in Bro. Robinson's usual manner. The usual loyal and Masonic toasts were given, and some very excellent speeches made by the brethren. Altogether this was one of the most numerously attended, and highly edifying meetings on record in connection with this lodge. The toast "to all poor and distressed Masons," having been given the brethren left sorry to part, happy to meet again.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—The brethren of this lodge assembled at the Freemasons' Hall for their usual monthly meeting on Thursday, the 17th inst., the W.M., Bro. Toller, presiding. There were also present: Bros. Kelly, Prov. G.M. and Senior P.M.; Duff, I.P.M.; W. Beaumont Smith, P.M. and Treas.; Goodyer, P.M.; Charles Johnson, P.M. and Org.; Buzzard, S.W.; Sculthorpe, J.W.; Rev. Dr. Haycroft, S.D.; Partridge, J.D.; Atkins, Steward; Lewin, I.G.; Bembridge, Tyler; Sir H. Halford, *Bart.*; Albert Pell, *M.P.*; Rev. W. Targett Fry, Barwell, Richardson, C. A. Spencer, Moore, Whitaker, Fletcher, and others. The visitors present were: Bros. Stanley, W.M., Crow, J.W., Halford, Stannard, Barber, Overton, Williams, and J. F. Smith, of St. John's Lodge, No. 279. The lodge having been opened and the minutes read and confirmed, a dispensation for the initiation of a Lewis of the age of twenty years, granted by the Prov. G.M., was read and ordered to be entered in the minutes; the candidate being Mr. Charles Stuart Thomson, the son of a former member of the lodge. A ballot was then taken for him, and also for Mr. Frederick Toone, and Mr. Alexander Ross, who were duly elected. Sir Henry St. John Halford, *Bart.*, and Albert Pell, *M.P.*, were then examined in the first degree and entrusted, after which they retired. The lodge was then opened in the second degree, and Bro. Whitaker was examined as a F.C., after which, a M.M.'s lodge having been opened, he was raised to that sublime degree. The lodge having been lowered to the second degree, Bros. Sir H. Halford, and Pell were severally introduced, and were passed to that degree. The lodge was again lowered to the first degree, when Messrs. Charles Stuart Thomson, Williams Penn Cox, (elected at the last lodge), Frederick Toone, and Alexander Ross, were severally initiated into our mysteries. A fifth candidate was absent. The ceremonies throughout the evening were most efficiently performed by the Master and other officers. Bros. Charles Johnson, and Crow, conducted the musical chants. An elegant cigar case, silver mounted, was presented on behalf of the committee of the late Masonic ball, to Bro. Buzzard, S.W., for his valuable services as hon. sec,; and which that brother suitably acknowledged. After the transaction of some further business, the lodge was closed, and after a long evening's labour, the brethren spent a couple of hours in refreshment, and in social intercourse and harmony, the usual loyal and Masonic toasts being duly honoured.

MIDDLESEX.

UXBRIDGE.—*Royal Union Lodge* (No. 382).

INSTALLATION OF W.M.

The second meeting for the year 1870 of the Royal Union Lodge took place at the new Masonic Hall, Uxbridge, on the 21st inst., and the occasion was rendered peculiarly interesting owing to the expected visit of Bro. Colonel Francis Burdett to this the oldest lodge in the County of Middlesex, of which newly-created province Bro. Burdett was recently appointed the first Prov. Grand Master by the M.W. the Earl of Zetland.

The lodge was opened at the early hour of half-past two p.m., in order to get through the large amount of business before it, including the ceremonies of initiation and passing, the reception of the V.W. the new first Prov. Grand Master, and the installation of Bro. W. H. Coulton, the W.M. elect. As to this, it may be stated that hitherto the installation of the W.M. elect has taken place at the meeting in January, but by an appropriate alteration in the by-laws, moved by Bro. C. Horsley, and carried by the lodge unananimously, the recent and future ceremonies of installation were performed, and will henceforth take place at the first meeting in the spring quarter of the year.

The lodge was opened by the retiring W.M., Bro. Fehrenbach, and after the minutes of the preceding lodge and the alteration of the by-laws above referred to had been confirmed, and then read to the lodge, Bro. Hawkins was passed by the retiring W.M. to the degree of F.C. A deputation from the lodge, consisting of the W.M. and Bros. W. Coombes and Horsley, then proceeded to meet and introduce the new Prov. G.M., who shortly afterwards entered the hall, and was very enthusiastically received by the W.M., P.M.'s, and brethren present, who had assembled in large numbers to welcome their first Prov. G.M., who was placed at the right of the W.M.

The installation of Bro. W. H. Coulton as W.M., was then very admirably performed by Bros. Thos. Alexr. Adams, P.G.P.,

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the highly esteemed Masonic instructor of the lodge, and Bro. Coulton was duly placed in the chair of K.S. Shortly after which, he gave an excellent proof of his fitness for the office, by initiating Mr. William Boulton into Freemasonry in perfect style. After all regular Masonic business had been gone through, Bro. Charles Horsley, P.M., rose and appropriately moved an address of congratulation to the new Provincial Grand Master, on the occasion of this his first visit to the oldest lodge in his new province, it being also his first visit to any lodge since his distinguished honour had been conferred on him. The resolution assured the new Prov. G.M. of the desire of the oldest lodge in the province, to co-operate with him in his endeavours to promote the welfare of Freemasonry in general, throughout the newly created province of Middlesex. And the resolution having been seconded by Bro. Coombes, the 1st Prov. G. Sword Bearer, in a very genuine manner, it was put to the meeting by the newly installed W.M., and was voted with acclamation. It must be stated that considerable comment was elicited by the fact that none of the principal officers of the new province had been selected from members of the Royal Union Lodge, though by far the oldest and most numerous body of Masons in Middlesex. The new Prov. G.M. returned his hearty and warm thanks to the mover and seconder, and to all the brethren present for the very gratifying mark of their confidence, and for the more than warm manner he had been received, adding that up to that moment he had not been made aware either of the standing of the lodge, or of the large number of its subscribing members; or that Uxbridge could boast of so excellent a Masonic Hall, at that within which they were then assembled, After a very eloquent speech, the Prov. G.M. sat down, returning again his hearty thanks for the resolution, which was then taken round to and signed by the W.M., the mover and seconder, the P.M.'s, and all the members present.

The resolution was then ordered to be transcribed on vellum, and to be presented with an accompanying letter to the Prov. G.M.

The best thanks of the lodge were awarded to Bro. William Smith, P.G. Steward, for his handsome gift of pictures, and a similar vote of thanks was also given to Bro. Woodward. the new Treasurer of the lodge, for the very handsome Master's chair in which the newly-installed Master sat for the first time. In fact, the chairs of the W.M, the S.W., and J.W. were all used for the first time, and they were universally approved.

The lodge being closed at 6.15 p.m., the brethren proceeded from the hall to the Railway Hotel, close to the station, where nearly fifty brethren, with the Prov. G.M., were supplied with a banquet of more than usual excellence by Bro. Marshall, the worthy host, and the wines were unanimously pronounced to be of a very superior quality. In the course of the evening two magnificent loving cups of ancient Hungarian glass were very kindly presented by Bro. Woodward, Treas., and having been filled by him with champagne, they were passed round and drunk out of by the Prov. G.M. and every brother present. We have only space to state that there was a good array of visitors, and that at 9.5 the brethren separated in harmony and brotherly love after one of the most successful meetings and banquets at which it has been our good fortune to form part of and participate in.

MONMOUTHSHIRE.

PONTYPOOL.—*Kennard Lodge* (1,258).—The usual monthly meeting took place on the 21st inst., under the presidency of the W.M. Bro. Bartholomew Thomas. The business consisted solely in raising Bros. Prosser, Herbert, and Fowler, which ceremony was most ably rendered by the W.M. Owing to the absence of several members, various other matters were adjourned till the next meeting; and the lodge was closed in harmony at 8 p.m.

SUSSEX.

BRIGHTON.—*Yarborough Lodge* (No. 811).—This well-known lodge held its meeting for March, on Saturday, the 19th inst., at the Royal Pavilion, under the presidency of its present W.M., Bro. Capt. Molyneux. Among the officers present we observed: Bros. C. Turner, S.W.; Charles Horsley, J.W.; Tanner, S.D., and German, Treas. There was also a goodly array of Past Masters, including Bros. Wood, Cordy Burroughs, and Bryce, the Hon. Sec. The working of the lodge was excellently performed by the W.M., who raised Bro. Ashbury to the sublime degree of M.M. The question of the hour of meeting was brought forward by the J.W., Bro. Horsley, who on behalf of the London members of the lodge, and of the non-resident members generally, objected to 7 p.m. as the hour for meeting, on the ground that it rendered it obligatory on all officers and members residing in London, to incur the expense of staying in Brighton all night and incurring hotel expenses thereby, and also on the ground that a former decision of the full lodge had decided that the hour of meeting should not be later than 5 p.m., except under unavoidable circumstances. The matter is to be considered at the ensuing meeting of the lodge in April, when a large attendance of the brethren is expected. After the work was brought to an end, the brethren, under the presidency of their W.M., adjourned to the Star and Garter Hotel to a simple but excellent supper, and spent a very pleasant evening, separating at the witching hour of midnight.

WILTSHIRE.

BRADFORD-ON-AVON.—*Lodge of Friendship and Unity* (No. 1,271).—The brethren of this lodge held their monthly meeting at the Town Hall, when there was a full attendance of the members. There was an unusual interest felt from its being known that the W.M., Bro. R. de M. Lawson, would present to Bro. S. Wittey, the V.W. D.G. Master for Wilts, a beautifully carved gavel, as a memorial of the dedication of the lodge in October last, and as a mark of esteem and respect. After the ordinary business of the evening had been transacted, the presentation was made by the W.M., in very kind and flattering terms, to which the D. Prov. G.M. made a suitable reply. There were also several brethren from Bath present to witness the ceremony. The carving on the gavel is most exquisitely done, and is the work of the W.M., who is much celebrated as an amateur carver in wood. The gavel is made of very old oak, taken from the ruins of a monastery in the neighbourhood of Bradford. Along the handle is entwined a wreath of acorns and leaves, while around the head and on the top of it are wreaths of the pomegranite and lotus. In the centre of the head, within a circle is carved the insignia of D. Prov. G.M., with the name of the county, Wiltshire. The gavel is enclosed in a handsome case lined with purple velvet.

YORKSHIRE (WEST).

ECCLESHILL.—*Eccleshill Lodge* (No. 1,034).—The usual monthly meeting of this lodge was held in the Freemasons' Hall, on Friday evening, the 18th inst. In the absence of the W.M. Bro. I. G. Hutchinson, the lodge was opened by Bro. Beanland, P.M., at 5 o'clock. when the minutes of last meeting were read and confirmed. The lodge having been opened in the second degree, Bro. Wm. Mitton was advanced to the pedestal where he repeated the O.B. of a F.C., and answered the necessary questions to the entire satisfaction of the brethren. He then retired, and after the lodge had been opened in the third degree was again admitted, and duly and properly raised to the sublime degree of a M.M. The lodge having been lowered to the second degree, Bro. Wm. Hodgson, P.J.W., and W.M. elect, was presented for installation. After the usual formalities had been duly and properly observed, a body of Installed Masters was regularly formed under the presidency of Bro. Christopher Pratt, P. M., who performed the ceremony of installation. The board having been dissolved, the brethren were re-admitted in regular order, and saluted Bro. Wm. Hodgson, the W.M., who at once proceeded to appoint his officers for the ensuing year, in the following order:—Bros. John Procter, P. Sec., as S.W.; Jos. Whitehead, S.D., as J.W.; the Rev. Ed. Mercer, Chap.; Chas. Pratt, P.M., re-elected Treas.; John Armitage, Sec.; Geo. Pearson, S.D.; Frank Willey, J.D.; Dr. Wm. Binns, I.G.; Jas. Lightfoot, O.G.; Thos. Baxter, Org.; B. W. Flaxington, Jas. Hartop, Mark Brayshaw, Alfred Aspin, Wm. Mitton, Stewards; Bro. Wm. Beanland was re-elected Charity Steward. The lodge was then closed in harmony and according to ancient custom, after which the brethren adjourned to a sumptuous banquet, served in the lodge dining-room, the W.M. being surrounded by Bros. C. Pratt, P.G.S., P.M.; Ed. Haley, P.M.; Wm. Beanland, P.M.; I. G. Hutchinson, P.M.; S. S. Blakey, P.M.; I. D. Sugden, W.M. Hope, 302; and about thirty brethren in addition to the following visitors:—Bros. Arthur Briggs, P.M., Pentalpha, 974, P.G.P.; Jn. Beanland, W.M. 600; W. Ibbetson, P.M. Hope 302; and F. Graham, Hope, 302. The cloth having been withdrawn, the usual loyal toasts were drunk, after which the W.M. proposed the health of the Right Honourable the Earl of

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Zetland, M.W.G.M. of England, and the Right Honourable the Earl de Grey and Ripon, G.M. elect, and R.W.D.G.M. of England, and the rest of the Grand Officers. The S.W. gave "the Right Honourable the Earl de Grey and Ripon, R.W.G.M. of West Yorkshire," and the J.W. gave "Bro. Bentley Shaw, D.P.G.M. of West Yorkshire," and the rest of the Prov. G. Officers, coupling with that toast the name of "Bro. Pratt, P.M., P.G.S.," who responded, and feelingly alluded to the lamented death of our esteemed Bro. R. R. Nelson, P.G.S. The health of the W.M., P.M.'s, Officers, &c., having been duly proposed and responded to; Bro. I. D. Sugden eloquently proposed "Success to the Masonic Charities," making especial reference to the Boys' School. Bro. Beanland, P.M. C.S., responded, and urgently set forth the claim those orphan children have upon the brethren, that although this lodge had last year nobly contributed to that invaluable institution, he was glad to say they were not forgotten this year, as a sum of twenty to twenty-five guineas had already been subscribed. After spending a pleasant and harmonious evening, the entertainment was brought to a happy conclusion at an early hour.

SCOTTISH CONSTITUTION.

GLASGOW.

GLASGOW.—*Lodge St. Mark* (No. 102).—The 104th annual festival of Lodge St. Mark (No. 102) was celebrated at the North Imperial Hotel. Bro. Thomas Halket, W.M., presided, supported by Bros. Veitch, D.M.; W. M. Robertson, S.M.; W. J. Hamilton, W.M. 345; Miller, W.M. 413; and J. F. Mitchell, Sec. 102. Amongst those present were Bros. Baird, W.M. 3bis; Alex. Bain, W.M. 103; T. Granger, W.M. 117; M'Intyre, W.M. 333; A. M. Wright, S.W. 103; Andrew Hunter, G. J. Smith, W. A. Baillie, and Gillies, P.M. 103. After supper, Bro. Halket intimated that it had been arranged that Major Barbor was to have been with them, and to have been presented with a P.M.'s gold jewel. The Major, however, had written a letter from Dublin stating that he was unable to leave that place to attend the festival, as he was confined to the house, and would not be out for some days. A letter of apology had also been received from Bro. Haddow. The lodge having been opened in the first degree, and the brethren called from labour to refreshment, Bro. Halcet, W.M., proposed "The Queen and the Craft," "The Army, Navy, and Volunteers," and "The Grand Lodges of England, Ireland, and Scotland. Bro. Hamilton, who belonged to a lodge in Ireland, replied to the last toast. The W.M., in proposing "The Provincial Grand Lodge of Glasgow," said that the proficiency of the Provincial Grand Lodge was an index of the proficiency of Masonry in the province. He did not know when the Provincial Grand Lodge was in such good working order as it was at present. They might look upon the election of Bro. M. Neilson as a new era in the history of Masonry in in the province. His appointment had given great satisfaction to the brethren. Bro. Gillies, with whose name the toast was coupled, replied thereto. Bro. Mitchell proposed "The Lord Provost, Magistrates, and Town Council of Glasgow." Bro. Veitch, in submitting "Masonry all over the World," said that their Order was indeed a noble one, and craved every true Mason's earnest prayer that success might prevail wherever the banner of Masonry was unfurled. If all men were Freemasons, war, oppression, and slavery would be banished, and peace and goodwill would emanate from every heart. Let them manifest their principle—be true to one another—that Masonry all over the world might be successful. It could not fail to be so if they embodied Masonic principles in Masonic conduct. The W.M., in proposing "The Lodge St. Mark (No. 102)," said that these annual meetings might be looked on as points from which they could take a retrospective view of the work of the past and obtain useful lessons for their guidance in the future. The only documents from which they had any data from the time of the formation of the lodge were the charter and their roll-book. From these they obtained a very good view of how the work was conducted during the first thirty years of the existence of the lodge. Though the members at that time were not in the habit of taking minutes, such as was done now, this did not arise from carelessness. It was rather that the secret character of the lodge might be better maintained. At the beginning of the roll-book there was ample proof of this. A complete copy of the rules, 33 in number, was inscribed there. From these rules many useful lessons were got. The W.M. then gave an interesting summary of these rules, and concluded by saying that a complete list of the Masters of the lodge, from the time of the formation, was obtainable. The toast was drunk with all honours. Other toasts suitable to the occasion followed. The lodge was close in the usual manner. The proceedings were throughout very harmonious.

ROYAL ARCH.

METROPOLITAN.

BEADON CHAPTER (No. 619).—The quarterly convocation of this chapter was held at the Greyhound Hotel, Dulwich, on Thursday, the 10th inst. Comp. A. Avery, P.Z., occupied the chair of Z., assisted by Comps. J. A. Avery, H.; and H. Massey, J. Although several names of candidates appeared on the summons none presented themselves, and the companions, after keeping the chapter open for some time, closed it and adjourned.

DEVONSHIRE.

HONITON.—CONSECRATION OF THE CHAPTER OF HARMONY (No. 847).

This new Chapter was consecrated at the Lodge-room, Honiton, on Monday, March 21st, 1870. The Rev. Bro. J. Huyshe, G. Supt. of Devon, supported by Comps. L. P. Metham as G.H., and W. Cann as G.J., were punctual in attendance at twelve o'clock. Among the Companions present were the following, representing the Chapters of the province:—M.E. Comps. John Huyshe, G.J., G. Supt. of Devon; L. P. Metham, G.H.; W. Cann, P.G.H.; J. Tanner Davy, P.Z. 251; Robert Brent, 650; Bartholomew Dickes, P.Z. 112; John Spettigue, P.M. 106; Samuel Jones, P.S. 112; Alfred Booley, S.E. 112; Jethro Tucker, 112; J. S. Gundry, Z. elect 847; W. H. Banfield Fortescue, 847; John Murch, H. elect, 847; J. Ingleby Mackenzie, Z., P.S. 106; Benjamin T. Hodge, P.Z. 106; H. B. Stark, O. 106; N. R. Gillingham, 494; E. Chapple, 494; Walter G. Rogers, P.G.S.E. 112; Webb Elphinstone Stone, 106; C. Cramond Dick, P.Z. 484; T. W. Webber, P.S. 494; and T. W. Lane, 325. The beautiful ceremony of this degree was performed by the G. Supt. with his usual impressiveness, and after Comp. J. S. Gundry had been installed as Z., Comp. Capt. Dick as H., and Comp. J. Murch as J., the lengthened proceedings were brought to a close by the E. Comp. L. P. Metham, G.H., delivering the following oration:—

"Most Excellent Sir and Companions,—From the moment that the foundation-stone of a stately building is laid in the north-east corner of the intended structure the thoughts of the sanguine architect are turned, with a longing desire, to the time when the edifice shall be crowned in all the beauty of a finished and complete design. So should, and I believe so does, the true and zealous Freemason look forward to an hour like this, when, the foundations having been duly and securely laid, the porch, with its beautiful pillars, firmly fixed, and the superstructure raised to its proper height, and proved to be perfect in all its parts and honourable to the builder, he may, in an earnest and reliant spirit, place the last capstone in its proper position, and calmly await the fruit of so much anxious yet pleasurable toil. On every occasion on which Freemasons take on themselves increased responsibility, it becomes them to have a defined understanding of the work they undertake, but, above all, it is absolutely necessary, when they meet to assist in consecrating a Royal Arch Chapter, that they should have a clear and settled conviction of the supreme and unsurpassable dignity of this degree. No other can approach, much less rival or excel it, for it is the climax of Freemasonry. It is intimately blended with all that is near and dear to man in another state of existence, our divine and human affairs are interwoven awfully and minutely in all its disquisitions, it has virtue for its aim, the glory of God for its object, and the eternal welfare of man is considered in every point and letter of its ineffable mysteries. What creed of religion is there in the world, what code of philosophy, what tenet of morality, what mysterious knowledge in our own Craft, but must pale before the name of the Great I Am, who was from all eternity, and shall be one and the same for ever, who has his being of and in himself, and gives to all others their being, all creation depending on His Almighty will? To vindicate this supreme position of the Royal Arch degree

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is my object to-day; to proclaim that, however beautiful, however ornamental, nay, however useful other degrees may be as incentives to imagination and spurs to zeal, the Royal Arch degree knows and can know no peer. No code of religion, morality or philosophy has ever existed since the world began which, has escaped being overlaid by superstition or legendary myths, and thus the purity and simplicity which should belong, as a part of its very essence, to every sacred and moral system, has been encrusted by error, corrupted, or diluted. Nor is Freemasonry an exception to the general rule. And how much has not Freemasonry lost by the changes which have been effected in its constitution by this universal foible of mankind! Established in the wilderness of darkness, violence, and tempest, into which our world—so serene and beautiful when God said, 'Let there be light, and there was light'—had been converted by the evil passions of a fallen race, Masonry resembled a simple, graceful, yet majestic pillar. No useless or florid ornament concealed or disfigured its chaste and elegant proportions; its foundations were laid solidly and deeply in the earth, and from its summit shone forth the pure beacon light of divine love and human charity to guide the needy and afflicted, the weak and oppressed, to the oasis it had created in the desert as their most sure and friendly refuge. On its every stone were written in golden characters the motto and mission of our noble Order. It told us that brotherly love, relief, and truth were to be the guiding stars of our course through life; that man was meant to be the helpmate of his fellow-men, sorrowing in his sorrows, joying in his joys, and entitled, in his own time of adversity, to look to his fellows for comfort and support, and that all men, whatever the difference of their creed, language, race, colour, or station, should treat each other as members of one great and united family. The true Mason was taught to promote the good of others as well as of himself, by exerting the mental and corporeal faculties with which his Maker has endowed him to His glory, and to the welfare of His fellow-creatures. Thus, when the last scene of sublunary existence gradually fades from his wearied eyes, he will be prepared by love and charity, by study and intellectual culture, by obedience to the divine law, and by implicit and unbounded faith in his great Creator, to open them in those immortal mansions prepared for the faithful and obedient of the human race, on an eternal day whose sun shall know no setting. Therefore it is, I contend, that the Royal Arch degree should stand by itself, a pillar of daily admonition and instruction, and of eternal light, a beacon guiding us through life and through death, and only leaving us when, having passed through the gloomy portals which divide life from death, we enter those happy realms where the true secrets of Masonry shall be disclosed, never again to be concealed. But were there ten thousand other degrees, except so far as they are connected with or supported by the Royal Arch degree, they would be weakened as moral teachers and divested of their most solemn and enduring character. They would be like the fruit described in eastern tales, which is beautiful to the eye but hard to the touch, and bitter and unwholesome to the palate. Were there in this world no duties to be performed, no self-denial to be practised for the present, and no hopes or aspirations to be indulged for the the future, the cry of the heathen sensualist, 'Let us eat, drink, and be merry, for to-morrow we die,' would be the best philosophy and the easiest rule of life. But it is not so. Nature has implanted in the breasts of all a consciousness that they are made for better things, a conviction that this life is but a pilgrimage, brief and transient, leading to another state of existence which will be abiding and eternal. And it is this conviction which continually whispers to the just and upright brother that Masonry, beautiful as a moral and intellectual teacher, is incomplete unless unfolding by sure, but gradual, steps, a knowledge of the great Jehovah, the mysterious Alpha and Omega, by whom those moral perceptions and intellectual attributes have been implanted in the human heart. Bear with me, therefore, companions, while I again urge upon you that by the consecration of this chapter to-day, you solemnly and deliberately adopt its teaching, which brings you face to face with thoughts of the great Author of the Universe, who Himself has neither beginning nor ending, and with that grand and awful hereafter where we hope to enjoy endless bliss and everlasting life. But even in this degree, Companions, sublime as it is, remember that you are not permitted to forget the connection which exists between our whole system, and the relative dependence of all its degrees, but that you are enjoined to devote yourselves to such constant exercise of charity, and labour of mind and body, as may best preserve the foundations of the columns secure and its shaft bright and pure, as fitting to support, nay, as alone able to support, so noble a superstructure. Remember that around this sacred altar you have solemnly vowed to befriend, cordially and effectually, every brother who shall need your assistance, and to defend a brother's character whenever unjustly assailed, so that the world may see how dearly Masons love one another. But the teaching of this degree would be imperfect if it did not extend its noble sentiments further. It instils into your minds that every human being has has an undoubted right to your kind offices, and that every good work should find in you earnest labourers, so that no day should pass ever your heads unmarked by the record of a beneficient action planned or executed for the benefit of others. It enjoins you that by diligence and fidelity in the duties of your respective stations, by liberal and diffusive charity, by constancy in your friendships, and by virtuous deportment, you should shew what happy and beneficient effects flow from our ancient and honourable institution. If then, companions, you have attentively followed the teaching of the four degrees of which the Royal Arch is the climax, you will have learned that there is no service on earth you can render which will be more acceptable to your beneficent Creator than that of aiding in their need, cheering in their sorrow, and comforting in their affliction, your fellow-creatures. All the unity in variety which, like a golden chain, runs through and unites these several degrees, speaks openmouthed of Him who has harmonised, by unity of the most simple laws, the wonderful and infinite variety which shows itself everywhere in this beautiful world which He has given us as our dwelling-place. It bids us, in gratitude for favours already received and for His gracious promises for the future, use our utmost exertions to assist in erecting that glorious temple, that spiritual temple which is to supersede the material temple on Mount Moriah, that perfect temple which (though, alas! too slowly and imperfectly) is gradually rising up throughout the civilised world, to be, by-and-by, filled with the honour and glory of the great Jehovah, who is the eternal Ruler of the universe, the elemental life, the primordial source of all its principles, the very spring and fountain of all its virtues and of all its blessings. Companions, I ask you to exclaim with me—

"Happy the bonds that hold ye!
Since they be sweeter far than liberty,
There is no happiness but in such bondage.
Happy that happy chain! such links are heavenly."

Let the battle cry of your Masonic life be still Excelsior! Excelsior! Excelsior!

PLYMOUTH.—*Chapter Concord* (No. 225).—This chapter was held at 143, Union-street, Plymouth, on the 18th inst. The companions assembled for the purpose of installing the principal officers for the ensuing year:—Comps. T. Polsara, Z.; J. M. Hifley, H.; J. Montgomery, J.; W. Bowring, S.; J. T. Smith, S.E.; S. R. Armiss, P.S.; and W. Radmore.

EXMOUTH.—*Sun Chapter* (No. 106).—The regular convocation of this chapter was held on Monday, the 7th inst., at the Royal Beacon Hotel, the following being some of the companions present:—Comps. B. T. Hodge, P.Z., acting as M.E.Z.; Glanfield, H.; Maynard, J.; Shrimpton, E.; Bastin, N.; McKenzie, Prin. Soj.; Bishop, Assist. Soj.; with Adams, P.Z.; Freeman, Spettigue, Sherrington, Pridham, Starke, Murch, Gundry, and Bristow. Visitors:—Comps. Dr. Hopkins, P.Z.; Bodley, Fortescue, of the Umballa Chapter; Storn, of Taunton, and others. The chapter having been opened and the minutes read and confirmed, a ballot was taken for Bro. David Watson, St. John's Lodge, Torquay (No. 328), which was unanimous in his favour. He was then admitted in due form, and exalted to the supreme degree of R.A.M. The working was most efficiently rendered by all the officers, the lectures being given by the respective Principals. The M.E.Z. was unavoidably prevented being present by illness. A motion was then introduced by the M.E.Z. acting, that in acknowledgment of the very valuable services formerly given to the chapter by Comp. W. Opie, of Exeter, some testimonial should be presented to him, and after some discussion as to the form it should take, it was decided that it should be a suitable piece of plate which a committee, then appointed, was authorised to select. At the conclusion of the chapter business, the companions as usual adjourned to the banquet, which was served by Comp. Bastin in the style for which he is so noted.

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WILTSHIRE.

APPOINTMENT OF PROVINCIAL GRAND SUPERINTENDENT.—At the unanimous request of all the Royal Arch Chapters in the province, a patent has been granted by the Grand Lodge of England, appointing Comp. Wittey, Prov. G. Superintendent of Royal Arch Masonry for Wiltshire. The installation is expected to take place in June next, at the Queen's Hotel, Swindon, when Comp. John Hervey, the Grand Secretary for England, has promised to preside, and a large attendance of the companions of the Order is expected.

MARK MASONRY.

METROPOLITAN.

SOUTHWARK LODGE OF MARK MASTERS (No. 22).—This old and well-established Mark Lodge held its regular meeting on last Saturday, the 19th inst., at the Bridge House Hotel, Southwark. The lodge was duly opened by Bro. Meggy, the W.M., and the minutes of the last meeting were read and confirmed. The ballots were unanimously in favour of the admission of all the candidates for advancement. Bro. John Thomas Moss, W.M. 169, being in attendance, was regularly advanced to the ancient and honourable degree of a Mark Master Mason, the ceremony being beautifully rendered by Bro. T. Meggy, who presided as the W.M., supported in the Warden's chair by Bros. H. Massey and W. H. Warr. The other officers also did their work well. The lodge was duly closed, and refreshment followed labour, and a few hours were pleasantly spent in social enjoyment.

KNIGHTS TEMPLAR.

LANCASHIRE.

ROCHDALE.—*Albert Encampment.*—The Grand field day of this Encampment was celebrated on Thursday, the 17th inst., in the Masonic Rooms, Ann-street, when Sir Knt. Clement Molineux Royds, *J.P.*, was installed as the E.C. for the ensuing year, by Sir Knt. Roberts, P.E.C. and P. Prov. G.D.C. Lancashire, and Prov. G. Chamberlain, Yorkshire; assisted by the following Past Eminent Commanders:—Sir Knts. Yarker, P.G. Marschal of England; Prince, Prov G. Second A.D.C., Lancashire; Hutchinson, Prov. G. Chamberlain; Wrigley, P. Prov. G. First A.D.C.; Knight, P. Prov. G. S.B.; Jones. The ceremony was very ably performed. The Eminent Commander then appointed the following as his officers:—Sir Knts. Holroyd, P.M. 298, P.M. Mark 24, H. 298, Prelate; Davies, P.M. 54, P.M. Mark 20, P.Z. 54, 1st Capt.; Scholfield, P.M. 363, 2nd Capt.; Ashworth, P.M. 298, P.M. Mark 24, J. 298, Expert; Turner, P.M. 54, P.M. Mark 20, P.Z. 54, Capt. of Lines; Roberts, P.M. 298, P.M. Mark 24, P.Z. 298, Reg.; Jones, P.M. 54, P.M. Mark 20, P.Z. 54, Treas.; Wrigley, P.M. 298, P.M. Mark 24, P.Z. 298, D.C.; Woodcock, W.M. 854, E. 298, Almoner; Briggs, P.M. 226, P.Z. 226, Org.; Fothergill, J.W. 1,129, P. Soj. 54, 1st Standard-Bearer; Whitworth, 2nd Standard-Bearer; Butterworth, S.D. 298, M.O. Mark 24, A. Soj. 298, Herald.

OBSTACLES TO MASONIC LIGHT.

Many persons have a prejudice to Masonic publications, and look upon them with abhorrence. Others are morbidly indifferent to the beauty of its teachings, the sublimity of its philosophy, its hallowed objects, and its venerable antiquity. This class have been numerous, and are yet found in very considerable numbers. While those who hold to the wiser policy and more tenable position, that the more light and knowledge is thrown over the institution, the more its principles are explained and its theories elucidated, the more heavenly will appear its form, have had the whole burden of sustaining Masonic publications, and there is no doubt that they are amply repaid, as they possess the knowledge of a science vast and comprehensive, if they thoroughly understand the principles of Masonry, which they do, if they have profited by their reading.

THE GRAND MASONIC TEMPLE FOR NEW YORK.

It has been positively and absolutely determined by the trustees of the Hall and Asylum Fund, elected by the Grand Lodge of the State of New York, to erect on their ground purchased on the corner of Sixth-avenue and Twenty-third-street, and to lay the corner-stone thereof on the second day of the Annual Communication of Grand Lodge, Wednesday, 8th prox.

There cannot be a question but that the uncertainty which has, up to the issuing of the Grand Master's Encyclical letter, and of the final determination to build the Grand Hall on the site of the property last purchased, existed in the minds of a large, if not the larger, portion of the New York Fraternity, now that it has been dispelled, will incite a degree of enthusiasm which cannot fail to be productive of the most satisfactory pecuniary results.

The first site which the trustees bought was the old church property on the corner of Grand and Crosby-streets, which was, we believe, in size about 100 feet by 125 feet. The cost was 120,000 dols. The location was disapproved of by many, and in the expression of opinions as to the eligibility of the same, much acrimonious feeling was displayed, and the columns of the press were resorted to by the favourers and opponents of the site to fight their battles in. The result was, however, the abandonment of the old church property, which was disposed of for the sum of 163,000 dols., and the purchase of the present lots, which cover 141 feet in Twenty-third street, one of the widest in the city, and nearly 99 feet on Sixth avenue; and towards which the march of building improvements, with almost railway speed, tends. The cost of this valuable property was 340,000 dols., and has been paid for in full; and as on the 1st of May next the leases of all the tenants occupying the buildings on the same will expire, no time will be lost to so prepare the ground that the corner-stone can be laid at the appointed time, with full Masonic ceremonies. The cost of the projected building will not vray much from the cost of the ground, of which there will be on hand by June 1st some 60,000 dols. in cash to commence operations with.

Some months since the Board of Trustees, selected as an Advisory Committee, three brethren of ability and experience (W. Bros. Charles Roome, John J. Crane, and Jackson), to procure plans from the most skiiful architects in this city. At a meeting of the trustees in the early part of February, the plans of several designers were laid before them and a selection made, which, if carried out, as it no doubt will be, cannot fail to meet the expectations of the Craft at large, so far as beauty and appropriateness of design, economy of room, and the meeting of the requirements of the various bodies occupying the same in the proper execution of their mystic work are concerned.

The accommodations of this magnificent edifice will be arranged with special reference to the proper working of the degrees of Chapter Masonry and those of the Order of Chivalry, as well as of Symbolic Masonry. Each and every grade in the system of American Masonry will, by their rentals, contribute to the furtherance of the end and aim of the main object, the objective point—the support of the Masonic Asylum, for it is estimated the net rentals from lodge purposes alone, will reach 40,000 dols. per annum; in addition to which will be the rents of stores of probably as great an amount.

As it would be probably improper at the present moment to attempt even to express an opinion as to whether the grand procession, which will undoubtedly be formed on the occasion of the laying of the corner-stone, should be confined to Master Masons alone, to the exclusion of Royal Arch Masons, or even Templars, we shall wait until we can speak advisedly as to the intentions of the proper authorities. This much, however, we will take the liberty of intimating, that after the trustees received

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a donation from the Grand Royal Arch Chapter of the State, in 1866, of £3,000 dols., which will undoubtedly be increased hereafter, and from various subordinate chapters of sums amounting to over 1,000 dols., it would be hardly *comme il faut* to exclude them, and by doing so dampen an ardour which, if properly encouraged, would lead to largely-increased contribution to the general fund, without in any way affecting the proprieties of the occasion.—*Pomeroy's (N.Y.) Democrat.*

Poetry.

FREEMASONRY.

By R. Bond.

Hail! Masonry sublime, so pure
In thy fraternity's secure
Loyalty, friendship, brotherhood,
And love, as rightly understood.

Thy mystic power hath misery stay'd,
By thee distress hast been delay'd;
Thy laws are precepts from above—
Truth, relief, and fraternal love.

In thee the orphan finds a friend,
Thou dost the widow's cause defend;
A present help in time of need,
A friend in thought, in word, in deed.

Thy fame's far spread, for cent'ries known,
East, west, north, south, world-wide renown;
Where e'er the trav'ller chance to rove,
Thy banners reared there shines thy love.

SCIENTIFIC MEETINGS FOR THE WEEK.

Saturday, March 26th.—Royal Institution, at 3.
Monday, March 28th.—Royal Geographical Society, at 8.30; Royal Institute of British Architects, at 8; Institute of Actuaries, at 7; London Institution, at 4.
Tuesday, March 29th.—Royal Institution, at 3; Institution of Civil Engineers, at 8.
Wednesday, March 30th.—Society of Arts, at 8; Chemical Society, at 8.
Thursday, March 31st.—Royal Society, at 8.30; Society of Antiquaries, at 8.30.
Friday, April 1st.—Royal Institution, at 8.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 2ND APRIL, 1870.

(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, March 28th.

LODGES.—Royal Somerset House and Inverness, F.M.H.; Castle Lodge of Harmony, Willis's Room, St. James's; Old King's Arms, F.M.H.; Pythagorean, Ship Tav., Royal-hill, Greenwich; Universal, F.M.H.; Unity, London Tav., Bishopsgate-st.; British Oak, Bank of Friendship Tav., Bancroft-place, Mile-end; Burgoyne, Anderton's Ho., Fleet-st.——CHAPTER. Robert Burns, F.M.H.

Tuesday, March 29th.

Audit Com. Girls' School, at 2·30 p.m. —— LODGE. — Faith, Anderton's Ho., Fleet-st.

Wednesday, March 30th.

LODGE.—Temperance in the East, Pri. Ass. Rooms, 6, Newby-pl., Poplar.

Thursday, March 31st.

Gen. Com. Girls' School, at F.M.H., at 4. ——LODGE.—Neptune, Tranquility, Radley's Ho., Bridge-st., Blackfriars.

Friday, April 1st.

LODGES.—Hornsey, Anderton's Ho., Fleet-st.; Star, Marquis of Granby Tav., New Cross-rd.——CHAPTER.—Prince of Wales, Willis's Rooms, St. James's.

Saturday, April 2nd.

Gen. Com. Boys' School, at F.M.H., at 4.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, March 28th.

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 Tav., London-st.; 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; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, March 29th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-street; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Mount Sion, White Hart, Bishopsgate-st.; Royal Union, Duborg's Ho., Haymarket.—— CHAPTER.— Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, March 30th.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham Rye-Pythagorean, Prince of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st. Grosvenor-sq.

Thursday, March 31st.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; 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, April 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.; 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; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury; Hervey, George Ho., Walham-green.

[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.,

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

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LONDON, SATURDAY, APRIL 2, 1870.

LET BROTHERLY LOVE PREVAIL.

We gladly give place to the following, which says, the editor of the (New York) *Landmark*, "has been sent by a brother whose superior accomplishments as a Masonic officer, are only exceeded by his warmth of heart, and true gentleness of manner, when writing, speaking, or acting in behalf of the Masonic family."

The remarks are well worth the thoughtful consideration of our readers, and, indeed, of every member of the Masonic Fraternity:—

We are now drawing near the close of another Masonic year, and before many days shall have passed, many of our brethren who now hold positions as Masters and Wardens will step aside, and their places will be occupied by others whose duty it will be to maintain and perpetuate the great fundamental principles of our time-honoured institution. Having for the past nine years devoted most of my leisure moments to the interest and welfare of Masonry, and being at this time an active member and officer in my own lodge, I can, with some consistency, claim to know what is requisite to perpetuate the harmony that *should exist* within the portals of every lodge. It has been my privilege, as well as pleasure, to visit many sister lodges, not only in our own jurisdiction, but in others; and while it affords me unbounded pleasure to say that as a general rule I have found peace and harmony to prevail, yet there *are exceptions*, and I regret to say we sometimes find Masonic families differing in opinions as to who shall rule and govern in their midst. Now, Mr. Editor, this is the very point I wish to touch, and in doing so let us ask ourselves what is the proper course to pursue in order to prevent this growing evil.

First, let us remember that all preferment among Masons should be grounded upon real worth and personal merit only. Let this principle be adopted by every lodge, and the corner-stone of our success as a Masonic body is at once securely laid. We are taught by the ancient charges that "politics never conduce to the welfare of the lodge." Therefore, brethren, let us strive to prevent the introduction of anything that tends to prejudice the mind of any brother, or that may induce him to cast his ballot for the promotion of another, which in his own judgment might appear wrong. Rather let every brother (prompted by his own conscience of right and wrong) deposit his ballot without fear of reproach, with his mind unbiassed and freed from the advice and persuasion of others. Having accomplished this, we at once overcome the evil, and have taken up by the very root the great trunk which at first was but a twig, and which, if left to grow, would sooner or later spread its branches far and wide, and finally crush out the very existence of all that tends to a pure and healthy growth.

Unity and concert of action are essential in building up and sustaining the character and reputation of any lodge. Let us not therefore tolerate a spirit of dissension, but in every case submit with cheerfulness to the will of the majority, and, if there should unhappily exist a feeling of disappointment on the part of any individual member after an election is held, let him not sink under his disappointment, but with a true Masonic spirit go forth and sustain with dignity and honour the good reputation which his lodge may have enjoyed in the past. I have learned by close observation that in nine cases out of ten where discord is known to exist in any Masonic family, the true cause of all their troubles may be traced to some previous annual communication, when, perhaps, three or four brethren conspired for the purpose of placing one of their number as a ruler and governor over them. Being disappointed in the result, they at once array themselves in opposition to their Master, thus introducing a spirit of evil in their midst, and where fragrant flowers were wont to bloom foul weeds spring and choke up out the existence of all that is lovely and beautiful. Thus are the hopes of many thriving lodges crushed, their prosperity and happiness snatched from them by the hands of some two or three evil thinkers, who, to gratify their own selfish wishes, have so done at the expense and sacrifice of their lodge. In conclusion, let me ask, is not this a subject worthy of consideration, and one that should claim the attention of every Mason within the limits of our wide-spread jurisdiction? Let me urge upon all brethren the necessity of strict obedience to the will of a majority. "Let brotherly love prevail," and all past difficulties will soon vanish and pass away, leaving them purified and respected by all good Masons, and holy in the sight of God.

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OLD DOCUMENTS RECENTLY DISCOVERED COMPARED WITH THE MASSACHUSETS RECORDS OF 1733.

By Bro. Jacob Norton, of Boston.

The philosopher, John Locke, was deceived with a forged document, purporting to be a conversation between Henry VI. and a Mason. The forgery of the so-called "Cologne Charter," is doubtless familiar to many of our readers. The "History of Freemasonry" by the Rev. James Anderson; "The Antiquities of Masonry," by the Rev. Dr. Oliver; the forgery by the Rev. F. Dalcho of the Frederick the Great Charter for the so-called Scoth Rite. The number of knavish editors, Grand Masters, and high officials in this country, who to this day aver their belief in the above named humbugs—the ridiculous legends which form the basis of all the higher degrees, etc. When we take all these Masonic deceptions into consideration, we may well pause at every step; we may well question every historic assertion which is vouched for by our "great lights."

About twelve months ago we were induced to question the genuiness of Henry Price's commission. We inquired if the original commission of Henry Price was in existence, and were answered in the negative. We asked if any other document survived the last century, and were answered "the original records of the Grand Lodge of Massachusetts from 1733 are in existence." We were puzzled why Anderson in 1738 and Entick in 1756 mention the appointment of Tomlinson for America in 1736, and why they were silent about Price in 1733. And again, Bro. C. W. Moore, in his life of Price, gives Montacute as the Grand Master of England for 1733; but we were satisfied that no such title as Montacute existed at the above period. Furthermore, the "first lodge," now crlled "St. John's Lodge," which Price constituted in Boston in 1733, Bro. C. W. Moore admits never had a charter, until it received one from the present Grand Lodge in 1792. Such conduct, it is needless to say, could never have taken place with the knowledge of the present Grand Lodge of England. These doubts wero embodied in an article designed for the February number of the St. Louis *Freemason*, which was, however, returned to us by Bro. Goulep. In the month of February, 1868, the letter of the Grand Secretary of England appeared in Bro. C. W. Moore's Magazine, asserting that Henry Price is mentioned in an almanac as having been Grand Master of America from 1733 to 17—. Though we were then perfectly satisfied that C. W. M. misprinted the English Secretary's letter, yet that letter brought us to halt in our speculations. Further inquiry we thought, was necessary; so we called on Bro. Thornton, Grand Secretary of Massachusetts, and asked permission to look at the original record of 1733. The original record was not in his office, but a transcript was there; and in that transcript, instead of finding that Viscount *Montacute* gave Price the commission, we found it was Viscount Montague. This discovery, while it confirmed the unreliability of Bro. Moore's authorship, tended, however, to remove one of the causes that led us to doubt the genuiness of Price's commission. That Bro. C. W. M. did really alter the dates of Bro. Hervey, the Grand Secretary of England's letter, above alluded to, has been shown in a previous number of the *American Freemason*. This substitution of Montacute for Montague is now referred to a committee, who will report on it at the next meeting of the Grand Lodge. The discussion, however, in the *Masonic Monthly*, as to whether it was Montague or Montacute, served to bring forward some very interesting old documents, which have already brought to light historical facts hitherto unknown, and must serve still further to stimulate research.

About three weeks ago our esteemed old friend and brother, Dr. Winslow Lewis, P.G.M., put into our hands two old documents, in which allusion is made to Viscount Montague. The first, which we shall call No. 1, if genuine, is undoubtedly the oldest Masonic document relating to the Grand Lodge of Massachusetts in existence. It purports to be the application to Henry Price, on the day he organised his Grand Lodge, to constitute the undersigned into the "First Lodge" (now St. John's Lodge). There were, however, two reasons for doubting its genuiness: first, though it is undoubted old, unfortunately some genuis had been tampering with it. Twice we found a 2 altered into a 3, and the date given therein of Price's commission was April 13th, while in Moore's printed copy thereof, and in the *transcript* record of the Grand Lodge, it is April 30th. But that is not all. In the printed copy the whole paragraph which alludes to Montague is *omitted*; while in the transcript we found that paragraph. The language in the printed copy is also more modern, but of that we may speak hereafter.

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Document No. 2 is a memoradum copy of a letter without the name of the person to which it is addressed, or signature, dated August 6, 1755. It begins, "Worthy and Dear Bro." It must, therefore, have been sent to a familar friend. It urges that friend to nse his influence to get the appointment of the Grand Mastership for America for Bro. Jeremy Gridley. The letter says: "I received my Deputation from the Right Hon. Lord Montague in April, 1733;" and goes on to say: "We have made application to the Grand Master of England for the said Bro. Gridley, which application and three guineas were sent to Captain John Phillips last December to our Rev. Bro. Entick, minister at Stepney, desiring him to forward the affair, but are surprised that we have not received the deputation, nor a line from Bro. Entick, whose receipt we have for the three guineas paid to him by the said Captain John Phillips." Toward the close of the letter he says: "I have some remote thought of once more seeing London, with all my brethren in the G.L., after an absence of twenty-two years." Now there can be no doubt that this is a copy of a letter written by Price. Here we have *Montague*; we learn also that Entick the *Montacator* was a Rev., and that Price in 1755 was absent from England twenty-two year; so, consequently, he must have brought the charter with him in 1733, whereas in Moore's life of Price, he says that P. came over about the year 1723. If this be true, Price must have recrossed the Atlantic after his first arrival.

A few days after receiving those documents we called on Bro. Lewis to return them, when we pointed out the above discrepancies, but regre tted that we had no means at our command to enable us to identify the handwriting, for we were satisfied, on comparing the letter with Price's signature, that Price did not write it. Thereupon, Bro. Lewis offered us a small box, full of old papers, and said: "There, take this with you, examine them at your leisure, and see what you can make out of them"—an office we cheerfully accepted.

Document No. 3 comprises six folio leaves, containing a complete list of the members of the first lodge, from 1733 to the end of 1751, with the dates of each, who joined, or was initiated in the said lodge, and all designated by certain marks. We saw at a glance that the letter of 1755 and this list were the same handwriting, but could find no clue to the name of the penman. So we took some of those documents and called upon Bro. W. S. Gardner, our Grand Master. Our acquaintance with Bro. G. is of very recent date, and we hope no one will interpret our opinion of him as designed te flatter or compliment; we are not in the habit of complimenting Grand Masters, but where we find one who deserves praise, we shall always be pleased to give him his due. Shortly, then, Bro, Gardner is without exception, Masonically, the best informed Grand Master that Massachusetts has had for the last twenty-seven years, and to all that he combines a generous candour and a love of truth, truly marvellous for an American Grand Master in these days. On exhibiting the documents to Bro. Gardner, he was naturally surprised to see them. We, however, gave him an account whence they came, &c.; indeed, we remember having seen some of those very old papers twenty years ago, at the house of their former owner. So, after we had our say, and made our comments, we expressed a wish to compare those documents with the original records of the G L. of 1733, as we thought we could thus make them "a tale unfold." To this proposition Bro. Gardner consented, and the book was forthwith removed from some place where it was kept to the Masonic Temple. We spent about an hour with it, and reported next day to the Grand Master our opinion, viz.: that Massachusetts had no original records of 1733. Subsequently, we spent another hour with the records, and we were not only confirmed in our belief that the book from 1733 to about 1752 is only a transcript, but drew other inferences of a startling nature.

At present, however, we shall merely explain our reason for pronouncing the record a transcript:

First, on comparing the list, or document No. 3, with the record, we could not be mistaken in the identity of the penmanship. We carefully compared words, letters, and figures: we laid side by side the name of Henry Price, of Gridley, the word Worship'l, and the 1748, 1733, 1751, &c., and the one appeared to be the stereotype of the other. We now recalled to mind that the list and record both begin in 1733 and end in 1751; hence, we suspected that they were both done at the same time. The above period is compressed into twenty-three pages, and during the first eighteen years we could find no secretary's name. At last, in 1750 or '51, we found Charles Pelham G.S.

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So Bro. Pelham was the copyist of Price's letter of 1755, and the writer of the list of the members of the first lodge. On looking a little further we found in the proceedings of July 13, 1750, "voted that the T. and S. do provide a book or books, as they shall think necessary, for this lodge, to be paid out of the stock." So here is the vote in 1750 for the purchase of the very book we were examining; then a little further, in 1752, John Rowe became Grand Secretary, but it was voted that Bro. Charles Pelham should receive six dollars for past services, and the six dollars were, no doubt, for the extra service of copying into this book. Next, we referred to the before-named list of the first lodge, and found in Bro. Pelham's own handwriting, that Charles Pelham was initiated September 12, 1744. The proof, therefore, that the Massachusetts record of 1733 is only a transcript is irrefutable.

We know that some will exclaim: What difference is there between an original record and a transcript? To the student of history, however, the difference is very material. There may be errors in an original record, but we venture to assert that, in a copy, the errors are increased and multiplied. As an instance, we have mentioned above that in the application to Henry Price by those who formed the members of the first lodge, the date of Price's commission is given April 13th, while in Moore's printed copy thereof, and in the transcript, it is April 30th. Now, in the oldest, or what was called the original copy, it is 13th, thus agreeing with the old document in our possession; but the handiwork, probably of C. W. M., put 30th over the 13th, and transcribed and printed it 30th. We can see that he was misled by the first copyist, Charles Pelham, who in Price's commission wrote, "given under our hand and seal this thirtiest day," &c.; hence, Bro. M. jumped to the conclusion that 30th was right, and took the liberty of altering the date accordingly; but, unfortunately, he was as much mistaken in altering the date as he was in the name of Montacute. Had he gone farther in the record, he would have found on page 177, in the copy of the commission sent to John Rowe by Lord Beaufort in 1768, the date of Price's commission, as therein given, April 13th. Hence, the transcriber Pelham first accidentally made a mistake in writing the "thirtiest," and the second transcriber Bro. Moore, purposely altered another date, so that one might correspond with the other.

Let us now, however, hope that "the age of faith" in Grand Secretaries and professional jurisprudence-mongers is past, to be followed by an age of rational inquiry. We are getting tired of monkeyism, parrotism, masquerading, higher degrees, false legends, false history, and quackery of every description. "We must exert ourselves," as Bro. W. S. Gardner says, "to lay bare the truth, the whole truth, and nothing but the truth, even if those truths tend to mitigate our vanity and conceit." The principles of Masonry are good enough, if practically carried out; and they not only need no lies to support them, but the very lies form the strongest obstacle to every effort at reform. We have some more revelations to make, but these must be left for a future number.—*American Freemason.*

HISTORY OF MASONIC IMITATIONS.

By Bro. GEORGE S. BLACKIE, M.D.

(From the *Masonic Record.*)

It may prove of some passing interest for us, now that some of our sister jurisdictions, and brethren of high standing in the Craft, have gone heart and soul into Adoptive Masonry, and the Order of the "Eastern Star" is making such rapid strides, to look back at the commencement of this practice of admitting our fair sisters by side doors into the outer courts of our Temples. "By the term *Adoptive Masonry*," says Bro Robt. Macoy, "is implied that system of forms, ceremonies, and explanatory lectures, which is communicated to certain classes of ladies who, from their relationship by blood or marriage to Master Masons in good standing, are entitled to the respect and admiration of the entire Fraternity," The term *Adoptive Lodges* was introduced because every lodge of females was obliged to be adopted by some regular Masonic lodge, and the ladies were *adopted* because they were made acquainted with a system of forms and ceremonies which enabled them to give satisfactory evidence that they had received certain teachings in a manner which could not be imparted outside of a lodge. That females cannot be made Masons, is a landmark of the Order which cannot be infringed—the stories of Madame Aldworth or Madame Xantraille notwithstanding; but the aim of the promoters of the Adoptive Rite is to practically unite our female friends with us in the glorious work of doing

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good. For ourselves we see no use in the system at all, beyond a temporary gratification to the candidates, and a pandering to the natural curiosity which all ladies have to know of what nature is that lodge business which keeps husbands, brothers, and sons out at late hours of the night, and makes them so earnest and zealous in what appears to them but a pompous display and idle amusement. Our old Brother Oliver, in his "Revelations of a Square," takes a position which we may say embodies our views on the subject:—

"A French woman may be pleased with such frippery, and gratified by the adulation and subserviency which accompanies it; but our country women look forward to the more rational pursuits and amusements of their sex—to the pleasures of domestic happiness, surrounded by their beloved children; to the delights which flow from the practice of Christian benevolence; visiting the sick; relieving the distressed; comforting the afflicted; and last, though not least, of superintending the morals of their poor neighbours, and crowning their humble dwellings with industry and content; practising, in a word, all the moral duties of Masonry without being troubled with its details. This is the glorious career of an Englishwoman, which she would not barter for all the Masonry in Christendom, if it were freely offered for her acceptance. Nor can I be led to believe that if Masonry were thrown open to the females of this land to-morrow, any educated or respectable person would consent to be a candidate for initiation."

The first society of male and female Freemasons of which we have any detailed account was founded about 1743, under the name "*L'Ordre de Felicitaires*," the Order of the Happy Ones. Its terms and phrases were nautical. There were four degrees—Midshipman, Master, Commander, and Admiral. Piloted by the brethren, the candidate took an emblematical voyage to the Island of Happiness. A solemn oath of secrecy was enjoined, and the brethren vowed "never to anchor in any port where one of the vessels of the Order was already stationed," while the sisters swore "never to admit a strange vessel into port, as long as one of the vessels of the Order was there at anchor."

This society gave place to another, almost precisely similar, and styled "*The Knights and Heroines of the Anchor*." It was somewhat of a more refined nature than its predecessor.

A few years prior to this, however, when the Bull of the Pope, Clement XII., had abolished Freemasonry in Germany, some of the Catholics, not wishing to lose the opportunity of a friendly reunion in a lodge, got up a sort of secret club called the Mopsi, and invited the attendance of ladies. A dog, the symbol of fidelity, was adopted as the emblem; and the club flourished pretty well until Freemasonry was re-established in the country.

This, and many similar mixed societies, there is no doubt, were formed merely as a means of promoting social harmony. Of such character was "*Les Chevaliers et Chevalieresses de la Joie*," at Paris, whose protecting deities were Bacchus and Cupid; and the standard of purity, with such protectors, could scarce have been the highest. An order similar was formed in Spain, and called the "*Chevaliers et Nymphes de la Rose*." They met in gorgeous chambers, called the Temple of Love, the decorations and furniture were most magnificent; costly pictures in the richest frames adorned the ornamented walls; shields bearing amorous devices were interspersed among them, and the air was heavy with perfumes and the breath of newly woven festoons of flowers. Superb mirrors reached from floor to ceiling at each end of the room, crimson and gold hangings, statues and busts, the richest Turkey carpets, in which the feet sank to the ankle, and the sparkling cut glass chandeliers made an abode fit for a Sybarite. The chief officers were a Grand Hieorphant and Grand Priestess; the former initiated the male, and the latter the female candidates. The aspirants were introduced by a knight named Sentiment and a maiden named Discretion, who assisted in the mysterious ceremonies. Brother and sister were the titles employed; the knights were crowned with myrtle, and the nymphs with wreaths of white roses. While the candidate was being received the room was darkened, save the light of a lamp held by Discretion; but when the initiation was completed lights streamed from hundreds of tapers of scented wax inserted in the chandeliers, the novice finding herself suddenly surrounded by a number of well dressed men "sandwiched" between lovely girls in pure white robes and blue sashes, from which were suspended jewels of gold. Then she took the following oath of fidelity:—"I promise and swear in the name of the Great Master of the Universe never to reveal the secrets of the Order of the Rose. If I break the oath, may I, instead of the roses of pleasure, find nothing but the thorns of repentance."

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Another club or lodge of a similar character was formed by some French officers in 1808, in Gallicia, in Spain. They called themselves *Adoptive Freemasonry*, but were no more than an imitation of the Courts of Love and Chivalry. Their name was the Order of *Philochoreites*, or Lovers of Pleasure. Each lodge was a Circle and its chief a Center. Each knight on entering was sworn to secrecy, and lost his personal identity by assuming a new name. Thus Dumas took the name of *Chevalier Defi d'Amour*, and M. de Noirefontaine, *Le Chevalier des Nœuds*.

These and such associations multiplied and became exceeding popular, and attempting to imitate our noble Institution, they even excited alarm in the Council of the Grand Orient of France, who to save themselves, as they thought, in 1774, established a new rite under the name of the "*Adoptive Rite.*" This they kept under their own control, and adopted a series of rules for their conduct, among which was this—that no one should attend them except Freemasons, and that each lodge should be placed under the charge and held under the sanction and warrant of a regular lodge, whose Master should be the presiding officer, assisted by a female President or Mistress. In compliance with these regulations, the first Lodge of Adoption was opened in Paris under the Lodge of St. Anthony, and the Duchess of Bourbon became the first lady President, and was installed as Grand Mistress of the Adoptive Rite. This was in 1775. In 1773 we find, according to Brother Macoy, that the Order of the Eastern Star first made its way into the United States. It is the only one of the feminine degrees which seems to possess the elements of vitality. In the same year, also, we learn that Voltaire was initiated into Freemasonry. Durlng the ceremony, as was the custom, Bpother Lalande presented him with a pair of gloves, which the new brother was to give to the lady he most esteemed, when Voltaire said, "As these gloves are to be presented to the lady for whom am supposed to feel a real and deserved attachment, I must beg you to give them to "*Belle et Bonne,*'" an affectionate nickname which he had bestowed on his niece, the Marquise de Villette. This lady was the Grand Mistress, and the Count de Lacepede the Master, of a Lodge of Adoption which met in the Rue de Vaugirard. After this incident the lodge took the name "Belle et Bonne," as a compliment to her, and in remembrance of Voltaire's regard for her. It became famous in the annals of French Adoptive Masonry, and we find records of its meetings after the Restoration in 1819.

The lodge of *La Candeur*, of which the Duchess of Bourbon was President, had a gorgeously magnificent festival in 1777, at which the Duchess of Chartres and the Princess of Lamballe were initiated. At another meeting under the same president, a large sum of money was raised for a poor family in the country, which had sent by post a begging letter addressed to Messieurs the Freemasons of Paris—a sign of the far-spread reputation of the Fraternity for deeds of charity and beneficence. The Lodge of the *Neuf Sœurs*, presided over by Madame Helvetius, and the Lodge of the *Contrat Social*, of which the Princess of Lamballe was President, also gave *fêtes*, which were the rendezvous of all the rank and fashion of France. Also under the empire the lodges of adoption held meetings by no means inferior in luxury and splendour to those of their predecessors. At the Lodge of the *Franc Chevaliers* the Empress Josephine herself was present. We also read that she honoured the grand festival of the Order, held at Strasburg, with her presence; and Bro. Oliver leaves us a record of a splendid assembly in Paris, under the presidency of the Duceess of Vaudemont, where nearly all the nobles of France, male and female, made their appearance.

(*To be continued.*)

MASONIC JOTTINGS.—No. 13.

By a Past Provincial Grand Master.

OUR TRADITIONS SINCE WE BEGAN TO BUILD STONE CHURCHES.

A discerning and impartial critic, the materials for judgment not being greater than those which we possess at present, will, in my opinion, find the reasons for retaining, more numerous and more cogent than the reasons for rejecting, our Masonic Traditions since we began to build stone churches.

MASONRY OF 1717.

Call not the Masonry of 1717 a new house; but call it an old house repaired and raised a story.—MS. 1764.

CONCLUSIONS COME TO AFTER READING CERTAIN COLUMNS OF THE Freemasons' Magazine.

Had the old English Lodges thought fit to retain their former organisation, there is no reason to believe that Speculative Masonry would

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not have acquired ultimately a predominance not less than that which it got more speedily by the organisation of 1717.

EARLY SPECULATIVE MASONRY.—TWO PROCEEDINGS.

Early Speculative Masonry. There were two proceedings—improvement—augmentation. First, improvement by the culture of necessary sciences. Next, augmentation by the importation of sciences not necessary, but useful and ornamental. The improvement was chiefly effected by the instructed Operative Masons; the augmentation by amateurs, by non-Operative Masons.

DISCUSSION OF CERTAIN MASONIC MATTERS.

Avoid the discussion of certain Masonic matters with those whom education has not fitted for literary controversy. You will probably obtain an easy victory. But the proceeding is displeasing to some brothers, disgusting to others, and agreeable to none.

TWO THINGS NATURAL TO MAN.

These two things are natural to man, the love of God's works, and rightly understood Masonry.

THE 1717 THEORY.

Could this theory be established, our Freemasonry might not unfitly be called *indigenous*.

THE ABBE GRANDIDIER'S DISCOVERY.

The vanity of the Craft is thought to have been sorely wounded, when towards the end of the last century, publication was made of the Abbé Grandidier's discovery that our modern organisation comes not from a Knightly Order, but from the Building Fraternities of mediæval times.—*MS. no date, about* 1853.

MASONIC NOTES AND QUERIES.

HAUPT HUTTE—GRAND LODGE.

My answer to the inquiry of an "Entered Apprentice" is that the Haupt Hutte of Germany in the 15th century had an organisation analagous to the organisation of our Grand Lodge of 1717; and therefore in the passages of Bro. Findel's History, to which an "Entered Apprentice" refers, the Haupt Hutte of Germany in the 15th century is properly translated Grand Lodge. See the Note to Jotting, "Grand Lodges Germany, Switzerland, 15th Century," page 127 of the present volume.—CHARLES PURTON COOPER.

BRO. W. J. HUGHAN AND "THE 1744 D'ASSINGNY" (p. 248.)

In all my intercourse with Bro. Hughan, I am very happy to say that I never found anything which would lead me to support the idea or assertion of "Leo Secundus," but quite the opposite.—W. P. BUCHAN.

BROTHER "EBOR."

Speculative Masonry of to-day. A correspondent at Sheffield is mistaken in supposing that age has dimmed his memory in the matter respecting which he writes. About seven years ago, a learned and esteemed brother, whose contributions to the *Freemason's Magazine* were then commonly subscribed "Ebor," recorded in its columns that "he traced the history of the Speculative Masonry of to-day through the Operative Guilds before 1700—through the Operative Sodalities of the middle and earlier ages—to the Roman colleges, and thence to the Tyrian and Hebrew Masons."

I have transcribed these lines from a Masonic Commonplace Book, which does not mention the volume of our periodical containing them, but it notices that the word "sodalities" has been substituted for the word "feudalities," an obvious error of the press.

My correspondent will perceive that these lines entirely accord with his recollection.—*CHARLES PURTON COOPER.

ORDER OF THE TEMPLE AND ROSY CROSS.

I notice Bro. Yarker's observations as to the Ordre-du-Temple of France, at page 248. I do not offer any observations as defending the authenticity of the much discussed "charter of transmission," but I would suggest that the anathema of the Scottish Templars and their brethren of St. John of Jerusalem is in itself a much greater proof of the authenticity of the charter than of its spurious origin. The amalgamation of the Templars in Scotland with the Hospitaller Order must have occurred shortly before the date upon which the charter of transmission professes to be made—13th February, 1324. The Templars and Hospitallers were antagonistic Orders, and generally at enmity with each other, and to a section of the Order which sought its own perpetuation, pure and simple, it would no doubt be a high misdemeanor for the brethren in another country to enter the ranks of its enemies, in preference to awaiting their doom, even with so tragical a perspective as the stake. Here we have at once a perfectly reasonable explanation of the anathema—one much more probable than that a clever forger would commit so gross a blunder as to anathematise a dozen or two of Freemasons in 1705, in a document which he was intending to date nearly four centuries earlier. On all hands it seems admitted that the Duc de Duras' signature is genuine. He signed the charter in 1681: how, therefore, could it be forged in 1705? Supposing, even, that he signed it in 1686, when Bro. Yarker alleges that he took out his patent, how can this help the 1705 theory? It appears to me that there is no room whatever to assume that the charter was forged since 1681. Morison himself is the only *member of the Order*, of whom I have heard, who has attempted to throw discredit upon it; he was once its strenuous supporter, and reasons, which are far from creditable to him, have been given for his conduct. I am acquainted with two (I think I may say three) members of the Ordre-du-

* We now know that the passage cited above somewhat varied, and, with the important addition of the words, "Grecian communities," formed part of an oration before the Pentalpha Lodge, Bradford, 1683. (See page 221 of the volume.)

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Temple who fully believe in its authenticity, and who attest the statement that the charter has been pronounced a genuine document by competent experts. —LUPUS.

THE RED CROSS OF ROME AND CONSTANTINE *v.* BRO. MATIER, 30°, ETC.

I would much like to know in what respect the term "*absurd Masonic Order*" applies to the above degree more than to the other chivalric degrees in connection with Freemasonry, *e.g.*, Knights of Malta, Knights of the Eagle and Pelican, or Rose Croix, and others. Mark, I do not say either is *absurd;* the phrase is Bro. Matier's, not *mine*. With all respect for his Masonic zeal and abilities, I think the term a mismomer.—WILLIAM JAMES HUGHAN.

JOSEPH AND MASONRY (p. 247).

It appears to me that Joseph had something else to do than to be "Grand Master of all the Egyptian lodges."—W. P. B.

THE SUN DESCRIBED, V.D. 938.

The following description of the sun is given in the Saxon chronicle, where the author is dilating upon the glorious victory gained by King Athelstan, the "Giver of Bracelets, viz.:—"The din of arms resounded sith the sun in the morning-tide rose glad over the earth, greatest of the stars, bright candle of God the Lord Eternal, till the noblest of things created sank in the west."—W. P. B.

THE ORDER OF THE TEMPLE.

I have read with great pleasure the remarks of "Eques Templi" in last week's *Magazine*. There are few objections to the system of the Scottish Order of the Temple. One is its assumption of a pure descent from 1314, such continuation being contrary to every document that has yet appeared, and an impossibility in Catholic countries—its correction would necessitate a revision of their ritual. The jewel is another objectionable feature, and the term Priory another, that of Commandery having come to us as the term of the Amalgamated Orders. It would be well to know in whose hands lies the revision; most certainly if any unhistorical folly is perpetrated, it will not be allowed to rest. The Scottish certificate is most appropriate, and the bulk of the statutes also. I would suggest that a complete ritual of *every ceremonial of the Order* be privately printed.—JOHN YARKER.

FOREIGN FREEMASON.

Will some one of your readers give the names of Catholics of foreign churches who have been Freemasons since 1738? The Abbé Barruel, who was one, mentions Francis I. (1745); the Prince Conti: Varlet, bishop, *in partibus*, of Babylon, &c. I ask this because, though I think of Freemasonry much as Mr. Pinkerton, some of his logic seems hardly cogent. It is surely not impossible for a prince to forget Clement XII. and his bull, when it seems to be convenient for political ends.—*Notes and Queries.*

—E. H. KNOWLES.

"No Master should take an apprentice that is not the son of honest parents."—*Grand Lodge of* 1717.

—JOHN YARKER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

ROYAL ARCH MASONRY.

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

Dear Sir and Brother,—Bro. Hughan will find, on examination of my letters, that I have not descended to personalities; but if, in his commentaries thereon, he gives them that interpretation, I am not responsible. I fear that an impartial person would conclude that a conviction of the truth of my remarks had filled his heart with the justice of them, but at the same time I wish it to be understood that my reflections are intended for the system, and not for its advocate.

Bro. Hughan cannot have forgotten that I once recalled his attention from contemplating the imaginary pallor of "all other" constitutions, to gaze upon some of the real and much boasted "fruits" of our own shameless depravity. He will therefore distinctly understand that from the first, when I spoke of *the* Royal Arch, I meant, of course, our English illustration of it. It is certainly very late to ask for my reasons for objecting to the Royal Arch, especially as most of them may be found so far back as page 49, and the remainder (by far the best, I admit) have since been supplied by himself. For these, I now beg to express my thanks. The Royal Arch, which is only the mutilated remains of the degree formerly so called, as now constituted, was not worked in 1740, as every Royal Arch Mason knows; and as I address myself to such, it is equally unnecessary and improper to specify what has been omitted and what has been introduced; suffice it to say that even Laurence Dermott would be ashamed to confess his paternity of our illegitimate adoption. To says that "many of the most distinguished Masons uphold it" is nothing to the purpose; and I think it would be more creditable to be able to deny the fact than to defend it by an illustration which redounds so little to our credit. In their opinions, the best of men may be mistaken; but this neither justifies such opinions, nor makes the propriety of their conduct less questionable. In addition to the fact that no amount of authority or usage can make treason to Craft Masonry respectable, there are quite as many Masons equally "distinguished" who despise the present position and organisation of the Royal Arch. It should be treated with contempt, because it is an invidious distinction which may be *purchased* by wealth, instead of being won by worth, in violation of our Constitutions, which directs that "*all* preferment among Masons should be grounded upon real worth and personal merit;" it offers a premium for the establishment of a mercenary clique within the lodge, where one appears with a badge of completion and another without, although the latter may possess infinitely more merit and ability than the former. This is a repudiation of the teachings of the mystic level as well as those of the mystic circle (every part of its circumference not being equally distant from the Point of Truth), and is consequently subversive of the principles of Masonry. Imagine, sir, an aged and honoured brother of "low degree," whose venerable locks have silvered in our service, and who has more than once creditably occupied the oriental chair, being told by Bro. Hughan

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that he cannot have the completion, because unavoidable calamities have reduced his circumstances; or are his sensitive feelings to be ruthlessly wounded by the most delicate allusion to his poverty, while others supply the deficiency? If, however, the wages of a well-spent life be in store for those who have borne the burden and heat of the day, further time and circumstances will restore the genuine completion—a very different one to our present system—when he will be exalted by the Most High,

"From earth's long darkness brought to light,
By Judah's Lion raised in power."

This is no fancy sketch, and, for aught I know, Bro. Hughan's own lodge may furnish an example. Is there a heart so callous, a conscience so seared, as to "admire such a system? The voice of honour, justice, and brotherly love must be silent. It would be better if Bro. Hughan defended the Royal Arch upon its professed principles of completion and unity with Craft Masonry instead of trifling about dates; for if the Royal Arch be a part of Craft Masonry, especially a part so important as the completion, is not the mere demand for an extra fee inconsistent? Let me ask what would be thought of any professional man who adopted such a course with a pupil? Do we not recede from our honour as gentlemen, and violate our obligations as Masons, by stooping to such baseness? To be consistent, we ought to confer the Royal Arch upon every M.M., if he be wishful to obtain it and has the requisite proficiency, after the expiration of the usual time, he having been told that the fees paid by him when an E.A. were for his initiation, and not for a *part* of it. The *résumé* of the degrees in Freemasonry through which a Mason has already passed should be made in the R.A., and we should not officially inform a M.M. that he is *then* able to "appreciate the connection of our *whole* system, and the relative dependence of its several parts," he being in a state of supposed deplorable imperfection. Such contradictions might be multiplied, but I leave this for personal observation.

The second paragraph of Bro. Hughan's letter is truly astounding. Though he does not defend the "innovation," and considers the Royal Arch as such, yet he thinks it is "now really a part of Masonry, and susceptible of defence." Thus, in the face of day, he places the bar of spurious descent across the escutcheon of the oldest constitution, and tells the world, in unmistakable language, that we have accepted and still recognise an imposture.

So long as I can wield my Templar sword I shall be ready to enter the lists against all and sundry who, in Masonry, champion tinsel, man-millinery, and "almighty dollar" distinctions. Such is, I conceive, the Royal Arch; therefore I oppose this gilded Caliban of Masonry.

Yours fraternally,
FIAT LUX.

A COUNCIL OF RITES (pp. 205, 249).

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

Dear Sir and Brother,—I am afraid that I have committed a *lapsis pennæ* at page 249, for I am not prepared to back up the statement there made that our three-step Masonry "has, in its present state of ritual and forms, stood for a century and a half;" therefore say, "has, in the chief points of its present ritual and forms, stood for about a century and a half." This latter reading will better agree with a former statement of mine, viz., that our rituals and ceremonies have been elaborated and touched up since 1717.

Yours fraternally,
W. P. BUCHAN.

SCOTCH MASONS.

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

Dear Sir and Brother,—Permit me to say, in reply to the brother (a Scotch Mason) who complains of being refused affiliation to an English lodge, that such refusal rests entirely with the lodge itself, as no lodge can be compelled to admit anyone as a joining or subscribing member against the inclination of the brethren.

The brother in question must not think he would be treated in this manner in every lodge in England, as I know of dozens of cases where brethren joining from Scottish lodges have speedily had promotion. I of course presume the only ground of objection was to the brother being a "Scottish" Mason.

Yours fraternally,
HOMO DUPLEX.

THE YORK CONSTITUTION.

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

Dear Sir and Brother,—If two of your readers who have lately written to me on the subject of the York Constitution will take the trouble to turn over the leaves of the *Freemason's Magazine* for the year 1865, they will find it recorded—first, that Bro. Steinbrenner has said that "A York Constitution, may it date from the year year 926, or a later period, whether written in Anglo-Saxon, Old English, or Latin, is decidedly the oldest common platform for the order of the Masons of England, and on this account the York Lodge is certainly the oldest chief lodge of England. The York Lodge and Constitution are to the other lodges and constitutions of English stonemasons what the Strasburg Constitution of 1459 and the Strasburg brotherhood of Masons are to the other German Masons' constitutions and congregations. In this lies the great historical signification of the York manuscript, which has not as yet been sufficiently explored and known."

Your readers aforesaid will find it recorded—next, that Bro. Findel, in the report of the result of his journey to York (1864), printed in the "Communications of the Society of German Masons" (the society which has lately printed the Manningham letter) has said that "it is not impossible, though improbable, that an original York Constitution may be found," adding, however, "it is most undoubtedly certain that such a manuscript must needs be of a much more recent date than those known at the present time."*

Yours fraternally,
CHARLES PURTON COOPER.

* In his "History of Freemasonry," published in 1866, Bro. Findel's words are, the antient York Constitution "is most certainly not of the year 926."

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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 are enabled authoritatively to announce that the installation of the Earl de Grey and Ripon, as M.W.G.M. will take place on Wednesday, 27th April inst.

THE UNIVERSAL MASONIC CALENDAR is now in the press, and will shortly be published. We shall be glad to receive from our correspondents any information of alterations, so that it may be corrected up to the moment of publication. It has been decided that in future the publication of the CALENDAR shall take place after the installation of the M.W. Grand Master and appointment of Grand Officers.

THE votes of the brethren are solicited on behalf of Mary Cornwall Palmer, at the April Election of the Girls' School. The candidate is a daughter of the late Bro. W. J. Palmer, of Old Hall, in the parish of Pencoyd, Herefordshire, who died in 1864, leaving his wife and three children, aged 11, 13, and 15, in destitute circumstances. Bro. Palmer was initiated in the Boscawen Lodge (No. 699), Chacewater, Cornwall, in 1861. Proxies will be thankfully received by Bros. H. Luckes, of Ross, and Thos. Donne, of the same town. The case is strongly recommended by numerous Prov. G. Officers in Herefordshire, Monmouthshire, Somersetshire, and Gloucestershire.

A LODGE of Instruction is held in connection with the Medina Lodge, Cowes, Isle of Wight, every Monday evening.

ROYAL MASONIC INSTITUTION FOR BOYS.—APRIL ELECTION.—Votes are earnestly solicited on behalf of William Grant Fabian, for this, the fifth 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, 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 was second on the list of unsuccessful candidates last election and 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.

JOHN RUST, formerly the publisher of this MAGAZINE, who was dismissed on the 7th of October last, for being drunk and disorderly, was tried on the 1st Feb., at the Old Bailey, on the first of several counts, in an indictment—*Regina* v. *Rust*—and was found guilty of embezzlement, and sentenced to four months' imprisonment with hard labour. The prisoner, for some time past, by advertisement and otherwise, solicited aid from the members of the Craft, upon false representations, and with malicious motives. The prosecution in question did not originate, and has no connection with the Proprietors of this MAGAZINE. This notice has become necessary in consequence of communications received from various quarters, stating that the prisoner had attempted to excite sympathy in his behalf and under that plea obtain monies from those with whom his duties, as an employé in this office, brought him into communication.

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'S MAGAZINE, so that a complete Register and Directory may be compiled.

THE votes and interest of the brethren are solicited on behalf of Frank Loud, a candidate for admission to the Boys' School. The late father of the applicant was a member of Prince Edwin Lodge, No. 125, Hythe, of which he had held the office of Warden, he was also a member of the Invicta Lodge, Ashford, No. 709, having been a subscribing member 18 years. The widow and eight children are entirely dependant upon friends for support. The case is strongly recommended by Bro. Thos. A. Chubb, the esteemed Secretary of the Britannic Lodge, and a number of influential brethren whose names will be seen on reference to our advertising columns.

FESTIVAL OF THE ROYAL MASONIC INSTITUTION FOR BOYS.

Bro. H.R.H. THE PRINCE OF WALES, P.G.M., in the Chair.

The Seventy-second anniversary Festival of the Royal Masonic Institution for Boys was celebrated on Wednesday last at the Freemason's Hall, and drew together a distinguished assemblage. When it became known that his Royal Highness the Prince of Wales would preside, there were offers from nearly 250 brethren to act as Stewards, and many of them from distant parts of the kingdom, whilst on the part of the Craft at large there was a demand for tickets to an extent never known before. The preparations for receiving the Royal Chairman were of an elaborate description, the staircase and hall being tastefully decorated with flowers and plants, and emblems of the Craft. A temporary gallery, in addition to the ordinary one, was erected in the hall for the purpose of accommodating ladies, of whom about 400 were present.

About 700 brethren were present, and amongst the company were H.R.H. the Prince of Wales, R.W.P.G.M. in the chair Bros. Earl De Grey and Ripon, R.W.D.G.M. and M.W.G.M. elect; Earl Percy, S.G.W. and Prov. G.M. Northumberland Rev. C. Martyn, G. Chap.; Samuel Tompkins, G. Treas.; J. Hervey, G. Sec.; L. Tompkins and W. A. T. Powell, S.G.D.'s; J. C. Forster and Brackstone Baker, J.G.D.'s; Sir A. W. Woods G. Dir. of Cers.; Conrad C. Dumas, Assist. G. Dir. of Cers.; Joshua Nunn, G.S.B.; James Coward, G. Org.; William Ough, G. Purst.; J. Brett, Assist. G. Purst.; Colonel F. Burdett, Representative of the Grand Lodge of Ireland; Algernon Perkins, P.G.W.; Rev. J. E. Cox and Rev. R. J. Simpson, P.G. Chaps.; Major Creaton, Benjamin Head, Browse, J. Plucknett, J. Savage, H. Grissell, Young, Udall, G. W. K. Potter, Bentley, Shaw, and Cox, P.G.D.'s; Llewellyn Evans, President of the Board of General Purposes; E. H. Patten, P.G.S.B. and Secretary of the Girls' School; J. Empson, P.G.S.B.; Sir Michael Costa, P.G. Org.; W. Farnfield, P.A.G.S.B. and Secretary of the Royal Masonic Benevolent Institution. The following Prov. G. Officers were also present:—Bros. the Duke of Manchester, Prov. G.M. Huntingdonshire; the Marquis of Hartington, Prov. G.M. Derbyshire; Lord Kenlis, Prov. G.M. Cumberland and Westmorland; Colonel Bowyer, Prov. G.M. Oxfordshire; Earl Jersey,

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Prov. G. Sec. Oxfordshire; Marquis of Hamilton; W. W. Beach Prov. G M. Hampshire; Rev. J. Huyshe, Prov. G.M. Devon Augustus Smith, Prov. G.M. Cornwall; J. R. Spiers, Prov. D.G.M. Oxfordshire.

The dinner which consisted of a cold collation, with the exception of turtle soup and vegetables, which alone were served hot. The service was very efficient, notwithstanding the limited space at command, there being a remarkable absence of complaint so general on such occasions. This was owing no doubt to the wisdom of the Stewards in providing a cold collation.

The band of the Coldstream Guards performed during dinner, and after the cloth was withdrawn a variety of charming glees and songs were given by Misses Spiller, Reeves, and Elton, and Bros. Perren, Distin, Hutton, and Fielden. A most lengthy and elaborate programme was followed in the Grand Hall (under the direction of Bro. Wilhelm Ganz, Org. No. 4, P.M. 435), in which the ladies had assembled.

The following instructions were issued for the management of the procession, and greatly facilitated the arrangements:—

"Stewards (not being Ladies' Stewards or engaged in special duties) intending to join in the procession are requested to form two and two in the corridor, extending as near to the doors of the Banqueting Hall as practicable. On receiving instructions to move, to march up the centre avenue to the foot of the dais when they will halt, face inwards, close up, forming two lines, through which His Royal Highness the Chairman and Grand Officers will proceed to their seats on the dais. Grace being said, Stewards will then retire to their banquet rooms."

The following is the list of the Board of Stewards, all of whom, with very few exceptions, were present:—President—R.W. Bro. Earl de Grey and Ripon, *K.G.*, R.W.D.G.M., M.W.G.M. elect, Prov. G.M. West Yorkshire, P.M. 521. Vice-Presidents—R.W. Bros. His Grace the Duke of St. Albans, Prov. G.M. Lincolnshire; the Right Hon. Earl of Carnarvon, Prov. G.M. Somerset; the Right Hon. Lord De Tabley, Prov. G.M. Cheshire; Earl Percy, *M.P.*, Prov. G.M. Northumberland; Lord Kenlis, Prov. G.M. Cumberland and Westmoreland; Benjamin Bond Cabbell, *F.R.S.*, Prov. G.M. Norfolk; Lieut.-Col. H. A. Bowyer, Prov. G.M. Oxford; Sir Pryse Pryse, *Bart.*, Prov. G.M. South Wales, W. Division; Rev. J. Huyshe, *M.A.*, Prov. G.M. Devon; R. J. Bagshaw, Prov. G.M, Essex; W. W. B. Beach, *M.P.*, Prov. G.M. Hants; Col. Burdett, Prov. G.M. Middlesex; Gilbert Greenall, P.G.W. & P. Prov. S.G.W. West Lancashire; Lord Richard Grosvenor, P.G.W.; the Right Hon. Earl Jersey, P. Prov. G. Sec. Oxford. W. Bros. G. W. K. Potter (V.P.) P.G.D., P.M, 92; Bentley Shaw (V.P.), P.G.D., D. Prov. G.M. West Yorkshire, P.M. 275; Sir Albert W. Woods, G. Dir. of Cers.; E. J. Page (V.P.), P. G. Steward G. Steward's Lodge, P.Z. 12; Henry Norman, P.G. Steward G. Stewards' Lodge; James Frederick Walsh, G. Steward, P.M. 23, G. Stewards' Lodge; James Percy Leith, P.G. Steward & Prov. G. Chap. Bombay, W.M. 2; Henry Talboys Kent, P.G. Steward, W.M. 60; Edwin March, P.G. Steward, S.W. 99; J. B. Monckton, P.G. Steward, W.M. 197, P.M. 1,150; Richard Spencer (V.P.), P.G. Steward, P.M. 263; Henry George Warren, P.G. Steward, 1,297; J. Stohwasser, P.G. Steward, Chap. No. 8; J. M. 8tedwell (V.P.), P.G. Steward, Prov. J.G.W. Middlesex, P.M. 788 & 946; George Laurie, D. District G.M. Turkey; Col. J. W. Whitwell, *M.P.*, D. Prov. G.M. Cumberland and Westmorcland; Capt. George S. Tudor, D. Prov. G.M. Staffordshire; Samuel Wittey, D. Prov. G.M. Wiltshire; John Shugar, Prov. S.G.W. Herts, P.M. 38, 504, & 948; John P. Platt, P. Prov. J.G.W. Cheshire, P.M. 537; William Saunders, Prov. J.G.W. Derbyshire, P.M. 253; W. Henry Ford, P. Prov. G.W. Hants; John Fowler, P. Prov. S.G.W. Lincoln; Capt. Locock, Prov. J.G.W. Lincoln; George Brown, P. Prov. J.G.W. Leicester and Rutland, W.M. 1,265; Rev. John G. Fardell, P. Prov. S.G.W., P. Prov. G. Chap. Norfolk; G. W. F. Loftus, Prov. G.W. Norfolk, W.M. 1,193; William Brooks Gates, P. Prov. G.W. Northampton; J. M. Wike (V.P.), Prov. G.W. East Lancashire; Samuel Spiers, Prov. J.G.W. Oxford, W.M. 340; James Knight, P. Prov. G.W. Surrey, P.M. 1,046; J. W. Woodall, P. Prov. S.G.W. North and East Yorkshire; Llewellyn Longstaff, Prov. J.G.W. North and East Yorkshire; Capt. W. Rothwell (V.P.) P. Prov. G.W. West Yorkshire, P.M. 61; G. H. Westerman (V.P.), P. Prov. G.W. West Yorkshire, P.M. 154; Hon. and Rev. Savile, Prov. S.G.W. West Yorkshire, P.M. 495; Edward Armitage, P.G.W. West Yorkshire, P.M. 275; J. W. H. Richardson (V.P.), P. Prov. G.W. West Yorkshire, P.M. 289; Monoah Rhodes (V.P.), P. Prov. G.W. W. York., P.M. 302, 974; Capt. J. Wordsworth (V.P.), P. Prov. G.W. W. York., W.M. 1,019; P. H. Rowland, P. Prov. G.W. South Wales, E. Division; Rev. C. W. Spencer-Stanhope, P. Prov. G. Chap. Oxford; Rev. D. Shaboe, P. Prov. G. Chap., Sussex; Rev. W. B. Smith, Prov. G. Chap. Warwickshire; B. Thomas Fountaine, P. Prov. G. Treas. Berks and Bucks; H. G. Buss, Prov. G. Treas. Middlesex, P.M. 27; George John Parfitt, Prov. G. Treas. Wiltshire; Arthur Whyley, P. Prov. G. Reg. Berks and Bucks, P.M. 1,087; E. Randell, P. Prov. G. Reg. Herts, P.M. 194 and 948; Sir George McPherson Grant, Bart., P. Prov. G. Reg. Oxford; William B. Biggs, Prov. G. Sec. Berks and Bucks; R. W. Little, Prov. G. Sec. Middlesex, P.M. 975; Edward Trendell, P. Prov. G.D. Berks and Bucks; Capt. C. C. Dick, P. Prov. G.D. Devonshire, P.M. 1,181; John William McClure, Prov. G.D. East Lancashire, W.M. 1,052; T. E. S. Jelly, P. Prov. S.G.D. Somersetshire, P. Prov. G. Steward, Wilts; Charles Ratcliffe, Prov. J.G.D. Warwickshire, P.M. 10; William Thompson, Prov. S.G.D. Wilts, J.W. 626; E. A. N. Royds, P. Prov. S.G.D. Worcester, P.M. 816, Lancashire (East); Georgo Normanton, P. Prov. G.D. Yorkshire (West). P.M. 448; Thomas Hill, P. Prov. G.D. Yorkshire (West), P.M. 302; Edward Clarke, Prov. G. Supt. of Works Middlesex, S.D. 1,193; William Cocking, P. Prov. G. Supt. of Works Yorkshire (West), P.M. 275; W. W. Merriman, P. Prov. G. Dir. of Cers. Wilts; H. Howard Hodges, P. Prov. Assist. G. Dir. of Cers. Berks and Bucks, P.M. 795; Frederick Adlard, P. Prov. Assist. G. Dir of Cers. Essex, P.M. 167; Samuel W. Stocks, Prov. Assist G. Dir. of Cers. Yorkshire (West), P.M. 603: William John Adams, P. Prov. G.S.B. Herts, W.M. 504, P.M. 198; William Roebuck, Prov. G.S.B. Surrey, W.M. 463; William Smeed, Prov. G. Purst. Middlesex, P.M. 946; Edward Thomas Inskip, Prov. G. Purst. Wilts; Arthur Briggs, Prov. G. Purst. Yorkshire (West), P.M. 974; Richard Eve, P. Prov. G. Purst, Wales (South), E. Division; Owen J. Carter, Prov. G. Steward, Kent, W.M. 20; Ed. Mackney, Prov. G. Steward, Kent; Capt. Kain, P. Prov. G. Steward, Warwick, P.M. 284 and 766; F. H. Goldney, Prov. G. Steward, Wilts, S.D. 626; Henry Day, Prov. G. Steward, Yorkshire (West), P.M. 208; William Henry Gill, Prov. G. Steward, Yorkshire (West), P.M. 1,019; A. Frederick Philbrick, (V.P.), 18; Samuel May, (V.P.), W.M. 23; S. C. Hadley, P.M. 55; Stephen Barton Wilson, (V.P.), P.M. 59; George Bolton, (V.P.), P.M. 147; Edward Cox, (V.P.), P.M. 657; G. Mellor, (V.P.), Lancashire (East); James Smith Ross, (V.P.), Lancashire (East), W.M. 1,144; E. T. Gourley, *M.P.*, Durham; E. Haviland-Burke, *M.P.*, 6.

On the arrival of the brethren they were admitted into the Grand Masonic Hall, as well as the dining-hall, indeed the whole resources of both the Hall and Tavern were thrown open for the accommodation of the vast number of brethren who

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assembled to do honour to the occasion. The appearance presented in the Grand Hall and the ladies' galleries, which were crowded long before six o'clock, was magnificent; the blending of the Masonic insignia with the elegant toilettes of the ladies presenting a *tout ensemble* rarely if ever excelled. On the arrival of the Prince of Wales, who was accompanied by a large number of noblemen and gentlemen, he was ushered to the Grand Master's room, from whence, having attired himself in the insignia of his rank in Grand Lodge, the procession was marshalled, under the direction of Sir Albert W. W. Woods, Grand Dir. of Cers.

Punctually at half-past six o'clock H.R.H. occupied his place at the head of the table. On his immediate right, supported by the Earl De Grey and Ripon, R.W.D.G.M. and M.W.G.M. elect, and Earl Percy; on the left by the Duke of Manchester, the Marquis of Hartington, Lord Kenlis, and others.

Previous to the repast, Grace was said by Bro. the Rev. Martyn, G. Chap.

During dinner, the band of the Coldstream Guards played a selection of choice music under the direction of Mr. Fred. Godfrey.

At the conclusion of the repast, the grace "For these and all thy mercies," was sung by Bros. G. Perrin, Fielding, Distin, and Hutton.

Bro. the Prince of Wales rose and said: Brethren, the first toast which I have the honour to propose to you this evening will require but little preface from me; it is "The Health of her Majesty the Queen." I have peculiar pleasure in proposing to you this toast, as her Majesty has been the patroness of this Institution since 1852. It affords me great pleasure to announce that in addition to her annual subscription her Majesty has this day given the sum of one hundred guineas. Brethren, I call on you to drink to the health of the Queen.

The toast having been duly honoured, the National Anthem was admirably sung.

The Prince of Wales again rose and said: Brethren, the next toast is one which I give you will feelings of mingled pleasure and sorrow. It is "The Health of the Earl of Zetland, M.W. Grand Master." I propose his health with sorrow, because he is about to resign a post which he has held so much to the advantage of Masonry for so many years; but with pleasure, because it is gratifying to bear testimony to the merits of one who has always been so popular with the brethren. I drink his health, too, not only as Grand Master, but also as the president of this charity, to which he has been a subscriber for many years. It would be needless for me to make any remarks in his praise, and you all know what are the benefits he has conferred on the Craft, and how much he has done to uphold the charities of the order. I therefore call on you to drink the health of the Grand Master.

Bro. the Earl de Grey and Ripon then rose to propose "The health of Bro. H.R.H. the Prince of Wales, M.W.P.G.M., Chairman of the Festival; H.R.H. the Princess of Wales, and the rest of the Royal Family."

The toast was received with most enthusiastic and prolonged cheers.

The Prince of Wales then said: Brethren, I feel deeply touched at the very kind manner in which this toast has been received by you; and let me take this opportunity of thanking you for the very kind reception you have given me this evening; and I feel an especial and heartfelt pride in being so received by my brother Masons. I feel deeply grateful for the kind words which have fallen from the Deputy Grand Master, and it will be my pride to walk in the footsteps of my great uncles, who were all distinguished members of the Craft. Those who know nothing about Freemasonry have said that it is a secret society, and some go to the length of saying it is irreligious; but I maintain firmly that that is not the case, and I feel sure that you will cordially support me in that assertion, for I am confident that amongst her Majesty's subjects there are none more loyal to her than the body of Freemasons. I may recall now to you that about 75 years ago, when it became necessary on the part of the Government of that time to put down secret societies, my late great uncle, the Duke of Sussex, stood up in Parliament and demanded that Freemasons should be exempt from being put down as a secret society, and that demand was granted. Freemasonry, being devoid of politics, has ever devoted itself to charity and the good of mankind. As there are several toasts still to be given, I shall not further occupy your time; but from my heart I thank you for the kind welcome you have given me this evening, and I think you may well rest assured that the interests of Freemasonry will be respected and upheld in my hands. Let me also thank you, in the name of the Princess of Wales and the other members of the Royal Family, for the excessively kind manner in which you have received their names.

The Prince of Wales again rose and said—Brethren,—It is now my pleasing duty to propose to you another toast, and I feel certain it will be received with cordiality and unanimity. I propose the health of the Right Worshipful the Deputy Grand Master the Earl de Grey and Ripon, who is also M.W.G.M. elect and Provincial Grand Master for West Riding, Yorkshire, and President of the Board of Stewards of this Festival. It is difficult to praise a person who is present—perhaps it is not difficult, but it puts me in an awkward position—for I can say nothing in his favour but what is known to you all. He is now your Grand Master elect, and will in the course of a month be installed as Grand Master. And I hope, if I am in London, to have the pleasure of supporting him on that occasion. I deeply regret the resignation of the late Grand Master, but that regret is diminished when we know who will be his successor in the Chair; and I am sure its interests will be greatly advanced under his rule. Let me now propose "The health of the Deputy Grand Master and the President of the Board of Stewards," and as representing that body I congratulate him upon such a successful and well-arranged festival, and, as you are doubtless already aware, they have to pay the expenses. Brethren, I propose "The health of Earl de Grey and Ripon and the Board of Stewards."

Bro. Earl De Grey and Ripon in responding to the toast of his health, which was proposed by the Prince of Wales in laudatory terms, thanked his Royal Highness for having shown so deep an interest in an object which the Craft had so much at heart. He urged the brethren to make great exertions on this occasion, which was a critical one to the Charity, and announced that he had determined to double his subscription.

Bro. Earl de Grey and Ripon in proposing the toast, "The Provincial Grand Masters and Present and Past Grand Officers," excused himself as being both a Grand Officer and a Provincial Grand Master. He did not propose the toast in his official capacity, but in the name and at the request of their Royal Chairman. He remarked that nothing was more important to Freemasonry than to secure a good body of Provincial Grand Masters. Their influence was necessarily and justly great, and when the properly discharged their duties, as he was happy to say they now did throughout the length and breadth of the land, they deserved the gratitude of every true-hearted Freemason. As to the Grand Officers, the admirable manner in which they fulfilled their duties was so well known to the whole Craft, that it needed no mention on his part.

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Bro. Lord De Tabley, Grand Master of Cheshire, returned thanks.

Bro. Binckes then presented to his Royal Highness the three prize boys of the year. The first, the Institution Silver Medal, was awarded to Francis Treleaven, of Cornwall, for discipline and good conduct in the school; the second was the Canonbury Gold Medal, awarded to James Herbert Powell, of the province of Warwick, the prize being given him by the unbiassed votes of his schoolfellows; and the third, the certificate of honours, to Edward Price Jones, of the province of South Wales, who had obtained the highest honours of both the Oxford and Cambridge University local middle-class examinations.

The medals, &c., were presented by his Royal Highness, with some kind remarks to each recipient.

Bro. the Prince of Wales next said: Brethren, it is now my pleasing duty to give you the toast of the evening, a toast that I know will be most heartily received, and one that I trust you will drink in bumpers, as it is "Prosperity to the Royal Masonic Institution for Boys." I feel some difficulty in giving the toast, from the thought that those have gone before me who could give you a much better explanation of its objects than I can of its merits. At the same time I wish to make a few remarks, and I will make a short statement concerning this Institution. We all freely admit that Freemasons feel a deep interest on the subject of education, which has of late largely occupied the public mind. As you are aware, the Institution was founded in 1798, when six boys were admitted, educated and provided for near their homes. In 1810, when the jubilee was celebrated, the number was increased to 50. In subsequent years, when the Duke of Sussex became patron, the number was largely increased. In 1852 the Queen became its patroness, and in 1857 an Institution was founded in Wood-green, which rebuilt and opened in 1865. At the present time there are 110 boys in the Institution, and there would be accommodation for 135 if the Institution was out of debt. The building cost £47,000, and there is still owing £5,000, while other items raise the total liabilities to about £10,200. I see a great number assembled on the present occasion, and I hope they will not mind opening their purse-strings freely for the prosperity of this Institution. At the present, there are 59 candidates for admission to the Institution, but only nine vacancies. In 1865, the subscriptions amounted to £11,694, and last year, when the Grand Master elect was in the chair, the subscriptions amounted to £12,700. The boys are instructed in French; Mathematics, Latin, and Drawing. The schools are divided into classical and commercial, and at the last half-yearly local examination nineteen were sent, of whom two received honours and eleven certificates; and 1,092 boys have received the benefit of this Institution since its establishment. I am sure I shall be supported when I tender my thanks to our Worshipful Bro. Binckes for the zeal and devotion he has displayed on all occasions, and we owe him our warmest thanks. Brethren, I give you "Prosperity to the Royal Masonic Institution for Boys," coupling with it the name of Bro. Algernon Perkins.

Bro. Perkins responded to the toast.

The next toast, proposed by the Duke of Manchester, was "The Vice-Presidents, Trustees, Committees, and Auditors of the Institution," coupled with the name of the V.W. John Hervey, Grand Sec.

Bro. Hervey responded.

The next toast was, "The Royal Masonic Institution for Girls, and the Royal Masonic Institution for Aged Freemasons and Widows of Freemasons." Coupling with the toast the names of E. H. Patten, and W. Farnfield.

To which Bro. E. H. Patten responded. He thanked the brethren for the reception given to the toast, and reminded them that the next festival was the Girls' School, which would take place on the 11th May, and he thought he could venture to promise that that festival would be likewise held under the most distinguished patronage.

The toast of the ladies was proposed by Lord Kenlis.

At this stage of the proceedings Bro. Binckes, the Secretary to the Institution, announced the list of subscriptions, the gross amount being £9,841, with twelve London and three Provincial lists to come in, and he urged the brethren, large as the amount was, not to cease to make exertions to make the subscription the largest ever known.

The proceedings in the dining hall were now brought to a close. The Prince of Wales then visited the concert-room, and did not finally leave the building until nearly 12 o'clock, and on his departure was loudly cheered.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

Mount Lebanon Lodge (No. 73).—The brethren of this lodge assembled on the 15th inst. at the Bridge House Hotel. The lodge was opened by Bro. F. Walters, P.M., and Bro. D. Rose, I.P.M., raised three brethren. Bros. Leeuw and Mercer, of No. 619, were proposed as joining members, and the ballot was also in favour of the candidate for initiation. It was announced that Bro. C. R. Dean, an old and highly-respected member of this lodge, formerly of the Larkhall, Clapham, died at his residence at Brighton on the 13th inst. The information was received with deep regret, and the was lodge thereafter closed. A banquet followed.

Lodge of Tranquillity (No. 185).—The regular meeting of the above lodge took place on Monday, the 21st ult., at Radley's Hotel, Blackfriars, the W.M., Bro. H. Beigel, being supported by Bros. Louis Barnett, S.W.; Bloomfield, J.W.; Peartree, Treas.; Phillip Levy, Sec.; N. Moss, I.G.; Knap, Org.; and P.M.'s Holbrook, I.P.M.; N. Harriss, Harfeld, Alex. Levy, M. Harris, L. Israel, etc. The lodge having been opened in due form, a ballot was taken for the admission of Messrs C. Burg, N. Heinemann, and Simons, who were initiated, and also for Bros. J. Lazarus, late Zetland; Lyng, N.S.W.; Chevalier de Kontski (pianist to H.M. the King of Prussia); and Schweitzer, late 171, as joining members. Bros. Metzger, Makower, Grœdel, King, Harvey, Beck, and Schnitzder were duly passed to the second degree. Bro. P. Levy, the Hon. Sec., then presented Bro. Peartree, Treas., with a testimonial, consisting of a magnificent silver tea and coffee service of elaborate workmanship. The inscription on it was as follows:—"Presented by the brethren of the Lodge of Tranquillity, No. 185, of Ancient Freemasonry, to Bro. John Peartree, Treasurer, as a token of fraternal regard and esteem for the zealous performance of the duties of his office during the past ten years; given in open lodge, March 21, 1870." Bro. Peartree suitably and briefly returned thanks. The lodge was then closed in due form and with solemn prayer, and the brethren sat down to a sumptuous banquet provided by Bro. Hart. After the cloth was cleared, the usual toasts were given and responded to.

Lodge of Israel (No. 205).—This celebrated lodge met on Tuesday, the 23rd ult., at Radley's Hotel, Bridge-street, Blackfriars; the W.M., Bro. J. Emanuel, in the chair, supported by Bros. M. Emanuel, I.G., as S.W.; Turner, J.W.; Hogard, S.D.; and Joel Emanuel, as I.G. The lodge was opened in the usual form, and the minutes of the former meeting were read and confirmed. A ballot was taken for the admission of Messrs. T. R. Ladd, Phillip Boam, and Streather, and they were duly initiated. The lodge was then opened in the second degree, and Bros. Pingston, Wather, Bowden, Maye, and Luble were passed to the degree of Fellow Craft. The lodge was then opened in the third degree, and Bros. Whittley, Ward, Fowler, Buckland, Richardson, Morse, Bryen, Smith, Haigh-Richardson, Milton,

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and Boatwright were duly raised to the sublime degree of Master Masons—the various ceremonies being impressively and perfectly worked by the W.M. and his officers. The lodge subscribed ten guineas to the Boys' School, to be placed on the list of Bro. A. Cohen, P.M. and Secretary, that worthy brother being a Steward at the forthcoming festival. There being no further business, the lodge was closed in due form and with solemn prayer.

West Kent Lodge (No. 1,297).—The members of this lodge, which was duly consecrated on the 26th ult., held their first meeting for the election of members at the Forest-hill Hotel. Forest-hill, on Saturday, 12th ult. The chair was occupied by the W.M. Bro. A. P. Leonard, P.M. of the Bardon Lodge, supported by his wardens, Bros. Geo. Clements and J. W. Terry; Bros. H. G. Warren, P.M., G. Stewards' Lodge, as P.M.; W. Watson, P.M., G. Stewards' Lodge; Hyde Clarke, P.D. Prov. G.M. of Turkey; Lindus, W.M., Stanhope Lodge; E. Massey, J. Atter, M. Cooke, Hart, &c. Bros. Boston, Parrick, Roberts, and Wavin were elected joining members, and the Rev. Dr. Rosenthal as honorary member. Mr. John Allen and Mr. W. G. Kent, both members of the fourth estate of the realm, were admirably initiated into the mysteries and secrets of the Order by the W.M. At the conclusion of the business the brethren adjourned to a very elegant banquet, which was served in a manner that reflected the highest credit on the resources of the establishment and the liberality of Mr. Symes. The brethren, after spending a happy evening, separated shortly after ten o'clock.

Caveac Lodge (No. 1,765).—The ordinary meeting of this lodge took place at Radley's on the 12th ult. Bro. F. A. Nairne, P.M., occupied the chair of W.M. Bro. F. H. Godsell, J.D., had consented to act as Steward for the Boys' School Festival, and Bro. C. T. Humphreys for the Girls' School. Ten guineas were voted to the schools, and the lodge was then closed. An excellent banquet succeedad the labours of the lodge, at which Bro. C. Browne, presided.

INSTRUCTION.

Fidelity Lodge of Instruction (No. 3).—This lodge met for the first time at its new quarters on Thursday, the 24th ult., and on this occasion the fifteen sections were worked under the able presidency of Bro. T. A. Adams, P.G. Purst., P.Z., P.M., supported by Bros. Tyrell, P.M., as S.W.; Baker, W.M. 167, as J.W.; Bescoby, J.D. 1,287, as S.D.; Bird, as J.D.; Emery, 167, as I.G.; and Bentley, P.M. 193, as Tyler. Each section was worked by a different brother, and the whole of them in such a manner as to give unqualified satisfaction to the brethren present, of whom there were nearly forty, amongst them we noticed Bros. Horsley, P.M. 282; S. Webb, P.M. 193, W.M. 188, 1,287; S. Foxall, W.M. 742; Forbes, 1,287: Lowenthal, 228; Ritchie, 1,287; Coulton, 282; Staton, S.D., and Hooper, I.G. 1,287; Arkwell and Lazarus, P.M. 205; Klein, 18; R. Tyrell; Weightson and Jupe, 1,287; Ferguson, J.W. 177; Lyon and Bastow, 1,185. The room in which the lodge now meets is one of, if not the finest, devoted to the purpose in London—Emulation only excepted—is capable of accommodating at least 70, and we trust that the removal will result in fresh accession of members to this, one of the oldest lodges of instruction in London. We heard several brethren who acknowledged that they had not attended the lodge for some time, in consequence of the dinginess of the room in which it lately met, intimate their intention of attending every Thursday evening, so that we may hope to be, instead as of late, only a dozen, a regular attendance of thirty or forty. The lodge numbers amongst its regular attendants some of the best workers in the Craft; we may mention Bro. T. A. Adams, the indefatigable preceptor; Bros. Tyrell, Ash, Ferguson, and Frost. The place of meeting, the Goat and Compasses, Euston-road, is bnt two minutes' walk from the Yorkshire Grey. Bro. E. Moody, S.W. 1,287, is the Secretary.

PROVINCIAL.

BERKS AND BUCKS.

Wolverton.—*Scientific Lodge* (No. 840).—This lodge was held on the 19th ult. at the Victoria Hotel, when there were present Bros. J. Meadley, W.M.; Rev. R. N. Russell, P.M.; G. Ratliffe, S.W.; J. Butcher, J.W.; R. Bore, S.D.; R. King, J.D. The visitors present were Bros. S. Inns, D. Prov. G.M. Northampton and Huntingdon; Jacob, P.M. Towcester; E. Cox, Grand Lodge; Finden, P.M. Aylesbury; McCuppin, and Willen, of St. Barnabas. Messrs. J. G. Valentine and W. Thomas of Stony Stratford; J. G. V. Johnson, of Wolverton; and F. Large, of Rugby, were initiated. Bro. Ratliffe was duly installed as W.M. for the ensuing year by Bro. Cox, who performed the ceremony in a very effective manner. Some observations were made relative to the proposed Prov. G. Lodge by-laws, some of which did not meet with the approbation of the members; whereupon a committee was formed to confer with the brethren of the St. Barnabas Lodge on the subject. A statement of the funds was submitted, showing the lodge to be in a flourishing condition. A sum of 10 guineas was therefore voted to the Boys' School. A sum of £4 10s., which had previously been subscribed by the brethren at a previous meeting, was ordered to be forwarded to the Aged Freemasons' Fund. The brethren then retired to banquet; after which Bro. Cox gave a very interesting account of the various Charities, and the vast amount of good which was resulting from such excellent Institutions.

CORNWALL.

St. Ives.—*Consecration of Tregenna Lodge,* (No. 1,272).—*Installation of Bro. Martin Dunn, W.M.*—On Friday, the 25th ult., this lodge was consecrated by the R.W. Bro. Reginald Rogers, D.P.G.M. of Cornwall, assisted by Bros. T. Chirgwin, P. Prov. J.G.W.; W. Tweedy, Prov. G. Treas.; W. J. Hughan, Prov. G. Sec.; and others. The members of the lodge, with a large number of brethren from lodges in the provinces, assembled in the lodge room (which was tastefully decorated), at 12.30 o'clock, and received the presiding officer and the other Prov. G. Officers On the presiding officer taking the chair, he appointed Bros. Jenkyn and Tweedy his Wardens, and on opening the lodge in the proper degrees, addressed the brethren on the nature of the meeting. After this the Prov. G. Sec. read the petition from the members of the new lodge, and the warrant from the Grand Lodge of England, signed by the D.G.M. the Earl de Grey and Ripon, on behalf of the G.M. of England, the Earl of Zetland. An excellent oration was then delivered by the presiding officer, on the nature and principles of the order, and was listened to with the deepest interest. The lodge was consecrated according to ancient form and usage. At the close of this most interesting and solemn service, the presiding officer called upon Bro. Chirgwin, the Installing Master, to instal Bro. Martin Dunn, the W.M. named in the warrant. This ceremony was also performed. The W.M. Bro. Dunn, afterwards invested his officers for the ensuing year, viz.:—Bros. John Coombe, P.M.; John Richards, S.W.; Geo. Richards, J.W.; Martin Dunn, Treas.; John Coombe, P.M. Sec.; John Tregarthen Short, S.D.; H. D. Edwards, J.D.; Thos. Stevens, I.G.; Philip Uren, Tyler. The R.W. Bro. Regd. Rogers, the presiding officer, and Bro. Chirgwin, received a hearty vote of thanks for the manner in which they had conducted the ceremonies. Bro. Bullen, Prov. G. Org.; rendered efficient assistance throughout, by presiding at the harmonium. At 3 o'clock, p.m., the brethren, about fifty in number, adjourned to the White Hart Hotel, kept by Bro. George Richards, where an excellent banquet was provided. The W.M. Bro. Dunn, presided, and was supported on his right by the R.W. Bro. Rogers, D. Prov. G.M.; Bros. Tweedy, Prov. G. Treas.; and Chirgwin, P. Prov. G.J.W.; and on his left by Bros. Jenkyn, P. Prov. G.S.W.; Dr. Mudge, P. Prov. J.W.; Frank Harvey, P.G.S.; J. P. Smith, P. Prov. G.S.D.; &c., &c. The usual loyal and Masonic toasts were duly honoured, and the brethren separated at an early hour, after spending an agreeable day, and which will long be remembered in connexion with Masonry in this province.

YORSHIRE (NORTH AND EAST).

Hull.—*Humber Lodge* (No. 57).—The regular meeting of this lodge was held in Freemasons' Hall, Osborne-street, on Tuesday, the 15th ult., the W.M., Bro. W. Needham, in the chair, There were also present, Bros. Wilson, Henson, Walker and Theyworth, P.M.'s; Bee, S.W.; Haberland, J.W.; Middlemist, Chap.; Cohen, as Treas.; Backwell, Sec.; Toozes, S.D.; Vivian, as J.D.; Spikins, as Dir. of Cers.; Thornton, as I.G.; Walker and Preston, Stewards; Johnson, Tyler; and Gawthorp, Assist. Tyler. Visitor:—Bro. Holden, P.M. of the Minerva Lodge (No. 220), Hull. The lodge having been opened in the first degree, in due form and with solemn prayer. The minutes of the last regular lodge were read and confirmed, when Mr. B. Medley was balloted for, accepted, and initiated into the first degree of Freemasonry. The lodge was then opened in the

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second and third degrees, when Bro. H. O. Vaughan was raised to the sublime degree of M,M. The lodge was then closed in the third and second degrees. Richly illuminated testimonials, beautifully executed on vellum by Bros. M. C. Peck and Son, of this town, and considered highly creditable works of art, were presented to Bro. John Wilson, P.M., and Bro. John Chapman—to the former for the many services rendered the lodge, and for the gift of a splendid massive gilt frame, and to the latter for the gift of a full-length portrait of Her Most Gracious Majesty Queen Victoria, painted by himself, and copied from one by Lant, now in the Trinity House. The portrait and frame now hang in the entrance hall of the lodge. The W.M., in making the presentation, said that he had much pleasure in presenting to Bro. Wilson on behalf of the members of the lodge, this further memento of their esteem and regard, a memento entirely deserved at their hands, for the attention he had given; and the ability he had displayed in guiding the affairs of the lodge during the past year, he was sure had been exceeded by none of his predecessors in the chair. On the 18th January last, the D. Prov. G.M. of the North and East Ridings of Yorkshire (Bro. P. Bell), presented, on behalf of the lodge, to Bro. Wilson, a very handsome and valuable testimonial, consisting of a Senior Prov. G. Deacon's jewel, with suitable inscription, and a full suit of Provincial clothing, and now he (the W.M.) only two months later had to perform the pleasing duty of making the second presentation. He hoped Bro. Wilson would long be spared to look upon and value the testimonials. Bro. Wilson, P.M., thanked the brethren for their valued gift. His year of office had been a happy one, it did not require a testimonial to remind him of that. He should always be ready to do his utmost for the benefit of the lodge. He promised, when elected, to do so, and now felt sure that he had redeemed his promise. Bro. Walker, P.M., then presented the other testimonial to Bro. Chapman, remarking that though Bro. Chapman was but a young Mason, he had already given proof that he had Masonry at heart, and loved and delighted in its time-honoured institutions. Bro. Chapman had also given proof of his talent as an artist, some affirming that the copy was a work of far greater merit than the original picture. He hoped they would long have the pleasure of seeing Bro. Chapman amongst them. Bro. Chapman said he thanked them for their kindness to him; and as his gift had given them so much pleasure, and called so cordial and hearty a vote of thanks, it would stimulate him to still further efforts for the benefit of the lodge. Bro. Tesseyman, the Secretary of the Ball Committee, reported that from the proceeds of the late Ball, £5 5s. had been sent to the Royal Masonic Institution for Girls, in the name of the W.M.; and £2 2s. as a donation; £5 5s. in the name of the S.W.; £2 2s. to the Royal Masonic Institution for Boys; and £1 1s. to the Royal Masonic Institution for Aged Freemasons and their Widows.

SCOTTISH CONSTITUTION.

GLASGOW.

Union Lodge (No. 332).

The brethren of this lodge, along with their wives and sweethearts, celebrated their 39th annual festival in a true Masonic spirit, on Thursday evening, the 24th March, in the Lesser Trades' Hall, Glasford-street.

The duties of the chair were discharged with singular ability by Bro. Robert Mitchell, R.W.M. Those of the croupier, being performed with no less acceptance, by Bros. John Smith, S.W., and David B. Birrell, J.W. The chairman was supported right and left, by Bros. James Balfour, P.M.; Wm. Gibson, D.M.; D. Sommerville, S.M.; Robert Johnston, P.G.S.; James B. McNair, P.J.W.; and Thos. Stewart, R.W.M. 73. The following lodges were represented: Killwining, 4; Torphichen, Bathgate, 13; Thistle and Rose, 73; Star, 219; Neptune, 419; Clyde, 408; (England) Harmony, 275; Huddersfield, 290, At the conclusion of the supper, the chairman gave in appropriate terms the usual loyal toasts, "The Queen and the Craft," "The Prince and Princess of Wales, and the members of the Royal Family," "The Army, Navy, and Volunteers,"—in the absence of Bro. Pettigrew, this toast was replied to by Bro. John Stack; "The Three Grand Lodges," by Bro. John Smith, S.W., and replied to by Bro. Johnstone; "The Provincial Grand Lodge of Glasgow," by Bro. Birrell, J.W., and replied to by Bro. Thos. Stewart, R.W.M. 73.

The chairman then rose and said, that now they had to turn their attention to the chief business of the evening, viz., the presentation, to Bro. James Balfour, P.M. He was sorry to say that Bro. Archd. McTaggart, Prov. G. Sec., was prevented being present from indisposition, it being the intention that he should convey the testimonial to Bro. Balfour; however, as he was absent, the duty would devolve upon himself, and as he saw a number of strangers present, he thought it necessary to say that the testimonial had been subscribed for by a number of the Masonic brethren of the Union Lodge, and several wellwishers belonging to other lodges in Glasgow, as a tribute of respect and esteem for the many valuable services rendered by Bro. Balfour, to the Union Lodge, while acting as their R.W.M., and to Masonry in general. Bro. Balfour, after serving in several of the offices in the lodge, had succeeded to the chair three years ago, when then I retired as your Master, and having distinguished himself to the satisfaction of the brethren during his three years in the chair, he considered the testimonial as a small reward, but still a kind expression of the feelings of the subscribers towards that gentleman. He had much pleasure, therefore, in placing the gift in the hands of Bro. Balfour, (which consisted of a handsome and massive gold watch, with the following inscription) :—"Presented, by his Masonic brethren, to Bro. James Balfour, P.M., along with a Brooch to Mrs. Balfour, as a token of their respect and esteem,—Lodge Union, 332, Glasgow, 24th March, 1870." He would please accept it, not for its intrinsic value, but that it contained the wellwishes of his Masonic brethren and trusted he would be long spared to wear it, and in the time to come it would be a proof to his family connections how much their parent was respected among them.

The company expressed their feelings in several rounds of cheering.

The chairman said he had another equally pleasing duty to perform, and that was to present Mrs. Balfour with this very chaste and beautiful Gold Brooch, as a token of respect towards her, and trusted that any inconvenience she may have suffered during the hours her husband was attending to his Masonic duties, she, like a true Mason's wife, would forget and forgive; and hoped she would be long spared to wear it, and come amongst us in such gatherings as the present, and in accepting this as a token of respect, she receives the kindest and warmest wishes of all the brethren, for her welfare. The Watch and Brooch were passed round the company for inspection, which drew forth their expressions of approval. Bro. Balfour said, In rising to respond and return my sincere thanks for the very beautiful gift which you have just bestowed on me, I feel that I am called upon to discharge a duty, for which my feeble and limited power of utterance, must prove to be altogether inadequate to the importance of such an occasion. There is nothing probably can yield us more delight or satisfaction; nor can anything be more grateful to the feelings, than being able to witness the successful issue and accomplishment of any project, or scheme, in which we may take a particular interest, of course I allude to the success and prosperity of the Union Lodge. And my gratification towards you, my Masonic friends, is therefore all the more enlarged, on this occasion, by the fact, that I have been brought so prominently forward before you this evening, for the purpose of receiving from your hands and hearts this handsome testimonial. When a man is placed in a position, such as that you have placed me in to-night, it is generally allowed that he has done some great and extraordinary action, or displayed an unusual amount of zeal in the interest of some particular party, to merit such peculiar distinction as you have just awarded to me, but I honestly confess that neither of those qualifications can ever entitle me to be made the recipient of such a generous and magnificent favour. When I look around on the brethren belonging to the Union Lodge, I can point to men, who, from their many social and private virtues, and their knowledge of the principles which form the basis of our peculiar order, and the interest displayed by them for the welfare of our lodge in particular. I am constrained to think you have placed too much to my own credit, and too little to those whom I consider more worthy to be placed in my present position. However, since you have chosen to mark me out as a subject worthy of your kindness, it would ill become me, were I not to accept this outpouring of your generous nature with becoming gratitude. Regarding my connection with the Union Lodge, I must say, brethren, that I feel an inward satisfaction which I cannot express. It is well enough known among the members, that this

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is not my mother lodge, and on several occasions when visiting the lodge, I was so much struck by the kindness and courtesy displayed by Bro. Mitchell, who was then your Worshipful Master; and the rest of the office-bearers and brethren, that I could not resist the desire of becoming an affiliated member. It is now five years since then, and with my poor abilities, I have done my best at all times, which I know have been far short from the mark, to forward the interests of the Union Lodge, which I hold near and dear to me. I belong to several lodges in this province, but I may truly say that the Union is my mother lodge in Glasgow. During my acquaintanceship with the lodge, I have created many warm-hearted friends, whose kindness can never be blotted out from my book of memory, and wherever, through God's providence, my lot may be cast, the members of the Union Lodge will ever find a warm place in my affections. We, as a lodge, have had our difficulties, and when they presented themselves, the members' ready assistance and united endeavours, encouraged me onward, and gave to me a renewed spirit for the good work to be attained, to clear our lodge of these difficulties, and to put it on an equal standing with the other lodges in the province, which I am proud to state has now been done, and that by careful study and cautious perseverance. Bro. Mitchell, as your R.W. Master, with the co-operation of the other office-bearers, and brethren, is now in a fair way of making this one of the most flourishing lodges in the province of Glasgow. This handsome jewel, which you have just put into my hands, is an instrument made use of by all, to mark out the days and years that are passing away; let us be reminded by this of the value and the shortness of our own existence; let us examine ourselves well, and the days, and years, in our voyage through life, so that we may safely cast our ancnor on that blessed shore, where sighing and sorrow shall be no more; it is then we will be honoured by our country, our families, and society. This valuable offering, I esteem the more precious, by the addition of this mark of respect which you have kindly bestowed on my spouse. I can only thank you on her behalf, and it will yield her the most infinite pleasure to be made aware that she is made a participator in the honours you have felt proper to confer on me. I will now conclude, again thanking you for these very kind compliments I shall always look upon with becoming pride and satisfaction; and in the time to come, as you say Mr. Chairman, will be a proof to my own family of the esteem in which their parent was held among his fellow men. I also thank you, Mr. Chairman, for the complimentary terms in which you have accompanied the gifts, which I scarcely deserve, and I can assure you an impression has been made upon my heart to-night, from the kindness which I have received from my Masonic brethren in Glasgow, and in particular from the members of the Union Lodge, which will be long remembered by me; accept my warmest thanks.

The usual toasts followed, and during the evening an excellent vocal programme was sustained by Bros. Gordon, Clarke, Alexander, McNair, and Mullen. Remarks were also made by Bros. Watt, Stewart, McEwan, &c.

The toast for the prosperity of the Union Lodge, by Bro. Stewart, in very eulogistic terms, which was gracefully and appropriately responded to by the chairman.

An assembly followed, which was sustained with great vigour until an hour or two past the "wee short hours ayont the twelve." All departed to their respective homes highly satisfied with their evening's entertainment.

INDIA.

BENGAL.

District Grand Lodge.

A Communication of the District Grand Lodge of Bengal was held at the Freemasons' Hall, Calcutta, on Wednesday, the 26th January, 1870.

There were present: The R.W. Bros. Hugh David Sandeman, D.G.M.; and William J. Judge, Dep. D.G.M.; W. Bros. F. Powell, *M.D.*, D.G.S.W.; J. B. Knight, Past D.G.S.W.; W. Clark, *C.E.*, Past D.S.G.W.; J. Mackintosh, D.J.G.W.; J. H. Linton, D.G. Treas.; J. Pitt Kennedy, D.G. Reg.; C. K. Dove, Past D.G. Reg.; H. H. Locke, D.G. Sec.; W. B. Farr, D.S.G.D.; Bro. J. C. Parker, as D.J.G.D.; W. Bros. J. B. Gillon, Past D.G.D.; C. H. Wilson, Past D.G.D.; T. H. Girling, Offg. D.G. Supt. of Works; J. Conway, D.G. Dir. of Cers.; Bros. W. G Amos, D.G. Assist. Dir. of Cers.; G. A. Wallace, as D.G.S.B.; R. S. T. MacEwen and S. Carritt, as Standard Bearers; Mack, as D.G. Org.; W. O. Allender, as D.G. Purst; J. D. Maclean, Past D.G. Purst.; W. Bros. W. B. McTavish, J. Lindley, W. Nicholls, H. B. Lewis, H. B. Lewis, and Bro. T. Stewards; Bros. D. J. Daniel and G. Alexander, D.G. Tylers.

The following lodges were represented:—Star in the East, No. 67; Industry and Perseverance, 109; True Friendship, 218; Humilty with Fortitude, 229: Marine, 232; Anchor and Hope, 234; Courage with Humanity, 392; St. John, 481; Excelsor, 825; Star of Orissa, 1,106; and Temperance and Benevolence, 1,160.

The District Grand Lodge was opened in due form at 6-30 p.m.

The District Grand Master informed the District Grand Lodge that his Excellency the Earl of Mayo would, as Lord Patron, visit the District Grand Lodge that evening; and directed a deputation to proceed to the entrance hall to receive and conduct his lordship and suite to the Temple.

Shortly after, the arrival of his lordship was announced, the D.G.M., descending from the dais, advanced to meet his lordship on the centre; and after greeting him in the name of the fraternity, conducted him to a throne on the right hand of his own in the East, where he was saluted by G. Lodge in Masonic form. His lordship and suite being seated, the business of D.G. Lodge was proceeded with. The D.G. Sec. reported the receipt of apologies from several D.G. Officers, for unavoidable non-attendance that evening. The minutes of the quarterly communication of the 25th September, 1869, were taken as read, and, on being put to the vote, were confirmed.

The R.W. the D.G.M. addressed the D.G. Lodge as follows:—

"W. Brethren,—You were informed by a circular letter from the office of the D.G. Sec., of the reason of the postponement of our quarterly communication, which should have been held, under ordinary circumstances. on the 27th of last month. The presence of a member of the Royal Family in Calcutta entailed so many engagements, that it seemed impossible to hope for anything like a fair gathering of brethren on St. John's Day; and I was further induced to postpone our meeting because, although I could not publicly state them, I had grounds for believing that His Excellency the Lord Patron was not unwilling to honour G. Lodge with a visit; and this it was quite impossible for us to expect so long as his Royal guest was in the capital. If there was any feeling of disappointment in the mind of anyone at seeing our day of meeting altered, I venture to think that it will have disappeared at the sight of this large meeting, which has been called for the ordinary transaction of business, as well as for the purpose of offering a fitting tribute of respect to the noble brother who has honoured us with his presence. I am also glad to see G. Lodge attended by His Honour the Lieutenant-Governor, who readily and cordially accepted my invitation to come for one evening amongst us, and join in our Masonic work.

"The report of the finance committee is satisfactory; and I have little to say upon the general position of Masonry, further than that the Order is progressing unostentatiously and evenly throughout the province. There are twenty-two lodges working, and the majority of them are punctual in rendering their returns and dues. We have no returns from the Morar Lodge, which was worked during the past year by Bro. Kirkham, but I hope that we shall ere long have satisfactory intelligence regarding it. I have been unable to do much in the inspection of lodges during the past year, but I purpose resuming my official visits and inspecting the working of lodges in and near Calcutta during the current twelve months. I believe that such visits are not without benefit, and I look for the active co-operation of my G. Officers in this important branch of my Masonic duties.

"The inability of the D.G. Chapter to meet the proportion of the expenses of the Secretary's office, at which they are assessed, happens inopportunely at a time when our finances have suffered by the severance of the provinces of the Punjab and British Burmah from the jurisdiction of the D.G. Lodge of Bengal. They have, however, made out a good case, which your finance committee have felt themselves compelled to admit; and we have, therefore, as far as I can see, no alternative but to adopt the recommendation which is embodied in the report.

"I am sorry to have to tell you that the sale of our almanac and diary has not been what might have been expected from its greater completeness and the increased information which it contains as compared with last year's issue. The D.G. Sec. has devoted considerable labour to its preparation, and the work has elicited extremely favourable notices from the press; it is,

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therefore, disappointing to find that its acceptance with the brethren has not been what might have been looked for, both from the useful Masonic and general information which it offers to them, and from the charitable object for which it is published, its profits being devoted to our Fund of Benevolence. This is the more to be regretted, as I believe that in some cases it is attributable to the circumstance of brethren not being aware that such a publication has issued from the press. I have myself been told by some Masons that they did not know of its existence, and seeing that the G. Sec. has issued repeated letters to the Masters of lodges, and even forwarded copies for circulation to all members, I cannot, in such instances, but attribute a want of care on the part of some Masters, in not imparting to the brethren under their rule the communications of District Grand Lodge. I am sorry to have to report the following exclusion from lodges:—From St. John's, No. 486, James D. Lawless and John A. Coello; and from St. Thomas in the East, working under the Scotch constitution, Bros. S. E. S. Rose and G. A. Wright.

"The report of the Finance Committee was read and the D.G. Treas.'s accounts for the fourth financial quarter of 1869 were audited and found correct. The D.G. Sec. reported that, with two exceptions, all the Calcutta lodges had rendered their returns and dues up to date.

A letter was read from the District Grand Master, expressing his dissatisfaction with the manner in which the District Grand Tyler had for some time past discharged his duties. The committee concurred with the District Grand Master in thinking it quite necessary that the services of a more energetic brother should be obtained. The District Grand Secretary submitted an application from the District Grand Chapter of Bengal for a reduction of their proportion of the expenses of the District Grand Secretary's and Treasurer's offices as now assessed. From the information laid before them, the committee find that the District Grand Chapter has for a considerable time been in debt to the District Grand Lodge on this account, its income being insufficient to meet so heavy a charge as 20 per cent. of the cost of the two offices referred to. During the past year Rs. 911-6-9 has been paid towards the liquidation of this debt, which, at the close of 1868, amounted to Rs. 1,210-6-6. At the date of the last audit of the accounts of the District Grand Chapter (3rd November, 1869), the sum due to the District Grand Lodge was nearly Rs. 600. In short, it appears that the whole annual income of the District Grand Chapter is thus left without funds to meet its other working expenses, or for application to charitable purposes. The District Grand Chapter, therefore, has directed a representation of these circumstances to be made to the District Grand Lodge, with a view to obtaining a reduction in the present rate of assessment from 20 per cent. to 10 per cent. The Finance Committee of the District Grand Lodge, after due inquiry and consideration, are of opinion that the work performed in the offices of the Grand Secretary and Grand Treasurer, on account of the District Grand Chapter, does not amount to one-fifth of the whole labour of those offices. The committee, therefore, recommend that the request of the District Grand Chapter be complied with, and that on and after the 1st January, 1870, the amount charged to that body, on account of the office expenses referred to, be assessed at 10 per cent. instead of at 20 per cent., as hitherto."

The report of the Finance Committee was unanimously adopted.

The following quarterly report of the Grand Committee of the Bengal Masonic Fund of Benevolence was read. "At a general meeting of the Grand Committee held on the 24th January, at which the District Grand Master presided, it was resolved that the rules which had been adopted since 1867, for the executive administration of the fund by a sub-committee, should be adhered to during the present year. These rules are the following:—1. The executive administration of the Bengal Masonic Fund of Benevolence shall be entrusted to a sub-committee consisting of the President (The D.D.G.M., *ex-officio*) the permanent member (W. Bro. Roberts) and five other brethren to be elected by the grand Committee. The sub-committee so formed shall manage all matters of executive detail, and deal with all applications for relief, with this limitation, that no vote exceeding Rs. 100, if given in one sum as a donation, or exceeding Rs. 20 per mensem for six months, if given in monthly allowance, shall be made without the authority of the grand committee. 2. The sub-committee shall submit to the grand committee a report of their proceedings, and an account of the fund, quarterly, at least fourteen days before each quarterly communication of the D.G.L.; the quarters for which such reports shall be made ending on the last day of February, the 31st May, the 31st August, and the 30th November respectively. 3. If any member of the sub-committee shall desire a reference to the grand committee upon any subject connected with the fund, and shall express such desire in writing before the voting is closed, the secretary of the sub-committee shall at once comply with the request by submitting the matter to the grand committee through the secretary thereof. The members elected, under the provisions of the first of the foregoing rules, to form with the D.D.G.M. and W. Bro. Roberts, the executive sub-committee are:—W. Bros. Judge, Linton, Zemin, Conway, Farr. The committee have elected W. Bro. Farr, to be Sec. to the sub-committee, an office which that brother has very kindly accepted.

The following is the account of the working of the fund during the quarter ending the 30th November, 1869:—Seven applications for assistance, or for renewel of allowances, have been made during the quarter, five of the petitioners being widows of Masons, one a Lewis, and one poor brother:—of these, four have been relieved, as under:—Two widows' allowances renewed for six months at Rs. 20 a month. One widow, donation of Rs. 500. An allowance of Rs. 20 a month to a Lewis renewed for six months.

The other three applications were not disposed of at the close of the quarter, having been sent in only a day or two before that date. They have since been settled by the petitions of the two widows being granted, while that of the poor brother to whom a Donation of Rs. 200 had been proposed, has been referred until further information, which the committee consider necessary, shall have been furnished.

The pension list at the close of the quarter stood thus:—Six widows, each drawing Rs. 20 a month. One poor brother and one Lewis each likewise drawing Rs. 20 a month.

The cash account of the fund has been audited by the finance committee of the D.G.L., and an abstract thereof is given in their report. The invested funds amounted to Rs. 3,600.

The D.G. Sec. reported the receipt of a report from the Bengal Masonic Association, for educating children of indigent Freemasons—which was ordered to be recorded.

W. Bro. J. Pitt Kennedy, pursuant to notice of motion, moved "That a committee of this District Grand Lodge be appointed to consider the means of procuring the erection of a Freemasons' Hall in some suitable place in this city,"

The motion was seconded by W. Bro. C. H. Wilson, and carried unanimously.

The following brethren were appointed as the committee:—W. Bros. W. J. Judge, W. Clark, C. H. Wilson, G. M. Goodricke, and J. P. Kennedy, with power to add to their number.

The District Grand Master then appointed the undermentioned brethren to be officers of the District Grand Lodge for the ensuing year, investing such as were present with the insignia of their respective offices:—

Bros. G. H. Daly, 109 and 486, Deputy Grand Master; John Mackintosh, 229, S.G.W.; John Henry DeSalis, 109, J.G.W.; Rev. F. W. Robberds, 109 and 1,210, Grand Chaplain; J. Pitt Kennedy, 109, Grand Reg.; H. H. Locke, 109, Grand Sec.; B. T. Girand, 19th Hussars, 438, S.G.D.; J. Conway, 825, J.G.W.; R. Alexander, 1,106, Grand Supt. of Works; Captain W. G. Murray, 109, Grand Dir. of Cers.; W. B. Mactavish, 109, Assist. Grand Dir. of Cers.; Captain Dennehey, 391, G.S.B.; Herr Mack, Grand Organist; R. Harvey, 109, Grand Purst.; W. O. Allender and J. C. Parker, 67, W. E. Jellice and E. F. Longley, 218, H. J. Frew, 825, and T. H. Girling, 1,160, Grand Stewards; and G. Alexander, Grand Tyler.

The D.G. Master accompanied each investiture with a suitable address, cordially thanking the Past Grand Officers for their services, and assuring those whose names were not on the list for this year that their claims to promotion would not be lost sight of, but that it was obviously necessary to omit some for a season, owing to the number of deserving brethren in the province being much greater than the number of offices at his disposel.

Bro. J. H. Linton was unanimously re-elected D.G. Treas., and was duly invested with the insignia of his office by the D.G. Master, who complimented him upon the mark of confidence he had received from the brethren, and thanked him on behalf of the District Grand Lodge for his past services as a custodian of their funds.

The D.G. Master appointed the following brethren to be members of the Finance Committee for the year:—Bros. G. H. Daly, D.G.M. and W.M. 496, President *ex officio*; H. H. Locke, D.G. Sec. and P.M. 103, Secretary *ex officio*; Members:—Bros.

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J. Mackintosh, D.S.G.W. and P.M. 229; J. H. De Salis, D.J.G.W. and W.M. 109, W. B. Farr, W.M. 486 and P.M. 825; Major G. R. Fenwick, W.M. 218; Capt. W. G. Murray, P.M. 630; T. H. Girling, W.M. 1,160; ahd W. B. Mactavish, J.W. 109. Bro. Amos was re-appointed custodian of the hall for the ensuing year, receiving the thanks of the D.G. Master for his past services. There being no further business to be brought forward, the District Grand Lodge was closed in due form at a quarter to eight o'clock.

After the termination of business in Grand Lodge, His Excellency the Lord Patron honoured the D.G. Master and Grand Lodge with his presence at the banquet table. His Excellency sat at the right hand of the D.G. Master, supported to the right by the Deputy D.G. Master, Bro. Dr. Daly; the seat to the left of the chair being occupied by His Honour the Lieutenant-Governor of Bengal, with the P.D.D.G Master, Bro. Judge, on the left. After the banquet the usual loyal and Masonic toasts were given and responded to.

SOUTH AUSTRALIA

DISTRICT GRAND LODGE.

A quarterly communication of the District Grand Lodge was held at the Earl of Zetland Hotel, on Wednesday, the 5th of January, 1870. There were present: Bro. the R.W. Arthur Hardy, *J.P.*, D.G. Master, in the chair; W. Bros. Henry E. Downer, S.M., Dep. D.G. Master; His Honour Judge Gwynne, D.G.S.W.; Charles R. Darton, D.G.J.W.; Horatio T. Whittell. *M.D.*, *J.P.*, P.D.D.G.M.; Frederic Wicksteed, P.D.S.G.W.; John T. Sagar, P.D.G.J.W.; William H. Graham, P.D.G. Treas.; John R. Gurner, D.G., Reg.; Ralph E. Lucy, D.G. Sec.; Aulay Macaulay, P.G.S.D.; John Rudall, D.G.J.D.; William Hill, D.G. Dir. of Cers.; Joseph S. Cope, P.D.G. Org.; John C. Bray, D.G. Purst.; John Hamlin, P.D.G. Purst.; William Price, P.M. 649; A. E. Davies, *M.D.*, *J.P.*, P.M., 872; James Martin, W.M., 584. The W.M. and J.W. 842; S.W.'s 423, 583, and 584; J.W.'s 423 and 583. And several visiting brethren.

The District Grand Lodge, having been received by the W.M. and brethren of the Lodge of Friendship with customary honours, was opened in due form.

The minutes of the last meeting were read and confirmed.

The R.W. the D.G.M. then proceeded to invest the D.G.S.W., D.G.J.D., and D.G. Dir. of Cers. with their respective jewels.

The following report of the general committee for the last three months was then read and adopted:—

"REPORT OF THE GENERAL COMMITTEE.

"To the R.W. the D.G. Master and District Grand Lodge of South Australia,—Your committee have little to report of interest since the last meeting, except that—The Lodge of Concord, No. 677, and that the Albert Lodge, No. 927, have surrendered their respective warrants to the D.D.G.M., all the members in both lodges having called off and been regularly admitted into the Lodge of Friendship, No. 423. This your committee think a step in the right direction, as it has long been the opinion of brothers taking a great interest in the Craft that the number of lodges in Adelaide was too great. They are informed that the Freemasons' Hall is so near completion that the Trustees hope to ask the R.W. the D.G. Master to consecrate it some time in the month of February next. They particularly call your attention to the return of the Board of Management of the South Australian Masonic Benevolent Fund, and trust that the brethren will respond to the claims made therein by immediately paying up arrears of subscriptions. They have taken care that the proper notices have been sent to the various lodges of the proposal to increase the quarterage payable to the district, and if you are favourable to the motion you will have to carry it this evening by the vote of two-thirds of the members present."

The report of the committee and balance sheet of the South Australian Masonic Benevolent Fund were then read—

SOUTH AUSTRALIAN MASONIC BENEVOLENT FUND.

"To the R.W. the District Grand Master and the District Grand Lodge of South Australia,—The Board of Management respectfully reports:—1st. That by an oversight the accounts reports for the past year were not presented at the meeting of D.G. Lodge in October, at which time they were due. 2nd. It will be seen by reference to the annexed statement, that the financial operations of your board have been brought down to date, and that they have been very limited, the receipts from all sources being £17 10s. 1d., and the payments (exclusive of a loan) £15 16s. 8d. 3rd. Your board has received and considered six petitions for relief, one of which (No. 18) was refused, one held over (17), and four obtained a prompt response. 4th. In view of the small number of applications for relief, and in consideration of the numerous calls made upon lodges and brethren to aid the hall funds, no special effort has been made in the collection of revenue during the year, but your board desires respectfully to remind subscribers that two year's contributions will be due on the 1st proximo, and to express the hope that the fact will not be overlooked."

By the statement of accounts there appears a balance in hand of £177 4s. 1d.

The report and balance sheet were received and unanimously adopted.

It was proposed and seconded—"That the quarterage, or fees paid by the different lodges within the district, be increased to ninepence per quarter on each and every subscribing member of each lodge; and that the fee payable to this lodge on account of joining members be increased to two shillings and sixpence for each member."

It was also proposed and carried—"That the date for the confirmation of the above resolution be the first Wednesday in the month of April next."

A vote of thanks was accorded to the Lodge of Friendship for the reception of District Grand Lodge on this occasion.

There being no further business before the lodge it was then closed in due form.

ROYAL ARCH.

METROPOLITAN.

ROBERT BURNS CHAPTER, (No. 25).—The regular meeting of this chapter was held at the Freemason's Hall, on Monday, 28th ult. There were present: Comps. John T. Nicholls, M.E.Z.; Codner, H.; Goodyer, J.; J. W. Lyon, Scribe E.; W. Buck Scribe N.; Hurlson, 1st Assist.; Watson, Treas.; Taylor, P.Z.; Savage, P.Z.; Robinson, P.Z.; Harrison, P.Z.; Carpenter, P.Z.; and Webb, P.Z. The Visitors were: Comps. Winsland, 946; Slack, 19; G. States, 145; S. Carter, 315; and Boyd, 145. The business of the evening consisted of the installation of the three principals. Comps. Codner, M.E.Z.; Goodyear, H.; Birch, J.; J. W. Lyon, Scribe E.; King, Scribe N.; Hurlstone, P.S.; Bates, 1st Assist.; Denton, 2nd Assist.; J. J. Wilson, J.W.S. Bros. J. Baynton Hayne, P. Prov. G. Purst. of Cumberland and Westmoreland, 592, P.M. 812, and of 176, was exalted. At the close of the business about thirty Comps. sat down to banquet.

CHAPTER OF PRUDENT BRETHREN (No. 145).—The public night of this chapter was held at Freemasons' Hall, on Thursday last, under the presidency of Comp. John Boyd, M.E.Z., assisted by Comp. C. J. Sharpe, H., and Comp. W. Carter, J. The programme of the proceedings which was as follows was faithfully carried out. The chapter was opened in due form, at six o'clock precisely, and the companions below the chair were admitted. Comp. George S. States, Scribe E., P.Z., 534 and 742, read the summons convening the convocation. Comp. R. Wentworth Little, P.Z., 177 and 975, delivered an oration upon Freemasonry, alluding more particularly to the Order of the H.R.A. The first clause of the first section was worked by Comp. E. Gottheil, S.N., 1,056. The second clause of the first section by Comp. W. West Smith, J., 79. The third clause of the first section by Comp. W. Green, 1st A., 619. Comp. James Brett, P.Z., 177 and 975, gave the address and charge of the first section, and illustrated the symbolism of the Royal Arch Jewel and platonic bodies. Comp. F. H. Gilbart, J., 534, delivered the historical lecture. Comp. Brett gave the closing address and charge to to the third chair, also the exordium to the second chair. Comp. G. J. Sharpe, H., 145, delivered the symbolical lecture. Comp. Brett gave the closing address and charge to the second chair, also an illustration of the trowel, ribbon, the four principal banners and ensigns. Comp. John Boyd, M.E.Z., 145, P.Z. 534, explained the traditional ceremonies and mystical part of this degree. Comp. Brett gave the history of Moses' rod, and

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after closing the chapter in ancient form, delivered an address. There was a full attendance of companions representing numerous London and some Provincial chapters. [We intend next week to give full particulars of this most edifying and instructive meeting.]

STABILITY CHAPTER (No. 217).—A convocation of this chapter was held at Anderton's Hotel, Fleet-street, on the 15th ult. There were present Comps. Heath, as M.E.Z.; F. Walter, as H.; and E. Sillifant, J. The minutes of the former chapter were read and confirmed. One brother was exalted, and the chapter was then closed. There was no banquet. The visitors were Comps. Wright, No. 22; and F. Walters, No. 73. It was worthy of remark that the ceremony was perfectly worked in every respect.

MARK MASONRY.

METROPOLITAN.

SOUTHWARK MARK LODGE (No. 22).—This lodge held a meeting on the 19th ult., at the Bridge House Hotel, and was opened by Bro. H. Massey, W.M. Afterwards, at his request, Bro. T. Meggy took the chair and advanced Bro. John Thomas Moss to this degree. Bro. A. D. Loewenstark obtained the appointment of a committee to consider and report upon the advisability of removing the lodge to a smaller house. Bro. Loewenstark also gave notice of a motion to change the lodge's quarters if the committe's report should be in favour of removing. The lodge was then closed.

LEICESTERSHIRE.

LEICESTER.—*Fowke Lodge* (No. 19).—A meeting of this lodge was held at Freemason's Hall, Halford-street, on Thursday, the 24th ult., for the installation of the W.M. elect, and other business. In the absence abroad of the W.M., Bro. Major Brewin, the Prov. G.M., Bro. Kelly, presided. There were also present Bros. W. Pettifor, P.M.; A. M. Duff, J.W. and W.M. elect; W. Beaumont Smith, S.W.; Stretton, Treas.; Partridge, Sec.; Richardson, as Reg.; Rev. Dr. Haycroft, Chap.; L. A. Clarke; C. Johnson, M.O.; Toller, as S.O.; Weare, J.O.; Baines; Crow, Dir. of Cers.; Morr, Buzzard, and others. The minutes of the last meeting, including the election of the W.M., having been read and confirmed, a ballot was taken for Bros. George Eden and Donisthorpe, of St. John's Lodge (No. 279), Leicester; and William Rutcliffe Bryan, of the Howe and Charnwood Lodge (No. 1,007), Loughborough, as candidates for advancement, who were unanimously elected, and who were afterwards advanced, as was also Bro. Alfred Palmer, of No. 279, who was elected at the last lodge. Three other candidates, viz., Bros. Dr. Wilkinson, of Sydenham, P.M. 181; Dr. Pearce, Sec. No. 279; and Henry Carson, P. Prov. G.J.W. Derbyshire, were prevented being present on the occasion. The Treasurer's account having been read was approved, after which Bro. Kelly, Prov. G.M., proceeded to instal Bro. Duff as W.M. for the ensuing year, who then appointed and invested his officers as follows:—E. Johnson, S.W.; Weare, J.W.; Partridge, M.O.; Rev. Dr. Haycrofts, S.O. and Chap.; L. A. Clarke, J.O.; Stretton, Treas.; Richardson, Sec.; Toller, S.D.; Baines, J.D.; Crow, Dir. of Cers.; Pettifor, P.M., and Atwood, Stewards; Buzzard, I.G.; Bembridge, Tyler. Some propositions having been received, the lodge was closed, and the brethren adjourned to refreshment, and celebrated the festival under the presidency of the newly-installed W.M.

WE learn from *Nature* that the examinations for the gold and bronze medals offered as prizes for the proficiency in Physical and Political Geography, by the Royal Geographical Society, were held on the 28th ult. Forty-one schools had been invited to compete, out of which number nineteen accepted, sending a total of fifty-nine candidates; thirty-four in Physical, and twenty-five in Political Geography. The names of the successful candidates will be announced at the ensuing anniversary meeting.

Poetry.

FIRESIDE DREAMS.

A MASON'S REVERIE.

By T. J. SWAIN.

Seated in the deepening twilight
By the warm and glowing hearth,
Thinking o'er the varied changes
That have mark'd life's chequer'd path;
Changes—both of grief and gladness—
Brought to light by memory's beams,
Sad, yet sweet, our meditations,
Whilst absorbed in fireside dreams.

Scenes of youth's delightful springtime,
Hopes that p'raps too soon were crushed,
Hours with friends, whose loving voices
In the calm of death are hush'd
Oh! how diff'rent are our feelings,
As we took back on the schemes
Gaily plann'd but terminating
At the last in—fireside dreams.

Yet those musings seem to teach us
How we thankfully should prize
Every blessing God hath sent us,
Tho' we could not realise—
All youth's roseate expectations,
Still, by memory's sunshine gleams,
Scenes of joy as well as sadness
Cheer us in our fireside dreams.

GRACE BEFORE MEAT.

To Him from whom all blessings flow,
May we our gratitude bestow;
With thankful hearts enjoy the food
Which He doth send us for our good:
And, as we're taught in ancient story,
May we do all things to His glory.

JESSE BANNING.

Obituary.

BRO. PHILIP HOPKINS.

We regret to announce the death, on the 19th ult., at Gloucester, aged 75, of Bro. Philip Hopkins. He joined the Lebanon Lodge (No. 401) in 1816, and his certificate, dated September 3rd, of that year, bears the signatures of Bros. William White and Edward Harper, the then Grand Secretaries.

Nature remarks that Professor Tyndall will have much to answer for in the results that may be expected from the spread of his "dust and disease" theory. It is stated by the *Athenæum* that a new idea has been broached in a recent letter by Mr. Bloxam, the lecturer on chemistry to the department of artillery studies. He suggests that the committee on explosives, abandoning gun cotton, should collect the germs of small-pox and similar malignant diseases, in cotton or other dust collecting substances, and load shells with them. We should then hear of an enemy dislodged from his position by a volley of typhus, or a few rounds of Asiatic cholera. We shall expect to receive the particulars of a new "Sale of Poisons" Act, imposing the strictest regulations on the sale by chemists of packets of "cholera germs" or "small-pox seed." Probably none will be allowed to be sold without bearing the stamp of the Royal Institution, certifying that they have been examined by the microscope, and are warranted to be the genuine article.

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SCIENTIFIC MEETINGS FOR THE WEEK.

Monday, April 4th.—London Institution, at 4; Royal Institution, at 3; Ethnological Society, at 7; Medical Society, at 8; Royal Asiatic Society, at 4; Victoria Institute, at 8.
Tuesday, April 5.—Anthropological Society, at 8; Royal Institution, at 3; Institution of Civil Engineers, at 8.
Wednesday, April 6th.—Society of Arts, at 8.
Thursday, April 7th.—Royal Institution, at 3; Chemical Society, at 8; Linnean Society, at 8.
Friday, April 8th.—Royal Institution, at 8.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 9TH APRIL, 1870.

(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, April 4th.

LODGES.—Fortitude and Old Cumberland, Ship and Turtle, Leadenhall-st.; 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 ——CHAPTER.—Old King's Arms, F.M.H.

Tuesday, April 5th.

LODGES.—Colonial Board, at three o'clock; Royal York Lodge of Perseverance, Freemason's Hall; Albion, Freemasons' Hall; Old Dundee, London Tav., Bishopsgate-st.; Temple, Ship and Turtle Tav., Leadenhall-st.; Stability, Anderton's Ho., Fleet-st.; St. James's, Leather Market Tav., New Weston-st., Bermondsey; Grosvenor, Victoria Station, Metropolitan Dist. Rail. Station, Pimlico; Duke of Edinburgh, New Globe Tav., Bow-rd.; Golden Rule, Great Western Ho., Bayswayter; Prudent Brethren, F.M.H.; Temperance, White Swan Tav., Deptford.

Wednesday, April 6th.

LODGE.—Westminster and Keystone, F.M.H.; Zetland, Anderton's Ho., Fleet-st.; New Wandsworth, Spread Eagle Ho., Wandsworth; McDonald, Hd. Qrs. 1st Surrey Vol. Corps., Brunswick-rd., Camberwell.

Thursday, April 7th.

LODGES.—Egyptian, Anderton's Ho., Fleet-st.; Strong Man, F.M.H.; Good Report, City Terminus Ho., Cannon-st.; Ionic, Ship and Turtle, Leadenhall-st.; St. Andrew's, F.M.H.; Lion and Lamb, City Terminus Ho., Cannon-st.; Yarborough, Green Dragon, Stepney; Crystal Palace, Crystal Palace, Sydenham; Victoria Rifles, F.M.H.; Excelsior, Sydney Arms, Lewisham-rd.; Perfect Ashlar, Gregorian Arms, Bermondsey. —— CHAPTERS. — St. James's, F.M.H.; Moriah, Albion Tav., Aldersgate-st.; Westbourne, New Inn, Edgeware-rd.; Crystal Palace, Crystal Palace, Sydenham.

Friday, April 8th.

LODGES.—Caledonian, Ship and Turtle, Leadenhall-st.; Bedford, F.M.H.——CHAPTER.—Britannic, F.M.H.

Saturday, April 9th.

LODGES.—London, F.M.H.; Phœnix, F.M.H.; Caveac, Radley's Ho., Bridge-st., Blackfriars.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, April 4th.

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 Tav., London-st.; St. James's Union, Swan Tavern, Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., Westgate, 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; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, April 5th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Aldersgate-lane; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-street; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Mount Sion, White Hart, Bishopsgate-st.; Royal Union, Duborg's Ho., Haymarket. —— CHAPTER.— Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, April 6th.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham Rye-Pythagorean, Prince of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st. Grosvenor-sq.

Thursday, April 7th.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; 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, April 9th.

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; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury; Hervey, George Ho., Walham-green.

[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.,

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

IN consequence of the lengthy proceedings at the Festival of the Boys School, and also the full reports of the District Grand Lodges of Bengal and South Australia, several reports of Metropolitan and Provincial Lodge Meetings are unavoidedly crowded out, but which will appear in our next.

WE are requested to state, in reply to a correspondent, that the Rev. J. J. Reynolds, who has taken a great interest in placing a memorial to Bro. Dr. Oliver in the church at South Wykeham, Lincolnshire, is not a Mason, and that the words, "Yours fraternally," have been added to his letter in error.

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LONDON, SATURDAY, APRIL 9, 1870.

ILLUSTRATIONS OF THE HISTORY OF THE CRAFT.—No. 3.

By A Masonic Student.

I propose in the present chapter to call attention to the evidences which may be adduced, relative to the existence of Masonic guilds or sodalities up to the fall of the Roman Empire.

In 1863, I thus stated the general proposition in words which I venture to repeat to day. "One thing is plain from history, that, from the earliest period of civilized life in the world, architecture has been considered almost as a sacred art.

In Egypt, Greece, and Rome, the colleges of architects and the sodalities of Masons were recognised by the state and cherished by the priests.

For as architecture, by its very symbolism, by the buildings it reared, the temples it adorned, by the objects of nature it sought to delineate in the ornamentation it employed, as ministering both to utility and beauty, had ever an inner and mystical teaching, it is not at all surprising that from the very first, the builders of the world seemed to have thrown around their outward occupation and associated companies, the attractive if serious conditions, of initiatory probation and secret organization, while they carefully guarded both their principles of art, and their ritual of observance, their secrets and their mysteries, from the sight and knowledge of the outer world.

What then is the actual evidence we are able to put forward, in support of this enlarged view of our Masonic history?

To answer this fully, let us examine seriatim, the remarkable and interesting details of Egyptian, Grecian, Jewish, and Roman Masonry, which archæological enquiry has collected, and careful study and research have substantiated and approved. To begin with Egypt.

All writers seem to agree in this, however differing on other points,* that the priests as a general rule directed all the works of architecture, and taught the art in secret.

They were, as we know, a caste, or close corporation, admitting none into their Order but those who were their relatives, except their kings, and some of the greater princes, whom they elected honorary members.

The temples and pyramids were built by designs, traced alone by the priests, and there seems little reason to doubt, that they initiated all who were permitted to labour in the sacred work of architecture into a secret brotherhood!

Of their mysteries, we now know but very little, having only scattered hints to guide us, alike in early heathen and Christian writers, but the great central hall of the pyramids, and the inner room of the temples were, we have reason to believe, employed for the purposes of secret reception and trying probation. Many of the implements and special emblems of Masonry still adorn the walls of Egyptian tombs and temples, especially the tombs of the inspectors of the quarries of Silsilis at Syéne, and it is impossible to suppose that the use of them is fortuitous or meaningless.

It has been before pointed out, that the Masons' marks on the pyramids and temples whether made by Jewish or Egyptian hands, are identical with those of the mediæval guilds, as well as with those of Roman and Tyrian workmen. When then we remember to-day, that the Egyptians were the oldest and greatest builders in the world, and that they distinctly communicated their principles of art and sodalities of architecture, to the three greatest building nations of antiquity, the Grecians, the Tyrians, and the Etruscans, though we must perforce be content, after this lapse of time, with general and probable evidence of the fact, rather than precise and particular proof, we need not hesitate to assert or accept the statement, that the building corporations of later times may be traced back satisfactorily, to the early associations of Egyptian builders, which the priests had contrived

* Clavel, Schauberg, Heldmann, Krause.

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to invest with the solemn character of an impenetrable secrecy and a mysterious lore.

When we turn to Greece, if the evidence be still not all that we could wish for, the light seems gradually growing clearer.

That the sumptuous temples in which ancient Greece abounded, were the works of architects in combination with a Fraternity of Masons κοινωνια, no reasonable doubt can be entertained says Dallaway, in his History of Architecture.*

Other writers have said,† that the priests of Dionysius having devoted themselves to architectural pursuits, established, about one thousand years before the Christian era, a society of builders in Asia Minor who are styled by ancient writers, the Fraternity of Dionysian architects, unto which society was exclusively confined the privilege of erecting temples and other public buildings.

Now there is a considerable amount of striking evidence, which has been collected, in support of the previous statements.

For though it may no doubt be contended successfully, that the Greeks were at a very early period divided into handicraft corporations, yet it is also clearly demonstrable that the society of architects or community of builders enjoyed great privileges, and stood higher than all the others, in social importance.

Whether we call them, το κοινον, or εταιρια, whether we accept the account of the Dionysian architects, or that of the Dædalidæ‡ deriving their name from Dædalus, the famous artist and builder of Crete, there is so much identity between the general organisation and particular customs of these building lyceums, and our modern Freemasonry, that we are led to the inevitable conclusion, that these Grecian building communities were the forerunners of the Roman collegia, and thereby linked on to these mediæval guilds, from which we ourselves clearly and continuously descend.

There are decrees still extant § conferring the special honours of these communities on members and non-members, and so striking is the similarity between their customs and ours, that one writer declares, the organisation of the building sodality in Teos, 300 years before Christ, offers a striking resemblance to that of the Freemasons at the close of the XVIII century.‖

These communities had a secret and distinct organization they called each other φρατορες or brethren; they had words and signs of recognition, and were divided into separate communities or lodges, which had local titles, as κοινον των ατταλιστων, community of Attalus, κοινον της εχινου συμμοριας, community of the division of Echinos.*

Their presidents and officers were elected annually, and persons non-operative were made patrons and honorary members.

In the exercise of charity the more opulent were sacredly bound to provide for the exigencies of the poorer brethren.

We have also the fact that priests were attached specially to these communities, as we hear of κρατινος ιερευς των τεχνιτων, Cratinos, priest of the builders or artificers.

They employed in their ceremonial observances many of the symbols which are still found among Freemasons, particularly, says Schauberg, the cubical stone, and the smooth and rough ashlar, and their signs of recognition enabled them to distinguish one another "in the dark as well as in the light,"† and united the "members scattered over India, Persia, and Syria, into one common brotherhood."

Bro. Findel has said,‡ that all that has been stated has only "confirmed anew, what it must be conceded that no one doubted, that these institutions and confederations resembled those of the Freemasons," and has "furnished fresh material for a more perfect recognition of this, and has shown that everywhere certain tokens are to be met with, the counterparts of which may be found in Freemasonry," yet "it is very evident, that the borrowing and appropriation of these is something nearer the truth, than the reception of the improbable presumption of a propagation of some mystic order or other."

And he goes on to say, if "Freemasonry were really a continuation of these ancient confederacies, we must of necessity know more of their method of instructing and their internal arrangements, than the rest of mankind, which is by no means the case."

But in saying this, Bro. Findel begs the whole question, as regards what is the real origin and meaning of our Masonic symbolism and teaching, and oral traditions.

* Dallaway's History of Architecture.
† Oliver, Mackey, Clavel. ‡ Thiersch, Schauberg.
§ Antiquitates Asiaticæ, of Chandler, Chishull.
‖ Clavel.

* Clavel, Antiquities of Ionia. † Mackey.
‡ Findel's History, page 25 and 26.

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As regards "their method of instructing," the principles of their operative system have no doubt passed out of memory, as have also the principles of the masters of the mediæval guilds.

But as no one can safely question, and Bro. Findel does not himself, the existence of the mediæval guilds, or their identity with our modern Order, though all traces of those plans and their system of procedure have long since perished utterly, and are practically altogether unknown, so I do not think we can fairly question, on account of the absence of such special and convincing testimony, the general identity of the Grecian with the later building societies, or the clear continuation of the same great order in the world.

All that we can expect to do to-day, is to trace as far as we are permitted by the change of times and conditions, the general similarity in the usage of certain well-known forms and common symbols, and as far as is possible to educe, from contemporary or later historians, some few scattered hints of their technical system or mystical teaching.

With regard to the Jewish and Tyrian Masons, I will admit at once, that there is very great difficulty as regards the connection of the former, though in the case of the latter the same evidence may be adduced on the whole, as has been in respect of the Grecian brotherhoods. But yet, I confess, I do not think, whatever others may do, that the difficulty as regards the Jewish Masons is insuperable, though it is confessedly very great.

One leading objection to the whole theory of a Jewish confraternity of actual Masons, with secrets and mysteries, arises from the well known fact of the direct prohibition of all such *secret* απορρητα to the Jewish people.

And yet Moses, we are especially told, was "learned in all the wisdom of the Egyptians," and had doubtless been initiated by the priests into their highest and most sacred mysteries.

The unity of God, the immortality of the soul, the accountability of man, the fictitious nature of all existing popular superstitions being the great great secret of the mysteries, all this may have been legitimately handed down through a Jewish building confraternity, for with the building societies undoubtedly in all countries the mysteries of the time and locality were in some form or other bound up.

Hence it is more than probable that our Masonic traditions are perfectly correct, which connects Moses with our Order. For it has often struck writers, whether Masonic or not, how very difficult it is to account on ordinary grounds for the union of Jewish and Tyrian workmen at the building of the First Temple at Jerusalem. Knowing the repugnance of the Jews themselves to foreigners, and the direct prohibition of contact with non-believers, especially in sacred works, there seems no *à priori* objection to the unchanging tradition of our Order, that Jewish and Tyrian Masons were bound together by one common organisation, and were members of one comprehensive operative brotherhood.

If it be true that they had all found a common origin in the building societies of Egypt, and that all the operative sodalities of the world were members of the one same great confederation, under the attractive condition of secresy in art and primæval truth, we should find, I think, a satisfactory solution of the whole question.

And there is another consideration, which we should carefully bear in mind.

It has always struck Masonic students as a very remarkable fact, that the traditions and history of our Order, as well as our carefully preserved ceremonies and ritual, have such an Hebrew colouring and character.

Whence has this arisen?

Some have contended that the Jewish confraternity have substituted a veritable history for the figurative teachings of the earlier mysteries, while others have asserted that the Jewish element and teaching were absorbed by the building colleges at Rome, and that henceforth there was interwoven with all their oral ritual and ancient observance the characteristic tradition of Hiram, the great architect of the first Temple, which would entirely harmonise with the aim and sympathies of the building sodalities as they gradually became entirely Christian.

Be this as it may, the undying testimony of our traditions links on Freemasonry to the Temple at Jerusalem, and we cannot discard it without shaking the very foundation on which Freemasonry rests.

One thing is indeed most clear, that the marks of the Jewish as well as the Tyrian Masons, are the same with those of later times; that they are evidently all belonging to the same great family, and are identical with the usages and customs of the operative order everywhere.

Some of our most cherished Masonic symbols,

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we may well remember, are purely Jewish, such as the Pentalpha and the double triangle or Solomon's seal.

And despite the hasty and unreasoning assertions of some modern writers, I see as yet no cause whatever to doubt the truth, or reject the authority of the Hebrew legends of our order.

There is some evidence to shew that there was attached to the Temple, a secret order called Kharidim or Haridim, whose special object was "to preserve it from injury and decay," though whether they were attached to other religious buildings is not clear.

Some writers contend that from the Kharidim sprang the Essenes—a remarkable sect of the Jews, from whom some Masonic writers have of late asserted that Freemasonry is derived.

From Josephus and other sources we gain the following particulars, which are striking to Freemasons.

On initiation, at the close of the probation and his novitiate, the candidate was presented with a white garment. He was required to take an oath* not to divulge the secrets with which he was entrusted, and was then made acquainted with the customary words and signs of recognition.

He was afterwards instructed in the traditionary teachings of the order, and devoted himself with his brethren to the "acquisition of knowledge and the dispensation of charity."

And though I cannot shut my eyes to the remarkable similarity between the customs of the Essenes and those of Freemasonry, like Krause, I believe the safest course, on historical grounds, is to endeavour to trace the origin and continuation of Freemasonry to the building corporations of the past.

When we turn to the Roman building colleges we are able to adduce a remarkable amount of most striking and interesting evidence.

Whether the Roman workmen were divided by Numa Pompilius, or Servius Tullius, into colleges or sodalities, matters little, though one statement of the historians deserves notice, that Numa Pompilius brought Greek architects to organise the first Roman Collegia of builders.

(*To be Continued.*)

* Krause has, however, said that though there is in truth a strong resemblance between the constitution and symbols in Freemasonry and the sect called the Essenes, whoever should give this as a reason for asserting that the Essenes had been incoporated with the society of Freemasons would greatly err by coming too hastily to such a conclusion.

THE HISTORY OF FREEMASONRY IN PORTUGAL,

Being an Historical Account of the Origin, Rise, and Progress of the Grand Orient of Lusitania. Translated from Dr. A. M. de Cunha Bellem's "Abridgment of the History of Masonry in Portugal."

(*Continued from Page* 122)

We now have to chronicle the events of the year 1834, when we find the cause of liberty victorious. The exiles return to the bosom of their country; the scaffold is overthrown, never to be re-established; fanaticism finds itself powerless; the religious orders are suppressed; the monasteries are vacated, and the dispersed monks become priests, or return to the secular world, according to their own dispositions.

Light is thrown where darkness ever before existed, and hope smiles her sweetest smile on those who devoted themselves to the victorious dissemination of liberal belief.

Unfortunately for Masonry, her name had been used for political purposes, and the uninitiated were too apt to consider that such were her real objects. The strife of party, so prevalent in the country, found a place within its sacred portals, and not content with having two rival Grand Masters at Lisbon, the Lodge of Oporto elected still another, the honourable and patriotic Emmanuel da Silva Passos (better known in history by the name of Passos Manuel.)

From this time till the commencement of 1859, Portuguese Masonry was but a confused mass of political elements, which the breath of the most unruly ambition called together or separated, according to the interest or caprice of their chiefs. Amidst tumult and riot came the oblivion of Masonic duties, which reduced Masonry in this country to a wan phantom—a mere shadow of its proper self.

It is almost impossible to unravel the obscure and confused history of Portuguese Masonry in the midst of civil strife, and while conspiracies were frequently organised under the guise of Masonic work. As new parties came, and opposing factions held the reins of Government, Masonry found herself now protected and now persecuted, according to the attachment or hatred of the heads of the parties which happened to be in power.

In the year 1836, after a popular *emeute*, Joseph da Silva Carvalho, absented himself from the kingdom, and the Grand Orient of which he was

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Grand Master was upon the point of dissolution.

In 1839 a chapter of Rose Croix was re-established with the object of saving Portuguese Masonry from the abyss over which it was pending.

The Honourable Émmanuel Gonçalves de Miranda, Councillor of State and Minister of the Department of the Interior, was elected to the office of Grand Master.

The Grand Lodge of which Saldanha held the gavel was governed (during his absence from the country for political reasons) by Joseph Liberat Freire de Carvalho, Comte de Lumiares, and Louis Riberio de Saraiva.

In 1840 the Baron da Villa Nova de Foscoa became Grand Master of another Orient, which represented the advanced Liberal politics. Ten years later Jean Gualberto de Pina Cabral succeeded him in the Grand Mastership, but after a very few months this group, as also that of the Marechel Saldanha, was almost lost in the mass of other combinations.

The Orients were multiplied to an alarming extent till they reached the number of nine, under as many different Grand Masters, the result of the ravings of ambition.

About this time, under the same pretext, the dissentient southern Masons consecrated a new Orient under the title of the "Portuguese Masonic Confederation."

We do not know if this Orient was the one presided over by the Baron de Villa Nova de Foscoa, and it is not evidently demonstrated that he was the origin of the Orient which existed but a short since under the same name at Lisbon. Nevertheless, there are many reasons for the probability of such being the fact.

Otherwise it is of little import, the chronological order of the Grand Masters, of the Lusitanian Grand Orient, is as stated under:—Silva Carvalho, Gonçalves de Miranda, and the Comte de Thomar.

This irregular assemblage of lodges, or rather political associations, styled itself Southern Masonry, to distinguish it from that of the North, represented by the lodges established at Oporto under the rule of Emmanuel da Silva Passos.

In the year 1841, on the 20th April, the Comte de Thomar, Antione Bernard da Costa Cabral, was invested with the exalted dignity of Grand Master in succession to Emmanuel Conçalves de Miranda; the only use he made of his advancement was to triumph over his enemies.

The ephemeral resusciation of the popular revolution in 1846, compelled the Comte de Thomar to flee the country, and the Vicomte d'Oliveria then took the Supreme Command, soon to resign it into the hands of the Comte de Thomar, on his return to Lisbon within the same year.

This was an melancholy period of political intolerance, persecution, and tyranny, during the reign of Donna Maria II., otherwise a virtuous queen, faithful to the constitution of the state, but who persistently retained as minister of the interior, in spite of the antipathy of the people, the Comte de Thomar.

Masonry suffered thereby, and this Grand Master, who owed to the fraternal devotion of his brethren his advancement to the highest rank of public life, used the lodge to serve his own political ends, gloried in his treason, in renouncing the command of the order, and dragging with him into obscurity the Grand Orient of Lusitania.

This Grand Orient, has been on several occasions the dupe of those which it had protected. In 1842 the Comte de Thomar denounced it before the parliament. The Grand Master, Joseph da Silva Carvalho, who on his return to the country unable to regain the Grand Mastership, constituted himself chief of another Order of the Scottish Rite, and again in 1846, in the presence of the peers of the realm, abjured his Masonic belief.

This Scottish Rite, established at the time mentioned, still exists in Lisbon, altogether ignored by the other Masonic bodies, under the command of Jean Maine Feijó, and under the political influence of Vice-Admiral Vicomte de Soares Franco.

(To be continued.)

HISTORY OF MASONIC IMITATIONS.

By Bro. GEORGE S. BLACKIE, M.D.

(From the *Masonic Record*).

(Concluded from page 266).

It must be noticed that female Freemasonry in Europe, differs essentially from the true science, in the fact that it had a political use, and on the Continent became the great engine of political discontent, and had without doubt great influence on the French revolution. The lodges of adoption were established to permit the female *intriguantes* to put an end to their absolute exclusion from the

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Craft, and to give them a chance to exercise their fascination within the sacred walls of the Temple. At the same time they served to gratify the curiosity of the French women, and thus to strengthen the Order in general. The doctrines they inculcated tend more particularly to remind the members of their especial duties in this world, and the words addressed by the Grand Priestess to the aspirant, clearly show the nature of the trials and of the instruction which awaits her in the successive degrees into which she seeks to be initiated. She is warned against entering from curiosity, and is told that the object of the Order is to render human society perfect. She is to love justice and charity; to be free from prejudice and bigotry; to hate artifice and falsehood, and by her virtue to gain the universal esteem of her brothers and sisters. The following is the oath administered: "In the presence of the Grand Architect of the Universe, I swear faithfully to keep the secrets intrusted to me; if I betray them may I be for ever dishonoured and despised; and in order that I may have strength to keep my promise, may a spark of divine light illumine and protect my heart, and lead me in the paths of virtue." This promise was sealed by three kisses bestowed on the neophyte by the Grand Mistress—the kiss of peace on the forehead; the kiss of faith on the right cheek; and the kiss of friendship on the left cheek. In Oliver's "Revelations of a Square," Bro. McGillevray mentions having been present when all of the five degrees were conferred in Paris. Their names were, 1. Apprentice; 2. Compagnone; 3. Maitresse; 4. Parfait; 5. Elué. The jewel of the Order was a Golden Ladder with five rounds or staves. Our readers will find a curious anecdote in the fifteenth chapter of the book referred to, which will afford an insight into the working of the degrees.

We have by no means enumerated even a majority of the varieties of the rite of female Freemasonry. Long before the Grand Orient adopted it, in 1730, we find parties of French Masons associated with ladies in lodges. They had even attracted so much attention, that in 1741 the Jesuits, ever fearful of the tendency of secret societies which were not influenced by their authority, attempted by public plays and miracle shows to turn them into ridicule. They succeeded however in producing an effect very different from intended; for they heightened the curiosity French ladies, and greatly multiplied the number of applicants. Bro. Macoy mentions that in 1747 a Mr. Blanchaine, Master of a lodge in Paris, founded an Order called the Order of "Woodcutters." The ceremonies were chiefly borrowed from the Society of "Carbonari," or Coal-burners, which had been recently established in Italy. This became a very popular society. The "Woodyard" was frequented by the most distinguished ladies and gentlemen of France, who thronged to hear the instructions of "Father Master," and enjoy the social intercourse of their "Cousins."

The Order of Fidelity, and of the Hatchet; of of the Sacred Sisters, and of the Egyptian Priestesses, were probably simple imitations of the others, having the same series of imitations and plans of work.

To pass, however, to secret societies formed more especially for the purpose of benevolence and charity. Among the earliest in France, is the *Ordre des Dames et des Chevaliers de la Persevérance*, supposed to have been founded by the Princess Potowski in 1769; which as a spur and incentive to good deeds, had a rule that the noble actions of its members should be inscribed in a Golden Book, preserved for the purpose.

In Denmark arose the Society of the Chain, which founded and maintained the Asylum for the Blind in Copenhagen.

The Order of the Companions of Penelope was established early in this century, the ceremonies and trials of which tended to impress on the sisters that work was the true palladium of women. The association which did most good, and had the longest existence of all of them—for it was only disolved in 1828, after having exercised well-timed charity, fed the hungry, clothed the naked and warmed the poor for eighteen years, was that called, "*L'Ordre des Dames Ecossais de l'Hospice du Mont Thabor.*" This, in imitation of the Order of the *Illuminati*, was divided into greater and lesser mysteries. The instructions to each was to strive which should do the most good, and to shun all idleness and dissipation.

All the objects of such associations, might, however, just as well be carried on without the aid of secret leagues, ceremonies, and signs. It may be, however, that that the idea of being banded together for a holy object, and of being bound by a solemn oath, gave an additional impulse to their charity, just as some Sons of Temperance believe that the mere fact of secret weekly meetings and

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passwords, exercises an immense influence on the sobriety of the masses. We do not believe that secrecy is any motive power to the exercise of love and right principle.

In these French societies there were no secrets which could not have been openly and safely revealed; and there was no necessity for secret initiations, which could only serve to amuse and entertain the members, and strike the uninitiated with awe and respect.

The height of absurdity was reached in the Egyptian Freemasonry of the notorious Cagliostra, into which female adepts were admitted, and which affords an excellent illustration of the extraordinary attraction which the bare name of mystery possesses for some, even, of the most learned of mankind. The curious reader will find a well-wrought and highly dramatic account of the mysterious ceremonies and enchantments performed by the Grand Kophta and the Invisible Fathers of the Rosicrucians, in the initiation of Wilhelmina, one of the heroines of Miss Muhlbach's recent novel, called "Old Fritz." It is worth reading.

The Order of the Eastern Star, as we have said, is the only one now existing which need claim attention. Its theories are founded upon the Holy Scriptures. Five prominent Bible female characters, representing as many Masonic virtues, are selected, *adopted*, and placed under Masonic protection. These are:—

1. Jephthah's Daughter; illustrating respect to the binding force of a vow.

Ruth; illustrating devotion to religious principles.

3. Esther; illustrating fidelity to kindred and friends.

4. Martha; illustrating undeviating faith in the hour of trial.

5. Electa; illustrating patience and submission under wrongs.

The friends of this rite claim for it that it is a bright monument of female secrecy and fidelity, and a proof of the error of those who fancy a woman is not to be trusted. They claim, also, that as the adoptive privileges of the lady entirely depend on the good standing of the brother by whom she is introduced, the system will prove a strong inducement to keep a brother, otherwise inclined to err, within the bounds of morality, They also think that it will break up other female rites, which are "superfluous and useless.

We wish them no evil, but we must say that these very objections—"superfluous and useless"—applied by the friends of the Eastern Star to the other female degrees, we would apply to them. The true Masons need no such ties to bind them to their female dependants; and the degrees themselves are making so little general progress that, except in a few parts of our country, they can be of small use to the sisters themselves, and therefore should be discarded.

MASONIC ORDERS OF KNIGHTHOOD.

By ✠ C. F. Matier, 30°, Knt. Comp. Royal Order of Scotland.

Every reader at all conversant with the records of the mediæval period must be aware that of all the many Christian military orders of knighthood, the only one which had a secret reception, or professed to have claims to secrecy, was the Religious and Military Order of the Temple.

In order to constitute a purely Masonic Order of Knighthood two things are specially necessary—the first of which is that there be secrets connected with the degree; and secondly, that those secrets have a close relationship to, and are dependent on, Freemasonry—in fact, they must be Masonic secrets. If we therefore adopt this crucial test, we must at once eliminate from our list of Masonic Orders of Knighthood the so-called "Masonic" Knights Templar, the Masonic Order of Malta and Rhodes, and the Red Cross of Rome and Constantine (to which I shall refer more at length on another occasion), *et hoc genus omne*. We shall then have before us only three of any importance, which are—the Royal Order of Scotland, the Rose Croix, and the K. H. These Orders simply profess to be Masonic degrees, and cannot be placed in the same category as those we have mentioned above, which, although professing to be military orders of knighthood, are, in my opinion, so absurd and foolish as to possess aprons, though what connection there may be between a Knight (Crusader or otherwise) and an apron entirely passes my comprehension. I must, however, be distinctly understood, that in all this I do not in any way refer to the Religious and Military Order of the Temple, as practised in Scotland. There they disclaim any connection whatever with Freemasonry, with the sole exception that at present candidates or aspirants are selected from the Masonic fraternity.

The Order of St. John of Jerusalem *in Anglia* is also a non-Masonic body, and has not the remotest connection whatever with the Masonic Order of Malta, but is established for benevolent and charitable purposes. If any of your readers feel curious about this

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Order, I have much pleasure in referring them to the highly interesting sketch of Bro. Richard Woof, 30°.

I have no doubt but that these so-called Masonic Orders of Knighthood arose from that mania for high degrees which was prevalent during the last century and the early part of the present one. Many Masonic degrees and various "Rites" were invented, each of them possessing an infinite variety of "fancy" degrees, and, besides this, Masonic secrets and ceremonies were attributed to military orders; and the inventors of these, although knowing nothing of the original orders but the title, claimed to have the privilege of perpetuating the pernicious nonsense, of which they were the authors, under the name of the ancient and venerable Order whose style they had borrowed.

Among these Orders was the one entitled the Red Cross of Rome and Constantine. The real Order was instituted in A.D. 312 by Constantine the Great, and, we need not say, was totally unconnected with Masonry, the Grand Masters being the Emperors of Constantinople for the time being. The Masonic Order, although purporting to be of very ancient origin and derived from the Order of Constantine, in reality was invented scarcely more than fifty years ago. It was, as I learn from a Scottish ritual, invented in England, and the Duke of Sussex, no doubt as a punishment for some of his Masonic sins, was placed at its head, as well as at the head of every other degree of Freemasonry—good policy, no doubt, on the part of its inventors. It was worked as a side degree, little thought of or appreciated, and was only given to Masonic Knights Templar. I may mention that the ceremonial used in those times differed exceedingly from that which was introduced at the so-called revival three or four years ago, under Lord Kenlis.

The "second officer of the conclave" the Viceroy Eusebius, is an invention of the present system, as in the old ritual the officers were Grand Commander, Senior and Junior Aides-de-Camp, and a Guard or Tyler, and the reception itself consisted only of one point or degree, instead of three as at present. The signs, words, and secrets of this old side degree were also entirely different, and I am prepared to prove that any reference in old charters to a Red Cross degree, is to be attributed to the Red Cross Swords of Babylon, or Babylonish-pass, and not to the Order of Rome, &c. This Babylonish degree was formerly given by Masonic Templar Encampments, and is still given in England by one or two, notably the Ancient York Conclave at Hull, the Albert at Rochdale, and the Royal Kent at Newcastle-on-Tyne.

In Scotland every Royal Arch chapter is empowered by their warrant to confer this degree, which is commonly done immediately after the degree of Royal Ark Mariner, which is also under the superintendance of the Supreme Grand Royal Arch Chapter.

Had the present heads of the Order of Red Cross of Rome, &c., the good sense to say they only claimed from the Duke of Sussex, and the establishment of the Order in his day, we could then afford to class it, with several other things in the Masonic world, *per se* not *very* wrong, but more honoured in the breach than in the observance. But when we are distinctly told by the Grand Recorder of the Anglican Order that it is the only legal representative of the Order of Constantine, to the exclusion of all and sundry, it becomes the duty of every man, Mason or not, who knows the truth, to take up arms in defence of truth. Bro. the Prince Rhodocanakis has, at the express solicitation of Bro. John Yarker and myself, placed his magnificent library at our disposal, and has procured us access to the ancient vellum rolls, parchments, and documents which have been in the possession of his illustrious family since the tenth century, with official records of the Order of Constantine, since A.D. 1294.

It is, therefore, our intention as soon as possible, to publish an historical account of the genuine Order, with a chronological table of the Grand Masters from the earliest period, which will at once put to the blush the absurd pretensions of the body styling itself the Anglican Branch of the Order of Constantine.

I trust soon to be permitted to refer to the other Orders of Knighthood in connection with Freemasonry (the Royal Order of Scotland, in particular) which time and space compel me to leave undone at present.

MASONIC JOTTINGS.—No. 14.

By a Past Provincial Grand Master.

ANTIENT NATIONS.

It may be inferred from historical records that there existed in some ancient nations institutions resembling Masonry in what constitutes its essential part, although altogether devoid of analogous organisation and ceremonies.—*Papers of a Deceased Mason.*

BUILDING CORPORATIONS OF THE ROMANS.

A Correspondent is mistaken. Very many learned brothers in England, in Germany, and in France have never ceased to assert that our Freemasonry can be shown to have existed in the building corporations of the Romans.

SEEDS—GRAINS OF WHEAT.

In remote times Speculative Masonry was ever in the lodge, dormant indeed, but not dead—like seeds buried deep in the earth, or like grains of wheat enclosed in an Egyptian mummy case, which preserved their vitality for ages.

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PHILOSOPHIC SCHOOL.—MASONIC LODGE.

A Brother finds a similitude between the teachings of the old philosophic school and the teachings of the Masonic lodge.

LODGE FOR BUILDING AN ABBEY.

The architects and master builders brought to it sciences relating to matter. The abbot and monks brought to it sciences relating to mind.

GERMAN MASONIC WRITERS OF THE FIRST HALF OF THE PRESENT CENTURY.

The principal German Masonic writers of the first half of the present century are—Albrecht, Eckert, Fallou, Fessler, Heldmann, Keller, Kloss, Krause, Lenning, Mossdorf, Schauberg, Schroeder, and Seydel.

DEDICATION AND CONSECRATION.

A learned correspondent is collecting all he can find in old writers respecting the dedication and consecration of buildings. He expects that the result of his labour will throw light upon the origin of Speculative Masonry.

SYLLOGISM.

The Masonry of 1757 is the Masonry of 1717. The Masonry of 1757 is, according to the Manningham letter, the Masonry of the end of the 17th century. Therefore the Masonry of 1717 is the Masonry of the end of the 17th century.

DEPUTY GRAND MASTER MANNINGHAM—THE ABBE GRANDIDIER.

Deputy Grand Master Manningham takes back our existing organisation and ceremonies to the end of the 17th century. The Abbé Grandidier takes them back to the middle of the 15th century.

MASONIC NOTES AND QUERIES.

HAUPT HUTTE—GRAND LODGE (page 267).

At page 665 of the second edition of Findel, the words "Grand Lodge" occur. I think some other term could be got more appropriate. It is the insertion of the thin edge of the wedge for some German pretension, and the word "grand" is only too apt to give false ideas. Operative Masonry is one thing, Speculative Masonry another.—W. P. B.

AN EDITORIAL REMARK.

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

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

It is possible, too, that Nehemiah and Ezra were Grand Officers in the present signification of the term, although, as my brother remarks, they could not have been Scribes.—CHARLES PURTON COOPER.

THE ABBE GRANDIDIER'S DISCOVERY (page 267).

The Abbé Grandidier's "discovery" is a mistake, so far as the Guild Theory is incorrect, as well as the Templar Theory. The German Masons, *e.g.*, did not get their Speculative Masonry from their own operative guilds; they copied it from England after 1717, where it was manufactured by non-operatives, who, however, while concocting their system, made use of the Operative Masons, in so far as served their purpose.—W. P. B.

EXTRACTS FROM A MASONIC CHRONOLOGICAL TABLE.

1645, Masonry dozes—1646, October, Elias Ashmole initiated—Masonry still dozing; but this famous Rosicrucian rouses it. 1692, Ashmole dies, and Masonry dozes again. 1717, John Theophilus Desaguliers rouses it, to doze no more.—CHAS. PURTON COOPER.

ORDER OF THE TEMPLE

Our esteemed *confrère*, "Lupus," has remarked, at page 267, upon my assumption that the charter of the French *Ordre-du-Temple* is a forgery. His opinion is entitled to great respect, but I would point out that I did not instance the anathema as a proof of forgery, but of the existence of a Scottish rival at the time when the charter was compiled. The indications of forgery I consider to lie in the internal evidence afforded by the charter and the statutes, which seem to be in such consonance with each other that they may be supposed of the same period of time. These indications I may point out as follows:—

1. In Roman Catholic times and countries it would have been impossible to continue the Order without its transpiring in the confessional, and the Knights of St. John would have kept a wary eye on the matter. True, Rosetti adduces powerful arguments for the existence of an anti-papal secret society, amongst which he classes the Templars and their descendants the Freemasons, but the admission of this origin for the Freemasons would strengthen the probability of the forgery of the French charter.

2. Triple names, such as Johannes Marcus Larminius, of Jerusalem, and Franciscus Thomas Theobaldus Alexandrius, are a modern custom, and point suggestively to James Henry de Durefort, and Charles Edward Stuart.

3. The Latinity of the charter and the mode of subscription are believed to be modern, and not mediæval.

4. The whole system of the original Templars was modest and unassuming in the extreme, and strictly enforced by the rule of St. Bernard, whilst the charter and statutes of the French Order have a reverse tendency, and even point to the French Masonic rites of 1750.

5. John Mark Larminius could not so far have forgotten or abrogated the constitution of his Order, as to have decreed the following in 1324:—"Ne autem lanquescant supremi officio numera suit nunc et pe-

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riuniter quatuor supremi magistri vacarii, supremam protestatum eminentiam et amtrutatem saper universam ordinem salvo jure supremi magistri habentis qui vicarii magistri apud seniores secundum professiones seriem eligantur quod statuteme commendato mihi et fratribus vato sacrosaniti supra dicto venerandi beatissimique magistro nostri martyris cui honor et gloria.

6. I consider that the fact of the charter being written in the modern hieroglyphic of the Order, the key to which exists in the modern Maltese cross, makes against the authenticity. As I have not seen the charter, I accept the current description.

7. It would be easy to string together such a list of Grand Masters as is given. I will not, however, lay any stress upon the fact of Du Guesclin being unable to write, because since this was pointed out it has been discovered that he only made the cross which is attached to his name.

8. Dr. Burnes states that in 1682 there existed in Paris a profligate society calling themselves Templars. I place little reliance upon the adjective, perhaps a calumny; but it is quite consistent with the character of Philip of Orleans that he should have belonged to such a society.

9. A mistake made in naming the standard is clearly the blunder of a revivalist.

10. I confess that the look of the charter would lead me to date it about 1724, but the probabilities, I think, are that the Duc de Duras would be required to sign it not later than his abdication of the Grand Mastership in favour of the Duke of Orleans in 1705; added to this two members of the Order—a Scotchman and a Portuguese, the first a man of recognised abilities, and able to conduct such an inquiry—assert that the charter was forged by an Italian Jesuit named Bonanni, in 1705, from which time they assert the authenticity of the Order.

The foregoing indicates my belief that the forgery, instead of being clearer, is really a very clumsy one; at the same time, I trust your readers will understand that I have no personal objections to the French Order, and should like to see the authenticity, or otherwise, of the charter firmly established, as that would assist us very materially to a correct understanding of the position of the Masonic branch of the Order. It would be easy to print the Latin of the charter in your pages, and on this take the opinion of a few competent experts.—JOHN YARKER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

FREEMASONS' BOYS' SCHOOL.

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

Dear Sir and Brother,—Will you allow me, through the medium of your widely-circulated paper, to ask for any spare votes that your readers may possess on behalf of Henry Charles Eade, an orphan without friends, and who is a candidate for the Boys' School, Bro. Snell, Albemarle-street, P.M. No. 5, has 300 girls' votes, which he is willing to exchange.

Yours fraternally,

G. R. PORTAL, P.M. 10.

Albury Rectory, Guildford.

UNMASONIC OUTRAGE.

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

Dear Sir and Brother,—It is with pain and feelings of deep regret I ask you to devote a space in your valuable *Magazine* to recount an outrage, unheard of in the history of Freemasonry—an outrage perpetrated in our private lodge-room, in broad daylight, by one of its members, and an old Mason of an adjoining town. It is not necessary to publish names, but by a few remarks to show the brother and those helping him that such unmasonic acts are not passed over without publicity.

Our brother (not an officer) obtained the key of the lodge-rooms, proceeded upstairs to the ante-room, thence to the lodge-room, where they ransacked everything movable—the emblems of mortality, lodge jewels and regalia, a Past Master's jewels in case; then breaking open the W.M.'s pedestal, of which I have the key, took the wine left from the last installation in August, drinking it, and leaving the empty bottles, the motives being base and very unmasonic—to ascertain if certain jewels belonging to a Past Master were in lodge, who, at an examination, under close pressure, admitted his jewels were in lodge. But the brother above alluded to, forgetting his obligation, and actuated by mean and petty influences (being a creditor to the small amount of 9s. 7d., out of an estate of £6,000, took strangers into lodge to overhaul the lodge property, and commit other abuses unworthy of mention.

If you would give publicity to these few facts you will oblige,

Youre fraternally,

T. HOLLAND, I.P.M. Stour Valley Lodge.

ROYAL ARCH MASONRY.

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

Dear Sir and Brother,—At page 249 I use the words, "In fact, the energy which brethren ought to devote to further the carrying into practice the noble principles of Craft Masonry is altogether wasted upon these useless high degrees." Now, I did not expect so soon to get an example of this. However, at page 257 of the same paper we behold a specimen, almost a blasphemous one, elevating this farthing candle and sprig, *alias* the "burning bush" degree, higher almost than religion itself. Verily, Excelsior! Excelsior! Excelsior! is a worthy *finale* to such a pumped-up address. No wonder so many respectable and sensible people hold aloof from us. Masonry and religion are two distinct things, but the latter is the higher—it is the latter which gives real life to the performance of our duty to God, and, remembering his blessings to us, enables us to perform more readily our duty to our neighbours, not forgetting, either, that we have to work out our own salvation. Hence, in this short short life, any man earnestly strives to perform his duty ae a *Craft* Mason, he will have enought to do in the Masonic way, without wasting his time and money upon any so-called higher degrees, with tfieir pretentious adjuncts.

Yours fraternally,

W. P. BUCHAN.

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Masonic Dirge for the Third Degree.

ADAPTED AND ARRANGED BY BRO. EMRA HOLMES, 31°, AND MR. CHRISTOPHER HOGGETT.

MUSIC BY SPOHR. WORDS BY EMRA HOLMES, 31°, P.M.



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2 MASONIC DIRGE.

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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.

GOOD FRIDAY.—Our readers and the trade are informed that the FREEMASONS' MAGAZINE will be published on Thursday next.

THE UNIVERSAL MASONIC CALENDAR is now in the press, and will shortly be published. We shall be glad to receive from our correspondents any information of alterations, so that it may be corrected up to the moment of publication. It has been decided that in future the publication of the CALENDAR shall take place after the installation of the M.W. Grand Master and appointment of Grand Officers.

THE votes of the brethren are solicited on behalf of Mary Cornwall Palmer, at the April Election of the Girls' School. The candidate is a daughter of the late Bro. W. J. Palmer, of Old Hall, in the parish of Pencoyd, Herefordshire, who died in 1864, leaving his wife and three children, aged 11, 13, and 15, in destitute circumstances. Bro. Palmer was initiated in the Boscawen Lodge (No. 699), Chacewater, Cornwall, in 1861 Proxies will be thankfully received by Bros. H. Luckes, of Ross, and Thos. Donne, of the same town. The case is strongly recommended by numerous Prov. G. Officers in Herefordshire, Monmouthshire, Somersetshire, and Gloucestershire.

A LODGE of Instruction is held in connection with the North York Lodge (No. 602), Middlesborough, at the Freemasons' Hall in that town.

ROYAL MASONIC INSTITUTION FOR BOYS.—APRIL ELECTION.—Votes are earnestly solicited on behalf of William Grant Fabian, for this, the fifth 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, 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 was second on the list of unsuccessful candidates last election and 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.

ROYAL MASONIC INSTITUTION FOR BOYS.—The name of Henry Thompson Rigden, No. 6, is withdrawn from the list of candidates at the April election.

THE votes and interest of the brethren are solicited on behalf of Frank Loud, a candidate for admission to the Boys' School. The late father of the applicant was a member of Prince Edwin Lodge, No. 125, Hythe, of which he had held the office of Warden, he was also a member of the Invicta Lodge, Ashford, No. 709, having been a subscribing member 18 years. The widow and eight children are entirely dependant upon friends for support. The case is strongly recommended by Bro. Thos. A. Chubb, the esteemed Secretary of the Britannic Lodge, and a number of influential brethren whose names will be seen on reference to our advertising columns.

WE give this week the first portion of the music of "A Masonic Dirge for the Third Degree," the words of which appeared on page 39 of the present volume of the FREEMASONS' MAGAZINE.

AT the Festival of the Boys' School, a quantity of eau-de-cologne was freely distributed amongst the ladies, the fine odour of which of which proved so agreeable in the crowded state of the room. We have since learned that it was supplied at a reduced rate (through the intervention of Bro. Raynham W. Stewart), by Bro. Jean Antoine Farina, à la Ville de Mulaus, No. 129, Rue Haute, Cologne.

IN our report of the Festival of the Royal Masonic Institution for Boys, in last Saturday's number, we omitted to mention as being present, representing Masonry in the Far East, Bro. H. Gottlieb, P.M. Lodges 508 and 1152, and P.Z. Chapter 508, District Senior Grand Warden Eastern Archipelago; and his father, Bro. G. F. Gottlieb, who was initiated, 54 years since, in the late Lodge Neptune, Prince of Wales Island. Also, Bros W. Hewetson and Thomas Silk, of Lodge No. 508, Singapore.

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'S MAGAZINE, so that a complete Register and Directory may be compiled.

JOHN RUST, formerly the publisher of this MAGAZINE, who was dismissed on the 7th of October last, for being drunk and disorderly, was tried on the 1st Feb., at the Old Bailey, on the first of several counts, in an indictment—*Regina* v. *Rust*—and was found guilty of embezzlement, and sentenced to four months' imprisonment with hard labour. The prisoner, for some time past, by advertisement and otherwise, solicited aid from the members of the Craft, upon false representations, and with malicious motives. The prosecution in question did not originate, and has no connection with the Proprietors of this MAGAZINE. This notice has become necessary in consequence of communications received from various quarters, stating that the prisoner had attempted to excite sympathy in his behalf and under that plea obtain monies from those with whom his duties, as an employé in this office, brought him into communication.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

NEPTUNE LODGE (No. 22).—The brethren of this lodge held their regular meeting at Radley's Hotel, Bridge-street, Blackfriars, on Thursday, the 31st ult, when there were present Bros. Thomas White, W.M.; George Wattrall, S.W.; T. J. Lawrence, J.W.; Isaac Wilcox, P.M. and Treas.; Edward Hughes, Sec.; H. S. Crawford, S.D.; J. E. Russell, J.D.; C. W. Gray, I.G.; W. Neats, Stewara; Batty and A. Ashwell, P.Ms.; Pratt, Partridge, Marshall, Allnigham, Goodwin, Osborne, Clark, Harcourt, and Great Rex. The visitors were H. J. White, Strong Man, 45; Thomas Catherwood, Constitutional, 55; Joseph Blow, London, 108; N. Gluckstein, P.M. Faith, 141; William Browne, United Strength, 228; A. Francisco St. John, 485; J. Hester, Crescent, 788; and W. Helesman, South Middlesex, 858. The lodge was opened, and the minutes of the last meeting read and confirmed. Bros. Restell and Berger were raised, Mr. Robert Beeton Ward initiated, and Bro. Fairweather, late Lodge Phœnix, elected a joining member. It was proposed by Bro. Marshall, P.M., and seconded by Bro. Neats, Steward, and carried unanimously, that five guineas be given to the Girls' School and five guineas to the Boys' School. The Past Master's jewel of the lodge was presented to Bro. Salter, I.P.M. A jewel was also presented by the lodge to Bro. Edward Hughes, Hon. Sec.,

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bearing the following inscription:—"Pesented by the members of the Neptune Lodge, No. 22, to Bro. Edward Hughes, as a mark of their respect and esteem, for the very able and efficient manner he has discharged the duties of Secretary to the lodge for the last eight years." Bro. Partridge, P.M., presented an old copy of the Book of Constitutions which had formerly belonged to the Castle Lodge, for which a vote of thanks was passed. Bro. Wilcox proposed for initiation Mr. Charles Rose. Bro. Marshall moved that two guineas be given to the Masonic Lifeboat Fund.

Robert Burns Lodge (No. 25).—An emergency meeting of this lodge was held at the Freemasons' Hall, on Monday, the 4th inst. There were present: Bros. Charles A. Long, W.M.; W. S. Adams, S.W.; Thomas Arnold, J.W.; Welch, P.M., Treas.; John W. Lyon, P.M., Sec.; Wingham, S.D.; Powell, I.G.; E. C. White, C.S.; Watson, Dyte, Charles Bennett, and Bley, P.M.'s; and Dicketts, I.P.M. Bro. J. B. Davies, No. 753, was present as a visitor. Messrs. Thomas Richard Morris, Thomas Dash Bellamy, and James Hedger were initiated into ancient Freemasonry. Bro. Lazarus was passed to the second degree, and Bro. Pritchard raised to the third degree.

Moira Lodge (No. 92).—On Tuesday, the 26th ult., the brethren of this lodge met at the London Tavern, Bishopsgate-street, under the presidency of Bro. E. Horne, W.M., supported by Bros. Brett, S.W.; W. Perrin, J.W.: Ledger, S.D.; Jacob, J.D.; Harrington, P.M., I.G.; Thorne, P.M.; Palmer, P.M.; and Webster, P.M., Sec. The business of the evening consisted of passing Bros. Holder Hogg, Dunsterville Elliot, John Elliot, and Alexander Mortimore to the degree of F.C., and raising Bro. Henry Harben to the sublime degree of Master Mason.

Lodge of Industry (No. 186).—The brethren of the above lodge held a regular meeting on the 22nd ult. at the Freemason's Hall, when there were present—Bros. T. Price, W.M.; Tallent, S.W.; Clark, J.W.; Lake, P.M.; Mann, P.M., Treas.; Moehemer, Sec. and S.D.; Lux, J.D.; Wylie, I.G.; Henley, W.S.; J. Mortlock, I.P.M.; Carpenter, &c. The minutes of the previous meeting having been read and confirmed, Mr. John Cleaver was duly initiated into the Order, and Bro. Blake, jun., was passed to the second degree. The lodge was then closed in due form, and the brethren adjourned to the banquet. The brethren separated, after passing a most delightful evening. Some excellent singing was rendered during the evening by Bros. Platt, Scott, Simpson, &c.

Royal Alfred Lodge (No. 780).—The regular meeting of this lodge for the transaction of business took place at the Star and Garter Hotel, Kew Bridge, Ealing, on the 25th ult., under the presidency of the W.M., Bro. Geo. Alfred Littlewood. Amongst the visitors were Bros. Adlard, P.M. 7; James Terry, P.M. and W.M. 1,278; B. P. Todd, P.M. 27; George Pymm, W.M. 749; George States, P.G.S. and P.M.; C. Spagnolette, P. Prov. G.J.W. Berks and Bucks; B. Clegg, I.G. 27; Durkin, 72; Balcombe, 1,278; Child, 34; Hunt, 276; Shepherd, 45; Barringer, 266; Parker, 34, and others. The lodge having been opened, the W.M. raised Bros. Tarling and Moorcroft and passed Bro. Seward, performing the respective ceremonies in a most creditable manner. After the usual routine business of the lodge had been transacted and the lodge closed, a banquet was partaken of, and the usual loyal and Masonic toasts were given and responded to. An address on vellum, together with a purse containing twenty guineas, were presented to Bro. Henry G. Buss, the esteemed Secretary of the lodge, in presenting which, the W.M. said he had to discharge a duty which might well be envied by every brother amongst them. In their Secretary they had a man in whom good and kindly qualities were transcendent—who was, in fact, in the highest Masonic sense, a brother amongst them, and towards whom they entertained the hallowed feelings of brotherhood. Bro. Buss had been the Secretary of that lodge since the year 1859, and they knew how admirably he had fulfilled the duties devolving upon him. Any words of his would fail adequately to express their feelings towards Bro. Buss, and he trusted he would accept this memento of their affection in the spirit in which it was presented, and that he might long live to cherish the remembrance of that night and their humble efforts to render honour to whom honour is due. Bro. Buss replied in suitable terms. The toast of the visitors was responded to by Bro. G. S. States.

Southern Star Lodge (No. 1,158).—The regular meeting of this flourishing lodge was held on Tuesday, the 22nd ult., at the Montpelier Tavern, Walworth, and was numerously attended by members and visitors. Bro. R. Clarke, W.M., presided, supported by Bros. Bayfield, S.W.; C. E. Thompson, J.W.; Towers, S.D.; Page, J.D.; Varrell, I.G.; H. Thompson, P.M. and Treas.; Pulsford, P.M. and Sec.; Potters, P.M.; Thomas, P.M.; Dr. Goldsboro, P.M., &c. The lodge was opened soon after four o'clock, when the officers were all in their places. The minutes of the last regular lodge, and the lodge of emergency were read and confirmed. There was a large amount of business to be transacted, there being six candidates for initiation, seven for passing, and six for raising, besides other important matters, including the election of a W.M. for the ensuing year. A ballot was taken, and Messrs. J. Carter, T. L. Allen, H. Painter, and S. Muir, who were candidates for admission to the Order, being in attendance, were duly initiated into the mysteries and privileges of ancient Freemasonry. The lodge was then opened in the second degree, and Bros. Parr, Clayton, and Bolton were passed to the degree of F.C. Having undergone a preliminary examination, the lodge was opened in the third degree, and Bros. Radford, Andrews, and Oldfield, were impressively raised to the degree of M.M. The whole of these ceremonies were well performed by the W.M. The lodge was resumed to the first degree, when Bro. Pulsford, the Secretary, read the revised by-laws, which were approved. The next business was the election of a W.M. for the ensuing year, and Bro. Bayfield, S.W., was unanimously elected to that office. Bro. H. Thomson, P.M., was also unanimously re-elected Treasurer, and Bro. Laing, as Tyler. It was proposed and carried unanimously, that a jewel of the value of ten guineas, be presented to Bro. R. E. Clarke on his retirement from the office of W.M. On the proposition of the W.M., it was agreed that the sum of £5 be presented to the Royal Benevolent Institution for the Widows of Freemasons, this sum completing and making the lodge life subscribers to all the Masonic Institutions. Bro. H. Thompson, P.M. and Treas., proposed, and Bro. Bayfield, S.W., seconded a motion, that the sum of two guineas be voted from the funds of the lodge towards the Masonic Lifeboat, to be presented to the National Lifeboat Institution. The motion was unanimously carried, showing that the lodge is ever ready to listen to any worthy appeal that may be may be made to it. The W.M. then said that he had a very pleasing duty to perform in a proposition he was about to make. The brethren all knew the ready and valuable services Bro. Dr. Goldsbro' had rendered them in the infancy of the lodge, and he was at all times willing to do anything that lay in his power to promote its prosperity. He, therefore, had great pleasure in proposing that Bro. Dr. Goldsboro' should become an honorary member of the Southern Star Lodge, as a recognition of his services. Bro. C. E. Thompson, J.W., seconded the motion, and said he knew Bro. Dr. Goldsboro' as a good man and a good Mason, and at all times ready to render assistance, whether in or outside the lodge, and carry out the great precepts of the Order. The motion was unanimously agreed to, and Bro. Goldsboro,' in very feeling terms, expressed his sense of the high honour conferred upon him, which he should always remember with feelings of gratitude to the end of his life. Several propositions for initiation for the next meeting having been made, the lodge was closed in due form and with solemn prayer. The brethren then adjourned to the banquet table, at which fifty-one sat down, and their creature comforts were well taken care of by mine host Bro. Allatt, who was most assiduous in doing all in his power to give them satisfaction, and it was unanimously admitted that he had succeeded in doing so. After the cloth was drawn, the customary loyal toasts were given, and afterwards Bro. Allen returned thanks for the newly-initiated brethren. "The Health of the W.M." was drunk with great cordiality, and the visitors severally responded, expressing the pleasure they had experienced in visiting the Southern Star Lodge, not on account of the hospitality extended to them, but for the Masonic treat they had enjoyed in the working of the lodge, which was done in a manner that left nothing to be desired; trusting again to have the opportunity of visiting them to receive a renewed pleasure in doing so. Bro. Henry Thompson, P.M. and Treas., responded for the P.M.'s, and alluded to the great success which has attended the lodge ever since its formation. It had not been three years in existence, and now numbered upwards of eighty members. As the founder of the lodge, it was needless for him to say the gratification he experienced in seeing its prosperity, hoping it might long enjoy the distinguished position in the Craft that it then occupied, and that it would ever keep alive those grand principles upon which their Order was founded. "The Health of the W.M. elect," Bro

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Bayfield), was given and responded to, and some other toasts followed, interspersed with songs and recitations and the entire evening was spent in that happy way so characteristic of the Southern Star Lodge.

PERFECT ASHLAR LODGE (No. 1,178).—The members of this lodge held an emergency meeting at the Gregorian Arms Tavern, 96, Jamaica-road, Bermondsey, last week. Bro. J. Wavery, W.M., presided, and there were present during the evening Bros. F. H. Elsworth; P.M., as S.W.; H. Bartlett, J.W.; Dr. Dixon, P.M., Treas.; F. Walters, P.M., Sec.; J. W. Dudle, S.D.; J. H. Harmsworth, Dir. of Cers.; J. H. Fudge, W.S.; G. Drapper, J. A. Axtell, and several others. The visitors were Bros. W. Endsor, 73; A. Avery, W.M. 619; J. Hawker, P.M. 871; H. J. Davis, 871, and others. The lodge having been opened, ballot was taken for the admission of Mr. G. D. Baker, which proved favourable, but being abroad, his admission was deferred until the next meeting. The work done consisted of passing Bros. G. Mabbs and W. May to the second, and raising Bro. G. J. Ellis to the third degree. The business over, the brethren adjourned from labour to refreshment.

INSTRUCTION.

UNITED PILGRIMS' LODGE OF INSTRUCTION (No. 507).

Anniversary Festival.

The annual meeting of this excellent lodge of instruction was held on Friday evening, the 1st inst., at the Horns Tavern, Kennington. Bro. John Thomas, P.M. of the parent lodge, and preceptor of this lodge, presided; Bro. H. J. Wright, S.W. of the Royal Jubilee Lodge, acted as S.W.; and Bro. Larlhaus, of the Macdonald Lodge (No. 1,216), as J.W. There were a great many members of the Craft present, amongst whom were several P.M.'s of other lodges. The lodge was opened precisely at seven o'clock, when the three sections of the first lecture were worked by the brethren, after which the lodge was closed and the brethren retired to the banquet-room, where a bountiful repast was provided. The cloth having been withdrawn, the usual loyal and formal Masonic toasts were given and responded to.

Bro. Francis, P.M. and Sec. to the lodge of instruction, then called upon the brethren to fill bumpers for the toast that he was about to propose, which was "The Health of Bro. Thomas, P.M., and Preceptor of the lodge," and one of the most distinguished members of the Craft. He hoped he might long be amongst them, trusting that the day might be far distant when they should see his place vacant in that lodge. It would be a bitter day for them whenever that should happen, for a more able and distinguished member in the Craft did not exist than Bro. Thomas.

The toast was drunk with acclamation.

Bro. Thomas, P.M., said he was very much obliged to Bro. Francis for the very kind way in which they spoken of him, and he was also obliged to the brethren for the way in which they had responded to the toast. It was true that he was an old member of the Craft, and he had the honour of holding the office of preceptor of the lodge for some years, and he could tell them, that as long as he was spared by the Great Architect of the Universe, he should feel pleased in attending that lodge of instruction, and give information to the brethren who were willing to receive it, as he had hitherto done. It was an encourrgement to him to go on when he found brethren as willing to learn as he was to instruct them. He was more immediately connected with that lodge than any other, they holding it under the sanction of the parent lodge, to which he belonged; he felt especially interested in its welfare, and he should have been pleased to have seen a larger number of brethren present on that occasion, but he felt gratified that there were then there several brethren well known in frequenting lodges of instruction. He was honoured that evening by the presence of a number of Past Masters, amongst whom were Bro. Francis, the Immediate Past Master of the St. Mark's Lodge; Bro. H. Thompson, P.M. of the Domatic and of the Southern Star Lodge, the latter of which he (Bro. Thomas) had the pleasure of being an honorary member; Bro. Wolpert, W.M. of the Panmure Lodge (No. 720); Bro. Wright, S.W. of the Royal Jubilee Lodge; Bro. Wilsford; P.M. of the Wellington Lodge; and several others whose names he did not mention, so that he was well supported by the P.M.'s and Wardens of other lodges, and he hoped that they had all enjoyed themselves, and would all meet again on their anniversary that time twelvemonths. He gave, "The Past Masters and Wardens," coupling with the toast the name of Bro Thompson, P.M. of the Domatic Lodge and also of the Southern Star Lodge.

Bro. Thompson, in returning thanks for the Past Masters, expressed the gratification he had experienced in being present at the working of the lodge, which was perfect; and alluded to the high estimation in which Bro. Thomas was held throughout the Craft, not only for his great ability as a Mason, but for the very kind and courteous way in which he communicated instruction to those younger brethren who sought it at his hands. While he was willing at all times to impart information to them, he did so in such a genial spirit, and so free from ostentation as to his own abilities, that it became really a pleasure to receive it at his hands. For himself, he (Bro. Thompson) could say that for a great deal that he knew he was indebted to Bro. Thomas, who never considered anything a trouble, and indeed felt an interest in giving, not only in the lodge but out of it, any amount of information or instruction that was required to fit them for any duties that they might be called upon to perform. He thanked them sincerely, and felt it a great honour to have his name connected with the toast, which had been just been proposed and drunk with such unanimity.

The W. Master next gave "The Health of the worthy Secretary of the United Pilgrims' Lodge of Instruction, Bro. Francis." The brethren knew what he was, for he was not only a fund of humour in himself, but was of great service in the lodge of instruction, and he (the W.M.) believed that he had given satisfaction to the brethren, as they had recently expressed their appreciation of his services. (The toast was cordially received).

Bro. Francis, in a tone of quaint raillery, replied to the toast, and said that he had endeavoured to discharge his duty, and if any brother required instruction he should be happy to render it to the best of his ability.

"The Health of the Stewards of the Festival" was next drank, for which Bros. H. J. Wright, Welsford, and Pain severally returned thanks. Some other toasts were given and received, and in the course of the evening several excellent songs were sung, and it was passed in a very happy manner, with warm expressions as to the next "merry meeting."

PROVINCIAL.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge* (No. 471).—The usual monthly meeting of the members of this lodge took place at the Masonic Hall, Great Dock-street, on Friday, the 1st inst., at 7 p.m., and there was a very good muster of Craft Masons. The minutes of the last general lodge and a subsequent lodge of emergency having been read and confirmed, the ballot took place when Mr. William Evans, Penimore, was unanimously admitted. The balloting for Mr. George Harward, was adjourned till the next meeting. Mr. William Oliver, Mr. James Powell, and Mr. William Hooper Matthews, being in attendance were initiated into Masonry, the ceremony being admirably rendered by the W.M. The lodge was closed in harmony at 9 p.m.

YORKSHIRE (NORTH AND EAST).

MIDDLESBRO'.—*North York Lodge* (No. 602).—The members of this lodge have recently erected a highly appropriate memorial to the late Bro. J. S. Peacock, P.M., P. Prov. S.W., &c. The monument consists of a massive obelisk of Dalbeattie granite, bearing a suitable inscription. The deceased was the first town clerk of Middlesbro'. and died suddenly some time ago. He was a zealous Mason, and it was through his exertions, to a large extent, that the Freemasons' Hall in Middlesbro' was erected. The North York has commenced a lodge of instruction in connection with it. A considerable number of members have been enrolled, and the working is being carried on efficiently, the members electing each evening the W.M. that is to preside at the next meeting. At the February meeting of the regular lodge, Mr. Williams was initiated, the ceremony being performed by the W.M. Bro. Gladstone was then passed to the second degree, the W.M. again officiating. Bro. Middleton was then raised to the sublime degree of M.M. by Bro. Ingram, P.M. Bro. Linklater was then raised by the W.M. Bro. Watson was also raised, the ceremony being performed by Bro. Manners, P.M., P. Prov. S.D. At the meeting held on Friday, the 1st inst, Bro. Williams received the charge as an E.A., and was then passed to the second degree, the W.M., Bro. John Jones, presiding.

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SCOTTISH CONSTITUTION.

EDINBURGH.

STOW.—*St. John's Logde* (No. 216).—The brethren of this lodge held their first monthly meeting for instruction this year in the lodge room on the evening of Friday, the 1st inst. Bro. Henry Kerr, R.W.M., occupied the chair. Bro. Robert Sanderson, P.G.S., gave a short address on the "Advantages of Masonry," which was well received and highly appreciated by all present. At the close Bro. David Scott, Sec., in a few remarks, proposed a vote of thanks to Bro. Sanderson, after which the lodge was closed.

GLASGOW

GLASGOW.—*Athole Lodge* (No. 413).—The meeting of this young and flourishing lodge was held upon Tuesday, the 22nd ult. The lodge having been duly opened, the Provincial Grand Lodge office-bearers—who are at present systematically visiting all the lodges in the province—headed by Bro. Walter M. Neilson, Prov. G.M., were then admitted. Bro. Raynham having been elected Chaplain, was duly installed. The formal finding of the Provincial Grand Lodge, as to the manner in which the Athole kept their books and conducted their affairs, was then read by the Prov. G. Sec., Bro. A. McTaggart, *M.A.*, such finding was very favourable, the affairs of the lodge being said to have been "conducted in strict harmony with Grand Lodge laws, and in accordance with the ancient usages of the Order." The Prov. G.M., who had examined the books personally, then addressed the lodge; he cautioned them to be very careful whom they admitted, "vouching" should not be a mere matter of form but a reality. He remarked, "instead of a large, I would prefer a select number." He then proceeded so the effect—"We are desirous to have men who are more independent, who have more money and time, so as to have a better appearance to the outer world." In regard to the projected Freemasons' Hall, for Glasgow, the Prov. G.M. observed that at present they were just at the turning point as to whether it was to go on or come to a standstill; at present he said, "the hall committee were hanging on their oars to see how they were to be supported," &c. It would be a disgrace to the fraternity if this new Masonic Hall scheme should fall through. Bro. F. A. Barrow, D. Prov. G.M. also addressed the meeting, and after some remarks from the R.W.M., the Prov. G. Office-bearers then retired in a body while the lodge was still on labour.

GLASGOW.—*Thistle Lodge* (No. 87).—The 108th anniversary of the brethren of this lodge was celebrated on the evening of the 16th ult., in the Hall, Croy-place, Bro. J. Frazer, R.W.M., presiding. An excellent supper was provided by Bro. Forrest, to which the brethren did ample justice. The various toasts incidental to such occasions were given in the course of the evening, and were duly honoured and responded to. A number of excellent songs, glees, &c., were contributed by the brethren, and a pleasant evening was spent.

ROYAL ARCH.

METROPOLITAN.

PRUDENT BRETHREN CHAPTER (No. 145).—PUBLIC NIGHT.—Freemasonry was in the ascendant last week, for immediately following the great gathering of the Craft on Wednesday came the public night of the Prudent Brethren Chapter, of which there has been so much talk amongst R.A. Masons, and which we alluded to in our last impression. Want of space then prevented our going further into detail and giving a more lengthened report. Large as was the assemblage of the Craft on Wednesday it was far exceeded on Thursday by the R.A. Masons, considering the relative numbers of the Craft as compared with those of the Arch; and we may venture to say that those of the provincial companions who had determined to stay over Thursday for this meeting were fully rewarded for their second evening's devotion to Masonry. Never was applause more freely given or with greater sincerity, and, we may say, never more deserved—for, from, the reading of the summons convening the convocation by Comp. G. S. States, Scribe E., to the closing address by Comp. Brett, everything went on smoothly, evenly, perfectly without the slightest hitch. The various explanations, illustrations, descriptions, whether mystical, symbolical, historical ceremonial, scriptural, or mathematical, reflected the highest amount of credit to every one who took part in this most intellectual Masonic treat, and most sincerely do we hope that the Chapter of Prudent Brethren will not, after so great a success, allow this to be the last public night as well as the first, but that before long we shall hear from them again. Uniformity of working has been much talked of in the Craft of late, but as regards the R.A. let the members of that body continue their exertions, and probably Grand Chapter will give them an opportunity of showing their working at a less expense than was entailed upon them on Thursday, and from the expressions and remarks we heard from London as well as Provincial R.A. Masons, we have no hesitation in saying we shall in future hear very little about want of uniformity of R.A. working.

DOMATIC CHAPTER (No. 177).—The regular convocation of this chapter was held on Thursday, the 24th ult., at Anderton's Hotel, Fleet-street. Comps. R. W. Little, M.E.Z.; J. Coutts, H.; W. J. Gilbert, J.; and P.Z.'s J. Smith, Treas.; H. G. Buss, Scribe E.; J. Brett, Payne, Carpenter, Sissons, &c. The minutes of the previous meeting were read and confirmed, and a ballot was taken for the admission of Bro. Harrison, of Lodge No. 27, and he was duly exalted. This being the night for the installation of the M.E.Z., Comp. John Coutts, who had on a former meeting been unanimously elected, was duly installed by Comp. Brett, P.Z.; Gilbert, H.; Wilson, J.; J. Cubitt, Prin. Soj.; H. G. Buss, Scribe E.; J. Smith, Treas.; Bradley, Janitor. The chapter was then closed, and the companions adjourned to the banquet, a very excellent dinner having been provided by Bro. Clemow.

Obituary.

BRO. R.D. HOLMES, P.G.M. NEW YORK.

The melancholy tidings of the death of our lamented Bro. Holmes, P.G.M. of the Grand Lodge of New York, and Masonic Editor of the *Dispatch* has just been received. He was most estimable and agreeable, of fine culture, devoted to Freemasonry, and while Grand Master, won the highest esteem of the brethren of New York. His editorial labors were severe, and his views received the respect of the Craft. Always able, kind and fraternal, he has left behind him sincere and sorrowing friends.

BISHOP CHASE.

The Right Rev. Carlton Chase, the distinguished and universally beloved Bishop of New Hampshire, (U.S.) died at Claremont on the 18th of December, and was buried on the 25th. The funeral was largely attended, and the ceremonies were solemn and imposing. He was a member of the Masonic Fraternity, and the Lodges and brethren in the vicinity attended the funeral.

BRO. JOHN WITTEN.

On Tuesday morning last, were interred in the churchyard of Lexden, near Colchester, the remains of Bro. John Witten, an old inhabitant of the parish, who succumbed to a painful disease on the 23rd inst., at the advanced age of 76 years. The deceased was (with one exception, we believe) the oldest Mason in this neighbourhood, and he had occupied the office of Tyler of the Angel Lodge, No. 51. for a very long period, and of the United Lodge, No. 697, ever since its formation. The regular, yet unassuming, manner in which he performed his duties won for him the esteem of all the members of both lodges; and his death has produced a universal feeling of regret among the brethren. At the interament of the deceased on Tuesday about 20 brethren, including representatives of the two lodges, attended as a mark of respect to his memory. The burial office was impressively performed by the Rector (the Rev. John Papillon), who at its close expressed the pleasure he felt at witnessing the regard in which Bro. Witten was held among his Masonic brethren.—*Essex Standard.*

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NOTES ON A VISIT TO SAIDA IN JULY, 1869.

By Bro. Captain Warren, R.E.

From the quarterly statement of the Palestine Exploration Fund.

Bro. Warren has contributed so many accounts of his researches in the east, which possess the greatest interest to the Masonic Archæological Student, that we readily transfer to our pages the following article :—

The journey up from Jerusalem to Beyrout, overland, in the summer time, has two advantages to those who can enjoy riding in the full blaze of a Syrian sun for several hours every day.

1st. The days being so much longer and the roads dry, a journey that takes the whole day in winter can be accomplished by noon.

2nd. All the under-vegetation being burnt up, any architectural remains can be examined without difficulty.

Starting on 11th July from near Jerusalem, without tents, and provided with letters to the several Turkish governors, and (through the kindness of M. Ganneau) with introductions to the various Latin convents, I arrived at Beyrout in eight days, including one day's detention at Saida.

On the second day, at Jenin, midway between Nablûs and Narazeth, we found no accommodation whatever; but, the soldiers having lately moved down to Beisan (where a block house has been built), we were able to get possession of the chief room in the deserted serai.

We arrived at Nazareth on the third morning about eleven o'clock. I paid a visit to Dr. Varton, to whom Dr. Chaplin has confided the care of the meteorological instruments of the Palestine Exploration Fund at this station. It is gratifying to see how much interest he takes in this work; and it would be very desirable to send some more mercurial barometers out to Jerusalem so that Dr. Chaplin could supply Narazeth and Gaza.

The observations at the two hill-stations, Jerusalem and Nazareth, as compared with those at Jaffa and Gaza, will be of great interest; as will these again compared with those taken by Mr. Eldridge in the totally different climate of Beyrout and the Lebanon.

I understand that observations were taken at Saida by the American missionaries for several years. It would be desirable to obtain permission to examine these, and publish what would be useful.

Next day, from Narazeth early, I passed Sefurieh. There are several interesting remains about this town. I examined the square tower at the top of the hill, and do not think the lower stones are *in situ*; they have sunken marginal drafts, and some stones are 2ft. 6in. in height and 4ft. in length, but they are somewhat carelessly worked, and very inferior to those in the Haram Area at Jerusalem. It was interesting to find a Phœnician sarcophagus used as one of the corner-stones of this tower. I enclose a sketch of it, and also of a pedestal lying near. Passing on through Kana-el-jelîl and Jafat (Jotopata), I arrived early in the day at Akka, and paid a visit to the pasha: he was extremely obliging, and gave me orders for visiting every place in the city. I was very much struck with the air of bustle and stir about Akka after Jerusalem. The Turks and Arabs are certainly moving on in this part of the empire. At Jerusalem, Nablous, and Akka they ars extensively repairing the serais of the pashas; but, at the latter place, the people have led the way by repairing the mosque, and (putting aside the nature of the style) it is really very thoroughly repaired. The change after the neglected, dilapidated Haram Area of Jerusalem to this little compact mosque of Akka is complete; the interior of the building new and clean, the floor carefully covered with new matting, the court outside well paved and swept, the fountains flowing with water, and the whole area filled with palm and other trees, so as to have a shade all round, and giving a charming air to the little place.

The master-gunner of the garrison took me all round the city walls. He appeared to have a peculiar satisfaction in showing every place which had been damaged by the English or French. It was rather disagreeable to see the waves dashing into breaches in the walls made so many years ago; but yet it shows a higher state of vitality when the mosques and houses are repaired in preference to the city walls.

Next morning I was much interested in the aqueduct which should carry water into Akka. Half a mile before reaching the city it has occasion to cross a hollow piece of ground, the water is carried along in two earthenware pipes on the surface of the ground, and at intervals it is forced up hollow columns of masonry open at the top, so that a minimum pressure, due to the height of the column, is exerted upon the pipes. Unfortunately, one of these columns is out of order, and the water, in a stream sufficient to supply a city double the size of Akka, only serves to irrigate a little piece of meadow land.

I have been told by Dr. Barclay to look out for a solitary column on a hill to the right, somewhere near Neby Daood, and went over to a village in that direction to inquire about it. With one exception, the people gave evasive answers, and roundly abused the only man who seemed inclined to be communicative. I have found before, in the plain of Philistia, that the people are more suspicious and less frank than the mountaineers, and that the only way to get information out of them is to make assertions, when they will contradict you if you are wrong. We had to leave the place without finding what we wanted; but a man followed us, and, as soon as he was out of sight of his comrades, told us that the only large standing column was at Hamsin. As we rode on we saw it standing up by itself on the top of a small hill, and on examination I found it to be the same as is spoken of in Dr. Thomson's "Land of Israel," page 83. I send a sketch of it, with the mouldings; the dimensions were not accurately taken. The capital I could not find, but there is a twelfth stone of the column lying near.

Passing the Rasel-Abiad, the Scala Tyriorum (where the path has now been made quite easy), there is on the right the village of Monsûrah, where I have been told recently a small pyradid of black stone has been found, apparently to commemorate some victory. This stone is said to have a square base, the sides being equilateral triangles: no inscription was found on it.

We passed out of our way again to visit Hiram's Tomb, as I was anxious to see if there were any masons' marks on the stone. I could see only two—one is a Christian cross of the Byzantine type at the western end, of which I have got a squeeze; it appears to be ancient. The other consists of a square and compasses, very recently and rudely cut, apparently by some enthusiastic mason, who should have learnt the proper use of his chisel before he attempted such a task.

We did not arrive at Tyre until after sunset, and having to get into Saida early next day, I had to leave without examining the old walls.

After passing the Nahr-el-Kasimiyeh about one hour, and when opposite to Neby Sûr (called by a fellah there Neby Tûr), I noticed on the left, close to the sea-beach, some upright stones, and on coming up to them found them to form a rectangle, the sides nearly facing the cardinal points of the compass. The stones stand about four feet above the surface, and are about two feet by one foot thick; they stand nearly upright, and are from six to eight feet apart; about twenty feet to the east is one solitary stone; the north-west portion of the rectangle is wanting. The story given was that they had been men turned into stone by the curses of Neby Tûr. I was struck by the fellah calling the Neby "Tûr," because he called the city "Sûr."

In the "Handbook for Syria" (Ed. 1868), we find, page

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375, "We observe on the right a circlet of upright stones, to which a curious legend is attached," &c. It is probable that it is this rectangle that is referred to, since at a short distance the stones appear as though in a circle.

Saida is described in "Robinson's Biblical Researches": The houses and city walls are built of freestone ashlar, said to be dug up, for the most part, from ruins existing at a few feet below the surface, in the vicinity of the city. Some of the stones in the walls of the private houses have incised characters on them; on one house I noticed three stones about twelve feet from the ground, each with a mark like the Phœnician a'eph.

On making inquiries, I could not hear of any sunken marginal-drafted or "bevelled" stones having been dug up; the old stones appear to be squared, or ashlar, without a conspicuous draft.

In the castle or citadel which is above the city, the older portion of the wall (ascribed to Louis IX., A.D. 1253) is of two constructions: one portion is built of very small ashlar, and on it I could see no characters cut; on the other portion, which may be of the same age, but is built of old material, I observed three or four characters, two of them, a cross and an arrow, high up out of reach; but close to the ground was a triangle, in course of construction, which is probably completed by this time, if the artist engaged on it has kept to his work. The stones of this portion are about twenty-two inches long, and thirteen inches high; two or three only of the stones have any marginal draft.

I could see no characters on the stones of the inside walls of this upper castle, but I here only made a very hurried examination. In the seacastle the walls are evidently of very different ages, but none of the visible portions appear to have been built before our era, and there appear some reasons to suppose that the older portions may have been constructed by the Moslems or in the time of the Crusades; for example, in one portion of what appear to be the older walls, huge granite columns are used as through bonds, just in the same way as they are at Ascalon and Cæsarea, and in the upper part of the east wall of the Haram area at Jerusalem.

If, however, we were certain that the older visible walls of this castle were built by the Moslems or Crusaders, there would still be the probability that the present that the present stones, as they now appear, were used in the latter part of the Roman Empire, and that they may have been used previously, in another form, at an earlier period, for there is an arched doorway, very well preserved (of which an elevation is given), which is very similar in its details to examples of Roman architecture (rustic work) given by Vitruvius, and the stones generally in their bevel appear to be of a Roman type. The impression I obtained from the two visits I paid to the castle is that the stones were at one time ashlar, without a draft, and probably with the present Phœnician marks on them; that they were cut down in the time of the Roman occupation of the city, and the marginal draft was then sunk and the bevel cut, and that again they were used at a later period, without being reworked, by the Moslems or Christians.

I have, however, to remark that in some cases what appear to be modern buildings abut against the old walls, and have preserved portions of them in a manner that is very surprising, if we are to suppose them to be of very great antiquity.

The stones in the older portions of this castle are bevelled, but they differ very much from those at Jerusalem, to which the term bevel does not appear appropriate. They (at Saida) are formed by sinking a draft about two inches deep round the margin, and then bevelling off the projecting face at an angle of 45°. In some cases it appeared as though the draft and bevel had been cut over a portion of the Phœnician sign.

In comparing, however, the bevelled stones of Saida with those of Jerusalem, the difference in the nature of the stone must not be forgotten; a draft sunk only from a quarter to three-sixteenths of an inch, similar to those on the stone of the Harem esh-Sherif, would appear very insignificant on the open freestone of Saida, and would probably be worn away in a very few years if exposed to the weather.

Dr. Thomson, at page 158 of "The Land and the Book," gives some very interesting particulars upon this subject, some of which I take the liberty of quoting:—

"Most of the towns along the Syrian coast, however, are built of an argillaceous sandstone, mixed with comminuted shell, which, though porous and easily cut, will yet, if protected from the weather, last for ages; but, when exposed, it disintegrates rapidly, and soon melts away to dust. This process is hastened every time the ruins are worked over for new buildings. The stones must always be re-cut before they are put into a wall, and, after being thus reduced two or three times, they become too small for use, are thown into the fields, and quickly dissolve. . . . . In other places, where the material is compact limestone, and not subject to these causes of destruction, it is broken up and burnt to lime."

The larger visible stones in the sea-castle are generally under two feet in height, and about four feet in length; it is possible, however, that there may be much larger stones of a more ancient wall *in situ* in the thickness of the present walls, for on creeping through a broken portion of the northern wall overhanging the sea I found above my head a stone which measured quite 8ft. north and south, east and west, and I could see no signs of any joint. This stone, then, would be in keeping with those which still remain on the reef of rocks forming the ancient harbour, the largest of which measures about 11ft. by 12ft. and about five feet in height, and weighs about thirty-five tons. I could see no signs of any bevel or draft on the stones forming the walls of the harbour, although dowel holes cut in these stones and in the rocks are very distinct.

Mons. A Durighello, the vice-consul for France, took a great deal of trouble in showing me what was most interesting at Saida, especially the Phœnician tombs in which so much has been found; but I was disappointed to find that the nature of the rock in which they are cut prevents them being finished off in any manner, and the sides in many cases have been coated with plaster, so that they now have a very dilapidated appearance.

I could neither see nor hear of any red paint marks on the plaster similar to those we have found on the walls of the Haram esh-Sherif. The sarcophagi are generally cut out of the solid mountain limestone (the tombs being sandstone), and have devices on them which I have seen in Palestine; at Sefûrieh, the sarcophagus built into the corner of the tower is very similar to those found in these tombs at Saida. There is the rectangle with the triangle at each end, and also the disc (sun?) with the band underneath; the device of the rectangle with the triangle at each end was also to be seen on the Phœnician sarcophagi near the river Damû, and I have seen it in Palestine, more especially over a ruined bridge on the easide of the Jordan, where the Zerka issues into the plain above the ford of Damieh.

M. Durighello was kind enough also to show me all the little pieces of pottery which he had lately found in his excavations, and I noticed that they are precisely similar to what we find at Jerusalem in the middle of our sections, below the early Christian pottery, and above the pottery found at the south-east angle of the Haram I did not see any pottery similar to what has been lately found at Cyprus.

Mr. Arbela, the English Consular agent, was good enough to show me some columns he had found in his garden. Of one, the pedestal, base, and capital are lying together: on the pedestal is an inscription in Greek (of which I have an excellent squeeze), dedicated to the

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Emperor Hadrian. The base is Attic, ond the capital Corinthian. On the bed of the latter is the mason's sign or name in, Greek, incised, but it is difficult to make it out at present. I have a squeeze of it.

It is interesting to remark that there are incised marks on the walls of the city, showing where the aqueduct runs, in the shape of a round O: but this mark must be quite modern.

M. Durighello is going to preserve either squeezes of, or the stone themselves, which he finds in future in the ground bearing Phœnician marks. He took me to see capital of a column lying in a mosque, of which he has the fellow in his possession. I forward you a sketch of it; it appears to be somewhat similar to the capital to one of the monoliths at the Golden Gate, Jerusalem.

I am able to send you about twenty of the characters from the sea-castle walls, reduced from squeeze, and about twenty more which I sketched.

On arriving at Beyrout I found that the Consul-General, Mr. Eldridge, who was away on business, had very kindly made some preliminary arrangements about a house in the mountains, and I had no difficulty in securing it at once.

A FEARFUL RITE AT ROME.

The following amusing extract from our facetious contemporary, *Punch*, appears in the issue of to-day:—

"A Fearful Rite at Rome.

"Sir,—You know that, about the date of the suppression of the Knights Templars, strange rumours were current of indefinite horrors supposed to be perpetrated in the secret chapters held by that mysterious brotherhood. Read this telegram from Rome, dated March 22, being the day after that whereon the Pope had held a secret consistory:—

Among the prelates preconcised in the consistory yesterday were the Archbishops of Armagh and Toronto, the Bishops of Savannah, Armidale, and St. Augustine.

"Preconcised! That word doubtless means something as dreadful as any one of the ordeals which the members of the Order whose latest Grand Master was Jacques de Molai had to undergo at their dark *séances*. The Holy Father may excommunicate Freemasons, because they refuse to confess their secret, but they, how closely soever they may be tiled in their lodges, are none of them preconcised. Sir, I should like to have the person of one of these preconised prelates examined soon after he had undergone the operation of being so served. I warrant you he would be found to bear a mark worse than that of the actual cautery merel, not to say red-hot poker. What mark? Sir, the mark of the Animal. To be preconcised means to be marked with that. Ask Dr. Cumming if it doesn't, unless you are content to take the word of

"Yours truly,

"Peterborough, All Sages' Day." "G. H. W.

Grand Master Tucker, of the Grand Lodge of Texas, forbids the brethren of that jurisdiction to recognize or hold communication with any Mason who hails from what was formerly Upper and Lower Canada, now known as the Provinces of Ontario and Quebec, in the Dominion of Canada, unless they are of obedience to the Grand Lodge of Canada.

The lodges in Airdrie were recently inspected by the D. Prov. G.M. of the Middle-Ward of Lanarkshire. After the books of Lodge St. John, No. 166, and Lodge New Monkland, No. 88, had been duly inspected, the brethren sat down to an excellent supper in the Town Hall, under the presidency of the Deputy P.G. A most happy and harmonious evening was spent in true Masonic style.

Poetry.

I HAVE NO MOTHER NOW.

Oh! 'grief of griefs, Ah! joyless day,
Tears in abundance flow;
The loving heart has ceased to beat,—
I have no mother now.

The void thus made cannot be filled
Upon the world below.
Weeping I see the vacant chair—
I have no mother now.

Unselfish is a mother's love,
Devoid of art and show;
Experience has taught me this—
I have no mother now.

I miss the welcome, miss the smile,
Grief sits upon my brow,
As I recall the past to mind—
I have no mother now.

In pleasure, pain, in weal, in woe,
The same staunch friend wert thou,
My mother, kind, anxious, sincere—
I have no mother now.

But why repine at God's decree;
Those who in sorrow sow,
Trusting in God, may solace find,
Though they've no mother now.

Then let us hope and ask of God,
He will on each bestow
A seat in heaven; then may I say—
Here's my mother now.

Tredegar. R. Bond.

MYDDELTON HALL, ISLINGTON.

On Tuesday night the above hall was attended by a fashionable audience to witness Bro. Farquharson's entertainment entitled, "Reminiscences of the Antipodes." Bro. Farquharson is a gentleman who has visited the colonies, and is very happy in depicting the humorous side of character. The descriptive part of the entertainment was interspersed with appropriate songs and recitations, some of which gained much applause from the audience. Perhaps he was most successful in a *travestie* on *Blue Beard*, and a Californian Election Speech, which latter was delivered in the high-flown language peculiar to candidates for the American Legislature. Bro. Farquharson laboured well for the success of his entertainment, and deserved the applause which followed its close.

The Pope a Descendant of a Jew.—A correspondent of a continental contemporary writes as follows:—"I have to make a communication which will undoubtedly prove most interesting to the readers of your paper—viz., that a man thoroughly acquainted with Roman and Italian families has incontestable proofs that the relatives of the present Pontiff, Pope Pius IX., the family of the Mastai, are of Jewish descent. The Mastais derive their title of nobility from one Ferretti, who belonged to a family of the *ancienne noblesse*, but had married in Sinigaglia a baptised Jew, of the name of Mastai. Already 24 years ago when Count Mastai Ferretti ascended the Papal throne as Pius IX., the Marquis Consolini published a genealogical pamphlet, in which he demonstrated the Jewish origin of the Mastai. The writer was cited before the tribunal, and his writing burnt. A deadly feud sprang up between the Mastai and Consolini families. One of the Consolinis fell by the hand of one of the Mastai, such occurrences not being very rare in Sinigaglia. The whole story would have been well nigh forgotten, had not a Roman publisher discovered, among a heap of dust-covered volumes, a copy that had escaped detection, published it anew, and substantiated the truth of its statement by fresh proof. The *Correspondance de Rome* tries to question the authenticity of the statement but without success.—*Jewish Chronicle.*

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SCIENTIFIC MEETINGS FOR THE WEEK.

Monday, April 11th.—London Institution, at 4; Royal Geographical Society, at 4; Royal Institution of British Architects, at 5.

Tuesday, April 12th.—Anthropological Society, at 8; Photogradhic Society, at 8; Institution of Civil Engineers, at 8.

Wednesday, April 13th.—Royal Geogaphical Society, at 8; Royal Microscopical Society, at 8.

Thursday, April 14th.—Mathematical Society, at 8.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 16TH APRIL, 1870.

(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, April 11th.

LODGES.—St. George and Corner Stone, F.M.H.; St. Alban's, Albion Tav., Aldersgate-st.; Confidence, Anderton's Ho., Fleet-st.; St. Andrew's, London Tav., Bishopsgate-st.; Leigh, F.M.H.——CHAPTER.—Mount Sion, Radley's Ho., Bridge-st., Blackfriars.

Tuesday, April 12th.

LODGES.—Burlington, Albion Tav., Aldersgate-st.; Percy, Ship and Turtle, Leadenhall-st.; St. Michael's, Albion Tavern, Aldersgate-st.; United Strength, Old Jerusalem Tav., St. John's-gate, Clerkenwell; Nine Muses, Clarendon Ho., Bond-st.; Wellington, White Swan Tav., Deptford; Ranelagh, Windsor Castle Ho., Hammersmith; Doric, Anderton's Ho., Fleet-st.

Wednesday, April 13th.

Com. Royal Masonic Ben. Inst., at 3.——LODGES.—Fidelity, F.M.H.; Enoch, F.M.H.; Union Waterloo, M.H., William-st., Woolwich; Kent, Guildhall Coffee-house, Gresham-st.; Vitruvian, White Hart, College-st., Lambeth; Justice, White Swan, High-st., Deptford; Euphrates, George Ho., Aldermanbury; Pilgrim, Ship and Turtle Tavern, Leadenhall-st.; Belgrave, Anderton's Ho., Fleet-st.; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; Lily Lodge of Richmond, Surrey; Montefiore, F.M.H.; Beacontree, Pri. Ro., Leytonstone; Hervey, George Ho., Walham-green.

Thursday, April 14th.

Quar. Gen. Court Girls, School, at F.M.H.——LODGES.—Royal Athelstan, City Terminus Ho., Cannon-st.; Regularity, Friendship, Ship and Turtle, Leadenhall-st.; Polish National, F.M.H.; Canonbury, Haxell's Ho, West Strand; Dalhousie, Anderton's Ho., Fleet-st.; Capper, Marine Ho., Victoria Dock West Ham; Upton, Spotted Dog Tavern, Upton, Essex.——CHAPTERS.—Mount Lebanon, Bridge House Ho., Southwark; Hope, Globe Tav., Royal Hill, Greenwich.

Friday, April 15th.

LODGES.—Friendship, Willis's Rooms, King-st., St. James's; Jerusalem, F.M.H.; Jordan, F.M.H.; New Concord, Rosemary Branch Tav., Hoxton; Rose of Denmark, White Hart, Barnes.——CHAPTER.—Moira, London Tav., Bishopsgate-st.

Saturday, April 16th.

Audit Com. Boys' School.——LODGE.—Panmure, George Ho., Aldermanbury.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, April 14th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd, Deptford; Old Consord, Turk's Head, Montcombe-st., Belgrave-sq.; Sincerity, Railway Tav., London-st.; 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; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, April 12th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Aldchurch-lane; City of London, Shepherd and Flock Tav., Bell-alley. Moorgate-street; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Mount Sion, White Hart, Bishopsgate-st.; Royal Union, Duborg's Ho., Haymarket.——CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, April 13th.

Confidence, Railway Tav., London-street; United Strength. Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam; beth; Peckham, Maismore Arms, Park-road, Peckham Rye-Pythagorean, Prince of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st. Grosvenor-sq.

Thursday, April 14th.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; 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, April 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.; 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; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury; Hervey, George Ho., Walham-green.

[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.,

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

ENQUIRER.—The Secretary of a lodge cannot properly hold any other office. The usual course when a secretary seeks advancement, is that some other brother should assume the secretaryship *pro tem.* For this and other reasons it is advisable that the office of secretary should be held by a brother who has passed the chair, as is the case in most well regulated lodges.

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LONDON, SATURDAY, APRIL 16, 1870.

ILLUSTRATIONS OF THE HISTORY OF THE CRAFT.—No. 3.

By A MASONIC STUDENT.

(*Continued from Page* 284)

From a comparison and careful collation of authorities, we are warranted in thus summing up the Roman evidences.

The lodges or "maceriæ" were held in secluded rooms or buildings exclusively appropriated to the purpose, and most of the lodges had schools attached to them for the instruction of the apprentices and inferior workmen.

These lodges had their regular meetings and peculiar ceremonies, generally monthly. Their proceedings took place in secret. They met, we are told, to admit new members, to regulate the affairs of the college, and unfold their teaching in art and science. The members took an oath mutually to assist each other, and indigent members received relief during their lives, and at their death were buried at the expense of the "arca communis," or common chest.

They kept a register of their members, some of which are still extant it is said,* and these members were known to each other by signs and words.

They also paid monthly contributions. The members of these colleges were exempted "a muneribus publicis" and "immunes" from taxes and service to the municipalities and the state.

* Schauberg, Krause, Lenning.

Hence probably the real origin of the word Free-Mason.

According to Vitruvius, the College of Architects admitted none into their mystery but their own children and relatives, though they elected from time to time honorary members as "patroni," and even ladies were admitted as "honoratæ matronæ," honorary members and patrons.

The names of their officers are preserved on many inscriptions.*

Their masters were called magistri, or quinquennales, as elected for five years; their wardens decuriones; their elders, seniores; secretaries, scribæ; priests, "sacerdotes collegii;" keepers of the archives, tabularii; messengers, eranistas; serving brethren, viatores or servos; and flag-bearers, signiferos.

The members were called "frataleas," a corrupt Latin word for brethren, and collegiati or collegæ.

One inscription still declares that the collegium commemorated yearly its foundation, "diem natalem," by a feast for the members at the common cost—a custom not altogether unknown to the present members of our excellent Order.

As regards their ritual and mystical teaching, little has so far been discovered or has survived, but many emblems have been found on the tombs of Roman Masons, members of these collegia, which are clearly identical with our own.

There may still be seen, as well as on tesselated floors and mural paintings, the triangle and double triangle, the square and compasses, the gavel and plumb-rule, the sprig of acacia, and five pointed star!

That such corporations existed among the Roman municipalities in Italy and Gaul, Germany and Britain up to the fall of the Roman Empire, seems to admit of not the slightest doubt, and may be proved in a variety of ways.

In one of the famous Pliny's† letters to the Emperor Trajan, there is an interesting proof, if proof were wanting, of the existence and importance and secret organisation of such an order, and incidentally of the custom of admitting honorary members even then.

"Plinius Trajano Imperatori.

"Tu Domine despice, an institurndum piutes, collegium Fabrorum, duntaxat hominum 150; ego attendam ne quis nisi Faber recipiatur, neve jure concesso in alind ututar."

* Gruter, Spon.

† Plinii Epistolæ, Gesneri annot: Lib. x., Epist. xliii.

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The Emperor refuses the request, and alleges as a reason, "sed meminiverimus provinciam istam, et præcipiuæ eas civitates, ab ejus modi factionibus esse vexatas."

A remarkable witness surely to the power and actual customs and usages of such secret confraternities!

That these collegia came over into England may be proved from monumental evidence.

There is still extant, at Chichester, the oldest, so far, Roman inscription known, which is a tablet declaring that the "collegium Fabrorum" in this country "had erected a temple to Neptune and Minerva. This is the first proof so far of associated artificers in England.

Later proof is however supplied by Musgrave's learned work* of such a sodality in this country.

And in Sir F. Palgrave's interesting work, the "History of the Anglo-Saxons," referring to the Roman occupation of this country we find the following most striking and apposite passage.

"Each city or 'municipium' contained various colleges or companies, or guilds of trades and artificers, and if I were a Freemason, which I am not, I should perhaps be able to ascertain whether the Lodge of Antiquity at York is, as the members of the Craft say, a real scion from the Roman stock, existing through so many changes."

I propose in the next chapter to continue the history of the sodalities to the Norman conquest.

MASON'S SQUARE IN GLOUCESTER CATHEDRAL.

By Bro. Henry Jeffs.

Fosbrooke, in his "History of Gloucester," says: "On one side of the steps, going round to the choir, is a curious shelf monument to John Gower, the workman who finished the Gothic work of the cathedral. The monument erected to him is an excellent piece of workmanship. The figure of the old man has a budget of masons' tools before him, whilst he supports the monument, the top of which forms a mason's square. Under the top is the figure of his son, shewing the different orders of the Gothic."

Mr. Carter says: "The figure of the father is below, as supporting, or having constructed, the basement; and above is the figure of the son, hanging to groin work, as being the finisher or decorator of this part of the church."

The reader will do well to refer to the interesting letters which appeared in the Freemasons Magazine (Feb. 12, 1870, p.p. 127-128) from the pen of Mr. Niblett, an antiquarian of some repute.

He alleges: "This bracket has evidently supported the image of some patron saint; the iron dowels that held the effigy still remain; whilst a battlemented moulding above shows how far the head of the effigy extended, and forms a finished margin to the work."

Mr. Ashbee, architect, who has charge of the extensive restorations now going forward at the cathedral, in company with myself, having examined the holes where the iron dowels were, dissents from Mr. Niblett as to an image ever having been placed upon the top of the square, or if so, it was an after-thought, and not in character with its original design and construction.

Mr. Niblett designates the lower figure on the bracket as a "Master Mason," but it must be understood he is not a Freemason, and regards the square with different eyes to those belonging to the Craft.

If the upper figure may be assumed as "hanging to groin work," no doubt the artist would have put the arms perpendicular instead of horizontal, if he could have done so, the style he had to show also being *perpendicular*; but as they are, they have a significance which will be readily recognised. It is a fair question as to the orthodox number of degrees in the time of Gower, and what authority we have for those now adopted by the Craft.

If we had to deal with merely a Mason's Square unadorned, or even with a bag of tools, those who are arguing for a comparatively recent date for "Adopted or Accepted Masonry," such as 1717, might go on arguing still, but the figures on this square may well induce disputants to take breath and ponder anew. Mr. Waller in his admirable work on the "Architectural description of the Cathedral," remarks, "The transepts cased by Abbots Wigmore and Horton 1330 to 1377, have the original outline of the early work, complete both in the exterior and interior."

Professor Willis avers that the perpendicular style in Gloucester Cathedral is the earliest of any in England.

Professor Scott in one of his lectures delivered lately at the Royal Academy says:—

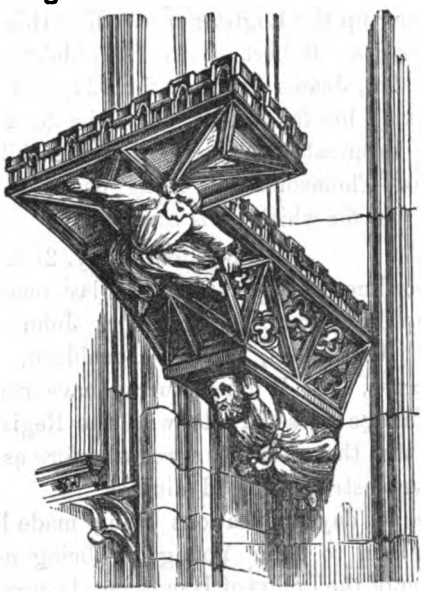
* Julii Vitalis Epitaphium, &c. Guil. Musgrave. 1711.

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"The earliest instance which is known of fan vaulting is in the cloisters of Gloucester Cathedrals, dating from the beginning of the fifteenth century; indeed Professor Willis thinks the invention due to a *School of Masons* there."—*Builder*, April 9th, 1870, p. 285.

Probably it was descendants of this school who were employed upon the famous roof of King's College, Cambridge, of which I hope, from materials I have by me, shortly to send you a notice.

I am free to call the masons then at Cambridge *Free*-masons, for they are so styled in the indentures of agreement for erecting that college, copy of which I have before me, as well does the appellation Master Mason and that of Warden appear. Was the beginning of the fifteenth century the date of Gower's monument being put up, it may be a short time after the death of the son, or during his lifetime as a memorial to a master mind among Masons?



In face of this "Mason's Square," unique as it is, and interesting as it must be to archæological Masons generally, the year 1717 is no where, and those who adhere so tenaciously to that date if they curl the lip in scorn at the idea of a lodge of Freemasons having been held in Noah's Ark, must peradventure go back to the fourteenth century, for the above square is not a myth, those who doubt, can come and view the original for themselves. I would add that copies of photograph of the square may be obtained of Mr. Soley of Gloucester, to whom I am much indebted for the care taken to secure the photograph, from which the above engraving is copied.

[A rough sketch of this Mason's Square was engraved and published in the FREEMASONS' MAGAZINE of October 11th, 1862, p. 288, with a short notice by R.E.X., and reference is therein made to No. 4 of a series of "Masonic Facts," at p. 46 of the number for Jan. 1862, in which a number of interesting circumstances connected with Masonry are stated. A number of Mason's marks will also be found throughout that volume of the FREEMASONS' MAGAZINE.]

THE HAUGHFOOT LODGE AND SPECULATIVE MASONRY.

By R. S.

EXTRACTS FROM OLD RECORDS OF HAUGHFOOT LODGE.—*contd.*

Stow, Jany. 6th, 1729.

We, the undersubscribers members of the Lodge of Masons at Haughfoot, being informed that there are some indigent persons belonging to sd lodge and about Galashiels, and that the badness of the weather hindered application to be made for them at the general meeting at Haughfoot last St. John's day for supply of the common stock. Therefor we hereby consent that the committie appointed for stating the publick accounts take into their consideration the case of those persons, and give them such supply out of such funds as they shall think proper for their present relief and suitable to the publick stock.

Six subscribers.

Jo. Hoppringle.

Ja. Claperton,	John Claperton,
John Young,	Willm. Henderson,
Adam Claperton,	Robt. Frier.

Galashiels, Jany. 8th 1729.

By vertue of the commission to five for intrants, we, the members of the Lodge of Haughfoot viz., Walter Scot, William Cairncross, Andrew Thomson, Simeon Aitchison, John Donaldson, George Cairncross, Jeams Bryson have admitted John Lows a member of the sd lodge in common form; and orders him to pay to Robert Frier, our present Box Master, for his entry the soume of four pounds Scots, for which soume he has now given bill payable at Lambas* next.

* Lammas, a term in Scotland, which falls on August 1st.

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The which day upon application made to us for Margaret Rutherfoord, spouse of the now absent Patrick Sanderson, have ordered John Sanderson to pay her out of the funds now in his hand the soume of three pounds ten shillings Scots money for her relief.

The which day we members of the forsd. comittie have granted factory* to Walter Scot in Stow and Robt. Frier in Haughfoot for uplifting all debts, soumes of money, and oyrs whatsoever belonging to the lodge, as the factory itself more fully bears.

Haughfoot, Decr. 27th, 1729.

The which day Jeams Claperton was chosen preses by plurality of votes, and John Donaldson apointed clerk till next St. John's day.

Rols called and found absent.

(Follows a list of 15 Masons).

The preses with consent of the then present members of the lodge fines each of the absents in one pound Scots money, excepting those who too frequently absent themselves, and those are to be fined as the lodge shall herafter think fit.

The lodge hearing of Walter Scot's indisposition, do hereby desire the said preses to enquire at Walter Scot what papers he has in his hands concerning the lodge, and to give report betwixt and the twelfth day of May next.

Continues the commission to five for entrants.

The sd day payed to Robt. Frier, present Treasurer, by John Lows three† pounds Scots as the full of what the lodge required for his entry.

The sd day payed to Robt. Frier by Jeams Rae two pounds Scots, which with one pound, money forsd payed by him to Walter Scot, is full of what he owed by bill.

The sd day payed to Robt. Frier by Hugh Cairncross the soume of one pound ten shillings Scot as his entry.

Haughfoot, Decr. 28th 1730.

George Cairncross appointed preses, and George Kirkwood clerk for the year to come.

Rols called and found absent (follows a list of 14 Masons).

The sd day the preses with consent of the lodge fines each of the absents in one pound Scots.

Recomends to the Laird of Torsonce to give order to Alexr. Mitchell to exhibit Walter Scot's papers to George Kirkwood, and Jeams Claperton, and deliver up any papers found there concerning the lodge of Masons at Haughfoot to be given up by them to the Boxmaster.

Continues the commission to five for intrants, appoints Jeams Claperton, Robert Frier, and John Young to compair the minutes of sedurants with the Register betwixt the date herof and Candlmass next, and upon finding that they agree to destroy the minutes.

Appoints the Box Master to write to John Hamilton for six pounds Scots for his brother, and servts entry money to be payed to Wm. Craig, and an letter was accordingly delivered to Wm. Craig.

The preses with consent of the lodge, allows John Donaldson to retain in his oune hand out of the for end of his bill three pounds Scots money for filling up the Register proceeding this day.

Appoints Robert Lowrie's oblidgment for £3 7s. 6d., Jeams Pringle's for £24, and Andrew Thomson's bill for £23 6s. 8d., to be destroyed as being desperate debts. Eighteen shillings of Andrew Thomson's bill being payed to George Cairncross for which he is comptable.

Haughfoot, Feby. 2nd, 1731.

According to appointment of last meeting we Jeams Claperton, Robt. Frier, John Young, Willm. Cairncross, John Donaldson, George Cairncross, and Willm. Murray have compaired the minutes of sederunts with the Register and found that they perfectly agree wherfore as desired we have destroyed the sd minutes.

The sd day applications being made by John Young son to John Young for being admitted member of the Lodge of Haughfoot, he was accordingly admitted in common form, and ordered to pay in to Robt. Frier present Treasurer, the soume of one pound ten shillings Scots money for his admission betwixt and next St. John's Day.

Decr. 27th, 1731.

Rolls called found absent (follows list of names of 10 Masons).

The which day John Claperton was chosen by plurality of votes to be preses till next St. John's Day.

The sd day the preses with consent of the lodge, fynes each of the absents in one pound Scots.

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* Or warrant, from *factor*, or agent, one who acts for another in Scotland.

† Four pounds Scots is the entry money dated in minute Jan. 8th.

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The 8d day William Henderson was chosen Box Master till next St. John's Day.

The sd day Jeams Claperton delivered an registered factory that was found in the deceast Walter Scot's chest.

The sd day the preses with consent of the lodge appoints a comittie, viz., the late Box Master George Cairncross, Willm. Henderson present Box Master, Willm. Craig, John Donaldson clerk, with the said preses, to meet at Haughfoot, upon the last Tuesday of January next, to adjust all old acpts, and give new pour for recovering the debts due to the lodge.

The commission to five for intrants continued.

(*To be continued.*)

MASONIC ORDERS OF KNIGHTHOOD.

By ✠ C. F. Matier, 30°, Knt. Comp. Royal Order of Scotland.

My last paper was chiefly devoted to an inquiry into the authenticity of the Red Cross of Rome and Constantine, which as "a Masonic Order of Knighthood," possesses no claim to our respect or attention, being in fabrication a forgery of the early part of the present century, and then only looked upon amongst Masons as a side degree, and in much the same category as the Mediterranean Pass, Knight of St. Paul, Knight of Patmos, and a hundred other so-called Masonic Orders, or degrees, which are really so absurd in their internal and integral composition, that they do not deserve that name. An old Masonic writer, some of whose MSS. I have in my possession, mentions with those above quoted, the "Red Cross of Constantine," and states—"these Orders are supposed to be the inventions of certain irregular and low encampments in Ireland, and have been created for the purpose of giving greater dignity and importance to their begging brethren." With nearly all of these so-called Orders, no ceremony is given. Among others, we find the Knights of Elysium, or Order of Death, Knights of Patmos or Order of Philippi, Knight of St. John the Baptist, Knight of St. Lawrence or Order of the Gridiron, Knight of St. Paul, Knight of the Black Cross, Knight of the White Cross, &c. Some of these degrees are still worked in England in a spurious Chapter of S.P.R. ✠, located on the borders of Yorkshire.

The beginning of the nineteenth century also gave birth to another degree called Knight of the Holy Grave or Holy Sepulchre, the former being the title of the first point and the latter of the second. This degree is quite different from the one of the same name practised in America, and I believe in England (under the Red Cross of Rome, &c.) and takes its name and secrets from allusions to the xxvii. and xxviii. chapter of St. Matthew. I understand the American and English degree claims to be descended from, and to represent the religious Order of The Holy Sepulchre or *Saint Sepulchre*, instituted by the Empress St. Helena, the Mother of Constantine the Great, A.D. 326, while St. Macarius was Bishop of Jerusalem. This great and pious lady, established this Order, to act as guardians of the Holy Sepulchre at Jerusalem, and it was only conferred on priests, by the Patriarch of that place, with the sole exception, that when a member of the Imperial Family of Constantinople paid a visit to Jerusalem, his name was entered on the roll call of the guardian priests, and after watching the Holy Sepulchre for three days and three nights, a dispensation was granted by the Patriarch, who permitted him to depart after binding him by a solemn vow, to return to defend the Holy Place in any case of imminent danger; when the Greeks were driven from Palestine by the Saracens, the keepers of the Holy Sepulchre were dispersed, and the greater portion of them sought refuge at Constantinople In 1099 when Godfrey de Bouillon conquered Jerusalem from the Egyptians, he replaced the original Greek Monks, by Latin Canons regular who were under the rule of St. Augustine.

In 1110 his brother Baldwin, Count of Edessa, who had succeeded to the throne, permitted a certain intermixture of military organisation, in so far as the monks were allowed to carry arms and fight when called on. He also confirmed the right of their head, the Latin Patriarch of Jerusalem to create new members of the Order, and retained for their use the white habit, charged with a cross potent *or*, cantoned with four similar crosses of smaller size.

Baldwin also accorded to the Patriarch the privilege of sealing all the documents of the order (which with sole exception above stated was strictly religious) with *white* sealing wax.*

* It may be interesting to your readers to mention that in all official documents the Order of the Temple used *red* sealing wax. The Knights Hospitallers of St. John of Jerusalem. *black*. The Orders of St. Maria of Teutonia, also *black*; St. Lazarus, *green*; St. Thomas the Apostle, *blue*; St. Catherine of Mount Sinai, *scarlet*; &c., &c.

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When in 1291 the Moslems became masters of the Holy Land these military monks retired to Perusa in Italy. In the year 1459 the Pope, Pius II., being desirous of initiating a new military order under the title of "Our Lady of Bethlehem," suppressed several then existing orders, both religious, military, and hospitaller, and granted their property to the new creation. Among this number was the Order of the Holy Sepulchre, but the Canons Regular, being strongly opposed to this change, strove with all their might against it, and in the end proved successful, as the Order of "Our Lady of Bethlehem" was never formally constituted.

In 1484 the Pope, Innocent VIII., incorporated the Order and wealth of the Holy Sepulchre with that of St. John of Jerusalem, or Rhodes, and commanded its members to follow the same statutes and mode of life. In 1560 Pope Pius IV., in the Bull commencing "Circumspecta Romani Pontificis providentia," confirmed the acts of his predecessor. "Nec non confirmamus suppressionem, extinctionem, applicationem, approbationem, concessam per Innocentium VIII." In 1596 the Pope, Alexander VI., who indeed may be considered the founder of the order which exists at the present time, transferred to the Holy See the power of admitting knights, and the order was most probably then changed from a merely religious fraternity to one of a chivalric nature.

This authority was delegated to the Latin Guardian Father of the Holy Tomb, who is the Vicar of His Holiness, and must in every case belong to the Order of St. Franciscus.

This order is conferred at the present time upon any wealthy Roman Catholic nobleman who visits the Holy Land, and feels inclined to give a donation of one hundred guineas to the funds of the Temple.

We read, some time ago, of the creation of the Marquis of Bute as an Honorary Guardian Knight.

The ceremony was very simple, and consisted in his investiture with the (reputed) sword and spurs of Godfrey de Bouillion.

The working of this Order as a Masonic degree, in the face of historical facts and common sense, which are alike dead against them, is another charming instance of—well, let us say, presumption, on the part of the revivers of the "Anglican Branch of the Order of Constantine," but this is not the real *casus belli*. Were these two Orders to be simply described as Masonic degrees, and did they only claim such antiquity as they might do under such circumstances, I do not believe any one would take so much interest in them, in any shape.—*Le jeu ne vaut pas la chandelle.* But we are distinctly told by a writer in a contemporary, that the present Masonic Order is the Anglican and only existing branch of the ancient and venerable Order, which, I contend, had no connection whatever at any time with Freemasonry, and could never be established in this country by the Abbé Giuistiniani, or any other Grand Cross of the Genuine Order, who had no power to confer the knighthood of either of these Orders, than I have to create myself a Knight of the Garter or the Thistle.

The statement made by the writer above referred to, that the Masonic Order is the genuine, existing, legitimate representative of the Order of Constantine, is one of the deepest importance, and must be supported by "confirmations strong as proofs of Holy Writ. Should this be impossible —*Nous verrons.*

MASONIC JOTTINGS.—No. 15.

By a Past Provincial Grand Master.

MYSTERIES OF ANTIENT NATIONS.

See the Jotting thus entitled, page 47, of the present volume. The Unity of God not being taught in the Mysteries of Antient Nations, our Freemasonry of which the Unity of God is the essence, of course could not have formed part, although a Masonry of some other kind might have formed part, of those Mysteries.

THE THEORY THAT OUR ENGLISH MASONRY COMES FROM THE ROSICRUCIANISM OF GERMANY.

Respecting this theory, see Professor Buhle's "Origin and most striking passages in the history of the Rosicrucians and Freemasons." It was published at Gottingen in 1804.

AN EPISODE.

Whenever the full history of English Speculative Masonry during the 17th century shall be written, Elias Ashmole and the Rosicrucians will furnish matter for a curious and interesting episode.—*Old M.S.*

THE MORAL LAW.

The Moral Law, which is one of the ingredients of our Speculative Masonry, is eternal. It existed before our world was created. It will exist should our world be annihilated.

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TRUE THEORY OF THE ORIGIN OF SPECULATIVE MASONRY.

It is only by what Sir William Hamilton terms modified Logic, that we must expect to see the true theory of the origin of Speculative Masonry satisfactorily established.—*Fragmentary Excerpts of Masonic Correspondence*, 1867.

PROOF OF A TRADITION.

Proof of a Tradition ordinarily is by the writing, printed or manuscript, of persons who lived at the time when the tradition is alleged to have existed.

ROMAN, FRENCH, AND GERMAN EDIFICES.

A correspondent inquires what were the last large edifices in France and Germany, supposed to have been built by Roman architects and Masons, and what were the first supposed to have been built by French and German Architects and Masons.

DEVELOPEMENT.—GRAFTING.

These words seem to indicate two different theories; the former, a theory of an origin from within; the latter, a theory of an origin from without. But is it altogether clear that the notions of the respective authors are in reality unlike?

MASONIC NOTES AND QUERIES.

THE ORDER OF THE TEMPLE.

I have the honour to be one of the Commissioners for England under the treaties of uniformity, and noticing the observations of Bro. Yarker, at page 268, I may call to his recollection a MS. of mine, in which all the suggestions made by "Eques Templi" (excepting as to costume) have been long since submitted by me for consideration in the proper quarter. I have no doubt that the jewel of the Scottish Templars was originally (about 1800) a black cross with a white orle, and was an identical copy of the *old* cross of the Teutonic Order; shortly afterwards it was charged with a red cross, upon the suggestion of a distinguished brother, who then took a prominent interest in the Scottish Masonic Templars; afterwards it was surmounted with a crown (adopted from the Ordre-du-Temple of France) for the higher grades of the Order, and the whole combination appears to me to form a handsome-looking badge. Some time since a correspondent of the *Magazine* asserted that it was an original jewel, and, on my requesting his authority, he told your readers that it would be found in "Favine's Theatre of Honour," book ix., page 7, where I do *not* find it. I hope he may see this, as he will probably desire to explain. A considerable amount of investigation leads me to the belief that the jewel badge of the early Templars was a red patriarchal cross, differing perhaps in size and manner of wearing, according to grade. The white eight-pointed cross, charged with a red cross *pattée* and surmounted with a crown, which is now in part used amongst the English Templars, is the cross of the French Ordre-du-Temple, and was adopted by the English Order some years ago, although the usurpation was protested against by the French at the time. It is a very handsome jewel, but I hardly think its adoption justifiable. A handsome engraved cross of the period anterior to the establishment of a Supreme Grand Council 33° is known in the Baldwin Encampment, Bristol. This allusion, *en passant*, leads to a doubt whether the high degrees have behaved very well to the Templars, seeing the generous concessions which were made by the latter, and without which the high grades in this country must have "melted into air—into thin air." They are deeply indebted to the honest and generous consideration of the Templars, and ought *most gladly* to welcome an alliance with the Order which preserved and perpetuated the very grades over which they sought to preside, and surrendered them with an unselfish liberality, which was immediately rewarded with ungrateful repudiation. If ever a noble disregard was exhibited under circumstances which would fully justify a resumption of their rights, that great and dignified indifference must be credited to the Templars of England. I hope this is now being rectified. What is Bro. Yarker's objection to the Scottish jewels, and what other would he recommend? I believe, on all main points, I agree with him; and I think he agrees with me in opposing all theatrical descriptions of costume of every sort and kind.

I think much of Brother Yarker's opinion, and I feel sure he will agree with me that it would not be profitable to enter upon a discussion of the claims of an Order with which we are in no way brought in contact and which, as I believe, is at at present entirely abeyant. Indeed my only intention was to call Bro. Yarker's attention to my view of the position which I thought he intended to put, and in which I feel no doubt he concurs. As an archæological question I should much like to see the Charter placed in competent hands in this country for careful examination; this however is, I fear, impossible, and, without it, all speculation as to the personal views of Larmenius (if he ever existed), and all argument upon the ease with which a list of Grand Masters may be invented, will be useless. If the Charter be genuine all our theories melt away. I have simply intended to say, and I still say, that the anathema contained in the Charter is a much greater indication of its authenticity than otherwise. A curious instance of ingenious argument was exhibited some years since in the effort to prove that the remains of one of our kings did not lie in the place indicated by the royal tomb. The reasons advanced were so cogent, and the deductions so forcible, that it was considered proved beyond doubt. I have read the published statement, and must have felt that it was conclusive, if I did not know the sequel. It remained thus proved for some years, when a sceptical canon of the Cathedral induced the Chapter to test the fact by a simple expedient. They consented, the slab of the sarcophagus was raised, and the mortal remains of the majesty of England scattered the laborious arguments and ingenious theories to the winds. When I gaze on the sculptured form of that King, who more than six centuries since was a guest in the proud halls of the Templars, I am reminded how necessary it is to be careful in too far pressing our own theories, and cautious of drawing too hasty conclusions.—LUPUS.

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INSTALLATION.

Is a Prov. G.M., when installed as a W.M. of a lodge outside his own province, entitled to a higher number of salutations than that actually awarded to a W.M.—BYSTANDER. [No; Provincial Grand rank can only be exercised in the province in which it is conferred.]

NEGRO LODGES.

A Mr. Millingen, a native of Constantinople, lately published a paper about Negroes in Turkey, in which he stated that the Negroes, or rather, Negrees, in Constantinople are enrolled in a number of number of lodges, each of which is called a Col. These lodges are to protect the slaves, defend their legal rights, assist them when free, and obtain their manumission. Each is presided over by a Negres, called a Col-Bashi. It is more than likely that there is very little foundation for the whole story. Col-Bashi is most likely Kaol-Bashi, chief of the slaves, or rather head slave, and these are only old women, who set themselves up in African fashion as Obi women—that is, as witch women, able to defend their followers, and levying contributions from them.—S. S.

BROTHER "EBOR" AND MASONIC DEGREES (p. 267).

At page 360 of the MAGAZINE for November 7th, 1863, Bro. "Ebor" says, "in 1715, and long before 1715, the same system we have now was in full operation, in all its leading particulars, in this country. Of this plenty of evidence is happilyforthcoming; indeed, it may without fear of contradiction be affirmed that there is substantial evidence which goes back to the middle of the 17th century, as to the identity of our Craft ritual, now as then." The above was written in 1863, yet this "plenty of evidence" has never been seen by me as yet, nor I greatly fear will it ever be seen. While the "Old York Grand Lodge" supposed to have existed before 1717, is simply a dream. No "Old York Grand Lodge" existed till *after* 1717, and then the idea was *copied* from that of London.—W. P. B.

SYLLOGISMS OR MASONIC FOUNDATIONS, (page 289).

If the Manningham letter be genuine, then it might be possibly used as a foundation upon which to build; but if said letter is a forgery, then it is only a waste of time attempting to build aught upon it.—W. P. B.

BRO. CAPTAIN WARREN'S VISIT TO SAIDA IN JULY 1869.

I feel obliged for having had the pleasure of reading Bro. Warren's able remarks in last weeks' *Magazine* (p. 297). Many of his statements are most interesting and useful. Anent a square tower at Sefurieh he says, "I do not think the lower stones are *in situ*." Then as to Mason's marks on "Hiram's Tomb," he could only see two; one, which appears to be ancient, "is a Christian Cross of the Byzantine type at the western end." "The other consists of a square and compasses, *very recently* and rudely cut, apparently by some enthusiastic Mason, who should have learnt the proper use of his chisel before he attempted such a task." Further on he says, "close to the ground was a triangle in course of construction, which is probably completed by this time, if the artist engaged on it has kept to his work." We are obliged to Bro. Captain Warren for these hints, they will perhaps help to counteract those over "enthusiastic Masons," who with much faith and little judgment would fain make a mountain of a mole-hill, and who, if they should see a square and compasses cut upon some old building, instantly jump to the conclusion that they have here ample proof (!) of the existence of Freemasonry at the date when said building was erected, several centuries ago, whereas the real age of the carving or cutting may only be about as many days of the building is years old; while, moreover, other Crafts used the square and compasses as well as the Masons.

OLD YORK RITE.

It appears to me that the notion of the "Old York Rite" (consisting of either 3 or more degrees), being in existence before A.D. 1717, is purely imaginary. It is simply a manufactured pretension to detract from the honour and status of *the* Grand Lodge of England, first held in London, A.D. 1717.—W. P. B.

MASONIC THEORIES.

A Brother is quite right when, in the paper which he has sent me, he observes that it is not uncommon to see a Masonic theory, which is excessive in one direction, met by another Masonic theory, which is not less excessive in an opposite direction.

But the line of Horace which follows should be omitted; it may be considered to imply that some Craft writer is a *fool*, and this, methinks, would ill accord with our professions of brotherly love.*—C. P. COOPER.

ROSY CROSS.

When Christian Rosy Cross set out upon his travels he stuck five roses in his hat in the form of a cross. Strange that the Scottish Royal Order only should perpetuate this, and that it should claim a Templar origin, whilst the English Rose Croix should claim Rosy Cross, and, omitting his badge, substitute the standard of James III.—JOHN YARKER.

MASTER DEGREE (page 206).

My friend, referred to at page 206, again writes to me as follows:—"I have noticed your appropriate remarks about my reference to the above titles, viz., Master and Fellow Craft. The 13th clause of Constitutions, A.D. 1723, in arranging for apprentices to be 'admitted Masters and Fellow Craft' in Grand Lodge, would *seem* certainly to favour the idea of a *third degree* being then in existence. It is *probable* by 1720 the *Master Mason's degree* was instituted; it cannot, however, be decided by the Book of Constitutions, A.D. 1723, what 'Masters' are here alluded to. We should say *Fellow Craft and Masters*, not the reverse at the present time. The clerks of the Grand Treasurer and Grand Secretary were only required to be Fellow Crafts' 13th Regulation—The Grand Tyler, also, only had to be a *Fellow Craft*. Two Fellow Crafts of a lodge were to act as Deputy Wardens in Grand Lodge in case the regular Wardens (of said lodge) were *acting* Grand Wardens. 15th clause. The *Fellow Crafts* invariably are referred to as the highest degree throughout the Constitutions, A.D.

* The ensuing is the line alluded to above. It is used proverbially by all who have learnt Latin:—

"Dum vitant stulti vitia in contraria currunt."

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1723, wherever 'Master Mason' would be employed (as *we* should judge) if such then existed, excepting in the first quotation, as above. In the postscript, the Master and Wardens are *clearly Fellow Crafts*, and when the 'Master' occurs, it evidently refers to the *Fellow Craft* as *Master* of the lodge, and in no other sense. 'The charges of a Master' are the charges for the rule of a lodge. My opinion is that the word 'Master' in the Constitutions A.D. 1723, means the *office* of Master of a lodge."

The two remarks "of said lodge" and "as *we* should judge," which are within brackets are mine, and as the above is sent for the purpose of my commenting upon it, I proceed to do so.

We ask why are "*Apprentices*" to be made "Masters" if the meaning is Master of a lodge? The lodge could surely choose its own Master; and when they did so, it was from the Fellow Crafts. Then in "Postscript," we find the new Master elected or selected *in the lodge*, seemingly as a matter of course, and also *installed* into his office and position, as also the Wardens "in their proper place." Then all this is to be "notifyed to the other lodges." Then, at clause 7, we find that the candidate is to receive more light, or "other good usages," at a future time, which usages, it seems to me, refer to the two higher degrees. We further ask how, unless there was a dodge in the matter, the reading in clause 13 does not say "Apprentices are to be admitted Fellow Crafts, and all Masters of lodges *elected* here, unless by a dispensation?" My friend admits that "it is probable by 1720 the Master Mason's degree was instituted." Very good; if so, what more natural than that the 13th clause, which "would *seem* certainly to favour the idea of a third degree being then in existence," really shows it. I believe it does; and although Fellow Crafts could act as Deputy Wardens and Clerks, yet that does not disprove the existence of the M.M. degree; it is simply part of the plot, just as, (see page 388, May 15th, 1869) in 1762 Fellow Crafts could act as proxies in Grand Lodge of Scotland, long after we *know* the M.M. degree was worked. Altogether, therefore, while the word Master in other portions of the 1723 Constitutions may mean Master of the lodge and not the M.M. degree, yet in the 13th clause it appears to me that the Master Mason's *degree* is there alluded to.

However, allow me a few words more. Does it not seem strange that my friend and I should be fiddling away in this manner as to the existence or non-existence of our M.M. degree so comparatively recently as 1723? Surely the by-laws of any of the English lodges before 1723 should be published, also the *real* transactions of the Grand lodge of England before then. Nothing can be gained now by keeping them back, whatever may be lost by so doing. If there be any systematic keeping back of the truth, thereby thereby allowing falsehood and mistaken notions to hold sway, it seems to me, as a Freemason, that such conduct could only be designated as puerile. I trust, however, that all the Freemasons are above such a thing; yet as it cannot be denied that we do require more light, it seems to me that the time has come when we should get it. We may well ask, why have we been kept in darkness as to the true origin, rise, and progress of our Speculative Freemasonry? Talk of the priesthood of pagan nations keeping their peoples in ignorance! How true is it that "history repeats itself; for I ask, are not, generally speaking, Freemasons as a body living, acting, and deporting themselves in ignorance? They can give a candidate more light in the shape of gaslight, very good in its own place; but we want more light to be darted in upon the mind: we want knowledge. I sincerely hope we may soon get a true, historical and honest history of the Grand Lodge of England. Everlasting honour be to the Grand Master under whose auspices such is given.—W. P. BUCHAN.

A TRANSITION STATE.

Whilst our Craft History is in a transition state, no wise and considerate Mason will assail the author of a printed discourse, or sermon, because he has not discarded Preston and Dr. Oliver.*—A PAST PROVINCIAL GRAND MASTER.

A NAKED DENIAL.

A naked denial—a denial "with no vesture of proof,"—is altogether disregarded in law, and is equally disregarded in literary controversy.—A PAST PROVINCIAL GRAND MASTER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

AN OPINION OF THE "FREEMASON'S MAGAZINE."

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

Dear Sir and Brother,—Upon a remarkable occasion, in the year 1866, when our Craft history was the subject of consideration, the opinion of the *Freemason's Magazine*, touching an interesting point, was thus expressed by the pen of one of your predecessors:—"He who expunges the mysteries of Eleusis and the names of Pythagoras and St. John the Baptist, from the history of Freemasonry, eradicates and destroys the whole of the spiritual element that has always surrounded the bare demonstrated facts with an ideal and poetical hue, without which our institution is divested of most of its charms and attractions."

This opinion not being preceded or followed by aught unfitting Masonic discussion, was received with no feeling of displeasure, even by those known to be the most opposed to it.

Yours fraternally,
CHARLES PURTON COOPER.

MASONIC SNUFF BOX.

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

Dear Sir and Brother,—At page 165 of the *Magazine* mention is made of a tobacco box, with the date 1670, and a number of Masonic emblems upon it, implying, also, that the emblems referred to were then engraved upon it. This has been questioned by some brethren; however, it is well known that tobacco was long in use before that time, as, not to mention other data, the famous "Counterblaste to Tobacco," by James I., which, however, ended in smoke, clearly proves.

As many of the brethren are interested in this subject of Masonic emblems, I beg to enclose a tracing of the top of a rather curious and unique snuff box, con-

* Preston is not yet out of print. Dr. Oliver published the last edition (the 17th), in 1861.

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taining a number of Masonic emblems, and the date 1669, as depicted on tracing here given.



We have here in the centre the compasses and square, surrounded by the sun, triangle and Bible, eye, compasses and square, with sun in centre and segment attached, moon surrounded by seven stars, and two hands clasped.* The manner of opening the box, although simple enough to the initiated, often proves rather puzzling to the cowan; it is by moving the top metal disc half round to the left, which exposes the opening for the insertion of the finger and thumb. This would hardly suit the Highlander, who prefers to shovel his delicacy into his nostrils with a small spoon, which he generally carries in his "mull."

Freemasonry may boast of the delicate attentions paid to it by the eminent and supreme head of the Roman hierarchy, *alias* the Pope, in 1738 and subsequently—but what of that? It cannot come up to snuff, for snuff had the honour of being complimented by Pope Urban in 1624—just, as Bro. B. would say, 93 years before Freemasonry was born. And again, in 1690, it had some further Innocent attentions paid to it. Yet, despite all this, snuff and Masonry have been close friends for many, many years. Many lodges have their snuff mulls, which are kept constantly replenished with the best nose ticklers that love or money can produce. There is, *e.g.*, the very fine ram's head of the G. K. L., which looks quite amiably at you as you dip your finger into the former receptacle of its own brain.

I must at present conclude, and trust the subject of of Masonic snuff boxes is equally interesting with that of Masonic tobacco boxes, and glad to hear the opinions of your readers as to the real age of the emblems depicted.†—Yours fraternally, F. Q. M.

[Although we have engraved the design on the cover, as given above, we have a very strong doubt about its pretended antiquity.—Ed. *F.M.*]

* This last emblem is called the Bede, or hieroglyphicum concordiæ et amoris. In ancient times it was a common practice to have it depicted upon the betrothal or wedding ring.

† The body of the box is made of oak, which may well be above two centuries old, for aught I know to the contrary. Altogether, it is rather a curious and interesting relic.

WHY IS IT?

It is remarkable what a difference there is between Masonic communities with respect to the amount of cordiality and brotherly love existing between the members. In one lodge mutual affection, esteem, and respect for each other are so marked that even the profane eye cannot fail to see it, while in another fraternal confidence is perpetually oscillating between indifference and caprice, and the members are divided up into little cliques or select circles, each antagonistic to the other, and acting only in common when it is legitimately necessary in the prosecution of mystic labour.

It is just so in domestic life. One family will be all peace and tranquillity. Love pervades everywhere and parents and children labour together for mutual enjoyment and happiness. When one is glad they are all glad, and pain, suffering, and sorrow are sympathised with or shared by all. Jealousy, envy, and strife are not permitted to plant or diffuse their noxious influences within the home circle; and thus keeping bright sunshine within doors, they have always on hand a fund of kindness and tenderness for all with whom they come in contact, at home or abroad.

Another family, with the same advantages of health, wealth, and position, are eternally at war with each other. Sullen looks, reproaches, and altercations, an entire eradication of conjugal and filial affection, neglect, dissipation, improper associations—in fact, the household is nothing but an embodiment of unhappiness, estrangement, embarrassment, and unqualified domestic misery. Now this domestic happiness and domestic unhappiness are attributable entirely to the individuals immediately interested, primarily of course to the controlling authorities, but in a great measure to the entire family circles. One is governed by genial, purifying, and affectionate influences, unrestricted and unrestrained, and from these flow an abundance of social bliss; while the other is full of mischief, fear, suspicion, hatred, and restraint, and is prolific of evils.

And so we believe it to be in Masonic institutions. Where you see the entire brotherhood of a lodge full of affection and regard for each other, always ready to rejoice at the praise, promotion, or success of a brother, and equally as ready to sympathise and sorrow with him if calamity, misfortune, or disease afflict him, there you may look for honest, sincere, conscientious craftship from the highest to the lowest, and there for the inculcation and propagation of true Masonic principles. But where a lodge is made up of individuals cold, selfish, and diverse as possible in their natures—where their mechanical meetings, transactions, and partings begin and end at communications—where it is regarded as superserviceable to give a word or look of encouragement to one of their own brethren—where a general suspicion or distrust pervades the entire body towards bright, prominent, and progressive young members, who are awed into silence by frowns, and threats, and sarcasms—there you may look for unsafe and unhappy men—there for a desecration of the sacred landmarks which are the lights to guide earnest and honest brothers on their upward way, and there for a congregation of barnacles that are of no possible use to themselves, and unprofitable, detrimental, and injurious to the organisation. —*The Landmark.*

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MASONIC DIRGE. 3

[*Copyright.*]

there..... The gloom - - y por - - - tals of..... the East..... Are

sha - - dow dark - - en'd by..... de - - spair.....

Oh! Fa - ther, lead us to the light, The life be - yond the

Oh! Fa - ther, lead us to the light, The life ..... be - yond the

Oh! Fa - ther, lead us to the light, The life be - yond the

Oh! Fa - ther, lead us to the light, The life be - yond the

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4

MASONIC DIRGE

[*Copyright.*]

f

gloom - - y grave, The se - - - cret dark shall be..... made

gloom - - y grave, The se - - - cret dark shall be..... made

gloom - - y grave, The se - - - cret dark..... shall be..... made

gloom - - y grave, The se - - - cret dark shall be..... made

f

bright, And thou ..... shalt all ..... true breth - - - ren save.

bright, And thou shalt all ..... true breth - - - ren save.

bright, And thou shalt all true breth - - - ren save.

bright, And thou shalt all ..... true breth - - - ren save.

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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 UNIVERSAL MASONIC CALENDAR is now in the press, and will shortly be published. We shall be glad to receive from our correspondents any information of alterations, so that it may be corrected up to the moment of publication. It has been decided that in future the publication of the CALENDAR shall take place after the installation of the M.W. Grand Master and appointment of Grand Officers.

A LODGE of Instruction is held in connection with the North York Lodge (No. 602), Middlesborough, at the Freemasons' Hall in that town.

ROYAL MASONIC INSTITUTION FOR BOYS.—APRIL ELECTION.—Votes are earnestly solicited on behalf of William Grant Fabian, for this, the fifth 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, 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 was second on the list of unsuccessful candidates last election and 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 brethren are solicited on behalf of Frank Loud, a candidate for admission to the Boys' School. The late father of the applicant was a member of Prince Edwin Lodge, No. 125, Hythe, of which he had held the office of Warden, he was also a member of the Invicta Lodge, Ashford, No. 709, having been a subscribing member 18 years. The widow and eight children are entirely dependant upon friends for support. The case is strongly recommended by Bro. Thos. A. Chubb, the esteemed Secretary of the Britannic Lodge, and a number of influential brethren whose names will be seen on reference to our advertising columns.

THE "Masonic Dirge," the second and concluding portion of which is published in our columns, is by Bro. Emra Holmes, 31°, Knt. Comp. Royal Order of Scotland, the author of the "Masonic Anthem" (which also appeared in the FREEMASONS' MAGAZINE), "Let there be Light," and also of a serenade, "The Lover's Watch." Mr. Hoggett, Bro. Holmes' *collaborateur*, is the composer of many pieces, sacred and secular—"Let the Voice of the People decide," "The Daisy Dell," and "Beautiful Nellie," being amongst the most noticeable of his songs. The "Masonic Dirge" will shortly be published in music form, of which due notice will be given.

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'S MAGAZINE, so that a complete Register and Directory may be compiled.

THE next meeting of the Provincial Grand Lodge of Middlesex will take place on Saturday, May 7th, on which occasion the Provincial Grand Lodge will be received by the brethren of Villiers Lodge (No. 1,194), Isleworth.

A QUARTERLY GRAND COMMUNICATION of the Grand Lodge of Pennsylvania was held on the first evening in March; R.W. Geand Master Lamberton in the east, R.W. Deputy Grand Master Perkins, R.W. Senior Grand Master Potter, R.W. Junior Grand Warden Clark, and R.W. Grand Secretary John Thomson, in their respective stations. The meeting was largely attended and a lodge of instruction was held the following day.

GRAND LODGE OF MINNESOTA.—At the annual communication of Grand Lodge of the State of Minnesota, held in the city of St. Paul, on the 13th day of January, 1870, the following brethren were duly elected Grand Officers for the ensuing year:—M.W. Bro. C. W. Nash, Grand Master; R.W. Bros. G. B. Cooley, D.G. Master; S. Y. Hyde, S.G.W.; F. Joss, J.G.W.; G. L. Otis, Grand Treasurer; W. S. Coombes, Grand Secretary.

JOHN RUST, formerly the publisher of this MAGAZINE, who was dismissed on the 7th of October last, for being drunk and disorderly, was tried on the 1st Feb., at the Old Bailey, on the first of several counts, in an indictment—*Regina* v. *Rust*—and was found guilty of embezzlement, and sentenced to four months' imprisonment with hard labour. The prisoner, for some time past, by advertisement and otherwise, solicited aid from the members of the Craft, upon false representations, and with malicious motives. The prosecution in question did not originate, and has no connection with the Proprietors of this MAGAZINE. This notice has become necessary in consequence of communications received from various quarters, stating that the prisoner had attempted to excite sympathy in his behalf and under that plea obtain monies from those with whom his duties, as an employé in this office, brought him into communication.

MASONIC LIFEBOAT FUND.—The sum of £10 18s. has been received on behalf the Masonic Lifeboat, and paid into the hands of Willis, Percival, and Co., being the third list from Bro. Jessie Banning, S.W. of Lodge Concord (No. 343), Preston. The names of the subscribers will be found in another column.

TWO new lodges were consecrated on Wednesday last—the Marylebone Lodge, Eyre Arms, St. John's-wood, by Bro. J. Hervey, G. Sec.; and the St. John of Wapping, at Wapping, by Bro. Brett, Assist. G. Purst. Having to go to press a day earlier in consequence of Good Friday, we are unable to give a report of the proceedings.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

FORTITUDE AND OLD CUMBERLAND LODGE (No. 12).—The brethren of this old lodge held the last meeting of the season at the Ship and Turtle Tavern, Leadenhall-street. The chair being occupied by Bro. Dudley Rolls, W.M., supported by Bros. Bryant, P.M., S.W.; Bowler, P.M., J.W.; Ruff, P.M., Treas.; Cogan, Sec.; C. F. Lilley, S.D.; A. Snelgrove, J.D.; Blum, I.G.; R. W. Stewart, I.P.M.; Le Maitre, P.M.; Ware, P.M., and many others. The visitors were: Bros. Hardy, P.M. late 12; F. Walters, P.M. 73; Jones, W.M. 108; Dr. Biegle, W.M. 185; Tagliafico; E. Villiers, 780; John Walton, 55; Charles

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Morton, 157, and others. The lodge having been opened, and the minutes of the previous meeting read and confirmed, five guineas were voted to the Girl's School, and a similar sum to relieve a distressed brother formerly a member of the lodge. The petition for a new lodge was favourably recommended, and the lodge was duly closed. At the banquet which followed, the great event of the evening was the presentation of a Masonic silver cup, to Bro. Raynham W. Stewart bearing the following inscription:—"Presented April 4th, 1870, to Bro. Raynham William Stewart, P.M., P.Z., P. Prov. J.D., Essex, &c., by the members of the Fortitude and Old Cumberland Lodge, (No. 12), in recognition of the zeal and ability displayed during his year of office." Several excellent songs were given, and a happy evening was spent.

EGYPTIAN LODGE (No. 27).—The regular meeting of this lodge was held at Anderton's Hotel, on Thursday, the 7th inst Bro. John B. Poole, W.M., occupied the chair, supported by Bros. W. H. Libbis, B. P. Todd, D. Jacobs, D. G. Berrie, C. B. Payne, John Coutts, and Tomlinson were the P.M.'s present. The usual routine business having been transacted the W.M. proceeded to initiate Messrs. Tyas and Coulson. He also passed Bros. Sharpe, Richards, and Minns, to the degree of F.C., and raised Bros. Frankford and Green to the sublime degree of M.M. A capital banquet followed, at which the usual loyal and Masonic toasts were given and responded to. In replying to the toast of the Past Masters. Bro. Buss stated the position the lodge held with respect to the Masonic Institutions. At the last Boys' Festival, for which he was Steward, his list was over fifty-three guineas, and the lodge was now vice-president of all the three charities. They had supported more than one of these in the same year, but he advised them not to do so again, because it would prove too great a tax upon the time of the W.M. To take up one charity each year was quite as much as was necessary, and as the heart and soul of the lodge was in the support of Masonic Institutions, he hoped they would follow this plan out for many years to come. In conclusion he referred to the great efforts which Bro John Coutts, P.M., made in his year of office on behalf of the institution. The visitors were: Bros. E. Clark, Prov. G. Supt. of Works, Middlesex; J. R. Foulger, W.M. 177; P. Jacobs, 145; Pearse, 657; Derham; T. M. Paget, P.M. 829; W. Coles, 18, J. G. Hopkins, 1,100, R. Morton, J.D. 179, T. H. Lambert, S.D. 548, Geo. Tedder, 11, W. Forster, 199, and T. Rickman, 137.

STRONG MAN LODGE (No. 45).—The brethren of this lodge held their regular meeting on Thursday, the 7th inst., at Freemasons' Hall, Great Queen-street, which was very numerously attended. The chair was occupied by Bro. R. Colley, W.M., supported by his officers. The only ceremony worked was that of passing three brethren to the degree of F.C. The brethren then proceeded to discuss the motion of Bro. Barton, the I.P.M., "that the lodge be removed." Up to the present time there has been six lodges meeting in Freemasons' Hall on the first Thursday in the month, and as there are only five sets of rooms in the building; the consequence was that on several occasions the Strong Man Lodge has been put to considerable inconvenience. The brethren were unanimous in deciding that for the future the meetings of the lodge should be held at Bro. Wicken's, the Old Jerusalem Tavern, St. John's-gate, Clerkenwell.

LODGE OF PROSPERITY (No. 65).—The brethren of this lodge met on Thursday, the 24th ult., at the Guildhall Tavern, Gresham-street. The W.M., Bro. J. L. Mather, occupied the chair, supported by a good attendance of P.M.'s, officers, and brethren. The minutes of the former lodge having been read and confirmed, and Bros. Wright and Oliver raised to the degree of M.M., Bro. G. F. Cook, the W.M. elect, was presented to the lodge, and a board of Installed Masters having been formed, he was duly installed into the chair of K.S., the ceremony being rendered by Bro. Mather, who, at the conclusion, was warmly congratulated by every brother and visitor present. The newly-installed W.M. then invested his officers as follows:—Bros. D. Forbes, S.W.; E. C. Mather, J.W.; J. Bellerby, P.M., Hon. Sec.; Stevens, S.D.; Carruthers, I.G. Mr. M. J. Harris was then initiated. A sum of £5 was voted to the Masonic Charities, and £2 to a distressed brother. The business of the evening being concluded, the lodge was closed in due form and with solemn prayer, and the brethren adjourned to the banquet, at which the usual loyal and Masonic toasts followed. An elegant Past Master's jewel and a massive silver tea service (with a suitable inscription) were presented to the I.P.M., Bro. Mather, who responded in a very feeling speech. The visitors present were;—Bro. J. Terry, P.M.; T. Bartlett, W.M. 813; Lacy, P.M. 174 Morton, W.M. 228; J. J. Wilson, 813; Hart, P.M. 174 McDavitt, &c.

LODGE OF FAITH (No. 141).—The regular meeting of this lodge took place on Tuesday, the 29th ult., at Anderton's Hotel, Fleet-street. The chair was occupied by Bro. James Hill, W.M., supported by Bros. Peavers, as S.W.; C. C. Taylor, J.W.; Themans, J.D.; Pitt, P.M. and I.G.; Hyde, Gottheil, Gluckstein, Anslow, P.M. and Sec.; Carter, P.M. and Treas.; Stewart, &c. The minutes of the former lodge having been read and confirmed, Bros. Malenoir and Johnson were raised to the sublime degree of Master Mason, and Bros. Morris Davis and David Davis were passed to the degree of Fellow Crafts. It was proposed and seconded that a sum of five guineas be given from the funds of the lodge to the "Freemasons' Lifeboat Fund," and it was further stated that the brethren of the lodge had subscribed among themselves nearly £6. A sum of five guineas was also voted from the funds to the Royal Benevolent Institution. The business of the evening being concluded, the lodge was closed in due form and with solemn prayer. Bro. William Minto, of No. 1,227, was present as a visitor.

BEDFORD LODGE (No. 157).—The regular meeting of this well-organised lodge took place at Freemasons' Hall, on Friday, the 8th inst., for the dispatch of Masonic business. Bro. John Smith, W.M.: J. Hills, S.W.; W. Holland, J.W.; J. Levander, P.M., Treas.; S. Hill, P.M., Sec.; J. Jehu, J.D.; Past Masters Millis, G. A. Brown, R. Jones; Bros. J. Briggs, J. W. Selby, J. Brander, R. E. Eades, F. Tullit, J. Forster, and R. Entwistle. The following visitors were present:—Bros. J. Pownceby, 55; W. Jameson. 749; Geo. Pymm, W.M. 749; E. Harper, I.G. 749; J. Hasler, 79. Bro. Briggs was passed to the degree of F.C., after which the brethren retired to a sumptuous banquet. The usual loyal and Masonic toasts were given, and the brethren separated after having spent a most enjoyable evening.

JOPPA LODGE, (No. 188.)—The regular meeting of this lodge was held on the 4th inst., at the Albion Tavern, Aldersgate. The chair was occupied by Bro. W. Aaron, W.M., supported by Bros. H. M. Levy, P.M., as S.W.; M. Alexander, J.W.; C. Nathan, S.D.; Arthur Swanborough, J.D.; Roberts, I.G.; Hunt, Dir. of Cers.; and P.M.'s L. Alexander, H. M. Levy, M. Van Diepenheim, E. P. Albert, P.M. and Sec.; I. Abrahams, Treas. &c. The minutes of the previous meeting were read and confirmed, Mr. Herman Resenheim, was initiated, Bro. M. L. Yuly was passed to the second degree, and Bros. J. De Rovey, A. G. Dobson, and J. R. Cook, were raised to the sublime degree of M.M. The ceremonies were capitally worked by the W.M. and all the officers. The lodge was then closed in due form and with solemn prayer, and the brethren sat down to a slight repast.

STABILITY LODGE, (No. 217.)—The regular meeting of this lodge was held at Anderton's Hotel, Fleet Street, on Tuesday the 5th inst. Bro. Thomas James, W.M., in the chair. The minutes of last lodge having been read and confirmed, Bro. Henry Wilson was passed to the degree of F.C., and Bros. Mills, Chippendale, and Hall were raised to the sublime degree of Master Masons. The sum of five guineas was voted to the Royal Masonic Institution for Girls. Bro. Samuels, P.M., moved, and Bro. Hughes, P.M., seconded "That the ballot and initiation of a candidate shall not take place on the same day in future, except in cases of emergency." Carried unanimously. Bro. Samuels gave notice of motion "That the initiation fee be raised to eight, and the joining fee to four guineas." Bros. Brodey, Hall, and Sillifant, were the successful members in the ballot for the Stability Charities Fund." The visitors were Bros. Wright, Prov. G.S.D.; Herts, and Gladding, Star of India, 1,062. The latter was proposed by Bro. Hughes, P.M. as a member, to be balloted for at next meeting.

VILLIERS LODGE (No. 1,194).—The regular meeting of this lodge was held at the Northumberland Arms, Isleworth, on Saturday, the 2nd inst., on which occasion three brethren were initiated, three were passed to the degree of F.C., and three were raised to the sublime degree of M.M. The sum of five guineas was voted to the Boys' School. Petitions for two new lodges in the province, and for a new chapter in connection with Villiers Lodge, were signed. This being all the business that had to be transacted the lodge was closed, and the brethren adjourned to the banquet. Bro. Col. Burdett, Prov. G.M.; Bros. Mann, P.M. 186; W. West Smith, W.M. 890, and several other visitors were present.

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PROVINCIAL.

ESSEX.

COLCHESTER.—*United Lodge*, (No. 697).—The brethren of this lodge held their usual monthly meeting on Friday, the 8th inst., with a more than usual attendance, it being the day for installing the newly-elected W.M., Bro. G. H. Ray. There were present:—Bros. Newman, W.M.; Ray, S.W.; J. S. Smith, J.W.; Rix, Treas.; Calthorpe, S.D.; Eustace, J.D.; Middleton, Bolton, Bigley, Warren, and Shaw. The following brethren were present as visitors:—Bros. Quilter, W.M. 51; Wiseman, W.M. 433; Darken, P.M. 51; Cobb, P.M. 51; Sanderson, W.M. 959; Taylor, 1,174; Capt. Herring. 1,174; Cobbe, 184; Matthews, 371; Brennan, 371; Bear, 51; Cole, 51; Connors, 81; Gorman, 81; Ralling, 51; Bowler, 51; Windram, 371. Prior to the ceremony of installing Bro. Ray, Bro. Light was raised to the sublime degree of a M.M., after a very strict examination as to his proficiency in the previous degree—the ceremony was very impressively carried out by Bro. Bosworth, P.M., after which the W.M. elect was installed into the chair of K.S., according to ancient form, by Bro. A. Cobb, P.M. 51, Prov. G.S.W., Essex. After the newly-installed W.M. had been saluted according to ancient usage in the several degrees, the lodge was closed, when the brethren and visitors present proceeded to the banquet prepared in Bro. Guiver's best style, to which ample justice was done. The usual loyal, patriotic, and Masonic toasts were given and responded to, and the pleasantries of the meeting was much enhanced by the singing of several of the brethren present. Altogether a pleasant meeting was closed at an early hour, when the brethren separated, hoping next year might bring forth as happy a gathering.

LEICESTERSHIRE AND RUTLAND.

HINCKLEY.—*Knights of Malta Lodge*, (No. 50).—This venerable lodge, which, owing to various untoward causes, had not met for more than a year past, has lately been revived, and a very efficient and zealous Mason, the Rev. W. Langley, I.P.M. 1,130, Melton Mowbray, having recently joined the lodge, and been elected its W.M., a meeting was held on Wednesday, the 30th ult., for his installation, &c., and which was attended by the Prov. G.M. and several Prov. G. Officers from Leicester and Melton. The brethren assembled at the Town Hall, at four o'clock, to which building the lodge has been most advantageously removed from the Plough Inn, permission having been granted by the feoffees, for the use of the Hall. There were present on the occasion, in addition to the R. W. Prov. G.M. Bro. Kelly, Bros. Griffiths, Jno. Atkins, Goadby, Davis, and T. W. Clarke, P.M.'s; E. Houlston, J.W., and P.M. 432; A. Young, J. Woosey, and J. Taverner, of 50; Rev. W. Langley, P. Prov. G.S.W. and W.M. elect; F. Goodyer, P.M. 523, and P. Prov. G.S.W.; George Toller, jun., W.M. 523, and Prov. G. Sec.; A. M. Duff, I.P.M. 523, and P. Prov. G.S.D.; L. L. Atwood, 279; G. B. Atkins, 523; J. J. Fast, S.W. 1,130, and P. Prov. G. Supt. of Works; J. E. Bright, S.S. 1,130, and Prov. G.S.D.; J. E. Duncaub, 466, Stamford; J. Nugent, W.M.; D. S. Tippitts, and D. W. Hackett, 432, Nuneaton; C. J. Clarke, 996, and others. The Prov. G.M. having taken the chair, the minutes of the last meeting, including the election of the Rev. Bro. Langley, as W.M., and the resolution for the removal of the lodge from the Plough Inn to the Town Hall, were read and unanimously confirmed. A ballot was then taken for Bro. Harrold, a P.M. of the lodge, as a joining member, which was unanimous in his favour. The lodge was then opened in the second degree, and Bro. Langley was presented to the Prov. G.M. for installation, which ceremony was then perfomed according to ancient custom, and the newly-installed W.M. was proclaimed and saluted in the several degrees. On the conclusion of the ceremony, the W.M. proposed a vote of thanks to the Prov. G.M., for his kindness in attending to perform the ceremony of installation, and called upon the brethren to salute him with the usual honours. Bro. Kelly, in expressing his acknowledgment, referred to the pleasure it afforded him to instal as W.M. of the mother lodge of the province so zealous and excellent a Mason ar the Rev. Bro. Langley, who had volunteered his services, entailing upon himself a monthly journey of fifty miles, in order to resuscitate this venerable lodge, and in which object he was exceedingly happy to assist him. The Prov. G.M. then drew attention to the fact that the lodge having been founded in 1756, was now 104 years old, and suggested that as he hoped the lodge had now taken a renewed and long lease of life, the present year would be a good time in which to celebrate its centenary. This proposal met with hearty concurrence, and it was decided to apply to the M.W.G.M. for permission to wear a centenary jewel in commemoration of the event. The W.M. then appointed and installed the officers as follows:—Edw. Houlston, S.W.; John Woosey, J.W.; John Atkins, (P.M.) S.D.; Samuel Davis, (P.M.) J.D.; T. W. Clarke, (P.M.) Sec.; W. H. Griffiths, (P.M.) I.G.; A. Young, Tyler. Bro. T. W. Clarke having been elected Treasurer, was invested. On the conclusion of the business, the lodge was closed, and the brethren adjourned to the George Hotel, to celebrate the festival of the lodge. So few initiations have taken place in the lodge for some years past, that with very few exceptions, the members are all Past Masters; but it is understood that an accession of new members is about to take place, and it is hoped that by the energy and zeal of its new W.M., coupled with the *eclat* of the coming celebration of its centenary; this old lodge, which possesses its original Charter granted by the Earl of Kellie, G.M., in 1756, may yet have a long and prosperous career.

LEICESTER.—*St. John's Lodge* (No. 279).—The brethren of this lodge assembled for their usual monthly meeting at the Freemasons' Hall on Wednesday, the 6th inst., upwards of 30 brethren being present. The W.M., Bro. W. E. S. Stanley, presided, and among the other brethren were the Prov. G.M. and I.P.M., Bro. Kelly; Bros. L. A. Clarke, P.M. and P. Prov. G.S.W.; Weare, P.M. and Treas., and P. Prov. G.S.D.; Crow, J.W. and Prov. G. Org.: Dr. Pearce, Sec.; Palmer, S.D.; J. Wright-Smith, J.D.; Widowson, I.G.; and many others. Visitors: Bros. Toller, (Prov. G. Sec), W.M.; Buzzard, S.W.; W. B. Smith, (P. Prov. G.S.W.), P.M.; and several other brethren of No. 523. After the completion of some preliminary business, Bro. T. H. Kirby was examined in the first degree, and was afterwards passed to the degree of Fellow Craft. Bros. Barber, Gurden, Williams, Captain Goodchild, and Santer, having passed an examination as F.C.'s, the lodge was opened in third degree, and they were severally raised to the sublime degree of M.M. The organ, upon the repair and enlargement of which £40 has just been expended, by a subscription among the brethren of the two local lodges, was again in its place on this occasion. Bro. Charles Johnson, P.M., and P. Prov. G.S.W. Jersey, presided at it, and greatly increased the solemn effect of the occasion by giving the musical chants, assisted by several of the brethren. On the conclusion of the business, the lodge was closed, and the brethren adjourned to refreshment after the labours of the evening.

SCOTTISH CONSTITUTION.

EDINBURGH.

EDINBURGH.—*St. Andrew's Lodge* (No. 48).—A special meeting of this lodge was held on Thursday, the 7th inst., at the Freemason's Hall. The lodge was opened by the R.W.M., Bro. Dr. Loth, 30°, assisted by Bro. L. MacKersey, P.M. 30°, acting S.W., and Bro. Bryce, acting J.W. The chair was then taken by Bro. C. Fitzgerald Matier, 30°, Mr. F. Rose was balloted for as a candidate for the mysteries and privileges of ancient Freemasonry. The ballot proving unanimous, the candidate was admitted in due form, and initiated by Bro. Matier in a most efficient manner, and to the entire satisfaction of the brethren. The congratulatory charge was given by Rro. Bryce, and the lecture on the tracing board by Bro. Matier. Amongst the brethren present we noticed Bro. the Prince Rhodocanakis, 32°; W. Mann, 32°, S.G.W.; L. MacKersey, P.M., 30°; Captain Ramsey, P.M., and Prior of the Lothians; Dr. Carmichael, P.M.; Loth, R.W.M., 30°; Georgiades, 30°; Matier, 30°, G. Steward; Thompson, P.G. Treas. Glasgow, and many others. After the lodge was closed, the chair was taken by Bro. Dr. Carmichael, and after the usual loyal and Masonic toasts had been proposed and duly honoured, Bro. Mann, P.M., proposed "The Health of H.I.H. Prince Rhodocanakis," which was received with great cordiality on the part of the brethren of No. 48, his mother lodge. The Prince responded in a few well-chosen remarks. Among the other toasts were "The Visitors," responded to by Bro. Beaton; "Bro. Matier," proposed by Bro. Capt. Ramsey, who spoke of the services rendered to Mark Masonry in England by Bro. Matier, as R.W.M. of No. 22, Manchester. "The P.M.'s of the Lodge," responded to by Bro.

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MacKersey, P.M., &c. The evening was enlivened both by vocal and instrumental music, contributed to by Bros. C. Mackenzie, Mackersey, Matier, and Georgiadis. After spending on agreeable hour or two the brethren separated in peace and harmony.

GLASGOW.

GLASGOW.—*Lodge of Glasgow St. John* (No. 3 bis).—The regular meeting of this old and vigorous lodge was held on the 5th inst., Bro. John Baird, W.M., in the chair; Bro. Kyle, S.W.; Bro. Fletcher, J.W.; and a large number of brethren. The lodge having been duly opened, the Provincial Grand Lodge Office Bearers (who are at present systematically visiting all the lodges in the province), headed by Bro. Walter M. Neilson, Prov. G.M., were then admitted. Along with the Prov. G.M., there were present Bros. F. A. Barrow, Dep. Prov. G.M.; James Wallace, Prov. G.S.D.; James Anderson, Prov. G.J.D.; J. B. Walker, Prov. G. Treas. and P.M. No. 3 bis; A. M'Taggart, *M.A.*, Prov. G. Sec.; Craig, Prov. G. Banner Bearer; Gillies, Prov. G.S.B.; and Balfour, Prov. G.I.G. The minutes were then read and approved of, after which a candidate was duly initiated by Bro. McMillan, Sub M. The formal finding of the Provincial Grand Lodge as to the manner in which the St. John's Lodge kept their books and conducted their affairs was read. The said finding was very favourable, the books being, on the whole, well kept, and the management of the lodge conducted in harmony with Grand Lodge laws, and in accordance with the ancient usages of the Order. The Prov. G.M. expressed himself as being well pleased to visit the lodge. "Unity," he said "was kept up by order and discipline, attention to the laws, &c. The Prov. G. Lodge was anxious to have all the lodges under their eyes and within their grasp. We do not desire to see many emergency meetings, they are so apt to lead to too much looseness—neither do we like to hear of the three degrees being all given in one night. It should be our great object to get thorough men and true, looking more to the quality. We should strive to make our Order more sacred than it has been in times past: a man being made a Freemason should feel himself raised when so admitted. We must ever remember that, according to our carriage and walk in life, so will men judge of us and of our society; we ought, therefore, to conduct ourselves in the neutral world as honest men and gentlemen. I am pleased to see you are speaking of getting better premises, and I trust that the time is not far distant when premises much better even than what is at present intended by you will be erected in Glasgow, viz., a noble Freemason's Hall, worthy of the name and of the city. We do not at present occupy the position we ought to do, but I trust that the time is not far distant when such will be the case." Bro. Baird, W.M., in name and on behalf of the lodge, thanked the Prov. G.M. and his office bearers for the honour of their visit, trusting they would accept our warmest thanks for the flattering manner in which you speak of us; they would make it their earnest endeavour to carry out the suggestions of the Prov. G.M., as he ventured to hope they had been doing. The Provincial Grand Lodge Office Bearers then retired in a body, while the lodge was still at labour. The brethren were afterwards called to refreshment, and the plans of the intended new hall (St. John's) handed round for inspection. The lodge was thereafter recalled to labour, and duly closed.

INDIA.

PUNJAUB.

DISTRICT GRAND LODGE.

A quarterly communication of the District Grand Lodge of the Punjaub, was held at the Masonic Hall, Lahore, on Monday the 10th January. There were present: R.W. Bro. Chas. McW. Mercer, Dist. G.M.; W. Bros. A. Stewart, Dep. Dist. G.M.; Geo. Elliott, D.S.G.W.; G. H. Basevi, as D.J.G.W.; R. E. K. Wilkinson, D.G. Reg.; W. H. Wilson, D.G. Sec.; G. C. Rowcroft, as D.S.G.D.; W. Adlard, D.J.G.D.; C. H. Barnes, as D.G. Purst.; W. Galbraith, D.G. Steward; H. Cunningham, D.G. Tyler. W. Bro. W. Clark, P. Dy. Dist. G. Master of Bengal as representative of the R.W. Dist. G.M. of Bengal. Brethren from the following lodges were present: Hope and Perseverance, No. 782; Wahab or Benevolent, No. 988; Ravee, 1,215.

The District Grand Lodge having been opened in due form the R.W. the Dist. G. Master directed the Dis. G. Wardens to receive and conduct W. Bro. Clark, P. Dep. D.G.M. Bengal who had been accredited by the R.W.D.G.M. of Bengal as his representative, and to induct the W. Bro. into the lodge, who was introduced by the Dist. G. Wardens and received by the members of District Grand Lodge standing to order.

The minutes of the communication held on the 10th September last were read, put to the vote and confirmed.

The R.W. the Dist. G. Master then addressed the brethren.

He stated that he was glad to be able to congratulate them on the flourishing and prosperous state of the Craft in the province. Lodge Himalayan Brotherhood at Simla, working then under the Hiram of W. Bro. Bleckley, he had found in a satisfactory state, notwithstanding the difficulties attendant on the working of a lodge, the great bulk of whose members are necessarily non-resident during six months of the year. Lodge Wahab at Sealkote whose Master is W. Bro. Elliott, D.G.S.W. of this province, and the intimate knowledge they had of W. Bro. Elliott's Masonic experience and energy, one proof of the latter being his presence in Dist. G. Lodge, rendered it superflous for him to state that Lodge Wahab is in the most satisfactory state. Considering that the lodge has only lately been transferred to Sealkote from Jullundur the large accession of members and the general state of the lodge are highly creditable to the Master and brethren. A movement has been made towards the formation of a Frontier Lodge. The warrant for Lodge Indus to work at Dera Ismail Khan has been received from the Grand Secretary. The W.M. Bro. Money has been installed and the lodge is already in full working order. It is satisfactory to know that the brethren on the Frontier are no longer cut off from the benefits of Masonry as has hitherto been the case in consequence of their isolated position and the local nature of their service. Lodge Mooltan has also recently been formed at Mooltan and is presided over by W. Bro. Blake. W. Bro. Nicolls, assisted by W. Bros. Wilson and Dobbin formed a Board of Installed Masters to open the lodge and place W. Bro. Blake in the Eastern Chair, and the lodge is already at work under a dispensation pending the arrival of the M.W. the G. Master's warrant from England. The D.G. Master congratulated the District Grand Lodge on the flourishing state of the Craft, when in the first year of its existence, two lodges have been added to the numbers on the list, and sanguine hopes are entertained of establishing still more. A communication had been received from the District Grand Master of Bombay suggesting the advisability of each District Grand Master stating the territorial limits within which he claims Masonic jurisdiction. In his reply he stated that he considered the best and clearest boundaries, at any rate as regards the Punjaub, would be the same as the Government ones, including dependencies. Such are now the actual limits within which the lodges working under this District Grand Lodge are situated. It will be seen by the report of the Board of General Purposes the funds are in a satisfactory state. There is a balance in hand, but of this only a small amount is available for the expenses of the District Grand Lodge the remainder belonging to the Fund of Benevolence, &c. There is one difficult question with regard to the accounts which requires adjustment and that is the District Grand Secretary's salary. Some of the District Grand Officers of the past year are still in arrear with their fees which I hope they will settle without delay.

Since assuming office the Dist. G. Master had confirmed the by-laws of Lodges Hope and Perseverance, Ravee, Wahab, Khyber, Charity and Himalayan Brotherhood.

The Dist. G.M. read a letter from the Secretaries of the Zetland Commemoration Fund.

With regard to the Bengal Masonic Association he was unable to give any definite reply to the Chairman in consequence of the probability of a somewhat similar association being established in the Punjaub. There was a prospect of the question being decided one way or the other before the next meeting.

The R.W. Dist. G. Master then proceeded to appoint and invest his officers for 1870, addressing each of those present in suitable terms:—

W. Bros. A. Stewart (reappointed), Deputy Dist. G. Master; G. H. Basevi, Dist. S.G.W., W. Adlard, Dist. J.G.W.; R. E. K. Wilkinson (reappointed), Dist. G. Reg.; W. H. Wilson, (reappointed), Dist. G. Sec.; F. D. Daly, Dist. S.G.D.; G. N. Money, Dist. J.G.D.; A. Nichols, Dist. G. Supt. of Works; J. Goldney, Dist. G. Dir. of Cers.; Bro. W. E. Shaw, Dist. Assist. G.

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Dir. of Cers.; W. Bros. T. M. Bleckley, Dist. G.S.B.; C. H. Barnes, Dist. G. Purst.; George Blake, and Bros. C. C. Rowcroft, Theo. Belle, C. F. Amery, J. J. O'Callaghan, and C. H. Chetham, Dist. G. Stewards; and H. Cunningham, Dist. G. Tyler.

The next duty before District Grand Lodge being the election of a Treasurer, the Right Worshipful District Grand Master said he had ascertained that Bro. J. D. Watters, of Lodge Ravee, was willing to accept the post, and from Bro. Watter's position (Agent Bank of Bengal) he considered him eminently fitted to hold such an office, and therefore proposed him as Treasurer for 1870.

This was seconded by W. Bro. Stewart, Deputy Dist. Grand Master, and Bro. Watters was unanimously elected.

The Right Worshipful District Grand Master then proposed W. Bros. Elliott, Wilkinson, and Adlard for re-election, and W. Bro. Basevi and Bro. Rowcroft to complete the number.

This was seconded by W. Bro. A. Stewart, and carried unanimously.

The report of the Board of General Purposes was then read, from which it appeared that there was a balance in hand of Rs865. 8a.

The expenditure seemed somewhat high, it was stated; but it was all for necessaries for the District Grand Lodge, and the principal items, viz., for seal and clothing, are expenses that will not occur again.

The following motion was read, proposed by W. Bro. George Elliott:—"That District Grand Lodge hold three communications during the year (instead of two as at present), viz., between the 1st and 15th January, between the 1st and 15th April, and between the 15th and 30th October."

The Worshipful Brother, in putting the motion, said he did so feeling sure that it was for the interests of the District Grand Lodge in particular, and the Craft in general. The dates he had mentioned were those which would be most convenient to military brethren, and the fact must not be overlooked that there were a great number of them in the out-stations, and if their convenience was not consulted, and meetings were held on such dates as they could attend, the lodge he feared would imperceptably drift into a local institution—a state much to be dreaded and which ought all to fight strenuously against.

The motion having been seconded, was put to the vote and carried unanimously.

W. Bro. Adlard asked if the District Grand Lodge intended taking notice of the recommendation of the Board of General Purposes "that there should be only one banquet during the year." The R.W. Dist. G. Master replied that the quarterage payable by each member of District Grand Lodge to the Dist. G. Stewards' fund had been fixed so as to meet every expense and he did not see why there should not be a banquet at each meeting if the fund admitted of it. W. Bro. Elliott also said it would be a very great inconvenience to brethren who came from a distance if there was not a banquet.

The R.W. District Grand Master then said that he had very carefully looked over the by-laws before approving and confirming them, and in his opinion they would meet the requirements of the District Grand Lodge. There was, however, a part of one which he considered unnecessary and somewhat prejudicial, viz., that referring to "District Grand Treasurer and Secretary not being allowed to hold similar appointments in any other lodge." This, he thought, a mistake, as none could be more fitted to hold such positions, or be able to give such advice and information on all Masonic matters. He therefore proposed "cutting out the latter part of by-law No. 8, by which the Dist. G. Treasurer and Dist. G. Secretary were not allowed to hold corresponding offices in private lodges."

W. Bro. Adlard seconded the proposition, and it was carried unanimously.

The R.W. Dist. Grand Master said that, as already stated, in his address, he had a painful duty to perform, and that was to bring to notice the fact that Bro. Mitchell, a member of the Dist. Grand Lodge had been guilty of unlawful proceedings, and sentenced to penal servitude. It was therefore his very unpleasant task to expel Mr. Mitchell from the Order of Free and Accepted Masons, according to the Constitutions.

W. Bro. Adlard said that as a member of Lodge Light of the North, he begged the District Grand Lodge would to take up the matter, and endeavour to find out where the warrant was, as he had paid his dues and subscriptions, and it was very unsatisfactory, having done so, to find the lodge had not yet received its warrant.

The R.W. District Grand Master directed the District Grand Secretary to make inquiries, and if necessary to address the Grand Secretary.

There being no further business to be brought forward, the District Grand Lodge was closed in due form at nine p.m.

ROYAL ARCH.

METROPOLITAN.

BRITANNIC CHAPTER (No. 3).—A regular convocation of this chapter was held at Freemasons' Tavern, on Friday, the 8th inst., at 4 o'clock. Comp. W. R. Woodman, M.E.Z., in the chair, supported by Comps. J. Strapp, H.; H. F. Glegg, J.; J. W. Glaisher, S.E.; Magnus Ohren, N.; F. W. Sheilds, P.S.; Wilson, 2nd Assist. Soj.; England, P.Z.; Wm. Smith, *C.E.*, P.Z.; Bathye, P.Z.; C. Bennett, Cheynoweth, Rowland, Cope, Bayley, Paddon, Browning, Hodge, E. Palmer, Clouston, Marsh, Payne, Spencer. The visitors present were: Comps. Wilson, P.Z. Enoch No. 11; F. Walters, P.Z. 73; J. Brown, 723; W. Watson, P.Z. 25. The business of the evening consisted of the exaltation of Bros. John Davis, F. Dale Bannister, and Thomas Didymus Parker, all of Britannic Lodge, the ceremony being most ably performed by the three Principals. The usual banquet followed the proceedings.

TEMPERANCE CHAPTER (No. 169).—The companions of this chapter met on Tuesday, the 5th inst. at the White Swan, High-street, Deptford, for the purpose of installing the Principals, Comps. H. Moore, Z.; N. Wingfield, H.; and J. Lightfoot, J. The ceremonies were performed by Comps. W. Watson, P.Z. (No. 25), who received the commendation of the companions present for the manner in which he performed the ceremony. The following officers were invested, viz.: Comp. George Bolton, P.Z., Treas.; J. T. Tibbals, P.Z., S.E.; J. K. Tippett, S.N.; W. L. Dussek, P.S.: W. Andrews, 1st A.; and G. Shaw, 2nd A. The report of the audit committee for the past year was ordered to be received. None of the candidates for exaltation were present. The balloting for Comps. Whiffen and Ebsworth took place, which proved unanimous. The chapter being closed, the companions sat down to an excellent banquet, at the conclusion of which the usual toasts were proposed and responded to. The visitors present were Comps. J. Terry, Z. No. 174, and H. Massey, J. No. 619.

DEVONSHIRE.

TOTNES.—*Pleiades Chapter* (No. 710).—The quarterly meeting was held on Thursday, the 7th inst. Soon after noon business was commenced by Comp. Dr. Hopkins, M.E.Z., opening the Board of Installed Principals, assisted by Excellent Comps. Rev. R. Bowden, P.Z.; J. Heath, H.; Marks, J.; and Glanfield, H. 106. On the admission of the other members, the chapter was opened, among those present being: Comps. G. Heath, Treas.; Pridham, E.; Niner, P.S.; Taylor, Org.; Bartlett, A.S.; Stafford, Chudleigh, &c. The minutes of the previous meeting were read and confirmed. Bro. Northam was admitted, properly prepared, and duly exalted to this sublime degree by the M.E.Z., Dr. Hopkins, who also gave him the first lecture, the second being given by Comp. Glandfield, and the third by Comp. Marks. The M.E.Z. called the attention of the chapter to the financial statement of the past year, which was read by the Treasurer, and appeared not so favourable as had been anticipated, making one suggestion for the reduction of expenses, which was generously acceded to by Excellent Comp. J. Heath, whom, as the proprietor of the Masonic Rooms, it affected, and a vote of thanks was passed to him for his ready and cheerful compliance. The M.E.Z. proceeded to the next business, namely, the installation of the Principals for the next year, remarking that it had been his custom to deliver a special address to the members before resigning the headship of any lodge or chapter. On the present occasion, however, full occupation and other causes had prevented him from having leisure to make the necessary preparation. The companions having been dismissed, Excellent Comp. Dr. Hopkins then successively installed Comps. J. Heath, J. Marks, and Pridham in their respective chairs, with the proscribed forms and ceremonies. On the return of the members, the following investments took place;—Comps. Dr. Hopkins, I.P.Z.; Rev. R. Bowden (P.Z.), Chap.; George Heath, Treas.; Niner, E.; Bartlett, N.; Glanfield, (H. 106), Prin. Soj.; Stafford and Seccombe, Assist. Soj.;

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Taylor, Org.; Crocker, Janitor. The newly-appointed M.E.Z. commented on the services rendered to Freemasonry in general and to this lodge in particular by Excellent Comp. Dr. Hopkins, I.P.Z., remarking that without his aid this chapter would not have been resuscitated, whereas it is now in good working condition; and concluded by proposing a cordial vote of thanks to him for the zeal, fidelity, and ability which he had displayed in forwarding its interests, by instruction, and by his manner of conducting the ceremonies. This was seconded by Excellent Comp. Marks, H., supported by Excellent Comp. Rev. R. Bowden, Chaplain, and carried unanimously. Dr. Hopkins briefly thanked the chapter for this acknowledgment of his efforts in its behalf. The chapter was finally closed at 3 o'clock, and the companions adjourned to the Seven Stars Hotel for the annual banquet.

MARK MASONRY.

METROPOLITAN.

SAMSON AND LION LODGE (No. 86).—This lodge held its last meeting of the season at the Freemasons' Tavern, Great Queen-street, on Wednesday, the 6th inst. The W. Bro. A. D. Loewenstark, P.G. Steward in the chair, supported by Bro. J. Abrahams, S.W.; W. Littaur, M.O.; J. L. Rosenthal, S.O.; S. Funkenstein, J.O.; M. Emanuel, S.D.; J. S. Timms, I.G.; R. Boucey, P.M.; M. A. Loewenstark, P.M., Treas., P.G. Steward; C. Swan, P.G.S.B. and several others. The minutes of last lodge were read and confirmed, and ballots were taken for Bros. Thomas R. Tippet, Temperance Lodge; F. Stanton Jones, P.M. Lodge of Israel; E. Harfeed, P.M. Tranquility; M. Littaur, Evesham; R. Gasdeazabal, St. Thomas Lodge, and in each case proved unanimous. Bros. Jones, Littaur and Walters being in attendance, were introduced and regularly advanced to the degree of a Mark Master Mason, the W.M. and all the officers being remarkably well versed in the ritual. The subscription was raised to 30s. per annum, and the advancement fee £1 11s. 6d. Bro. Meyer A. Loewenstark, P.M., was invested as Secretary by the W.M. The brethren after labour adjourned to banquet, presided over by the W.M., and all spent a most comfortable evening. The lodge stands adjourned to the first Wednesday in October.

DEVONSHIRE.

TOTNES.—*Pleiades Lodge of Mark Masters* (No 26).—On Thursday, April 7th, the quarterly meeting was held in the Masonic Rooms, at 5 p.m. The chair was taken by Bro. the Rev. R. Bowden, supported by Bros. Dr. Hopkins, I.P.M.; J. Heath, S.W.; Niner, J.W., &c. The minutes of the previous meeting were read and confirmed. The attendance was so limited, that fortunately none of the candidates who had been balloted for presented themselves, for which, however, satisfactory reasons were stated. Bro. Dr. Hopkins, P.M. and Past Grand J.W. of England, then took the chair and duly installed Bro. J. Heath as W.M. for the ensuing year. On the re-admission of the brethren, the customary forms of salutation, &c., were complied with, and the business was concluded by the delivery of the address to the several classes of officers and members by the Installing Master. The following appointments were made: Bros. the Rev. R. Bowden, I.P.M.; Niner, S.W.; Glanfield, J.W.; Watson, Sec.; A. S. Distin, Treas.; Marks, Reg.; Oldrey, M.O.; Stafford, S.O.; Seccombe, J.O.; Bartlett, I.G.; Taylor, Org.; Crocker, Tyler. The lodge was finally closed at 7 p.m.

ANCIENT AND ACCEPTED RITE.

ESSEX.

IPSWICH.—*Victoria Chapter.*—The Sovereign Princes of this chapter met at the Masonic Hall, on Monday, the 4th inst., when Sov. Prince C. T. Townsend was duly installed M.W.S. by Ill. Bro. Rev. R. N. Sanderson, 30°, P.M.W.S. The following were then appointed officers of the chapter for the ensuing year:—Sov. Prins. the Rev. F. Palmer, *M.A.*, Prelate; Westgate, 1st Gen.; Golding, 2nd Gen.; Ill. Bros. Rev. R. N. Sanderson, 30°, *M.A.*, Grand Marshall; Emra Holmes, 31°, Recorder; Sov. Prins. W. Cuckon, R.; J. Townsend, Capt. of the Guard; Pettit, jun., Herald; Golding, Treas.; Spalding, Janitor. Three candidates were nominated for installation, and to be perfected as Knights of the Pelican and Eagle, and Sovereign Princes Rose Croix H.R.D.M., at the next meeting of the members of this exalted degree.

MASONIC LIFEBOAT FUND.

The following is the third list of subscriptions for the Masonic Lifeboat Fund, collected by Bro. Jesse Banning, S.W. 343. the acknowledgment of which was requested in the FREEMASONS' MAGAZINE.

Lodge Mariners, 249	£3	3	0
„ St. John's, 673	2	2	0
„ Sincerity, 292	1	1	0
„ Segontiam, 606	1	1	0
„ Fortitude, 281	1	1	0
Bro. F. Dean, „	0	2	6
„ R. P. „	0	2	0
„ T. M., 1,051	0	2	6
„ Dr. Barber, P.M. 995	0	2	6
„ Roper, W.M. 995	0	2	6
„ James, Sec. 995	0	2	6
„ Thompson, S.D. 995	0	2	6
„ Butcher, Treas. 995	0	2	6
„ Atkinson, 995	0	2	6
„ M. Bird, 823	0	2	6
„ T. R. C.	0	5	0
„ J. B., 126	0	10	6
„ Mether (Scotch C.),	0	2	6
„ W. R., 1,021	0	2	6
„ M. M., 1,074	0	5	0
	£10	18	0

REVIEWS.

The Rosicrucians; their Rites and Mysteries. By HARGRAVE JENNINGS. London: Camden Hotten.

This work gives an elaborate elucidation of the mysterious rites and symbols of the ancient Rosicrucians, which must not be confounded with the Masonic order so called. The book is full of ancient lore which will interest the deeply-read student, not unmixed with pleasant reading and instructive information. The author is evidently the champion of the ancient fraternity. He says:—

"We are so convinced of the irresistible dominancy, all the world over, of opinions, and of the *dicta* relative to this or that merit, or this or that truth, propounded by people with names and of influence, in our good readily-believing England, and of the power of supposed authority in matters of taste and literary acceptance, that we desire to warn querists against the statements about the fraternity—for it is not a body—of the Rosicrucians appearing in all the published accounts, whether of this country or abroad. We have examined all these supposed notices and explanations of who the Rosicrucians were in biographical works, in encyclopædias, and histories, and we find them all prejudiced and misrepresenting, really telling no truth, and only displaying a great amount of mischevious ignorance. They are besides in the main copied from each other, which is notably the case in the earlier encyclopædias. Old Fuller, who has some notices of Robert Flood, a noted English member of the Order of Rosicrucians, fully admits his ignorance of whom the brotherhood comprised, and of their constitution or purpose. All generally received accounts therefore are wrong, principally for three reasons—first, through ignorance; secondly, through prejudice; thirdly, as instigated by distrust, dislike, and envy,—for in criticism it is a dogma that the subject must be always *under* the critic, never that, by a chance, the subject

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may be above the critic—that is, above the critic's grasp and comprehension. But suppose the criticised choose to except to the ability of the critic to judge of him?"

The author devotes a chapter to a subject that so curiously affects our recently-initiated royal brother, that we give an extract. It is headed "Ominons character of the colour white to English royalty," premising that the following persuasions are not his belief, but are educed from old traditions—

"It is a very old idea, derived from the highest antiquity, that the colour "white"—which, considered in the mystic and occult sense, is feminine in its origin—is fateful in its effects sometimes; and that, as a particular instance of its unfortunate character, it is an unlucky colour for the royal house of England—at all events, for the king or queen of England personally—singular as the notion would appear to be. We are not aware whether this unfortunate effect of the ominous colour white is supposed to extend to the nation generally. It is limited, we believe, to the prince or sovereign of England, and to his immediate belongings. The name John, which comes from *Iona*, a remote feminine root, has also been reckoned unfortunate for the king's name both in England and in France. The reason of this does not appear to be any where stated. The origin of the prophecy, also, as to the dangerous character of the colour white to England is unknowu; but it is imagined to be at least as old as the time of Merlin. Thomas de Quincey, who takes notice of the prophecy of the "White King," says of King Charles the First, that the foreboding of the misfortunes of this "White King" were supposed to have been fulfilled in his instance, because he was by accident clothed in white at his coronation; it being remembered afterwards that white was the ancient colour for a victim. This, in itself, was sufficiently formidable as an omen. De Quincey's particular expressions are, "That when King Charles the First came to be crowned, it was found that, by some oversight, all the store in London was insufficient to furnish the purple velvet necessary for the robes of the king and for the furniture of the throne. It was too late to send to Genoa for a supply; and through this accidental deficiency it happened that the king was attired in *white* velvet at the solemnity of his coronation, and not in red or purple robes, as consistent with the proper usage.

"As an earlier instance of this singular superstition, the story of that ill-fated royal *White Ship* occurs to memory, as the vessel was called wherein Prince William, the son of King Henry the First, the heir-apparent, with his natural sister, the Countess of Perche, and a large company of the young nobility, embark on their return to England from Normandy. It might be supposed that the misfortunes of King Charles the First, which were accepted, at that time of monarchical dismay, as the ending (and the exhaustion) of this evil-boding prophecy, were enough; but there are some reasons for imagining that the effects are not—even in our day—altogether expended. The fatalities of the colour 'white' to English royalty certainly found their consummation, or seemed so to do, in the execution of King Charles the First, who was brought out to suffer before his own palace of 'Whitehall'—where, again, we find 'white introduced in connection with royalty and tragical events. Whitehall is the Royal 'White' Palace of England. The 'White Rose' was the unfortunate rose (and the conquered one) of the contending two Roses in this country. This is again a singular fact, little as it has been remarked. We will pursue this strange inquiry just a little further, and see if the lights of Rosicrucianism will not afford us a measure of help; for it is one of the doctrines of the body of Rosicrucians that the signatures, as they call them, of objects have a denoting and a preternatural effect, through hidden spiritual reasons, of which we have no idea in this mortal state,—in other words, that magic and charming, through talismans, are possible; common sense being not all sense.

"The colour white is esteemed both of good and of bad augury, according to the circumstances and the periods of its presentation. However (to speak a few strange words), in relation to the use of the name 'Albert Edward,' in a possible future time, which every loyal subject will hope to be remote enough, we would advise (supposing so humble a voice as ours should reach or could attain, to the quarters where such a change might be effected) a variation of our future king's name, and an avoidance of this supposedly unfortunate prefix 'Albert' in favour of 'Edward' only. This name of Edward is an historical, triumphant, and auspicious name; for all our Edwards, except the weak King Edward the Second, have been powerful or noteworthy men. Now, very few people have had occasion to remark, or have recalled the fact as significant and ominous in the way we mean, that the word 'Albert' itself means 'White.' The root of 'Albert' is, in most languages, to be found in 'white:' *albus*, white; *alp*, white; *Albania*, the 'white' country. We here recall the '*snowy* camese,' to which Byron makes reference as worn in *Alb*ania. 'Albion' (of the 'white' cliffs), Alb, Al, El, Æl, all mean 'white.' Examples might be multiplied. Αλφος, αλπε, *albus*, 'white,' are derived from the Celtic *alp*; and from thence came the word 'Alps,' which are mountains always white, as being covered with snow. *Albus*, 'white,' certainly comes from the Celtic *alp*, or *alb*,' says the historian Pezron; 'for in that language, as well as in many others, the *b* and the *p* frequently interchange; from whence the ancient Latins, and the Sabines themselves, said *Alpus* for white. I consider it therefore as certain,' continues Pezron, 'that from *Alpus* the word Alps came, because the mountains are always white, as being covered with snow; the words 'Alp,' or 'Alb,' and their compounds, meaning white every where. I conclude, also, that from the *Pen* of the Celtæ, Umbrians, and Sabines, which signifies a 'head,' 'top,' or 'high place,' they made *Penninus Mons*, the Apennines, vast mountains in Italy. Thus these celebrated words proceed certainly from the Gaulish tongue, and are older by several ages than the city of Rome.' The following are all Teutonic or German words: *alb*, *alf* (Qy. Alfred?), and *alp*,—which all signify 'white,' as their original root. Thus much for white."

PALESTINE EXPLORATION FUND PHOTOGRAPHS.

These are now 349 in number, many of them being of places never before taken. They include, among others, views of the ruins of Tel Hum (Capernaum), Kerazeh (Chorazin), Jerash, (Gerasa), Kedes (Kedesh), and Sebastiyeh (Samaria); many spots in and round Jerusalem, Hebron, Damascus, &c.; and the district of Nablus, Gennesareth, &c.

They are sold, mounted, at 1s. 6d. each to non-subscribers, and to annual subscribers of half a guinea or donor of £10, at 1s. each.

The Committee will be glad to appoint more agents, and take the opportunity of drawing the attention of their subscribers to the photographs as a means of helping the Society. The photographs are the cheapest series published of the Holy Land. Very many are of places never before taken, and are of great interest. The terms of agency are so arranged that the agent runs no risk whatever beyond the safe custody of the views.

List of photographs may be had on application to the Secretary of the Fund, No. 9, Pall Mall, East.

[The Quarterly Statement (No. 5), for March, 1870, is full of interest; we may on a future occasion give an extract.]

A number of Masons have been recently arrested and imprisoned in Cuba for holding a communication contrary to the orders of the Captain General. The *Voz de Cuba* published an article on the 7th inst. denouncing the Order.

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SCIENTIFIC MEETINGS.

With the exception of the Society of Arts, which meets on Wednesday at eight o'clock, there are no meetings of the Learned Societies during Easter week. The Institution of Engineers have ajourned till the 26th inst.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 23RD APRIL, 1870.

(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, April 18th.

Quarterly Meeting Boys' School, at 12.——LODGES.—Grand Masters', F.M.H.; 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; Gooch, Prince Alfred Ho., Southall, Middlesex; Royal Albert, F.M.H.; Eclectic, F.M.H.

Tuesday, April 19th.

Board of Gen. Purposes, at 3.——LODGES.—Mount Lebanon, Bridge House Ho., Southwark; Eastern Star, Ship and Turtle, Leadenhall-st.; Cadogan, F.M.H.; St. Paul's, City Terminus Ho., Cannon-st.; Salisbury, 71, Dean-st., Soho; St. Mark's, Horns Tav., Kennington, Surrey. —— CHAPTERS.— Mount Sinai, Anderton's Ho., Fleet-st.; Industry, F.M.H.

Wednesday, April 20th.

Gen. Com. Grand Chapter, at 3.——Lodge of Benevolence, at 7 precisely.——LODGES.—Grand Stewards', F.M.H.; United Mariners, George Ho., Aldermanbury; St. Georges', Trafalgar Ho., Greenwich; Sincerity, Guildhall Tav., Gresham-st.; Oak, F.M.H.; Nelson, M.H., William-st., Woolwich; Maybury, F.M.H.; Buckingham and Chandos, F.M.H.; Marquis of Dalhousie, F.M.H.

Thursday, April 21st.

House Com. Girls' School, at 4.——LODGES.—Globe, F.M.H.; Gihon, Guildhall Coffee-house, Gresham-st.; Constitutional, City Terminus Ho., Cannon-st.; Temperance, White Swan, High-st., Deptford; Manchester, Anderton's Ho., Fleet-st.

Friday, April 22nd.

House Com. Boys' School.——LODGES.—Fitzroy, Head Qrs. of the Hon. Artil. Co., London; Finsbury, Jolly Anglers, Bath-st., St. Luke's.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, April 18th.

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 Tav., London-st.; 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; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, April 19th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; City of London, Shepherd and Flock Tav., Bell-alley. Moorgate-street; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Mount Sion, White Hart, Bishopsgate-st.; Royal Union, Dubourg's Ho., Haymarket.—— CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, April 20th.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Pythagorean, Prince of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st. Grosvenor-sq.

Thursday, April 21st.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich Manchester, Berkeley Arms, John-st., Berkeley-square; 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, April 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.; 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; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury. Hervey, George Ho., Walham-green.

[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, Straud.]

TO CORRESPONDENTS.

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

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

UN-MASONIC OUTRAGE.—We have received an answer to the letter from Bro. T. Holland respecting an "Un-Masonic outrage," to which we gave insertion in our last. Bro. Harding takes upon himself the *onus* of the affair, but denies the statement of Bro. Holland. He states that a friend desired to see the lodge room, of which he held the key, and on entering the room they found the J.W. pedestal unlocked, and the valuable contents exposed and lying about in great disorder; the minute book open, and the papers of the lodge scattered about, which, in the presence of his friend, he replaced carefully and left the room. Between the two it is impossible for us to decide; it is a matter which should be brought before the lodge.

T. B. H. (Hamilton, C.W.)—Remittance received with thanks. The suggestion has been attended to.

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LONDON, SATURDAY, APRIL 23, 1870.

NOTES ON AMERICAN FREEMASONRY.

No. 1.—Grand Lodge of Massachusetts.

The "proceedings of the Grand Lodge of the Most Ancient and Honourable Fraternity of Free and Accepted Masons of the Commonwealth of Massachusetts" is at hand. It is a respectable and elegantly printed volume of 256 p.p. compiled with considerable literary ability, and must have entailed a great amount of labour upon the Grand Secretary and his assistants. It gives a most complete view of the state of Masonry under that jurisdiction, setting an example which might well be followed by our own Grand Lodge, the course pursued by the officers of which seems to be more to throw obstacles in the way of the dissemination of light, than to assist others in doing so, even when that object could be attained without in any way interfering with the ample funds at the command of Grand Lodge, so that the excuse of economy cannot even be urged.

This ponderous tome, is "ordered to be read in all the lodges." If this instruction be followed out, the Master, or Secretary, or whatever officer the duty falls upon, would certainly find his office no sincure.

The report commences with the quarterly communication of Grand Lodge on Wednesday, March 10, 1869, held in the Masonic Temple, Boston, when the M.W.G. Master, W. S. Gardner, occupied the chair, supported by his officers, and the Deputy District Grand Masters, of whom fifteen out of sixteen were present. These sixteen districts each represent from 10 to 14 lodges, making a total of 175 lodges, with 19,581 members, having made during the year, 1804 initiates. The representatives of sixty-seven lodges answered to the roll call, and the proceedings commence (lodge having been opened with solemn prayer by the Chaplain), with an address by the Grand Master. He stated that the records of the Grand Lodge, extending from 1733 to the present time, contain the history of the establishment of Masonry upon the American Continent, and are of inestimable value, and he recommended that a committee be appointed to examine them and report upon the condition of the transcripts, and where the originals are kept, together with the number of volumes of each.

The Grand Charity Fund consists of 50,000 dols. the interest of which is to be appropriated, as Grand Lodge shall direct, for the relief of such poor and distressed brethren, their widows and orphans, as may be deemed worthy of assistance. The Grand Master was unable to state in what condition the fund was, no report having been made to Grand Lodge for many years, and he could not even say who were the trustees, or even if such a body existed. There is evidently a screw loose here; the Grand Master recommends a committee to investigate the matter. The temple had been completed and occupied for some time, but in this matter also no report seems to have been made to Grand Lodge by the board of directors of the details of the vast expenditure stated to have been incurred.

The next business at the quarterly communication, consisted of charges brought by private lodges against sundry of their members. They seem to be more attentive to these matters than we are, the charges ranging from "intemperance," "lying," "desertion of families," "the commission of gross acts of immorality and fraud," "open and gross intoxication;" "wronging and defrauding brother Master Masons." The sentences of the lodges are, with one exception, confirmed by Grand Lodge, and consist of suspension from Masonic privileges and expulsion from the Order.

At the quarterly communication on June 9th, 66 lodges are represented. The subject of the Grand Master's address was the practice which had been customary of establishing subordinate lodges outside of the jurisdiction of the Grand Lodge of Massachusetts in those countries and states where Grand Lodges of the York Rite did not exist. In 1853, G. M. Randal, Grand Master, in his address, considered this custom not inappro-

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priate, as that Grand Lodge could fairly claim to be the parent of Freemasonry in the western world.

In 1843, Bethesda Lodge was located at Valparaiso, Chili, South America, and in 1854 a charter was granted. In 1857, a charter was issued to Hiram Lodge of Copiapo, Chile, and in 1859 to Southern Cross Lodge, Valparaiso.

Bethesda Lodge is in a flourishing condition, and the preliminary steps have been taken to form a new lodge in the same town. In 1860, the name of the Southern Cross disappears from the records of G.L. The G.M. stated that he had been informed that there is in existence at Valparaiso a so-called Grand Lodge, which claims all the forms and prerogatives of a Grand Lodge at Chili. If such a body, legitimately established, did exist, then the G. Lodge of Massachusetts has no right to establish subordinate lodges in that State. The legal existence however, of this Grand Lodge has been denied, and as Copiapo and Bethesda Lodges were still upon their registry, it became a matter of some importance to know whether the Grand Lodge of Massachusetts had the legal right to establish other lodges in that State. It was a subject, the Grand Master said, demanding immediate attention.

In 1866, a dispensation had been granted to certain brethren to form a new lodge at Arica, Peru. The lodge had never applied for a charter, the town of Arica having been utterly destroyed by an earthquake.

The committee charged by the Grand Lodge to examine the complaint of the Grand Lodge of Louisiania against the Grand Lodge of France, reported as their conclusions that the pretended Supreme Council of Lousiania, for the Ancient and Accepted Scottish Rite is a spurious non-Masonic body, and that no person claiming to have been made a Mason through its authority, has any right to fraternal privileges of Freemasonry. That the Grand Lodge of Louisiania has been wounded and injured in her just and lawful prerogatives and relations by the decree of the Grand Orient of France, and that if their conclusions are acceptable to the Grand Lodge, a Mason of this jurisdiction cannot sit in any lodge of the Grand Orient's jurisdiction, where any person claiming from the pretended Council of Louisiania, is present. They have forborne to recommend the absolute discontinuance of intercourse, as that body have been misled in some important particulars, cherishing the hope that she will disclaim the hostility towards blue Masonry in the United States which her attitude evinces.

At the September quarterly communication allusion is again made to what we termed the "Foreign lodges," the question being raised as to the payment by the members of those lodges of the "capitation tax" levied on all members, under the jurisdiction of the Grand Lodge of Massachusetts, to liquidate the debt incurred in building the Masonic Temple. It was recommended that all the foreign lodges should be exempt from such special taxes.

It is an interesting historical fact that the first authority ever issued by a Grand Lodge to open and work a lodge of Freemasons, in the then comparatively and unknown, but how populous, enterprising, and wealthy state of California emanated from this Grand Lodge in the year 1848.

The committee appointed to inquire into the legality of the Grand Lodge of Chili, stated that friendly relations had hitherto existed between that body and the lodges in that country, owing allegiance to the Grand Lodge of Massachusetts, and they do not see any reason why they should not continue. The body was formed as a Grand Lodge of the Scottish Rite, and has not nor does it claim to exercise any authority or control over the York Rite or its lodges. It recognises the latter as a co-ordinate independent branch of Freemasonry, and has never interferred with the exercise of its powers, as such, within the limits of the Chilian Republic. The Ancient and Accepted Scottish Rite, it may be observed, is almost the only Freemasonry known in all the South American Republics, in Spain, and in Italy, and it and the French Rite, or *Rit Moderne*, in France. In all those countries the authorities confer the first three degrees and create lodges of Blue Masonry. In view of these facts, the committee saw no objection to the granting of a warrant to another lodge in Valparaiso. The report of the committee was accepted and their recommendations adopted.

The death of Bro Tolman, one of the oldest Masons in the State, a member of Grand Lodge was announced. He was one of that vast concourse of the fraternity, who in 1825, assembled on the occasion of the laying of the foundation stone of the Bunker Hill monument, the corner stone of which was squared, levelled and plumbed by the M.W.G.M., the Hon. John Abbott, Gen Lafayette, and Daniel Webster. He was also one of the 6000 Free-

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masons of Boston vicinity, who 40 years ago signed the eloquent declaration, exhibiting the nature and principles of the institution, and protesting against the calumnies and persecution of its enemies.

The Annual Communication took place on Dec. 8th, 1869, with a good attendance of Present and Past Grand Officers and District Grand Officers. One hundred and thirty-two lodges were represented.

By the report, it appears that the Grand Lodge is deeply in debt, the liabilities being 363,500 dols., with cash in hand less than 2,000 dols.. The debt had been reduced since 1867 by 70,000 dols., and the committee are of opinion that the financial affairs cannot be considered in a sound state until the debt had been reduced 100,000 dols. more.

In the report of the Grand Master it is stated that the expenditure on account of the Masonic Temple amounted to upwards of 453,000 dols., including interest, insurance, furniture, and organ, which in some measure accounts for the heavy indebtedness mentioned above. A portion of the apartments had been let at a rental of 9,000 dols. a year. Several munificent gifts had been received in aid of the liquidation of the debt.

The Grand Master issued a circular letter to Dist. Grand Masters before their departure, enjoining them to observe in their official visitation of the lodges in their districts, and to carefully note and report upon the following matters, *inter alia.*

To inspect lodge rooms and see that they are properly tyled.

To examine the records and see that they are properly kept.

That the lodges have the proper furniture, especially the representations of the Three Lesser Lights.

To see that the work is in accordance with the Grand Lodge requirements, and whether the services of the Grand Lecturer are needed.

The Grand Master concludes his instructions to his Deputies with following recommendations:—"Strive to be courteous, affable, and agreeable to the brethren. Endeavour to bring them into kindly relations with the Grand Lodge and its officers. Avoid antagonism. Impress upon the Masters and Wardens the necessity of their attentendance upon the communications of the Grand Lodge, and that the destinies and control of the Grand Lodge are in their hands; and let the brethren understand that they have their representation through their chosen officers. Finally, remember, Right Worshipful Brother, that you are the only officer of the Grand Lodge who comes in close contact with all the brethren of your district; and that, as the representative of the Grand Lodge, it is your duty to encourage the zealous Mason, impart instruction where you can, cheer the lodges, and zealously labour, as co-worker with your brethren, to elevate the moral standard of Masonry in the field assigned to you."

The Grand Master recommends that the approaching festival in celebration of the centenary of the Grand Lodge should be carried out in a manner becoming the occasion, and that a committee charged with the management of the matter be appointed.

The history of the Grand Lodge of Massachusetts embraces the so-called St. John's Grand Lodge, which was established in 1733, and the so-called Massachusetts Grand Lodge, which originated in 1769. One hundred years ago on the 27th December last, Joseph Warren, the "revolutionary patriot," was installed as first Grand Master. Since the union in 1792 the forms and customs of this Grand Lodge have been followed with singular fidelity. It was the first Grand Lodge upon the American continent which declared its independence.

The Grand Master complains that many of the brethren, immediately after the election of the Grand Officers, are in the habit of leaving the lodge. They are reminded that they are elected by the lodges as their representatives; that the rights of the brethren they represented were in their hands, and he exhorted them not to be neglectful of the trust reposed in them.

What will appear curious to English Masons is a complaint from the Grand Lodge of California against Mount Hollis Lodge in this jurisdiction for having made a Mason a person who was a resident within the jurisdiction of the Grand Lodge of California. The person alluded to was absent from his home on a visit. He had been absent about a year, but with the intention of returning. During this sojourn he was induced by friends and relations who were officers of the lodge to petition for the three degrees, he being told that it would make no difference where he took the degrees. He did so, and was initiated, passed, and raised in the Hollis Lodge, Hollistown, in the State of Massachusetts.

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He subsequently returned to California, and the Master of Lodge Columbia claims, through the Grand Lodge of California, that the Mount Hollis Lodge has violated the provisions of the Book of Constitutions.

The committee who are called upon to decide the vexed question did not feel themselves capable of settling the question of fact, whether the residence of the brother was in California or Massachusetts. They say that if the former were the case, then Mount Hollis Lodge had violated the law; but if, on the other hand, it could be considered that the home of the brother was in Massachusetts, the lodge had not broken the rules in such cases provided. Should it be found that they had done so the lodge would be held to a rigid accountability.

It seems that a question on some former occasion had been raised as to the expediency of the system of exchanging Grand Lodge representatives, which it is said originated with the Grand Lodge of New York in 1840, and which now obtains to some considerable extent in the United States. The Grand Lodge of Massachusetts seem to have regarded it as a modern innovation not calculated to promote either its own interests or that of the sister lodges. It involves the appointment of some 40 representatives, selected in most instances at haphazard, and entails a large outlay in jewels, collars, and the banner of the G.L. they represent. The expense which, it was stated, would not be so much an object if the benefit to be derived were adequate, would be not less than 3000 or 4000 dols. The committee considered the system more ornamental than useful, and the Grand Lodge voted that it was inexpedient to adopt the so-called representative system.

We are informed that on Thursday morning, at 9 a.m., the "Grand Lecturers" opened the "Grand Lodge of Instruction," and that the work and lectures of the three degrees were fully exemplified in the presence of nearly seven hundred brethren.

These duties seem to have occupied the time till half-past 5, when the Grand Lodge was closed in due form.

Here is a useful hint for the promoters of the movement for securing uniformity of ritual.

The proceedings contain amongst other useful and entertaining information, the reports of the Grand Lecturers. They seem to visit all the lodges in their respective districts, giving instruction, ...recting error and abuses, and reporting the results of their labours to the Grand Lodge. The subject is of such great importance pending the discussion of the question of uniformity of ritual that we shall revert to it on a early occasion.

"CLANNISHNESS" OF MASONRY.

By Bro. William Rounseville.

In these days when it is attempted to create an organised opposition to Masonry, it may be neither uninteresting nor inappropriate to examine some of the more prominent faults ascribed to it by those who have assigned themselves the duty of expunging it from the record of history. I hear of no objection to Masonry oftener urged, except its secrets, than that which is written at the head of the article. But this term is usually meant that Masonry influences its members to become exclusive in their associations—clannish not only in feeling, but in action—and more inclined, as the influences of the associations are stronger, to confine their good offices to members instead of allowing them to go out to all the forms of want and misery. I am perfectly aware how foolish such a charge must sound in the ear of a Mason, and how needless the task of defending the institution against it, will appear to the well informed member. But I do not write for the benefit of this class exclusively. There are hundreds and thousands of well disposed and honest men in our country who believe most faithfully that such is the legitimate, natural, and unfailing influence of an institution spread over the whole earth.

The wide-spread belief of the clannish nature and influence of Masonry usually finds expression in the acknowledgement of its power as a controller of human action—of its immense influence as a moral agent. So we may be allowed to assume that it has a strong moral bearing upon the character and conduct of its members. What that influence is—in what or whose behalf it is exerted—shall be the subject of the present paper.

The mere fact of association—the assembling together of different individuals—the formation of intimate acquaintances and the engagement in the same pursuits when assembled, can be urged against Masonry no more than against the Christian Church. That organization contemplates and produces all the conditions to produce clannishness among the members, that are presented by the Masonic Institution. In that association men are

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associated together; they assemble in social parties; they establish intimate acquaintance with each other, and their pursuits, when assembled, are identical. Why then should we not charge that the Christian religion and the Christian Church are clannish in their influences? Simply, I apprehend, because of the broad spirit of their teachings, the catholic character of their doctrines, and the expansive views of God and his government that are entertained. When the Christian Church does become the vehicle of clanship, and its influence is exerted to create a field of exclusiveness among the members, then it loses sight of the object of its establishment, and becomes not a Christian Church in spirit and action, but an anti-Christian conventicle.

Now, all we ask for Masonry in this regard is what any professed Christian demands for his church; judgment by our principles. On second thought, we will not ask even this just concession We will place our defence on a broader ground than any church has dared to do, and say that neither in spirit nor in action is Masonry clannish; then neither our principles nor our practice justify the charge that Masons are clannish.

One of the first lessons taught in Masonry is that no man is to be regarded for his outward condition in life. The millionaire is no more in the presence of Masonry than he who earns his daily bread by the sweat of his brow. It is his character and not his riches, or social standing, or political station that weigh in the just balance of Masonry. Moral worth outweighs riches, and a good name is better than power. This is one of the fundamental principles of Masonry, inculcated in the first lesson, and impressed upon the candidate as soon as he stands within the threshold of the lodge. What is the influence? What must infallibly be the influence of such a principle thus enforced? If it induces a feeling of exclusiveness, and cultivates a clannish spirit, it must be of a class in which good moral character and conduct are the recognised tests of admission.

But there is another lesson taught in the lodge even before this, that has the effect to neutralise even this otherwise possible leaning to clanship. It is that great first fact that underlies all religions —all moral truth—that there is a God who created all men, and that hence all are brethren. That is the corner-stone of our moral and Masonic edifice—the foundation of the structure which we labour to rear to the glory of the Great Architect, and for the good of mankind.

And these principles, the Fatherhood of the Supreme Ruler of the Universe, and the equality of nature wherever found, are continually kept before the minds of the members by lesson, lecture, rite, and symbol. The lodge is never closed without a recognition of both of these fundamental doctrines of nature and revelation. Is it reasonable that these have no influence on the characters and conduct of those who are compelled to listen to their enunciation, and to reflect upon their bearings upon human destiny? The truths of the Christian religion are enforced by appeals to reason and conscience, and the most salutary effects are believed to result from the frequent enunciations of its principles. In the lodge we study to enforce, by all the measures that the experience of ages point out as the most successful, some of those truths. Lessons that bring the matter home to the feelings, judgment, and consciences of men, are made use of to convey moral instruction. Symbols, the most ancient, as well as the most impressive, mediums of conveying moral truths to the mind, are used in such a manner that the initiate cannot forget their teachings. He cannot dismiss them from his mind if he would, for they are so frequently before him that they prove a constant reminder of duty, and point to the path that leads along the level of time and exhort him: "This is the way! walk ye in it! Turn ye neither to the right hand nor to the left."

Now is it likely that an association of men, professing to be governed by such principles, listening to the perpetual enunciation of such truths, and endeavouring to practice according thereto, will become exclusive in action, clannish in spirit, and set at nought all the lessons they have in the secret meeting when it is enjoined upon them to practice out of the lodge those principles and duties they learn in it? can it be possible that the study of the lessons will superinduce a departure from the tenets of our profession, and a worse being and a more exclusive be wrought out by that means? It is folly to say so. It is unreasonable to believe it. It is not believed of any other association.

The various temperance associations have ceremonies and rites, charges and lectures, all intended to impress upon the minds of those who enter their portals, the necessity and duty of being temperate in the matter of strong drink. Who

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ever asserted that these ceremonies had no effect to make them more observant of the duties inculcated? And yet this is precisely what is charged against Masonry. The Christian church depends upon its rites and the frequent enunciation of its principles to incline its members to travel in the narrow path that leads to life. But who ever heard it contended that these rites and lectures had an opposite effect from what is intended? And yet this is just what is charged against us as the effect of our teaching by the level and the square.

Judged by the same rules that are applied to other associations of men, it is absolutely certain that Masonry does not make its members clannish. We know that from the very nature of the case, that such a result would be impossible. But we have another method of deciding this question that may, perhaps, be still more satisfactory and conclusive. We appeal to actual facts. We are frequently told that among the fraternity there may be nothing of this exclusive feeling, but in the intercourse of Masons with the world, they prefer each other, and are supercillious to others. This is untrue. We defy any enemy of the lodge to prove this to be a fact in a single neighbourhood.

They may prefer the company of brothers and their families, and associate with them on more intimate terms than they do with some others who are not members. That is natural. We love best those with whom we are best acquainted. As a general rule acquaintance begets friendship. It does in the lodge where all the circumstances are favourable to the reception of good impressions. But the same rule holds good in families. We love our nearest relations who live near us, most. Next come the friends who are not related to us by the ties of blood. Then those more distant and less known come in for the proper share of attention, and the general fact is, that they are dear to us in the same ratio that they are our intimates.

But it does not follow because we love those with whom we most intimately associate, more than strangers, that we despise strangers. Neither does it prove the clannish or exclusive spirit of Masons, that they regard those with whom they associate on the most intimate terms, with warmer feelings than they do those who are comparative strangers.

These are the facts in relation to the levelling principles and teachings of Masonry, and instead of fostering an exclusive, or clannish spirit they enjoin, that a worthy man, wherever found, is the peer of a member; that virtue, honesty, and honour are the attributes that must command our veneration, whether met with in or out of the pale of the fraternity. No true Mason allows his heart to be shut up to the virtues and good qualities of his neighbour, because he is not an integral part in the great fraternity.

I have intended in this paper to appeal to the practical, every day character of Masons, to sustain the position taken, but I am admonished that my alloted space is occupied and that point must be deferred.—*Masonic Trowel* (U.S.)

MASONIC JOTTINGS.—No. 16.

By a Past Provincial Grand Master.

THE LODGE IN ANCIENT NATIONS.

In ancient nations, when a great building was erecting, there was the lodge, and in the lodge there was science, and there were regulations taken in part from the code of natural Ethics, and there was religion; and the religion was sometimes a Pantheism and sometimes a Polytheism.

In the lodge of one ancient nation only the religion was a Monotheism.

In the lodge there was the doctrine of the soul's continuance after death; and in the lodge of the nation whose religion was a Pantheism such doctrine was the Metempsychosis. But in the lodge of the nation whose religion was a Monotheism there was no doctrine of the continuance of the soul after death, until the nation had been subdued by another nation, and its king and great men had been carried away captives, and had learnt our doctrine ef the soul's immortality.*—*Papers of a deceased Mason.*

THE LEGEND OF THE CRAFT AND BROTHER FINDEL.

It is clear a Birmingham correspondent has not read Brother Findel's "History of Freemasonry." Brother Findel's remarks on the legend of the Craft are as follows:—"When we compare this ancient Legend with the genuine, authenticated

* The author of the paper which has furnished the matter for this Jotting, has overlooked the Parsees, amongst whom at this day, as many English brothers well know, are found some of our best Masons. The Parsees in the time of Zoroaster believed, and they still believe in the Glorious Architect of Heaven and Earth, and in a Future State of Reward and Punishment.

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history of Architecture, it is apparent that it is founded upon historical records or traditions. It is well known that architecture is the mother of civilisation; that it throve and flourished amongst the ancients; and it must be assumed as a fact, that, even at that early time, architects had a certain organisatiou of their own; but that the history of Freemasonry extended as far back as to the very earliest ages of antiquity is by no means proved."

However this may be, the Legend of the Craft, fitly and necessarily, forms part of our history.

DEVELOPEMENT.—FATHER.

See FREEMASONS' MAGAZINE, vol. 21, page 389). —Oxford and Cambridge brothers think the metaphorical language there employed with reference to the origin of Speculative Masonry leads to a conclusion which, it is plain, was not meant.

An Oxford brother writes, if Speculative Masonry is the child of Operative Masonry, it is another entity, and it is not, and never has been, Operative Masonry. But if Speculative Masonry is the developement of Operative Masonry, it is the same entity; it is still Operative Masonry; it is Operative Masonry in a state of progress.

A Cambridge brother writes, if it is intended to assert that Operative Masonry begot Speculative Masonry, nothing should be said of developement. * * * The man is the developement of the boy, but the son is not the developement of the father.

MASONIC NOTES AND QUERIES.

GRAND MASTER PAYNE AND THE MANNINGHAM LETTER.

At page 133 of the *Magazine* for August 15th, 1868, we read, "Grand Master Payne' who succeeded Sir Christopher Wren, *is* a stranger to them." Can any of your readers tell me if Grand Master Payne was living in 1757, or when did he die?—W. P. B.

PRISCIAN'S HEAD.

A witty correspondent at Cambridge, who has just read certain contributions to our excellent periodical, thinks it matter of gratulation that, ominous as appearances sometimes were, Queen Victoria's peace has not been broken once, where poor Priscian's Head has been broken so often.—A PAST PROVINCIAL GRAND MASTER.

LATTAKIA.

There is now a French lodge under the Grand Orient at Lattakia, in Syria. This may be a good note for some travellers, as the steamers stop at Lattakia, and besides buying tobacco, the visitor may find brethren.—MEM.

DR. OLIVER.

"A Member of Grand Lodge" will find that there is a fit and enduring record of the estimation in which the late Dr. Oliver was held by our excellent periodical. The death took plaee in March, 1867, and in the "Address to our Readers," *Freemasons' Magazine*, June, 1867, there is the following passage:—"The half-year has not closed without our having to deplore the loss we have sustained of one of the most eminent members of the Craft, that great patriarch and historian of Freemasonry, Dr. Oliver, whose noble teachings and refined precepts have endeared him to every heart, and whose writings have obtained for him an imperishable fame; for whenever his works are spoken of the name of Dr. Oliver will be loved and revered. He has, full of age and honour, been removed from us, but the recollection of his virtues shall long keep his memory green in our souls."—CHARLES PURTON COOPER.

THE ORDER OF THE TEMPLE.

I have neither questioned nor wish to question the ability of Bro. "Lupus," or the acquirements I know he possesses, as *one* of the commissioners for altering the costume and ritual, but I think it is very desirable that we should know who are associated with him in this task, and by this we may judge how far it is likely that a satisfactory result will be arrived at. I therefore take the liberty of again enquiring who these commissioners are who have such an important task conferred upon them, and when and by who were they appointed? I agree with the remarks of "Lupus" as to the surrender of certain ceremonials to the S.C. of the 33°. Some of the difficulties which will henceforth arise might, perhaps, be modified, if the S.C. would require the R.A. and the Templar the 18°, and we have old precedent for it. Regarding the future jewel, I may say that I object to that of the Scottish Order, because *it is the jewel of no Order that ever existed*, and that I believe it to be a modern invention of Scotland, and never used beyond that country. Two kinds of jewels seem to have been used in England—a metal one, of Maltese form, by the Baldwin Conclave; and the jewel called that of the French Order—a white Maltese cross charged with a red one, beautifully indicating the union of the Orders of the Temple and St. John. If it can be shown that the French Order has a prior right to ourselves in this last, which I do not believe, it might, in that case, be well to adopt the Baldwin jewel—a Maltese cross, of silver for Companions; of gold crowned, for Commanders; and made somewhat larger, with a centre piece with emblem of office, for Grand Officers or Grand Crosses. If Scotland refuses to abandon their black jewel, I would, in that case, leave it to them to distinguish their nationality, and enforce merely a uniform regulation as to size and ornament.—JOHN YARKER.

BRO. MANNINGHAM AND THE HIGH DEGREES.

In the pretended Manningham letter, dated 1757, we find the words, "to settle these intricate and confused points." May I ask how these "points" should have been "intricate and confused" to a "famous Deputy Grand Master" in 1757? Further, can any of your readers kindly inform me how old Bro. Manningham was in 1757, and at what date he was made a Freemason?—W. P. B.

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NEW FRENCH LODGES.

The number of old lodges restored last year in France was fourteen, including one each in Paris, Marseilles, and Lyons, and of new lodges there were only five, including one in Paris.—MEM.

LORD SACKVILLE.

A Correspondent is mistaken. Kloss, as quoted by Bro. Findel, does not admit that Lord Sackville was an accepted Mason. The passage is before me; the words are these, "If the incident mentioned by Masonic historical writers, as occurring December 27th, 1561, be true, viz., that Elizabeth was desirous of breaking up a meeting of Freemasons, which took place at York, but was prevented by Lord Sackville, who was present, becoming their surety with the Queen, yet it does not necessarily follow, as has been assumed, that he was present as an accepted Mason, but he may have been at the winter quarterly meeting of the St. John's Festival, as an enthusiastic amateur of the art of architecture, which history pronounces him actually to have been." See the note, Bro. Findel's History, page 77.*—CHARLES PURTON COOPER.

BRO. MANNINGHAM'S LETTER AND THE 1723 CONSTITUTIONS.

Had the *Master degree* been in existence before 1690, which, however, I do not believe, there would have been no necessity for Dr. Anderson to write in such a particularly cautious and mysterious manner as he does in the 1723 Constitutions regarding the said Master *degree*.—W. P. B.

SPURIOUS ROSE CROIX CHAPTERS.

I am sorry to see that Bro. Matier, in his last article, has styled one of the original Rose Croix Chapters of England "*a spurious body*." The Yorkshire Chapter to which he alludes was chartered by the Grand Lodge, and is one of the few remaining chapters which have maintained their independency during the present time-serving. It is, therefore, one of the *regular* chapters of England; the bulk of those now working in this country being *spurious*, as I am prepared to prove, on hearing the grounds upon which Bro. Matier has conferred that epithet on an ancient regular Templar Chapter of Rose Croix.—JOHN YARKER.

THE STUARTS *v.* THE FREEMASONS AND THE HIGH DEGREES.

I have been looking for *real* evidence of the connection said to have existed between the Stuarts and Freemasonry and the high degrees before 1746, but I do not as yet remember of having seen it.—W. P. B.

MASONRY IN SPAIN.

This is now making progress. The Grand Orient of France has established a lodge at Cartagena, Los Hijos de Hiram—Sons of Hiram.—MEM.

MEXICO.

One gratifying event of last year was the fusion of the two Supreme Councils.—R. B.

* What follows is taken from a Bundle, labelled *Frsemasons' Magazine* Excerpts. "Lord Charles Sackville, Duke of Middlesex, son of Lionel Granville Sackville, Duke of Dorset, and great grandson of Sir Thomas Sackville, who in 1561 was Grand Master of the Lodge at York; established in 1733 a lodge at Florence."

GRAND LODGE PROCEEDINGS.

The Grand Orient of France has a very useful practice of publishing an index to its yearly series of proceedings, so that any desired subject can be found at once.—MEM.

ARAB LODGES.

The Grand Orient of France has authorised Le Liban Lodge, at Beyrout, to work in Arabic, but it has to keep its minutes both in French and Arabic.—MEM.

GOTHIC ARCHITECTURE AND THE FREEMASONS.

To whom are we indebted for the rise and progress of Gothic architecture during the twelfth and thirteenth centuries? Not, I believe, to the operative Freemasons, or *any other masons* of the period; but although a nineteenth century Freemason and a Protestant, I consider we are indebted for the said rise and progress to the clergy of the Roman Catholic Church. Further, we must beware of certain silly dreams, for the said clergy were *not* speculative Masons in any such sense as we understand the term.—W. P. BUCHAN.

"THEY DO THESE THINGS BETTER IN FRANCE" (?).

At all events Frenchmen have a way of doing things of all kinds queerly. Masonry not being a political body in these redhot times, a lodge has been founded at Pantin, entitled, "Masonic Democracy." Masonic Democracy! We might do better here. "Masonic Toryism," "Old Masonic Fenians."—MEM.

OLDEST MASON IN FRANCE.

The oldest Mason in France died last year. His name was Boubée, his age 97, and he had been a Mason three-quarters of a century. He was a Grand Officer.—MEM.

LIBRARY OF THE GRAND ORIENT.

The chief addition to the valuable library of the Grand Orient of France last year was the purchase of the books of Bro. Leblanc de Marconnay.—MEM.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

RED CROSS OF ROME AND CONSTANTINE.

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

Dear Sir and Brother,—A statement having recently appeared in the pages of a contemporary of an interview with Count Maffei in regard to the Red Cross of Rome and Constantine in England, in which it is implied that King Victor Emmanuel, "only lawful successor of the Parmese branch," had given his sanction to the continuance of the so-called Masonic Chivalric Order, it was deemed advisable to ascertain how far such statement was founded on fact.

There was also a remark about Greek pretenders to the dignity which "R. W. L." falls into the mistake of supposing that the Comneni were Grand Masters of the Order. The list of Grand Masters, compiled by the Abbé Giustiniani is before me, and in it is not included any of the legitimate emperors and Grand Masters after 1191, whilst he has inserted a list of characters unknown in history, and, in a great mea-

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sure, probably fictitious. The merest tyro in history is aware that the Order of Constantine was continued through a long line of emperors, until the sack of Constantinople by the Turks in the 15th century, when Constantine Palaeologus, the emperor, was slain, and his brother succeeded to the rank of titular emperor, and, as stated by Bro. Matier, the roll of Grand Crosses of these emperors is yet in existence, and, to the number of 501, continued down to the present day by their heirs and successors.

You will perceive also, that Lord Kenlis is the head of this dispensation, which receives fees to confer the decoration of the Paleologian Emperors, and that he is the. "*only legitimate representative of the Order in the world!*" The Supreme Council, for the modest sum of five guineas, creates its Princes out of humble tradesmen, and its Most Potent Sovereign Grand Commanders out of harmless nobodies who have the necessary yellow metal; but has never yet presumed, on the strength of its fictions about Frederick the Great, to claim either the Prussian monarchy or its Orders.

These pretensions have been taken up by "Lupus" and he may be glad to see the following letter, handed to me by Bro. ✠ Prince Rhodocanakis. The letter speaks for itself as regards any authority granted to the Masonic Order by Count Maffei, and I would merely point out that the Chevalier Cadorna, evidently believes that the Italian Government were merely asked to sanction the assumption of the name and Cross of Constantine by a "Masonic lodge" *as a badge*, and never dreamt that it was the conferment of the *decoration* that they were asked to allow.

Yours fraternally,

† ‡ JOHN YARKER, N. P. U.

My Dear Sir and Brother,—I have the pleasure to hand you herewith enclosed a letter which I received this morning from his Excellency the Italian E. E. and M. Pl. at the Court of St. James's, in reply to the note which I addressed to him, at your express solicitation, a few days ago. You may make whatever use you think proper of the letter in question.

Believe me to remain, with sincere regard and esteem,

My dear Sir and Brother,

Yours faithfully and fraternally,

RHODOCANAKIS.

"Londres, le 9 Avril, 1870.
"9, Cavendish-square.

"Monseigneur,—En response à votre lettre du 26 Mars dernier, j'ai l'honneur de vous faire connaître que d'après les recherches que j'ai ordonnées dans les archives de la Légation il est exact que le Comte Maffei, Chargé d'Affaires du Roi, interrogé par la Loge Maçonnique qui s'intitule de la "Croix Rouge de Constantin," a répondu que le Gouvernement Italien *n'ayant pas reconnu les Ordres Constantiniens de Naples et de Parme*, il n'y avait de sa part à redouter aucune objection à ce que les membres de la Loge susdite usassent de la façon qui leur conviendrait des Ordres en question. Cette reponse a été transmise au Secretaire de cette Loge Maçonnique le 25 Mars, 1869.

Agréer, Monseigneur, l'assurance de ma consideration distinguée.

"(Sign.) CA. CADORNA.

"A Son Altesse Impériale, le Prince Rhodocanakis,
"Park Bank House, near Manchester."

OUR HINDU BRETHREN.

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

Dear Sir and Brother,—At page 181 of the *Magazine* I made a few remarks regarding the eligibility of Hindus as Freemasons; since then I have come across a very beautiful and highly commendable address delivered by a Hindu, which I append, as given in a newspaper. Speaking as a Mason, nothing could be finer than the practical or experimental views enunciated; they are such as might well cause any mere formalist to blush. I hope you may manage to find room for them.

Yours fraternally,

PICTUS.

"On Sunday morning a somewhat extraordinary sermon was preached at the Unitarian Chapel, Little Portland-street, Regent-street, London, by Keshub Chunder Sen, the well-known leader at Calcutta of the Brahma Somaja Society of Hindoo Theists, the chief object of which is the destruction of idolatry and caste throughout the Indian empire. This gentleman has for a considerable period been the minister of a spacious church in Calcutta, where he regularly preaches to a large number of his countrymen, and there are about fifty other churches where similar religious doctrines are taught in different parts of India. The announcement that one who holds so peculiar and interesting a position in relation to the Hindoo race and idol worship was to appear in an English pulpit naturally caused the congregation to be unusually numerous, and it included representatives of both Houses of Parliament, and several men of eminence in science and literature. After the usual service had been performed, the preacher of the day delivered his sermon upon the text, "In him we live and move and have our being." He commenced by remarking that it was of the utmost importance to them that they should realise the presence of that great holy God whom they professed to worship, and the solemn relation in which they stood to Him, as without this religion was almost powerless, and could not exercise any influence upon the life and conduct. There were thousands of nominal Theists, he went on to say, who entertained very accurate theological notions of the Divinity, who boasted of having given up idolatry, and who, consequently, thought themselves very near the kingdom of heaven; but beneath their boasted theological scholarship there lurked unbelief in its milder, but not less insidious form. They thought of God as one who was remote from them, and very little to do with the direct administration of the affairs of the world; and when they professed to pray, it seemed as if their prayers went out into empty space, where there was no present God. If men were really anxious about their salvation they should not boast it of mere intellectual ideas of the Deity. It was one thing to say with the understanding that God exists, and quite a different thing to say with the whole heart and soul, 'My Lord is before me, and behind me, and filleth all space.' It was one thing to talk of God as the eternal, infinite, majestic Sovereign of the universe, and another thing to feel Him very near our hearts, the living and loving Father. When God had created the universe, He did not go

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away from it. He lived among men, dwelt in their homes, was present with them in the varied circumstances of life. Wherever they went he was with them, and in that light should they always regard Him. He did not merely hold the same relation to the world He had created as the watchmaker did to the watch, but he animated all the spiritual movements of the universe and of mankind. He was in the midst of history, and His merciful finger lurked beneath all the events which gave to history its chief interest. When they looked up and saw the vast starry convex, or when they saw the moon bathing the whole of nature in one flood of sweet and serene light, they ought to feel that the Power of all powers was still quickening every movement in the universe. His presence might also be felt amid the little details of daily life, and even when they entered the arena of public life they would find that the Lord had not deserted them. Nations as well as individuals were governed by the Supreme will, and there was no spot where the Lord was not present. God was a friend and a companion to men for time and for eternity—one who sympathised with them in all their difficulties and trials, and to whom they might open their hearts in earnest supplication. Such a God was the need of the world, and the sinner peculiarly felt the want of Him. Unless and until a man had such a God before him—unless and until he could satisfy himself of being in the presence of such a God, he could not realise the blessings of true religion. Men vested with a negative religion might have come out of the Egypt of idol-worship, but they had not reached that land where alone they could find true peace and comfort. A sense of God's presence was necessary to enable any of them to resist the rushing torrent of temptations, and to arm them for the great battle with the evils around them. Fortified with that, they would say, amid all the difficulties and sorrows that awaited them, "Lord, help Thou Thy poor and helpless child;' and a few words poured out in the spirit of earnestness and sincerity would bring down from the Father of mercies strength to resist temptation, to endure the loss of rulers, and to bear up against domestic affliction. With God's presence joy became enhanced, and all that was painful in life was mitigated. The presence of the Lord was not only a school of discipline, where the character was purified and temptation guarded against—it was also a source of happiness. Let them realise the presence of the Lord wherever they went, and when they came to die, the loving countenance of their Father would reveal itself. the darts of death would become inoffensive, all the sorrows of departure would be taken away, and they would feel that they were going to mansions of righteousness and peace. In conclusion, the preacher expressed the delight which he had felt in joining in the service of that morning, and in mingling his voice with the voices of the congregation, adding that he felt that he and his brethren in India were all children of the same Father and Lord of the universe as those whom he had addressed.

"The sermon, which was extempore, and occupied about half an hour, was delivered in a clear and thoroughly audible voice, marked by a pure English [illegible] great ease and fluency, and with a simple [illegible] impressive manner."

MASONIC SAYINGS AND DOINGS ABROAD.

The work of the Masonic Temple, Philadephia, has been resumed, having been suspended in consequence of the illness of the architect, Bro. Bolt.

The "Landmark" says the Order of the Eastern Star is being introduced into England, the rituals having been forwarded by the Grand Secretary, Bro. Macey, of New York.

The Italian Freemasons have suppressed the interrogation usually addressed to neophytes, "What is your religion?" and now demand, "What are the duties of man to his country, to himself, and to his neighbour?"

There are 1,583 Royal Arch Chapters in New York, with a membership of 87,231.

A Real Encampment.—Arrangements are in progress to hold a meeting of the Grand Commandery of Knights Templar at Williamsfort, Pennsylvania, on the 14th June. Several hundred tents have been procured, and will be pitched in the grounds of the Hundic Park for the accommodation of the visiting Commanderies. It is probable that several thousands will participate in the public exercises.

The seven Masonic lodges in Hungary, two in Pesth, one in Temesvar, Oedenburg, Baga, Presburg, and Arad, on the 31st of January last united themselves in forming a Grand Lodge of Hungary. The constitution is modelled after those of the South German lodges. The principles of the lodges are declared to be independent of religious creeds or political parties.

In Roumania, since 1865, Masonic lodges have been formed in Bucharest, Bralia, Jessy, Waslin, Bottoschaw, Tokschain, and Ismail. They are under the jurisdiction of the Grand Orient of France.

A Grand "Turnoi" and reception was held by the St. John's Commandery at the Academy of Music, Philadelphia. We learn that the beauty and chivalry of not only that city, but of cities separated by hundreds of miles were present. For the Grand "Turnoi" the stage was set with the Roman Camp Scene from *Coriolanus*, and on the rising of the curtain there was presented to the view as fine-looking a collection of gentlemen in the uniform of the Templars as ever trod a stage. The proceedings included a public reception of visitors and invited guests from other cities, followed by a musical entertainment and an

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"address of welcome" by Frater Sir George Giscombe, the response being delivered by P.E.C. Savey, the delegate of the Boston Commandery, and an exhibition of the proficiency of the Sir Knights in the military movements of the Order.

The Grand Chapter of Tennessee have resolved that Grand Lecturers be appointed, one for each division of the State, to communicate to the subordinate chapters a system of work and lectures in the degrees of Capitular Masonry agreed upon by a committee appointed for that purpose.

A chapter in Tennessee has petitioned Grand Chapter for a dispensation to enable it to meet alternately at two different points, a request which was not complied with, as the committee found no authority or precedent to give the chapter such a ubiquitous character.

A monumental memorial has been inaugurated at Utrecht over the grave of Bro. Van Lennep. A great number of the fraternity attended the touching ceremony, at which the King of Holland was represented by one of his aides-de-camp.

Bro. Smit Kruisinga, editor of the *Maçonnik Weekblad* of Holland, has offered a prize of fifty florins to the author of the best "Guide for those who desire to become Freemasons."

The members of the Lodge Bonaparte, held in Paris, some time since resolved to change the title of their lodge. After a long and earnest debate, 24 brethren voted for the change, and 13 to maintain the old name, when a brother, one of the founders of the lodge, called attention to an old rule, unknown, for the most part, to the members of the lodge, that it was absolutely forbidden to change the name of the lodge if seven brethren opposed it. In the face of this announcement the 24 members who voted for the change have tendered their resignation. If they adhere to their determination, as is probable, it will doubtless end in the dissolution of the lodge. "It is impossible," says *Le Monde Maçonnique*, "to accept the pretension that seven members should govern the majority, however large it might be. Such an enormity cannot be justified, being both ridiculous and arbitrary."

On Saturday, April 2nd, the Lodges "Les Cœurs Unis" and "Les Philadelphes," Paris, celebrated their annual festival and the 50th anniversary of the initiation of Frère Cauchois, member of the Council of the Order, and Past Master of the Lodge "Les Cœurs Unis." A number of ladies were present during the ceremony, which was followed by a banquet, at which covers were laid for two hundred, and a brilliant ball. Bros. d'Alsace and Thirch, the Masters of the two lodges, were indefatigable in their efforts to secure the comfort and enjoyment of all present.

Bro. Bordeaund, editor of the journal *La Turquie*, has been chosen Master of the Lodge l'Union de l'Orient, Constantinople. The respected Brother Amiable, having declined re-election on account of ill-health, accepted the post of Orator, giving an example of humility to the Masters of most of the Oriental lodges, who seem to consider it beneath their dignity to accept a position lower than that which they had previously occupied. This example has been followed by Bro. Ismyridès, who has accepted the office of Secretary, being succeeded in the Mastership of Lodge le Progrès by Bro. Vrélos, the editor of a Greek journal.

The late Bro. Henri de Bourbon was but a recent member of the Masonic fraternity, having been initiated in April, 1868, in Lodge Henri IV.

ST. JOHN'S DAY.

Masonic lodges in ancient times were dedicated to King Solomon. Tradition informs us that they were thus dedicated from the building of the first temple at Jerusalem to the Babylonish captivity. From that time to the coming of the Messiah, they were dedicated to Zerubbabel, the building of the second temple; and from that to the final destruction of the temple by Titus, in the reign of the Emperor Vespasian, they were dedicated to St. John the Baptist.

Owing to the many massacres and disorders which attended that memorable event, Freemasonry fell very much into decay. Many of the lodges were broken up, and but few could meet with sufficient members to constitute their legality. Under these circumstances, a general meeting of the Craft was held in the city of Benjamin, when it was observed that the principal decline of Masonry was the want of a Grand Master to direct its affairs. They therefore deputed seven of the most eminent of their members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, to request him to take the office of Grand Master. He returned for answer that, though well stricken in years (being upwards of ninety), yet having been in the early part of his life initiated into Masonry, he would take upon himself that office. He did so, and completed by his learning what St. John the Baptist had accomplished by his zeal. After his decease the Christian lodges were dedicated to him and St. John the Baptist, both of them being regarded as eminent Christian patrons of Masonry. Since then Masons have ever celebrated the 24th of June in commemoration of St. John the Baptist, and the 27th of December in commemoration of St. John the Evangelist.

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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 UNIVERSAL MASONIC CALENDAR is now in the press, and will shortly be published. We shall be glad to receive from our correspondents any information of alterations, so that it may be corrected up to the moment of publication. It has been decided that in future the publication of the CALENDAR shall take place after the installation of the M.W. Grand Master and appointment of Grand Officers.

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'S MAGAZINE, so that a complete Register and Directory may be compiled.

THE next meeting of the Provincial Grand Lodge of Middlesex will take place on Saturday, May 7th, on which occasion the Provincial Grand Lodge will be received by the brethren of Villiers Lodge (No. 1,194), Isleworth.

THE ACACIA LODGE (No. 1,309), will be consecrated on Tuesday, the 28th inst., at the Sebright Arms, South Mimms. Bro. F. Walters, P.M. 73, is the W.M. designate.

THE HARROW LODGE (No. 1,310), will be consecrated on Friday, May 6th, at the Railway Hotel, Harrow. Bro. John Coutts, P.M. 27, is the W.M. designate.

LODGE OF BENEVOLENCE.—The usual monthly meeting of the Lodge of Benevolence was held on Wednesday last, in the Board-room at the Freemasons' Hall, Great Queen-street. The W. Bro. Browse, as W.M.; Bro. John Udall, S.W.; Bro. John Savage, J.W. Twenty petitioners were presented, about £300 was voted away, the consideration of several petitions adjourned, and one dismissed.

HERVEY LODGE OF INSTRUCTION, GEORGE HOTEL, WALHAM GREEN.—The fifteen sections will be worked in the above Lodge of Instruction on Friday evening, 27th May, Bro. George King, jun., W.M. 1,238, and P.M. 1,260, in the chair. The lodge will be opened at seven o'clock precisely. The Lodge of Instruction meets every Friday evening, at 8 o'clock, for working the ceremonies and lectures. The Chelsea Railway Station is within five minutes' walk of the Hotel, and the Putney Bridge Omnibuses pass the door.

JOHN RUST, formerly the publisher of this MAGAZINE, who was dismissed on the 7th of October last, for being drunk and disorderly, was tried on the 1st Feb., at the Old Bailey, on the first of several counts, in an indictment—*Regina* v. *Rust*—and was found guilty of embezzlement, and sentenced to four months' imprisonment with hard labour. The prisoner, for some time past, by advertisement and otherwise, solicited aid from the members of the Craft, upon false representations, and with malicious motives. The prosecution in question did not originate, and has no connection with the Proprietors of this MAGAZINE. This notice has become necessary in consequence of communications received from various quarters, stating that the prisoner had attempted to excite sympathy in his behalf and under that plea obtain monies from those with whom his duties, as an employé in this office, brought him into communication.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

ALBION LODGE (No. 9).—The brethren of this lodge met on the 5th inst., under the presidency of Bro. R. Buller, W.M., supported by Bros. W. H. Baylis, S.W.; H. Albert, J.W.; Moring, P.M., Treas.; Burton, P.M., Sec.; Young, S.D.; Martin, J.D.; Harvey, I.G.; Stevens, P.M., and Dir. of Cers.; and P.M.'s E. Coste, S. Coste, Valentine, and Friend. It was proposed that a summer banquet should take place on the second Wednesday in July, at Bro. Benningfield's, the Crown Hotel, Broxbourne. Bro. Chevalier de Kontski (pianist to the King of Prussia) was unanimously elected an honorary member, and was appointed organist to the lodge. There being no further business, the lodge was then closed, and the brethren adjourned to the banquet. On the removal of the cloth, the usual loyal and Masonic toasts were proposed. Bros. Morgan, Lodge of St. John, Calcutta; Taylor, 192; H. M. Levy, P.M., 188, and Sloman, 25, were present as visitors. Bro. Willey, P.M., informed the brethren that the two children of the late lamented Bro. Buckland, having been considered ineligible for election for the Masonic Schools, a fund would be formed to place them in another school; and as several brothers had headed the list with the sum of five guineas, he would also add the same amount. Bro. Kontski announced that he would have great pleasure in giving a concert in aid of the fund for the relief of the two children of the late Bro. Buckland; he also stated that it was his intention to give a concert annually for the benefit of the Masonic charities.

EASTERN STAR LODGE (No. 95).—The regular meeting of this lodge was held at the Ship and Turtle Hotel, Leadenhall-street, on Tuesday, the 9th inst. Bro. G. S. Ayres, W.M., in the chair, supported by Bros. Hill, S.W.; Ducas, J.W.; E. W. Davis, P.M., Treas.; Bros. Bateman, Goode, Corner, and Clay, P.M.'s. The visitors present were: Bros. MacCormack of Dublin, Wingfield, Bristol; Bellamy and Westwood. Mr. Harry Bateman son of Bro. Bateman, P.M., was initiated, the ceremony being very impressively performed by Bro. Davis. After which the lodge was adjourned until October next. At the banquet, Bro. Bateman spoke of the pleasure it had given him, to have his son (who had just attained his majority), introduced into Freemasonry. Bro. MacCormack also spoke of the great treat he had experienced in visiting the lodge.

LODGE OF ST. JAMES (No. 765).—The installation meeting of this lodge was held on Tuesday, the 5th inst., at the Leather Market Tavern, Bermondsey. Bro. D. Boyce, was in the chair, and all his officers and a goodly number of brethren were present to support him. The minutes of the previous meeting having been read and confirmed, Bro. Unsworth was passed to the degree of F.C. The chair was taken by Bro. Hyde, S.W. and W.M. elect, who, in a very admirable manner, initiated into the mysteries of ancient Freemasonry a personal friend. Bro. Hyde was then installed into the Master's chair, the ceremony being performed by Bro. R. White, P.M. The newly-installed W.M. appointed his officers as follows:—Bros. R. Hooton, S.W.; T. Neville, J.W.; R. White, P.M. and Sec.; W. Jones, S.D. and Treas.; F. Child, J.D.; and P. McCallum, I.G. The visitors were Bros. Rose, P.M. 73; Bottomley, 73; Maynard, 177; Howes, 879; Dudley, 1,178; and Kelton, 1,216.

MERCHANT NAVY LODGE (No 781).—The brethren of this lodge met at the Silver Tavern, Burdett-road, Limehouse, on Wednesday, the 13th inst. The W.M., Bro. E. T. Read, occupied the chair, supported by a goodly number of P.M.'s, officers, and brethren. The minutes of the last regular lodge having been read and confirmed, Bro. Wright, P.M. and Treasurer, assumed the chair, and Bro. Read presented the S.W., Bro. Helps, W.M. elect, for the benefit of installation. A board of Past Masters being formed, he was duly installed into the chair of K.S., the address being rendered by Bro. Barnes, P.M., Yarborough Lodge, which elicited from the brethren most hearty plaudits. The newly installed W.M. then invested his officers as follows: Bros. E. T. Read, I.P.M.; Bradbury, S.W.; Armstrong J.W.; Reeves S.D.; Myerscough, J.D.; Neville, I.G.; Wright P.M., Treas.; Medland, Sec.; Hoan, Tyler; and Steadman Wine Steward. An elegant P.M.'s jewel was presented to the

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I.P.M., Bro. Read, who responded in a very feeling speech. The speech. The visitors present were: Bros. Huggins, Barnes, Toole, Nathan, Cbown, Jex, W.M. elect, Duke of Edinburgh Lodge, and several others. The lodge was closed, and the brethren adjourned to banquet. The usual loyal and Masonic toasts were given and duly responded to. Bro. Read, I.P.M., then prosed "The health of the W.M.," and in eulogistic terms spoke of the esteem he was held in by the members of the lodge. He replied in very suitable terms. The W.M. then proposed "The health of Bro. Read, I.P.M.," which was most cordiallo received and duly responded to. The P.M.'s, visitors, officers, and other toasts followed. The banquet, which was of the most *réchérche* character, and was served in admirable style, gave the greatest satisfaction to the brethren, and reflected great credit upon the caterer, Bro. Holt.

ROYAL ALBERT LODGE (No. 907).—On Monday last this lodge met at Freemasons' Hall, and as this was the meeting when Bro. the Rev. J. M. Vaughan the W.M. elect, was to be installed into the chair of K.S., considered interest centered in the proceedings. Previous however to the ceremony of installation, Bro. H. J. Lewis, the retiring W.M., passed Bros. Bryne and Searle to the F.C. degree, and raised Bros. Stevenson and Pratt to the sublime degree of Master Mason. The retiring W.M. having vacated the chair, which was assumed by Bro. Jos. Smith, P.M., Bro. H. J. Lewis presented Bro. Vaughan as having been unanimously elected to preside over the brethren in the coming year. After Bro. Vaughan had answered the necessary questions, a Board of Installed Masters was formed, and Bro. Vaughan was by Bro. Smith regularly installed into the chair of K.S. Upon the return of the brethren, the newly installed W.M. received the customary salutes, after which he appointed and invested his officers as under: Bros. T. Morton, S.W.; A. E. T. Worley, J.W. and Sec.; J. Smith, Treas.; J. Dennis, S.D.; H. B. Sandall, J.D.; H. Smith, I.G., and J. Daly, Tyler. From labour to refreshment is always the motto of the Royal Albert, and the new W.M. received a hearty ovation from the brethren upon taking his seat at the banquet table. Supporting the W.M. were the following P.M.'s. Bros. H. J. Lewis, I.P.M.; J. A. Farnfield; J. Smith; T. Lewis, P.G. Purst.; W. H. Farnfield, and C. Chard, and the undermentioned visitors: Bros. R. H. Whiteman, P.M. Lodge of Unions; H. Moseley, P.M. Yarboro; Walton, Union of Waterloo; and Rathbone, St. Johns. The usual Masonic toasts having been duly honoured, Bro. Lewis, I.P.M., claimed attention, by proposing the health of the W.M., remarking that the manner in which he had filled the subordinate positions was an earnest to the brethren, that he would give them satisfaction as W.M. The toast was of course received with enthusiasm, and Bro. Vaughan in reply only hoped that he should fill the chair with the same satisfaction to the brethren, as the Masters who had preceded him. His only regret was that his ministerial labours would not allow him to devote so much time to Freemasonry as he desired, but he assured the brethren as far as in him lay, he would would endeavour to promote the best interests of the lodge. After a short interval agreeably filled up by the excellent singing of one of the brethren, the W.M. claimed silence while he gave as the next toast the "Health of the retiring W.M., Bro. Henry J. Lewis." The brethren said Bro. Vaughan well knew the worth of Bro. Lewis, and the hearty response which he was certain awaited the toast, would show how much the brethren respected him for his labours during his year of office. The lodge however desiring to give effect to their respect, had through him asked Bro. Lewis to accept of the P.M.'s collar and jewel, which he had the pleasure of placing on his breast. The W. master having further dilated upon the many excellencies of Bro. Lewis, the brethren taking the time from the master accompanied the toast with a thorough good fire. Bro. Lewis on rising to reply was received with marked manifestations of approval, and he assured the brethren that the jewel and collar would ever be valued by him, as representing the kindly feeling exhibited towards him by the brethren of the Royal Albert Lodge. The toast of the visitors was heartily responded to, and the visiting brethren returned thanks. Bro. Chard was named to reply for the P.M.'s, when their healths were proposed, and to the toast of the officers, each of the brethren holding office said a few words in reply. The tylers' toast brought an agreeable evening to a close, the enjoyment and agreeableness of which was much enhanced by the occasional introduction of some melody, and the proficiency displayed by Bro. Dennis in officiating as accompanyist on the pianoforte.

EXCELSIOR LODGE (No. 1,155).—The brethren of this lodge met on Thursday, the 7th inst., at the Sydney Arms, Lewisham-road. The W.M., Bro. Serle, was in the chair. The only business before the lodge was the election of W.M., Treasurer, and Tyler for the ensuing year. The unanimous choice of the brethren fell upon Bro. C. D. Dilley, S.W., who will be installed on the 5th prox. Bro. Bolton, Treas., was re-elected, and Bro. Goddard elected Tyler in the place of Bro. Holt, recently deceased.

HERVEY LODGE, (1,260).—The Installation meeting of this rising and prosperous lodge took place at the George Hotel, Walham Green, on Wednesday, 13th inst., Bros. G. King, jun., W.M.; G. King, S.W. and W.M. elect; P. H. Jones, J.W.; T. B. Ashford, Treas.; Way, S.D.; J. L. McCabe, C. Thomas, T. Godrich, J. Webb, A. Czarnecki, H. Hollingsworth, and others. Visitors:—Bros. Hyde Clarke, P.D. District G.M. Turkey; J. Dyer, 22; N. E. Jennings, P.M. 452, and P.G. Org. for Surrey; J. Mimpriss, W.M. 452; W. H. Andrews, P.M. 511; J. C. Willett, 172; H. G. Baker, P.M. 753; R. C. Davis, 967; J. J. Wilson, W.M. 1,237, P.G.S.D. Middlesex; F. W. Laxton, S.D. 1,238; and C. T. Speight, Tyler. The lodge was opened in due form and solemn prayer at 5 o'clock. The minutes of the previous meeting were read and confirmed. Letters were read from Bros. J. Hervey, G.S.; Col. Burdett, Prov. G.M. Middlesex; J. Brett, G.P., and several other eminent brethren, regretting their inability to attend. Bro. McCabe having given proof of his proficiency in the first degree, was passed to the degree of F.C., the ceremony being worked in the W.M.'s usual faultless manner. Bro. King, S.W., was then presented for installation, and after the customary addresses, a board of Installed Masters was formed, and Bro. G. King was installed into the chair of K.S. according to ancient custom, who then appointed for his officers, Bros. G. King, jun., I.P.M. and Sec.; P. H. Jones, S.W.; J. Way, J.W.; Ayshford, Treas.; W. Wigmore, S.D.; E. Garner, J.D.; Czarnecki, I.G.; C. Thomas, W.S.; C. T. Speight, Tyler. The Installing Master, Bro. G. King, jun., then gave the three charges in a very eloquent manner, indeed we heard some of the visitors say that they had never heard so young a Mason go through the ceremony in so perfect a manner. None of the other candidates being present, the lodge was closed in due form with solemn prayer, and the brethren sat down to one of those banquets for which Bro. J. Webb is becoming so celebrated. After the usual toasts had been given and well responded to, interspersed with some excellent songs and recitations, the W.M. in proposing the health of the I.P.M., expressed the great satisfaction he had received by being installed by his own son, and in presenting him with that magnificent jewel, he hoped he might be spared for many years to come to give his valuable assistance to the lodge. The I.P.M. returned thanks in a short but excellent speech, and hoped that before the next lodge meeting he should occupy the proud position of being 1st Principal in their chapter as well as 1st Master of the lodge; and he had no doubt that their chapter would be one of the largest in London, for he was receiving fresh names for exaltation every day. The visitors in returning thanks, expressed the great pleasure they had received in witnessing the ceremonies so ably worked and expressed a wish that the day might not be far distant when they should receive another invite to the Hervey Lodge. Shortly afterwards the brethren separated. The jewel that was presented to the P.M., is from the skilful hands of Bro. Davis, of Woodbridge-street, Clerkenwell, and deserves very great commendation, both from the improvement in the design, and the artistic skill displayed in its manufacture.

CONSECRATION OF THE ST. JOHN OF WAPPING LODGE (No. 1,306).—For some time past many members of the mystic Craft residing at Wapping have felt the desirability of establishing in that neighbourhood a lodge, for the purpose of practising the ceremonies of the universal brotherhood, but the first to take the initiative was Bro. D. D. Beck, of the Industry Lodge, 186, who after some exertion and no small amount of trouble, succeeded in obtaining a warrant to form a lodge under the title of the St. John of Wapping Lodge, 1,306. In this he was ably assisted by Bro. Mann, P.M. 186; Bartlett, P.M. 186; and Mortlock, P.M. 186; Dawson, P.M. 144; and the success which attended the consecration on the 13th inst., augurs well for its future prosperity. The consecration took place at Bro. Hayward's, the Gun Hotel, High-street, Wapping, and was attended by the following brethren:—Bros. Wm. Ough, G. Purst. 749, 1,275; Chas. Swan, P. Prov. G.D. Herts; Rev. Robert Gordon, Bozer Lodge, New York, (the Clergyman of the district); W. Moseley, 554; James Hood, 554; G. T. Berry, 144; E. Wilson,

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538; Wynne, 101, 554; H. Carpenter, P.M. 186; Tallent, 186; Wm. Coward, 905; Carter, P.M. 382; Distin, 175; Woodland, 169; F. Walters, 73, &c.; Scotcher, 55; Henly, 186; C. Lacy, 174; T. S. Mortlock, P.M. 186; D. Shaboe, P. Prov. G. Chap. 959, Suffolk; J. W. Dawson, 144; Huddlestone, 975, 1,158; Jos. Wright, Southern Star, 1,158; J. E. Wyllie, 186; Ricketts, 87; C. E. Smithers, 101, 901; J. H. Farrow, 174; Willets, 89; James Brett, Assist. G. Purst; W. W. Smith, 890, D. D. Beck, 186, G. Roberts, 554, Thos. Johns, 30, J. Truegrove, 366, G. Kelly, P.M. 46; A. E. Wright, 598. Thos. Barnes, Chas. E. Thompson, 1,158, 177. The consecrating Master, (appointed by Grand Lodge), Bro. James Brett, Assist. G. Purst., was assisted in his duties of consecration and installation by Bros. Shaboe, who officiated as Chaplain; Mortlock, 186, as S.W.; Berry, 186, as J.W.; Bartlett, as I.G. Bros. Distin, Carter, and Coward had the musical arrangements under their care. It is almost needless to say that Bro. Brett did his work well, because his excelllent working is so well known. The ceremonies could not have been better performed by any one—in a word they were perfect. Having installed Bro. Mann, P.M. of the Industry Lodge, 186, who had been selected by his friends to fill the office of W.M., Bro. Brett made some suitable observations to him as to the conduct of the lodge, and the officers were appointed as under: Bartlett, S.W.; D. D. Beck, (founder of the lodge), J.W.; Dawson, S.D.; Woodland, J.D.; Willets, I.G.; Carpenter, Sec. The newly-installed W.M. having risen to enquire if any brother had any proposition to make for the good of Freemasonry, it was proposed and carried unanimously that Bros. Brett and Shaboe be honorary members of the lodge, for which they severally returned thanks. Nineteen candidates for initiation, and five for joining, were proposed. The lodge was then closed, and the brethren sat down to a superior banquet the comfort of which was materially contributed to by Bro. T. S. Mortlock, who acted as M.C. and Wine Steward. The toasts were given and duly honoured. Bro. Ough, G. Purst., in returning thanks for the Grand Officers, said he believed they were true men and genuine Masons, and fully qualified to hold the high positions in which they were placed. Bro. Brett proposed the "Health of the W.M." He was satisfied he was the right man in the right place, and with such a man at their head the lodge was sure to prosper. He was sure they would honour him with a really good fire. The toast was received with applause. Bro. Mann spoke in excellent terms of the manner in which they had received him, and although he could not say anything of what had been done at present, yet he trusted from their excellent commencement they would go satisfactorily. He thanked them very much for their kindly expressions towards him, and concluded by proposing what he termed a special toast, "the Health of Bro. Brett, the Consecrating Master." Bro. Brett thanked the brethren in modest terms for the compliments paid to him for the working of the ceremonies. He acknowledged the assistance he had received from Bros. Shaboe, Mortlock, and others. The "Visitors" was next proposed, for which Bro. Shaboe returned thanks, and other toasts having been given, a very pleasant evening was brought to a close.

PROVINCIAL.

DEVONSHIRE.

TOTNES.—*Pleiades Lodge*, (No. 710).—The monthly meeting was called for 5 p.m., on Thursday, the 14th inst., at which time only one member was present. Within half an hour a number sufficient to open lodge appeared, and the chair was taken by Bro. John Heath, P.M. Of the officers, Bros. Niner and Cuming were in their places as Wardens, and Bro. Crocker as Tyler. Bros. Dr. Hopkins and Elliott were requested to act as I.P.M. and I.G. After the lodge had been opened, several communications were read, among them from the W.M. and Secretary, explaining their unavoidable absence. The minutes of the previous meeting were read and confirmed. Several matters of no general interest except to members of the lodge were settled. The discussion on the formation of a lodge of instruction was resumed for the fourth time, and on the proposition of the J.W., seconded by the S.W., it was at last determined that the consideration of the subject be adjourned till the meeting in September. The lodge was closed in due furm at seven o'clock p.m.

ESSEX.

COLCHESTER.—*United Lodge*, (No. 697).—On Friday, the 8th inst., there was a large gathering of brethren at the head quarters of the United Lodge, 627, (the George Hotel) to witness the installation of the W.M. for the ensuing year. The chair of this military lodge has for the past two years been very efficiently filled by Bro. Sergt.-Major Newman; and this year the choice of the brethren fell upon Bro. Geo. H. Ray, late 4th Depôt Battalion, who has ably discharged the duties of Secretary for upwards of three years. The ceremony of installation was impressively performed by Bro. A. Cobb, P.M., Angel Lodge, 51; and the newly-elected Master afterwards appointed the officers for the ensuing year as follows:—Bros. John Bosworth, P.M., All Souls, Dir. of Cers.; Capt. J. S. Smith, P.M., Treas.; Sergt.-Major Calthorpe, S.W.; Thomas Rix, J.W.; T. Eustace, S.D.; W. Middleton, J.D.; T. Bolton, I.G.; James Bigley, Sec.; S. Munson, Tyler. The secretary reported that he had received letters of apology for non-attendance from a number of brethren including Bros. R. J. Bagshaw, the R.W. the Prov. G.M.; J. W. Carr, Prov. G. Sec.; &c. The annual banquet took place in the evening, when about 40 brethren sat down to a sumptuous repast. The chair was occupied by the W.M., who was supported by Bros, Bosworth, Capt. J. S. Smith, Rix, Eustace, Middleton, Bolton, Bigley, Calthorpe, Light, Warren, and Munson. The following were present as visitors:—Bros. T. R. Quilter, W.M.; A. Cobb, P.M.; H. Darken, P.M.; G. K. R. Rowler, Sec.; F. A. Cole, T. M. Bear, and T. J. Ralling, Angel Lodge, 51; Sanderson, W.M. Elect, 959; L. Matthews, W. Windrum, and C. Runan, 371; Chas. Cobbe, 184; J. Wiseman, W.M., 43; M. Conner and C. Gorman, 81; H. Shaw, 697, &c. The loyal and Masonic toasts having been given from the chair and duly honoured, the W.M. gave "The health of the Provincial Grand Master," expressing regret that circumstances had prevented the P.G.M.'s attendance. The toast was drank with Masonic honours. "The D. Prov. G.M. (Bro. Meggy), and the rest of the Prov. G. Officers, past and present," was next given from the chair, and Bro. Conn, in reply, remarked that he had been suddenly called upon to perform the duties of Installing Master that day, but he had done so with a great deal of pleasure. Bro. Bosworth then proposed "The health of the W.M.," congratulating him upon the trust that had been reposed in him, and expressing his conviction that under Bro. Ray's presidency the lodge would continue to maintain its present flourishing condition. The W.M., in responding, thanked the brethren for the honour they had conferred upon him, and promised that no effort on his part should be wanting to carry out the duties of the office to the satisfaction of the lodge. Bro. A. Conn then proposed "The Past Masters," coupling with the toast the health of the immediate Past Master, Bro. Newman. The W.M. returned thanks for Bro. Newman, and said that he was sorry that Bro. Newman's Military duties prevented his being present. "The Visitors" was next given by the W.M. Bro. Sanderson, whose name was coupled with the toast, returned thanks, and expressed the great pleasure it had given him to be present on this interesting occasion. He passed a warm eulogium upon Bro. Cobb, for the able manner in which he had fulfilled the duties devolving upon him, and in conclusion congratulated the W.M. upon having attained to the chair, and the lodge upon possessing such a good Mason to preside over them. Bro. Bosworth proposed "The Officers of the Lodge." He knew by experience that no Master could efficiently perform his duties unless he was well supported by his officers, and he considered that those brethren whom the W.M. had invested that afternoon were most happily chosen. The other toasts included "The Press," proposed by Bro. Bowler, and responded to by Bro. T. J. Ralling; "The Host," proposed by Bro. T. Bolton; and "The Tyler's toast." Some excellent songs added to the pleasure of a most harmonious meeting.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—In order to lighten the pressure of work at the next regular monthly meeting on the following Thursday, an emergency meeting of this lodge was held at the Freemasons' Hall on Thursday, the 14th inst. The W.M., Bro. Toller, Prov. G. Sec., presided, and all the officers, except the Treasurer, were in their places. About 30 brethren were present, among whom were Bros. Kelly, Prov. G.M.and Senior P.M.: Duff, I.P.M.; Charles Johnson, P.M., and P. Prov. G.S.W. Jersey, Org.; Buzzard, Prov. G. Assist. Dir. of Cers., S.W.; Sculthorpe, J.W.; Baines, Sec.; Rev. Dr.

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Haycroft, Prov. G. Chap., S.D.; Partridge, J.D.; Atkins and Sargeant, Stewards; Lewin, I.G.; Bembridge, Tyler; Rev. W. Targett Fry, and several others. Among the visitors were Bros. Stanley, W.M.: Crow, J.W.; L. A. Clarke, P.M. and Prov. G.S.W.; Palmer, J.D.: Stannard, Prov. G. Supt. of Works; and Atwood, of St. John's Lodge, No. 279. the lodge being opened, Bros. Charles Stuart Thomson, William Penn Cox, Fred. Torne, and Alexander Ross were called upon to undergo an examination as E.A.'s; after which, having been entrusted, they retired, and an F.C.'s lodge having been opened, they were severally passed to that degree. The organ belonging to the hall being now entirely completed after its recent renovation and enlargement, was for the first time heard to full advantage on this occasion. Bro. Crow (Fellow of the College of Organists), the Prov. G. Organist, presided with his well known taste and efficiency, and gave the musical chants, assisted by Bros. Charles Johnson, Palmer, and others. The lodge is greatly indebted to Bros. Johnson and Crow for their supervision of the work, so well carried out by the builder, Mr. Porritt, the tone and compass of the instrument having been greatly improved. A grant of £5 was afterwards made out of the lodge funds towards the cost, for which a subscription had been raised amongst the brethren. The hall now possesses a really good and sufficiently powerful organ, and one of Collard's 150 guinea horizontal grand pianofortes. The Prov. Grand Master announced that a very curious and recently published work—Bro. Jenning's "Rosicrucians; their Rites and Mysteries"—had just been added to the Masonic library in the hall, which he said, although not extensive, contained a number of rare works, and suggested the expediency of making it more useful to the brethren generally by the appointment of a small committee from the two local lodges to take the supervision of the books, the preparation of a proper catalogue, and to procure, as opportunity might offer, copies of those Masonic works which are at present wanting. The Prov. G.M., the W.M., and the Rev. Dr. Haycroft were appointed as the committee from this lodge, on the motion of Bro. Duff, P.M. The business of the evening being concluded, the lodge was closed, and the brethren having adjourned to refreshment, enjoyed an hour or two of social relaxation and harmony. In addition to several songs by Bros. Atwood, Duff, and Palmer, Bro. Crow played a voluntary on the organ with great ability. The Lodge of Instruction had assembled prior to the meeting of the lodge, at which Bro. Sculthorpe presided as W.M., and went through the ceremony of the first degree very satisfactorily; after which Bro. Partridge, for the first time, gave the lecture on the tracing-board, in a highly creditable manner. It was resolved to suspend the meetings of the Lodge of Instruction until the month of September, the Rev. Dr. Haycroft being elected to preside as W.M. at that meeting.

MIDDLESEX.

SOUTHALL.—*Gooch Lodge* (No. 1,238).—The regular meeting of this lodge was held at the Prince Alfred Hotel, Southall, on Monday, the 18th inst. The W.M., Bro. G. King, jun., occupied the chair, supported by his officers, Bros. Wm. Smith, *C.E.*, I.P.M.; E. A. Baber, S.W.; R. Lonsdale, J.W.; F. W. Laxton, S.D.; Capt. Tyrell, as J.D.; and other officers and members of the lodge; and Bros. G. King, sen., P.M. 172; Chas. Thomas, 1,260; and W. Dawson, J.W. 186. The lodge was opened punctually at the appointed time. The minutes of the previous meeting were read and approved. Several communications were read. The ballot having been taken and found unanimous at a former meeting for Mr. Honeyman, he was duly initiated, being the only candidate in attendance. The ceremony was ably conducted by the W.M. The business having been concluded the lodge was closed, and the brethren adjourned to the banquet, which was followed by the usual loyal and Masonic toasts.

MONMOUTHSHIRE.

PONTYPOOL.—*Kennard Lodge* (No. 1,258).—The usual monthly meeting of the members took place in the lodge room at the Clarence Hotel, on Monday, the 18th inst. Bro. Oliver, P.M. 491, and Prov. G. Dir. of Cers., took the chair. The minutes of the last meeting having been read and confirmed, the subject matter of holding lodges of instruction was introduced and well ventilated, when it was resolved, "That a lodge of instruction be held under the sanction of the W.M., to meet at four o'clock each lodge evening." Two gentlemen in the neighbourhood were then proposed for initiation at the next meeting, and one subscribing member named, and after some other routine business had been discussed, the lodge was closed in harmony at eight o'clock. Bro. Henry Martyn Kennard, of Crumlin Hall, will be the W.M. of the lodge for the ensuing year.

YORKSHIRE (NORTH AND EAST).

HULL.—*Provincial Grand Lodge.*

A Provincial Grand Lodge was held by special appointment in the Sculcoates Hall, Worship-street, on Wednesday, the 6th inst. Bro. John Pearson Bell, *M.D.*, Deputy Prov. Grand Master, as R.W. Prov. G.M. occupied the throne, supported by Bros. J. Woodall Woodall, P. Prov. S.G.W., 200, as Deputy Prov. G. Master; Simeon Mosely, P. Prov. J.G.W., 250, as Prov. S.G.W.; Llewellyn Wood Longstaff, 1,010, Prov. J.G.W.; Rev. Henry W. Kemp, P, Prov. G. Chap., 250, as Prov. G. Chap.; Richard Welch Holland, 236, Prov. G. Treas.; Michael Charles Peck, 1,040, Prov. G. Sec.; John Wilson, 57, Prov. G.S.D.; Charles George Bond, 660, Prov. J.G.D.; Christopher Foster, 250, Prov. G. Supt. of Works; Christopher Other, jun., 123, Prov. G. Dir. of Cers.; Richard Watson, 543, Prov. G.S.B.; John Ward, 236, Prov. G. Purst.; William Johnson, Prov. G. Tyler; and the Prov. G. Stewards: Bros. Alfred Sanderson, 250; Wright Petchell, 602; J. Banks, jun., P.M. 630; W. G. Long, P.M. 643; R. G. Smith, 734; and Paul Strömer. 1,010.

Many Past Provincial Grand Officers, and the Worshipful Masters, Past Masters, and Wardens of the various lodges in the province were present; and Bro. Major Smyth, Dep. Prov. G.M. Lincolnshire, was present as a visitor.

The Prov. Grand Lodge having been opened in form, the Acting R.W. Prov. Grand Master stated that the Board of Benevolence had that day voted £10 to Bro. H. of the Old Globe Lodge, and £30 to the orphan children of the late Bro. R. Coates, P. Prov. J.G.W. and P.M. of the North York Lodge. The Prov. Grand Secretary read the summons convening the meeting. A portion of the 127th Psalm was then chanted, which together with the Anthems and musical responses, were throughout the ceremony given with great effect by the Masonic choir.

The W.M. of the Kingston Lodge then requested the Acting R.W. Prov. Grand Master to dedicate the hall for the purposes of Masonry in connection with that lodge.

The Prov. Grand Chaplain having delivered the opening prayer, and the Prov. Grand Supt. of Works having examined the appointments of the lodge and ascertained that all were in order, and that the elements of consecration (corn, wine, and oil) and water were duly prepared and properly placed, the first portion of the Dedication Prayer was offered up by the Prov. Grand Chaplain.

The following anthem was then performed:—

To Heaven's High Architect all praise,
All praise, all gratitude be given,
Who deigned the human soul to raise,
By mystic secrets sprung from Heaven.
Sound all the great Jehovah's praise,
To him the dome, the Temple raise.

The Acting R.W. Prov. Grand Master then made the circuit of the lodge, and sprinkled water.

Sanctus by the choir—"Holy, Holy, Holy, Lord God Almighty! Heaven and earth are full of the Majesty of Thy glory. Glory be to Thee, O Lord."

The Acting R.W. Prov. Grand Master bearing corn, the Prov. S.G.W. with wine, and the Prov. J.G.W. with oil, then formed a procession round the lodge (solemn music accompanying) halting in the east, where corn was scattered over the lodge, and it was dedicated to Freemasonry. Grand honours were given once.

The following ode to Masonry was then sung:—

Hail Masonry! thou Craft divine,
Glory of earth from Heaven revealed.
Which dost with jewels precious shine,
From all but Masons' eyes concealed.

The procession moved a second time round the lodge, and halting in the west wine was poured upon the lodge, and it was dedicated to virtue. Grand honours were given twice.

After which an ode to Virtue was then sung as follows:—

Come, holy Virtue, by whose aid
In heaven-ward steps we long to tread,
Bring love, bring truth, bring friendship here,
Bring peace and unity sincere.

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The procession moved a third time round the lodge, and halting in the south oil was poured upon the lodge, and it was dedicated to universal benevolence. Grand honours were then given three times.

The following ode to Charity succeeded:—

Come, Charity, with goodness crowned.
Encircled in thy heavenly robe,
Diffuse thy blessings all around
To every corner of the globe.

The lodge was then perfumed with incense, after which the second portion of the Dedication prayer waa read by the Prov. Grand Chaplain.

Salt was strewn over the lodge, the Prov. Grand Chaplain reading Levit. ii. v. 13.

The Acting R.W. Prov. Grand Master then solemnly dedicated the lodge to Freemasonry, virtue, and universal benevolence. Grand honours were given five times.

The Acting R.W. Prov. Grand Master then delivered an address, in which he dwelt upon the present position of the Craft and the duties of Masons, which was listened to by the large assembly with interest and great attention.

The following concluding anthem was then sung:—

Hail! Masonry Divine!
Glory of ages shine,
Long may'st thou reign.
Where'er thy lodges stand
May they have great command;
And always grace the land:
Thou art Divine!

Hiram, the Architect,
Did all the Craft direct
How they should build.
Sol'mon, great Israel's King,
Did mighty blessings bring,
And left us cause to sing
Hail! Royal Art!

The Prov. Grand Lodge was then closed in form and with solemn prayer.

At the banquet of the Kingston Lodge, held the same evening, at the Royal Station Hotel, the Acting R.W. Prov. Grand Master was present, together with a large number of the present and past Prov. Grand Officers and representatives of most of the lodges in the provinces.

INDIA.

BOMBAY.

District Grand Lodge.

The half-yearly communication of the District Grand Lodge of Bombay under England was held on the 2nd March, 1870. The following officers were appointed for the ensuing year:—W. Bros. Hon J. Gibbs, D. District G.M.; A, Hays, S.G.W.; C. Thwaites, J.G.W.; E. T. Leith, D.G. Reg.; W. H. Hussey, D.G, Sec.; J. Percy Leith, D. G. Treas.; Col. L. W. Penn. D.G. Supt. of Works; J. Thomas, D.G. Org.; C. Beard, D.G, Sword Bearer; Bazonjee Pestonjee, D.G. Purst.; J. W. Seager, D.G. Tyler.

It was resolved that a letter of condolence be forwarded to the widow of the late W. Bro. H. Wickham, P.D.G.W., expressive of the deep sympathy of the members of the D.G. Lodge in her great affliction.

The D.G. Master alluded to the correspondence that had taken place in June and July last between himself and the V.E. Prov. G. Commander of Knights Templar in Bombay, regarding the editor of the *Masonic Record*, and said that his reason for not bringing the same to the notice of the D.G. Lodge before was, that he did not consider it of any importance; but, as the correspondence had been published by the V.E. Prov. G. Commander, he would direct the same to be read and published with the proceedings of the D.G. Lodge.

The D.G. Master intimated his intention of shortly resigning the he had the honour to hold.

LODGE, (No. 549 E.C.)—The regular meeting of s held at the Freemasons' Hall, Mazagon, on the y, 1870, when Bro. E. Tyrrell Leith, was installed the ensuing year. The following officers were appointed and invested:—Bros. Dr. W. F. Knapp, S.W.; W. M. Tennent, J.W.; P. A. R. Oldfield, Treas. and Sec.; Dr. W. Gray, S.D.; A. J. Kinloch, J.D.; J. N. Graham, Dir. of Cers.; E. Doering, I.G.; J. W. Seager, Tyler.

BRITISH BURMAH.

Installation of Bro. Simner as W.M. of Lodge Greenlaw (No. 1095 E.C), Toungoo.

On Monday, December 27th, 1869, the brethren of the above lodge were honoured with the presence of Bro. Saunders, P.S.G.W. Madras, and the Rev. Bro. Mason, *D.D.*, P.S.G.D., on the occasion of the installation of Bro. B. Simner, Lieutenant in H.M.'s 76th Regiment, as W.M. The brethren having met in the Masonic Hall at 10 a.m., the lodge was duly opened in the first degree by the retiring W.M., and the minutes of the last meeting relative to the election of officers were read and confirmed. The Entered Apprentices having withdrawn, the lodge was raised at the second degree, and the gavel presented to Bro. Saunders, who then presided as Installing Master. Bro. Petley presented Bro. Simner to the Installing Master, and the ancient charges read by Bro. Franklin, when Bro. Simner took the solemn O.B. of W.M. The lodge was then opened in the third degree, and the brethren under the rank of Installed Masters withdrew.

Bro. Simner having been placed in the Eastern chair, the processions of the three degrees were formed, the brethren saluting in the several degrees. The usual proclamations were made, the lodge being lowered to each degree. The W.M. then proceeded to appoint his officers:—Bros. J. Petley, I.P.M.; H. L. Brett, S.W.; W. Franklin, J.W. and Treas.; F. Rivers, Sec.; W. Ferns, S.D.; R. Stephens, J.D.; C. Crofton, I.G.; C. B. Eganore, Tyler. After which he delivered the charge:—

"It is with feelings mingled with pleasure, and yet apprehension, that I now address you for the first time as Master of Lodge Greenlaw; pleasure in being invested with this distinction and the presence at my installation of such worthy Grand Officers as Bro. Saunders and Rev. Bro. Mason—pleasure, too, in the prospect of being associated with, and having the assistance of, those brethren I see around, during my tenure of office; but although these feelings give satisfaction, yet amidst this I cannot but feel my own unworthiness when I think of the moral and Masonic responsibility which must needs bear upon me during my Masonic labours in faithfully discharging the duties of your Master. By this I do not so much refer to the mere routine of a lodge, although that is important, but to the principal part of my obligation, the employment and the instruction of the brethren in the precepts of pure and ancient Freemasonry; this I look up as the first aim of every Master. Much depends upon him, and from him much is expected. It is he who ought to teach the young Entered Apprentice to expand those ideas of which he has just felt the influence by our Masonic light, and to lead him by the cords of fellowship into the depth of Masonic research with prudence, in order to stir up the more effectually love for the Craft, and a thorough acquaintance with its laws and objects, and in this way create an honourable pride in an institution which has produced such charming results of wisdom, strength, and beauty from time immemorial.

"But though a Master has much to do in the maintenance of the discipline and ritual laid down by our Constitutions, this this does not in any way release the officers and members from their fair share of responsibility in rendering at all times to the Master their assistance in the faithful discharge of his duties. A house or kingdom divided against itself cannot stand; and once relax our discipline, and the lodge will be dissolved. Discipline, we are told, is the cement of our Order; loosen the cement of the lodge, and the building will fall to the ground. Let unity, peace, and concord be our mainspring; let each officer, each member, perform his own individual duty without reference to others, rectifying in a calm and brotherly manner the faults they may observe—receiving and applying correction themselves in the same Masonic spirit, so that order and harmony may prevail, 'striving not about words to no profit but to the subverting of the hearers: study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth' (Tim. ii. 15); and every man aspiring to make himself a good and worthy brother must thus work as our ancient brethren worked, with freedom, fervency, and zeal.

"I shall not intrude long on your time, which has been so fully occupied this morning, but trust that you will allow me to direct your attention (somewhat superficially) to three points

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worthy of your contemplation, to be enlarged upon, I hope, at a future period, viz.:—What is Masonry? What is the Lodge? And the connection of both with Religion.

"You no doubt say Masonry is a system of morality veiled in allegory and illustrated by symbols; but go deeper into the meaning of these words, and we will find that Masonry is nothing more or less than the application of our knowledge to a practical and beneficial end; applied in our own special language and symbols, which none but Masons can comprehend, and which even cannot fully enjoy till this partial light, this fair luminous mist, is removed from our eyes, and we stand amazed before that great glorious bright Morning Star in the Grand Lodge above, where shall be bestowed upon us perfect wisdom, and eternal happiness, provided we have worked diligently with our Masonic tools. No doubt our system is closely connected relief, and this has often been confounded, and that, too, by many Masons, with charity, sinking our Order, if it were so, to the level of a mere benefit society. One of our greatest Masonic minds describing it, says it is a brotherly love, uniting the fraternity in a chain of indissoluble affection, extending its example beyond the limits of a lodge-room, enfolding all in the embrace of universal love, a holy feeling uniting earth and heaven; with this love our devotion will be the true devotion of the soul in all its native simplicity and sincerity. This heavenly flame of divine and seraphic love which alone can unite the Creator with the creature, and thus alone can be formed and completed that true felicity of the human soul, the union to its divine original. Masonic charity is a principle dear to the heart of every Mason, it is the inculcation of every virtue, the improvement of our species, the cultivation of brotherly love amongst us. Hatred stirreth up strife; but love covereth all sins, says the preacher. (Prov. x., 12.) And above all things have fervent charity among yourselves, for charity shall cover a multitude of sins. (1st Peter, iv., 8,) Relief will cease with this life. Charity, as Masonry teaches it, is eternal. Faith and Hope will cease in a state of absolute bliss. Charity never faileth; prophecies, tongues, and knowledge shall cease and vanish away, but charity will still exist and ever reign supreme, having but one thought, one desire, the adoration of the Great Architect of the Universe. Look again, brethren, at the other grand truths Masonry teaches, especially in our first degree, showing us that we are men, made once perfect, but now, alas! a wonderful, yet confused, system of contradiction, with a body perfect, beautiful, but within it a mind, a soul, at one time powerful and lofty in its aspirations, at another feeble, even brutal; at one time grasping the heavens in its hands, at another revelling in the mire as a beast; at one time the repository of truth add virtue, at another the bold upholder of falsehood and vice; and thus it is that the worthy Mason looking at such solemn truths, works with the square to eradicate the evil he feels and sees. The revered Oliver on this subject says, to become a true Mason, to see it, a man's heart must be in his work, or he will never succeed; if it is not he will neither understand its objects nor participate in its advantages; with the mere name of Mason he will remain ignorant of its secrets, and incapable of estimating their value.

"Secondly, a lodge of Masons, we are told, consists of a certain number of brethren met together, with the Holy Bible expanded, the square and compasses, the book of Constitutions, and the Warrant empowering them to act; surrounded with emblems pointing out the way and preparing the soul, if these are properly applied, to an entrance into the eternal Grand Lodge above; and thus it is we say that the ground on which a lodge stands is Holy, dedicated as it is and always should be to the Glory of the Great Architect of the Universe; and is this theme itself not a study worth our serious reflection, while at our work; to lead us to frame our every action in accordance with that Volume of the Sacred Law, so that we as Masons should not only shine as lights to each other, but in our own individual way tend to light the paths of the inquiring out world? and as to the solemn rites and ceremonies practised within these walls, is there not sufficient in them to fill our hearts with thankfulness to the Author of our existence, and to kindle that holy fire within so as to overflow with true Masonic love, more particularly to our own, directing the mind to that ludid object which forms I trust, the central point of every Mason's hope?

"In the lodge we met on the level, man to man, before the Great Architect of the Universe; to consider our situation as free, yet responsible agents; to aid and assist each other in building a temple, of which, I trust, the corner-stone has been squarely and truly laid in us individually: and I say emphatically that a Mason who enters his lodge and leaves it no better, is building on the sands, and will surely fail; that corner-stone is a man's own heart, out of which everything else will grow either for good or evil, and it behoves, more, it is the bounden duty of every Mason to apply to each act and word the square of the Sacred Law which has been alluded to as the spiritual tracing board of the Grand Architect of the Universe: it alone is the groundwork of our Order on which the Masonic Ladder is fixed, as a sure and safe foundation which cannot be moved; that law the Craft love and prize, and on it we have sworn to regulate our lives by its divine plans and moral designs. The R.W. and Rev. Bro. Norval, describing a lodge, says, a Mason's lodge is a school of piety. The principal emblems are the teachers. The All-seeing eye teaches the omnipresence of the Deity. Its lessons are delightful and awful; delightful while we remember we are under its guardian care, awful when we forget that to it darkness is as the noonday. It is the school of the noblest virtues that adorn the human race. It is a school of brotherly love. The Holy Volume expanded invites us to peruse its sacred pages, because in them, and them only, are the words of eternal life. It is high as heaven, what canst thou do? deeper than hell, what canst thou know? The measure thereof is longer than the earth, and broader than the sea. (Job. xi., 8-9.)

"Lastly, the connection between Freemasonry and Religion:—I shall not now go deeper into this matter, but it is a subject which a Mason can and ought to establish in his mind, and the more you entertain it, the more you will perceive a simple but real and striking harmony between the two; this applies to none more than the Christian Mason, looking into it before the advent as a symbol, and after as a handmaiden promulgating the doctrines, and recording the types which heralded the Prince of Peace; throwing light even in the dark places of the earth; and when in the future faith is lost to sight, and perfect knowledge exists, the tendency of the two towards each other will be revealed. In fact Masonic faith has always acknowledged the Holy Volume to be God's own word, that it was written by men divinely inspired, and that it reveals the whole duty of man. Our charges ancient as you must admit they are, refer us to it as our lamp, and tells us that by a faithful study of it we gradually increase in intellectual stature, breathing a purer and more genial air, teaching us to forget that self-love within us, seeing less of the imperfections of others, more of their virtues, and enjoying a feeling of blissful charity and universal benevolence in gentleness and humility, knowing the empty and unsatisfying appetite of all things earthly, so fully expressed by St. Paul. If in this life only we hope, we are of all men most miserable (1 Cor., xv., 14); and if we can thus foster our Masonic researches with the warmth of religion, a light will shine upon us, so powerful, so penetrating, that our sympathies and charity towards one another will daily increase as the object, meaning, and the origin of our mysteries are gradually opened to view, and thus prepare us to await that final catastrope of life, holding fast the confidence, and the rejoicing of our Hope firm unto the end. (Heb. iii., 6.)

"Let us trust to make this our end, that the sprig of acacia, that emblem of innocence plucked to decorate the tomb of a departed brother, be extended to us all.

> "'From the dust acacias bloom,
> High they shoot and flourish free,
> Glory's temple is the tomb,
> Death is immortality.'"

At the conclusion of the charge the by-laws were read, and a vote of thanks with the honorary membership of the lodge unanimously passed to Bros. Saunders and Mason.

Bro. Mason replied in a pointed speech, and expressed his pleasure at his age of 71 years at again meeting the Craft, his missionary labours having kept him away from such opportunities for the last 30 years.

Bro. Saunders returned thanks in a thrilling manner, congratulating the lodge on its flourishing condition, and pointing out the duty of every lodge in assisting the great Masonic charities. Bro. Saunders' address was listened to with great attention by the members.

The lodge was then duly closed with solemn prayer at 1 p.m., and the brethren adjourned to a Tiffin, where the usual loyal and Masonic toasts were proposed and the day's interesting proceedings brought to a close at 3 p.m.

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ROYAL ARCH.

BOMBAY.

MOUNT ELBARUZ CHAPTER, (No. 123 S.C.)—An emergency meeting of this chapter was held at the Masonic Hall, Colaba, on the 3nd February, 1870. Present:—M. E. Comps. Pestonjee, Bazonjee, P.Z.; Muncherjee Framrose, P.H.; E. Freeborn, P.P.Z. as J.; E. Comps. Rustomjee Cowasjee, as Scribe E.; Ruttonjee Manockjee, Scribe N.; F. N. Coyajee, Prin, Soj., Jamsetjee Eduljee Treasurywalla, 2nd do.; Dinshaw Dorabjee Mistry,3rd do.; Pherozeshaw Rustomjee, as I.J.; C. S. Patel, O.J. Members: Comps. Rustomjee Hormusjee Mistry, Sorabjee Palonjee, Dadabhoy Rustomjee, N. Coyajee, and Jamsetjee Nusserwanjee Dady. The chapter was opened with prayer, and the summons convening the meeting was read. The ballot was taken for Bros. Dinshaw Nowrojee Sackclothwalla and Limjee Jamsetjee Bottliboy, candidates for exaltation, which proved clear. M. E. Comp. Freeborn proposed, and M. E. Comp. Pestonjee Basonjee seconded, that M. E. Comp. Colonel L. W. Penn, of Chapter St. Andrew's in the East, be elected an honorary member of this chapter. There being no further business before the chapter, it was closed with prayer. At the same time and place the regular meeting of Mount Elbaruz Lodges of Mark Masters and Past Masters was held, when Bro. Limjee Jamsetjee Bottliboy was duly advanced and installed in these degrees.

HISTORY OF FREEMASONRY.

The *Builder* gives a lengthy notice of the second edition of the English version of Bro. Findel's work, from which we select the following:—

"Wide, generous, and pleasant, with its corn fields and vineyards, universities and meerschaums, traditions of free cities and great guilds, Germany is the very site for the luxuriant growth of an embracing, expansive brotherhood, like that of the Freemasons; but it is not of the German lodges, so much as of the society generally, that we are minutely informed in this work. In various parts of Europe and America there are, at the present day, about 9,000 lodges, with 70 grand lodges, to which they are subordinate, forming invisible connecting lines of fellowship over this vast surface, having for asserted aim the exaltation of mankind in morals. The histories of these lodges in modern times are doubtless of interest, if only for the record of well-known names among the members, such as Elias Ashmole in an English lodge, Thomas Boswell, of Auchinlech, in a Scottish one; Daniel O'Connell in an Irish one; and Benjamin Franklin in a Pensylvanian lodge; but it is the ancient history of Freemasonry properly spoken of now as its legends and superstitions, that will have most attraction for non-Masonic readers.

"Among the documents appended is the form of an examination of a German "Steinmetz,"—stonemason. We pick out a few questions for extract:—

"'Warden.—How do we recognise a Mason?

"'Stranger.—By his honesty.

"'Warden.—Where was the worshipful craft of Masons in Germany first instituted?

"'Stranger.—At the Cathedral of Magdeburg, 876.

"'Warden.—What was the name of the first Mason?

"'Stranger.—Anton Hieronymus, and the working tool was invented by Walkan. (Perhaps corruptions of Adonhiram and Tubal Cain.)

"'Warden.—How many words has a Mason?

"'Stranger.—Seven.

"'Warden.—What are they?

"'Stranger.—God bless all honesty, God bless all honourable wisdom, God bless the worshipful craft, God bless the Worshipful Master, God bless the Worshipful Warden, God bless the Worshipful Society, God bless all honourable promotion here, and all places on sea or land.

"'Warden.—What dost thou carry under thy tongue?

"'Stranger.—A praiseworthy Truth?'

"Freemasonry has come to the front lately in two distant parts of Europe. It was the Masonic lodges of Madrid that conducted the funeral of Don Enrique de Bourbon a few days ago; filling the chamber of death with Masonic symbols, and placing on the coffin, with the dead prince's sword and and sash, more Masonic emblems; and sending 600 fellow Masons as mourners to his grave. Again, though the fraternity takes no part in political or ecclesiastical contests generally, the Grand Lodge at Baireuth has now broken this transcendental silence, and issued a circular directing attention to the proceedings of the Œcumenical Council, vindicating the right of the society to exist in spite of ecclesiastical opposition, and calling upon members to perform the moral duties with zeal and exactitude, and uphold the freedom of science and of conscience. The adhesion of H.R.H. the Prince of Wales has given Masonry a fresh spurt in England. At the recent dinner in aid of the Boys' School, at which the Prince presided, more than £10,000 was subscribed. If modern Masons are not otherwise practical, they certainly are so in charity. Attention thus drawn to the subject, many will, doubtless, like to get some particulars of this remarkable organization, now numbering about 600,000 members: and to these we commend Mr Findel's book as containing much of the information they require. It is freer from nonsense and error than other attempts of the kind, but the real history of Masonry is yet to be written.

ST. KITTS, WEST INDIES.

We have much pleasure in reproducing from the *St. Christopher Gazette*, the following address from the Hon. Joseph King Wattley, (Chief Justice), R.W.M. of the Mount Olive Lodge, (S.C.), to the brethren, and their reply thereto:—

"My brethren, the time has come when I must say that ominous word 'Farewell' it may be—for whom, but God knows—for ever. I need not tell you the pain it gives me, for I feel– in idea—the vibration of your highly strong faithful hearts re-echoing the solemn word that separates the 'Master' from his 'Craft.' 'Tis sad this in itself—but there is consolatiou that it does not sever the mysterious link of our indissoluble chain. This under the auspices of the Most High will remain secure till it pleases Him in whose hands are the issues of Life and Death to snap it asunder. I leave you then, brethren in person—your Master leaves his lodge to seek his fortune in another clime—but I leave brotherly love and good wishes in my lodge and amongst my brethren. May I not call you my Masonic children, for I see only seven of you who have not had the 'predominant wish of your heart' gratified by my command. But above all brethren whilst taking my leave, my prayers ascend to the Throne of Grace for your success, not only collectively, but individually. Brethren my purpose is not to resign either my seat as a member, nor the chair of the lodge. This is the course I resolved at the first. My resolution has been strengthened with the knowledge that will promote the interests of the Craft in respect to the erection of a lodge at Tobago. Vigorous efforts are now being made in this behalf, by a 'zealous and expert' brother, which will under God's blessing, be promoted by my remaining the Master of a working lodge. I shall thereby, with the sanction of our mother lodge, be enabled to consecrate the new lodge and instal its office-bearers. Already is the petition transmitted so as to secure my services during my tenure of office. Brethren I review the past in connection with Freemasonry with pleasure and satisfaction, and I look to the future with happy hopes. Let me commend to you my *locum tenens*. Bro. Past Master Cardin, [since dead] who has laboured well in his vocation and has served the lodge faithfully It will gratify me when far away, to hear you have rallied around him in token of your approval of my course of action. Now then brethren 'farewell,' and

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may the Most High vouchsafe to accept my prayers, that he will bless and prosper your efforts as a lodge, and shower down His blessings upon you as men."

REPLY.

"R.W.M. be pleased to accept our warmest thanks, for the affectionate and interesting address in which you have bidden us farewell. We are particularly grateful to you for having summoned us together before leaving, that we might have another, though it may be a last opportunity of expressing our love and esteem for you as a brother Mason and the Master of our lodge. We believe that your departure is likely to benefit yourself and family; we are proud of the honour conferred on our brother, and rejoice at the improvement in his worldly prospects. The weakness and selfishness of human nature however, cause us at this moment to dwell more on our loss in losing you than on your own gain. It is impossible to avoid thinking sadly of the future of the Mount Olive Lodge, when deprived of the chief who has for so many years directed its councils, and presided in its assemblies with such remarkable zeal and ability. How often in the quiet of the midnight hour have we, your brethren and children, gazed with loving admiration on the skilful operations of your unwearied hand. We cannot but reflect, that but for your exertions, we could not have as now even an altar on which to lay the sacrifice of Masonic duty, and burn the sweet incense of brotherly love. It cheers us to know that one of your first duties in your new home will be in the capacity of Master of Mount Olive Lodge of St. Kitts, to plant the acacia on the sail of Tobago. May the precious plant grow there, as it has here, beneath your fostering care. Bro. Wattley, you have wished us well individually, as well as collectively, and the heart of every Mason present re-echoes from its own depths the word—Farewell. May the Great Architect of the Universe preserve both you and yours from all evil, and grant you every blessing. May the Most High preserve in all its strength and beauty the mystic tie that links our hearts together in defiance of time, and change, and separation, till we meet again, if not in an earthly lodge, in that 'temple not made with hands, eternal in the heavens.' 'The Lord watch between us and thee when we are absent the one from the other.

"W. J. BRANCH, *M.D.*, S.W., now W.
"John A. NISBET, J.W., (since dead).
"R. M. WILLSON."

Poetry.

WHEN WE WERE GIRLS AND BOYS.

Between the cares of busy life,
The past recurs to mind,
A tear is dropped, a sigh escapes.—
We are to grief inclined.

We think upon the days gone by,
We think upon the joys,
We think upon a parent's smiles
When we were girls and boys.

We think upon the pride they felt—
Their estimate and worth—
Wondrous children thought they us then,
To whom we owe our birth.

I cannot see that we excelled
In deed, in thought, in mind,
Nor can I tell why they alone
Could virtues in us find.

Virtues that no one else possessed,
Or lower in degree;
But affection leads the parent
To see as none can see.

In infancy each little want
Was readily supplied.
In childhood, youth, and even age,
Their love was verified.

They felt an interest in us then,
Success made them rejoice,
And when for weeping cause occurr'd,
Tremulous was the voice.

In gratitude think upon
Thy living parents' care,
Their watchfulness, anxiety,
To all their mem'ries dear.

And though we hope they're gone to bliss,
Nature cannot refrain,
The gushing tear will needs break forth,
'Mid hopes to meet again.

Desolate now they're gone I feel,
I yearn for early joys,
Those others of their offspring felt,
When we were girls and boys.

R. BOND.

GLASGOW LODGE COMMERCIAL.

"MAY ITS PRAISE BE UNIVERSAL."

On the occasion of a gentleman's initiation into the Order of Freemasonry in the above lodge, a few weeks ago, and at the conclusion of his speech in returning thanks for the toast of "To the Health of the Youngest Brother," he spoke the following apt verses:—

This nicht a stane's been duly laid
By Masons leal and true;
An ornament I trust 'twill be.
An honour be to you.
I also hope 'twill ne'r disgrace
The ither stanes aroun',
But aye stand forth in bold relief
For mony years to come.
So here's lang life to a' the Craft,
And prosperous be their lot,
And may their wives and little anes
On earth be ne'er forgot.

And when lang years hae come an' gane,
And brethren passed away,
My heart says Masons flourish then,
As on the present day.
And when the world's revolving race
Is stopped by God's command,
May every faithful Mason meet
A friend at God's right hand.
Whate'er our minds dictate to do,
Let brethren do it well,
That Masons yet unborn will ne'er
Our love and works excel.

During the course of harmony on the same occasion, and in reply to another toast, he concluded by giving the following:—

But here I need mak' na oration
Aboot this solemn initiation,
Suffice to say am a Freemason,
An' weel ye ken't.

My heart has lang been wi' the Craft,
Tho' whiles some folks thocht I was daft;
But what care I for a' their chaff—
Am noo a Mason.

With heart an' han' I cam' this nicht,
My very saul gasped for the Licht
That Masons only, in their micht,
Hae power to gie.

Noo, here's a stane rough and unshapen—
It's in yer han's for yer ain makin'—
Just smooth and roun' it tae yer likin'
For "Lodge Commercial.'

And when that's dune the mortar lay
Aroun' it in Masonic way,
An' maybe on some future day
It'll fill a corner

I'll then, perhaps, a jewel show,
The value none but Masons know,
And ne'er on friendship water throw,
But aye be true.

Accept my thanks; I'll sae na mair,
But quietly resume my chair,
An' hope tae help, ere lang, to rear
THE NEW MASONIC HA.'

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SCIENTIFIC MEETINGS FOR THE WEEK.

Friday, April 22nd.—Quekett Microscopical Society, at 8.

Monday, April 25th.—Royal Geographical Society, at 8.30; London Institution, at 4.

Tuesday, April 26th.—Royal Institution, at 3—"On Moral Philosophy," Prof. Blackie; Ethnological Society, at 8—"On the Philosophy of Religion among the Lower Races of Mankind," Mr. E. B. Tylor; "On the Brain in the Study of Ethnology," Dr. Donavon; Society of Antiquaries, at 2—Anniversary Meeting.

Wednesday, April 27th.—Society of Arts, at 8; Geological Society, at 8.

Thursday, April 28th.—Royal Institution, at 3—"Electricity," Prof. Tyndall; Royal Society, at 8.30; Zoological Society, at 8.30.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 30TH APRIL, 1870.

(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, April 25th.

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.; Pythagorean, Ship Tav., Royal Hill, Greenwich; Universal, F.M.H.; British Oak, Bank of Friendship Tav., Bancroft-pl., Mile-end, E.; De Grey and Ripon, Angel Ho., Great Ilford.——CHAPTER.—Joppa, Albion Tav., Aldersgate-st.

Tuesday, April 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; Prince of Wales', Willis's Rooms, King-st., St. James's; Urban, Old Jerusalem Tav., St. John's-gate, Clerkenwell.——CHAPTERS.—Royal York Chapter of Perseverance, F.M.H.; St. Alban's, Albion Tav., Aldersgate-st.

Wednesday, April 27th.

Grand Festival, and Installation of M.W.G.M. elect.

Thursday, April 28th.

Gen. Com. Girls' School, at F.M.H., at 4.——LODGES.—Grenadiers, F.M.; Shakespeare, Albion Tav., Aldersgate-st.; South Middlesex, Beaufort House, North-end, Fulham; Victoria, George Ho., Aldermanbury.——CHAPTER.—Polish National, E.M.H.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, April 25th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert New Cross-rd, Deptford; Old Concord, Turk's Head, Motcombe-st., Belgrave-sq.; Sincerity, Railway Tav., London-st.; 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; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, April 26th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Aldermanbury lane; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-street; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Mount Sion, White Hart, Bishopsgate-st.; Royal Union, Dubourg's Ho., Haymarket.—— CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, April 27th.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Pythagorean, Prince of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st. Grosvenor-sq.

Thursday, April 28th.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich Manchester, Berkeley Arms, John-st., Berkeley-square; 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, April 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.; 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; Doric, Three Cranes, Mile End-rd.; Rose of Denmark Metropolitan Chapter of Instruction, White Hart, Barnes, Surrey; Victoria, Anderton's Ho., Fleet-st.; Hervey, George Ho., Walham-green.

Saturday, April 30th.

Mount Sion, Union Tav., Air-st., Piccadilly; Robert Burns, Sussex Stores, Upper St. Martin's-lane.

[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.,

ERRATA.—In foot-note on page 310, for "Bede" read "*fede.*"

SEVERAL communications stand over till our next.

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

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LONDON, SATURDAY, APRIL 30, 1870.

POSTPONEMENT OF THE GRAND FESTIVAL.

The installation of the M.W. Grand Master elect is postponed, under most melancholy circumstances. Our readers must all be well aware of the calamity that has befallen a party of English gentlemen and ladies, who were visiting the classic region of the battle field of Marathon, within a short distance of the capital city of Greece. They were captured on their return by brigands, and Mr. Vyner, Mr. Lloyd, Mr. Herbert, and Count de Boyl were held as hostages for the payment of a large ransom, Lord Muncaster being released to arrange the payment of the ransom, which, large as was the amount demanded, was immediately forthcoming; but the mistaken zeal of the Greek Government in pressing too closely upon the brigands, prevented the release of the captives, and finding themselves hard pressed, they murdered in cold blood, the whole of their victims.

It is a singular and melancholy coincidence that both our M.W. Grand Master elect and Deputy Grand Master nominate should have a near relative amongst the victims of this cruel massacre, Mr. Viner being brother-in-law to the Earl de Grey and Ripon, and Mr. Herbert, who was attached to the British Legation at Athens, being a cousin of the Earl Carnarvon.

Under these melancholy circumstances, it was impossible that the ceremony of installation and the accompanying festival should take place at the time appointed, and we are assured that our distinguished brethren and their families will have the sympathy of the whole body of Freemasons in a bereavement by which those near and dear to them were cut down in the full flow of health and spirits.

NOTES ON AMERICAN FREEMASONRY.

No. 1.—GRAND LODGE OF MASSACHUSETTS.

(*Continued from Page* 324)

The installation of Grand Master takes place on St. John's Day, and on that day of last year, we learn that M.W. Bro. Sewell Gardner, having been re-elected, was installed by the Past Grand Master, Bro. R. C. Daine, in the presence of the officers of Grand Lodge, and the Dep. Dist. Grand Masters, of whom eleven were present. The M.W. Grand Master of Connecticut was also present as a visitor. The Past Grand Master delivered an eloquent address, which concludes as follows:—

"Allow me, Most Worshipful, to congratulate you on the honour of being again placed in the high station of presiding over all the lodges of this State and jurisdiction. May the Father of Lights invest you with his choicest gifts. May heavenly wisdom illumine your mind. May heavenly power give strength to your exertions. May heavenly goodness fill and enlarge your heart. May your feet rest upon the rock of justice, from your hands may streams of beneficience continually issue; and round your head may there bend a circle, made splendid by the rays of honour, and late, very late in life, may you be transmitted from the fading honours of an earthly lodge, to the mansions prepared for the faithful in a better world."

Proclamation was made from the E., W., and S. that "M.W. Bro. William Sewall Gardner had been duly elected, and in ample form installed Grand Master of Masons in Massachusetts, and as such, would be respected by the Craft." A procession of the brethren was formed, and thrice passing round the lodge room, saluted the Grand Master with the customary honours.

The elected officers, consisting of Senior Grand Warden, Junior Grand Warden, Grand Treasurer and Grand Recording Secretary are then invested. This duty completed, the remaining Grand Officers, and the Dep. District Grand Officers are appointed by the Grand Master.

The Grand Master then delivered an address, in which he said the occasion of this assembly around the ancient altar, as their predecessors had done for more than a century, was most auspicious. The relations between the Grand Lodge and its subordinates were most agreeable, peace and tranquility reigned throughout the jurisdiction, and special congratulation was made upon

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the fact that the heavy debt incurred in the building of the Temple, had failed to alienate the loyalty of the Craft.

The Grand Master announced that during the year he had granted dispensations for eleven new lodges.

The recommendation of the District Deputy Grand Master is required, as also the concurrence of the lodge nearest to the proposed location of the new lodge, as with us. In one case the name of a lodge, it is stated, given inadvertently, as there already existed on the register a lodge of the same name. The Grand Master advised that it should be changed, a most salutary recommendation. In another case the applicants desired to name the Grand Lodge after their present Grand Master, which he modestly declines to sanction, and the dispensation is granted, *sine nomine*.

Special meetings of Grand Lodge had been held during the year for the purpose of constituting lodges, and dedicating Masonic Halls.

The Deputy District Grand Masters, are allowed the expenses incurred by them in attending Grand Lodge, and we find that two of them decline to present any bill on that account.

The committee of the Grand Charity Fund present their report, which was ordered to be printed. In the proceedings they say that they have been unable to find the records of the trustees of the Grand Charity Fund, though they had diligently sought for them, and consequently have been guided mainly by the records of Grand Lodge, from which it appears that in 1857 the Charity Fund amounted to nearly 75,500 dols., of which 63,000 dols. are returned as due from the Grand Lodge, and the trustees of the Masonic Temple. A special charity fund of 2,900 dols., which had been deposited in the Provident Institution for Savings, was withdrawn by order of the Grand Lodge in 1867, which the committee recommend should be restored "when the means of Grand Lodge will permit," a rather indefinite term. Further on, however, the amount of the Charity Fund, seems to be swallowed up in the erection of the Temple. The committee in presenting a "sketch of the regulations constituting and governing the old Board of Trustees of the Charity Fund" consider it may be useful, should the Grand Lodge hereafter organise a similar board to manage its charities. We may venture to hope that a *similar board* may not manage the funds in a *similar manner*.

For, say the committee, "It is declared that the Charity Fund shall consist of 50,000 dols., your committee know not where this fund or any part of it is, unless it be found in the value which the temple may have above the incumbrances upon it!"

The Grand Secretary acknowledges the receipt of the proceedings for the past year of the Grand Orient of France, Grand Orient of Italy, Grand Lodges of New Brunswick and Canada, and of twenty-nine of the Grand Lodges in the United States. The study of these "proceedings" gives a vast scope to the inquiring mind, and many suggestions for improvements may arise from this fraternal interchange of opinion. The Grand Lodge of England—the mother and founder of all—is conspicuous by her absence.

At the feast, as it is termed, ninety-seven brethren sat down, and their names are entered upon the record. The speeches were eloquent and full of interesting historic matter, and the Grand Secretary regrets that he is unable to enter them upon record.

The reports of the Deputy District Grand Masters follow, from which we will make a few interesting extracts:—

The Deputy District Grand Master of the First District "is happy to state that the lodges are all in a prosperous condition. The records of the lodges are very full and complete, many of them presenting elegant specimens of work." Of how many of our own lodges can we say the same?

In the Second District, the Deputy District Grand Master had "visited Palestine Lodge, Malden, now working under a dispensation. This young body of Masons exhibit great interest in the work and business of the Fraternity, and heartily recommend it as worthy of a charter." From this and other passages, we infer that in the first instance the promoters of a lodge receive a "dispensation" for about a year. Should their conduct of affairs meet with official approval, a "warrant" is granted. He says again, "The work of the lodges, as exemplified before me at official visitations, though not of uniform excellence, accuracy, and efficiency throughout the district, was generally accurate and well performed. . . . . In no lodge are the services of the Grand Lecturer needed."

In the third district, the by-laws in some cases

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do not bear the signature of the Grand Master, and in no lodge had the attestation of the Grand Secretary been given. The District Grand Master therefore requested that all the by-laws should be forwarded to the Grand Secretary for this purpose.

A remarkable specimen of lodge book keeping, invented by the Secretary of a lodge, comes in for special commendation. "The work throughout the district is reported as satisfactory; all the Worshipful Masters being zealous in the cause of Freemasonry — some of them men of culture and ability. The officers generally appear to be impressed with the business in which they are engaged; and the brethren, preserving that decorum and attention to the ceremonies so essentially necessary to the impressiveness of the ritual, conduce to the exemplification of work worthy of high commendation. In the style of work there is of course a wide range, but I may say I was struck with its remarkable uniformity and correctness." The District Grand Master had visited all the lodges in his district once, and some twice officially, and several times informally.

In the Fourth District, "The lodges are quite proficient in their work, and need no instruction by the Grand Lecturer."

From the Fifth and Sixth Districts the District Grand Masters report separately their visits to each lodge. In once instance the "lodge celebrated the centenary of the birth of its oldest Past Master, who was seated in the east, while his son received the first degree. The day seemed, by common consent, transformed into a holiday; schools were dismissed, and the citizens generally joined in demonstrations of respect, while the aged and honourable Mason rode from his residence to the Hall."

In the Seventh District, the District Grand Master regrets that "an imperative sense of duty compels him to withhold all commendations from Aurora Lodge, whose usefulness as a lodge has practically and entirely been suspended for more than a year past. The officers are faithful and true. . . . . It appears that some of the brethren who have been disappointed in the result of the ballot, in some cases, have, by a persistent use and abuse of this prerogative, undertaken to force the lodge to admit certain applicants who have been rejected repeatedly during a term of years. As your official representative, I have firmly, but kindly, admonished them that they are guilty of un-Masonic conduct in suspending the usefulness of the lodge, as well as abusing their sacred privilege; and if persisted in, the rights of the lodge must and will be maintained, and the guilty parties subjected to the extreme penalties. I trust that Aurora Lodge, venerable in years, honoured as she has been in the past, will resume her usefulness and former position among her sister lodges."

In the Eighth District, the investigations of the District Grand Master have satisfied him that great caution and care have been observed by the lodges in the selection of their candidates, and that they are firmly resolved that the standard of qualification for admission to our Fraternity shall not be lowered. The lodge rooms appear to be well protected, in good condition, and properly furnished. Upon a careful inspection of the records, I find them exceedingly well kept and properly cared for. In most cases the work is equal to the requirements of Grand Lodge. Perhaps in one or two cases the services of the Grand Lecturer would be beneficial.

In the Ninth District, "one lodge appears to be under a cloud, but, it is to be hoped, will soon come out into the sunshine of prosperity." The work was found correct in all the lodges except those mentioned in a supplementary report. Charters are recommended to be granted to two lodges working under dispensation.

The District Grand Master of the Tenth District had been unable personally to visit all the lodges, but had deputed another brother to perform that duty in five instances. He had no hesitation in saying that each lodge is conforming strictly to the ritual of the Grand Lodge. He does not feel it necessary to particularise each lodge, but commends all for the improvements noticed. All are located in good halls, well fitted up, showing a just pride in the Masonic Institution. Four lodges are reported to have been burned out, with considerable loss. No date is mentioned in connection with the calamities, but as all the lodges are reported to be now well located, we may fairly presume that they were not of recent occurrence.

In the Eleventh District, the District Grand Master does not find the services of the Grand Lecturer needed in any of the lodges, although he had recommended to several Masters the propriety of consulting the Grand Lecturer on some mooted points. There is a marked improvement

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in the work of the lodges, each one striving to have business and work—*just right*.

All the lodges in the Twelfth District were personally visited, and a commendable degree of correctness in the ritual of the work is reported in all cases, and in some of the lodges an exceedingly pleasant, smooth, and prompt rendering.

The District Grand Master of the Thirteenth District had visited every lodge within the limits of his district, and carefully inspected the work, records, and other matters appertaining to the Grand Lodge, and it affords him pleasure to report, in general terms, the excellent condition of the lodges everywhere evinced. In particular the members of a young lodge, composed mainly of young and enthusiastic Masons, are evidently satisfied with nothing short of perfection. All seem to take a lively interest in the work, and the result, as might be expected from such a condition of things, is exceedingly gratifying.

In the fifteenth district, the work in the lodges as in accordance with the requirements of Grand Lodge, and in none of them do the services of the Grand Lecturers seem absolutely necessary, but as some changes are likely to take place in the officers of some of the lodges, he considered it would be beneficial to the lodges, as well as the new officers to receive a visit from the Grand Lecturer.

In penning the above, one conclusion most impressively forces itself upon our mind, which is the great contrast between the effective supervision of this Grand Lodge and its officers over the doings of its subordinate lodges, and the entire want of system, which prevails in our own fair land. Our American cousins have set us an example in this as in many other matters, it would be a red letter day in the annals of Freemasonry in Great Britain, if some brethren in high official position would take the initiative in pressing upon the Grand Lodge of England the necessity and importance of, in some measure, adopting a similar form of Government, to that practised by the American Grand Lodges.

Compare the difference in the manner in which, as a rule, the duties of our Provincial Grand Masters are performed, with the systematic and regular discharge of the duties of the Deputy District Grand Masters of the Grand Lodge of the State of Massachusetts. These energetic brethren, sixteen in number, have reported that at least once in the year, (and in some instances several times) they have visited *every* lodge under their control. One District Grand Master was prevented by business engagements from so doing, and even in this case the duty was not neglected, being performed by deputy. It cannot be denied that some of our Provincial Grand Masters make periodical visits to their lodges in the province, but we are constrained to say that their presence is in most cases more ornamental than useful. What becomes of their utility in the absence of such reports and recommendations as are presented by the American District Grand Masters, who seem, without favour and without prejudice, to praise or condemn the conduct of their subordinates. The hope of the one, and the dread of the other, must have a powerful influence in actuating the members of the lodge to keep up their prestige, or to win their laurels, in the face of the fact that these reports are published and circulated through the length and breadth of the land.

Look again at the maternal care with which the Grand Lodge of Massachusetts observes the doings of her children, with what a jealous eye she watches over their interests, and how Cerberus-like she guards their honour.

What does our Grand Lodge, which should be a subject of emulation for the whole world, do in similar case? In comparison, really nothing. We beg pardon—she receives a fee for every candidate for initiation, and makes an annual claim from each member of every lodge within her jurisdiction—but what does she give in return? If we except the comparatively small contributions to our noble charities, and a few hundred pounds sparingly doled out to brethren in distress, we must say, absolutely nothing. She appoints Provincial Grand Masters to govern over her subordinate lodges, who in many cases throw even the slight amount of duty they have to perform upon their deputies. They make no return—except of money received—to Grand Lodge which is coldly indifferent to the welfare of her supporters. Subordinate lodges are left to themselves to perform the work in any manner they please. In some instances our beautiful ceremonies, instead of elevating the soul of the candidate, are given in so incompetent and ridiculous a manner as to produce quite the contrary effect upon an educated man, and yet the efforts of some of our most distinguished Masons, to secure a committee for the consideration of this important question met with a cool reception in Grand Lodge. Then, again, in the establishment of new lodges. Get half a dozen Masons together, the sanction of a neighbouring lodge, and send the cash for the fees, you will have but little difficulty in starting a new lodge,

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and as long as a Grand Lodge regularly receives her fees, she exhibits no further concern about the matter.

On the other hand, look at the common sense manner in which our American brethren go to work. Say they, "You want to establish a new lodge; well then, get the sanction of the neighbouring lodge and a recommendation from the District Grand Master, and we will give you a dispensation to work for a year. If at the end of that time we find you worthy, if you make such progress as we think holds out a prospect of usefulness in your new sphere, we will grant you a warrant.

In conclusion, we must revert once more to the voluminous published proceedings of the Grand Lodges in the United States, and to the necessity of the issue of similar reports by the Grand Lodge of England, the compilation of which would provide useful occupation to the *employés* in the Grand Secretary's office, and prevent them from wasting their time, as a correspondent recently observed, "in manufacturing and foisting a spurious degree upon the Masonic public," in violation of their obligations to Grand Lodge, and engaging, from lack of better employment, in occupations unconnected with the duties for which they are engaged. Her subordinate lodges extend to the most remote corners of the earth and it is absolutely necessary that the members of these distant lodges should know more of the doings of those by whom they are governed. Taxation without representation lost to England her most valued colonies, and the same course, if persisted in by the Grand Lodge of England, will doubtless, ere long, cause an agitation for more independent Grand Lodges in our dependencies.

There may be a great objection on the part of Englishmen to a wholesale Americanisation of our institutions, but the perusal of the "Proceedings of the Most Ancient and Honourable Fraternity of Ancient Free and Accepted Masons of the Commonwealth of Massachusetts" must force upon the mind of every reader of ordinary intelligence that there are some features in the conduct of American Grand Lodges that the Grand Lodge of England might imitate with honour to itself and advantage to the Craft.

THE DUKE DE MONTPENSIER'S PROSPECTS.—According to the *Imparcial* of Madrid, the family of the late Don Henry de Bourbon indignantly refuse to accept the indemnity of £1,200 which has been awarded to them by the tribunal before which the Duke de Montpensier was tried. The Duke has gone to his residence at Seville to serve out the sentence of one month's banishment from the capital to which he was condemned. When the term expires he will return to Madrid. His partisans declare that the duel instead of injuring his candidature to the throne has improved it, and that he has now a majority of the Cortes in his favour.

MASONIC ORDERS OF KNIGHTHOOD.

No. 3.

By ✠ C. F. MATIER, 30°, Knt. Comp. Royal Order of Scotland.

The degree of Rose Croix is to be found in all the principal Rites of Masonry, and is, in all of them considered one of the most important. Thus while in the Ancient and Accepted Rite it ranks as the eighteenth degree, it is the seventh and last degree of the *Rite Français, ou Moderne.*

Previously to the establishment of the Supreme Council 33°, in England, this degree, under the title of Knight "RosæCrucis," or *Chevalier Rose Croix,* was a part of Masonic Templary, and under the jurisdiction of the Grand Conclave of Knights Templar, and as such was only conferred on Knights Templar of good standing.

On the constitution of the S.C. 33°, the Grand Conclave surrendered the control of this degree together with that of the K.·.H.·. and it has since been conferred under the authority of the 33°. I may here mention that one encampment, at the time of the surrender, was not in union with the Grand Conclave, and although they have since sworn allegiance to that body, they still claim a dormant right to confer these old Templar degrees. I merely state the fact without at all entering into the merits of the case.

The Rose Croix degree undoubtedly refers to Craft Masonry in a Christianized form, and explains the method of finding certain lost secrets of more Christian importance than those in the Royal Arch. We must therefore look on this degree, not only in the light of a perfection of Masonry, but also as a genuine Order of Masonic Knighthood, the more especially as it puts forward no claims to anything beyond the Masonic circle. In England the only qualification required is that the candidate should be a Master Mason of good repute and of a year or more standing.

In Scotland, each candidate must be not only a Royal Arch Mason, but must have taken the Royal Order of Scotland, and have been approved of by the S.C. 33°. before he can even be proposed for ballot.

In Ireland, the Grand Council of Rites insist, that the aspirant shall be a Master Mason of over seven years standing, over thirty years of age, and that he shall be in possession of the Royal Arch and Red Cross of Babylon, and shall also be a High Knight Templar. Only thirty-three Prince Masons, can at one time, be subscribing members

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of a Rose Croix Chapter, and consequently no one is eligible for the degree unless a vacancy occurs in one of the chapters, to which he has to be regularly recommended. The degree is so highly esteemed and is so select, that many worthy brethren have to wait a life time, before their turn for election comes.

There can be very little doubt, but that the degree of Rose Croix, as practised at present, differs very materially from the degree to work which, Prince Charles Edward Stuart granted a charter to Arras, and even from the ceremonial formerly practised in Templar Encampments.

I am of opinion, that the degree itself, in what ever shape we find it, was elaborated, by (probably) the Chevalier Ramsay from the conjunction of the two points of the Royal Order of Scotland, H.R.M. and R.S.Y.C.S., the latter of which is undoubtedly the oldest, and indeed according to Bro. Donald Campbell, 32°, the editor of Bro. Mackey's Lexicon, the only genuine Order of Knighthood in connection with Freemasonry. This beautiful degree has the same relation to "Blue" Masonry, as the latter has to the world at large. As Craft Masonry is intended to receive all of the outer world, whether Jew or Gentile, who acknowledge the existence of the Great Architect of the Universe, so the Royal Order is open to all worthy Master Masons, who profess the Christian faith, and acknowledge the doctrine of the Holy Trinity.

I will not enter into the legend of its institution, which, I am sure, must be familiar to all your readers, but will content myself with observing that the general excellence, and sublime purity of the teaching of this degree, place it, more than any other, on an equality with the precepts of Craft Masonry, than which nothing can be more in accordance with the Divine command, "Thou shalt love thy neighbour as thyself."

Indeed, many accurate brethren believe the Royal Order in its first point to be the Christianized form of the ancient degree of Master Mason.

By the constitutions of the Order, the Grand Lodge and Grand Chapter can only be held in Scotland, the King of which country, now of course merged into Great Britain, is the hereditary Grand Master and Governor.

This office is now temporarily vacant, as her most Gracious Majesty is necessarily ineligible. Every Provincial Lodge or Chapter must have a warrant from the chief body in Scotland, no matter in what country it may be held, and at each and every meeting of the Order a vacant chair is placed on the dais, which can only be occupied by the Hereditary Grand Master.

"Those who are in possession of this degree and the so-called higher degrees, cannot fail to perceive that the greater part of them have been concocted from the Royal Order to satisfy the morbid craving for distinction, which was so characteristic of the Continent during the last half of last century."—*Vide* Mackey's Lexicon.

The degree of K.H. was formerly, like that of the Rose Croix, under the jurisdiction of the Grand Conclave of K.T. It is to be found in nearly all the existing Rites, and in many of them is at the head of the list, and dignified as the *ne plus ultra* of Masonry. Dr. Oliver enumerates six degrees which bore this name, but the only important one of those that still continue to be worked is the 30° of the Ancient and Accepted Rite, whose chiefs, the S.C. 33°, have the sole right to confer this honour in England. I must confess I have no reliable information of importance as to the date of its institution or its founders.

I hope time will soon permit me to refer to the Red Cross Knights of Babylon, or Babylonish Pass, a degree of some importance, and altogether connected with Jewish legends.

THE ANCIENT MYSTERIES.

(From the *Voice of Masonry.*)

So long as man shall remain in ignorance respecting anything in nature, that thing in respect to which he is in a state of ignorance may be said to be mysterious to him—a *mystery*.

In this sense the order of nature, the movements of the heavenly bodies, and the causes of the seasons were mysteries to the primitive inhabitants of the earth. All these things are still mysterious to ourselves in certain respects; that is to say, our knowledge of them is limited to a few particulars, and what we actually know of them is a small portion of what still remains to be known.

Human knowledge, therefore, is at best very limited. We know nothing of the essences of things, and in this sense the universe, our own existence upon it, and everything connected therewith, may be regarded as deep and impenetrable mysteries, the solution of which we need hardly

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expect so long as we are confined within our present limits of observation and capacity.

Let it not be supposed, then, that mysteries have ceased to exist, or that they are to be attributed solely to the ignorance and inexperience of man's infancy. They exist now as much as ever, and will doubtless continue to exist as long as this wonderful system of worlds, of life, of mind, and soul shall have a being.

Thales is said to have been the first astronomer who predicted an eclipse, and it is affirmed that Pythagoras was well acquainted with and taught the doctrine of the solar and planetary motions, as now explained by the Newtonian philosophy; but as he only taught this doctrine to a select few, it was never received by the world at large as a philosophical truth until the time of Newton.

We know that up to a comparatively recent date it was believed by some, even by Kepler, that the planets were kept in their orbits by means of angels detailed for that express purpose; but now we know that they are kept there by gravitation, yet no one is able to tell us what this gravitation is. So far, then, it is to us a mystery still—just as much as it was before the discovery of Sir Isaac Newton's philosophy.

The knowledge possessed by us moderns, although doubtless much superior to that possessed by the ancients in many respects, yet leaves us still on a level with them as to those facts which it is impossible for men to know, and in this respect we can claim no superiority over them whatever.

We are now somewhat prepared to inquire into the origin and nature of those mysteries which were so common to the ancients, and which in their eyes exercised so much influence upon the minds and morals of their times.

At present we shall pass over those peculiarities of the Jews which, on account of our familiarity with the history of that people, do not at this day present anything novel or interesting to our view, merely premising that we may resume this subject at a future time, and give some space to the consideration of the Hebrew mysteries.

At present we shall confine our remarks to the habits and practices of those nations which are comprehended under the general title of the heathen world.

The most remarkable as well as the most ancient of these is the world-renowned nation of China, which, for many reasons, demands our attention and earnest consideration; and, first of all, we shall take a glance at those mysteries which evidently were instituted for religious purposes.

The analogy between Confucianism and the functions of Christianity is very remarkable. The Rev. John L. Nevins, who for ten years was a missionary in China, thus speaks of Confucius:—

"The man who has given his name to this system of religion is the only one of his race who has achieved a world-wide reputation; and this he has done in a truer and wider sense than any other uninspired teacher—his fame extending over a larger territory and a vaster population. Greatly neglected and imperfectly appreciated during his life, his people have, since his death, gone to the opposite extreme of exaggerating his merits and exalting him 'above all that is called God or is worshipped,' almost ascribing to him divine virtue and omniscience, in opposition to his clear and repeated acknowledgments of imperfections and ignorance."

It is a remarkable fact that Confucius professed not to be a reformer or innovator, but simply a restorer of the ancient doctrines and precepts which had prevailed for many centuries in China before his day.

He was born in the year 551 before Christ, and therefore was cotemporary with Solon, Pisistratus and Pythagoras in Greece, with Cyrus in Persia, and with Crœsus in Lydia, consequently with Æsop and others.

The fact that Confucius was always referring to the golden age of the past, when the foundations of the Chinese Empire were first laid, induces us to infer that the morality, civilisation, and religion of that period were very far advanced, and that to restore them to their original purity and perfection was deemed by him a work of great merit and importance. This corresponds exactly with the Scriptural account of human society in the patriarchal age, and is a strong proofof what has so often been asserted by the best historical writers, namely, that the infancy of our race was in fact its purest and best condition, and that man, instead of progressing, has degenerated, at least in those qualities which render him good, wise, and happy.

Here we find a parallel between Confucius and Christ, inasmuch as the former, as well as the latter, was a benefactor to the race; for Christ himself came, "not to destroy, but to fulfil the law." The mysteries of religion, which, in the

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beginning, consisted of grateful offerings to God, the invisible spirit, and which were of a simple and rational character, were recognised by Confucius as the sacrifices of the past, and by Christ as the precursors or a greater sacrifice to come—which sacrifice he fulfilled in his own person. In both of these characters we recognise that full Christian spirit which binds man to his brother man everywhere in the fraternal bonds of love, kindness, and good fellowship, and which impels him "to do unto others what he would they should do unto him."

But, on the other hand, we can trace in the idolatry and wickedness of those who rebelled against the truth certain traces of the dark mysteries which unite men in a fellowship of evil and of persecution against all that it true, and genuine, and charitable.

But Buddhism intervened in China to mar the beauty and the simple mysteries of the primitive religion by strange inventions and the introduction of strange gods, just as idolatry did in other portions of our globe about the same time.

Buddhism began in India as early as the seventh century before our era, but it was not introduced into China till about the year 60 after Christ.

This form of religion or idolatry very much resembles Popery in its power of adapting itself to all places, persons, and circumstances. It is, in fact, a very *harlequin* in the variety of its metamorphoses to suit all kinds of character. In Thibet it is a hierarchy; in India, it is a caste; in China, it may be said to reign supreme, although it has no recognised hierarchy or status granted to it by Government or the laws.

The votaries of this doctrine believe in a benevolent deity, associated with others of an inferior character. The believe also in the transmigration of souls and in the efficacy of good works—therefore they pray earnestly to their idols, perform works of austerity, and provide for the anticipated wants of the soul in Hades or Purgatory, and also for deceased relatives and friends.

These doctrines involve many and strange mysteries, and introduce practices wide apart from the purity and simplicity observed by the patriarchs, which both Confucius and Christ have laboured to restore, but which the Buddhists and their confrères in Europe oppose with all their might, and with a pertinacity which would do honour to a better cause.

But the great characteristic of Buddhism is, that it is fully determined to rule or ruin. Under the cloak of sanctity it veils a despotism which can tolerate nothing free, generous, or noble upon the earth. If two or three men bind themselves together in a bond of fellowship to be good, honest, and charitable, the Buddhist takes the alarm, lest they should introduce a new element that might, in time, undermine his authority and deprive him of his occupation. It matters not what may be the name of the benevolent society, whether it be that of Christian, Freemason, Odd Fellow, or anything else, it becomes an enemy to the Buddhist by the mere fact of its existence, and he will be satisfied with nothing short of its complete destruction; and to attain this end, neither time, nor money, nor conscience will be spared. The innocent Mason or Christian, or whatever he may be, is denounced as an enemy to mankind—and the pretext for this denunciation is found in the fact that he is bound to his brethren by some secret tie, although that bond is simply for the sake of recognition or distinction.

Let us then awaken to the fact that there is an eternal and irreconcilable antagonism between the ancient mysteries which Confucius, Christ and the benign spirit of Freemasonry have endeavoured to to resuscitate amongst men, and those dark, cruel mysteries, which, under the assumed cloak of piety and religion, have filled the world with blood, with confusion, with terror and mourning. The first are represented by the champions of free thought, free speech, charity, and benevolence everywhere; the last, by the Lama of Thibet, by the Buddhist Hierarchy of India, and by the whole caste in China; but more especially by that despotic council now assembled at Rome, whose avowed purpose it is now, as heretofore, to trample liberty, humanity, and true religion under foot, and to make this fair earth of ours a howling desert and a bleak wilderness. "By their fruits ye shall know them."

MASONIC JOTTINGS.—No. 17.

By a Past Provincial Grand Master.

CEREMONIES AND SYMBOLS.

Do the ceremonies and symbols of modern Masonry proceed directly from the Mediæval Building Corporations, or is their origin to be sought for elsewhere? This is the question which German Masonic writers began to consider about the year 1857.

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PREMISES.

An Oxford Brother thinks that those, who assert the great antiquity of Masonry, will one day find premises sufficient for the exercise of the Stuart-Millian and the Hamiltonian, although not of the Aldrichian, Logic.

MASONRY OF THE BRITONS.

If you can make out that the Britons ever constructed a great building, then say that there once was a Masonry of the Britons. But add that the Masonry of the Britons went to sleep, and finding when she awoke that the Masonry of the Anglo-Saxons had taken her place, she went to sleep again.—*Old MS.*

PROCEEDINGS OF 1717.

A correspondent thinks that the proceedings of 1717 were a resumption of measures begun by Ashmole for the improvement of Speculative Masonry, which at the time of his death had, in part only, been carried into effect.

CIVILISATION—ARCHITECTURE.

Is it more correct with some Masonic writers to call civilisation the mother of Architecture, or with others to call Architecture the mother of Civilisation?—*Question from an Old Craft MS.*

RISE OF SPECULATIVE MASONRY.

As regards the rise of Speculative Masonry, the question of the rise of any particular Operative Masonry—as, for instance, of any European Operative Masonry—is not important.

THE BEGINNING OF A TRADITION.

The beginning of a tradition should be in the lifetime of a person, who might have been an eye witness of the event to which the tradition relates.

THE MORAL LAW.

Everywhere—beings endowed with reason are bound by the Moral Law. The inhabitants of the planets of all the Stellar systems are bound by it.

ARCHITECTURAL COLLEGES OF THE ROMANS.

The Masonic Student should make himself acquainted with all that has come down to us respecting the Architectural Colleges of the Romans.

THE OLD SCOTCH LODGE.

Speculative Masonry seems to have slumbered in it for 600 years, but some time in the reign of King George the Second the introduction of the new English nomenclature sufficed to awaken it, and it has not slumbered since.

A REMARK OF BROTHER VAN DALEN.

"In those German Lodges which preserved the Old Charges intact, the spirit of Masonry more prevails over the mere rehearsal of the Ritual than it does in the country to which we are indebted for those landmarks."

LITURGY AND SYMBOLS OF MODERN MASONS.

German writers have lately shown that the modern Masons inherited their Liturgy and Symbols from their forefathers, the Masons who preceded them.

PAGODA—PYRAMID—BIRS NIMRUD.

The builders of the Pagoda had their Lodge. The builders of the Pyramid had their Lodge. The builders of the Birs Nimrud had their Lodge.—*Old MS.*

MASONIC NOTES AND QUERIES.

GRAND LODGES OF GERMANY IN THE FIFTEENTH CENTURY.

A Correspondent will find the ensuing lines of the Abbé Grandidier's letter (Bro. Findel's "History of Freemasonry") an answer to his inquiry:—"The lodges all agreed to recognise the authority of the original lodge at Strasburg, which was named Haupt Hutte, or Grand Lodge. The different Masters of the individual lodges assembled at Ratisbon, where they drew up, on the 25th April, 1459, the Act of Fraternity, which established the chief of the Cathedral of Strasburg and his successors as sole and perpetual Grand Masters of the fraternity of Freemasons of Germany. This society, composed of Masters, Companions, and Apprentices, formed a particular jurisdiction, and the body at Strasburg embraced all those of Germany. The lodges of the Masons of Suabia, Hesse and Bavaria, Franconia, Saxe, Thuringia, and the provinces on the banks of the Moselle, acknowledged the authority of the Grand Lodge of Strasburg."—CHARLES PURTON COOPER.

NE PLUS ULTRA.

A distinguished brother, John Yarker, in a late number of your *Magazine* signs himself, "† ‡ John Yarker, N.P.U." Will he kindly explain what is meant by these hieroglyphics. The letters following his name I take to mean *ne plus ultra*. I shall be glad to know by what authority he signs thus, as he is only registered on the roll of the S.C. 33° as 18°, and the N.P.U. evidently refers to the 30°.—RITE ECOSSAIS.

ROMAN, FRENCH, AND GERMAN EDIFICES (page 307).

The correspondent alluded to at page 307 could not do better than buy Ferguson's "Illustrated Handbook of Architecture," and study the subject for himself. I understand there was a new edition issued last year, which I am sorry to say I have not yet seen.—W. P. B.

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DR. ALBERT MACKAY.

A member of a distinguished metropolitan lodge writes that he has never conversed with a brother who did not think with Dr. Albert Mackay (Address, May, 1866, Washington), that "if you take from Freemasonry its dependence on the Temple—leave out of its Ritual all reference to that sacred edifice, and to the legends and traditions connected with it—the system itself would at once decay and die, or at best remain only as some fossilized bone, serving merely to show the nature of the once living body to which it had belonged."—CHARLES PURTON COOPER.

BROS. YARKER AND MATIER.

I must really decline to enter into any controversy with my esteemed friend Bro. Yarker as to what does or does not constitute a *regular* or a *spurious* Chapter of Rose Croix. As, however, I have received several letters calling on me to name the chapter mentioned by me a few weeks back, I will do so. It is called the "High Greenwood Chapter of S.P.R. Cx., White Cx., &c., No. 1," and is held at Bottoms, near Stansfield, on the borders of Lancashire and Yorkshire. I have stigmatised it as spurious, as it is not under the authority of the Supreme Council 33°, who have the only legal right in England and Wales, &c., to constitute R. ✠ Chapters, and to authorise the admission of candidates into the eighteenth degree, or S.P.R. ✠. I will leave to competent authorities the duty of defending the S.C. 33° against Bro. Yarker's attack, and will content myself by suggesting to him—

"Order is heaven's first law: this confessed
Some are, and must be, greater than the rest."

✠ C. F. MATIER, 30°.

THE ANCIENT YORK CONSTITUTION AND BRO. FINDEL.

In his "History of Freemasonry," Bro. Findel states that in Bro. Krause's well-know work,* the old York Constitution is thus described:—"The ancient York Constitution accepted in the year 926, or the deed of the laws of the lodges in England, translated into Latin by an Englishman in 1807, from the original, preserved in the York Lodge; and again, from Latin into German by Bro. J. A. Schneider, Altenburg, in the year 1808, and accompanied by many explanatory remarks by the author."

Bro. Findel then adds:—"This document, as will be seen by what follows, is, all things considered, most interesting. Its age, under the form in which it is given us by Krause, as well as its genuineness, is more than doubtful."

Bro. Findel then sets forth the proofs, external and internal, which brought Bro. Krause to the conclusion that the document is genuine, and afterwards the matters upon which Bro. Kloss founded his doubts of the great antiquity of the document.

Bro. Findel concludes thus:—"There can scarcely be a doubt that there does not exist a Masonic Constitution of the year 926. Should, however, an original be found similar to Krause's translation, yet it could lay no claim to be called a York Constitution."

See my letter to the editor, entitled "The York Constitution," page 269 of the present volume.—C. P. Cooper.

* ü ältesten Kunsturkunden der Freimaurerbrüderden: 1810. Second Edition: 1820. Two vols.

QUALIFICATIONS FOR THE HAUTES GRADES.

The qualifications for entering the 30° in Scotland are the possession of the following:—

1st. St. John's Masonry, or three Craft degrees.
2nd. Royal Arch, or Chapter degrees.
3rd. Royal Order of Scotland (H.R.M. and R.S.Y.C.S.)
4th. Rose Croix, or 18°.
5th. K.·. H.·., or 30°.

In Ireland they insist on the following degrees being possessed by the candidate:—

1st. Three Craft degrees.
2nd. Royal Arch degree.
3rd. Red Cross of Babylon.
4th. High Knight Templar.
5th. Rose Croix, or Prince Mason.
6th. K.H., or 30°.

As a modification of the above, and as a basis for a Council of Rites, let the S.C 33° insist that all their candidates for the 18° be in possession of the Royal Arch; and again, let the Grand Conclave of the K.T. require that the 18° be a *sine quâ non* for aspirants to that Order. Let the Grand Mark Lodge be placed on the same footing (by the Grand Lodge) as the Grand Chapter, that is, as a subordinate power, although having complete control over its own members. If these *desiderata* are carried out, we have, practically a Council of Rites and complete harmony. —L'UNION FAIT LA FORCE.

NOTES ON AMERICAN FREEMASONRY (page 321).

There are two interesting remarks given by the writer of these "Notes" which are especially worthy of perusal. One is as follows, viz.:—"It (the proceedings of the Grand Lodge of Massachusetts) gives a most complete view of the state of Masonry under that jurisdiction, setting *an example which might well be followed by our own Grand Lodge.*" It is to be hoped "our own Grand Lodge" alluded to will take the hint, and give us something that will be both valuable and reliable. The second remark is, "He (the Grand Master) stated that the records of the Grand Lodge, extending from 1733 to the present time, contain the history of *the establishment* of Masonry "upon the American Continent." This last remark is especially valuable to the supporters of the 1717 theory, for 1733 is sixteen years *after* 1717; and if, as has been so often stated, although I am afraid erroneously, our Freemasonry existed long before 1717, it may well be asked why it never appeared in America before the second quarter of last century, viz., in 1733? Without going further back at present than May last, we may safely affirm that, taking into consideration all that has been said *pro* and *con.* since then, we are quite justified in stating that there has not been brought forward the least *substantial proof* of the existence of our present system of Freemasonry so much as two centuries ago. All sorts of *arguments*, dreams, and legends, as well as forgeries, have been brought forward to show that our Freemasonry existed *long before* 1717, but I have not, as yet, seen any *evidence* of its existence anything like two centuries ago.—PICTUS.

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CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

FREEMASONRY: ITS HISTORY AND PUBLICATIONS.

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

Dear Sir and Brother,—I have taken the liberty to refer occasionally to old volumes of the *Magazine* as containing much interesting information, and such is my belief still. Now you have had many correspondents, but I feel bound to say that in the very first volume of the present series (page 50, date July 23rd, 1859) will be found a communication which will bear comparison with any that have followed it. The author seems to have written, not from a foolish desire to support some imaginary notion, but from a desire to elucidate the truth. I endorse almost every word he says, and feel that it would be useful to us all to reproduce his remarks, which I trust you will kindly allow me to do: they are as follow, viz:—

"Having been led into the consideration of that portion of the history of architecture in England called mediæval, or Gothic, and especially of the transition of one style into another, the inquiry has necessitated the perusal of a large number of works, and the inspection of many illustrations and buildings. Among the publications, those relating to the fraternity of Freemasons were brought forcibly under my attention. The natural result was an inquiry into its history, as being likely to assist the object of my researches. Greatly to my regret, I fear I have been sadly wasting my time, and it is upon this point that I venture to intrude myself on your attention.

"I had always conceived that the present society of Freemasons had an established historical account of its descent through the mediæval period, tracing the gradual changes in the art of architecture down to the present time. I had heard of the lodges, the signs, the marks, and of the Grand Masters, commencing from St. Alban; but when I came to read, to study, and to compare the various works published by the authority of the fraternity and otherwise, I grieved to find how valueless is the whole of them in respect of the earlier portion of their history. Mystification appears almost to be the end and aim of all the writers. No author since the earlier years of the last century has attempted to clear away the obscurity which evidently even then shrouded the subject. The account adopted at that time seems to be merely an attempt at a history of architecture, or of Masonry, as it is called in the works. Names are brought forward and titles given to them, for which no evidence is adduced. Transactions are recorded without sufficient explanation of cause and effect. 'Old manuscripts,' that convenient expression, are referred to without a prospect of anyone at the present day having the remotest chance of inspecting them—the whole presenting, to me at least, the appearance of having been put together to blind the uninitiated and mislead the unwary. This is the impression I have, resulting from the perusal and comparison of the old works with modern documents. At the period when the historical account was compiled, it must have been a very skilful production. It is greatly to be regretted, however, that so many succeeding writers should have put such great faith in it; perhaps they may not have been permitted to think for themselves.

"Though not a Freemason, I am not one of those who despise the Craft. If it had an object when it commenced its modern development in 1717, it has well pursued it, and is therefore worthy of all commendation. But as an architect I am sadly disappointed at this absence of a satisfactory history of the Craft. I have sought for some account of the history of any of the old lodges—say, for instance, that of the York Lodge, with its pretensions to date from the time of Athelstane. I have not, however, met with any, and have also been unable to see a copy of Oliver's 'Brief History of the Witham Lodge.' Some ancient charges have been printed at various times, and it appears to me the Craft is especially indebted to Mr. Halliwell (who, I presume, is not a Freemason) for his discovery and publication of the mediæval manuscripts on Masonry, which he considers to be of the end of the fourteenth century; some writers referring to which, I find, are pleased to call them 'of the tenth century' to suit a purpose.*

"Some of the present authors, I consider, are endeavouring to claim for ancient Freemasonry an existence distinct from that of practical Masonry—a position that the earlier writers clearly did not maintain. What is the cause of this seeming inconsistency?

"The original York Lodge, I understand, ceased to exist many years since.† Its papers and records, I presume, have not been destroyed.‡ Surely there can now be no such great secrecy in the account of their doings as to necessitate public reference to them being withheld. If by chance their records contain any information, it would prove to be highly interesting, and would surely repay any Masonic archæologist for the trouble of the search, and the preparation of the documents for publication. There are two other old lodges in the kingdom whose records might possibly be made serviceable in the compilation of a reasonable historical account of so highly esteemed a fraternity.

"One circumstance forcibly attracted my attention. In 1717, as you are aware, a Grand Lodge was formed in London. What evidence is there of any Grand Lodge having been held previous thereto anywhere in England?§ Had there been one, what had become of the office and officers? Why was it necessary that a Grand Lodge should have been so established in 1717? I presume there are no other accounts but those published in Anderson, Preston, and the other usual works, and they are assuredly unsatisfactory. It is undoubtedly true from other evidence that lodges were in existence previous to that date, but no connection is adduced of them one with another or with a head lodge. They may just as likely, for all evidence to the contrary, have been independent clubs, though possibly sprung from one another, and formed as the members separated and became resident in the various parts of the country during the commotion of the seventeenth century.

"These observations are the result of researches

* On the age of the Halliwell and other MSS. see page 29 of the *Magazine* for July 10th, 1869. The Halliwell "is of the middle of the 15th century."

† See page 251 of the *Magazine* for March 26th last, where we are informed that a York Grand Lodge "was held in the *Norman* crypt in A.D. 926!

‡ See page 261, April 4th, 1868; and page 160 of Findel's "History of Freemasonry."

§ None.

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which have been caused by the desire which I, with many others in the profession, feel for that certain information of the working of the early bodies of executive Masons who were unquestionably the means by which the knowledge of construction and architectural art was diffused.* The absence of this information in the works put forward by the fraternity led me to inspect various other sources more or less connected with the question, and I entertain no doubt but that anyone pursuing a similar course of inquiry, and having the inspection of and permission to make use of such of the early records relating to the old lodges as may prove to be corroborative evidence, would be enabled to compile a history worthy of Freemasonry. To an Englishman and an architect, nothing could be of greater interest, possessing, as this country does, the purest specimens of Gothic architecture.

"May I add, as a disinterested observer, that I would urge that some steps should be taken to put a stop to the publication of such speculative absurdities as those written by Oliver and others, which have been already aptly criticised as 'distinguished by an intrepidity of statement which must advance the cause considerably with a more numerous than choice class of understandings.' They may be successful, perhaps, as publishers' speculations, but they are certainly damaging in a literary view. I think that the publications on the present Freemasonry, professing to be written by members of the fraternity, assume a great amount of respectability due to a long pedigree; and and that, on the contrary, the very documents to which they refer detract considerably from the respectability of the Speculative Masonry, founded comparatively a few years since. If the fraternity of the present day is descended from the mediæval Masons, the true history of such descent should be submitted to the members and to the public.

"Having trespassed so largely on your attention, I will only add that I trust these observations will not be looked upon in the light of fault-finding, but as the result of a long study of the subject. Whilst aware that the fraternity urges secrecy and prevents discussion, I yet hope that anyone who may be permitted to afford an explanation, or who can point out any better source of evidence, which he thinks I may have overlooked, will kindly do so in a kindred spirit of inquiry. After the society has allowed the appearance of such works as some of its members have written, it seems more than disingenuous to refuse to elucidate any doubtful points that may be raised, or others which could be raised, even under so plausible a plea as an oath of secrecy, which on those points, if it exist, has been, I fancy, broken by authority over and over again.

"Should these remarks be considered eligible for your *Magazine* I may, perhaps, be again tempted to trespass on your valuable pages in a future number, more especially with reference to the sources available for such a history as I have touched upon.

"I am, yours respectfully, W. P."

From the style, I am thinking "W. P." is Mr. Wyatt Papworth, whose further remarks may be seen in the *Magazine* for August 16th, 23rd, and 30th; also September 6th, 1862. I like the honest and manly ring of his remarks.

Yours fraternally, W. P. BUCHAN.

* The Catholic clergy, I think, had a hand in the matter, as ·essed at page 328.

MASONIC SAYINGS AND DOINGS ABROAD.

The Grand Annual Concert given in aid of the fund for the support of the orphans adopted by the Lodge Les Frères Unis Inséparables took place under the patronage of the Grand Master of the Order in France, with even more than its usual *éclat*. About a thousand persons were present in the Grand Temple, and numerous others were unable to gain admittance. The distinguished artistes taking part in the entertainment gave their services gratuitously. The programme included the names of Nilsson, Alboni, Delle Sedie, and Palermi as vocalists; and Sigicelli, Loys, Lavignac, and Peruzzi as instrumentalists. The French journals speak of the concert as a brilliant success. The fund at the disposal of the lodge enables it to support no less than 40 orphans. The qualifications of the candidates are—poor boys (sons of Masons or not), not above eleven years of age, without distinction of country, who have lost both parents, or the father only.

The Grand Orient of France has authorised the establishment of Lodge l'Ere Nouvelle, in the Orient of St. Denis. This new lodge was solemnly consecrated on the 3rd inst. by Bros. Bécourt, Galibert, and Cauber. A fraternal banquet followed. The brethren composing the new lodge are zealous and active Masons, and they are determined to fully justify the title they have adopted for their lodge.

Another new lodge, Le Réveil Maçonnique, Orient de Bologne-sur-Mer, was consecrated on Sunday, the 20th March. A great number of visiting brethren from Paris were present to assist in the ceremony, and to show their sympathy with the new lodge. Several lodges were represented by deputation, and three members of the Council of the Order of the Grand Orient were present.

The recent monthly congress of the Association of the Lodges of the west of France, held at Angoulême, has decided that the next congress will be held at Poitiers; and in consequence the Lodge of Poitiers has nominated a committee to prepare for the event, to which all Masons are invited, and which is fixed for the 22nd May next. The questions to be brought forward are as follows:—

1. On the influences of confession upon women.
2. Religious and political fanaticism is the principal cause of insanity—that is to say, that it is necessary to abjure all interference with religion and politics.
3. On the necessity of Freemasons avowing to the outer world the principles of their work, both in Grand Lodge and in the private lodges.

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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'S MAGAZINE, so that a complete Register and Directory may be compiled.

THE next meeting of the Provincial Grand Lodge of Middlesex will take place on Saturday, May 7th, on which occasion the Provincial Grand Lodge will be received by the brethren of Villiers Lodge (No. 1,194), Isleworth.

THE HARROW LODGE (No. 1,310), will be consecrated on Friday, May 6th, at the Railway Hotel, Harrow. Bro. John Coutts, P.M. 27, is the W.M. designate.

HERVEY LODGE OF INSTRUCTION, GEORGE HOTEL, WALHAM GREEN.—The fifteen sections will be worked in the above Lodge of Instruction on Friday evening, 27th May, Bro. George King, jun., W.M. 1,238, and P.M. 1,260, in the chair. The lodge will be opened at seven o'clock precisely. The Lodge of Instruction meets every Friday evening, at 8 o'clock, for working the ceremonies and lectures. The Chelsea Railway Station is within five minutes' walk of the Hotel, and the Putney Bridge Omnibuses pass the door.

ACACIA LODGE, No. 1,309.—Through unavoidable circumstances the consecration of this lodge did not take place on Tuesday last, the 26th inst., as arranged. It is expected that the consecration will take place next week, but the day is not fixed, as we learn from Bro. Frederick Walters, P.M.

THE UNIVERSAL MASONIC CALENDAR FOR 1870.—NOTICE.—In consequence of the meeting of Grand Lodge for the Installation of the Most Worshipful Grand Master and the appointment of Grand Officers for the year 1870-1 having been postponed, the publication of the calendar is delayed, to enable the list of Grand Officers and other important information to be included.

VINCENT BIRD, P.M., P.Z., P.E.C., K.H., having accepted the office of administrator of casual relief to distressed Masons who may apply in either of the three towns of Plymouth, Stonehouse, and Devonport, will be glad to communicate with any brother holding a similar appointment, so as to arrange some general scheme by which the charity of the brethren may not pass to other than deserving brethren.

JOHN RUST, formerly the publisher of this MAGAZINE, who was dismissed on the 7th of October last, for being drunk and disorderly, was tried on the 1st Feb., at the Old Bailey, on the first of several counts, in an indictment—*Regina* v. *Rust*—and was found guilty of embezzlement, and sentenced to four months' imprisonment with hard labour. The prisoner, for some time past, by advertisement and otherwise, solicited aid from the members of the Craft, upon false representations, and with malicious motives. The prosecution in question did not originate, and has no connection with the Proprietors of this MAGAZINE. This notice has become necessary in consequence of communications received from various quarters, stating that the prisoner had attempted to excite sympathy in his behalf and under that plea obtain monies from those with whom his duties, as an employé in this office, brought him into communication.

UNITED GRAND LODGE

On Wednesday, the 27th inst., the meeting originally called for the purpose of installing the Grand Master elect, which was summoned for four o'clock, was held *pro forma*, there being but a small attendance of brethren present. The Most Worshipful the Grand Master entered the Grand Hall punctually at five o'clock and ascended the throne, supported on his right by the R.W. Bro. Thomas Henry Hall, Prov. G.M. Cambridgeshire, as Deputy Grand Master; Bro. Algernon Perkins, as S.G.W.; and Bro. Victor Williamson, P.G.J.W., as G.J.W.; and the following present and past Grand Officers and brethren:—Bros. the R.W. R. J. Bagshaw, Prov. G.M. Essex; S. Rawson, P.D.G.M. China; Deane, P.D.G.M. Quebec; Col. Burdett, Prov. G.M. Middlesex; the Rev. Thomas, as G. Chap.; Sir Albert A. Woods, G. Dir. of Cers.; John Havers, P.G.W.; A. E. McIntyre, G. Reg.; S. L. Tomkins, G.D.; J. L. Evans, President Board of General Purposes; R. W. Wheeler, P.G.D.; John Udall, J. Savage, Jabez Hogg, A. Browse, E. H. Patten, J. Smith, C. C. Dumas, J. Nunn, G.S.B.; Hyde Pullen, P.G.S.B; W. Ough, G. Purst.; J. Brett, Assist. G. Purst.; and the following members, representing London and Provincial lodges, Grand Stewards for the year, Bros. E. K. Bayley, No. 1, President Board of Grand Stewards; T. Meggy, 21, G.S., Hon. Sec.; F. Binckes, W. Smith, *C.E.*, and Monckton, P.G. Stewards, as G. Stewards; J. Bennett, R. Spencer, and G. States, P.M.'s G. Steward's Lodge. Of the London Lodges:—Bros. F. Adlard, 7; S. Francis, 8; J. Freeman and G. Burt, 18; J. Coutts, 27 F. W. Shields, 33; R. W. Colley, C. J. Rood, and H. Follett, 45; F. Walters, 73; Dawson, 144; F. B. Dabage, J. R. Foulger, 177; H. W. Hemsworth, 190; H. Carrole, 201; J. Terry, 228; W. H. Warr, 231; H. Massey, 619; J. L. King, 657; R. Gray, 957. Of the country lodges:—Bros. R. John 131; G. Stacey and R. G. Gibbons, 209; W. Cockin, 275; D. Macbinder, 422; G. Starmer, 426; R. W. Stewart, 453; E. Harbard, 457; P. N. Larsen, 594; J. Hockler, 673; T. Williams, 683; E. Powell, 723; E. B. Adams, 929; G. A. Brown and C. D. Owen, 998; W. F. Cox, 1021; W. Dodd, 1074; W. Hancock, 1089; R. Bond, 1098; G. King, jun., 1238.

The M.W.G.M. then proceeded to open G. Lodge in ample form, the R.W. Rev. Bro. Thomas acting as G. Chap.; and the G. Sec. having read the minutes of the last quarterly communication, they were put for confirmation, which was carried unanimously.

The Earl of Zetland rose and said,—Brethren, I believe it is hardly necessary for me to state that, in consequence of the most horrifying and barbarous murders which have been committed in the East, through which the Most Worshipful the Grand Master elect and the Deputy Grand Master designate, the Earl of Carnarvon, have each lost a near relative, it is found impossible to hold a Grand Festival on this day. As, however, the day is fixed by our laws, we were obliged to hold our Grand Lodge in order to get through the necessary business of confirming the minutes of the last meeting and making them binding. It is intended to hold the festival on a future day; but that day cannot yet be named, as the funeral of one of the unfortunate gentlemen, Mr. Vyner, has yet to be celebrated in England, and our meeting cannot be held until after that mouruful ceremony. I have now to inform you that Bro. Havers has my sanction to propose to you a resolution expressive of our sympathy with the noble Grand Master-elect, and I will at once call upon that brother to address you.

Bro. Havers then said that, after the sympathetic remarks of the Grand Master, no words were required in moving the resolation which had been entrusted to him, and which would meet

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with the ready acceptance of every brother, and, indeed, of every Englishman. The resolution was:—

"That this Grand Lodge has received with the deepest grief intelligence of the dreadful calamity which has befallen the Grand Master-elect, the Earl de Grey and Ripon, and his family, in the massacre of their relative at the hands of brigands in Greece, and desires to express its heartfelt sympathy and commiseration with his Lordship in his sad affliction."

The motion was seconded by Bro. Raynham W. Stewart, and carried unanimously. It was also agreed that the Grand Master presiding should be requested to sign the resolution on behalf of the Grand Lodge, and transmit it to Earl de Grey and Ripon.

The G.M. said he should be most happy to comply with the desire of the lodge, in which he concurred very heartily. He assured the lodge that he felt very deeply for Lord de Grey in his affliction, as he had personally known the unfortunate gentleman.

This was seconded by Bro. R. W. Stewart, and carried unanimously.

The M.W.G.M. then rose and said this was the whole of the business to be transacted in Grand Lodge, and he would thank them to assist him to close.

Grand Lodge having been closed in ample form, the Rev. Bro. Thomas acting as G. Chap., the M.W.G.M. retired at half-past five.

It is thought probable that the Grand Festival may be adjourned to the 16th of May, but no day can at present be fixed until it is known when the funeral of Mr. Vyner can take place.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

GRAND STEWARD'S LODGE.—The brethren of the above distinguished lodge met on Saturday, the 16th inst., at the Freemasons' Hall, Great Queen-street. Bro. H. Norman, I.P.M. (in the absence of the W.M.), occupied the chair, being supported by Bros. R. M. Smith, S.W.; and J. Jepper, J.W. The lodge having been opened in due form, the minutes of the former lodge were read and confirmed. The ballot was taken for six brethren as joining members. Five guineas were voted from the funds to the Boys' School. Bros. Sir Patrick Colquhoun, *Q.C., LL.D.*; M. O. Sim, Prov. G.D. Cambridgeshire; S. Glover, P.M. 14; Stephens, 19; Matthew Cooke, P.M., and others were present as visitors. After the business was concluded the brethren adjourned to an excellent banquet.

OLD KING'S ARMS LODGE, (No. 28).—The regular meeting of this lodge was held on Monday, the 25th inst., at the Freemason's Hall, Great Queen-street. There were present: Bros. C. Tighe, W.M.; W. Jaques, P.M. and Sec.; J. G. Marsh, P.M.; W. Paas, P.M.; J. Wheeler, P.M.; J. Kerwood, S.W.; E. Farmer, P.M.; G. Wright, P.M. There were no visitors present on this occasion, being most unusual; the lodge generally being visited by one or two distinguished members of the Craft. The lodge was opened in the first degree, and the routine business gone through, a letter of thanks was received from Mrs. Colville, widow of Bro. G. Colville, an esteemed member, who from sudden adversity is compelled to seek admission for one of her children in the next election for the Girl's School; asking the support of the brethren. The third degree was worked by the W.M. in a most admirable manner, and Bro. Loveridge was raised as a M.M., the thanks of the lodge being passed to the W.M., who is a young Mason of only three years standing.

MOUNT LEBANON LODGE, (No. 73).—On Tuesday, April 19th, the regular meeting of this old lodge was held at the Bridge House Hotel, Southwark. Punctually at 5 o'clock the [illegible] was opened by Bro. F. H. Ebsworth, W.M. Bro. F. Walters, P.M., acting as Sec., read the minutes, and they were unanimously confirmed. The work done was initiating Messrs. Gillies and Crighton, and raising Bro. Angel. It was announced that the Stewards from this lodge who represented it at the Boy's School, obtained £212 on their joint list; viz, Bros. M. A. Loewenstark, and A. L. Dussek. Bro. J. W. Dudley thanked the members of the lodge for their assistance in securing the election of the girl Hart into the Girl's School. The lodge was then closed. There was not any banquet.

LODGE OF TEMPERANCE (No. 169).—The brethren of this lodge met at the White Swan, High-street, Deptford, on Thursday, the 21st inst. The W.M., Bro. John Thomas Moss, occupied the chair, supported by a goodly number of P.M.'s, officers, and brethren. The minutes of the last regular lodge having been read and confirmed, Bros. Copping, Woodley, and Devereux, having given proofs of their proficiency in the first degree, were passed to the degree of F.C. The lodge was then opened in the third degree, and Bros. George Hillstead, John Thomas Holmes Moss, and George Leggett were then raised to the sublime degree of M.M., the ceremony being most impressively rendered. The W.M., Bro. John Thomas Moss, then announced to the lodge that having served as a Steward at the last Festival for the Boys' School, he was about to act as Steward at the approaching Festival for the Girls' School, and expressed a hope that the lodge would assist him in so doing. The brethren then adjourned to refreshment, and the W.M., in proposing the toast of "The P.M.'s," passed a high eulogium on Bro. George Bolton, P.M., for the assistance he had rendered him that evening in the lodge. Bro. Bolton, in responding to the toast, expressed the gratification he always felt at any time if he could be of assistance to the W.M. or any brother in the lodge, and after a very energetic reply from Bro. Alfred Pulley, the S.W., who responded for the officers, the lodge adjourned until the next meeting in October. Bro. Frederick Walters, P.M. 73, was present as a visitor.

CONFIDENCE LODGE (No. 193).—The regular meeting of this lodge took place on Monday, the 11th inst., at Anderton's Hotel, Fleet-street. The chair was occupied by Bro. R. Lee, W.M., supported by Bros. William, S.W.; Thomas, J.W.; Cutting, S.D.; Shackhill, J.D.; King, I.G.; Kershaw, I.P.M.; and Warne, Treas. The minutes of the previous meeting were read and confirmed, and a brother was raised to the sublime degree of M.M. The lodge was then closed, and the brethren adjourned to refreshment. The usual loyal and Masonic toasts followed. A very elegant P.M.'s jewel was presented to Bro. Kershaw, I.P.M., who responded in suitable terms. Bro. E. Lewis, W.M. Enoch Lodge, replied on behalf of the visitors.

NEW CONCORD LODGE (No. 813).—The regular meeting of this lodge falling on Good Friday, it was adjourned to Thursday, the 14th inst, on which occasion Bro. Bartlett, W.M., took the chair, supported by Bros. M. A. Alkins, S.W.; Gabb, jun., as J.W.; W. H. Main, P.M. & Sec.; James Blyth, S.D.; G. Denning, J.D.; Alfred Hill, I.G.; Nightingale, P.M. The lodge having been opened, the minutes of the previous meeting were read and confirmed. Bro. Rhein was raised to the third degree, and Bros. Pyne, King, and Harris were passed to the second degree, and Mr. Gustave Wagner was initiated into the mysteries of Freemasonry, the ceremonies being admirably performed by the W.M. A vote of thanks was proposed to Bro. T. Bertram for representing the lodge as Steward at the Boys' School Festival, which was carried and ordered to be recorded on the minutes. An excellent banquet followed, at which the usual loyal and Masonic toasts were given and responded to. Bro. Levy, P.M. 188, returned thanks to the toast of the visitors.

LILY LODGE OF RICHMOND (No. 820).—The regular meeting of this lodge took place on Wednesday, the 13th inst., at the Greyhound Hotel, Richmond, Bro. G. Townsend, W.M., in the chair. The lodge having been opened, the minutes of the previous meeting were read and confirmed. Bros. Reynolds, Dawson, Myers, Harrison were passed to the second degree, and Mr. T. Pewtress was initiated. This being the meeting for the election of W.M., the choice fell upon Bro. Jenner, S.W., and Bro. Gillen was re-elected as Treas. The sum of five guineas was voted to the widow of a deceased brother. The business concluded, the brethren adjourned to the banquet.

ST. MARK'S LODGE, (No. 857).—The brethren of the above lodge met on Friday, the 15th inst., at the Horns Tavern, the W.M., Bro Francis, in the chair, supported by his officers and a good attendance of brethren. Lodge having been opened, the minutes of the former lodge were read and confirmed. Bro.

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Gamble was passed, and Bro. Dr. Seaton was raised. Bro. Geo. Schück was presented to the lodge, and a board of Installed Masters was formed, and that brother was duly installed in the chair of K.S. by Bro. Francis, the retiring W.M., who beautifully, impressively, and faultlessly performed the ceremonies of the evening. The following were invested as the officers for the ensuing year, viz.:—Bros. Francis, I.P.M.; Hambley, S.W.; Dr. Goss, *M.D., F.R.G.S.*, J.W.; Braggs, S.D.; Sands, J.D.; Morley, I.G.; Gilbart, W.S. and Treas.; Harrisson, P.M. Sec. The business over, the brethren adjourned to the banquet, at which the usual loyal and Masonic toasts were given and responded to. An elegant P.M. jewel was presented to Bro. Francis, as a token of the high estimation in which he is held by the members of the lodge. Bro. Dr. Richardson, *M.D.*, 31, responded for "The Visitors," amongst whom were Bros. G. Olvey, P.M. 198; Jabez Hogg, P.M. 172, Chevalier de Kontski, Elliott, 188; Gregson, 92; Dr. Beigel, W.M. 185; E. P. Albert, P.M. 188; Rogers, Harrison, &c. The proceedings were enlivened by some excellent vocal and instrumental performances, that of Bro. Chevalier de Kontski's on the pianoforte being enthusiastically applauded.

GREAT NORTHERN LODGE, (No. 1,287).—This lodge met on Thursday, the 21st inst., at the Great Northern Hotel, when there were present: Bros. S. Webb, W.M.; E. Moody, S.W.; H. T. Reed, J.W.; T. H. Staton, S.D.; R. Bescoby, J.D.; G. Hooper, I.G.; and Forbes, Sec., pro. tem.; also Bros. Alexander, P.M. 167, P.G. Jupe; E. Lancaster, J. R. Hartley, G. B. Wrightson, James Freeman, J. G. Elliott, A. Verdon, W. Holyoake, W. B. Buckman, J. L. Ritchie, and Visitors: Swallow, 382; T. A. Adams, P.M. 177, P.Z., P.G.P.; Blakeman, 177; Emery, 167. Stevens, 9; Anderson, 392 Scotch Constitution; Geo. King, 766; Chisholm, 382; Baker, W.M. 167. The lodge was opened in due form. The minutes of the last meeting were read and confirmed. The lodge was opened in the second degree, and Bros. Jupe, Freeman, and Wrightson were examined and entrusted. The lodge was opened in the third, and they were raised to the sublime degree of M.M. The following gentlemen were balloted for, elected, and being present, ably initiated in the mysteries of ancient Freemasonry: Messrs. West, Wilkie, and Eckford. Three gentlemen were proposed for initiation, and Bro. Chisholm, 382, for election as a joining member at the next meeting. All Masonic business being ended, the lodge was closed in due form and adjourned to the third Thursday in October. The banquet was served *a la Russe*, and in such a manner as to reflect great credit on the excellent manager of the hotel, Mr. C. Schumann. The usual loyal and Masonic toasts were given. Bro. T. A. Adams, P.G.P., the worthy brother from whom nearly all the officers of this lodge have learnt their duties responded for the D.G.M. and Grand Officers. In proposing the initiates, the W.M. said he had that night had the pleasure of initiating in the mysteries of our ancient Craft, three gentlemen, who from their position and the manner in which they had gone through the ceremony, would, he was sure, do credit to the Craft. Bro. Wilkie responded in a neat and telling speech. In responding to the toast of "The Visitors," Bro. Adams spoke in eulogistic terms of the excellent working of the lodge, and thanked the brethren for the kind attention shown to the visitors both in the lodge and at the banquetting table. In proposing the "Health of the W.M." Bro. Adams complimented him on the very excellent manner in which he had performed his duties, and congratulated the brethren on having such a W.M. to preside over them. The W.M. responded in a feeling and eloquent manner. In proposing "The Officers," the W.M. said, I am proud to be supported by such officers as mine, from the S.W. to the I.G., they are perfect in their duties, and one and all qualified to fill those higher offices—they will, I trust, in course of time, be called upon to fill. In responding, the S.W. said: W.M. and Brethren, it is a source of great gratification to us to find that our efforts to gain a prestige for the G. N. Lodge are appreciated by the brethren, and with regard to the very kind manner in which the W.M. has been pleased to speak of us. I would say—

> "Praise from his lips, 'tis ours with pride to boast,"
> "He best can give it, who deserves it most."

On behalf of the officers, I thank you for the flattering manner in which the mention of our names has been received. "The Tyler's" toast brought to conclusion a most pleasant evening, which was much enlivened by the excellent singing of several members and visitors.

ST. PAUL'S LODGE (No. 194).—The regular meeting of this lodge was held at the Terminus Hotel, Cannon-street, on Tuesday, the 19th inst. Present:—Bros. E. S. Eves, W.M.; E. H. Sparks, S.W.; W. Aldridge, J.W.; R.M. Veal, P.M. and Treas.; R. Fowler, P.M. and Sec.; S. Fowler, S.D.; S. Weston, J.D.; G. Brown, I.G.; E. Randell, J. Harper, F. Renshaw, C. Wilson, H. Raynham, and J. Watson, P.M.'s. The visitors present were:—Bros. A. Silver, P.M. 54, Scotland; J. King, P.M. 591; H. Parker, 437. Mr. H. H. Woodbridge was initiated, and Bro. James Rawlings was passed; the charge and explanation of the tracing board being given by the W.M.

PROVINCIAL.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—A numerously attended meeting of this lodge was held at the Freemasons' Hall, on Thursday, the 21st inst., about thirty-five brethren being present. The W.M., Bro. Toller, Prov. G. Sec., presided, and every officer was at his post, except Bro. the Rev. Dr. Haycroft, S.D., who was absent from the town. The P.M.'s present were:—Bros. W. Kelly, Prov. G.M.; A. M. Duff, P. Prov. J.G.D.; Rev. J. Spittal, Prov. G. Chap., and P. Prov. S.G.W.; W. B. Smith, Prov. G. Treas.; and C. Johnson, P. Prov. G. Org. (P. Prov. S.G.W. Jersey). The visitors were:—Bros. E. H. Edwards, Perfect Friendship Lodge, Ipswich; T. W. Clarke, P.M. 50, and P. Prov. J.G.W.; W. R. Bryan, 1,007; W. Pettifor, P.M. and P. Prov. S.G.W.; W. H. Marris, P.M.; E. J. Crow, J.W. and Prov. G. Org.; A. Palmer; J.D.; R. Burnham, R. W. Widdowson, J. McAllister, F. B. Williams, and G. Santer, of No. 279. The work due consisted of three raisings and an initiation, viz., Bros. Sir Henry St. John Halford, *Bart.*, Albert Pell, *M.P.*; and the Rev. J. F. Halford, and Mr. R. J. Lulham. The two former of these brethren were unable to attend, but Bro. the Rev. J. F. Halford was present, and the lodge having been opened up to the second degree, he passed a highly satisfactory examination as a F.C., after which he was raised to the third degree, the ceremony being very efficiently and impressively performed by the W.M., with the assistance of Bro. C. Johnson, who presided at the organ, and gave the musical chants, assisted by several brethren. The lodge having been lowered to the first degree, Mr. R. J. Lulham, who had been elected at a former meeting, was regularly admitted into the mysteries of Freemasonry. A cordial vote of thanks was unanimously accorded to Bro. Johnson, P. Prov. G. Org., and Bro. Crow, Prov. G. Org., for their valuable assistance in superintending the repairs and enlargement of the organ, which Bro. Johnson acknowledged, and stated that thanks were due to the W.M., who had also devoted much time to the subject, especially in obtaining subscriptions. The lodge was then closed, and the brethren adjourned to refreshment.

MELTON MOWBRAY.—*Rutland Lodge* (No. 1,130).—The regular meeting of this lodge was held on Thursday, the 7th inst., the W.M., Bro. Douglas, in the chair. Rules for the administration of casual relief were drawn up, and Bro. W. A. Leadbetter appointed as Almoner. One proposition was made, and the brethren, of whom there was a very small number present, adjourned to refreshment. On Thursday, the 21st inst., an emergency lodge was held to initiate the Rev. C. H. Coryndon Baker, *M.A.*, when the ceremony was most correctly worked by the W.M. and his officers. Bro. Douglas also gave, in his usually faultless style, the ancient charge and explanation of the tracing board of the first degree. There was also a proposition for a joining brother, and the lodge was closed and the brethren for a few hours enjoyed the good things provided by Host Selby.

OAKHAM.—*Vale of Catmos Lodge* (No. 1,265).—The monthly meeting of this lodge was held on Wednesday, the 13th inst., Bro. the Rev. W. Langley, W.M. of No. 50, presiding in place of the W.M., who was absent on business. The attendance was small, and happily the only work to be taken was the ballot for two joining brethren, Bros. Duncomb and Newcome, both of whom were unanimously elected. This was the last meeting for the season, and the lodge will resume work in October.

SOUTH WALES (EASTERN DIVISION).

ABERDARE.—*St. David's Lodge* (No. 679).—The regular meeting of this recently resuscitated lodge was held at the lodge room, the Black Lion Hotel, on Wednesday, the 20th inst., when there were present Bros. J. Thomas, W.M.; W. Morris,

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P.M.; E. Jones, S.W.; W. Howells, J.W.; T. B. Powell, Treas.; J. Robertson, S.D.; E. Jones, J.D.; Wm. Davies, I.G.; and several other brethren. Bros. Dr. Williams, P.M. 237, P. Prov. Grand Sec., and Bro. F. Ware, W.M. 960, Cardiff, were present as visitors. The minutes of the festival meeting of the lodge having been read and confirmed, a ballot was taken for Bro. Wilmer as a joining member, and also for Mr. Hosgood as a candidate for initiation, the result being in both instancea favourable. The W.M. then requested Bro. Ware, W.M. 960, to take the chair, upon which Bros. A. Jones, Chubb, and White underwent a satisfactory examination, and the lodge having been advanced to the second degree, were passed as Fellow Crafts. The lodge being closed down, and the candidate for initiation in attendance, he was regularly admitted, and initiated into Ancient Freemasonry according to ancient custom. The lecture upon the tracing board was given by the previous W.M., who stated that it was also his intention to have delivered the lecture in the second degree had time permitted. Bro. D. Williams, P.M. and M.E.Z. 237, was introduced to the brethren as the Provincial Steward for the Festival of the Girls' School, and made an eloquent and urgent appeal on behalf of that excellent charity, which was liberally responded to by a vote from the lodge funds and the individual contributions of brethren present. An old P.M. of the lodge was proposed as a rejoining member, and two candidates for initiation, after which the lodge was closed, and the brethren partook of supper, provided by the excellent host, Bro. Arthur Jones.

SUFFOLK.

SUDBURY.—*Stour Valley Lodge* (No. 1,224).—This lodge met on Friday last, the 22nd inst., (adjourned from Good Friday), when Mr. Wm. H. Smith, of Market-hill, Sudbury, was duly initiated into the first degree of Freemasonry, the ceremony of initiation being impressively performed by Bro. Thos. Holland, I.P.M. Bro. William Harding then called the attention of the lodge to a communication signed by Bro. Holland, and headed "Un-Masonic Outrage" in the FREEMASONS' MAGAZINE of the 9th inst., and also his reply thereto in the following number. Mutual explanations were given and received, from which it appeared that the whole matter arose from a misunderstanding. All parties being satisfied, the lodge was closed in due form, and the members adjourned to banquet at the Rose and Crown Hotel, where harmony and good fellowship prevailed.

YORKSHIRE (NORTH AND EAST.)

STOKESLEY.—*Cleveland Lodge*, (No. 548).—The monthly meeting of this lodge was held on Monday, April 25th, instead of on Easter Monday, at the lodge room, Golden Lion Hotel; Bros. Stephen Hunter, P.M., W.M.; Henry Fawcett, *B.A.*, S.W; George Markham Tweddell, *F.S.A.*, Sec., as J.W. (in the absence of Bro. Hodgson); J. H. Handyside, P. Prov. G.J.W., Sec.; Richard Watson, Prov. G.S.B., Treas.; Andrew Allison Boyle, *M.R.C. Phys., Edin.*, S.D.; Richardson, J.D.; Rev. Spencer Cubitt, I.G.; and William Harrison, Tyler. The lodge being opened in the first degree, the minutes of the preceding meeting were read and confirmed, after which the ballot was taken for Mr. Frederic H. Wilcox, Solicitor, and Mr. W. G. Forbes, *M.D.*, as candidates, according to previous notice, both of whom were unanimously elected. V.W. Bro. George Marwood, P. Prov. D.G.M., of the N. and E. Ridings, one of the P.M.'s of the lodge, then took the seat of K.S., and duly initiated the two candidates, the charge being given by the W.M.; after which the lodge was closed in peace and harmony, and the meeting adjourned until the Monday nearest the full Moon in May, emergencies excepted. The W.M., Chaplain, and other officers and brethren of the Lion Lodge, to the number of fifteen, were amongst the visitors, having travelled from Whitby on purpose to be present on the occasion, and met with a fraternal welcome.

YORKSHIRE (WEST).

BRADFORD.—*Eccleshill Lodge* (No. 1,034).—The meeting of this lodge was held in the Freemason's Hall, Eccleshill, on the 22nd inst., to which date the business of the regular lodge of Good Friday had been carried over. The chair was occupied by Bro. William Hodgson, W.M., who was well and ably supported by Bros. J. G. Hutchinson, I.P.M.; Charles Pratt, P.M., Prov. G. Supt. of Works; and S. S. Blakey, P.M. This meeting being the first since the W.M.'s installation, the new officers of the lodge were prompt in their attendance, and showed an earnest desire to support him in the duties and working of the lodge, a fact which augurs well for efficiency during Bro. Hodgson's year of office. After the minutes had been read and confirmed, the solemn ceremony of raising Bro. Thomas Baxter to the sublime degree of M.M. was most impressively performed. Before the closing of the lodge, Bro. Pratt, P.M., Prov. G. Supt. of Works, in the absence of the Charity Steward, gave a report of the business brought before the Provincial Grand Lodge of West Yorkshire at the meeting at Huddersfield, on Wednesday, the 20th inst. He advocated, in a very able manner, the proposal to establish, by the West Yorkshire lodges, one or two perpetual presentations to the Boys' School, to be named De Grey Scholars, and which is intended to commemorate the Presidency of our Royal Brother, the Prince of Wales, at the Anniversary Festival of the Boys' School. He claimed for the scheme the liberal support of the brethren present, and he had no doubt the brethren of West Yorkshire would carry the proposal to a successful issue. This, and other matters of a more local nature that were alluded to, met with the hearty sympathy and cordial approval of all the brethren present. The fact was brought to the notice of the brethren, that out of £10,000 contributed for the support of the Royal Masonic Institute for Boys during the year, West Yorkshire had subscribed £3,100. The W.M. then closed the lodge, and the brethren adjourned from the labours of the evening to refreshment, and, after spending a pleasant and harmonious hour or two, parted in peace.

SCOTTISH CONSTITUTION.

GLASGOW.

GLASGOW.—*Commercial Lodge*, (No. 360).—On Thursday evening, the 21st inst., the usual fortnightly meeting of this lodge was held in the Commercial Hall, 19, Croy-place, Bro. J. O. Porteous, R.W.M., presiding. Four gentlemen who had been previously balloted for as candidates, were admitted, and received the first degree at the hands of Bro. Adolphe Schulze, who performed the ceremony in a very clear and impressive manner. After the initiation, the Provincial Grand Lodge, who were upon a visit of inspection, were announced, and received in the body of the lodge with becoming honours. The P.G. Sec., having read his official report as the result of the result of the visit, the acting P.G.M., Bro. F. A. Barrow complimented the lodge upon the order and regularity of its affairs, and upon the neatness and precision with which the books of the lodge were kept, Bro. Porteous briefly replied. The lodge being then raised, three F.C.'s were introduced, and received the sublime degree of M.M, the beautiful and solemn ceremonies of this degree being conducted by the R.W.M., Bro. J. D. Porteous. The musical ritual which had been judiciously compiled from Mendelshon's "Antigone," by Bro. John Schaw, was performed by an efficient choir under the leadership of Bro. John Miller, R.W.M., of Lodge Athole, 413; Bro. A. W. Banks, presiding at the harmonium. The Prov. G. Lodge having retired, the lodge was called for a short period from labour to refreshment, during which the brethren enjoyed their well-earned relaxation with due moderation. The lodge was again recalled to labour, and some necessary instructions having been given to the newly-installed brethren, was closed in due form.

AUSTRALIA.

NEW SOUTH WALES.

SYDNEY.—*Zetland Lodge of Australia* (No. 655, E.C.)—A monthly meeting of this lodge was held on Tuesday, the 8th February. The officers present were:—Bros. N. Hopson, W.M.; J. J. Ryall, I.P.M., Hon. Sec.; E. Bennett, acting S.W.; R. Smyth, J.W.; F. A. Bliss, P.S.W., Treas.; H. W. Harper, S.D. The lodge was duly opened in the first degree at eight o'clock. The minutes of the previous meeting were read and confirmed. Communications from the Grafton Lodge and from the D.G. Secretary were read. An apology was received from the S.W., excusing his absence on account of illness. Ballot was taken for a candidate for initiation, who was declared unanimously elected. The W.M. then proceeded to initiate two candidates into the mysteries of Freemasonry, which ceremony he performed

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in a most impressive manner. Bro. Israel, P.M., delivered the charge to the newly-initiated. The ballot for a joining member was postponed. The consideration of the proposed new by-laws was postponed until next month; as was also a matter of finance. The lodge was finally closed at ten o'clock, after which the brethren adjourned to refection, and enjoyed a pleasant social hour together.

SYDNEY.—*Lodge of Australia* (No. 390, E.C.)—The regular monthly meeting of this lodge took place on Monday, the 7th February. The officers present were:—Bros. T. McGregor, W.M.; J. Taylor, P.M.; J. J. Marsden, S.W.; W. Donald, J.W.: T. Morton, Treas.; R. Douglas, P.M., Sec.; N. Selfe, S.D.; J. F. Marshall, J.D.; P.M.'s Simpson, Wyatt, Yeomans, and a large number of visiting brethren. The minutes of the last regular monthly and emergency meetings were read and confirmed. Ballots were taken for three candidates for initiation, who were declared accepted, and being in attendance, they were initiated. This being the first meeting since the installation, is is but just to say, the W.M, and his officers were perfect in their several offices, and the ceremony was performed in a most impressive manner. Several notices of motion and propositions were received. There being no further business, the lodge was finally closed at a quarter past nine.

GOULBURN.—*Goulburn Lodge of Australia* (No. 577).—The elevation of Bro. W. H. Maybury to the chair of this lodge, took place on Tuesday, 11th January. Bro. Clarke officiated as I.M. The W.M., whose shrewd intelligence, zeal in the cause of Masonry and general urbanity are well-known to us personally—cannot fail to advance the interests of the Craft in the city of Goulburn. The following are the officers appointed by him for the current year. Bros. R. Waugh, I.P.M.; F. S. Cohen, S.W.; J. V. Dalgarne, J.W.; H. S. Clarke, Treas.; S. Hyett, Sec.; J. Hawkins S.D.; T. S. Austin, J.D.; J. W. Stanford, I.G.; W. Duncan, Steward; D. Davidson, Tyler.

ANCIENT AND ACCEPTED RITE.

ST. JOHN, NEW BRUNSWICK.

MOORE ROYAL CHAPTER OF SOVEREIGN PRINCES OF ROSE CROIX DE H.R.D.M.—This chapter under warrant of authority from the Supreme Grand Council of the ancient and accepted rite of Masonry of England and Wales, and the dependencies of the British Crown, was duly organized, dedicated, and consecrated at its asylum, Masonic Buildings, in the City of St. John, New Brunswick, on the 4th inst. After which it was decided that the regular meetings of the chapter shall be held quarterly, viz., in the months of April, July, October and January. The following are officers for the present year:—Robert Marshall, 32°, Most Wise Sovereign, Rev. Wm. Donald, D.D., 18°, High Prelate Dr. Thomas A.D. Forster, 18°, First General, James Domville, 18° Second General, Dr. Edward L. Barteaux, 18°, Grand Marshall; William D. Foster, 18°, Raphael or Conductor; Captain Colin Mackenzie, 18°, (78th Highlanders) Captain of Guard; T. Barclay Robinson, 18°, Almoner; D. Ransom Munro, 18°, Reg.; James H. Robertson, 18° Treas.; Christopher Besant, 18°, First Lieutenant of the Guard; Dr. Geo. E. S. Keater, 18°, Second Lieutenant of the Guard; David G. Smith, 32°, Chamberlain; John Mullin, 18°, First Herald; Charles E. Potter, 18°, Second Herald; Henry Card, 18°, Org. The "Moore Lodge of Perfection" and the "Moore Council of Princes of Jerusalem" were also organized, agreeably to authority given under the above mentioned warrant.—*St. John Telegraph.*

THE CANYNGE SOCIETY'S ANNIVERSARY.

RESTORATION OF THE LADYE CHAPEL OF ST. MARY REDCLIFF BRISTOL.

The Canynge Society, which was established in the year 1848, to promote the restoration of St. Mary Redcliff Church, held its annual meeting on the 21st inst. It is usual to celebrate the anniversary of the society in the month of November. In November last, however, the vicar of St. Mary Redcliff was suffering from illness, and the anniversary was postponed in consequence of this circumstance. As usual, the tower of the venerable edifice was decorated with flags, and the bells rang merry peals at intervals throughout the day. The proceedings commenced with Divine service in the church. There was a large and influential attendance, and among the congregation were a great number of Freemasons connected with the Bristol Province, all being in Masonic attire, and many of them wearing valuable Masonic jewels. The Masons of the Bristol Province some time since undertook to restore the Ladye Chapel of St. Mary Redcliff, and this work being now completed, they determined to embrace the opportunity presented by the holding of the society's anniversary of making a formal record of the work that had been accomplished. It happened, too, that the president of the Canynge Society for the year was Bro. W. A. F. Powell, the D. Prov. G.M., so that there were very cogent reasons for the presence of the Masons in strong numbers at the church. The Freemasons assembled in Colston's-rooms about a quarter past twelve o'clock, and headed by the Prov. G.M. the Right Hon. the Earl of Limerick, and other officers holding high rank in the district, formed a procession and entered the church at the west door. To the principal officers of the fraternity were allotted seats on the north side of the nave; the remainder of the brethren occupied the south transept. The Right Worshipful the Mayor (Mr. W. K. Wait) and the Mayoress were also in church—his worship wearing his robes and gold chain of office—and also Alderman and Mrs. Adams, Alderman Hare, Alderman Baker, Alderman Green, Mr. J. Hare, Mr. W. P. King, Mr. C. S. Clarke, and other leading inhabitants of Bristol.

The sermon was preached by the Rev. R. J. Simpson M.A., rector of St. Clement Danes, and P.G. Chap. of the Freemasons of England. The rev. gentleman founded his discourse upon Mark xvi., 3—"And they said among themselves, who shall roll us away the stone from the door of the sepulchre."

Addressing himself to the brethren of the Masonic order present, the preacher observed that they (the Masons) had to some extent aided in the work of restoration. Right glad was he to find that amongst the foremost in the work stood his brethren of that venerable order, who had ever been the foremost upholders of England's throne, of England's Church, and of England's most cherished institutions. Their ancestors for many successive ages had aided in rearing some of the most useful and magnificent structures that were to be found in this world. and not least had they erected temples for the worship of God, commencing with the incomparable sanctuary that once rested upon the Hill of Sion, for though

> No sound was heard, no ponderous axes rung,
> Like some tall palm the noiseless fabric sprung.

It was works like those that would commend Masonry to the approval of mankind, and would show that they were worthy of their Masonic forefathers; for they made it a prime tenet of their order to roll back the stone which ignorance or faithlessness, or corruption, had laid over the tomb of immortal man, and to reveal a bright and eternal future to the human soul, and to break that black seal with which superstition had sought to secure the mind and enslave the reason in a chamber of darkness worse than that of the sepulchre. The preacher proceeded to say that what had been done in connection with that grand work of restoration had been done right well and worthily, not only in regard to the liberality, but in respect to the general features of that noble church and that beautiful chapel, to be handed over that day, the peculiar work of the Masons, and a worthy offering to the Mighty Architect, who watched over them and guided all their affairs.

A collection was then taken, after which the clergy, the members of the Corporation, and the Freemasons proceeded to the newly and beautifully-restored Lady Chapel. The Bishop, Clergy, and Corporation ranged themselves down one side of the chapel, and the Masons along the other side. So many of the lady and other members of the congregation for whom room could be found were admitted afterwards, and they occupied the small space near the entrance that was not filled by the official personages before alluded to. When all had taken their places,

Provincial Grand Registrar, Bro. Bramble, read the following document:—

"To the Vicar and Churchwardens of the Parish of St. Mary, Redcliffe.

"The 21st day of April, 1870.

"The Freemasons of the Province of Bristol deem this anniversary of the Canynge Society—founded for the purpose of promoting the restoration of your ancient church—a fitting opportunity to present to you a record of the connection which has existed between the Fraternity and the work in which you are now engaged. Be it known to you, therefore, that on the

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21st day of April, 1846, the Very Worshipful brother William Done Bushell, Deputy Provincial Grand Master, assisted the Right Worshipful the Mayor of Bristol (the late Sir John Kerle Haberfield), in laying, in Masonic form, in the north-east corner of the church, the foundation-stone of the then intended restoration. Be it known also, that on the 24th day of November, 1848, the Very Worshipful Deputy Provincial Grand Master (the late Brother William Powell), laid the foundation-stone of the north porch, with the usual Masonic ceremony, on the rebuilding of that part of ancient fabric, by 'Nil Desperandum.' Be it known also, that the Freemasons of this province restored the north-east corner of the Ladye Chapel, and on the 28th day of August, 1861, the Right Worshipful Prov. G.M. (the late Bro. Henry Shute), finally adjusted the last stone with the customary Masonic rites. The Fraternity having now completed the encaustic pavement and decorated the vaulting of the Ladye Chapel, restore to you that part of the building which was entrusted to their care. May the sacred edifice shortly become perfect in all its parts, and your exertions for its restoration crowned with complete success.

"LIMERICK, Prov. G.M.
"W. A. F. POWELL, D. Prov. G.M.
"SAMUEL TAYLOR, Prov. G. Treas.
"THOMAS BELL, Prov. S.G.W.
"THOMAS BARNES, J.G.W.
"HENRY MERRICK, Prov. G. SEC.
"JAMES R. BRAMBLE, Prov. G. Reg."

The Prov. G. Master, to whom the scroll had been handed by the D. Prov. G.M., then delivered it to the vicar, and addressed those assembled as follows:—Rev. Sir and Gentlemen: As Provincial Grand Master of this province, it becomes my duty on the present occasion to present to you this memorial of the work which they have thought it their duty to do in connection with the restoration of this church. I could have almost wished that this presentation had been made by the Deputy Grand Master of the province, who has had so much to do with the work which we here see; but I could not reconcile it to myself to be absent, as it would have appeared as if I had been indifferent to a work of such a Masonic character as the one before us. It is not my duty here in this place to enlarge upon this work, as if the Masons of this province have done anything more than it was their duty to do, and more than the example of their predecessors in former days would have induced them to put their hands to. In former times Masons, with their hands, sought to perform what was pleasing to God, by doing their best to promote beauty in the sanctuary. We at the present day do not with our own hands do the work, but we think we are doing a work equally pleasing, and equally in accordance with the duties of the Craft, in contributing to the best of our ability to such works as the present. I trust, reverend sir, that the work, the memorial of which I hold in my hand, may be for the profit of the Church in this place, and that the house we are now in may be blessed with the presence of the Lord, and that His name may abide in it for ever.

The Vicar (the Rev. Canon Randall) addressed the Provincial Grand Master and members of the fraternity as follows:—On my own behalf, and that of the churchwardens, the vestry, and the parishioners of St. Mary Redcliff, I beg to tender you our grateful thanks for the continued instances of assistance which you have afforded to us in the prosecution of the restoration of this church, to which reference is made in this scroll. We thank you for the material assistance which you have given to us, for his beautiful pavement on which we stand, for that noble roof which is over our heads, and we thank you still more for the moral support that you have given us by your attendance on this day, by showing the interest you have taken in the work by your presence, and recognising the vitality with which the Restoration Committee are carrying on the restoration in this church, and by the example which you have held out to other bodies in Bristol, in proof that it is not merely a matter interesting to the parishioners of St. Mary Redcliff, but to the people of Bristol generally, nay, to the people of the West of England, that this church should be restored again to the condition in which it first passed out of the hands of its noble-hearted founder. If I were better read in the history of Freemasonry, I have no doubt I should be able to refer to many institutions such as those to which you have alluded, in which the Freemasons have contributed by their exertions, both in the improvement in architecture and art; but it is not necessary for me, addressing such a body as I am addressing now, to touch upon topics such as this. I would merely allude to the beautiful building, in which we are met, in proof that the Freemasons of the present day have not degenerated in artistic taste or that which induces them to take part in such works as this, or that piety of feeling which induces them to devote their best and richest efforts to the worship of God. This scroll will be deposited in the archieves of our parish, that we may hand it down to our children and to our children's children as a proof of what the Freemasons of this day have done in the restoration of this church, in the hope that they may be induced by it to do their duty in their day and generation.

The Lord Bishop of the Diocese next spoke as follows:—By virtue of my position as Bishop of this ancient city, and the office I hold as patron of this noble church, I desire shortly, solemnly, but most gratefully to confirm the acceptance of the munificent gift tendered in the name of the venerable Fraternity of the Province of Bristol by the Provincial Grand Master. I desire humbly but profoundly to recognise the good spirit that is working in the hearts of the honourable body of men on my right hand (the Freemasons). As Bishop, I profoundly thank you, and may the blessing of God Almighty, the Father, the Son, and the Holy Ghost rest upon this work, and upon those who have taken part in this work, and upon their families, now and evermore. Amen.

The congregation then dispersed.

Later in the afternoon nearly 200 ladies and gentlemen partook of luncheon at the Royal Hotel, the president of the society, Mr. W. A. F. Powell, occupying the chair. The Bishop, the Earl of Limerick, and other gentlemen of position supported the chairman. After the repast,

The chairman gave the toast, "Church and Queen," a toast which, he said, expressed attachment to our religion and loyalty to our Sovereign.

The chairman next gave "The health of the Prince and Princess of Wales and the rest of the Royal Family." The members of the fraternity would know how to appreciate the toast, knowing as they did that the Prince of Wales had recently become a member of the fraternity, and that his Royal Highness was taking an active part in the management of the affairs of that society. The chairman also briefly alluded to the amiable qualities of the Princess of Wales.

The chairman said he was sure the company would receive the next toast with acclamation. It was "The health of the Lord Bishop of the diocese and the clergy." It would be quite out of character for him to say anything in praise of his lordship in his presence. His lordship had been known to them for some years, and he was sure they would know how to appreciate him as the Bishop of the diocese; and of the clergy of the diocese he would only say that they did credit to themselves and to the Church to which they belonged.

The Bishop, who was most cordially received, thanked the company from his heart for the very friendly and cordial reception they had given him. He needed not to say to them, for they all well knew that it was a real vivid pleasure ever to come to the old city, and especially when she celebrated the high festival she was celebrating that day. He would only say that he really did not know of the noble ceremonial in which they had taken part that day; he had come only from the love he bore the old city, and the noble merchants' church of their old city, and he was very thankful that he had come there. He thanked them also very cordially for the clergy. They had in the vicar of St. Mary Redcliffe a type of all the faithful clergy both in this city and the diocese. His lordship afterwards alluded in complimentary terms to the presence among them of the Rev. Canon Madan, formerly vicar of St. Mary Redcliff, and the rev. gentleman's name was received with applause.

The Chairman said he had been requested by the Right Worshipful the Mayor to express his regret at his inability to be present that evening, otherwise it would have been his duty to have proposed the health of his Worship. It was most fortunate for societies of that kind that the chief magistrate of the city of Bristol countenanced and supported them. The chairman then called upon

Mr. C. S. Clarke, the honorary secretary of the society, who read the following report, in which the committee of the Canynge society desire to commence their report by thanking the Freemasons of the province of Bristol, not only for their presence at the proceedings, but also for the substantial assistance which they have repeatedly afforded to the restoration of St. Mary Redcliffe Church; and the committee congratulate the society in meeting under the presidentship of a distinguished member of the Craft—a parishioner of St. Mary Redcliff—who has for many

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years been an active member of the Restoration Committee, and has given large contributions towards the work. The letter from Mr. Godwin, the architect, appended to this report, will explain the portion of the restoration just completed at the cost of the Freemasons of Bristol, and also the progress of the general restoration since the last meeting of the society. In the architect's report he says:—"In the Ladye Chapel a tile pavement, with marble steps, has been laid down at the cost of the Freemasons of Bristol, by whom the external stonework of the chapel had been previously restored. The same body, not unmindful of the connection of the Craft with the building guilds of the middle ages, have also provided funds for the decoration in colour and gilding of the groined vaulting of the chapel, which will, it is hoped, be completed by the day fixed for the meeting.

The chairman said it was a matter of very great gratification and pleasure to him, having held a very high position in Masonry for some years, to be enabled to see carried out in the church of St. Mary Redcliff that which his revered father, who held the same position he (the chairman) did at that moment for many years, hoped to live to see perfected. It was not, however, the will of the Great Architect of the Universe to allow him to see the end. He (the chairman) had seen it, but he wished them to quite understand that the work was not his, so far as his individual part of it was concerned, but that the work was his father's. The chairman went on to say that he was sorry that the ladies now present could know very little of the pleasures of Masonry. It was a source of very great regret to him that they knew so little; if they could see the happy family, meeting as they did so frequently, he was sure they would rejoice in their hearts if had husbands who were Masons, and he hoped their husbands might be Masons. It was only right to give them notice of what their proper course was, and that was, unless their intended husbands were Masons not to have them at all. Without further preface, he would move the adoption of the report.

Bro. Sholto Vere Hare, on rising to second the resolution, was received with prolonged applause and hurrahs of the most enthusiastic character.

The resolution was carried unanimously.

The Bishop next proposed, in flattering terms, a vote of thanks to the Rev. Bro. R. J. Simpson for his kindness in coming among them, and for his able and eloquent sermon.

The Rev. Canon Randall seconded the proposition, and it was duly affirmed.

The Rev. R. J. Simpson, in returning thanks, said he would have gone three times the distance to have seen such a glorious church, and he only regretted that important business in his parish prevented him from wandering about it for three or four hours on the morrow. He rejoiced to see his brother Freemasons so forward in respect to the restoration of the church, and he trusted the hope expressed by Mr. Hare would be fulfilled, and that before that time next year the crowning act of the restoration, if not performed, might at any rate be quite secure. In conclusion the rev. gentleman promised a small donation as a memorial of one of the happiest days of his life.

The Rev. Canon Randall next proposed that the thanks of this society are due to the Freemasons of the province of Bristol for their continued interest and assistance in the restoration of St. Mary Redcliff Church, and for their presence this day.

Mr. J. Warry, one of the churchwardens, seconded the resolution, and it was cordially adopted.

Lord Limerick, in acknowledging the compliment, said that their worthy president, than whom no person was more fitted to speak for the Freemasons of the province, had alluded to their merits. The noble earl then expressed the gratification with which he occupied the honourable position he had been called upon to fill that day. He attributed the success of the undertaking in a very large measure to the great exertion of the presidents and next alluded to the part the Masons of the province took some time ago in laying the foundation stone of the nave of the Cathedral. His lordship concluded with a hope that in time to come the Freemasons would, as they had been in the past, always be found ready, to the best of their ability, to aid in the promotion of religion and the alleviation of distress and misfortune.

The Bishop proposed that thanks are due to the Rev. Canon Randall, the chairman, and the members of the Restoration Committee, for the able manner in which they carry on the work.

Mr. Lucas, of Birmingham, seconded the proposition, which was carried unanimously.

The Rev. Canon Randall, in responding, expressed his acknowledgments to the gentlemen of the committee by whom he had been so ably assisted, and then went into details with regard to the work of restoration that was yet to be accomplished.

The Rev. R. J. Simpson, in proposing "The Health of the Ladies," suggested whether they could not have a sisterhood of St. Mary Redcliff, who should make a vow that they would never cease their efforts until the spire had been restored. He trusted, notwithstanding the abuse that might come upon them from certain quarters, to see such a sisterhood formed before long.

The Chairman responded in a humorous speech, and the meeting then terminated.

MAXIMS OF PYTHAGORUS.

This distinguished philosopher and Mason was accustomed to instruct his pupils in sententious maxim, concealing under a slight mask, the most important truths of his system. Some of these pithy sayings have been preserved. Wear not a ring. Do not encircle yourself with ignorance. Turn away from thyself every edge. Be prudent and subdue your passions. Take off thy right shoe first. Be careful of the consequences of every enterprise in which you may engage. Travelling from home turn not back, for the furies go back with you. When you begin a great and important undertaking, do it with the intention of completing it, and allow nothing to deter you or turn you back. This maxim Pythagorus particularly applied to his Masonic system. Those who entered it were exhorted not to stop short of the highest attainments in it of which they were capable. Look not into a glass by candle light. Spurn superficial knowledge. The motto of Pope is:

> "A little learning is a dangerous thing;
> Drink deep, or taste not the Pieran spring."

Shallow attainments are worse than little better than none. Aim at perfect knowledge, that you may learn of God and "know Him even as yourself are known." Pass not over the balance. An exhortation to Equality and Justice. Put not meal in an unworthy vessel. Our Saviour gave the same maxim—"cast not your pearls before swine, lest they turn again and rend you." Eat not the heart nor the brain. Do nothing than can effect the fraternal bond that makes one of the brotherhood. Sleep not at noon. Be awake and active to secure knowledge when it is in the way of being dispensed.

Poetry.

FREEMASONRY VINDICATED.

Tell me, my friend, can he be wrong
Who takes the Bible for his guide,
Who looks to God alone for aid,
And owns the source whence God's derived.

Is he regardless of his race
Who strives to do what e'er he can
To succour, help, and comfort those
Who need relief from fellow man.

Can he be faithless to the trust
Which pertains to his position,
Who, true in word and just in deed,
To life's duty makes submission.

Whether combinedly, or else
Man doth in charity abound,
God pursuing, evil shunning,
We find in him what should be found.

Freemasons and Freemasonry,
To such incumbencies lay claim
As the basis of their Order—
Therefore its universal fame.

Hence, under its bright banner range
Of all degrees in life, the good;
By them its precepts are valued
Because by them they're understood.

R. Bond.

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SCIENTIFIC MEETINGS FOR THE WEEK.

Saturday, April 30.—Royal Institution, at 3—"Comets," Prof. Grant.

Monday, May 2nd.—Ethnological Society, at 7; Society of Arts, at 8—"Cantor Lecture on Fermentation," Prof. A. W. Williamson; Royal Asiatic, at 3; Royal Institution, at 2—Annual Meeting.

Tuesday, May 3rd.—Anthropological Society, at 8—"The Aboriginal Tribes of the Nilgiri Hills," Major Ross-King—"The Armenians of Southern India," Dr. John Shortt—"The Kajahs of Southern India," Dr. John Shortt; Royal Institution, at 3—"Moral Philosophy," Prof. Blackie.

Thursday, May 5th.—Royal Society, at 8.30; Society of Antiquaries, at 8.30; Chemical Society, at 8—"Vapour Densities," J. T. Brown—"New Cornish Minerals, No. 7," Prof. Church; Royal Institution, at 3—"Electricity," Prof. Tyndall; Linnean Society, at 8.

Friday, May 6th.—Royal Institution, at 8.

LIST OF LODGE MEETINGS, &c., FOR WEEK ENDING 7TH MAY, 1870.

(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, May 2nd.

LODGES.—Royal Alpha, Willis's Rooms, King-st., St. James's; Robert Burns, F.M.H.; St. John's, Radley's Ho., Bridge-st., Blackfriars; Amity, Albion Tav., Aldersgate-st.; Joppa, Albion Tav., Aldersgate-st.; Unions, F.M.H.

Tuesday, May 3rd.

LODGES.—Albion, F.M.H.; Old Dundee, London Tav., Bishopsgate-st.; St. John's, Holly Bush Tav., Hampstead; Grosvenor, Victoria Station, Metrop. Dis. Rail. Station, Pimlico; Duke of Edinburgh, New Globe Tav., Bow-rd.; Golden Rule, Great Western Ho., Bayswater.—CHAPTERS.—Temperance, White Swan Tav., Deptford; United Pilgrims, Horns Tav., Kennington.

Wednesday, May 4th.

Grand Chapter, at 7.—LODGES.—Westminster and Key Stone, F.M.H.; New Wandsworth, Spread Eagle Ho., New Wandsworth; MacDonald, Hd. Qrs. 1st Surrey Vol. Corps, Brunswick-rd., Camberwell.

Thursday, May 5th.

LODGES.—Egyptian, Anderton's Ho., Fleet-st.; Strong Man, F.M.H.; Ionic, Ship and Turtle Tav., Leadenhall-st.; St. Andrew's, F.M.H.; Yarborough, Green Dragon, Stepney; Victoria Rifles, F.M.H.; Excelsior, Sidney Arms, Lewisham-rd.; Perfect Ashlar, Gregorian Arms, Bermondsey.—CHAPTERS.—St. James's, F.M.H.; Sincerity, Cheshire Cheese Tav., Crutched Friars; Westbourne, New Inn, Edgeware-rd.; Crystal Palace, Crystal Palace, Sydenham.

Friday, May 6th.

LODGES.—Star, Marquis of Granby Tav., New Cross-rd.—CHAPTERS.—Fidelity, London Tav., Bishopsgate-st.; British, F.M.H.; High Cross, White Hart Ho., Tottenham.

Saturday, May 7th.

Gen. Com. Boys' School, at F.M.H., at 4.—LODGE.—St. Thomas's, Radley's Ho., Bridge-st., Blackfriars.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, May 2nd.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert New Cross-rd, Deptford; Old Concord, Turk's Head, Motcombe-st., Belgrave-sq.; Sincerity, Railway Tav., London-st.; 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; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, May 3rd.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwall; 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; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-street; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Mount Sion, White Hart, Bishopsgate-st.; Royal Union, Dubourg's Ho., Haymarket.—CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, May 4th.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam; beth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Pythagorean, Prince of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st. Grosvenor-sq.

Thursday, May 5th.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich Manchester, Berkeley Arms, John-st., Berkeley-square; 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, May 6th.

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; Doric, Three Cranes, Mile End-rd.; Rose of Denmark Metropolitan Chapter of Instruction, White Hart, Barnes, Surrey; Victoria, Anderton's Ho., Fleet-st.; Hervey, George Ho., Walham-green.

Saturday, May 7th.

Mount Sion, Union Tav., Air-st., Piccadilly; Robert Burns Sussex Stores, Upper St. Martin's-lane.

[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 till our next.

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

ANNUAL MEETING OF THE 30°—We do not know when or where this will be held. Apply to Capt. Philips, S.C. 33°, at the office, Golden-square.

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LONDON, SATURDAY, MAY 7, 1870.

NOTES ON AMERICAN FREEMASONRY.

No. 1.—GRAND LODGE OF MASSACHUSETTS.

(Concluded from page 345).

We shall conclude our notice of the interesing proceedings of this Grand Lodge with some extracts from the "Reports of the Grand Lecturers:—

From our remarks in preceding numbers our readers will be aware that in the State of Massachusetts, and we believe in most, if not all, the other states, Grand Lecturers are appointed by the Grand Lodge, whose duty it is, on the recommendation of the District Grand Masters, to visit the lodges under their charge, and inspect the working, giving instruction where needed, according to a form of ritual decided upon by Grand Lodge, which at the close of each annual communication holds what is termed a Grand Lodge of Instruction.

In some instances we find (perhaps on account of the remote location of the lodges) delegates attend before the Grand Lecturer, and with him carefully rehearse the work and lectures.

We can readily conceive that this is an admirable way of securing "uniformity of ritual," and where this system is faithfully carried out there can scarcely be any great variation in the working of lodges under one jurisdiction.

The Senior Grand Lecturer of Massachusetts is Bro. E. Dana Bancroft; he is assisted in his duties by two Junior Grand Lecturers, Bro. Cephas Brigham and A. F. Chapman.

The Senior Grand Lecturer, Bro. Bancroft, reports, his business had been such that during the year past, he had not until recently been able to devote much time to instruction in the work and lectures in the three degrees. Delegates from Mount Zion Lodge, Barre; Chicopee Lodge, Chicopee; Morning Star, Montacute, and Athelstane, Worcester, and Mount Vernon, Belchertown, had visited him. He had been much gratified with the ability of the brethren representing those lodges, and had no doubt that they would thoroughly communicate the result of their conference to the members of their respective lodges.

On December 3rd he visited Artizan Lodge, Winchendon, where the work of the Entered Apprentice degree was rehearsed during the afternoon. On the same evening, at a regular meeting of the lodge, he initiated a candidate, and installed the officers of the lodge for the year ensuing. On the same occasion the District Grand Master made his official visit to the lodge, and by his presence (says the Grand Lecturer) added much to the interest of the occasion. The lodge appeared well, and will compare favourably with other lodges in the jurisdiction.

On December 9th, the Grand Lecturer states that, assisted by his associates, the work and lectures of the three degrees were exemplified before the Grand Lodge. They were ably supported by the brethren who filled the several offices on that occasion, and were complimented by having a large and attentive number of the brethren present during the day. This is the "Grand Lodge of Instruction" previously alluded to, and which appears to have occupied the whole day, and at which nearly 700 brethren were present—a convincing proof that the example of the Grand Lodge in giving attention to the subject of correct working is not lost on the individual members.

On the 14th December, the Grand Lecturer visited Aberdour Lodge, Boston, and installed the officers; "after the installation, the new officers conferred the degree of M.M. very impressively, previous to which, the candidate was examined in the lecture of the F.C. degree, and deservedly received the approbation of the W.M for his proficiency. It was very gratifying to witness the correct working of this lodge. The W.M. has been a diligent student in the work and lectures of the lodge, and is already an accomplished pre-

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siding officer." After the close of the lodge the brethren spent an hour in refreshment.

On the 21st of December, he states he met with the lodges in the City of Worcester, in their fine hall. In the morning Athelstane Lodge exemplified the lecture and work of the E.A. degree. In the afternoon, Morning Star Lodge exemplified the lecture and work of the F.C. degree, and in the afternoon and evening Montacute Lodge exemplified the lecture and work of the Master Mason's degree. About one hundred and fifty brethren were present. The lectures were delivered finely and the work was performed in a creditable manner. These lodges breathe the true Masonic spirit and are actuated by the desire to see "who can best work and best agree." The music during the work of the degree, was of a very high order, and at the banquet the Quartette Club discoursed some choice selections. A pleasant meeting was closed by joining hands, and singing "Auld Lang Syne."

On December 22nd and 23rd, Solomon's Temple Lodge, Uxbridge, was visited. The work and lectures of the three degrees were rehearsed. One brother was initiated, and another raised. Several members of this lodge lecture very correctly, and after more study and practice in the work, will be prepared to confer the degrees in a most impressive manner.

In conclusion he remarks of the lodges in his district generally, that "there are a few corrections in the work and lectures, which if made, would restore some highly impressive portions of the degrees. These corrections are alterations and omissions which have been made by mistake, most likely, and could be brought before the Grand Lodge at any regular communication if desired.

Cephas Brigham, Junior Grand Lecturer, reports to the Grand Master as follows:—

"Dear Sir and Brother,—At the commencement of the present Masonic year, you instructed the Grand Lecturers each to report to the Grand Master his proceedings, together with such observations and suggestions as might seem appropriate at the close of his term of appointment.

"In obedience to those instructions, I have the pleasure to submit the following statement, accompanied by a few thoughts and suggestions, as to the method of perfecting our ritual and making it uniform in all our lodges, a condition of things greatly to be desired.

"During the past three or four months, I have been frequently consulted upon portions of the work and lectures in Masonry, and have given instructions to Masters and other officers of several lodges, averaging from one to two lessons per week during that period.

"By an arrangement of the Dist. Grand Master for the 10th district, the officers of the several lodges comprising that district met with Jerusalem Lodge, at Northampton, for the purpose of witnessing an exemplification of the work of the three degrees, as given by lodges within that district selected for that purpose under the direction and instruction of one of the Grand Lecturers.

"The first degree was assigned to and worked by Boswell Lee Lodge of Springfield. The method pursued was as follows:—

"First—Opening ceremonies of the lodge in this degree, followed by corrections and suggestions.

"Second—Work in conferring the degree, followed by questions and answers as to parts of the work, corrections, etc. After which the ceremonies of the degree were concluded, followed by such reviews, corrections, and suggestions as were deemed necessary.

"To Chicopee Lodge was assigned the second degree. The method pursued was the same as in the first degree. At the conclusion of this degree we were called from labour to real and substantial refreshment—Jerusalem Lodge having provided a bountiful collation for the entertainment of the several delegations. When our repast was concluded, the brethren re-assembled and a M.M. lodge was opened by Jerusalem Lodge, and the ceremonies of the third degree were given, followed by corrections and suggestions at regular intervals, as in the preceding degrees. All appeared to be very much interested and pleased with the success attending the occasion. It was, in truth, a pleasant gathering, and, it is to be hoped, a profitable meeting.

"It has occurred to me that an annual assembly of the lodges comprising a district under the direction of the District Deputy Grand Master, aided by one of the Grand Lecturers, the same being for the purposes of the one above mentioned, may be productive of great good to the Order in several ways:—

"First and chief—The great number receiving instruction, under the same circumstances and at the same time. Those instructions carried home to the several lodges will result, it seems to me, in greater uniformity of work.

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"Second—the tendency of such gatherings will be to secure greater harmony among Masons, by strangers becoming acquaintances and friends.

"Third—They beget that earnestness and attention to the ritual which can but result in more intelligence in Masonry, its work, lectures, and requirements, the general want of which in the Order is to be deprecated. These meetings should not, however, be made to supersede the annual visitation of the District Deputy Grand Master in any respect—one of the prime objects of which is, and should be, to ascertain the working status of the lodge. I found the work, as represented at Northampton, to be nearly that, in most respects, required by the Grand Lodge; yet there is opportunity for improvement. My visit was altogether a pleasant one, and I should not object to a repetition of the same, whenever circumstances may require.

"Before closing this report I wish to allude briefly to a matter which is, as it has ever been, of great interest to the Fraternity; namely, the standard or authorised work in Masoury. It is sometimes said, and with some reason for the assertion, that the work, as exemplified by the Lecturers, is varied from time to time, so that it is impossible to determine what is and what is not the authorised work. This may be true, or it may not. But should it so happen that the work, as given, varies in any essential degree from the authorised Grand Lodge version, then to have a standard for reference is well. Happily we have such an authorised standard. I refer to the work adopted in 1862. To ascertain what that work is, shall be my duty as well as my pleasure. Holding, as I firmly do, that as one of the Grand Lecturers of the Grand Lodge, I have no right to change the ritual of Masonry, but simply to instruct and give as the Grand Lodge does, or shall require."

A. F. Chapman, Grand Lecturer, in his report to the Grand Master, says:—

"In accepting the office to which you were pleased to appoint me, I had some doubts as to whether I could discharge the duties appertaining to it in such a manner as to satisfy myself or the wishes of the brethren.

"On reflection, however, I called to mind the authority from which I received my commission, and the latest vote of the Grand Lodge on the subject of my duties, [to the effect, that the Grand Lecturers should teach the work as exhibited in 1862,] and having assisted Worshipful Bros. E. Dana Bancroft and Charles C. Dame, in the exemplification of that year, I felt partially prepared for the work. Having since met my associate lecturers in consultation, I am happy to report that we shall be as near alike in the exemplification on December 9, 1869, as it is possible for three persons to be, there being but a very few words which either would wish to render different; and even these may be regarded as of minor importance.

"In February last I spent *four days* with the Worshipful Master and brethren of Corner Stone Lodge at Duxbury, and instructed them in the work and lectures of each of the three degrees.

"In April last I visited Golden Fleece Lodge at Lynn, on four successive evenings, and exhibited the work and lectures of the degree.

"I also spent an evening with Washington Lodge, Boston Highlands, for the same purpose.

"In each of these lodges I found a great degree of interest in the ritual, as well as in the prosperity of the lodge; each possesses a sufficient and intelligent membership, and are equally a credit to themselves and the Craft in general.

"I have instructed a number of brethren on specific points, and occasionally an officer of a lodge in the duties of his office, from one of whom I learn that quite a difference of opinion exists in regard to the correct rendering of the ritual, which can easily be corrected by securing proper instruction by the lodges in his immediate locality.

"From the lodges and from the brethren I have received the utmost kindness, and feel grateful to them, one and all, for the readiness with which they have received and adopted whatever I have suggested for their improvement.

"Whenever referred to, all have been unanimous in the hope that no changes would be tolerated in the ritual, and to this end I have been careful to suggest none."

Honey.—From Queensland we have an interesting note upon honey, which in that colony, and indeed throughout Australia generally, forms an industry of considerable value. A centrifugal machine is used for extracting honey from the comb, the caps being first removed by a sharp knife, so that in less than a minute every particle of honey is taken out. The combs are then turned, and the cells on the other side treated in the same manner. The advantages claimed for this process are, that the larvæ, which are frequently very troublesome, remain in the comb, and that when the latter is replaced in the hives the bees readily use it over again.—*Food Journal.*

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THE HISTORY OF FREEMASONRY IN PORTUGAL.

Being an Historical Account of the Origin, Rise, and Progress of the Grand Orient of Lusitania. Translated from Dr. A. M. de Cunha Bellem's "Abridgment of the History of Masonry in Portugal."

(*Continued from Page* 285)

In 1849, several brethren, mostly belonging to the dormant Grand Orient, combined together to establish the Grand Orient of Portugal choosing for Grand Master, the Vicomte d'Oliveira, who had formerly held that high office in the Grand Orient of Lusitania during the absence of Count Thomar. This Grand Orient then published, under the title of supplementary Act to the Constitution of 5840, the laws by which it would be governed, and announced itself as the continuation of the Grand Orient of Lusitania despite the change of name.

Ambition once more brings Portuguese Masonry into trouble, and is the cause of unfortunate dissensions. The Count Thomar appears on the scene and claims the title of Grand Master, and by right of conquest, as well as right of birth, he wished to assume possession of the gavel. This was refused him, for it could only be conferred by election, and in consequence considerable amount of rancour prevailed. Some friends of the Ex-Grand Master, who had so shamefully disowned his brethren, resolved to establish a rival Grand Orient under the name of the "Grand Loge Portugais" or "Grand Orient Portugais," but this ridiculous movement had but a short existence, the great majority of Masons remaining faithful to their elected Grand Master, the Vicomte d'Oliveira.

At the death of the Grand Master Joseph Joachim Alves de Moura Coutinho, Magistrate of the Supreme Court of Justice of Lisbon, assumed the gavel, but he conducted the affairs of the Grand Orient is so austere and despotic a manner as more to resemble a military martinet than a loving and devoted father.

Such tyranny, insupportable in all human institutions, but especially so in the ranks of Masons, could not fail to overthrow the designs of old and devoted brethren, mourning the downfall of the Grand Orient of Lusitania, whose object was the accomplishment of a brilliant awakening. They were devoted to the sacred cause, beaming with life, and with the hope of once more establishing Portuguese Masonry on a firm basis.

Their efforts were crowned with success. The 31st of January was a glorious day for Masonry in Portugal. This ancient Masonic Institution, having for Grand Master, the illustrious martyr Gomes Freire d'Andrade, had been the first and only Masonic body in Portugal, till the deplorable dissensions of 1828, and which had sown the seeds of Masonic faith and devotion among the earliest initiates, was now about to rise phœnix-like from its ashes. The light is re-animated, the true Masonic brotherhood rallied together to bind up the bond of fraternal union which should ever exist amongst Masons.

The columns of the Grand Orient of Lusitania were once more raised. The Count de Paraty was elected Grand Master. The constitutions of A.L. 5840, and its ancient laws, were re-proclaimed, and Masonic power was once more established according to their dictates.

It was after the legal installation of the higher officers of the Order, that the new additional laws were promulgated on the 13th February, 1860, and these new laws governed the restored Grand Orient till the year 1867, when the Grand Orient, acknowledging the necessity of reform in its code of laws, appointed a general committee, which, after an elaborate discussion, promulgated the constitutions of January 1868, wherein is gathered together the most liberal and Masonic enactments known in Europe or elsewhere.

As long as the fire of enthusiasm and devotion burns over the Grand Orient of Lusitania, true Masons will assemble under her standard—the spurious bodies in the country must languish and decline.

After the death of Moura Coutinho, to such extremity was the "l'Orient du Portugal" reduced that she could scarcely prevail upon any brother to accept the office of Grand Master.

The "Confederation Maconnique Portuguais" maintained an existence almost equally obscure and unacknowledged. Some lodges in the north joined it; the brave Lieutenant General, Comte das Antas was elected Grand Master in June 1851, and maintained that position till his death in the month of May in the following year. In its endeavours to re-establish itself, the "confederation" assembled on the 15th July, 1852, under the presidency of the Marquis (now Duke) de Loulé, and then successively under Antoine Rodriques Sampaio the noted journalist, Joseph Antoine de Nascimento Moraes Mantas, and for a second time the Marquis de Loulé.

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The illustrious political Orator, Joseph Etienne Caelho de Magalhaes, with all his ardour and devotion, his ill judged zeal, and the fascination of his illustrious and cherished name, succeeded in his exertions to raise up this Masonic body, but death terminated his efforts, and the selection, as his successor to the Grand Mastership, of Joachim Thomas Lobo d'Avila created new dissensions, for the so-called Orient became once more a political association under the name of "Federation Maconnique" having for chief the illustrious military officer Joseph Elias Garcia.

This "Confederation" sought to maintain its existence under the protection of a renowned litterateur, poet, statesman, orator, and journalist, for all these was Joseph da Silva Mendes Leal, who once more assumes the gavel.

The existence of the "Grand Orient de Portugal" ceases, the Comte de Peniche assumed its rule, but he could not sustain, in spite of all his efforts, the dignity of Grand Master.

Then it was deemed advisable to form a junction of the two almost expiring bodies, which union took place in November 1867, under the title of the "Grand Orient Portugais" with the illustrious Mendes Leal as Grand Master, who, by the influence of his name sustained the feeble edifice, but all the while, it must be acknowledged, pleading the glorious enterprise of uniting the whole Masonic brotherhood of Portugal, as did of old his predecessor, Joseph Etienne Coelho de Magalhaes.

The Grand Orient of Lusitania, on the other hand, the true representative of the Masonic traditions of the country, was now established on a firm basis, to stand for ever. Its existence could no longer be ignored in the country, for its reorganisation had been published in the presence of all Masons, and no one dared to protest against its claims to legitimacy.

The road being cleared, advance must be made, which was accordingly done.

Portuguese Masons now were impressed with with the necessity of abstaining altogether from political strife, as being both injurious to Masonry, and unworthy of an institution where all men were brothers, and whose political opinions should have been equally respected with their religious belief. And this is the attitude which was assumed by the "Grand Orient Lusitanien"—oblivious of political parties, and desiring nothing but the consolidation of Masonry and the progress of the Royal Art.

In spite of all its efforts, notwithstanding the devotion of the Grand Master—a gentleman who took no part in political affairs, but devoted his whole soul to the work of Masonry—the Grand Orient of Lusitania, throughout its whole career, suffered from the injustice and ingratitude of men. Some distrusted Masonry in general, on account of the part its members had taken in politics; whilst others reviled it after having used it to serve their own ends, and in many instances those were loudest in their raillery who had reaped the greatest advantage from their connection with it. Yet Masonry advanced, although its path was strewed with thorns.

It was now considered necessary to establish friendly relations with other Masonic bodies throughout the world—that Portuguese Masons, acknowledged throughout the universe, would meet with a fraternal reception wherever fate might convey them; and that a cordial response might be extended towards foreign Masons sojourning in Portugal.

The most complete success attended their efforts in this direction. France, ever in the advance guard in the march of progress and liberty, was the first to exchange fraternal salutations with the Grand Orient of Lusitania.

The following is a chronological record of the acknowledgement of the Grand Orient of Lusitania by the other Masonic Grand bodies:—In 1863, France; in 1864, Ireland, Italy, the Argentine Republic, Hungary, and Saxony; in 1865; New Grenada, Hamburgh, Brazil, Holland, and Darmstadt; in 1866, Belgium; in 1867, Chili, South Carolina, New York, Venezuela, Canada, Massachusetts, Nova Scotia, St. Domingo, Mexico, Virginia, North Carolina, the Cape of Good Hope, Cuba, and Louisiana; in 1863, California, Egypt, and the two Grand Grand Lodges of Prussia.

The Grand Orient also was in friendly communication with the Provincial Grand Lodge of Portugal, which had for some time been established at Lisbon, with Frederic Guilliame da Silva Pereira as Provincial Grand Master, which was regularly working under the jurisdiction of the Grand Lodge of Ireland, and which was the only Masonic body established in this country under a foreign jurisdiction.

In adversity or prosperity, the Grand Orient of Lusitania, never forgetting the divine command "Love one another," oblivious of personal ambition, and in the common interest of the Order, has sought on every occasion to assemble the Masonic

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brotherhood in this country under one banner. But unfortunately its well meant efforts have miscarried; but, though for a time unsuccessful, hope leads on to the accomplishment of the end.

There is no authentic account of the first attempt at fusion undertaken in 1859 by Bro. Henri Dacier de Souga Homeur, as there is no record of it in the archives of the Grand Orient, all that is known being handed down by tradition; but of the second attempt we are enabled to give the full particulars of the part played by each of the Masonic bodies in the country.

After a private convention, composed of the most influential members of the Masonic bodies, the Grand Master of the "Grand Orient Lusitanien," on receipt of their propositions, sent an official invitation to the "Grand Orient de Portugal," and the "Grand Orient de la Confédération Maçonnique Portugais," each of which was without a head, the latter not yet having held its first election, whilst of the former, the Comte de Peniche had renounced the Grand Mastership, and his successor had not yet been appointed. The Comte de Paraty deprecated the deplorable dissensions which prevailed, and entreated all good Masons to aid in the enterprise of bringing about so desirable a union.

These two bodies replied in a most fraternal manner to the invitation of the "Grand Orient Lusitanien," with the assurance that the propositions of the Most Worthy Grand Master had been received with earnestness and enthusiasm, and giving great praise to the Grand Orient for having taken the initiative in this glorious movement. The replies bore the seals of the respective bodies, and were signed on behalf of the "Orient du Portugal" by Bro. Thomas Don, 33°, "Grand Conservateur remplacent le Grand Maitre;" and on behalf of the "Confederation Maçonnique Portugais," by five brethren composing the executive commission governing the Grand Orient, of which Bro. Joseph Joachim d'Abrere Vianna temporarily occupied the chair of Grand Master.

Still all practical attempts at union failed, notwithstanding the loyal and devoted exertions of the Grand Orient of Lusitania.

A minute and authentic report of this abortive attempt at conciliation is preserved in the archives of the Grand Secretary's office.

As has already been stated, still another effort was made to accomplish this desirable object by the Grand Orient in 1868, which proved equally unsuccessful.

(*To be continued.*)

THE HAUGHFOOT LODGE AND SPECULATIVE MASONRY.

By R. S.

EXTRACTS FROM OLD RECORDS OF HAUGHFOOT LODGE.—*contd.*

Haughfoot, Jany. 25th, 1732.

According to appointment of the lodge per former sederant, the committie met, and having inquired into former debts due to the lodge, finds that there is owing by John Sanderson per bill the soume of..... £09 : 10 : 00
By John Donaldson per bill..... 05 : 06 : 03
By John Young per bill..... 01 : 16 : 00
By John Foster per bill..... 02 : 00 : 00
And having examined George Cairncross's and Robert Frier's acpts, and comparing there recievings with their debursements, finds that the lodge owes to the sd George Cairncross twelve shillings Scots, and to Robert Frier the soume of seventeen shillings Scots, the which soumes William Henderson, the present Box Master, is herby ordered to pay out of the first money he recovers.

The sd comittie appoints the sd William Henderson and Jeams Claperton to call for and uplift what money is owing to the lodge either by bills, promises, or otherways, and if needs be to pursue for the same, with full power to them to grant discharges, and to do everything necessary ther anent for recovering the same.

Sederant Haughfoot, Decr. 27th, 1732.

Rols called.

(Follows a list of 33 Masons, 18 are marked absent, 3 are excused, and the rest of the absents are each fined in one pound Scote money).

The which day, by plurality of votes, Andrew Bold was chosen Preses till next St. John's day.

The sd day William Henderson continued Box Master till next St. John's day, and John Donaldson continued Clerk.

The sd day Jeams Claperton and William Henderson report that they had promiae from John Hamilton of payt of what he owes to the lodge punctualy upon the twenty-seventh day of Decr. as above, and therfor gives them further power to recover the sd debts.

The comission of five for entrants continued.

The sd day the Preses, with consent, allowes John Donaldson, Clerk, two pounds Scots money

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for filling in the minutes in the register, inclusive of this day, and ordains him to renew his bill for what remains payable next St. John's day, the which bill, with the intrest he having counted, has renewed the sd bill for three pounds sixteen shillings Scots and six pennies payable next St. John's day.

The sd day John Sanderson renewed his bill for six pounds Scots money, which with three pounds ten shillings payed to the relict of Patrick Sanderson, and twelve shillings money forsd instantly payed to George Cairncross at renewing his bill, is the whole he owes to the lodge.

The which day warrant granted to Jeams Claperton and William Henderson, by the preses and members of the lodge for uplifting the debts due by the sd members, which warrant they are to return next St. John's Day, with report of what they have done.

The sd day William Craig, George Cairncross, Jeams Bryson, John Donaldson, William Cairncross, elder, are named by the meeting a comitie to the effect after mentioned, viz. :—

The meeting being resolved to give in charity to widow Aitshison, widow Thomson, and Margaret Rutherfoord wife of Patrick Sanderson, the soume of six pounds Scots money contained in John Sanderson's bill, with the interest from above date during not payment, the forsd comitie are impoured to make a dividend thereof, conforme to the particular exeigencies of sd pairties, and that within ten days after date hereof, and report next St. John's Day.

And the Box Master is authorised upon getting the particular receipts from the pairties above mentd of their particular quotes of the above soume making up in haill the sd bill and interest thereof, to give up the bill to the sd John Sanderson.

The sd day the comitie appointed by the meeting met at Galashiels, and consulted the exigencies of for named persons, and ordered that John Sanderson should pay to widow Aitshison the soume of three pounds Scots, and the sd widow Thomson, one pound ten shillings Scots, and Margret Rutherfoord the like soume of one pound ten shill, and to have their receipts to produce against next St. John's Day.

Sic subscribiter, Andrew Bold preses.

(To be continued.)

MASONIC JOTTINGS.—No. 18.

By a Past Provincial Grand Master.

ANCIENT LODGES.

Say, first, that the Indian Lodges were established by Indian architects and builders; the Babylonian, by Babylonian architects and builders; and the Egyptian, by Egyptian architects and builders. Say, next, that the early Greek Lodges were established by Egyptian architects and builders; and the early Roman Lodges, by Greek architects and builders; and the early German Lodges, by Roman architects and builders.—*Papers of a deceased Mason.*

FIRST SPECULATIVE MASONRY.

It is probable that the first Speculative Masonry arose in a lodge, the Masonry of which was not true Freemasonry.

FALLOU—WINZER.

The German writers who assert that the modern Masons inherited their liturgy and symbols from Masons, their forefathers, are Fallou and Winzer.

PYRAMID OF CHEOPS.

A correspondent forgets that one of the discoveries, made by Colonel Vyse's operations in the Pyramid of Cheops, was the existence of Masons' Marks.

DIVISION OF MASONRY.

There is commonly a division of Masonry into two parts—the inner part and the outer part The inner part consists of Religion, Ethics and Science. The outer part consists of organisation and ceremonies.

THE TERM "ORGANISATION."

In the term "Organisation," as generally understood, our ceremonies are comprised.

THE NEW THEORISTS.

To disconnect the Roman Building Colleges and their successors, the early Building Fraternities—this is the task which the new Theorists have undertaken.

AMATEURS IN THE FRATERNITY OF THE GERMAN STONEMASONS.

Bro. Findel tells us that the German Stonemasons formed a sort of "confraternitas" together, binding themselves by an oath. He then goes on to say that, "to this union besides the confederates, amateurs were also admitted, if they only consented to enter the Brotherhood and submit to its laws." Bro. Findel adds that "amongst the privileges granted these amateurs were, a participation in the administration of justice (in conformity to established custom) a share in the election of officers, in the banquets, and in works of Charity."

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MASONIC NOTES AND QUERIES.

MYTHOLOGY.

Brother * *, your letter is in entire accordance with what I read three or four years ago in our excellent periodical:—"Is it meant, asked the editor, to commence Grecian history from the Persian wars, and Roman history from the invasion of Brennus? Is it denied that mythology, which at all times has delighted the young and the old, forms an integral part of history."—CHARLES PURTON COOPER.

MASONIC INTERVENTIONS.

Bro. Eastwick, *C.B.*, *M.P.* for Falmouth, is the son of a distinguished officer and Mason, who died at the advanced age of 94. In the course of a long life of military adventure in all parts of the world, with its vicissitudes of battle and wreck, Bro. Eastwick, sen., was made prisoner by the French, and he owed the alleviation of his captivity to the circumstance of his being a Mason.—R. M.

NE PLUS ULTRA AND BRO. MATIER.

Though I fail to perceive the necessity of replying at all to the attack of "Rite Ecossais" upon my signature, yet I do not hesitate to gratify his curiosity by informing him that after my withdrawal, some half a dozen years ago, from the Palatine Chapter of Rose Croix, to which he alludes, I received the *ne plus ultras* of three different rites, viz., Templar, Ancient Masonry, and French Rite, though of these, at least the first and last ought to be considered synonymous. With regard to Bro. Matier, I need only say, that as he has not imported any new matter into the attack upon the High Greenwood Chapter of Rose Croix, so I shall leave them to defend themselves.—† ‡ JOHN YARKER, N. P. U.

"GENTLEMAN'S MAGAZINE," JAN. 31, 1732.

An account was given in the papers of a society who call themselves Free Sawyers, and claim priority to the Free Masons, Gormogan or Ancient Hums, as dating their standing before the Tower of Babel, alleging they cut the stones for those mad builders the Freemasons. At their meetings they have a silver saw laid on their table with this motto, "Let it work."—V. B.

GEOMETRY.

An Entered Apprentice will find what he is looking for in an early part of the Legend of the Craft:—"And the fifth science is called geometry, and that teacheth mete and measure of earth and all other things, of the which science is called Masonry.—C. P. COOPER.

MASONIC APRONS.

Did Elias Ashmole and other fellows or "Freemasons" wear aprons in the 17th century, as we now do? I am prepared to believe, *if* it can be *proved* in any authentic manner by old portraits, or some such means. Ashmole was at a Masonic meeting in London in 1682, being the senior "fellow" present. Did he wear an apron on that occasion? I should like to know,—W. P. B.

SPANISH MOSQUES.

Mr. Ferguson says:—"It (the mosque of the Alhambra) must, like all Spanish mosques, have faced the south."—W. P. B.

BRO. HUGHAN AND A MASONIC STUDENT.

An Entered Apprentice, who sends me some remarks upon the first part of Bro. Hughan's Analysis, printed in the *Freemason's Magazine* October, November, and December, 1867, should read the letter signed "A Masonic Student," in the same periodical, 11th April, 1868. When the remarks of an Entered Apprentice agree with that letter, he may safely consider himself right; but when they do not agree with it, I recommend him to consider himself wrong.—CHARLES PURTON COOPER.

TOULMIN SMITH'S ENGLISH GILDS.

At page 330 of the *Magazine* for October 23rd 1869, I observe:—"It strikes me that Mr. Smith's work will support my views." Now, I have just got this work, and, so far as I have yet seen, Mr. Smith's book goes to prove that Masonic customs previous to the last century were, as I have already said, merely similar to the customs of other co-existing crafts; further, it seems to me that Desaguliers and Anderson got themselves well posted up in the history of a number of those guilds and their customs, after which they adopted, altered, and so moulded things to suit themselves, and to make up the system they were forming. In these old non-masonic guilds, we read of Master and Wardens, marching in livery, installation, four meetings in the year, or "quarterly communications" as we may call them, secrets to be kept, kindliness to be cherished, oaths to be taken (which are written in books), jewels to be worn, gentlemen admitted as members, three candles used, box with three locks. "The opened box was the sign that the meeting had begun, just as with the Craft guilds. While, therefore, the *box was open*, all present had to remain with uncovered heads, and during such time all disrespectful conduct, as well as improper clothing, cursing, and swearing—in short, all that showed want of respect, was severely punished." Pointed weapons were also forbidden, &c. In short, while we see where Desaguliers and Co. have copied or adopted their ideas from, we also see the marks of their manipulation in our present system.—W. P. BUCHAN.

WORKING OF SCOTTISH OPERATIVE LODGES IN 1727.

A work printed in Scotland has been mentioned to me, which alludes to the Master's degree and secrets, as possessed in 1727 by the Scottish operative lodges of the time, the same drawing a distinction between Entered and Unentered Apprentices, the former being considered initiates, and the latter as cowans. This work, for the knowledge of which I am indebted to the kindness of Bro. Matier, is entitled, "A Mason's Confession of the Oath, Word, and other Secrets of his Craft." "These are to certify concerning that oath, word, and other secrets held among the corporation of Masons, wherein I was taken under the same, by sundry of them gathered together, and met at D—— about the year 1727.—JOHN YARKER.

TEMPLAR CROSS AS A JEWEL.

The Patriarchal Cross (now worn by Commanders only) is assigned to the original Templars as a jewel, by the following work in 1726, "Historie des Ordres Religieuses Militaires de l'eglise et des ordres de Chevalerie. A Rouen, chez Jean Baptiste Besongne, MDCCXXVI."—JOHN YARKER.

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ENGLAND AND THE 1717 THEORY.

The 1717 theory asserts that England is the mother of Freemasonry, for the system of Speculative Masonry, which was instituted in London about the beginning of last century, is that system which *all the world has adopted since.* It follows, therefore, that if this system be good, to England belongs the honour the honour of its institution. It is calculated to break down the wall of partition which religious sectarianism, national prejudice, or narrow-minded bigotry has for too long separated man from man. Seeing, therefore, that almost unconsciously this English institution has been universally adopted by the world at large, it appears to me that this is, perhaps, only the pioneer of that universal adoption yet to come of English institutions and ideas, when the Anglo-Saxon tongue shall be spoken from pole to pole.—W. P. BUCHAN.

THE GRAND MISTAKE OF THE ROMAN CATHOLIC CHURCH.

The grand mistake of this church is, that instead of doing all things for the glory of God, it has been ever striving to make all things serve for its *own glorification.*—PICTUS.

MASTER'S DEGREE (pages 308 and 328).

I am interested in the remarks of Bro. Buchan in regard to the Master's degree and had previously pointed out, myself, the distinction observed, even in 1723, as to Master Masons and Chair Masters. I have not access at present to the 1723 edition of the Constitutions, but I observe that Bro. Buchan uses the words, "Admitted Masters and Fellow Craft," the first in the plural and the latter in the singular; and he adds, "we should say Fellow Craft and Masters, not the reverse, at the present time." However, Dermott, under the head of "Old Regulations," uses the words, "admitted Fellow Crafts and Masters only here," both in the plural. During last century (and, according to Dr. Leeson, as early as 1722) Grand Lodge recognised several Master's degrees, viz., Master Mason, Master of the Arch, Master of the Triple Cross, Master of the Temple, and Master of the Kadosh. These were all originally on the same footing, and, if the authority of Dr. L. is correct, might account for Anderson's mysterious way of writing.—JOHN YARKER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

MASONIC ORDERS OF KNIGHTHOOD.

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

Dear Sir and Brother,—At page 288 of the *Magazine* I remarked Bro. Matier observing that he intended to "refer to the other orders of knighthood in connection with Freemasonry, *the Royal Order of Scotland in particular.*" I therefore expected that when he did refer to this so-called "Royal Order of Scotland," he would do so in a thorough and reliable manner; whereas, at page 346, he merely recapitulates the list of its pretensions, without a particle of evidence to support them. He is at pains to tell us that this "Royal Order" is *sectarian* in its principles, for all its members must be Christians and Trinitarians. Craft Masonry is universal; not so this "Royal Order." They should call it a *religion.* Bro. Matier shirks the "legend of its institution;" he, however, is at pains to tell us that "many *accurate* brethren (?) believe the Royal Order in its first point to be the Christianised form of the *ancient degree* of Master Mason!

I should like to know the foundation of this dream; also what "ancient degree of Master Mason" does he allude to? There was no such "ancient degree" in Scotland before 1717 that I ever heard of or that he can point to. And as to the king of Scotland being "Hereditary Grand Master" of this, comparatively speaking, modern Masonic degree, I should like to know the name of *any* king of Scotland who was ever "Grand Master" of it, far less "Hereditary Grand Master." If it has any connection with the pretended letter from the Duke of Perth, quoted at page 81 of Mr. Dennistoun's "Memoirs of Sir Robert Strange, then I am afraid its foundation is rather shallow. However, more anon; only I may observe here that this letter is quoted at page 256 of the *Magazine* for September 27th, 1862.

I trust that whoever intends to give a history of the Royal Order will examine its documents carefully, so as to be able to distinguish between facts and fancies. If the Royal Order was in existence so early as the first half of last century, give us *substantial proof* of such early existence. I have always had a warm feeling for this degree, but I cannot support what I believe to be wrong.

When treating on the Rose Croix, page 346, Bro. Matier asserts that "Prince Charles Edward Stuart granted a charter to Arras" (the supposed date of which I understand is 1745). I cannot believe this as yet, because I find nothing to support it; and as to this "charter," where is it? Or give us the names of some *reliable experts* who have passed it as genuine. Then as to the Chevalier Ramsay having anything to do with either of the foregoing "Orders," I should like to see it *proved* first that they were in existence before his death in 1743.

I can assure Bro. Matier that the foregoing remarks are purely and simply called forth from a desire to get at the truth; as he himself says, at page 288, "it becomes the duty of every man, Mason or not, who knows the truth, to take up arms in defence of truth."

Yours fraternally,
W. P. BUCHAN.

QUALIFICATIONS FOR THE HAUTES GRADES.

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

Dear Sir and Brother,—I think your correspondent, "L'Union Fait la Force," in his communication to the *Magazine* of the 30th ult., on "Qualifications for the Hautes Grades," has made a mistake with regard to Ireland. I find, on looking at the "Book of Constitutions" (Ireland), the qualifications for a Prince Mason, but not for K.H. or 30°. I believe the latter requires no extra degrees except those from 19° to 29°, which are conferred with it. I find no mention of Red Cross of Babylon either in the "Book of Constitutions" or the "Calendar" of the Order, and will be much obliged to your correspondent if he will say when and where it meets in Ireland.

The following are the qualifications for a Prince

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Mason, as laid down in the Constitutions, viz. :—The degree of Prince Mason shall not be conferred on any brother who is not a—

"1. Mark Master Mason.
"2. Royal Arch.
"3. Knight of the Sword.
"4. Knight of the East.
"5. Knight of the East and West.
"6. Knight Templar.
"7. Masonic Knight of Malta.

"The candidate must also profess the Christian religion, and be well reported for his moral character and respectability. The foregoing qualifications are all indispensable."

"Each candidate for the Order should have attained the age of thirty-three years, have been registered as a Master Mason for seven years, and have been Master of a symbolical lodge for six months at least. The qualifications prescribed in this rule, or any of them, may be dispensed with by a dispensation from the Council, the Sovereign of the Order, or the Vice-President of the Council, but without such dispensation are to be deemed essential."

Yours fraternally,
SPHINX.

MASONIC SAYINGS AND DOINGS ABROAD.

In the United States of America there of Knights Templar, 26 Grand Commanderies, 325 subordinate Commanderies, and 23,458 knights, showing an increase from last year of 1 Grand Commandery, 33 subordinate commanderies, and 3,401 knights.

In the State of Michigan, the Grand Recorder, under instructions from the Grand Commandery K.T. of that jurisdiction, has caused a *manuscript copy of the ritual* to be forwarded to each subordinate.

The fiftieth anniversary of the formation of Mount Vernon Encampment, No. 1, of the Grand Commandery of Ohio, was recently celebrated in the city of Columbus, on which occasion, in addition to representatives of the Grand Encampment of the United States and the Grand Commandery of Ohio, there were present a great number of knights from all parts of the United States.

In Illinois (U.S.) there have been during the past year 4024 initiations, 3754 passings, 3440 raisings, 98 reinstatements, 1010 admissions, 284 deaths, and 73 expulsions. There are under the jurisdiction of the Grand Lodge of that State, 31,768 resident, 2228 non-resident, and 1240 non-affiliated Masons. The number of warranted lodges in the State is 603; deducting 32 lodges dormant, gives 576 lodges in active work, with an average membership of 55. *Pomeroy's Democrat* learns that the Grand Lodge of Illinois is getting too cumbrous, and advises that the lodges should be consolidated instead of increasing their numbers.

The first number of the *Australian Freemason's Magazine* is to hand. It promises to supply a want that must have been long felt in our Australian colonies. We gave some extracts from it in our lodge reports of last week.

The Grand Orient of Lusitania issue the "Boletim Official do Grande Oriente Lusitano," a monthly record of Masonry in that country.

A lodge of instruction, extending over three days, was recently held in the Masonic Temple, Port Hope, Ontario district. On the first day, attention was paid to the E.A. degree. During the day the business appears to have been to settle differences in the ritual, and in the evening real work was proceeded with, two brethren going through the ceremony of intitiation. The morning of the second day was devoted to the F.C. degree. At noon the Instructor passed such brethren as presented themselves, and in the afternoon the work of the second degree was resumed. On the third day the lodge was divided into sections, a portion of the brethren working in each degree. This afforded to all instruction in any degree they might most require. The brethren generally showed great proficiency in the work, and the thanks of the brethren were voted to Bro. McCabe, the D. Dist. G.M. who presided over the lodge.

A MORMON LODGE.—*The Gavel* (Toronto) finds with astonishment the "absurd statement in a contemporary, which should be more guarded in its remarks, in consequence of the high Masonic position held by the editor," that the Grand Lodge of Kansas had granted a charter to Mount Moriah Lodge at Salt Lake City, with the remark that "We had better leave these Mormons to themselves. They made us trouble at Nauvoo, besides disgracing the institution." The *Gavel* says:—"At the present time there are two Masonic lodges in Utah, one on the registry of the Grand Lodge of Montana, the other of the Grand Lodge of Kansas. Both have been in existence more than two years, and are in a flourishing condition. Freemasonry in Utah is exclusively Gentile, and a strong prejudice exists among the brethren of both lodges against allowing Mormons to become members; and no candidate professing Mormonism would have the least prospect of receiving the degrees of Freemasonry in either of these lodges.

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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 installation of Grand Master and Grand Festival, will take place on Saturday, the 14th inst.

A MEETING of the Supreme Grand Council 33° will take place on the 12th inst., particulars of which will be found on page 378.

HERVEY LODGE OF INSTRUCTION, GEORGE HOTEL, WALHAM GREEN.—The fifteen sections will be worked in the above Lodge of Instruction on Friday evening, 27th May, Bro. George King jun., W.M. 1,238, and P.M. 1,260, in the chair. The lodge will be opened at seven o'clock precisely. The Lodge of Instruction meets every Friday evening, at 8 o'clock, for working the ceremonies and lectures. The Chelsea Railway Station is within five minutes' walk of the Hotel, and the Putney Bridge Omnibuses pass the door.

VINCENT BIRD, P.M., P.Z., P.E.C., K.H., having accepted the office of administrator of casual relief to distressed Masons who may apply in either of the three towns of Plymouth, Stonehouse, and Devonport, will be glad to communicate with any brother holding a similar appointment, so as to arrange some general scheme by which the charity of the brethren may not pass to other than deserving brethren.

THE eighty-second anniversary festival of the Royal Masonic Institution for Girls will take place at the Freemason's Tavern, on Wednesday, the 11th inst., under the presidency of R.W. Bro. W. B. Beach, *M.P.*, Prov. G.M. for Hampshire and the Isle of Wight.

THE Queen has addressed an autograph letter to the Countess De Grey and Ripon, expressive of her sympathy and condolence on her sad affliction by the assassination of her brother, Mr. Vyner, by the Greek brigands.

THE R.W. Bro. Col. Francis Burdett, has received from the brethren of Royal Union Lodge (No. 382), and Gooch Lodge (No. 1,238), copies of resolutions congratulating him on his appointment, by the M.W. Grand Master, to the distinguished position of Provincial Grand Master of Middlesex, and assuring him of the willingness of the brethren of the lodges to submit to his rule, and to assist him in performing the imporduties of his office.

THE UNIVERSAL MASONIC CALENDAR FOR 1870.—NOTICE.—In consequence of the meeting of Grand Lodge for the Installation of the Most Worshipful Grand Master and the appointment of Grand Officers for the year 1870-1 having been postponed the publication of the calendar is delayed, to enable the list of Officers of Grand Lodge and Grand Chapter, and other important information to be included.

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'S MAGAZINE, so that a complete Register and Directory may be compiled.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

ROBERT BURNS' LODGE (No. 25).—The brethren of this lodge met at the Freemasons' Hall, on Monday, the 2nd inst. Present:—Bros. C. A. Long, W.M.; W. S. Adams, S.W.; T. Arnold, J.W.; Welch, P.M., Treas.; J. W. Lyon, P.M., Sec.; Wingham, S.D.; E. W. Long, J.D.; T. Powell, I.G.; White, C.S.; Watson and Dyte, P.M.'s, W.S.; C. Bennett, Dukitt, and Hartley, P.Ms. Amongst the visitors present were.—Bros. G States. P.M., G.S.L.; Pitts, 145; Cowland, 202; Baker, 753. Mr. J. McAsker, of Portsea; Mr. G. T. Cunningham, of Landport; and Mr. T. Hawkins, were initiated into ancient Freemasonry. Bros. Morris, Bellamy, and Hedger were passed to the second degree, and Bro. Lazarus was raised to the third degree. After the lodge was closed, the brethren retired to banquet, when about forty-five sat down. After the cloth was cleared, the W.M. gave the usual toasts, and upon that of "The R.W. the Earl de Grey and Ripon, D.G.M., and G.M. elect," the W.M. spoke in the most feeling terms of the bereavement the M.W.G.M. elect had sustained at the hands of Greek brigands. The brethren enjoyed a very pleasant evening.

JOPPA LODGE (No. 188).—The regular meeting of this lodge was held at the Albion Hotel, Aldersgate-street, on Monday, the 2nd inst., at seven o'clock, when there were present, Bros. W. B. Aaron, W.M.; L. Lyons, S.W.; M. Alexander, J.W.; E. Hunt, J.D.; O. Robert, I.G.; A. Abrahams, P.M. and Treas.; and E. Albert, P.M., Sec.; H. M. Levy, P.M.; and L. Alexander, P.M. The visitors present were Bros. Terry, P.M. 1278; Purkess, 145; Moult, 145; and Ord, 97. Lodge being opened, and the usual routine business gone through, Bro. Yuly was raised to the sublime degree of M.M. There being no further business, the brethren adjourned from labour to refreshment. The usual loyal and Masonic toasts were given and responded to, each of the visitors present replying to the toast of his health. Bros. Levy, P.M., and Ord enlivened the evening's entertainment by some excellent singing and recitations.

LODGE OF ISRAEL (No. 205).—The brethren of this lodge met on Tuesday, the 26th ult., at Ridley's Hotel, Bridge-street, Blackfriars. The chair was occupied by the W.M., Bro. M. L. Emanuel, supported by his officers, as follows:—Bros. H. Harris, S.W.; M. Emanuel, J.W.; A. M. Cohen, P.M. and Sec.; C. Vanderbosch, S.D.; Hogard, J.D.; J. Emanuel, I.G.; and Ayden, Dir. of Cers. The lodge having been opened and the minutes confirmed, Bros. Ladd, Boam, and Streather were passed to the degree of F.C., and Bros. Jacobs, Pingston, Hawthorn, Bowden, Maze, and Treble, the ceremonies being most efficiently worked. The W.M. proposed that a ball should take place in aid of the Benevolent Fund connected with the lodge, Bro. Hojard having announced his intention of standing as Steward for the Festival of the Girls' School. Bro. C. Coote, P.M., proposed, and Bro. Cohen, P.M. and Sec., seconded, that a sum of five guineas be given from the funds of the lodge to head his list. The lodge having been closed, the brethren retired to the banquet, at which the usual loyal and Masonic toasts were given and responded to. The visitors were Bros. H. M. Levy, P.M. 188, Bray (Zetland Lodge), and Solomons, 732 (Brighton). The toasts of the Officers and the Tylers concluded a very agreeable evening.

DALHOUSIE LODGE, (No. 860).—The brethren of this lodge met on Thursday, the 14th ult., at Auderton's Hotel, Fleet-street. In the absence of the W.M., the chair was taken by Bro. Bristo, P.M. The lodge having been opened, the minutes of the former lodge were read and confirmed. Bros. Skinner, Knox, and France were raised to the degree of M.M. Bro. Williams, S.W., and W.M. elect, was then presented to the lodge, and a board of Installed Masters being formed, impressively installed him into the chair of K.S. The W.M. then invested his officers as follows:—Bros. Bristo, P.M., Treas; Ingram, Sec.; Hardy, S.W.; Thomson, J.W.; Senical, S.D.; Calwood, J.D.; Ingram, I.G.; Wallington, W.S.; King. D.C.; and Seymour Smith, Org. The lodge was then closed, and the brethren adjourned to the banquet. On the removal of the cloth, the usual loyal and Masonic toasts were given and responded to; the newly-installed Master, Bro. Williams, presiding. In the course of the evening, a Past Master's jewel was presented to the I.P.M., Bro. Littel, for the able manner in which he had discharged the duties of the chair, and the high estimation he is held in by the brethren. Bro. Littel returned thanks in appropriate terms.

LODGE OF FINSBURY (No. 861).—The regular meeting of this lodge was held on Friday, the 22nd ult., at the Jolly Anglers' Tavern, 42, Bath-street, St. Luke's, Finsbury, when there were present, Bros. A. Day, P.M. and Treas.; T. Purdy, P.M. and Sec. and acting W.M.: J. Bond, W. Mackey, and R. Leach, P.M.'s; J. Nicholls, S.W.; R. Hart, J.W.; E. Benjamin, S.D.; W. Stokes, J.D.; G. Belby, Org.; W. Meanwell, I.G. The visitors present were Bros. Sheppard, S.W. 27; Mallett, 141;

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Barlow, 667, Liverpool; Johnson, 4, Glasgow. The business included the raising of Bros. Wilding and Gibbs to the third degree, and the election of W.M., Treasurer, and Tyler.

ROYAL OAK LODGE (No. 871).—The regular meeting of this lodge was held on Friday, April 29th, at the Royal Oak Tavern, 162, High-street, Deptford. Punctually at 5 o'clock p.m. the W.M. Bro. J. Truelove opened the lodge. The minutes of the previous meeting having been unanimously confirmed, apologies were received from candidates for initiation and passing. Bros. R. Harman, G. Harvey, and R. Harris, were introduced separately and raised to the third degree. The ceremony was well and ably rendered. Bro. Charles Wood was unanimously elected as the Steward for the Girl's School, to represent the lodge at the ensuing festival. Ten pounds were voted from the lodge funds to the charity fund of the lodge. Ten guineas were unanimously voted from the lodge funds to the Girl's School. The lodge was closed. The usual banquet followed. There were present besides the W.M., Bros. W. Andrews, P.M. as S.W.; T. Killner, J.W.; H. A. Collington, P.M. Treas.; F. Walters, P.M. Sec.; J. Whiffen, as S.D.; J. Parsons, as J.D.: G. Andrews, I.G.; J. Bavin, P.M. Tyler; J. J. Pakes, R. West, H. G. Rattle, M. S. Simmons, C. Wood, G. Ellis, S. O. Lewin, R. E. Turner, and others. Visitor: C. Digby, 933.

SOUTHERN STAR LODGE (No. 1,158).—An emergency meeting of this lodge was held on Tuesday, the 26th inst., at the Montpelier Tavern, Walworth. Bro. R. E. Clarke, W.M., occupied the chair, supported in the absence of the Wardens, by Bros. John Thomas, P.M. 507, as S.W., and Dr. Gold-boro,' P.M. 889, as J.W.; Bro. Pulsford, P.M. and Sec., acting as Deacon. Six brethren were passed to the degree of F.C., and another candidate appearing on the scene the ceremony was repeated. Four brethren were then raised to the sublime degree of Master Mason, when still another candidate for the second degree making his appearance, the W.M. had to repeat the ceremony of that degree for the third time. Two candidates on the notice paper did not make their appearance, so the brethren adjourned to refreshment. Bro. D. S. Bayfield, W.M. elect, will be installed on the 24th inst., on which occasion a new Masonic hall of considerable dimensions, lately erected by Bro. Allatt, the enterprising host of the Montpelier Tavern, will be used for the first time.

URBAN LODGE (No. 1,196).—The regular meeting of this lodge was held at the Old Jerusalem Tavern, St. John's Gate, Clerkenwell, on Tuesday, the 26th ult., Bro. William Sawyer, W.M., in the chair, supported by Bros. Henry Marston, P.M.; C. Braid, S.W.; J. R. Ware, J.W.; J. Crawford Wilson, S.D.; J. Callingham, J.D.; J. F. Creswick, who officiated as I.G.; W. Creswick, E. L. Blanchard, James Terry, P.M., Sec.; Dr. Johnson, Treas.; Kaster, Dearberg, &c. The visitors were Bros. Hersee, P.M. St. Andrews, 231; W. Boys, 734; and Bros. Dicks and J. Wharton Simpson were raised to the degree of M.M., and the lodge having been constituted in the first degree, balloted for Mr. Thomas Talfourd, who, being duly elected, was initiated by the W.M. After the banquet, the usual loyal and Masonic toasts were given and responded to. In proposing the health of the initiate, the W.M., although deprecating the desire for wholesale initiation exhibited in some lodges, felt great pleasure that evening of initiating a gentleman who was likely to be an ornament to the Craft. They must all feel there was a charm in the name of Talfourd which appealed to the heart of every man, and particularly every literary man. Seeing, then, that the initiate that evening inherited this honoured name, and was no unworthy possessor of it, he was sure they heartily welcomed him to the ranks of Freemasonry, as an acquisition of which they might well feel proud. The toast was drank in a most cordial manner, and Bro. Talfourd responded in a few appropriate words. Several other toasts followed that of "The Visitors,', being responded to by Bro. Hersee. The brethren, many of whom have musical proclivities as well as literary and dramatic abilities, spent a most agreeable evening, the vocal efforts of Bros. Braid, Blanchard, Hersee, Carpenter, and Creswick being conducive to the general harmony and happiness which prevailed.

GROSVENOR LODGE (No. 1,257).—The brethren of this lodge met at Bro. Fisher's restaurant, Metropolitan District Railway, Victoria Station, Pimlico, on Tuesday, the 3rd inst., at six o'clock. There were present: Bros. C. A. Cottebrune, W.M.; C. Moginie, S.W.; G. Gee, J.W.; Williams, S.D.; Dr. C. Ward, J.D.; Loewenthal, I.G.; Parker, P.M. Treas.; T. L. Coulton, ec.; T. H. Meredith, P.M.; Bethell, Dir. of Cers.; Swallow, Steward. The visitors were: Bros. George States, P.M., G. Stewards Lodge; Charles Horsley, P.M.; De Maid, No. 145; Tyerrell, United Mariners Lodge. The lodge having been opened in due form, and the routine business attended to, Bro. Baker was raised to the sublime degree of Master Mason, and Bros. Fuller and Waters passed to the degree of F.C. Bro. C. Moginie, S.W. and W.M. elect, was presented, and received the benefit of installation at the hands of the retiring W.M. The newly installed Master then installed his officers as follows: Bros. Gee, S.W.; Dr. C. Ward, J.W.; Parker, P.M. Treas.; C. A. Cottebrune, P.M. Sec.; Williams, S.D.; Loewenthal, J.D.; Bethell, I.G.; E. C. Cox, W. Steward; W. J. Jones, Dir. of Cers.; Woodstock, Tyler. The business included the presentation of a gold P.M.'s jewel to Bro. C. A. Cottebrune, founder and first W.M. of the lodge. Notice of motion, that a vote of thanks be presented to Bro. Cottebrune on vellum and framed. Thirty brethren sat down to banquet. Bros. G. States, Horsley, and De Maid responded to the visitors' toast. Bro. C. A. Cottebrune proposed the W.M. The W.M. responded. The W.M. proposed the I.P.M., Bro. S. Cottebrune, and presented him with a P.M.'s jewell. The Treasurer, Secretary, Officers, Tyler, was given, after which some excellent singing by Bros. Anderson, Jones, Horsley and several others.

GOLDEN RULE LODGE (No. 1,261).—The regular meeting of this lodge was held on Tuesday, the 30th ult., at the Great Western Railway Hotel, Paddington. The chair was occupied by Bro. Joseph Eglese, W.M., supported by Bros. Sunley, S.W.; Sharpe, J.W.; J. J. Harris, S.D.; Cornish, J.D.; D. W. Fensham, I.G.; Dr. Beaman, Treas.; Fred. Bigg, Sec.; and Dr. Cross, P.M. Bros. Houghton, 147; Churchill Edwards, 116; Hume Williams, P.M. 92; and Horner, 100, were present as visitors. Bros. Julio Soares and Lieut. Horsbrough were passed to the second degree. An alteration was made in the bye-law respecting the fee for country members, which was reduced to £2 2s. per annum for members residing upwards of 20 miles from the metropolis.

PROVINCIAL.

CHESHIRE.

ALTRINCHAM.—*Stamford Lodge*, (No. 1,045).—The usual monthly meeting of the above flourishing lodge was held in the Town Hall, Altrincham, on Monday evening, May 2nd. The lodge was opened in due form at six o'clock, by Bro. Captain Hardy, W.M. The minutes of last meeting were read and confirmed. Mr. John Taylor Smith, Merchant, Manchester, was regularly initiated by Bro. James Sudren, I.P.M. The working tools were presented by Bro. John Most, S.W. The W.M. delivered the charge in a most impressive manner. The lodge was opened in the second degree. The lodge was opened in the third degree, when Bro. John Hunt, who had received the test of merit from the W.M., was raised to the sublime degree of Master Mason, by Bro. James A. Birch, P.M. The working tools were presented by Bro. H. Carrigg, P. Prov. G. Dir. of Cers. for East Lancashire. The W.M. resumed the chair and delivered the ancient charge. The lodge was closed in the third degree. The lodge was closed in the second degree. Bro. Heathcott, P.M., Treas., announced that through the exertions of Bro. James A. Birch, a sum of £42 had been raised, and forwarded to the Royal Masonic School for Boys, during the past year making, with a previous donation of ten guineas, the W.M. a vice-president of the school in perpetuity. A further sum of ten guineas has been raised by Bro. James A. Birch, and forwarded to the Aged Freemasons' Institution, whereby the W.M. of the Stamford Lodge has two extra votes for that admirable institution. The W.M. called on the brethren privately, for donations towards the Masonic Life Boat Fund, which was liberally responded to. After supper, the W.M. alluded in feeling terms to the sad calamity and dastardly massacre in Greece, whereby the families of two of the rulers of the Craft were placed in deep mourning. The toast of "The Visitors," was responded to by Bro. Peter Royle, J.P., who expressed his satisfaction at seeing his old and valued friend initiated as a member of the Fraternity. Bro. A. Bleackley P.M. 163; James Lowndes, 163; W. Derbyshire, Alexandria, Egypt; D. McMechan, Robert Burns Lodge, 999; H. Carrigg, P. Prov. G. Dir. of Cers., East Lancashire, were also present, and contributed to the harmony of the evening.

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DURHAM.

MONKWEARMOUTH. — *Williamson Lodge* (No. 949).—The brethren assembled in the lodge room, at Bro. Richardson's, the Royal Hotel, Monkwearmouth, for the purpose of assisting in the installation of Bro. Robert Hudson as W.M. of this lodge for the ensuing twelve months. There was a large attendance of the brethren, among whom were: Bros. John Tillman, Prov. G. Supt. of Works; and Past Masters R. W. Halfknight, P. Prov. G. Purst.; L. Chatt, A. Cooke, P. Prov. G. Supt. of Works; J. Trewhitt, Prov. G. Reg.; W. Adamson, the latter of whom ably officiated as Installing Master. Among the numerous visitors were Bros. R. Dickson, W.M.; and Past Masters M. Douglas, W. H. Crookes, Prov. G. Steward; R. angster P. Prov. G. Purst.; S. J. Wade, Prov. G. Dir. of Cers.; M. Weener, S.W.; and other brothers of St. John's Lodge, 80; Past Masters J. Potts, P. Prov. J.G.D.; F. Holliday, and others of the Phœnix Lodge, 94; Lord, P.M., Prov. G.S.B.; W. J. Skelton, S.W.; and others of the Palatine Lodge, 97; J. W. Cooke, W.M. of the Borough Lodge, 424, Gateshead; W. Briggnall, jun., W.M. of the Earl of Durham Lodge, 1,274, Chester-le-Street, and S.W. of 124; and Spoors, Marquis of Granby Lodge, 124, Durham. The Installing Master having placed Bro. Hudson in the chair of K.S., the newly installed Master appointed and invested the following officers:—Bros. J. Tillman, I.P.M.; W. Liddell, S.W.; W. Bryans, J.W.; R. W. Halfknight, Treas.; C. Bell, Sec.; J. H. Coates, S.D.; J. H. Sanderson, J.D.; T. Armstrong, I.G.; A. Forrest, Dir. of Cers. & Org.; W. M. Laws, Tyler; Atkinson and Eggleston, Stewards; and Austin and Barlow, Auditors. The remainder of the evening was spent in harmony, and according to the ancient usages of the Craft.

LANCASHIRE (EAST).

ROCHDALE.

St. Chad's Lodge (No. 1,129).

On Wednesday evening, the 27th ult., a meeting of this lodge was held at the Roebuck Hotel. The lodge was opened with due form and ceremony by the W.M. Bro. E. G. Heap, assisted by his officers as under:—Bros. H. Moore, S.W., J. Fothergill, J.W., J. Hadfield, P.M. Treas., H. Turner, P.M., Sec., J. Briggs, S.D., and A. Eastwood, J.D.

Bro. the Rev. E. W. Gilbert was appointed Chaplain to the lodge.

The following provincial officers were present:—Bros. J. M. Wike, Prov. G.S.W., W. H. Prince, Prov. G.S.D., C. M. Jones, Assist. Prov. G. Dir. of Cers., W. Goulthorp, Prov. G.O., E. Wrigley, P. Prov. G.S.B., W. Roberts, P. Prov. G. Purs., C. Davis, Prov. G. Steward. After the usual routine business the visiting brethren were also present from lodges Nos. 42, 54, 298, 367, 816, 854, 999, and 1,012.

The Worshipful Master introduced Bro. J. M. Wike to the lodge, said that no subject was so interesting to Masons as that of the Charities. He had no doubt they would hear something from which they could gain instruction.

Bro. J. M. Wike, in commencing his address, after a brief explanation of his inability through pressure of business to prepare a complete lecture, said he might however be able to give some information interesting to all. As Masons, like all other sensible men, wished to known for what they subscribed the chief points which every one would wish to enquire about respecting the Masonic Charities were these: What are these institutions? What is their principal object? Is that object carried out, and in what relation do we in this province stand with respect to these institutions? If all those questions could be answered satisfactorily, he thought that the Charities would stand in a very good position to plead their own cause for continued and increased support. Taking the first question, what re these institutions, he would say that the first, not exactly in point of time, but the first brought before their notice was the Royal Benevolent Institution— the Annuity Fund for Aged and indigent Freemasons, and the Widow's Fund. The Annuity Fund provided the payment through life of £26 per year to every one elected as a proper person for the bestowal of that charity, and the payment of £25 per annum to the widows of brethren. At the death of any brother who might be in receipt of an annuity half the amount, or £13 was paid to the widow if living, for three years, to keep her from want until the friends of the family might have the opportunity of endeavouring to place her on the Widow's Fund. The next institution in order of time was the Girl's School. That as they knew was an institution where the female children of deceased or indigent Masons were clothed, educated, and taken charge of till the age of 15 or 16 as the case might be. At that time considerable interest was taken in them to place them in some situation. The Boys School was exactly the same thing—that was to say it was an institution where sons, (principally orphans) of brethren were taken and provided, for till their education was complete. During the time that they were at school they had every requisite provided, and were at no expense whatever from the time they entered to the time they left the school. That was a brief outline of what these institutions were, and the next thing they had to ascertain was how these primary objects were carried out. With relation to the annuity fund, as they would all be aware, if any brother was in distress, or found himself at the close of a hard Masonic life unable to maintain himself, and if he should be without sons or daughters or any relations so nearly allied as to justify them in maintaining him he was able—if he had been a Mason for a certain time—to petition the Board of Benevolence, and to petition the Annuity Fund Committee for admission into the advantages of the annuity. The qualifications were that he should have been a subscribing Mason for at least five years, and that he should have continued his subscriptions to within five years before the date of application. It might sometimes occur to the brethren present that there might be hard cases where some brother had not subscribed a sufficient length of time, or where, through pressure of circumstances he was compelled to leave off his subscriptions for more than 5 years before the date of his application to the Annuity Fund Committee. This might appear to many as a great hardship, but they might be sure that where there were such a great number of candidates it was necessary to have rules; and they would all admit that if there were two brethren equally destitute, equally deserving, and the circumstances of each being the same, that if the one had paid his subscriptions, attended the lodge, and had done his duty as a Mason, and if the other, though perhaps equally deserving in other respects, had been but an indifferent member—had ceased to subscribe for a few years; they would say that the first brother ought to have the annuity. If they could get an annuity for every destitute Mason, the restrictions would be torn down, but as long as they had so many candidates they must have some qualifications. These remarks also applied to the widows and children. Nothing need be said from him as to the way in which the annuity funds were carried out, but he would add a word of advice to lodges having a candidate. If a lodge saw a brother petitioning for an annuity, and also saw that he was not in want of that charity, the lodge would be doing wrong to support such a candidate. Therefore, the master and wardens of each lodge ought to satisfy themselves as to the means which the candidate might have, or they would run the chance of supporting him at the hazard of keeping someone else out of the fund, whose very life might depend upon the assistance he obtained. With regard to the Boys' and Girls' Schools, he could not speak in terms of too great praise. The education of the girls was eminently fitted to make them good wives, good mothers, and useful members of society. They were not only taught the elements of education, but were also made conversant with other matters, in order to enable them to take part in the domestic circles of life. He had more than once been through the Masonic institutions, and could say that the work in the Girls' School was admirably subdivided. Some of the children took kitchen duty, others did the cooking, and others the sewing. All the duties which girls should be taught were to be found in the school. It was not merely the ordinary education of schools, but it was an education fitting them to become good and virtuous members of society. It was an education far superior to anything they could have in any other school, and in fact combined the best of school education with another kind of education in domestic matters. In the boys' school, the children were taught more with the view of fitting them to go into commerce or trade, than with the view of giving them a knowledge of the world, because with a boy that came afterwards. The boy had to gain experience when he went out into the world, and therefore his education was such as would enable him to use his talents to the best advantage when he left school. He had been through the schools frequently, and had seen, as they all might see, the order and regularity with which they were conducted. He could not fail to notice the cleanliness and beauty—so to speak—of the whole buildings. He had seen the reports of the masters; and had seen the schools under examination. He had seen the honourable

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positions which the boys took whenever they came into competition with other schools, and was forced to the conviction that they were splendidly educated. Since the institution of the Oxford local examinations, the boys from the Masonic school had gone up every year for examination, and had never failed to come away with prizes. The Oxford local examinations were the highest test of efficiency possible, and there were very few grammar schools which could pass the ordeal and pass it with such marks of merit as the boys of what was known as the Royal Masonic Institutions. But he could say that that education was not the only thing taught. The scholars bore the marks of the most careful supervision all through the day, and brethren could never properly appreciate the value of the schools unless they had been over them. Such a sight would do more to impress upon them the benefits of Freemasonry than anything he could say. They would see the boys taught to regard Freemasons as a family, and to regard them as their dearest friends. They would see the boys brought up with a better moral tone, and better fitted to become members of society, than they would have been if they stayee at home. A blessing had certainly followed the exertions of the promoters of these schools, and the choice of masters, matrons, and assistants, was admirable. The scholars were looked upon as their own children, and nothing could excel the pride taken in the governance of the schools. He came now to another point. What was their use to this province, and in what relation did they in this district stand with regard to them? It might be said that we in East Lancashire are subscribing a great deal; what do we get in return? That would be a question very properly to be put by commercial men, and if not answered would be a good reason for withholding support. When they were called upon to give their support to institutions which claimed it day by day and year by year, they had a right to know whether it returned advantages in proportion to what they ought to expect. He would therefore proceed to give a little information on this point. The donations given up to this time in East Lancashire for permanent votes—excluding Mr. Blair's donation of 1,000 guineas—was a little over £5,000. He was not now alluding to annual subscriptions, but simply to donations given for the purpose of purchasing permanent votes, and the 1,000 guineas being given for the purchase of a perpetual presentation to the Boys' School must be omitted from their calculations. He considered that when £5,000 was put out at interest, a really good return would be 5 per cent. If they were to invest to get interest to keep their children and old people, they would not get more than £250 a year. Instead of only receiving that, he would detail the advantages they were receiving in East Lancashire from their donations to the Masonic charities. They had eight old women in the receipt of £26 a year each, which would give a total of £208 per annum; four widows at £25 each—£308; and one widow in receipt of half her husband's annuity—£321. They had in the girls' school four in the school and one elected last Thursday, making five; and in the boys' school six already in school and one elected on Monday—7, or in all twelve children from this province. The average cost of the education and maintenance of these children was £43 per year, or as he would call it £40, giving a total for the children alone of £480 a year; or in other words they were receiving £800 a year in East Lancashire on an expenditure of £5,000. If that was not good interest for their money he had nothing more to say. That was exactly the position in which they stood. How was it that they were receiving so large an interest for their money in this province? because it was not possible that everyone could obtain such results—that for every £5,000 expended, £800 a year should be received. The reason was that East Lancashire was the only province in the world carrying out a perfect system of organization. One half of the candidates elected were elected in a spasmodic, desultory kind of manner. Friends took up the case, and got votes as they could from North, South, East, and West, and in many cases a failure followed. In this province, instead of every one giving his vote according to his fancy, they had a Charity Committee which collected those votes, and used them as it thought best. They had thus been able in many cases to account for every single vote, and the consequence was that they were able to carry their candidates at the very first election. Thus, at the election of girls on Thursday (week), and of boys on Monday, they elected both children at the first attempt, and were able afterwards to lend 200 votes to another election. This great success had excited a feeling of jealousy amongst their London friends, who found that East Lancashire could elect with 700 votes what they in London could not do with 1,400. The explanation of this was simple. The Charity Committee in East Lancashire never tried to get their candidates to the head of the list. Say that there were 50 candidates for election, out of which 12 only could get in. What did it matter if their candidate was the lowest of the twelve, provided he was one of that number? The effect of such an organisation was that, instead of throwing away a hundred votes where fifty would be sufficient, they husbanded all which were not wanted, and so had always some votes to carry over. Bro. Wike then gave a further explanation of the success which had attended the efforts of the committee of East Lancashire, and continued. There was another point in connection with these institutions which was not often considered—the good Masons did themselves in being interested in a charitable work. No man can do a good action through a good motive without doing himself some good. All men are engrossed in avocations of daily life which tend to selfishness, and though the maxim of the necessity of looking after No. 1 was a good one, yet no man could enjoy true happiness unless he was able also to enjoy and participate in the happiness of others. Masons should remember that in supporting these charities, they were not giving their money to strangers. They were either helping men bound in the bonds of brotherhood with them, or acting the part of fathers to the children of their brethren. They should never forget that they were not simply taking charge of an orphan and educating it, but should bear in mind that they were instilling into the minds of the children, by the best practical lessons, that there was something in Masonry to be proud of, and to be grateful for. Bro. Wike then spoke of the absence of any degrading badge of charity, or any air of pauperism in these institutions, and closed an eloquent address with an appeal to the fraternal love of the brethren. He sat down amidst applause.

A hearty vote of thanks was afterwards recorded on the minutes of the lodge to Bro. Wike for his kindness.

WARWICKSHIRE.

Provincial Grand Lodge.

The Provincial Grand Lodge of Warwickshire assembled on Monday, the 25th ult., for the purpose of dedicating the new Masonic Hall, Birmingham. The ceremony was performed by the R.W. Lord Leigh, Prov. Grand Master, who was assisted by V.W. Colonel Machen and other officers of the Provincial Grand Lodge. There were representatives from every lodge within the province, with one exception. Lord James Murray, Past Senior Grand Warden, Scotland, was present as a visitor.

The Prov. Grand Master took his position in the east, and after the usual routine of business, proceeded to perform the ceremony of dedication. The elements of consecration, corn, wine, and oil, were carried respectively by the Worshipful Masters of Lodges St. Paul's, No. 43; Faithful, No. 473; and Howe, No. 587. Bro. the Rev. R. C. Webb, the Prov. Grand Chaplain, read the customary passages from Scripture, and the music was performed by Bro. Stimpson, Prov. Grand Organist.

After the consecration was completed, the Provincial Grand Lodge was opened in due form, and the minutes of the last meeting read and confirmed.

The report of the Provincial Benevolent and Annuity Fund was presented, the funds of which appear to be increasing. The sum of £13 was collected at this meeting.

An eloquent oration was delivered by Bro. the Rev. P. S. Hains upon the advantages of Masonry, which was particularly listended to by the brethren present.

The business concluded, the Prov. G. Master closed the lodge, and the brethren adjourned to an excellent banquet, of which the steward of the Masonic Club was the caterer, and at which Lord Leigh, Prov. Grand Master, presided. A band of vocal performers, including Bros. Glydon, Bragg, and Kennedy, gave a choice selection during the evening. Bro. Gaul officiated at the piano.

YORKSHIRE (WEST).

Bradford.—*Lodge of Hope* (No. 302).—The regular monthly meeting of this lodge was held at the Masonic Hall, on Monday, the 18th ult., at six p.m. The W.M., Bro. J. D. Sugden, occupied the chair, and the following officers and brethren were present:—Bros. G. Richardson, S.W.; J. Ambler, J.W.; Rev. T. H. Flynn, Chap.; J. Lumb, P.M., Treas.; B. Broughton, Sec.; W. A. Dowson, S.D.; J. Clark, J.D.; W. Hoyle, I.G.; W. Sharp, L. Std.; J. J. Holmes, O.G.; M. Rogerson, P.M.

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P. Prov. S.G.D.; T. Hill, P.M., Prov. J.G.W.; W. Mawson, P.M., P. Prov. G. Supt. of Works; C. H. Taylor, P.M., P. Prov. S.G.D.; M. Rhodes, P.M., P. Prov. J.G.W.; A. Hunter, P.M., P. Prov. G. Dir. of Cers.; J. Grant, P.M.; W. Ibbetson, P.M.; H. Butterworth, P.M. 387; T. Senior, P.M. 495; E. Haley, P.M. 1,034; G. Beanland, E. Sewell, J. Hill, C. Gott, H. Berlow, T. G. Boyce, R. T. Dale, F. Mawson, S. Gamble, J. Heap, W. B. Procter, J. Turner, T. A. Williamson, E. Dickson, and a number of other brethren. The visiting brethren present were: Bros. J. F. Leeson, W.M. 974; S. B. Walmsley, P.M. 974; W. P. Harrison, 974; J. Foster, Sec. 974; W. G. Tracey, 974; R. H. Paynter, 228; and J. Dale, S.D. 1,019. After the minutes of the last meeting had been read and confirmed, the lodge was opened in the second degree, and Bros. McLaren and Hamilton were examined and entrusted; and the lodge having been opened in the third degree, they were separately raised to the sublime degree of M.M. The lodge was then lowered to the first degree, and Mr. T. F. Pettinger, who had previously been balloted for, was initiated into the mysteries and privileges of ancient Freemasonry. The interest in the proceedings and the occasion was enhanced by the circumstance of a presentation of an address and a M.M. jewel to Bro. W. P. Harrison, in recognition of valuable services rendered. The address, which was beautifully engrossed and illuminated, and mounted in a gilt frame, was presented by the W.M.; and the jewel, chaste and elegant in design, was presented by Bro. C. H. Taylor, P.M., P. Prov. S.G.D., the presentation in each case being made in appropriate and complimentary terms, and in appreciation of the services rendered. Bro. Harrison, with much emotion, expressed his acknowledgements of the honour conferred upon him by the presentation of the beautiful address, and of the valuable jewel with which he had just been invested, and which latter he should always wear with feelings of pride and satisfaction. In conclusion, he said, he trusted that he should always be found doing his duty in assisting to carry out those Masonic principles which were so admirably described in the address he had just received, and resumed his seat amidst the applause of the assembled brethren. The lodge having been closed, the brethren adjourned to refreshment, followed by the usual loyal, Masonic, and complimentary toasts, which were severally responded to in suitable terms.

SCOTTISH CONSTITUTION.

GLASGOW.

GLASGOW.—*Lodge St. Mark* (No. 102).—The meeting of this flourishing lodge was held on Monday, the 25th ult., Bro. T. Halket, R.W.M., in the chair; Bro. B. H. Remmers, acting S.W.; and Bro. W. Anderson Baillie, acting J.W., and a large number of brethren. The lodge having been duly opened, the minutes were read and confirmed; after which two gentlemen were proposed as candidates, and being duly balloted for, they were declared eligible for admission. The ceremony of initiation was conducted in the most masterly manner by the R.W.M., the proceedings being greatly enhanced by the simple, yet solemn and effective manner in which the music was rendered, the brethren generally joining heartily in the song of praise. In addition to the usual ceremony, the R.W.M. gave the candidates a very fine lecture on the tracing board. Thereafter the R.W.M., in name of the lodge, proceeded to present their P.M. Bro. Major R. D. Barbor, with a Past Master's jewel. The R.W.M. observed, "Bro. Major Barbor, I have now the pleasure and the honour of presenting you with a Past Master's jewel from Lodge St. Mark (No. 102), as a token of respect and esteem which they entertain towards you. During the last three years you have held the office of Master in this lodge, during which time you have conducted the business in a manner creditable to yourself and beneficial to the lodge. I feel that it would be altogether out of place for me at the present time to refer at any length to your ability and experience as a Mason. The honourable position which you have so long held in the Craft manifests your zeal and testifies to your ability in a manner that cannot be mistaken. I would, however, take this opportunity of stating, that in all your actions amongst us, you have carefully endeavoured to maintain the dignity of the Order, and enforce, both by precept and example, the great principles of truth and justice, love and mercy, which are the distinguishing characteristics of the Order. I trust that you will be long spared and enabled to take an active part in the work of Masonry, and thereby assist in advancing that period, which the great and the good in all ages, have looked forward to with faith and hope, when

> 'Man to man, the warld o'er,
> Shall brothers be for a' that!'"

Bro. Barbor expressed himself as highly gratified that his services as their Master had met with their approval, and he felt very much flattered at this kind token of their regard, &c. Thereafter Bro. McCulloch of the Lodge of Edinburgh, Mary's Chapel, No. 1, having been duly proposed and seconded, was admitted an affiliated member of St. Mark's, the R.W.M. administering the obligation. The lodge was afterwards called to refreshment, when the usual loyal toasts were given and duly responded to. "The Visiting Brethren" was then given by the R.W.M., in very happy terms; he observed that they were sometimes called "strangers," but that was a mistake, for all in a Masonic lodge were brethren. He coupled this toast with the names of Bro. Thomas Granger, R.W.M. of No. 117, and Bro. W. P. Buchan, of the Lodge of Glasgow St. John, No. 3 *bis*, one of the Grand Stewards of the Grand Lodge at Edinburgh. In his reply, Bro. Granger agreed with the R.W.M. as to his observation about strangers; he had been in a lodge lately where a brother who had been addressed as a foreigner, objected to it, as there were no foreigners in a Masonic lodge. Bro. Buchan, in his reply, expressed himself as very highly pleased with the manner in which the ceremony of initiation had been conducted and especially at the way in which the musical portion was rendered. The R.W.M. then observed that it afforded him great satitfaction to hear that their manner of conducting the ceremonies had met with the approbation of Bro. Buchan; it was he (Bro. Buchan) who had first called his attention to the powerful influence which the introduction of music in the manner which had been done, had upon the ceremonies, and it was his intention to carry out the same simple and solemn musical services in all the degrees, and in such a manner as that all the brethren, understanding what was going on, might join. The Health of Bro. Major Barbor, was then proposed by Bro. Mitchell, the Secretary, in highly eulogistic terms, and duly responded to. Bro. Barbor having replied, the last toast was thereafter given, and the brethren being recalled to labour, the lodge was duly closed.

ROYAL ARCH.

METROPOLITAN.

SUPREME GRAND CHAPTER.

The Supreme Grand Chapter of Royal Arch Masons held the usual Quarterly Convocation at the Freemasons' Hall, Great Queen-street, on Wednesday last, the 4th inst.

At seven o'clock, in the absence of the M.E.Z., the Earl of of Zetland, the acting M.E.Z., the E. Comp. the Rev. John Huyshe, G.J., Prov. G. Supt. Devonshire; — Rawson, P.G. Supt. China, as H.; Frederick Pattison, P.G.N., as J., entered the Temple, preceded by the Grand Officers, amongst whom were Comps. John Hervey, Scribe E.; W. P. Scott, as Scribe N.; S. L. Tomkins, Prin. Soj.; S. Tomkins, G. Treas.; A. J. McIntyre, G. Reg.; C. C. Dumas, G. Standard Bearer; J. Nunn, G. Dir. of Cers.

The following companions were also present:—Comps. Algernon Perkins; Benj. Head, P.G.S.B.; Edw. S. Snell, P.G.S.B.; Jno. Udall, P.G.S.B.; M. Bradford, P.G. Dir. of Cers.; G. W. R. Potter, P.G. Prin. Soj.; H. Browse, P.G.S.B.; C. R. Davy, P.G. Prin. Soj.; Jas. Self, James Brett; W. R. Callender, P.Z. 1052; W. J. Short, P.Z. 340 and 357; G. M. Snow, H. 754; Andrew Holman, P.G. Standard Bearer; J. R. Sheen, P.Z. 185; Edmund Payne, P.Z. 53; J. Gottlieb, P.Z. 508; J. G. Willson, P.Z. 754; W. Platt, P.Z. 73; J. Savage, P.G.S.B.; G. M. Paget, J. 754; W. H. Andrews, P.Z. 19; W. J. Suffien; A. A. Pendlebury, P.Z. 1056; W. Ough, P.Z. 769; W. Smith, *C.E.*, P.Z. 33; W. West Smith, J. 79; Richard Spencer, P.Z. 3; Rev. C. J. Martyn, J. 82; R. W. Hollon, P.Z. 236; F. Adlard, P.Z. 214; D. S. Potts, P.Z. 206 and 704; W. Hamilton, P.Z. 754; Charles B. Payne, P.Z. 754; R. J. F. Thomas, P.Z.; Joseph Smith, P.Z. 177 and P.G. Dir. of Cers.

The minutes of the last quarterly convocation were then read and confirmed. Thus the grant of the warrant for the Hervey Chapter was confirmed without opposition.

The G. Scribe E., Comp. John Hervey, then read from the regulations of Grand Chapter the rules by which the proceedings

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of the Grand Chapter are governed. The acting M.E.Z. then read the names of the Principals and Officers, and proceeded to invest such of them as were present, the following being the list of the Officers of the Grand Chapter for the year 1870-71:—Comps. the Right Hon. the Earl de Grey and Ripon, M.E.Z.; the Right Hon. Earl Carnarvon, H.; the Right Hon. Lord de Tabley, J.; John Hervey, G. Scribe E.; Sir F. Williams, *M.P.*, G.S.N.; The Rev. R. J. Martin, Prin. Soj.; Rev. Walter F. Short, 1st Assist. Soj.; W. L. Callender, 2nd Assist. Soj.; S. Tomkins, Treas.; Æneas J. McIntire, Reg.; Thomas Fenn, Sword Bearer; Edmund Payne, Standard Bearer; R. W. Hollon, Dir. of Cers.; C. B. Payne, Jan.

The report of the Committee of General Purposes contained the statement of accounts from January 18 to April 18, 1870, both inclusive, showing a balance in hand of £423 13s. 6d.; the subsequent receipts being £247 17s. 3d., or together £671 10s. 9d. The credit side shows £143 invested in Consols, £128 14s. 4d. disbursed during the quarter, leaving £399 16s. 5d. in the hands of the bankers.

The next business mentioned in the report referred to a citation of the officers of a chapter, and the committee's recommendation of a course to be pursued with respect to the same.

The President of the Committee of General Purposes, Comp. W. Pulteney Scott, moved that the report be taken as read, which was carried unanimously. He also moved that the report be received and entered on the minutes, which was also carried unanimously.

The recommendation of the committee with regard to the Chapter of Concord, No. 394, Southampton, was moved as a resolution by the chairman of the committee, and seconded by Comp. John Savage.

The petitions from various Companions for new Chapters were submitted *seriatim*, the committee having recommended that the prayers thereof be respectively granted, the petitions being in all respects regular.

1st. From Comps. Joseph Pearkes Fox Gundry, as Z.; William Chick, as H.; John Staines Webb, as J; and seven others, for a chapter to be attached to the St. Mary's Lodge, No. 707, Bridport, to be called "The St. Mary's Chapter," and to meet at the Bull Hotel, Bridport, Dorsetshire.

2ndly. From Comps. Richard Samuel Lines, as Z.; John Thompson,, as H.; James Slack, as J.; and eight others, for a chapter to be attached to the Ranelagh Lodge, No. 834, Hammersmith, to be called "The Andrew Chapter," and to meet at the Royal Sussex Hotel, Hammersmith, in the county of Middlesex.

3rdly. From Comps. John Case, as Z.; William Dodd, as H.; James Porter, as J.; and seven others, for a chapter to be attached to the Furness Lodge, No. 995, Ulverston, to be called "The Furness Chapter," and to meet at the Masonic Temple, Theatre-street, Ulverston, Lancashire.

4thly. From Comps. George Muddiman Lofthouse, as Z.; Henry Priest Mayle, as H.; Richard Tuton, as J.; and six others, for a chapter to be attached to the Athole Lodge, No. 1,004, Douglas, Isle of Man, to be called "The Athole Chapter," and to meet at the Douglas Hotel, Douglas, Isle of Man.

Each of these petitions being put to the vote was carried unanimously.

Upon reference being made to a portion of the report, wherein a petition for a charter for a chapter to be attached to the Tynwald Lodge 1242, Douglas, Isle of Man, a discussion arose, during which, the acting M.E.Z. expressed himself in a most liberal and enlightened manner, with reference to the establishment of chapters in connection with lodges in the Craft, wherever it was practicable, and that proper encouragement should be given to Royal Arch Masonry. These views were supported in an admirable speech by the G. Reg. Comp. McIntyre, and the Past G. Chaplain, Comp. Simpson, and others, and these enlightened views met with very general support among the members present at Grand Chapter. The result was that the charter for the Tynwald was also ordered to be granted, so that the Isle of Man will have two new chapters.

The next business was a petition to remove the High Cross Chapter from Tottenham, Middlesex, that it might be detached from the High Cross Lodge, and be henceforth attached to the Sydney, 829, Sidcup, Kent; and to meet at the Bull Hotel, Dartford, Kent.

The committee recommends that the prayer of the memorial or petition be granted, it being accompanied with resolutions from both the lodges, signifying their assent to the proposed arrangement. The prayer of the petition was granted.

The next business was the appointment of the committee of Grand Chapter, the following being the list, President, Comp. W. Pulteney Scott, Head, Frazer, J. Savage, J. Browse, J. Smith, Adlard, Joseph Nunn, J. Brett.

The following notice of motion having been read from Comp. John Savage, Past Grand Sword Bearer,

"That the business of the Quarterly Convocations do commence at 'eight' o'clock p.m., and that the word 'eleven' be struck out of the second line of clause 9, at page 8 of the Royal Arch Regulations, and the word 'ten' be inserted in lieu thereof."

After a lengthy discussion, the motion was negatived, so that the Grand Chapter will continue to meet at 7 o'clock. The impolicy of calling meetings at one hour for another was commented upon, and it is to be hoped that Grand Lodge and Grand Chapter will be called for the hour precisely that shall be fixed.

MOUNT LEBANON CHAPTER (No. 73).—*Installation Meeting.*—On Thursday, April 28th at the Bridge House Hotel, Wellington-street, Southwark, this prosperous chapter was held. The chapter was duly opened by Comps. A. D. Loewenstark, M.E.Z., F. Walters, P.Z. as H.; T. J. Sabine, J. The companions were admitted. The minutes of all the meetings held since the last regular chapter were read and unanimously confirmed. The report of the Audit Committee was read, which showed a good balance in hand without any liabilities to contend with. Ballots were unanimous in favour of the admission of all the candidates for exaltation. The Board of Installed Principals having been formed, Comp. F. Walters, P.Z., in a faultless manner installed Comp. T. J. Sabine, as H. Comp. J. Trickett, C.E. S.E. and J. elect, being absent, his installation was put off. Afterwards on the re-admission of the members, Bros. E. Shallers, 140, D. Bliss, 169, and S. Funkenstein, 1,017, were duly exalted, the ceremony being well and ably done. Comp. J. W. Avery, H. was installed M.E.Z., by Comp. A. D. Loewenstark. The officers for the ensuing year are: Comps. J. W. Avery, M.E.Z.; T. J. Sabine, H.; J. Trickett, H. elect; A. D. Loewenstark, P.Z. Treas.; M. A. Loewenstark, S.E.; W. Roebuck, S.N.; J. T. Moss, P.S.; E. Harris, 1st. Assist. Soj.; T. Suffield, 2nd Assist. Soj.; T. D. Barnard, Dir. of Cers.; S. Funkenstein, W.S.; W. Y. Laing, Janitor. Comp. J. W. Avery, Z., presented Comp. A. D. Loewenstark, P.Z., with a five guinea P.Z.'s jewel which was unanimously voted to him from the chapter funds, who acknowledged this gift in a suitable speech. The jewel is a splendid specimen of art and was manufactured by the firm of Loewenstark and Son, Devereux-court, Strand. Several propositions for candidates were made, and the chapter was closed. A good banquet followed. Present besides those named: Comps. Dr. Dixon, P.Z., G. J. Loe, A. P. Stedman, J. B. Tustin, J. McKiernan, S. Frankenberg, T. C. King, and others. Visitors: Comps. R. A. Wright, P.S. 22; J. Terry, Z. 174; F. K. Stevens, Z. 185; W. Littaur, Z. 188; W. B. Hopper, from Constantinople.

JOPPA CHAPTER, (No. 188).—The regular convocation of this chapter was held on Monday, the 25th ult., at the Albion Tavern, Aldersgate-street. Comps. W. Littauer, M.E.Z., in the chair; J. Abrahams, H.; Rev. M. B. Levy, J.; H. W. Hemsworth, Scribe, E.; Lazarus, H. Harriss, J. Lazarus, and Cohen, P.Z.'s; and Comps. S. Jones, Rosenthal, Emanuel, Cremer, H. M. Levy, Braham, Silver, &c. The chapter was opened in due form, and the minutes of the previous meeting read and confirmed. Ballots were then taken for the admission of Bros. M. Littauer, 869; J. Nicholls, S.W. 681; Regnart, 1017; G. Moore, 1017; and Wm. Potts, 65. The chapter was then closed, and the companions adjourned to the banquet. The usual loyal toasts were given, and also those peculiar to this degree. The M.E.Z., in proposing the toast of the newly-exalted companions, expressed the pleasure he felt in exalting amongst others his own brother. The Visitors were: Comps. D. Morrin, 11; A. D. Lowenstark, P.Z. 73 and 185; and M. Jacobs, late 188.

LANCASHIRE (EAST).

LANCASTER.

Annual Convocation of the Rowley Chapter (No. 1,051).

The regular annual convocation of this chapter for the installation of Principals, &c., was held at the Chapter Rooms, Atheneum, on Monday, the 25th ult., at four o'clock in the afternoon. The M.E.Z., Dr. Moore, was supported by Comps. Bagnall, H.,

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Mason, I.; E. Busher, P.Z. 129; J. Bowes. P.Z. 129, 148, Prov. G.S.B.; W. Hall, E.; J. Holme, 129, as N.; Dr. Mercer, Prin. Soj.; J. M. More, as Assist. Soj.; Fenton, Airey, Taylor, Watson, &c. The chapter was duly opened by the Principals, when the rest of the companions were admitted. The minutes of the last convocation having been read and confirmed, the M.E.Z. requested all below the rank of an installed First Principal to retire, when a Board of installed First Principals was duly opened by E. Comps. Moore, Z.; Busher, H.; Bowes, J. Comps. Bagnall, M.E.Z. elect; Mason, H. elect; W. Hall, J. elect, were severally presented by E. Comp. Busher, who also offered the prayers. Comp. Bowes read the scripture portion. The whole of the ceremonies, together with the charges, were given in a most exact manner by Comp. Dr. Moore, who deserves the highest praise for his invaluable services to the Craft in Lancaster and the neighbourhood, and most especially for his correct and effective working.

The chapter having been resumed, and the companions re-admitted, the Principals were proclaimed and saluted according to ancient custom. The M.E.Z. then invested the following companions as officers for the ensuing year:—Comps. Dr. Moore, P.Z.; Dr, Mercer, Scribe E.; Whimphrey, Scribe N.; W. Barker, Treas.; Taylor, Janitor. Comps. Rev. Fitzgerald Astley Cave-Brown-Cave, *M.A.*, vicar of Ellet, Past Principal J., Apollo University Chapter, Oxford, was unanimously elected a joining member.

The banquet was held at the King's Arms Hotel, and did the utmost credit to the catering abilities of Bro. Sly, the proprietor. The M.E.Z., Comp. Bagnall, presided, and was supported by a goodly company of members. After the cloth was withdrawn, the usual loyal and patriotic toasts were duly honoured and the National Anthem sung, the M.E.Z. then proposed "The First Principal, the Earl of Zetland, and the other Principals of the Supreme Grand Chapter," and in doing so made a graceful allusion to the Grand Master, whom they all had the pleasure of meeting on the occasion of laying the foundation stone of the Royal Albert Asylum. The toast was drunk with R.A. honours.

The M.E.Z. next proposed "The Provincial Grand Superintendent and Officers of the Provincial Grand Chapter of West Lancashire." He said they were all well acquainted with Sir Thos. Hesketh, and the interest he had now for so many years taken in the Craft. He was glad on the present occasion that they had an officer of the Provincial Grand Chapter present to respond to the toast; he would, therefore, ask them to drink the toast, and with it the name of E. Comp. Bowes, P.Z. 129, 148, Prov. G.S.B. The toast was drunk with all honours.

E. Comp. Bowes felt proud of having the honour of responding to a toast of such importance as the one introduced by the M.E.Z. He could fully endorse all that had been said in praise of their Masonic chief and his subordinate officers. He was glad also to have an opportunity of thanking the members of the Rowley Chapter for the honour they did him at their first meeting by electing him an honorary member. He should always be glad to assist them by his presence whenever he received the command of the M.E.Z.

Comp. Hall next proposed "The Health of the M.E.Z.," and in doing so paid that companion a very high compliment for the zeal and ability with which he discharged his Masonic obligations. The toast was drank with warm demonstrations of approval.

The M.E.Z., Comp. Bagnall, thanked Comp. Hall and those present, for the hearty proposal and warm reception accorded to the toast of his health. He assured them that nothing should be wanting on his part in his endeauours to discharge aright the responsibilities of his high and honourable office.

The M.E.Z. again rose and said, that having been installed in the chair of First Principal, a most pleasing duty devolved upon him. He had the honour of proposing "The Health of the P.Z. and Installing Officer." The mere mention of the name of their excellent companion and warm-hearted friend, Dr. Moore, would be sufficient to ensure it a hearty reception at their hands. He, however, felt that the members of the Rowley Chapter would not consider he had performed his duty if he allowed the present opportunity to pass without according to their worthy companion that praise which he so justly merited. By Dr. Moore's exertions they were enabled to work their chapter in such a manner as to render it a model chapter for the province. Dr. Moore was its founder and first M.E.Z., and it was owing to his untiring energy and zeal that the Craft in Lancaster, had assumed such importance. It did not matter where they looked, whether in their chapter or their lodge, or indeed to the parent Lodge of Fortitude, the impress of Comp. Moore's zeal was to be found, and therefore they were bound to accord to him every credit and their heartiest thanks. As a slight recognition of the important services Dr. Moore had rendered the Rowley Chapter, and to mark their appreciation of his great zeal for the welfare of the Craft, he begged on behalf of the members to present him with a P.Z. jewel, and trusted that he might long live to wear it, and continue to take the same interest in the cause of Freemasonry that he had hitherto done. Their E. Companion had earned for himself a wide reputation for Masonic knowledge, and he was ever ready to communicate to others what he knew himself. The M.E.Z. then presented the jewel to Dr. Moore, and said:—Companions, I now call upon you to drink with all the enthusiasm it merits, and all the honours we can accord, "The Health of E. Comp. Moore, *M.D.*, &c., the founder and first M.E.Z. of the Rowley Chapter and the Installing Officer of the day." The toast was drunk amidst loud demonstrations of the warmest approval. The jewel was of a most chaste design, and set with diamonds. The following is a copy of the inscription:—"Presented to Comp. Dr. Moore by the members of the Rowley Chapter, as a mark of esteem, and in appreciation of his eminent services as founder and first M.E.Z. of the chapter, 26th April, 1870."

Comp. Moore, in rising to reply, was received with enthusiastic applause by the companions, whom he addressed as follows:—"M.E. Companion Bagnall and Companions,—I beg to thank you most heartily and feelingly for the honour that you have done me, and for the very handsome testimonial of your esteem and appreciation of the services I have rendered to the Rowley Chapter, which has just been presented to me in so elegant and flattering a manner by your present respected chief. The presentation of a jewel, especially a jewel of so great a value, although fully appreciated by me, was not required in order to reward me for the pains that I had bestowed upon the work; for I have already received sufficient recompense in the great success that has attended the formation and progress of the chapter, and in the able manner in which my endeavours have been seconded by its officers; and I may here perhaps be allowed to remark, that I have seldom, if ever, visited a chapter where the various officers were so zealous and efficient in the performance of their duties as in the Rowley Chapter, and this fact tells volumes as to the necessity which existed in this town for the formation of a Royal Arch Chapter, and augurs very favourably for its future progress and usefulness, and I may, with a large degree of certainty, venture to predict that under the rule of its present Principal Z. ahd other Principals, it will still maintain its efficiency and preserve the high character it has already so justly acquired. Comp. Moore then gave a short sketch of the history of the chapter, and the difficulties which attended its formation, especially alluding to the lamented death, by accident, of Comp. Ball, the prospective Principal H., and thankfully acknowledging the assistance they had received from E. Comps. Rev. W. Bramwell Smith, P.Z.; E. Busher, P.Z.; and J. Bowes, P.Z., who had since been elected honorary members of the chapter, and concluded by again thanking the companions for their elegant and valuable decoration, which he would always preserve with care, and of which he was proud to have been the recipient.

The M.E.Z. rose to propose "The Honorary Members and Visitor," and said out of three honorary members two were present, which spoke sufficiently for the interest they took in the chapter. Their visitor, Comp. Holme, was a member of the Kendal Castle Chapter, 129, and W.M. of the Union Lodge, Kendall. The toast was drank with all honours.

Comp. Busher, P.M., rose with much pleasure to acknowledge the compliment paid to him personally. He was ever ready and most willing to lend a helping hand whenever needed. He was sorry he was obliged to leave them, but his engagements were such that he had little time to call his own.

Comp. Moore next proposed "The Second and Third Principals and Officers of the Rowley Chapter," which was responded to by Comp. Hall, H.

The M.E.Z. asked them to join him in drinking a special toast. Comp. J. M. Moore had travelled from Derby in order to be with them, and he had very great pleasure in proposing his health, which was drank with all honours.

Comp. Moore said that one of their honorary members was absent from indisposition, which he was sure all would regret. He begged to propose "The Health of E. Comp. Rev. W. Bramwell Smith," with regret at his indisposition.

Comp. Watson proposed the Janitor's toast, which brought the proceedings of the day to a close.

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KNIGHTS TEMPLAR.

SUFFOLK.

IPSWICH.—*Prudence Encampment.*—The Sir Knights of this Encampment met at the Masonic Hall, on Wednesday, the 27th ult., under the banner of their Eminent Commander, Sir Knight C. Davy. There were present on the occasion: Sir Knts. J. Pitcher, P.E.C., P.G. 1st Capt.; The Rev. R. N Sanderson, D.P.G. Commander, Suffolk; Pettit, Finley, and Mills, P.E.C.'s; Westgate, E.C.-elect, Plantagenet Encampment. P.G.D.C.; A. J. Barber, P.G.O.; W. Cuckow, P.G. Expert; Alloway, P.G. Treas.; Golding, P.G. Standard Bearer; Chambers, P.G. Aide de Camp; Emra Holmes, P.G. Almoner, Northumberland; &c. The ordinary business of the encampment having been concluded, the D.P.G. Commander announced that the Grand Commander of the province, Sir Knt. N. G. Philips, proposed to hold his Prov. Grand Conclave in connexion with the Prudence Encampment, about the third week in May. The gratifying intelligence was received most favourably, and with every demonstration of respect and satisfaction. The D.P.G.C. then, on the invitation of the E.C., delivered a very able and highly interesting lecture on an episode in Templar History, relative to the re-capture by the Infidels of the Holy City, under Saladin, and the destruction of the Latin Kingdom in Palestine. The address was listened to with marked attention, and a vote of thanks accorded to the Eminent Sir Knt., for his learned dissertation, which, it was hoped, would be the precurser of others on the same subject—the History of the Templars. The Encampment having been closed, a banquet was served in the dining-hall attached to the lodge; and on the removal of the cloth, the usual loyal and Masonic toasts were given. "Her Majesty and the Prince of Wales," being loyally and dutifully remembered. "The Most Eminent and Supreme Grand Master, Colonel Stuart," was next given with all due honours; followed by the name of "The Rev. J. Huyshe, the V.E.D G. Master, and the rest of the officers of Grand Conclave. The latter toast was coupled with the name of Sir Knt., the Rev. R. N. Sanderson, Past Grand Expert, who in responding, intimated that a very distinguished personage was about to join the Order, which was increasing in power and numbers; and that although in consequence of the union of the three grand capitular bodies of England, Ireland, and Scotland, many changes and concessions would have to be made both in ritual and practice; he believed it would all tend to the advantage of the Knights Templar. "The health of the Prov. Grand Commander, Sir Knt. N. G. Philips," was very cordially given, with all the honours due to that distinguished officer. The D.P.G.C. proposed "The health of Sir Knt. Davy, the E.C. of the Prudence Encampment." He felt sure the encampment must prosper under his baton. Sir Knt. Davy modestly responded. The E.C. proposed "The Officers of the Prudence Encampment, coupled with the name of Sir Knt. Chambers, 1st Capt.," who, in responding, expressed the pleasure he had derived from listening to the learned and interesting lecture of Sir Knt. Sanderson, and he hoped that the Sir Knights would not separate without an assurance from the D.P.G.C., that the encampment would be favoured with a repetition of the treat. Other toasts followed, and a very agreeable evening was spent by the brethren, who had met for the first time at the Masonic Hall. It was felt that the Sir Knights had at last assembled at the only place in Ipswich where privacy and decorum could be observed, and where a befitting dignity could be lent to the august ceremonies which compose the degree of K.T.

SUPREME GRAND COUNCIL 33°.

A meeting of the Grand Council of the Illustrious Knights K.H. 30° will be held at the Freemasons' Tavern, Great Queen-street, on Thursday, the 12th inst., at half-past four o'clock. Banquet at 6.30 p.m. The following is the list of candidates for advancement:—

Metropolitan Chapter Rose ✠—Bros. the Rev. T. Fitz Arthur Tovin Ravenshaw, Pewsey Rectory, Marlborough; John Lambert Sim, 37, Clarges-street.

Mount Calvary Chapter Rose ✠—Bro. John Hervey, Freemasons' Hall, Great Queen-street.

St. Peter and St. Paul Chapter Rose ✠—Bros. Thos. Jowitt, Old Weir, near Hereford; Samuel Jones, 1, Park Villas, Polsloe, Exeter; Captain George Annesley Phayre, Bath.

Invicta Chapter Rose ✠—Bro. Charles Allen, 5, St. Germain's-terrace, Blackheath, S.E.

Alfred Chapter Rose ✠—Francis H. Woodford, *M.D.*, Amberd House, Pitminster, near Taunton.

Talbot Chapter Rose ✠—Bro. John Woodall Woodall, Scarborough.

St. Aubyn Chapter Rose ✠—Bros. Lt.-Col. John Elliott, Devonport; Captain George Joseph Shanks, Rock Ferry, Cheshire.

William De Irwin Chapter Rose ✠—Bro. Lt. Aubrey Lisle Patton, 10th Foot, Chatham.

Amongst other business the account of the Treasurer will be submitted as follows:—

THE TREASURER IN ACCOUNT WITH THE SUP. CO.

Dr.

1869.	£	s.	d.
Sept. 30th. To balance in the London and Westminster Bank	140	14	6
Dec. 31st. Receipts to quarter ending December 31st	305	10	9
1870			
Jan. 6th. To interest on Consols, £2,337 5s.	34	6	7
March 31st. Receipts to quarter ending March 31st	524	17	9
	£1,005	9	7

Cr.

1870.	£	s.	d.
Jany. 1st. By payments in quarter ending December, 1869	152	4	10
April 1st. By payments in quarter ending March 31st, 1870	287	0	8
By amount on deposit note at bank	500	0	0
By balance in bank	67	4	1
	£1,005	9	7

STATEMENT OF FUNDS AND PROPERTY. SUP. CO.

	£	s.	d.
Balance	67	4	1
Deposit note	500	0	0
Invested in Consols	2,200	0	0
Estimated value of property insured for	1,000	0	0
	£3,767	4	1

Examined and compared with vouchers and found correct.
Signed. S. RAWSON, 31°
GEORGE LAMBERT, 30°
P. COLQUHOUN, 32°

28th April, 1870.

AT a meeting of the Supreme Council of Scotland, held at Edinburgh, on Thursday, the 28th ult., the Prince Rhodocanakis was formally received a Sovereign Grand Inspector General of the 33rd and last degree.

Obituary.

THE LATE BRO. EDWARD HERBERT.

It is a remarkable circumstance that the massacres near Athens, so remote, should have affected the families of the Earls De Grey and Carnarvon, postponed the installation ceremonies at Freemasons' Hall, and interfered with the arrangements of many hundred leading members of the Masonic Craft. It is, likewise, worthy of note that one of the victims, a near relative of the D.G.M. designate, namely, Bro. Herbert, was a member of our Order. Being engaged in the diplomatic service as a Junior, with little rest and no long sojourn in any place, he could take no active part in Masonry, for in some of his places of residence no lodges existed. At Constantinople, however, he acted as private Masonic Secretary to R.W. Bro. Sir H. L. Bulwer, the D.G.M. for Turkey, and Ambassador, and was much esteemed for the

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courtesy and kindliness of his manner, and his desire to oblige those brethren who had communications to make to the G.M.

BRO. FRANCIS CREW, P.G. STEWARD, P.M. NO. 1, &c.

Time—inexorable in its determination, however long postponed—has this week terminated the existence of the above well-known member of our Order at the ripe age of 86. Initiated in the Perpetual Friendship Lodge, No. 157 (now 135), Bridgewater, on the 5th February, 1821, Bro. Crew joined the Grand Master's Lodge, No. 1, on the 21st April, 1821. Having passed the chair in this lodge, Bro. Crew subsequently officiated as Secretary, and held that position to the close of his active career. This, it may be remembered, occurred in 1861, in which year illness compelled him to resign the Secretaryship of the Royal Freemason's School for Female Children, which he had held for 20 years, from the 29th of July, 1841. It was in this position Bro. Crew became more extensively known, and his services in connection with that valuable institution can never be forgotten. They are tangibly and prominently preserved, and commemorated by a full-length portrait, placed in the dining hall of the Institution, painted by subscriptions from members of the various committees, his friends, and admirers, by whom his services were best known and appreciated. Few men possessed the power, as did Bro. Crew, to form, perfect, and maintain friendships. His genial humour, happy disposition, generosity, both of heart and hand, eminently fitted him for social life, and when to the numerous good qualities by which he was distinguished were added a persuasive eloquence, and vocal powers characterised by so exquisite a charm as to distance all competitors, it can be easily understood how readily he drew towards himself the warm attachment of those amongst whom his lot was cast. This was never forfeited, even when struck down by paralysis, and consequent loss of speech, and debarred from the pleasures of conversational intercourse, as old friends have during the last eight years been constant in their visits, delighted to find that consciousness—the powers of recognition—the intellect—remained unclouded and as powerful as in the days when the flashes of wit "would set the table in a roar," or when the melodious notes would move to tears by strains of pathos, or excite to delight by the winning graces of a voice that never failed to please.

Bro. Crew married late in life, and it is not too much to say that his last years were cheered—if not absolutely prolonged—by a care and devotion such as has rarely been exhibited even by woman—and which deserves and demands the warmest acknowledgement of all by whom our departed friend was revered and respected in life, as by them he is regretted in death. Bro. Crew died at his residence in Burton Crescent, on Tuesday, the 3rd inst., and will be interred in Highgate Cemetery, at noon on Saturday next. This hasty and imperfect tribute is penned by one who enjoyed Bro. Crew's friendship for some years, and who had ample opportunities of testifying to his goodness. There are doubtless many others who possessed these advantages to much greater extent, and to whom it must be left to supply particulars with which he is not acquainted, but by none can his memory be more fondly cherished, or held in greener recollection. Bro. Crew was a member of the "Nine Muses Lodge" (No. 235) and the St. James' Royal Arch Chapter (No. 2).

ADDRESS.

Delivered by Bro. James A. Birch, P.M., *at the Installation Banquet of the Shakespeare Lodge No.* 1,009, *Manchester.*

Brethren, there are two great difficulties, under which a speaker may labour, in connection with the subject on which he has to speak. The one is, that the object of his discourse may be, but of trivial importance, and the other, and greater, is, having a subject of too overwhelming interest and magnitude. I feel myself in the latter difficulty, and I am at a loss to know how my feeble tongue, can add one leaf to that chaplet which crowns the brows of our immortal Shakespeare.

His, was a combination and a form indeed, where every God did set his seal to give the world assurance of a man. We are told that the proper study of mankind is man, and if so how well must this great poet have perfected his extraordinary researches into this study. What an intimate unowledge of the intricate workings of the human brain, what a wonderful power of unravelling the tangled skeins of feeling, which the human heart contains, did this man possess.

He could still the tempest, and make the Desert Island bloom beneath the wand of Prospero. He could conduct you amidst the bustle of the busy Rialto, where merchants most do congregate, or sequester you in the sylvan recesses of the Forest of Ardenns. He could assume the motley garb of a fool, and make him talk like a philosopher, while he could don with equal ease the homespun of Bottom the weaver, or the fairy woven tissue, of Titania and her elfish crew.

He could teach you how to tame a shrew, or show the fairer sex, how to lure a benedict into the toils of love. He has shown you in the person of a king and a father, who had abandoned all to his children, how sharper than a serpents tooth it is, to have a thankless child. He has placed before you, one of the mightiest rulers of the world rushing headlong to ruin, allured by the lascivious snares of an amorous queen. He could present you at the court of our own dear kingdom, he could introduce you to the majesties of France, of Denmark, or of Sicilly, or into the august presence of a Cæsar, in ages long antecedent to his own. He could show you, the all absorbing power of love in the breast of Romeo, the corroding canker of jealousy in the heart of Othello, the murderous grasp of ambition on the mind of Macbeth, or the deep yearnings of filial piety in the philosophic brain of the moody Prince of Denmark. Brethren shall we drink this toast in the solemn silence which, speaks of the migration of a mighty spirit to realms above. No! let our voices and our toast be as resonant as the fame of Shakespeare. He is not dead, nor will he die till Chaos comes again. Gone, not forgotten; passed, not lost. The hand of God endowed this mortal with many Godlike attributes, and the world has added that last one still wanting, the world has made him immortal.

Is not this immortality the source of the noblest aspiration—is it not the most cherished guerdon for which man fights the battle of life? For what did the sage Egyptians acquire their wisdom, but to render themselves immortal? What stimulated the ancient Athenians to deeds of heroic valor but the ever present hope of immortality? That same hope that nerved the breast of Curtius when he rode, all armed, into the fearful chasm that yawned in the streets of Rome. For what does the loving father live, but for the future of his child? Why do we all struggle along the rugged path of life? Surely not for the transient pleasures and evanescent gratifications of this world, but for the immortality to come here or hereafter. Not for an age, but for all time—not for a country, but for all nations—not for a generation, but for the whole human race, the effulgence of his name shall shine with a brighter radiance as time rolls on. Yes my brethren, even if the vast empire of England should, ever crumble away—if the power, the intellect, and the industry of Great Britain should ever cease to be stamped on the universal mind of man, the name of Shakspeare would again recall the memory of his mother country. That name shall be received with reverence by generations yet unborn, and the trumpet of Fame shall herald forth for ever his undying glory. Brethren, let us add our libation to the immortal memory of Shakspeare.

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SCIENTIFIC MEETINGS FOR THE WEEK.

Saturday, May 7.—Royal Institution, at 3—"Comets," Prof. Grant.

Monday, May 9.—Royal Geographical Society, at 8.30; London Institution, at 4. "Botany," Prof. Bentley.

Tuesday, May 10th.—Ethnological Society, at 8·30 (Special meeting at the Museum of Practical Geology), Opening address, Pro. Huxley, "On the influence of the Norman Conquest in the Ethnology of Britain," Rev. Dr. Nicholas; Institution of Civil Engineers, at 8, "Discussion on the Strength of Iron and Steel"—"Recent Improvements in Regenerative Hot Blast Stoves for Blast Furnaces," E. A. Cowper; Royal Institution, at 3, "On the Principles of Moral and Political Philosophy," Prof. Blackie; Photographic Society, at 8.

Wednesday, May 11th.—Geological Society, at 8; Royal Microscopical Society, at 8, "On a new form of Binocular and Stereoscopic Microscope," Mr. Samuel Holmes; Archæological Association, at 8.

Thursday, May 12th.—Royal Institution, at 3, "Electricity." Prof. Tyndall; Zoological Society, at 8.30, "Notes on some points in the anatomy of certain Kingfishers," Dr. Cunningham—"On the taxonomic characters afforded by the muscular sheath of the œsophagus in Sauropsida and other Vertebrates," Mr. George Gulliver—"Notes on the myology of *Platydactylus Japonicus*," Mr. Alfred Sanders—"On the Hirundinidæ of the Ethiopian region," Mr. R. B. Sharpe; London Mathematical Society, at 8, "On the Mechanical description of a nodal bicircular Quartic," Prof. Coyley—"Concerning the ovals of Descartes," Mr. S. Roberts.

Friday, May 13th.—Royal Institution, at 8.

LIST OF LODGE MEETINGS, &c., FOR WEEK ENDING 14TH MAY, 1870.

(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, May 9th.

LODGES.—St. George's and Corner Stone, F.M.H.; St. Alban's, Albion Tav., Aldersgate-st.; Confidence, Anderton's Ho., Fleet-st.; Peckham, Maismore Arms Tav., Park-rd., Peckham; Leigh, F.M.H.——CHAPTER.—Panmure, Loughboro' Ho., Loughborough-rd., Brixton.

Tuesday, May 10th.

LODGES.—Old Union, Radley's Ho., Bridge-st., Blackfriars; St. Michael's, Albion Tav., Aldersgate-st.; Nine Muses, Clarendon Ho., Bond-st.; Wellington, White Swan Tav., Deptford; Stanhope, Thicket Ho., Anerley, Surrey.

Wednesday, May 11th.

Festival of the Royal Freemasons' School for Girls.——Com. R.M.B. Inst., at 3.——LODGES.—Fidelity, F.M.H.; Union Waterloo, Ma. Ha., William-st., Woolwich; Kent, Guildhall, Coffee-house, Gresham-st., Cheapside; Vitruvian, White Hart College-st., Lambeth; Justice, White Swan Tav., High-st., Deptford; Euphrates, George Ho., Aldermanbury; Pilgrim, Ship and Turtle Tav., Leadenhall-st.; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; Lily Lodge of Richmond, Greyhound, Richmond, Surrey; Montefiore, F.M.H.; Beacontree, Pri. Ro., Leytonstone; Hervey, George Ho., Walhamgreen.

Thursday, May 12th.

LODGES.—Regularity, F.M.H.; Friendship, Ship and Turtle Tav., Leadenhall-st.; Bank of England, Radley's Ho., Bridge-st., Blackfriars; Capper, Marine Ho., Victoria Docks, West Ham; Upton, Spotted Dog Tav., Upton, Essex; Council of 30°, F.M. Tav., at 4.30; Grand Conclave K.T., Bedford-row, at 3.

Friday, May 13th.

LODGES.—Britannic, F.M.H.; Caledonian, Ship and Turtle Tav., Leadenhall-st.; Bedford, F.M.H.——CHAPTER.—Friendship, Willis's Rooms, King-st., St. James's.

Saturday, May 14th.

Installation of G.M., at F.M.H., at 4; Grand Festival, at 6.

LODGE.—London, F.M.H.; Phœnix, F.M.H.; Caveac, Radley's Ho., Bridge-st., Blackfriars.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, May 9th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert New Cross-rd, Deptford; Old Concord, Turk's Head, Motcombe-st., Belgrave-sq.; Sincerity, Railway Tav., London-st.; 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; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, May 10th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; City of London, Shepherd and Flock Tav., Bell-alley. Moorgate-street; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Mount Sion, White Hart, Bishopsgate-st.; Royal Union, Dubourg's Ho., Haymarket.——CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, May 11th.

Confidence, Railway Tav., London-street; United Strength. Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Pythagorean, Prince of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st. Grosvenor-sq.

Thursday, May 12th.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich Manchester, Berkeley Arms, John-st., Berkeley-square; 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, May 13th.

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; Doric, Three Cranes, Mile End-rd.; Rose of Denmark Metropolitan Chapter of Instruction, White Hart, Barnes, Surrey; Victoria, Anderton's Ho., Fleet-st.; Hervey, George Ho., Walham-green.

Saturday, May 14th.

Mount Sion, Union Tav., Air-st., Piccadilly; Robert Burns, Sussex Stores, Upper St. Martin's-lane.

[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.]

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LONDON, SATURDAY, MAY 14, 1870.

THE M.W.G.M.

The *Graphic* of last week gives a portrait of the M.W.G.M. the Earl de Grey and Ripon, with a memoir as follows :—

"The Right Hon. George Frederick Samuel Robinson, born in London, the 24th of October, 1827, is descended on the mother's side from one of the most ancient and illustrious houses of the English aristocracy. The Fourth Lord Grey de Ruthyn was created Earl of Kent by Edward IV., in 1465, not long after the battle of Northampton; and this dignity descended in the male line down to the middle of the last century. The twelfth Earl of Kent, created marquis, and afterwards duke of that county, in the reign of Queen Anne, died without male heirs in 1741. But though the dukedom became extinct, one of his daughters was created Countess de Grey, and in this way the latter title became united with the more modern title of Ripon. The Robinsons appear to have been a respectable family in the county of York, one of whom acquired a baronetcy in 1660, and another in the reign of George the Second, having taken to diplomacy, was employed in several missions of importance. This Sir Thomas having returned to England and obtained a seat in Parliament, was pitched upon by the Duke of Newcastle, who had succeeded his brother, Henry Pelham, at the treasury, to lead the House of Commons, a situation which exposed him to the inexhaustible ridicule and sarcasm of the elder Pitt and Fox. "Sir Thomas Robinson lead us," said the former indignantly. "The Duke might as well send his jackboot to lead us." Sir Thomas was released from his misery the year afterwards, and retired with a pension of £2,000 a year, his eminent services being further rewarded shortly afterwards with a peerage. His son, the second Lord Grantham, married in 1780, Jemima, daughter of the second Earl of Hardwicke, her mother being one of the daughters of that Duke of Kent who died as we have seen in 1741. By this marriage the second Lord Grantham had two sons, Thomas Philip, third Lord Grantham, who, in 1833 succeeded through his mother's family to the earldom of De Grey, and Frederick, created Lord Goderich in 1827, and Earl Ripon in 1833. The latter died in January 1858, and his brother in the following November without heirs, so that the two titles of Ripon and De Grey became united in the person of his nephew, the present lord.

"He was born, as we have stated, in 1827, his mother, Lady Sarah Hobart, heiress of the late Earl of Buckinghamshire. He married in 1851, Miss Vyner, daughter of Captain Vyner, and sister of the unfortunate gentleman who has just been murdered. The following year he was returned to Parliament for Hull, but was unseated on petition. He sat for Huddersfield from 1853 to 1857, when he was returned for the West Riding of Yorkshire, which he continued to represent till his succession to the peerage. His official services have been confined to the War Department and the India Department, he having been under chief secretary in both. He was placed at the head of the India Board by Lord Russell, and was made President of the Council by Mr. Gladstone. He has fulfilled these various duties without applause, yet, as far as we know without censure.

"This is the nobleman who is now about to assume the responsible position of "the Most Worshipful the Grand Master of Masons," which means the Supreme ruler of all English Freemasons. He has for several years acted as Deputy Grand Master under Lord Zetland, who now retires, for although these offices are nominally vacated every year, it is an understood thing, that the same men are re-elected. Lord Zetland has been Grand Master for the last 25 years, and was to have installed his successor this week, but domestic circumstances have unhappily interfered to prevent it. His lordship has an heir, Viscount Goderich, born in 1852, and a daughter born in 1858. He is a magistrate and deputy lieutenant for the counties of York and Lincoln, and a captain in the West Riding Yeomanry Cavalry.

"The portrait of Lord de Grey and Ripon is from a photograph by Mr. H. Barraud, jun."

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THE HAUGHFOOT LODGE AND SPECULATIVE MASONRY.

By R. S.

EXTRACTS FROM OLD RECORDS OF HAUGHFOOT LODGE.—*contd.*

Haughfoot, Decr. 27th, 1733.

The Rols called; only present—

The Laird of Gala,	William Henderson,
George Cairncross,	John Lowes,
Hugh Cairncross,	John Young, yr.,
John Donaldson,	John Fountaine,
John Young,	The Laird of Torsonce,
Adam Claperton.	

The which day, by plurality of votes, Adam Claperton was chosen Preses till next St. John's Day.

The sd day tho Preses, with consent of the then present members, fines each of the absents in one pound Scots.

The comitie appointed to meet at Galashiels report that they met the last St. John's night, and ordered payt as within, but no receipts being produced, they retain the bill bearing intrest till the sd recepts be shown.

The sd day Jeams Claperton and William Henderson, by the Preses' order with consent of the sd. members, are allowed to pursue the deficient members till payt be recovered at any court of justice where the members are answerable, and that at the expense of the lodge, the which power is ordered to be put in present execution.

The comission of five for entrants continued.

The sd day William Sanderson, son to John Sanderson, was entered in common form and ordered to pay William Henderson, present Box Master, the soume of one pound ten shillgs Scots.

The sd day William Henderson reports that he has recieved from John Young three pounds six shill Scots money, upon William Brown's acpts and John Young's.

The sd day met at Galashiels George Cairncross, John Sanderson, John Donaldson, Hugh Cairncross, Jeams Bryson, according to the comission to five for entrants, and admitted William Liddell in common form and took his bill for two pounds Scots as his entry.

Haughfoot, Decr. 27th, 1734.

The rols called; members present.

(Follows a list of 13 Masons).

The which day, by plurality of votes, John Young, yr., was chosen Preses.

The sd day the Preses, with consent of the lodge, fines each of the absents in one pound Scots.

William Henderson continued Box Master till next St. John's day.

John Sanderson not having produced receipts his bill is still in the Box Master's hand.

Thb comission to five for entrants continued.

Continues the power for recovering the debts due to the lodge in the hands of Jeams Claperton and William Henderson.

Haughfoot, Decr. 27th, 1735.

The rols called members present:—John Young, Torsonce, Jeams Frier, John Young, yr., Adam Claperton, John Donaldson, John Lowes.

The Preses and Boxmaster continued till next St. John's Day.

Continues the fine of one pound Scots upon absents. The commission to fine for intrants continued.

Continues the power for recovering the debts due to the lodge in the hands of Jeams Claperton and Willm. Henderson.

Haughfoot, Decr., 27th, 1736.*

Rols called; persons present.

John Youngs, eldr. & yr.

Jeams & Adam Clapertons, John Lowes, John Donaldson, William Henderson.

The sd day John Lowes, by plurality of votes, was chosen Preses till next St. John's day.

The comission to five for entrants continued only to those who have given punctwall attendance these severall years past.

And the Preses, with consent of the above present members do hereby restrict and discharge those members that seldome or ever attend, from medling with anything concerning the sd lodge, either by admitting of new entrants, uplifting of money, or any way concerning their other business, untill they give full satisfaction to the attending members for their former ofenses.

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* This is the year when the Grand Lodge of Scotland was instituted, and I am a little surprised that there is no mention of Haughfoot in the list of lodges representd on that occasion. I find St. John's Lodge, "Selkrig," or Selkirk, is the nearest to this district, and it was represented by Thomas Miln, Master; Robert Douglas and George Keir, Wardens. (Vide Laurie's History of Freemasonry, p. 384).—R.S.

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Continues the power for recovering the debts due to the lodge in the hands of Jeams Claperton and William Henderson.

Haughfoot, Decr. 27th 1737.

The which day, by plurality of votes, Andrew Tomline was chosen Preses till next St. John's day.

Rols called; found present.

(Follows a list of 12 members).

(*To be continued.*)

THE SCIENCE OF FREEMASONRY.

By Bro. Leon Hyneman.

The world is moving, planets and universe, in infinite space traversing their orbits in obedience to and harmony with divine laws; laws immutable, unchangeable, and eternal as the Supreme Architect and Unfolder of universal being. All things move and unfold according to established laws of infinite wisdom. In the order of divine unfoldment the cosmos human was the aim and end of all preceding efforts. In him exist all the elements and characteristic manifestations of nature's infinite varied phenomena. Infinite wisdom illustrates day after day the mode and manner of divine unfoldment, how worlds were and are formed. There is a unity in the unfoldment of all life and being, and the intelligent observer, by patient, logical investigation, can arrive at a clear comprehension of the *modus operandi* of original unfoldment of universal nature. Worlds are formed as a grain of sand, as the mineral, vegetable, animal, and human are formed. The law of unfoldment is ever the same. Elemental principles form the basis of all materiality; they are the material of all substance, of all formations. Worlds are formed of nebulous matter and nebulous matter of elemental principles. The universe of space is God's laboratory in which all formations are outwrought through combinations of elemental principles, in obedience to uniform, universal, and eternal laws. Nature cannot transcend, cannot range or move out of the sphere of immutable laws which bind it in all of its unfoldments.

As all things, all elements, forces, and mundane vital powers exist in the cosmos human, being a universe within himself, he is the fulfilment of all phenomenal unfoldment, and all things, all formations are but *parts* of him. The cosmos human is formed in the likeness of God because he has capacities to unfold, to improve, and enduringly impress his efforts upon time's ægis. He is a coworker with God in the unfoldment of nature's forces and laws, making them subservient to his uses, improving and beautifying and making a paradise of wild, desolate unproductive places. He has capacities and powers of indefinite unfoldment. His powers are manifest in all of his activities, degenerating and deteriorating in his abuses, improving and elevating in his useful aims. His intelligent culture causes the earth to be more productive and its productions more perfect, the domesticated animals more useful and beautiful.

It would seem that the originators of Freemasonry had a knowledge of man's capacities and powers to improve the physical structure of animals as well as of flowers, fruits, and plants, and therefore the object of the physical qualifications was to apply that knowledge to the improvement of the physical organism of the human being. It is certain that the more perfect the human organism, the more harmonious the temperament, the more evenly-balanced the mental structure, the more readily can the intelligent conscious principle unfold. The soul has not the power to manifest through a weakly, diseased, misformed organism as through a healthy and harmoniously-proportioned body. It is evident, therefore, that the physical qualifications of Freemasonry have a higher aim than is generally known. And if we examine the so-called cardinal virtues and their bearing upon the conjugal relation, we will have a still higher conception of the aims of Freemasonry. The conjugal relation is the highest, the holiest of all relations, and involves more than science, philosophy, or creeds of religion have ever taught.

We use the term unfold, because we believe in the infinite wisdom of the Supreme Being, and that the divine government is founded upon eternal, immutable, and unchangeable laws. The term create has a significance attached to it that Divine Being as will contravenes his laws, which would prove that God did not possess infinite wisdom. Therefore the translation of the Genesis of Moses that "God *created* the heavens and the earth" is incorrect, or Moses may have been at fault in not comprehending truly the *modus operandi* of the Divine Originator in progressively unfolding the material universe. Science has conclusively established that phenomenal manifestations are in progressive order; that ages must have passed before the earth's crust and atmospheric and other

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conditions fitted it for the production of vegetable and animal life. It is not logical to believe in instantaneous formations, because God is a being of law and order, as all of his works demonstrate. The term create and its derivatives imply, and the unphilosophic mind believes, that God created the material universe and its phenomena perfect at the command of His word in the space of six days, which would be in contravention of laws He has established. And there is attached to such belief the absurdities that God created all things out of nothing, and created them perfect in their originals. Science and every day observation conclusively prove the error of such beliefs. Unfold and its derivatives express the mode of manifestation of Divine Being, and the universal principle of progression in harmony with eternal and immutable laws.

That God is infinite wisdom, is omniscient, is omnipresent, none but the materialist will deny, yet to believe that God has or does contravene established, universal, and uniform laws, is to deny him the fore-mentioned attributes. In the government of God, as illustrated in his works, it would be impossible for Him to set aside a law eternal and universal, as all God's laws are. The laws of nature are all divine laws; hence nature is limited and bound to strict conformity to laws, and cannot get outside of them.

It is a law of Divine Being that all things unfold from a germ, and that the germ contains all that it unfolds. The germ is in the seed, the seed germinates, and, according to the conditions, will be the plant or tree, and that it is with the animal and human being. In order that the human shall be *hale and sound* and *perfect as a man ought to be*, the *pre-natal* conditions should conform to the laws of nature, the laws of God. The inebriate, the libertine, those who have vitiated and weakened the vital powers of nature, cannot give birth to a hale and sound organism. Nor can the dishonest, the deceitful, the liar stamp upon his offspring the principles of truth, candour, and justice. Thus it will be perceived that the originators of Freemasonry had a higher, nay the highest object in view that the children of the Good Father possibly could have, in working and living in harmony with infinite wisdom, in the improvement and elevation of the race, in establishing the qualifications of Freemasonry. And it must not be believed that they had only in view the culture of the physical man. Those whose interior perceptions were unfolded to attain a knowledge of those sublime truths, bringing a man nearer and closer to God by subjecting their animal nature, and living in harmony with divine laws, must have had an intelligent conception of their relations to the Supreme Being and of a future life. Divested of all theologic dogmas and tenets, interpolated by priests and churchmen, the teachings of Freemasonry properly comprehended, demonstrate a continuous conscience existence of the soul throughout eternity. There is no such thing as death in the common understanding of the term. Life is evermore. It is the vitalising elements in all forms, the vital principle of the spirit within. Forms change, decay, and resolve into elemental principles to build up other forms. But the spirit or soul does not decay nor loses its consciousness. The teachings of Freemasonry comprehended in the area of its science the truths of divine revelation, illustrated by the Divine Being in the government of the universe.—*Masonic Trowel.*

MASONIC PROCESSIONS.

In referring to the laying of the foundation of a new church at Falinge, near Rochdale, the cost of which, about £10,000, will be defrayed by the R.W. Bro. A. H. Royds, Prov. G.M. Worcestershire, the *Free Lance* (a Liverpool satirical journal), makes the following remarks, which are so in accordance with our own oft-expressed opinions as to Masons taking part in composite processions, that we make no apology for laying them before our readers:—

"There is no objection to inform the uninitiated that Freemasonry does not cultivate nor encourage ostentation either in charity or other good works. It is essentially a secret society, alike in the sense that its proceedings are known only to its members, and in that it seeks to "do good by stealth" rather than by any fanfaranade of Masonic trumpets. This object is attained by the private relief of those who seek the aid of the Fraternity; and the extent to which the principles of the "Craft" are carried in this direction is known only to a limited extent, even amongst the brotherhood themselves.

"It is found in general society that the two rocks upon which unanimity splits, and friendship is wrecked, are Religion and Politics. No discussions are so bitter as those which spring from religious

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differences, and no rancour is allayed with greater difficulty than that which is engendered by political disputes. Hence the Freemasons have adopted an inflexible rule that neither theology nor politics are to be alluded to in their meetings. Freemasonry includes men of every creed, and every variety of political convictions. It aims not at religious objects except as they may be furthered by morality. Every religion to be effective must be moral, but all men know how very careful many religious professors are lest they should carry the golden rule too much into practice. Morality, all men agree, is essential to the peace of the world, and the progress of mankind. It is this which is the distinguishing feature between barbarism and civilisation, the line of demarcation which separates the savage from the man. It is obvious that the great principles of morality afford a grand meeting point to which men of every nation and language, and of all religions may converge, and this point is occupied by Freemasonry.

"It is not our purpose to enter into the question of the antiquity of the Craft. Suffice it to say that it is at least too ancient for its origin to be clearly traced. For ages its light has been shed over mankind: now with a bright effulgence, and now, as interest in its proceedings has flagged, with only a glimmering ray; but like the sacred fire it has never been extinguished, and has always been doing its work of charity and goodwill effectually, if unobtrusively. Can as much be said for any of the ancient or modern forms of polity which have agitated nations and convulsed the world? Can it be said of any creed, living or dead, that it affords no room for difference of opinion, or that schism is impossible within its fold? Within the walls of a Freemasons' lodge may be seen men of every belief under heaven—the Mahometan, the Hindoo, the Jew, the Greek, the Churchman, the Dissenter, and even—notwithstanding the anathemas of the of the Pope—the Roman Catholic. And so politicians of every shade of political faith—the Whig, the Tory, the Radical, being loyal men—are of one mind when they meet under the banners of Freemasonry. The slightest reference to questions of religion or politics is at once suppressed—the strife engendered of such topics is left without the doors of the lodge, and what the world would be without religious rancour and political squabbling, a Freemasons' lodge really and actually is.

"It is most important that upon every occasion this Masonic separation from all other societies should be scrupulously and rigorously maintained. Where there is a fusion of members of other bodies there is at least the danger of misunderstanding and error. We deprecate the appearance of Freemasons in public processions, unless on very special and exceptional occasions. The very constitution of the Fraternity forbids it unless with the sanction of the Grand Master or the Provincial Grand Master for the time being, and we are solicitous that this permission should be accorded with circumspection and with jealousy. Above all, the emblems of Freemasonry ought never to be exhibited in company with those of spurious institutions, nor disgraced by association with the flags and sashes of all sorts of "friendly societies," so called. But, however objectionable this exhibition may be, it is infinitely less so than an association, however temporary, with societies that have a professedly political significance, and we fear that such a mistake is about to be committed in connection with the laying of the corner stone of the Church of St. Edmund, at Falinge, near Rochdale, on this very day.

"It is announced that a procession will be formed, and that the ceremony is to take place "with full Masonic honours." The following extraordinary list of societies is given as a part of the calvacade: the Druids, the Foresters, the Shepherds, the Oddfellows, the Gardners, and the Plougboys. What the emblems of these "friendly societies" may be we can only speculate. The Druids may figure in white beards and mistletoe, the Foresters may be armed with the cross-bow and the horn, the Shepherds may mount their crooks, the Gardeners may shoulder their shovels and rakes, and the Ploughboys may harrow the public by an exhibition of the implements of their calling. What the Oddfellows may do to distinguish themselves, we are not able to suggest, but it is clear to us that the whole collection of these benefit societies is not likely to shed additional lustre upon Freemasonry. But the list does not end here. There is a body of "Orangemen," and also a "Conservative Association," both of which will figure in company with the Masons. This is a serious and most objectionable feature in the programme, and one which, we do not hesitate to declare, ought to prevent the attendance of every conscientious Freemason.

"The Orangemen are an essentially politico-religious body. They are staunch in their Pro-

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testantism, and rampant in their political creed, and they are nothing else. Their very name must be offensive to a thinking Freemason, and the objects of their union tend to provoke those very passions which it is the grand aim of Freemasonry to allay. If a "Conservative Association" may be admitted into a Masonic procession, then a Liberal, or a Radical, or a Chartist society may with equal right claim the same privilege.

"The fact is that this affair at Falinge, so far as Freemasonry is concerned, is a huge and deplorable mistake. If the corner stone of the church is to be laid with the grand ceremonial which Freemasonry provides for such occasions, let the affair be, at least so far as the procession is concerned, Masonic likewise, or let the Freemasons abstain from exhibiting themselves in company so questionable. We are at a loss to understand how the necessary consent for the appearance of the Freemasons in such an *ommiun gatherum* of societies has been obtained. The Provincial Grand Master could not have been aware, when his permission was asked, that he was sanctioning an exhibition so thoroughly opposed to the first principles of Freemasonry in everything but the mere ceremony of laying the stone. We know that the announcement has given cause for regret to many Freemasons, who see in it a departure from the fundamental precepts of the order, and who have consequently refused to take any part in the proceedings.

Remembering that not long since permission for the Manchester lodges to attend with the emblems of Freemasonry a sermon preached on behalf of the Masonic charities in Manchester was, and we think properly, refused, there is danger of apparent inconsistency in allowing this absurd procession to take place. We are averse to such processions being made too common, as likely to engender the familiarity that breeds contempt. We prefer that Freemasons should remain as unobtrusive and as secluded from the public gaze as their principles demand, and above all that they should shrink from exhibiting themselves in company with ploughboys and gardeners, Conservatives and Orangemen.

AMONGST the curiosities of poultry breeding may be mentioned the adoption, in several parts of France, of perambulating fowl-houses; these are constructed like omnibuses, the interior being fitted up like a fowl-house, and are taken on to ploughed or other land where there is a plentiful supply of insects; thus the fowls obtain food which they enjoy, and the farmer has the aid of valuable assistants without charge.—*Food Journal.*

MASONIC JOTTINGS.—No. 19.

BY A PAST PROVINCIAL GRAND MASTER.

TWO MASONIC LANGUAGES.

A learned correspondent says there are two Masonic Languages, of which less is known than of the inscriptions on the Babylonian tiles: the one, represented by Masons' marks, thought to be as old as the first great edifice; the other, represented by a combination of numbers and architectural devices, said to have been invented by Albertus Magnus, in supposed imitation of Pythagoras.

MASONS' MEDALS AND COINS.

The two following are the only works upon this subject that I have any recollection to have met with:—

Zacharias—Numotheca Numismatica Latomerum.—Dresden, 1846.

Merzdorf—The coins of the Freemasons' Fraternity recorded and described. — Oldenburg, 1851.

THE ROMAN BUILDING COLLEGES AND THE SUBSEQUENT BUILDING FRATERNITIES.

The Roman Building Colleges and the subsequent Building Fraternities.—Brother * * * Is it not the direct continuation rather than the close resemblance which is denied? Consult Brother Findel's History.

WORTH OF TRADITION.

If you desire to form a judgment respecting the worth of a Tradition of an event, you should ascertain two things: first, the time when the event is alleged to have happened; next, the time when the Tradition first made its appearance.

A COMPARISON.

Brother E. G. C.—The Human Race has been compared to a single man—"qui subsiste toujours et qui apprend continuellement." But can we yet compare the Craft to a single Mason never dying and always learning? There are contributors to the FREEMASONS' MAGAZINE who will answer this question affirmatively.

THE FRATERNITY A.D. 1326.

A.D. 1326. At this period, it is recorded, that the members of the Masonic Fraternity met annually, bound themselves by oath mutually to love and assist each other, wore a costume, had certain well known and characteristic signs and countersigns, and chose a President, whom they promised to obey.

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CIRCUMSTANCES.

In certain circumstances a nation will cultivate Masonry. In like circumstances another nation will do the same; and yet it cannot be said that the Masonry of the latter nation comes from the Masonry of the former nation.

OLD ENGLISH LODGE.—OLD SCOTCH LODGE.

Besides the necessary Operative Masonry—Science—the German Architects and Builders brought with them into the old English Lodge and the old Scotch Lodge the germ of what has acquired the name of Speculative Masonry. Sometimes there was, and sometimes there was not, a developement of this germ.

MASONIC NOTES AND QUERIES.

MASONS. GEOLOGISTS.

A learned brother likens Masons who would get rid of our myths and legends, sufficient historical evidence lacking, to geologists who would get rid of the Bible, the first chapter of Genesis not according with their scratchings of the earth's crust.—CHARLES PURTON COOPER.

MASONRY IN CUBA.

The police at the Havannah entered a Masonic lodge at the Havannah, when the members were celebrating a funeral ceremony for deceased brethren (insurgents). The police arrested the natives, thirty or forty in number, but did not molest the foreigners.—W. B. H.

LORD BALMERINO'S LAST DEGREE.

At page 387 of vol v. of "Tales of a Grandfather," by Sir Walter Scott, it says:—"His lordship (Lord Balmerino), then taking a glass of wine, desired the bystanders to drink 'ain degrae ta haiven,' that is, an ascent to heaven." Now, if Lord Balmerino was a Freemason at this time (1746), I should consider that he was a Master Mason, and referred to taking his "last degree." Perhaps some of the readers of the *Magazine* can say if "the intrepid old peer," as Dr Taylor in his "Pictorial History of Scotland" calls him, was a Mason or not? We cannot help admiring the noble and chivalrous bearing of the man, whatever we may think of his views.—W. P. B.

THE GREEK MASSACRES.

It has often been supposed that brigands generally respected Masons, but as we perceive from the "Obituary," at page 378, his being a Mason did not prevent the murder of Bro. Edward Herbert in the late disgraceful massacre. It is to be hoped that not only will the miscreants be brought to justice, but that the ultimate result of this sad affair will be that the classic grounds of Marathon will become as safe for the traveller as Hyde Park in noon-day. Where there's a will there's a way.—PICTUS.

USEFUL MASONRY.

Countries where Masonry is specially useful—such as India, Turkey, Austria, &c., where the people are of various races and religions, having restricted social intercourse.—LECTOR.

HAUPT HUTTE OF STRASBURG.

A correspondent mentions a matter in relation to this lodge which has surprised him. He will probably be still more surprised when informed that the Haupt Hütte of Strasburg, which he knows was a Grand Lodge in the middle of the 15th century, has not at this day altogether ceased to be the same Grand Lodge.—CHARLES PURTON COOPER.

LODGE ORGANS.

A new and powerful cheap American organ has just been introduced suitable for lodges.—M. S.

THE REVIVAL OF A.D. 1717.

Freemasons talk of the "revival" of A.D. 1717. Now if there really was a *revival* at that time, then our Freemasonry must have existed before then; but if no proof of any such existence can be produced, we are at perfect liberty, under the circumstances, to doubt the existence of the said Freemasonry previous to 1717. It follows, also, that if our Freemasonry did not exist before A.D. 1717, then the proceedings that took place then, instead of being a "revival," were in reality the *institution* of the said Freemasonry; and it is that latter view I uphold.—W. P. BUCHAN.

BRO. HUGHAN AND A MASONIC STUDENT (page 368).

In giving an advice to "An Entered Apprentice," at page 368, Bro. C. P. Cooper observes:—"When the remarks of 'An Entered Apprentice' agree with that letter (the letter of 'A Masonic Student,' at page 292 of the *Magazine* for April 11th, 1868), he may safely consider himself right." Now, I consider this a most unfortunate advice, for it implies that the statements in this letter of "A Masonic Student" are authentic and reliable, whereas I consider the said letter contains several mistakes. Further, "A Masonic Student" has always been *promising*, over and over again, to bring forward *proof* in support of his ideas; but he has never as yet done it, and, I greatly fear, never will. Therefore I would respectfully say to "An Entered Apprentice," stand by the 1717 theory until it is *proved to be wrong*. It asserts that there was no system of *three degrees* before the beginning of last century, and that *our* Freemasonry is considerably less than two centuries old.—W. P. B.

A TRANSCENDENTAL MASON.

A young correspondent calling himself "A Transcendental Mason," in answer to my inquiry what a Transcendental Mason is, has sent me the ensuing passages, and has intimated that there is nothing in them from which he dissents. The passages are, I find, all taken from Bro. Oneal Haye's communication to the *Freemason's Magazine*, entitled "Freemasonry Considered." (See the note, page 250 of the present volume.):—"That the principles of Masonry are as old as the creation of man cannot be denied without denying all received history, sacred and profane. . . . That secret societies for promoting the welfare of the human race by separating the good from the evil are of very early origin is undeniable. . . . We cannot be far wrong in stating that among the Egyptians in the time of Moses there did exist a secret society. This secret society was formed among the priests, and its teachings constituted the esoteric mysteries or worship. . . . The greater mysteries which required, on the part of the neophyte,

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both large intelligence and indomitable perseverance, were open to all men who sought them, and thus we find Moses, Pythagoras, and Plato initiates. We find secret societies among the Jews, the Greeks, the Romans, and the Egyptians, having secret means by which each member knew his brother, and devoted to acts of charity and benevolence, as well as to the pursuit of knowledge. * * * * * These societies continued down to the Christian era, when they were gradually engulfed in the doctrines of the Cross, or became obnoxious to the Government from their decline in purity and consequent immorality. Their doctrines, so much in union with the doctrines of Christianity, caused many of the brotherhood to adopt the latter; but they still continued their former pursuits, and still maintained their former secrecy. As with the ancients, so with these brethren, only men of intelligence were admitted. There is a long gap in the annals of the secret societies till the rise of the building fraternities, and to them must be conceded the distinctive rituals of the first and second degrees."—CHARLES PURTON COOPER.

MASTER'S DEGREE (pp. 206, 308, and 328).

Will Bro. Yarker say where *he* "pointed out the distinction observed even in 1723 as to Master Masons and Chair Masters?" I ask this, as I would like to see how he treated the subject at the time he refers to. Further, it was not Bro. Buchan who used the words, "admitted Masters and Fellow Craft;" but, as may easily be seen at page 308, the "friend," or correspondent there alluded to, who gives the quotation as it is in the 1723 Constitutions, where Fellow Craft is used both as singular and plural, *e.g.*, "a Fellow Craft" and "two Fellow Craft." We have also the word 'Fellows," showing that the old Fellow of Craft was to be turned into the *degree* of Fellow Craft as we now understand it, all being merely a part of the plot. As to the Arch, Temple, Kadosh, &c., said to have been in existence in 1722, I am afraid that idea is either a mistake or an imposition. Bro. Yarker evidently here refers to the *assertion* that a number of high degrees are mentioned in the 1722 Constitutions, but the said assertion is untrue; and I say so on the authority of Bro. Spencer, the owner of the book, having seen a letter of his upon the subject; also upon the authority of Bro. Hughan, who personally examined the work. There may have been a reprint of this work made, say seventy years after 1722, with *additions*, in which the publisher may have put in any nonsense he liked, but in the *original* 1722 work I understand that *no* mention is made of Arch, Temple, Kadosh, &c., or *any such thing*, and I do not conceive how it could be. I have found no evidence of the existence of the Master Mason *degree* before 1717—far less, then, any of the extra degrees.—W. P. BUCHAN.

CORRESPONDENCE.

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

ARISTOTLE'S PHILOSOPHY.

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

Dear Sir and Brother,—I beg to enclose the following remarks of Professor Blackie on Aristotle. There are some interesting ideas contained in his remarks about morality and religion which are worth thinking over, and which may be useful to refer to again.

Yours fraternally,

W. P. BUCHAN.

"Professor Blackie, of Edinburgh, delivered the second of his series of lectures on the principles of moral philosophy at the Royal Institution on Wednesday, the 4th inst. The first lecture was devoted to a consideration of the moral philosophy of Socrates. On this occasion the Professor took up the moral writings of Aristotle, contrasting the two, and showing the points of difference and agreement. Mr. Blackie said they need not expect anything startling or new in the moral philosophy of Aristotle. Novelties in morals were always dangerous. Aristotle, Socrates, and Plato viewed the subject in different aspects, but the foundation of their system was essentially the same. He then pointed out the significance of Aristotle in the history of the Greek mind, and explained at some length his doctrine of ultimate aims and of the mean or middle course, illustrating the doctrine in the case of special virtues. Morals, he said, were simply common sense, and nothing more. Virtue was essentially manly; and, differing in this from Hobbes, Aristotle contended that the principles of morality were inherent in man. Moral nature, however, was a moral habit, and everything depended upon education. Human beings would not grow like weeds in a garden, and that was the reason why Aristotle and Plato gave so much prominence to education. As to the doctrine of the 'mean,' he said there was much need for its careful study in these days. In order to get a good government, we should neither have oligarchy nor democracy, but a medium between the two. Democracy ought to adopt a certain amount of monarchy and oligarchy, and in return monarchy should adopt a certain amount of democracy to preserve a just balance, without which both would be ruined. In conclusion, Mr. Blackie remarked that the sustaining power in the philosophy of Aristotle was the ambition to be a man—not only to live well, but to live nobly. It would not make a man a missionary. It was not an aggressive power like Christianity, but was meant to keep a man from sinking into the mire, and to teach him to die rather than do a base action or think a base thought. It might be expressed in the words of Burns:—

"'The fear o' hell's a hangman's whip,
To haud the wretch to order;
But where you feel your honour grip,
Let that aye be your border!'

The great defect of the philosophy and ethics of Aristotle was the exclusion of the religious element. According to him, knowledge was the most perfect kind of happiness. He acknowledges God as the First Cause, but he denies that the gods have anything to do in sustaining the world. It was in his (Mr. Blackie's) opinion childish to say God was the first cause, and yet that the gods had nothing to do except work out mathematical problems like German philosophers or Oxford professors. God truly seemed to have confounded the wise men of the world. Aristotle's mind was defective; he was a purely scientific monster without religious feeling. Modern philosophers like Newton, Bacon, and Locke were religious men; and if in our day any person contemplated di-

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vercing science and religion, and wished to establish in this country a morality without religion, he (the lecturer) begged to assure him that it had been done already elsewhere. In China there was a national morality apart from religion. The trial there had not been very successful, and he hoped that John Bull, living in this green island of the western sea amid providential provisions and sanctities, would not think of making the experiment."

MASONIC SNUFF-BOX.

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

Dear Sir and Brother,—I perceive no one is likely to champion the *venerable* snuff-box depicted at page 310. Probably the Masonic virtue, "caution" is beginning to be more appreciated, or the bump of discrimination is beginning to be more active; however, as I gave the one side of the box before, I now proceed to give the other side also; so that when understood, the figures ,'16-69" are quite right, and speak truly enough to those who understand them. It is an inscription that is engraved on the bottom of the box, and it is as follows :—

Respect me for wha-
t I have been, the time w-
as, when I was a young and h-
opeful plant of nature; in the co-
urse of years I became tall, and the
Birds of the air were happy under my sh-
adow, and returned their sweetest notes
for my protection. By the Hand of man I W-
as cut down, and stripped of Nature's ro-
bes, and afterwards became a pillar
in the Cathedral of Glasgow, and
for upwards of six hundred years H-
ave assisted in supporting it as a re-
fuge to saint and sinner, from the s-
tormy troubles of life. But now I am
an outcast from the house of God,
and have become a gazing st-
ock in the Hand of man A-
nd part of my remains
MADE THIS SNUFF BOX.
GLASGOW, JUNE, 1869.

So we see the date is "June, 1869." Turn, however, to page 310, and put a "comma" (,) between the 1 and the 6, and it will then read the 1st day of the 6th month of the year 69. That agrees, of course, with "June, 1869." I know a case of an old Craft box (Tailor's) which had two dates on it, viz., on the front "1658" and in the interior "1762." Now, if either was the date of the box, it could not be both. The solution given, however, was that the old date was that of the institution of the society, and the latter the age of the box.

Yours fraternally,
F. Q. M.

CARDINAL CULLEN AND FREEMASONS.

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

Dear Sir,—The following letter was addressed to the *Gloucester Chronicle*, and appeared in that journal. You may deem it advisable to find a space for it in your columns.

Yours, &c.,
HENRY JEFFS.

"The correspondent of the *Times*, dating from Dublin on the 3rd of May, says:—'Cardinal Cullen is as emphatic as ever in his condemnation of secret societies. He puts the Freemasons in the front rank of these, and strongly censures institutions in which he says that they will obey leaders whom they do not know, and who may be very dangerous men and command wicked things. . . . He reminds the clergy that the greatest infidel of the last century, Voltaire, was a Freemason, as also were Murat, Danton, Robespierre, and other monsters of iniquity who took part in the French Revolution, and Mazzini and Garibaldi in our own time.' The Masonic body can do nothing contrary to the 'Constitutions of the Ancient Fraternity of Free and Accepted Masons,' which I would recommend for perusal to the Catholic Church. It is not a sealed book. Masters of lodges can do nothing contrary to by-laws framed for their government, and which must be in accordance with the Book of Constitutions. Provincial Grand Masters are amenable to Grand Lodge. Further, 'if the Grand Master should abuse his power and render himself unworthy of the obedience of the lodges, he shall be subjected to some new regulation to be dictated by the occasion.' If the Freemasons may be said to have leaders, their infallibility is not recognised, nor can they 'command wicked things.' Nor can a Freemason be an infidel; for, as concerning God and religion, he 'is obliged by his tenure to obey the moral law, and if he rightly understand the art, he will never be a stupid atheist, or an irreligious libertine. He, of all men, should best understand that God seeth not as man seeth; for man looketh at the outward appearance, but God looketh to the heart. A Mason is, therefore, particularly bound never to act against the dictates of his conscience. Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the glorious Architect of heaven and earth, and practise the sacred duties of morality.' Quoting again—'A Mason is a peaceable subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation. He is cheerfully to conform to every lawful authority; to uphold on every occasion the interest of the community, and zealously promote the prosperity of his own country. Masonry has ever flourished in times of peace, and been always injured by war, bloodshed, and confusion; so that kings and princes in every age have been much disposed to encourage craftsmen on account of their peaceableness and loyalty.' Lastly, the Catholics have no greater friends than Freemasons, because, whoever may wish to frame laws to put them down, craftsmen teach and practise toleration, being bound by peculiar ties to promote peace and to cultivate harmony.

"I am, Sir, yours obediently,
"HENRY JEFFS.

"Gloucester, May 5, 1870."

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MASONIC SAYINGS AND DOINGS ABROAD.

The eighty-third annual communication of the Grand Lodge of New Jersey was held on the 19th and 20th January at Trenton.

Mozart Lodge, Philadelphia, celebrated the first anniversary on the 6th April at the Academy of Music. This was established as a musical lodge, and the celebration took the appropriate form of a grand concert. It was a great success, but the project did not meet with the approval of the Grand Master, who objected to the brethren, as a lodge, giving a public concert. In consequence the announcement was varied, so as to read, "Mozart Anniversary," instead of "Mozart Lodge Anniversary."

The corner stone of the Masonic Hall in New York will be laid on the 8th June. Bro. James Gibson, G. Master, has issued his official orders relating to the proceedings on the interesting occasion. A committee of 28 brethren has been appointed. R.W. Bro. Preston is appointed Marshal for the day, and power has been delegated to him to appoint a sufficient number of assistants. The procession will be composed of Master Masons only, who will wear dark clothing, high black hats, linen aprons, and white gloves; officers of lodge will wear their jewels. No scarfs, collars, or banners will be allowed in the procession.

The Grand Master of Canada, Bro. Stevenson, has granted dispensations for the formation of new lodges —one at Montreal and the other at Sutton Hall, both within the territory claimed by the self-styled Grand Lodge of Quebec.

A short time since the terrible news arrived from Cuba of the butchery of thirteen Masons, members of a lodge in Santegrode, which it was said was to be followed by forty more members of the society, the latter statement made upon the authority of the American Consul. The editor of *Pomeroy's Democrat* says:— "This terrible news affected us greatly, for we have many personal friends—Freemasons—in Cuba; and finding a brother Mason, whose business frequently led him to Havannah, about to sail by steamer, we requested him to make careful inquiry, and report to us confidentially." The result of the brother's investigation was that he found "it was more talked of in the States and more there known of it than in Havannah." We are therefore no better off than we were before. *Pomeroy's Democrat* continues:—"Masonry in Cuba, as well as in Old Spain and other Spanish colonies, has never been sanctioned, but, on the contrary, been denounced, and heavy penalties inflicted even in the mother country, until the expulsion of their late profligate Queen, Isabella. It nevertheless worked in secret, and in Cuba, in the year 1853, the Grand Lodge Hesperico Reformado, of Spain, itself working in secret, legally constituted two symbolic lodges; and on the 28th day of May, 1859, the Grand Lodge of South Carolina granted a dispensation for a third lodge, San Andres, at Santiago de Cuba, to which a warrant was granted in November, 1859. These lodges, uniting with others from other jurisdictions, formed the Grand Lodge of Colon. Since then Masonry in Cuba, always working in secret, has had its ups and downs; and some four years since a lodge at Santiago was visited by the police, its properties destroyed, its members arrested, and an old fellow member of ours in a New York lodge, a visitor on the occasion—Bro. Isador Arnais—rudely treated."

Blair—a new town in Nebraska, 25 miles above Omaha—but eleven months old, with a population of 500, has a lodge, and preparations are being made for the establishment of a chapter.

At a recent meeting of the Grand Lodge of Kentucky, the recognition of the Grand Orient of France was withdrawn, in consequence of the improper recognition by the Grand Orient of a spurious Masonic body in Lousiania. On the second day of the session of the Grand Lodge, the Grand Master laid the foundation stone of the Masonic Widows' and Orphans' Home.

The Grand Lodge of Michigan has followed suit with reference to the Grand Orient of France. At the meeting at Dehorta, Jan. 12, 237 lodges were represented and 22 charters were granted.

On Jan. 19, the Grand Lodge of New Jersey held its quarterly session. The lodge declined to recognise the so-called Grand Lodge of Quebec. Eighty-eight lodges were represented.

The Grand Lodge of Idaho, a far-off mountainous region, lying north of Utah, issues a beautiful pamphlet of the proceedings of its second meeting. Its six lodges have 279 Master Masons.

ACCORDING to "Nature," a Natural History Society has recently been established at Winchester College; and a Botanical section has been formed in connection with the Hants and Winchester Scientific and Literary Society.

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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 installation of the Earl de Grey and Ripon as the Grand Master of the English Masons will take place this day (Saturday), at the Freemasons' Hall, Great Queen-street. It is fully expected that His Royal Highness the Prince of Wales, Past Grand Master, will be present on the occasion. On the same evening the postponed Grand Festival will be held in the grand hall.

THE Provincial Grand Lodge of Berks and Bucks will be held on the 27th inst., at the Assembly Rooms, Reading. The Provincial Grand Lodge will be opened at one o'clock precisely, by Bro. Sir D. Gooch, *Bart., M.P.*, Prov. G.M., on which occasion the appointment and investiture of Prov. G. Officers, and the presentation of Charity jewels will take place. Return tickets, at single fares (available for two days), may be obtained by members of the Prov. G. Lodge, at the principal stations of the G. W. Railway, on presentation of the summons convening the meeting.

PROVINCIAL GRAND LODGE OF GLOUCESTER.—The R.W. Bro. Lord Sherborne, Prov. G.M., has fixed to hold the annual meeting of this lodge at the King's Head Hotel, on the 18th inst., at three o'clock in the afternoon. A large muster of the brethren may be expected, as interesting matter will be brought forward.

A GRAND FESTIVAL of Freemasons will be held at Peterborough, on the 19th ult., under the presidency of the Duke of Manchester. There will be a special afternoon service at the Cathedral, with a sermon from the Bishop of Peterborough. It is expected that the Prince of Wales will be present.

MARK MASONRY.—NEWPORT.—*Keystone Lodge* (No. 109).—This lodge will be opened and consecrated, and W.M. installed, on the last Monday in the present month.

THE foundation stone of a new church at Falinge, near Rochdale, was laid on Saturday the 7th inst., by Bro. Albert Hudson Royds, Prov. G.M. Worcester, who has undertaken to defray the whole cost, estimated at not less than £10,000.

THE foundation stone of the Churches of St. Paul and St. Mark, at Leicester, will be laid with Masonic honours, on Wednesday, the 18th inst. The following are the arrangements for the occasion :—The brethren will assemble at the Masonic Hall, at a quarter to ten o'clock precisely, when the Provincial Grand Lodge will be opened. The lodge will then adjourn to St. Mary's School-rooms, whence they will proceed in procession with the Right Rev. Bro. the Lord Bishop of the Diocese, and his clergy, to the site of the intended new Church of St. Paul The ceremony of laying the foundation stone will then take place. The procession will then be re-formed and proceed to St. Margaret's Church, where Divine service will be held. After the service, the procession will move to Foundry-square, where at half-past two o'clock, the ceremony of laying the foundation stone of the Church of St. Mark will take place. The brethren will then return to the Masonic Hall, when the Provincial Grand Lodge will be closed. A luncheon will be provided at the County Assembly Rooms, at four o'clock. The Provincial Grand Master earnestly hopes, that as a mark of respect to the Right Rev. Bro. the Lord Bishop of the Diocese, and to Bro. the Right Hon. the Earl Howe, P. Prov. G.M. (who will be represented by Lord Curzon), that every brother in the province, not prevented by sickness or urgent business, will attend on the occasion.

THE UNIVERSAL MASONIC CALENDAR FOR 1870.—NOTICE.—In consequence of the meeting of Grand Lodge for the Installation of the Most Worshipful Grand Master and the appointment of Grand Officers for the year 1870-1 having been postponed the publication of the calendar is delayed, to enable the list of officers of Grand Lodge and Grand Chapter, and other important information to be included.

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'S MAGAZINE, so that a complete Register and Directory may be compiled.

ROYAL MASONIC INSTITUTION FOR GIRLS.

ANNIVERSARY FESTIVAL.

The Eighty-second Anniversary Festival of this Institution was held on Wednesday, the 11th inst., at the Freemasons' Tavern, Great Queen-street, under the presidency of the R.W. Bro. Wm. W. B. Beach, *M.P.*, Provincial Grand Master for Hampshire and the Isle of Wight.

The following is a complete list of the Stewards :—

President—Bro. Simeon C. Hadley, V.P., W.M., 30.

Vice-Presidents—R.W. Bros. the Right Hon. the Lord de Tabley, Prov. G.M. Cheshire; Stephen Blair, V.P., Prov. G.M. East Lancashire and P.M. 37; Maxwell C. Close, P.G.W., Prov. G.M. Armagh and P.M. 10; the Rev. Sir J. W. Hayes, *Bart.*, P.G. Chaplain, 414; L. P. Metham, P.G.D., Deputy Prov. G.M. Devonshire; George W. K. Potter, P.G.D. & P.M. 92; John M. Clabon, P.G.D. and P.M. 235; Captain R. Cope, V.P., P.G.S.B., Prov. G.W. Cheshire & P.M. 321; H. R. Luckes, Deputy Prov. G.M. Herefordshire, 702, 1067, P.M. 338; Edmond K. Bayley, Grand Steward, W.M. 1; S. Heath Head, Grand Steward W.M. 8; Plummer T. Brearey, Grand Steward, W.M. 26; F. J. Cornwell, Grand Steward, W.M. 14: Frederick John Cordier, Grand Steward, J.W. 58; H. D. Pilcher, Grand Steward, S.W. 99; Colonel Edward M. Perkins, P.G. Steward, 5; George Claridge, P.G. Steward, Sec. 6; G. F. Lamert, P.G. Steward, P.G.W. Oxon, P.M. 26 and 357; George Mellor, V.P., P. Prov. G.W. East Lancashire, 64, P.M. 800; J. M. Wike, V.P., Prov. G.W. East Lancashire, 191, 999, 1253, P.M. 42; and the Rev. W. Langley, P. Prov. G.W. Leicester and Rutland, 50, P.M. 1130. W. Bros. J. Marson, P. Prov. G.W. Northampton and Hunts, P.M. and Sec., 373; William Belcher, P. Prov. G.W. Oxon, 340, P.M. 945; Alexander Emsley, Prov. G.W. Sussex, W.M. 1303, P.M. 311; John Douglas, Prov. G.W. Hants and Isle of Wight, P.M. 487; J. W. Maclure, Prov. G.D. East Lancashire, S.W. 1253, W.M. 1052; C. W. Wyndham, P. Prov. G. Reg. Wilts, 622, 1112, 1266, P.M. 586; John Ricketts, P. Prov. G. Reg. Somerset, P.M, 41; R. Peter Atkins, P. Prov. G. Reg. Kent, P.M. 829, 1107, W.M. 55; David Williams, P. Prov. G. Sec. South Wales (Eastern Division), P.M. 237; John E. Le Feuvre, Prov. G. Sec. Hants and Isle of Wight, 130; John Bolderson, V.P., P. Prov. G. Supt. of Works East Lancashire, P.M. 44; John Walker, P. Prov. G. Supt. of Works Yorkshire (North and East), P.M. 57; William Fair, P. Prov. G.S.B. Cheshire, P.M. 841; R. Eve, V.P., P. Prov. G. Purst. South Wales (Eastern Division), 395, 651, P.M. 723; E. T. Inksip, Prov. G. Purst. Wilts, 1222, Dir. of Cers. 1296, J.W. 626; Wm. Smith, P. Prov. G. Dir. of Cers. Sydney, P.M. 556, 814; T. Jowitt, P. Prov. G. Purst. Hereford, S.W. 120, S.W. 338; W. H. Welsh-

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man, Prov. Assist. G. Purst. Oxon, 599; George Kenning, Prov. Grand Steward. Middlesex, 1194, 1278, S.W. 192; F. A. Philbrick, V.P., J.W. 18; and Cameron Churchill, P. Prov. Grand Steward Oxon, 357. Bros. George Scharf, S.D. 2; William Sim, P.M. 3; John Rand Bailey, S.W. 4; Lewellin A. Crowley, J.D. 7; John Webb, 11; Leopold Ruff, P.M. and Treas. 12; H. M. Stoltenhoff, P.M. 21; T. R. Eames, 171, Dir. of Cers. 22: A. Codner, P.M. 45, 23; John B. Poole, W.M. 27; James Horwood, S.W. 28; Augustus Marzetii, P.M. (late of) 28; Edmund Johnson, J.D. 29; William T. Sugg, 33; John Way, W.M. 39; James Miles, W.M. 49; Captain H. A. Bennett, P.M. 62; Thomas Rose, 62; John A. Rucker, W.M. 66; F. H. Ebsworth, P.M. 1178, W.M. 73; R. Boncey, P.M. 79; Captain J. W. C. Whitbread, W.M. 81; L. J. Frost, J.W. 91; Joseph Tanner, P.M. and Sec. 101; John Neate Pocock, S.W. 130; John Thomas Moss, W.M. 169; Henry Webster, 172; E. Humphreys, 176; J. Cressy Hall, Chapter 176; A. D. Loewenstark, P.M. 548, 733, P.Z. Chapter, 185; William Mann, S.D. 144, P.M. and Sec. 186; Israel Abrahams, P.M. and Treas. 188; Charles Grey Hill, 193; Matthew Wyatt, J.D. 197; Charles F. Hogard, 453, J.D. 205; Edwin Sillifant, P.M. 217; Edgar Alexander Baylis, 259; Edward Sewell, 302; Clayton Litchfield, W.M. 410; S. Rosenthal, Dir. of Cers. 92, P.M. 435; William Gardner, 10, I G. 357, 478; Samuel Haddock, P.M. 507; John Bance, J.D. 574; William Bennett, J.W. 715; George Alfred Littlewood, 780; Alfred Savill Tomkins, P.S.W. 822; Thomas Smith, W.M. 829; Charles Wood, 871; Henry Smith, 879; Henry Webb, P.M. 890; Mark Edersheim, W.M. 957; R. Johnson, 1216; Valentine D. H. Cary Elwes, P.M. 708, W.M. 1282; E. Friend, P.M. 1013, W.M. 1289; Richard Tanner, P.M. and Sec. 177.

Treasurer—W. Bro. Raynham W. Stewart, P. Prov. G.D. Essex, W.M. 454.

Hon. Secretary—Bro. E. H. Patten, Secretary to the Institution.

On the dais were the following brethren; Bros. W. B. Beach, Prov. G.M. Hampshire and Isle of Wight; Rev. J. Huyshe, Prov. G.M. Devon; A. C. Close, P.G.W.; W. J. Portal, P.G.W.; Rev. C. J. Martyr, P.G. Chap.; Rev. Sir John W. Hayes, *Bart.*, P.G. Chap.; G. W. K. Potter, Secondary of London, P.G.D.; L. P. Metham, P.G.D., D. Prov. G.M. Devon; Thomas Queen, P.A.G. Dir. of Cers.; F. Binckes, Sec. Boys' School; J. Brett, G. Purst.; Dr. Brette, Dr. Jabez Hogg, Dr. J. F. Barringer, Dr. A. Bridge, Hon. Medical Officers of the Institution; P. Matthews, Hon. Dentist of the Institution; Rev. C. Woodward, Chap. to the Institution; Raynham W. Stewart, Treas.; Steven Blair, Prov. G.M., *V.P.*; J. Tomkins, G. Treas.; J. Hervey, G. Sec.; Major Creaton, Benjamin Head, George Cox, P.G.Ds.; W. Young, R. J. Spiers, Captain R. Cope, Henry Bridges, P.G,S.Bs.; W. Farnfield, Sec. Royal Masonic Benevolent Institution; S. C. Hardy, President of the Board of Stewards; E. Cox, J. R. Sheen, W. Paas, and other members of the House Committee.

The following were also present:—Bros. John Coutts, W. Belcher, Edmund K. Bayley, F. J. Conner, F. J. Cormock, W. Young, Fenn, H. Browse, J. H. Hearn, P.M., P.G.P. Isle of Wight; Kirsch, Deacon, D. Prov. G.M. Hants and Isle of Wight; Rev. C. Pettat, G. Chap. for Hampshire and Isle of Wight; J. C. Hall, Huckman, A. T. Hollington, Codner, W. Fair, W. Bennett, John Thomas Moss, John Brown, Thompson, Richard Thomas Percival, A. P. Stedman, C. P Macadam, A. A. Pendlebury, R. W. Little, H. G. Buss, Dr. Whiteman, P.M.; W. Colls, C. H. Gardner, A. B. Cook, J. B. Poole, Ricketts, W. Friend, F. Ledger, W. Smith, *C.E.*; John Way, W.M.; T. Jowitt, Cressell, Henry Wildy Wright, Minsual, J. Farmaner, T. Shrelfall, John Bance, H. Fulloon, John Walter Sugg, Thomas Littlecott, King, J. R. Foulger, W.M. 177; Joseph Nixon, Gill, Wyatt, Plummer T. Brearey, John N. Pocock, E. Clark, W. H. Welshman, Charles G. Hill, Israel Abrahams, P.M., Treas. 188; William C. Poole, M. Pilcher, F. D. M. Dawson, Barton, T. Furrian, George Myers, F. J. Cox, Roebuck, J. Nicol, James Horwood, E. A. Groos, D. Reed, Skinner, W. Lane, T. Muggeridge, H. Massey, George Gurney, James Roberts, C. Cottebrune, P.M.; W. Dodd, Huson L. Sim, Neat, M. Haberland, 7.W. 57; W. Needler, W.M. 57; R. Tuckes, and Philbrick.

The dinner was served at half-past six o'clock, when grace was said by the Bro. the Rev. J. C. Martyn, P.G. Chaplain.

At the close of the repast the grace, "For these and all Thy mercies," was admirably sung.

The chairman proposed the "Health of Her Most Gracious Majesty the Queen."

The toast was enthusiastically responded to by the assembled brethren, and the National Anthem was sung.

The next toast was "Their Royal Highnesses the Prince and Princess of Wales, and other members of the Royal Family," in which the chairman alluded to the great interest His Royal Highness had taken in Freemasonry, and especially to the admirable manner in which he had presided over the Festival of the Boys' School.

The chairman then proposed "The Right Hon. the Earl de Grey and Ripon, the Most Worshipful Grand Master."

The chairman mentioned that the unanimous manner in which the noble earl was elected as a successor to the Earl of Zetland, as M.W.G. Master, was a proof of the high esteem in which he was held by the brethren. The zeal of the noble Earl was so well known, that there could be no doubt that the important duties of his office would be properly fulfilled. The chairman alluded in feeling terms to the deplorable massacre in Greece, by which the families of both the M.W.G.M. and D.G.M. nominate were bereaved.

"The Right Hon. the Earl of Zetland, the Most Worshipful the Past Grand Master," was then given by the chairman, and was most enthusiastically responded to.

The next toast "The Right Hon. the Earl Carnarvon, the R.W. the Deputy Grand Master nominate, and the rest of Grand Officers, Past and Present," was given, and replied to by Bro. S. Tomkins, Grand Treas.

Bro. Huyshe, Prov. G.M., Devonshire, then proposed in felicitous terms "The R.W. Bro. W. W. B. Beach, *M.P.*, the chairman of the day, with thanks for his attendance."

The chairman returned thanks, in a brief but appropriate speech.

Bro. S. Tomkins, G. Treas., then proposed "The Provincial Grand Masters and the Prov. Grand Officers," to which Bro. Huyshe returned thanks.

The Chairman then gave the toast of the evening, "Success to the Royal Masonic Institution for Girls, and the Health of the Treasurer, Bro. S. Tomkins, and Bro. Benjamin Bond Cabbell, the late Treasurer for thirty years." In an able speech he related the origin and progress of the Institution, the chief points of which will be found in the address given in another column.

Bro. E. H. Patten, the Secretary of the Institution, then announced the list of subscriptions as follows:—

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	£	s.	d.
Joppa, No. 188	6	6	0
Constitutional, 55	39	18	0
Royal Somerset House, 4	32	11	0
Loyal Berkshire Lodge of Hope, 574	24	2	6
Grand Masters', 1	17	17	0
Abbey, 945	22	1	0
Social, 62	23	2	0
Panmure, 715	50	18	6
Perfect Ashlar, 1,178	22	1	0
Pythagorean, 79	31	10	0
Castle of Harmony, 26	25	4	0
Nine Muses, 235	45	3	0
Friendship, 6	21	0	0
Westminster Key Stone, 10	35	14	0
Globe, 23	61	19	0
Tuscan, 14	12	12	0
Royal York and Perseverance, 7	28	7	0
No. 1,310	20	0	0
Neptune, 22	34	13	0
Mount Lebanon, 73	40	0	0
Leigh, 957	31	10	0
South Saxon, 311	31	10	0
Ancholme, 1,282	24	3	0
Province of Cheshire	5	5	0
No. 1,289	21	0	0
Regularity, 91	47	5	0
Churchill, 478	34	13	0
United Pilgrims, 507	21	0	0
St. John's, 90	52	10	0
Caveac Chapter, 176	15	15	0
Union, 414	10	10	0
British, 8	27	6	0
Confidence, 193	32	11	0
Israel, 205	29	8	0
Old King's Arms, 28	21	0	0
Caveac, 176	67	4	0
1,296	46	3	0
St. Alban's, 29	26	5	0
Macdonald, 1,216	36	15	0
Vitruvian, 338	63	10	6
Lion and Lamb, 192	21	0	0
Apollo University, 357	10	10	0
Rutland, 1,130	90	6	0
Royal Gloster, 130	154	17	6
Grove, 410	39	18	0
Royal Alfred, 780	65	17	6
Acacia, 1,309	23	12	6
Jerusalem Chapter, 185	15	15	0
Callender, 1,052	105	0	0
Industry, 186	65	0	0
Socrates, 373	21	0	0
Devonshire	264	14	6
Gihon, 49	51	9	0
St. George's and Corner Stone, 5	48	6	0
Old Dundee, 18	84	0	0
Shakespeare, 99	74	11	0
Egyptian, 27	47	5	0
Moira, 92	45	3	0
Royal Cumberland, 41	97	13	0
Salisbury, 435	132	16	0
Grenadiers, 66	59	17	0
Fortitude and Old Cumberland, 12	42	0	0
Stability, 217	49	7	0
Fidelity, 3	37	16	0
Sydney, 829	133	7	0
Chigwell, 453	26	5	0
Emulation, 21	53	11	0
Britannic, 33	24	3	0
Temple, 101	63	0	0
Domatic, 177	107	2	0
Victoria Rifles, 822	26	5	0
Humber, 57	36	15	0
St. John Baptist, 39	22	1	0
Hornsey, 890	110	5	0
Cherwell, 599	17	7	0
Doric, 81	40	0	0
Relief, 42	115	10	0
Indefatigable, 237	100	0	0
Royal Oak, 871	36	15	0
Jerusalem, 197	23	2	0
Dorset and Wilts	63	0	0
Peace and Unity, 314	16	2	6
Villiers, 1,194	10	10	0
Bro. Creaton	10	10	0
Bro. F. Ledger	2	2	0
Secretary's list	130	0	0

Giving a total of £4,050 11s. 0d., with 14 lists to come in.

The Chairman then gave "The Vice-Presidents, Trustees, various Committees, and Medical Officers," in complimentary terms, mention being made of the great exertions of the Secretary, and also a kindly reference to the late Bro. Crew, whose death had recently occurred, and who had held the post of Secretary for 20 years.

Bro. Potter replied.

"The other Masonic Charities, and success to them; viz., the Royal Masonic Institute for Boys and the Royal Masonic Benevolent Institution" was then given, and responded to by Bro. Binckes, who, in the course of an able address, said that he had been described as sensational, a character he wished to keep, and he hoped to have a great sensation to place before them on a future occasion.

Bro. Farnfield also responded, and said that although he did not possess the eloquence and ability of Bro. Binckes, he hoped that the result of his exertions on behalf of the noble institution he represented would be appreciated by the brethren and result in increased prosperity to the institution.

"The Stewards of the Day, thanking them for their services," and "The Ladies in the Gallery, with thanks for their attendance," concluded the toasts of the evening.

The report of the Treasurer shows the total income of the year (including balance in hand from the previous year of £2,695 3s. 5d.) to be £8,597 19s. 6d. The expenditure during the year was £5,558 1s. 5d., leaving a balance in hand of £3,039 18s. 1d.

During the evening a choice vocal and instrumental entertainment was provided under the direction of Bro. Wilhelm Ganz, Org. No. 4, P.M. 435, assisted by Mdlle. Matilda Enequist, Madame Tnaddeus Wells, Miss Lucy Franklein, Bro. Frank Elmore, Bro. Beck, and Bro. Frederick Penna. Bro. Wilhelm Ganz presided at the pianoforte, assisted by Herr Heerman (violin) and Mdlle. Heerman (harp).

The following address was circulated amongst the brethren during the Festival:—

"Benevolence, the proud characteristic of the British people, was never more generally felt or more efficiently exercised at any period of our history than at the present time. Education is more widely spread; provision for the distressed of all classes more liberally distributed; and the deserving poor in every part of the land have their wants supplied and their sufferings alleviated. Freemasonry, which imperiously demands the practice of every moral and social virtue, and which, from the earliest records, has stood pre-eminent for practical benevolence, has its Asylum for aged and distressed Masons, its Annuity Fund, its provision for widows, its Fund of Benevolence for brethren in distress, and its two Insitutions for educating the children of Freemasons, whose circumstances shall have become reduced through misfortune.

"The Royal Masonic Benevolent Institution for Girls, supported entirely by voluntary contributions, was instituted on the 25th March, 1788, at the suggestion of the late Chevalier Bartholomew Ruspini, Surgeon Dentist to His Royal Highness the Prince of Wales, for the purpose of educating, clothing, and maintaining a limited number of girls, whether orphans or otherwise, the children of brethren whose reduced means prevented them affording their female offspring a suitable education. His late Royal Highness the Prince of Wales, with other members of the Royal Family, the nobility, clergy, and gentry, and many of the most influential members of the Craft, gave the project their warmest support, and by their united efforts established this institution, which has preserved numbers of children

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from the dangers and misfortunes to which females are peculiarly exposed, trained them up in the knowledge and love of virtue and habits of industry, and cultivated the practice of such social, moral, and religious duties as might best conduce to their welfare and eternal happiness.

"Since its establishment, nine hundred and eighteen girls have been educated, clothed, and maintained within its walls, most of whom, at the expiration of their term of residence, have returned to their parents or friends; those who have no home have been provided with suitable situations, in which they have invariably so conducted themselves as to deserve and receive the commendation of their employers.

"A school-house was erected in 1793 near the Obelisk, St. George's-fields, on leasehold ground belonging to the Corporation of the City of London, the lease of which expired in 1851. At the expiration of the term, it was found that the lease could only be renewed at a greatly increased rent, and that a large expense would be incurred to adapt the building to the modern exigencies of such an establishment. The house could scarcely accommodate the number of children already admitted, and had become hemmed in by other buildings; and, as must necessarily happen in a crowded neighbourhood, the air had become more or less vitiated, that it was determined to remove to a locality more open and less liable to future obstruction. Accordingly, about three acres of freehold land were purchased on the high ground of Battersea Rise, adjoining Wandsworth Common, possessing all the desired recommendations; open country, pure air, gravely soil, sufficient room for playgrounds, a plentiful supply of water, near proximity to church accommodation, easy access by rail or road, pleasant and healthful walks, and ample garden ground for supplying the institution with vegetables and fruit. Upon this land a building was erected, embodying all the appliances required for the health and comfort of its inmates, and the committee have the satisfaction of knowing that it is considered an ornament to the neighbourhood in which it stands.

"An enlarged system of education has for some time past been in operation, and the benefits resulting from this extension can be referred to with the most lively feelings of satisfaction. In connection with this important subject, the committee take the opportunity of stating that they have never been anxious to make a display of exceptional talent shown by individual girls, believing that the real interests of the institution are better served by careful, solid teaching throughout, than by any effort to develop the ability of a few to the injury of the less talented. Nevertheless, for the purpose of obtaining an additional test of the standard of instruction, it was resolved that six of the elder girls should go up to the Cambridge Local Examination. This step was attended with the most gratifying result, all of them having passed to the satisfaction of the examiners, three of the number taking high honours; and the continued success of this course, adopted in the first instance merely as an experimental test, furnishes the best proof of the thorough efficiency of the system of education carried out in the school.

"The girls remain till sixteen years of age, and are employed by turns in all the domestic duties of the house, and great care is taken to make them expert in needlework, so that, whilst cultivating the more purely educational branches, they shall not lose sight of the humbler, but equally useful qualifications, so necessary to fit them for their several stations in life.

"The establishment consists of a matron; a governess, and four assistants; a gardener; and three female servants. The number of girls domiciled in the school has within the last few years been increased to one hundred, and an additional wing was erected for that purpose. This, together with the maintenance of the number thus brought together, involved at the time a serious outlay. Nevertheless, in order that the institution should be as perfect in every respect as possible, new dormitories, affording increased space for sleeping room; an infirmary, isolated from the general building and approached by a separate staircase; a convalescent room; additional baths and lavatories, etc., have been constructed; and the covered playground, formerly a mere wooden structure, has been permanently walled in, and forms the basement of the new apartments. The cost of this work amounted to upwards of £3,000, and however large the sum may appear, the committee, impressed with the full importance of the subject, declined the fearful responsibility of neglecting those precautionary measures of a sanitary nature so well calculated to ensure the health and safety of the children; and they confidently appeal to the Craft to assist them with the requisite funds to meet this expenditure.

"The affluent Freemason, the nobility, clergy, and gentry, and particularly ladies (who may be considered most conversant with the wants and requirements of girls), are respectfully but earnestly solicited to lend their aid in support of an institution which has effected so much good; and which, from its enlarged capabilities, the committee trust will, by the blessing of providence, be productive of more extensive advantages."

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

LODGE OF FAITH (No. 141).—The brethren of this lodge met on Thursday, the 26th ult., at Anderton's Hotel, Fleet-street. Bros. James Hill, W.M.; Speed, as S.W.; C. C. Taylor, J.W.; Green, S.D.; Themans, J.D.; Pitt, I.G.; Carter, P.M. & Treas.; Anslow, P.M. & Sec.; and Hyde, Stewart, A. E. Harris, E. Gottheil, Gluckstein, and J. L. Jones, Past Masters. The lodge having been opened, and the minutes confirmed, a ballot was taken for the reception of Bro. J. L. Jones, P.M., as a joining member. Bros. Dempsey, Morris, Davis, and David Davis were raised to the sublime degree of Master Masons. It was then proposed that the sum of £5 5s. should be given to the "Freemasons' Lifeboat Fund," and £5 to the Royal Masonic Benevolent Institution, both propositions being carried unanimously. The lodge was then closed, and the brethren adjourned to the banquet. The usual loyal and Masonic toasts were given and responded to, and the brethren separated after spending an agreeable evening.

THE LODGE OF ST. JAMES'S (No. 765).—The regular meeting of this lodge was held on Tuesday, the 3rd inst., at the Leather Market Tavern, Bermondsey. The chair wes occupied by Bro. George Hyde, W.M., supported by the whole of his officers. One candidate was initiated, one brother passed to the degree of F.C., and another raised to the sublime degree of Master Mason, the whole of the ceremonies being performed by the W.M. in a very artistic manner. This is the concluding meeting of the season. A banquet followed.

LEIGH LODGE (No. 957).—The installation meeting took place on the 9th inst., at the Freemasons' Hall, Great Queen-street. The lodge was opened at 4 p.m. by Bro. Mark Edersheim, W.M., assisted by Bros. Meredith, S.W.; Creswick, J.W.; Mitchell, S.D.; Kelso, J.D.; Diprose, I.G. The lodge having been opened the minutes of the last meeting were read and confirmed, also the minutes of the audit meeting. The lodge was afterwards opened in the second degree. The usual questions having been answered satisfactorily by Bro. Southey, he then retired, and was again presented to the W.M., and raised to the sublime degree of M.M. The lodge was then resumed to the second degree, and Bros. Moseley, Gaerth, and Birdsley, were passed to the degree of F.C. Bro. Cotterbrune, P.M. and Sec., presented Bro. Creswick to the W.M., to receive at his hands the benefits of installation. The ancient charges were read over to the W.M. elect, who gave his unqualified consent to uphold the same. A Board of Installed Masters was then formed, and Bro. Creswick was duly installed into the chair of K.S. The W.M. then appointed his officers as follows: Bros. Meredith, S.W.; Mitchell, J.W.; Cottebrune, Sec.; Kelso, S.D.; Weddle, J.D.; Diprose, I.G.; Daly, Dir. of Cers., and Woodstock, Tyler. Bro. Cockerell was unanimously re-elected treasurer. The addresses were then delivered by Bro. Edersheim, I.P.M., and the whole of the ceremonies were given in a very able and pleasing manner, and reflects no small credit on the worthy secretary of this lodge. The lodge was then closed in due form, and the brethren adjourned to the banqueting hall, where a dinner was served, worthy the resources of this establishment. After the removal of the cloth, the usual loyal toasts were given with Masonic honours. Bro. John Hervey, G.S., responding for the Dep. G.M. and the rest of the Grand Officers. The W.M. claimed attention of the brethren to a special toast, and upon which he dwelt at some length, and which he stated was that of the noble guest, Lord Leigh, Prov. G.M. for Warwickshire, and who he said was the godfather of the lodge, and called upon the brethren to express their feelings with true Masonic feeling for the honour the noble lord had done them in visiting for the first time, the lodge named after him, and which was received with great enthusiasm by the brethren. The noble lord then rose and expressed his thanks

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with great feeling and felicity, and hoped the time was not far distant when some of the junior members of his family might be enrolled under the banner of this noble Order. The I.P.M. then in very flattering terms proposed the health of the W.M., who replied in a very eloquent speech, which for brevity and effect sake we will characterize as worthy of himself, and it was listened to with profound attention. The W.M. then gave the toast of the visitors, and called upon Bros. Binckes, Steward and Richardson to reply, Bro. Binckes then recapitulated the heads of the address which the W.M. had delivered, and in an eloquent appeal enforced its application with a suitable admonition. The W.M. then said he had now a pleasing duty to perform, which was to present the I.P.M. with a ten guinea jewel, and said from the faultless working, the urbanity of his manner, and the many influential brethren he had introduced into this lodge, he (the I.P.M.) had been the means of raising it to its present proud position, Bro. Edersheim then returned thanks in an affectionate address which went to the hearts of the brethren, and in delivering which he was sensibly affected, Bro. Cottebrune replied on behalf of the charities. Among the brethren present were: Bros. Lord Leigh, Prov. G.M., Warwick; J. Hervey, G. Sec.; Binckes, G. Steward's Lodge; T. Adams, P.G. Purst.; R. A. Wright, P.G.S.D., Herts; Raynham W. Stewart, P.G.S.D., Essex; C. Hosgood, P.M. 192; Canton, 969; Massey, P.M. 119; Alexander, P.M., 188; Alexander, jun., J.W., 188; Croski, P.M., Lisson, P.M.; Braid, S.W., 1,196; Tyrell, Johnson, Frost, Rhodes, and several others. The harmony of the evening was greatly promoted by Bro. Croski presiding at one of Kirkman's grand pianofortes, Bro. Edersheim accompanying with the violin, when some fine instrumental and vocal music was discoursed, and brought the evening to a happy and fraternal close.

Duke of Edinburgh Lodge (No. 1,259).—The installation meeting of this lodge took place at the New Globe Tavern, Bow-road, on Tuesday, the 3rd inst., Bro. John Wright, W.M., in the chair, supported by the whole of his officers. The minutes of the last regular lodge having been read and confirmed, Bro. J. Cleaver was then passed to the degree of F.C. Bro. Edward Jex, S.W., W.M. elect, was then presented for the benefit of installation, and having assented to the ancient charges and obligations, was duly inducted into the chair of K.S., and the brethren saluted him in due Masonic form. The W.M. then appointed the following officers: Bros. J. D. Lusty, S.W.; J. Salter, J.W.; J. Deer, S.D.; S. Weatherill, J.D.; W. Darling, I.G.; Verry, Tyler; Watson, Treasurer; and Hogg, Secretary. The W.M., Bro. Jex, then presented Bro. Wright, I.P.M., with an elegant Past Master's jewel, and paid a graceful tribute to the zeal and assiduity with which he had managed the affairs of the lodge since its consecration. The I.P.M. replied that in laying the foundation of this lodge he had only done his duty; being actuated with a desire to benefit the lodge and promote the happiness of the brethren. He sincerely trusted that the same unanimity of feeling would long continue among them, and that he might be spared many years to be with them. The auditor's report having been read, and vote of thanks to the Treasurer and Secretary carried, the lodge was closed, and the brethren adjourned to the banquet. After the removal of the cloth, the usual loyal and Masonic toasts were given and responded to. The Treasurer, Secretary, and officers of the lodge and Tyler's toast was given, and the brethren separated at an early hour. The visitors present were Bros. P.M.'s Rumsey, 206; E. J. Read, 781; McDonald, 30; Scurr, 933; Steadman, 754; Harris. 831; Hallet, 831; Holt and Rugg, 781: Chown, 831; and Eltham, 1,000.

St. Marylebone Lodge (No. 1,305).—An emergency meeting of this new lodge (which was consecrated by the Grand Secretary on the 13th ult.), was held at the Eyre Arms, St. John's-wood, on Thursday, the 5th inst., when Messrs. Gutteridge and Smith were initiated, and eight brethren were elected as joining members. A committee of five was elected to form a code of by-laws.—On Friday, the 6th inst., the first regular lodge meeting was held, when Mr. H. Ashwell was initiated by Bro. S. G. Tottell, W.M.; Messrs. Byrd, Horsford, and Shillibeer, were initiated by Bro. Codner, P.M., who is J.W. of the lodge, assisted most ably by Bro. J. J. Pope, P.M., S.W. The W.M. then delivered the lecture on the tracing board in a very effective manner, indeed the whole working of the lodge by the principal officers left nothing to be desired. The lodge was afterwards closed in due form. Eighteen of the brethren and three visiting brethren sat down to a very bountiful and *recherché* banquet, provided by the worthy host, Bro. Thomas Young. The brethren appeared highly pleased and satisfied with their beginning, as, indeed, they might well be, for we understand the entire expense of forming and furnishing the lodge and all other expenses were paid, leaving a sufficient balance in the hands of Bro. W. B. Botting, the Treasurer of the lodge, to pay all the expenses of the current year. We may here observe that the lodge furniture is really superb, the pedestals being ebony and gold, and the massive carved and gilt candlesticks, and all the other articles in keeping. There appears every prospect of this lodge becoming highly influential.

PROVINCIAL.

LANCASHIRE (EAST).

Provincial Grand Lodge.

The annual meeting of the Provincial Grand Lodge of East Lancashire took place on Thursday, the 5th inst., at the Town-hall, Blackburn, which had been kindly placed at the disposal of the Craft by his Worship the Mayor and the Town-hall Committee.

Lodge was opened in the three degrees by Bro. Spencer, W.M. and P.M. of 269, assisted by Bro. Procter, W.M. of 345, and Bro. Kearsley, W.M. of 346; and immediately afterwards the Provincial Grand Officers entered the lodge, and were presided over by Bro. W. Romaine Callender, D. Prov. G.M., in the unavoidable absence of Bro. Stephen Blair, the Prov. G.M., in consequence of severe indisposition. A letter of apology for absence, and expressing his deep regret at not being able to be present, was read by the D. Prov. G.M. The whole of the Provincial Officers were present, with this single exception. The attendance of brethren from the different lodges was very numerous, there being seventy out of seventy-five lodges represented, and in the whole numbering about 350 brethren.

Bro. Hine, of Manchester, read the report of the proceedings of a sub-committee appointed at the meeting held at Rusholme, in November last, respecting certain important alterations contemplated by the committee of governors of the Masonic Charitable Institutions, and which, if carried, would have operated disadvantageously to the lodges in the different provinces. The report and proceedings of the sub-committee were fully approved by the Provincial Grand Lodge, resisting the intended alterations, and the committee were unanimously re-elected to continue their labours.

The following brethren then had the Provincial Grand honours conferred, and were duly invested, viz.:—Bros. R. H. Hutchinson, Prov. S.G.W.; W. Harrison, Prov. G. Reg.; R. Radcliffe, Prov. J.G.D.; J. Spencer, Prov. G. Dir. of Cers.; T. Clarkson, Prov. G. Assist. Dir. of Cers.; Rev. W. Radley, Prov. G. Chap.; J. Tunnah, Prov. G. Sec.; E. A. N. Royds, Prov. G. Supt. of Works; W. Gouldthorp, Prov. G. Org.

The D. Prov. G.M, then intimated that the next duty devolving upon the Provincial Grand Lodge, was the election of Treasurer, and he was ready to receive nominations for that office.

Bro. T. Clough, P. Prov. G. Reg., said he had very great pleasure in proposing Bro. Charles Tiplady, P.M. 345, as a fit and proper person to serve the office of Provincial Grand Treasurer. He had known that gentleman intimately for forty years; and with regard to his conduct in the lodge, the Charity committee, and his attendance at the business meetings of the Craft, he believed him to be well qualified for the office, and would fully merit the confidence reposed in him. Bro. Wike, P. Prov. S.G.W., seconded the nomination; and their being no other candidate, Bro. Tiplady was unanimously elected, and briefly expressed his thanks to the brethren for the honour conferred upon him. Bro. Dawson was unanimously re-elected Prov. G. Tyler; and Bros. J. Clough, 269; R. C. J. Duckworth, 345; and Amos Armistead, 346. Prov. G. Stewards. Bro. Hine read a report of the Charity Committee, held at Manchester on Tuesday, the 3rd inst., from which we gather that various grants were made to deserving objects.

The report having been adopted, and the financial business brought to a close, the Provincial Grand Lodge was duly closed, and the brethren formed in procession from the Town Hall to the Exchange, in order to attend the banquet, which was given in the Assembly-room of the Exchange. The room had been fitted up as a banquet hall with splendid effect. Two tables ran the length of the spacious room; the Provincial Grand Officers

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were seated at the east end of the room; and on the opposite end of the room a gallery was erected for the accommodation of ladies. The British standard and Union Jack, the stars and stripes, and the flags of nearly every continental nation were suspended from the ceiling, and on the tables and room were arranged a magnificent display of exotics and plants, the loan of which had been kindly granted for the occasion by Bros. N. Le Gendre Starkie, of Huntroyd. R. E. Dodgson, Henry Shaw, and D. Thwaites, jun. The banquet was most sumptuous and choice, and the complete manner in which the arrangements were carried out reflected great credit on the Blackburn Hotel Company.

In the unavoidable absence, through illness, of the R.W. Prov. G.M., Bro. Stephen Blair, the chair was taken by the V.W. D. Prov. G.M., Bro. W. Romaine Callender, jun. During the evening several glees were excellently rendered by Mrs. Marsh (late Miss Elam), Mr. Miller, Bros. Towers, Yates, Birket, and Sanderson. Bro. J. Robinson presided at the pinoforte.

"The Queen," "Prince of Wales, Princess of Wales, and the rest of the Royal Family," were given from the chair, and enthusiastically responded to.

"The Earl of Zetland, Most Worshipful Grand Master, and the Earl de Grey and Ripon, Right Worshipful Deputy Grand Master, and Most Worshipful Grand Master Elect," were proposed from the chair, and most cordially honoured.

The Chairman next gave "The Health of Bro. Stephen Blair, the Right Worshipful Grand Master." They all knew perfectly well their Provincial Grand Master would have been there but for illness, and his absence was a matter of great regret. For a number of years it had been his privilege to preside over that province, and they most fervently prayed that for many years to come it might please Providence to preserve him. They knew that much of their progress was owing not merely to the efforts put forth in different parts of this province, but to the manner in which they had been guided by their Provincial Grand Master. To speak his praises was merely to say in that room what was said by every Mason in East Lancashire, and in all parts where the influence of East Lancashire extends. He was sure they would most cordially drink his health.—The toast was heartily received.

Bro. Robert H. Hutchinson, Prov. S.G.W., proposed the next toast—"The Health of Bro. Wm. Romaine Callender, the Very Worshipful Deputy Provincial Grand Master," who had to-day acquitted himself so well in the place of the Provincial Grand Master, whose absence they all deplored. He need not tell the brethren of East Lancashire that Bro. Callender was a Mason of the highest order; he wore the laurels of his high position through having done something to deserve them. And he congratulated the province that they were able to see him in such robust health. He had been a Mason connected with that province for nearly twenty years. Though Masonry was in some quarters tabooed, they must all acknowledge that there was something about it which revealed the brighter feelings of human nature. The diamond was nothing until brought to light; and that human nature required the light of Masonry in order to be of value to the world. If so the men who had shown such a Masonic spirit, who had spread it far and wide, men like their Deputy Grand Master, were the men who were doing the greatest good in their day.

Bro. Callender, D. Prov. G.M., responded. He need hardly say how great a pleasure it had been to him to occupy the very proud position which he held as Deputy Grand Master of that province, and, before going any further, he might say he was proud in having worked under such a chief as their Worshipful Provincial Grand Master, and to work for such a large, important, and influential province as that of East Lancashire. Their Provincial Senior Grand Warden had alluded to those effects of Masonry which especially fit men in the duties of life, and he often thought the outer world, especially that portion of the outer world whom they most valued and respected, did not know in what way they showed their qualities, and what they alleged as the grand reason why Masonry had been conducive to all that is excellent and good. In former times they knew those who went before them, whose names they bore, whose mystic ceremonies overlay their work, and contained some deep and special meaning—they knew their acts pertained to the glory of God and the benefit of the world, His great and massive structure. They had fostered the arts and sciences, encouraged learning and poetry, and everything that was beautiful and charming and good. And if their friends, especially their lady friends, whom he was sure they most cordially welcomed that night—if they were disposed to ask how they compared in that respect with their predecessors, they must confess that in mere outworks they appeared somewhat at a disadvantage. They could not show great piles of Masonry, great works of art which they alone could produce, and the benefit and utility of which were apparent to everyone; but they could and did say this, that every true Mason, he who understood and who prized their science, laid in his heart and built up an unseen temple, built on no uncertain or unsure foundation, producing no inconsiderable result, influencing to no small extent his own private society, his own everyday life, the happiness of those with whom he is especially connected, and more or less the well-being of civilised society. They could not boast outward works, but every man who understood the principles on which they acted and on which their ceremonies and observances were all founded, had a certain hope which could not pass away, which had a deep and lasting meaning, and which would bear fruit and be appreciated by all who knew him. And though they were forbidden to show the outer world the reason and the practices of many things they adopted, they could say that faith, and love, and charity were at the foundation of all they prized most. Love to God, love to man, regard for society, were comprised in their doctrines and inculcated in their teachings, and ought to be carried out in their daily life. He need not dwell upon those matters, for he could not doubt that in the society of East Lancashire Masons their principles were thoroughly practised in their everyday life, and appreciated and understood most of all by those dear to them in all especial relations of their domestic circumstances. He thanked them for that mark of approval. Nothing gave him greater pleasure and pride than the approbation of a society like that, which was foundod on principles of piety and virtue, which, if rightly understood, would bless and sanctify the whole body, social and political.

Bro. Proctor next proposed "The Provincial Grand Officers of East Lancashire, Past and Present," coupled with the name of the Provincial Grand Chaplain, Bro. the Rev. Thos. Radley. Bro. Proctor, who was with difficulty heard at the reporters' table, was understood to say that the Past Provincial Grand Officers were well known to be the cream of Freemasonry in all its beauty and integrity. He was sure they were exceedingly proud at having such a body of gentlemen to preside over them as they had in the Provincial Grand Officers, past and present. The toast was enthusiastically drunk.

Bro. the Rev. Thomas Radley, Prov. G. Chap., in responding, said he had been to many meetings of Provincial Grand Lodge, but he really could not find out exactly why responding to the toast of the present Provincial Officers was always assigned to the Chaplain, except it be on the principle that he said grace after favours received, and his spirit of thankfulness was supposed to be the greatest of all who were appointed that day. He must congratulate Blackburn on carrying off the lion's share of the honours. He did not know that they deserved it, but from the Senior Grand Warden of that province, which was the next office to that of the Deputy Provincial Grand Master, to the Assistant Director of Ceremonies, they in Blackburn were represented in Grand Lodge. A great share of favour had been accorded to Blackburn, but he was of a thankful disposition, and did not think they had got more than they deserved. When he looked round upon that handsome room and saw the manner in which it had been decorated, and also the good fare they had had set before them, he thought they had rightly deserved all they got. He wished that every town where town Provincial Grand Lodge was held would come as near as possible to the splendid example set them by Blackburn. Of course every brother there would know well that the prosperity of their Order depended in a great measure upon the efficiency of the brethren appointed as Provincial Grand Officers. He was sure, therefore, that their Right Worshipful Provincial Grand Master must have had a very high opinion of the administrative abilities of their Blackburn brethren, or he would not have appointed so many to the important offices. However, he hoped that they would do him great credit by so demeaning themselves in their various offices that the whole of the province of East Lancashire would be compelled to acknowledge that they had worked with energy. Having said this of the present officers—he was a present one himself and a past one too—he would speak of the past. And he would say of them, himself included, that they were remarkable for the ability they had displayed in conducting the work of the province. He was thankful that his labours had been so onerous, that he had consented with pleasure to undergo the

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work for another year. Before sitting down he must say a word or two with regard to the objects which they had in view, to remove some of the obloquy cast upon the institution. When he came into that room his mind recurred to ages past when the lodges of Masonry were held in crypts and monasteries, and also in places so secret that the outer world had not been able to get the slightest intimation of the great truths which they held a time long before the establishment of Christianity. When the great and mystic secrets which they held at the present day were transmitted from age to age, even down to the time of the founder of their common faith; and when they recollected the state of society during the dark ages, they wondered how in the providence of God the secrets that had been committed to them had been transmitted down. They knew that the old monks in their cloisters and in their cells, and solitary life, had done a great deal in handing down many precious things from antiquity. When the choir sang a verse of the last glee he could not help thinking how in many a cloistered walk a brother from another monastery, and even from distant parts of the world, would make himself known, and it would be in somesuch manner as—

"But lovelier to my heart the tone
That dies along the twilight's wing;
Just heard a silver sigh and gone,
As if a spirit touched the string."

That was the sentiment which bound them to each other, and when he first came into the room and remarked the beauty of its architecture, and the form in which it was built, it took him back to the times when many a brother met a brother in cloistered walk, and transmitted down those secrets which really were at the basis of religion, and which had tended to keep it as near as possible to that true grand Protestant faith which they now had in England. On behalf of the past and present officers he thanked them for the manner they had drunk the toast.

Bro. Wm. Harrison gave "The health of the Provincial Grand Masters of Lancashire, Cheshire, and the neighbouring provinces, and their Grand Officers." He was sure no Mason needed to speak to brother Masons in favour of the toast, for Masons loved to meet their brethren, and the more there were the better pleased they were. They regretted the absence of Bro. Royds, but they were glad to see present Bro. Franklin Thomas, who since he had come to Blackburn had distinguished himself he thought above all others for the welfare of Masonry. He knew of no man who had been more zealous, more indefatigable in the performance of their rites and ceremonies, and also in his conduct as an example to others, than their worthy brother, Franklin Thomas. He was delighted to meet him on the present occasion as the Past Provincial Grand Registrar for Oxfordshire, and Past Provincial Deacon for Cambridge. He hoped he might long live amongst them and help them. He gave the toast with great pleasure, coupling with it the name of Bro. Franklin Thomas.

The toast having been cordially acknowledged.

Bro. Franklin Thomas responded. He expressed his regret at the absence of their excellent brother, the Provincial Grand Master of Worcestershire. He thanked Bro. Harrison for the kind and flattering manner in which he had mentioned his name. As a representative of a distant province, he would for a moment divest himself of his character as an inhabitant of and a Freemason in Blackburn, and simply respond as a visitor in this province. He would congratulate the inhabitants of Blackburn on the proud fact of their having such spacious rooms, which had enabled them to entertain the Grand Lodge in a manner which had met so distinctly their high approbation. He could endorse what had fallen from the Chaplain as to the creditable manner in which the arrangements had been carried out. He was glad that a large share of the provincial honours had fallen on Blackburn, for he considered that Blackburn had a long-standing claim upon the favours of the Provincial Grand Lodge. The lodge numbering 345 had been existence for 25 years, and was of good, strong, vigorous growth, for a number of years past; it had now from 80 to 100 subscribing members, and yet for 20 years it had not been honoured with one Provincial Grand office. Ten years ago the Provincial Grand Lodge met in Blackburn. There was not at that time more than one Provincial Grand officer; and the fact that something like five offices had been distributed among the three lodges of Blackburn that day was a graceful acknowledgment on the part of the Deputy Provincial Grand Master of the long time Blackburn had been overlooked. With regard to the kind wishes which their Provincial Grand Chaplain uttered, he had no doubt that the new officers would fully realise—they could not surpass—the expectations which had been given expression to. After some further complimentary remarks, he suitably acknowledged the toast.

The Chairman gave "The W. Masters, Past Masters, and Officers of the Blackburn Lodges." He had a peculiar pleasure, and felt especially honoured to have that toast entrusted to his charge. Without at all referring to any by-gone transactions there could be no doubt that the Blackburn lodges had that day received a mead, and he thought only a full and just mead, of those honours which every lodge properly managed had a right to expect. He need hardly say that in conferring offices he was acting merely by the instructions as the *locum tenens* of the Provincial Grand Master, and if the Blackburn brethren were satisfied with the offices bestowed upon them that day he was quite sure all the brethren from the rest of the province were glad to welcome them, and to feel that these Blackburn lodges had now a proper share of representation in the purple and gold. That particular town was the head of a certain part of their district, and while of course they had no difference of opinion, still there were particular districts which were the centre for Masonry in different parts of that widely extended and populous province; and while other towns in the southern part of that division might claim their share, there was no town in the northern portion of their province so important and so influential as Blackburn. Provincial Grand Lodges were held for more purposes than one. They had first and most important the ordinary business, very large and very extensive in a great province like that, to transact; but they had also a second, and as he took it, not the least important function to fulfill, in meeting as they did that day, to bring together brethren from various parts of the province, so that they might have a greater feeling of confidence in each other. If misunderstandings or coldness arose, there was no better way of bringing things to rights than creating a more intimate acquaintance. With these feelings, he had especial pleasure in proposing "The health of the Officers of the three Blackburn Lodges." He hoped they would prosper and be faithful to their solemn obligations. With the warmest feelings he proposed "Prosperity to Lodges Fidelity, No. 269, Perseverance, No. 345, and United Brethren, No. 346."

Bro. James Spencer said it afforded him great pleasure to respond to the handsome manner in which the toast had been proposed by the Very Worshipful Deputy Provincial Grand Master. He was sure he spoke the feelings of all the brethren when he said they esteemed it one of the highest honours they could confer upon them to hold their Grand Lodge in this town. It had not been any trouble to them to make the arrangements, which seemed to have met with their hearty approval, for which they all felt deeply thankful.

Bro. Proctor also responded.

Bro. John Wike, P. Prov. G.S.W., gave "The Masonic Charities." After eloquently speaking on behalf of the Charities, and enumerating the number of annuitants on the list, he said he could not conscientiously say all smooth things. He did not think they were wholly to blame, because he did not think these subjects had been introduced to their notice, but in future they would have no excuse. The subject had been brought before them in the lodge, they had been told what had been done, what was now doing, and what there was still to do. The lodges of East Lancashire, 75 in number, had contributed £1,500—about £20 a lodge—to the Boys' School. What had the three lodges of Blackburn contributed? They did not give sixty shillings—they only gave £2 2s. When they had received so many honours, he expected there would be an improvement. He wished that each of the lodges would become a life governor on every one of the Masonic institutions. To do that would only require thirty guineas from each lodge, and if they did not do that he would not believe that the words spoken that night were sincere.

The toast having been drunk,

Bro. John Hine, P. Prov. G.S.W., responded, and endorsed what had been said by the last speaker. When cases came before the Charity Committee, no notice was taken of the character of the province as to subscriptions, but each case was decided on its merits. Five weeks ago, £42 had been sent down from London, without any trouble, to a woman, and in the course of a few weeks her son would be in the Boys' School. Between £30,000 and £40,000 per annum were expended by the Freemasons of England for benevolent purposes. If people who objected to

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Freemasonry knew what it was, they might change their opinions.

Bro. Callender and a large number of the Grand Officers here left the room, having to return to Manchester, and the chair was taken by Bro. James Spencer.

Bro. Charles Tiplady, Prov. G. Treas. of East Lancashire, proposed "The Visiting Brethren," and joined with it the name of Bro. the Rev. James Taylor, vicar of Bamber Bridge, and in replying to Bros. Hine and Wike, said the generosity of Blackburn Freemasons had never been appealed to in vain.

The toast was cordially honoured.

Bro. the Rev. Jas. Taylor, Chaplain and Secretary of the 343, Preston, in responding, said he felt he was about to speak a few words under most peculiar circumstances, and since so many of the brethren had just left the room, he felt half disposed to tell the ladies some of the secrets of Freemasonry. Freemasonry was founded upon truth, uprightness, honesty of purpose, manly dealing, doing unto others as they would be done by. When others cursed they blessed; when others kicked they embraced; and if ever Masonry worked throughout the world, wars and unpleasantness of every kind and shape would be banished, and there would be a true and ripe millenium. As a parent, no one ever objected to his child becoming a Mason, for there was truth in the foundation of Masonry, honesty in in its superstructure, and faithfulness in its towers. Freemasonry had been in existence from the earliest days, and it had been a pioneer to guide them through the dark and almost impenetrable fortresses of superstition, and so long as the world lasts, Freemasonry will be a bond of union and of brotherhood. He thanked them for coupling his name with the toast, though he was scarcely a stranger in Blackburn.

Bro. Brierley, jun., Grand Warden, in a humourous speech, proposed "The Ladies," and the toast was drunk with enthusiasm, and responded to by P.M. and Prov. Grand Dir. of Cers. Thomas Clarkson. "The Provincial Grand Stewards" was proposed by Bro. Thomas Bertwistle, and responded to by Bro. John Clough. Bro. Proctor proposed "The health of Bros. Le Gendre Starkie, R. E. Dodgson, H. Shaw, and D. Thwaites, jun.," for the loan of the flowers and plants; and the toast of "All poor and distressed Masons, and a speedy relief" having been drunk, the lodge was declared duly and properly closed.

Amongst many visiting brethren were Bros. Porter, W.M. 343, West Lancashire; Rev. Taylor, Sec. and Chap. 343; G. W. Dawson, 343; Daniel Wilson, 333; &c., &c.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*St. John's Lodge* (No. 279).—This lodge held its last regular meeting prior to the summer recess on Wednesday, the 4th inst., at the Freemason's Hall, the W.M., Bro. W. E. S. Stanley in the chair, who was supported by the I.P.M. and Prov. G.M., Bro. Kelly, and several other P.Ms. There were several visitors present, including Bros. Deane, No. 414, Reading; George Toller, W.M.; W. B. Smith, P.M.; and other members of No. 523. The lodge having been opened, and the minutes read and confirmed, a F.C.'s lodge was opened, when Bros. J. S. T. Clarke and Robt. Overton, jun., were called to the pedestal, and having passed a highly satisfactory examination, were entrusted and retired; after which, the lodge having been opened in the third degree, they were raised to the sublime degree of M.M. Two other candidates for the third degree were not in attendance in due time, and their raising was consequently deferred. The lodge having been closed down to the first degree, Bros. Stanley, W.M., and Dr. Pearce, Sec., were appointed to represent this lodge on the Library Committee of the hall, in order to prepare a proper catalogue, and to take a general supervision of the books. It was resolved that the next regular meeting of the lodge took place on the first Wednesday in September. On the conclusion of the business the lodge was closed, and the brethren adjourned to refreshment.

MIDDLESEX.

PROVINCIAL GRAND LODGE.

The meeting of the Provincial Grand Lodge of Middlesex, took place on Friday, the 6th inst., under the presidency of R.W. Bro. Colonel Francis Burdett, Prov. Grand Master, in the lodge room of the Villiers Lodge No. 1,194, at the Northumberland Arms, Isleworth.

Villiers Lodge was opened by Bro. E. Clark, P.M. and Treas., in the absence of the W.M., Bro. J. Trickett, *C.E.*, assisted by Bros. Osbaldiston, S.W.; Lancaster, J.W., and Smale, I.G. One candidate was initiated, two brethren were passed, and one raised.

The ordinary business of the lodge being concluded, the members of Provincial Grand Lodge were received. The chair of K.S. being taken by Bro. Col. Francis Burdett, Prov. Grand Master, who was supported by Bro. J. Hervey, G. Sec. as D. Prov. G. Master; G. Cordwell, Prov. G. Reg. as Prov. S.G.W.; J. M. Steadwell, Prov. J.G.W.; H. G. Buse, Prov. G. Treas.; R. W. Little, Prov. G. Sec.; E. Clark, Prov. G. Supt. of Works; W. Smeed, Prov. G. Purst.; F. G. Marsh, Prov. Assist. G. Purst.; D. Shaboe, *M.A.*, Prov. G. Chap.; A. Codner, A. Avery, G. Kenning, F. Cubitt, J. Taylor, Prov. G. Stewards. The following were also present: Bros. G. King, jun., W.M.; E. A. Baber, S.W., 1,238; F. Walters, W.M., 1,309; J. Coutts, W.M., 1,310; W. Dodd, S.W., 119; H. Allman, J.W., 1,194; J. Gilbert, Prov. G. Tyler, and many others.

The minutes of the previous meeting having been read and confirmed,

The Prov. G. Master proposed and Bro. G. Cordwell seconded a proposition that a resolution be forwarded to the Earl de Grey, M.W.G. Master, and Earl Carnarvon, V.W.D.G.M. nominate, expressing the condolence of the members of the Provincial Grand Lodge with their lordships in the unhappy bereavements which they and their families had sustained through the recent massacres in Greece.

The resolution was put by the J.W., and carried unanimously.

The Prov. G. Master then invested Bro. Shaboe as Prov. G. Chap.

It was proposed that a Masonic calendar for the province of Middlesex, similar to that issued by Bro. Spiers, of Oxford, be published, and that it should be compiled by Bro. R. W. Little, Prov. G. Sec. for Middlesex.

Bro. King objected to the brethren being called upon to carry the resolution, without knowing what amount the respective lodges would be called upon to pay towards defraying the expense of publication, in which objection the Prov. G. Master concurred.

Bro. Little, in reply, assured the brethren that the expense would not exceed sixpence per member, in consideration of which each member would receive a copy. The proposition was then carried. (From the facilities which Bro. Little possesses as a Clerk in the Grand Secretary's office, we have no doubt it will be a useful publication).

It was announced by the Prov. G. Master that the next meeting of the Provincial Grand Lodge would be held at Uxbridge, in March, 1871.

The Provincial Grand Lodge was closed, and the Provincial Grand Officers retired. The chair was then resumed by Bro. Clarke, when the Villiers Lodge was closed with solemn prayer.

A banquet followed, which was attended principally by the brethren of the Villiers Lodge and some of the Provincial Grand Officers. The chair was taken by the Provincial Grand Master.

HARROW.—*Consecration of Harrow Lodge* (No. 1,310).—The M.W. the G.M. having granted a warrant for a lodge to be named the Harrow Lodge, to meet at the Railway Hotel, it was arranged that the ceremony of consecrating the lodge and installing the W.M. designate, should take place on the 7th inst., when the petitioners and other brethren assembled in considerable numbers. Shortly after five o'clock the Dir. of Cers. formed a procession, and the brethren within the lodge received the representative of the G.M. with the usual honours. The following brethren were present, viz.: Bros. John Hervey, G Sec., P.M. 548; W. Smith, *C.E.*, P.G.S., P.M., 2[illegible], 320, 810; E. J. B. Bumstead, G. A. Smith, S.D., 619; J. Harrison, S.D., 27; T. Brewer, 27; C. Atkins, 27; T. Lambert, S.D., 548; J. R. Stevens, P.M., 18; W. H. Hubbard, P.M., 1,293; G. Kenning, S.W., 1,293; W. N. Waghorn, I.G., 946; J. C. Hall, 193; G. Stacey, P.M., 209; W. S. Segert, W.M., 548, and others. The ceremony of consecration and dedication was performed by Bro. R. W. Littler in an admirable manner. The installation of W.M. and the addresses to the officers and brethren by Bro. F. Walters. The W.M. having been installed, proceeded to invest with the collars and jewels of their respective offices the following brethren:—Bros. E. C. Massey, S.W.: W. H. Green, J.W.; G. Cattel, P.M. and Treas.; F. Walters, P.M. and Sec.; E. Harper, S.D.; S. Homewood, J.D.; G. Pymm, I.G.; F. Smith, W.S.; and G. Bavin, P.M. 147, Tyler. After several propositions for initiation and joining brethren, the lodge was closed about 7.30 p.m., according to ancient custom with solemn prayer, and the brethren retired to the banquet, which was presided

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over by the newly-installed W.M., Bro. Coutts, in a manner excelled only by the way in which, it is well known, he performs his duty in the chair of K.S.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge* (No. 471).—A lodge of emergency was held at the Masonic Hall, Great Dock-street, on Wednesday, the 4th inst., Bro. the Rev. S. Fox, W.M., in the chair. The minutes of the last lodge having been read, and also the recognition convening this meeting, Bro. Vine was raised to the sublime degree of a M.M. This emergency was called through Bro. Vine being about to proceed to sea. The lodge was closed in harmony at nine p.m.—On Friday, the 6th inst., the usual monthly meeting of the members of this lodge took place at the Masonic Hall. Bro. the Rev. S. Fox, W.M., and Prov. G. Chap., in the chair. The minutes of the last meeting having been read and confirmed, Bros. W. Ohner and W. H. Matthews were passed to the degree of F.C., and Mr. W. H. Penymere, of Ceom Bran, being in attendance, was also initiated into Masonry, both ceremonies being most correctly rendered by the W.M. This being the whole of the business the lodge was closed in harmony at nine p.m.

SOUTH WALES (EASTERN DIVISION).

BRECKON.—*Brecknock Lodge* (No. 651).—This lodge was held at the Masonic Hall, Brecon, on Tuesday, the 10th inst., when there were present, Bros. Evan Jones, W.M.; Rich, P.M.; Puce, S.W.; Webb, *pro* J.W.; H. Jones, S.D.; Handley, J.D.; Rev. W. Howell, Chap.; James William, Sec.; and Watkins W. Williams, Clark, Wright, and other. The lodge was opened in due form and with solemn prayer. The minutes of the previous meeting were read and confirmed. Bro. Wright, a F.C., was present for the purpose of being raised; when, the lodge being opened in the second degree, and the candidate having passed a satisfactory examination, withdrew for preparation. The lodge was then opened in the third degree, and Bro. Wright being readmitted was raised to the sublime degree of M.M., the ceremony being performed most effectively by Bro. Jones, W.M., who also delivered the lecture, using the tracing board to illustrate the several grand points in that degree. After the ceremony the lodge was lowered to the first degree. A motion for an address of condolence to the Grand Master elect and Deputy Grand Master upon the bereavement in their families by the atrocious massacre committed by the Greek brigands was unanimously carried. The lodge was then closed in due form and with solemn prayer, and the brethren adjourned to refreshment at the Castle Hotel, where harmony prevailed until high twelve, when the brethren separated.

YORKSHIRE (NORTH AND EAST).

HULL.—*Kingston Lodge* (No. 1,010).—The regular meeting of this lodge was held on Wednesday, the 20th ult., when the following brethren were present:—Bros. C. J. Todd, W.M.; J. Humphrys, S.W.; James Pyburn, *M.D.*, J.W.; Ll. W. Longstaff, P.M., Prov. J.G.W., and others. Bro. F. A. Hopwood, P.M., P. Prov. G.S.B., No. 237, was present as a visitor. Mr. John Scott was initiated by the W.M. The report of the committee, appointed on the 5th January last to arrange the removal of the lodge, was presented and adopted, and a vote of thanks was accorded to the committee. This was an emergency meeting, and the first meeting for business held in the new lodge rooms. The lodge is much to be congratulated on having secured a location in every respect suitable to its requirements.

SCOTTISH CONSTITUTION.

GRAND LODGE OF SCOTLAND.

The quarterly communication of this body was held at the Freemasons' Hall on Monday, 2nd inst., when the Right Worshipful Substitute Grand Master, Bro. Henry Inglis of Torsonce, occupied the throne in the absence of the Most Worshipful Grand Master, the Earl of Dalhousie. Bro. W Mann, Senior Grand Warden; and Bro. W. Officer, Acting Junior Grand Warden. There was a very good attendance of office bearers and members of Grand Lodge. The Grand Lodge was opened in due form, and after the discharge of the ordinary routine business, was pleased to appoint Bro. Captain Henry Morland to the office of Provincial Grand Master of Western India, vacant by the resignation of Bro. Dr. Barton. Bro. Captain Morland being in attendance, was ushered into Grand Lodge with full honours, and invested with the regalia of his office in due form, and effectively installed therein by the Right Worshipful Substitute Grand Master. The Three Globes Grand Lodge of Germany having conferred the honour of honorary member of that grand body, as also representative thereof at the Grand Lodge of Scotland, on the Worshipful Bro. Henry Inglis of Torsonce, this opportunity was embraced for the reception of the commission, and the Worshipful Substitute Grand Master having retired, the chair was occupied *pro tem* by the Senior Grand Warden, Bro. Mann. The appointment having been confirmed, Bro. Inglis was, on his return to Grand Lodge, received with every mark of honour and esteem, and was invested with the dignity of his new office amid the acclamations and congratulations of his brethren. A commission from the Grand Lodge of Denmark, appointing the Right Hon. Viscount Strathallan as their representative at the Grand Lodge of Scotland, was also received and confirmed. Sundry notices of motions having been tabled, Grand Lodge was closed in due form by the Right Worshipful Substitute Grand Master.

ROYAL ARCH.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*Chapter of Fortitude* (No. 279).—A convocation of this chapter was held at the Freemason's Hall on Monday, the 9th inst., at which the following companions were present:—Comps. W. Kelly, P.Z. and Prov. G. Supt.; Rev. J. Spittal, M.E.Z.; W. Pettifor, P.Z.; W. Weare, P.Z.; Rev. J. Denton, P.Z. 779; Rev. W. Langley, P.Z. 1130; G. H. Hodges, J., and H. elect 279; G. Toller, J. elect 279; George Fowler Brown, M.E.Z. elect; H. E. Smith, H. elect; S. Love, J. elect 779, Ashby-de-la-Zouch; E. J. Orford, J. and H. elect; H. Douglas, J. elect 1,130, Melton Mowbray; Strefton, E.; Partridge, P. Soj; Hunt, Richardson, Moor, Crow, and others, and Deane and Duncomb, of No. 1,130. The chapter having been opened, Comp. Kelly, assisted by the other P.Z.s, proceeded to instal the Principals elect of the three chapters in the province into their several chairs, all being present except Comp. Clarke, M.E.Z. elect No. 279, and Comp. Newcome, M.E.Z. elect No. 1,130, who were unable to attend. The companions below the rank of Installed Principals having been admitted, a ballot was taken for Bro. the Rev. N. Haycroft., *D.D.*, of No. 523, Leicester; F. E. Wilkinkinson, *M.D.*, P.M. No. 181, London; W. R. Bryan, No. 1,007, Loughborough; and J. Elgood, of No. 523, who were duly elected. Bro. F. Parsons (who had been elected at a former meeting), W. R. Bryan, and Dr. Haycroft were then severally exalted. Bro. Dr. Wilkinson was prevented by illness from attending. Comp. Kelly presided as M.E.Z., and Comp. Partridge, who officiated for the first time as P. Soj., discharged the duties of that office most efficiently. On the conclusion of the ceremony, Comp. Toller, J., gave the historical lecture in a most perfect manner, after which the symbolical and mystical lectures were given by the Prov. G. Supt. Two brethren having been proposed for exaltation, the chapter was closed, and the brethren adjourned to refreshment.

Obituary.

THE LATE BRO. FRANCIS CREW.

The funeral of this estimable brother—formerly, and for twenty years, Secretary of the Royal Freemasons' School for Female Children—took place on Saturday last, the 7th inst., at Highgate Cemetery. In addition to the relatives of the deceased, several of his old friends attended to pay the last tribute of respect to departed worth, amongst whom we observed Bros. Young, Head, Biggs, Patten, Sheen, Farnfield, Binckes, Moultrie, Muggeridge, Palmer, and many others.

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SCIENTIFIC MEETINGS FOR THE WEEK.

Saturday, May 14th.—Royal Institution, at 3.

Monday, May 16th.—London Institution, at 4.

Tuesday, May 17th.—Institution of Civil Engineers, at 8; Royal Institution, at 8; Anthropological Society, at 8; Statistical Society, at 8.

Thursday, May 19th.—Royal Society, at 8.30; Society of Antiquaries, at 8.30; Royal Institution, at 3; Chemical Society, at 8.

Friday, May 20th.—Royal Institution, at 8.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 21ST MAY, 1870.

(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, May 16th.

LODGES.—Grand Masters, F.M.H.: British, F.M.H.; Emulation, Albion Tav., Aldersgate-st.; Felicity, London Tav., Bishopsgate-st.; Panmure, Balham Ho., Balham; Eclectic, F.M.H. —— CHAPTER.—Prudence, Ship and Turtle Tav., Leadenhall-st.

Tuesday, May 17th.

Board of Gen. Purp., at 3.——LODGES.—Mount Lebanon, Bridge House Ho., Southwark; Eastern Star, Ship and Turtle Tav., Leadenhall-st.; Honour and Generosity, London Tav., Bishopsgate-st.; St. Paul's, City Terminus Ho., Cannon-st.; Salisbury, 71, Dean-st., Soho; Camden, Lamb Ho., York and Albany, Gloucester-gate, Regent's-park; St. Mark's, Horns Tav., Kennington; Mount Sinai, Anderton's Ho., Fleet-st.; Industry, F.M.H.

Wednesday, May 19th.

Gen. Com. of Grand Lodge and Lodge of Benevolence, at 7.—— LODGES.—Sincerity, Guildhall Coffee-house, Gresham-st.; Beadon, Greyhound Ho., Richmond, Surrey; Nelson, M.H., William-st., Woolwich; Maybury, F.M.H.; Marquis of Dalhousie, F.M.H.

Thursday, May 19th.

House Com. Girls' School, at 4.—— LODGES.—Constitutional, City Terminus Ho., Cannon-st.; St. Mary's, F.M.H.; Temperance, White Swan Tav., Deptford; Burdett Coutts, Approach Tav., Approach-rd., Victoria-park.

Friday, May 20th.

Annual Gen. Meeting of R.M.B. Inst, at F.M.H., at 12. House Com. Boys' School.——LODGES.—Friendship, Willis' Rooms, King-st., St. James's; Middlesex, Albion Tav., Aldersgate-st.; Jerusalem, F.M.H.; New Concord, Rosemary Branch Tav., Hoxton.

Saturday, May 21st.

LODGE.—Lewis, Nightingale Tav., Wood-green.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, May 16th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert New Cross-rd, Deptford; Old Concord, Turk's Head, Motcombe-st., Belgrave-sq.; Sincerity, Railway Tav., London-st.; 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; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, May 17th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-street; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Mount Sion, White Hart, Bishopsgate-st.; Royal Union, Dubourg's Ho., Haymarket.—— CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, May 18th.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam; beth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Pythagorean, Prince of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st. Grosvenor-sq.

Thursday, May 19th.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich Manchester, Berkeley Arms, John-st., Berkeley-square; 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, May 20th.

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; Doric, Three Cranes, Mile End-rd.; Rose of Denmark Metropolitan Chapter of Instruction, White Hart, Barnes, Surrey; Victoria, Anderton's Ho., Fleet-st.; Hervey, George Ho., Walham-green.

Saturday, May 21st.

Mount Sion, Union Tav., Air-st., Piccadilly; Robert Burns, Sussex Stores, Upper St. Martin's-lane.

[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 till our next.

P.M. AND P.Z. (Northampton).—We quite agree with you as to the scurrilous nature of the pamphlet forwarded. It is entirely unworthy of notice. We thank you for your communication, and shall at any time be glad to hear from you.

SEC. YOKOHAMA LODGE (Yokohama, Japan).—The Publisher will be glad to receive a remittance of £4 13s. 2d., due to March last, by return.

COL. GREENLAW (Dis. P.G.M., Rangoon, British Burmah).—The Publisher will be glad to receive a remittance of £8 3s. 6d., for MAGAZINES supplied to June next, by return.

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LONDON, SATURDAY, MAY 21, 1870.

THE HISTORY OF FREEMASONRY IN PORTUGAL.

Being an Historical Account of the Origin, Rise, and Progress of the Grand Orient of Lusitania. Translated from Dr. A. M. de Cunha Bellem's "Abridgment of the History of Masonry in Portugal."

(*Concluded*).

Masonry had been completely suppressed in Spain, political persecution allowed it no rest or intermission. Despotism had discouraged Spanish Masons, the most barbarous tyranny was perpetrated under the cloak of constitutional monarchy, the sword of the dictator taking the place of the sceptre, borne by a queen whose hand was ever ready to sign death warrants; the intolerance and fanaticism of an ignorant clergy kept the people in a state of utter darkness; all combined to deprive Masonry of the power to reunite, for the purpose of performing their regular work.

This noble and generous country in its misfortune could not even bind the fraternal ties of its sons. The sweet pleasure was denied of giving the name of brother to those who lived in the same hope, who were born under the same heaven, who dwelt upon the same hills, in the same valleys, or on the borders of the sea—which taught them in its murmurings the ineffable secrets of liberty—even to those who died together, their hearts pierced by the balls of the soldiers of depotism, who become the executioners of their brethren rather than the defenders of their country.

The Portuguese Masons, under the jurisdiction of the Grand Orient of Lusitania observed the difficulties of their Spanish brethren and sought by all means in their power to encourage and relieve their sufferings. Some brave Masons in spite of the dangers to which they were exposed, established a lodge at Cadiz, and another at Seville, under this jurisdiction; more recently a third was about to be erected at Madrid, and all these devoted sons of Freemasonry sought to assert their rights, to the great admiration of their Portuguese brethren, on account of the difficulty and danger they had braved in seeking to establish regular lodges.

It is only necessary to mention that their first work was done in secret, in an obscure part of the town, and that, in order to meet without exciting the suspicion of the police, were compelled to arrive singly by different routes, and to leave in a similar manner at long intervals.

It was hoped that one day other lodges might raise their columns, and that a regular Grand Lodge should be established in Spain. This would be a new glory for the Grand Orient of Lusitania.

In 1863, serious dissensions arose in the Masonic body of Brazil, which caused in the following year, a regrettable schism, but which was imposed by the direst necessity, for it carried accusations so serious against one party of the brethren under the jurisdiction of the Grand Orient of Brazil, that to maintain its dignity, a separation was inevitable. Those brave and noble brethren who desired to maintain Masonry in its purity, abandoned their temple "à la Vallée de Lavradio," and sought shelter in that of the "Benedictins."

The Grand Orient of France and the Grand Orient of Lusitania have taken cognizance of the subject of these quarrels, and after a careful consideration of the matter, they recognised the justice of the action taken by that portion, which adhered to the "Vallée des Benedictins," and in 1865, exchanged with them friendly relations, which have since continued uninterrupted.

Born of the same race as the Portuguese, speaking the same language, possessing in history glorious pages in common, the Brazilian brethren have testified their gratitude on that occasion by nominating Comte de Paraty, Grand Master of Portugal, and Marechal Magnan, Grand Master of France, as Honorary Grand Masters of the Grand Orient of Brazil.

The Grand Orient of Lusitania did not, however,

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confine itself to these instances of goodwill and friendship to its brethren of South America. It also sought to establish friendly relations and recognition throughout the Masonic world, using its best influence with those numerous Masonic powers with whom she was intimately associated, and a great measure of success attended her exertions.

These circumstances should recorded to the honour of the Grand Orient of Lusitania, although the gratitude of the Brazilian brethren must have been a sweet reward for her noble exertions on their behalf.

The lodges under the jurisdiction of the Grand Orient of Lusitania are not sufficiently numerous, nor is the Masonic principle sufficiently deep-rooted in the hearts of the Portuguese nation to induce the people to eagerly enrol themselves under the standard of the Order. However, there are no less than eighteen lodges under this jurisdiction, situate in Lisbon, Oporto, Coimbra, Açores, besides three in Spain, at Seville, Cadiz, and Madrid. In the noble struggle of emulation each seeks to set an example of regularity and order in their work, so that a preference can scarcely be given to one over the other. Nevertheless, mention must be made of Lodge "Cosmopolite" almost entirely comprised of foreign brethren, for the greater part Frenchmen.

We speak not only of the perfect order, and the almost despotic sway which is cheerfully submitted to, for this would be an unmerited reproach to the other lodges within the jurisdiction, which maintain an equality in the matter of devotion to Masonry, perfection in working, and assiduity in the exercise of all the Masonic virtues. Its glory was concerned in its existence under the rule of the Grand Orient of Lusitania. This is a most convincing proof of our assertions as to the regularity and upright conduct of the Grand Orient.

This lodge formerly yielded submission to one of the other self-constituted Grand bodies in Portugal, but when convinced that the true governing power was the Grand Orient of Lusitania, it enrolled itself under her banners.

The brethren of this lodge, as foreigners, took no part in the political affairs of the nation, and in seeking Masonry in its greatest purity, found it in this jurisdiction.

These worthy brothers, although bound by the ties of fraternal friendship to the Masonic body from which they felt compelled to part, and although in their estrangement, they had not violently severed those ties, sought in the Grand Orient of Lusitania the accomplishment of their ardent desires, bringing them into relation with all the principal Masonic powers in the universe.

We repeat with pleasure the remarks of that worthy Mason, Bro. Franccis Lallemant, Master of the lodge at the first meeting under submission to the Grand Orient of Lusitania :—

"The Lodge, 'Cosmopolite' which was founded under the jurisdiction of the "Portuguese Masonic Confederation," will to day take its place under the banner of the "Grand Orient of Lusitania." In quitting the Orient to which hitherto she owed obedience, and in which relation its members had contracted many sincere and fraternal friendships, this lodge has not abandoned its principles, but on the contrary, seeks the accomplishment of its earliest aspirations. With confidence it unites itself with an Orient acknowledged by several foreign Grand Lodges, to the end that the brethren may work the more effectually for the good of Freemasonry. No, Lodge 'Cosmopolite' has not abandoned its principles. A path has been pointed out to it—a well travelled road—and it considers it a duty to journey in the way that leads it into social intercourse with the whole Masonic world. Masonry being essentially progressive, the brethren of Lodge 'Cosmopolite' believe they are obeying one of the fundamental laws of the Order, in ranging themselves under the standard of the Grand Orient of Lusitania, which cannot fail ere long to be appreciated and acknowledged by the Masons belonging to the different jurisdictions existing in Portugal. May, one day, our Portuguese Masons form but one united family, under obedience to the same supreme power, the better to effect the accomplishment of that great edifice of humanity, which should consolidate Masonry, and render it *one and indivisible*.

It may be mentioned that in all the Masonic jurisdictions of Portugal, the Rite Ecossais, and the Rite Francais were worked in connection, the Grand Master being at the head of both Grand Lodge of the one, and the Supreme Council of the other.

From the time that the Grand Orient of Lusitania existed in the midst of Portugal, the Masonic traditions anterior to this epoch, are very obscure, and of doubtful authenticity.

We have endeavoured to relate the history of the Masonic body from the most reliable sources, and we have endeavoured to maintain the most

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perfect impartiality with regard both to facts and to men. Acknowledgment must be made of the great assistance received in this labour of love afforded by an investigation of the archives of the Grand Orient of Lusitania, those of its worthy Grand Master, the "Memorias em defeza da Maçonnaria por un Maçon Portuguez fiel as rei e á patria," a very interesting work published at Lisbon, 1861-2, and the estimable Portuguese Masonic journal, "A Expressão da Verdade," of which the estimable Bro. Jesuino Ezéchiel Martins is the editor.

We have endeavoured to follow the vicissitudes of the Grand Orient of Lusitania which political strife occasioned, now spreading verdant branches ready for the ruthless hatchet of the woodman to destroy, and cast wounded and bleeding to the earth.

The other Masonic bodies of the country have also elecited attention, and in consideration of the melancholy consequences, we weep over the ruins of Portuguese Masonry, like Marius over the remains of Carthage.

Having set forth the course of events during the prevalence of the civil wars which raged in the country, preventing the proper development of the Grand Orient of Lusitania, we have kept before our readers the circumstances which have happened from that period to the happy awakening which Portuguese Masonry has experienced, by means of its own magical power, and the devotion of its distinguished adherents.

The history of its actual existence, the account of its fraternal alliances with other Masonic bodies, its progress, its abstinence from politics, its efforts to rally together in one band the Freemasons of Portugal, its failures, and its hopes in this respect, the protection it accorded to Spanish Masons, who had lost all courage and hope under tyrannical oppression—in a word all its doings, with its days of joy and those of sorrow, all have been freely related without prejudice or favour. If then the history of the Grand Orient of Lusitania does her honour—if the traits of her devotion, of her courage in misfortune, of her attachment to the sacred laws of our divine institution, of her perseverance in following the paths of truth and virtue, are worthy a meed of praise, her reception and acknowledgement by other Masonic powers, and her frequent marks of stedfast friendship, the approval of her own conscience, and above all the protection of the Great Architect of the Universe, be the reward for her exertions.

Note.—The last sheet of this work was already in the press, when intelligence was received of renewed efforts being made to effect the consolidation of Portuguese Masonry.

The Hon. Bro. Joseph da Silva Mendes Leal, Grand Master of the Grand Orient of Portugal has communicated to the Comte de Paraty, the Grand Master of the Grand Orient of Lusitania, a proposition for the union into one body the whole of the Masons in the country.

Should this union be happily accomplished, it will carry joy into the heart of every true Mason.

The long wished for day is at hand. If the fusion takes place, the most ardent desire of the devoted brethren of the Grand Orient will be accomplished.

May the Supreme Architect of the Universe guide and direct to a successful issue, this latest effort on the part of Portuguese Masonry.

MASONIC JOTTINGS.—No. 20.

By a Past Provincial Grand Master.

MASONIC PRINCIPLES.

Masonic Principles should be looked for—first, in the early lodges; next, in the Schools of Philosophy; and lastly, in the Christian Church. Our principles are a compound coming from these three sources.

A NEW COUNTRY.

Imagine, if you will, the discovery of a new country and a new people, and the people somewhat advanced in civilisation; and that a large edifice is building. Be sure there will be a lodge adjoining the edifice, and that the lodge will have its Masonry.

ROMAN COLLEGES—OLD LODGES.

If in corresponding parts of the Roman Colleges and the Old Lodges, a substantial resemblance is found, why should it not be inferred that the latter were imitations of the former?

ANALOGOUS CIRCUMSTANCES.

When circumstances are analogous, results are commonly much the same. The Lodge of antient times would resemble the Lodge of mediæval times; and the Lodge of mediæval times would resemble the Lodge of antient times. The Masonry of the Lodge of antient times would

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resemble the Masonry of the Lodge of mediæval times; and the Masonry of the Lodge of mediæval times would resemble the Masonry of the Lodge of Antient times. The Masonry of the Lodge of antient times could, however, rarely be true Freemasonry.

VITRUVIUS.

A Brother, before finishing his ingenious sketch of an antient Masons' Lodge, should look again into his Vitruvius. The number of sciences, to which the Greek and Roman Architects extended their studies, was not less than ten.

OUR TEACHINGS.

Myth—Legend—Apologue—Symbol—Emblem—Prosopopœia—All these make part of our Masonic Teachings, and those Masons have scant understanding of history who cannot see here the the most antient teachings of progressive civilisation.

THE 1717 THEORY CONTROVERSY.

A Metropolitan Brother asks how the numerous and interesting questions respecting the rise of Speculative Masonry could possibly be affected by a settlement of the 1717 theory controversy.

KING SOLOMON AND SIR CHRISTOPHER WREN.

A learned Brother thinks we should call King Solomon and Sir Christopher Wren "Presidents," rather than "Grand Masters." Nevertheless, my brother thinks that Ervin of Steinbach should be called Grand Master..

MASONIC NOTES AND QUERIES.

THE SCHOOL OF PYTHAGORAS.

The letter of a Brother at Exeter has reached me. There may have been Masonry in the school of Pythagoras, but it could not be true Freemasonry, and therefore it could not be English Freemasonry. See my communications "Pythagoricians," *Freemason's Magazine*, vol. xvi., p. 486, and "The Essenians, Pythagoras," *ibid.*, vol. xvii., p. 210. See also the Jotting "Pythagoras," *ibid.*, vol. xxi., p. 429. The religious philosophy of Pythagoras cannot be learnt from the Masonic writers of France and England. My brother will find the information he seeks in Tennemann's "History of Philosophy," of a *resumé* of which a well-known translation happens to be in my possession. I subjoin the title:—"Manuel de l'Histoire de la Philosophie, traduit de l'Allemand de Tennemann, par Victor Cousin." Paris: 1829. Two volumes.—CHARLES PURTON COOPER.

HAUPT HUTTE OF STRASBURG (p. 387).

The observation about the "Grand Lodge" of Strasburg existing in the 15th century, and that it has not altogether ceased to exist at this day, is a pure piece of Masonic mystification, highly warranted to mislead unthinking and brethren. There was no "*Grand* Lodge" then. There were central lodges then, and Strasburg was one of these, but these were simply trades unions—unions of operative masons, who knew nothing of our system of Freemasonry which was instituted last century.—W. P. B.

THE JEWS IN KENT.

A Correspondent is mistaken. I have taken the opportunity of recording—first, that in my late province of Kent there were, in my time (1853 to 1860), no better Freemasons than the Jews; next, that in that province, during that time, the charitable donations of the Jewish brothers were, in proportion to their numbers, fully as large as those of the Christian brethren.—See FREEMASONS' MAGAZINE, vol. xvi., p. 208, and vol. xix., p. 209.

In the communication "The Jews," p. 187 of the present volume, for "English Jews with Masonry certificates," read "Jews with English Masonry certificates."—C. P. COOPER.

ENGLISH AND GERMAN ARCHITECTS AND BUILDERS. 387.

The remark of "A Past Provincial Grand Master" that "the German architects and builders brought with them into the old English lodge the germ of what has acquired the name of Speculative Masonry" is a pure piece of imagination. England in the 12th and 13th centuries was ahead of Germany, and in England there were Architects, but the Germans, after learning from the French in the thirteenth century, came to be mere builders and stone-cutters—mere handy steinmetzen.—W. P. BUCHAN.

CRAFT MASONRY AND BRO. HUGHAN.

Bro. W. C. T.—Our opinions are as wide asunder as are the North and South Poles; and although your opinions may one day draw nearer to mine, yet hope not that mine will ever draw nearer to yours. However, there is consolation for you. One of the most frequent contributors to our good periodical thinks as you think. Bro. Hughan has recorded in his Analysis printed in its columns that "he cannot see how a Master Mason, under the Grand Lodge of England, can be complete without taking the Royal Arch." (See *Freemason's Magazine*, vol. xviii. p. 445). This announcement created considerable surprise. However, it has, I am told, in no way occasioned misgivings respecting the efficiency of our noble Craft Masonry.—C. P. COOPER.

USE OF WHISKY IN SCOTLAND.

In the "Gentleman's Magazine" for this month there is a letter from "J. T.," giving extracts from an old manuscript book of accounts, written between the years 1748 and 1755; and commenting upon it "J T." observes:—"In the accounts there is mention of beer, but nothing about whisky, which had not then come into common use except among the upper classes.—PICTUS.

A LIFE-SIZE BUST of our eminent Bro. Herr J. J. Lowenthal (of the Grosvenor Lodge), by Bro. C. E. Van Dembrech (of the Lodge of Israel) is exhibited at the Royal Academy. It is considered a work of art, and the likeness is a very striking one of the celebrated chess player.

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CORRESPONDENCE.

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

"CONFIRMED" AND "AFFIRMED."

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

Dear Sir and Brother,—Week after week I see in your reports of various lodge meetings that "the minutes of the previous meeting have been read and *confirmed*. The word *confirmed* I believe to be out of place here—it should be *affirmed*; and in support of this I give you an extract from "Cox's Law of Joint Stock Companies. He says:—"It is not, as is generally supposed, a *confirmation* by the present Board of *the acts* of the last Board, for that would imply that the concurrence of two Boards is necessary to the validity of any vote, and it would involve the absurdity of empowering those who were not present when the subject was discussed to rescind a resolution formally carried. The proceeding is, in truth, nothing more than an *affirmation* by the present Board that the Secretary had rightly entered the minutes of the proceedings of the last Board, and that they were as they appear upon the book, and, as a voucher for this, the chairman signs it.

Yours fraternally,
J. H. KEEBLE, S.W. 1,134.

A COUNCIL OF RITES.

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

Dear Sir and Brother,—I am pleased to see that some of our most distinguished brethren are interesting themselves upon the subject of a "Council of Rites," with the object of obtaining a mutual support and recognition by the different groups of "high grade" Masons.

It does seem to me a great anomaly that the Grand Lodge of England should declare that Masonry shall consist of three degrees and no more, including the Holy Royal Arch, while at the same time it should wink at the exercise, by some of its leading members, of the "high grades," which its constitutions not only decline to recognise, but in a measure prohibit.

In my humble opinion, the course of the United Grand Lodge of Ancient Free and Accepted Masons of England and Wales should take one of two directions—there should be no *viâ media* in the matter. Either the high grades should be recognised, acknowledged, and governed over by the Grand Lodge of England, or, on the other hand, be, as far as our Grand Lodge is concerned, declared, as Masonic bodies, spurious, and the practice of them should be denounced and prohibited.

We find in some countries that the 33rd degree is the crowning point of Craft Masonry; that all these degrees (as in Sweden and France) are recognised, and the conferring them is made the reward of assiduous labour in the lower degrees. The system seems to work well.

The great aim and end of Masonic work through all ages has been the universality of Freemasonry, and I cannot see how this great object can be accomplished while Masons in different nations each agree to differ in the mode of conducting their work.

I would suggest that not only a "Council of Rites" should be appointed, but that a "Universal Congress of Masons" should be held, and that efforts should be made to reduce Masonry to one uniform system throughout the world, so that, knowing the language of the country, there would be no difficulty for a Mason to join in the great work in any part of the globe in which he might happen to be sojourning.

I must confess that I am not myself a high grade Mason. I have a great admiration for our beautiful Craft degrees, and the ceremonial of the Royal Arch, and I do not feel I should be doing right in penetrating into further mysteries, while the Grand Lodge to which I owe obedience fails to support or recommend, and which it seems to me is by her forbidden to be exercised.

If the sanction, approval, recognition, and supervision of these high grades should be accomplished, I have no doubt a laudable ambition would lead me, with thousands more, to seek another and yet higher "summit of perfection" than the one I once fondly imagined I had attained. But I feel in this some sense of disappointment as in days gone by, while crossing mountainous passes, I have climbed up hill after hill, fondly imagining that each one must be summit, only to find, on the accomplishment of every fancied victory, that I was apparently farther than ever from the goal of my hopes and aspirations.

Yours fraternally,
PROGRESS.

MASONIC SAYINGS AND DOINGS ABROAD.

The *Masonic Record of Western India* has entered upon the seventh year of its labours. The conductors "fully appreciate the kind and encouraging words of praise bestowed upon their humble exertions by contemporaries in England, France, and America."

News reaches us of the severe illness of Bro. W. H. Hoff, the talented editor of the *Indian Freemason's Friend*, who is obliged to proceed to the Straits for change of air.

Masonry is laying for itself a sure foundation, and establishing a healthy and vigorous existence in Hungary. *La Chaine d'Union* welcomes this great triumph, and hope for our noble institution. Our principles of humanity, progress, and liberty meet with devoted hearts and willing hands in that country.

From Italy we learn that the Lodge Giorgi Washington, of the Rite Ecossais, has declared itself independent, having retired from the jurisdiction of the Supreme Council of that Rite in Italy. The lodge had protested against a sentence which affected Bro. Crispo, editor of *L'Humanitaro*. In answer to this protest, the Supreme Council passed a judgment, condemnatory of the course taken by Lodge Giorgi Washington. This lodge, feeling its dignity affected, withdrew itself from the jurisdiction of the Supreme Council condemning it.

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Lodge La Chaine d'Union, of the Orient of Beyrout, held its installation meeting, to which had been invited the brethren of lodges Le Liban, Beyrout; L'Union des Peuples, Latakia; and Lodge Palestine, of the Scottish Rite, at Beyrout. About 80 visiting brethren from these lodges graced by their presence the inauguration of this new lodge. The ceremony of consecration was performed by Bros. Monasterchi Kulp, and Lenir, as representatives of the Grand Orient of France. The W.M., after his installation, complimented and thanked for their attendance the visiting brethren, which was acknowledged in their name by Bro. Studa, of Lodge Fede Italica, Orient of Naples. Several addresses were given, the brethren advocating the necessity of Masonry in Syria, and dilating upon its mission, the means by which it could be disseminated, and upon the duties of Masons. Bro. Houry delivered, in Arabic, a truly Masonic address, which was repeatedly applauded. The proceedings terminated with a banquet.

Our spirited and otherwise generally correct contemporary, *Pomeroy's Democrat*, of New York, often boasts, and we believe justly, of giving news days in advance of the other papers of that city; but now he beats time altogether. He says that "The Most Worshipful Bro. the Earl de Grey and Ripon, Grand Master elect of the Masons under the jurisdiction of the Grand Lodge of England, was installed with great pomp and splendour on St. George's Day, April 23rd last, at Freemasons' Hall, London,"

[Now the wires have done some astonishing things lately but we were hardly prepared for this, Bro. Editor.]

A difficulty has existed for some time past between the Grand Lodge of Washington territory and the Grand Lodge of Oregon, which may prove of a serious nature. The former charges the latter with invading its jurisdiction, and that the course of the former has allowed them no opportunity for compromise or adjustment. The Grand Master of Washington territory in his address, says that "the premises being true leaves this Grand Lodge no other course, consistent with its self-respect, than a refusal to have intercourse with the said Grand Lodge."—*Landmark*

LADIES AT OUR MASONIC BANQUETS.

(*From the Keystone.*)

We were glad to note, from the reports of several of our recent lodge suppers, the presence of ladies at these annual re-unions. Masonry does so much for the widows of deceased brethren, that there is peculiar propriety in our honouring them as *wives* as well as widows. The same feeling that prompts to beneficence to the relict should suggest the respectful recognition of her claims upon our hospitality when she may share her husband's as well as our joys, if not our bounty. Wife is a sacred name, and whatever regulation tends to associate husband and wife more closely together strengthens the tie that was ordained of heaven to be the great means of promoting the weal of the human family. There is no reason why this practice should not have been inaugurated before. There are grave, insuperable reasons why ladies should not be present in our lodges when we are at work, but when we are called off from labour to refreshment; when we meet for social rather than Masonic purposes; then it is not only fitting but just that the wife should accompany the husband, and share the enjoyment of banquet, eloquence, and song. Who are the profane who usually share our confidences and joys on these occasion, so far as seeing and hearing will enable them to do it? The waiters! If it is allowable for them to be present; if they may drink in our utterances, and enjoy the responses to the Masonic toasts, which contribute so much to the spirit of these occasions, then the wives of the Masons who sit at table not only may, but should be present. Whom God hath joined together let not man put asunder—even for one evening, unless there be high and insurmountable reasons therefor. There is no landmark that forbids the presence of ladies at Masonic banquets, and we hope the time is at hand when they shall grace every such table in the land. There are no associations at our annual suppers that forbid this custom. Masonic banquets are distinguished for their orderly decorum—not that on rare occasions there are not infringements of this decorum, for such may, and do occur at times, at all festal boards—but Masons have so well learned the duty of obedience to their W.M., that his word is practically law at the banquet as well as at the lodge. The great object of Masonry is to inculcate the practice out of the lodge of those principles of religion and morality that we are taught within it. Hence, breaches of order are almost unknown from brethren; when they do occur, it is generally an irresponsible unmasonic *male* guest, who has not duly learned the principles of sobriety, decorum, and submission to authority, who brings into disrepute our order. Unworthy guests of this kind will sometimes manage to procure invitations, with the result to us just indicated—not that such is the rule among our *male* guests, by any means; but the exceptions, as a class, come from them. Now, if there is any presence that will secure the best order, it is that of ladies; they are insurers of decorum. So that when we consider the justice of their claims, as the wives of our brethren, or the pleasure that flows from their smiling faces, or the possible aspect of their being the guardians of our decorum, they are entitled to be with us at our lodge suppers. There is another aspect of this subject worth looking at. Notwithstanding the fact that Masonry is instinct with a chivalrous regard for women that leads it to bend all its potent energies to ameliorate her condition and assuage her griefs, it is too often the case that she is strongly prejudiced against it. How many wives of their own accord would have their husbands to be Masons? Now, if they were not only allowed, but cordially invited to participate in our Masonic banquets, much of this prejudice would melt away. They would see us as we are—a devoted band of brothers, sharing each others' joys, not niggardly and selfishly, but soberly and sensibly, with woman in our midst to chasten and elevate the hours of social enjoyment. Brethren, if we have lodge suppers, let our wives grace the tables with their presence; and, if we would have their hearts go with us when we go statedly to the lodge, let us request them to participate in our annual re-unions. Like the grain of mustard seed, it is a small thing in itself, but by its power to develop happy results, it may be as the tree that sprang from the seed mentioned in the Scriptures, a stately growth, remarkable alike for its utility and its beauty.

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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.

KNIGHTS TEMPLAR.—The Provincial Conclave of Suffolk and Cambridge will be held in the Prudence Encampment, Ipswich, on Wednesday, the 25th inst., under the baton of Sir Knt. Capt. N. G. Philips, Prov. G. Commander. A large attendance of Knights Templar is expected.

A WARRANT has been granted by the Supreme Grand Chapter for a Royal Arch Chapter to be attached to Tynwald Lodge No. 1,242, Douglas, Isle of Man.

ON the 31st inst., a new lodge will be consecrated at Topsham, Devonshire, of which Col. Brent is the W.M. designate, who we are informed intends to present the lodge with a Master's chair, which at a cost of £50.

THE Provincial Grand Lodge of Berks and Bucks will be held on the 27th inst., at the Assembly Rooms, Reading. The Provincial Grand Lodge will be opened at one o'clock precisely, by Bro. Sir D. Gooch, *Bart.*, *M.P.*, Prov. G.M., on which occasion the appointment and investiture of Prov. G. Officers, and the presentation of Charity jewels will take place. Return tickets, at single fares (available for two days), may be obtained by members of the Prov. G. Lodge, at the principal stations of the G. W. Railway, on presentation of the summons convening the meeting.

MARK MASONRY.—NEWPORT.—*Keystone Lodge* (No. 109).—This lodge will be opened and consecrated, and W.M. installed on the last Monday in the present month.

THE UNIVERSAL MASONIC CALENDAR FOR 1870.—NOTICE.—In consequence of the meeting of Grand Lodge for the Installation of the Most Worshipful Grand Master and the appointment of Grand Officers for the year 1870-1 having been postponed the publication of the calendar is delayed, to enable the list of officers of Grand Lodge and Grand Chapter, and other important information to be included.

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'S MAGAZINE, so that a complete Register and Directory may be compiled.

INSTALLATION OF THE EARL DE GREY AND RIPON AS MOST WORSHIPFUL GRAND MASTER, AND GRAND FESTIVAL.

On Saturday, the 14th inst., this ceremony (which had been postponed in consequence of the loss of relatives by the Grand Master elect and the Deputy Grand Master nominate, in the recent outrages in Greece) took place at the Freemasons' Hall, Great Queen-street.

On this occasion there were assembled to welcome the M.W. Grand Master on his installation, the largest and most influential meeting of Freemasons ever held within the Freemasons' Hall in London; the numbers being variously estimated at from 1,600 to 1,200, many of whom were unable to obtain admittance, and were obliged to content themselves with waiting in the passages and corridors, or in embracing an early opportunity of taking their places at the banqueting table, at which had there been sufficient accommodation, we have no doubt that four times the number would have dined.

H.R.H. the Prince of Wales arrived shortly before five o'clock and was conducted by Bro. Sir Albert Woods (Garter), Grand Director of Ceremonies, to the reception-room, in which were the Earl of Zetland, Earl de Grey and Ripon, the Duke of Manchester, and other distinguished Grand Officers.

This ceremony was appointed to take place at half-past four, but fully an hour before that time all the approaches to the temple were crowded, and great confusion prevailed in the clothing room, and also in the room where the brethren should have signed previous to obtaining tickets of admission to the temple. It must have been anticipated that this important occasion would have drawn together a great concourse of brethren, and that even the large amount of accommodation existing at the hall would have been inadequate, and some extra precautions certainly should have been taken to secure the order and regularity usually so strictly observed.

The arrangements having signally failed, the doors of the hall were thrown open, and within ten minutes every part, excepting that reserved for the officers of Grand Lodge, was most densely crowded, it being estimated that upwards of 700 brethren were present, whilst sitting room had been provided for less than one-half that number. It was not until past five that the Grand Officers were announced, and then all attempts at the usual procession had to be abandoned, and the Grand Officers had to reach the dais as best they could. The M.W.G. Master, the Earl of Zetland, presided, and was supported by H.R.H. the Prince of Wales, P.G.M.; Bros. Hall, Prov. G.M. Cambridgeshire, as D.G.M.; the Earl Dalhousie, P.D.G.M., and G. Master of Scotland; Earl Percy, *M.P.*, S.G.W.; J. G. Dodson, *M.P.*, J.G.W.; Revs. Robert T. Ravenshaw and Charles J. Martin, G. Chaps.; S. Tomkins, G. Treas.; Æneas J. M'Intyre, G. Reg.; J. Hervey, G. Sec.; S. L. Tomkins and W. A. Powell, S.G.D.'s; J. C. Forster and B. Baker, J.G.D's; F. P. Cockerell, G. Supt. of Works; Sir Albert W. Woods, (Garter) G. Dir. of Cers.; Conrad C. Dumas, Assist. G. Dir. of Cers.; J. Nunn, G. Sword Bearer; J. Coward, G. Org.; W. Ough, G. Purst.; J. Brett, Assist. G. Purst.; Llewellyn Evans, President of the Board of General Purposes. The Grand Stewards on the occasion were:—Bros. E. K. Bayley, No. 1, President; F. J. Corder, 58, Treas.; T. Meggy, 21, Hon. Sec.; B. Gray, jun., 2; J. Jordan, 4; G. J. Theobald, 5; E. H. Burke, *M.P.*, 6; S. H. Head, 8; F. J. Cornwell, 14; J. T. Walsh, 23; P. T. Breary, 26; S. W. Nutt 29; R. Risdon, 46; J. T. Collins, 60; H. J. Lapworth, 91; H. D. Pilcher, 99; E. W. Plowright, 197; J. Gibson, 259:

The following Past Grand Officers were also present:—Bros. Lord de Tabley, F. Dundas (*M.P.*), J. Havers, and A. Perkins, P. Grand Wardens; Bros. the Rev. Sir J. Warren Hayes, R. J. Simpson, E. J. Cox, and C. J. Murray, P.G. Chaps.; Bro. Francis Roxburgh, *Q.C.*, P.G. Reg.; Bros. Locock Webb, Clabon, G. W. K. Potter, B. Head, Maudsley, Major Creaton, Dr. Jabez Hogg, Browse, Patten, and Young, P.G. Deacons; Bros. Walmisley, Hyde Pullen, Bridges, Spiers, and Empson, P.G. Sword Bearers; Bros. Symonds and Fearn, P. Dir. of Cers.; Bro Sir Michael Costa, P.G. Org.; Bros. Adams and Smith, P.G. Pursts.; with about forty Past Grand Stewards.

Of brethren holding Provincial Grand rank we observed:—Bros. Colonel Burdett, Prov. G.M. for Middlesex, and representative of the Grand Lodge of Ireland; the Earl of Limerick, Prov. G.M. of Bristol; Rev. J. Huyshe, P.G. Chap., and Prov. G.M. Devon; J. Bagshaw, Prov. G.M. Essex; J. Fawcett, Prov. G.M. Durham; W. B. Beach, Prov. G.M. Hampshire and Isle of Wight; Stephen Blair, Prov. G.M. East Lancashire; Lord Leigh, Prov. G.M. Warwickshire; Lord de Tabley, Prov. G.M.

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Cheshire; the Duke of Manchester, Prov. G.M. Northamptonshire; Earl Percy, the Earl of Jersey; F. Dundas, *M.P.*, representative of the Grand Lodge of the Three Globes, Berlin; Sir W. W. Wynn, *M.P.*, Prov. G.M. North Wales and Shropshire; W. Stuart, Prov. G.M. Hertfordshire; Lord Sherborne, Prov. G.M. Gloucestershire; Thomas Henry Hall, Prov. G.M. Cambridgeshire; A. Smith, Prov. G.M. Cornwall; W. Kelly, Prov. G.M. Leicestershire and Rutland; Arthur Macdonald, D.G.M. for Madras; the Duke of St. Albans, Prov. G.M. Lincolnshire; S. Rawson, P.D.G.M. China; Ritchie, D.G.M. Madras; Hyde Clarke, P.D.G.G.M. Turkey. Bros. the Rev. T. F. Ravenshaw, G. Cox, G. States, H. Browse, H. Lloyd, *Q.C.*; F. Ledger, P.M. 11; W. Smith, *C.E.*, P.G.S.; T. Price, W.M. 186; B. P. Todd, P.M. 27; H. G. Warren, P.M. Grand Stewards' Lodge; Victor Williamson, H. Grissell, J. Savage, S. Rawson, M. Close, Rev. Sir J. Warren Hayes, Matthew Cooke, P.M. 27; Dr. Tomkins, M. Hicks Beach, A. L. Irvine, W. Farnfield, F. Binckes, E. H. Patten, R. Spencer, — Walmsley, C. Hosgood, P.M. 49. The names of a number of distinguished brethren are necessarily omitted, partly in consequence of no proper record being taken of their presence.

The Earl of Zetland, the Prince of Wales, and other well-known brethren were received with loud applause. So soon as quietude could be obtained, the Most Worshipful Grand Master proceeded to open Grand Lodge in ancient and ample form and with solemn prayer by the Rev. Bro. F. T. Ravenshaw, Grand Chaplain.

The Grand Secretary read a letter from the Most Worshipful Grand Master elect, acknowledging the receipt of a copy of a resolution passed on the 27th ult., by Grand Lodge, expressing sympathy with him in his affliction, and which he said would never be obliterated from his memory.

The Most Worshipful Grand Master then directed a deputation, consisting of Lord de Tabley, P.G.W., three Prov. Grand Masters, five Past Grand Wardens, with the Grand Deacons, Grand Director of Ceremonies, Sir Albert Woods, the members of the Board of Grand Stewards for the year, and members of the Grand Stewards' Lodge, accompanied by the deputation, to proceed to the Grand Master's room, and conduct the Grand Master elect to Grand Lodge.

On his entrance Earl de Grey and Ripon was received with enthusiastic cheering, and on being placed before the throne,

The Earl of Zetland said: Most Worshipful Sir and Brother—It is my duty to express to you my cordial congratulations on the event that you are now about to be installed as the Most Worshipful Grand Master Much as I lament the painful circumstances under which you are called upon to appear among this numerous assemblage of you brother Freemasons, I am sure there is not one here present who will not sympathise with you. At the same time, you show the great moral force and determination which you have evinced in doing your duty as a Mason under such painful circumstances by coming here to-day to be installed as Grand Master of Masons. For myself, Most Worshipful Brother, having served with you so long at the head of the Craft, and having found you always ready to give me assistance — the best assistance, too— when it was necessary to take my duty off my hands, whenever it has been inconvenient or impossible for me to come forward, I am sure this large body of Freemasons here present will be well aware how gratifying it is to me to find you unanimously elected as my successor on this throne. I feel that the Masons of England, having known you for so long a time, in electing you unanimously to this chair, only responded to the general feeling of the Craft throughout the country. I shall now call upon you, Most Worshipful Brother, to come forward and take the obligation of Grand Master.

The Earl of Zetland then desired the acting Deputy Grand Master, R.W. Bro. Hall, to obligate the Earl De Grey and Ripon and complete the ceremony of installation,

The G. Chap., Bro. F. T. Ravenshaw, then offered up the following

"Prayer for the Grand Master.

"Vouchsafe Thine aid, Almighty Father and Supreme Ruler of the Universe, to this our solemn convention here assembled in Thy Holy Name; and grant that the noble, worthy, and distinguished brother, now about to be installed as Chief Ruler of this our Masonic Craft, may be endowed with wisdom to comprehend, judgment to define, and ability to execute Thy most Holy Law. Sanctify him with Thy grace, and strengthen him with Thy mighty power; enrich his mind with Thy true and heavenly knowledge, that he may be enabled worthily to consecrate this mansion to Thy most Holy Name.

"May justice and truth, peace and charity, and all the virtues which should adorn our Brotherhood, flourish in his days. Direct all his counsels and endeavours to Thy glory and to the welfare of the Craft over which he is to rule. Let him always possess the hearts of the brethren, that they may never be wanting in honour to his person and dutiful submission to his authority. May he receive the reward of these and all other of his labours in the Grand Lodge above, where Thou, Great Architect, liveth and reigneth from and to all eternity supreme."

The Earl of Zetland invested the noble earl with the insignia of his office as the G.M. and placed him on the throne. After which, Sir A. Woods (Garter), proclaimed him by his names and titles as Grand Master of the United Grand Lodge of Freemasons of England and Wales, and he was saluted by the brethren.

The Grand Master, having invested the Earl of Zetland (who had taken the chair to the left of the Grand Master and to the right of the Prince of Wales) as Past Grand Master, said: Brethren, under other circumstances it would have been my desire to have addressed to you some observations: first, to convey to you the expression of my deep thankfulness for the honour which you have been pleased to confer upon me, and then to speak somewhat of the principles by which I shall endeavour to be guided so long as it shall please you to place this great trust in my hands. But, brethren, at the present time I know well that your kindness will excuse me if am unable to do more than convey to you the expression of my deep gratitude in the simplest terms—terms not the less sincere because words fail me—if I say only, "From the bottom of my heart most sincerely do I thank you."

The M.W. Grand Master rose and said: Brethren, I appoint the Right Worshipful Bro. the Right Hon. the Earl of Carnarvon, Dep. Grand Master, and, brethren, I have to express to you, on Lord Carnarvon's behalf, his great regret that he finds it impossible to be present on this occasion, as he fully intended; but he has to receive the body of his murdered cousin, by which circumstance he is detained in the country, and therefore it is impossible for him to be with us to-day; and, under such circumstances, I am sure there is not a brother in the Craft but will excuse his absence.

The usual salute was thereupon given.

The M.W. the G.M. then appointed his other officers for the year 1870-71, as follows:—

Bros. the Earl of Jersey, as S.G.W.; Sir F. Martin Williams, J.G.W.; the Revs. C. J. Martyn and Walter F. Short, G. Chaps.; S. Tomkins, G. Treas.; Æ. J. M'Intyre, G. Reg.; John Hervey, G. Sec.; Emil Wurdt, G. Sec., for Germa

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Correspondence; Horace Lloyd, *Q.C.*, and Romaine Callender' S.G. Deacons; E. Barker, Sutton, and E. Turney Payne, J.G. Deacons; E. P. Cockerell, G. Supt. of Works; Sir Albert W. Woods, (Garter), G. Dir. of Cers.; Conrad C. Dumas, Assist. Dir. of Cers.; R. W. Hollon, G. Sword Bearer; James Coward, G. Org.; James Brett, G. Purst.; John Coutts, P.M., (No. 27), Assist. G. Purst.; C. B. Payne, G. Tyler.

The R.W. Bro. Fred. Dundas, P.G.W., was invested with the insignia of his office as representative of the Grand Lodge of the Three Globes of Berlin.

The usual salutes were given after appointment of the Grand Wardens, and the other Grand Officers, in all of which, H.R.H. the Prince of Wales took part.

The Grand Stewards for the year 1870-71, were afterwards appointed as follows:—

Bros. W. S. Gover. No. 1; Noyes, 58; Hogg, 21; S.W. 2; J. R. Bailey, 4; Newton, 5; W. T. Brand, 6; Edmunds, 8; Bristow, 14; Samuel May, 23 Grillion, 26; Williamson, 46; Rev. Dr. Goodwin, 60; Charles Fish, 91; W. B. Scott, 99; Hammond, 197; A. B. Cook, 259.

The Grand Master said: Another duty remains to be performed, and in that I am sure every brother in this hall will heartily join. It is to present to our Worshipful Brother the Earl of Zetland, the address which was voted to him at the last quarterly communication of this Grand Lodge. The address was as follows: "United Grand Lodge of Free and Accepted Masons of England—At a quarterly communication holden at Freemasons' Hall, London, on Wednesday, the 2nd of March, 1870, it was proposed by Earl de Grey and Ripon, and seconded by Bro. C. C. Dumas—That this Grand Lodge desires to record its sense of the eminent services which have been rendered to Masonry by the Right Hon. the Earl of Zetland in the course of the twenty-six years during which he has presided over the Craft as Worshipful Grand Master, and to convey to his lordship the expression of heartfelt regret of the members of this Grand Lodge at the termination of the intimate connection which has existed for so long a period between him and them, and of their hope that they may still be permitted to enjoy for many years the great benefit of his presence among them, and of his counsel and guidance, and to assure him that the manner in which he has always discharged the important duties of his high office has won for him the lasting respect and affection of this Grand Lodge." Most Worshipful Sir, the sentiments of this Grand Lodge are embodied in that resolution, and show how deeply we feel at the many and great services you have rendered to the Craft for a quarter of a century, and the benefits we have derived under your rule. The resolution concludes by expressing a hope, which I am sure will be shared in by every brother throughout the country, that you may be long spared to take part in our proceedings, and aid us by your wisdom, which has for so long a period guided successfully the destinies of Freemasonry. On behalf of the Freemasons of England, I now present you this emblazoned testimonial, as a small but united testimony of respect for your eminent services."

The address was beautifully engrossed and emblazoned on vellum, and appropriately framed, and reflects much credit on the designer, which is, we believe, mainly due to Bro. Terry.

The Earl of Zetland thanked the brethren most sincerely for the kind terms in which they had spoken of him in the address voted to him at the last Grand Lodge on his retirement from the office of Grand Master, and he regretted he could not find words to express his feelings on that occasion. He had always endeavoured to do his duty to the utmost of his power, and although the brethren had always given him credit for it, yet on the present occasion they had expressed their feelings in such pathetic language in the address voted to him, that it made him feel that such compliments were higher than he deserved. He had done his best, and had been well assisted by the Craft, but he could not find words to express how deeply grateful he was for the favours they had shown towards him.

Bro. John Havers, P.G.W., said: My Lord Zetland, I have been honoured by the request of my brethren to make a presentation to you on the part of the Craft. The form which it takes is that of a sum of money, raised by a limited subscription, and amounting to a little over £2,730, and this silver inkstand. The origin of this testimonial was the desire of a vast many brethren to present you with some mark of their respect and attachment after your long services. The form which it takes arose from the fact that early in the beginning of the movement your lordship let it be known that you would not consent to receive any large sum of money in the form of a testimonial personal to yourself, though you would willingly receive some small souvenir from your brethren; but that any large sum of money which might be contributed should be devoted to purposes of charity. You directed the General Committee to advise you as to the best application of the Fund. They recommended that it be devoted to the relief of distinguished brethren, their families, or those dependent on them who might fall into distress, and that it should be at your Lordship's sole disposal under the name of the "Zetland Commemoration Fund," and subsequently at the disposal of succeeding Grand Masters. I am bound to say that very great difference of opinion was expressed in the Craft as to the best distribution of this fund. Had it been one which was to be presented to yourself personally, I have no doubt the amount would have been trebled. As regards the recommendation of the committee, I can only express my agreement with the majority of my brethren that nothing could be more desirable than such a disposition of the fund. In our very numerous body there must ever be some who, falling from a good position into distress, would shrink from exposing all their sorrows and all their family troubles before any large board or committee, no matter how kindly and how benevolently the members of that committee might be disposed. For such as these, the "Zetland Fund" will be a great boon. We trust and believe that the amount now collected will be but the nucleus of a fund which will be added to by benevolent individuals hereafter, and that it may be the means of affording assistance to many who, in their time, have assisted others, and who, failing this, would have remained unaided themselves in their hour of need. It is invested, my lord, in the following names:—The Earl of Zetland; the Earl de Grey and Ripon, G.M.; the Earl of Carnarvon, D.G.M.; Bro J. Havers, P.G.W.; Bro. Victor Williamson, P.G.W.; Bro. Samuel Tomkins, G. Treas.; Bro. Æ. J. McIntyre, G. Reg.; and Bro. J. L. Evans, President of the Board of G. P. The trustees will, according to your lordship's commands, draw up rules for the distribution of the fund, and taking care that there shall be no difficulty in the way of making application through the Grand Secretary, so that no personal application shall, under any pretence whatsoever, be made either to your lordship or to future Grand Masters. In presenting these offerings for your acceptance, and in stating to you why they are offered, I am sure that I shall be pardoned if I venture upon a very brief retrospect of the events which have occurred in Freemasonry, and of the progress of the last 26 years. First and foremost in importance are our Charities. During your reign the fund for granting annuities to widows has been founded, and had an income last year of above £2,000. The number of aged brethren receiving annuities has been increased from 29 to 96. The Girls' School has been rebuilt, and the pupils have been increased in number from 70 to 100. The Boys' School has been built, and the pupils increased from 70 to 115.

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As regards the number of lodges, they have increased from 723 in 1844 to 1,310 in 1869. The number of certificates to newly-made Masons have increased from 1,584 to 7,000 per annum. As regards the income of the Craft from all sources, including the Fund for Benevolence and the Fund for General Purposes, as well as the charities, the increase has been from a little over £12,000 in 1844 to over £38,000 in 1869. This noble hall has likewise been built, and we are now saved from the reproach which almost all other Grand Lodges had earlier shaken off, that we are no longer compelled to hold our meetings in a tavern. There are one or two other matters to which I would wish to refer, and amongst them the fact that under your rule our Colonial brethren have been relieved of a very considerable tax upon their resources, and they have been enabled to exercise a voice, and a very important voice, in the choice of their rulers. Under your rule the appointments to Grand Office, the legitimate object of ambition to many good and worthy brethren, have not been confined, as of old, to London Masons only, and even to some favoured London lodges, but you have sought for and rewarded merit and long service to the Craft in every part of the kingdom. Holding its own path, avoiding sudden change, but ever progressing, free from intolerance, free from any disposition to religious or political interference, and always loyal, intent only on its great work of brotherly love and charity, the Grand Lodge of England has, under your management, prospered almost beyond belief. As under wise and prudent governments, peoples and trades, arts and commerce flourish, so under wise and paternal rule the Craft here flourished. You have been its sovereign, but you have been content to be its guide. You have long learned the great art of letting people govern themselves. The Craft have governed themselves; they have governed themselves well, to their advantage and to your honour. We are in ourselves—I was about to say a little nation—I may say we are a great nation, and, though widely dispersed, still closely bound together. We have had, like other nations, our storms, now happily forgotten, and though you have had much trouble and many anxieties, it has been your good fortune to see us all for many years happy, united, and prosperous. It has been our good fortune to have you for our Grand Master; we have been highly honoured by having a nobleman of your your position, and I venture to add, even in your presence, of your unimpeachable honour and integrity to preside over us, but, on the other hand, I am sure you will forgive me for saying that the post which you have so long and so worthily filled is one which any noble, or indeed which any prince, might be proud to hold. The influence of the Craft in England, or of their Grand Master, can hardly be overrated. Masonry is a powerful engine. Conducted as it is in this country it is a very powerful engine for good. It is no light matter for any man, however exalted in rank, to have at his back the goodwill, the confidence, and the determined support of hundreds of thousands of his fellow-men. It is no light matter to be the head of a society which possesses so much influence over the whole of the habitable globe. Though other ties may influence us as men, the mysterious bond of Masonry holds us still, and is not the less binding because it is not always understood. Looking at the past, comparing it with the present, looking at the events which have taken place, looking at the advancement of our noble charities, at the general progres we have made, and last, but not least, at the gratifying circumstance, that during your rule, our Prince, the future King of this mighty Empire, has, to use the words of our ancient charge, "not thought it derogatory to his dignity to patronise our mysteries, and to join in our assemblies." Looking, I say, to all these things, it is not too much to claim for your lordship that your name will be inseparably connected with some of the brightest days in the annals of Freemasonry. My lord, in the name of this Grand Lodge, in the name of all my brethren, I present to you this deed and this little gift. In their name I assure you of our gratitude, respect, and affection, and in their name I add the expression of an anxious and heartfelt hope that you may long be spared to gladden us by your presence, to aid and assist us by your counsel and advice.

The Earl of Zetland briefly responded, and said that he felt most deeply the warm and fraternal sentiments expressed so kindly and so eloquently by Bro. Havers, and that as long as he lived he would do his best to promote the welfare of the Craft.

The deeds of conveyance of the amount subscribed, and a splendid inkstand having been presented to the noble earl, the Grand Lodge was closed in ample form and with solemn prayer by Bro. the Rev. Walter F. Short, G. Chap.

The Banquet.

At seven o'clock the brethren assembled in the new grand hall, where the banquet was served, and the only drawback was that it was inconveniently crowded, upwards of 400 brethren being seated. The Earl of Zetland presided, Earl de Grey and Ripon being unable to remain on account of the arrival of the body of his brother-in-law from Greece.

The cloth having been drawn,

The Earl of Zetland said: Brethren, we are all attached to the toast that I am now about to give you, and I have no doubt you will drink it with all the honours due to it by long and affectionate regard to the person whose health I am now about to propose. We have been honoured to-day by the presence of the Prince of Wales, and I am sure every brother will rejoice to see the heir to the Crown take such a deep interest in Freemasonry as he does, and as the Queen is the patron of our institutions we must all feel how much we owe to the patronage of the Royal Family. Still, I am sure no deeds of this kind are needed to recommend the toast I am now about to propose, as all good Masons are always loyal to the Throne. I give you "The Queen," with three times three.

The Earl of Zetland: Brethren, it is now my pleasing duty to propose to you the next toast, which is "The Prince of Wales, the Princess of Wales, and the other members of the Royal Family." I am sure you will all drink this toast with grateful and kind feelings, and I need not say that the Prince of Wales has his heart in Freemasonry. Seeing how much the Prince of Wales endears himself to us by joining the Craft, we cannot but take an interest in the Royal Family that has so long and so advantageously presided over the destinies of this country. I give you "The Prince and Princess of Wales and the other members of the Royal Family."—Drunk with great enthusiasm.

The Earl of Zetland.—I claim your attention to the toast that I have now to propose for the first time, which is "The Health of Earl de Grey and Ripon, Most Worshipful Grand Master," and in doing so I trust you will drink this toast with peculiar satisfaction. The Earl De Grey and Ripon served the office of Deputy Grand Master for seven or eight years, and has now been unanimously elected Grand Master, and I have no hesitation in expressing my opinion that a better Grand Master could not have been elected, for he has a peculiar adaptation for the high honour conferred upon him. It is most gratifying to me that he has been chosen as my successor, for during the seven or eight years he has acted as Deputy Grand Master when other matters called me from you he was always willing to supply my place. In all difficult questions we have acted most harmoniously together, and in no single instance has there been any difference of opinion between us. You have elected a Grand

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Master who is capable, willing, desirous, and anxious to work for the good of the Craft, and, therefore, it is with the utmost confidence I give you the "Health of the Most Worshipful the Grand Master."

The Earl of Dalhousie, the M.W. Grand Master Mason of Scotland, and P.D.G.M. of England, in an admirable speech, every word of which was heard throughout the vast area of the great banqueting hall, proposed "The Health of the Earl of Zetland," trusting that in his retirement he might enjoy all the blessings that they, as Masons, so ardently desired.

The Earl of Zetland rose, and was received with cheering that lasted for several minutes. He said,—Brethren, I hope you will indulge me with silence, that I may endeavour to express the gratitude I feel at the manner in which you have received this toast. I need hardly assure you that I cannot find words to express to you my feelings on this occasion. After having presided over the Craft for 26 years it is beyond my power to express my gratitude for the kind welcome you have accorded to the toast so kindly given by my esteemed brother (the Earl of Dalhousie) on my right hand. Since I have had the honour to preside as Grand Master it has been my anxious and constant desire to do my duty, and if I have succeeded in performing it to the satisfaction of the Craft in general and to my friends in particular, I may ascribe it to the assistance of able and anxious brethren, who have given me advice on every occasion that I have asked for it. I assure you I appreciate most highly the manner in which you have received the compliments paid to my administration of your affairs for 26 years, and it is also a great pleasure to me that my name will be coupled with that of an illustrious personage; for I hold it to be a great advantage to the Craft that the Prince of Wales has condescended to join us. That is an important event in the history of my reign over the Craft, at the end of which the Prince of Wales became a Mason and occupies the position of Past Grand Master, and in every way identified himself with the interests and welfare of its institutions. It will always be to me a pride to carry out the best interests of Freemasonry.

The Earl of Zetland next gave "The Grand Lodges of Scotland and Ireland," for which the Earl of Dalhousie and Colonel Burdett respectively returned thanks.

The Earl of Zetland said the next toast he had to propose was "The Deputy Grand Master, the Grand Wardens, and the other Grand Officers, past and present." He said, in proposing that toast, he regretted that the Deputy Grand Master was not present, but they were all aware of the melancholy circumstances which had befallen the families of the Earl De Grey and Ripon and the Earl of Carnarvon. Lord Carnarvon was absent in consequence of having to go and receive the body of his murdered cousin, and with such horrible events as they were all aware of no one could expect him to be present on that occasion. He coupled with the toast the name of the Earl of Jersey.

The Earl of Jersey said he naturally felt great difficulty in responding to the toast, but he hoped that those grand officers who had that day been appointed by the Grand Master, would not prove unworthy successors of those who had gone before them, and would have the satisfaction of being considered good Masons.

The Earl of Zetland proposed "The Provincial Grand Masters," for whom Bro. Fawcett, Provincial Grand Master for Durham, returned thanks.

Lord Leigh, Provincial Grand Master for Warwickshire, proposed "The Masonic Charities," for which Bro. Binckes, Sec. to the Boys' School, responded, strongly urging upon those who had received appointments that night to become supporters of their Masonic institutions.

Some other toasts were given, and these proceedings were brought to a close

The music, which was of the choicest kind, was under the direction of Bro. James Coward, G. Org., P.M. 905, &c., (who officiated at the grand pianoforte), assisted by Bros. R. Barnby, W. Coward, Fredk. Walker, G. Carter, Lawler, Madame Florence Lancia, and Mdlle. Sophia Vining.

Bro. Thomas Meggy, Sec. to the Board of Stewards, was most assiduous in his attention to the comfort of the visitors, and Bro. Spencer, as usual, acquitted himself as toastmaster in a faultless manner.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

Britannic Lodge (No. 33).—The regular meeting of this lodge was held on Friday, the 13th inst. There were present:—Bros. J. W. Shields, W.M., Glegg, Bridges, Pierce, Grissell, Strap, and W. Smith, *C.E.*, P.M.'s; W.M. Church, S.W.; S.W. Jas. Glaisher, J.W.; M.W. Ohren, S.D.; I. Gale, I.G.; England, Dir. of Cers.; England, jun., Steward; Eachus, J. Steward; L. Crombie, Treas.; Chubb, Sec.; Stevenson, Gammon, Finch, Behr, Urlwin, Fletcher, Fennell, Finlay, Hodge, Pendred, Browning, Rowland, Sugg, Patrick, Sparks, Sanders, Horsley, Pawley, Clouston, Ricks, Voile, Jarvis, S. Clarke, Parker, Paget, Kincaid, Webb, Dixon, Young, R. Clarke, and Strawbridge. The following brethren were present as visitors:—Bros. Hyde Clarke, P.D.D.G.M. Turkey, 10; Law, P.P.S.G.W. Essex; Long, J.W., 1150; Stephenson, Gihon, 49; Hodge, St. George's, 112; Rogers, Regularity, 91; Allen, Scientific, 89; Bramwell, Industry, 184; Hallows, 709. Mr. W. P. Boddy was proposed by Bro. Huly as a candidate for admission to the mysteries of ancient Freemasonry. The ballot proving favourable he was initiated, as was also Mr Theodore Sheath, already elected. Bros. G. W. Stevenson, T. G. Fletcher, J. Urlwin, and T. B. Behr were raised. The next business was the installation of W.M. Bro. Church, S.W., having been elected by the brethren at the previous meeting to that office, he was present, and a Board of Instrlled Masters being formed, he was duly inducted into the chair of K.S. and saluted in the three degrees in the usual form. The newly-elected W.M. then proceeded to appoint and invest his officers as follows:—Bros. Glaisher, S.W.; M. Ohren, J.W.; S. Gale, S.D.; England, The business of the lodge concluded, the brethren adjourned to an excellent banquet, at which the usual loyal and Masonic toasts were given and responded to.

Lodge of Emulation (No. 211).—A meeting of this lodge was held at the Albion Tavern, Aldersgate-street, on Monday, the 16th inst. There were present: Bros. Thomas Meggy, W.M.; T. Davies Sewell, S.W.; Griffiths Smith, J.W.; Thomas Taylor, P.M. and Treas.; Thomas W. White, Sec.; C. E. Stoltenhoff, S.D.; Thomas Wilson, J.D.; R. Berridge, I.G.; J. Symonds, P. Assist. G. Dir. of Cers. and P.M.; H. M. Stoltenhoff, P.M.; D. Clarke, P.M.; R. Baker, P.M.; J. K. Stead, W. Green, W. H. White, H. G. Haywood, and several other brethren. Bro. G. Lemann, I.G. 890, was present as a visitor. Bro. Walter Green was passed to the second degree. A further donation of £5 5s. to the Royal Masonic Institution for Girls was voted out of the charity fund, £5 5s. having been voted at the last meeting of the lodge. It was unanimously resolved to offer to the Right Honourable the Earl de Grey and Ripon the congratulations of the lodge on his installation as M.W.G.M., and at the same time to tender their heartfelt sympathy in his late bereavement.

Panmure Lodge (No. 720).—The annual festival of this surburban lodge took place on Monday, the 16th inst., at the Balham Hotel, there being a large attendance of members and a considerable number of visitors. Bro. Young, S.W., having been presented, he was inducted according to ancient form into the chair of K.S., the ceremony of installation being performed by Bro. Thomas, P.M., while Bro. Hodges, P.M., as on former occasions officiated as Dir. of Cers. The W.M. appointed his officers as follows: Bros. H. F. Huntley, S.W.; H. F. Hodges, J.W.; Poore, S.D.; Payne, J.D.; Pulman, I.G., &c. A splendid

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banquet followed the proceedings in lodge, in the course of which a P.M.'s jewel was presented to the I.P.M., Bro. Wolpert. Bros. Palmer, P.G.D., Kent, P.M., &c., and Bro. Stevens, W.M. 1,216, and a P.M. of this lodge, returned thanks on behalf of the visitors, and a most enjoyable evening was passed.

PROVINCIAL.

LANCASHIRE (EAST),

MANCHESTER.—*Blair Lodge* (No. 915).—This rapidly increasing lodge, which now numbers sixty-seven members, was held at the Hulme Town-hall, on Friday evening, the 14th inst., and there was a numerous attendance, both of members and visitors. Messrs. William Henry Pierce and Izydor Blum were initiated by Bro. J. Redford, the W.M. Bros. J. Richardson and A. McAllister having passed a satisfactory examination in the F.C. degree, were entrusted with a test of merit, and were afterwards raised to the sublime degree of a M.M., by the W.M. A substantial repast was disposed of; the usual loyal and Masonic toasts were given, interspersed with the strains of melody, and after spending a delightful and fraternal evening, the brethren separated in peace and harmony.

SOUTH WALES (WESTERN DIVISION).

PROVINCIAL GRAND LODGE.

The annual meeting of the Provincial Grand Lodge for the Western Division of South Wales was held in the lodge rooms, and under the banner of the Tenby Lodge (No. 1,177) in the Assembly Rooms of the Gate House Hotel, Tenby, on Tuesday, the 10th inst. The lodge room is a large and handsome apartment, affording ample accommodation for a very numerous assemblage, and is very superbly fitted with Masonic furniture of the best description, in polished dark oak and gold.

Punctually at five o'clock there was a very large muster of the brethren from the various lodges in the province, and the procession being formed by Bro. Parry, P.M. 366, Prov. G. Dir. of Cers., the R.W. the Prov. G.M., Bro. Sir Pryse Pryse, *Bart.*, of Gogerddan, near Aberystwith, accompanied by the D. Prov. G.M., Bro. Thomas Meyrick, P.M. 1,177, *M.P.* for Pembroke, and Bro. E. J. Morris, D. Prov. G.M. for the Eastern Division of South Wales, and also by the officers of the Provincial Grand Lodge, ascended the dais and took his seat at the pedestal.

The R.W. the Prov. G.M. then opened the Provincial Grand Lodge in due form, in a very impressive manner, and the Prov. G. Chap., Bro. the Rev. R. J. H. Thomas, offered up the usual prayer. The minutes of the last meeting of Provincial Grand Lodge, held at Aberystwith, on the 28th April, 1869, were then read by Bro. G. T. Smith, I.P.M. 1,972, Prov. G. Sec., and confirmed.

The R.W. the Prov. G.M. then proposed, and Bro. T. Phillips, Prov. J.G.W., seconded the re-election of Bro. J. Thomas, 476, as Prov. G. Treas. Bro. H. Alexander, P.M. 366, then proposed, and Bro. J. Folland, P.M. 366, P. Prov. J.G.D., seconded, Bro. Henry Williams, P.M. 266, for the office, and upon the votes being token, that brother was declared duly elected. This proceeding appeared to surprise many present, as no intimation had been made to the Prov. G. Master of there being any intention to propose any brother for the office, and as it was known to have been his wish that no change should be made as to the brother holding it. No objection could in any way be raised to the very worthy and excellent brother who has been appointed, but it was somewhat questionable taste to propose any one in opposition to the nominee of the Prov. G. Master, without some previous intimation having been made of an intention to do so.

The officers for the year were then invested in the following order:—Bro. T. Meyrick, P.M. 1,177, *M.P.*, D. Prov. G.M.; Capt. J. A. Lloyd Philipps, 1,072, P M. 224, Prov. S.G.W.; J. Smedley, P.M. 378, Prov. J.G.W.; Rev. Latimer M. Jones, 476, Prov. G. Chap.; H. Williams, P.M. 366, Prov. G. Treas.; Allen Long, P.M. 378, Prov. G. Reg.; G. T. Smith, P.M. 1.072, Prov. G. Sec.; M. Nicholson, P.M. 378, Prov. S.G.D.; W. M. Harries, W.M. 1,177, Prov. J.G.D.; J. W. Szlumper, J.W. 1,072, Prov. G. Supt. of Works; W. G. Phillips, P.M. 990, Prov. G. Dir. of Cers.; G. Parry, P.M. 378, Assist. Prov. G. Dir. of Cers.; Dr. R. Thomas, 671, Prov. G. Sword Bearer; H. L. Harding, W.M. 464, Prov. G. Org.; J. T. Jones, W.M. 366, Prov. G. Purst.

Prov. G. Stewards:—Bros. Grunish, 366; Perkins, 366; Webbe, Reynolds, 378; Gaddam, 990; and Thomas, 1,177.

The R.W. the Prov. G. Master then drew the attention of the Provincial Grand Lodge, and of the lodges throughout the province, to the different Masonic Charities, and expressed a hope that the lodges and individual brethren would do their best to support them.

Bro. G. T. Smith, P.M. 1,072, Prov. Grand Secretary, said that all who attended Prov. G. Lodge last year at Aberystwith, must remember with pleasure the presence of Bro. Binckes, the able and indefatigable Secretary of the Royal Masonic Institution for Boys, or, as he would call it for brevity, the Boys' School. Bro. Binckes had on that occasion most earnestly and eloquently advocated the claims of that institution, of which he might justly be termed the life and mainstay; for if it had not been for his untiring zeal and energy it was very questionable whether the Boys' School would have been still in existence. They must all regret the absence of Bro. Binckes on the present occasion, but that absence was unavoidable, as he had to attend in London that very day a meeting of the Grand Stewards' Lodge, to assist in making the arrangements necessary for the ceremony of the installation of the Most Worshipful Grand Master elect, Lord de Grey and Ripon, which, as they all doubtless knew, had been postponed to the 14th inst., in consequence of the recent melancholy events in Greece. He (Bro. Smith) particularly regretted the absence of Bro. Binckes, as he was not as well up in the statistics and details connected with the Boys' School as he could wish, or as he perhaps might have been had he known that it would have fallen to his lot to advocate its claims on that occasion. The brethren were all doubtless aware that there were several Masonic charitable institutions, all of which had most noble and praiseworthy objects, and all of which were most justly entitled to their warmest and most liberal support; but with regard to the Boys' School there was this difference, that it was struggling under the incubus of a very heavy debt, and consequently its sphere of usefulness was very much narrowed and contracted. As to individual support, that must of course depend on individual means, and it was not to be supposed that every brother could afford to contribute, although doubtless the great majority could; but certainly every lodge ought to do something out of its funds towards the support of this most excellent institution. Provincial Grand Lodge could not be expected to contribute anything just at present, as it was only during the past year that it commenced the formation of a fund. However, he looked forward with lively anticipation to the time when matters would be better in that respect. The sister division (the Eastern) of South Wales had contributed nobly to these excellent institutions, having paid in donations and subscriptions from its Provincial Grand Lodge, its Craft lodges, chapters, and brethren no less a sum than £1,181 17s. 9d. up to the 31st of December last. Now what had this, the Western Division, given up to the same date? All it had given up to that date was sixty-seven guineas or £70 7s. Now these figures, to his mind, very plainly showed that they had not done their duty in this matter. Granting that they could not have done as much as their brethren in the sister province had done, still the fact was indisputable that they might and ought to have done more than they had done. The Aberystwith Lodge, 1,072, over which he had had the honour to preside for a period of three years in succession, was a very young lodge, in fact, except the Tenby Lodge, 1,177, the youngest in the province, but he was happy to say it was out of debt, had a respectable balance at its bankers, and had contributed ten guineas to each of the charities; and he hoped before long that amount very considerably increased. This example, he was glad to see, had been followed by the St. Peter's Lodge, 476, at Carmarthen, and he trusted all the other lodges would do likewise. He earnestly entreated them to do so, as no one of the many grand and benevolent principles and objects of Freemasonry could surpass that of assisting to provide excellent education, careful training, and a start in life to the orphan children of their distressed and decayed brethren.

The Rev. Bro. Latimer M. Jones, Rector of St. Peter's Church, Carmarthen, Prov. G. Chaplain, spoke eloquently in favour of supporting these excellent charities, as did

Bro. F. L. Clark, S.W. 1,177, who regretted that the Tenby Lodge was as yet not clear of debt, so that it was not in a position to contribute as its members wished.

Bro. T. Phillips, P. Prov. G.J.W., regretted that more had not been done in the province, but reminded the brethren that its affairs had been, until the recent appointment of their present able and worthy chief, somewhat neglected; but that he now trusted a better state of things would be inaugurated.

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Bro. Folland, P.M. 366, P. Prov. G.J.D., said the only objection he had to subscribing to the Masonic schools was that he saw no chance of getting children belonging to the province into them. He had never heard of an instance of a child in that part of the country being admitted.

Bro. G. T. Smith, Prov. Grand Secretary, had no wish whatever to lengthen the discussion; but he must beg to be allowed to reply to Bro. Folland's remark. The reason why children in that part were not admitted was simply that the province did not subscribe. The principal support these schools received was derived from lodges in and about London and certain districts in England, and consequently the greatest number of children admitted were from those districts, they possessing the greatest number of votes. If, however, other districts would subscribe with equal liberality there would be no difficulty in getting children from thence admitted.

The Provincial Grand Lodge, which was attended by nearly 90 of the brethren, was then closed in due form, and at seven o'clock about 70 of the brethren, sat down to a most magnificent banquet, supplied by Bro. Gregory, in the ball-room of the Gate House Hotel. Every delicacy of the season, regardless of expense, was provided, and the wines and waiting were unexceptionable. Bro. Gregory's reputation as a caterer is well known, and the character of the Gate House as a first-class hotel thoroughly established, but on the present occasion he seems to have surpassed even himself.

The chair was occupied by the R.W. the Prov. G. Master, Bro. Sir Pryse Pryse, *Bart.*, who was supported on the left by Bros. T. Meyrick, *M.P.*, D. Prov. G.M.; Morris, D. Prov. G.M. South Wales, Eastern Division; W. Cox and James G. Hall, Prov. G. Officers. Visitors from Eastern Division:—Bros. G. T. Smith, Prov. G. Sec.; W. Harris, Prov. J.G.D.; and other Provincial Officers; and on the left by the Rev. Bros. Latimer M. Jones and R. J. H. Thomas, Prov. G. Chaps., and Provincial Grand Officers. The vice-chair was ably filled by Bro. T. Phillips, P. Prov. J.G.W., in the unavoidable absence of Bro. Capt. J. A. Lloyd Philipps, 1,072, P.M. 234, Prov. S.G.W. Many good speeches were made and songs sung, and a very pleasant evening spent, the party breaking at eleven o'clock. Before closing this notice of the meeting, it should be stated that the offices of the provinces were on that day, for the first time, invested with the jewels of their respective offices, Sir Pryse Pryse having at his own cost, most kindly presented the Provincial Grand Lodge with a very handsome and valuable complete set.

The next meeting next year is to be held at Llanelly, under the banner of the Prince of Wales's Lodge (No. 671).

SUFFOLK.

IPSWICH.—*British Union Lodge* (No. 114).—The monthly meeting of this lodge was held at the Masonic Hall, Ipswich, on the 12th inst., when there were present: Bros. A. J. Barber, W.M., Prov. G. Org.; the Rev. J. E. Lockwood, *M.A.*, Deputy Prov. G.M., Suffolk; W. Roby, P.M., Prov. S.G.D.; H. Harris, P.M., P. Prov. S.G.D.; W. Spalding, P.M.; F. Gull, P.M.; C. Davy, P.M., P. Prov. S.G.D., P.M. 225; Emra Holmes, P.M. 531; &c. The lodge having been opened by the Deputy Prov. Grand Master, in the absence of the W.M., and passed to the second degree, the candidate for raising, Bro. Garrard, was examined, and retired for preparation, and was afterwards raised to the sublime degree of M.M. by the W.M., who performed the ceremony in a thoroughly impressive manner. The second part of the traditional history was given by Bro. Cornell, S.W., who also presented the working tools. At the close of the business Bro. Davy intimated that on the Sunday following Ascension Day Bro. the Rev. R. N. Sanderson would preach a Masonic sermon at St. Lawrence's Church, to which the brethren were affectionately invited. The lodge was afterwards closed with solemn prayer.

SCOTTISH CONSTITUTION.

DUMBARTONSHIRE.

HELENSBURGH.

Opening of St. George's Lodge, No. 503.

For the first time, we believe, in the history of this town, a large and interesting Masonic gathering took place on the evening of Friday last. Several members of the Craft resident here, having recently felt impressed with the necessity of taking steps to extend the interests of Freemasonry in this locality, held repeated meetings together on the subject, the result of which was an application to the Grand Lodge for a charter of constitution and erection, and necessary powers having been most cheerfully granted, the opening meeting of Helensburgh St. George's Lodge No. 503, took place on the evening above named in King-street Hall.

The attendance was exceedingly numerous, and embraced besides the members of the St. George, the following brethren from sister lodges:—Bros. W. Graham, R.W.M.; P. Jardine, S.W.; P. Moir, J.W., and upwards of thirty members of the Alexandria and Bonhill Lodge 321; John Miller, R.W.M., and James Calver, P.S.M., of the Glasgow Athole 413; George Angus, P.T., Glasgow Clyde 408; S. Bennett, P.M., and James Spy, St. John's, Dumbarton 18; J. Riley, Coupar, Angus 105; Robert M'Gaw, St. Mary's, Patrick 117; Andrew Money, Leven St. John's, Renton 170; Andrew Barclay, Largs, 173, &c. The brethren from the Vale of Leven, as will be observed, mustered strong on the occasion, and having come all altogether by special conveyance, marched from the Queen's Hotel to the hall in full Masonic costume, causing not a little sensation among the numerous spectators in the different streets through which they had passed. The office-bearers and members of this lodge also displayed their warm friendship to their youngest Masonic sister by placing at the service of the latter the whole of their rich and valuable clothing and paraphernalia required for the opening ceremonies. The R.W.M. elect, Dr. Gibb, presided, with Bros. J. Miller, acting S.W.; and James Calver, acting J.W.

Bro. James Wallace, P.M. of the Glasgow Commercial Lodge, Grand Steward, and member of the Grand Committee, who had been appointed to peform the ceremony of installation, and to direct the general proceedings, having opened the lodge in the first degree, then administered the usual oaths to the office-bearers, and invested them with the badges of their respective offices in the following order:—Bros. Dr. Gabriel Gibb, R.W.M.; Donald Murray, D.M.; Adam Anderson, S.M.; W. Sibbald, S.W.; James Marsland, J.W.; William Gray, S.D.; Thomas Murray, J.D.; John Anderson, Duncan M'Coll, and Robt. Lowe, Stewards; R. Neilson, Treas.; R. S. M'Farlane, Sec.; Alexander M'Farlane, I.G.; and Wm. Ross, Tyler.

The various charges were delivered by Bro. Wallace in a most impressive manner, and in some general remarks he pointed out the duties devolving on the newly-installed office-bearers, showing the great responsibilities of each and the importance of mutual sympathy and co-operation among the members of the lodge. On the Master chiefly depended the maintenance of good order, and the promotion of true fellowship. If he discharged his duties in a firm but kindly spirit, there was little fear of the want of adequate support on the part of the members, who were bound to give all the aid in their power to further the laudable objects of the Fraternity in this district. He congratulated all present on the formation of a Masonic lodge in Helensburgh, and the favourable circumstances under which its first meeting had been held. It augured well for the future success of the lodge that they had secured as office-bearers brethren of such approved zeal and ability, and he had little doubt that what was at present the youngest lodges in the country would ere long become second to none in the Province of Dumbarton. He then declared "Helensburgh St. George, No. 503." duly constituted for the purposes of Masonry, and on sitting down was cordially applauded.

By request of the R.W.M., the duty of initiating five new candidates was then ably performed by Bro. W. Graham, R.W.M. of Alexandria and Bonhill Lodge, and the cordial thanks of the office-bearers and members of the Helensburgh Lodge having been awarded to Bros. Wallace and Graham for their valuable services that evening, the following brethren were unanimously elected honorary members of "Helensburgh St. George," and affiliated in due form, viz.:—Bros. James Wallace, John Miller, and James Calver, Glasgow; Wm. Graham, P. Jardine, and P. Moir, Alexandria, and S. Bennett, Dumbarton.

At the close of the business the brethren partook of refreshment together, when an hour's very pleasant Masonic intercourse was enjoyed. "Prosperity to Helensburgh St. George" was drunk amidst great and repeated applause; and among the toasts which followed were "The Health of the Office-bearers," "The Grand Lodge of Scotland and Bro. Wallace;" "The Sister Lodges in the District;" "The Deputations from other Lodges," and others.

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ROYAL ARCH.

LANCASHIRE (WEST).

LANCASTER.—*Rowley Chapter* (No. 1,051).—The regular meeting of this chapter was held on Monday, the 16th inst., at the Masonic Room Athenæum. The M.E.Z., Comp. Bagnall, presided, and was supported by Ex. Comps. Mason, H.; Hall, J.; Moore, P.Z.; Comps. Mercer, E.; Whimpray, N.; E. Simpson, Airey, Taylor, Watson. The chapter was opened, and formal business transacted. The ballot was then declared to be unanimous in favour of Bro. Wm. Hall, of the Lodge of Fortitude, Lancaster, 281, as a candidate for exaltation. Bro. Hall being in attendance, was duly exalted to the Royal Arch degree by the M.E.Z. Ex. Comp. Moore, presented to the chapter an album containing portraits of all the members of the chapter, which was received by the M.E.Z. on behalf of the chapter, and a vote of thanks awarded. A candidate was proposed for exaltation, and the labour of the evening being ended, was closed in due form.

KNIGHTS TEMPLAR.

GRAND CONCLAVE.

The half-yearly Grand Conclave the Order of the Temple and Hospital was held on Friday, the 13th inst., at Bedford-row. Considerable interest attached to this meeting, in consequence of H.R.H. the Prince of Wales attending as a visitor, and there was a numerous attendance. The following programme for H.R.H.'s reception was issued by the Grand Director of Ceremonies, Sir Knt. J. Lambert Sim. Copies were printed on satin for the use of H.R.H.

Programme of the ceremonies to be observed at the Grand Conclave of Knights Templar on the 13th May, 1870, on the reception of H.R.H. the Prince of Wales:—

"His Royal Highness will arrive at half-past four o'clock. The aides-de-camp extraordinary, Major General Doherty and Lord Lindsay, will receive his Royal Highness within the door. The Grand Seneschal (Lord Skelmersdale), the Grand Prior (the Earl of Limerick), the Grand Chancellor (Sir Patrick Colquhoun), and the Grand Director of Ceremonies (John Lambert Sim) will conduct his Royal Highness to the Middle Chamber, set aside as a robing room for the Prince. The Grand Director of Ceremonies will communicate his Royal Highness's arrival. The two Grand Captains will immediately marshal the Knights, and form an arch of steel, leaving a passage of 6ft. wide. On the entrance of his Royal Highness the Heralds will sound a royal salute, and a march will be played by the Grand Organist, Sir Knt. W. Ganz.

"The procession will enter in the following order: The Grand Director of Ceremonies, the Grand Chancellor, the Grand Seneschal, the Grand Prior, his Royal Highness, and two aides-de-camp.

"The Grand Chancellor will present his Royal Highness to the Grand Master, who will descend a step, and place his Royal Highness on his right. The Grand Chancellor will presently name to his Royal Highness the Provincial Grand Commanders as they file past, each saluting and retiring to his stall. The Grand Chancellor will then present the Prelate, the Vice-Chancellor, the Grand Registrar, and Grand Treasurer. The other Grand Officers will then file past, salute, and retire to their respective stations. The other Knights will then file past, wheeling, saluting, and retiring through the arch of steel, under the command and direction of the two Grand Captains.

"During the ceremony all the Knights will remain at order. To prevent confusion, respectful silence and exact attention to the orders and commands of the Captains and Grand Director of Ceremonies are strictly enjoined.

"J. LAMBERT SIM, G. Dir. of Cers."

Besides the M.E. and S.G.M., we noticed among those present the following members of the Order:—Sir Knts. the Rev. J. Huyshe, D.G.M.; Colonel Vernon, Past D.G.M.; the following P.G. Commanders: C. J. Vigne, W. W. B. Beach, *M.P.*, Dr. Bryant, G. Francis, Captain Phillips, A. C. Crookshank, A. Macdonald Ritchie, and W. J. Weymott; Captain S. H. Clarke, S. Rawson, the Earl of Limerick, Lord Lindsay, J. H. Law, R. J. Spiers, Sir Michael Costa, Jno. Hervey, and many others that our space will not permit us to name..

After the Grand Conclave had been opened, and the minutes of the Grand Conclave of 10th December, 1869 read and confirmed, the following report of the committee was read:—

"MOST EMINENT AND SUPREME GRAND MASTER.

"Your committee has the honour to state that no important changes have taken place in the Order since the Grand Conclave in December, 1869.

"A warrant has been granted for a new Encampment and Priory at Orillia, in the County of Simcoe, Province of Ontario, Dominion of Canada, named the Mount Calvary; making the total number of Encampments under your banner 107.

"It has pleased you, sir, to appoint Sir Knt. the Honourable F. Walpole, *M.P.*, Grand Commander for the Province of Norfolk, in the room of Sir Knt. Benjamin Bond Cabbell, resigned, and the necessary warrant has been passed under the seal of the Order in accordance with your authority.

"Your committee regret to report the death of the Rev. Edward Chaleuer Ogle, heretofore Provincial Grand Commander for Northumberland and Berwick, and trusts you will be able to replace his loss by an appropriate appointment.

"Your committee has to lament the resignation of one of your best and most active officers, the Rev. Dr. Senior, Provincial Grand Commander for West Yorkshire, on the ground of advanced age, which obliges him to reduce the circle of his Masonic usefulness. Your committee has, however, the satisfaction of stating that Dr. Senior has consented to hold the office *in commendam* till the appointment of his successor.

"The Province of Ceylon has become vacant by the retirement from that country of the Provincial Grand Commander, Sir Knt. Crookshank, in the course of his military duty, who, however, will now perform his homage.

"Your committee has been unable, as yet, to submit to your favourable consideration a knight of adequate position to assume the command of the province of Stafford and Warwick, in which your Grand Chancellor held *virtute officii* Provincial Grand Conclaves, in February, 1869 and 1870. In the meantime that province has not suffered by the provisional administration of the Deputy Provincial Grand Commander Sir Knight Hibbert, whom your committee recommends for Grand office, as a reward for his zeal and judgment.

"Your committee has, in the execution of an unpleasant duty, felt it necessary to recommend the suspension of the Tynte Encampment, for persistent neglect in making the annual return, after repeated and formal applications, no other means being left to reduce this encampment to a sense of its obligation.

"The following encampments have been reported to your committee as not having sent in their returns for the year 1869:—

"Bermuda, Cabbell, Cœur de Lion (Canada), Celestial, Cornubian, Cotteswold, De Furnival, Faith (Bradford), Faith (Wigan), Fearnley, Geoffrey de Saint Aldemar (Canada), Grove, Harcourt, Hope, Hugh de Payens (Canada), King Baldwyn (Canada), Loyal Burmah, Mount Calvary in the East (Bombay), Mount Zion, Plains of Mamre (Hawarth), Royal Edward, Saint John of Jerusalem (Todmorden), Star of the East, Sussex (late Plantagenet), Canada, Temple Cressing, Tynte, Union, and William de la More the Martyr (Canada).

"You have on the recommendation of your committee struck off the roll two Grand Officers, who after five summonses have neglected to pay their fees of honour.

"Your committee recommends that these fees should in future be paid on acceptance of the nomination to Grand Office.

"In consequence of the non-attendance of Grand Officers at the meetings of Grand Conclave, your committee has determined strictly to enforce in future the fines due from Grand Officers for non-attendance to their duties.

"The premises at 14, Bedford Row, having passed into other hands, the Grand Conclave received, on 25th December last, a formal notice to quit, in consequence of which arrangements have been made for meeting in future at the Freemasons' Hall, in Great Queen Street.

"Your committee invites the serious attention of Grand Conclave to the financial report of the Grand Treasurer, which it begs to support; and to recommend that, pursuant to notice given at the last Grand Conclave, the fees for Registration and Certificates for Knights Templar should be raised from 15s. to £1 1s.; the fee for Grand Officers' Patents, from 7s. 6d. to 10s. 6d.; and that the Annual Contribution by Members of the Order should be raised to 2s. 6d., exclusive of the 1s. to the Fund of Benevolence. It is estimated that this slight increase will,

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joined with strict economy, enable the revenue to cover the expenditure; an object which is at present effect with difficulty, and will soon become impracticable.

"The Balance in the Grand Treasurer's hands, at the end of the financial year ending with March, amounts to £177 9 5
Benevolent Fund £183 15 2

£361 4 7

By Order of the Committee of Grand Conclave,
‡ P. Mac C. de Colquhoun, Grand Chancellor.

The Grand Treasurer, Sir Knt. J. Tepper, pursuant to notice, then moved a formal resolution for the increase of the fees in accordance with the last paragraph but one of the report, and in doing so observed that notwithstanding the strict economy and supervision of the committee, of himself, and of the G.V.C., the funds had been and were still found to be insufficient, that the present annual contribution by the members to the funds of Grand Conclave amounted to only 1s. per head, while in the United States, he believed, about four dollars or sixteen times that amount was paid willingly, and that he felt confident no one would think of opposing this small increase requisite to place the funds of Grand Conclave on a proper footing.

The Dep. G.M. Sir Knt. the Rev. J. Huyshe in seconding the motion, said he was almost ashamed to detain Grand Conclave by addressing any further arguments in favour of so self evident a proposition, the additions proposed were so trifling that he could not doubt but that the proposal of the Grand Treasurer would be willingly assented to by those present, and by the encampments generally.

Sir Knt., the Earl of Limerick, explained that it must not be misunderstood that 2s. 6d. extra was asked for by the Grand Treasurer, in fact it was only 1s. 6d. which with the increase proposed on certificates, &c., which had no retrospective effect, would it was hoped, suffice to place the funds on a same basis.

The motion was then put and carried *nem. con.*

A formal motion to confirm the report was then made by Sir Knt. Meymott, P.G.C., and seconded by Sir Knt. Col. Goddard, P. 1st G. Capt., and carried unanimously.

On the motion of the Dep. G.M., the Grand Master was proclaimed and saluted, it being considered unnecessary to repeat the form of installation.

The Grand Master then appointed the following Grand Officers, who were duly invested with the collar and jewel of office:—

Sir Knts. Lord Skelmersdale, G. Seneschal; Earl of Limerick, G. Prior; Col. Elliot, G. Sub. Prior; Rev. E. Moore, G. Prelate; Major Hebbert, 1st G. Capt.; C. Chandos Pole, 2nd G. Capt.; Sir Patrick Colquhoun, G. Chancellor; W. Tinkler, G. Vice-Chancellor; J. Launder, G. Reg.; E. J. Morris, G. Chamberlain; L. P. Metham, Grand Hospitaller; J. Lambert Sim, G. Dir. of Cers.; J. Starkey, Assist. G. Dir. of Cers.; F. Williams, G. Supt. of Works; J. H. Younghusband, Grand Constable; J. G. Chancellor, G. Provost; Captain Phayre, G. Almoner; George Lambert, G. Warden of Regalia; C. F. Arden, 1st G. Expert; Colonel Ratcliffe, 2nd G. Expert; S. Jones, 1st G. Standard Bearer; B. Davies, 2nd G. Standard Bearer; T. W. Harrison, 3rd G. Standard Bearer; J. W. Boord, 4th G. Standard Bearer; G. R. Crickmay, 1st G. Aide-de-Camp; E. A. N. Royds, 2nd G. Aide-de-Camp; M. O. Sim, 1st G. Capt. of Lines; Lord Lindsay, 2nd G. Capt. of Lines; W. Maley, 1st G. Herald; J. Poulter, 2nd G. Herald; W. Ganz, G. Organist; E. D. Anderton, G. Sword Bearer; T. Wilson, G. Master's Banner Bearer; J. Woodstock and J. G. Froud, G. Equerries.

His Royal Highness then entered Grand Conclave, preceded by the Grand Director of Ceremonies, Sir Knt. J. L. Sim, bearing the banner of his Royal Highness, the Grand Chancellor, Sir P. Colquhoun, the Grand Seneschal, Lord Skelmersdale, the Grand Prior, the Earl of Limerick, and attended by his two Aides-de-Camp Extraordinary, Sir Knts. Major-General Doherty and Lord Lindsay, and took his seat on the right of the Grand Master.

The Grand Chancellor then presented to the Prince the Provincial Grand Commanders, C. J. Vigne, W. W. B. Beach, *M.P.*, Dr. Bryant, G. Francis, Captain Philips, Major A. C. Crookshank, A. Macdonald Ritchie, W. J. Meymott, and Captain S. H. Clarke; R. J. Spiers, D.P.G.C.; the Grand Prelate, the G.V.C., the Grand Registrar, and Grand Treasurer. After which his Royal Highness was saluted by the knights present under the direction of the 1st and 2nd Grand Captains, Major Hebbert and C. Chandos Pole.

Sir Knt. J. Tepper was then unanimously re-elected Grand Treasurer, on the nomination of Sir Knt. G. Francis, P.G.C. for Herts, seconded by Sir Knt. R. Woof, Past Grand Chamberlain.

The G. Master then nominated as members of the committee for the ensuing year, Sir Knts. the Earl of Limerick, G. Prior; the Rev. E. Moore, G. Prelate; R. J. Spiers, D.P.G.C. Oxford; and J. Lambert Sim, G. Dir. of Cers. The following Knights were proposed, seconded, and elected by Grand Conclave members of the committee:—C. Fendelow, proposed by Major Hebbert, D.P.G.C., seconded by S. Lloyd Foster, P.G. Chancellor; J. Taylor, proposed by Capt. Philips, P.G.C., seconded by Dr. Hodge; The Honble. Capt. Hoods, *M.P.*, proposed by the Earl Limerick, seconded by Dr. Ramsay; S. Rawson, P.P.G.C., proposed by C. J. Vigne. P.G.C., seconded by L. P. Metham, D.P.G.C.; and W. Birch, P.G. Reg., proposed by E. A. N. Royds, seconded by J. H. Younghusband.

The P.G.C. for Ceylon, Major A. C. Crookshank, was presented by the Grand Chancellor, and performed his homage. The Grand Conclave was then closed in ample form.

H.R.H. the Prince of Wales then retired into his private room to clothe for the Priory of Malta, and on his return a Priory was held by the G. Prior, the Rev. J. Huyshe, under the banner of the Observance Encampment, when the following Knights were admitted:—C. F. Arden, G. R. Crickmay, the Honble. J. Douglas, D. C. M. Gordon, C. J. Hampden, C. Harcourt, L. P, Metham, J. Stevenson, J. Taylor, R. H. Thrupp, T. Wilson, and J. Wordsworth.

His Royal Highness then retired from the Hall, attended as on entrance, and left the building accompanied by Lord Skelmersdale.

A Grand Priory of the Order of Malta was opened by the Grand Master. The minutes of the Grand Priory of December 10th, 1869, were then read and confirmed as duly recorded. The following report of the committee was read:—

"Most Eminent and Supreme Sir,—The increase of this Order having rendered it advisable that a Grand Priory should be holden in the present month for the admission of members under the banner of some private encampment, you have been pleased to assign this honour to the Observance Encampment.

"Your Committee begs to recommend that the Register of this Order should be kept separate, that proper books be provided for that purpose, and that the fees for the registration and certificates of members be raised from 2s. 6d. to 10s. 6d., with the object of covering the extra expense occasioned thereby.

"By order of the Committee of Grand Priory,
"‡ P. Mac C. de Colquhoun, Grand Chancellor."

The G. Treasurer, Sir Kt. J. Tepper, as a matter of form moved the resolution for the increase of the fees, so far as applied to this Order, and after being duly seconded, it was carried *nem. con.*

The report of the Committee was received and adopted on the motion of Sir Kt. W. W. B. Beach, P.G.C., seconded by the Past D.G.M. Col. Vernon.

The Grand Priory was then closed in ample form, and a considerable number of Knights adjourned to a banquet at the Freemason's Tavern, at which the G. Master presided, supported by the D.G.M. the Rev. J. Huyshe, the Past D.G.M. Col. Vernon, the Earl of Limerick, and other Knights.

ANCIENT AND ACCEPTED RITE.

SUPREME CHAPTER OF GRAND ELECTED KNIGHTS, K.H.

A meeting of the Supreme Grand Chapter of the 30° was held in the rooms of the S.G.C, on the 12th inst., at which there were present:—Ill. Bros. C. J. Vigne, M.P.S., 33°.; Capt. Philips, 33°; Rev. W. Bowyer, 33°; Sir M. Costa, 33°; H. C. Vernor, 33°; Col. Clerk, 33°; Major Adair, 33°; J. M. P. Montague, 33°, members of the Supreme Council; Hyde Pullen, 33°. Bros. R. Costa, 32°; Sir P. Colquhoun, 82°; C. Banister, 32; T. Talbot, 32°; J. Glaisher, 32°; C. Fendelow, 31°; T. Middleton, 31°: Chandos Pole, 31°; Rev. C. Davy, 31°; Blenkin, 31°, Gen. Doherty, 31; Lord Lindsay, 31°; Col. Birchall, 30°; E. Ashworth, 30°; Boord, 30°; Dubosc, 30°; F. King, 30°; A. B. Cook, 30°; R. de M. Lawson, 30°; J. J. Forrester, 30°; W. Brignall, jun., 30°; S. H. Clerk, 30°; Dr. E. B. Bogg, 30°; J. Taylor, 30°; W. H. Brittain, 30°; C. Hutton Gregory, 30°; C. A. Newnham, 30°;

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G. Lambert, 30°; A. B. Frazer, 30°; James Keene, 30°; F. Binckes, 30°; H. W. Hemsworth, 30°; W. H. Marwood, 30; J. Starkey, 33; C. Fitz-Roe, 30°; C. C. Whitney Griffiths, 30°.

The following candidates were duly instructed in the intermediate degrees by the Ill. Bro. Hyde Pullen, and then introduced and advanced to the rank of Knights K.H. 30°:—Bros. Rev. T. Fitz-Arthur T. Ravenshaw, John Lambert Sim., Thomas. Jowitt, John Hervey, Samuel Jones, Capt. G. Annesley Phayne, R.N., Dr. F. H. Woodforde, Lieut.-Col. John Elliott.

Letters were read from members stating causes for absence. Congratulatory remarks were made as to the steadily increasing prosperity of the Order, and votes of thanks were cordially given to the three auditors of the accounts, to Ill. Bro. Capt. N. G. Philips for his valuable services as G. Treasurer, and to Ill. Col. Clerk for his services in the chair.

The banquet was well attended, and the proceedings of the day passed off with that harmony and good feeling which characterise these meetings.

TESTIMONIAL TO BRO. R. H. D. JOHNSON, *M.R-C.S.*, P.M. & P.Z. 1,094.

The brethren and companions of Temple Lodge and Chapter, Liverpool, assembled on the 10th inst. for the purpose of presenting to Bro. R. H. D. Johnson a service of plate which had been subscribed for in recognition of his valuable services in the formation of both lodge and chapter, of which he had been both respectively the first W.M. and the first M.E.Z. Some four or five years ago, when the lodge in question was first formed, Bro. Johnson took an active part in its construction and arrangement, worked heartily for the promotion of its interests, and since that time he has shown great zeal in the maintenance of its prosperity. In these circumstances a testimonial was most appropriate and graceful. The service of plate was furnished by Messrs. J. and J. Hargraves, the eminent jewellers, &c., Bold-street; and the decorative designs were executed with the finest possible taste, The principal subject engraved on the service was Bolton Abbey in the olden time—quaint, interesting, and picturesque; and on the reverse side was a capitally-executed monogram of the receiver. The chasing was of the most artistic kind, and in excellent keeping with the general treatment. On the salver was the following inscription:—

"Presented to R. H. D. Johnson, *M-R-C.S.*, Lon., &c., by a number of members of the Temple Lodge and Chapter, No. 1,094, to mark the esteem in which he is held, and to commemorate the circumstance of his being the first Worshipful Master of the lodge and the first First Principal of the chapter. Liverpool, 1870."

The service was accompanied by a beautifully-executed copy of the inscription and a list of subscribers. illuminated and mounted with the finest taste by Bro. James Thomson, of St. James'-street. Amongst the members of the lodge present were Bros. J. S. Macbeth (Chairman), Captain H. Newman, Captain Hargraves, Dr. J. N. Johnson, Dr. Speer, Richard Morley (of Slater-street), J. Thomson, G. Dyke, Campion, Gilbert, Woods, Walters, Schaal, Smith, Mothersill, etc.

The Chairman, in introducing the business of the meeting, referred in complimentary terms to the recipient of the testimonial, and expressed his thorough sympathy with the presentation.

Bro. Captain H. Newman, in making the presentation, said it afforded him great pleasure indeed to be selected by the subscribers to present this address and service of plate. It would be perceived that the service was presented by the members of the Temple Lodge and Chapter as a mark of their sincere appreciation of Mr Johnson as a Mason and personal friend. With other worthy members, he had formed the Temple Lodge and Chapter, being the first Master of one and the first M.E.Z. of the other, and the manner in which his duties had been performed in these offices had left nothing to be desired, and could not have been excelled in Liverpool. About four years had elapsed since the Temple Lodge was first opened, and the success which had attended it must have been a source of great gratification to him (Mr. Johnson) and other promoters.

Bro. G. Dyke, in an able and complimentary speech, also referred to the services and personal worth of Bro. Johnson.

Bro. Richard Morley said that, as treasurer of that testimonial fund and as an intimate friend of Bro. R. H. D. Johnson, he thought it an honour to say a few words in addition to those which had already been uttered. He might state that those who gave had done so freely and willingly, and in each instance had expressed their regard and appreciation of Bro. R. H. D. Johnson.

Bro. Morley concluded an excellent speech by expressing the warmest esteem and hopes for Bro. Johnson's prosperity and happiness.

In acknowledging the testimonial, Bro. Johnson said he could not too emphatically express his thanks for the kindness and brotherly feeling which had prompted it, as he looked upon it as a concentrated exhibition of their affection towards him. Upwards of ten years ago he had been made a Mason, and he might say that now he regarded the system with more satisfaction than he had ever done before. Men of every nation, clime, colour, and tongue, under Masonry, met on the same footing, being all regarded as brethren. He had endeavoured to fulfil the duties falling to his office in the best manner possible, and the presentation of that testimonial showed that his labour had not been without its recognition. He concluded by thanking the subscribers in the name of Mrs. Johnson and himself for the very handsome presentation, which he assured the subscribers he would always value highly. Thanks were voted to Bro. Molyneux for the free use of the room on that occasion, to the chairman, and to the treasurer (Bro. Morley); after which the interesting proceedings terminated.

CONSECRATION OF THE FREEMASONS' HALL, ADELAIDE, SOUTH AUSTRALIA.

On the 31st May, 1869, was laid with due solemnity the foundation-stone of the new Hall in Flinders-street for the use of the Freemasons of the English Constitution. The importance which the Order has attained in the colony was felt to warrant the erection of a special building to be the central rendezvous of the brethren—the place of their general assemblies, and the scene of their principal ceremonies. From various sources money was collected, until it was thought safe to enter upon an undertaking designed to cost between £4,000 and £5,000. The carrying out of the work was entrusted to Messrs. Brown and Thompson, who have lost no time in bringing it to a state of completion. On Tuesday, March 22, the ceremonial of consecration and opening occurred, and without doubt exceeded in grandeur and success any display that has as yet been attempted in connection with the Masonic Craft in South Australia.

The new Hall and its appurtenances is a sightly accession to the architecture of Flinders and Freeman streets, at the junction of which it stands. It consists of a fine bold centre elevation and two wings, with basement, ground, and first floors. The principal entrance is from Flinders-street. The door opens into a hall 24ft. x 12ft., elegantly ornamented after the Corinthian order, with columns, arches, and enriched cornices. There is a waiting-room on the right 14 by 12, from which communication is had with the upstairs department by means of a speaking tube. Here are hung the portraits of the Earl of Zetland and other worthies belonging to the Order, as well as the commission from the Grand Lodge in England constituting the Percy Encampment, with its pious motto, "Initium sapientiæ amor Domini." Immediately opposite the doorway is a handsome banquetting-room, 46 by 31ft. and 16ft. high. To the left of the entrance hall, on the ground floor, there are two parlours, 18ft. 6in. by 12ft. the corner itself being assigned to the bar, which occupies a space of 18ft. square. Beyond this, and facing Freeman-street, there is a dining-room, 23ft. by 16ft. 6in., and other apartments having an entrance from Freeman-street. Springing from the lobby skirting the dining-room is a substantial but handsome staircase, 4ft. 9in. in width, and constructed of polished blackwood and cedar. This terminates in a spacious landing-place, to the northward of which stands the ante-room to the grand hall. To the left of the landing, and occupying the whole of the street frontages of the first floor of the western wing, there are bedrooms eight in number, and varying in size from 17ft. 6in. square to 12ft. by 9, the uniform height being 12ft. in the clear. At the far extremity of the portion of the

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building abutting upon Freeman-street provision is made for a capacious bathroom. This row of lesser rooms, as well as the parlours, bar, dining-room, and so on, immediately below them on the ground floor, provide the necessary accommodation for a family hotel, and are isolated from the portion of the structure specially devoted to the purposes of Freemasonry by ample passages, closed in by folding-doors, which, when the occasion requires, can be thrown open, so as to facilitate communication with all parts of the building. This will be a great advantage, particularly in the case of the banquetting-room on the ground floor which will serve both for the Masons and for the public on the occasion of dinners, balls, and other festivities. All conveniences in the way of hat and cloak presses are provided.

The ante-room is 22ft. 6in. long by 11ft. 6in. wide. At one end stands a raised dais on the same level as the floor of the hall. This is the place where the Masons make their final preparations for passing into the presence chamber of the Grand Master—the great Masonic temple itself. The ornamentation of the room is in keeping with the important purpose it has to subserve. Leaving for a moment the description of the lodge room, and descending to the lower regions once more, it may be mentioned that the kitchen and servants' rooms, with a private staircase attached, are located at the northern end of the Freeman-street frontage; that space remains for the erection at some future day of a billiard saloon 44ft. by 24ft. at the rear of the banquetting room; and that the basement storey includes two rooms—one 17ft. square, and the other 14ft. by 8ft. The entire building will eventually occupy a frontage to Flinders-street of 92ft., and to Freeman-street of 84ft: but the eastern wing has not been carried up. The principal elevation faces Flinders-street, and the exterior is of the Italian or mixed style of architecture. The facade is formed of hammer-dressed freestone, with freestone and Portland cement facings. The ornamentations consisted of pilasters with moulded bases and enriched capitals, with representation of King Solomon and other worthies. The utmost care has been taken to provide for the ventilation by means of tubes through the roof and earthenware pipes in the walls. The architect is the Hon. Thos. English, who has carried out the work in a way highly creditable to him. The builders, Messsrs. Brown and Thompson, have also performed their contract in a manner which has met with the approbation of the committee. No expense has been spared that would render the edifice worthy of Freemasonry—in proof of which it may be mentioned that the total cost will not be less than £5,000.

Having disposed of these prosaic details, a word or two must be said of the Hall itself, around which naturally hovers that atmosphere of awe and mystery associated with the inner life of the venerable Order to which it is dedicated. First of all the architect, with the skill and facility of a true craftsman, has made lavish provision for all that can gratify the eye and befit the imposing ceremonies of the Order. The walls enclose a space 49ft. in length by 31ft. in width, the extreme height being 22ft. Around are arranged eighteen pilasters, with ornate Corinthian capitals, supporting a rich and elaborate friezework cornice four feet in depth, with carved trusses and other adornments. Enclosed in this friezework are fourteen rectangular-shaped windows, that can be opened and closed by means of cords let into the masonry, and terminating in elegant tassels. In the centre of the ceiling, five or six feet from the cornice, on each side, is a cove set off with mouldings and other enrichments, in admirable keeping with the general design. This cove acts as a flue to carry off the heated air, which escapes into pipes in the space above, and by them is discharged through the roof. There are also dorrimers, luffer-boards, and other appliances to secure a ventilation as perfect as the purposes to which the room is devoted requires. Like the Town-hall, this choice specimen of the architectural art needs no embellishments to enable it to stand the test of criticism; but the lodge decorations, arranged under the immediate direction of Mr. J. T. Sagar, so far from deteriorating the general effect, give to the chamber a hundred fresh charms. The furniture has all been manufactured specially by Messrs. S. Mayfield and Son and Mr. P. Gay, who have shown themselves fully equal to the occasion. At the eastern end is the is the seat of the District Grand Master, elevated upon a dais, and having over it a rich canopy. On either hand are cushioned seats, reserved for the officers. The Senior Warden's chair is at the western side of the room, and behind this is a magnificent organ of colonial manufacture. The Junior Warden occupies a seat on the south, and fronting him on the north are the desks of the Secretaries. Beautifully polished blackwood benches, constructed upon the principle so much approved in railway carriages, skirt the walls, and give accommodation for between eighty and ninety persons. Occupying the centre of the hall is a tesselated pavement, raised above the floor level, and bearing upon it the pillars of the Doric, Ionic, and Corinthian orders, vessels containing corn, wine, and oil, and a score of other articles, conveying little meaning to the common observer, but full of significance to those possessing the key. In that small room are collected mysteries as profound as the Eleusinian priests ever preserved from the profane glance of the vulgar. Every convenient part of the hall is the repository of some secret. The banners and bannerets, the mystic signs, the Masonic implements, the corner stones, the symmetrical columns, the chequered pavement, the chalices and vessels, although dumb to the uninitiated, speak with an eloquence all their own to those who have been admitted to aknowledge of what they represent. Nothing is wanting that is to be found in the Grand Lodge of England itself, so that Masons may well be proud of their hall.

On the night of the consecration (Tuesday, March 22) seats were provided for close on two hundred persons, and the right of *entrée* was strictly confined to Master Masons.

Soon after seven o'clock, every seat being occupied, the D.G. Master, Bro. Arthur Hardy, entered the hall, accompanied by the Prov. G.M. (Irish Constitution), Bro. the Hon. John Tuthill Bagot, M.L.C., Chief Secretary, and attended by the D.D.G.M., Bro. his Honour Henry E. Downer, Commissioner of Insolvency and S.M.; the P.D.D.G.M., Bro. Dr. Whittel, J.P.; the D.G.S.W., Bro. his Honour Judge Gwynne; the D.G.J.W., Bro. C. R. Darton; the D.G. Chap., Bro. Rev. Canon Farr, M.A.; the D.G. Reg., Bro. J. R. Gurner; the D.G. Treas., Bro. F. J. Botting; the D.G. Sec., Bro. R. E. Lucy; D.G. Supt. of Works, Bro. Hon. Thomas English; and the other officers of the District Grand Lodge. There were also present the D.P.G.M. (Irish Constitution), Bro. W. Fiveash, the Substitute P.G.M. (Scotch Constitution), Bro. Wills, besides several officers of the Irish and Scotch Grand Lodges. The usual forms were observed, and on the District Grand Lodge being declared open, the following ode was sung by an efficient choir, accompanied on the organ by Bro. H. L. Durieu, D.G. Org.:—

TUNE—*God Save the Queen.*

Hail! universal Lord!
By heaven and earth adored;
All hail! great God!
Before Thy name we bend,
To us Thy grace extend,
And to our prayer attend,
All hail! great God

The imposing ceremony of consecration was then gone through. The grand feature of the evening, however, valuable both for its originality and its intrinsic beauty—the oration of the Rev. Canon Farr, D.G. Chap., following the ceremony of consecration—we are permitted to lay before our readers:—

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"Among other thoughts imprinted on our minds as Masons, we are especially led to consider that our time is not our own—that it is a great and solemn trust committed to our care by the Great Architect of the Universe—not for our own enjoyment only, but for the use of all around us. In consonance with this teaching we have been this day dedicating to the service and to the use of our brethren a hall in which our meetings may be held, and in which the brethren may receive that instruction which will enable them to rear up for the services of the Almighty no mere material temple, but a house not made with hands, a spiritual temple, in which each artificer duly labouring will find his place. Of that spiritual temple we have the figure here. If the corner-stone be well and truly laid—if the walls, carefully tested by the plumb line, are upright and stable—if the cement is firm and binding, years and years may roll on, and our work will still be standing. How many generations of men may assemble within these walls! How often will the words that have come down to us through long ages be here repeated in hushed solemnity to those who will be our successors! Perchance this hall, where we now assemble in the vigour of health, may witness another gathering when we have been called away, and our brethren are summoned to follow that which remains of us to the tomb; for like the bells, our hall has a changeful voice—it speaks of sorrow as well as of joy—of the evening's labour and its refresment—of life's labour and its rest. How many generations, indeed—for of the end of Freemasonry who shall speak? Its foundations are so deeply sunk that man cannot reach them with certainty; they are at least so wide and strong that the building raised upon them may grow to the world's end. Wide as the world itself, we know no distinction of colour or of country. We acknowledge the brotherhood of all who are of Adam's race. We close our doors to no free man whose faith rests in the Great Creator; and surely in a system such as ours, where each symbol has its significance, each word its hidden meaning. "Free" is a word of more than ordinary import. For he is not free who is a bondman to his passions; he is not free who is a servant to uncleanness; he is not free who is the slave of avarice; he is not free whose Lord is "his appetite," but he is free who, by God's grace, is himself his own master; who can still in his breast the tumultuous uprisings of anger; who can control and subdue the wildness of desire; who can see with unenvying contentment the prosperity of those around him, and if God has blessed him with worldly means can pour forth from the fountain of his wealth an over-flowing stream of benevolence. Nor is he free whose mind is in the toils of superstition. Freemasonry does not concern itself with political questions. It teaches those who belong to the brotherhood to be obedient to the laws of the land wherein they live. Superstition alone recognises a foe in Freemasonry, and in so doing she condemns herself. Seeking to keep her children in the darkness of the Neophyte, she dares not draw off the bandage that binds their eyes and give them light. Yet, if she will not remove it with her own hands, Time, the healer as well as the destroyer, will fret it away, and the true light will be seen in all its bright effulgence. Bound as we are by our laws to abstain from all persuasion to induce men to join our Craft, in what way can we fill up our ranks. The answer is an easy one. Our lights must be kept burning, not only within the walls of the lodge, but in the busy places of the world. Men will judge us by our works. Hitherto in South Australia there has been little room for the exercise of our special duties. The great charitable institutions which reflect honour on our Order in the mother country have as yet found no place here. They have not indeed been needed. The help given through our benevolent fund is almost unnoticed. To the world without, therefore, we seem to have no work in view commensurate to our power and our professions. Let us acknowledge that this state of things must soon pass away. As death carries away one or other of our brethren there are those left behind who are objects of special solicitude to the Craft. His widow, his children, those for whom he cared in life, are in a measure become objects of our care now. Let us make our preparations that we may be ready when the time comes to render them the help they need. As in England they have their schools for children of the Craft, their homes for its aged members, so let us at least endeavour to lay the foundation of a system of benevolence which may eventually enable us in South Australia to extend to those who need it that help for which a Freemason should never be asked in vain. I rejoice to think that this has been already a subject of your thoughts. I am impressed with the conviction that a wide system of benevolence would tend almost more than anything else to strengthen our body. If our funds were temporarily diminished by an expenditure of this kind they would surely be replenished by the accession of brethren to our Order, and many a brother whose interest in the Craft is weak, mainly, perhaps, because he cannot see that we are busy in the work of benevolence, would feel his interest re-awakened and his pleasure renewed in aiding and in stimulating our charitable endeavours. I have an earnest confidence that our possession of this hall for Masonic purposes will lead to such a movement for benevolent purposes as will call forth the energies and arouse the sympathies of all the brotherhood in South Australia. The corn of nourishment, wine of refreshment, the oil of gladness—each has taught us its lesson of God's bounty and Providence for us His creatures dwelling on this earth. Let us remember that there is a world beyond this, and that we must so live that we may be prepared to die. It may be that our researches into God's hidden mysteries may never lead us beyond darkness visible. As we advance our horizon may recede, and each step forward serve but to show us the more plainly that the wisdom of the Almighty is infinite, His ways past finding out. Of one thing, at least, we shall be convinced—of His love for man, His care for all created beings. Let, then, the lines of our lives be traced in accordance with this rule of love. By so living we shall become most like Him while we remain on earth, and most ready to pass through that dark valley where One alone can be our companion, and to go through that great change which will enable us to know even as also we are known."

Another oration, equally interesting to the members of the Craft, was delivered by P.D.D.G.M. Whittell.

After this the anthem, psalm cxxxiii., "Behold how pleasant and how good," was sung, and the lodge was closed, the choir giving as a finale the "Song of Australia."

It was mentioned in the course of the evening by Bro. Letchford, one of the Stewards and a Trustee of the Masonic Hall, that the cost of the land, building, furnishing, &c., was £5,100.

The brethren reassembled in the banqueting room below, where Bro. Bungert set a repast before his guests which would have done credit to any Boniface in Adelaide.

PALESTINE EXPLORATION FUND.

The brethren have from time to time taken great interest in the researches of Bro. Capt. Warren. We give with pleasure a place to the following.

The annual meeting of the subscribers to this fund was held on Monday, the 16th inst., in the theatre of the Royal Institution, his Grace the Archbishop of York in the chair. There were also present the Bishop of London, Mr. S. Morley, M.P., Mr. W. Morrison, M.P., the Dean of Westminster, Professor Donaldson, Mr. G. Grove, Bro. Captain Warren, R.E., Captain Anderson, R.E., Captain Wilson, R.E., &c.

The Rev. F. W. Holland read the report, which reviewed the proceedings carried on under the superintendence of Bro. Captain

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Warren at Jerusalem. All the most interesting portions of the report have already been published. The annual subscriptions amounted to £1,000; donations, £2,000; and the products of lectures, £500.

The Chairman spoke of the many interests which centred in Palestine. They owed to that country the greatest debt one land could owe to another, as it was the cradle of their religion. At the present time they read with unabated interest the books which were there written, because they contained for them the tidings of salvation, and a true message from God to man. Therefore the work which was being carried on was one in which they must all take interest, especially when they remembered how little of the country they knew except what the Bible contained. He had much pleasure in announcing that her Royal Highness the Princess Louise had become a subscriber.

Captain Warren then read a statement of the more recent work he had carried on. One great object which he had in view was to settle the exact site occupied by the Temple, and his second was to discover the tombs of the Kings of Judah, including the sepulchre of Him who was styled the King of the Jews. There was such an enormous mass of rubbish in Jerusalem that it was impossible to say which was the exact spot where any building stood. But they had made such progress in the survey of the whole district that they had been able to lay down a plan of the city as it existed in olden times. They had also examined two-thirds of the Haram wall on the outside, and it had resulted in many interesting discoveries. In early times, the site of the present city of Jerusalem consisted of a series of rocky spurs, on the sides of which they had discovered steps cut in the rocks, and walls which seemed to indicate the existence at one period of buildings. He could not lay out the outline of the Temple to his entire satisfaction; but he believed that its site would not occupy the position which it had been customary to assign to it. The was one portion of an outer wall, six hundred yards in length, which they had not been able to examine, owing to the existence of a cemetery; but he was of opinion that in that portion remains would be found of the original wall erected by Solomon. By the aid of diagrams, Captain Warren pointed out the real sites of the Pools of Siloam and Bethseda, and the remains of many arches and passages. In conclusion, Captain Warren gave some interesting particulars of the personal adventures he met with on his way to the Sea of Tiberias.

Sir H. Rawlinson moved a resolution expressing satisfaction with what had been accomplished, and awarding thanks to Captain Warren for his great exertions.

Mr. S. Morley seconded the motion, which was supported by Professor Donaldson.

Dean Stanley moved the second resolution, which expressed a hope that special efforts would be made to complete a survey of Palestine, and to carry on the explorations with vigour. He ventured to differ from the opinion expressed by Sir H. Rawlinson as to there being no such monuments in existence referring to the Jews as that found relating to the Moabites; and he read a passage from the 15th chapter of the 1st of Samuel, in which reference was made to the victory of Saul over the Amalekites, where it was said he "set him up a place." It was his opinion that the word "place" would be more properly translated "trophy," and he hoped that inscribed stones would be discovered relating to the Jews.

The chairman called upon Mr. G. Grove to second the resolution, introducing him as the originator of the society.

Mr. Grove, in seconding the resolution, expressed his deep regret that Mr. Deutsch was absent through illness.

A vote of thanks was passed to the chairman, on the motion of Mr. Morrison, M.P., seconded by Captain Wilson.

The proceedings then terminated.

Obituary.

THE LATE BRO. D. C. DALGLEISH.

(From the *Sydney Morning Herald.*)

On the 11th February Bro. D. C. Dalgleish, once a member of the Colonial Legislature, and holding the office of Government Inspector of Steam Machinery, was thrown from his horse at the entrance to the Glebe Island Bridge, whilst riding from the city to make an inspection of some works at Waterview Bay. The injuries received by by Bro. Dalgleish were of such a nature as to warrant his immediate removal to the Sydney Infirmary, when it was found that he had sustained a severe fracture of the skull, over the left temple, from which the brain protruded. Whilst in the institution consultations were held, and operations performed by Dr. M'Kay, who removed some comminuted pieces of bone, which were pressing on the brain, which resulted in giving temporary relief to the patient, who, however, suffered a relapse, and died about 9 o'clock on the 18th of February. On the same day a coroner's inquest was holden, at which the jury returned a verdict of death from injuries accidentally received.

The funeral of Bro. Dalgleish took place on the Sunday after his decease. It was a Masonic one, the decease having been initiated into the Order of Masonry in the Lodge of Australia, No. 390 E.C. He very soon worked his way up, and became Master of his mother lodge for the year 1864. He held selveral offices in the D.G. Lodge, and was ultimately D.G.S.W., which latter he filled to the credit of himself and the lodge he represented. About three o'clock on the afteanoon of the funeral, Bros. Thomas Macgregor, W.M., opened the lodge of Australia in the Masonic there being about 400 of the Craft present. Bro. Simpson, P.M., made a few touching and impressive remarks suitable to the occasion. The Rev. Dr. Beg, D.G. Chap., read a portion of the funeral ritual. The brethren of the various constitutions were well represented, and formed into an imposing procession in York-street, under the direction of Bros. R. Douglas, P.M. Lodge of Australia, and Westcott, W.M. of the Unity Lodge.

The following was the order of the procession:—Tylers with drawn swords, Scotch Constitution, Irish Constitution, Royal Arch, and English lodges. The Bible was carried open by Bro. Laing, the oldest member of the Lodge of Australia. The procession, which is believed to have been the largest Masonic one ever seen in the colony, moved slowly along, and on arriving at the Devonshire-street Cemetery, opened and allowed the hearse and mourning coaches to pass through, after which it re-formed, and followed up to the grave, with the officers leading. The Rev. Dr. Lang delivered an impressive address, after which Dr. Beg completed the Masonic ritual.

Bro. Dalgleish was for several years a member of the Legislative Assembly of this colony. He was elected on the 12th December, 1860, to represent West Sydney, and formed one of the Fourth Parliament which met on the 10th January, 1861. Our readers will remember that he took a prominent part in debates and inquiries. During the time he remained in the House he was one of its most active members. Having entered Parliament as the representative of labour, he devoted himself with special interest to the consideration of matters concerning human toil—such as the laws relating to seamen, to patents, and to masters and servants. Bro. Dalgleish was a candidate for election to the Fifth Parliament, which met in Jan., 1865, but was not successful. On the 1st February, 1866, he was appointed Engineer-Surveyor to the Government, and subsequently Inspector of Steam Machinery, which position he held at the time of his decease.

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SCIENTIFIC MEETINGS FOR THE WEEK.

Saturday, May 21st.—Royal Institution, at 3.

Monday, May 23rd.—Royal Geographical Society, at 1 (Anniversary Meeting); Victoria Institute, at 4 (Anniversary Meeting); London Institution, at 4.

Tuesday, May 24th.—Linnean Society, at 3 (Anniversary Meeting); Ethnological Society, at 4 (Anniversary Meeting); Institution of Civil Engineers, at 8.

Wednesday, 25th.—Geological Society, at 8; Society of Arts, at 8.

Thursday, May 26th.—Society of Antiquarians, at 8·30; Zoological Society, at 8.30; Royal Institution, at 3.

Friday, May 28th.—Royal Institution, at 8; Royal United Service Institution, at 8.

LIST OF LODGE MEETINGS, &c., FOR WEEK ENDING 28TH MAY, 1870.

(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, May 23rd.

LODGES.—Royal Somerset House and Inverness, F.M.H.; Castle Lodge of Harmony, Willis's Rooms, St. James's; Unity, London Tav., Bishopsgate-st.; Burgoyne, Anderton's Ho., Fleet-st.; Gooch Lodge (Emergency), Southall.——CHAPTER.—Robert Burns, F.M.H.

Tuesday, May 24th.

LODGES.—Tuscan, F.M.H.; Moira, London Tav., Bishopsgate-st.; Industry, F.M.H.; Prince of Wales's, Willis' Rooms, King-st., St. James's; Southern Star, Montpelier Tav., Walworth; Cyrus, Ship and Turtle Tav., Leadenhall-st.; St. James's Union, F.M.H.

Wednesday, May 25th.

LODGES.—Antiquity, F.M.H.; 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; Temperance in the East, Pri. Ass. Ro., 6 ,Newby-pl., Poplar.

Thursday, May 26th.

Gen. Com. Girls' School, at F.M.H., at 4.——LODGES.—Mount Moriah, F.M.H.; Shakespeare, Albion Tav., Aldersgate-st.; St. George's, F.M.H.——CHAPTERS.—St. George's, F.M.H.; Canonbury, George Ho., Aldermanbury.

Friday, May 27th.

LODGES.—Royal Alfred, Star and Garter, Kew-bridge; Finsbury, Jolly Angler's, Bath-st., St. Luke's; Provincial Grand Lodge of Berks and Bucks, at Reading.——CHAPTER.—Belgrave, Andertou's Ho., Fleet-st.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, May 23rd.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert New Cross-rd, Deptford; Old Concord, Turk's Head, Motcombe-st., Belgrave-sq.; Sincerity, Railway Tav., London-st.; 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; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, May 24th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; City of London, Shepherd and Flock Tav., Bell-alley Moorgate-street; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Mount Sion, White Hart, Bishopsgate-st.; Royal Union, Dubourg's Ho., Haymarket.——CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, May 25th.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam; beth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Pythagorean, Prince of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st. Grosvenor-sq.

Thursday, May 26th.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich Manchester, Berkeley Arms, John-st., Berkeley-square; 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, May 27th.

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; Doric, Three Cranes, Mile End-rd.; Rose of Denmark Metropolitan Chapter of Instruction, White Hart, Barnes, Surrey; Victoria, Anderton's Ho., Fleet-st.; Hervey, George Ho., Walham-green.——CHAPTER OF INSTRUCTION.—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, May 28th.

Mount Sion, Union Tav., Air-st., Piccadilly; Robert Burns, Sussex Stores, Upper St. Martin's-lane.

[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 till our next.

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

✠ K. N. T.—We can give you no information as to the Knightly Order you mention.

OLD MARK.—The music to the Mark degree is in the press, and will shortly be published in a separate form.

A. H.—We have nothing to do with the supplying of lodge jewels and clothing. You can apply to some of the brethren whose advertisements appear in our columns.

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LONDON, SATURDAY, MAY 28, 1870.

FREEMASONRY IN FRANCE.

The "Bulletin du Grand Orient de France," has just reached us. The double number, (for March and April), is entirely occupied with the report of the "Travaux du Conseil de L'Ordre," at the meetings held on the 14th, 21st, and 28th March, and 11th April.

On the 14th March, the council met under the presidency of the Hon. Bro. de St. Jean, supported by Bros. Drouet, (Vice-president), Aronsshon, Battaile, Bécourt, Cammas, Cauchois, Galibert, Grain, Lézeret de la Maurinie, Meyer, Tordeux.

The minutes of the meeting of 25th Feb. were read and adopted.

The president read a communication from Bro. Poullain, president of the General Masonic Orphanage, announcing a concert to be given in aid of the fund of that institution, on the 27th March. The assistance of the Grand Orient and of the Council was requested. It was resolved that twenty-five tickets be taken.

Madame Caubet-Darius (veuve), solicited the assistance of the Grand Orient in the establishment of a normal school for young girls.

Madame Chemallé, directress of a boarding school for young ladies, desired the Grand Orient the Council to permit her to place her establishment under the patronage of Freemasonry.

Bro. Robert also asked the support of the Grand Orient in favour of an association of professors of instruction.

The Council, following the example of previous assemblies, passed over each of these requests, as questions beyond the province of the Council, notwithstanding the sympathy which the applications inspired.

The members of Lodge "l'Abri du Penseur," at Tour-du-Pin, presented an abstract from their minutes, dated 28th Feb., in which it had been decided to surrender their charter, because, amongst other reasons, they could not now muster seven Master Masons. The remaining members now desired to remove the lodge to Bourgoin, where they had hopes of being able to resuscitate the lodge.

Application was now made to the Grand Orient for a decision, whether the lodge could be removed, or whether it was necessary to close the lodge. The Council declared that as it had been decided by the members to close the lodge, that course must now be pursued.

From Lodge "l'Union Philanthropique," a similar application was made, one portion of the brethren desiring an enquiry into the actual condition of the lodge, whilst others request its extinction. In order to understand the position of the lodge, a committee was appointed, who examined two brethren representing the different factions. The result of their labours was that, one portion of the brethren consented to withdraw their application, if the Grand Orient would grant a charter for a new lodge in St. Denis.

An application having been made by twenty-one of the brethren, and a charter was granted for a new lodge under the title of "l'Ere Nouvelle," with the stipulation that the applicants should give in their resignation as active members of their mother Lodge, L'Union Philanthropique. The cause of the schism appears to be a difference of opinion as to the utility of a free school founded by the lodge.

Several chapters made application for authorisation to advance to the capitular degrees, several brethren therein named. The application in each case was granted. From this it appears, that in France brethren cannot be exalted to the Royal Arch degree, without a special authorisation from the Grand Orient.

The elections of two Lodges, "l'Etoile Neustienne," and "l'Athenée Francais," were declared irregular in consequence of brethren being allowed to vote, who were in arrear in their subscriptions.

Bro. M. Cauley, 30°, presented a proposition that the "Bulletin Official" should be forwarded more regularly to the lodges, and, what was of still

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more importance, that the catalogue containing the names of:—

"1st. The brethren whose names are erased from the books of the lodges.

"2nd. Of all persons who have been refused admission to the lodges."

He says, he cannot too much call the attention of the illustrious Grand Master, and his Council to the rigorous application by the officers of the lodges of the following provisions of article 122, section 2, "the lodge shall transmit to the Grand Orient the names of all "profanes" proposed for initiation, before the vote is taken for their admission; his reason for presenting this observation is that it is notorious, that many lodges, especially those in Paris, omit in the case of initiation to scrupulously comply with these obligations.

The report of Bro. Meyer, who had been deputed to report on these propositions, says, the desire that the "Bulletin Official" should be regularly forwarded certainly merits attention. The committee charged with this matter have elsewhere stated their intention of publishing it, in future, regularly each month. As to the list of brethren whose names have been erased, it is made out every year as soon as the Grand Orient receives the list from the lodges. The author of the proposition desires also, that the Grand Orient should publish the names of persons who have been refused admission. This seems not so practicable as the plan hitherto adopted, for such a catalogue could only be issued twice a year, and the person who has been refused admission, would have six months in which he could attempt to gain admission elsewhere. It seems preferable to preserve the special register, by which within five days every lodge can be warned of any rejection. It is evident that this cannot be carried out, unless the lodges comply exactly with the article above recited." After some discussion, the suggestions of Bro. Meyer were adopted.

Bro. Meyer remarks upon the following proposition:—"Considering that a general calendar of Freemasonry of all rites and jurisdictions would be of the greatest utility, it is desirable that the Grand Orient of France should assist Bro. Pinon, who has already commenced this work, and cannot bring it to a successful issue without the financial assistance of the different bodies. This publication, published under the supervision of the Grand Orient of France, so far as it is concerned, would replace the calender published by the latter." The General Universal Calendar of Masonry of Bro. Pinon would be certainly of great utility if it proved what it promised. To this end it would be necessary that all the lodges in every jurisdiction, not only in Paris and in the Provinces, but in the entire world, should furnish to M. Pinon all the necessary particulars. This is repugnant to many lodges, and is one of the principal difficulties in the way of the production of a complete Calendar. The Grand Orient of France has not the power to overcome these difficulties, and consequently it is necessary for the present to supply the lodges under her jurisdiction such necessary information as is contained in the calender at present issued. During the discussion favourable reference was made to the Universal Masonic Calendar, published by the Freemasons' Magazine Company (Limited).

The following proposition was also made:—

"That the Grand Orient having become possessed of the manuscript of Bro. Ragon, entitled 'Les Fastes Initiatiques," that work should be published by subscription as soon as possible, or if any brother would undertake to publish the work at his own risk, the manuscript should be placed in his hands on the condition that it should be returned to the archives of the Grand Orient after publication.

On the occasion of the purchase of the manuscript of Bro. Ragon, a committee composed of Bros. Cauchois, Hermitte, and Jouaust, submitted as their opinion, that the publication of the work would necessitate a careful revision, the completion of imperfect parts, and the correction of certain errors. Further, it was stated, it would be a difficult matter to find a brother who has both talent and leisure to put the work in proper shape.

Dr. Barré, W. Master of Lodge "Les Admirateurs de l'Univers," and Dr. Ed. Meyer, W.M. of Lodge "Concordia," had presented the following proposition:—

"Considering that Masonry, always in the advanced guard of civilisation, discusses in her temples the grand social problems which should emancipate mankind, and seeks the solution of these problems; that if each member keeps to himself the light he has gained, the object of our aspirations would not be accomplished, and we should only fulfil our objects in theory. That our legislators have not yet realised the fact that upon public instruction depends in a great measure the

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future of the country; we propose that from each lodge well informed brethren should be delegated to carry our light into the outer world; that in each town and province these brethren should give one or two public lectures each week, and that in Paris the chosen brethren should form a 'Council of Instruction,' on the same principle as the Polytechnic Association."

The committee remark that the Councils of 1867 and 1868 having decided that the initiative in the work of instruction should be left to the lodges, they submitted that it should be so continued, in which the Council concurred.

Bro. Estribaud, President of Chapter "Des Arts et Metiers," of the Orient of Blois, submitted the following:—

"The Lodge and Chapter 'Des Arts et Metiers,' in proposing that the Grand Grand Orient of France should take the necessary steps that, in future lodges, and especially the Masters of lodges, should be freed from the importunities of mendicant brethren, who are mostly furnished with false certificates, and who, on arriving in the provincial towns, call upon the Master of the lodge at his private residence, frequently in a disreputable condition, annoyingly profuse in thanks when relieved, and equally insolent when refused. The Masonic law does not effectually reach them, and it is very necessary that this vice should be extirpated. We pray the Grand Orient to adopt efficient means to remedy this evil of almost compulsory almsgiving."

The Committee remark that the complaints presented are worthy of attention, but do not believe it possible for the Grand Orient to adopt any measures to mitigate this evil. If the lodges were more careful as to whom they admit, and if the officers were more cautious in the issue of certificats de complaisance," and above all if such credentials as are presented by mendicant brethren, of suspicious appearance, were detained, those precautions would, in a great measure, have the desired effect.

(*To be continued.*)

Nature states that Professor Stokes will be a member of the Royal Commission to inquire into the present State of Science in this country. Up to the present time then, so far as we are informed, the Commission stands as follows:—President, the Duke of Devonshire. Members: Professors Huxley, Stokes, and W. A. Miller; Dr. Sharpey, Sir John Lubbock, Bart., M.P.; Messrs. Lyon Playfair, M.P., and B. Samuelson, M.P.

A RETROSPECT OF THE PAST, BY ONE OF THE CRAFT.

(From the *Observer*).

Just seventy-five years ago, on the 13th of May, 1795, the then M.W.G.M., of the Royal and Ancient Order of Freemasons in England, George, Prince of Wales, committed to the Earl of Moira, "the man of his heart and the friend he admired," the government of all the lodges holding under the English Constitution, and now another Prince of Wales appears among the Craft to grace the installation of Earl de Grey and Ripon in the supreme chair of the Order. During the period which has elapsed since the above-mentioned date, Freemasonry has become wide spread both in these kingdoms and in the colonies, and at this moment, notwithstanding the fact that the Canadian lodges have established a Grand Lodge of their Order, the muster roll of our lodges is fourfold what it was then.

In fact, as the people of a country become advanced in learning and in civilisation, so they will ever be desirous of being admitted to a participation in those mysteries, the oldest and the holiest which have ever excited the curiosity of man or contributed to the enlightenment and refinement of the world—an institution higher in honour than any order in existence, and one which is in point of antiquity anterior to the priestcraft of Egypt—to the pagan rites of Eleusis. The history of such an institution must ever be an object of interest, not only to the initiated, but also to those without the pale, who stand dazzled by its brilliancy and glory, and therefore without lifting the veil from the sacred arcana of the Order, we shall endeavour to furnish our readers with a brief sketch of its introduction and growth amongst us.

It is but reasonable to suppose that when the Phœnecians traded to the Cassitrades, or Scilly Islands, for their tin, they established factories or small colonies there, in which all the observances and rites with which they were familiar at home, were duly observed and celebrated, and that among these the practice of Freemasonry, which they had acquired from their neighbours in Judea, was not neglected. Here it was that the more enlightened of the ancient Britons, the Druids, were admitted to a knowledge of the Masonic rites which they afterwards corrupted into a system of their own, which they celebrated afar from vul-

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gar ken, in the deep recesses of the oak forests with which the country was then covered. This bastard Masonry prevailed throughout England and Wales almost up to the time of the withdrawal of the Roman garrisons, until Christianity, every day waxing stronger and stronger, finally stamped it out; and here it is to be observed that it is to St. Alban, the first British martyr in the cause of Christianity, we are indebted for the re-introduction of genuine Freemasonry into England.

This distinguished character was a native of the ancient Verulam, a town which now bears his name. In his youth he visited Rome, where he had an excellent opportunity of studying architecture, as at the date of his visit the Baths of Diocletian, and several other magnificent works of art, were in course of erection. Returning home he and his companions brought with them a full knowledge of Masonry, acquired in the Roman lodges, and immediately began to put in practice in this country the great principles they had learned abroad, and the good man occupied himself in throwing a wall around Verulam, and in building a magnificent palace there for a native Prince, Cærausius, where he was afterwards beheaded by the soldiers of Diocletian, for having sheltered a persecuted monk of Chester.

The state of the country during the two hundred years which followed the martyrdom of St. Alban was not very friendly to human progress; but, as beautiful lichens find root in the most occult clefts, and add beauty and grace to the most rugged quarry, so the Christianity introduced by Pelagius and the Masonry introduced by St. Alban kept their hold upon the people through years of persecution and of warfare, until the arrival of St. Augustine gave fresh vigour to each.

Under St. Augustine as Grand Master several of the finest of our ancient cathedrals were erected, and it is an extraordinary fact that the earliest annals of the Craft in this country show that it was then eminently patronised by the Church and by churchmen scarcely less renowned than his Eminence Cardinal Cullen. Indeed the only ecclesiastic who ever made an attack upon the Order was Cardinal Beaufort, a prelate who was certainly no ornament to the Church. The lodges established by Augustine were replenished with fresh brethren from France, and passed under the rule of Bennet, Abbot of Wirral, who was, to use a modern phrase, Chief Commissioner of Works under Kenred, King of Mercia. Under the Heptarchy, however, Masonry, as a rule, did not flourish; but when St. Swithin, of Winchester, received the instructions of King Ethelwolf to repair some pious houses which were falling into ruins it received a fresh stimulus, and continued to flourish until the reign of Alfred, who was a most munificent patron of the Order, as were all his successors, down to Athelstane, whose reign forms a grand epoch in the history of English Freemasonry. It was in his reign that the Grand Lodge for the general government of the Craft was organised at York, which continued to be the head-quarters of the brothers down to the time of the Hanoverian succession. The most illustrious of the Grand Masters prior to the conquest, were St. Dunstan, who was also a distinguished goldsmith, and Leofric, Earl of Coventry, who superintended the Masons employed by Edward the confessor, in the building of Westminster Abbey, a structure which abounds with those symbols, a knowledge of the true interpretation of which is confined to Freemasons. Following Leofric came Gundulph, Bishop of Rochester, and Roger de Montgomery, Earl of Shrewsbury, and under their rule the Tower and Westminster Hall were completed, and to the latter structure Gilbert de Clare, Marquis of Pembroke, added St. Stephens Chapel. During the Crusades the Order of Knights' Templar took upon themselves the special care of the Masonic Order, a patronage which proved rather hurtful to the Craft, as it gave origin to a *quasi* degree, which is in no one essential Masonic. In the reign of King John we find Peter de Colechurch engaged in building London Bridge of stone, a work which was finished by William Alemain. Passing over the Masonic reigns of Peter de Rupibus, Geoffrey Fitz-Peter, Walter Giffard, Archbishop of York; Gilbert de Clare, Earl of Gloucester; and Ralph, Lord Mount Hermer; we come to Walter Stapleton, Bishop of Exeter, the architect and founder of Exeter College, Oxford. Oriel College, in the same university, was built under his superintendence. The next Grand Master was King Edward III., but as the business of the State was more than sufficient to occupy the whole of his time he committed the rule of the brethren to five deputies, John de Spoulie, William of Wykeham, Robert of Barnham, Henry Yeucle, called in the old records the King's Free Mason, and Lemon Langham, Abbot of Westminster. Of each of these it may be written, as it has been of their illustrious successor, Sir Christopher Wren, "*Si*

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monumentum requiras circumspice." Windsor Castle, St. George's Chapel, and New College, Oxford, bear testimony to their great Masonic knowledge. On the death of the King the illustrious Bishop of Winchester above named became Grand Master, in which office he was succeeded by Thomas Fitzallen, Earl of Surrey, and from him the rule of the Craft passed into the hands of Archbishop Chicheley. A visit to All Saints College, Oxford, will show the initiated how thoroughly imbued was the mind of that illustrious prelate with the true appreciation of the mysteries of our Order. It was during his rule that Cardinal Beaufort got the Parliament to proscribe the Order, but it fortunately outlived his bigotry and persecution, and found in Henry VI. a right royal patron. He appointed Wanefleet, Bishop of Winchester, his deputy. The great works of this reign are Magdalene College, Oxford, Eton College,

"Where sacred science still adores
Her Henry's holy shade,"

and King's College, Cambridge, a paragon of construction. The King, before he joined the Order, made the strictest inquiry into its history and the principles upon which it was founded. With this view he catechised several of the Craft, and had a record taken of their answers. This document was afterwards copied, by order of Henry VIII., by Leland, the antiquary, and the manuscript remained for many years in the Bodleian Library. Thomas, Earl of Pembroke, having heard of the existence of this document, asked John Locke to make a search for it. After some time it was found, and it made such an impression upon the great philosopher, that he at once joined the confraternity. The following is the letter in which he announced the discovery to Lord Pembroke:—

"May 6, 1696.

"My Lord: I have at length, by the help of Mr. Collins, procured a copy of that manuscript in the Bodleian Library, which you were so curious to see; and, in obedience to your Lordship's commands, I herewith send it to you. Most of the notes annexed to it are what I made yesterday for the reading of my Lady Marsham, who is become so fond of Masonry, as to say, that she now more than ever wishes herself a man, that she might be capable of admission into the fraternity.

"The manuscript of which this is a copy appears to be about a hundred and sixty years old; yet as your Lordship will observe by the title, it is itself a copy of one yet more ancient by about one hundred years; for the original is said to have been the handwriting of King Henry VI.; where that prince had it, is at present an uncertainty; but it seems to me to be an examination (taken, perhaps before the king) of some one of the brotherhood of Masons; among whom he entered himself, as it is said, when he came out of his minority, and thenceforth put a stop to the persecution that had been raised against them: but I must not detain your Lordship longer by my prefaces from the thing itself.

"I know not what effect the sight of this old paper may have upon your Lordship; but for my part, I cannot deny, that it has so much raised my curiosity, as to induce me to enter myself into the Fraternity, which I am determined to (if I may be admitted) the next time I go to London, and that will be shortly.—I am, my Lord, your Lordship's most obedient and most humble servant, JOHN LOCKE."

As the document is likely to prove as interesting to our readers as it was to Locke and Lady Masham, we here insert it. They will of course see from what we have already stated, that "Venetians" is a clerical error for "Phœnicians," that Peter Gower, the Grecian, is the philosopher Phythagoras, and that Groton is a corruption of Croton, in the South of Italy, the native city of Pythagoras.

Certayne Questions, with Answeres to the same, concernynge the Mystery of Maçonrye. Wryttenne by the hande of Kynge Henrye the Sixthe of the name, and faithfully copied by me JOHAN LEYLANDE, Antiquarius, *by the Commande of his Highnesse.*

They be as followethe:

Quest. What mote ytt be?

Ans. It beeth the skylle of Nature, the understondynge of the myghte that ys hereynne, and its sondrye werckynges; sonderlyche, the skylle of rectenyngs, of waightes, and metynges, and the treu manere of façonnynge al thynges for mannes use, headlye, dwellyings, buyldyngs of alle kindes, and al odher thynges that make gude to manne.

Q. Where dyd yt begynne?

A. Ytt dyd begynne with the ffyrste menne yn the Este, which were before the ffyrste menne of the Weste, and comynge westlye, ytt hathe brought

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herwith alle comfortes to the wylde and comfortlesse.

Q. Who dyd brynge ytt westlye?

A. The Venetians, whoo beynge grate merchaundes, comed ffyrste ffromme the Este ynn Venetia, ffor the commodytye of marchaundysynge beithe Este and Weste, bey the redde and Myddlelonde sees.

Q. How comede ytt yn Englonde?

A. Peter Gower, a Grecian, journeyedde ffor kunnynge yn Egypte, and yn Syria, and ynn everyche londe whereas the Venetians hadde plaunted Maçonrye, wynnynge entrance yn al Lodges of Maçonnes, he lernede muche, and retournedde, and woned yn Grecia Magna wacksynge, and becommynge a mightye Wyseacre, and gratelyche renowed, and her he framed a grate Lodge at Groton and maked many Maçonnes, some whereoffe dyd journeye yn Fraunce, and maked many Maçonnes, whereffromme, yn procese of tyme, the arte, passed yn Englonde.

Q. Dothe Maçonnes discouer there Artes unto odhers?

A. Peter Gower, whenne he journeyede to lernne, was ffyrste made, and annone techedde; evenne soe shulde all odhers be yn recht. Nethelesse Maçonnes hauthe alweys yn everyche tyme from tyme to tyme communycatedde to Mannkynde soche of her secrettes as generallche myghte be usefulle; they haueth keped back soch allien as shulde be harmefulle yf they commed yn euyle handes, oder soche as ne myghte be holpynge wythouten the techynges to be joynedde herwythe in the Lodge, oder soche as do bynde the Freres more strongelyche togeder bey the proffytte, and commodytye comynge to the Confrerie herffromme.

Q. Whatte Artes haueth the Maçconnes techedde mankynde?

A. The arts, Agricultura, Arcitectura, Astronomia, Geometria, Numeres, Musica, Posie, Kymistrye, Governmente, and Relygyone.

Q. How commethe Maçonnes more teaches than odher menne?

A. They hemselfe haueth allien the Arte of fyndynge neue artes, whyche arte the fyrste Maçonnes receaued from Godde; by the whyche arte they fyndethe whatte artes hem plesethe, and the true way of techynge the same. What odher Menne doethe ffynde aut, ys onelyche bey chance, and herfore but lytel I tro.

Q. What dothe the Maçonnes concele and hyde?

A. The concelethe the arte of fyndynge neue artes, and thatys for here owne proffytte, and preise: they concelethe the arte of keepyng secrettes, that so the worlde mayeth nothinge concele from them. They concelethe the arte of Wunderwerckyne, and of forsayinge thynges to comme, that soe the same artes may not usedde of the wyckedde to an euylle ende: thay also conceleth the arte of chaunges, the way of wynninge Facultye of Abrac, the skylle of becomynge gude and parfyghte whythouten the holpynges of fere and hope; and the universelle longage of Maçonnes.

Q. Wylle he teche me thay same artes?

A. Ye shalle be techede yff ye be worthye, and able to lerne.

Q. Dothe alle Maçonnes kune more than odher menne?

A. Not so. They onlyche haueth recht, and occasyonne more than odher menne to kune, but many doeth fale yn capacity, and many more doth want industrye, thatt ys per-necessary for the ganynge all kunninge.

Q. Are Maçonnes gudder menne than odhers?

A. Some Maçonnes are nott so vertuous as some odher menn; but yn the moste parte, they be more gude than thay woulde be yf they war not Maçonnes.

Q. Dothe Maçonnes love eidher odher myghtly as beeth sayde?

A. Yea verylyche, and yt may not odherwyse be; for gude menne, and true, kunninge eidher odher to be soche, doeth always love the more as thay be more gude.

Another distinguished Grand Master was Richard Beauchamp, Bishop of Salisbury. King Henry VII. was also a distinguished Mason, witness the splendid chapel that still bears his name, and in the erection of which John Islip, Abbott of Westminster, and Sir Reginald Bray, acted as his Grand Wardens.

Cardinal Wolsey, Thomas Cromwell, Earl of Essex, and John Touchet Lord Audley, were successively Grand Masters. The last ecclesiastic who held that honour was Roznel, Bishop of Winchester, and it was about his time that the brethren ceased to be operative as well as speculative Masons. Since then the Craft has been ruled over by distinguished statesmen or noblemen of high rank. The list includes the names of Sir Thomas Sackville; Francis Russell Earl of Bedford; Sir Thomas Gresham Howard, Earl of

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Effingham; George, Earl of Huntingdon; Inigo Jones, the Earl Pembroke; Henry Danvers, Earl of Danby; Thomas Howard, Earl of Arundel; F. Russell, Earl of Bedford (one of the successors of the nobleman already mentioned); Henry Jermyn, Earl of St. Albans; Sir John Denham, and Sir Christopher Wren. The maul with which Charles II. laid the corner stone of St. Paul's was preserved by Sir Christopher in the sub-lodge, which he ruled, at the Goose and Gridiron, and now forms part of the paraphernalia of the Lodge of Antiquity.

In 1813 the present Grand Lodge was constituted by the union of the two bodies, viz., the York, or Ancient Freemasons, and the Athol Freemasons, into which the order had split in the previous century, the Duke of Kent and the Prince Regent, who had been previously elected to the head of the different lodges, having resigned in favour of the Duke of Sussex, who was elected as Grand Master of the United Grand Lodge, which position he held until the time of his death in 1843, a few days before the time appointed for the Grand Festival. Under these circumstances, the duties of the office of Grand Master were performed until the next regular period of election in 1844 by the Earl of Zetland, Pro-Grand Master.

MASONIC JOTTINGS.—No. 21.

By a Past Provincial Grand Master.

EARLIEST CIVILISED SOCIETY.

In the earliest Civilised Society there were Religion and Morals and Science, and they sought a place where they might dwell together; and they could find none until the Masons' Lodge arose.

THE LODGE.

The Lodge was a step necessary and natural in young Civilisation's advance.—*Papers of a deceased Mason.*

AN IDEA THAT FILLS THE BRAINS OF SOME MASONS.

A Correspondent is wrong. Brother Findel says that the idea of finding the elements of Freemasonry in the mysteries of the Indians and Egyptians still fills the brains of some Masons in England and America, in France and Germany.

CHRISTIANITY.—MASONRY.

Christianity should not be confounded with the Ceremonies of Christianity; and Masonry should not be confonnded with the Cermonies of Masonry.

CASTES OF INDIA.

The principles upon which the Castes of India are formed, are Masonic. Most of the existing Castes of India, it is said, partake of the nature of associations for mutual support or familiar intercourse.

PAGODA.—TEMPLE.—PYRAMID.

When the Pagoda, the Temple, the Pyramid was complete, the Indian, Chaldæn, and Egyptian Lodges commonly broke up.—*Old MS.*

OUR HISTORICAL SCIENCE.

Brother Doctor C. Van Dalen, in the Preface to his translation of Brother Findel's book, says "it must be confessed that for the last thirty or forty years Historical Science has been somewhat neglected by our English brethren."

ANTIQUITY OF MASONRY.

Many brothers assert the great antiquity of Masonry, who hesitate to admit that there is historical evidence that our Freemasonry comes to us from the Architectural Colleges of the Romans.

GERM OF SPECULATIVE MASONRY.

Our early Building Fraternities, supposing them not to have been a direct continuation of the Roman Architectural Colleges, nevertheless, when established, contained at once the germ of Speculative Masonry.—*Old MS.*

MASONIC NOTES AND QUERIES.

TWO QUESTIONS:—THE 1717 THEORY AND THE EARTH'S ROTUNDITY.

A somewhat facetious Metropolitan Correspondent, after comparing the notable question raised by the affirmation of the 1717 theory with the *not more* notable question raised by the negation of the earth's rotundity [the italics are my correspondent's], inquires whether, by the adoption of a like device, the former question may not be solved by the Masons, as the latter question has just been solved by the Physicists. —Charles Purton Cooper.

KNIGHTS OF MALTA.

The presence of the Maltese Knights amongst the Templars is thus accounted for in the 32°, being, as the 25°, an Order older than 1762. "Where the Knights of Malta are to be placed who have been admitted to our mysteries, and have proved themselves faithful guardians. They are to be joined with the Knights of Kadosh, or Grand Elected Knights Templar."—John Yarker.

A COUNCIL OF RITES (page 405).

I would suggest that "Progress" should, if he has any money to give away, send it to some of the Charities of the Craft, and not waste both it and his time upon these "high grades." As Craft Masonry contains all the *necessary* scope for knowing and practising the true principles of Freemasonry.—Pictus.

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"THE GRAND LODGE OF 1717 WAS THE FIRST GRAND LODGE IN THE WORLD."

A brother who writes of Freemasonry in France and in Germany during the first half of the last century, will do well to understand this somewhat vain-glorious and inaccurate expression, as bestowed upon the Grand Lodge of 1717, in reference to the lodges founded in France and Germany during the period of which he treats, and to their descendants. Many of those lodges were the daughters of the Grand Lodge of 1717. Most of the others, probably all, took our celebrated lodge for their model.—CHARLES PURTON COOPER.

THE DEGREE OF MALTA.

I find the following in your report of the meeting of the Grand Priory of the Order of Malta:—"Your committee begs to recommend that the register of this Order shall be kept separate," &c. Now the Order of the Temple was dissolved in 1314, and the Order of Malta (as such) arose in 1530. Therefore no Templar could have been created a Knight of Malta. Had our rulers any knowledge of Templary in England they would have been aware that the Malta portion was considered a mere historical addition, arising from the acquisition of that island. I approve of the historical addition, but not of a separate Grand Priory of the Order of Malta, and rather than have it, I hope the whole will suffer extinction. The Scottish system is a very sensible one. When they instal a Knight, he is considered, on taking an obligation, also to belong to all these minor Orders (about a dozen).—JOHN YARKER.

A REAL STEP IN THE RIGHT DIRECTION.

I have observed it stated that a lodge in which no refreshment is ever to appear will shortly be started in Edinburgh. I trust that the brethren who are taking this in hand have the ability and perseverance to carry out their intentions to a decided success. They deserve the goodwill of all real well-wishers to Masonry and to Masons, not forgetting either Masons' wives and Masons' bairns. This so-called "refreshment" has been detrimental to Masonry from first to last. I consider that our drinking customs are causing the rapid deterioration of Scottish Masonry. Like a cancer, they are eating into its vitals; hence the real cure is amputation. Masonry will then rise to a healthier, purer, and nobler life than it has ever yet seen.—W. P. B.

COMMUNICATIONS SIGNED "EBOR" AND "A MASONIC STUDENT."

My answer to the letter of an Entered Apprentice is that, according to my Craft Memorandum Book, the communications to the *Freemason's Magazine*, signed "Ebor," commence vol. viii. page 61. For some weeks they were frequent, but afterwards became rare. The last of which I have made a note occurs in vol. xi., page 325.

The communications signed "A Masonic Student," commence vol. xviii., page 291.

An Entered Apprentice cannot study the above-mentioned communications too much. All who can form a correct judgment of them, and who desire the progress of sound Masonic, historical knowledge, must hope that they may long be continued by their learned and accomplished author.—CHARLES PURTON COOPER.

COUNCIL OF RITES.

I may inform "Progress" that every Grand Lodge in England, including the 1717, recognised the Arch, Rosy Cross, and Templar Kadosh last century. Even Craft Masons should *insist* upon such a Council to stop the present anarchy and waste of means, moral and material.—J. YARKER.

MASON'S SQUARE IN GLOUCESTER CATHEDRAL.

At page 303, April 16th, there are some remarks upon this subject by Bro. Henry Jeffs. To these remarks I sent up an answer at the time. I beg to be allowed to state again that I differ entirely from Bro. Jeffs in his ideas, and that supposing this stone was set up and cut in the 15th century, it has nothing whatever to do with our system of Freemasonry, with its *degrees*, &c., certainly not, any more than did certain remarks which appeared in this *Magazine*, as taken by me from the Aberdeen Burgh Records. So far as the 1717 theory is concerned, therefore, this "Mason's Square" does not interfere with it in the least. There were undoubtedly "Free-masons" in the 15th century, but these were free, *operative* Masons—Masons fully qualified to carry on their work, not Speculative Freemasons, such as we now are; and these old operative Masons neither knew aught of nor practised *our* system of Freemasonry.—W. P. B.

MASONIC PRINCIPLES.

If by "Masonic principles" reference is made to our present Speculative Masonry, I say that they should be looked for amongst the philosophical sects of Christianity.—J. YARKER.

ROMAN COLLEGES.—OLD LODGES.

"Why should it not be inferred that the latter were imitations of the former?" The possibilities are that building Freemasonry was lineally derived from the colleges of the Romans; but if so, present Freemasonry cannot be such, for in its nature it is Jewish Cabalism. It is far more likely to be the work of another society, a member of which, c.c. 1530, styled himself "*Prince of Philosophers and Grand Master of Mechanical Secrets.*" True before the establishment of the present Grand Lodge in 1717, the derivation of our society from the operative brotherhood was asserted, but such has never yet been shown. Your readers will perceive I write to elicit truth, utterly regardless of popularity.—JOHN YARKER.

THE 1717 THEORY CONTROVERSY.

I have shown above that there is abundant means of disposing of this.—J. Y.

CORRESPONDENCE.

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

A COUNCIL OF RITES.

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

Dear Sir and Brother,—Your correspondent "Progress," although actuated by a most proper feeling with regard to the mutual support of the various grades of Freemasonry, is evidently under a wrong impression as to the "consummation devoutly to be wished."

The first of his propositions is as follows:—"The high grades should be recognised, acknowledged, and

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governed over by the Grand Lodge of England." This I take to mean that the Grand Master and officers of the Grand Lodge, who, perhaps, have never gone beyond the third degree, shall have supreme jurisdiction over not only the Religious and Military Order of the Temple, but over the 33rd or last degree of the Ancient and Accepted Rite. This must manifestly be considered as contrary to common sense. We all of us acknowledge the Craft or blue degrees as the foundation of Masonry, and some brethren go so far as to say (*teste* "Fiat Lux") that the degree of Master Mason is the *summum gradum* and fulfilment of Freemasonry. Be this as it may, we are all aware that "tot homines, quot sententiæ."

As a member of the *hautes grades* I must declare my belief in the beauty of their ritual and the true Christian interpretation of their symbols; but I would that a certain feeling could be effaced from my mind—that is, that these degrees are not *always* conferred as the reward of merit and industry, but occasionally from a motive of pecuniary interest.

The only possible remedy I see for the present anomaly is that the Grand Lodge shall declare that no one who owes her allegiance shall take any higher degree without the consent of a committee appointed for the purpose of passing applicants; that the Grand Master of the Grand Lodge shall be, *ex officio*, the head of every Order of Masonry in England, and shall in each degree have his own Council or Chapter peculiar to that degree, and that no degree shall be permitted to be worked without the sanction of the Grand Master, without which it shall be declared illegal. The degrees would then take rank as follows:—

1. Master Mason, or Craft.
2. Royal Arch.
3. Rose Croix.
4. Knight Templar.
5. K. H. or 30°.
6. 31°.
7. 32°.
8. 33°.

The degree of Master Mason to include the Mark Masters as a side degree, and the Knight Templars to include the Red Cross of Rome, in the same category.

This, of course, is with the understanding that this latter Order shall recant their absurd and extraordinary pretensions to a purely chivalric origin, into which time and space will not now permit me to enter.

Yours fraternally,
ELU DE K.·. H.·.

MASONIC SAYINGS AND DOINGS ABROAD.

The Grand Lodge of Canada had under its jurisdiction, as reported at the Fourteenth Annual Communication, 205 lodges on the register, together with 10 lodges working under dispensation.

At the above Communication the Grand Master, Bro. A. A. Stevenson made the following appropriate remarks:—"From various parts of our jurisdiction I have learned with great regret that the ambition of some of our brethren, in regard to obtaining lodge offices, 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 either, 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 effectual 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 following clearly exemplifies the utility of the system pursued by our American and Canadian brethren of granting probationary dispensations before issuing warrants for new lodges. The Deputy District Grand Master, Hamilton district, Canada, in his report to the Grand Master, says:—"I also received an application from several members of the Craft residing in Georgetown, praying for a dispensation to form a lodge at that place. Before recommending the same, I wished, in accordance with the requirements of Grand Lodge, to be satisfied as to the ability of the W.M. named in the petition to work the three degrees of symbolic Masonry, and also of his capabilities of ruling and governing a lodge. Being unable to examine him personally, I appointed W. Bro. Watson, of St. Clair Lodge, No. 135, to do so, and report to me at his earliest convenience. On receipt of W. Bro. Watson's report, I found the brother selected as the first W.M. of the new lodge to be quite unskilled in the work of the first degree. With respect to the second and third degrees, he refused to be examined in them, alleging 'that he did not think he could work them.' Such being the case, I did not feel justified in recommending the petition."

Again, Bro. W. McCabe, District Deputy G.M. Ontario district, in his report says:—"I again recommend that a general regulation be adopted by Grand Lodge that no Master be installed hereafter until he obtains a certificate from the G.M., or some qualified Grand Lodge officer, to be named by the G.M., that he is familiar with the work and lectures adopted by this Grand Lodge, and that he is competent to practise and impart the same, as is now required from the W.M. nominated in the petition for a new lodge.

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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.

AT the meeting of Grand Lodge on Wednesday, 1st June, the election of members of the Board of General Purposes and the Colonial Board will take place, as also the Committee of Management of the Royal Masonic Benevolent Institution.

KNIGHTS TEMPLAR.—The Provincial Conclave of Suffolk and Cambridge will be held in the Prudence Encampment, Ipswich, on Wednesday, the 25th inst., under the baton of Sir Knt. Capt. N. G. Philips, Prov. G. Commander. A large attendance of Knights Templar is expected.

A WARRANT has been granted by the Supreme Grand Chapter for a Royal Arch Chapter to be attached to Tynwald Lodge No. 1,242, Douglas, Isle of Man.

ON the 31st inst., a new lodge will be consecrated at Topsham, Devonshire, of which Col. Brent is the W.M. designate, who, we are informed intends to present the lodge with a Master's chair, at a cost of £50.

MARK MASONRY.—NEWPORT.—*Keystone Lodge* (No. 109).—This lodge will be opened and consecrated, and W.M. installed on the 30th inst.

THE Provincial Grand Lodge of Essex, will be held on Tuesday next, the 31st inst., at the Castle Hotel, Woodford, under the presidency of R.W. Bro. Robt. J. Bagshaw, Prov. G.M. Lodge will be opened at two o'clock. Banquet at four.

THE Hervey Chapter will be consecrated on Saturday, the 11th June, at half-past three o'clock, by Comp. J. Hervey, the Grand Scribe E., as Z.; Comp. J. Boyd, as H.; Comp. J. Brett, as J.; and Comp. R. W. Little, Dir. of Cers. The musical arrangements will be provided by Comp. W. Dawson. Comp. G. King, jun., is the M.E.Z. designate; G. King, H.; and E. A. Baber, J.

THE Grand Lodges of Mark Masters of England and Wales, will hold the summer half-yearly communication at the Freemasons' Tavern, on Tuesday, 31st inst. The Past Grand Masters, Lord Leigh, Lord Carnarvon, Lord Holmesdale, and W. W. B. Beach, will each be invested with the jewel of Past Grand Master. All regularly registered Mark Masons, may attend with permission.

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'S MAGAZINE, so that a complete Register and Directory may be compiled.

UNITED GRAND LODGE.

The following is the agenda of business to be transacted in Grand Lodge, on Wednesday, 1st June, 1870:—

1. The minutes of the Quarterly Communication of the 2nd March for confirmation.

2. The minutes of the Grand Lodge of the 27th April for confirmation.

3. The minutes of the Grand Festival of the 14th May for confirmation.

4. The M.W. Grand Master will announce that he has appointed Bro. William Ough, late Grand Pursuivant, to take rank as, and wear the clothing of, a Past Grand Pursuivant.

5. Election of members of the Board of General Purposes.

6. Election of members of the Colonial Board.

7. Election of members for the Committee of Management of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons.

8. Report of the Board of Benevolence for the last quarter; in which are recommendations for the following grants, viz.:—

The widow of the late Bro. J. W. M.. of the St. George's Lodge (No. 431), North Shields	£50	0	0
Bro. J. C., of the Lodge of Fortitude and Old Cumberland (No. 12), London	50	0	0
The widow of Bro. R. R. N., of the Lodge of Three Grand Principles (No. 208), Dewsbury, Yorkshire	150	0	0

9. The 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 that the Board of Benevolence having preferred a complaint against two brethren, viz., the W.M., and Bro. R. A. D. Bain, a Past Master of the Vitrnvian Lodge (No. 87), London, for having been both present at the same time at the meeting of the Lodge of Benevolence on the 20th day ot April last, in contravention of the law as laid down in the Book of Constitutions, both brethren were summoned to attend. It appeared that the W.M. was rightly in his place at the Lodge of Benevolence, and the Board therefore dismissed the complaint as against him. Bro. Bain admitted his fault, but said he had erred through ignorance, and had not voted. It appeared that the W.M. had cautioned him not to enter the lodge on the occasion in question. The Board therefore ordered him to be reprimanded for his offence against the law and cautioned him to be more careful in his behaviour for the future, and he was reprimanded by the President accordingly. (Signed) J. LLEWELLYN EVANS,
Freemasons' Hall, President.
17th May, 1870.

The President having quited the chair, it was resolved unanimously:—"That the most cordial thanks of this Board are eminently due to the V.W. Bro. John Llewellyn Evans, not only for his unremitting attention to the duties which have devolved upon him as President, and which he has fulfilled with great advantage to the Craft, but more especially for the courtesy and kindness which he has exhibited to all the members while presiding over them during the last twelve months."

(Signed) JOHN B. MONCKTON,
Vice-President.

To the report is subjoined a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on the 13th May, 1870, showing a balance in the hands of the Grand Treasurer of £2,850 9s. 7d.; and in the hands of the Grand Secretary, for Petty Cash, £75.

10. The annual report of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, dated the 20th day of May, 1870, will be laid before the Grand Lodge.

11. REPORT OF THE COMMITTEE ON THE FUND OF BENEVOLENCE.

To the United Grand Lodge of Ancient Free and Accepted Masons of England:—The Committee on the Fund of Benevolence beg to report that they have considered the terms of the certificate proposed by Bro. Joshua Nunn, P.G.S.B., to be sent in by every applicant for relief, referred back to this committee at the last Quarterly Communication of Grand Lodge, and recommend the same to be adopted, viz.:—

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Certificate to be sent with every application for relief from the Lodge of Benevolence.

That the Master or visiting brother of a lodge recommending a case for relief at the Lodge of Benevolence shall certify in writing, under his signature, to the actual condition of the applicant, his age, profession or calling, means of subsistence, what aid he receives from his family, his future prospects, the position he has held in the Craft, and any matter that may guide the Lodge of Benevolence in adjusting the distribution of relief from its funds. The application of widows or children to be accompanied with a like certificate so far as practicable, with the probable disposal of the funds if relieved.

Masters of lodges or visiting brethren are earnestly requested to forward the fullest particulars of each case, to enable the Lodge of Benevolence to relieve the applicants to the utmost extent of its means. (Signed) JOHN M. CLABON,

Freemasons' Hall, W.C. Chairman.

12. To consider the appointment of the committee respecting the uniformity of working, deferred from the last Quarterly Communication of Grand Lodge.

13. PROPOSED MOTIONS.

i. By Bro. Raynham W. Stewart, W.M. No. 453—"That as the Freemasons' Hall and Buildings have been built out of the funds belonging to the Craft, that on and after the 24th June next, the respective rents now paid by the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows, the Royal Masonic Girls' School, and the Royal Masonic Boys' School, shall cease and determine, and that the same accommodation as now afforded them, in all respects, shall be continued for the benefit of such Institutions, free of all charge whatsoever."

ii. By Bro. R. W. Stewart, W.M. Lodge 453—"To call the attention of Grand Lodge to the want of proper arrangements for the admittance of brethren entitled to attend the Grand Lodge on the 14th of May last, and to the unseemly proceedings in the ante-rooms and lobby of the Hall, in order to prevent the recurrence of such a scene."

iii. By Bro. John Udall, P.G.D.—"That the sum of £50 be given from the Fund of General Purposes. That the money be placed in the hands of the Secretary of the Asylum of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, to supply the inmates at Croydon with coals during the winter season."

iv. By Bro. James Mason, P.G.S.B.—"That an organ be provided for and placed in Grand Lodge at an expense not exceeding £600, and that it be referred to the Board of General Purposes to make the requisite arrangements."

v. By Bro. Joshua Nunn, P.G.S.B.—"That the Book of Constitutions, so far as regards the Fund of Benevolence (with all the alterations, additions, and amendments), be printed in a separate form and sent to all Provincial and District Grand Masters, and Deputy Grand Masters, and to every lodge under the constitution of the Grand Lodge of England, to facilitate the business of the Lodge of Benevolence, and that Masters and Secretaries of lodges may not plead ignorance of the requirements therein contained."

14. APPEALS.

i. Appeal of Bro. George Bease against his expulsion from the Order, by the District Grand Lodge of Bombay.

ii. Appeal of Bro. George Smithers against the decision of the District Grand Lodge of South Africa, annulling his assumed position as a Past Master in the Craft.

The papers relating to these 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 INSTALLATION OF THE EARL DE GREY AND RIPON AS MOST WORSHIPFUL GRAND MASTER.

In consequence of the confusion which prevailed at the installation of the Grand Master, on Saturday 14th inst., we were unable to give a correct list of the present and past Grand Officers, Provincial Grand Officers, and other brethren present. We now by request, give the official list of such of those brethren as were in attendance, according to their respective rank:—

The Right Hon. the Earl of Zetland, *K.T.*, M.W. Grand Master, on the throne; The Right Hon. the Earl de Grey and Ripon, *K.G.*, M.W. Grand Master elect; H.R.H. the Prince of Wales, *K.G.*, Past Grand Master; R.W. Bros. Thomas H. Hall, Prov. G.M. Cambridgeshire, as Dep. G.M.; The Right Hon. the Earl Dalhousie, *K.T.*, *G.C.B.*, Past Dep. G.M., and G. Master Mason of Scotland; R.W. Bros. the Right Hon. the Earl Percy, *M.P.*, S.G.W.; John G. Dodson, *M.P.*, J.G.W.; William Stuart, Prov. G.M. Herts; John Fawcett, Prov. G.M. Durham; Sir Watkin W. Wynn, *Bart.*, *M.P.*, Prov. G.M. North Wales and Shropshire; The Right Hon. Lord Leigh, Prov. G.M. for Warwickshire; Robert J. Bagshaw, Prov. G.M. Essex; The Right Hon. Lord Sherborne, Prov. G.M. Gloucestershire; Stephen Blair, Prov. G.M. East Lancashire; His Grace the Duke of St. Albans, Prov. G.M. Lincolnshire; Augustus Smith, Prov. G.M. Cornwall; His Grace the Duke of Manchester, Prov. G.M. Northamptonshire and Huntingdonshire; The Right Hon. Lord de Tabley, Prov. G.M. Cheshire; Rev. John Huyshe, Prov. G.M. Devon; The Right Hon. the Earl of Limerick, Prov. G.M. Bristol; The Right Hon. Lord Kenlis, Prov. G.M. Cumberland and Westmorland; Alexander Macdonald Ritchie, Dist. G.M. Madras; William W. B. Beach, *M.P.*, Prov. G.M. Hampshire and the Isle of Wight; Col. Francis Burdett, Prov. G.M. for Middlesex; William Kelly, Prov. G.M. Leicestershire and Rutlandshire; Samuel Rawson, Past Dist. G.M. China; Col. George A. Vernon, Past Prov. G.M. Staffordshire; Frederick Dundas, *M.P.*, P.G.W., and representative from the Grand Lodges at Berlin; Frederick Pattison, Algernon Perkins, Sir Hedworth Williamson, *Bart.*, *M.P.*, John Havers, Col. A. Lowry Cole, *C.B.*, Victor A. Williamson, Maxwell, C. Close, The Right Hon. Lord Eliot, The Right Hon. the Earl Vane, William C. Stephens, and R. Cunliffe, P.G. Wardens. V.W. Bros. the Revs. Thomas F. Ravenshaw, and Charles J. Martyn, G. Chaps.; Revs. Sir John W. Hayes, *Bart.*, Edmund Cox, W. H. W. Bowyer, and Robert J. Simpson, P.G. Chaps.; Samuel Tomkins, G. Treas.; Æneas J. McIntyre, G. Reg.; Francis Roxburgh, P.G. Reg.; John Llewellyn Evans, President of the Board of General Purposes; J. Hervey, G. Sec. W. Bros. S. L. Tomkins and W. A. Powell, S.G.D.'s; J. C. Forster and B. Baker, J.G.D's; Augustus B. Granville, John B. King, John Nelson, Geo. W. K. Potter, Thomas R. White, J. Newton Tomkins, Edmund Phillips, W. Pulteney Scott, John Savage, C. Hutton Gregory, John L. Creaton, James J. Blake, Benjamin Head, C. Locock Webb, George Plucknett, Henry Maudslay, George Cox, John M. Clabon, Edward S. Snell, Edward J. Fraser, Jabez Hogg, Lorenzo P. Metham, Henry Grissell, and Henry Browse, P.G.D.'s; F. P. Cockerell, G. Supt. of Works; Sir Albert W. Woods, (Garter) G. Dir. of Cers.; Conrad C. Dumas, Assist. G. Dir. of Cers.; John Symonds, Nich. Bradford, and Thomas Fenn, P. Assist. G. Dirs. of Cers.; J. Nunn, G. Sword Bearer; Edward H. Patten, Richard J. Spiers, Wm. E. Walmisley, Gavin E. Pocock, Henry Bridges, Hyde Pullen, Henry Empson, Charles J. Banister, William Young, James Mason, and Edward Busher, P.G.S.B.'s; William Farnfield, P. Assist. G. Sec.; James Coward, G. Org.; Sir M. Costa, P.G.

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Org.; William Ough, G. Purst.; James Brett, Assist. G. Purst.; Joseph Smith, and T. A. Adams, P.G. Pursts.; John Greig, representative from the Grand Lodge of Pennsylvania. The Grand Stewards of the year. The Master, Past Masters, and Wardens of the Grand Stewards' Lodge, and the Masters, Past Masters, and Wardens of many other lodges.

The newly installed Grand Master was proclaimed by the Grand Dir. of Cers., Bro. Albert W. Woods, (Garter), by the following titles:—

The Right Hon. George Frederick Samuel, Earl de Grey and Earl of Ripon, Viscount Goderich, of Nocton in the County of Lincoln, Baron Grantham, of Grantham in that County, and a Baronet, Lord President of Her Majesty's Most Honourable Privy Council, Knight of the Most Noble Order of the Garter, &c.

The newly invested Deputy Grand Master was also proclaimed by the G. Dir. of Cers., by his titles as follows:—

The Right Honourable Henry Howard Molyneux, Earl of Carnarvon, Baron Porchester of Highclere, in the County of Southampton, one of Her Majesty's Most Honourable Privy Council, &c.

Some inaccuracies having occurred in the names of the Grand Stewards, we give the official list:—

Bros. W. Sutton Gover, Grand Master's Lodge No. 1; John Noyes, Lodge of Felicity 58; H. M. Stoltenhoff, Lodge of Emulation 21; G. Quayle Fordati, Lodge of Antiquity, 2; J. R. Bailey, Somerset House and Inverness Lodge 4; John Bagot Scriven, St. George and Corner Stone Lodge 5; W. T. Brand, Lodge of Friendship 6; T. Herbert Edmands, British Lodge 8; William Bristow, Tuscan Lodge 14; Samuel May, Globe Lodge 23; Charles Grillion, Castle Lodge of Harmony 26; Webster Glynes, St. Alban's Lodge 29; W. R. Williams, *M.D.*, Old Union Lodge 46; Rev. Dr. T. Goodwin, Lodge of Peace and Harmony 60; Charles Fish, Lodge of Regularity 91; W. B. Scott, Shakespeare Lodge 99; Edward D. Hamill, Jerusalem Lodge 197; Arthur Bott Cook, Prince of Wales Lodge 259.

The resolution proposed by the Earl de Grey and Ripon in recognition of the services of the late Grand Master, was seconded by Bro. Henry J. P. Dumas, P.M. of Shakespeare Lodge No. 99, and not by Bro. C. C. Dumas, Assist. G. Dir. of Cers., as announced.

The inkstand presented to the Past Grand Master bore the arms of the Earl of Zetland, and those of the Order of the Thistle, with the following inscription:—

"Presented by his brethren
In token of their gratitude, respect and affection,
To the Right Honourable the Earl of Zetland, *K.T.*,
For 26 years
Grand Master of the Free and Accepted Masons of England;
Together with a sum of £2,700,
Forming the
Zetland Commemoration Fund, which
By his Lordship's direction is to be devoted to Masonic charity,
April 27th, 1870."

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

Lodge of Honour and Generosity (No. 165).—A regular meeting of this lodge was held at the London Tavern, Bishopsgate-street, on Tuesday, the 17th inst. There were present Bros. Henry Thom, W.M.; E. S. Earle, S.W.; R. Ramsay, J.W.; W. B. Church, S.D.; W. G. Lemon, J.D.; J. V. Drake, I.G.; R. C. Driver, P.M., Sec.; P.M.s W. W. Aldridge, W. F. Smith, C. G. Prideaux, W. M. Westall, Treas., J. Kendall, J. N. Cherer, and H. T. Cole. The visitors present were Bros. S. G. Myers and Paul Briscoe, P.M.'s 715; Edwin Fox, J.W. 368; and Joseph Crick, 168. Bro. Thomas Hamilton was raised to the degree of Master Mason, It was resolved unanimously that the Secretary prepare a memorial to Grand Lodge for permission to wear a centenary jewel. It was also resolved unanimously to hold a summer festival, and the Crystal Palace was selected as the place for holding the same.

New Concord Lodge (No. 813).—This flourishing lodge held its last meeting for the season on Friday, May 20th, 1870, at the Rosemary Branch Tavern, Islington, when there were present—Bros. Bartlett, W.M.; M. J. Atkins, S.W.; Salisbury, J.W.; Hart, P.M.; Wilson, P.M.; J. Emmens, P.M.; W. H. Main, P.M. and Sec.; Blyth, S.D.; Denny, J.D.; A. Hill, I.G.; Sinclair, Dir. of Cers.; McDavett, Org.; C. J. Hill, Steward; and Pyne, Gallant, King, Harris, Gabb, Gain, Chesher, Hofbauer, Fancquy, Absell, Wagner, Townsend, Spratt, Phillips, Cain, Bennyfield, and Lhein. Bro. Taylor, 172, and Bro. Sheppard, 27, were visitors on this occasion. The lodge was opened in due form, and the minutes of the previous lodge meeting were confirmed. The lodge was opened in the second degree, and Bros. Pyne, King, and Harris, being candidates for the third degree, and having answered the necessary questions, were entrusted and retired, and the lodge being opened in the third degree, they were severally raised to the sublime of M.M. The lodge was then closed to the second degree. The lodge having been resumed in the first degree, Bro. Wagner answered the usual questions and retired. The lodge being resumed in the second degree, he was passed to the degree of F.C. The lodge having been again resumed in the first degree, a petition on behalf of the child J——, who was unsuccessful at the late election for Boys, and who would be ineligible by a few weeks at the next election, soliciting assistance to raise a sufficient sum to purchase his admission, was read, and several of the brethren promised to assist. It was unanimously resolved that the lodge have a summer banquet at the Crystal Palace, and that ladies be allowed to dine with the brethren. It was also unanimously resolved that Bro. Emmens, P.G. Purst., and founder of the lodge, be an honorary member. All Masonic business being ended, the brethren adjourned to an excellent banquet, provided by the worthy host, Bro. Gabb, and the cloth being cleared, the W.M. gave the usual loyal and Masonic toasts; the P.G. Officers being acknowledged by Bro. Emmens. Bros. Taylor and Sheppard responded for the Visitors, and expressed themselves pleased with the admirable working of the W.M. and his officers. Bro. Wilson, P.M. and Sec., returned thanks for the P.Ms.; and Bro. Main, P.M. and Sec., and Bro. Atkins, S.W., for the Officers. After a fitting compliment had been paid to Bro. and Mrs. Gabb, the brethren separated, having spent a very happy evening, enlivened by the singing of Bros. Blyth, Hill, and Casworth, assisted by Bro. McDavitt, Org.

Montefiore Lodge (No. 1,017).—This new and flourishing lodge met on Wednesday, 10th inst., at the Freemasons' Hall, Great Queen-street. The chair was occupied by Bro. S. Pollitzer, W.M., supported by the Wardens and Past Masters. The lodge having been opened, and the minutes read and confirmed. Ballots were taken for the admission of Messrs. J. Churchill, J. R. Scott, James Barron, and William Bruce, and these gentlemen were duly initiated. Bros. Mackay and Rausenberg were passed to the degree of F.C., and Bros. E. Pettit, G. Trilliat, and G. Faenza, were raised. On the conclusion of the business the lodge was closed, and the brethren adjourned to the banquet, at which the usual loyal and Masonic toasts were given and responded to, interspersed with songs by several brethren, and the brethren separated at an early hour.

Southern Star Lodge (No. 1,158).—The anniversary and installation meeting of this highly flourishing lodge was held on Tuesday, the 24th inst., at the Montpelier Tavern, Walworth, (adjacent to the railway station), Bro. R. E. Clarke, W.M., presided; Bros. Bayfield, S.W.; C. E. Thompson, J.W.; Towers, S.D.; Varrill, I.G.; H. Thompson, P.M. Treas.; T. H. Pulsford, P.M., Sec.; J. Thomas, P.M.; Dr. Goldsboro, P.M., and a numerous body of visitors. There was a heavy list of business to be disposed of, but the first in order was to raise five brethren to the sublime degree of M.M., which ceremony was ably performed by the W.M. The lodge was then resumed to the first degree, and three gentlemen were initiated into the mysteries of ancient Freemasonry. The lodge was then resumed

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to the second degree, and Bro. Thompson, P.M., presented Bro. D. S. Bayfield, the W.M. elect, to receive from his predecessor the benefit of installation. The retiring W M. then proceeded with the ceremony, and installed Bro. Bayfield into the chair of K.S., as W.M. for the ensuing year. There were seventeen P.M.'s present to do honour to the new W.M. on this occasion, and who formed the Board of Installed Masters. The brethren below the chair having been admitted, the W.M. was saluted in the customary manner, and he then proceeded to appoint his officers as follows: Bros. C. E. Thompson, S.W.; H. R. Towers, J.W.; Henry Thompson, P.M. Treas.; T. H. Pulsford, P.M. Sec.; R. Varrell, S.D.; Kepps, J.D.; G. V. Dean, Assist. Sec.; J. C. Davenport, Dir. of Cers.; A. Wright, I.G.; H. Potter, Steward, and Laing, Tyler. Bro. Pulsford delivered the addresses, and the installation ceremony was brought to a close. The new W.M. immediately commenced upon his duties by initiating Mr. Thomas Blackwell and Mr. Robert Harris into the privileges of Freemasonry. Some other business having been disposed of, the lodge was closed in due form and with solemn prayer, three or four candidates for initiation being obliged to go away, as the statutable number had already been received. The brethren then retired to the banquet in the new hall, which has been recently rebuilt by Bro. Allat for Masonic purposes, and was used for the first time on this occasion. This building had become essentially necessary in consequence of the large number of members constituting the Southern Star Lodge, but it will be a grand desideratum for other lodges meeting on the south side of the river, as the present accommodation for such purposes is of the most meagre and limited description. The hall is spacious and well ventilated and lighted, and in erecting it for Masonic purposes Bro. Allat has done all that possibly lies in his power for the accommodation of the Craft, and it is to be hoped that his liberal conduct will meet with a corresponding return. The fare was bountiful and left nothing to be desired, to say nothing of the dessert which followed the more substantial meal. The tables were decorated with flowers, and flags adorned the walls. On the removal of the cloth the usual formal toasts were given, after which Bro. R. E. Clarke, I.P.M., in very complimentary terms proposed the "Health of Bro. Bayfield, W.M.," which was very heartily responded to. The W.M. returned thanks and expressed his determination to do all in his power to promote the prosperity of the lodge. The health of the five newly initiated bretheen was then drunk most enthusiastically, for which they returned thanks. The W.M. proposed the "Health of Bro. R. E. Clarke, I.P.M., and Installing Master," which was drunk cordially, and Bro. T. H. Pulsford, on behalf of several brethren, presented him with a P.M.'s collar, in addition to the P.M.'s jewel presented by the lodge, the latter being of ten guineas in value, and manufactured by Bro. Harker, of Upper Barnsbury-street, Islington. Bro. Clarke returned thanks briefly, and said he would do all in his power to merit their approbation. The "Health of the Visitors" having been drank and responded to, the W.M. proposed the "Health of the P.M.'s of the lodge," and alluded to the eminent services of Bro. Thompson, the first Master and founder of the lodge. Bro. H. Thompson, P.M. and Treas., responded, and alluded to the gratifying position in which the lodge then stood, for the large proportions at which it had arrived in three years only since its consecration, was an event unparalleled in the history of Freemasonry, but they had built it on a good foundation, and he hoped it had raised a superstructure perfect in its parts and honourable to the builders. He disclaimed any merit that was not shared in, by Bros. Pulsford, Clarke, Bayfield and others, in bringing about that result, and congratulated the brethren, that while their comforts had been attended to, the great principle of charity had not been forgotten, for during the year they had been subscribers to all the Masonic Institutions, and he hoped the time was not far distant before they would send stewards to all their festivals. Long might the Southern Star Lodge flourish, and he hoped and trusted that it would continue as it had began, and become one of the brightest ornaments in the system of Freemasonry. Some other toasts were given, and the evening was spent in a truly happy manner, several of the brethren contributing to that result by their vocal and instrumental performances, and the proceedings were brought to a close by the tylers' toast.

Upton Lodge (No. 1,227).—The regular meeting of this lodge took place on Thursday, 12th inst., at the Spotted Dog, Upton, Essex. The chair was occupied by Bro. B. Picking, W.M., supported by Bros. J. L. Mather, P.M. 65; S. W. Morton, W.M. 228; J. W. Bolton, S.D.; English, J.D.; Chidley, I.G.; R. W. Goddard, P.M., Sec. The lodge having been opened in due form, the minutes were read and confirmed. Bros. Lee and Harris, of No. 65, were passed to the degree of F.C., and Bro. Thomas F. Kirby was raised to the sublime degree of Master Mason. The ballot had been previously taken for the admission of Messrs. J. Miles and Alfred Room; those gentlemen being present were initiated, the ceremonies being admirably worked by the W.M. and every officer of the lodge. Some other business having been disposed of, the lodge was closed and the brethren sat down to an excellent dinner provided by the host, Bro. Vause. On the removal of the cloth the usual loyal and Masonic toasts were given and responded to. Bro. Goddard, P.M. and Sec., proposed the toast of the W.M., and paid a just compliment to that worthy brother for his excellent working. The toast of "The Visitors," was responded to by Bro. S. Lazarus, P. Prov. G. Reg., Wilts. The W.M., in proposing the toast of the "Past Masters," said he regretted the absence of Bros. J. Bellerby and Wescombe, the latter (absent through ill-health), by his kind and genial manner, had endeared himself to every member of the lodge, and he hoped he would be speedily restored to health. Bro. Goddard, P.M., returned thanks for the toast. Bro. J. L. Mather, returned thanks for the officers. Some excellent singing from Bros. Morton, Sharp, Bain, Bratton, and J. L. Mather, enlivened the evening's proceedings. After passing a delightful evening, the brethren separated at an early hour. The visitors were Bros. S. Lazarus, P. Prov. G. Reg., Wilts, P.M., 63; H. M. Levy, P.M., 188; L. Mosely, 57; Potts, 65; Harriss, 65; and Garraway, 65.

Burdett Coutts Lodge (No. 1,278).—The usual meeting of this lodge was held at the Approach Tavern, Victoria Park, on the 19th inst. The chair was occupied by Bro. James Terry, W.M. and Prov. G.S.B for Herts, supported by Bros. John Saunders, S.W.; G. W. Verry, as J.W.; Henry Lloyd, Sec.; Balcombe, as S.D.; Ashburner, as I.G. The visitors present were Bros. Richard Spencer, P.M. of Grand Steward's Lodge; William Clouston, P.M. 33; John Vass, P.M. 45; E. Vorley, W.M. 87; Berry, 554; and Miles, 65. The lodge was opened, when a ballot was taken for Mr. Crutch, which, proving unanimous, and being in attendance, he was initiated into the Order. Bro. Selvey was afterwards passed, and Bro. Harris raised to the degree of M.M. The most gratifying incident that has yet occurred in this very prosperous and flourishing lodge was the presentation of a magnificently bound volume of the Sacred Law, by Miss Burdett Coutts (after whom this lodge is named), accompanied with an autograph letter to the W.M., in which Miss Coutts expressed her best wishes for the welfare of the brethren who had honoured her by adopting her name, and trusted it would be acceptable to one and all. We need scarcely say how gratefully it was received by the brethren, and the W.M. was requested to convey the thanks of the lodge to the distinguished lady for her very handsome present. It is one of the most elegantly bound books it has ever been our good fortune to see, the names of the founders and first officers being tastefully illuminated in blue and gold on one page, while on the opposite one are the arms of Miss Coutts, artistically displayed. The presentation being in her own handwriting adds most materially to its value. The whole is enclosed in a solid oak case, and reflects great credit upon Bro. R. Spencer for the admirable manner in which he has carried out Miss Coutts' wishes. The lodge having been closed with solemn prayer, the brethren adjourned to the banquet, at which the usual loyal and Masonic toasts were given and responded to. The health of the initiate was then proposed by the W.M., who stated how gratified he was to have had the pleasure of introducing into the Order one of his oldest friends, to which the initiate briefly responded. The toast of the Visitors was then given and responded to by Bros. Spencer and Clouston, who congratulated the lodge upon its success, as also the admirable manner in which the whole of the ceremonies had been worked. Bro. Hastelow, P.M., proposed the health of the W.M., Bro. Terry, and remarked that the brethren were very fortunate in having such an efficient and talented brother to preside over them. Bro. Terry, in responding, thanked the brethren very kindly for the hearty manner in which they had drank his health, and stated that it would be his earnest desire at all times to further the interests of the Burdett Coutts Lodge. The toast of the Officers was then given and responded to by the S.W. The Tyler's toast brought the evening to a close, and the brethren separated.

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PROVINCIAL.

LANCASHIRE (EAST).

MANCHESTER.—*Earl de Grey and Ripon Lodge* (No. 1,161).—The Festival of John and installation of the W.M., Bro. E. Plews; was held on Wednsday, the 18th inst., at the Corporation Hotel, Ardwick. About seventy brethren were present, amongst whom were Bros. W. Birch, P. Prov. G.J.W. East Lancashire; Storer, P.I.G. Staffordshire; Percy, J. C. Hind, William Abbey, J. Brocklehurst, P.Ms.; R. Timperley, W.M. 993; R. Hartley, W.M. 204; J. Smith, W.M. 1056, &c. The installation ceremony was performed by Bro. W. Wayne, P.M., in a manner that left nothing to be desired; indeed, so perfectly and masterly was the style in which every part was rendered, it drew forth the admiration of all present, and seemed as though he had raised himself to the position of the representative of installing solemnity for the province. The brethren then adjourned to the Town Hall, where a splendid banquet was served in Bro. Lee's best style. "Non nobis" having been sung, the cloth was drawn, when the W.M. gave the first toast, "The Queen," after which "The Prince and Princess of Wales and the rest of the Royal Family," followed by "The Grand and Provincial Grand Officers," which which were responded to by Bro. Birch, who, in an excellent speech, complimented the lodge on the excellency of its working and the manner in which the installation ceremony was performed, together with some practical and useful hints for the future conduct of the brethren. Bro. W G. Turner, I.P.M., then proposed "The Health of the Worshipful Master," speaking highly of his long and persevering efforts in the cause of Masonry, and of the many virtues which had endeared him to the brethren, who were all glad he had attained the summit of his ambition in the Craft. Bro. Plews replied in a feeling and effective manner, assuring the brethren he proposed to conduct the affairs of the lodge in a kindly and conciliatory spirit, appealing more to their interest in the Craft than to any right of his to rule them; thus unitedly to make the De Grey and Ripon Lodge, if possible, even excel the past. Bro. Wayne next proposed "The health of the Immediate Past Master, Bro. W. G. Turner," whom he extolled most highly for the untiring efforts he had made to place the lodge in the proud position it now held. What Bro. Bidder and himself had done had been far outshone by his attention, zeal, and energy. The Boys' School had been benefitted by the sum of fifty guineas, and a considerable amount had been raised towards a like sum for another of the charities during the past year. Indeed, so much had the brethren appreciated his services, that they had delegated him to present him with a solid gold Past Master's jewel, set with diamonds, manufactured specially by Bro. H. T. Lamb, of London, together with a beautiful silver claret jug, bearing an appropriate inscription. In placing the jewel on his breast, he hoped he might live many years to wear it, whilst guiding the future of the lodge with his counsel and advice, was the earnest prayer of every member of De Grey and Ripon Lodge. Bro. Turner, in accepting this signal and unexpected mark of the esteem of the brethren, felt his heart too full for utterance, but whilst he felt he had only done his duty to the Craft in general, by the best attention he could give to this lodge in particular, which, as a lover of Masonry, he had been induced to do, he felt he had not deserved so magnificent an appreciation of his services. The kindly feeling manifested towards him by every member of the lodge had greatly facilitated his labours, and made it one of love instead of care. He could assure them such a return for what he had done would never be erased from his memory. Bro. S. P. Bidder next gave "The health of the Visiting Brethren," which was responded to by several of the visitors. Some other toasts were given and responded to, and the evening's proceedings brought to a close shortly after eleven o'clock.

LANCASHIRE (WEST).

PRESTON.—*Lodge Concord* (No. 343).—The regular meeting of this flourishing lodge took place on Thursday evening, the 19th inst., at the King's Arms Hotel, Church-street. The chair was occupied by Bro. James Porter, W.M., assisted by Bros. Steib, P.M., as S.W.; Heap, J.W.; Rev. Taylor, Sec. and Chap.; Cockshott, S.D.; Farmer, J.D.; Wilson, I.G.; Robinson, P.M., Treas.; Robinson, Tyler; and the following brethren:—Birch and Moss, P.Ms.; Bee, Welbourne, Cane, 310; Margerison, Hall, Org.; Greensall, Penrice, Poole, Marsden, 113; Benson, Dawson, T. H. Myers, 314; Cox, 421; Manning, 345; Miles, Barnes, Kerfoot, D. Wilson, Ashton, Nettlefold, Livesey, Harkness, Seed, T. A. Smith, P.M.; Nevett, J.W. 113; and Sanderson. The W.M. opened the lodge at seven o'clock punctually, and after the minutes had been read and affirmed, the ballot was taken for Bro. Brown, 113, as a joining member, which proved unanimous. The ballot was next taken for Mr. W. J. Seed, and likewise proved unanimous. He was then introduced an initiated into the mysteries of the first degree. The lodge was then opened in the second degree, when Bro. Benson, being a candidate for raising, was examined, entrusted, and retired for preparation. The lodge having been opened in the third degree, he was again admitted, and raised, in a most impressive manner, to the sublime degree of M.M., the working tools being admirably given by Bro. Steib, P.M., Bro. Hall ably presiding at the harmonium. The lodge having been resumed in the first degree, three gentlemen were proposed for initiation, subject to approval next lodge night. There being no other business, and hearty good wishes having been tendered by the visiting brethren, the lodge was then closed with solemn prayer at 9.45. The brethren then adjourned to an excellent supper prepared in the worthy host's best style. The W.M. presided, supported on the right by the newly initiated Bro. Seed, Taylor, Chap.; and the visiting brethren; and on the left by the P.Ms. The usual loyal and Masonic toasts having been given, the W.M., in an impressive manner, asked the brethren to join in drinking to the memory of the late Bro. Howard, P.S.W., a brother who had always been faithful and attentive to his duties when amongst us, and who now, he trusted, had been removed to the Grand lodge above. The toast was responded by the brethren in solemn silence. Bro. Taylor, Chap., then proposed, in a lengthy and most able speech, the health of the visiting brethren, coupling with it the name of Bro. Birch, P.M. East Lancashire, who suitably responded. The Tyler's toast having been given, the brethren separated, after a very pleasant and highly edifying evening, at 11.15.

MIDDLESEX.

SOUTHALL.—*Gooch Lodge* (No. 1,238).—An emergency meeting of this lodge was held at the Prince Alfred Hotel, Southall, on the 23rd inst., the W.M., Bro. George King, jun., in the chair, supported by most of his officers, the following members and visitors being also present:—Bros. W. Smith, *C.E.*, I.P.M.; Jos. Taylor, Treas.; Lonsdale, J.W.; Laxton, S.D.; J. Freeman, J.D.; F. Honeyman, and Cordnish; Charles Horsley, P.M., and T. Attfield, both of the Royal Union Lodge, visitors. After the lodge had been opened in ancient form and with solemn prayer, and some letters had been read apologising for absence, two gentlemen who had been proposed for initiation, and a brother as a joining member, were respectively balloted for. The R.W. Bro. H. C. Sirr, P.G.W. of England was then introduced as a member of the lodge, and Bro. Honeyman was examined as to his proficiency in the first degree; and on his retirement, the lodge was opened in the second degree, when he was readmitted, and passsd to the degree of F.C., the W.M. performing the ceremony with that accuracy and precision for which he is so well known. There being no other business, the lodge was closed in ancient form and with solemn prayer, the brethren adjourning to dinner at 6.30.

MONMOUTHSHIRE.

PONTYPOOL.—*Kennard Lodge* (No. 1,258).—On Monday last the members held their first lodge of instruction, the S.W., Bro. Kennard, being in the chair, who went through the ceremony of initiation in first-class style. Immediately afterwards the general lodge meeting took place, the W.M., Bro. Bartholomew, Thomas, in the chair. The minutes of the last meeting having been read and confirmed, Mr. Thomas Mitchell, of Abersychan, and Mr. William Richards, of Garndiffoth, were balloted for and unanimously admitted. The ballot again took place, when Bro. Charles Henry Olive, of Newport, P.M, 471 and P.G.D.C., was unanimously admitted as a subscribing member. The Secretary and the S.W. having given notice at the last meeting that they would, at this meeting, move to correct the 4th and 5th by-laws, by inserting the word "May" in each instead of "June," and notice having been given to each member, the Secretary now moved that such alterations be made, and noticed the fact that the errors complained of were typical errors which had crept in at the time, and had then escaped notice. The S.W. having seconded the motion, the resolution was put and carried unanimously. Mr. Thomas Mitchell, of Abersychan, being in attendance, was this evening initiated into Masonry, the ceremony

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being most correctly rendered by the W.M., who called on the S.W. to give the usual charge, which the latter brother did in first-class style. The W.M. then notified that the time had arrived for the brethren to elect his successor, and he gave a *résumé* of the work gone through during his year of office. He paid especial compliment to all his officers, and to the Secretary in particular, for the extraordinary zeal displayed by that brother on behalf of the Kennard Lodge, and for chalking out for the members the undeviating line of conduct which he wished them to adopt and walk in. He also alluded to the perfection attained by the capital choir under the very able leadership of Bro. W. H. Haskins. Two scrutineers having been appointed, the brethren proceeded to the ballot by handing in their voting papers; and Bro. Danes, of Abersychan, P.M. of the Brecon Lodge, who had been appointed to act with Bro. Oliver in managing this election, reported that the brethren were unanimous in their choice, and that Bro. Kennard was duly elected. The W.M. having confirmed the election, Bro. Kennard returned his most sincere thanks to the brethren for the handsome compliment paid him, and promised to do all in his power for the province in general and this lodge in particular, during his year of office. Bro. Ebenezer Prosser was then duly elected Treas., and Bro. Ellis Tyler. The installation was fixed to take place on the 20th June, and the banquet to be held in the Town Hall. A Dinner Committee was appointed, and all other preliminaries were left to the W.M. elect and the Secretary. Bro. Kennard then proposed "that a jewel, valued at not less than £5, be purchased out of the funds of the lodge, and presented to Bro. Bartholomew Thomas, as a small token of the respect in which he is held by the brethren of 1258, and as a slight recognition of his services as W.M. of this lodge during the past year." This was duly seconded by Bro. R. Greenway, and carried unanimously. Some other routine business was transacted, and the lodge was closed in harmony at 8.30 p.m.

YORKSHIRE (NORTH AND EAST).

HULL.—*Kingston Lodge* (No. 1,010).—The regular meeting of this lodge was held on the 4th inst. Present: Bros. C. James Todd, W.M.; Ll. W. Longstaff, P.M., J.P.G.W. as S.W.; James Pyburn, *M.D.*, J.W.; P.M.'s Bros. C. Copland, C. S. Todd, R. E. Harrison, R. J. Chaffer, Theophilus Smith, &c. The following visitors were present: The W.M.'s of the Humber and Minerva Lodges; Bro. John Walker, P. Prov. G. Supt. of Works, P.M. of the Humber Lodge, and several other brethren representing lodges Nos. 57, 73, 250, 376. Bro. J. Walker was passed to the degree of F.C. The consent of the lodge was given to the formation of a R.A. Chapter in connection with it; and a sum of forty pounds was voted from the funds of the lodge towards the necessary expenses. A communication from the Prov. G. Sec. having been read, announcing that certain changes were proposed in the rules of the Royal Masonic Boy's and Girls' Institutions, and in the by-laws of the Royal Masonic Benevolent Institution; resolutions were passed condemnatory of the proposed alterations.

LAYING OF THE FOUNDATION STONES OF SS. PAUL'S AND MARK'S CHURCHES AT LEICESTER.

Wednesday, the 18th inst., was a day long to be remembered in Leicester. The death of Earl Howe cast a shadow upon the proceedings, but the wide-spread sorrow for the loss which the country has sustained was in no way inconsistent with the performance of the religious ceremonies which accompanied the laying of the foundation stones of the two new churches. Gratitude for what the Church has been enabled to do, in fulfilment of her mission to minister to the spiritual wants of the people, and the sober consciousness of the great position which she holds, and in which she is strengthened year by year, blended with regret that one to whom the cause of church extension was so dear should be removed from among us at a time when that cause seemed most successful. For many years the much lamented Earl has been the chief patron and most generous benefactor of every scheme for the religious and educational improvement of his county town.

As we stated at the beginning, Wednesday was indeed a glorious day in every respect. The weather was beautifully fine; not a cloud was to be seen in the sky, and a nice breeze tempered the heat, making the atmosphere truly refreshing. Many foundations stones of temples devoted to the worship of God have been laid at different times, but never, we believe, in the history of the borough has the gratifying spectacle been witnessed —if we may use the term under such circumstances—of the foundation stones of two churches being laid in one day.

The great event of Wednesday was preceded on Tuesday evening by the Lord Bishop of the diocese preaching a sermon in St. Mary's Church. The sacred edifice was crowded on the occasion, the congregation including numerous representatives of the clergy and laity of all sects and denominations. The Bishop was met at the western door by the Rev. J. N. Bennie, *LL.B.*, and his curates, with a number of the clergy of the town, and the churchwardens of St. Mary's. A procession was then formed, the choir singing a processional hymn from "Hymns Ancient and Modern." The Bishop took his usual seat on the north side of the Communion table, the clergy being ranged on either side of the chancel. The usual order of Evening Service was then proceeded with to the end. The Bishop of Peterborough then ascended the pulpit, and preached from Genesis, xv., 5 and 6—"And he brought him forth abroad, and said, look now toward heaven, and tell the sars, if thou be able to number them; and he said unto him so shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness."

MASONIC PROCESSION TO ST. PAUL'S CHURCH.

The brethren assembled at the Freemasons' Hall, Halford-street, where the Provincial Grand Lodge, which was numerously attended, was opened at a quarter to ten o'clock. After the usual duties in lodge had been performed, the brethren in due Masonic costume, dressed in black, with white ties and gloves, and wearing the jewels of office and emblems or rosettes on the aprons, covered with crape, in memory of their lamented deceased brother Bro. Earl Howe, formed in procession, proceeded along Horsefair-street, Friar-lane, and Castle-street, where they joined the procession of the Right Reverend brother the Lord Bishop of the Diocese, who, along with the clergy in surplices, and the children of Alderman Newton's school, moved along Bow Bridge-street and King Richard's-road to the site of St. Paul's Church, where they arrived about eleven o'clock.

The procession included the following lodges:—Catmos, 1,265, Oakham; Rutland, 1,130, Melton Mowbray; Howe and Charnwood, 1,007, Loughborough; Ferrers apd Ivanhoe. 779, Ashby-de-la-Zouch; John of Gaunt, 523, Leicester; St. John's, 279, Leicester; Knights of Malta, 50, Hinckley; and the Provincial Grand Lodge.

The procession left the schools about half-past ten. Upon arriving at the site of the new church, the procession halted opposite the entrance to the Glenfield-road, and falling back right and left, formed an avenue through which the clergy and Bishop, together with Sir F. T. Fowke, *Bart.*, and William Perry Herrick, Esq., passed. The Grand Master and officers of the Masonic fraternity and the Committee and friends of the Church Extension Association took up their position in the enclosure.

THE CEREMONY OF LAYING THE STONE.

On the procession arriving at the entrance to the enclosure, which was boarded in, in case the weather had been unfavourable, and where previously a large number of ladies had assembled in a gallery devoted to them on the right of the stone, the boys of Alderman Newton's school, with their banners, were placed in a line under the ladies' gallery, and the clergy and Freemasons took the left gallery, the Lord Bishop and those more imme-

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diately concerned in the ceremony taking their positions near the stone. Among those who took part in the laying of the stone were Sir F. T. Fowke, *Bart.*, upom whom devolved the office of laying the stone; the Prov. Grond Master (Bro. W. Kelly), preceded by Bro. Captain Bailey, Standard Bearer, bearing the banner of the late Prov. Grand Master, Bro, the Right Hon. Earl Howe, *G.C.H.*; and the Prov. Grand Officers and Master Masons' sons, bearing the elements of consecration.

The proceedings opened with the Old Hundreth Psalm being sung by all present, the Rifle Volunteer band, under the direction of Mr. J. A. Smith, performing the instrumental part of the music. This over, the Rev. J. N. Bennie, Vicar of St. Mary's, offered up the following prayers, to which those present responded:—

Lord have mercy upon us.
Christ have mercy upon us.
Lord have mery upon us.

Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: For Thine is the kingdom, the power, and the glory, For ever and ever. *Amen.*

The Minister: The Lord is in His holy temple.
The People: Let all the earth keep silence before Him.
M.: Our help is in the name of the Lord.
P.: Who hath made heaven and earth.
M.: The Lord hath laid in Zion a chief corner-stone, elect, precious:
P.: And whosoever believeth on Him shall not be confounded.
M.: Other foundation can no man lay than that is laid.
P.: Which is Christ Jesus.
M.: Lord, hear our prayer.
P.: And let our crying come unto Thee.

Prayer for blessing and assistance.

Almighty and everlasting God, who, by Thy holy Apostle, hast taught us to do all things in the Name of our Lord and Saviour Jesus Christ, mercifully look upon us, Thy servants, here assembled to perform that which we design for Thy glory, and the eternal welfare of Thy people. In the Name of Jesus we approach Thy throne: on His merits we rely for acceptance: through His mediation we look for the strength of Thy Holy Spirit to enable us to begin, and continue, and bring to good effect this holy work. Grant us, therefore, gracious Lord, Thy blessing and assistance, whilst with hearty desires we thus endeavour to raise an edifice to Thy worship, and advance the kingdom of Thy Son, to whom, with Thee, O Father, and the Holy Ghost, be all honour and glory, world without end. *Amen.*

The Prov. Grand Chaplain (the Rev. J. Spittal) then said the following prayer:—

"O God, who art the shield and defence of Thy people, be ever at hand, we beseech Thee, to protect and succour the builders of this house, that the work which, through Thy mercy, hath now been begun, may by their labour be brought to a happy end, through Jesus Christ our Lord. Amen."

Mr. Pilgrim, as deputy for Mrs. Magee, then made the usual deposit in the stone in a glass bottle, the following being a description of the contents:—The *Times* of the day, the *Leicester Journal*, some silver coins presented by Mr. Wright, of the Bank of England, including a florin, a shilling, a sixpence, a fourpence, a threepence, a twopence, and a penny piece, none of which had beeen in circulation, and the last form of which were Maundy money, also the form of ceremony which the officers of the Leicestershire and Rutlandshire Prov. Grand Lodge of Freemasons, and a document stating by whom the stone was laid, the date, the names of the Vicar and Churchwardens, and the Secretaries of the Church Extension Association, &c.

The Prov. Grand Master (Bro. W. Kelly), then addressed the spectators according to ancient custom, as follows:—Men, women, and children here assembled to-day to behold this ceremony, know all of you that we, the lawful Masons, true and faithful to the laws of our country, and established of old, with peace and honour in most countries, to good to our brethren, to erect magnificent structures and to fear God, the Great Architect of the Universe. We have amongst us, concealed from the eyes of all men, secrets that cannot be divulged; but these secrets are lawful and honourable, and not repugnant to the laws of God or man. They we entrusted in peace and honour to the Masons of Ancient times, and have been faithfully transmitted to us; and it is our duty to convey them unimpaired to the latest posterity. Unless our Craft were good, and our calling honourable, we should not have lasted for so many centuries, nor should we have been honoured with the patronage of so many illustrious men in all ages, who have ever shown themselves ready to promote our interests, and to defend us agaiust all adversaries. We are assembled here to-day in the presence of you all to assist in laying in ancient form the foundation stone of this house to be dedicated to the service of God, which we pray Him to prosper for the promotion of godliness, harmony, and brotherly love till time shall be no more.

The brethren exclaimed "So mote it be."

The Prov. Grand Master then said: Bro. Junior Grand Warden, what is the proper jewel of your office?

Prov. J.G.W.: The plumb rule.

Prov. G.M.: Have you applied the plumb rule to the external edges of the stone?

Prov. J.G.W.: I have, Right Worshipful Grand Master, and the Craftsmen have done their duty.

Prov. G.M.: Bro. Senior Grand Warden, what is the proper jewel of your office?

Prov. S.G.W.: The level.

Prov. G.M.: Have you applied the level to the stone?

Prov. S.G.W.: I have, Right Worshipful Grand Master, and the Craftsmen have done their duty.

Prov. G.M.: Bro. Acting Deputy Grand Master, what is the proper jewel of your office?

Acting Dep. Prov. G.M.: The square.

Prov. G.M.: Have you applied the square to those parts of the stone that should be square?

Acting Dep. Prov. G.M.: I have, Right Worshipful Grand Master, and the Craftsmen have done their duty.

Prov. G.M.: Having full confidence in your skill in the royal art, it now remains with me to finish the work.

One of the Grand Chaplains (Rev. Bro. J. Spittal) then receiving the Cornucopia from its bearer, presented it to the Prov. Grand Master, who strewed some grains of wheat upon the stone, saying "We strew this corn as the emblem of plenty."

The Junior Grand Warden then presented the cup of wine to the Prov. Grand Master, who sprinkled the stone, saying, "We pour this wine as the emblem of cheerfulness and joy."

The Senior Grand Warden presented the ewer of oil to the Prov. Grand Master, who poured oil on the stone, saying "We pour this oil as the emblem of prosperity and happiness."

The Acting Deputy Grand Master (Bro: Goodyer) presented the salt to the Prov. Grand Master, who sprinkled it on the stone, saying "We sprinkle this salt as the emblem of wisdom, fidelity, and perpetuity, and may the All-bounteous Author of Nature bless this district, this ancient town, the county, and the kingdom at large with abundance of corn, and wine, and oil, and all the necessaries, comforts, and conveniences of life."

"And may the same Almighty power preserve the inhabitants in peace and unity and brotherly love."

"The brethren, "So mote it be."

The mallet was then handed by the Prov. G. Master

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to Sir Frederick T. Fowke, Bart., who, after striking three times upon the stone, declared it to be laid in appropriate form in the following words:—"This is the foundation-stone of the Church of St. Paul the Apostle, Leicester, I now lay in the name of the Father, and of the Son, and of the Holy Ghost."

Sir F. T. Fowke then said,—My Lord Bishop, ladies, and gentlemen, I do not purpose at all to address you on the business of this day. Indeed, I think, in the presence of his lordship, it would be very presumptuous in me to attempt to do so. But I should like to say a few words to you on the mournful event which has deprived us of the services of Lord Curzon this day. You are all doubtless well aware that but for the death of his father, Lord Curzon would have conducted the ceremony which in his place I have very imperfectly performed. A good man—and I do not know that I can use a higher term of praise—a good man and a good Christian has been taken away from us. The loss will be felt not only by his own family but by this county, and this town, and by the association to whose fund he was such a munificent contributor, and in whose great work of Church Extension he took so deep and earnest an interest. I know that I am speaking in the presence of a great many to whom Lord Howe was personally known and well known and well beloved, and I can believe I am speaking in the presence of those by whom he was not less well beloved, but by whom he was only known for the good use he had made of those means with which Providence had endowed him; for—

"In his free hands the dang'rous glittering dust,
Was not mere money but a sacred trust."

And many around him know full well how he performed that trust. He will be mourned by all classes in Leicestershire, and I have no doubt there are many here to-day who feel that they have lost a kind friend and a generous benefactor. I will no longer detain you, but make way for his lordship.

The Lord Bishop then delivered an address.

A Psalm, "How pleasant is Thy dwelling place," was then sung, after which his lordship pronounced the Benediction, and the ceremony was completed.

An elegant lunch was kindly provided by Bro. C. Stretton, in a tent in his grounds, for his brother Freemasons and others engaged in the ceremony, of which a large number of those present availed themselves, and, on the motion of Bro. F. Goodyer, passed a cordial vote of thanks to Bro. Stretton for his hospitality. Luncheon was also provided by Mr Luke Turner, W. Stretton, Esq., Joseph Harris, Esq., and other gentlemen in the neighbourhood.

Service at St. Margaret's Church.

The ceremony having concluded, the procession proceeded to St. Margaret's Church, via King Richard's-road, West Bridge, Applegate-street, St. Nicholas-street, High-street, and Church Gate. In the sacred edifice a large congregation assembled, where Divine service was performed. The sermon was preached by the very Rev. J. R. Howson, D.D., Dean of Chester, from Cor. III., 9, "Ye are God's husbandry; ye are God's building." A collection was made at the close of the service in aid of the Church Extension Association.

The Ceremony of Laying the Stone.

A similar service to that at St. Paul's was gone through, the service being read by the Rev. T. Jones, Vicar of St. Margaret's. Mr. A. Ellis, on behalf of Mrs. Herrick, deposited in the stone a bottle containing the *Leicester Journal* and the *Times*, a sovereign, and several silver coins of the present year, and a parchment stating various particulars with reference to the laying of the stone. Inside the bottle was also placed a parchment scroll, of which the following is a copy:—"To the honour and glory of God, and in the blessed memory of the Evangelist St. Mark, the foundation-stone of this church was laid on the 18th day of May, in the year of our Lord, 1870, by W. Perry Herrick, Esq., at whose sole cost the building is to be erected. 'All things come of Thee, and all those know Thee that come to Thee.' The Rev. W. Conner Magee, Bishop of the Diocese of Peterborough; Wm. Perry Herrick, Esq., founder and patron; Swain Christain, of London, architect; John Firn, Leicester, contractor for foundations; Messrs. Osborne Brothers, builders of the superstructure; and James Nichol, clerk of the works."

The Masonic ceremonies, under the direction of Bro. Kelly, Prov. G.M., having been efficiently gone through

Mr Herrick laid the stone with the usual form, and then, addressing the assembly, said—I hope I may be allowed to express my gratitude and thankfulness to Almighty God, that whilst many valued and excellent men who would have rejoiced to have been present this day have been taken away from us, that I have been spared to lay this foundation-stone; and I trust the blessing of God may rest upon the work which is now begun, undertaken as it has been with a humble endeavour to promote the glory of God and the salvation of our fellow men. I trust and pray God also that His blessing may rest upon those who may hereafter minister in His church, and that their words, so far as they are acceptable in His sight, may sink deep into the hearts of the dense population that we see around us. I trust, too, that many wandering sheep may be brought into the flock of Christ, to the praise of God the Father, God the Son, and God the Holy Ghost.

The final hymn of the ceremony was then sung, and the proceedings terminated with the Benediction. The "National Anthem" was played by the band.

We were glad to observe that 150 at least of the clergy attended the processions and ceremonies in their surplices, thus showing their respect to their Bishop as well as sympathy with the proceedings of the day. Lord Berners was unavoidably absent, but kindly sent a cheque for £50 to the funds of the Church Extension Association.

The procession, in returning, moved along Belgrave Gate to the Haymarket, the Freemasons, quitting it at the clock-tower, returned to their hall, where the Prov. G. Lodge was resumed. Bro. Kelly, Prov. G.M., after some remarks on the gratifying and highly successful proceedings of the day, gave a brief sketch of the Masonic career of the late beloved Prov. G. Master, Earl Howe, whose loss is so universally mourned; and after a warm eulogium on his many virtues and allusions to the continuous kindness and courtesy which he (Bro. Kelly had ever received from his lordship during the 14 years he had acted as his lordship's Deputy in the rule of the province, moved the following resolution, which was seconded by the acting D. Prov. G.M. (Bro. Goodyer, P.P.G.S.W.) and carried unanimously; and copies were ordered to be transmitted to the Countess Howe and the Viscount Curzon (now Earl Howe):—

"That the members of this Prov. G. Lodge have received with the deepest feelings of unfeigned sorrow and regret the melancholy intelligence of the decease, full of years and honours, of their late beloved and revered Provincial Grand Master, the Right Hon. the Earl Howe, G.C.H., &c., &c.

"Initiated into Freemasonry at an early age, the deceased R.W. Brother, during nearly half a century, had closely identified himself with the fraternity in his native county, whilst for the past 14 years, up to his resignation of office in December last, he had presided over the province as its G.M., ever displaying the greatest interest in the prosperity, and zealously promoting the extension of the Order.

"The removal by the hand of death of a nobleman so long connected with the Craft in Leicestershire, and holding so eminent a position in the Order, must, under any circumstances, create a deep emotion in the breasts of those over whom he ruled, but his lordship was en-

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deared to them by other and far stronger ties than those resulting from his exalted position and official duties, discharged with kindliness and courtesy. With these were combined such truly noble qualities of heart and disposition as endeared him throughout his long career, not only to his Masonic brethren, but to all classes of persons with whom he came in contact, and created towards him the warmest feelings of personal regard and reverence.

"Of the many virtues which adorned his character, none shone forth with greater brilliancy than that truly Masonic tie—Charity; whilst its chief aim seemed to be that of doing good, of alleviating the sorrows and of increasing the happiness of all by whom he was surrounded, so that it might be truly said of him, that 'when the ear heard him then it blessed him, the blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy.'

'Whilst recording upon their minutes their sense of the irreparable loss which they and the fraternity at large have thus sustained by the decease of their late beloved chief, whose honoured memory they will long cherish, the members of this Prov. G. Lodge beg respectfully to offer to the Countess Howe, to the Viscount Curzon (his lordship's successor), and the other members of his family, their heartfelt condolence and sympathy in their bereavement, and to add their earnest prayer that the Great Architect of the Universe will bless and protect them."

It was then directed by the Prov. G. Master that, as a mark of respect to the memory of their late Chief, the brethren of the province wear Masonic mourning for a period of six months.

The Prov. G. Lodge (which had been attended by upwards of 1000 brethren, including the D. Prov. G.M. and Prov. J.G.W. of Northamtonshire and Huntingdonshire, Sir H. Halford, Bart, Albert Peel, Esq., M.P., and a large number of clerical brethren) was then closed with due form and with prayer.

REVIEWS

The Council Monitor; a Text Book of Cryptic Masonry.

This little work, issued by the Masonic Publishing Company of New York, should be a most useful book to the brethren who have received the degrees of Royal Master, and Super-Excellent Master. It contains the ceremonies of installing the officers, constituting and dedicating a Council, and installing the officers of a Grand Council. It is compiled by Bro. Jackson H. Chase, 33°, Grand Lecturer to Grand Council of Royal and Select Masters of the State of New York.

Plain Words; a Christian Miscellany. Edited by the Rev. HAMILTON MAGEE. Dublin: Moffat and Co.

A very interesting collection of pleasant reading, chiefly contributed by ministers of different evangelical churches. "Light in the Darkness," is given as "My First Story," by a clergyman's daughter, aged 14. It is well written, and although intended for the juvenile readers of "Plain Words," it will not escape perusal by children of larger growth.

The Food Journal. London: Johnson and Sons.

On receipt of the first number, the idea struck us that the conductors of this journal would soon exhaust the subject. So far from this, they seem to be troubled now with a *embarras de richesse*. The important question, "How to cook Australian meat?" receives constant attention. The introductory article on "The policy of the Food Journal," by our Bro. Hyde Clarke, shows that this journal takes its stand upon no mean platform. It loudly calls upon the Government of the country to protect its people of all classes against the gross frauds practiced by the importers and manufacturers of articles of food.

Obituary.

THE LATE BRO. EARL HOWE,
P.D.G.M. and P. Prov. G.M. Leicestershire and Rutland.

The town and county of Leicester have sustained a poignant and irreparable loss. A nobleman who, for more than half a century, attracted to himself an amount of respect and veneration which it falls to the lot of but few among us to attain, has been removed from our midst. We allude to the death of Bro. Earl Howe. The sad event, although long anticipated and for some time seen to be inevitable, has nevertheless fallen upon us with all the force of a sudden and unexpected calamity.

On the evening of Thursday the 8th inst., Richard William Penn Curzon-Howe, C.C.H., P.C., 1st Earl, expired at town residence, South Audley-street, full of years and honours, esteemed by all classes, lamented by all parties, and leaving behind him a memory which will continue to be respected as long as any merit is attached by men to a faithful discharge of the duties of the public, or of the kindly amenities of private life. The immediate cause of death was, we believe, his old enemy, the gout; but for several years his lordship's health has been so seriously deranged, and and this, coupled with his advancing years, had prepared the public mind and that of his friends and relatives for his decease.

His lordship was son of the Hon. Penn Asheton Curzon (eldest son of the first Viscount Curzon) and the Baroness Howe. He was born at Gopsall, Dec. 11th, 1796, and succeeded his grandfather as Viscount Curzon in 1820, and his mother as Baron Howe in 1835. In 1825 he married Lady Harriet Georgiana Brudenell, second daughter of the sixth Earl of Cardigan (who died in 1836), by whom he had seven sons and three daughters. His lordship married secondly (in 1845) Anne Gore, second daughter of the late Vice-Admiral Sir George Gore, K.C.B., Maid of Honour to Queen Adelaide (the late Queen Dowager) by whom he has two sons and one daughter. The family creations are the Baron Howe, of Langar, 1788; Baron Curzon, of Penn, 1794; Viscount Curzon, 1802; and Earl Howe, 1821. His lordship was the patron of thirteen livings—the vicarage of Acton and incumbency of Charsfield, Suffolk; the incumbency of Curzon Chapel, London; the vicarage of Penn, the incumbency of Penn-street and Tyler's-green, and the vicarage of Little Missenden, Buckinghamshire; the rectory of Gotham, and the vicarage of Radcliffe-on-Soar, Nottinghamshire; the rectory of Congerstone, the vicarage of Shackerston, the incumbency of Twycross, Leicestershire; and the incumbency of Nether Whitacre, Warwickshire. His lordship's predecessor was his grandfather, Assheton Curzon, Esq., first Viscount Howe, who was born February 22nd, 1733, and was raised to the Barony 1794, and afterwards advanced to the Viscountcy 1802, and who married, first (1756), Esther, daughter of William Hanner Esq. (died 1764), and by her had issue one son and two daughters; secondly, in 1766, Lady Dorothy Grosvenor, sister of the first Earl Grosvenor, and by her had issue two sons and two daughters; and thirdly, Anna Margaretta, daughter of Thos. Meredith, Esq., and died 1820, without issue from the last marriage.

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Her ladyship, as above stated, died in 1835. His lordship was Lord Chamberlain in the household of her Majesty Queen Adelaide, from her accession to the throne in 1830 till her death, and was one of her Majesty's most faithful and confidential servants. At the memorable commemoration at Oxford in 1835, when William IV. and his illustrious consort attended, Lord Howe was honoured with the degree of D.C.L. In his capacity of Lord Chamberlain to Queen Adelaide, he accompanied her Majesty to Malta, and subsequently to Madeira and Germany. Having filled for some years a prominent position in the Court of the Queen Dowager, he took no part in the political matters of the day. He was a trustee of Rugby School, a governor of the Charterhouse (we believe the oldest governor of that institution), and since 1860 had been Lieutenant-Colonel Commandant of Prince Albert's Own Leicestershire Yeomanry Cavalry. The deceased nobleman is succeeded by his eldest son, Viscount Curzon, who was born 1821, was educated at Eton and Christ Church, Oxford, where he took the degree of B.A. in 1841, is Colonel Commandant of Prince Albert's Own Leicestershir Yeomany Cavalry, a magistrate for Leicestershire, M.P. for South Leicestershire in the Conservative interest since 1857 (when he was elected without opposition), and who married in 1846 Harriet Mary, daughter of the late Charles Sturt, Esq., of Critcher House, formerly M.P. for Dorsetshire.

In his political sentiments he was Conservative; and, although not an active politician, his support and interest were always given to that party. He never aimed at playing a conspicuous part in politics; he was, through a long life, a remarkable feature in our social existence as a nation. His position, indeed, constitutes a more curious illustration of English society, and of the combination of circumstances that tend to give a man influence under it, from the fact that he was not a man of leading intellect and oratorical acquirements. Amongst the population of South Leicestershire he was held in the highest consideration by all classes, and enjoyed a social influence little inferior in it indirect effects to the sway which his feudal ancestors enjoyed. Not only was he esteemed as a landlord—not only as a man distinguished for his high honour, for his hearty English hospitality, for the graceful courtesy of his bearing, but also for his genial and generous sympathy with the pleasures, occupations, and feelings of his neighbours. In fine, in all the relations of life he was distinguished by a scrupulously considerate attention to the feelings of others—a quality equally exhibited in matters of the gravest consequence and of the most trivial import. He was charitable in the highest degree. He supported all useful institutions in a munificent manner, and was ever ready to assist the needy to an extent which never, perhaps, can be fully known. He was a sincere friend to the Church of England, and his purse was continually open to all objects which had for their aim the relieving of distress and the promotion of religion. He was by no means intolerant to Dissenters, and manifested an active interest in everything which tended to the welfare of his native county. In the demise of this deservedly respected nobleman—one whose all, rich or poor, will do well to imitate—Leicestershire will miss a much valued friend. He had a kind word for every one—alike for the artizan as for the peer—and he has gone to his grave having earned the laurels, with which a good and holy life is always accompanied, namely, the respect and esteem of all who knew him.

Amongst Freemasons, his lordship's decease has caused a gap which will not easily be filled. As the Provincial Grand Master of Leicestershire, he fulfilled all the duties of his office with a kindness and courtesy which made him beloved by the Craft. They ever welcomed his genial presence amongst them, and the fact that he was to preside at any of their meetings was participated in by all the brethren with the greatest satisfaction.

A few facts respecting his Masonic career may not be uninteresting to our readers. He was initiated in Tyrian Lodge, Derby, September 25th, 1815; passed and raised in St. John's Lodge, Leicester, in September and October, 1821, of which lodge, until the day of his death, he was the oldest member. He was W.M. in 1822-3, and as such laid, with Masonic honours, the foundation stone of St. George's Church, Leicester, on the 23rd August, 1823. He was exalted in the Chapter of Fortitude attached to that lodge, October 22nd, 1822; was 2nd Principal 1823-26; and succeeded Sir F. G. Fowke, Bart., as M.E.Z., 1831-33. He was one of the founders of the John o'Gaunt Lodge, at Leicester; the Ferrers and Ivanhoe Lodge, at Ashby-de-la-Zouch, &c. He was appointed Prov. G.M. of Warwickshire in 1844, and retired on account of ill health in 1852. He was appointed D.G.M. of England in 1844, which high office he also resigned from the same cause two years later. After the decease of Sir F. G- Fowke, Bart., Lord Howe, on the 18th June, 1856, was appointed Provincial Grand Master of his native county, to which, in September of last year was annexed the county of Rutland, but after a most prosperous and beneficent rule, on the 8th of December last, failing health and advanced years induced him to resign office, to the universal regret of the brethren. On the 15th Feb., 1859 (on which day he had laid the foundation stone of the Freemason's Hall, in the metropolis of the county, and towards which he was a liberal contributor), Lord Howe was advanced as a Mark Master in the Howe Lodge of Mark Masters, and accepted the post of Senior Grand Warden in the Provincial Grand Lodge, under his Deputy in the Craft, Bro. Kelly. The name of the Howe Lodge was adopted as a mark of fraternal respect and esteem for a noble brother, who, through a long career of usefulness, has been alike distinguished for his zeal for Masonry, and by the practice in his daily life of the virtues which it inculcates. And now that life has been taken from our midst, his virtues will, we feel sure, be commemorated by the Howe Lodge of Mark Masters through many generations.

His mortal remains were consigned to their last resting place at Twycross, near Gopsall, with that strict abhorrence of everything like ostentation which ever distinguished this much loved nobleman throughout his days. His life had been one of peace, and like a peaceful but dearly beloved neighbour he has gone to his rest. The bells of the various churches in Leicester were tolled from two to three o'clock, during the funeral, and subsequently mourning peals were rang.

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SCIENTIFIC MEETINGS FOR THE WEEK.

Monday, May 30th.—London Institution, at 4.

Tuesday, May 31st.—Anthropological Society, at 8; Royal Institution, at 3.

Wednesday, June 1st.—Ethnological Society, at 8.30.

Thursday, June 2nd.—Royal Society, at 8.30; Society of Antiquaries, at 8·30; Chemical Society, at 8; Linnean Society, at 8; Royal Institution, at 3.

Friday, June 3rd.—Royal Institution, at 8.

Saturday, June 4th.—Royal Institution, at 3.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 4TH, JUNE 1870.

(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, May 30th.

LODGE.—British Oak, Bank of Friendship Tav., Bancroft-pl., Mile-end.

Wednesday, June 1st.

Quar. Communication, at 6 for 7 p.m.——LODGE.—Mac Donald, Hd. Quarters 1st Surrey Vol. Corps, Brunswick-road, Camberwell.

Thursday, June 2nd.

LODGES.—Westminster and Keystone, F.M.H.; Good Report, City Terminus Ho., Cannon-st.; Yarborough, Green Dragon, Stepney; Crystal Palace, Crystal Palace, Sydenham, Kent; Victoria Rifles, F.M.H.; Excelsior, Sydney Arms, Lewisham-rd.; Perfect Ashlar, Gregorian Arms, Bermondsey.——CHAPTERS.—Moriah, Albion Tav., Aldersgate-st.; Crystal Palace, Crystal Palace, Sydenham; Westbourne, New Inn, Edgeware-road.

Friday, June 3rd.

LODGE.—Star, Marquis of Granby Tav., New Cross-rd.——CHAPTERS.—Prince of Wales', Willis's Rooms, St. James's; High Cross, White Hart Ho., Tottenham.

Saturday, June 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.

Monday, May 30th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert New Cross-rd, Deptford; Old Concord, Turk's Head, Motcombe-st., Belgrave-square; Union Waterloo, King's Arms, Woolwich; Sincerity, Railway Tav., London-st.; 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; 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; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, May 31st.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Royal Union, Dubourg's Ho., Haymarket; Metropolitan, George Ho., Aldermanbury.—— CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, June 1st.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.—— CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, June 2nd.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich Manchester, Berkeley Arms, John-st., Berkeley-square; 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, June 3rd.

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tav., Kennington; Westbourne, the Grapes, Duke-st., Manchester-square; 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; Doric, Three Cranes, Mile End-rd.; Rose of Denmark Metropolitan Chapter of Instruction, White Hart, Barnes, Surrey; Victoria, Anderton's Ho., Fleet-st.; Hervey, George Ho., Walham-green. —— CHAPTER OF INSTRUCTION.— Domatic, Fisher's Restaurant, Victoria Station.

Saturday, June 4th.

Mount Sion, Union Tav., Air-st., Piccadilly; Robert Burns, Sussex Stores, Upper St. Martin's-lane.

[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 till our next.

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

G. C. (Liverpool).—Your communication is received with thanks. The information will be made use of at an early date.

W. G. H.—Many thanks for the suggestion, which you will see we have complied with.

R. C.—You are right in assuming that the order you name is of recent manufacture. It has no legitimate connection with Masonry, nor, indeed, with anything else.

SCRIBE.—The errors you have found out were unavoidable under the circumstances. You will see we have taken the necessary steps to rectify them. Your letter, describing the confusion which prevailed, you will see has been anticipated, as a motion upon the subject has been placed on the agenda for the next meeting of Grand Lodge.

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LONDON, SATURDAY, JUNE 4, 1870.

COMING EVENTS CAST THEIR SHADOWS BEFORE.

As we have predicted on former occasions, circumstances have arisen which render it probable that at no distant day we shall have the brethren in our Australian Colonies making a claim for Masonic independence.

It will be seen in the account in another page, that on the occasion of the Installation of Bro. James Squire Farnell as Provincial Grand Master in New South Wales over the Freemasons of the Irish Constitution, that brother, in the course of his remarks, said:—"He was most anxious that a United Grand Lodge should here be established, and he hoped that his term of office might enable him to do somewhat that would tend to advance so desirable an end. He should like to see an Australian Grand Lodge, believing they were quite able to manage their own affairs, espe- as their interests as Masons in this part were all very closely identified. Until that union was effected he would do all he could to co-operate with the Masons of other Constitutions."

With such moderate ideas, and such truly Masonic sentiments, what reply could the three Mother Grand Lodges of Great Britain make to her children, if the request for acknowledged independence be couched in the respectful terms which may be expected from brethren holding such moderate views and loyal feelings.

The Dist. Grand Master of the English Constitution "cordially concurred in the propriety of having one Grand Lodge for Australia, to which they might all be affiliated. For that union they must look to the future. Until such a union took place, the three Constitutions must be left to sail (not one after the other, but all abreast) like three majestic ships down the ocean of time."

We have only to hope that when the time arrives that our Australian brethren shall have become unanimous on this subject, and shall have fairly made out their claim, it will be gracefully and fraternally acquiesced in by the rulers of the sister Grand Lodges of England, Scotland, and Ireland.

FREEMASONRY IN FRANCE.

(Continued from page 423.)

Lodge "Française élue Ecossaise" supported the desire of Lodge "de Travail" as to the reduction of the price of copies of the Masonic Laws to ten centimes. Every Mason should receive a copy on his initiation, but in most lodges the initiate is called upon to pay for it. The author of the proposition considers the present price too high, and that it is desirable that the Financial Committee of the Grand Orient should endeavour to supply them at a much lower rate.

The proposition was supported by Bros. Poulle, Grain, Caubert, while Bro. Aronsshon considered too much importance had been imported into the question, and that the purchase of the book was not a matter of annual expenditure, but incurred once and for all, and the price of 1f. 25c. was not exorbitant for a correct edition. After some further observations, the proposition was put to the vote and carried.

With reference to the request of several brethren, that the publication of the "Bulletin Officiale" should take place regularly, and at a fixed date, it was explained by Bro. Tordeaux that the Bulletin was not exactly a journal, but a record of the official acts of the Grand Orient; and that it appears, like all publications of the same nature, when there was matter sufficient to justify its issue. Its appearance as a monthly publication was not necessary, and it would perhaps be more appropriate to issue them as No. 1 to 12 without reference to the months. Its apparent tardy appearance would thus be obviated.

The President supported the views of the Secretary of the Bulletin Committee, and ex-

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plained that the preparation of the reports, and the printing, binding, and circulation necessarily occupied considerable time, and that really the information given would be retarded if the publication was fixed for a certain day of each month.

The representative of Lodge l'Etoile de l'Avenir brought forward a proposition that a more frequent inspection of the work in the lodges should take place, and that this duty should be delegated to brethren charged at the same time with the duty of smoothing over the difficulties which so often arise and disseminating the correct form of ritual, securing uniformity of working, and by this means awaken the zeal of indifferent Masons, unhappily too numerous.

The Committee explained that the duties imposed upon the inspectors of lodges appointed under article 94 of the several statutes were sufficient to accomplish the end desired by the mover of the proposition. They include as follows :—

"To assist in the working of the lodges.

"To see that the constitutions and the general laws are observed in every particular.

"To verify the minutes and accounts.

"To receive all propositions from the lodges, and inspect and transmit them to the Grand Master."

The statement was deemed satisfactory, therefore, no proposition was made upon the subject.

Bros. Dumeril, Noell, Michet and D. Henry, proposed that the Grand Orient of France should establish a prize to authors of the best works on science, art, and literature, in honour of Masonry, of 500 francs; and also a Prize Medal for the best abridgement of the History of Freemasonry, which latter should consist of not less than 200 pages.

The committee believed that the first part of this proposition had been already accomplished, and that works in honour of Freemasonry are eligible for the prizes instituted, and annually granted, by the Grand Orient. As to the creation of a special prize for the best abridgement of the History of Freemasonry, the committee were of opinion that such a work would be eminently useful, and of general Masonic interest, and these considerations should induce the Grand Orient to create such a special prize.

It was proposed that the calendar should have only the title of "Calendrier du Grand Orient de France," that a greater number of copies be printed, and that the price be 50 centimes.

The committee reported that they saw no reason for any change in the title, and that they had impressed upon the finance committee to make the most advantageous arrangement possible.

The report of Bro. Caubet upon the propositions, submitted to his consideration was then presented.

The proposition brought forward by a member of "la Francaise Elue Ecossaise," and "l'Amitie Reunie," as to the means which should be adopted to effect the extinction of the debts of the Grand Orient, which amount to 150,000 francs. He says, it is a simple matter, the revenue of the Grand Orient was 90,000 francs, while the expenditure was but 60,000 francs, leaving 30,000 francs a year at disposition. The brother proposed that a portion of this amount should be expended in assuring the life of some brother between the age 30 and 40, say 35 years, and thus, at the death of the brother selected, to secure the total extinction of the debt of the Grand Orient.

The proposition, however ingenious, as might be supposed, met with a cool reception, and finally negatived, it having been decided to extinguish the debt in five years by means of a special contribution from the lodges under the jurisdiction of the Grand Orient.

Bro. Dubois brought forward a proposition, as follows :—

"That as the efforts of individual Masons, of private lodges, and of the Grand Orient should tend to increase the number of lodges in localities not already so provided, but where there already exists a lodge, it is not desirable to establish a second, unless the existing lodge numbers more than fifty active subscribing members; and that if two lodges already exist, a third shall not be established unless each of the existing lodges have a similar membership of not less than sixty; and if three or more are in existence, until each possess one hundred members."

The proposition was supported by Lodge Française élue Ecossaise and l'Amitie reunie.

Bro. Caubet agreed with the proposition, that every effort should be made in all localities where none at present exist, but he did not believe it was desirable to restrict in the manner proposed the establishment of additional lodges, where such already exist. Many considerations, he said, rendered such a regulation undesirable. The most upright and worthy men may disagree on essential questions of social economy, religious or political

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belief, or personal antipathies prevail, rightly or wrongly, in all the ordinary relations of life. In such case it might prove repugnant to brethren so to associate in Masonic work, and if they were thrown together they might desire a separation which would enable them to group themselves in a more agreeable manner, and thus carry on the work more harmoniously. Is it reasonable, he said, to ask brethren so divided in opinion to live together in such restraint, and could it tend to the prosperity of the Order? Experience teaches us that the weakest lodges are not always those which have the least number of members, but rather those in which dissension and discord have penetrated.

Bro. Caubet concludes his remarks by suggesting that the proposition be not entertained by the Grand Orient, which was concurred in.

(*To be continued.*)

THE GRAND LODGE OF THE THREE GLOBES, BERLIN.

From a handsome volume issued by this Grand Lodge, containing a complete and valuable history of that body from its origin, we make the following interesting abstract:—

The first portion was written by Bro. O'Etzel, a former Grand Master, and printed in 1840, to commemorate the centenary of the establishment of the Grand Lodge. This, the second edition has been revised by the directorate of the Grand Lodge, who have brought the history down to the close of the year 1866.

The volume opens with the information that Frederick the Great, then heir apparent to the throne of Prussia, formed a Masonic lodge in his palace at Rheinsberg, over which Bro. Von Oberg, Master of a lodge at Hamburg, presided. On the return of Bro. Von Oberg to Hamburg, in November, 1739, the Crown Prince assumed the government of the lodge, and after ascending the throne removed it to his palace at Charlottenburg. This lodge was without name, but is subsequently alluded to as *Loge Premiere*, also as *Loge au Roi notre Grand Maitre*.

In 1740 a small number of Masons applied to the King for permission to form a lodge. They received a charter November 9th, of that year, by the name of *Aux trois Globes*, and adopted a constitution modelled after that of the Grand Lodge of England. The latter acknowledged the lodge at once, under the plea that the King, being naturally Grand Master in his own dominions, was fully authorised to constitute lodges therein. The lodge soon gained in extent by affiliation of the *Loge Premiere*, which ceased to exist in December, 1743, and also by initiations, so that in 1741 it already numbered ninety-six members. In 1744 the lodge, by consent of the King, assumed the title of Grand Mother Lodge, *Zu den drei Weltkugeln* (Three Globes), yet its presiding officer continued to be designated as Master only. Up to 1747, the lodge, with the consent of the King had granted charters to six daughter lodges. To that period, and for some time thereafter, these charters were generally granted to a well-informed brother, who, after receiving it, proceeded to form a lodge. It was but of rare occurrence that a number of brethren united in forming a lodge, and then apply for a charter. The mother lodge exercised an indifferent supervision over her daughters, and, in fact, she had little or no authority over them. The ritual and instruction, which are now written and printed for the use of the lodges, were at that time communicated orally, and underwent many changes, particularly as they were translated from one language into another. With this they also received the imprint of the prevailing customs of the different nationalties through which they were transmitted. At first the mother lodge essentially practised the old English work. Up to 1747 the King seems to have been considered Grand Master, although he had ceased to take any interest in the lodge. With pecuniary embarrassments dissensions arose, and in order to produce greater harmony, it was decided to elect a Deputy Grand Master, which was done in that year. The lodge, however, still continued to elect a Master annually. With better regulations, peace and prosperity returned, and lodges increased in numbers. Up to 1754 the membership of the mother lodge was limited to forty-five, but in that year it was determined that all who were initiated therein should be entitled to membership without further ballot. A new lodge, by the name of *La petite Concorde*, was formed in Berlin during that year, and received a charter from the mother lodge, with the following peculiar restrictions:—Its membership was confined to twelve; no visitor was to be admitted in it unless previously introduced in the mother lodge; the lodge was not permittted to initiate, pass, or raise any one, the mother lodge reserving that privilege

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to herself: the new lodge also agreed never to celebrate St. John's day by herself. In 1755 dissensions arose in the new lodge, which led to withdrawal from the mother lodge. At the request of the latter, the civil authorities interdicted the meeting of the Lrdge *Concorde*, but Field Marshal Lord Keith, Governor of Berlin at that time, and Deputy Grand Master of the North German Lodges, under the Grand Lodge of England, permitted a resumption of her labours, and promised to procure for her a charter from the Grand Lodge of England.

The ancient law, that a candidate for initiation "must be * * * hale and sound, not deformed or dismembered at the time of making, but no *woman*, no *eunuch*," was singularly interpreted by the mother lodge. We are informed that, in December, 1775, Liuni, a singer, was proposed in the mother lodge. Doubts arose in the minds of the brethren as to the propriety of initiating him, he being a *eunuch*. By some it was considered a violation of the Ancient Constitution, which prohibited the initiation of a maimed man. The mother Lodge therefore resolved to ask the advice of the Lodge *Absolom* at Hamburg. The latter replied "that *eunuchs* might be initiated without hesitation, if otherwise possessing the essential qualifications for making a good and upright Mason, and if free from vices." Liuni was accepted.

The origin of the Grand Lodge *Royal York* of Prussia dates from the year 1760. During that year the mother lodge granted a charter to the Lodge *Aux trois Colombes* (The Three Doves), from which subsequently sprang the above-named Grand Lodge. In 1761 this lodge changed her name to *De l'Amitie aux troix Colombes*. In 1761 the Lodge *Concorde*, which had been chartered by the mother lodge in 1747, granted a charter for the formation of a new lodge, against the earnest remonstrance of the mother lodge. Unfriendly feelings resulted therefrom. A reconciliation, however, took place between the three Berlin lodges during the same year. The Lodge *Concorde* agreed to return to the mother lodge, and abstain in future from granting charters to new lodges. The year 1761 also witnessed for the first time the election of a Grand Master in the mother lodge.

In 1762 the higher degrees of the Clermont system were introduced in the mother lodge, and in two of her daughter lodges. This was soon followed by the introduction of other higher degrees. Dissensions resulted therefrom, and for the first time the term "system" was used to designate the various rites which had sprung into existence. The Lodge *L'Union*, chartered by the mother lodge, worked according to the Scottish Rite. Hund, with his system of Strict Observance, became prominent in 1765, and the mother lodge gave her adhesion to it, through the influence of Bro. Zinnendorf, who had been elected Master. He, however, could not agree with Hund as to the position he should occupy in the Order in Germany, and therefore sent a brother to Stockholm, in order to obtain the ritual of the Swedish system. Retiring from the chair the year following his election, and claiming to be vested with power to charter lodges, he instituted several and furnished them the new Masonic ritual imported by him from Sweden, and on St. John's Day, 1770, instituted a new lodge, which he called the Grand Lodge of Germany. The Grand Lodge of England recognised the latter in 1773.

The Lodge *De l'Amitie* separated from the mother lodge in 1765, initiated the Duke of York, the oldest brother of King George I. of England, on the 24th day of June, 1767, under the name of *La Royal York de l'Amitie*, No. 330, adopted the English ritual, but also worked the higher degrees according to the French Rite. Almost simultaneously with this, a Bro. Koppen severed his connection with the mother Grand Lodge, and instituted the order of the *African Builders*. He found a number of adherents, but finally disappeared from view, after a precarious existence of twenty years.

Dissensions naturally followed the introduction of these various rites. Brethren of one system were interdicted from holding communication with those of other systems. Particular signs were introduced in the lodges, and these clashings were only harmonised when Bro. Wallner was installed Grand Master of the united lodges, practising the Scottish Rite. Kind feelings took the place of old animosities, and when Prince Frederic August of Brunswick, was installed National Grand Master of the Prussian States, the mother lodge assumed the title of Grand National Mother Lodge of the Prussian States. Amicable relations were also restored with the Lodge Royal York.

In 1783, the National Mother Lodge cut herself loose from the Rite of Strict Observance, declared herself independent, and in 1797 established a directory for the conduct of her business

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and that of her daughter lodges. The government also bestowed upon her the powers and privileges of a corporation.

New difficulties, however, loomed up, by the withdrawal from Berlin of the National Grand Master, Duke Frederic Augustus, and the change in the Masonic views of Bro. Wallner, in 1797. A conference was called of the four daughter lodges at Berlin, and it was concluded to reinstitute a directory which should govern in the name of the mother lodge. The same directory also constituted the Orient, whose duty it is also to keep the system free from all foreign admixtures. All resolutions adopted by the mother lodge, as well as the election of Masters by the daughter lodges, had to be approved by this directory. Both the Grand Master and his Deputy were shorn of all their power. The directory acts in the name and place of the mother lodge, but has to receive the assent of the mother lodge to anything for which the latter may become liable. On the other hand, the directory became responsible to the State, for all resolutions adopted by the National Mother Lodge, and it was therefore necessary, that all regulations of the National Mother Lodge should receive the approval of the directory.

The Lodge Royal York divided herself into four lodges, in 1798, and with other daughter lodges which she had previously chartered, formed a Grand Lodge, under the name of Grand Lodge of Freemasons *Royal York zur Freundschaft*. The National Grand Lodge of Germany at Berlin (Swedish system) violently opposed the new Grand Lodge, but without success. On the 20th October, 1798, the King issued an edict forbidding all secret societies, exempting therefrom, however, the then existing three Grand Lodges of Berlin, viz., the National Mother Grand Lodge *Zu den drei Weltkugeln*, tho Grand Lodge of Germany, and that of Royal York, with their daughter lodges. Other lodges were prohibited by this edict.

(*To be continued.*)

UNIVERSALITY OF MASONRY.

By Bro. William Rounseville.

It astonishes a thinking man when he reflects how few things mankind have in common—how many facts are universally received. There is scarcely an idea that is everywhere held. There is no system of government that is acknowledged all over the world. There is no theory of religion that prevails among all nations. There is scarcely a fact in any system of religion, that is conceded to be such, by all mankind. Indeed there is only one that may be said to be universal, and that is the great first fact of all true theory—the foundation stone of the Masonic Institution—the existence of a Great First Cause. Beyond this, what have we that in any sense can be called universal? That is, in fact, the only universal idea among the nations of the earth. And because it is universal, theologians have been accustomed to deduce therefrom, an argument for the existence of an over-ruling power, which is not easily refuted. Savage, barbarous, civilized, and enlightened nations harmonise on this point alone—that there exists a Supreme and ever-living Ruler and Governor of the Universe, and in nothing else.

And as in ideas, so it is in institutions; there is but one universal—but one that is everywhere known and honoured. No system of religion can claim that pre-eminence. No reformer has yet established a work so perfect that it commands the attention, respect, and adoption of all people. Confucius, Brahma, Boodha, Mahomet, Christ, have each established their different systems of religion in the countries where they could directly assert their influence, but none are universal; not one can claim it is the great, leading, and triumphant system that swallows up the rest. With the truth, or relative value of these systems, we have nothing to do at present. We only desire to impress upon the mind of the reader that not one of the great religious reformers of the world have succeeded in making their system universal; that none has yet been found that possessed the inherent strength and adaptability to the human intellect and human wants, to commend it to the acceptance of the nations of the world. This may, or may not, be an argument in favour of these societies, according to the stand-point from which we view it, but no one will dispute the fact.

But Masonry is an exception—an astonishing exception to this otherwise unvarying rule. Masonry is universal. We find it in the most enlightened and refined nations on the globe—France, Germany, England, and the United States. We also find it among the most barbarous and savage—New Zealand, the Fiji Islands, and the American Indians. It has been very practically said that "the drumbeat of the British empire follows the sun in his diurnal progress around the globe." We may say with equal truth, that there

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is no moment of the twenty-four hours, that the meridian sun, the light-giving emblem of the Great All-Father, does not shine upon the head of a Free and Accepted Mason.

We roam over our western prairies and thread the ravines and canons of the Rocky Mountains, and in the savage tribes that make their domiciles under shadow of the everlasting ice that adorns their summits, we find those who will fraternally respond to the "mystic grip and sign," and who never yet failed to give such aid and comfort as is due from one member of the Craft to another. We cross the Pacific, and meet with the unsocial citizen of Japan, and the still more reticent Chinese, and we find the same test of brotherhood and common sympathy. We visit the islands of the western sea, and among the fierce men who inhabit them, we discover those who have learned the mystic language and obey its commands. We tread the jungles of India or explore the dread solitudes of Siberia, and the universal institution greets us on a thousand thresholds, and the fraternal recognition is given us from ten thousand labour-hardened palms. Far away in desert Africa, the way-worn traveller feels the grasp of fraternity and knows that brothers meet him even in that Ethiopia, which has not yet stretched out her hand unto God. And all over civilised Europe; even in priest-ridden Rome and woe-oppressed Spain, notwithstanding bull and inquisition, there shall not be wanted by the lonely traveller, the friendly clasp of fraternity that has greeted him in his journey around the world, proving that in all countries Masons are found.

There are many incidents on record which most beautifully illustrate the universality, and not only that, but the sublime humanising influences of our institution, but it would be foreign to the design of this article, to enter upon that exhaustless field. The sign of a Mason has rendered innocuous the uplifted hatchet; it has unbound the captive when tied to the stake; it has arrested the sword of the victor in the heat of the battle, and saved a vanquished brother; in the wilds of Asia, Africa, and America, it has brought food and succour when gold could not procure them; in the islands of the Pacific, it has transformed the ferocious cannibal into a trusted and trusty friend; and the nation does not exist on the face of the globe, which has not furnished countless instances of the universality of our institution.

Even our most bitter enemies and opposers admit that the ramifications of Masonry reach to all countries and climes, and use this as an argument that it cannot be a good institution, because it includes people of all creeds and classes. We forgive them the argument, in consideration of the acknowledgment of the fact, and shall not now attempt to controvert it.

It may not be amiss to bestow a few moments in inquiring into the cause of the universality of Masonry. It is certainly an anomaly in the history of mankind that it should have become so. Only for two causes could it become universal. A system founded upon a universally acknowledged truth; having for its foundation a great leading fact that no one could, or wished to dispute, would naturally become universal. Masonry is that system. Its corner-stone of foundation is the being of God. On that universally acknowledged truth we build our structure. Who then can object to it? None but the caviller. Who can receive it? All honest men, believing in God and His overuling superintendency. In the light of these facts, how natural is it that Masonry should become universal.

Another cause why Masonry should have become universal, is found in the fact that it fills a universal want of mankind. We are weak when isolated from our fellows. A multitude is strong. There is a world of philosophy in that old adage, that "In union is strength." The rods that could be easily broken singly, when bound together defied the utmost efforts of the strongest man. The natural tendency of mankind is to association. In more than one sense, it is a truth that "it is not good that man should be alone." Masonry takes advantage of this trait in human nature and prepares an association that shall satisfy the want. Why should not mankind everywhere avail themselves of the benefit thus offered? They would be false to their connections—false to their interests, and false to their natures if they did so. We apprehend that in these two causes, we must seek for the reasons why Masonry has become universal. It is founded upon one great leading and acknowledged truth, and is exactly adapted to the wants and needs of the human race.

If either of these causes had been wanting, we should never have heard of the institution of Masonry. Suppose Masonry had simply required a belief in God as delineated by Christian

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ministers? The result would have been that none but Christians would have accepted it. Or, suppose that it had required of its votaries not only brotherly aid and protection, but the destruction of opposers, like the Thugs of India! Good men would have shrunk with horror from its embraces. The same effect would have been witnessed, had the laws of Masonry required of its members an unjust discrimination against others in business matters. No society could flourish that should incorporate that among its principles.

But Masonry being founded upon the general or abstract idea of God, and the universally conceded fact that fraternal aid to each other is a duty to be enforced and practised, there is no reason why it should not become universal. It has done so, and it ought to have done so. How could it do otherwise? and the same causes that brought it into existence, continuing to act, will continue it in prosperity, while God lives and men need to be fraternal.—*Masonic Trowel.*

MASONIC JOTTINGS.—No. 22.

By a Past Provincial Grand Master.

BUHLE'S DISSERTATION.

The title of Buhle's Dissertation is as follows:—"De vera origine adhuc latente fratrum de Rosea Cruce, inprimis vero ordine Francomurariorum." It was read before the Royal Society of Gottingen in 1803. A German translation with additions appeared in 1804.

AN ELIZABETHAN MASONIC TRADITION.

In some foreign Biographical Notices of the Chevalier Ramsay that have come in my way, there is an Elizabethan Masonic Tradition, the source of which is unknown to me. It is to the effect that Queen Elizabeth at one time thought that our Freemasonry was the invention of the Crusaders, and that the Freemasons were disguised Papists.

TWO MASONIC CRADLES.

According to the German theory the nave of the Metropolitan Church of York is the cradle of Masonry in England, and the nave of Kilwinning Abbey Church is the cradle of Masonry in Scotland.

THE MYTHICAL.

The Mythical is the Historical embellished. King Solomon, Grand Master of our Freemasonry, is King Solomon, President of the Lodges of Jewish and Tyrian Masons established at Jerusalem for building the first Temple.

ANTIENT TIMES.

In antient times it was, in general, in a nation's lodge that its Masonry took its rise.—*Old MS.*

THE 1717 THEORY. THE PHŒNIX.

A young Brother who writes of the 1717 Theory and the Phœnix, should call Operative Masonry the old Phœnix burning itself, and Speculative Masonry the new and young Pœnix springing from its ashes. The simile will then make by no means the worst part of my young brother's argumentation.

FIRST DEVELOPEMENT OF SPECULATIVE MASONRY.

A learned Brother observes, that did we possess the conversations of architects, master builders, and men, eager for knowledge, who resorted to the lodge, we should probably find in them the first developement of Speculative Masonry.

CUNEIFORM INSCRIPTIONS. MASON'S MARKS.

A learned Brother writes that the recollection of the mistake of Hyde, the eminent Orientalist, in regard to Cuneiform Inscriptions, has made him always forbear to express any opinion upon the subject of old Mason's Marks.

MASONIC NOTES AND QUERIES.

CRAFTSMEN'S APRONS.

Flav.—Hence! hence, home, you idle creatures, get you home;
Is this a holiday? What! know you not,
Being mechanical, you ought not walk
Upon a labouring day without the sign
Of your profession? Speak, what trade art thou?
1*st Cit.*—Why, sir, a carpenter.
Mar.—Where is thy leather apron, and thy rule?

So says Shakspeare in the opening of his *Julius Cæsar*, which goes to show that in his time the carpenters wore *leather* aprons, not *harn* or coarse linen aprons, as they so commonly do now. However, I shall proceed to give a few remarks upon aprons, which are the result of a conversation with Bro. John Stewart, who took considerable interest in these matters many years ago. The Mason's apron was formed of a sheepskin, almost entire; the strings were got by cutting a slip down each side, and fixing to the two fore paws; the apron was thereby fixed by binding round the waist, the part of sheepskin above the paws being folded down, formed the flap. The masters often wore chamois aprons. The Smith's apron was similar to the mason's. The Farrier's had a small piece cut out across the bottom, between the paws, so as to make them look longer, while the paws themselves were cut up into strips. The Slater's apron was also cut out between the paws, only much higher up, so that the body of the apron only came down to about the knees, and left the two long paws or bands hanging down, one on each side. These long strips, when the apron was folded up so as to form a bag, could be tied or fixed at the back, so that the slater could hold nails, &c., in his apron. The Shoemaker's

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apron was cut short and circular at bottom. They wore the bib up, with a string round the neck. The Cooper's apron was something like the smith's, only they wore the bib up. The Customer Weavers, I understand, wore the bib up, and the bottom of the apron squared. Other weavers wore green serge aprons. The Plumbers have long used aprons with no bib, tied round the waist, and reaching down to the tops of their shoes, made of blue and white striped linen tick. When the men are working and the apron hanging down, it is the wrong side of the cloth that is seen; but when not at work, the apron is folded round the waist, and the right side of the cloth shown. The Butchers wore striped drugget aprons. Both masters and men wore their aprons when dressed and cleaned up after the day's work was done. The foregoing is Bro. Stewart's experience of Ayrshire customs, so far as he can remember them.—W. P. Buchan.

TWO JOTTINGS.

See the Jotting, "Ceremonies and Symbols," page 348, and the Jotting "Liturgy and Symbols, of modern Masons," page 349, of the present volume. These Jottings, although relating to the same matter, are taken from different sources, and according to my practice, the particular words of each Jotting have been preserved. This practice is attended with many conveniences, and I am unable to believe that it can embarrass any reader having a moderate acquaintance with his subject.—A Past Provincial Grand Master.

A COUNCIL OF RITES.

1. Mentioned in "Freemason's Quarterly," in 1838-39.

2. There existed in Edinburgh a Council of the Ancient and Accepted Rite before this period, of which Dr. Walker Arnott, of Arlary, Regius Professor of Botany in the Glasgow University, was a member. Another council was started under warrant procured by Dr. Morison, and of which the late Duke of Athole was head. After a while the two bodies united, and certain members from each chosen to represent the 33°. Can Walter Arnott W Arlary be our celebrated Bro. Walker Arnott, a P.G.Z. of Scotland? If so, how does "An American Freemason" make him out to be a Frenchman? Does "An American Freemason" know that Dr. Morrison left his valuable library to the Grand Lodge of Scotland?—D. C. L.

England.—Buildings erected by Germans.

My answer to the inquiry of an esteemed correspondent, is that there are two passages in Bro. Findel's History which were mentioned at the late Masonic colloquy, Rue ——; subjoined is a copy of one of them: "Favoured by this predilection for building prevailing in the 13th and 14th centuries, architects every where found employment, and it not unfrequently happened, that they were invited by other builders to go to foreign countries. Thus, in the course of time, in Italy, France, and England, splendid buildings were erected by Germans.—Charles Purton Cooper.

ROMAN CATHOLICS AS EDUCATORS.

If the following is a specimen of Roman Catholic teaching, it cannot but excite the most anxious solicitude and sorrow in the minds of all their true Christian friends, and an earnest concern that their beloved offspring might ever be preserved from such fatal sophistry. The extract is taken from "Friendly Words to the Pope and Loose Protestants. A small pamphlet recently published by Messrs. Partridge, London. "Roman Catholic teaching authorises the counteraction, by equivocation and mental reservation, of the ninth commandment, which says, "Thou shalt not bear false witness against thy neighbour." Sanchez, an eminent Roman Catholic authority, in his "Opus morale in Præcepta Decalogi," pars 2, lib. 3, cap. 6, num. 13, impiously dares his Maker by teaching the reverse! These are his words:—"It is lawful to use ambiguous terms to give the impression a different sense from that which you understood yourself. A person may take an oath that he has not done such a thing, though in fact he has, by saying to himself, 'It was not done on a certain specified day,' or before he was born, or by concealing any other similar circumstance which gives another meaning to it." Sanchez goes on to say, "This is *extremely convenient*, and is *always very just when necessary to your health, honour, or prosperity*." D. X. Junkin, in his work on the oath, published at New York by Wiley and Putnam, 161, Broadway, gives similar specimens of this awful perversion of and opposition to Divine authority from other Roman Catholics, named Filiucius, Charli, Taberna, Laymann, and Tamburinus. Dear reader, see the account of Ananias and Sapphira, and tremble! (Acts v.)"—Amicus.

Masonic Theory.—Craft Notoriety.

What a brother desires he may obtain without difficulty. A Masonic Theory and Craft Notoriety always go together. My brother should observe three things:—first, let his theory rest on a negation—a negation needs no proof;—next, should he happen to possess a smattering of logic, let him get rid of it at once; lastly, he may talk, without stint, of evidence, but he must ignore, carefully and utterly, everything relating to its rules, both historical and legal. "Sic itur ad astra, in English Lodges, A.M. 5870," says a philosophic member of Grand Lodge, having taken up and read what is written above.—Charles Purton Cooper.

CORRESPONDENCE.

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

MASONIC APPEAL TO THE GRAND LODGE.

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

Dear Sir and Brother,—Being present at Grand Lodge on Wednesday, I looked forward with some interest to the notice in the agenda as to a settlement in the matter of two appeals from colonial brethren against decisions of their respective District Grand Lodges.

In common with many others, I was much disappointed that once more the appeal of these brethren stands over for another three months.

I find, on reference to the *Magazine*, that the appeal of Bro. Smither's against the decision of the District Grand Lodge of South Africa, annulling his position as P.M., has stood over since February last, while that of Bro. Bease against his expulsion from the Order by the District Grand Lodge of Bombay has stood since November of last year.

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These brethren being situated under most unfavourable circumstances, at a great distance from the seat of the supreme government of the Craft, their position becomes one of additional hardship, when, at meeting after meeting, their cases are deferred. They are certainly entitled to some consideration.

A reform here is certainly needed; and it only shows the absurdity of a governing body which attempts the supreme rule of the Craft, embracing some half-million of members, scattered over the most remote quarters of the earth, and involving considerations of the most weighty character.

I call it a complete farce for any a body of men to imagine that the business of an institution like the Grand Lodge of England can be transacted between the hours of seven and ten o'clock once in three months.

Although necessarily forwarded late for insertion, I hope you will find a space for this in your next issue, as I know that many of your Indian readers will be looking anxiously forward to the settlement of this question.

Yours fraternally,
FIAT JUSTITIA.

THE TEMPLAR AND ROSE CROIX DEGREES.

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

Dear Sir and Brother,—Will some of your correspondents kindly enlighten me as to the principle upon which the Templar degree ranks higher than the Rose Croix? Your correspondents, by common consent, appear to give the Templars the place of honour, but I should have thought their positions ought to have been reversed. If the Templars rank before the 18°, why not also before the 30° or 33°.

Yours fraternally,
R. A. M.

MASONIC SAYINGS AND DOINGS ABROAD.

Concerning "Adoptive Masonry," the Grand Master of Ohio says he is informed that "There is a growing disposition on the part of brethren in certain sections of the State to confer degrees on the wives and daughters of Masons, and giving them to understand that they are a part of Masonry, and urging in extenuation that they would insure the recipients the benefits of Masonic sympathy. In the long series of years through which we trace our Masonic history, we find no warrant for conferring on women any Masonic degree, and yet have the widows and orphan of Masons ever found the fullest sympathy from the institution." The Constitutions of that Grand Lodge provide that any brother conferring the so-called "side degrees" is, in all cases, a subject for Masonic discipline.

The Grand Chapter of Missouri have adopted new jewels, without collars, but hung by pin attachments.

The following remarks will tend to show the feeling of the American press on the Masonic schism in Canada:—

"The so-called Grand Lodge of Quebec is occupying considerable of the attention of many of our Masonic editors and Grand Lodges in the United States. The policy of this country indicates neutrality till new Governments show, by their prowess or the recognition of the parent Governments, that they have a right to independent existence. At present, a large majority of our Grand Lodges and editors look upon the would-be Grand Lodge of Quebec as clandestine.—*Michigan Freemason.*

"The newly self-created body styling itself the Grand Lodge of Quebec must feel the hopelessness of its cause when it becomes necessary for the organ in Toronto to abuse every American journalist who does not take sides with that body. The attack on our contemporary, the *Keystone*, will not help the cause in Pennsylvania."—*New York Sunday Courier.*

"The *Freemason's Magazine*, published at Montreal, Canada, and started to advance the interests of the Quebec secessionists, is faithfully doing its work, striving to make the gap which now divides our Canadian Masonic brethren as wide as possible.—*Figaro* (New York).

In the Grand Lodge of Maryland in 1869 a resolution was adopted imposing a tax of two dollars per member on all affiliated Masons in that jurisdiction, which created much dissatisfaction. This session it was repealed, and the amounts collected ordered to be refunded.

Some of the lodges in Ohio seem to be in a bad way, and consequently are getting stirred up by the Grand Master, which they highly deserve. He having heard that Warren Lodge (No. 255) was in the habit of conferring degrees on the Sabbath, he promptly arrested the charter of the lodge, giving as his reason that he "recognises the principle that Masons, to be consistent with their teachings, as found in the Great Light, should remember the Sabbath day and keep it holy." The Master of Bethel Lodge was suspended for the same reason.

The Grand Lodge of Ohio has rescinded the resolution adopted in 1847, denying the admission of persons of colour into the fraternity. It also adopted resolutions prohibiting intercourse with the Grand Orient of France, until such time as that grand body ceased violating the jurisdictional rights of the Grand Lodge of Louisiana.

The Scottish Masons recently held their 18th annual *réunion* in Cincinnatti.

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From Iowa we learn that some years back the brethren of Pine Bluff got up a grand enterprise of erecting a home for the destitute widows of Masons, and had Bro. English, the Grand Master, down to lay the foundation stone, and deliver an oration on the occasion. Much enthusiasm prevailed. The contributions poured in, and the house was built; but the kind-hearted and zealous projector of the enterprise utterly failed to persuade a solitary Mason's widow to go and make it her home, and the house was converted into an academy.

The new editor of the *New York Despatch* says, "In the erection of a Masonic Hall the labour has been long and earnest, and the Grand Architect will not suffer the great enterprise to fail. With such men as Gibson, Simons, Austin, and others, in New York it will not fail. And, when complete, what an Asylum Fund."

In an abstract of the report of the Grand Commandery of New York, the *Masonic Trowel* makes the following remarks:—"A distinguished man—who bore sneers and obloquy as did Fulton, patiently, that he might reach the great consummation his brain conceived—was the first Grand Commander in New York. When the yellow fever broke out in New York city he was Mayor, and while ministers forsook their altars and physicians fled from their patients, he remained at his post, visiting the victims everywhere, preserving order, ministering to the sick, imparting spiritual comfort to the dying, assisting the convalescent, and burying the dead. This great man, full of humanity, generous and patriotic, conceived the idea of the Erie Canal, and, in spite of active and formidable opposition, never wavered until it was completed. This idea was greatly aided by his commanding influence as Governor. By his prescience communication was opened whereby millions upon millions now populating the mighty centre of North America—the Great West—found a highway. This man of genius, nerve, and moral courage was De Witt Clinton. The men who opposed him have conceded his merit—those who traduced him now defend him. But while his 'works praise him'—while he, 'being dead, yet speaketh'—there are not wanting traducers to blacken his memory, ghouls to feast upon his body, resurrectionists to find what never existed, and scavengers to hunt for forgeries and lies. It is now alleged that De Witt Clinton advised or consented to murder in the case of Morgan. Every public man of that day now living knows that such a thing is a sheer impossibility. The executive never ruled that administered the law with more steadiness and impartiality than De Witt Clinton. Let the birds of foul omen bring forth their ghostly and satanic wares; it it will be the means of giving their real animus and character to the world."

THE MASONIC MIRROR.

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

MASONIC MEMS.

IN consequence of pressure on our columns, and arrears of matter standing over, we are compelled somewhat to curtail our report of Grand Lodge, and to omit the report of the Grand Lodge of Mark Masters, of which we shall give a notice next week.

THE Hervey Chapter will be consecrated on Saturday, the 11th June, at half-past three o'clock, by Comp. J. Hervey, the Grand Scribe E., as Z.; Comp. J. Boyd, as H.; Comp. J. Brett, as J.; and Comp. R. W. Little, Dir. of Cers. The musical arrangements will be provided by Comp. W. Dawson. Comp. G. King, jun., is the M.E.Z. designate; G. King, H.; and E. A. Baber, J.

THE paper to be read at the meeting of the Masonic Archæological Institute on the 9th inst., is "On a new system of Mussulman Masonry," and on the 30th inst., on "The Phœnician Masons' Marks at Jerusalem."

THE Coryton and Rougemont Union Chapter of S.P.R. ✠ of H.R.D.M. will hold a Grand Lodge of Perfection, a Grand Council of Princes of Jerusalem, a Grand Lodge of the Knights of the East and West, and a Chapter of Rose ✠, at the Grand East, Exeter, on Tuesday next, the 7th inst. The business wil be:—1. To inaugurate the union of the Coryton and Rougemont Chapters; 2. To affiliate the Princes of the Rougemont Chapter; 3. To appoint and invest the officers of the year. 4. To ballot for (and if approved) perfect candidates; 5. To make arrangements for carrying on the chapter. A banquet will be held at the New London Hotel, at five o'clock. Brethren intending to dine should communicate with the Recorder (*pro tem.*) Bro. S. Jarvis, Park-villa, Exeter.

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'S MAGAZINE, so that a complete Register and Directory may be compiled.

UNITED GRAND LODGE.

The Quarterly Communication of Grand Lodge was held at Freemasons' Hall, on Wednesday, the 1st inst. Precisely at the appointed time the procession entered the hall, and the Earl of Zetland, Past Grand Master, occupied the throne, supported by R.W. Bros. Thomas H. Hall, Prov. G.M. for Cambridgeshire, as Deputy Grand Master; Victor Williamson, as S.G.W.; Sir Richard M. Williams, J.G.W.; Sir A. W. Woods, G. Dir. of Cers.; J. Havers, P.G.W.; J. L. Evans, P. Board of General Purposes; A. J. McIntyre, G. Reg.; H. Lloyd, S.G.D.; J. Savage, P.G.D.; W. W. Beach, P.G.M. Hampshire and Isle of Wight; F. Dundas, P.G.W.; S. Tomkins, G. Treas.; J. Symonds, P. Assist. G. Dir. of Cers.; F. Roxburgh, P.G. Reg.; C. C. Dumas, Assist. G.D.C.; Hollon, G.S.B.; Rev. R. J. Simpson, P.G. Chap.; H. Browse, J. Hogg, and Cox, P.G.D.'s; W. E. Walmesley, P.G.S.B.; J. Creaton, P.G.D.; Thomas Fenn, P. Assist. G. Dir. of Cers.; W. P. Scott, P.G.D.; Farnfield, P. Assist. G. Sec.; Snell, P.G.D.; Stevens, P.G.W.; Mason, P.G.S.B.; W. Bradford, P. Assist. G. Dir. of Cers.; R. J. Spiers and H. Bridges, P.G.S.B.'s; H. Grissell and B.

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Baker, P.G.D.'s; R. J. Bagshaw, Prov. Grand Master, Essex; Lord Limerick, Prov. Grand Master, Bristol; Revs. J. C. Martyn and W. F. Short, G. Chaplains; Revs. Sir J. W. Hayes, and — Ravenshaw, P.G. Chaplains; Hyde Pullen, William Young, and Joshua Nunn, P.G.S.B.'s; JosephSmith, P.G Purst., Sutton and Payne, J.G.D.'s; Brett, G. Purst.; Coutts, Assist. G. Purst.; Potter, P.G.D.; H. Empson, P.G.S.B.; E. E. Wendt, G. Sec. for German Correspondence; E. H. Patten, P.G.S.B.; C. Rawson, P. District Grand Master, China; E. J. Fraser, P.G.D.; J. Coward, G. Organist; and J, Hervey, G. Sec.

The following brethren were also present:—Bros. J. Bennett, W. Watson, Richard Spencer, George States, P.M.'s G. Stewards' Lodge; W. J. Gower, S.W., J. Saunders, and F. Bennoch, P.M.'s 1; E. J. Barron, P.M. 2; George Cordwell, P.M. 3; R. P. Middlemist, W.M. 5; F. Adlard, W. A. Hamson, and Henry May, P.M.'s 7; Simifred Frances, P.M, 8; Frederick Davies, P.M. 10; R. W. Stewart, W.M. 12; B. Starling, W.M., W. Williams, S.W., Samuel Gall, George Campion, William M. Bywater, Thomas S. Fox, George Cox, George Rill, J. H. Potts, and James Dix, P.M.'s 19; Thomas Meggy, W.M., H. M. Stoltenhoffe, and S. P. Norris, P.M.'s 21; Samuel May, W.M., George Johnston, J.W., W. H. Warr, and Mathew Cooke, P.M.'s 23; C. Bennett, P.M. 25; B. P. Dodd, P.M. 27; Charles Tighe, W.M., and James Horwood, S.W. 28; Webster Glynes, S.W. 29; Robert Shackell, S.W. 30; A. J. Church, W.M., J. Glaisher, S.W., William Smith, *C.E.*, P.M. 33; J. W. M. Dosell and C. Hadley, P.M.'s 55; John W. Rucket, W.M. 66; W. Loewenstark, S.W. 73; H. Cary, S.W. 87; Henry F. Dumas, P.M. 99; Frederick J. Cox, W.M., J. H. Wynne, P.M. 101; William Jones, and B. Mallam, P.M.'s 108; W. Johnson, W.M. 134; E. Johnson, S.W. 140; H. Sadler, J.W. 147; W. M. Westall, and C. E. Prideaux, P.M.'s 165; Samuel Dawson, J.W., 167; J. W. Barrett, P.M. 169; Thomas Holland, J.W. 172; H. Thompson, P.M. 177; W. F. Jones, P.M. 181; H. W. Hensworth, W.M.; D. J. Drakeford, S.W. 190; J. W. Holmes, W.M.; D. Cubitt Nicholls, S.W.; W. J. Adams, P.M. 198; J. R. Sheen, P.M. 201; John Chamberlin, W. Litteaur, P.M.'s 205; Thos. James, W.M. 217; Robinson, P.M. 259; S. Rosenthal, P.M. 435; H. S. Levander, W.M. and A. Perrot, S.W. 507; John Daley, P.M. 511; J. Kench, W.M. 538; A. D. Loewenstark and E. J. B. Bumstead, P.M. 548; H. Massey, P.M. 619; Henry Price, W.M., W. Clifton Crick, S.W., and E. Cox, J. G. Chancellor, and Thomas Turner, P.M.'s, 657; C. A. Cottebrune, P.M. 733; S. G. Foxall, W.M. 742; Samuel Mullens, W.M. 753; W. H. Harper, J.W. 766; Thomas Bartlett, W.M, 813; James Weaver, W.M. 862; Henry Marfleet, W.M., Frederick Drummond, S.W. 898; John Child, S.W. 901; James Griffen, J.W. 933; Peter Long, J.W. 1,150; A. C. Fowler, W.M. 1,158; John Sutton, J.W. 1,159; Henry Bartlett, J.W. 1,159; James Stevens, W.M., S. H. Wagstaff, J.W. 1,216; George Gee, S.W. 1,275; George King, W.M 1,260; H. W. Lindus, W.M. 1,269; William Wigginton, W.M. 1,298.

The Grand Lodge having been opened, the minutes of the Quarterly Communication of the 2nd March were read and confirmed. The minutes of the Grand Lodge of the 27th April, and the minutes of the Grand Festival of the 14th May, were also separately read and confirmed.

The next business was the obligation, investiture, and installation of the Earl Carnarvon as Deputy Grand Master. The obligation being administered by Bro. Thos. H. Hall, the prayer being offered by Bro. the Rev. J. R. Martyn, G. Chaplain, the Earl of Zetland, performing the ceremony of investiture an installation. The Earl of Zetland then vacated the throne which was occupied by the Deputy Grand Master, the Earl of Zetland taking his place as Past Grand Master.

The D.G. Master then announced that the M.W.G.M. had been pleased to appoint Bro. William Ough, late Grand Pursuivant, to take rank as, and wear the clothing of, a Past Grand Pursuivant.

The Scrutineers were then appointed to take the votes of the members of Grand Lodge for the election of brethren to serve on the Board of General Purposes. The Grand Deacons then distributed the ballot papers.

During the time occupied by the Scrutineers in taking the votes, the report of the Board of Benevolence for the last quarter which contained recommendations for the following grants, were read:—

The widow of the late Bro. J. W. M.. of the St. George's Lodge (No. 431), North Shields	£50	0	0
Bro. J. C., of the Lodge of Fortitude and Old Cumberland (No. 12), London	50	0	0
The widow of Bro. R. R. N., of the Lodge of Three Grand Principles (No. 208), Dewsbury, Yorkshire	150	0	0

all of which were confirmed.

The following report of the Board of General Purposes was taken as read and approved.—To the United Grand Lodge of Ancient Free and Accepted Masons of England:—The Board of General Purposes beg to report that the Board of Benevolence having preferred a complaint against two brethren, viz., the W.M., and Bro. R. A. D. Bain, a Past Master of the Vitruvian Lodge (No. 87), London, for having been both present at the same time at the meeting of the Lodge of Benevolence on the 20th day of April last, in contravention of the law as laid down in the Book of Constitutions, both brethren were summoned to attend. It appeared that the W.M. was rightly in his place at the Lodge of Benevolence, and the Board therefore dismissed the complaint as against him. Bro. Bain admitted his fault, but said he had erred through ignorance, and had not voted. It appeared that the W.M. had cautioned him not to enter the lodge on the occasion in question. The Board therefore ordered him to be reprimanded for his offence against the law and cautioned him to be more careful in his behaviour for the future, and he was reprimanded by the President accordingly."

To the report is subjoined a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on the 13th May, 1870, showing a balance in the hands of the Grand Treasurer of £2,850 9s. 7d.; and in the hands of the Grand Secretary, for Petty Cash, £75.

The annual report of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, dated the 20th day of May, 1870, was laid before the Grand Lodge.

The report of the Committee on the Fund of Benevolence was then made as follows The Committee on the Fund of Benevolence beg to report that th have considered the terms of the certificate proposed by Bro. Joshua Nunn, P.G.S.B., to be sent in by every applicant for relief, referred back to this committee at the last Quarterly Communication of Grand Lodge, and recommend the same to be adopted, viz.:—

Certificate to be sent with every application for relief from the Lodge of Benevolence.

That the Master or visiting brother of a lodge recommending a case for relief at the Lodge of Benevolence shall certify in writing, under his signature, to the actual condition of the applicant, his age, profession or calling, means of subsistence, what aid he receives from his family, his future prospects, the

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position he has held in the Craft, and any matter that may guide the Lodge of Benevolence in adjusting the distribution of relief from its funds. The application of widows or children to be accompanied with a like certificate so far as practicable, with the probable disposal of the funds if relieved.

Masters of lodges or visiting brethren are earnestly requested to forward the fullest particulars of each case, to enable the Lodge of Benevolence to relieve the applicants to the utmost extent of its means. (Signed) JOHN M. CLABON,

Freemasons' Hall, W.C. Chairman.

The recommendation of the committee was adopted by Grand Lodge.

The appointment of the committee respecting the uniformity of working, deferred from the last Quarterly Communication of Grand Lodge, was brought forward by Bro. Stevens.

The subject was discussed at great length, and adjourned *sine die*.

Sir Albert W. Woods, Grand Director of Ceremonies, then announced that the scrutineers had completed their labours, and were prepared to report to the M.W.G.M. the result of the election of members to serve on the Board of General Purposes.

The scrutineers then entered Grand Lodge, and presented their report, which showed the following result:—

Bros. Raynham W. Stewart, W.M. 453; W. B. Bywater, P.M. 19; Samuel May, W.M. 23; Thomas Meggy, W.M. 21; John Monckton, W.M. 199; Edward Cox, P.M. 657; James E. Saunders, P.M. 1; Simeon E. Hadley, P.M. 55; H. W. Hemsworth, W.M. 190; J. A. Rucker, W.M. 66; Samuel Poynter, P.M. 902; Chas. A. Long, W.M. 25; E. J. Barron, P.M. 2; and F. Adlard, P.M. 7.

The M.W.G.M. then read the names of the other brethren nominated by the Earl de Grey and Ripon to serve on the Board of General Purposes, and also those of the Colonial Board, and the Committee of Management of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons.

The proposed motions, of which notices had been previously given, were then taken:—

i. By Bro. Raynham W. Stewart, W.M. No. 453—"That as the Freemasons' Hall and Buildings have been built out of the funds belonging to the Craft, that on and after the 24th June next, the respective rents now paid by the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows the Royal Masonic Girls' School, and the Royal Masonic Boys' School, shall cease and determine, and that the same accommodation as now afforded them, in all respects, shall be continued for the benefit of such Institutions, free of all charge whatsoever."

Bro. Stewart then announced that owing to the lateness of the hour and the small attendance, he considered it advisable, with the permission of the M.W.G.M., to withdraw it for the present, at the same time, placing it on the notice paper for the next quarterly communication of Grand Lodge.

ii. By Bro. R. W. Stewart, W.M. Lodge 453—"To call the attention of Grand Lodge to the want of proper arrangements for the admittance of brethren entitled to attend the Grand Lodge on the 14th of May last, and to the unseemly proceedings in the ante-rooms and lobby of the Hall, in order to prevent the recurrence of such a scene."

On this motion being brought forward, the M.W.G.M. and Bro. Havers suggested its withdrawal, as the attention of the officers of Grand Lodge had already been called to the circumstances, and such precautions would in future be taken to prevent the recurrence of the confusion which resulted from the unexpectedly large attendance. Bro. R. W. Stewart concurred. His object having been accomplished, he withdrew the motion.

iii. By Bro. John Udall, P.G.D.—"That the sum of £50 be given from the Fund of General Purposes. That the money be placed in the hands of the Secretary of the Asylum of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, to supply the inmates at Croydon with coals during the winter season."

In the absence of Bro. Udall, Bro. J. Smith, P.G. Purst., with the permission of the M.W.G.M., put the proposition, which was, as usual, unanimously carried.

iv. By Bro. James Mason, P.G.S.B.—"That an organ be provided for and placed in Grand Lodge at an expense not exceeding £600, and that it be referred to the Board of General Purposes to make the requisite arrangements."

This proposition was duly moved and seconded. It was opposed by the Grand Registrar, who referred to the report of the Building Committee, in which the subject of an organ was fully considered. It was opposed on the ground that to erect an organ in the hall would entail a great outlay and a continual expense would also be incurred. It was argued that the occasional use of the organ, perhaps only once in three months, would cause a great deterioration in the instrument, and a constant and large outlay to keep it in tune and repair, and that therefore it would be a waste money, and that a suitable instrument could be had for each occasion at an expense of about £6 6s. Other observations were made on the absurdity of the Grand Lodge appointing a Grand Organist and not possessing an organ. There was also allusion made to the miserable exhibition at the Grand Inauguration Festival, and the ridiculous effect of the music on that occasion. The objection on the score of expense of tuning and repairing and the other objections of the Grand Registrar were refuted by the Grand Organist, who explained that a small outlay by contract with the builder would ensure the instrument being kept in tune and repair, and that as to deterioration for want of use, a few hours' attendance on the day prevous to its being required would suffice to put the organ into proper condition, and that therefore no apprehension of large outlay from this cause need be entertained. Several other brethren joined in an animated discussion on the subject, and finally the proposition was carried by a large majority.

The time having arrived (10 p.m.) for the closing of Grand Lodge, the further business on the agenda paper was deferred to the next meeting; the consideration of the proposition of Bro. Joshua Nunn, P.G.S.B.—"That the Book of Constitutions, so far as regards the Fund of Benevolence (with all the alterations, additions, and amendments), be printed in a separate form and sent to all Provincial and District Grand Masters, and Deputy Grand Masters, and to every lodge under the constitution of the Grand Lodge of England, to facilitate the business of the Lodge of Benevolence, and that Masters and Secretaries of lodges may not plead ignorance of the requirements therein contained," was therefore postponed.

The appeals of Bros. George Bease and George Smithers were also deferred as on previous occasions.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

PERFECT ASHLAR LODGE (No. 1,178).—An emergency meeting of this lodge took place on the 24th ult., at the Gregorian Arms, Jamaica-road, Bermondsey. Bro. James W. Avery, the W.M., occupied the chair, and was supported by a numerous attendance of the officers and members of the lodge: Mr. C.

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Joslin, introduced by Bro. Free, and Mr. John Hyde, by the W.M., were initiated, and Bro. Gardner was raised to the third degree, the ceremonies being as usual ably performed by the W.M. Lodge was closed, and the brethren spent a few hours together in great harmony. Bro. Heath, Prov. S.G.W. for Herts, on behalf of the visitors, said they were delighted with their reception at the Perfect Ashlar Lodge. The initiates returned thanks for the toast which was proposed expressly for them, and stated their pleasure at being received among such an agreeable body; and the W.M. acknowledged the compliment paid him by Bro. Ebsworth in proposing his health. Some excellent songs were sung by Bros. Deering, Rose, Harding, and Seaman.

ACACIA LODGE (No. 1,309).—The brethren of this lodge met on Wednesday, the 17th ult., at the Sebright Arms, West Barnet Bro. F. Walters, W.M., in the chair. Mr. Kirby was initiated, and Bro. C. F. Hall, I.G., elected Steward for the Girls' School for 1871, making four Stewards from this lodge for next year. The list of Bro. Loe, S.W., on the last festival for the Girls' School amounted to £20. Five brethren were elected as joining members. One visitor was present, Bro. H. M. Levy, P.M. 188, who kindly took the chair of S.W.

PROVINCIAL.

BERKS AND BUCKS.

PROVINCIAL GRAND LODGE.

On Friday, the 27th ult., the annual meeting of the Provincial Grand Lodge of Berks and Bucks was held at the Assembly Rooms, Reading, where were assembled a large number of brethren, representing the different lodges in the province, and many visiting brethren from the surrounding provinces.

A meeting of the Finance Committee for the purpose of auditing the accounts of the Treasurer having been previously held, at one o'clock the Provincial Grand Lodge was opened by Bro. Sir Daniel Gooch, *Bart.*, *M.P.*, the Prov. G.M., who was supported by his officers, as follows:—Bros. the Rev. Sir John Hayes, *Bart.*, P.G. Chap., D. Prov. G.M.; G. Botley, 414, Prov. S.G.W.; R. H. Gibbons, 209, Prov. J.G.W.; Rev. R. J. Simpson, 771, Prov. G. Chap.; C. Holden, 771, Prov. G. Treas.; W. H. Cave, 574, Prov. G. Reg.; W. Biggs, 1,101, Prov. G. Sec.; J. H. Pullen, 209, Prov. J.G.D.; R. C. Hurley, 1,101, Prov. G. Supt. of Works; T. Strange, Prov. G. Dir. of Cers.; T. Blowers, 414, Prov. G.S.B.; J. Marriott, 209, Prov. G. Org.; R. Bradley, 414, Prov. G. Purst.; G. Brown and J. Cross, Prov. G. Stewards. The following P. Prov. G. Officers were also present:—Bros. C. Smith, P. Prov. S.G.W.; G. Stacey, P. Prov. G. Reg.; E. Morland, P. Prov. G. Dir. of Cers., W.M. 945; E. Hodges, H. Dalmaine, P. Prov. J.G.D.; J. Weighman, P. Prov. G.SB.; J. H. Jenkins, P. Prov. G.W. Amongst the visitors were:—Bros. W. W. B. Beach, Prov. G.M. Hants and Isle of Wight; John Hervey, G. Sec.; R. J. Spiers, D. Prov. G.M. Oxon; Belcher, Prov. G.S.B. Oxon; F. Binckes, Sec. Boys' School.

The minutes of the last meetiug of the Provincial Grand Lodge were read and confirmed, and Bro. C. Holden was re-elected as Prov. G. Treas. The report of the committee appointed for the revision of the by-laws was presented. The report of the Finance Committee was also presented, which proved satisfactory, when the Provincial Grand Secretary presented his report as to the condition of the lodges in the province.

The R.W. Prov. G. Master then proceeded with the appointment and investiture of his officers, which were as follow:—Bros. Rev. Sir John Hayes, D. Prov. G.M.; H. D'Almaine, 945, Prov. S.G.W.; T. Medley, 840, Prov. J.G.W.; Rev. D. Fidler, 591; and Rev. T. Barker, 574, Prov. G. Chaps.; Caleb Holden, 771, Prov. G. Treas.; H. H. Hodges, Prov. G. Reg.; W. Biggs, 1,101, Prov. G. Sec.; J. Weightman, 1,101, Prov. S.G.D.; W. Howiston, 414, Prov. J.G.D.; A. L. Taylor, 591, Prov. G. Supt. of Works; J. Strange, 209, Prov. G. Dir. of Cers.; J. Holmes, 771, Prov. G. Assist. Dir. of Cers.; B. Cross, Prov. G.S.B.; Mortimore, 948, Prov. G. Org.; G. Bowyer, 574, Prov. G. Purst.; Bros. E. J. Trendall, R. Belcher, and W. Biggs having served as Stewards representing the Provincial Grand Lodge at the several festivals of the Masonic Institutions, were respectively presented by the Prov. G.M. with the Charity jewels, which were accompanied by some words of well merited compliment to those brethren for the service they had rendered in the cause of the various Institutions.

At the banquet, which was served in the Town-hall, about one hundred brethren sat down at four o'clock, and on the cloth being cleared, the W.M. proposed the usual loyal and Masonic toasts, which were enthusiastically and appropriately responded to. That of the Grand Officers by Bro. Hervey, and the Masonic Charities by Bro. Binckes, who, as usual, embraced the opportunity of dilating upon the usefulness of the Charities in general, and the Boys' School, which he represented, in particular. Some excellent vocal and instrumental music, under the direction of Bros. Marriott, Gedge, Distin, and Strickland, greatly added to the pleasure of the occasion, and the brethren separated at an early hour in order to reach their respective trains.

DEVONSHIRE.

TOPSHAM.

PROVINCIAL GRAND LODGE AND CONSECRATION OF BRENT LODGE (No. 1,284).

The consecration of this lodge was fixed and took place on Tuesday, the 31st ult., Bro. Col. Brent, of Woodbury, being the W.M. designate.

A somewhat novel feature in the establishing of a new lodge was here introduced, the ceremony of consecration taking place simultaneously with the dedication of a new hall, or lodge-room, which stands on a plot of ground adjoining the Globe Hotel. Its position in connection with the adjacent buildings is such that no attempt has been made to give the structure an imposing appearance on the outside, but it has a tasteful, beautiful, and costly interior. The hall is 50 feet long by 25 feet wide, and 20 feet high. At the east or upper end of the room are the W.M.'s chair, dais, and canopy. The chair and canopy is a handsome piece of work, said to have cost £50. The back is finely carved, and adorned with a representation of "the All-Seeing Eye," and the usual Masonic emblems. The seat is of crimson leather. The canopy is supported on square fluted columns in white and gold, with Corinthian capitals, and over the canopy, on a crimson panel, are placed the Brent Arms, with the motto, "Metuenda corolla draconis." At the west end of the room is the S.W.'s seat, and on the south side is that of the J.W., each fronted with a small triangular table representing white marble, and standing on a pedestal of three steps covered with chequered cloth to correspond with the carpet. On the north side of the room is a handsome chimney-piece of Beer stone, finely carved, surmounted by the Brent Arms. The room is well lighted by brilliant gilt gas burners, suspended from tasteful bosses on the panels of the ceiling, while corresponding bosses adorn the line of cornice round the spring of the roof. The windows, which are Roman shaped, are partly filled with crimson, purple, and violet glass. The "tracing-boards," representing some of the inner and outer scenes of a Masonic lodge, are considered to be among the finest in Devonshire. There are ante rooms and an entrance hall fitted up with equal regard to appearance and taste. The architect of this building is Mr Harbottle; to whom also the credit is due for much of the admirable decoration; the builder is Mr. John Moass, of Exeter, who also supplied the seats and other moveables. The Grand Master's chair and canopy were designed and carved by Mr Sendell, of Castle-street, Exeter, who has also executed all the wood-carving of the ceiling, and supplies the oak chairs provided for the S.W., J.W., P.M., Secretary, and Treasurer, as well as the table; a prettily-toned harmonium with which the room is furnished was supplied by Mr Godolphin. The warrant frame has been made by the Messrs. Rowden from an old piece of oak, taken from the destroyed tower of St. Mary Major's Church, Exeter.

The ceremony was very numerously attended, the following having assembled at the lodge:—Bros. the V.W. the Rev. J. Huyshe, *M.A.*, Prov. G.M.; V.W. L. P. Metham, D. Prov. G.M.; R. G. Brent, P.M. 650, Prov. G. Treasurer; W. Scott, Prov. G.D.; E. Davies, S.W. 1,099; George W. Burden, W.M. 303; Captain Dick, P.M. 1,181; C. Leigh, W.M. 1,205 (Stonehouse); J. Dickinson, Chap. 1,125; C. H. Law, P.M. 97, P. Prov. S.W. (Herts); S. R. Force, P. Prov. G. Dir. of Cers.; H. L. Brewster, W.M. 1,254, P.P.C.; Henry W. Hooper, S.W. 1,255; John Hutchings, 2nd Royal Regiment Lodge; Jethro Tucker, J.W. 1,254; Henry Bale, P.M. P.P.W.; P. Silvester, 105; John Kenshole, 39; S. S. P. Blight, P.M. 39, P. Prov. G. Org.; Thomas Olliver, S.W. 328; H. S. Gill, 1,124; J. K. Pendray, 444; E. Middleton, 710; J. H. Elliott, 710; W. S. Carle, 1,254; J. Gould, W.M. 444; John Gambell, P.M., P. Prov.

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G. Assist. Dir. of Cers. 223; P. F. Luke, 144; C. Hooper, 144; E. Elford, 970; F. Colden. 710; A. B. Niner, J.W. 710; J. Lakeman, P.J.D. 156; G. P. Ward, P.M., P.G.P. 303; A. Baily, J.W. 444; W. Shephard, 39; R. W. Fulford, 129, P. Prov. G. Reg,; J. E. Shanks, S.W. 189 and 1,025; J. I. Orchard, 164; W. H. Geachsias, P.M. 39, P. Prov. G.S., P.G.D.; H. Bartlett, P.S.W. 710, P. Prov. G. Dir. of Cers.; A. Soper Hexter, P.M. 112, P. Prov. G. Org.; W. Godolphin, 710; G. Evans, S.W. 1181; G. Glandfield, W.M. 328, P. Prov. G.S.D.; J. Strapp, P.M. 33, P.G.S.; W. Easton, P.M. 39. P.G.S.; J. Clench, P.M. 444; W. L. Quick, P.G.W. 39; J. Stephens, jun., I.G. 710; James Northam, S.W. 710; S. Blacking, 710; C. T. Force, P.M. 444; Thomas Chudleigh, 710; H. M. Bartlett, P.M. 304; P. C. Gidley, S.D. 112; St. Leger Lousada, 164; W. Furze, 39; J. Crocker, Tyler 710; W. Pearne. P.G.S. 421; E. Furze, W.M. 421; T. Davey, S.G.W. Devonshire; E. Blight, 189; W. D. Moore, P.D. Prov. G.M. 112; H. B. Stark, P. Prov. G. Org.; R. Redway, P.M.; S. V. Narrin, 109; W. T. Blake, 106; J. Spettigue, P.M. 106; W. Sherwin, J.D. 106; J P. Heath, 39; J. Melhuish, 106; H. Scott, S.W., 372; W. E. Gifford, 106; J. P. Melhuish, 106; L. C. Horne, 106; J. Foster, 106; C. Adams, S.D. 39; G. Bishop, 106; Shrimpton, 106; G. G. Mitchell, P.M. 20, and 1,247, P. Prov. G. Org.; J. Bristow, P.G.M. 446; G. Heath, P.M. 710; Thomas Gardner, P.M. 39; G. Tweed, S.W. 847; F. Horspool, J.D. 1,254; N. T. J. Haydon, S.W. 1,138; A. L. Luke, 39; T. Higgs, 106; H. Hopkins, P. Prov. S.G.W.; P. W. J. Warwickshire, P.M. 43 and 958; C. Langdon, 1,254; W. Knott, J.D., 372; L. D. Westcott, W.M. 80; S. Hodder, Steward 1,284; W. E. Williams, J.D. 1,125; W. H. Stafford, S.D. 710; J. Stroud Short, 303; S. Willlams, 302; E. Brice, 39; R. W. Head, W.M. 112; G. H. S. Yates, Prov. J.G.W., I,138; H. Manier, 53, Bath; J. Page, P.M. 372; R. C. J. Stocker, 122; R. L. Lloyd, 1,138; T. B. Gibbs, 252; J. N. Martin, 611; A. Bodley, 39; Henry Willey, 112; W. Lamble, 1,138; John Moass Lee, 39, J.W. 1,284; James Stile, S.D. 1,254, I.G. 1,284; John Way, W.M. 39; J. Hawton, P.M. 1,091, W.M. 954, Prov. G. Dir. of Cers.; W. Dymond, 39; W. Cann, P.G.T.

The lodge was opened in the first degree, and the Prov. G. Secretary announced to the Prov. G. Master (Rev. J. Huyshe) that it desired to be duly constituted and consecrated in ancient form. The warrant from the M.W. the Grand Master having been read, the brethren of the new lodge signified their assent to the officers named in that document. The Prov. G. Master then pledged the W.M. (Col. Brent) and officers to obey the constitutions, &c., and then declared the Brent Lodge to be regularly and duly constituted. After the usual formalities, the Prov. G. Chap. (Rev. W. L. Pope, *D.D.*) delivered the opening invocation, and afterwards read a portion of Holy Scriptures. The Prov. G. Master next delivered an invocation, and afterwards offered a prayer. The Dep. Prov. G. Master, Bro. L. P. Metham, P.G.D. of England, afterwards delivered the following oration on Masonry:—

"Right Worshipful Sir and Brethren,—Could our ancient brethren, that small and happy band of brothers, who first taught and practised Freemasonry, look upon the noble and majestic tree which, in the lapse of ages, has grown from the little seed they sowed with so much confidence, and tended with so much care; could they drink again of the refreshing waters of that little rill they guided and protected until it has swollen into a mighty river, making the arid desert laugh, with varied plenty crowned, they would see with delight that their works had followed them. They would have felt that the unselfish and noble institution they founded had progressed and matured as only human institutions can progress and mature which have their foundations laid deeply and solidly in correct principles. Could they have accompanied us to-day into the House of Prayer, they would have seen, as they would have desired to see, that while the brotherhood profess no more than that theirs is a peculiar system of morality veiled in allegory and illustrated by symbols, yet it is not that false morality which professes to be independent of all religious convictions, but rather that pure and simple morality which is the willing handmaid of the most exalted conceptions of the deity. From that book from which the preacher must draw his inspiration, and which is always open in our lodges, Masons learn a lesson of daily admonition, instruction, and also of encouragement. Nearly fifty generations of men passed away while the bible was being written. Legislators, kings, priests, generals, judges and shepherds were its authors. In poverty, in wealth, in conflict and in peace, in the palace or in exile, each in turn raised his voice as he was directed by holy inspiration: in words as varied as their rank and age they all bent their energies to compose that wondrous epic. They never faltered in their hope or expectation, even in adversity, imprisonment, or the flames, or in the den of lions, that a new Jerusalem would be founded, in which Jew and Gentile, Scythian and Barbarian, bound and free, should claim an equal heritage. No other writing can be shown which, composed through so many successive ages, points ever to one definite end and object. Without seeking for a moment to raise moral perception to the same level as spiritual inspiration, we may claim that our ancient brethren in like manner never faltered in a steadfast belief in the solemn integrity of their mission to create a common bond of brotherhood which should banish division and strife, narrowness and sectarianism, and teach men to live together in that "charity which is the bond of perfectness." Their motto, "Multæ terricolis linguæ, macconic una." They looked down the long vista of coming ages from the time when, instead of man being arrayed against man in national and private strife, the words of our poet brother should be realised, and

"Man to man the world o'er
Shall brothers be, and a' that."

And none, I think, who look at the signs of the times; none who read history aright, can fail to see that every hour adds to the conviction that humanity will some day throw off much of its baser attributes, and approach nearer and nearer to its Divine model. And that time will advance more rapidly if Masons are true to themselves and to their Order. None could have witnessed the magnificent spectacle displayed by Grand Lodge but a few days ago, when the Grand Master and his Deputy were installed, without the conviction forcing itself on his mind that if the representatives who were there from every rank in life, from the Prince next to the throne down to the artizan from the workshop, would themselves lead the lives of true Masons, and both by precept and example disseminate the godlike principles of our Order, there would be seen, perhaps even in our own generation, the lever which shall morally move the world. Worshipful Master and brethren of the Brent Lodge, I would exhort you, in the name of the Craft, so to demean yourselves both within and without the lodge, which has to-day been consecrated for your use, that you may add an impulse and a weight to this progress.

The W. Bro. concluded by reading an address delivered at the dedication of a church in Calcutta, by Keshub Chunder Sen, the great Indian reformer.

The usual Masonic service was afterwards gone through, in which Bro. Hexter acted as Org., and the following as vocalists:—Bros. Godolphin and Horspool (alto), Cross, Long, Furze (tenor), Rouse, Shears, and Ware. After the formalities had been gone through, a procession was formed, which, headed by two bands of music, proceeded through the principal street of Topsham, and returned to the parish church, where Divine Service was held. There was a very large congregation, including many who did not belong to the Masonic Order. The sermon was preached by the Rev. Bro. J. Dickenson, of Tiverton, who selected for his discourse the latter part 37th verse 10th chapter St. Luke—"Then said Jesus unto him, go and do thou likewise." The sermon was a very appropriate one, the preacher pointing out the duty of one man to his neighbour. He remarked that they were that day met to open a lodge in that town, where would be carried out the grand work of Freemasonry, by the principles of which they were united in a bond of affection By their principles they drew together men of the most distant countries, so that in every nation it might be truly said Masonry would find a friend, and in every clime a home. There was, he reminded his congregation, no strife or animosity allowed to exist in a Masonic Lodge, for all were bound together by the tie of brotherly love and frendship. At the conclusion of the sermon, the usual collection was made, and the procession returned to the Lodge. In the afternoon the brethren dined together in a large room on the premises of Messrs. Holman, shipbuilders. Upwards of 180 brethren were present.

ISLE OF MAN.

ATHOLE LODGE (No. 1,004).—On Tuesday, the 24th ult., a special emergency was held of this lodge, under the presidency of Bros. R. Tuton, W.M., S. Webb, S.W., and W. Harris, J.W., for the purpose of initiating Mr. J. J. Quine and Mr. W. Cole, which ceremony was respectively performed by the W.M., and Bro. G. M. Lofthouse, P.M., after which, at the request of the W.M., Bro. James Hamer, P.M., assisted by Bros.

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W. T. May, P.M., C. Lsedham, P.M., and the officers of the lodge went through the whole of the seven sections of the first degree, to the great gratification of the brethren present, the lodge was then closed, and adjourned to supper and separated in peace and harmony at an early hour.

TYNWALD LODGE (No. 1,242).—On Wednesday, the 25th ult., the regular meeting of this lodge, was held at their rooms in Athole-street, under the presidency of Bro. Harwood, W.M., (who had been present at each of the previous meetings), the business being the raising of three brethren to the third degree, which was performed (at the request of the W.M.) by Bro. G. M. Lofthouse, P.M., of the Athole Lodge No. 1004, in a most marked and admirable manner, the lodge was then closed to the second degree, when Bro. James Hamer, P.M., (who with the remainder of the deputation from Liverpool were present), delivered the beautiful lecture in the second degree in his usual excellent manner, the lodge was then closed to the first degree, and then finally in brotherly love, peace, and harmony.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—On the evening of Wednesday, the 18th ult., after the conclusion of the Masonic ceremonies in laying the foundation stones of the churches of St. Paul and St. Mark, an emergency meeting of this lodge was held, which was numerously attended. The business was to raise Bros. Sir Henry St. John Halford, *Bart.*, A. Pell, *M.P.*, and Charles Stuart Thomson. The lodge having been opened up to the second degree, those brethren passed the usual examinations, after which they retired. The lodge was then opened in the third degree, when Bro. Toller, the W.M., raised Bro. Pell to that sublime degree. The Prov. G.M., Bro. Kelly, then raised Bro. Sir H. Halford, after which the W.M. resumed the duties of the chair, and raised Bro. Thomson; and, finally, gave the traditional narrative, the lecture on the tracing board and the working tools. The lodge was then closed down in the three degrees.—The regular monthly meeting of the lodge was held at the Freemasons' Hall, on Monday, the 23rd ult., for the election of W.M. and other business. Bro. Toller, W.M., presided, supported by P.M.'s Kelly (Prov. G.M.), Duff, Rev. John Spittal (Prov. G. Chap.), and W. B. Smith. All the officers were in their places except the I.G., and there was a numerous attendance of members and visitors. The preliminary business having been completed, the W.M. proceeded to raise Bros. Torne and Goss to the third degree, in his usual most efficient manner. There was a third candidate due for the third degree and also one for the second, but they were unable to attend. The lodge having been closed down to the first degree, Bro. Duff, I.P.M., proposed, and the Rev. Bro. Spittal, P.M., seconded, and it was carried unanimously, that a resolution be recorded on the minutes of the lodge, expressive of the deep regret of the members at the great loss which the lodge and the province have sustained by the melancholy decease of that most estimable brother, the late Earl Howe, P. Prov. G.M., and one of the founders of this lodge. The W.M., Bro. Toller, in supporting the proposition, announced to the lodge that in his capacity of Prov. G. Secretary, he had conveyed in writing to the other Masters of lodges in the province the Prov. G. Master's directions for the members of those lodges to wear Masonic mourning for the space of six months, as a tribute of respect to the memory of the late Prov. G. Master, and he instructed the Secretary to record the same on the minutes. A ballot having taken place, Bro. Buzzard, S.W., was duly elected W.M. for the ensuing year, and the festival of the lodge was fixed to take place on St. John's-day. In the temporary absence of Bro. Toller on the motion of the Prov. G.M., seconded by Bro. W. B. Smith, P.M. and Treas., and carried unanimously, six guineas were voted for the purchase of a P.M.'s jewel, or otherwise, as a token of personal esteem and of gratitude to Bro. Toller, for the very admirable manner in which he had discharged his duties as W.M. for the past year. Testimony being made to the fact that never had the chair been better filled than by its present occupant, whilst his personal good qualities and his modesty of demeanour, have gained him the esteem of every brother of this and of the sister lodge in the town. Four gentlemen having been proposed for initiation, and a revision of the by laws of the lodge having been agreed upon, the lodge was closed and the brethren adjourned to refreshment.

THE Marquis of Westminster has promised £100 towards purchasing the Baily Hill, at Mold, for the public.

SCOTTISH CONSTITUTION.

GRAND LODGE.

The quarterly communication of this ancient body was held in Freemasons' Hall, Edinburgh, on Monday, the 23rd ult., when the R.W. Substitute Grand Master, Bro. Henry Inglis, of Torsonce, occupied the throne in the absence of the M.W. Grand Master, the Earl of Dalhousie. Bro. W. Mann, S.G.W., was present, and Bro. W. Officer officiated as J.G.W. Grand Lodge was very numerously and efficiently attended, and having been opened in due form, and the ordinary routine business transacted, Bro. Capt. Henry Morland was appointed Prov. G.M. of Western India, the office having been vacated by the resignation of Bro. Dr. Barton. Bro. Captain Morland, being in attendance, was ushered into Grand Lodge with full honours, and invested with the regalia of his office with becoming solemnity, the R.W. Substitute Grand Master performing the ceremony of installation in a very effective manner. The Three Globes Grand Lodge of Germany having conferred the honour of honorary member of that body, as also representative thereof at the Grand Lodge of Scotland on the R.W. Bro. H. Inglis, this opportunity was embraced for the reception of the commission, and the R.W. Substitute Grand Master having retired, the chair was occupied *pro tem.* by the S.G.W., Bro. Mann. The appointment having been confirmed, Bro. Inglis was, on his return to Grand Lodge, received with every mark of honour and esteem, and was invested with the dignity of his new office amid the acclamations and congratulations of his brethren. A commission from the Grand Lodge of Denmark, appointing the Right Hon. Viscount Strathallan as their representative at the Grand Lodge of Scotland, was also received and confirmed

CANADA.

HAMILTON.

ST. JOHN'S LODGE (No. 40).—At the regular meeting of this lodge held on Thursday evening, the 21st April, there was a very large gathering of the brethren at their lodge room, it having been arranged by the committee appointed at a previous meeting, with full power to prepare some suitable token of esteem and regard to be presented to Bro. T. B. Harris, for his many and valuable services rendered to the lodge, that the presentation should take place on this regular meeting. Bro. Isaac P. Wilson, the D.D.G.M. for the Hamilton District, being present, paying an official visit to the lodge. There were likewise present, in addition to the D. Dist. G.M., a great many distinguished brethren ;rom a di4tance, amongst whom were :—Bros. Richard Bull, P.D.D.G.M.; Dr. Browse, of Prescott (President of the Medical Council); Dr. Mostyn, P.D.D.G.M., of Almonte; Dr. W. H. Day, P.D.D.G.M., of Trenton; Dr. Adam, of Toronto; E. Mitchell, W. W. Pringle, and W. T. Munday; W.M.'s of the other city lodges; Bros. W. Reid, C. W. Smith, R. White, A. G. Jones, Stoney Creek; H. G. Vanstadden, Strathroy; Bros. Dr. Lavell, of Kingston; Dr. Allan, of Brantford; Dr. Aguew, of Teronto; and Dr. Carson, of Whitby, and about 100 other brethren. Bro. Harris having, by request of the D.D.G.M., proceeded with the regular business of the lodge, amongst which was the introduction of two candidates, and the ceremony of initiation having been completed, the R.W. D.D.G.M. was pleased to address the brethren present, and complimented the lodge on the correctness of the work and the efficiency of its officers, and then intimated to the presentation committee that the lodge was ready for their report. Bros. C. R. Smith, S.W.; T. Hill, J.W.; A. Rutherford, Sec.; W. Bell, I.G.; and D. McKillop, members of the committee, approached the dais, and presented Bro. T. B. Harris with a very complimentary address, expressive of the esteem in which he is held by the fraternity, and the very great obligations the Craft are under to that brother for his labours in their behalf for the past twenty-two years, seventeen of which he has continued to hold official position as a ruler in the Craft. The address was very elegantly engrossed on vellum, the work being most artically performed by Mr. Wm. Bruce. It was accompanied by a very valuable and elegant Past 1st Principal's jewel, of solid gold, set with rubies and diamonds, manufactured by Bro. J. Belling, and had the following inscription engraved on it, "Presented by St. John's Lodge, No. 40, A.F. and A.M., to R.W. Bro. Thomas Bird Harris, as a mark of affection

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esteem, and appreciation of his many valuable services to the lodge. Hamilton, Ont., 21st April, 1870." Bro. Harris gracefully acknowledged the compliment, referring to another souvenir about fifteen years previous, when he had been the recipient of a similar favour at their hands. He assured the brethren that his efforts on behalf of Masonry had been to him a labour of love; that in the future, as in the past, they might rely on any effort in his power for the good of the Craft, and the extension and diffusion of its noble principles. We very sincerely congratulate our R.W. brother on this token of the deserved appreciation of his Masonic labours by the fraternity in this city. The compliment is well deserved; and the fact that the Masters of all the city lodges, and so many others of the fraternity assembled, with the members of the lodge over which he presides, to do him honour, is evidence that the kindly feeling expressed in the address is confined to no one lodge, but is joined in by the fraternity generally. After the lodge was closed, the brethren adjourned to Bro. Lee's restaurant, where a capital supper had been prepared by the committee, and its being the expressed wish that Bro. Harris should be their guest, the honours of the chair were ably discharged by Bro. E. Mitchell. Altogether, it was a red-letter day with the Masons, whose enthusiastic admiration for their R.W. brother they always delight to give expression to.—*Craftsman.*

AUSTRALIA.

NEW SOUTH WALES.

INSTALLATION OF THE R.V.W. BRO JAMES SQUIRE FARNELL, *J.P., M.L.A.*, AS PROVINCIAL GRAND MASTER OF THE I.C.

On Monday, March 14, R.W. Bro. James Squire Farnel, *J.P., M.L.A.*, was formally installed as Provincial Grand Master of the Free and Accepted Masons of New South Wales, under the Irish Constitution. The installation took place in the Masonic Hall, York-street; the R.W. Bro. John Williams, *J.P.*, Past District Grand Master under the English Constitution, officiating at the impressive ceremony, which was conducted according to the ancient and established usages of the above-named mystic fraternity. The P.D.G.M. was assisted by the three Prov. Grand Lodges—English, Irish, and Scotch. Most of the leading members of the Craft were present, the brethren under the English and Scottish Constitutions assembling on the occasion, in proof of their goodwill and cordial sympathy with their brothers under the I.C. Every influential member of the Order under the Irish Constitution, resident in Sydney, was in attendance. Probably not fewer than 300 Masons took an actual part in the ceremony.

The Provincial Grand Lodge was opened at about 4.30 p.m., Bro. John Williams in the chair; Bro. F. M'Lean as Provincial Grand Senior Warden, and Bro. James Williams as Provincial Grand Junior Warden. The various members of the different lodges having assumed the places assigned to them in the Great Hall (which was properly prepared for the occasion), the Provincial Grand Lodge was opened in the first degree, a long, appropriate, and affecting prayer being offered up by the Provincial Grand Chaplain, the Rev. Bro. C. C. Kemp. On the dais at the eastern end of the hall were the chief Masonic officers present. The R.W. Past District Grand Master, Bro. Williams, was supported on his right by the R.W. the new Provincial Grand Master, Bro. J. S. Farnell, having on his left the R.W. the Past Provincial Grand Master, I.C., George Thornton, J.P. Next to Bro. Farnell sat Bro. E. O. Smith, the Deputy District Grand Master of the E.C., and near that gentleman the District Grand Secretrry, Bro. John A. Matthews. Bros. F. B. Davidson, M. Israel, J. W. May, R. Driver, and other distinguished Masons. To the left of the chair, next to the P.P.G.M. Thornton, I.C., sat the Acting Provincial Grand Master, Bro Sedgwick, of the Scottish Constitution, P.P.D.G.M. Bro. J. W. Guise, I.C., and Bros. John Clarke, J. Wearne, *M.L.A.*, W. Tunks, J. Jamieson, F. Gale, R. W. Moore, H. Dobson, W. Vial, H. Priestly, W. Amner, and other members of the Craft. Ranged along the eastern wall, by the side of the harmonium, were Bros. Levey, Hodge, and several other gentlemen, whose vocal efforts added very greatly to the very pleasing effect of the ceremony.

After the prayer of the Provincial Grand Chaplain, an anthem was sung by the choir.

The Entered Apprentices and Fellow Craft brethren were then successively called upon to retire as the P.G.L. passed to the second and was raised to the third degree; after which the P.D.G.M. Williams called upon the Provincial Grand Secretary (Bro. J. B. Jackson) to read the letters patent of the Provincial Grand Master of Ireland, his Grace the Duke of Leinster. The Provincial Grand Secretary read the patent accordingly. By it Bro. James Squire Farnell was, in accordance with the expressed desire of the brethren in the Irish Constitution in New South Wales, nominated and appointed to be Provincial Grand Master of New South Wales (I.C.) on the retirement of Provincial Grand Master George Thornton. The P.D.G.M. having received the patent, and satisfied himself as to its contents, and as to the seal and signature, said that by virtue of that document he and all Masons were bound to recognise Bro Farnell as the Provincial Grand Master for New South Wales in the Irish Constitution. The newly-appointed Provincial Grand Master was then "presented" from the west, and the obligation was administered to him by the P.D.G.M., who next proceeded to invest the P.G.M. with the splendid insignia of his office.

The Provincial Grand Master was then placed in the chair, and duly saluted in the east, the west, and in the south. During the salutation of the P.G.M. (who was conducted round the circle by the Installing officer, and P.D.P.G.M., Bro. J. Clark, preceded by the P.G. Dir. of Cers.) the choir sang an anthem.

The newly-appointed P.G.M.'s first act in the chair was to confirm the appointments of the Provincial Grand Lodge.

The P.G.M. was then proclaimed by the Installing officer in the east, in the west, and in the south—the brethren saluting as they passed. Solemn music was played as the members of the Order went by the chair. The P.G.L. was then lowered to the first degree, and the F.C. and E.A. brethren were re-admitted.

The Installing officer, in a few earnest and brotherly words, addressed the P.G.M., and expressed the satisfaction which he felt at seeing him raised to so distinguished a position in the Craft.

Bro. Farnell, P.G.M., acknowledged his obligations to all the brethren, and described his vivid sense of the responsibilities which had been thrown upon him by the acceptance of that office, to which he had been called. He had not sought it, but had been willing to accept it when he found it was the general wish of his brethren in the Irish Constitution that he should so do, after the retirement of their P. Provincial Grand Master, their esteemed Bro. Thornton, whom they were proud to see again present amongst them. That brother had resigned his high office when his affairs had obliged him to return for a while to the mother country; and he had resigned because he feared lest in his absence the interests of the Order might suffer. The P.G.M. proceeded to address the brethren, at some length, on the end and object of Freemasonry; insisting strongly on the moral beauty of the system, and its numerous advantages. He was most anxious that an United Grand Lodge should here be established, and he hoped that his tenure of office might possibly enable him to do somewhat to advance so desirable an end. He should like to see an Australian Grand Lodge, believing they were quite able to manage their own affairs, especially as their interests as Masons in this part of the world were all very closely identified. Until that union was effected, he would do all that he could to co-operate with Masons of other Constitutions.

The Past Provincial Grand Master, Bro. George Thornton, explained the reason why he had retired from the high office of P.G.M. of the I.C. It was not from indifference to the interests of Irish Masonry, or Masonry under any Constitution whatever, but simply because he feared lest his absence from this colony might prove to be injurious to their Masonic interests. He should always remain warmly and cordially identified with Freemasonry, as a private member; and he would show himself a working member on his return from his next intended visit to England.

The Provincial Grand Lodge was then closed, the brethren leaving the hall whilst the National Anthem was played by the accompanyist.

The banquet, in celebration of the installation of the Provincial Grand Master of New South Wales, under the Irish Constitution, took place in the Masonic Hall in the evening at eight o'clock. About 150 brethren, all in Masonic Craft regalia) sat down to table. Beside the Provincial Grand Master Farnell sat the D.D.G.M., Bro. E. O. Smith, E.C., and the Acting Provincial Grand Master Sedgwick of the S.C. Near these gentlemen were

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Bros. R. W. Moore, W. Godson, H. Dobson, W. Vial, J. A. Matthews, J. B. Jackson, J. Clark, J. Small, and M. Israel The side tables were both well filled. The D.G.M., Bro. A. T. Holroyd, and P.D.G.M., Bro. John Williams, were not present, being unfortunately unable to attend.

The Right Worshipful the Chairman (P.G.M. Farnell) proposed "The Queen."

The toast was received with loud cheers, the National Anthem Anthem being sung with much loyal energy and power by the assembled brethren.

The R.W. Chairman proposed "The Health of the Most Worshipful the Grand Master of Ireland, the Duke of Leinster.' He said that his Grace the Grand Master of the Freemasons in Ireland for nearly half a century, and had made himself conspicuous for the energetic action and discriminating interest he had always evinced on behalf of the Craft. The Most Worshipful was now getting into "the sere and yellow leaf," and they could not, in the ordinary course of events, expect that the Order would long continue to have the benefit of his wisdom and experience in Masonry; but they would, nevertheless, drink heartily to the health of one who was not only a high personage, but a man who had always proved himself to be a working Mason amongst the Masons of Ireland. The brethren of the order at large, and particularly the brethren of the Irish Constitution, felt highly honoured at having such a Grand Master as the present Grand Master of Ireland. His Grace's deeds spoke for himself, and he wished he might long be spared to them.

Drunk with Grand Lodge honours.

The R.W. Chairman proposed "The Health of his Excellency the Governor. His Excellency was the representative of her Majesty in this colony, and was, from his office, and from his personal merits, fully entitled to this honour at their hands. If his Excellency was not a Freemason, and he (Bro. Farnell) believed he was not, the sooner his lordship became one the better. From what he had seen and heard of his Excellency, he believed him to be a worthy representative of their beloved Queen.

Drunk with marks of applause.

Air: "The Fine Old Irish Gentleman."

The R.W. Chairman proposed "The Most Worshipful the Grand Masters of the English and Scottish Constitutions." If had had occasion to speak in terms of well deserved praise of their Most Worshipful brother the Duke of Leinster, he must speak in equally high terms of the Most Worshipful the Grand Masters of the English and Scottish Constitutions. The R.W.M. then proceeded, more especially, to refer to the M.W. the Earl of Zetland (so long Grand Master of the English Constitution), and to the Earl of Dalhousie, who had so worthily succeeded the Earl of Athol as Grand Master of Masons in Scotland. He called upon them all to drink to the healths of the Most Worshipful the Grand Masters of the English and Scottish Constitutions.

Drunk with appropriate Masonic honours.

Bro. E. O. Smith, D.D.G.M. (E.C.), rose to propose "The Health of the R.W. the Provincial Grand Master of the Irish Constitution. He said it had become his duty and his privilege (in the unavoidable absence of the District Grand Master of the English Constitution to propose that toast, which he doubted not would meet with a ready acceptance at their hands. The toast he invited them to drink was the health of Bro. James Squire Farnell, the R.W. Provincial Grand Master of the Masons of New South Wales under the Irish Constitution. The V.W. brother pronounced an eloquent eulogy on the R.W.P.G.M., who through his intelligence, his assiduity, and his devotion to Masonic lore, had raised himself at a comparatively early age in life, to the highest apex of Masonic honour in the Constitution with which he had more particularly identified himself. The V.W. spoke also of the responsibilities of the position which Bro. Farnell had been elevated, and assured him that he would always find sympathy, advice, and co-operation in the Grand Lodges of the other Constitutions as long as he stood in the old ways of the Craft. He (Bro. E. O. Smith) cordially concurred in what the R.W.P.G.M. had said as to the propriety of having one Grand Lodge for Australia, to which they might all be affiliatted For that, however, they must look to the future. Until such a union took place the three Constitutions must be left to sail, not one after the other, but abreast, like three majestic ships down the ocean of Time. In all ships the members of the several crews would, he hoped, always be found ready and willing to perform their several duties, until they reached that Grand Lodge where all shall be manifested in light—that heaven where every mystery shall be entirely cleared away.

Drunk with Masonic honours.

The R.W. Chairman responded to the toast in a long and eloquent speech, in the course of which he again recurred to the idea of one Australian Grand Lodge. He traced his own career as a Mason, and indicated the course which he desired in future to pursue, now that he had been raised to that eminent position. The speech was listened to with deep interest by all Masons present.

The V.W. Bro. Jackson, P.G.S. (I.C.), in a neat and appropriate speech, proposed "The District Grand Master of the English and the Acting Provincial Grand Master of the Scottish Constitution."

Drunk with Masonic honours.

Bro. E. O. Smith, D.D.G.M., and Bro. Sedgwick, Acting P.G.M., severally returned thanks.

The remaining toasts were—"The R.M.P.D.G.M., E.C., Bro. John Williams," "The Past Officers of the Provincial Grand Lodge, I.C.," "The Present Officers of the Provincial Grand Lodge, I.C.," "The Ladies," "The Press," and the old Masonic toast of "Our Poor and Distressed Brethren throughout the World."

ROYAL ARCH.

METROPOLITAN.

CYRUS CHAPTER (No. 21).—A meeting of this chapter was held on Tuesday, the 24th ult., at the Ship and Turtle, Leadenhall-street, Comp. George Lambert, P.Z., and Z. 7, as M.E.Z.; Comp. W. Shakespeare Webster, H. The meeting was called soleiy to make the arrangements for a summer fete, which being concluded, the companions adjourned to the banquet, which was served by Comp. George Painter in magnificent style. Fourteen companions only were present, but the repast was elegantly served. Comps. Thomas Price, 186, and N. 975; and Comp. Capt. Collins, Victoria Rifles, were present as visitors.

ISLE OF MAN.

DOUGLAS.—*Consecration of the Athole Chapter* (No. 1,004).

We are glad to find that Masonry, both Craft and Arch, is in such a flourishing and prosperous condition. It is not much over four years since the first lodge under the English Constitution was opened on the island, there being at that time only one small lodge in Castletown under the Irish Constitution, and at the present time there are two flourishing lodges in Douglas and one in Ramsay. The Athole Lodge (No. 1,004), as also the Tynwald Lodge (No. 1,242), applied for and had granted to them a warrant for a Royal Arch Chapter to be attached to their respective lodges, and on Monday, the 23rd ult., at the Douglas Hotel, Douglas, the Athole Chapter (No. 1,004) was duly consecrated by Comp. W. T. May, P.Z., as M.E.Z.; James Hamer, P.Z., as H.; and C. Leedham, P.Z., as J., who were specially invited from Liverpool for the purpose.

After the consecration, which was conducted by Comp. J. Hamer in his usual effective manner, they proceeded to instal into their respective offices Comps. G. M. Lofthouse, as M.E.Z.; H. P. Mayle, as H.; and R. Tuton, as J., who were duly saluted as such by the companions present.

After these proceedings, no less than eight candidates were proposed for exaltation at the next meeting. The business being over, the companions dined together, the caterer being Comp. H. P. Mayle, the landlord. The usual loyal and Masonic toasts were given, and special votes of thanks to the deputation and to the Chapter of Harmony (No. 220), Garston, near Liverpool, for their valuable assistance in obtaining the warrant for the chapter, and sending three P.Z's. to consecrate and instal. The companions then adjourned at an early hour, well satisfied with the day's proceedings.

THE HALF-YEARLY MEETING of the Grand Orange Lodge of Ireland was opened in Enniskillen recently, the Earl of Enniskillen in the chair. Amongst the members present were Lord Crichton, and Mr. William Johnston, M.P. The Grand Master, in his opening address, deplored the division in the Orange ranks, and urged union among the brotherhood as necessary to the existence of the institution. One of the brethren submitted a number of propositions, which, if adopted, will cause a radical change in the character of Orangeism, if it does not altogether destroy it for political purposes.

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MARK MASONRY.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*Fowke Lodge* (No. 19).—A bi-monthly meeting of this lodge was held at the Freemasons' Hall on Thursday, the 26th ult., Bro. Duff, W.M., in the chair. There were also present Bros. Kelly, P.M. and P.G.M.; Johnson, S.W.; Smith, as J.W.; Partridge, M.O.; Rev. Dr. Haycroft, S.O.; L. A. Clarke, J.O.; Strettan, Treas.; Sculthorpe, Reg., as I.G.; Ricardson, Sec.; Toller, S.D.; Baines, J.D.; Bembridge, Tyler; Gosling, Palmer, Morr, and Bryan. The lodge having been opened, and the minute read and confirmed, a ballot was taken for Bros. F. J. Smith, of No. 522, and F. B. Williams, of No. 279, who were duly elected, and, being in attendance, were advanced by the W.M.; after which, the P.G.M. gave the explanation of the working tools, the lecture, and the final charge. Bro. Johnson, in the absence of the Dir. of Cers., presided at the organ, and led the musical chants. The brethren were ordered to appear in Masonic mourning for six months, as a token of respect to the late Earl Howe, P. Prov. G.W. of the Mark, and a resolution of regret at his decease placed on the minutes. Two candidates having been proposed, the lodge was closed, and the brethren adjourned to refreshment.

KNIGHTS TEMPLAR.

SUFFOLK.

PROVINCIAL GRAND CONCLAVE,

The annual meeting of the Provincial Grand Conclave of Suffolk and Cambridge, under the command of the Very Eminent Sir Knight N. G. Philips, Provincial Grand Commander and Past Grand Sub-Prior of England, was held at the Masonic Hall, Ipswich, on the 25th ult, under the banner of the Encampment of Prudence, E.C. Sir Knight C. Davy, when there was a large attendance of the Knights Templar of the united provinces. Amongst others there were present—Sir Knights N. G. Philips, V.E.P.G.C. Rev. R. N. Sanderson, D.P.G.C., P.E.C.; Rev. F. R. Palmer, P.G. Prelate, P.E.C.; C. T. Townsend, P.G. Chancellor, P.E.C.; Dr. Pitcher, P.E.C.; Dr. Mills, P.E.C.; Westgate, E.C., Plantagenet Encampment; C. Davy, E.C., Prudence Encampment; S. Rosenthal, E.C., Grove Encampment, P.P.G. 1st Captain Surrey; J. M. P. Montagu, P.C. Captain of England: Emra Holmes, P.G. Almoner, Northumberland; R. Beaumont, M.D., R.N., &c., &c. The Prudence Encampment previous to its reception of the Provincial Grand Conclave, admitted and installed as Knights Templar Companions S. B. King, P.Z., and J. Franks, P.Z., of the Royal Sussex Chapter. The Provincial Grand Commander, attended by his Aide-de-Camp, the Grand Chancellor, Deputy Grand Prelate, and Sword Bearer was received under the arch of steel, and the business of the grand conclave was immediately proceeded with. The following were appointed Provincial Grand Officers for the ensuing year:—Sir Knight Rev. R. N. Sanderson, Deputy-Provincial Grand Commander; Sir Knight Rev. J. F. Hardy, P. Grand Prior; Sir Knight M. O. Sims, P.G. Sub-Prior; Sir Knight Rev. F. R. Palmer, P.G. Prelate; Sir Knight J. Pitcher, P. 1st Grand Captain; Sir Knight W. T. Westgate, P. 2nd Grand Captain; Sir Knight C. T. Townsend, P. Grand Chancellor, with the rank of Past Grand Captain; Sir Knight C. Davy, the rank of Past Grand Captain; Sir Knight Emra Holmes, Prov. Grand Registrar; Sir Knight Rev. A. Fraser, P.G. Almoner; Sir Knight J. A. Pettit, sen., P.G.D.C.; Sir W. O. Chambers, P.G. Expert; Sir Knight W. Cuckow, P.G. 1st Standard Bearer; Sis Knight A. W. Cook, P.G. 2nd Standard Bearer; Sir Knight H. Wood, P.G. Aide-de-Camp; Sir Knight J. H. Townsend, P.G. Captain of Lines; Sir Knight J. Alloway, P.G. Treasurer; Sir Knight A. J. Barber, P.G. Organist; Frater G. Spalding, P.G. Equerry. After the ordinary business of the grand conclave was over a banquet was given in the dining hall attached to the lodge which was very numerously attended. After a very excellent repast provided by Frater Spalding, the usual loyal toasts were given. The V.E. Prov. Grand Commander, in proposing the Prince of Wales, remarked on the pleasure it had given the Most Eminent and Supreme Grand Master to receive His Royal Highness as a Knight Templar in Grand Conclave, and the great gratification the prince had expressed on being introduced as a visitor. The toast of the "Sovereign of the Order, Sir Knight William Stuart, M.E.S.G.M.," was next given followed by that of the "V.H. and E.D.G.M., Sir Knight Huyshe and the rest of the Grand Officers, coupled with the name of Sir Knight Montagu," who, in responding, proposed the "V.E. Prov. Grand Commander" in eulogistic terms, which was received with very great cordiality. Sir Knight Philips, in responding, spoke very hopefully of the prospects of Knight Templary in the united provinces, and intimated that another encampment would very shortly be opened. It is understood that in consequence of the Grand Conclave of England largely increasing its fees and other causes, this interesting degree as an order of mediæval chivalry is likely to become still more exclusive in the admission of members than it has hitherto been. Mackey's Lexicon of Masonry states, "that the Baldwin Encampment, which was established at Bristol by the Templars who returned with Richard I. from Palestine, still continues to hold its regular meetings, and it is believed to have preserved the ancient costumes and ceremonies of the Order. This encampment, with another at Bath and a third at York, constituted the three original encampments of England, and from these have emanated the existing encampments in the British islands and in the United States, so that the Order as it now exists in Britain and America is a lineal descendant of the ancient Order."

IPSWICH.—*Plantagenet Encampment.*—On Monday, the 23rd ult., the annual meeting of this encampment was held at the head quarters, Masonic Hall. There were present:—Sir Knts. Rev. R. N. Sanderson, *M.A.*, D. Prov. G. Commander of Suffolk and Cumbridge, E.C.; Emra Holmes, P.G.A. Northumberland, acting Prelate; C. Davy, E.C. Prudence Encampment; C. T. Townsend, P.E.C., P.G. Capt. of Lines, England; Pettit, P.E.G.; J. Townsend, 1st Capt.; W. Cuckow, &c. Comp. Cresswell, a candidate for the honour of Masonin Knighthood, was duly dubbed, created, installed, and proclaimed a Knight of the Royal Exalted, Religious, and Military Order of Masonic Knights Templar, the imposing ceremony being performed by the D. Prov. G. Commander, with that solemnity which is so excellent a characteristic in his working of the higher degrees. Sir Knt. Westgate was then duly installed E.C. of the Plantagenet Encampment for the ensuing year. The newly-appointed E.C. then proceeded to the investiture of his officers, who were the following:—Sir Knts. R. N. Sanderson, Prelate; Emra Holmes, 1st Capt.; W. Cuckow, 2nd Capt.; Golding, Expert; Taylor, Treas.; Bigley, Capt. of Lines; J. A. Pettit, sen., 1st Herald; J. A. Pettit, jun., 2nd Herald; J. Townsend, 1st Standard Bearer; F. Robertson, 2nd Standard Bearer; Chinnock, Chamberlain; Rev. F. R. Palmer, rector of Clopton, Almoner; Dr. Beaumont, *R.N.*, of H.M.S. *Penelope*, Reg.; and Spalding, Equerry. At the conclusion of the ceremonies, the encampment was closed, and the brethren retired for refreshment. The usual loyal and Masonic toasts were given, and the E.C., in proposing the health of H.R.H. the Prince of Wales, did not fail to express his satisfaction that his Royal Highness had joined and taken great interest in the highest Order of the Temple. That satisfaction is no doubt felt throughout the whole body of Masonic Knights Templar.

DEATH OF THE OLDEST MASON IN THE WORLD.

The *Craftsman and Canadian Masonic Record* contains the announcement of the death of undoubtedly the oldest Mason in the world:—

Died—On the 5th May, at Ingersoll, Bro. Charles McCue, aged 112 years, 10 months, and 25 days.

"Bro. Charles McCue was born on the 14th June, 1757, in the town of McGibbery, parish of Machremosk, in the County of Antrim, Ireland, and was baptized in the Church of England, in Sadgerstown, by the Rev. Philip Fletcher. He joined the Yeomanry Guard in 1793, and was called out on military duty in the rebellion of 1798. Between these dates he was married. He emigrated with his family to Canada in the year 1837, sailing from Belfast, Ireland, in the ship *Helen*, and settled in the county of Oxford, where, by thrift and industry, he became the owner of a large farm property, the affairs of

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which he continued to conduct until about ten years ago, when, finding himself too old for labour, he relinquished the control to his sons, the youngest of whom is now in his fifty-ninth year.

"Bro. McCue enjoyed excellent health until within a few days of his death, and is said never to have taken a dose of medicine in his life. He retained all his mental powers in full vigour to the last, retaining and repeating to those about him the incidents of his youth, and later times, before he left his native land, with a mind and memory apparently quite unimpaired and clear. His last words were, 'Lord Jesus, receive my spirit.'

"During the last years of his life, his hearing became somewhat impaired; and more than one will remember for long the picture of that venerable figure, slightly bent forward, and grasping the hand rail of the large square pew in front of the reading-desk, in the old church of St. James, where he frequently stood during a great part of the service, in order not to lose a word.

"His loyalty to the Queen and government was a distinguishing trait in his character. He has been known to resent with physical vigour, since he was a century old, a disrespectful remark applied to his beloved Queen.

"His wife, Margaret, died April 1st, 1867, aged ninety-nine years. She had been quite blind for a number of years, but still continued to conduct the affairs of her own household, until shortly before her death. They have left a large family of children, grandchildren, and great grandchildren, a number of whom followed the remains of their aged ancestor to the grave.

"Bro. Charles McCue was initiated, passed and raised, to the sublime degree of a Master Master, in Ballanderry Lodge, No. 404, County Antrim, Ireland, in the year 1775, at the age of eighteen years, his father having been a Freemason. He affiliated with St. John's Lodge, No. 68, Ingersoll, on the 7th August, 1862, the last time he visited the lodge being on the 30th July, 1863. He was made an honorary member, with full privileges, in 1866. His expressed object in taking this step, many times expressed to different brethren, was in order to ensure to himself the right and privilege of Masonic burial. Before his affiliation, the W.M. of St. John's communicated with the Grand Lodge of Ireland, and procured a copy of his Grand Lodge certificate, giving his age and the date of his initiation, passing and raising.

"The remains of our venerable brother were, in accordance with his own earnest desire above alluded to, interred with full Masonic honours, on the afternoon of the 7th current. The following lodges were represented on the occasion:—

"St. John's No. 20, London; King Hiram No. 37, Ingersoll; St. George's No. 42, London; King Solomon No. 43, Woodstock; Oxford, No. 76, Woodstock; King Hiram, No. 78, Tillsonburg; Ridout No. 95, Otterville; St. John's No. 68, Ingersoll, of which last the deceased was a member. There were present—R.W. Bro. Westlake, Past Dep. Dist. G.M. London District, and R.W. Bro. P. J. Brown, G.S.W. The funeral service, according to the ancient custom, was read by V.W. Bro. A. McLeon, W.M. St. John's Lodge, the Rev. J. P. Hincks, incumbent of St. James' Church, Ingersoll, having previously performed the burial service of the Church of England, of which the deceased was a member.

"We have devoted an unusual amount of space in thus chronicling the incidents of our late brother's remarkable career, from a consciousness that any authenticated particulars—and ours are given on the highest and most competent authority—relative to the life of the oldest Mason in the world, who, after ninety-five years of Masonic toil, has but the other day been raised to his reward in the Supreme Grand Lodge above, cannot but be received with interest, not only by his brethren in Canada, but by the whole fraternity, of which, till ten days ago, he was the oldest representative."

Poetry.

ARE YOU A FREEMASON?

The Rev. Mr. MAGILL, Rector of St. Paul's Church, Peru, Illinois, U.S., being asked the above question by a lady, responded as follows:—

I am one of the band
Who will faithfully stand
In the bonds of affection and love;
I have knocked at the door,
Once wretched and poor,
And there for admission I strove.

By the help of a friend,
Who assistance did lend,
I succeeded an entrance to gain;
Was received in the "West"
By command from the "East,"
But not without feeling some pain.

How my conscience was taught,
With a moral quite fraught
With sentiments holy and true;
Then onward I travelled
To see it unravelled
What Hiram intended to do.

Very soon to the "East"
I made known my request,
And "light" by command did attend,
When, lo! I perceived,
In due form revealed,
A Master, and Brother, and Friend.

Thus far I have stated
And simply related
What happened when I was made free,
But I've "passed" since then,
And was "raised" up again
To a sublime and ancient degree.

Then onward I marched,
That I might be "Arch'd,"
And find out those treasures long lost.
When, behold! a bright flame,
From the midst of which came
A voice that mine ears did accost.

Through the "vails" I then went
And succeeded at length
The "Sanctum Sanctorum" to find,
By the "Signet" I gained
And quickly obtained
Employment which suited my mind.

In the depths I then wrought
And most carefully sought
For treasures so long hidden there,
And by labour and toil
I discovered rich spoil,
Which are kept by the Craft due care.

Having thus far arrived,
I further contrived
Among valiant Knights to appear,
And as Pilgrim and Knight
I stood ready to fight,
Nor Saracen foe did I fear.

For the widow distressed
There's a chord in my breast,
For the helpless and orphan I feel,
And my sword I could draw
To maintain the true law
Which the duty of Masons reveal.

Thus have I revealed
(Yet wisely concealed)
What the "free and accepted" will know;
I am one of the band
Who will faithfully stand
As a brother wherever I go.

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Obituary.

THE LATE BRO. JOHN ETHERINGTON WELSH ROLLS.

We have much regret to announce the death of Bro. John Etherington Welsh Rolls, of the Hendre, near Monmouth, R.W. Provincial Grand Master for that county, which event took place on the night of Friday, the 17th ult., at his country residence, as above. We shall give a more extended notice of the career of the R.W. Brother in our next issue.

SCIENTIFIC MEETINGS FOR THE WEEK.

Monday, June 6th.—Entomological Society, at 7; London Institution, at 4.
Tuesday, June 7th.—Royal Institution, at 3; Ethnological Society, at 8.30.
Wednesday, June 8th.—Geological Society, at 8; Royal Microscopical Society, at 8.
Thursday, June 9th.—Masonic Archæological Society, Freemasons' Hall, at 8; Zoological Society, at 8.30; Mathematical Society, at 8; Royal Institution, at 3.
Friday, June 10th.—Royal Institution, at 8.
Saturday, June 11th.—Royal Institution, at 3.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 11TH, JUNE 1870.

(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, June 6th.

LODGE.—Royal Alpha, Willis's Rooms, King-st., St. James's; Joppa, Albion Tav., Aldersgate-st.——CHAPTER.—Victoria, George Ho., Aldermanbury.

Tuesday, June 8th.

Colonial Board, at 3.——LODGES.—St. John's, Hollybush Tav., Hampstead; Grosvenor, Victoria Station, Metrop. Dist. Railway Station, Pimlico; Duke of Edinboro', New Globe Tav., Bow-rd.; Golden Rule, Great Western Ho., Bayswater; Temperance, White Swan Tav., Deptford.

Wednesday, June 8th.

Com. R.M.B. Inst., at 3.——LODGES.—Justice, White Swan Tav., High-st., Deptford; Montefiore, F.M.H.; Beacontree, Pri. Ass. Ro., Leytonstone; Hervey, George Ho., Walham-green.——CHAPTER.—Beadon, Greyhound Ho., Dulwich.

Thursday, June 9th.

LODGES.—Bank of England, Radley's Ho., Bridge-st., Blackfriars; Upton, Spotted Dog Tav., Upton, Essex.——CHAPTER.—Royal Jubilee, Horns Tav., Kennington.

Friday, June 10th.

LODGE.—Caledonian, Ship and Turtle, Leadenhall-st.——CHAPTER.—Friendship, Willis's Rooms, St. James's.

Saturday, June 11th.

LODGES.—London, F.M.H.; Caveac, Radley's Ho., Blackfriars.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, June 6th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert New Cross-rd, Deptford; Old Concord, Turk's Head, Motcombe-st., Belgrave-square; Union Waterloo, King's Arms, Woolwich; Sincerity, Railway Tav., London-st.; 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; 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; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, May 7th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domatic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Royal Union, Dubourg's Ho., Haymarket; Metropolitan, George Ho. Aldermanbury.—— CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, June 8th.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.—— CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, June 9th.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich Manchester, Berkeley Arms, John-st., Berkeley-square; 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, June 10th.

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tav., Kennington; Westbourne, the Grapes, Duke-st., Manchester-square; 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; Doric, Three Cranes, Mile End-rd.; Rose of Denmark Metropolitan Chapter of Instruction, White Hart, Barnes, Surrey; Victoria, Anderton's Ho., Fleet-st.; Hervey, George Ho., Walham-green. —— CHAPTER OF INSTRUCTION.—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, June 11th.

Mount Sion, Union Tav., Air-st., Piccadilly; Robert Burns, Sussex Stores, Upper St. Martin's-lane.

[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.,

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

THE report of the Grand Lodge of Mark Masters and severa lodge reports, &c., are unavoidably crowded out.

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LONDON, SATURDAY, JUNE 11, 1870.

FREEMASONRY IN FRANCE.

(Continued from page 443.)

Lodges "Francaise élué Ecossaise" and "l'Amitié Réunie" presented jointly a proposition that the lodges adopt a regulation, that after a certain number of years occupation of office a brother should not be eligible for re-election. The Council concurred in the recommendation of Bro. Caubert, that it was not desirable to make any change in the law in this respect.

From Lodge "l'Alliance Fraternelle" came a proposition, that if any officer of a lodge should absent himself from his duties without reasonable excuse, at five consecutive meetings, his office shall be considered vacant, and the lodge shall be empowered to hold a new election. This proposition, said Bro. Caubert, was too reasonable not to be entitled to serious consideration. He added that an absence from five meetings of a lodge which met only once a month was not only sufficent ground for his dismissal, but he even went so far as to say that he considered that absence on two consecutive occasions, without sufficent excuse, should carry the same penalty.

The proposition was put to the vote and adopted.

Some minor propositions were brought forward, a brother was relieved, and permission given to Lodge "les Disciples du Progres" to circulate an appeal on behalf of a late Master of the lodge who had been struck with paralysis. This closed the proceedings of the session.

At the meeting of the Council on the 28th of March, the minutes of the meetings of the 14th and 21st of March were read and adopted. The President consulted the Council as to the number of copies of the report to be printed, when it was decided to furnish 1,000 copies.

Committees were appointed to consider the appeals of brethren under sentences of expulsion or suspension.

The sum of 200 francs was voted on the application of the Mayor of Belle-Isle-en-Mer on behalf of eight widows and twenty orphans of sailors who recently lost their lives on the coast, in a heroic effort to save the lives of others.

Bro. Meyer, on behalf of several members of Lodge "La Fidele Maçonne," entered a pro est againt the action of the Master of the lodge in appointing the Junior Warden to occupy the chair in his absence. It was explained that the Master of the lodge, in consequence of illness which prevented him attending to both his private business and lodge duties, had given notice to the lodge, and asked a *congé* of two months, at the same time applying to the Senior Warden to occupy the chair in his absence. The S.W. replied that urgent business would prevent him complying. Application was then made to the Junior Warden, who expressed his willingness to undertake the duty. Notices were then issued bearing the name of the J.W. A member of the lodge then wrote to the Master, expressing his opinion, and that of several members of the lodge, that he had exceeded his power, and announcing his intention of bringing the matter before the lodge at the next meeting." The W.M. replied that finding it impossible for him to attend to the affairs of the lodge, he had sent this notice to the Warden, who acted as his *locum tenens*; but stated that he believed he had complied with the requirements of article 47 of the Constitutions, which regulates the manner in which the place of the W. Master should be filled. Another protest was lodged by other brethren, who demanded that the lodge be governed according to the 47th article of the Constitutions, and not according to the decision of the W. Master; the latter replied that his decision was in conformity with the said article, and declined further to discuss a subject which, in his opinion should be decided at a meeting of the lodge.

On the 5th March the J.W., as W.M. *pro tem*, called a meeting of the lodge for the 8th of the same month. Before opening the lodge he received

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a written notice, signed by those brethren who had objected to the action taken by the W.M. declaring the summons irregular, and consequently the meeting; and also denouncing as irregular, any decision which should take place.

The members of the lodge, after the receipt of this protest, were unanimously of opinion that they were regularly assembled and properly presided over by the Junior Warden, as substituting the W.M. (absent from illness), and the Senior Warden (excused); they thereupon declared the lodge opened for business. The case was now submitted to the Council of the Grand Orient for decision, and it declared that the articles of the Constitutions settled the fact that the J.W. was appointed to take the Master's chair, consequently the lodge was properly opened for business under its rules.

A complaint was made by several members of Lodge "Saint Pierre des Vrais Amis" against the election as W.M. of a brother whose qualifications were not up to the standard which every lodge should exact of its intended W.M. He was accused of abuse of confidence and misapplication of funds. Eleven members of the lodge now brought the complaint, while 32 brothers defended the W.M. elect from the attacks made upon him. The Council having found that the election was regularly conducted, could not upon such evidence as was brought forward disturb the verdict of the majority of the brethren. As to the question of unworthiness, the Council could offer no opinion, that being more a question for the lodge.

A petition from 29 brethren of Lodge "Les Amis de la Nature" disclosed the following facts:—A *profane* was proposed for initiation in Sept., 1869. The commission of inquiry were nominated and presented their report to the W. Master, who put the name to the vote on the 13th Nov. At that meeting six members of the lodge, and two visitors opened the lodge, and decided by the ballot to admit the candidate. After the vote had been taken, some unfavourable circumstances having come to the knowledge of several of the brethren, nineteen of them addressed to the W.M. a requisition to supersede the election. The lodge complied, and ordered a new enquiry to be made into the character of the candidate. At the meeting of the 12th Feb. the committee reported favourably, the lodge dispensed with the secret ballot, and by show of hands carried the election of the candidate. The applicants consider this a violation of Masonic law, and demand the intervention of the Grand Orient.

From the explanations furnished by the Master of the lodge, it appeared that on the occasion of the first election, nine active members were present, but it was admitted that the chair of the Orator was occupied by a visiting brother who was not in good standing, when on the demand of 19 brethren, the lodge ordered a new inquiry, and the report was made to the lodge, the vote was taken by show of hands, there being only ten brethren present, of whom three or four voted against the admission of the candidate. Under these conditions the petitioners considered it necessary to enquire if the vote should now be considered final.

The Council decided that by Article 151 of the Statutes, no Mason can fulfil the duties of any office in a lodge of which he is not an active member. The fact of an irregular brother occupying the chair of Orator, was sufficient to invalidate the proceedings of that meeting, and even if that were not the case, it appeared to the Council that the lodge having ordered a new inquiry to be made, the admission of the candidate to the proof, could not have took place, according to the provisions of Article 119. The Council therefore gave as their decision, that the Master of the lodge should comply with the provisions of Article 119 of the general Statutes, before admitting the candidate.

(*To be continued.*)

THE GRAND LODGE OF THE THREE GLOBES, BERLIN.

(*Continued from page* 443).

In 1799 the Grand Master and Deputy of the Three Globes resigned their offices, and the mother lodge decided not to elect a Grand Master for the present. The Master of the mother lodge for the time being was recognised as temporary Grand Master.

In 1807 a convention was agreed upon between the three Berlin Grand Lodges, according to which a monthly conference, composed of four members from each Grand Lodge, was held, whose duty it was to consult on subjects of common interest to German Freemasonry. This, however, was abolished in 1823, in consequence of dissensions between the Grand Lodge of the Swedish system and the Royal York.

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In 1839, a Grand Masters' Union, which still exists, was established, having for its object a consultation on common Masonic subjects, and the cementing of friendly relations between the lodges of the "Fatherland."

In 1833, changes in the ritual were proposed, when it was laid down as a leading principle that everything that rested upon an historical foundation, or had become sacred by time and dear to the brethren by usage, should be preserved; changes only should be made which the spiritual necessities of an advanced age seemed to require.

In 1840, the present King, the Crown Prince of Prussia, was initiated into Masonry, in the presence of the three Grand Lodges of Berlin, according to the Swedish system* and immediately assumed the protectorate devolved upon his son, the Crown Prince, who was initiated in 1853. Nothing of general interest seems to have transpired up to 1866, with which year the history closes.

In the course of this history, a subject is discussed on which, inasmuch as it was at one time the cause of a remonstrance on the part of our Grand Lodge with those of Berlin, we cannot forbear to make a few remarks, particularly as a principle of vital importance to the institution is involved therein. In 1844, the three Grand Lodges of Berlin made the following declaration:—

"The three Grand Lodges have the same aim as regards the Order; they labour for the ennobling of their members and the happiness of mankind, according to the principles of Christianity, but without any tendency to politics or sectional confession, &c."

The Grand Lodge of the Three Globes states that her statutes of 1799 are based upon the constitution of the Grand Lodge of England, of 1723, and, in consequence, has engrafted the following among her laws:—

"A Freemason must be an upright and candid professor of the Christian religion."

An appendix to the statute, adopted in 1808, further prescribes:—

"A Jew cannot be initiated, affiliated, or be admitted a visitor."

In 1841, however, this section was stricken out, in consequence of a remonstrance by a lodge under the jurisdiction of the Grand Lodge of Holland, one of whose members, being an Israelite, was refused admission as visitor to the Berlin Lodge.

But section 166 of the same revised statutes, adopted during that year, contains the following:—

"Those persons only can be proposed for initiation in Freemasonry who

"I. Profess Christianity, without regard to particular creed," etc.

"Every brother who desires to be affiliated with any lodge under our jurisdiction must be a professor of Christianity."

A commission for the revision of the Statutes of the Three Globes declared, in 1849, "that the initiation in, and affiliation with the daughter lodges of the National Mother Lodge was an impossibility." This declaration was unanimously adopted by the mother lodge. The commission, however, declared "that all brethren who prove themselves members of regularly constituted Masonic lodges, recognised by the Berlin lodges, can be admitted as visitors, as it seems a contradiction to recognise a lodge, and yet refuse its members admission."

To justify its requirement of a profession of Christianity in a candidate, or for affiliation, the Grand Lodge cites the Constitution of the Grand Lodge of England, of the year 1723, as follows:—

Section 1 of that instrument says: "But though in ancient times Masons were charged in every country to be of the religion of that country or nation, yet it is now thought more expedient only to obligate them to that religion in which all men agree, leaving their particular opinions to themselves—that is, to be good men and true * * by whatever denomination or persuasion they may be distinguished," etc.

Which the mother Grand Lodge explains: "*By 'religion in which all men agree,'* is to be understood the Christian religion solely."

To support it views, the Grand Lodge refers to VI., 3 (should be 2), of Ancient Charges, where it speaks of the "behaviour" of the brethren after the lodge in the following manner: "Therefore no private piques or quarrels must be brought within the door of the lodge, far less any quarrels about religion, or nations, or State policy, we being only, as Masons, of the Catholic religion above-mentioned; we are also of all nations, tongues, kindreds, and languages, and are resolved

* It may be observed that it was under the Swedish Rite, that our Royal Bro. the Prince of Wales, was admitted into the Order during last year,

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against all politics, as what never yet conduced to the welfare of the lodge, nor never will. This charge has been always strictly enjoined and observed; but especially ever since the reformation in Britain, or the dissent and secession of these nations from the communion of Rome."

"This," the Grand Lodge continues, "alludes directly to the religion mentioned (Section I.) in the Ancient Charges, where it is designated as 'catholic,' and points to the church entanglements during the English Reformation. This, therefore, teaches us that the term 'catholic religion' does not mean the Roman Catholic Church, but those doctrines only which all professors of Christianity possess in common. * * * It cannot be at all doubted that these laws were made for Christians only, as they were drawn up by Bro. Anderson, a clergyman of the Church of England, and approved by Bro. Desaguliers, a clergyman of the Reformed Church, and Deputy Grand Master, etc." * * * "For these reasons," the mother Grand Lodge continues, "it is to be assumed that the initiation in Freemasonry was conditioned upon a profession of Christianity, according to the Constitution of 1723. The Masonic Institution, according to the Constitution, is to be made a society for the whole human family, resting upon a Christian basis—the supporter and transplanter of original Christianity, free from all priestcraft. On the 15th November, 1723, the following important resolution was adopted (General Regulation XXXIX.): 'Every annual Grand Lodge has an inherent power and authority to make new regulations, or alter these, for the real benefit of this ancient Fraternity; provided always, that the old landmarks be carefully preserved, etc.' This power was exercised by the Grand Lodge of England, in 1738, when the Constitution was amended. The section on religion, as amended, reads as follows: 'A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist nor irreligious libertine. He, of all men, should best understand that God seeth not as man seeth; for man looketh at the outward appearance, but God looketh at the heart. A Mason, is, therefore, particularly bound never to act against the dictates of his conscience. Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided, he believe in the glorious Architect of Heaven and Earth, and practise the sacred duties of morality. Masons unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive, by the purity of their own conduct, to demonstrate the superior excellence of the faith they may possess. Thus Masonry is the centre of union between good men and true, and the happy means of conciliating friendship among those who must otherwise have remained at a perpetual distance.'"

The Constitution of 1738, was revised by its author, Anderson. This section, however, remained intact in the Constitution of the Grand Lodge of England in its several editions of 1815, 1827, 1841, and 1855.

The Grand Lodges of Prussia themselves seem to be fully aware that this forced construction placed by them upon that part of the Ancient Charges is with the intent of making them conform to the principles they have adopted. The address delivered by the Grand Master of the Grand Lodge Royal York, at Berlin, on St. John's Day, 1867, which lies before us, expresses it very clearly. He says therein: Suffice it to state that the Grand Lodge has laboured faithfully and effectively according to the doctrines transmitted to her by the English mother. *If, in some respects she has travelled paths diverging from her—if, for instance, she has planted herself upon a Christian platform*—it is not the result of accident or arbitrariness, but it is just as indigenous to our country as the enlarged tendencies in England are to that country. In our fatherland the religious differences have never terminated in bloody persecutions or in splits of sectarianism, etc." The last sentence certainly shows a strange oversight on the part of the M.W. brother. Has he forgotten that it took *thirty* long, bloody years before the Catholic Church was forced to tolerate the Protestant Church? It was not by their free will that religious liberty was allowed. The whole continent was strewn with slain; and they only yielded the point when they could fight no longer. Their hate still remained; the sword was only sheathed for the time, to be drawn again when opportunity offered.

But the Grand Lodge of the Three Globes also asserts that the principle of Christian faith has been sanctioned, in its original form, by nearly all Grand Lodges of Europe and North America.

We fail to discover that the principle of Christianity is at all alluded to in the last cited

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section, and furthermore assert that it is entirely ignored by a very overwhelming majority of the Grand Lodges of the world. In Germany, the constitutions of the Grand Lodges of Saxony, *Zur Sonne* at Baireuth, the Eclectic Union of Frankfort-on-the-Main, and Hamburg, have for their foundation the Constitution of the Grand Lodge of England of 1723. In direct contradiction with it are the Constitutions of the three Grand Lodges of Prussia at Berlin (Royal York, Three Globes, and the Grand Lodge of Germany). The Grand Lodge *Zur Eintracht* at Darmstadt presents a divided house, four of her daughter lodges adhering strictly to the Constitution of 1723, whilst the laws of the other four do not rest upon that basis. These, with the Grand Lodges of Sweden and Denmark, have engrafted upon it the principle of a profession of Christianity. The Grand Lodges of the rest of the world adhere strictly to the ancient law, and rest upon the principle of universality.

(*To be continued.*)

MASONRY AMONG THE INDIANS.

The evident doom of the Aborigines of the North America Continent to extermination, while it does not fail to excite a sympathetic feeling in every one, most of all should strike a tender chord in the Mason's breast. They are not what they once were; civilisation has only approached near enough to brutalize them with the vices that accompany it, as the crowd of dissolute camp-followers accompany an army. Our great national novelist, Cooper, has been ridiculed by some for idealising his Indian characters, but we believe his pictures to represent much more nearly the Indians of former days, than their descendants do now. Whether there are lodges of brethren of the Mystic Tie, now among the degraded Indians of our western borders, we do not know, but that there are individual Masons among the better classes of them we do know, and we are equally certain, that once there existed fraternities who possessed, like Freemasons, an esoteric knowlege which was confined solely to the initiated. De Witt Clinton, once G.·. G.·. High Priest of the United States, related on the authority of a respectable native minister, who knew from examination, the existence of such a society among the Iroquois. That there were mysteries among the Mexican and Peruvian tribes, is equally well known. Whoever is within the magic circle indicated by the Mystic Tie, has our own genuine love and deepest sympathy, and even the nation that they call their own, has claims upon us, for their sake, which others have not.

Tecumseh, the famous Shawnee orator and warrior, and equally noted for his temperate habits and adherence to truth, was made a Mason while on a visit to Philadelphia; and more than once, when under trial, did prove himself true to the brotherhood. P.·. Grand Master Scott, of Virginia, in an address delivered before the Grand Lodge of that State, in 1845, related an interesting incident in Tecumseh's life, which he stated was well authenticated, and vouched for by several witnesses then living. "During the last war with England, a detachment of Americans were overpowered in the North-west, by a superior combined English and Indian force, and compelled to surrender. Scarcely had they laid down their arms, when the Indians began to insult, strip and maltreat them. At length the tomahawk and scalping knife were raised, and Tecumseh entered upon the scene at the height of the barbarity. He made no motion to check his followers, but on the contrary, encouraged them in their work. Many of his best warriors had fallen previously by their Kentucky rifles, and this was an Indian's revenge. But a cry of a Mason and a brother reached his ear, in a language that he could not but comprehend. In a moment he sprang among his followers with his tomahawk uplifted, and uttered the life-saving command—'Let the slaughter cease; kill no more white men.'" This is but one of the several authentic incidents in the Masonic life of the brave Tecumseh.

We have another noble example in Indian Masonry in the person of General Parker, grandson of the great Indian Chief, Red Jacket, a pure-blooded Indian and at the same time an educated gentleman and a Mason. During the late civil war he became famous on General Grant's staff, and proved himself to possess the war-like blood of his ancestor. At a Masonic banquet, in Chicago, prior to the war, he spoke most touchingly of himself, as almost the lone remnant of what was once a noble race. As he found his people thus wasting away, he asked himself: "Where shall I go when the last of my race shall have gone forever? Where shall I find home and sympathy when our last council fire is extinguished? I said, I will knock at the door of Freemasonry,

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and see if the white race will recognise me as they did my ancestors, when we were strong and the white men weak. I knocked at the door of the Blue Lodge and found brotherhood around its altar; I knelt before the Great Light in the Chapter, and found companionship beneath the Royal Arch; I entered the Encampment, and found a valiant Sir Knight willing to shield me there, without regard to race or nation. I went further, I knelt at the cross of my Saviour, and found Christian brotherhood, the crowning charity of the Masonic tie. I feel assured that when my glass is run out, and I shall follow the footsteps of my departed race, Masonic sympathisers will cluster around my coffin, and drop in my lonely grave the ever-green acacia—sweet emblem of a better meeting!"

Joseph Brandt, the famous Mohawk Indian and Mason, was still another example of the practical power of our principles. During the Revolutionary war, at the battle of the Cedars, near Montreal, Colonel McKinstry, of the Continental troops, was taken prisoner by the Indian allies in the British service. After a council, it was resolved that he should perish at the stake, by the usual protracted Indian tortures. When fastened to the fatal tree, as a last resource, he made the great mystic appeal of a Mason in the hour of danger. The chieftain Brandt was present, and in a moment saw, understood, and responded to the sign. He at once commanded the savages to liberate him, and was obeyed. Then with fraternal care he conducted him in safety to Quebec, whence he returned to his home on parole. He survived for several years after, and often, with deep emotion, related how he was snatched from the jaws of death by an Indian Mason.

We love the race that gave birth to such brethren; it is worthy of a nobler fate than that which has befallen it. We occupy the Indian's inherited hunting grounds; let them have in return our truest efforts, both as men and also as Masons, for their welfare.—*The Gavel* (Toronto).

Ecclesiastical Gluttons.—The monks of St. Swithen, at Winchester, were bold enough to carry a protest to the feet of King Henry, eked out by many floods of tears, to the effect that their bishop, who was also their abbot, had taken away three of their dishes. The king enquired with great concern how many they had left, and, on hearing that they had ten, declared with a round oath that *he* was contented with three, and therefore kicked out his gluttonous subjects, with a promise that in future their courses should be reduced to the same number.—*Food Journal.*

MASONIC JOTTINGS.—No. 23.

By a Past Provincial Grand Master.

GRAND LODGE.

The assertion that a Lodge was a Grand Lodge, if nothing more is said, is merely an assertion that it had an organisation analogous to that of a Grand Lodge. A lodge may have been a Grand Lodge, and yet it may not have cultivated Speculative Masonry.

SPEECHES IN THE GERMAN LODGES.

There are four brothers who have made themselves famous by their speeches in the German lodges—Bros. Draseke, Marbach, Funkhanel, and Schutz.

GERM OF POETRY. GERM OF SPECULATIVE MASONRY.

As in the human mind there sometimes exists the undeveloped germ of Poetry, so in the lodge of an ancient nation there sometimes existed the undeveloped germ of Speculative Masonry.

THR ABBOT VON HIRSCHAU.

He lived in the 11th century. He is said to be the founder of the German lodges.—See the appendix to these Jottings.

HIRAM'S TOMB.

Those who would have our American brothers eschew the Biblical Legends, found small encouragement in the pilgrimage to Hiram's tomb, spring of 1868.

THE GRANDIDIER THEORY.

A learned correspondent thinks that whatever Speculative Masonry, developed or undeveloped, was contained in the Strasburg Lodge of 1459, must be considered as comprised in the Grandidier Theory.—See, and consequently reconsider, a Jotting, page 184, and another Jotting, page 229, and an expression in a third Jotting, page 267, of the present volume.

WHAT A BROTHER DID NOT SAY, AND WHAT HE DID SAY.

A brother writes that, as one of the interlocutors in a certain Masonic dialogue, he did not say that the Germans got their Masonry from the Romans; but he did say that Masonry is as old as the first great Indian pagoda.

TWO THINGS.

Wherever and whenever a large edifice was building, be sure that these two things were not wanting—Masonry and Mason's marks.

Metropolitan Free Hospital.—The aggregate number of patients relieved during the week ending June 4th was Medical, 920; surgical. 582; total, 1,502, of which 541 were new cases.

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MASONIC NOTES AND QUERIES.

MYTHS AND THE "FREEMASON'S MAGAZINE."

Bro. J. H. M., my answer to your inquiry upon this subject is as follows:—Editors of the present series of our periodical have hitherto looked upon our myths in the light in which our craft ancestors were accustomed to view them, and occasionally they have selected myths related by the best American writers, and inserted them in our columns, whence I have known them transferred to works not Masonic, for myths well told are popular and instructive reading. * * * If you meet with a myth in a new and fitting dress, whether coming from a British or an American loom, fail not to send it to Salisbury-street, duly directed.—C. P. COOPER.

FAN EXHIBITIONS.

In the exhibition of fans at South Kensington, there is a "mount" of about 1740, in a handsomely gilt frame, decorated in two corners with emblems of the arts and sciences. The group to the right deserves attention, as suspiciously like the work of a Mason.—W. W.

PROCESSIONS.

Will any brother oblige me with the correct form of procedure in a Masonic procession. I was present at one at Manchester the other day, when, to my surprise, the Wardens' columns were borne before them by two young lads, sons of Masons. Is this usual, or is it an innovation.—QUERIST.

LODGES AT STRASBURG, VIENNA, COLOGNE, AND BERNE, A.D. 1459.

Dear Brother * * *, the EXTRACT of the Constitution of the German Masons of Strasburg, A.D. 1459, in the appendix to Bro. Findel's History, does not contain the passage respecting the lodges at Strasburg, Vienna, Cologne, and Berne after which you inquire; you must turn to our invaluable periodical. You will find in the *Freemason's Magazine*, May 16, 1863, "The Constitutions of the Masons of Strasburg"—"From the German in Bro. Findel's History of Freemasonry, translated, with permission of the author, by C. M."* Bro. Findel's work did not appear amongst us in its English dress until 1866. In C. M.'s translation of the Constitutions you will find the passage touching the four lodges. In one of my Masonic *cartons* there is an abstract of the passage in the handwriting of a Brother, now a missionary in India. It contains some curious remarks upon the districts belonging to Strasburg, Vienna, Cologne, and Berne. See my communication, "Grand Lodges of Germany in the 15th Century," page 349 of the present volume. —C. P. COOPER.

FREEMASONRY AND FOUNDATION STONES.

At the laying of a foundation stone near Manchester on the 4th inst., the presiding officer, Bro. W. R. Callender, jun., D. Prov. G.M. of East Lancashire and S.G.D. of England, among other remarks used the following:—"They were met there that day, so far as the Masons were concerned, as a body, not as members of the Church of England, though many of them were members of that Church, but because they recognised the necessity for supporting, beyond any sect or creed, that Christian religion which was scattered over the whole world." (*Vide Manchester Courier*, 6th June.) Will any better informed brother tell me if this is in accordance with the teachings of Freemasonry as generally understood, as I am ignorant enough to have been always under the impression that our Order was sufficiently liberal and comprehensive to embrace and include every creed and belief. If I have been mistaken, I, as a member of the Hebrew faith, must object, as I cannot conscientiously recognise the the necessity above mentioned by Bro. Callender.—ALEPH.

BRO. JOHN YARKER.

To a London Correspondent I say, do as Bro. John Yarker does, "Write to elicit truth, utterly regardless of popularity."—C. P. COOPER.

A CONTROVERTER.

The veterans of the press readily discover and carefully avoid a controverter, with whom it will not be possible to engage in literary discussion, without experiencing some breach of what society deems the decorous. Such a controverter, therefore, as respects the veterans of the press, goes unanswered.—A PAST PROVINCIAL GRAND MASTER.

TOLERANCE AND INTOLERANCE.

We learn from the Greek newspaper *Logos*, printed at Athens on the 16th (28th) May last, that the Roman Catholics of the Island of Syra have been much exasperated against the Archbishop of Syra, Teños, and Melos Lycurgus (whose visit to England has given so much satisfaction to all concerned), together with his clergy, on account of their having officiated at the burial of Bro. Botzaris Cras, a Royal Arch Mason, who died on the 8th (20th) May last, aged 27 years, at Syra, and was interred, with the Masonic insignia of his rank exposed on his coffin. This is another instance, if any were needed, of the superior liberality of the Greek Church to that of the Latin.—J. Y.

LAYING FOUNDATION STONES.

How can non-operative English lodges of Freemasons support their pretensions so as to lay foundation stones of new buildings?—COMMON SENSE.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

ROYAL ARK MARINERS AND GRAND MARK LODGE.

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

Dear Sir and Brother,—As I have not seen any notice of meeting of Royal Ark Mariners, and as you state that you will give the meeting of Grand Mark Lodge next week, and as a long discussion ensued as to the propriety of working the degrees of Ark, Link, and Wrestle, being present myself on the occasion, I think it right that it should be known that in answer to a question by Bro. Joshua Nunn, P.G.D., the M.W.G.M. stated that he did not propose to interfere with the jurisdiction of the Royal Ark Mariners, and that there was no objection to anyone who liked taking that degree. I mention this, as I believe some doubts

* It is not immaterial to mention that "C. M." translates "Haupt Hutte," Grand Lodge of Strasburg.

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have arisen in the minds of some Mark brethren as to the propriety of joining this ancient fraternity. The degree of Royal Ark Mariner, I may further state on the authority of Capt. Irwin and Bro. Hyde Pullen and several others, is not the same as Ark, Link or Chain, and Wrestle, and is mentioned in print 118 years ago. The Royal Ark Mariner stands in the same relation to the Mark as the Royal Arch does to the Craft; and all these degrees, including the Mark, lead up to it. Certain Ark lodges or vessels are working, and have been so for years, in various parts of the country, and applications have been made to the Grand Royal Ark Lodge for information and leave to establish Ark vessels in six counties. A London vessel will be launched on the 21st June, at six o'clock, at Bro. Gosden's, Mason's Hall, Mason's Avenue, Basingball-street, E.C. Any brother wishing to join or take that degree can, by previous application to me at that address, receive the necessary instructions. I enclose you notices of the meetings. They may be interesting to some of your readers.

Yours fraternally,

Scribe Royal Ark Mariners, Registrar of Mark Lodge Thistle, No. 8.

MASONIC DEMONSTRATION IN GLASGOW, AND THE GLASGOW ST. JOHN'S LODGE.

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

Dear Sir and Brother,—At the Masonic demonstration on Friday, June 3rd, the Lodge of Glasgow St. John, No. 3bis, was conspicuous by its absence. The cause of this was not because the brethren did not turn out, for they did so largely, as they generally do, to the number of about 100; but because the Grand Master decided that the Journeymen Lodge of Edinburgh were to carry one half, and the Glasgow St. John's Lodge the other half of the working tools. This decision of the Grand Master did not please the W.M. and office-bearers of St. John's, so they all marched off the ground, refusing to take any part whatever in the proceedings. This, under the circumstances, was scarcely in good taste. They should, if not satisfied, have simply protested in a formal manner, so that the affair could be formally brought up again and duly settled for all time coming, and then taken their due place in the procession. The St. John's Lodge wished to carry the working tools because it was the senior lodge in the province; but that is not the reason why the Edinburgh Lodge gets that labour put upon them, but because it is the *Journeymen* Lodge of Edinburgh, Its number is No. 8, while the senior Edinburgh Lodge is the Lodge of Edinburgh, No. 1, viz., the Master's Lodge.

Now the Lodge of Glasgow, No. 3bis, is, or was, also the Master's Lodge; consequently the duty of carrying the working tools should not devolve upon it, but upon the *Journeymen* Lodge of Glasgow. Therefore it appears to me that the Master and office-bearers of No. 3bis have compromised the dignity of their lodge, to have disobeyed and even insulted the Grand Master, and that, too, in their own province, where a proper feeling of hospitality should have restrained them, and also to have exhibited anything but a creditable example of that good Masonic and true brotherly feeling which is supposed to characterise all Masonic actions.

If the Masters' Lodge of Edinburgh thinks it beneath them to take the labour of carrying working tools, surely the Lodge of Glasgow—the Masters' Lodge—might also have good reason to adopt the same course, and consider it beneath them to quarrel about such an insignificant matter. Let the Glasgow *journeymen* look after the point if they choose, but let the Masters look to something higher. Let them try what they can do so as to carry into practice the noble principles of the Order, and thus do something to raise the status of the Craft higher than it has ever been in the province.

Yours fraternally,

MASONICUS.

MASONIC SAYINGS AND DOINGS ABROAD.

A proposition has been made for a division of the Masonic territory of Illinois into two portions, with a Grand Lodge to govern each, but some difficulties as to the mode of division seem to be in the way of its accomplishment.

The Masons of New York do not seem quite unanimous in their willingness to contribute to the erection of their Grand Masonic Temple, as will be seen by the following:—

"Owego, N.Y., March 9, 1870.

"At a regular communication of Friendship Lodge, No. 153, F. and A. M., held on Wednesday evening, March 2nd, 1870, the communication from M. W. Jas. Gibson, Grand Master of Masons of the State of New York, asking from the subordinate lodges of the State for contributions in aid of the Masonic Hall and Asylum Fund, having been laid before said lodge and a full and free discussion of the subjects alluded to in the letter of the Grand Master having been had, the following resolutions were unanimously adopted:—

"'*Resolved*,—That this lodge respectfully decline to respond to the request contained in the letter of M.W. James Gibson, Grand Master of Masons of the State of New York, for contributions in aid of the Masonic Hall and Asylum Fund.

"'*Resolved*,—That our representative to the Grand Lodge be requested at the next annual session thereof to introduce a resolution having for its object the relief of the various subordinate lodges under this jurisdiction from the payment of the sum now annually levied upon them in aid of said fund.

"'*Resolved*,—That a committee be appointed to lay this action before the other subordinate lodges of the State, to such an extent as they may deem proper.—E. W. SEYMOUR, W.M.; A. H. GOULD, Sec.'

"The committee appointed by virtue of the above resolutions beg leave, in handing you a copy of the same, to state that the action of our lodge was based

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upon the conviction that the erection of a building upon the scale of magnificence and splendour contemplated will cost a sum far exceeding any present estimates; that the true interests of the Fraternity throughout the State do not demand the prosecution of such an enterprise; that if the work is proceeded with it will entail serious burdens for many years to come upon the lodges; that the calls for charities in our immediate vicinities demand our first attention; that we cannot conscientiously suffer our means to be diverted from that course to erect a magnificent temple in the city of New York, in which the large mass of the Fraternity will have little or no interest. And should your views harmonise with those of our lodge, as above expressed, we would ask your co-operation in securing the action of the Grand Lodge in favour of the second resolution above named. Fraternally yours,

E. W. Seymour, F. L Jones, H A. Beebe, G. S. Leonard, F. O. Cable } *Committee.*

The *Keystone* (Philadelphia) asks "Why is that so large a body of educated men as the Order of Freemasons should refrain from reading Masonic literature? There is no objection certainly to reading instructive matter. Properly considered subjects having a Masonic interest are naturally supposed to have some attractions for the thoughtful Mason. Why is it then that so large a number of Freemasons take no Masonic periodical. They would secure some pleasure in perusing one, their families would like to see one, and the pride of the fraternity would be satisfied in knowing that the Masons had a paper equal to that of any other society. We think that a moment's reflection will induce a large number of our brethren to accept these views and accede to their propriety."

From the *Illustriste Zeitung* of March 5th, 1870, we learn that the Freemasons of Germany have taken an active part in the work of the society established in Bremen, in 1865, for the saving of shipwrecked persons on the German coast. The lodge in Bremerhafen and a Masonic association in Oppenheim on the Rhine have been especially active in this work. A number of wives of Masons in Rheinhessen issued a call to participate in this humane enterprise in 1866, which was met by a hearty response. In token of their appreciation of this effort, the directors of the society above mentioned named a new boat stationed at Newharlingershyl, "Frauenlot" (praise to the women), the name, also, of the renowned singer of Mayence.

In the Iberian Peninsula Freemasonry makes constant progress. In Portugal there are now 15 lodges, and in Spain (where the increase in the Order has been more recent), there are three lodges, and a fourth (the second in Madrid) is about to be formed.

There have been in the United States of America for some years past several orders, which in form and object resemble Freemasonry, while in many respects they are far removed from it, and are in no way associated or allied with it. One of these is called the Order of Harugari. It has two objects—one to give assistance in case of sickness or death, the other to sustain, and if possible increase, the use of the German language. It was founded in 1847 in New York, has now about two hundred lodges in thirteen States of the Union, numbers about 16,000 members, and has a capital of more than 200,000 dols. Another Order is called the Sons of Hermann, established in 1840 also by Germans, in New York, on the model of the well-known Odd Fellows' Order in the United States. It aims at the physical and mental improvement of its members; its motto is "Friendship, Love, Fidelity, and Faithfulness." In 1868 it had sixty-three lodges, and over 5,000 members; the assistance given in the same year amounted to more than 13,000 dols.

New Lodges should be very slow to add to their membership. It is presumed that the *charter* members are all good and true men, and if they add no other kind afterwards, the prosperity and usefulness of the lodge will be assured. But if one defective ashlar is admitted, it will create trouble and discord ever afterwards, and greatly impede the growth, while it disturbs the harmony of the lodge. It is quite easy to get one in—it is very difficult to get rid of him, if found unworthy. Hence it is far better "to make haste slowly" at first. Examine every block with extreme care, measure and test the fitness in every possible way, and never receive it until you are fully satisfied it is "just such as is needed for the use of the temple."—*Masonic Review.*

The 24 brethren of Lodge Bonaparte at Paris who resigned their membership at the last meeting, have asked and obtained permission to establish a new lodge under the name of Lodge l'Ecole, Lodge Bonaparte making no objection to the application. It will be remembered that the majority of the members voted for a change of name, believing it had an improper political significance; but it was found that if a minority of seven members desired no alteration, it could not be accomplished. This has caused the division.

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The Lodge of the Scottish Rite "le Reveil Maçonnique," Orient of Boulogne-sur-Seine, at the meeting of the 10th April initiated M. Emanuel Arago, deputé of the Corps Législatif, and M. Edouard Louis Laferrière, the distinguished advocate of the Courts of Paris. The lodge was presided over by Bro. Cremieux, the Grand Master of the Scottish Rite. Bro. Allain Targé, who was initiated at the previous meeting of the lodge, gave an excellent discourse upon the impression created by his admission to the Order, which was much applauded.

In Switzerland there are 28 lodges under the jurisdiction of the Grand Loge Alpina; 8 in Geneva, 8 in the Canton of Vaud, 4 in Neuchâtel, 2 at Berne, 2 at Zurich, and 1 each in the Cantons of Argovie, Bâle-Ville, Saint-Gall, and Grisons. 20 of the lodges work in the French language and 8 in the German, the French numbering 1,090 members and the German 575. The secrecy with which Masonry in Switzerland was formerly necessarily surrounded is now a thing of the past.

Contrary to general custom, we learn that in Saxony Entered Apprentices have for some time received the sign of distress, so that in case of need such brethren can render or receive assistance. This practice, says *Le Monde Maçonnique*, deserves the consideration of Masons of all countries.

Bro. Jean Jaques Primel has died at the age of 84 years, having been an active member of Lodge la Charité, at Amsterdam, during the lengthened period of 67 years.

According to *Die Bauhütte*, the Grand Lodge of the Three Globes at Berlin is about to ask if the other German Grand Lodges will communicate their rituals to enable them to revise their own.

The Association of German Masons will hold its annual meeting at Darmstadt on the 23rd, 24th, and 25th of July next.

Bro. Echstein, W.M. of Lodge Apollon, Orient of Leipsic, has been unanimously elected Grand Master of Masons in Saxony.

At the meeting of the Grand Lodge of Louisiana, the Grand Master stated that the stand taken by that Grand Lodge in regard to the unmasonic course pursued by the Grand Orient of France, in recognising a spurious body of Masons in New Orleans, had met with universal sanction.

At the same meeting the Grand Lodge of Western Virginia was recognised, but the matter of Quebec was laid over one year.

Steps were taken to secure a history of the Order in Louisiana, which, it is stated, will be a work of much interest.

The committee appointed by the Grand Lodge of South Carolina, to whom was referred the subject of Masonic lotteries, condemn such, even although for educational or charitable purposes, as derogatory to the character of the institution and subversive of its established principles. It was therefore resolved "That it is the opinion of this Grand Lodge that lotteries, being a species of gambling, cannot he held under the sanction of a Masonic body for any purpose whatever, without violation of the great principles of the Order."

Efforts are being made, apparently with success, establish a Masonic Educational Institute in this State.

We learn with pleasure that the Grand Orient of Portugal has effected a fusion with the Grand Orient of Lusitania, under the Grand Mastership of the Count Paraty. Seven new lodges are already authorised under this united jurisdiction, viz., "Igualdad" (Equality), "Razon" (Right), "Luz" (Light), "Constancia" (Constancy), "Justicia" (Justice), "Libertad" (Liberty), at Madrid, and "Caridad e Igualdad" (Charity and Equality), at Cadiz.

Nature states that the Royal Dublin Society have commissioned Mr. Catterson Smith to paint a portrait of Dr. Joly, to be placed in their library. It will be remembered that Dr. Joly presented the Royal Dublin Society with a large and valuable library of modern books. The Society already possessed a library of works on Science and Fine Arts, which, however, was very deficient in works of modern literature. It will now, with the addition of the Joly library, be one of the most useful public libraries in Great Britain and Ireland.

Defects of English Bread.—Without entering on the discussion of the question, as to what the effects of the habitual use of alumed bread on the digestive organs may be, it is sufficient for our present purpose to note the fact that, as a rule, our English bread has too much yeast introduced into it, undergoes too little kneading, and that, by the aid of a mineral substance, inferior, or even damaged flour, may be made to do duty in bread-making as if it had been sound and of prime quality.—*Food Journal.*

Nature states that the municipal administration of Paris has decided on publishing a series of documents on the history of the capital. The commission appointed for this purpose has placed at the head of its programme a sketch of the pre-historic epochs, and has entrusted this labour to M. Belgrand, who is well-known in the scientific world by his important works on the basin of Paris. In presenting to the Academy a *resumé* of his work, he divides it into four parts—the diluvian epoch, the great water-courses of the age of stone, the history of the peat-mosses, and the palæontological history of the basin of the Seine during the quaternary epoch. Our Common Council of London has a splendid opportunity of distinguishing itself in the same way; is it too much to expect of such an august body?

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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.

AT the meeting of Grand Lodge on the 1st inst., the following brethren were nominated by the Grand Master, to serve on the Board of General Purposes, in addition to those already announced, viz., Bros. Ll. Evans (President), McIntyre, H. Lloyd, Savage, Fraser, Tomkins, Fenn, Nunn, W. Young, and J. Smith. The following were appointed on the Colonial Board —Bros. Adlard, B. Baker, F. Bennoth, D. G. Bruce Gardine, E. Cox, P. Dakers, and J. W. Hulse. The Committee of Management of the Royal Masonic Benevolent Institution were appointed as under:—Bros. J. Brett, C. A. Cottebrune, J. H. Farnfield, S. Gale, H. W. Hemsworth, H. A. Levy, J. G. Marsh, R. James, H. Thompson, and F. Walters.

THE SUPREME COUNCIL 33°, for the Northern Jurisdiction of the United States will meet in Cincinnatti, Ohio, on Wednesday next, the 15th June.

THE name of Bro. H. M. Kennard, of Crumlin Hall, has been freely mentioned as the choice of the brethren to succeed the late Bro. J. Etherington Welsh Rolls, as Prov. G. Master of Monmouthshire.

THE Hervey Chapter will be consecrated at the George Hotel, Walham-green, this day (Saturday), at 3.30 p.m., by Comp. J. Hervey, G. Scribe E., as Z.; Comp. J. Boyd, as H.; Comp. J. Brett as J.; and Comp. R. W. Little, Dir. of Cers. The musical arrangements will be provided by Comp. W. Dawson. Comp. G. King, jun., is the M.E.Z. designate; G. King, H.; and E. A. Baber, J.

THE paper to be read at the meeting of the Masonic Archæological Institute on the 30th inst., is on "The Phœnician Masons' Marks at Jerusalem."

IT is intended to establish Mark Lodges in connection with Lodge No. 237, Swansea, and the Cambrian Lodge (No. 364), Neath, and to form a Provincial Grand Mark Lodge, under the already appointed Prov. G. Mark Master, Bro. T. M. Talbot.

THE opening of the Keystone Mark Lodge (No. 109), at Newport, has been postponed until Monday, the 27th inst., in consequence of the death of the R.W. Bro. J. Etherington Welsh Rolls. On the occasion of the consecration of the lodge on that date, the names of no less than twenty-seven brethren have been given for advancement. The ceremony will be performed by Bro. Binckes, Sec. Grand Mark Lodge.

AN election of pupils in the Masonic Orphan Boys' School, Dublin, is announced to take place in September next. Names of candidates must be sent in to Bro. Harte, Assistant Secretary, at the Freemasons' Hall, Dublin, before the 25th June.

THE brethren of the St. Bede's Lodge (No. 1,119), Jarrow, have presented Bro. George Lawson, with a beautiful tea and coffee service.

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'S MAGAZINE, so that a complete Register and Directory may be compiled.

A NOBLE GIFT.—The sum of £1,000 was, a few days since, left at the bank of Messrs, Ransom, Bouverie, and Co., "for the British Hospital for Diseases of the Skin, 56, Great Marlborough-street, W., and 13A, Finsbury-square, E.C., from V. S. T."

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

GRAND MASTER'S LODGE (No. 1).—At the regular meeting of this lodge, held at the Freemason's Hall, on Monday, the 16th ult., the W.M., Bro. Bayley, occupied the chair. The minutes having been read and confirmed, one brother was passed to the second degree and another raised. Bro. Patten, P.G.S., proposed a letter of condolence should be sent to the widow of Bro. Francis Crew, the father of the lodge, and for many years Secretary of the Girls' School. The W.M. then invested Bro. Patten with the collar and jewel of Secretary. The joining fee was raised to 15 guineas. At the conclusion of the business the brethren retired to a *recherché* banquet.

MOUNT LEBANON LODGE (No. 73).—The above lodge met at the Bridge House Hotel, Southwark, on the 17th ult. The chair was occupied by Bro. Ebsworth, W.M., who was ably supported by Bros. M. A. Loewenstark, S.W.; G. Tree, J.W.; Hamp. P.M. & Sec.; F. Donkin, P.M. & Treas.; and a good muster of brethren. The lodge was opened and the minutes confirmed. Messrs. Gerhold, Sutton, and Crawley were initiated. At the conclusion of the business the brethren adjourned to the banquet, which was followed by the usual loyal and Masonic toasts.

ST. PAUL'S LODGE (No. 194).—The regular meeting of this lodge was held at the Terminus Hotel, Cannon-street, on the 17th ult. Present:—Bros. E. G. Eves, W.M.; E. H. Sparks, S.W.; W. Aldridge, J.W.; R. Fowler, P.M. and Sec.; Stanley Fowler, S.D.; S. Weston, J.D.; F. Gordon Brown, I.G.; Thos. Browne Hill, J. Harper, H. Renshaw, and F. Renshaw, P.M.'s. The following visitors were present:—Bros. J. Bowring, P.M. 89; H. Williams, W.M. 227; J. Fitzgerald, P.M. 337, P. Prov. G. Dir. of Cers. Worcester; R. Avery, 720; H. Parker, 487; R. A. Glover, 231; E. S. Snell, P.G.D., P.M. 5; H. D. Rawlings. Bro. H. H. Woodbridge was passed to the degree of F.C., and Bro. J. Rawlings was raised to the sublime degree of M.M. The lecture on the tracing board of the second degree was given. There being no further business the lodge was closed for the season.

LODGE OF ISRAEL (No. 205).—The brethren of this lodge met at Radley's Hotel, Bridge-street, Blackfriars, on Tuesday, the 24th ult. The chair was occupied by Bro. Emanuel, W.M., supported by Bros. Harris, S.W.; M. Emanuel as J.W. Hogard, S.D.; J. Emanuel, I.G.; and P.M.'s A. Cohen, Sec.; Bros. Littauer, Coote, and Chamberlan, P.M.; F. Lazarus, P. Prov. G. Reg. Wilts; and E. P. Albert, P.M. 188, were present as visitors. The lodge was opened, and the minutes having been confirmed, Bros. Ladd, Boam, Willing, and Streather were raised to the sublime degree of M.M. Mr. Cable was also initiated. It was announced that a ball would take place in aid of the Benevolent Fund of the lodge, and a committee was appointed to complete the arrangements.

ROYAL ALFRED LODGE (No. 780).—This excellent working lodge met on Friday, the 27th ult., at the Star and Garter Hotel, Kew Bridge. The chair was occupied by Bro. G. A. Littlewood, W.M., supported by the following officers and brethren:—Bros. Hale, S.W.; Lloyd, J.W.; Brown, S.D.; Hilton, I.G.; H. R. Wilson, Dir. of Cers.; and P.M.'s J. Smith, P.G. Purst., Treas.; H. G. Buss, Sec.; S. May, G.S.; Hale, Potter, and G. Belmore, J. Reeves, Allcroft. Collins, and many others. The lodge having been opened and the minutes confirmed, the ballots were taken for the admission of Messrs. H. J. Montague and T. Thorne (of the new Vaudeville Theatre), which proving unanimous, were duly initiated. Bros. Wright and Luis were raised to the degree of M.M.; and Bro. Pennington was passed to the degree of F.C., the ceremonies being creditably performed, although it was apparent that the W.M. laboured under severe indisposition. A distressed brother was relieved. Messrs. F. Wallis and Freeman were proposed for initiation. After the close of the business the brethren sat down to an elegant banquet. On the removal of the cloth, the chair was occupied by Bro. J. Smith, P.G. Purst., and P.M., and he discharged his duties admirably. The usual loyal and Masonic toasts followed. Bro. J. Smith then proposed "The Newly-initiated Brethren, Bros. Montague and Thorne," thanking Bro. S. May for having introduced them. These brethren replied in able and humorous speeches. Several other toasts were proposed and responded to, and the proceedings were enlivened by the vocal abilities of Bros. T. Thorne

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D. James, Allcroft, Hamilton, Wrighton, Child, and others. The visitors were Bros. Atkinson, W.M. 181; Luis, 766; Clegg, 87; Child, 34; B. P. Todd, P.M. 27; N. J. Wrighton, 23; Hamilton, 34; F. C. Warne, 1,046; J. Hallett, 907; Wesley, 217; T. Durkin, 72; Hull, P.M. 87; Sawyer, W.M. 1,196; Callingham, S.D. 1,196; Edmunds, 8; H. M. Levy, P.M. 188,

HERVEY LODGE (No. 1,260).—The regular meeting of this lodge was held at the George Hotel, Walham Green, on Wednesday, the 8th inst. The chair was occupied by Bro. George King, W.M.; supported by Bro. P. H. Jones, S.W.; J. Way, J.W.; George King, jun., P.M. and Sec.; W. Wigmore, S.D.; W. Smith, *C.E.*; Dr. J. Godrich, Hollingsworth, Moore, Mallyon, and many others. The following visitors were present:—Bros. E. A. Baber, 452; W. H. Cadwell, J.W. 144; T. Holland, J.W. 172; C. Gosden, 145; W. R. Walter, Prudent Brethren; and R. H. Bakewell, 251 S.C. The lodge was opened in due form and with solemn prayer. The minutes of the last lodge having been read and confirmed and the by-laws read, Bro. Moore was raised to the degree of M.M. The lodge was then called off to refreshment. It was afterwards called on, when Bro. W. Dawson, of No. 186, was proposed as a joining member and a committee was appointed to arrange for some convenient place in the neighbourhood to meet at, in consequence of the hotel changing hands. The ceremony was admirably worked by the W.M.

HARROW LODGE (No. 1,310).—This newly-consecrated lodge held its first meeting on the 17th ult., at the Railway Hotel, Harrow. The chair was occupied by the W.M., Bro. J. Coutts, A.G.P.; supported by Bros. G. Pymm, as S.W.; W. H. Green, J.W.; F. Walters, P.M. & Sec.; E. Harper, S.D.; Homewood, J.D. & Sec. The minutes of the consecration and installation were read and confirmed. Ballots having been taken for the admission of Messrs. Harrison and Cox, they were duly initiated. Bro. Darke, of the Star Lodge, 1,275, was passed to the degree of F.C. Bro. T. H. Lambert was elected to represent the lodge as Steward for the Girls' School. Several propositions for initiation and joining were made. A banquet followed the proceedings.

PROVINCIAL.

ESSEX.

PROVINCIAL GRAND LODGE.

A large and important meeting of the fraternity was held at Woodford, on Tuesday, the 31st ult., under the banner of the Chigwell Lodge, for the transaction of business, and owing to the exertions of the brethren of that lodge, under the presidency of the W.M., Bro. Raynham W. Stewart, and the indefatigable efforts of the Hon. Sec., Bro. Richard Motion, the R.W. Prov. G.M., the Grand Officers, the Past Grand Officers, and the representatives of various Lodges in the Province, never met with a more hearty welcome; and never were the proceedings of Provincial Grand Lodge conducted with greater satisfaction to those who, as visitors, were so fortunate as to be present.

To facilitate business, and out of compliment to the Prov. G.M., Bro. Robert John Bagshaw, the Chigwell Brethren held a Lodge of Emergency at twelve o'clock.

At two o'clock Grand Lodge was opened in due form; and the representatives of the various Essex Lodges were, in most instances, accompanied by several other Brethren; those specially deputed answered to their names in the following order:—Angel Lodge (Colchester), T. R. Quilter, W.M.; True Friendship (Rochford), W. S. Pavitt, P.M.; Hope and Unity (Romford), G. Cooper, S.W.; Good Fellowship (Chelmsford), F. B. Shepherd, P.M.; Hope (Brightlingsea), Joseph Richardson, P.M.; Chigwell, Raynham W. Stewart, W.M.; Star in the East (Harwich), R. Dickson, W.M.; United (Colchester), T. Rix, J.W.; Priory (Southend), W. S. Cox, I.P.M.; St. Peter (Maldon), Jos. Burton, P.M.; Saffron Walden, Jos. Bell, W.M.

The Prov. G. Sec., Bro. John Wright Carr, having read the minutes and returns from the several Lodges, the R.W. the Prov. G.M. invested Bro. Joseph Burton (upon the unanimous election of those present) as Prov. G. Treas. for the ensuing year, and congratulated him upon again being appointed, after so many years' service. The R.W. Prov. G.M., then proceeded to invest the following officers, viz.:—Bros. A. Meggy to be again Deputy Prov. G.M.; the Rev. F. B. Shepheard to be Prov. G.S.W.; W. S. Pavitt Prov. G.J.W.; John Wright Carr Prov. G. Sec.; J. W. Myer (by deputy) Prov. G. Reg.; Rev. Barrington S. Barnes and Rev. J. F. W. Bullock (by deputy), Prov. G. Chap.; Joseph Tanner, Prov. G.S.D.; Thos. R. Quilter Prov. G. J.D.; George Cooper Prov. G.S.W.; Peter Matthews, Prov. G. Dir. of Cers.; D. B. Grout, Prov. G. Assist Dir. of Cers.; John Glass, Prov. G.S.B.; Job Austin, Prov. G. Org.; J. Miles, Prov. G. Purst.; Bros. F. Cox, C. R. Tatham, W. Dale, and Thos. J. Ralling, G. Stewards.

Letters expressive of regret and assigning reasons for non-attendance, were received from Rev. Bros. E. R. Horwood, Prov. G. Chap.; Owen S. Tudor, W.M., 215; Æneas J. McIntyre, G. Reg. of England, and others.

Later in the day about eighty of the brethren sat down to an excellent banquet, provided by Bro. F. B. Cates, in the grounds of the Castle Hotel, Woodford, the dining-hall being decorated with rare and beautiful flowers. The viands, choice wines, and elegant dessert, elicited expressions of the utmost satisfaction from those who were present; whilst a selection of vocal music under the direction of Bro. Frank Elmore, with the co-operation of those distinguished artistes Bros. Dawson, Fred Walker and Rainsford, caused all present to regret that railway train arrangements made it necessary to separate at the somewhat early hour of half-past eight. Bros. Raynham W. Stewart, W.M., and R. W. Motion, Sec. of the Chigwell Lodge, may be perfectly satisfied with the recollection that the Prov. G.M., officers, and visitors will remember the 31st of May, 1870, and say of Woodford, "business being ended," our "day of pleasure was brief but delightful."

The following were among the brethren present either in Grand Lodge or at the banquet:—Bros. John Bagshaw, Prov. G.M.; Andrew Meggy, Deputy Prov. G.M.; Alfred Cobb, Prov. S.G.W.; William Pissey, Prov. J.G.W.; Rev. W. S. Skilton, Prov. G. Chap.; Joseph Burton, P.M., Prov. G. Treas.; J. W. Carr, Prov. G. Sec.; Peter Matthews, Prov. G. Dir. of Cers.; Job Austin, G. Org.; George Cooper, Prov. G.I.G.; W. Smith Cox, Prov. G. Standard-Bearer.

The following members of lodges in the Province were also present.—Rev. F. B. Shepherd, P.M., 276; Frederick J. Cox, J.D., 453; Raynham W. Stewart, W.M., Chigwell, 453; Alfred Puckeridge, 453; Joseph Tanner, S.D., 453; Alfred Day, 453; J. Glass, P.M., 453; C. Tatham, S.W., 453; D. B. Grout, S.W., 160; James Miles, 453; R. W. Dickson, W.M., Harwich, 650; W. S. Pavitt, W.M., Rochford, 160; W.M., Chelmsford, 276; F. Adlard, P.M. and Dir. of Cers.; Richard Motion, Sec. of Chigwell Lodge; James Self, P.M., 214; Josiah Walker, 214; Robert P. Andrews, P.M., Hertford, 403; Thos. S. Carter, J.D., 403; S. P. Wyman, Org., 403; William Giles, P.M., 453; Charles Eltham, S.W., 1,000; J. P. Sarel, P. Prov. G.S.D.; Rev. Barrington S. Barnes, S.W., 276; Thomas R. Quilter, W.M., Colchester, 51; F. Whitmore, 276; James Nicholls, J.W., 276; John A. Wardell, J.W., 1,000; Thomas Smee, J.D., 276; William A. Bowler, P.M., 51, 12, 166; John Coppin, P.M., 51, P. Prov. G.J.W.; Fred. A. Cole, J.D., 51; Thos. Rix, J.W., 697; E. S. Bean, P.M., 51, P.P.S.W.; J. E. Richardson, W.M.E., 453; J. E. Lawledge, J.W., 453; Thos. J. Ralling, 51; Malcolm Douglas, 276; Gideon G. Gardner, P.M., 453; Joseph Driscoll, P.M., 30; David Roberts, W.M., 754; J. Jones, S.W. 754; John Maller, 754; George Motion, P.G.J.D., 453; Henry Jager, P.M., 453.

Amongst the visitors were Bros. D. Reed, 193; W. Rawson, R.W.G.M. for China; W. Brenkin, P. Prov. S.G.W.; Rev. Chas. J. Martyn, G. Chap.; Chas. Sendry Pattison; James Weaver, W.M., 862; H. W. Leny, P.M., 188; George Cox, P.D.C.; H. Browse, P.D.G.; G. Brown, P.M., 157; William Spicer, 1,280; Jos. Bell, W.M., Saffron Walden, 1,280; Stebbing Leveritt, 1,280; J. Gordon Bellingham, Sec. 1,280, and others.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*St. John's Lodge* (No. 279).—An emergency meeting of this lodge took place at the Freemasons' Hall, on Wednesday, the 1st inst., and was attended by about twenty-five brethren. In the absence of the W.M. and the S.W., owing to professional engagements, the Prov. G.M., Bro. Kelly, presided, and the S.W.'s chair was filled by Bro. Toller, W.M. 523. The business of the evening was to raise Bros. Kirby and Blankley. The lodge having been opened to the second degree, and the candidates having passed the usual examinations in a satisfactory manner, they were afterwards respectively raised to

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the third degree. Bro. Brown, J.W., and Prov. G. Org., presided at the organ, and led the musical chants. Among the visitors were Bros. Dean (Reading Lodge), and White, of Ireland, together with several brethren of No. 253.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge* (No. 471).—The monthly meeting of the members took place at the Masonic Hall, Dock-street, on Tuesday, the 31st inst. Bro. the Rev. Samuel Fox, W.M., in the chair. There was also a very large attendance, all of the brethren appearing in deep mourning for their late beloved R.W, Prov. G. Master. The lodge having been opened in the first degree, the minutes of the last meeting, and of a lodge of emergency, were read and confirmed. The lodge was opened in the second degree and Bros. W. Oliver and Matthews being in attendance, were examined in open lodge as to the progress each had made as a F.C., and their answers proving satisfactory, these brethren retired. The lodge was then opened in the third degree, when Bros. Oliver and Matthews were raised to the sublime degree of a M.M. The ceremony was most ably rendered by the W.M. The lodge was then closed down to the first degree, when Mr. George Harford, of Maindee, was duly initiated into ceremony; this ceremony being also most beautifully rendered by the W.M., who was most ably assisted by his officers, and an excellent choir, under the able direction of Bro. Groves. The W. Master then very feelingly alluded to the death of their late Prov. G. Master. Bro. Rolls, and proposed that a suitrble address of condolence from the brethren of 471, be sent to the widow and family, and that such address be prepared by himself (the W.M.) and the Secretary. This was duly seconded by Bro. Evans, P.M., and carried unanimously. The Secretary then rose and said—Death had also snatched away the affectionate wife of their beloved Tyler, aged seventy-nine, after having been married fifty-seven or fifty-eight years; and he proposed that a letter of condolence be also written to their venerable brother—now in his eighty-ninth year—expressive of their deep sympathy with him in his domestic affliction. This was seconded by Bro. Oliver, P.M., and carried unanimously. It was then proposed by the S.W., seconded by the J.W., and carried, "that this lodge be closed as usual during the three summer months, lodges of emergency excepted. Three gentlemen belonging to the town were then proposed for initiation, and duly seconded. The W.M. announced that the installation of Bro. Kennard as W.M. of the Kennard Lodge (No. 1,258), would take place at Pontypool, on the 20th inst., and he invited the brethren to go with him. The Secretary reported that a train would leave Newport at 1.45 p.m., returning from Pontypool at 10 p.m. The W.M. then notified, that in consequence of the death of the R.W. the Prov. G. Master, the opening of the Keystone Mark Lodge (No. 109), had been adjourned to Monday, the 27th inst, when the lodge would be consecrated, the W.M. installed, and twenty-seven brethren advanced, and that the whole of these ceremonies would be performed by the Grand Mark Secretary, Bro. Binckes. The lodge was then closed in harmony at a quarter to nine o'clock. We believe it is the unanimous wish of nine-tenths of the brethren here, that Bro. Henry Martyn Kennard, of Crumlin Hall, should be recommended to the M.W. the Grand Master, as a fit and proper person to be appointed Prov. G.M., in the place of their late revered and respected Prov. G.M., Bro. John Etherington Welsh Rolls, deceased; and we are told a better selection than that of Bro. Kennard could not possibly be made. He is in every way duly qualified, and a more energetic Freemason is not to be found.

TURKEY.

IRISH CONSTITUTION.

BUYUKDERE.—*Leinster Lodge.*—At a meeting of this lodge held on Saturday, the 14th ult., Bro. J. Bevan was elected W.M; for the ensuing term; Bros. J. Wetherilt, S.W.; S. Cook, J.W.. S. Demarchi, Treas.; J. Harris, Sec.; A. Bolanachi, S.D.; H. Wetherilt, J.D.; R. Fernister, I.G.; and Bessimo, Tyler. The installation of the newly-elected W.M. will take place on the Festival of St. John, June 24th, when a banquet will be given.

ROYAL ARCH.

METROPOLITAN.

MOUNT LEBANON CHAPTER (No. 73).—An emergency meeting of this chapter was held at the Bridge House Hotel on Monday, the 30th ult. Comp. J. W. Avery, occupied the chair of M.E.Z., and was supported by Comps. F. Walters, P.Z., as H.; H, Muggeridge, P.Z., as H.; Dr. Dixon, P.Z.; Dr. Lilly, P.Z.; and R. Watte, P.Z. The chapter was opened at half-past one o'clock. Comp. John Trickett, *C.E.*, was installed as J. for the ensuing year by Comp. Henry Muggeridge, who performed the ceremony in his well-known style. Amongst the visitors were Comps. W. B. Heath, P.Z. 22; G. A. Taylor, P.Z. 22, M.E.Z. 217; E. Sillifant, J. 22; J. Lacey, M.E.Z. 176; E. Clark, H. 186; F. B. Davage, H. 185; J. W. Halsey, P.Z. 507; J. Terry, P.Z. 174 and 975; and others.

CANONBURY CHAPTER (No. 657).—The regular meeting of this chapter was held on the 26th ult., at the George Hotel, Aldermanbury, Comp. W. Watson, P.Z., occupying the chair in the absence of Comp. T. Wescombe. He was ably supported by Comps. S. May, H.; J. Tanner, J.; H. Carey, S.E.; Cox, N.; and P.Z.'s Ough, B. P. Todd, Webb, &c. The ballot was taken for the admission of Bro. Hull, 87, which, proving favourable, he was duly exalted. The next business was the installation of the M.E.Z. and Principals, Comp. S. May being installed as M.E.Z., J. Tanner, H. and F. Cox. It was proposed and carried that the chapter be removed. At the close of the business the companions sat down to an excellent banquet, at which the usual loyal and Masonic toasts were given, and complimentary speeches followed. The M.E.Z., in proposing the toast of the P.Z., regretted the absence of Comp. T. Wiscombe, and hoped he would be speedily restored to health. A Past Principal's jewel was proposed and voted, but in his absence the presentation was necessarily deferred.

CANADA.

NEW BRUNSWICK.—*Botsford Chapter.*—This chapter, under dispensation from Grand Chapter of Canada, was duly organised at the town of Monckton, province of New Brunswick, on Monday, the 16th ult., by R.E. Comp. R. Marshall, G. Superintendent, and V.E. Comp. D, Ransom Monro, G. Dir. of Cers., of the Grand Chapter of Canada, together with a number of the officers of New Brunswick Chapter, and other Masons from the city. The following are the officers of the year, who were severally duly installed and invested, viz.:—Comps. Hon. Bliss Botsford, P.Z.; J. L. Harris, P.H.; Dr. A. H. Chandler, P.J.; Rev. W. N. Boyer, Chap.; C. P. Harris, Treas.; H. T. Stevens, Scribe E.; D. S. Harper, Scribe N.; W. J. Croasdale, Prin. Soj.; I. W. Binney, Senior Soj.; A. E. Ooulton, Junior Soj.; E. Olive, Master of 3rd Veil; C. W. Smith, Master of 2nd Veil; W. Spence Torrie, Master of 1st Veil. The ballot was taken upon upwards of twenty-five applications, and the degrees were conferred on twelve candidates at the convocation. Botsford Chapter opened under most favourable circumstances, and from its central position will, no doubt, become a large and influential body. We understand that the delegates from St. John were entertained in Monckton by the Botsford Chapter, at a sumptuous banquet; and that the chapter promises to become one of the best in the Dominion of Canada.

MARK MASONRY.

GRAND LODGE

Grand Lodge of Mark Masters met on Tuesday evening, at Freemasons' Tavern, the Rev. G. R. Portal, G.M. in the chair. Among the members present were: Bros. Sir John Conroy, S.W.; W. E. Gumbleton, J.W.; Lord Holmesdale, Lord Carnarvon, W. W. B. Beach, *M.P.*, and Lord Leigh, P.G.M's.; Earl Percy, Prov.G.M. Northumberland and Durham; T. M. Talbot, Prov. G.M. South Wales; T. Meggy, G.M.O.; W. Reynolds, G.S.O.; Jos. Nunn, G.J.O.; T. F. T. Ravenshaw, G. Chap.; J. G. Marsh, G.I. Works; H. C. Levander, P.G. Dir. of Cers.; J. R. Stebbing, G. Treas.; W. H. Warr, G. Dir. of Cers.; A. D. Loewenstark, P.G.I.G., as G.I.G.; T J. Sabine, as G.J.D.; J. Reed, G. Org.; Rev. D. Shaboe, P.G. Chap.; R. Spencer, P.G.S.B.; S. Rosenthal and James Stevens, G. Stewards;

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M. Ohren, P.G. Steward; F. Binckes, G. Sec.; and C. Swan, P.G.S.B.

The minutes of the communication of 30th Nov., 1869, were read by the Grand Secretary and unanimously confirmed.

Lord Leigh, in moving a vote of condolence with the Earl of Carnarvon on the sad event which had recently occurred in his lordship's family, said he felt satisfied that all the brethren of this degree felt the calamity most deeply, and would join him in the expression of the deepest sympathy with their noble brother.

Lord Holmesdale in appropriate terms, seconded the resolution, which was put and carried unanimously.

Lord Carnarvon in thanking the brethren for their kindness, said he was not aware till almost the present moment, that he should receive this token of their sympathy, and heartily thanked them for this additional proof of the kindness of his friends, and especially those of the Masonic brotherhood.

Bro. W. Beach, P.G.M., then said, that at the last Grand Lodge the Worshipful Bro., Rev. G. R. Portal, was nominated Grand Master for the ensuing year. There was no other candidate nominated. Therefore on the present occasion he declared that he was elected Grand Master, for the coming year, of Mark Masters of England and Wales and the Colonies and Dependencies of the British Crown. As he had gone through the ceremony of installation, his duty on the present occasion was simply to declare him Grand Master.

The Grand Master having been formally saluted, presented Past Grand Master's jewels to Lords Leigh, Carnarvon, and Holmesdale, and Bro. W. Beach. Before doing so, he traced the history of the degree from remote ages to the present time, and explained that it was in consequence of not being recognised by the Grand Lodge of Craft Masonry in England that brethren of this degree established a Grand Lodge of their own. The success which had attended that step was evidenced by the fact that since the establishment of this Grand Lodge no less than 4,961 certificates had been issued.

Lords Leigh, Carnarvon, and Holmesdale, and Bro. Beach having been invested with the Past Grand Master's jewel, severally responded.

Bro. Stebbing was unanimously elected Grand Treasurer.

The Grand Master invested and appointed the following brethren as officers of the Grand Lodge for the ensuing year, viz:—Earl Percy, D.G.M.; Earl of Limerick, S.G.W.; Major Adair, J.G.W.; Captain King, G.M.O.; Dr. Mudge, S.G.O.; James Stevens, J.G.O.; Revs. — Langley and — Church, C. Chaps.; J. R. Stebbing, G. Treasurer; R. A. Benson, G.R.M.; F. Binckes, G. Secretary; Rooke, G.S.D.; Stokoe, G.J.D.; Lund, G.S.W.; S. Rosenthal, G.D.G.; F. J. Fox, Assist. G.D.C.; Roberts, G.S.B.; Reed, G. Organist; Hayward, G.I.G.; C. T. Speight, Tyler.

On the propriety of working the degrees of "Ark," "Link," and "Wrestle," and of "Most Excellent Master," which was ultimately referred to a committee, a long discussion ensued.

Bros. Sabine, Meggy, Warr, Wynne, and Nunn were elected to seats on the General Board; and Bros. W. Richardson, Geo. King, Hammerton, Clarence Harcourt, Webb, H. Massey, R. Bonney, and Hudson, were appointed as Grand Stewards.

Power was given to the Grand Secretary to call in additional assistance in the performance of the duties of his office, and his remuneration was increased from £130 to £150 a year.

Some other business on the paper was deferred to the next meeting, when

The brethren adjourned to the banquet, at which the Grand Master presided.

"The health of the Queen," and other loyal toasts, having been drunk, the Earl of Carnarvon proposed "The health of the Grand Master of Mark Masons," speaking of his long acquaintance with him, and as ever having found him a true friend and a true Mason. He felt assured that under his rule Mark Masonry would flourish and accomplish still greater triumphs than had yet been achieved.

The Grand Master, in reply, considered it a great honour to be a second time elected, and assured the assembled brethren that his reception on that occasion would stimulate him to use his utmost endeavours to promote the interests of the Order with which he now felt himself so thoroughly identified.

The Grand Master then proposed "The Past Grand Masters," congratulating himself upon the fact the limit of the tenure of the office he now held to three year had the effect of increasing the number of Past Grand Masters, while other grand bodies were reduced to the expedient of conferring upon brethren a rank which they had not entitled themselves to by service. He considered the display of P.M. jewels a laudable weakness on the part of the brethren, and one which met with indulgence from all Mark Masons.

Lord Leigh ably responded on behalf of the Past Grand Masters, and congratulated the brethren upon the prosperous state of the Order.

Earl Percy replied to the toast of "The Deputy G. Master," Major Adair to "The Wardens," Bro. Benson to "The rest of the Grand Officers," Col. Burdett for "The Visitors," Bro. Rosenthal for "The Grand Stewards," and Bro. Binckes to "The Masonic Charities."

SOUTH WALES (EASTERN DIVISION).

CARDIFF.—*Langley Lodge* (No. 28).—A lodge of emergency was holden on Friday, the 3rd inst., to advance Bro. the Rev. Chaples Tebbots Heartley, Prov. G. Chap.; C. Bath, P.M. 237, P. Prov. S.G.W.; Peter Donaldson, P.M. 364, P. Prov. G. Dir. of Cers.; Walter Whittington, P.M. 364, P. Prov. G. Sec.; H. Cuthbertson, P.M. 364, Prov. S.G.D.; David Williams, P.M. 237, P. Prov. Sec.; Henry Green, Sec. 364; F. C. Winby, 36; and to ballot for, and if approved, advance:—Bros. James T. Nettell, W.M. 237, Prov. G. Sec.; W. Michell, Sec. 237; James Goodall, I.G. 237; E. F. Daniel, 237; W. E. Brown and G. E. Bird, 237. Present;—Bros. D. Roberts, G. Sword Bearer, W.M.; J. Williams, P.M. 960, S.W.; T. G. Glass, J.W.; Fred. Ware, W.M. 960, as M.O.; T. G. South, P.M., S.O.; J. Hellier, P.M., J.O.; N. D. Marks, Sec. and D.C.; Roland Fisher, S.D.; J. Rogers, J.D., E. Expert; T. K. S. G. Homfray, Prov. S.G.W. Monmouthshire; P. Rowland, P.M. 364, P. Prov. S.G.W. Eastern Divisision South Wales; Robinson, Jacobs, Davies, &c. The ballot being being in every instance favourable, and seven of the candidates being in attendance were properly introduced and advanced to the honourable degree of Mark Master in due form, the ceremony being admirably worked by the W.M. and his various officers. The lecture was given by Bro. Ware. Bro. Hellier (S.W. designate of the Key Stone Lodge, Newport, an offspring of this lodge) informed the bsethren that on Monday, the 27th inst., Bro. Binckes, G. Sec., would attend for the purpose of consecrating the new lodge, installing Bro. Col. Lyne, D. Prov. G. Master Monmouthshire, as W.M., and advancing nearly thirty members of the Silurian and Isca Lodges, Newport. Bro. Ware, in suitable terms, proposed, Bro. Willans, S.W., seconded, and it was carried by acclamation, "Thas a vote of congratulation be recorded upon the minutes to the W.M., Bro. Roberts, upon his appointment to an office in the Grand Lodge." The W.M., in acknowledging the vote, expressed his opinion that the appointment was intended as a compliment to the Langley Lodge rather than to himself individually. A meeting of the by-law committee having been arranged, lodge was closed at an early hour, and the brethren adjourned to the Royal Hotel, and partook of an excellent supper providtd by the Treasurer.

LAYING THE FOUNDATION STONE OF ALBERT BRIDGE, GLASGOW.

The laying of the foundation stone of the Albert Bridge, now in course of erection upon the site of the old Hutchesontown Bridge, took place on the 3rd inst., under circumstances very unpropitious, so far as the weather was concerned. From eight o'clock in the morning till a late hour in the evening rain fell incessantly, and was particularly heavy during the open-air proceedings. The Glasgow Masonic brethren assembled at their different lodges and rendezvous between ten and eleven o'clock in the forenoon; whilst the Masons from different parts of the east and west of Scotland arriven per train and steamer. Having been marshalled, they proceeded to the Cathedral, and notwithstanding their march was through dirt and mire, wind and rain, they presented a very interesting appearance and attracted a good deal of attention. They were clothed, that is, Masonically, in all the colours of the rainbow, some in red, others in blue, others in green, and so on. A good many of the lodges were accompanied by bands, which played vigorously Masonic and national airs, whilst all displayed banners bearing either the name of their respective lodges or some strange device. Not a of these were old and tattered, indicating that they must have very interesting histories, and have graced occasions much less peaceful than the Masonic ceremony. By noon all the Masonic

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and civic bodies and individuals who were privileged with cards of admission had assembled within the ancient Cathedral. The spectacle which the vast interior presented was one probably not equalled by any which has been witnessed within its walls since the day that Cromwell and his soldiers listened to a Presbyterian preacher freely expressing his opinion of the great Dictator.

The Magistrates and Council of Glasgow, together with the Bridge Trustees and the other gentlemen invited, met in the Lady Chapel of the Cathedral, and afterwards took their positions, the former in the gallery dividing the nave from the choir, and the latter, comprising members of the Merchants' House, Trades' House, Faculty of Physicians, Military and Volunteer officers, Institute of Engineers, Deputy Lord-Lieutenants and Justices, Bridge Committee, Engineers of Bridge, River Trust, &c., in the choir, in front of the pulpit. Those of the Masonic brethren who had been able to obtain entrance found seats at the side of the choir and in the Lady Chapel. The great congregation were seated for half-an-hour till the Grand Lodge of Scotland made its appearance. It consisted of Bros. the Earl of Dalhousie, *K.G.*, Grand Master Mason of Scotland; Harry Inglis, of Torsonce, S.G.M.; W. Mann, S.G.W.; Wm. Officer, J.G.W.; W. A. Lawrie, G. Sec.; A. J. Stewart, G. Clerk; Rev. Dr. Arnott, G. Chap.; the Right Hon. Lord Rosehill, G. Sword Bearer; Capt. Colt, of Gartsherie, acting S.G. Deacon; Capt. M'Casland, acting J.G. Deacon; A. Hay, Grand Jeweller; W. Miller, acting G. Architect; D. Robertson, G. Bible Bearer; Ch. W. Miller, G. Dir. of Music; John Lawrie, acting Dir. of Cers.; Murdoch Mackenzie, Chief Grand Marshal; W. M. Bryce, G. Tyler; Owen Gough, President of Grand Stewards; F. Barrow, acting Prov. G.M. for Glasgow; R. Wylie' acting Prov. G.M. of Ayrshire; D. Murray Lyon, Prov. S.G.W. of Ayrshire; A. Smollett, of Bonhill, Prov. G.M. of Dumbartonshire; Lauderdale, of Eccles, Prov. G.M. of Dumfries; Rev. Dr. Burns, Prov. G. Chap. of Glasgow; W. P. Buchan, C. F. Matier, Bennett, &c., Grand Stewards. The last-named body met in the Chapter House, where the ceremony of clothing was performed. At half-past twelve o'clock they left the Chapter House and took their seats immediately to the right of the pulpit, the places of honour being given to the R.W. Grand Master of Scotland, the Earl of Dalhousie; Lord Rosehill, G. Sword Bearer; Bros. Inglis, of Torsonce; A. Smollett, of Bonhill, Prov. G.M. of Dumbartonshire.

The Master of the Glasgow St. John's Lodge (No. 3 *bis*), lodged a protest against the Journeyman Operative Edinburgh Lodge carrying the working tools. The law of the Grand Lodge is that the tools are to be carried by this Operative Lodge in Edinburgh and neigbourhood, but St. John's Lodge thought that Glasgow being out of the neighbourhood of Edinburgh, they, as senior lodge in the province, should have the honour. Lord Dalhousie wished them to divide the honour between them, but this was declined, and the Edinburgh Operative Lodge was ordered to carry the tools. The matter is to be again brought up before the Grand Lodge.

Bro. the Rev. Dr. Burns, the Prov. G. Chap., ascended the pulpit and preached from Romans, xv., 19. After explaining the text, the rev. gentleman observed that it was not altogether unsuitable for the circumstances in which they were placed that day. He divided his remarks into the two following heads:—"Remembering the many important points on which we agree and the trifling points on which we differ, we may be led to fulfil the commands of the text"; "That Christians will obey the injunctions of the text if they endeavour to review their differences in the light of eternity." The sermon, which lasted twenty minutes, was as eloquent as it was appropriate. The High Church Choir was conducted by Mr. John Fulcher. They sang the Old Hundredth Psalm, the Ninetieth Psalm, Kent's Anthem, "Thine, O God, is greatness," and the "Palestina." At the conclusion of the services, the congregation retired from the Cathedral by the south and west doors.

The Chief Grand Marshal, Bro. Murdoch Mackenzie then arranged the Masonic portion of the processien in the burying-ground adjoining the Cathedral, and Bro. Alex. M'Call, Grand Marshal, arranged the civic portion. The procession, besides the Grand Lodge, included representatives of the following lodges:—Edinburgh Rifle Lodge, 405; Dunblane, St. John's, 9; Glasgow, Commercial, 360; Glasgow, St. Clair, 362; Galashiels, St. John's; Glasgow Kilwinning; Auchterarder, St. John, 46; Glasgow, Union and Crown, 103; Glasgow, Athole, 413; Kirkcaldy, Oswald Dunniker, 468; Canongate and Leith, 5; Leith, Trafalgar, 223; Crofthead, Whitburn, St. John, 374; Renfrew, Prince of Wales, 426; Edinburgh, Mary's Chapel, 1; Peebles, Kilwinning, 24; Dunfermline, St. John's, 26; Shettlestone, 128; Albert, 448; Rutherglen, Royal Arch, 116; Clyde, 408; Kelso, Tweed, 251; Irvine, St. Andrew's, 149; Edinburgh, Roman Eagle, 168; Shamrock and Thistle, 275; Maybole, St. John's, 11; Paisley, St. Mirren's, 129; Cadder and Argyle, 147; Leith, Royal Arch, 122: Rutherglen, St. John's Operative, 347; Edinburgh, Celtic, 241; Burntisland, Dunearn, 400; Houston, St. Johnstone, 242; Greenock, St. John, 175; Renfrew County, Kilwinning Paisley, 370; Dundee, Forfar and Kincardine, 225; Glasgow, Govandale, 437; Gartland, St. Winnoch, 205; Glasgow, St. George, 333; Edinburgh, St. Stephens, 145; Fisherrow, St. John, 112; Glasgow, St. Mark, 102; Glasgow, Thistle, 87; Coltness, St. Mary, 31; Carluke, St. John, 187; Dumbarton, Kilwinning, 18; Falkirk, St. John, 18; Bathgate, Hopetoun, 13; Beith, St. John's, 157; Glasgow, Caledonian Railway, 354; Galston, St. Peter's, 33; Catrine, St. John, 497; Slamannan, St. John's, 486; Rothesay, St. John's, 292; Isle of Cumbrae, Kelburne, 454; Inverkeithing, St. John, 60; Airdrie, St. John, 166; Mother Kilwinning; Edinburgh, St. Clair, 349; Dalkeith, Kilwinning, 10; Edinburgh, Journeymen, 8; St. Andrew's, St. Andrew's, 25; Bannockburn, Bruce Thistle, 312; Dundee, Operative, 47; Kilbarchan, St. Barchan, 156; Glasgow, St. John's, 178; Kilwinning, Newmilns, 51; Alexandria and Bonhill, 321; Glasgow, Union, 332; Dennyloanhead, St. Andrew's, 176; Partick, St. Mary's, 117; Coltness. 31; Kilwinning, Glasgow, 4; Old Monkland, St. James, 177; Port-Glasgow, Doric Kilwinning, 58; Lochgelly, Minto, 385; Glasgow, St. Andrew's, 465; Woodhall, St. John, 305; Alloa Lodge, 59; Glasgow St. John, 3 *bis* (retired); Crieff St. Michael's, 58; Inverary, St. John's, 50; Douglas, St. Bride's, 118; Stonebouse, St. John's, Union, 4; Mauchline, St. Mungo, 179; Ayr Kilwinning, 124; Ayr St. Paul's, 204; Glasgow, St. Mungo, 27; Glasgow, Star, 219; Arbroath, Panmure, 299; Stevenston, Thistle and Rose, 169; Stirling, Royal Arch, 76; Glasgow, St. Mark, 102; Strathaven, St. Andrew's, 215; Glasgow, Thistle, 87; Forfar, Lower Lodge, 309; Glasgow, Neptune, 419; Oban, Commercial, 180; Kilwinning, Hamilton, 7; Dunoon, St. Munn, 496: Dunfermline, Union, 250; Cambuslang, Royal Arch, 114; Cupar, St. John's, 19; Edinburgh, St. James, 97; Carluke, St. John's, 187; Larkhall, St. Thomas, 306; Edinburgh, Defensive Band, 151; Thistle and Rose, 173; Troon, Navigation, 86; Kirkintillach, St. John Kilwinning, 28; Barrhead, Union and Crown, 307; Pollokshaws, Royal Arch, 153; Dalry, Blair, 290; Falkirk, St. John's, 16; Kilmarnock, St. Andrew's, 126; Stewarton, St. John's Thistle, 127; Glasgow, of Glasgow, 441; Kirknewton and Ratho, 85.

The route was down the Bell of the Brae, along George-street, down Buchanan-street, thence eastward along Argyle-street and Trongate, and down the Saltmarket to the site of the bridge. The bridge was approached through a magnificent triumphal arch, designed in the purest classic taste, and of the most harmonious proportions. One of the spandrils of the bridge was converted for the occasion into an oblong amphitheatre, having at the north end a "Corporation Gallery," at the south a "Ladies' Gallery," in the centre, also towards the west of the Corporation gallery, a "Masons' Platform," and towards the east of it another platform. The "Foundation-Stone" itself, over which a beautiful canopy had been raised, was in the centre of the northmost abutment of the bridge, and to the west of it there was a stall for the accommodation of the magistrates.

At a quarter-past two o'clock the music of the band announced that the procession had come, and immediately after the Lord Provost, Magistrates, Councillors, Bridge and River Trustees, Judicial and Civil Officers of the Corporation, Sheriffs, Justices of Peace, and military officers arrived, and took up their places in the inclosure around the foundation-stone and in the gallery adjacent. The Lord Provost and Sheriff Bell appeared in Court dress, while the senior Town Clerk, Mr. A. Turner, wore his cocked hat and official robes. After the lapse of several minutes, the procession having reached the foot of the Saltmarket, the junior lodges opened right and left, and so on with all the lodges to the Grand Lodge. The Grand Lodge then entered the enclosure, and was followed by the other lodges in seniority. Silence having been proclaimed by the Grand Marshal, the band played the Queen's Anthem. Thereafter, the Lord Provost, in the name of the Bridge Trustees, requested the Grand Master, the Earl of Dalhousie, to proceed with the ceremony of laying the stone. The G. Chaplain, the Rev. Dr. Arnott, accordingly advanced, and offered up a prayer, and the Grand Treasurer deposited in the cavity of the stone a glass bottle,

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hermetically sealed, containing specimens of all the gold, silver and copper coins of the present reign. The Grand Secretary, in like manner, deposited a second glass bottle, containing copies of the Glasgow newspapers, a copy of the Glasgow Directory of the current year, a copy of the Edinburgh Almanack, with Western Supplement; a copy of abstracts of the Corporation and other Trust accounts, the Bridge and Harbour Acts, and the City Chamberlain's annual report for 1869. The band then played "Great Light to Shine," and the operatives having completed their part of the ceremony, his lordship laid the foundation with all the honours observed on such occasions, pronouncing the benediction:—"May the Great Architect of the Universe enable us successfully to carry on and finish the work of which we have now laid the foundation-stone, and every other undertaking which may tend to the advantage of the city of Glasgow and its neighbourhood, and may this bridge be long preserved from peril and decay.

Three cheers were then given by the assemblage, and the band struck up a lively air.

The Substitute G. Master next delivered to the G. Master a cornucopiæ, the S.G. Wardens and J.G. Wardens silver vases, with wine and oil. The G. Master, having spread a sheaf of corn on the stone, poured out wine and oil, comformably to ancient custom, saying: "Praise be to the Lord immortal and eternal, who formed the heavens, laid the foundations of the earth, and extended the waters beyond it; who supports the pillars of nations, and maintains in order and harmony surrounding worlds. We implore thy aid, and may the continued blessings of an all-bounteous Providence be the lot of these our native shores; and may the Almighty Ruler of events deign to direct the hand of our gracious Sovereign, so that she may pour down blessings upon her people; and may her people, living under sage laws, in a free Government, ever feel grateful for the blessings they enjoy."

At the conclusion of this prayer the brethren gave three cheers, while the band performed the Masons' Anthem.

The Treasurer to the Bridge Trust (Mr. W. West Watson) then presented to the Senior Master Builder, Bro. Jas. Donald, a purse of gold, saying that it was the pleasure of the G. Master that those who had hewed the stones and those who had laid them, and all who had assisted, should "rejoice in the light."

Addressing the Lord Provost,

The Earl of Dalhousie then said: I have now the satisfaction, my lord, of informing you that the Grand Lodge, assisted by numerous Masons from this and other districts of the country, have succeeded in laying in its proper place the foundation stone of this bridge. Permit me, my lord, to congratulate you on the commencement of this great work during the period in which you hold office in this city. As I read in the records of the Clyde, I find that in the year 1794, or thereabouts, a plan was laid out tor a village to be called Hutchesontown, and thereupon a bridge was commenced over the Clyde to communicate that said village with the city of Glasgow, but I presume that the gods of the Clyde, resenting the insufficiency of that work, washed it away. I trust, my Lord Provost, that here we shall have a more substantial erection. With the years that have occurred since that period the city of Glasgow has indeed flourished, and grown from being a small community in those days to be one of the most princely mercantile cities of which this country or the world can boast. My lord, I perceive that you contemplate in this erection changing the name of this bridge, that it will no longer be called as it formerly used to be designated, but that you intend to call it Albert Bridge. Permit me, my lord, to congratulate you on this mode of paying a compliment to the memory of one of the greatest and best men whom we have ever seen in this country—and I can assure you, my lord, that this testimony to his worth on the part of the magistrates and citizens of Glasgow will be one of the most acceptable acts which they could have done to our most gracious Sovereign the Queen. I shall make it my duty, my lord, to report to her Majesty the transactions of this day, and the name you have given to what will, I am sure, be one of the greatest and one of the most ornamental and useful structures in the city of Glasgow. My lord, I would have said more upon this occasion, but I am unwilling to detain this company, considering the inauspicious state of the weather. I will only conclude with the earnest hope and prayer that Glasgow may long continue to flourish, and that on the bosom of this noble river rich argosies may be floated to her warehouses, and that her merchant princes will in future, as they have in the past, ever be distinguished for their eminence in commerce and for their generosity upon all occasions.

The Lord Provost, after shaking hands with the noble Earl, said: My Lord Dalhousie, Most Worshipful Grand Master, on the part of the magistrates and citizens of Glasgow, I return you most cordial thanks for the great trouble you have, along with the Grand Lodge, taken on this occasion in coming so far to lay the foundation stone of this bridge, which, I hope will be as enduring as you have described. It is undoubtedly true that this city has risen up in such a short time from such a village as you have described, lying far apart from its neighbour on the south side of the river, until we see it now a great community of more than half a million of souls, and rich argosies even now bear valuable cargoes to our city. On behalf of the magistrates and community, I beg most cordially to thank you, and to ask you to bear with you this memento of the occasion of your visit. The Lord Provost here handed to the Earl of Dalhousie the trowel used on the occasion, which was silver gilt, finely chased, and very elegant. On the handle was the Earl coronet, while on one side of the spade were his lordship's and on the other the city arms, and along with the latter the following inscription:—"Presented to the Right Hohn. the Earl Dalhousie, *K.T.*, *G.C.B.*, *P.C.*, Baron Ramsay, Baron Panmure, Keeper of the Privy Seal of Scotland, Lord-Lieutenant of Forfarshire, by the Trustees of the Bridges over the Clyde at Glasgow, on the occasion of his officiating as Grand Master Mason of Scotland in laying the foundation stone of the Albert Bridge, Glasgow. Friday, 3d June, 1870."

The Earl of Dalhousie: I thank you sincerely for this most memento of the work which has taken place to-day. I shall report to my brethren of the Grand Lodge the kind reception you have given us here. It gives us always the greatest pleasure to assist in undertakings of this kind; and for myself, I shall preserve among the muniments of my family this splendid token of your liberality.

Three cheers for her Majesty the Queen was then proposed by Lord Dalhousie, and enthusiastically responded to. The band played "Rule Britannia," and after three cheers for the Lord Provost and magistrates, proposed by Lord Dalhousie, and "three cheers for the Earl of Dalhousie," proposed from the crowd, the proceedings terminated.

The Lord Provost, magistrates, councillors, and trustees, and other civic bodies then returned to the City Buildings, Wilson-street, preceded by the Grand Lodge. The Grand Lodge was closed in the Burgh Court Hall, the other lodges returning to their respective places of meeting.

At five o'clock in the afternoon the Lord Provost, magistrates and council met in the west or reception-room of the Corporation Galleries, for the purpose of presenting the Earl of Dalhousie with the freedom of the city.

About six o'clock, upwards of 130 gentlemen, comprising the Sheriff and Sheriff-Substitutes, members of the Town Council, and other public bodies in the city, sat down to dinner, by the invitation of the Lord Provost and the Bridge Trustees, in the Centre Hall of the Corporation Galleries. The Hon. the Lord Provost occupied the chair, and was supported on the right by the Earl of Dalhousie, Captain Gordon, R.N., Capt. Colt, Rev. Dr. G. S. Burns, Sir James Campbell (Stracathro), Sir Peter Coats (Paisley), and ex-Provost Blackie; and on the left by Sheriff Bell, Lord Rosehill, Col. Gordon, Col. Moore, Rev. Donald Macleod, Sir James Lumsden, and ex-Provost Clouston. Bailie Wm. Millar and John Mitchell officiated as croupiers. Grace having been said by the Rev. Dr. Burns, the company partook of a sumptuous dinner, purveyed by Messrs. Ferguson and Forrester, after which the Rev. Donald Macleod returned thanks.

The Lord Provost, in proposing the toast of the evening, said, "It is under very special and peculiar circumstances that we have now the pleasure of entertaining the Earl of Dalhousie and the members of the Grand Lodge of Scotland. I am sure that the whole city of Glasgow desired to give these gentlemen a most hearty welcome, and I am quite sure also that, but for the unpropitious weather of the day, the sight along the route of the procession would have been such as probably not one of these gentlemen, or perhaps any of us—except upon one occesion that might be mentioned—had ever witnessed in this city before. Notwithstanding, however, the very unpropitious character of the weather, I would venture to say that something like three or four hundred thousand citizens of Glasgow turned out upon the occasion which has drawn these gentlemen to Glasgow at our request. The founding of a bridge like that in which we have been engaged to-day is an event of no ordinary moment.

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Bridges are not like the ordinary structures which we see rising about us in this city so constantly one after another that we do not make any comment upon their extent or character, unless there be something about them that is extremely striking. But a bridge is a thing that is intended to endure for centuries, so that the founding of a work of that enduring character is one that has in all ages been considered worthy to be commemorated by some special ceremonial. On this occasion we have been very fortunate in having so heartily the services of the Grand Lodge to conduct the ceremonial of laying the foundation-stone of the Albert Bridge. There is one thing that is peculiarly gratifying in connection with that undertaking. When the proposal was first made to them to lay the foundation-stone, they ot once and most heartily acceded. No difficulties were started, no objection of any kind was made. Lord Dalhousie himself, seemingly as early as he knew of our desire, at once said he would come. Now, for the manner in which the Grand Lodge have followed his lordship in so great numbers to the business of to-day, we are grateful. The ceremony was arranged in the most perfect form of the ancient order of Masonry. I believe I may say, notwithstanding that the weather did not even at the outset promise to give them anything like a blythe reception, those Masonic gentlemen surrounded the ceremony with all the grave forms of the craft they so well represent. I believe that this has been, perhaps, the finest ceremony at the laying of a foundation-stone that has taken place for many a day in Scotland. Without further remark, I beg to propose to you the toast of "The Earl of Dalhousie and the Grand Lodge of Scotland.

The Earl of Dalhousie, in reply, said: My Lord Provost, lords, and gentlemen, I rise on behalf of the Grand Lodge of Scotland to return you our sincere thanks for the double honour which you have conferred upon us this day—first, for having invited us and entrusted into our hands the very responsible duty which I hope we have executed to your satisfactiion; and next, for the hospitality which you invariably extend to the Grand Lodge of Scotland upon this and similar occasions. It always gives the Grand Lodge of Scotland the greatest satisfaction to perform such duties as they have been doing to-day. We feel it to be our duty to be at the command of the community at large to give in an initiatory form the secrets of our craft to all such public undertakings as you are now embarked in, and indeed we feel rather disappointed when any demonstration is made in which the Masons of Scotland do not share. There are some who may think light of these duties as performed by the craft; but I assure you that there is an intrinsic value in having the labours of the craft to consolidate and confirm all such works as these. In the name of that craft, I beg to return you our sincere thanks for your hospitality of this day. This is not the sole occasion on which I have been present in the west on similar duties, and upon all these occasions I may say that we have received at the hands of those who have availed themselves of our offices the most thorough and cordial welcome and kindest of hospitality. Before I sit down, let me perform a duty which you have committed to my charge, and that is to propose the health of the Bridge Trustees and the Chairman of the Committee. In proposing the health of these gentlemen, I believe that I am proposing to you to toast a body of individuals who are engaged in conferring a great boon upon the city of Glasgow. When I look behind me I see the noble structure which is in contemplation. I cannot help congratulating you, my Lord Provost, again on having commenced that great work, and earnestly hoping that it may be brought to a speedy and successful issue. Considering the great growth of both banks of the Clyde, it will be a sort of marriage ring between Hutchesontown and Glasgow. I trust the union effected by that bridge may long exist to the benefit of both sides of the Clyde. Permit me on this occasion to congratulate the citizens of Glasgow upon the increasing growth and prosperity of this great community—growth in mercantile extension, growth in manufacturing interests, growth in all that contributes to the eminence and benefit of a great commercial community like this. I see no reason to apprehend any decay in such growth. I trust that as the cities in the New World rapidly increase year by year, so this city in the Old World will not lag behind, but will in time become, as it is now, but even still more than it is now, the second city in the empire.

Masonic Banquet.

In the evening a Masonic banquet took place at the Tontine Hotel. About 230 brethren were present. Bro. F. A. Barrow, D. Prov. G.M., presided, and was supported by Bros. Dr. M'Cowan, as representative of the Grand Orient of France; F. Law, Grand Steward; J. Wallace, P.G.S.B.; J. Leitch, P.G. Dir. of Cers.; Murray Lyon, Ayr; S. Bennett, P.M. 18, acting G.S.; R. Craig, P.G. Chap.; J. Scott, R.W.M. 27; and Capt. Wright, 100th Light Infantry. The croupiers were Bros. A. M'Taggart, M.A.P.G. Sec., and J. Thomson, Treasurer for the Provincial Grand Benevolent Fund.

The Chairman gave the toast of "The Queen and the Craft," and asked for full Masonic honours.—Three times three were given in true style.

The Chairman then gave in succession, "The Prince of Wales and other members of the Royal Family," and "The Army, Navy, and Volunteers," Captain Wright replying on behalf of the latter bodies.

The Chairman asked a bumper for "The Three Grand Lodges." He was sure there was no man or brother but would heartily drink the toast. He coupled with the toast the names of the respective Grand Masters. The toast was heartily drunk.

Bro. Dr. M'Gowan gave "The Provincial Grand Lodge of Glasgow," and coupled with it the name of Bro. F. A. Barrow, D.P.G.M., to whom, he said, very much credit was due for the success of the Masonic part of the procession. Bro. Barrow replied.

The other toasts given were "The Visiting Provincial Grand Lodges of Scotland," by Bro. Ramsay, replied to by Bro. Murray Lyon; "The Lord Provost and Magistrates," by the Chair; "The Chairman and Members of Bridge Committee," by Bro. J. Thomson; "The Visiting Lodge," by Bro. T. Ramsay; "The Clergy," by Bro. M'Taggart; "The Press;" and "Happy to meet, sorry to part, and happy to meet again."

The contractors for the new bridge, Messrs. Hanna, Donald, and Wilson, entertained their *employés* to dinner in the evening in His Lordship's Larder—Mr. Maxwell presiding, and Mr. Whyte, manager at the works, officiating as croupier.

LAYING THE FOUNDATION STONE OF THE CHURCH OF THE HOLY INNOCENTS, FALLOWFIELD, EAST LANCASHIRE.

The corner stone of the church of Holy Innocents, at Fallowfield, was laid on the afternoon of the 4th inst., with full Masonic ceremonial, in the presence of the Grand Lodge of East Lancashire, by Bro. the Honourable Wilbraham Egerton, M.P., Past Provincial Grand Warden of Cheshire. The Masons, numbering upwards of 250, assembled at Rusholme Public hall, and amongst the officers present were: Bros. W. R. Callender, jun., S.G. Deacon of England, D. Prov. G.M.; J. L. Hine, Prov. G.W.; Dr. Lees, Prov. G.W.; William Birch, J.G.W.; George Mellon, Prov. J.G.W.; Rev. T. Radley, Prov. G. Chap.; Rev. J. L. Figgins, P. Prov. G. Chap.; Joseph Eltoft, Prov. G. Reg.; John Tunnah, Prov. G. Sec.; Richard Radcliffe, Prov. S.G.D.; J. W. Maclure, Prov. J.G.D.; James Spencer, Prov. G. Dir. of Cers.; Samuel Pitmas, P. Prov. G. Dir. of Cers.; A. Shellard, P. Prov. G. Dir. of Cers.; T. Clarkson, Assist. Prov. G. Dir. of Cers.

A large number of the district clergy, headed by the Venerable Archdeacon Anson and the Rev. W. H. Strong, rector of Withington, also assembled at the Rusholme Public Hall. The parochial officers and scholars of the National Schools in the parishes of Withington and Birch also took part in the proceedings. A procession, headed by the band of the 40th Lancashire Rifle Volunteers, was formed at half-past three o'clock, and proceeded to the site of the new church, where a vast assemblage of people had collected. A platform had been erected near to the spot where the foundation stone was to be laid for the accommodation of the ladies.

The site of the new church, which has been given by Lord Egerton of Tatton, in addition to £1,000 subscription towards the building fund, is on the north side of the new road leading from Fallowfield to Chorlton, and adjoins the Didsbury high road. Space is also provided for the erection of schools and a parsonage. The Church comprises a nave about 89ft. by 25ft. internally divided into five bays or arches, 17ft. wide, and about 62ft. high

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from the ground to the ridge. On each side of the nave are aisles about 13ft. wide. This portion of the church is lighted by a two-light window, having ornamental heads in each bay of the aisles, and by a large window of bold design in the west end of the nave. The clerestory consists of lofty coupled single-lights, with cusped heads in each bay, the pier between supporting the intermediate roof principals. From the moulded corbels, at foot of hood moulds to nave arches, rise tall and graceful wall shafts, with moulded caps and bases, which support the roof principals. The chancel is about 38ft. long and 22ft. wide, and is raised above the floor of the nave by several steps which occur in the centre of the chancel wall. The chancel is lighted by three clerestory windows on each side, and five in the apse, which is on plain a semi-duagon below and a semicircle above. On the south of the chancel are two graceful and moulded arches, opening into a side chapel or aisle, which is also connected with the south aisle of the nave by a single arch. On the opposite side of the chancel are the vestry, a lofty organ chamber, with arches opening into both chancel and north side of nave, and having a slanting roof over to reflect forward the sound (the player sitting immediately behind the choir) and the choristers' vestry, the heating chamber being underneath. The church will be heated with hot air on an improved system. The pulpit is placed at the north-east corner of the nave, touching the foundation stone. The front is near the south porch, at the west end of the south aisle. The tower, which forms a second porch, and spire are at the east end of the south aisle, next to the chapel, and have been most carefully designed with reference to their appearance when executed. The lower portion of the tower is very severe and simple, the richness of this portion being reserved for the belfry stage, which is composed of coupled windows under canopy moulds, with small niches between the canopies. The buttresses at this stage are also ornamented. The above portion and the broach of the spire, which rises boldly and gracefully from the tower to the height of about 150ft. from the ground, are amongst the real successes of this fine design, with which must also be numbered the exterior and interior elevations of the chancel apse, with its fine beautiful buttresses clustering round the east end and forming a well balanced pile, the whole being crowned by a slender belcote surmounting the east gable of the nave, over the chancel arch. The exterior of the building will be executed *en pierre point*, with stone dressings to windows, &c., and the window tracery may be of Berlin red terra cotta. The main internal columns and arches to be worked in red Runcorn stone, with white stone for caps and bases. The church will accommodate about 700. The builders are Messrs. Ellis and Hinchliffe, and the architects are Messrs. Price and Linklater.

On the procession arriving at the stone the Masonic ceremonial, which was an exceedingly interesting and impressive one, was commenced by the singing of the 271st hymn, after which the Rev. W. H. Strong read the 122nd Psalm and offered up prayer. The Hon. Wilbraham Egerton was then requested by Mr. Callender to lay the corner stone in accordance with the Masonic ritual. Previous to the stone being lowered to its base a bottle was inserted in a cavity underneath, containing a copy of the three local daily and other newspapers, and an inscription on vellum, on which it was set forth that the foundation stone of the Church of the Holy Innocents, Fallowfield, was laid by Bro. the Hon. Wilbraham Egerton, M.P., P. Prov. S.G.W. of Cheshire, in the presence of the Provincial Grand Lodge of East Lancashire, on the 4th of June, 1870, in the thirty-fifth year of the reign of her Majesty, and in the first year of the episcopate of the present Bishop of Manchester; that the site was given by Lory Egerton of Tatton; and that the new parish would include the parish of St. Paul's, Withington, and a small portion of the parish of Birch. The stone was lowered to its base while the Mason's glee, "When the temple's first stone was slowly descending," was sung. The various Craftsmen who had been appointed to fulfil the duty then proceeded to test whether the stone had been duly laid, and having favourably reported to the chief Mason, the corn, the emblem of plenty, wine, the emblem of cheerfulness and brotherly love, and oil, the emblem of comfort and consolation, were placed on the stone, and the Honourable Wilbraham Egerton, having personally duly tested the stone, declared it to be well laid, and thanked the Craftsmen for their skill.

Rev. W. H. Strong, rector of Withington, then proceeded to deliver an address. He said that the ceremony which they had taken part in that day was an event of interest not only to that immediate neighbourhood, but also to persons living at a distance. There never was a time when greater efforts were being made for the increase of church accommodation, the education of the children of the poorer classes, and the establishment of institutions for the alleviation of the bodily sufferings of their fellow-creatures—and he was glad to say that nowhere were such good works more vigorously carried on than in Lancashire. During the last six years the population of the parish in which the new church was about to be erected had increased in a marvellous manner, and as further church accommodation was required, Lord Egerton, with his accustomed liberality, had given them that site for the erection of a church, and also sufficient land on which to erect a school and parsonage house, in addition to the handsome subscription of £1,000. The proposal to erect a new church in that district had been instantly taken up by Mr. Hugh Birley, M.P., who he believed, was present on that occasion, who was always ready to take part in all good works in Manchester, and who, with other members of his family, had done more for the Church in Lancashire than any other gentleman in the country.

The Venerable Archdeacon Anson, who was most heartily cheered, said he had always taken the deepest interest in that neighbourhood. Twenty-five years ago he had been present at the laying of the foundation-stone of Birch Church, and he trusted that the church now about to be erected might be as useful, and the congregation as united, as that over which he now presided. He was thankful for the kindly feeling and the brotherly charity which existed between the inhabitants of the two parishes of Withington and Birch, and he trusted that the erection of the new church would not sever that excellent feeling, but would rather be a link to bind them more closely together.

The Hon. Wilbraham Egerton, *M.P.*, who was received with cheers, said he could not leave that ground without thanking the committee for their courtesy in asking him to lay the foundation stone of that church. If it had been the case of laying the foundation stone of any church, to be erected for the Church of England's worship, he would most gladly have accepted their invitation; but when it was not only for that purpose, but it was to be erected on the property with which he was connected, he felt the deepest interest in a work of that kind, and in expressing his own feelings as to the duty laid on those who had property to come forward to further the objects of the Church wherever it was necessary, he was sure he might say that for many years past such had been the feelings entertained by his father, and grandfather, and by himself. He was sure that his father would see with the greatest satisfaction this new church rising up in the corner of his estate. It was with the greatest satisfaction that Lord Egerton had acceded to the wishes of the committee, who had been so active in getting up this new church, and had granted this small portion of land on the estate, and he was quite sure that Lord Egerton's wish was that the work so well begun that day might be brought before long to a successful issue. He understood that the funds were not altogether forthcoming for this work—about half of them yet remained to be raised.

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He trusted that those persons who had taken an interest in the proceedings that day would stir up their friends in that district to do all they could to assist, by contributions, the completion of that building. Where they were now standing was once the open country, and it was now rapidly becoming part of the great city of Manchester, which was stretching forth its borders in all directions. He trusted that they would never forget that there were other things besides material things to be taken into consideration, and that the spiritual welfare of the community was above all things pre-eminent. They must not forget in these days of great wealth, luxury, and civilisation, that there was another and higher world to which they must all look to. He could not help hoping that some of those present would carry away with them some valuable recollections of that day's proceedings, and he further trusted that many of them would be impressed by the grand Masonic ceremony which had been engaged in. They had been told a short time ago that the late Bishop of Manchester had consecrated in his diocese at least a dozen churches every year, and the total number during the period of his episcopate had been nearly 250. He hoped that the episcopate which had just been began by their present excellent diocesan would be crowned with still greater results. He thought they might augur most favourably from the zeal and energy with which the bishop had hitherto discharged his duties, and they might depend upon it that his lordship would have been with them that day if he had not been engaged with very important business. In conclusion he might say that the weather that day, which had been cloudy in the morning and bright in the afternoon, was a pleasing augury as to the condition of the Church of England, and he ventured to say that the sun would continue long to shine on that Church, notwithstanding the difficulties which embarrassed her at present.

Three hearty cheers were then given for Lord and Lady Egerton, and in reply to a unanimous call to him,

Bro. William Romaine Callender, jun., addressed the assemblage. He said he would say one or two words with regard to the particular part of the ceremony with which the Freemasons were connected. They were met that day, so far as the Masons were concerned, as a body, not as members of the Church of England, though many of them were members of that Church, but because they recognised the necessity for supporting, beyond any sect or creed, that Christian religion which was scattered over the whole world. He was not permitted to explain the sacred rites and hidden mysteries of the Freemason's constitution, and on looking to the left of him, he deeply regretted that the fairer part of that audience, so far as Freemasonry was concerned, were left in the outer regions of darkness and obscurity. He assured the ladies that if they only knew the beauty of the Freemason's system, and that every word, every ceremony, and every part of their dress contained some hidden though beautiful lesson of virtue and morality, they would not rest satisfied with their present deplorable condition; but he was afraid the agitation for the removal of female disabilities would assume greater proportions than it hitherto had attained. He could not explain to them the mystic ties which held Freemasons together, but he might tell them on what principles their Order was founded. They were Liberal because they knew no distinction of creed or party, and they were Conservative because they clung most zealously and jealously to all the ancient customs and established landmarks which long tradition and modern experience had proved to be beneficial to their Order, and which were founded on the purest principles of virtue and morality. They desired to hand these principles down to those who come after them efficient and unimpaired, and they believed in coming there that day they were doing a good work, and one which would redound to the glory of God.

Masonic honours were then given, and after three cheers for the Queen the proceedings terminated.

Poetry.

THE TRUE CORNER-STONE.

By Rob. Morris, *LL.D.*

What is the Mason's corner-stone?
Does the mysterious temple rest
On earthly ground, from East to West,
From North to South—and this alone?

What is the Mason's corner-stone?
Is it to toil for fame and pelf?
To magnify on's petty self,
And love our friends—and this alone?

No, no; the Mason's corner stone,
A deeper, stronger, nobler base,
Which time and foes cannot displace,
Is Faith in God—and this alone,

'Tis this which makes the Mystic Tie
Loving and true, divinely good,
One grand, united Brotherhood,
Cemented 'neath the All-seeing Eye.

'Tis this which gives the sweetest tone
To Masons' melodies; the gleam
To loving eyes; the brightest gem
That glitters in the Masons' crown.

'Tis this which makes the Masons' grip
A chain indissolubly strong;
That banishes all fraud and wrong,
And coldness from our fellowship.

O noble Corner-stone divine!
O Faith in God that buoys us up,
And gives, in darkest hours, a hope,
And makes our hearts a holy shrine.

Brothers, be this your Corner-stone!
Build every hope you have on this,
Of present joy, of future bliss,
On earth, in heaven—and this alone!

REVIEWS.

The Meeting of the Sisters. By an English Settler. Moffatt and Co., Dublin and London.

Britannia and Hibernia are "the sisters." This elegantly-printed little work, inscribed to the women of Ireland, is well calculated to assist in healing the unhappy differences which unfortunately exist between the native peasantry of Ireland and the English landowners.

Obituary.

THE LATE BRO. JOHN ETHERINGTON WELSH ROLLS.

According to our promise of last week, we proceed to give a more lengthened notice of the late Bro. John Etherington Welch Rolls, of the Hendre, near Monmouth. The deceased was one of the most popular of the county gentlemen. His was one of the most genial of spirits—cordially disposed towards his equals, and frank and affable to those of a lower social grade with whom he was associated. Likewise he was liberal without ostentation, and his benevolent actions will long cause his memory to be held in affectionate remembrance. Bro. Rolls was a deputy-lieutenant of Manmouthshire and a county magistrate. He has held the position of High Sheriff; and he has also, we believe, filled other public office, the duties of which he invariably discharged as-

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siduously and faithfully. Bro. Rolls was a Conservative, but was always generous to his political opponents. Perhaps in no position did he command more respect than as Provincial Grand Master of the Order of Freemasons for the province of Monmouthshire. To that post, after being Deputy Grand Master for many years, he succeeded in October, 1863, his predecessor being Col. Tynte. The brethren manifested their appreciation of his worth several years since by presenting him with a magnificent Masonic emblem. Bro. Rolls has been unwell for some five years, and for the last three years has been unable to leave his residence. His departure will long be mourned. It may be truly said of him, especially in regard to his domestic and social qualities, and, indeed, with reference to his fulfilment of the general duties appertaining to a position of opulence, so far as he entered into public life, that verily, as the immortal bard hath it, "he was a man."

SCIENTIFIC MEETINGS FOR THE WEEK.

Monday, June 13th.—Royal Geographical Society, at 8.30.

Tuesday, June 14th.—Anthropological Society, at 8; Photographic Society, at 8.

Wednesday, June 15th.—Meteorological Society, at 7.

Thursday, June 16th.—Royal Institution, at 8.30.; Royal Society of Antiquaries, at 8.30; Linnæan Society, at 8; Chemical Society, at 8; Numismatic Society, at 7.

Friday, June 17th.—Royal Institution, at 8.

Saturday, June 18th.—Royal Institution, at 3.

LIST OF LODGE, MEETINGS, &c., FOR WEEK, ENDING 18TH, JUNE 1870.

(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, June 13th.

LODGE.—St. Alban's, Albion Tav., Aldersgate-st.

Tuesday, June 14th.

LODGES.—Wellington, White Swan Tav., Deptford; Ranelagh, Windsor Castle Ho., Hammersmith; Stanhope, Thicket Ho., Anerley, Surrey.

Wednesday, June 15th.

LODGES.—Sincerity, Guildhall Tav., Gresham-st.; Nelson, Ma. Ha., William-st., Woolwich; Buckingham and Chandos, F.M.H.; Marquis of Dalhousie, F.M.H. —— CHAPTER.—Westminster and Keystone, F.M.H.

Friday, June 17th.

House Com. Boys' School.—— LODGES.—Friendship,' Willis's Rooms, King-st., St. James's; University, F.M.H.—— CHAPTERS.—Moira, London Tav., Bishopsgate-st.; Caveac, Radley's Ho., Bridge-st., Blackfriars.

Saturday, June 18th.

LODGES.—Lewis, Nightingale Tav., Wood-green.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, June 13th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert New Cross-rd, Deptford; Old Concord, Turk's Head, Motcombe-st., Belgrave-sq.; Sincerity, Railway Tav., London-st.; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Tower Hamlets Engineers, Duke of Clarence, Commercial-rd., East; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, May 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; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Royal Union, Dubourg's Ho., Haymarket; Metropolitan, George Ho., Aldermanbury.—— CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, June 15th.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.—— CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, June 16th.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich Manchester, Berkeley Arms, John-st., Berkeley-square; 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, June 17th.

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tav., Kennington; Westbourne, the Grapes, Duke-st., Manchester-square; 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; Doric, Three Cranes, Mile End-rd.; Rose of Denmark Metropolitan Chapter of Instruction, White Hart, Barnes, Surrey; Victoria, Anderton's Ho., Fleet-st.; Hervey, George Ho. Walham-green. —— CHAPTER OF INSTRUCTION.— Domatic Fisher's Restaurant, Victoria Station.

Saturday, June 18th.

Mount Sion, Union Tav., Air-st., Piccadilly; Robert Burns, Sussex Stores, Upper St. Martin's-lane.

[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.,

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

C. F. M.—Thanks for your communication, but another account had been already received, and was in type.

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LONDON, SATURDAY, JUNE 18, 1870.

FREEMASONRY IN FRANCE.

(Continued from page 462.)

Lodge Française élue Ecossaise demanded "that the Grand Orient should not arrogate to itself the power of reprimanding and punishing brethren, as in cases of certain brethren cited. The demand is made on the ground that the lodges only have the right in cases of Masonic discipline, while it admits the jurisdiction of the Grand Orient in cases of violation of the Constitutions. The lodge therefore proposed that, in conformity to the Constitutions, an administrative court be established, independent of other powers, with two degrees of jurisdiction. Article 25 of the Constitution gives to the Grand Master the right to suspend brethren, leaving them at liberty to appeal to the Council of the Order within 33 days.

It seems natural that since the Masonic law regards a reprimand as a higher punishment than that of suspension, the Grand Master, and likewise the Council, can lessen the punishment, and consider the reprimand as sufficient. This was the case with the Masons of Bordeaux. As to the case of Bro. Patry, it was explained that the decision was different. The Grand Master had merely said that he thought he had occasion to reprimand Bro. Patry through the intervention of the W. Master of the lodge. It was merely an advice; nothing more.

The subject was then dropped.

A proposition of the Sixth Bureau was presented:—"In consideration that certificates, briefs, and patents delivered by the Grand Orient of France, being in but one language, are insufficient for the purposes of brethren travelling in distant countries, and likewise that foreign jurisdictions deliver them in two languages (Latin and the national language), it is desirable that the Grand Orient should issue all Masonic certificates in three languages, French, English, and Spanish."

Bro Vénot reported that the only difficulty would be to choose a language besides the national tongue in which documents should be printed. He considered the best course would be to use the French language, with a translation into Latin.

Bro. Colfavru observed that the use of the French language was now almost universal, and therefore it was unnecessary to introduce any other language. Especially he opposed the introduction of Latin, an obscure language of the past.

After some further observations, the proposition of Bro. Viénot was put to the vote, but was not carried.

Lodge "La Phare Hospitalier," Orient of Senlis, demanded a recognition by the G.O. of the the right each lodge in France to correspond at will with French or foreign lodges upon questions of administration and finance, and of social and philosophical progress; centralisation being condemned by all enlightened and progressive classes. Freemasonry being a lover of progress, can it refuse to strengthen the rights and powers of its lodges?

Bro. Viénot, in his report, considered there was no necessity for this proposition. He remarked that the lodges already possessed the right of correspondence here demanded. Although a clause was proposed forbidding such intercommunication, it was not adopted. The only prohibition which existed was a collective deliberation; the right of correspondence, he said, existed.

The Council apparently deemed this explanation satisfactory, for the subject was not further pressed.

The same lodge also brought forward a desire that the subject of universal peace should be advocated by the Masonic body. The Council were of opinion that the desire was a legitimate application of the principles of the Masonic Fraternity, but could not see any means by which they could forward the object.

A suggestion from Lodge Progres, Orient of Saint Geniès de Malgoires, that application should

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be made to the railway companies for a reduction of fares in the case of brethren appointed as delegates of a lodge, and while travelling on Masonic business. The lodge also suggested application to the postal administration for a free transmission of the correspondence of the Master of a lodge, whether to the brethren of his lodge, to other lodges, or to the Grand Orient.

These ideas, although entertained by sentiments of a legitimate economy, in the opinion of the G. Orient, could not be consistently urged, as Masonry should stand on its own ground, and not ask assistance from institutions established for public utility.

Propositions came from several lodges, requesting that the Grand Orient should declare that brethren should be at liberty to take the capitular degrees in any chapter they choose, the practice being hitherto to confine them them to the chapter attached to the lodge of which they are members. The proposition was carried.

Propositions were also adopted defining the rights of lodges as to the reception of visitors, many lodges believing that they had the right to refuse to receive as visitors brethren who had visited there times unless they affiliated themselves. It was decided that this was not the case, and that regular Masons could at any time assist in the work. The other proposition was that a lodge should have the right to refuse to receive, as a visitor, a regular member of another lodge when it is within their knowledge that the brother is not worthy of being a Mason, and to whom the lodge would have refused initiation.

The Grand Orient considered it necessary to remind the authors of this proposition of the general principles of right and justice, for the constitutions provide that no Mason can be deprived of his rights, but by virtue of a judgment. If then a Mason, known to be unworthy, demand entrance into the lodge, it is the duty of the lodge possessing that knowledge to bring an accusation against the brother before the lodge to which he belongs, so that, if such is the case, he may be declared unworthy. In the absence of such a judgment, neither a Mason or a lodge should attempt to usurp the functions of regular justice.

Several brethren sent in propositions that the sign of distress should be communicated to Entered Apprentices.*

An objection was raised, upon the ground that the proposed alteration in the practice would lessen the desire of the initiates to acquire the degree of Master, in which the Council concurred. The amendment was not carried.

A proposition was adopted, providing that the high degrees should be represented in the annual meeting of the Council of the Grand Orient by active members of the respective degrees. This regulation applies to all degrees from the 18° to the 30°, owing allegiance to the Grand Orient in Paris, the provinces, or French Possessions.

At the meeting of the Council on the 11th April, the proceedings of the previous meeting were read and confirmed.

Bro. Caubert reported upon the case of Lodge la Parfote Harmonie, Orient of Toulouse, and from the tenour of his report, it appears that "perfect harmony" has not prevailed in the lodge bearing this name for the past two years. He says, Masonry in Toulouse has been greatly troubled, four Venerables having given in their resignations, and one lodge has been closed. Amongst the causes that led to this state of things, he cited:—The election of Bro. Martin as Venerable, on which occasion a brother voted who was not regularly initiated, not having reached the age of eighteen at the time of his admission. The vote of this brother gave the majority to Bro. Martin, complaints were then brought against Bro. Soulie, and his father also for having proposed him. At this stage, several brethren considered themselves authorised to suspend the labours of the lodge, and the most complete confusion prevailed in its affairs. It was therefore proposed and unanimously agreed to, that the Grand Orient should annul the election, and invite Bro. Muller, the previous Master to convoke the lodge for new elections, and preside over the work till the installation of the Master; to command the lodge to pursue the charges against the offending brethren; and to call the attention of the lodge to the decision of the Council in its affairs in June, 1868.

Bro. Galibert presented a report upon the state of Masonry in one of the most distant of the French possessions, viz., at Mahé, in the East Indies. It appears that eighteen brethren, most of whom first saw the light in the Mauritius, have requested to be recognised as a lodge of the French Rite, under the title of "La Reunion Sincère." The application was regular, and as the W.M. designate, Bro. Pascal de Giovani was known

* This has been done in Saxony, see p. 470 *ante*.

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to the Grand Orient, (having founded Lodge "la Bienfaisance," Ile de Reunion, now in a prosperous condition), the application was granted.

Two simillar applications for the establishment of Provincial lodges were granted, and several authorisations given for raising brethren to the higher degrees.

A motion was made that, in consideration of the importance of the propagation of Masonic principles amongst those charged with the education of the rising generation, it would be desirable that those engaged in that profession should be admitted into Masonry at a reduced charge for initiation.

It is permitted by the Constitution that the military professions, and Lewises, may be admitted at a charge of one half the lowest otherwise permitted by the Constitution.

In the case of Lewises, (remarked Bro. Tordeux in his report), it is offered as an inducement to join the Order to which their fathers have belonged; and in the case of the military, as a means of enabling them to enter an asscciation which has so greatly benefitted by the dissemination of its principles in all parts of the world by the French Army. He admitted the probable utility of the present proposed alteration, and promised to bring the subject before the next meeting of the Council.

Bro. Archimbaud of Lodge "Les Cœurs indivisibles," proposed a set of very stringent regulations, as to the initiation of candidates, with, it was admitted, a laudable desire to secure a high standard of excellence in the order, but which were so difficult of execution, and likely to seriously retard the progress of the Order, that they could not be entertained.

(*To be continued.*)

THE GRAND LODGE OF THE THREE GLOBES, BERLIN.

(*Concluded from page* 465).

In the Constitution of 1723 the principle of universality of the Institution was laid down as the foundation stone. It was adopted by the Grand Lodge of Ireland in 1730, by that of Scotland in 1761, by Holland in 1761, by France in 1771, by Hamburgh in 1801. Even the more modern Grand Lodges of Italy and South America, sprung from France, are based upon the principle of freedom in religious belief, as laid down in the ancient charges. It is engrafted on the constitutions of all the Grand Lodges of the world, and only Sweden and Denmark and a part of Germany, adopt the exclusive principle. Of the seventy-five Grand Lodges of the world, *six* only recognise the so-called Christian principle. Again and again war has been made upon it, and it has been discussed in all its bearings. Theoretically it has been overpowered long since; in practice it has been retained, however, with a zeal worthy of a better cause. The day is not far distant when this un-Masonic and illiberal idea will be dispelled by the sun of enlightenment. The boundaries of exclusiveness are becoming more circumscribed day by day. The question has been already virtually decided by an immense majority of vote.

The Grand Lodge of the Three Globes explains that the term "Catholic Religion" means not the Church of Rome, but Christianity generally. All lodges of the world originally sprung from those of England, Ireland, and Scotland; they agree in the fundamental principles, in the peculiarities and essentials of Masonry, in the principle of universality, and interpret the word *catholic*, what it was intended to convey, *universality, general.* If the Masonic Institution is founded for the purpose of Christianity, then its necessity is more than problematical. It would be altogether unnecessary and superfluous.

Originally there was no Masonry in Germany but what was transplanted by the Grand Lodge of England. When Masonry in Germany began to worship strange gods, the lodges ignored and abandoned the ancient landmarks and usages. Many of them have returned to the ancient faith. But the three Prussian Grand Lodges and those of Sweden and Denmark still worship around the strange altar. These bodies, in reality, exclude themselves from the rest of the Masonic family, although they have much in commou with them in regard to principles, symbols, forms, and constitution; but in this one essential they certainly differ from the rest. The Masonic institution in ideal elevation, stands far above all contingencies of human life, far above all severing barriers, far above all other societies. The Prussian, Swedish, and Danish lodges lack these essentials. They are a union of professing Christians, a community professing a certain faith. Masonry esteems man according to his moral worth; they take into consideration accidental, external circumstances. Masonry selects the pure man as he came from the hands of his Creator; the Prussian lodges as accident of birth or society has formed him, the Christian. The structure of true Freemasonry is perfect and consistent in itself; that of Prussian Masonry is contradictory and imperfect. In Prussian lodges the character of candidates of the Jewish faith is investigated, their names are placed on the lists of candidates, and occasionally they are very warmly recommended for initiation to lodges outside of Prussia, whilst they themselves refuse to bring them to Masonic light. They admit them as visitors, yet make a distinction between those whom they treat as brethren and those whom they recognise as such

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in name only. They do not concede to them the right of initiation and affiliation in their lodges, and refuse to be just and practice tolerance.

But ancient prejudices must give way before education and the enlightenment of the age. The Prussian Government now admits its Jewish subjects to seats in its Parliament, and in liberality and enlightenment, in freedom from prejudices, Masons should lead and not follow. They should not be Sons of Light in name merely. We look, at no distant day, for a change in the views of our Sister Grand Lodges of Prussia. Already the signs prognosticating this change appear here and there on the horizon. We will only refer to the circular letter issued on St. John's Day, 1867, by the Lodge "Ernst zum Compass," at Gotha, a daughter lodge of the Three Globes. Gladly would we transfer the whole of it to our pages, but our limits forbid. Let the following points, offered as amendments to the constitution, therefore suffice to show the sentiments of that enlightened Prussian lodge.

1. The right of an unrestricted vote by the lodge in the Grand Lodge is asked for.

2. The requirement of a confession of faith as a condition for the reception of a candidate is not in accordance with the principles of Masonry, does not rest upon an historical foundation, and should therefore be abolished.

We do not at all doubt that the propositions of this lodge will be looked upon by many, and perhaps by a majority of the Prussian Lodges as having a de-Christianizing tendency, whilst those of liberal and cosmopolitan views will regard them as a sign of the revival of pure Masonry, as transmitted to us all by our common mother, the Grand Lodge of England. The propositions of the lodge at Gotha are unquestionably of vital importance to Masonry in Prussia. A profession of religion; the excessive control of the Prussian Grand Lodges over their daughter lodges, extending itself heretofore even to the approval of the officers elected by the lodges; no voice or vote in legislation or the election of Grand Lodge offices except through representatives appointed from the Berlin lodges by the Grand Master; in fact, a complete control in every respect, falls with strange effect upon the ears of an English Mason. The sun of enlightenment is already piercing the clouds that overhang the sky of Prussian Masonry. The indications are encouraging. We have it, although not from official sources, that the Grand Lodge has it under serious contemplation to repeal that part of the constitution which requires a profession of Christianity of the candidate. Let them remember the memorable words on religious belief of their King, Frederick the Great, whose memory is deeply venerated by every Prussian, and who is the father of Masonry in that country:—"Let every one be happy after his own fashion." In the spirit of Masonic kindness, we can only wish our Prussian brethren, God-speed.

PRINCE DE LA TOUR D'AUVERGNE, who has recovered from his illness, definitely accepts the post of Ambassador at Vienna.

HISTORY OF FREEMASONRY IN WORCESTERSHIRE.

We have received from the author, Bro. C. C. Whitney Griffiths, a very elegant work on the "History of the Worcester Lodge, No. 280, and the other Masonic Institutions in the Province and City of Worcester."

Bro. Griffiths is Past Master of 280, and P.S.G. Warden of Worcestershire; P.Z. of St. Wultstan's Chapter; P.M. Lechmere Lodge of Mark Masters, No. 59; P.S.G.D. Grand Lodge of Mark Masters; Knt. Com. K.T. and P.G. Expert; P.M.W.S. St. Dunstan's Chapter, Rose Croix; K.K. 30°, and a member of the Masonic Archæological Institute, &c. It will be therefore readily admitted that diligent in research, as he evidently has been, he possessed ample facilities for the production of this work, which he has done in so able a manner.

The work is dedicated to R.W. Bro. Albert Hudson Royds, Prov. Grand Master, Worcester, and the members of the Worcester Lodge, and being "published by the Worcester Lodge for presentation only," it is not likely to reach a general circulation. We, therefore, purpose in the present and succeeding numbers, to give a *precis* of the History of Masonry in Worcester for the benefit of the great number of our readers, who we know take a deep interest to the lore of our old lodges.

The *Worcester Journal*, in a lengthened notice of the work says:—

"Nothing but very considerable Masonic knowledge, an idomitable determination to exhaust all known sources of information, and an unquenchable enthusiasm in the laborious task of research, can account for his having so successfully indicated the history of the Order in the Province of Worcester, notwithstanding the grave drawback presenting itself in the fact that from the commencement of the Provincial Grand Lodge of Worcester, in 1790, no record is extant except what he has gathered here and there, so to speak, from old constitutions and all sorts of miscellaneous sources, until the year 1820, since which time records have been duly kept. The writer has divided his work into three separate parts. In the first he furnishes the history of the Provincial Grand Lodge, in the second the history of the Worcester Lodge, of which he is an honoured and prominent member, and in the third he describes the introduction of

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Royal Arch Masonry in Worcester and the Chapter of St. Wulstan."

The first record of the Prov. Grand Lodge of Worcester is in the year 1752, in which year Lord Carysfort, Grand Master, granted a "deputation" to Sir Robert de Cornwall, as Provincial Grand Master for the counties of Worcester, Gloucester, Salop, Monmouth, and Hereford. At this time there existed in this extensive *province* three lodges, one held at the Talbot, Stourbridge, of which the warrant is dated 1st August, 1733; another at the Swan Inn, Gloucester, warrant dated 28th March, 1738; the third at the Three Horse Shoes, Leominster, warrant dated October 11th, 1742.

Subsequent to the establishment of the Prov. Grand Lodge, we find that other lodges were established in the following order:—

The "Lodge of Hope," Stourbridge, No. 241, held at the Crown Inn, warrant dated 1768.

The "Harmonic Lodge," Dudley, No. 369, held at the Bush Inn, warrant dated 1784.

The "St. John's Lodge," Bromsgrove, No. 397, held at the Golden Cross, warrant dated 1786.

The "Worcester Lodge," Worcester, No. 483, held at the Rein Deer Inn, warrant dated October, 1790.

The Lodge "Mercy and Truth, Evesham, No. 703, warrant dated 1818; closed November 9th, 1834.

The "Hope and Charity," Kidderminster, No. 523, held at the Black Horse, warrant dated 1824.

The "Royal Standard," Kidderminster, No. 730, held at the Masonic Hall, warrant dated 1844; since removed to the Dudley Arms, Dudley.

The "Semper Fidelis," Worcester, No. 772, warrant dated 4th July, 1846.

The "Clive," No. 819, held at the Guildhall, Bromsgrove, warrant dated 1849; removed to Dudley 1856, and the name changed to the "Vernon:" subsequently, in 1865, removed to the Swan Inn, Stourport.

The "Stability," Stourbridge, No. 824, held at the Talbot Hotel, warrant dated 28th June, 1849.

The "Perseverance," Dudley, No. 830, held at the Swan Inn, warrant dated 1850; removed to the Shenstone Hotel, Halesowen, 1860.

It may be interesting, says Bro. Griffiths, to note the lodges under the Athole Constitution, which were held in this province previous to the union of 1818, although he has reason to believe that some of them had ceased to meet long before that date.

No. 60.—The Masons' Arms, Great Fish-street, City of Worcester.

No. 160.—Hiram Lodge, Red Lion Inn, Pontypool, Monmouthshire.

No. 170.—Raven, Kidderminter.

No. 246.—Green Dragon, Dudley, Worcestershire.

No. 316.—Royal Lebanon Lodge, Boothal Inn, City of Gloucester.

In 1792 we find that H.R.H. the Prince of Wales, Grand Master, appointed J. Dent, Esq., as Prov. Grand Master of Worcestershire. Bro. Dent was a partner in the banking firm of Child and Co., of London, M.P. for Lancaster, and afterwards M.P. for Poole, Dorsetshire. The official appointment is yet preserved in the archives of Worcester Lodge, and is signed by Bro. Wm. White, G.S. His occupation of the office continued till 1826, but there is little or no record of his active participation in the duties of his office. It is due to him, says Bro. Griffiths, that he devoted considerable attention to the interests of the Craft in general, if not to the Province of Worcester in particular; and his duties as Senior Grand Warden and subsequently as Grand Treasurer, combined with his private avocations, prevented his attention to provincial duties. His exertions in furtherance of the union in 1813 are duly acknowledged. In 1826, it is stated, that he resigned the office of Grand Treasurer through ill health, and at the close of that year his death is recorded.

The brethren of the Worcester Lodge made some effort to obtain the appointment of a Deputy Grand Master from their own members, but in vain. Among existing evidences of this fact to be found in the minutes of the Worcester Lodge, is a copy of a letter, dated Dec. 27th, 1820, ordered to be sent to the G. Sec., stating their desire to hold a Prov. Grand Lodge, and inquiring if the appointment of a Deputy Prov. Grand Master was registered in the Books of Grand Lodge, and if so, the name of the brother, but if not, information as to the proper course of proceedure.

At the next meeting of the Worcester Lodge a communication is ordered to be sent to Bro. Thompson, congratulating him upon his appointment as Deputy Prov. Grand Master, hoping to

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be favoured with his visits as often as his convenience would admit.

It seems rather singular that the reply of this brother should contain an intimation that he had held the appointment for eighteen years, and it is not with astonishment we read that his reply contains some reservation as to his appreciation of the compliment.

Bro. Thompson is said to have been writing master to the Prince of Wales, and to this fact may be traced his appointment as D. Prov. G.M. He appears to have joined the lodge in 1799, and to have been at once elected as W.M., which appointment he held for seven years afterwards, again he appears as W.M. in 1809 and 1810. In 1811, he desires his name to be erased from the lodge, expresses his desire to benefit the lodge either individually or in his capacity of D. Prov. G.M., in 1814, 1815, 1816 and 1817, he is again recorded as W.M. While, but again, in 1820, he appears to have attended the lodge as a visitor. In December of the same year, he is proposed as an honorary member, but at the next meeting, although he is present, and the minutes are confirmed no reference is made to the result of the ballot. On the 27th, the letter to the G. Sec. before referred to is ordered to be sent, and the appointment of Bro. Thompson made known, but he never appears afterwards to have been present at the lodge, either as visitor or member, and is only once after referred to as P.D. Prov. G.M., in the appointment of officers by Bro. Dods, as D. Prov. G.M., at a meeting in 1822. Neither is there any record of his retirement or death.

On the 2nd Sept. 1822, Bro. Dods as D. Prov. G.M., at a meeting of Worcester Lodge, Bro. Ballard in the chair of W.M., gave notice that he would call a meeting of Prov. Grand Lodge, and he issued the following circular to the W. Masters of the lodges at Worcester, Kidderminster, and Eversham.

"Worcester, Sept. 18, 1822.

"Worshipful Sir and Brother,

"Our Deputy Provincial Grand Master, Bro. Dr. Dods, has commanded me to inform you that he will hold a Provincial Grand Meeting, at the Rein Deer Inn, Worcester, on Wednesday, the 2nd of October next, at 12 o'clock, when your company is particularly requested, with as many of the brethren of your lodge as can make it convenient to attend, for the purpose of nominating and appointing the different Grand Officers, for establishing a Provincial Grand Fund, &c. The favour of an answer before Saturday, the 22nd inst., stating the number of brethren that are likely to attend, will oblige.

"I am, Worshipful Sir and Brother,

"Yours fraternally,

"S. Swan,

"Provincial Grand Secretary.

"N.B.—Dinner on the table at half-past three o'clock."

The names of the brethren attending the Prov. G. Lodge are given, numbering 28.

The Prov. G. Lodge was opened to the first degree, and the Ancient Charges were read, as likewise the by-laws in the Book of Constitutions relating to the office of Prov. G. Master. The brethren were unanimous in their wish that a Prov. G. Lodge for the County of Worcester should be regularly and duly established. The D. Prov. G.M. nominated and appointed the following officers:—

Past Deputy Provincial Grand Master, Bro. Thomson.

Prov. Sen. Grand Warden, Bro. Ballard, W.M., Worcester Lodge.

Prov. Jun. Grand Warden, Bro. Gibson, W.M., Kidderminster Lodge.

Prov. Sen. Grand Deacon, Bro. Workman, W.M., Eversham Lodge.

Prov. Jun. Grand Deacon, Bro. Burrow, P.S.W., Worcester Lodge.

Provincial Grand Stewards.

Bro. Shemmons, P.M., Kidderminster Lodge.
" Phelps, P.S.W., Eversham Lodge.
" Haliburton, P.S.W., Worcester Lodge.
" W. Mills, " "
" Duncan, P.M., Kidderminster Lodge.
" Holland, of the Eversham Lodge.

Treasurer, Bro. Hughes, Worcester Lodge.

Secretary, Bro. Swan, Worcester Lodge.

Director of the Ceremonies, Bro. Dent, Worcester Lodge.

Sword Bearer or Inner Guard, Bro. Hobbs, Worcester Lodge.

Tylers { Bro. Heath, Worcester Lodge. " Javens, Kidderminster Lodge. " Redman, Eversham Lodge.

The D. Prov. G.M. proposed the establishment of a Provincial Grand Fund, which was approved by the officers and brethren.

A subscription by the three lodges to purchase Prov. G. clothing for the D.G.M. and officers of

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Prov. G. Lodge was proposed and agreed to. The brethren were called from Refreshment to labour and the Prov. G. Lodge was closed at 8 p.m.

(*To be continued.*)

MASONIC JOTTINGS.—No. 24.

By a Past Provincial Grand Master.

NIEBUHR.

A Brother is not necessarily a Niebuhr, and he sometimes, unwittingly, takes Myth for History.

THE EGYPTOLOGISTS.

The labours of the Egyptologists completed, all the stone inscriptions and all the papyri read—a learned Brother thinks something will then turn up, throwing a light on old Masonry.

HISTORY.

History, philosophically studied and understood, sufficiently shows the great antiquity of what, in recent times, is called Speculative Masonry.

THREE THINGS THAT TOOK PLACE, A.D. 1717.

A Cambridge Brother says that three things took place, A.D. 1717. First the removal to a new lodge, in which Speculative Masonry could be more conveniently and effectively cultivated and taught. Next, codification of such laws and usages as were found not unsuitable to the 18th century. Thirdly, revisal of the old Charges.

THE HENRY VI. EXAMINATION.

Brother J. S. P.—The two German writers who consider the Henry VI. Examination genuine, are Krause and Fessler.

THE YEAR 1681.

A Brother says that 1681, when Strasburg fell into the hands of the French, was a most disastrous year for the German lodges.

COURSE OF MASONIC READING.

A Cambridge Master of Arts writes, asking advice as to a suitable course of Masonic reading. As my correspondent is well versed in German, he should begin by making himself thoroughly acquainted with Brother Findel's History in the original. He should next proceed to Krause, and then to Kloss. When this has been accomplished, he will not find it necessary to consult any one respecting his future progress.

MASONIC ARCHÆOLOGICAL INSTITUTE.

A meeting was held at Freemasons' Hall, Great Queen-street, on Thursday evening June 9th, W. Bro. Matthew Moggridge, P. Prov. S.G.W., South Wales, F.S.A., F.G.S., in the chair.

The Secretary read letters of apology from several members.

A letter was read from W. Bro. J. H. Younghusband, P.M., sending to the institute as a present for its members, twelve copies of his lodge music.

W. Bro. Wigginton, F.R.I.B.A., passed a high eulogium on the value of this music at consecrations.

Bro. Shackell concurred.

Thanks were returned to Bro. Younghusband.

A letter was read from Bro. Witham M. Bywater, as follows:—

"April 11, 1870.

"Dear Sir and Brother,

"The publication of the first report of the 'Royal Commission on Historical Manuscripts' places in a prominent manner the interesting results which are beginning to be manifested by the discovery of long lost or hitherto unknown documents.

"Impressed with the importance which this movement may have for our noble science, I am led without further apology to suggest the question whether something cannot be gained for Masonry by this investigation. I think it not unlikely that among the commissioners there may be one or more who may belong to the Fraternity with whom your influence, or that of the Council of the Masonic Archæological Institute, might have sufficient weight, to induce them to issue such instructions or private hints to their literary staff, as would lead to their taking note of any MSS. relating to the early history of Free and Accepted or Speculative Masonry. For instance, particular attention might be directed to collections in the possession of the families of notable persons who in the last century filled the post of Grand Master either in the 'Ancient' or 'Modern' side.

"Notwithstanding the frequent and sometimes feasible arguments which are advanced to prove that Speculative Masonry had no existence prior to 1717, I think it highly probable that among the MSS. preserved in the muniment (lumber?) rooms of some of our old families, documents may be found which will be valuable to us, by

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shedding light on that dark page of our history.

"Apologising for thus troubling you, which please excuse by attributing it to my desire to see Ancient Craft in possession of a good *title deed.*

"I am Dear Sir and Brother,

"Yours truly and fraternally,

"WITHAM M. BYWATER."

"P.S.—If you have a copy of the Commissioners' First Report, I invite your attention to papes 65, bottom of first col.; 76, top of second col.; 78, first col.; 95, second col.; 107, bottom of first col."

A discussion took place on the best mode the Institute could adopt to give effect to the propositions of Bro. Bywater.

Bro. Bywater stated that one document referred to need be of interest, as it was a contract with a "Free" Mason in connection with the building of a tomb in Wells Cathedral. This had been printed by the Town Clerk of Wells.

Bro. Wigginton suggested that the W.M. of the lodge at Wells, should be moved to obtain a copy from the Town Clerk for the use and consideration of the members of the institute.

This Bro. Bywater offered to effect.

The chairman and Bro. Hyde Clark undertook to communicate with the Record Commissioners, with the view of carrying out the objects of Bro. Bywater.

Thanks were returned to Bro. Bywater for his valuable communication.

The chief subject of the evening was a communication on a new system of Masonry among Mussulmans. It was observed that Associations and Secresy or Mystery, are two great principles of Freemasonry, and two great principles influencing the human mind. They are consequently to be observed in all ages, and among all nations of mankind. In that sense the elements of Masonry are certainly to be regarded as of the greatest antiquity, and as they are widely disseminated, so are they to be particularly recognised among the Mussulman communities. The chief form of these mystic associations is that of the Orders of Dervishes. It is not unnatural that many have supposed that the exact forms of Masonry are to be found among the Dervishes. A sketch was then given of the introduction of Freemasonry into Turkey, Persia and India. It was pointed out that while the Mussulmans acknowledge the sacred books of the Jews and Christians, they treat the Karan as a further developement, and in adopting Freemasonry they are naturally disposed to seek its developement for members of their own community in the forms of Islam. Such a development has been founded at Constantinople, but the members of it acknowledge universal Masonry as a title to participation and to brotherhood. Many details were given, which are not of a nature to admit of public treatment.

Bro. Khan Bahadur Kazi Shahabudun Ibrahim, Dewan of H.H. the Rae of Kutch, entered into some details as to the principles of Islam, and the present movement in India for purifying it from superstitious practices. He stated that the persecution of the Persian Freemasons was probably owing to their being confounded, as a secret society, with the dangerous fraternity of the Hashishiyehs.

Our Indian brethren spoke fluently in English.

Bro. Hyde Clarke concurred, and gave some account of the present condition of the Persian Freemasons.

Bro. Dadabhai Naoroji, late Professor of Guzaretee in University College, referred to the great antiquity of mysteries among the old Persians.

Bro. Jamshedjee Ivanjee Gazdar concurred.

Bro. Bywater referred to some points of interest in the paper, and the general relations of Masonic signs and secrets to those of secret societies among Mussulmans and Chinese.

Bro. Wigginton pointed out that the dimensions in height, length, and breadth of the Temple of the Caaba at Mecca were very peculiar, and appeared to have some relations to its reputed antiquity. They appeared to have some analogy to those of the Tabernacle. The situation of the door was also deserving of notice. He threw out the hint for consideration, whether these relations of length and breadth could have any reference to the geometrical proportions of the globe of the earth.

The Chairman doubted this. With regard to the connection of Freemasonry with other mystic systems, it was difficult to judge; but this at all events could be determined, that Freemasonry being founded on the noblest principles and on the basis of truth, must be of the highest moral value. It could not either be doubted that it had been of practical use in many remote places. He gave an example of an English brother captured many years ago by brigands in Greece, who was

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released in consequence of making a Masonic sign.

Bro. Dadabhai proposed, and Bro. Bywater seconded a vote of thanks to the eminent archæologist and naturalist, Bro. Moggridge, who had presided over the institute on that evening.

The Chairman announced that the next meeting would be held on Thursday, 30th June, when the subject will be "The Phœnician Masons' Marks at Jerusalem and the Moabite Stone."

MASONIC NOTES AND QUERIES.

THE 1717 THEORY—A DIALOGUE.

A young Oxford Mason has sent me a paper, some lines of which are here subjoined :—

THE 1717 THEORY—A DIALOGUE. * * *

A.: There was no Speculative Masonry before 1717.

B.: I differ; and I affirm that there was Speculative Masonry in the 17th century. Witness our traditions, the untruth of which you are unable to show.

A.: I do not think it necessary to take that trouble.

B.: If you do not think it necessary to take that trouble, you will, I imagine, cease the cry that there was no Speculative Masonry before 1717?

A.: No, indeed I shall not. It is my fixed opinion that there was no Speculative Masonry before 1717, and I shall continue to make my opinion known.

B.: But will you do nothing more than that?

A.: Perhaps not; my opinion ought to be considered sufficient on all such points. I have studied Masonry several years.

* * * * * *

—CHARLES PURTON COOPER.

HOURS OF WORK.

The Masters and officers should always be punctual in their attendance, and observe the hour of meeting with scrupulous exactness, for correct conduct in officers will invariably produce a corresponding accuracy in the brethren. Nothing tends more to disgust and sour the mind than the unprofitable employment of waiting impatiently for the attendance of the superior officers, with a probable expectation of being disappointed at last.—EXCHANGE.

PHILOSOPHICAL SECTS OF CHRISTIANITY.

See Bro. Yarker's "Masonic Principles," page 428 of the present volume. In those philosophical sects of Christianity which reject the superhuman element of the New Testament and receive its Natural Theology and its Natural Ethics, there will probably be found *all* the essential principles of Freemasonry as a universal institution.—A PAST PROVINCIAL GRAND MASTER.

SYMBOLISM IN BOHEMIA; OR, THE BOOK AND THE CUP.

At page 287 of the *Magazine* for October 9, 1869, I gave some interesting quotations and remarks upon this subject, and I now beg to add a few more :—

"In the library of our Edinburgh University there is a singularly interesting Bohemian document. It is the protest of the Diet of Bohemia in Prague to Council of Constance against the burning of Huss and the imprisonment of Jerome, with portraits of both. It is signed, or rather sealed, by a hundred Bohemian nobles, the original seals being still appended, and is such an object of interest for Bohemia, that at the request of the municipal authorities a photograph of it was sent to Prague last summer. It is a singularly vigorous and bold protest, and its high moral and religious tone is so striking in a document of state, that we translate its opening sentence :—

Because truly, according to both natural and divine law and by the words of our Saviour, we are commanded, "Whatsoever ye would that men should do unto you, do ye even the same unto them;" as also an elect vessel exclaims, "Love is the fulfilling of the law," and all the law is fulfilled in one word, "Thou shalt love thy neighbour as thyself." Therefore so far as in our power by God's help, having respect unto this divine law for our dearest neighbour of good memory, Master John Huss, whom lately in the Council of Constance (moved by we know not what spirit)—not confessing, not lawfully convicted, and by no proved errors and heresies—you have condemned, and delivered over unto a cruel and most shameful death."

"At a time when preaching was rare, Huss had preached fearlessly against the vices of the Bohemian nobles, and the priests applauded him; but when in turn he preached with equal faithfulness against their own vices, they dragged him to the stake. And now these nobles, turned from the error of their ways through his word, thus boldly and tenderly testify their affection to him as their most beloved friend.

"After the earliest rent in the midnight cloud of mediæval Popery, the first 'beloved physician' who was sent, and ran, to bear the glad tidings of the Gospel light, was 'ane man of Bœum named Paul Craw,' the noble forerunner of modern medical missions, which he was honoured to seal with his blood. The cruel deaths of Huss and Jerome, and the subsequent sufferings in Bohemia, did not prevent Christ's witnesses there from thinking on other lands that were still sitting under the shadow of death. Bohemia had got light from England, for Huss and Jerome owed much to the writings of Wycliffe; but the Bohemians would appear to have selected Scotland for a mission-field, as we might now Japan, on account of its extreme want, with a full knowledge of the difficulty and danger of the enterprise.

"At this date there was not a single known Scottish witness for Christ. In 1407 a confessor was burned at Perth for affirming that the Pope was not the vicar of Christ, and that no man of wicked life could be Pope. But he was an English Presbyter, James Resby, a preacher of the cross, hated by the priests, but listened to by crowds, for 'the common people heard him gladly.' In other parts of the country there were Lollards from England; and, in 1420, a martyr suffered in Glasgow, but he also was a stranger, or a man unknown, whose name could not be found in the registers. England was sending men to teach us, but in our zeal for Rome we burned them at the stake.

"Taught by such examples, but not deterred, the Bohemians sent us a skilful physician named Paul Craw, or Crawar (a name still frequent in Bohemia), to try if the healing of our families might open the way for the Gospel; yet a man fully prepared for our sakes to follow those who had gone before him through the gates of death. Coming to St. Andrews, in fulfilling his mission, he did not merely teach his pa-

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tients, but "preached the heresies of Huss and Wycliffe,' which would almost seem to imply that he had taken some degree in divinity, or belonged to an ecclesiastical order, because it is only the heresy, and not the preaching, that is laid to his charge. But his coming to Scotland was a medical character, with letters from Prague attesting his great excellence in his profession.

"How long he remained, and with what success, we have no record; but that he obtained some distinction as a teacher and preacher is evident from the designation of 'arch-heretic' applied to him in the Scottish chronicles; and that he had lived in St. Andrews for a considerable time, seems to be implied in the expression, 'At last he was brought afore the theologues.' The charges preferred against him were touching the worship of saints, auricular confession, and 'the sacrament of the altar,' which would have special reference to the Cup for which Bohemia had been contending, even before the days of Huss. He was found by his examiners well versed in theology, skilled and prompt in the quotation of Scripture, but obstinate in the doctrines of Huss and Wycliffe. A worthy follower of that 'generous and intrepid martyr and confessor of Christ,' as Luther calls Huss, Paul had made up his mind to hazard his life for the sake of a foreign nation, who might only requite his love with hatred. * * * His was the first martyr-fire lighted in St. Andrews."—PICTUS.

MASONIC PERIODICALS.

In the United States there are twenty-two Masonic periodicals.—J. B.

OUR BIBLICAL LEGENDS AND AMERICAN FREEMASONRY.

A Correspondent who makes inquiry on this subject, the importance of which is not seen by *all* contributors to our periodical, should consult the writings of Bro. Rob Morris, and our late Bro. Salem Towne.—CHARLES PURTON COOPER.

LOUIS XVI. AND THE VAULT OF STEEL IN 1789.

In the "*Précis sur la Francmaçonnerie*, par le Chevalier César Moreau, de Marseille, 33eme Grand Inspecteur Général, Paris, 1855 (8vo, p. 149), this passage occurs:—

"Par les nouvelles constitutions trois Chambres furent érigées au sein du Grand Orient, pour l'Administration des Loges de Paris et des provinces. Le duc de Luxembourg en fit l'installation et donna à cette occasion au Grand Orient une *fête superbe*. 'On n'avait point encore vu à Paris,' dit Lalande, 'de fête maçonnique plus solennelle et plus brillante.' Une Loge fut instituée à la cour, et trois rois, n'étant alors que princes, Louis XVI., Louis XVIII., et Charles X., devinrent membres de l'Ordre."

This was in 1772. In "*L'Ami du Roi des François*, par M. Montjoye, quatrième partie, 1792" (ch. liv. p. 40, 4to), this strange paragraph is to be seen upon King Louis' Masonic reception on July 17, 1789:—

"Ce seroit sans doute quelque chose que l'on eut accordé, dans une journée que l'on pourroit appeler la journée de l'ingratitude, cette légère marque d'honneur au rois; mais il étoit douteux si on la déféroit au roi, ou aux députés qui l'accompagnoient, et parmi lesquels on comptoit des Francs-maçons."

Mr. John Turner will doubtless perceive from Montjoye's remarks upon this incident that Louis Seize's intimate connection with the Masonic Order was unknown to the proprietor of *L'Ami du Roi des François*. Probably it was not generally known outside the fraternity.—"N." in *Notes and Queries*.

PRINCE EDWIN'S LEGEND,

A Correspondent will find the title of the book respecting which he inquires in the note, Bro. Findel's History, page 88—"Prince Edwin's Legend: Three Masonic Ballads." By Dr. Gust. Schwetschke. Halle, 1858. 4to.—C. P. COOPER.

THE WORD "SHIBOLETH."

In an article by Bro. Rob Morris in the November number of the *Voice of Masonry*, on page 485, in speaking about the origin and signification of the word *Shiboleth*, the Doctor uses this language:—"The word in Hebrew primarily implies a *flood* or *stream*." A little further on in the same article he says, "The word *Shiboleth* also means *an ear of corn*." And again, in the same paragraph, we find him saying, "Any other word commencing with *sh* would have served the same purpose. The reason for adopting this was that it meant *food, drink*, and *security* all in one, those three things for which the panting fugitives were shivering at the close of that awful battle." In Dr. Oliver's "Book of the Lodge," chapter xi., we find that learned author giving this definition to the word *Shiboleth*. He says, "This word means *floods of water*, and therefore they were made to utter the request, Let us pass over the water." Now the inquiry arises just here, Did the word *Shiboleth* primarily have all these different meanings or significations, or are not our learned Doctors rather romancing on the word a little? It must primarily have been rather a generic term to have embraced so many different meanings. For the purpose of arriving at a proper understanding of the matter, and settling definitely whatever there may be in it, we venture to propound to Bro. Morris the following interrogatories, which, for the information of your numerous readers, we hope he will—as we know he is amply able to do—answer through the pages of the *Voice*, that all may have the benefit of his learning and ability.

1st,—Was the word *Shiboleth* originally a proper word in any language, or was it an arbitrary articulation selected for the occasion?

2nd,—If so, then in what language did it originally become a proper word?

3rd,—What was the original definition or signification of the word in the language in which it first became a proper word or part of speech? I need hardly add that there are some well-informed Masons who claim that the word was not originally a proper word in any language, but was in its origin but an arbitrary articulation selected for a certain purpose, and had been in use among the worshippers of the true God even among the Hebrews long before Jeptha required the idolatrous Ephraimites to pronounce it. For it must be remembered that long before this it had been said, "Ephraim is joined to her idols, let her alone."—INDIANA, in "*Voice of Masonry*."

CABBALISM.

See Bro. Yarker's "Roman Colleges—Old Lodges," *ante* page 428. A Correspondent, whose principal occupation for some weeks has been, as he assures

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me, the study of the communications entitled "Kabbalism, Secret Societies, and Masonry" (*Freemason's Magazine*, vol. vii., pp. 23, 45, 67, 83, and 102), inquires whether that kind of Mystical, Religious Philosophy of the Jews called "Cabbala" (a science asserted to be older than the creation, and to have been taught by the Great Architect of the Universe to the angels") can be shown to have existed in our Freemasonry in the 17th century.—A PAST PROVINCIAL GRAND MASTER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

MASONIC DEMONSTRATION IN GLASGOW AND THE GLASGOW ST. JOHN'S LODGE.

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

Dear Sir and Brother,—I beg to enclose a copy of correspondence on this subject which appeared in the *Glasgow Herald*.

Yours fraternally,
MASONICUS.

GLASGOW ST. JOHN'S AND THE MASONIC PROCESSION.

"June 7, 1870.

"Sir,—In the *Herald* of Saturday, the non-appearance of the Lodge Glasgow St. John in the public procession of the previous day is attributed to a 'misunderstanding' anent the carrying of the working implements of the Grand Lodge. The incident to which this refers was the result not of a misunderstanding, but of the usurpation by the Edinburgh Journeymen Lodge of a right that in no respect belonged to it. From the published Transactions of the Grand Lodge of Scotland, it appears that in August, 1783, that body 'approved of the senior member (out of office) of the Lodge Journeymen, Edinburgh, carrying the mallet in all future processions of the Grand Lodge.' This would in all probability be held to imply the privilege of the same lodge carrying the other working implements. Subsequent enactments of Grand Lodge seem to have restricted the exercise of this privilege to Edinburgh or its neighbourhood. (See Laws and Constitutions of the Grand Lodge, 1848 and 1868-70.) Notwithstanding the explicitness of this restrictive clause in the statute under which the Lodge No. 8 holds the privilege to which it refers, it has hitherto been the custom of that body to carry Grand Lodge working tools, &c., in processions which have taken place at a distance from the Edinburgh or metropolitan province; hence it has come to regard as a right the privilege which, through the forbearance of the sister lodges, it has so long been permitted to enjoy; and it was in this spirit that on Friday last it set up its claim to the honour in opposition to those advanced by the St. John, No. 3 bis, the oldest lodge in the province of Glasgow. The Journeymen Lodge had neither law nor equity to support its demand, but St. John's had on its side the usage which concedes the precedency in such matters to the senior lodge in any particular province, Edinburgh excepted, and could also have cited as a precedent for its claim the fact that its operative members had carried the working tools in the procession at the laying of the foundation stone of Victoria Bridge by the Grand Lodge 19 years ago. (See 'Grand Lodge Reporter,' 1851). Of the brethren of St. John's so officiating on that occasion, Jas. York, David Manuel, Wm. Broom, Alexander Young, and Thos. M'Guffie are still alive. The Grand Master tried on Friday last to arrange matters by offering to divide the tools equally between Nos. 8 and 3 bis; but while the former lodge was willing to acquiesce in the arrangement, the latter very properly objected to it, on the ground that such a compromise was opposed to the letter and spirit of the Constitutions of Grand Lodge, and having firmly but respectfully protested against the Edinburgh Journeymen being allowed to carry the working implements in processions of the Grand Lodge within the province of Glasgow to the prejudice of St. John's or any other of the lodges in that district, the R.W.M. of No. 3 bis, Bro. John Baird, architect, withdrew from the meeting, and declined to take any further part in the proceedings. Returning to St. Mark's Hall, the brethren of St. John's, to the number of about one hundred, including some five or six Past Masters and other ex-office-bearers of the lodge, adopted and signed a minute approving of and adhering to the protest that the R.W.M. had taken in Grand Lodge. In resisting the aggression which the Journeymen Lodge has in the present instance been allowed to make upon the province of Glasgow, Bro. Baird is contending for an impartial administration of the Masonic Constitutions, a principle that affects the interests of every lodge in Scotland, and ought to commend itself to the support of a majority of the Grand Lodge. It was an unpleasant duty the Master of St. John's had to perform, but it does not appear to be of his seeking. Through the arrogant assumption of the Journeymen he was placed in a position where the honour of his own and the other lodges present was imperilled, and he manfully chose the only course that was open to him. The Journeymen Lodge and those grand officials who supported it in its unconstitutional and impertinent demands are alone to blame for any unpleasantness that was imported into Friday's proceedings. The Lodge No. 8 is, to say the least of it, under an obligation to apologise not only to the Provincial Grand Lodge of Glasgow, but to the head Masonic court of every other province into which it has obtruded itself during the last twenty years.—I am, &c., DELTA."

[We are sorry to see that such remarks are imported into discussions upon Masonic subjects.—ED.]

"Sir,—I have read the letter of 'Delta' in to-day's *Herald*, but fail to see that he has at all improved matters; in fact, the greater part of his ideas are already set aside by the letter on this subject which appeared in Monday's *Herald*. He overlooks several facts. 1. That it is the Journeymen Lodge of Edinburgh that carries the tools; 2. That the inference, therefore, is that it should be the journeymen lodge of every other province that should do so; 3. That the Glasgow St. John's Lodge, while being the senior lodge of Glasgow, is the Master's lodge; therefore it it should follow the example of the Lodge of Edinburgh No. 1, which is both the senior lodge there and also the Master's lodge, and not demean itself by carrying working tools either; 4. If what 'Delta' says be true, we perceive that, by tacit consent, whenever

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it was present, the Journeymen Lodge of Edinburgh has generally carried the tools everywhere for the last twenty years, so that it may well plead use and wont on its behalf; 5th. It follows, therefore, that unless the Lodge of Glasgow St. John, No. 3 bis, can show some better foundation for its pretensions than any we have yet seen, the said pretensions were entirely groundless, while the action taken was eminently childish. 'Delta' says that the Glasgow operatives carried the working tools for the Victoria Bridge in 1851, but whether these were members of St. John's or of the Glasgow Journeymen Operatives' Lodge I cannot say; however, as I see by Lawrie's History, it appears that the Edinburgh Journeymen Lodge was absent; therefore there was no difficulty in the way in the Glasgow Operatives carrying the tools, as stated, in 1851. The great fault of the St. John's Lodge is not the protesting—they could do so if they imagined they had a substantial reason—but the marching off the ground. They might have protested in a formal manner, but for the sake of their own dignity, the credit of Masonic discipline, and the honour and good feeling of the province, they should have taken up their due place in the procession. The members of other lodges, whom I have met since, consider the conduct of St. John's extremely childish—even some of their own members think so also; and although the body of the lodge retired, there were some who remained and took their part in the demonstration. I think that it may now be seen that the words 'unconstitutional and impertinent' do not apply to the 'demands' of the Journeymen Lodge, No. 8, but rather to the pretension of No. 3 bis. As to the idea of No. 8 apologising for its past conduct, it will be time enough for it to do so when the Lodge of Glasgow duly apologises to the Grand Lodge of Scotland, the historians and citizens of Glasgow, and to the public at large, for its conduct at the laying of the foundation stone of Nelson's Monument in 1806, to which last week's transactions were a mere flea-bite.—I am, yours respectfully, MASONICUS. June 8, 1870."

MASONIC LITERATURE AND THE FREEMASONS.

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

Dear Sir and Brother,—The remarks at page 469, copied from the *Keystone* (Philadelphia) are worth thinking over. Generally speaking, Masonic literature seems to be very little encouraged by Freemasons. Whether this be because it takes so much to *water* their stomachs that they have nothing left wherewithal to refresh their minds I do not know; only the fact seems to be that Masonic literature and true Masonic knowledge seem to be rather at a discount. However, we hope better things for the future. There is a spirit of inquiry abroad which we trust will, in due time expand amongst the fraternity, and make them take far more interest than they have hitherto done in the past history, present position, and future prospects of the Craft.—Yours fraternally,

PICTUS.

MARK LODGES.

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

Dear Sir and Brother,—In your issue of the 11th inst. there appears a paragraph announcing the intended establishment of Mark Lodges in connection with the Indefatigable Lodge, No. 237, Swansea, and the Cambrian Lodge, No. 364, Neath.

I am authorised to state that the R.W. Provincial Grand Master of this province has been pleased to approve of the establishment of a Mark Lodge to be attached *pro formâ* to the Cambrian Lodge, No. 364, Neath. This lodge will receive the support of the most influential members of the Indefatigable and Cambrian Lodges. The officers will be selected so that the various positions will be filled by representatives of both the lodges, and the brethren will have the advantage of being presided over for the first year by the Deputy Provincial Grand Master, who is, I believe, the oldest Mark Master in the province.

I have also authority for stating that it is not intended at present to establish a second Mark Lodge in the western end of this province, as the requirements of Mark Masonry will be amply met by the formation of the new lodge at Neath.

Yours fraternally,

WALTER WHITTINGTON,
P. Prov. G. Sec. and P.M. No. 364.

Neath, June 11th, 1870.

MASONIC SAYINGS AND DOINGS ABROAD.

From the *Magonnik Weekblad* we learn that the Grand Master of the Dutch Possessions in South Africa has made a tour of inspection of the lodges under his jurisdiction. Order and activity reign everywhere. The Grand Master has considered it his duty, in order to reward the brethren for their zeal, and as an incentive to further exertions, to establish several chapters, amongst others, at Graaf-Reinest, Richmond, Bloemfontein, and Protoria. The *Monde Magonnique* "cannot felicitate the Grand Master for his method of rewarding zealous brethren, as to the introduction of the high grades into these places cannot fail to produce the most deplorable results."

A new Masonic Monthly has been established in Seville entitled the *Fraternidad*. Under the title of "Freemasonry and its principles," its pages contain several discourses delivered on the occasion of the installation of the Count Paraty as Grand Master of the Grand Orient of Lusitania. The following passages will enable our readers to judge of the spirit which animates the Masons of that country:—

"Masonry should exercise a powerful influence upon the re-organisation of society. If the majority of the people were composed of Masons, the Jesuitic Propaganda would not make so many proselytes; certain members of the clergy would not abuse their mission of peace and love to their neighbours to delude the masses; sons would not be arrayed against their fathers; the domestic hearth, the scene of the sweet joys of family intimacy, would not be connected with scenes of grief and sorrow. Masonry should heal all these wounds of society, and should combat vile

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and mean intrigues. Masonry should so rear its standard that the people should see in it the natural defender of their interests, and thus be no longer deceived as to its objects as it has hitherto been. What an immense field of usefulness lies open to Fremasonry in the future!

"Let us be prepared. The education of the masses, alas! has been too long retarded. Let us teach the people their duties before their rights. To teach rights before duties is an error which certainly has been the cause of this slow progress in the social scale.

"Let us raise the veil of obscurity. Behold the temple of truth. We, as its votaries, advance night and day in the rude garb of the pilgrim, and although our feet are wounded and sore at the outset, we should persevere, for at the end of the journey we shall behold the land of promise.

"Let us persevere, occupying ourselves solely in the cause of humanity, entirely ignoring party politics We desire only the politics of progress, and we march towards human perfection. Our country is the whole world. Masonry will never be destroyed or divided; it will be consolidated, fortified, and brought together.

"Love our fellows, assemble classes, teach the young, moralise youth. We shall consider this as the desideratum. Masonry will then be respected, and will become the first institution of the world.

Lodge "Igualdad," at Madrid, in December last numbered 72 members; 4 advocates, 7 workmen, 2 professors of science, 14 merchants, 4 deputies to the Cortes, 8 employés of the Administration, 3 Doctors of Medicine, 3 military officers, 6 journalists, 15 gentlemen, &c. Two members were French.

From Brazil we learn that Lodge Française d'Aquilaine, Orient of Bordeaux, has received from its sister lodge, "Les Francs Hyramites, at Rio Janeiro, a letter which appeared in *L'Avenir Maçonnique*. It is full of interest. The following is a translation:—

"Masonry is *en fête* at Rio, on the occasion of the installation of officers for the year commencing in March. These are the only *fêtes* observed here, it not being customary to celebrate the summer and winter solstice. Until now, even these *fêtes* have been almost entirely denuded of interest, but the present year witnesses acts which, by their essentially Masonic character, are worthy of notice.

"Lodge 'La Descricao,' on the occasion of the installation of its officers, has purchased from slavery seventeen young girls of colour. Several other lodges have already followed this example, and a society mainly, but not exclusively, composed of Masons, has been established with the object of releasing young slaves, particularly females. This is a realisation of one of the noble objects of Freemasonry.

One thing, however, is a source of grief to all true Masons of Brazil, namely, the state of anarchy in which Masonry is at present involved in the country in consequence of the existence of two governing powers, both considering themselves regular, having each been recognised by several foreign powers. Our lodge has made strenuous efforts to put an end to this state of things, but unfortunately her efforts have failed to impress the Order with the magnitude of the evil. Efforts at reconciliation would be more likely to be effective if emanating from a foreign power. The only cause of the separation of Brazilian Masonry into two rival bodies is some personal differences between brethren high in Masonic authority. We therefore hope that our respected sister lodge, 'Française d'Aquitaine,' would join with us in this work, and represent to the Grand Orient of France, with whom Masonic etiquette prevents our corresponding, the desirability of her requesting, in a formal manner, that the two Orients of Brazil should depart from the line of conduct they pursued during the past five years, and consolidate into one power the Order in this country. The Grand Orient of France will merit the gratitude of all Masons if it will lend its influence to the consolidation of Brazilian Masonry."

Gen. Millinet has not accepted the Grand Mastership of the French Freemasons, and M. Carnot having refused the candidacy, the Masonic body has decided provisionally to suppress the Grand Mastership, reserving its final resolution on the subject till next year.

The new Masonic Temple in Washington was dedicated by the Grand Lodge of the District of Columbia lately with the usual ceremonies. There was a large attendance of the fraternity in the hall of the Temple. Bro. R. B. Donaldson as Grand Master, performed the rites of the Order in presence of a large audience of the fraternity, and the Masonic choir furnished most exquisite music, both vocal and instrumental. After the Grand Marshal had made proclamation that the building had been dedicated to Freemasonry, the Grand Master introduced Bro. Benjamin Perley Poore, who delivered a very interesting address. The whole affair was satisfactory to a large convocation of the Craft.

The Grand Officers of the Grand Lodge of Pennsylvania laid the corner stone of the first Masonic Hall for the use of German Masons in the country on the 26th ult.

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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 paper to be read at the meeting of the Masonic Archæological Institute on the 30th inst., is on "The Phœnician Masons' Marks at Jerusalem."

THE opening of the Keystone Mark Lodge (No. 109), at Newport, has been postponed until Monday, the 27th inst., in consequence of the death of the R.W. Bro. J. Etherington Welsh Rolls. On the occasion of the consecration of the lodge on that date, the names of no less than twenty-seven brethren have been given for advancement. The ceremony will be performed by Bro. Binckes, Sec. Grand Mark Lodge.

AN election of pupils in the Masonic Orphan Boys' School, Dublin, is announced to take place in September next. Names of candidates must be sent in to Bro. Harte, Assistant Secretary, at the Freemasons' Hall, Dublin, before the 25th June.

BRO. H.R.H. THE PRINCE OF WALES, P.G.M., has signified his intention of laying the foundation stone of the new schools at Reading on Friday, the 1st of July. Seats will be reserved for those brethren who apply to Bro. W. Biggs, Prov. G. Sec., 6, Duke-street, Reading, previous to the 29th inst.

THE meeting of the Gooch Lodge at Southall, on Monday next, at 4·45 p.m., will be attended by the Prov. G.M. for Middlesex, Col. F. Burdett. A full amount of business appears on the summons.

BOMBAY.—ELECTIONS.—Bro. J. Percy Leith has been elected Worshipful Master of Lodge Sirius (Mark Masters) for the ensuing year.—Sir Knt. J. Baird has been elected Eminent Commander of Mount Calvary in the East Encampment.

BOMBAY.—TESTIMONIAL.—At the last meeting of Mount Calvary in the East Encampment, E. Sir Knt. Johnston, Eminent Commander, intimated his intention of proceeding to England for a few months. As E. Sir Knt. Johnston's year of office has just terminated, the members of the encampment resolved to present him with a suitable testimonial, as a token of the respect and esteem in which he is held amongst them; as also for the very successful manner in which he has worked the encampment. Sir Knt. Johnson is a young Mason, but his active habits, together with his kind and benevolent disposition, soon procured for him advancement, and he is now at the head of a lodge, chapter, and encampment, fulfilling his duties to the satisfaction of those who elected him.

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'S MAGAZINE, so that a complete Register and Directory may be compiled.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

BEDFORD LODGE (No. 157).—The summer meeting of this celebrated lodge was held at Bro. William Holland's, the North Woolwich Gardens, on Friday, the 10th inst. There were present Bro. John Smith, W.M.; John Hills, S.W.; Wm. Holland, J.W.; J. Lavender, Treas.; Samuel Hill, Sec.; G. S. Silcock, S.D.; J. Jehu, J.D.; C. H. Price, P.M.; J. Briggs, Robert Howland, James Fowler, Michael Walker, R. E. Eades, Frederick Tullitt, and Lear Drew. The visitors were as follows: Bros. A. R. Green, 861; W. Jameson, 1,298; W. H. Waghorn, I.G. 964; Henry Hollis, I.G. 167; Charles Roberts, P.M. 657; W. H. Bayles, S.W. Albion; E. Coste, P.M. Albion; R. Hammond, Union Waterloo; George Pymm, W.M. Belgrave, 739; Edward Harper, I.G. 749; J. J. Homer, Percy; T. Butler, J.D. 55; W. Worthington, S.D. 858. A splendid banquet, served in Bro. Holland's usual satisfactory manner, brought a most enjoyable evening to a conclusion.

INSTRUCTION.

DOMATIC LODGE OF INSTRUCTION (No. 177).—This lodge of instruction, which is held under the warrant of the parent lodge, is one of the most numerous in the Craft, and which is held at Anderton's Hotel, Fleet-street, has for the last three years held its meetings at the Palmerston Arms Tavern, Grosvenor-park, Camberwell. On Tuesday evening, the 7th inst., the occasion was set apart for the working of the fifteen sections of the lectures of the three degrees. Bro. J. H. Pulford of the parent lodge, and P.M. and Secretary of the Southern Star Lodge (No. 1,158), presided, and proved himself a worthy pupil of Bro. John Thomas, of the United Pilgrims, Panmure, and other lodges, and one of the most distinguished instructors in the Craft. This lodge has met every week for the last three years, without a single failure, and this may be mentioned as something almost unprecedented in Freemasonry, but this may to some extent be explained, when young Masons receive such valuable information from so talented a brother as Bro. J. Thomas (the preceptor of the lodge), the unique and appropriate furniture with which the lodge is decorated, and the unassuming and painstaking care which every brother receives from Bro. Marshall, "mine host," who is not only a member of the Craft, but a worthy and esteemed P.M. of the Neptune Lodge, who certainly does everything in his power to minister to the comforts of the brethren who may honour this lodge by their presence. The lodge was opened at seven o'clock, Bro. Pulsford presiding, Bros. Thomas, acting as S.W.; Beddles, as J.W.; Hodges, S.D.; Sarlbens, J.D., and a numerous assemblage, amongst whom were Bros. Welsford, Pole, Wake, Worrell, Gordon, Poore, Rees, White, Dann, Wallis, Lillen, Gluckstein, Child, Dodson, &c. The lectures were worked as follows:—First lecture—1, Bro. Gluckstein; 2, Halbam; 3, Worrall; 4, Geider; 5, Geider; 6, Poore; 7, Thomas. Second lecture:—1, Bro. Welsford,; 2, H. Thompson; 3, Laidlaw; 4, Thomas, 4, Geider. Third lecture:—1, Bro. Thomas; 2, Thomas; 3, Pulsford, W.M,, who also worked the Master's degree. The lodge was then closed in the third and second degrees, and Bro. White, of the United Strength Lodge, and Bro. Allan, of the Burgoyne Lodge, were admitted as joining members. Bro. H. Thompson, P.M. 177 and 1,158, and Secretary of this lodge of instruction, in a few appropriate remarks, proposed "That the best thanks of this lodge be recorded on the minutes to Bro. T. H. Pulsford, P.M., for the ability with which he has presided over it this evening, in working the fifteen sections, and to express to him our sense of the deep obligations the lodge is under for the willingness he has always displayed in every way in his power to promote the best interests of Freemasonry." Bro. John Thomas, preceptor of the lodge, seconded the motion, and at some length extolled the eminent services of Bro. Pulsford, trusting that he might long live to benefit the lodge by the great lessons he was so able to teach in Freemasonry. The motion was put and unanimously carried. Bro. T. H. Pulsford very briefly acknowledged the compliment, and in very suitable terms expressed his desire to render any service that might be required of him. Bro. Thompson said he had been present on many similar occasions, but during the whole of his Masonic career, he had never met with a Master who had presided with greater ability, or had he ever heard the sections worked more carefully, or with greater accuracy than had been done by the brethren this evening. Some other business was disposed of, and the lodge was closed in due form and solemn prayer, and adjourned until the following Tuesday evening, at eight o'clock.

PROVINCIAL.

DEVONSHIRE.

DEVONPORT.—*Lodge St. Aubyn* (No. 954).—The lodge held its usual bi-monthly meeting on the 14th inst. There were present Bros. J. Howton, W.M., Prov. G. Dir. of Cers, in the chair; H. F. Smith, S.W.; M. Paul, J.W., and about fifty

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brethren and visitors. The minutes of the last meeting were read and confirmed. Four candidates who had been regularly balloted for and accepted, were introduced and initiated as E.A. The report of the Audit Committee was presented, and on the motion of Bro. C. Watson, seconded by Bro. J. Masters, was adopted, and carried unanimously. Bro. Smith, S.W., moved that the thanks of the lodge is due to Bro. Bird, P.M., for the clear and concise manner in which the accounts of the lodge finances had been presented for the examination of the Audit Committee. This motion was seconded by Bro. T. Steer, supported by Bro. A. Stephens, and carried unanimously. The next business of the evening was to elect the W.M., Treasurer, and Tyler for the ensuing year, when Bro. H. F. Smith, S.W., was elected the W.M.; Bro. Bend, P.M., Treas.; and Bro. Rashbrook, Tyler. The votes in each case being unanimous. The installation of the W.M. will take place on Wednesday, the 22nd inst., at two o'clock. The lodge closed in due form at a quarter past ten p.m.

ESSEX.

BRIGHTLINGSEA.—*Lodge of Hope* (No. 533).—A meeting of the brethren of this lodge was held at the Swan Inn; on Monday, the 13th inst., for the installation of the W.M. for the ensuing year, and other business. There was a good attendance of the members, and several visiting brethren from Colchester were also present. The unanimous choice of the brethren having fallen on Bro. Joseph Richardson, he was installed in due form by Bro. J. E. Wiseman, W.M., and Hon. Sec.; after which he appointed and invested his officers for the ensuing year as follows:—Bros. D. Griggs, S.W.; J. Jolly, J.W.; Clarey, Treas.; J. E. Wiseman, Sec.; Minter, S.D.; E. Stammers, I.G.; and Harmer, Tyler. Lodge was then closed, and about thirty brethren subsequently sat down to tea. During the evening the customary loyal and Masonic toasts were given and responded to with all the honours. In giving "The Health of the W.M.," Bro. J. E. Wiseman, I.P.M., said he had no doubt that Bro Richardson would fill the chair of the lodge to the satisfaction of all the brethren. The W.M. responded, and in the course of a few well-chosen remarks said he felt highly gratified that he had been placed in that position by the unananimous vote of the brethren of the Lodge of Hope. At the same time he felt that his short comings were many; and while he promised them that no exertion should be wanting on his part to promote the prosperity of the lodge, he trusted that they would look lenlently at his defects, and by rendering their cordial assistance second his endeavours. "The Brethren of the Angel Lodge, No. 51," was proposed in flattering terms by Bro. J. Jolly, and responded to by Bros. J. Coppin, P.M., and Thos. J. Ralling. The proceedings were enlivened by some excellent singiug. Among the brethren present, either in lodge or at the festive board (besides the W.M. and his officers), were Bros. C. Blyth, J. Ames, and W. Bishop, P.M.'s; G. Randall, J. Rodger, S. L. Coppin, W. Balls, J. Day, Walford, W. S. Ling, A. Kent, Lodge of Hope, No. 432. And the visitors included Bros. Shurey, P.M. 196; J. Coppin and W. Griffin, P.M.'s; F. A. Cole, W. S. Sprent, W. Middleton, E. J. Sanders, Thos. J. Ralling, and W. Brooks, 51; Capt. J. S. Smith, P.M., and T. Eustace, 697; and Harry Clench, 1,161. An interesting feature of the evening's proceedings was the presence of four brethren whose united ages amounted to 329 years, and whose participation in the benefit of Freemasonry has extended over 194 years. They were Bros. A. Harmer, 90 years; J. Harmer, 85; W. Lee, 80; and S. L. Coppin, 74.

SUFFOLK.

IPSWICH.—*British Union Lodge* (No. 114).—The usual monthly meeting of this lodge was held at the Masonic Hall, Ipswich, on Thursday, the 9th inst., when there were present Bros. A. J. Barber, W.M., P.G. Org.; Rev. E. J. Lockwood, *M.A.*, D. Prov. G.M. Suffolk; W. Spalding, P.M., Sec.; W. Boby, C. Schulen, F. Gull, and G. A. Turner, P.Ms.; M. Cornell, S.W. The visiting brethren were W. V. Mills and Emra Holmes, P.Ms.; Captain Durrant; G. S. Golding, S.W. St. Lukes; C. F. Long, Staffordshire Knot, 726, &c. The lodge being opened, Bro. A. M. Dallas was raised to the sublime degree of M.M., the ceremony being impressively performed by the W.M., assisted by Bro. Cornell, S.W., who gave the latter part of the traditional history. Bro. Emra Holmes's "Dirge for the Third Degree," recently published in the pages of the *Magazine*, was given in its proper place. At the conclusion of the business the brethren retired to an elegant banquet served in the adjoining rooms, and the evening was spent in the manner common among Masons.

IPSWICH.—*Prince of Wales's Lodge* (No. 959).—The annual meeting for the election of W.M., Treas., and Tyler, took place on Monday last at the Masonic Hall, Ipswich, when, on the ballot being taken, the votes were for W.M. Bro. Westgate, P.M. St. Luke's, 7; Bro. E. Dorling, P.M. 7; Brow. J. Townsend, S.W. 1. The votes for Bro. Westgate and Dorling being equal, the W.M., Bro. Rev. R. N. Sanderson, gave the casting vote for Bro. Dorling, who was consequently declared duly elected W.M. for the ensuing year. Bro. Golding was elected Treasurer and Bro. Spalding, Tyler. The other business of the evening having been gone through and two candidates initiated, the lodge was closed in due form, and the brethren retired for refreshment.

SUSSEX.

BRIGHTON.—*Royal York Lodge* (No. 315).—On Tuesday, the 7th inst., the members of this old-established lodge held the usual monthly meeting for the transaction of business. There was a good attendance considering the time of the year; this was induced doubtless by the fact that three highly respected gentlemen of the town were on the notice paper for election and initiation. The W.M. of the lodge, Bro. James Curtis, being absent, the chair was occupied by Bro. Christopher Wren, I.P.M.; Bros. J. W. Stride, S.W.; J. M. Cunningham, P.M. P. Prov. S.G.W. Sussex, J.W.; C. Sandeman, J.D.; Ebberal, Sec.; Nell, I.G.; Slatter, Dir. of Cers.; Devine, Org.; E. Wrigglesworth, A. Cowley; W. Marchant, P.M., Prov. G. Steward, Sussex; John Robinson, P.M.; J. Challen, P.M. 315, P. Prov. S.G.B. Sussex, and a few visitors. The lodge having boen opened, and the minutes of the last lodge read and confirmed, the ballot was then taken for the three gentlemen proposed, when to the surprise of nearly all present it was declared favourable only to the first gentlemen named, and against the other two. This result caused considerable annoyance to their proposer, seconder, and friends, and also chagrin and disappointment to the two gentlemen interested, and who had attended at the request of their friends, to be initiated. This most unpleasant circumstance has led to much inharmonious feeling amongst the members of the lodge, some members of which in times past have distinguished themselves in a similar manner. Some two or three years ago a considerable amount of blackballing prevailed, but owing to the exertions of one or two members the good feeling and practical Masonry of the lodge was restored to its proper place, and everything promised a long career of prosperity until the present proceeding occurred. The elected candidate, Mr. Stapley, who was also in attendance, was duly initiated into the mysteries and privileges of ancient Freemasonry by the acting W.M., in his usual pleasing manner, combining with it an impressive earnestness. Two passings were expected, but Bros. Hudson and Pritchard were not in attendance. The lodge was closed at an early hour, there being no refreshment after labour.

YORKSHIRE (WEST).

HALIFAX.

Consecration of the De Warren Lodge No. 1,302, *and Installation of the W.M. Designate.*

Saturday, the 11th instant, was a day that had been anxiously looked forward to by some of the Craft in Halifax, it being the the day selected for the consecration of the above lodge, at the White Swan Hotel, by the W. Bro. Bentley Shaw, *J.P.*, Prov. G. Dir. of Cers., D. Prov. G.M. West Yorkshire.

Two o'clock was the time fixed to commence the ceremony, and very shortly after that hour the lodge was opened in the three degrees by the following brethren:—Bros. W. Cook, P.M., as W.M.; G. Normanton, P.M., P. Prov. J.G.D., as S.W.; F. Whitaker, P.M., Prov. G. Steward, as J.W.; H. N. Bates, P.M., as S.D.; W. Asquith as J.D.; J. Seed, as I.G.; and J. Greenwood, P.M., as Tyler.

All being in readiness, the W. D. Prov. G.M., preceded by a procession of members of the Provincial Grand Lodge, then entered the lodge room, among whom we noticed: Bros. C. J. Bannister, P. Prov. G.S.B.; J. Peace, P. Prov. S.G.W.; C. Oldroyd, Prov. G. Treasurer; H. Smith, Prov. G. Secretary; S. Binns, Prov. S.G.D.; S. Stocks, Prov. J.G.D.; T. S. Higgins, Prov. G. Dir. of Cers.; A. W. Ramsden, Prov. G. Assist. Purst.; A. Briggs, Prov. G.S.B.; J. Craven, S. O. Bailey, R. Armison, Prov. G. Stewards; J. Lee, Prov. G. Tyler.

The following were among the visitors present:—Bros. B. Hutchinson, P.M. 290; A. Woodhouse, 304, 61; G. Sutcliffe, S.W., R. Worsick, J.W., and R. Whitaker, J.D., 307; A. Lupton,

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W.M., C. J. Walshaw, P.M., W. F. Wilkinson, S.W., R. Jessop, S.D., J. Greenwood, P.M., J. White, W. Hemmingway, H. Rothery, F. A. Peck, and C. T. Rhodes, 448; G. Marshall, W.M. 521; S. Metcalfe, 600; B. Bastow, 603; T. G. Knowles, P.M. 1,055, 448; F. Waddington (448), J.W., and J. Dewhirst, I.G. 1,231; W. Elliott, *M.D.*, (P.M. 61), W.M., R. D. Kendall, S.W., F. W. Crossley, J.W., J. Nicholl (448), J.D., and J. Marshall, 1,283.

The twelve brethren who had petitioned for the lodge were also present.

Letters of apology, expressing their inability to accept the invitation of the De Warren Lodge, on account of the meeting taking place on Saturday, were received from Bros. E. M. Wavell, jun., J.W. 61, and A. Roberts (448), W.M. 807.

The brethren, having saluted the W.D. Prov. G.M., and a short prayer being offered up, the Prov. G. Treas. addressed the W.D. Prov. G.M., and asked him to consecrate the lodge. The W.D. Prov. G.M. acceded to the request, and called upon the Provincial Grand Secretary to read the petition and warrant of Constitution, which was done.

The W.D. Prov. G.M. inquired if the brethren approved of the officers nominated in the warrant.

The members of the new lodge replied in the affrmative, and presented the W.M. designate. The W.D. Prov. G.M. asked for the minute book. The W.D. Prov. G.M. then directed the Provincial Grand Supt. of Works to examine the appointments of the lodge, to ascertain that all was correct, and to see that the elements of consecration (corn, wine, and oil) are duly prepared and properly placed.

The Provincial Grand Supt. of Works reported that all was correct.

An anthem was then sung.

Behold! how good a thing it is,
And how becoming well,
For brethren, such as Masons are,
In unity to dwell.

Oh! 'tis like the ointment on the head,
Or dew on Sion's hill!
For then, the Lord of Hosts hath said,
Peace shall be with you still.

The W.D. Prov. G.M. then offered dedication prayer (first portion), followed by Musical response, "So mote it be," and grand honours. Sanctus, "Holy, Holy Lord God Almighty, Heaven and Earth are full of the Majesty of Thy Glory. Glory to Thee, O! Lord." The Invocation followed, during which all the brethren turned to the east. Musical response, "So mote it be," and grand honours followed. The lodge board was then uncovered, and three P.M.'s (Bros. W. Cooke, with corn, G. Normanton, with wine, and F. Whitaker, with oil) carried the elements of consecration round the lodge, solemn music accompanying, halting in the east, and corn was scattered.

The W.D. Prov. G.M. then dedicated the lodge to Masonry.

Hail, Masonry! thou Craft divine,
Glory of earth from heaven revealed!
Which dost with jewels precious shine,
From all but Masons eyes concealed.

Grand honours. Second procession of P.M.'s (music occompanying); then halting in the east, the wine was poured out.

Dedication to virtue.

Come, holy virtue, by whose aid
In heavenward steps we long to tread;
Bring love, bring truth, bring friendship here,
Bring peace and unity sincere.

Grand honours, and third procession of P.M.'s, with music accompaning; halting in the east, oil was poured out.

The dedication to universal benevolence followed.

Come, charity, with goodness crowned;
Encircled in thy heavenly robe;
Diffuse thy blessings all around,
To every corner of the globe.

The Prov. G. Treasurer then carried the censor three times round the lodge during solemn silence, and halted in the east. Dedication prayer (second portion) was given by the W.D. Prov. G.M. Musical response, "So mote it be," and grand honours followed

The W.D. Prov. G.M. then "dedicated" and "constituted" the lodge.

The brethren then perambulated the lodge, and saluted the W.D. Prov. G.M.

The concluding anthem was then sung.

Hail! universal Lord!
By earth and heaven adored;
All hail! Great God.
Before Thy name we bend;
To us Thy grace extend;
And to our prayer attend;
All hail! Great God.

The W.D. Prov. G.M. here expressed his regret at being compelled to return to Huddersfield by next train, owing to business engagements, and he accordingly gave up the chair to Bro. G. Normanton, P.M., P.P.J.G.D., who had been deputed to discharge the duties of installing officer on this auspicious occasion, and to whom the W.M. designate, Bro. John Firth, was now presented.

The lodge having been resumed to the second degree, the usual questions were put to and answered by Bro. Firth, who was then obligated in due form.

The lodge was then re-opened in the third degree, all but P.M.'s requested to withdraw, and a Board of Installed Masters opened, when Bro. Firth was duly installed in the chair of K.S. The brethren were then re-admitted, and saluted the newly-installed W.M. in the different degrees.

Bro. Firth then proceeded to invest the officers as follows, making appropriate remarks as he placed the collar upon each one:—Bros. John, Seed, S.W.; David Whitaker, J.W.; F. Whittaker, P.M., P.G.S., Treas.; William Cooke, P.M. Sec.; W. H. D. Horsfall, S.D.; William Asquith, J.D.; Samuel Firth, Dir. of Cers.; Joseph Hayes, I.G.; Thomas Parr, Tyler.

An interesting feature of the proceedings was the presentation to the lodge, by Bro. Seed, S.W., of a very old (1610) copy of the Bible, Prayer-book, &c., in excellent condition, which had been re-bound in antique style for the occasion.

Bro. G. Normanton having been elected to represent the lodge at the meetings of the West Yorkshire Charity Committee, the lodge was closed in proper form.

Nearly fifty brethren afterwards partook of a sumptuous banquet, provided by Bro. Woodhouse (late of Leeds), and presided over by Bro. Firth. The usual loyal and Masonic toasts were given and responded to, and the brethren separated, after having spent and exceedingly pleasant and agreeable evening.

INDIA.

BOMBAY.

District Grand Lodge.

At a half-yearly communication holden at the Freemasons' Hall, Byculla, on Wednesday evening, the 2nd March. Present: Bros. George Taylor, District Grand Master; the Hon. Justice Gibbs, Deputy District Grand Master, and about forty brethren. The District Grand Lodge was opened in ample form at a quarter past six o'clock, and the minutes of the last communication were confirmed. The District Grand Lodge unanimously elected Bro. Percy Leith to the office of D.G. Treasurer, and re-elected Bro. Seager as Tyler.

The District Grand Master appointed and invested the following officers:—Bros. A. Hay, D.S.G.W.; C. Thwaites, D.S.G.W.; T. M. Filgate, D.G. Chap.; E. Tyrell Leith, D.G. Registrar; W. H. Hussey, D.G. Sec.; Colonel L. W. Penn, D.S.G. Deacon; E. T. Beauvais, D.J.G. Deacon; C. Hyne, D.G. Supt. of Works; Sorabjee Framjurze, D. G. Dir. of Cers.; C. Beard, D.G. Sword Bearer; J. Thomas, D.G. Org.; Pestonjee Basonjee, D.G. Purst. The following brethren were nominated to the office of District Grand Stewards:—Bros. W. F. Knapp, 549; F. Vix 944; J. Innes, 1100; F. McDonald, 757; H. I. P. Thomson, 1062; C. D. Furdonjee, 1189.

The District Grand Master appointed Bros. Dr. T. Diver, J. P. Cronforth, and Pestonjee Bazonjee; and the District Grand Lodge elected Bros. W. H. Hussey, F. T. Leith, and A. Edgington, to be members of the General Purposes Committee for the ensuing year.

The Deputy District Grand Master proposed in terms of the notice given by him at the last communication, that Articles 18, 19, 20 of the District Grand Lodge by-laws be expunged, and the 1st clause of Article 27 altered so as to read as follows:—"The lodges shall furnish to the District Grand Lodge a half-yearly return of their numbers according to the form shown in the appendix."

The Deputy District Grand Master continued by observing,

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that now a General Purposes Committee had been appointed, a Finance Committee was not required; hence the necessity for repealing the three articles mentioned. And the alterations proposed to be made in Article 27 were in consequence of the District Grand Secretary having prepared one return form so as to include all the information required by the three forms lately used. The proposition was seconded by Bro. Dr. Diver, and unanimously agreed to.

The Deputy District Grand Master read the further report of the General Purposes Committee on the question of Masonic jurisdiction in India, as follows:—

Report of the District Grand Lodge General Purposes Committee to the District Grand Lodge of Bombay and its Territories.

"Limits of Jurisdiction.—Your committee, on further consideration of the question of Masonic jurisdiction in India have marked out what they opine should be the limits of the district of Bombay, which are as follows:—The frontier of Sind from the sea to Kusmore, and a line drawn from Kusmore to to Kishenghur, from Kishenghur to Jubbulpoor, from Jubbulpoor to the town of Armoree, and from Armoree to Honahwar.

"Your committee in recommending the above limits, have in view the facilities of communication between this presidency town and those points, and in the interests of Masonry in general in India, they are of opinion that the limits of the several Masonic districts should be determined by the facility of communication from the presideney towns, where the District Grand Lodges are held.

"We have already the Grand Indian Peninsula Railway running to Nagpoor in 26 hours, and in the course of two months it will run in to Jubbulpoor in 30 hours, and subsequently in 24 hours. The same railway has a line to Raichore, to which place a train will run in from 19 to 20 hours.

"We have also the Bombay, Baroda and Central India Railway, and branch lines are shortly to be constructed from both these railways to Hyderabad, Sind, Ajmeer, and other stations on or beyond the borders of the proposed Bombay limits.

"If the limits which your committee have marked out for this district are sanctioned, Lodge St. Andrew (No. 500), working at Kamptee, about seven miles from Nagpoor, will have to be transferred from the Madras jurisdiction to that of Bombay; other than this there will be no change, as all the other lodges working within those boundaries, are already under the control of this District Grand Lodge.

"Your committee recommend that their views be communicated to each of the other District Grand Lodges, and that a map with the proposed Bombay limits thereon, accompany each communication.

"Freemasons' Hall, (Signed) T. DIVER, for President.
Bombay, 12th Jan., 1870.

In proposing the adoption of this report, the Dep. Dist. Grand Master observed that the border of the limits which the committee recommended should come under the jurisdiction of this Grand Lodge would only affect the districts of Bengal, Madras, and the Punjab, therefore those districts only need be communicated with on this matter. W. Bro. Dr. Diver seconded the adoption of the report, and it was unanimously carried.

The Dist. Grand Secretary was requested to communicate with the districts interested and ascertain their views.

The Dist. Grand Secretary stated that according to instructions he had laid before the General Purposes Committee Bro. D——'s appeal against his exclusion of Lodge Concord for non-payment of dues, and presented the committees report thereon.

Bro. Swift spoke briefly in defence of Bro. D——, and Bro. Prescott and others commented on his total disregard of the summonses sent him to attend the committee meetings during the hearing of his case.

The proposition for dismissing the petition was then put to the District Grand Lodge and carried, the only dissentient being Bro. Swift.

The District Grand Lodge expressed its entire disapproval of Bro. D——'s conduct towards the General Purposes Committee.

Bro. Beard wished to know whether exclusion of a brother from one lodge debarred him from becoming a member of another lodge, or visiting any lodge.

The Dist. Grand Master said exclusion from a lodge was very different from the sentence of expulsion from the Craft; that admission into any lodge depended on the views of the members of the lodge into which a brother sought entry after the particulars of his exclusion had been made known to them. The rule as to this was laid down at page 81 Art. V. of the Book of Constitutions.

Bro. Edginton said he had refrained from speaking before on the subject, because he was Master of Lodge Concord, when Bro. D—— was excluded from that lodge, and all that he wished to say then on the matter was that he considered Bro. D——'s exclusion from Concord ought not to affect his Masonic standing as regarded other lodges, or divisions of the Craft to which he belonged; that the confirmation of his exclusion by this Dist. Grand Lodge, and the censure that had been passed upon him, he (Bro. Edginton) conceived to be sufficient punishment; and he was quite sure that the members of Concord had no desire to pursue Bro. D—— vindictively.

Bro. Beard explained that he had not put the question on account of Bro. D—— in particular, but of excluded members in general.

The District Grand Secretary reported that twenty-four Grand Lodge certificates had been issued from his office since November last.

The Dist. Grand Secretary stated that the day for the regular monthly meetings of Lodge Friendship and Harmony, at Egutpoora, had been changed from the fourth Saturday to the fourth Monday.

Read letter from the Secretary to the Zetland Testimonial, acknowledging the receipt of the money subscribed in this district towards the Zetland Fund, and conveying the thanks of the committee to the District Grand Master and the rest of the brethren for what they had done in the matter.

Letter from the Secretary to the Diocesan Board of Education, thanking the District Grand Lodge for the 106 rupees given for the benefit of the Diocesan School, Byculla.

Letter from the D.S.G.W., stating that his absence was caused through an accident he had just met with.

Bro. Diver drew attention to the different ways in which some Masters in the District gave the toasts of obligation. He said some gave them separately and some collectively, and he wished to know whether it was regular for a Master to propose them all in one speech.

The District G.M.: During my long experience as Master of lodges, now exceeding a quarter of a century, I have seen Masters give these toasts in different ways—some with full honours, and some merely in an abbreviated form. It is obligatory to give the toasts at Masonic banquets, but it is quite optional with the Master how they should be proposed according to the emergencies of time or circumstances, whether given singly or together. In connection with this subject of toasts there is one thing I may as well mention, which is this, that it would be very desirable if the hilarity of the evening at banquet was compressed in a less zealous form than it generally was; some discretion should be exercised in the manner of expressing applause, and that it should be moderate.

The District Grand Treasurer said he would just mention for the information of the District Grand Lodge that the balance in hand on the 31st December, 1869, was 1,120 rupees. That was less than the amount in hand on the 31st December, 1868, but this was accounted for by the fact that the returns for the half year from the different lodges had not reached him at the time when the accounts of the Grand Lodge were made up. If the returns had been rendered at the proper time, the balance in hand on the 31st December last would have been 1,600 rupees, thus bringing it up above that in 1868.

The District Grand Master: Is the apparently reduced balance attributable to the non-receipt of returns from the lodges?

The District Grand Treasurer replied that it was so.

The District Grand Master: I must call the attention of the District Grand Lodge to this matter. I must therefore beg the representatives of the lodges to see that the rule with regard to returns, &c., is enforced in their respective lodges. As it is, the District Grand Secretary has to bear the whole brunt of the carelessness and inattention of those to whom the duty of making these returns is entrusted. I will only add that the Book of Constitutions is most precise upon the point, and the by-laws are also very particular, punishments being inflicted for non-compliance with the rule.

The District Grand Secretary said that with regard to the reduced balance, he would have the brethren remember that 500 rupees had been given by the District Grand Lodge during the past half year for charitable purposes, also that the expenses last year were heavier than they were likely to be again, 25 per cent. of which at least might be counted as extraordinary, for speaking

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roughly, that amount had been laid out for the purchase of kit and the discharge of outstanding bills.

Bro. Prescott alluded to the many good services rendered to Masonry by the late Bro. Wickham, and proposed that the District Grand Secretary be requested to forward a letter of condolence from the District Grand Lodge to the widow of the deceased brother.

The District Grand Master: I knew the late Bro. Wickham when I was in Calcutta, and in saying this you must all be aware that I knew him many years ago. I knew his merits, and therefore it is with very great pleasure I take upon myself to second the proposition just made to you by Bro. Prescott. Many of us know what a good man and Mason the late Bro. Wickham was. I think we ought to place upon our records the expression of our regret at his having been called away, and also, as suggested by the brother who has just addressed you, that a letter of condolence should be sent from this District Grand Lodge to our deceased brother's widow.

The proposition was agreed to.

After remarking at considerable length on the case of Bro. Bease, the District Grand Master said: You know, brethren, that I have now ruled over you for many years, and that it was my intention about two years ago, before this unfortunate business with Bro. Bease and one or two other brothers connected with him occurred, to have resigned the hiram of this District Grand Lodge. During the currency of those events terminating in the expulsion of one of those brethren, I could not very well resign, nor could I do so while the Grand Lodge was adjudicating upon the action of myself and this District Grand Lodge. I have lingered on in the expectation that those matters would by this time have been concluded, but my resignation is now on the point of being forwarded, and before the next meeting I hope you will have another District Grand Master who will be treated with as much consideration and honour as I have been for so many years past. I intimate this to you in order that you may not be surprised by any sudden action upon my part.

The District Grand Lodge was closed with solemn prayer at a quarter-past eight.

BANGALORE.—*Bangalore Lodge* (No. 1043, E.C.).—The lodge met on the 5th of March, at seven o'clock, being the regular meeting of the month. There were present:—Bros. J. J. Franklin, W.M.; R. Mullen, S.W.; G. Nepean Smith, as J.W.; G. Wallace, Sec.; J. Price, as S.D.; F. Taylor, as J.D.; R. Kenny, Steward; W. Brotherston, as I.G.; G Whiting, Tyler; Bradshaw, Vijayendra Rao, J. R. Thompson, Flood, Going, and Agnew. Visitor:—Bro. J. McKie. The lodge was opened in the first degree, and the minutes of the regular meeting were read and confirmed. The summons convening the meeting was read. The brethren proceeded to ballot for Bro. W. McKie as a joining member, having been proposed at the last meeting. The ballot proved clear. The lodge was opened in the second degree, and the lecture on the tracing board in this degree was delivered to Bro. Going by Bro. Mullen, S.W. Bro. Going was then examined as to his proficiency in the F.C. degree, and having passed a satisfactory examination, was entrusted and passed out. The lodge was opened in the third degree, and Bro Going was re-admitted properly prepared, and raised to the sublime degree of Master Mason. The charge in this degree was delivered by the S.W. The by-law regarding the appointment of a Standing Committee, which was proposed by Bro. Stuart at last meeting, was put to the vote and carried. The monthly accounts were read, and having been found correct, were duly passed. The Charity box was passed round. There being no further business before the lodge, it was closed in peace, love, and harmony at ten o'clock.

ROYAL ARCH.

METROPOLITAN.

CONSECRATION OF HERVEY CHAPTER (No. 1,260).

Saturday, June 11th, having been fixed for the consecration of the above chapter, the ceremony took place at the George Hotel, Walham-green, the companions assembling punctually at the appointed time, 3.30 p.m.

There were present:—Comps, J. Hervey, G.S.E.; J. Nunn, P.G. Dir. of Cers.; F. Binckes, P.Z. 10; A. C. Bean, 19; S. Millis, 19; J. Brett, P.Z.; A. Codner, M.E.Z. 25; W. Smith, *C.E.*, 33; W. Smeed, 946, M.E.Z.; W. Mann, P.Z. 186; J. Boyd, Z. 145; G. States, S.E. 145; J. W. Dawson, H. 180; H. G. Buss, P.Z. 177; R. W. Little, P.Z. 177; W. Lowder, 186; C. B. Payne, G. Jan.; G. King, jun., M.E.Z. designate; G. King, H. designate; E. A. Baber, J. designate; supported by Comps. F. G. Baker, W. H. Andrew, and R. J. Lines; Comp. Gilchrist acted as Janitor.

The musical arrangements were under the direction of Bro. W. Dawson, assisted by Comps. R. Barnby, G. T. Carter, Theo. Distin, and Bro. Chaplin Henry.

The chapter was opened by Comps. J. Hervey, as M.E.Z.; Boyd, as H.; Brett, as J.; and Little, as Dir. of Cers.; assisted by a large number of Principals. The Companions were then admitted.

After the introductory prayer, the G.S.E. read the petition and charter, the M.E.Z. inquired of the companions if they approved of the officers named in the charter, to which the companions signified their approval. The M.E.Z. then proceeded to constitute the companions into a regular chapter in ancient form, and an oration on the nature and principles of the institution was delivered by Comp. J. Brett, P.Z.

The anthem, "'Tis a pleasant thing to see," was sung, and the first portion of the Dedication Prayer was given. The chapter pedestal having been uncovered, the Dir. of Cers. carried the elements three times round the chapter, solemn music being performed during the procession. The censer was carried three times round the chapter, and the second portion of the Dedication Prayer was given, followed by the anthem "Glory to God on High."

The M.E.Z. then dedicated and constituted the chapter, and the anthem "I have surely built thee a house," was then given and the Patriarchal Benediction bestowed.

Comp. J. King, jun., was then installed as M.E.Z. by Comp. J. Hervey; Comp. G. King as H. by Bro. Little, and Comp. E. A. Barber as J. by Bro. J. Brett.

Comp. F. G. Baker was elected as Scribe E., and W. H. Andrew as Scribe N. The appointment of officers was deferred in consequence of the absence of several companions. Comps. J. Hervey, J. Brett, J. Boyd, and J. W. Little were unanimously elected honorary members.

A vote of thanks to the brethren who had so ably conducted the ceremony of consecration and installation was ordered to be recorded. Several brethren were proposed for exaltation, and the chapter was closed in due form.

The handsome furniture of the chapter, and the jewels of chaste design, supplied by Bro. R. C. Davis, were the subject of admiration by all present.

A banquet was supplied by Bro. Gosden, of the Mason's Hall Tavern, who had kindly acted in an emergency, the proprietor of the hotel being unable to furnish the required accommodation.

After the cloth had been cleared and grace sung, the usual loyal and Masonic toasts were given and responded to.

In proposing the health of "The G.H. and rest of the Officers," the M.E.Z. coupled the name of Comp. J. Mann, who responded.

Comp. J. Hervey, who had been invested as P.Z. of the chapter, then proposed "The health of Bro. G. King, jun.," and after eulogising him, said he had great pleasure in seeing so eminent a Mason in that proud position. The M.E.Z. responded.

The toast of "The Visitors" was then proposed, coupled with the names of Comps. W. Smith, *C.E.*, and Smeed, who severally responded.

The M.E.Z. then proposed in appropriate terms the toast of the evening, "The health of the Godfather of the Chapter, Comp. J. Hervey, and prosperity to the Hervey Chapter," to which Comp. J. Hervey responded.

The M.E.Z. then proposed the "Consecrating and Installing Masters," to which Comps. J. Boyd, J. Brett, and R. W. Little responded.

In proposing "The health of the H. and J.," the M.E.Z. expressed his pleasure in having his father and his most intimate friend associated with him in the new chapter. Comps. G. King, H., and E. A. Baber, J., both responded in suitable terms.

The M.E.Z. then proposed "The health of Comp. Gosden, and eulogised him for the manner in which he had provided the banquet and wines, and got him out of great difficulties, through the proprietor of the house in which they were assembled not being able to supply the banquet.

After "The Musical Brethren" had been given and responded to by Bro. W. Dawson, the Janitor's toast brought this delight-

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ful evening to a close, the companions wishing success and prosperity to the new chapter. The toasts were interspersed with some excellent glees and songs, which lent additional charm to a truly Masonic meeting.

ANCIENT AND ACCEPTED RITE.

SUPREME COUNCIL.

INAUGURATION OF THE UNION OF THE CORYTON AND ROUGEMENT CHAPTERS OF ROSE CROIX.

It having been thought desirable for some time by many of the Masonic body that the ancient degree of Rose Croix should be worked under the Supreme Council in Exeter, negociations were entered into for that purpose, and finally arrangements were effected, with the assistance of Bro. Samuel Jones, 30°. for uniting the two chapters—the Coryton, No. 2, formerly meeting at Axminster, and the Ancient Rougement.

With the assent of the Supreme Council and the recommendation of the M.W.S. Capt. C. C. Dick, 32°, of the Coryton Chapter, the old warrant was removed to Exeter, and for the purpose of inaugurating the union of the two chapters, a meeting was held at the New London Hotel, on the 7th June, at which the following Principals and members of the Order were present:—

Bros. C. J. Vigne, 33°, M.P.S.G.C.; H. C. Vernon, 33°, M.I.L.G.C.; Capt. N. G. Phillips, 33°, I.G., I.G.H.E.; I. P. M. Montague, 33°, S.G.I.G.; Sir J. de la Pole, *Bart.*, 33°; Hyde Pullen, 33°, S.G.I.G.; S. Rosenthal, 33° of Italy; Capt. Dick, 32°, M.W.S.; G. Doherty, 31°; Capt. Phayre, K.N. 30°; J. F. Starkey, 30°; Dr. Woodford, 30°; Samuel Jones, 30°; Capt. F. J. Irwin, 30°; Henry Dubosc, 30°; Col. Elliott, 30°; J. Payne, 18°; B. Cox, 18°; M. Ford, 18°; B. H. Newneham, 18; J. Townsend, 18°; J. Clark, 18°; W. H. Davies, 18°; F. Vizard, 18°; B. T. Hodge, 18°; J. S. Gundry, 18°; A. S. Hexter, 18°; B. Dickes, 18°; Major-Gen. Morris, 18°; J. J. Clure, 18°; J. May, 18°; Sydney Jones, 18° E. Gregory, 18°; and James Gregory, 18°, Janitor.

The chapter was opened in ample form by Bro. Hyde Pullen, 33°, after which the members of the Supreme Council were received with due honours. The members who were present of the Antient Rougement Chapter were then affiliated and received by the Supreme Council, after which the loving cup was passed. The following brethren having been duly proposed and elected were then entrusted with the preliminary degrees by Bro. Hyde Pullen, who also conducted the ceremony of perfection afterwards:—Rev. R. Bowden, R. W. Head, W. S. Pasmore, A. C. Burnett, J. Gould, C. Adams, and W. H. Stafford.

Bro. Capt. C. C. Dick, 32°, was then presented by Bro. S. Jones, 30°, and duly installed in the chair of the M.W.S. by Bro. Hyde Pullen, 33°, and the following members received their appointments as officers:—Samuel Jones, 1st G.; B. J. Hodge, 2nd G.; Rev. R. Bowden, H.P.; J. S. Gundry, M.; B. Dicks, J.; R. W. Head, R.; W. S. Pasmore, Rec.; J. Gould, Capt. G.; A. C. Burnett, A.; C. Adams, 1st L.G.; and W. H. Stafford, 1st H.

A vote of thanks was then passed to the members of the Supreme Council for their presence on this auspicious occasion; also to Sir J. de la Pole, *Bart.*, 33°, who came from France especially to be present at this meeting.

It was then resolved that the following members of the old Coryton Chapter be elected honorary members of this chapter, subject to the payment of the annual fees due to Supreme Council, viz., Bros. C.W. Bond, 18°; E. Chapple, 18°; J. J. Still, 18° It was also resolved that the following illustrious brethren be admitted as honorary members of this chapter without fee:—Bros. Hyde Pullen, 33°; Major General Doherty, 31°; Capt. J. F. Irwin, 30°; Capt. G. A. Phayre, 30°; J. F. Starkey, 30°; Dr. J. H. Woodford, 30°; and H. Dubosc, 30°.

It was then resolved that a cordial vote of thanks be passed to the Ill. Bro. Hyde Pullen, 33°, for his valuable assistance on this occasion, and for the highly impressive manner in which he carried out the duties that devolved upon him.

The chapter was then closed according to ancient ceremony and with solemn prayer. Banquet followed the proceedings.

INDIA.

MAZAGON.—*Bombay Chapter of Sovereign Princes Rose Croix of Heredom.*—A convocation of the members of this chapter was held at the Freemasons' Hall, Mazagon, on the 20th April, 1870, for the installation in the 18° of W. Bros. T. Diver, J. P. Cornforth, J. Dixon, C Thwaites, and H. Maxwell.

REVIEWS.

Hogg's Secret Code for Letters and Telegrams, or any Memoranda requiring Perfect Secrecy. London: Hogg and Co.

This seems an ingenious, simple, and yet perfect system of secret communication, which may be used either in letters or telegrams. Is is so easy a system that we were able to completely master it and understand its use in five minutes. The author apologises to the *intelligent* reader for an addenda which is inserted to more fully explain the working of the code, and states that such explanation is not intended for *his* use. The author states that in sending telegrams by his code, five letters are charged as one word. This will not greatly increase the charge, and we have no doubt that where secrecy is desired the system will come into extensive use.

The Dictionary of Chronology; or, Historical and Statistical Register. Compiled and edited by WILLIAM H. OVERALL, F.S.A., Librarian to the Corporation of the City of London. London: William Tegg.

It is based upom Tegg's Chronology, of which the first edition appeared in 1822. The compiler had been requested to revise and modernise that work for a new edition, but finding there so much that was unnecessary to the present generation, and so many additions necessary to bring the work down to the present time, he has attempted a complete reconstruction. Special care has evidently been taken with the history of the City of London and its companies, institutions, &c. Anything of special interest receives a lengthened notice. The following article on Freemasonry will give some idea of the completeness of the work:

Freemasonry, founded in England by King Athelstan. A fraternity existed at Winchester, 1202, and arms granted to a company of Freemasons, 3 Edw. IV., 1463; James I. encouraged it in Scotland; the wardenship of the order conferred by James V. on Patrick Copeland, Sept. 25, 1590; the Grand Lodge of Scotland instituted, 1736; Ireland, 1730. In 1425 an Act of Parliament was passed to prevent their meeting in chapters and assemblies (3 Hen. VI., c. 1); but his Majesty subsequently became one of the Craft. Henry VII. was appointed Grand Master of the Order, and afterwards Henry VIII. Sir Christopher Wren elected Deputy Grand Master, 1666; he presented to St. Paul's Lodge the trowel and mallet used by him in laying the foundation-stone of St. Paul's Cathedral, June 21st, 1675; he was elected Grand Master 1685. The first regular Grand Lodge formed in London 1717. The Order excommunicated by the Pope 1738; York and London united into one Grand Lodge for England. H.R.H. the Duke of Sussex chosen Grand Master of the United Grand Lodges 1813. Lodges are now existing in every civilised country. The Freemasons' Girls School established 1718; one for boys 1798; the Royal Benevolent Annuity Fund, 1824; the Widows' Fund, 1800; Freemasons' Hall, Gt. Queen's-street, Lincolns'-inn-fields, built from the designs of Thomas Sandby, R.A., commenced May 1st, 1775; opened by Lord Petre, Grand Master, May 23, 1776; extended from the design of F. P. Cockerell, 1863; completed, 1866.

An excellent feature for a book of reference is that the binding is much stronger than the general run of publishers' binding.

Obituary.

BRO. ROBERT BOYD HARDY.

Died May 10th, at his residence Cooley Hill, Tandragee, Ireland, suddenly of disease of the heart, Bro. Robert Boyd Hardy, P.G.S.D., Co Armagh, aged 64 years.

Robert Boyd Hardy was initiated into Masonry as a Lewis in the year 1824, and for the last 45 years has been almost constantly in office. He was the father of his lodge, St. Johns 105, Tandragee, Ireland, and was an

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example to all Masons for firmness, gentleness, temperance, and moderation; by precept and example he kept the brethren of his lodge in order. He was Past Principal of his Chapter 105, also Past E.C. of Knight Templars, and a Prince Mason.

Last year a Grand Lodge was formed of the United Counties of Armagh, Louth, and Monaghan, under the presidency of Bro. Maxwell Close, P.G.M., late *M.P.* for the Co. of Armagh, and he was appointed Prov. Grand Deacon, which office he held up to the time of his death.

He initiated his son, Bro. John Hardy, into Masonry ten years since, in his lodge, and he is now W.M. of a lodge near to Manchester.

The brethren wished to have a Masonic funeral, but this was declined, his friends being anxious to avoid ostentation.

Many of the Masonic brethren of the province attended the funeral.

The funeral *cortège* was over a quarter of a mile long, and was attended by many of the clergy and gentry of the district, as well as by his tenantry and the poorer classes of his neighbours, to whom he was always a friend and adviser. Protestants, Dissenters, Roman Catholics, and Episcopalian clergy and laity alike attended to pay the last tribute of respect to a good neighbour.

SCIENTIFIC MEETINGS FOR THE WEEK.

Sunday, June 19th.—Sunday Lecture Society, St. George's Hall, Langham-place, at 8.

Monday, June 20th.—London Institution, at 4.

Tuesday, June 21st.—Statistical Society, at 8; Ethnological Society, at 8.30.

Wednesday, June 22nd.—Geological Society, at 8.

Thursday, June 23rd.—Zoological Society, at 8.30.

Friday, June 24th.—United Service Institution, at 3.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 23RD, JUNE 1870.

(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, June 20th.

LODGES.—Panmure, Balham Ho., Balham; City of London, Guildhall Coffee-house, Gresham-st.; Eclectic, F.M.H.; Gooch, Prince Alfred Ho., Southall.

Tuesday, June 21st.

Board of Gen. Purps., at 3.——LODGES.—Salisbury, 71, Dean-st., Soho.——CHAPTERS.—Enoch, F.M.H.; St. John's, Radley's Ho., Bridge-st., Blackfriars; Industry, F.M.H.

Wednesday, June 22nd.

Lodge of Benevolence, at 7 precisely.——LODGES.—Antiquity, F.M.H.; United Pilgrims, Horns Tav., Kennington-park; High Cross, White Hart Ho., Tottenham Station.——CHAPTER.—Union Waterloo, F.M.H.

Thursday, June 23rd.

House Committee Boys' School, at 4.——LODGES.—Mount Moriah, F.M.H.; Peace and Harmony, London Tav., Bishopsgate-st.; Prosperity, Guildhall Coffee-house, Gresham-st.; South Middlesex, Beaufort House, North-end, Fulham.——CHAPTER.—Domatic, Anderton's Ho., Fleet-st.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, June 20th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert New Cross-rd, Deptford; Old Concord, Turk's Head, Motcombe-st., Belgrave-sq.; Sincerity, Railway Tav., London-st.; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Tower Hamlets Engineers, Duke of Clarence, Commercial-rd., East; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill British Oak, Bank of Friendship Tav., Mile End.

Tuesday, May 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; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Royal Union, Dubourg's Ho., Haymarket; Metropolitan, George Ho., Aldermanbury.——CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, June 22nd.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.——CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, June 23rd.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; 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.—Jopps, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, June 24th.

St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tav., Kennington; Westbourne, the Grapes, Duke-st., Manchester-square; 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; Doric, Three Cranes, Mile End-rd.; Rose of Denmark Metropolitan Chapter of Instruction, White Hart, Barnes, Surrey; Victoria, Anderton's Ho., Fleet-st.; Hervey, George Ho. Walham-green.——CHAPTER OF INSTRUCTION.—Domatic Fisher's Restaurant, Victoria Station.

Saturday, June 25th.

Mount Sion, Union Tav., Air-st., Piccadilly; Robert Burns, Sussex Stores, Upper St. Martin's-lane.

[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.,

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

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LONDON, SATURDAY, JUNE 25, 1870.

HISTORY OF FREEMASONRY IN WORCESTERSHIRE.

(*Continued from page* 485)

At a regular meeting of the lodge on 4th Dec. 1822, it was proposed that the lodge agree to the establishment of a Provincial Grand Fund, and that £16 be taken from the funds of the lodge for the purchase of jewels, &c., for the Prov. G. Lodge, at the next meeting on the 29th Dec.; the proposition was not confirmed.

In 1823, the meeting of the lodge was postponed on account of the meeting of Prov. G. Lodge, but we find no record of this Prov.G.Lodge.

In 1824, the proposition to devote £16 for Prov G. clothing is again brought forward and unanimously negatived.

In 1827, the following letter is addressed to the G. Sec.:—

"Worcester, January 1, 1827.

"Dear Sir,

"Having observed by the public papers that our much respected Provincial Grand Master, John Dent, Esq., has departed this life, I beg leave to solicit the favour of your advice respecting the mode which should be pursued by the lodges in the province to be allowed the favour of recommending for appointment a gentleman capable of acting as Deputy Provincial Grand Master, and whether or not it would be assuming too much in wishing to recommend a Provincial Grand Master. The favour of your advice respecting these important matters to Masonry in this province would much oblige,

"Dear Sir, your most obedient servant,

"SAMUEL MAINLY,

"Secretary to Worcester Lodge."

To which the following reply was sent:—

"Dear Sir and Brother,

"In reference to your letter enquiring the mode to be pursued by the lodges in your province in recommending for appointment a gentleman to succeed the late Bro. John Dent, Esq., in the office of Provincial Grand Master, I beg to state that by the Constitutions of the fraternity, the appointment of this officer is a prerogative solely vested in the Worshipful Grand Master; of consequence, were anyone to be recommended who is not personally known to his Royal Highness, it would place the Grand Master in an awkward position to appoint such, without being first informed of the fitness and due qualification of the party, which could not well be done were an entire stranger to be named. Upon these grounds the Grand Master has formed a general rule to decline receiving the recommendation of a province in favour of any one individual, in order to exert his own free will in the choice. Yet, should there be a nobleman or other distinguished brother qualified and willing to accept the appointment, upon the name being communicated to us, it might be privately made known to his Royal Highness, probably with the desired success. This you will not consider an official communication, but grounded upon past experience, and a knowledge of what is the constant usage with our Royal Grand Master.

"I am, Sir,

"Your very obedient and faithful Servant,

"EDWARD HARPER."

No reference is made to the Prov. G. Lodge till 5th Nov. 1835, when a committee were appointed "to draw up a statement of facts to be presented to the Duke of Sussex as Grand Master on the subject." Three years later Bro. Bedford, W.M., informs the brethren that he had seen Dr. Crucefix, an officer of the Grand Lodge, respecting the appointment of a Provincial Grand Master, and a Deputy Provincial Grand Master, and that Dr. Crucefix offered his best services," when the lodge resolved "to entrust the W.M. *with full powers to settle this matter with the Grand Lodge.*"

No useful result seems to have occurred from the promised intervention. The subject is then taken up by the Dudley Lodge. In April, 1845, the W.M., S.W., and a P.M. of that lodge attended the Worcester Lodge to ascertain their views with respect to the Prov. G. Lodge. At the meeting of 20th April, "the Secretary reported that he

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had ascertained that the appointment was vested solely in the Grand Master, and it would be irregular to make any application on the subject," when it was ordered "that a letter be sent to the Dudley Lodge to that effect."

In 1847 the subject is once more agitated. On January 21st of that year, it was resolved that a deputation should proceed to Kidderminster, and confer with other lodges there assembled on the propriety of applying for a Provincial Grand Lodge.

On the 28th of June a Lodge of Emergency is called "to consider the subject of a letter from Brother Roden, P.M., Royal Standard Lodge, No. 730, (dated June 19th), informing the W.M. that Tuesday, August 17th, was fixed for the opening and holding the Grand Lodge of the Province of Worcester, and desiring that a committee be appointed by this lodge to confer with committees appointed by other lodges of the Province upon the arrangements for the meeting of the Provincial Grand Lodge; also requesting the lodge to agree upon certain fees payable to the Grand Lodge; to advance a sum of money towards purchasing the clothing, jewels, &c.; to appoint members willing to take office, and other matters."

At this meeting a vote of thanks was accorded to Brother Dr. Roden "for his indefatigable and unwearied exertions in promoting the formation of the Provincial Grand Lodge, and the deputation appointed requested to communicate the same to him."

From this date the history of the Prov. Grand of Worcestershire is no longer in obscurity, for the records are from this date, the work of Bro. C. C. Whitney Griffiths, who, it will be observed, was then appointed Prov. Grand Secretary, which post he continues to hold to the present day.

A vote of thanks is recorded to Bro. Roden for his indefatigable and unwearied exertions in promoting the formation of the Prov. Grand Lodge, and he is further rewarded for his exertions by being made the Deputy Provincial Grand Master of the new province.

We find it recorded that "on the 17th August, 1847, at a meeting of the Worshipful Masters, Past Masters, Wardens, and brethren of the Province, held at the Guildhall, Worcester, a Craft lodge having been opened by the W.M., Brother John Hyde, and the officers of the Worcester Lodge, No. 349, the Grand Registrar, R.W. Brother Alexander Dobie, Esq. (accompanied by V.W. Brother White, the Grand Secretary, and attended by the Grand Tyler), entered, and having ascended the throne, the Provincial Grand Lodge was opened in due form, and the officers appointed."

(*To be continued.*)

THE HAUGHFOOT LODGE AND SPECULATIVE MASONRY.

By R. S.

EXTRACTS FROM OLD RECORDS OF HAUGHFOOT LODGE.—CONCLUDED.

Haughfoot, Decr. 27th, 1738.

The which day, by plurality of votes, William Sanderson was chosen preses till next St. John's day.

The Rols called; found present—

William Cairncross,	Andrew Tomline,
Hugh Cairncross,	George Cairncross,
William Sanderson,	John Lowes,
Jeams Frier,	John Young,
John Donaldson.	

The sd day Hugh Cairncross appointed Box Master till next St. John's day.

And a comitie of all the Masons willing to attend is hereby appointed to be in John Donaldson's in Galashiels upon the third day of Janry. next, at which time William Henderson is to give in his accounts to the sd Hugh Cairncross, and he to report next St. John's day.

The persons nominat for comitie are John Donaldson, John Young, William Sanderson, preses, Andrew Tomline, and others; and the sd John Young to report the same to William Henderson.

Continues the power for recovering the debts due to the lodge in the hands of Jeams Claperton and William Henderson.

The which day Andrew Tomline, yr., Jeams Peacok, and John Butler were admitted in common form. The sd Andrew Tomline and John Butler is to pay into the lodge as entry money each the soume of one pound ten shill Scots money, and the said Jeams Peacok to pay as forsd two pounds Scots, payable against the third day of Janry. next, and in case of not payt to give their bills payable next St. John's day.

The comission to five for intrants continued.

The sd day Jeams Bryson, yr., was admitted member of the sd lodge in common form at Gala-

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shiels by the brethren there, and ordered to pay or give bill for one pound ten shill Scots as entry money, payable next St. John's day.

Galashiels, Janry. 3rd and 4th 1739.

According to appointment of the lodge, we, the following members, have met at Galashiels, viz. :—

Hugh Scot,	William Sanderson,
George Cairncross,	Hugh Cairncross,
John Sanderson,	William Craig,
John Donaldson,	James Bryson,
James Bryson, yr.,	Andrew Tomline,
William Cairncross,	Jeams Peacock,
Jeams Frier,	John Butler,
John Lowes,	William Henderson,
John Fountain,	James Henderson,
Andrew Tomline,	John Young, yr., and eldr.

And having taken Willm. Henderson's accounts into our consideration, we find that his depursements equals his receivings, wherefore he is hereby discharged. The sd day Jeams Frier, yr., was admitted in common form, and gave his bill for one pound ten shillings Scots money.

The sd day Robert Mofat, Wright in Galashiels, was admitted in common form, and was ordered to give his bill to Hugh Cairncross, present Treasurer, for two pounds Scots money, payable next St. John's day.

The sd day Andrew Tomline, yr., payed one pound ten shillings to the Treasurer as his entry money, Jeams Bryson, John Sanderson, Willm. Craig, Hugh Scot payed each sixpence for being absent last St. John's day, and Jeams Peacock gave his bill for two pounds Scots, and John Butler his bill for one pound ten shillings, payable next St. John's day.

The sd day found in the hand of Jeams Claperton in Stow the soume of one pound eleven shillings Scots money, for which soume he has this day given bill, payable next St. John's day.

And being voted whether next meeting on St. John's day should be at Haughfoot or Galashiels, it was carried by the plurality to be at Galashiels in John Donaldson's, present clerk.

Galashiels, Decr. 27th 1739.

The which day the Masons being met, and rols called as follows :—

(A list of 29 names, 8 of whom are marked absent, and 1 excused).

The present members fines each of the absents in six shillings Scots, according to sedurent in the year 1737.

The which day Jeams Brysone was chosen preses by plurality of votes, and Hugh Cairncross continued Box Master till next St. John's day.

The commission to five for intrants continued.

The sd day Hugh Cairncross, Box Master, has received one pound ten shillings from John Butler, one pound ten forsd from Jeams Frier, yr., one pound ten forsd from Jeams Bryson, yr., as their entry money, and six shillings Scots for his being this day absent, viz., John Fountain payed by Andrew Tomline.

The sd day it is agreed by the above members that the meeting is to be next St. John's day at Stow, and hereafter that the meeting shall be one year at Stow and another at Galashiels, which is to be a lasting statue (*statute*).

James Brysone, preses.

The sd day Jeams Claperton and William Henderson got the factory for uplifting the debts belonging to the lodge assigned to them, the sd Jeams Claperton having received it, signed by Jeams Brysone, present preses.

Galashiels, Decr. 27th 1740.

The which day the Masons being stopped from going to Stow, according to last sedurent, by the extremity of weather, met at Galashiels.

Rols being called, found present (follows a list of 15 Masons).

The above brethren* has this day chosen Jeams Bryson to continue preses, Hugh Cairncross Box Master to continue till next meeting,

* During the last year or two the word "brethren" is used in these minutes—a name so expressive of the principles of Freemasonry—and which during all these last 38 years have linked these ancient Masons together, and has called them together each St. John's day from the various localities mentioned, and this is also the first time anything has prevented their reunion at Haughfoot or Galashiels. "The extremity of the weather" is the cause, and of course we need not wonder much at this, when it is remembered that in those days the roads in Scotland were very unlike what they are now. We believe at this time the only road from the lower to the upper districts of Gala Water was the bed of the river, or the haughlands on its banks. In winter time then, when the annual gathering of the Masons took place, we have no doubt the roads or tracks would often be rendered impassable by the flooded state of the Gala. Be this as it may, this untoward event seems to have broken up the harmony of the Haughfoot Lodge, as there is no record given of any future meetings held there. St. John's day, 1741, has no minute at all. The next meeting recorded in the old minute book is dated Galashiels, Jany. 20th, 1742, when "the Masons of Galashiels *seperat* from the brethren at Stow. Met, &c." For the next twenty years the minutes are all dated at Galashiels, and we are left in ignorance of what became of the Haughfoot and Stow Masons.—R.S.

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and orders to write to the brethren at Stow, that they may meet with them, or any of them, for the appointment of a new meeting, where they among them shall appoint.

MASONIC JOTTINGS.—No. 25.

By a Past Provincial Grand Master.

ASIA.

When Asia shall have disclosed all her hidden literature, it will be seen that the Mason's Lodge was an early and a powerful instrument in the civilisation of the Human Race.

A SCEPTIC AND THE 1717 THEORY.

A brother avows himself a Sceptic, and yet he recommends the adoption of the 1717 Theory, that is to say of a theory, which is plainly not his theory. For as he is a Sceptic, it necessarily follows that he has no belief in that theory. The Sceptic holds that every affirmation is a gratuitous hypothesis.

AGES OF SPECULATIVE MASONRY AND TRUE FREEMASONRY.

As to the ages of Speculative Masonry and true Freemasonry, it may be concluded from the historical books and fragments that we possess, that the Speculative Masonry of which Pantheism, Polytheism or Sabœism was an ingredient, existed long before true Freemasonry.

MASONRY.

It is a reasonable inference that in countries and ages in which Masonry was wanted, it would not be long in coming.

BRITAIN.

The first lodge seen in Britain was, it is supposed, that of the Roman Builders.

BIBLICAL LEGENDS.

Eliminate the Biblical Legends from our Craft Teachings, and in a few years it will be found that Freemasonry has not her stronghold in Great Britain, but in the United States of America.

SCHAUBERG.

The learned Doctor J. Schauberg of Zurich, finds the principles of Freemasonry in the Secret Rites of the Indians and the Egyptians. His work on this subject was printed at Schaffhausen in 1863.

PHILOSOPHICAL SCHOOLS.

Our admirable Principles have been taught the Philosophical Schools of all nations and all times. Those schools may not unfitly be called Lodges, and their teaching Masonry. But when in the Religion of the School, as was commonly the case, there was no Great Architect of the Universe, and when, moreover, as was not unseldom the case, there was no belief in a Future State of Rewards and Punishment, the Masonry could not be true Freemasonry.

MASONIC NOTES AND QUERIES.

MY JOTTINGS.

Some Brothers plainly think their Masonic knowledge comes *intuitively*. My "Jottings" are not meant for them.—A Past Provincial Grand Master.

SYMBOLISM IN BOHEMIA; OR, THE BOOK AND THE CUP (page 490).

"*The 'Pit Men' of Bohemia.*—In two of the meetings there was a large amount of singing. This was to be expected in the young women and girls of whom one of the audiences was chiefly composed; but the earnest and prolonged singing of the *men*, who alone met us from the other congregation, brought out the hereditary delight of the Bohemians in the singing of psalms.* It is interesting and rather surprising to learn that in the Czech language, so little known out of the country, there exist about five thousand hymns. Psalms and hyms and spiritual songs must have been a singular solace in those days when the Bohemian brethren were called by the nickname of the 'Pit-men' (Gruben-heimer), because, besides the hills and forests, their chief refuge was in caves and pits. In retreating to their caves through the snow, they trod carefully in each other's steps, and the last of the party brushed over the single line of footprints with the branch of a tree. Those pits must have resounded with many a sweet song of Zion written in the heart, when the light was too faint for reading the verses; for their occupants sat in darkness by day, not daring then to kindle a fire, let its smoke should betray their hiding-place. But as soon as they were screened by the curtain of night they lighted their fires, gathered round them to read the Book of God, taught, strengthened, and comforted each other, till they became both wise unto salvation and singularly well instructed in the Scriptures. When they ventured to meet together to drink the Cup of Blessing, it was in the depths of the forest, with sentinels placed at various points to watch against surprise, lest their blood should be mingled with their sacrifices."

"*Silver Mines the Martyrs' Graves.*—But other and darker memories hover round the pits of Bohemia. As we drove along the road within ten miles of the place where we saw the silver communion cup which had been disinterred from the battle-field, our attention was directed to the rising slope on our right, on which were large mounds of stones, the heaped-up

* The friends of Masonic sacred music will gladly note this We want more spirituality introduced into our lodges, and I have reason to say that many desire it.

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diggings of a silver mine. The year 1421 is marked by a dark line of the blood of the followers of Huss, and specially of the Taborites, who held substantially all the doctrines of the Reformation, and strove to adorn the Word by their holy lives. In that single year this one town, dug about for its treasures of silver ore, witnessed the unparalleled spectacle of a whole 'army of martyrs' dragged as felons to the shafts of three old mines, to one 1700, to another 1308, and to the third 1321. Men of wealth and rank, together with men rich only in faith, and devout women not a few, maidens doubtless as well as mothers in Israel—convicted of no sin except touching the Book and the Cup, of reading the Book of Life and of drinking the Cup of Salvation—and numbering in all 4,329, they were cast headlong into the yawning pits. For two hundred years, till the Reformation was finally quenched in 1621, those martyrs were remembered every 18th of April by a solemn meeting in a chapel erected on the spot to their memory."

From the foregoing, and such like, I infer that to talk about *Masons* promulgating the principles of Speculative Masonry in the 15th century A.D. is simply a mistake. Had such been really the case, *then* General Bigotry would have carried into *practice* the principle he enunciated in the 18th century, and we would have had its history written—aye, and that well, too—in blood. But, be that as it may, we may well revere the memory of those noble men, through whose courage and fidelity to the cause of Truth we now enjoy our present civil and religious liberty.—PICTUS.

RULES OF CHESS. RULES OF LITERARY CONTROVERSY.

There are rules of Chess and there are rules of Literary Controversy; and as men play not at chess with an opponent who will not observe the rules of the game, so they engage not in Masonic historical discussion with an opponent who will not observe the rules of literary controversy.—CHARLES PURTON COOPER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

MASONIC DEMONSTRATION IN GLASGOW AND THE GLASGOW ST. JOHN'S LODGE.

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

Dear Sir and Brother,—Some further correspondence upon this subject having taken place in the *Glasgow Herald*, I beg to enclose a copy of the same.

Yours fraternally,

MASONICUS.

GLASGOW ST. JOHN'S AND THE MASONIC PROCESSION.

"June 10, 1870.

"Sir,—In his letter of the 8th inst., 'Masonicus' very complacently refers to his former communication as 'setting aside' the 'greater part of Delta's ideas' on the subject under consideration. Being of a different opinion, I may be excused for again troubling you. My brother is under a misapprehension when he supposes that No. 8's bearing the designation of 'Journeymen. implies that it is peculiarly the lodge of journeymen Masons. It was so when, a century and a half ago, its promoters seceded from Mary's Chapel, as was also the St. Andrew's Lodge at Glasgow, afterwards called the Glasgow Journeymen Free Operatives,' when its original members broke off from St. John's and accepted a charter from Mother Kilwinning 130 years ago. At the date (1783) at which No. 8 had conferred on it the honour of 'carrying the mallet in all future processions of Grand Lodge,' it had lost its original characteristic in regard to the composition of its membership, for, in common with its contemporaries, it had on its roll the names of persons, both masters and servants, belonging to various professions. An unusually large proportion of its members may, at the period referred to, have been operative masons, and this may have led to its being constituted hereditary bearer of the grand mallet and other tools. That No. 8 was subsequently, and is at this moment, circumscribed in the exercise of this privilege, is so clearly expressed in Grand Lodge laws as to render argument on the point unnecessary. In permitting so flagrant an infringement of the law of precedency, the Grand Master must have been misled by the counsel of those whose duty it was to have guarded him against being imposed upon by the pretensions either of lodges or of individual brethren.

"Though in the 16th and 17th centuries and a portion of the 18th Mary's Chapel merited the title of a Master's Lodge because of its government being vested in the Masonic burgesses of Edinburgh, yet up till the erection of No. 8, journeymen masons formed a large proportion of its membership. To 'demean itself carrying working tools' is an unfortunate expression when applied to the performance of any service that may be required in a Communication of Freemasons. To no Masonic duty does the epithet 'menial' apply.

"If by the apathy of provincial brethren for Masonic honours, or obliviousness of their Masonic rights, the Lodge Journeymen has in past times been allowed with impunity to break the law on the subject of precedency, that can never give a valid title to act in defiance of the law. No. 8's demand, therefore, was unconstitutional, because the prerogative in question is by statute limited to the metropolitan district—impertinent, from its involving an intrusion into a province in which the lodge possessed no special privilege. The usage of the Craft in according posts of honour to the senior lodge of the district in which any public demonstration is held, justified St. John's claim to the honour in question, and its emphatic protest against the encroachment on its rights.

"The brethren who carried the tools in 1851, on the occasion of the Duke of Athole laying the foundation stone of the Victoria Bridge, were 'freemen operatives,' belonging to No. 3 bis, of whom one at least was expected to have officiated in a similar capacity on Friday last. 'Masonicus's' allusion to circumstances connected with the Nelson Monument demonstration (1806) is beside the question. St. John's was at that date an independent lodge; it was neither recognised by nor amenable to the Grand Lodge of Scotland, and its conduct during that isolated period of its existence cannot now be challenged.

"Not only did St. John's, with its long train of past office-bearers, unanimously endorse the step which the Right Worshipful Bro. Baird took to vindicate the honour of his lodge, but it met the approval of its Proxy Master, Bro. David Bryce, jun., who, though

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holding office in the Grand Lodge, also withdrew from the procession. Bro. Baird deserves well of the Craft for the testimony he has borne to the inviolability of its constitutions, and if as the result of his protest No. 8 be henceforth prevented from overruling its superiors and usurping the rights of its equals, the occasion will form an era in Masonic annals worthy of remembrance.—I am, &c., DELTA.

"Sir,—I have read 'Delta's' second letter in to-day's *Herald*, and perceive that he is still unable to bring forward any documentary evidence, or to quote any Grand Lodge law in support of his assumption that the senior lodge of Glasgow, or the senior lodge of any other province, is to carry the working tools. Instead thereof, he only shows that he, in common with St. John's Lodge, wishes such to be the law; but although they *wish* such to be the case, before they can get it to be really the case they must go about the matter *pro forma*, and propose a motion in Grand Lodge to that effect. I find no fault with St. John's therefore for lodging a protest, but when they disobeyed the Grand Master and broke out into open mutiny, I consider they were guilty of a high breach of Masonic discipline; more, I consider their conduct under the circumstances to have been most uncourteous and very ungentlemanly. The Grand Lodge has been very kind to them upon more than one occasion. She gave them the high position on the roll of No. 3 bis, and that, too, although it is only twenty years since she joined. The Grand Lodge also backed up St. John's against the Provincial Grand Lodge anent the mark and chair in 1858. So that St. John's in 1870, for the good it received in 1858 and 1850, now returns evil—a fine example of brotherly love for the senior lodge of a province to set forth. Notwithstanding the lessons which they, as Masons, receive to restrain their passions, they break forth into open anger upon the slightest opposition to their pretensions or desires, and all this, too, before the eyes of the 'neutral world.' A slight exercise of the Masonic virtue of patience would have saved all this, would have done no harm to their protest, and would have been more dignified and commendable.

"I must contradict 'Delta' when he says the 'past office bearers unanimously endorse the step which the R.W.M. Bro. Baird took,' for that is not true; there were past office bearers who took part in the procession, one of them a Past Master, and there are others who consider and are ready to assert that the R.W.M. behaved in a very unbecoming manner, and who question his right to order his men off the ground—in defiance, too, of his superior officer. More, a number of those who left simply followed the crowd—they did not know what to do, while others talked of going back. In short, the occasion of all the uproar and bad feeling was so paltry that I feel justified in considering the R.W.M. 'demeaned' both himself and his lodge by the course adopted.

"I question the truth of the statement that the 'St. Andrew's Lodge at Glasgow—afterwards called the Glasgow Journeymen Free Operatives—broke off from St. John's.' I desire proof of 'Delta's' statement, there have been so many mis-statements made that we like to weigh the evidence now.

"In the oldest extant minute book of the Glasgow Freemen Operative St. John's Lodge it says, '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.' Consequently, I ask proof that the 'original members' of this St. Andrew's Lodge were members of St. John's, and also if they were members of the Incorporation of Masons? At the laying of the foundation stone of the Glasgow Royal Infirmary in May, 1792, I see the Glasgow Journeymen Operatives mentioned, and they walked first, in the position of the youngest; and in the name it is 'Operatives,' not 'Free Operatives.' However, I shall be glad to see 'Delta's' evidence in support of his statements.

"'Delta' is evidently afraid of the '1806' business, but that, I believe, is the foundation of the 'time-immemorial' privileges of St. John's, as held forth by some of the past office bearers. It was then, we were told, that 'none in my (Malcolm Canmore's) dominions shall erect a lodge until they make application to the St. John's Lodge, Glasgow.' What changes time makes. The lodge which in 1806 'dicovered' a forged document and brought it forward to further its pretensions then, now feels a change coming over the spirit of its dream, and stands forth in the most disinterested manner as the champion of the senior lodges in the various Masonic provinces of Scotland.—I am, yours respectfully, MASONICUS. June 13th, 1870.

[Other letters have been received, but the pressure upon our space compels us to defer them till nex week.]

MASONIC LITERATURE AND MASONIC CONTROVERSY.

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

Dear Sir and Brother,—You deserve the thanks of the Craft for affording to your numerous subscribers a knowledge of what others say about us. I do not consider it right that Bro. Pinkerton and other traducers of Masonry and Masonic institutions should be allowed to widely disseminate their denunciations in a journal which, although enjoying no doubt an extensive circulation, is, perhaps, not read by any great number of Masons.

I am glad to see that the Craft has found defenders in this discussion in the person of brethren of such known ability as Bros. Hyde Clarke, W. P. Buchan, J. Yarker, and others.

At the time that the Editor of *Notes and Queries* closed the discussion with the remark that he considered his readers "had enough of this"—at a point, too, which left the last word in the possession of Mr. Pinkerton, who I do not consider at all replied to the remarks of the defenders of the Craft—I had anticipated that these brethren would have continued their refutation of his denunciations in your columns, which, at the time I considered opportunely placed at their disposal. I should like to hear what some of these brethren have to say in reply thereto.

Yours fraternally,
PROGRESS.

April 4th, 1870.

[The above and several other communications have been received from time to time on this subject, the publication of which has been unavoidably deferred.]

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MASONIC SAYINGS AND DOINGS ABROAD.

The Grand Lodge of Iowa has prohibited, by a gegeneral regulation, the naming of lodges after living Masons.

Recently Bro. Rob Morris was in Dubuque, where he delivered a most instructive and entertaining lecture on Palestine. This lecture was not, in any sense, a Masonic one, but was peculiarly attractive to Masons, because it dealt with "the Land" where Masonry, as the traditions tell us, had its birth, and "the Book" which is the corner stone on which the scintillant edifice of the Order is upbuilt. On this occasion the largest Protestant church in the city was filled, 1,000 people being present. The subject of the discourse was the Bible and Bible Lands, and it was admirably handled. It was a compact and well digested, interesting, and, at times, eloquent address.

Freemasonry the Broad Church.—Dr. Oliver W. Holmes, of Boston, Mass., who, we believe, is not a Mason, writes in his "Professor at the Breakfast Table," some good thoughts respecting Freemasonry. He is speaking of the Broad Chuch, which, he thinks, "will never be based on anything that requires the use of language," and he goes on as follows:—"Freemasonry gives an idea of such a church, and a brother is known and cared for in a strange land, where no word of his can be understood. The apostle of this church may be a deaf mute, carrying a cup of cold water to a thirsty fellow creature.

Opposed to secret societies as the Roman Catholic Church professes to be, its great head, the Pope, does not hesitate to exact the most positive promise of secrecy from the members of the Œucumenical Council. Not satisfied with the promise, he binds them with an oath, for the violation of which we presume eternal punishment is the mildest penalty expected. Before being allowed to participate in the affairs of the Council, each member must take the following oath of secrecy:—

"We, the officials of the General Council of the Vatican, chosen by your Holiness, promise and swear by these Holy Gospels of God, touched by us, that we will faithfully fulfil the office commanded to each one of us respectively, and that, moreover, we will neither divulge nor report to anyone outside the bosom of the aforesaid Council whatever shall be proposed for examination in this same Council, neither discussions nor decisions, but we shall preserve inviolate the faith of secrecy in all these matters, and in all other things which shall be especially committed to us."

Grand Chapter of Arkansas.—The twentieth Annual Convocation was held at Little Rock on the 28th of October, 1869, M. E. Luke E. Barber, Grand High Priest. Twenty-one chapters were represented. The Grand High Priest made a short and eloquent address. He stated that he had granted dispensations for four new chapters. He is opposed to changes in Masonry generally, and especially to the proposed one of abolishing the Past Master's degree. He represented the state of the St. John's College in so plain a light that the surplus funds of the Grand Chapter were donated to it. A uniform code of by-laws for subordinate chapters was adopted.

The *Masonic Record* says:—We, of Brazil, are in receipt of a letter from the G M., Joaquim Marinho, and the Grand Secretary, Dr. Luiz Pintzenauer, in which they ask the favour of mutual recognition and representation. They send their "protests of fraternal esteem and great consideration" to the brethren in Tennessee, and offer them the most cordial reception in their Temples. They state that at present they have but one object in view—the regeneration of the Masonic Order in their empire, and look for the support of the whole Masonic fraternity in this most absolute necessity, and knowing the spirit which animates the Grand Lodge of Tennessee, do not despair of receiving their support." Masonry in South America is no very easy matter to comprehend. There exists in Brazil, as well as in other countries, inextricable confusion; but we are inclined to believe that this body is the regular one. It is recognised by the Supreme Council of the 33rd degree, although its Sovereign Grand Commander acknowledges that little of its history was known, and we see no objection to Tennessee's taking a similar course. An attractive History of Freemasonry in South America is a great necessity, and it is incumbent on the brethren there to prepare one.

We learn from the *St. Louis Freemason* of the death of Bro. Marshall F. Moore, Governor of Washington Territory, who was buried by Olympia Lodge, No. 1, on the 1st of March. He was a distinguished citizen, soldier, and Mason, and his death leaves a blank which it will be hard to fill.

The Royal Order of Scotland.—For many years a Provincial Grand Lodge of this body has been in existence in New Brunswick, but of late almost dormant. Bro. Robert W. Crookshanks, who held the office of Provincial Grand Master, has recently resigned, and the authorities in Scotland, on the representation of the companions in St. John's, have appointed Bro. B. Lester Peters, the present M.W. Grand Master of New Brunswick Grand Lodge, to the vacant office. As soon as the patent arrives, he will enter on his duties, and this branch of Chivalric Masonry, hailing from Robert the Bruce and the Battle of Bannockburn, will be vigorously prosecuted in New Brunswick.

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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 paper to be read at the meeting of the Masonic Archæological Institute on the 30th inst., is on "The Phœnician Masons' Marks at Jerusalem."

WE are sorry to learn that Bro. T. A. Adams, P.G. Purst., the well-known Masonic instructor, is confined to his house by severe illness.

THE Annual Summer Fete of the Boys' School, at Wood Green, is fixed for Friday, July 8.

AT the last meeting of the Board of General Purposes the committees were nominated. The next meeting will take place on Tuesday, July 19, at 3 p.m.

THE General Committee of Grand Chapter is fixed for Wednesday, July 20, at 3 o'clock p.m.

THE new regulation with regard to petitions to the Board of of Benevolence will shortly be printed and sent by the Grand Secretary to the W.M.'s of all lodges.

LODGE OF BENEVOLENCE.—The usual monthly meeting was held at the Board Room, Freemasons' Hall, on Wednesday last. Bro. Clabon presided as W.M., Joshua Nunn, S.W., and J. Coutts, as J.W. There were 21 petitioners; 19 were relieved (or recommended to Grand Lodge) in sums varying from £10 to £100, the total amount voted being £410. Two petitions were refused.

THE ceremony of installation will be worked at the Burdett Coutts Lodge of Instruction, Approach Tavern, Victoria Park, on Wednesday, June, 29. Bro. Terry, W.M. 1,278 & P.G.S.B. Herts, will conduct, and we are sure his name will attract a numerous attendance of brethren.

A BUST of Bro. Bridges, D. Prov. G. Master of Somerset, has been presented to the Silurian Lodge, Newport, Monmouthshire, and will be placed in the hall.

INTENDED ROYAL MASONIC VISIT TO READING.—Great preparations are being made to give an appropriate reception to the Prince of Wales, V.W. Past G. Master, on the occasion of the laying of the foundation stone of the new Grammar School of that town by his Royal Highness, on the 1st of next month. An address will be presented by the authorities to his Royal Highness on his arrival at the Great Western Railway Station, after which a long procession will be formed and proceed to the site of the new school, which is situated on the Redlands estate. The stone will be laid with Masonic honours. Triumphal arches are being constructed by the local authorities at prominent positions in the line of route; one also will be erected by the Freemasons of Berkshire. It is arranged that at the conclusion of the ceremony the Prince shall be entertained at a banquet at the Town Hall by the corporation of Reading and the trustees of the school. The Prov. G. Master for Berks and Bucks, Sir Daniel Gooch, *Bart.*, *M.P.*, with present and past Provincial Grand Officers, will be in attendance on his Royal Highness during the Masonic proceedings.

LANCASHIRE.—The Supreme Grand Royal Arch Chapter of Scotland, at their meeting on the 15th inst., were pleased to erect the Mark Lodges in Lancashire, holding charters from them, into a District Grand Lodge, and have appointed Bro. Thomas Entwistle, P.M. 221, P.Z. 221, P.R.W.M. No. 2, Mark, (S.C.), S.P.R. ✠, &c., to be District Grand Superintendent of Mark Masters, and Grand Mark Master of Lancashire. They have also granted a warrant to a new Mark Lodge to be held at Barrow-in-Furness, and to be called the Furness Lodge, No. 24.

WE are indebted to the courtesy of the Masonic editor of the *New York Democrat* for a copy of that paper of the 8th June, containing a detailed account of the proceeding of the imposing ceremony of laying the corner-stone of the new Masonic Temple in that city. It is stated that there were "thousands of Masons in line, and tens of thousands of people in the streets," and "a street pageant unparalled in that city." Owing to our limited space this week we are compelled to defer particulars.

THE ROYAL MASONIC BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND WIDOWS OF FREE MASONS.

The following report of the Committee of Management was read, approved, and ordered to be entered on the minutes at the Annual General Meeting:—

The Committee of Management in presenting their annual report, cannot but express their satisfaction to the govenors and subscribers for the renewed support they have given them during the past year, so that the fears they expressed when increasing the number of annuitants in May last are to some extent abated.

The annual festival, holden by the direction of the Most Worshipful Grand Master, the Right Hon. the Earl of Zetland, *K.T.*, on the 26th January last, was presided over by Sir Daniel Gooch, *Bart.*, *M.P.*, R.W. Provincial Grand Master for Berks and Bucks, when the donations and subscriptions contained in the Stewards' lists amounted to £3,266 14s., being in excess of the average of the years 1866, 1867, and 1868.

The committee have also to report that they have received the sum of £100, and interest less legacy duty, to be equally divided between the male and female funds, the same having been left to the Institution by the late W. Bro. George Leach, a Past Grand Deacon.

At the time of the last report, there were 152 annuitants receiving the benefits of the Institution; these were increased to 165 at the last election; in the interim 17 died, and your committee now recommend the election of 21, thus making the number 169, besides seven widows receiving half their late husbands' annuity; whilst thus increasing the numbers, your committee earnestly urge on the brethren the necessity of renewing their exertions in obtaining donations and subscriptions. As there is no limitation of numbers, your committee cannot consider the scheme of the Institution carried out whilst there are candidates making application at several elections.

For the information of the Presidents, Vice-Presidents, Governors, subscribers, and friends of the Institution, the committee subjoin a statement of the receipts and disbursements during the year ending the 31st March, 1870, together with the particulars of the fixed income of the Institution.

MALE FUND.

Receipts.

Balance 31st March, 1869		£1409	4 3
Donation from Grand Lodge		500	0 0
,, from Grand Chapter		100	0 0
Donations from lodges, chapters, and individuals		1481	8 4
Annual subscriptions		791	9 0
Moiety of legacy of late Bro. George Leach, Past Grand Deacon, less duty...	45 0 0		
Interest	1 14 5		
		46	14 5
Westminster Fire Office, moiety of profit on the last seven years' insurance		2	13 0
Dividends on stock in the Government Funds		665	5 0
		4996	14 0

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Disbursements.

Payment to annuitants	2318	0	0
Salary, Secretary	100	0	0
Commission { Secretary	48	13	9
Commission { Collector	113	1	0
Messenger	5	0	0
Medicine for the inmates at the Asylum	25	0	0
Warden, gate-keeper, and gardener, do.	38	0	0
Taxes	20	12	3
Westminster Fire Office, moiety of premium, seven years, Asylum	8	11	0
Stationery, books, printing, balloting, papers, &c.	39	12	9
Rent of office	18	0	0
Advertisements	4	3	9
Postage	39	2	6
Petty disbursements, including election expenses	19	6	11
	2797	3	11
Purchase of £350 stock, 3 per cent., reduced annuities	325	18	9
	£3123	2	8
Balance on this account	£1873	11	4

FEMALE FUND.

Receipts.

Balance 31st March, 1869	£945	10	11
Donation from Grand Lodge	300	0	0
„ from Grand Chapter	50	0	0
Donations from lodges, chapters, and individuals	1203	14	6
Annual subscriptions	445	18	6
Moiety of legacy of late Bro. George Leach, Past Grand Deacon, less duty ... 45 0 0 Interest ... 1 14 5	46	14	5
Westminster Fire Office, moiety of profit on the last seven years	2	13	0
Dividends on Stock in the Government Funds	386	5	0
	3380	16	4

Disbursements.

Payment to annuitants	1750	5	0
Salary, Secretary	112	10	0
Commission { Secretary	9	16	0
Commission { Collector	66	5	6
Messenger	5	0	0
Taxes, Asylum	20	12	3
Westminster Fire Office, moiety of premium, seven years, Asylum	8	11	0
Stationery, books, printing, balloting papers, &c.	36	15	8
Rent of office	18	0	0
Advertisements	4	3	9
Postage	35	11	0
Petty disbursements, including election expenses	19	7	0
	2086	17	2
Purchase of £250 Stock, 3 per cent. Reduced Annuities	232	16	3
	2319	13	5
Balance on this account	1061	2	11
	£2934	14	3

FOR SUSTENTATION OF BUILDING.

Receipts.

Balance 31st March, 1869	£3	8	6
Dividends on £1,000 Stock in the Government Funds	30	0	0
	33	8	6

Disbursements.

Repairs, &c., done at the Asylum	24	17	9
Balance on this account	8	10	9
Total balance as per Auditors' report to 31st March, 1870	£2943	5	0

The permanent income of the Institution is as follows:—

MALE FUND.

Annual grant from Grand Lodge	500	0	0
„ from Grand Chapter	100	0	0
Dividends on £22,350 Stock in the Government Funds	670	10	0
	1270	10	0

FEMALE FUND.

Annual Grant from Grand Lodge	300	0	0
„ from Grand Chapter	50	0	0
Dividends on £13,000 Stock in the Government Funds	390	0	0

FOR SUSTENTATION OF THE BUILDING.

Dividends on £1,000 Stock in the Government Funds	30	0	0
	£2040	10	0

The following are the Committee of Management for the ensuing year:—Bros. Frederick Adlard, P.M. 7; John Bellerby, P.M. 65; George Bolton, P.M. 169; John Dixon, *M.D.*, P.M. 73; William Henry Farnfield, P.M. 907; James R. Sheen, P.M. 201; Raynham W. Stewart, P.M. 12; Louis Stean, P.M. 212; Nicholas Wingfield, P.M. 1155; William Young, P.M. 60.

Bros. John Symonds (Past Assist. G. Dir. of Cers.), Henry G. Warren, and James R. Sheen, were severally proposed, seconded, and declared re-elected Auditors for the ensuing year.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

CAVEAC LODGE (No. 176).—The regular meeting of this lodge took place at Radley's Hotel on Saturday, the 18th inst., Bro. W. Nelson Smith, W.M., opened the lodge. The minutes of the previous meeting were read and confirmed. Bro. P. A. Nairne, P.M., then took the chair and installed Bro. Thomas Quihampton as W.M. for the ensuing year. The newly-installed W.M. then invested his officers as follows:—Bros. R. S. Foreman, S.W.; H. Besley, J.W.; Pemble Browne, P.M., Treas.; E. Lechford, P.M., Sec.; D. H. Godsell, S.D.; Jermyn, J.D.; W. D. Barnett, I.G.; Charles Browne, P.M., Dir. of Cers.; J. S. Smith, W.S.; A. Towers, W.S.; Riley, P.M., Tyler: and Bro. W. Nelson Smith, I.P.M. The manner in which Bro. Nairne conducted the ceremony of installation elicited the applause of the brethren. A splendid banquet succeeded.

STANHOPE LODGE (No. 1,269).—The regular meeting of this lodge was held on Tuesday evening at the Thicket Hotel, Anerley, the chair being occupied by Bro. H. W. Lindus, W.M. Bros. Marriott, Strange, and Linfield were passed. The business concluded the lodge was closed, and the brethren adjourned to refreshment. The work in the lodge was ably performed by Bro. Lindus, the first W.M. of this new lodge. Bros. Dodson, W.M. 72, and Munday, 569, were present as visitors.

PROVINCIAL.

KENT.

BROMLEY.—*Consecration of the Acacia Lodge* (No. 1,314).—The consecration of a new lodge in the province of Kent took place at Bromley on Wednesday, the 15th inst., at the Bell Hotel. The ceremony of consecration and dedication was ably performed by Bro. R. Wentworth Little, and the installation by Bro. Alfred Avery, P.M. and W.M. of No. 619, was admirably rendered by his brother James W. Avery, also a P.M. of No. 619. Bros. Joseph Harling was invested S.W.; Thomas Knott, J.W.; Williams, Treas.; E. Coste, P.M. 9, Sec.; Saul Wells, S.D.; W. Manger, J.D.; W. Seaman, J.D.; and F. Deering, Dir. of Cers. The ceremony was conducted in a manner which reflected

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the greatest credit on all concerned, and the banquet gave complete satisfaction. Among the visitors present were Bros. Dobson, D. Prov. G.M. for Kent; Brackstone Baker, P.G.J.D.; H. G. Buss, P.M. 27; and Buller, W.M. 9.

LEICESTERSHIRE AND RUTLAND.

LEICESTER.—*John of Gaunt Lodge* (No. 523).—An emergency meeting of this flourishing lodge was held at the Freemasons' Hall, on Thursday, the 15th inst, and was attended by between thirty and forty brethren, among whom were the Prov. G. Master and Senior P.M. of the lodge, Bro. Kelly; George Toller, jun., W.M.; Duff, G. H. Hodges, and W. B. Smith, P.M.'s; Buzzard, S.W. and W.M. elect; Sculthorpe, J.W.; Baines, Sec.; C. Johnson, P.M., Org'; M'Allisteras, S.D. (in the absence of the Rev. Dr. Haycroft); Partridge, J.D.; Atkins and Sergeant, Stewards; Lewin, I.G., and other members. The visitors were:—Bros. Stanley, W.M.; Stretton, S.W.; Crow, J.W.; Palmer, J.D.; Williams, Halford, Santer, Barber, and Gurden, of No. 279. The lodge having been opened, a ballot was taken for Messrs. Thomas Charlesworth, William Tertius Rowlett, and Alfred George Jackson, of Leicester, and William Bunney and Lewis George Wynne, of Oadby, all of whom were duly elected. The lodge was then opened in the second degree, and Bro. William Penn Cox, having passed the usual examination, was afterwards raised to the sublime degree of M.M. in an impressive manner, the W.M. performing the ceremony most efficiently, with the addition of the musical chants, conducted by Bro. Charles John Johnston (P. Prov. G.S.W. Jersey), on the organ, assisted by the musical brethren. The lodge was then lowered to the first degree, when five candidates were initiated into the Order, the ceremony being taken alternately by the W.M. and the P.G.M. On the lodge being closed an unusually large number of brethren sat down to refreshment, as a mark of their respect and esteem for the retiring W.M., Bro. George Toller, jun., who has "won golden opinions" during his tenure of office, both by the admirable manner in which he has discharged his official duties and by the modesty of his demeanour and the amibility of his disposition. The usual loyal and Masonic toasts duly honoured, and several songs sung by the musical brethren. The festival is to take place on the 24th inst., St. John's Day.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge* (No. 471).—On Friday evening last a special Lodge of Emergency was held, at the Masonic Hall, Newport, the Rev. S. Fox, W.M., in the chair, and there was also a very large attendance of Newport Masons. The minutes of the last meeting having been read, as also the requisition to the W.M. to call this emergency. The ballot took place, when the three following gentlemen, sons of Freemasons, where unanimously admitted, viz.:—Mr Charles David Phillips, of Newport; Mr W. Henry Pickford, of Newport, son of the respected Treasurer of 471; and Mr Anthony Phillips Williams, of Newport, son of the worthy Secretary to the above lodge. There gentlemen being in attendance they were this evening initiated into Masonry, the ceremony being most ably rendered by the W.M. We may add that many members of the Craft attended out of respect to the Treasurer and Secretary. The Secretary, on behalf Bro. Bridges, V.W.D.P.G.M. for Somerset, presented a bust of that gentleman to this lodge, and the same will be placed in a prominent part of the hall as soon as the decorations are completed.

AUSTRALIA.

ADELAIDE.

DISTRICT GRAND LODGE.

A Quarterly Communication of the District Grand Lodge of South Australia was held at the Freemasons' Hall Adelaide, on Wednesday, April 6, 1870. There were present:—Bros. the R.W. Arthur Hardy, *J.P.*, D.G.M., in the chair; Henry E. Downer, S.M., Deputy D.G.M.; His Honor Judge Gwynne, D.G.S.W.; W. Charles R. Darton, D.G.J.W.; Frederic Wicksteed, P.D.G.S.W.; John T. Sagar, P.D.J.G.W.; Rev. G. H. Farr, D.G. Chap.; William H. Graham, P.D.G. Treas.; John R. Gurner, D.G. Reg.; Ralph E. Lucy, D.G. Sec.; A. E. Davies, P.M. 872, as D.G.S.D.; Jaffa, as D.G.J.D.; William Hill, D.G. Dir. of Cers.; H. L. Durieu, D.G. Org.; John C. Bray, D.G. Purst.; W.M.'s 423, 842, and 875; S.W. 583; J.W.'s 583 and 842; and several visiting brethren.

The officer's roll was called, and the D.G. Treas., D.G. Assist. Dir. of Cers., and three D.G. Stewards were fined for non-attendance.

The minutes of the last meeting were read and confirmed.

The report of the general committee for the last three months was then read as follows:—

"To the R.W. the D.G. Master and District Grand Lodge of South Australia.

"Your committee report:—1. That the necessary notices regarding the increase of Quarterage and Joining Fees have been duly given, and no notice of objection having been sent in due course, it will remain for this lodge by a simple majority to confirm or disallow the resolution of the 5th of January last, viz:—'That the quarterage, or fees paid by the different lodges within the District, be increased to Ninepence per quarter on each and every subscribing member of each lodge, and that the fee payable to this lodge on account of joining members be increased to Two Shillings and Sixpence for each member.' 2. They lay before you the Balance Sheet for the year 1869, duly audited; and have satisfaction in stating that returns from all the lodges to December 31, 1869, to Grand Lodge have been dispatched with remittance of dues by the last mail. They trust that the returns to June will be forwarded with less delay. 3. They recommend that the fines against Bros. English and Durieu, inflicted at the last meeting, be remitted; and regret to state that many brothers have distinctly refused to pay their fines, and have not stated any reason why they should not be enforced. 4. They hope for the approval of this lodge in the step they taken, in resolving to call for the books of the various lodges in rotation, for the purpose of examination by the general committee. This step being necessary, in their opinion, in consequence of several manifest irregularities which have taken place, not only in the new but in some of the older lodges. 5. Your committee congratulate the brethren upon the successful completion and solemn consecration of the New Hall, in Adelaide; and trust they will second the efforts of the Trustees to free the Building from debt and secure the revenue to the charities of the Craft.

"CHAS. R. DARTON, D.G.J.W., Vice Chairman.

"FREDERIC WICKSTEED, P.D.G.S.W., Sec. to Gen. Committee,

"Adelaide, April 6th, 1870."

Bro. Darton, D.G.J.W., proposed and Bro. Sagar, P.D.G.J.W., seconded—"That the report be received and adopted" which was carried unanimously.

The Balance Sheet for the year 1869 was then read, received, and adopted unanimously.

"Pursant to notice, Bro. Wicksteed P.D.G.S.W. moved and Bro. Gurner D.G. Reg. seconded—'That the resolution contained in minute 128 of the 5th day of January last, viz.:—'That the quarterage, or fees paid by the different lodges within the District, be increased to Ninepence per quarter on each and every Subscribing Member of each lodge, and that the fee payable to this lodge on account of Joining Members be increased to Two Shillings and Sixpence for each member' be confirmed.' Carried unanimously.

"W. Bro. Letchford gave the following notices of motion for the the next communication:—That the interest of this lodge in the furniture recently used in the Hall, Rundle Street, be and is hereby vested in the Trustees of Freemasons' Hall.

That the offer of the Trustees for the use of this Hall, Anterooms, Furniture, Lighting, Cleaning, &c., for the sum of £25 per annum, payable quarterly, be accepted. There being no further business, the District Grand Lodge was closed in due form and with solemn prayer.

ROYAL ARCH.

METROPOLITAN.

VICTORIA CHAPTER (No. 1,056).—The regular convocation of this well-known and prosperous chapter took place on Monday, the 6th inst., at the George Hotel, Aldermanbury. Comps. Oliver, M.E.Z.; Pendlebury, P.Z.S., as H.; Comp. Brett, P.Z., as J.; E. Gottheil, S.N.; J. D. Taylor, as P.S. Comp. C. Hos-Hosgood, I.P.Z., was unavoidably absent on account of a domestic affliction. The minutes of the former convocation were read and confirmed, and Bros. Hogard, S.D. 205, George Parker, and J. W. Green, were exalted. The chapter was then closed, and the companions adjourned to the banquet. The

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usual loyal and Masonic R.A. toasts were duly given and responded to. The visitors were Comps. Walford and W. Jones.

INDUSTRY CHAPTER (No. 186).—A regular convocation of this chapter was held at the Freemasons' Hall, on Tuesday, the 21st inst. There were present: Comps. Mann, P.Z. as M.E.Z.; Lake, H.; Carpenter, P.Z. as J.; Mortlock, N.; Noehmer, P.S.; Kench, 1st. Assist., and Kelly, Treas. Bro. J. E. Dyne of the Industry Lodge No. 186 was exalted into the supreme degree of Royal Arch Freemasonry, the ceremony being ably conducted by Comp. Mann, P.Z., and founder of the chapter acting as M.E.Z. The following officers were appointed for the ensuing year: Comps. Lake, M.E.Z.; Clarke, H.; Mortlock, J.; Price, N.; Noehmer, P.S.; Carpenter, E.; Kelly, Treas.; Woodstock, Janitor. It was then agreed that the members of the lodge and chapter meet at the Greyhound Inn, Richmond, on Tuesday, 19th July, for the summer banquet. A P.Z's jewel was voted to Comp. Bartlett, the retiring M.E.Z., for his able services during the past year.

SCOTLAND.

FIFESHIRE.—*Dunfermline Abbey Royal Arch Chapter* (No. 36).—A meeting of this chapter took place, on the 17th inst., for the purpose of exalting a number of candidates who had applied for admission. A deputation from the Supreme Chapter, Edinburgh, consisting of Comps. Dr. Cairns, Dr. Carmichael, and W. M. Bryce, was present to assist at the proproceedings. The ceremony was a deeply impressive one, and admirably performed; and the thanks of the chapter were due to the deputation for the great assistance which they gave on the occasion. The number of candidates admitted was five. On the conclusion of the ceremony, the chapter was closed by Comp. Dr. Carmichael, and the companions afterwards sat down to an excellent supper, purveyed for the occasion by Comp. D. M'Gregor. The chair was occupied by Comp. D. Lamond, and Comp. G. T. Barron officiated as croupier. Among those present were:—The members of the deputation, Comps. T. H. Tuckett, D. Spedding, M. Robertson, J. Stewart, D. Wardlaw, A. Romanes, R. Kelly, A. W. Watson, J. Noble, F. Nicholson, Lochart, &c. After the usual loyal and Masonic toasts had been given, the chairman, in complimentary terms, proposed the health of the deputation from the Supreme Chapter, and thanked them for their kindness in coming so far to take part in the ceremony. "The Young Companions," was then given by the Croupier, to which Comp. Romanes replied. After a number of other toasts had been proposed, the healths of the Chairman and Croupier were respectively proposed by Comps. Cairns and Romanes. A vote of thanks to the members of the S.G.R.A.C. brought the evening to a happy and fraternal close.

MARK MASONRY.

METROPOLITAN.

SOUTHWARK LODGE OF MARK MASTER MASONS.—The regular meeting of this lodge was held on Saturday, the 18th inst., at the Bridge House Hotel, London Bridge. The chair was occupied by Bro. H. Massey, G. Steward, W.M., supported by Bros. A. D. Loewenstark, P.G.I.G., S.W.; T. J. Sabine, P.M., P.G.D.C.; W. Noak, M.O.; M. A. Loewenstark, Sec.; J. T. Moss, E. Thurkle. Bros. C. J. B. Plestow, Lodge 176, J. F. Woodley, 169, were balloted for and unanimously elected. Bros. Plestow, Woodley, and Bliss were advanced to the honourable degree of Mark Master Masons by Bro. A. D. Loewenstark. The lecture given by Bro. T. J. Sabine, P.M. Bro. A. D. Loewenstark, W.M. 86, was elected unanimously as W.M. for the ensuing year.

LANCASHIRE (EAST).

MANCHESTER.—*St. Andrew's Lodge of Mark Masters* (No. 22, S.C).—The regular meeting of this exceeding prosperous lodge was held on Tuesday, the 14th inst., at the Freemason's Hall, Manchester. The lodge was opened at six o'clock by the R.W.M., Bro. C. Fitzgerald Matier, 30°, assisted by his officers—Bros. Wayne, S.W.; Whyatt, J.W.; Parr, S.O.; Hopkins, J.O.; Parker, Conductor, &c., and about thirty other brethren. Among the visitors, we noticed—Bros. Thomas Entwistle, P.M. 2, Bolton, S.C., and M.W.G.M.M. nominate of Lancashire; Brockbank, P.M. 2, S.C.; J. W. Taylor; R.W.M. 2, S.C.; Rutter; Roberts, Rochdale; Yarker, P.M., &c. H.I.H. the Prince Rhodocanakis, 33°, was also present. The minutes having been read and confirmed, the ballot was taken for the candidates proposed on the circular, which in every case proved unanimous. Letters of apology having been received from many who found it impossible to attend, the following brethren were elected to the degree of Mark Master—The Rev. E A. Lang, Rome, Orton, Prince, Sampson, Hargreaves, Arensberg, and Bennett. The ceremony was performed throughout by the R.W.M., Bro. C. F. Matier, and was particularly impressive, as all the officers were thoroughly up to their work. Bro. Robberds presided at the harmonium with his accustomed taste. Bro. Rev. E. A. Lang was then invested as Chaplain to the lodge; and the Secretary, Bro. Phillipson, being obliged to resign office from pressure of private business, Bro. W. H. Pratt consented to do the work until the next installation in December. Hearty good wishes having been given, the lodge was closed, according to ancient custom, with solemn prayer. The brethren then proceeded to the banquet hall, and partook of a most *recherché* cold collation. The usual loyal and Masonic toasts were duly proposed and responded to by the brethren. The next toast, "The newly-advanced Brethren," wat received with much applause, and responded to in fitting terms by the Chaplain, Bro. Lang, and Bro. Sampson. "The Prov. G. Lodge of East Lancashire" was responded to by Bro. W. H. Prince, of Rochdale, P.P.G S.D., and Brown Robberts, P.P.G.P. Bro. W. Wayne, S.W., proposed the toast of "The Visitors," to which Bros. Yarker and Hine responded, the latter giving an excellent account of the working of the charities of the province. "Prosperity to the St. John's Lodge of Bolton," followed, and was most heartily received. Bros. Taylor and Entwistle replied. The brethren separated at eleven o'clock, after spending a very pleasant evening.

KNIGHTS TEMPLAR.

INDIA.

BOMBAY.—*Mount Calvary in the East Encampment.*—At the regular convocation of this encampment, held at the Masonic Hall, Bombay, on the 24th February, 1870, Comps. W. P. Sayers and J. Johnson were installed as Knights Templar in due and ancient form. Two Sir Knights were proposed as joining members and one candidate for installation. At the regular convocation of the encampment held on the 24th March, 1870, E. Sir Knt. L. W. Penn, and Sir Knt. T. Crawford were admitted as joining members, and Comp. F. Burdett was installed as Knight Templar in due and ancient form. The ballot was taken for Comp. Walter Abraham, which proved clear. The Priory was then opened by Eminent Prior W. B. Johnson, when Sir Knts. J. Cleary, E. Smith, W. P. Sayers, J. Johnson, and A. Campbell were introduced and admitted into the Order of Knights of Malta, Rhodes, Palestine, and the Mediterranean Pass. Sir Knt. J. Baird delivered the lecture in a very impressive manner. The regular convocation of the encampment was held on the 28th April, 1870. Present. E. Sir Knts. W. B. Johnston, E.C. J. H. Irvine, as Prelate; Sir Knts. J. Baird, 1st Capt.; J. Moon, 2nd Capt.; J. Byrne, Expert; L. D.Emden, Registrar; P. Belleli, Capt. of Lines; and T. Martin, Equerry. Members: Sir Knts. E. Freeborn, E. Smith, G. Berese, R. J. Edouards, W. P. Sayers, J. Johnson, and Cowan. Visitors: Sir Knts. J. C. Houghland and G. Adams. The encampment was opened with solemn prayer. The muster roll was called, the minutes of the last convocation were read and confirmed. The immediate business of the evening was the election of Eminent Commander and Treasurer for the ensuing year. Sir Knt. J. Baird was elected as E.C., and Sir Knt. F. Burdett as Treasurer. Sir Knts. J. Moon, E. Smith, and P. Belleli were elected members of the of the Permanent Committee. Proposed by Sir Knt. Freeborn and seconded by Sir Knt. J. Baird, that as a token of esteem and regard to E Sir Knt. J. B. Johnston, for the very able manner in which he has conducted the duties of Eminent Commander for the past year, and the very satisfactory state to which the funds of the encampment have been brought, a private subscription be got up to present him with a jewel or such other memento as he may select. The proposition was unanimously adopted. Two companions were proposed for installation. There being no further business before the encampment, it was closed with solemn prayer.

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REVIEWS.

Some Account of the Residence of the Inventor of the Steam Engine. By Bro. THOMAS LIDSTONE, P.M., P.Z., &c., Architect, of Dartmouth, Devonshire. London: Longmans and Co.

This is a remarkable book—being not only remarkably short (containing only one paragraph) and remarkably well printed and "got up," but treating of the remarkable case of the "building of an *old* house." Bro. Lidstone, a Devonshire architect and antiquary, determined, it seems, so long ago as 1851, the year of the Great Exhibition, to get up a public memorial in honour of his fellow townsman, he being no less a personage than Mr. Newcomin, an ironmonger of Dartmouth, and the inventor and maker of the first self-acting steam engines. In *this* effort, however, public sympathy did not go with him. So when local improvements necessitated the destruction of Newcomins' residence, in connection with the removal of one of the old streets of Dartmouth, for sanitary measures, he saved it "from the burning,"—for it was sold and would have been *burnt* for *firewood*,—and rebuilt it on a favourite site of his own, to his own honour, and as an example to all of what well-directed and thoughtful enterprise can do. The material support of the whole British Empire was enlisted to aid the "restoration" of Shakspeare's house at Stratford—doubtless a correct impulse towards a great man's memory—sympathy, on the other hand, being refused in a worthy effort to commemorate the achievements of one of our great "unknown" men—this pioneer of progress and civilisation, and the great originator of the chief source of the material greatness of the English nation though he sprung from a [now] obscure borough town, an individual "buckled to," and did the work, single-handed and alone. The building is picturesque in appearance, and will, we hope, remain for many years an attraction to the place, and add to the credit of the enterprising local architect, Thomas Lidstone, who evidently knows how to appreciate the labour and ingenuity of one of his predecessors as an inhabitant of the town. We hope modern authors, when treating on the history of steam power, will take the hint on the title page, and convey this *Book of One Paragraph* as a "note" in connection with their records of the prominent place Newcomin holds in the history of science.

SCIENTIFIC MEETINGS FOR THE WEEK.

Sunday, June 26th.—Sunday Lecture Society, St. George's Hall Langham-place, at 8.

Monday, June 27th.—Ethnological Society, at 8; London Institution, at 4.

Wednesday, June 29th.—Society of Arts (Anniversary Meeting), at 4; Geological Society (President's Conversazione), at 8.

Friday, July 1st.—Royal United Service Institution, at 8.30.

LIST OF LODGE, MEETINGS, &c., FOR WEEK ENDING 2ND, JULY 1870.

(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, June 27th.

LODGES.—British Oak, Bank of Friendship Tav., Bancroft-pl., Mile-end; De Grey and Ripon, Angel Ho., Great Ilford.—CHAPTER.—Joppa, Albion Tav., Aldersgate-st.

Tuesday, June 28th.

Audit Committee Girls' School, at 2.30.—LODGES.—Industry, F.M.H.; Prince of Wales's Willis's Rooms, St, James's.

Wednesday, June 29th.

LODGES.—Temperance in the East, Pri. Ass. Ro., 6, Newby-pl., Poplar.—CHAPTER.—Lily Chapter of Richmond, Greyhound, Richmond, Surrey.

Thursday, June 30th.

Gen. Com. Girls' School, at F.M.H., at 4.

Friday, July 1st.

LODGES.—Star, Marquis of Granby Tav., New Cross-rd.—CHAPTER.—High Cross, White Hart Ho., Tottenham.

Saturday, July 2nd.

Gen. Com. Boys' School, at F.M.H., at 4.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, June 27th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert New Cross-rd, Deptford; Old Concord, Turk's Head, Motcombe-st., Belgrave-sq.; Sincerity, Railway Tav., London-st.; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Tower Hamlets Engineers, Duke of Clarence, Commercial-rd., East; Eastern Star, Royal Ho., Burdett-rd., Mile-end-rd.; Camden, Adelaide Tav., Haverstock Hill British Oak, Bank of Friendship Tav., Mile End.

Tuesday, May 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; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; Pythagorean, Prince of Orange, Greenwich; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Royal Union, Dubourg's Ho., Haymarket; Metropolitan, George Ho., Aldermanbury.—CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, June 29th.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Maismore Arms, Park-road, Peckham-Rye, Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.

Thursday, June 30th.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; 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, July 1st.

St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Unions (Emulation Lodge of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' Tav., Kennington; Westbourne, the Grapes, Duke-st., Manchester-square; 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; Doric, Three Cranes, Mile End-rd.; Rose of Denmark Metropolitan Chapter of Instruction, White Hart, Barnes, Surrey; Victoria, Anderton's Ho., Fleet-st.; Hervey, George Ho. Walham-green.—CHAPTER OF INSTRUCTION.—Domatic, Fisher's Restaurant, Victoria Station.

Saturday, July 2nd.

Mount Sion, Union Tav., Air-st., Piccadilly; Robert Burns, Sussex Stores, Upper St. Martin's-lane.

TO CORRESPONDENTS.

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

THE continuation of "Freemasonry in France," several communications, and lodge reports stand over on account of the space occupied by the index, &c.

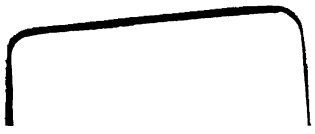
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